

ANNOTATED BIBLIOGRAPHY ON
KORAN/QURAN

Abdul-Haqq, Akbar (1990) "Christian Reflections in the Quran. *Evangelical Journal*., 8(2)::74-82.

The birth of Islam was attended by Christian presence and influence, but there was no Christian witness. Both church leaders and laymen had succumbed to the corrosive influences of the world, falling prey to jealousies and rivalries under the guide of theological orthodoxy. The prophet Muhammad must have missed the gospel and Christian witness to it from a church that was in spiritual depression. Hence the teaching of the Quran is a mixture of orthodox with unorthodox teaching regarding the Christian faith - especially the person of Jesus Christ. At moments of perplexity, the Prophet and Muslims have been advised by God (in the Quran) to turn to those who read revealed Scriptures before them - Christians and Jews. The Bible being 'the Book of God' (according to Quran) Muslims are duty bound to believe in it. WSS

al-Faruqi, Ismail (1976) "ON THE NATURE OF THE ISLAMIC DA'WAH. *International Review of Mission* 65(260):391 - 409

Da'wah is the fulfillment of the commandment to call all men unto the path of Allah. It is not coercive nor a psychotropic induction. It is to all men by the process of rational intellection for a man to return to himself. It is ecumenical because it holds adherents of all other religions as equal members of a universal religious brotherhood. Its contents is the Quran, in essence that there is no god but God.

Al-Husayni, Ishaq Musa (1960) "CHRIST IN THE QURAN AND IN MODERN ARABIC LITERATURE. *Muslim World* 50:297 - 302

-Jesus the son of Mary, as the Quran calls him, is regarded as "from the spirit of God" and the word of God. Some scholars find a similarity between the idea of revelation, as conceived by Muslims, and the character of Christ, the word of God, as conceived by Christians. In sum, the Quran recognizes the virgin birth of Christ, and his miracles, places him on a higher rank than all the preceding prophets, states that he was supported by the Holy Spirit, defends his mission and reproaches those who rejected it, supports the Gospel as the revelation of God, and confirms his ascension to God. Five novels considered, written between 1894 and 1958, show this kind of understanding of Christianity by Moslem writers. The favorable attitude of the Quran toward Christ has determined the attitude of these novelists, whose love and sympathy for Christ is diffused through all their works.

Antes, Peter (1983) "DIE DARSTELLUNG DES CHRISTENTUMS IN AGYPTISCHEN SCHULBUCHERN VON 1981/82. *Zeitschrift für Missionswissenschaft und Religionswissenschaft* 67(1):1 - 18

For a Christian dialogue with Islam it is of great importance to know how the schools present Christianity to their pupils via textbooks. Egyptian textbooks concerning Arabic grammar, social studies, and geography mention Christianity rarely. History textbooks deal extensively with early Christianity though the death of Christ is not mentioned. Islamic religious instruction quotes extensively from the Koran and contains problematic passages, although the commentary on Sura 112 (rejection of polytheism rather than of the doctrine of the Trinity) is a hopeful sign. (German)

Ayoub, Mahmoud (1989) "One God and Many Faiths: Islam and the Challenge of Interreligious Dialogue *Drew Gateway* 58(3):52-57

Moslems have much in common with Christians and Jews as monotheists and people of the Book. Inherent within the Quran is a tolerance for these monotheistic traditions. Although Muslim-Jewish-Christian relations have been marred by conflict, hostility and strife, Islam envisioned a world with a plurality of religions and cultures. Interreligious dialogue can help us to know and respect each other. Dialogue's primary purpose is to promote peace and understanding.

Ayoub, Mahmoud Mustafa (1986) "The Word of God in Islam. *Greek Orthodox Theological Review* 31(1/2):69 - 78

When applied to God, kalima means decree or ordinance, a source of blessing or of judgment, or revelation. As revelation the eternal Koran was made a book and entered into our time and history. By analogy, the Trinity in Islam can be seen as the word of command, of creation, and of revelation and guidance.

Bellamy, James A. (1973) "THE MYSTERIOUS LETTERS OF THE KORAN: OLD ABBREVIATIONS OF THE BASMALAH. *J of the American Oriental Society* 93(3):267 - 285

The problem posed by the disconnected letters that appear before 29 surahs of the Koran has never been solved; though many solutions have been proposed, none has found general acceptance among scholars. Proposes that all the letters and groups of letters were originally abbreviations of the basmalah, some of which became corrupt early in the course of transmission. The problem is conceived of as purely textual in character - not part of the revelation itself - and is dealt with in the context of the early textual history of the Koran. Emendations of the corrupt abbreviations are suggested.

Biechler, James E. (1976) "CHRISTIAN HUMANISM CONFRONTS ISLAM: SIFTING THE QURAN WITH NICHOLAS OF CUSA. *J of Ecumenical Studies* 13(1):1 - 14

The attitude of Cusanus toward Islam was not representative of his time. Contact with Muslims during the Council of Basel in Constantinople provided him with direct contact with Islam and influenced his more positive approach to Islam and to world religions generally. In *De pace fidei* he constructed a religious dialogue between members of both faiths, concluding that faith is essentially one and basic. The correspondence between Nicholas and John of Segovia accented the concept that peaceful negotiation was the most promising approach toward the Muslims. Cusanus' final work *Cribratio Alchoron* (1461) was not as positive, but it was not totally negative either. It still approaches the Qur'an as if it contained fundamental truths and it demonstrates that he still believed doctrinal accommodation was possible. Ignorance was accountable for the divergences of Islam and the truth of Christianity lay buried in the Qur'an. The *Cribratio* is doctrinally reductionistic, demonstrating his impatience with divisive religious dogma - a factor which provides additional evidence of his essential humanism.

Bishop, Eric F. (1967) "THE UNRESERVED FRANKNESS OF PRIVILEGE. *Bible Translator* 18(4):175 - 178

-Examines the Greek parrhesia and its related words. The meaning of the verb is basically to have freedom in speaking and then to possess an attitude of assurance or daring. Examines the translation of these words in RSV and NEB along with various Arabic versions and the Koran. The latter translation exhibits a distinctive stand in interpretation.

Bishop, Eric F. (1966) "MEN OF GOD'S GOOD PLEASURE. *Anglican Theological Review* 48:63 - 69

-The angelic song about "men of God's good pleasure" can be traced from the Psalter, through the prophets, in Qumran literature, in the NT, and even in the Quran. It is a characteristic phrase of the Near East.

Brady, David. (1978) "THE BOOK OF REVELATION AND THE QUR'AN: IS THERE A POSSIBLE LITERARY RELATIONSHIP? *J of Semitic Studies* 23(2):216 - 225

There are many similarities between the Apocalypse and the Quran, such as the office of the authors, the titles and attributes of God, and the image of a banquet for the people of God, but none of these seems to demand a hypothesis of literary dependence. Still, the study of the influence of the apocalyptic genre on the Quran would be illuminating.

Carre, Olivier (1984) "JUIFS ET CHRETIENS DANS LA SOCIETE ISLAMIQUE IDEALE D'APRES SAYYID QUTB. *Revue Des Sciences Philosophiques Et Theologiques* 68(1):51 - 22

Sayyid Qutb's commentary on the Koran (1952 - 65) envisions tomorrow's ideal Islamic society as integrating within itself both Jews and Christians, even though both groups have

been traditionally hostile to Islam. Qutb's opposition to them does not take the form of hostility to Jewish and Christian minorities. He shows an appreciative understanding of Christian theology, but not of Jewish. (French)

Christelow, Allan (1985) "The 'Yan Tatsine Disturbances In Kano--A Search For Perspective. *Muslim World* 75(2):69 - 84

The 'Yan Tatsine, a Quranic integralist movement, under the leadership of Muhammad Marwa, known derisively as Mallam Maitatsine, rebelled against the government of Kano, Nigeria in December, 1980. Maitatsine advocated the strict following of the Quran, the rejection of Hadith and Sunna, denying to Muhammad the role of moral exemplar, and arrogated to himself the role of Prophet. The movement was not a Mahdist movement or a movement like the Hamaliyya, an offshoot of the Tijaniyya. As a Quranic integralist movement, the 'Yan Tatsine is likely not dependent upon a charismatic figure like Maitatsine, who was killed, but should be considered a type of religious movement which grows out of the social and economic strains of Nigeria in the 1980s.

Clark, Harry (1984) "THE PUBLICATION OF THE KORAN IN LATIN; A REFORMATION DILEMMA. *Sixteenth Century J* 15(1):3 - 12

Sixteenth-century scholars and clergy who fought for publication of the Koran in Latin were motivated by the desire to refute rather than promote its ideas. In 1536 when Heinrich Petri wished to print a translation of the Koran, the Basel City Council denied publication on the advice of Wolfgang Capito and Simon Grynaeus. Luther wrote the Council directly, and together with Bucer tilted the scales in the Council in favor of publication. There were three issues of the book in 1543 accompanied by Melanchthon's 'Warning to the Reader.'

Cragg, Kenneth (1974) "THE QUR'AN AND THE CONTEMPORARY MIDDLE EAST. *J of Ecumenical Studies* 11(1):1 - 12

Does the Quran exert any influence on Arab Muslims in their confrontation with Israel? It would be false to the Islamic understanding of divine sovereignty in history to expect a logic of non-violence to develop from Quranic premises. There are possible foundations for reconciliation in the concepts of itmi'nān (inner peace), Shirk and Tauhid (those idolatries that break up the unity of all under God), and Istighfar (seeking forgiveness). These concepts may be a religious source of hope for peace in the Middle East.

Denny, Frederick Mathewson (1975) "THE MEANING OF UMMAH IN THE QUR'AN. *History of Religions* 15(1):34 - 70

Considers the etymology of the term ummah and its meaning in the Quran. Discusses the usages of the term according to several main themes which reveal Muhammad's developing concept of ummah.

Doi, A. R. I. (1970) "A MUSLIM-CHRISTIAN-TRADITIONAL SAINT IN YORUBALAND. *Practical Anthropology* 17(6):261 - 268

Muslims in most places practice sucoms combining features of official Islam and features of traditional patterns. The worship of Bilikisu Sungbo in Yorubaland shows this. She is a composite of features from the Biblical account of the Queen of Sheba, the Koran account of Bilqis (the same historic personage), and a Yoruba ancestress whose tomb is a shrine for Muslims, Christians, and pagans alike. This reverence at the tomb may develop into a regular cult in the future for syncretism seems fairly strong in Yorubaland.

Drane, James F. (1979) "RELIGIOUS TOLERANCE IN AN ISLAMIC REPUBLIC. *America* 140(9):186 - 187

The character of Islamic scripture (Koran) and traditions may forewarn some intolerance ahead in Iran. If there is historical precedent for toleration of Christians and Jews as people of the scriptures, the situation for pagan non-believers - modernizing seculars - may be more

precarious.

Eminyan, Maurice. (1981) "ISLAM AND CHRISTIANITY: A COMPARATIVE STUDY. *Melita Theologica* 32(1/2):6 - 19

Discusses their main tenets, their characteristics and salient features, possible relationships and interdependence. Focuses on: monotheism, attitude towards Jesus (in the Koran), day of Judgment, repentance, basis of morality, Pillars of Islam (monotheism, prayers, almsgiving, fasting and pilgrimage). Concludes by underscoring the basic divergencies and possibilities in an age of dialogue.

Erder, Yoram (Tel Aviv, Israel) (1990) "The Origin of the Name Idris in the Quran: A Study of the Influence of Qumran Literature on Early Islam. *Journal of Near Eastern Studies*, 49(4)::339-350.

Considers two issues: (1) the origin of of Quranic Idris, and (2) the question of how Islam came to be influenced by Qumran literature. Argues that the Quranic Idris can be traced to Doresh ha-Torah, one of the figures mentioned in the Damascus Covenant, as both are derived from the same root, are identified with Hermes-Mercury, and are related to the Enoch and hermetic literatures. Without intending to provide a comprehensive answer to the second issue, suggests two possible channels through which Qumran-related Enoch literature could have entered Islam during its formative period. The first channel is Harn, the other is Yemen. HHPD

Fernhout, R. (1982) "WERKELIJK GODS WOORD? *Gereformeerd Theologisch Tijdschrift* 82(2):70 - 85

Attempts to shed light on the current discussion regarding biblical authority by drawing a phenomenological analysis and comparison between the use of the Bible and the use of the Koran. Outlines the contribution of Ahmad ibn Hanbal (780 - 855), the founder of the extremely conservative Hanbalite School of Sunni Islam and compares it with the "scholastic" school of orthodoxy. He finds in both literal messages from a transcendent God and an emphasis on rational evidences. For Christianity to focus on either of these would be to treat the Bible as the Koran rather than as humanly recorded news of God's speaking and acting. (Dutch)

Fisher, Eugene. (1981) "ANTI-SEMITISM: A CONTEMPORARY CHRISTIAN PERSPECTIVE. *Judaism* 30(3):276 - 282

Main-line Christianity condemns anti-Semitism as un-Christian and sees itself in partnership with Jews. But anti-Semitism is a pre-Christian phenomenon, some of whose un-Christian counterparts today are both the Right (KKK, neo-Nazis) with the Center and Left (PLO). Particularly threatening is Muslim anti-Semitism which has religious roots in the Koran itself, for the existence of Israel is a theological insult. Solution: dialogue.

Gispert-Sauch, G. (1968) "MUSLIMS AND CHRISTIANS: REPORT ON A SEMINAR. *Clergy Monthly* 32(8):365 - 370

-The Quran is not only an expression of a religious experience but also a book of law. Communalism is viewed with alarm by Muslims.

Glaser, Ida (1982) "TOWARDS A MUTUAL UNDERSTANDING OF CHRISTIAN AND ISLAMIC CONCEPTS OF REVELATION. *Themelios* 7(3):16 - 22

Christianity and Islam have monotheism and a claim to a revealed book in common. Yet there is a wide gulf between understandings of revelation in the two faiths and that leads to inevitable misunderstandings. The Christian does not understand the Quran because he is not accustomed to the idea of a sacred language. The Quran does not do what a Christian expects a revelation to do: relate to man's need for forgiveness, salvation, and a relationship with God. The Muslim does not understand biblical writings because they are of obviously human origin and do not give clear guidelines on life-style. If Christians and Muslims are to understand each other, they must recognize and understand the fundamental differences

in ways of thinking.

Graham, William A. (1983) "IN MEMORIAM RUDI PARET (1901 - 1983). *Muslim World* 73(2):133 - 141

Professor Rudi Paret died at his home in Tübingen on January 31, 1983. His career spanned some six decades and several different genre and subject areas in Near Eastern and Islamic studies. It was in Quranic studies that he made his mark, culminating in his translation (1962) of the Quran and its companion volume, a commentary and concordance (1971). His translation gives maximum accuracy of meaning, reproducing the literal original meaning wherever possible. Alternative renderings are presented in the commentary. Paret was convinced that the Quran was the one fully trustworthy document from the time of the prophet and that Quranic interpretation provided the only possible basis for any future renewal of or development of Islamic religious and social thought.

Haddad, Robert M. (1986) "Eastern Orthodoxy and Islam: An Historical Overview. *Greek Orthodox Theological Review* 31(1/2):17 - 32

Emperor and caliph were central to Orthodox and Muslim history until the modern age. Their disappearance has revealed them as hardly crucial to the survival and health of either religious community. There are parallels in the logos doctrine with Christ and the Koran. Both faiths widened the scope of reason as a means of clarifying the truths of revelation and in ordering priorities between reason and revelation, Orthodoxy and Sunni Islam underwent a comparable evolution in religious thought and sensibility.

Hajjar, Joseph (1981) "THE BIBLE AND CHRISTIAN WITNESS IN ISLAMIC COUNTRIES. *International Review of Mission* 70(279):161 - 173

There are many parallels between the two religions but there is on the one hand a distinctive prophetic element in the Quran and, on the other hand, an inherent doctrinal irreducibility, and an undeniable spiritual convergence in piety.

Journet, Charles, (1967) "L'ISLAM *Nova et Vetera* 42(2):137 - 155

-The supreme treasury of Islam is the supernatural revelation of the one God made to Abraham. It is impossible to believe that God can be responsible for the anti-Christian content of the Koran or the idea of a holy war. Yet Mohammed certainly made men better religiously. (French)

Kairallah, Shereen (1988) "Arabic Studies in Europe with an Accent on England *Theological Review* 9(1):6-26

Surveys the development of Arabic studies in the West through the apologetic and polemic periods, the biblical epoch (16th and 17th cents.), the decline of Arabic Studies in England during the second half of the 17th and the beginning of the 18th cents. and the modern era which saw the need to study the Quran in its historical context and to enquire into the history of Muhammed. A new image of the East emerged encouraged by the slow breaking away of oriental studies from the bonds of theology, begun by the popularizers.

Kamsler, Harold M. (Phoenixville, PA) (1990) "Solomon and Sheba: Aggadic Roots of the Koran Story. *Dor le Dor*, 18(3):172-175.

There is evidence of a large Jewish community that existed in sixth and seventh century Northern Arabia (especially, in Yathrib, later to become Medina). Mohammed was well-versed in Jewish sources - historical, folklore, legislative, and religious - which are reflected in the Koran. Parallels Sura 27 of the Koran, which tells the story of King Solomon and the Queen of Sheba, with the longer Aramaic of Targum Sheni, a midrash to the Book of Esther. The similarities are striking and one can conclude that the source of Sura 27 is the Targum Sheni. MC

Keller, Bernard. (1990) "La Jerusalem de David Shahar (The Jerusalem of Davish Shahar) *Foi et Vie*

89(1):39-49

David Shahar, contemporary Hebrew novelist and short story writer, portrays an extreme diversity of people in Jerusalem: Jews, Arabs, Christians, foreigners. Their diversity is a manner of speaking of the diversity of those who compose the Jewish identity. They are captured in their everyday banality. Access to Shahar's universe is via a section of Jerusalem, neither the historic Old City nor a modern extension but between the two, geographically and metaphorically. Shahar's thought is filled with the Bible, prayers of the Koran, midrashim, and Kabbala. (French)

Khairallah Shereen (1988) "George Sale and His Circle 1697(?) - 1736 *Theological Review* 9(2):7-22

Surveys the main contribution of George Sale and his associates to Arabic Studies in the 18th cent. His chief contribution was his translation of the Quran into English with the Preliminary Discourse published in November 1734. Sale's translation was a first attempt at an academic judgment, unrelated to Christian polemic and was indicative of the trend towards popularization.

Knight, G. A. F. (1967) "THE LORD IS ONE. *Expository Times* 79(1):8 - 10

-The Hebrew terms for "one" are `ehad and yahidh. The latter is used only in the singular, but the former can be used in the plural and has a range of meanings. After examining the uses of `ehad in the OT the author argues that "The Lord is one" does not simply refer to the singleness of God as is contended in normative Jewish interpretation, but refers to the all, comprehensiveness of God. The Jewish insistence that God is a monad of being is a post-biblical development similar to that in the Koran. The concern in the OT is not to reveal God ontologically, but soteriologically.

Lapointe, Roger (1981) "LA SITUATION HERMENEUTIQUE DU CORAN. *Studies in Religion/Sciences Religieuses* 10(3):311 - 319

The Koran is the theological and sociological determinant of Islam. One inquires about the logic which governs its sacrality; one attempts to clarify its hermeneutic situation. Its hermeneutic is based on clear and certain logic, which downplays human desire and creative imagination. (French)

Latuihamallo, Peter D. (1984) "WHO IS JESUS IN AN ISLAMIC SOCIETY? THE CASE OF INDONESIA. *Reformed World* 38(2):77 - 91

In Indonesia 88.2% of the people are Muslims. 8.84% Christian. Its Ministry of Religious Affairs includes four Directorate Generals; the state is not religiously neutral, but guarantees freedom of religion on the basis of Pansila, principles calling for the belief in one supreme divinity, just and civilized humanity, unity of the nation, consensus democracy and social justice. Javanese Islam is not entirely Quranic, since the culture retains Indic elements. In practice the religion is syncretic, and customary Christian preaching of Western creedal formula is perceived by Muslims as blasphemy, by mystics as an ingredient for speculation and contemplation and by many Christians themselves as abracadabra. The efforts of Hamran Amrie, a convert from Islam, to develop an apologetic out of the Quran are explained. Unfortunately, it is perceived by Westerners as Nestorian. Sura 5:73 - 77 condemns tri-theism, which orthodox Christianity also opposes. Fresh expressions of the faith and a total renewal are needed in the Indonesian church. Part of the `Cairo Lecture' symposium: "Call to witness to the Gospel today."

Lewis, Jack P. (1984) "Noah and the Flood: In Jewish, Christian, and Muslim Traditions. *Biblical Archaeologist* 47(4):224 - 239

In Jewish Tradition emphasis is put on the story as an actual event by the Hellenistic writers reflecting the Jewish people's strong sense of history, including Philo and Josephus. Christian traditions have emphasized the typological possibilities of the story (later Christian writers) seeing it as a means of defining Christian beliefs (Early Christian writers)

in a way that demonstrates that these are the fulfillment of a divine plan. In Muslim tradition, the retelling of the story throughout the Koran and the advancement of the idea of Noah's being a preacher of righteousness are both aspects of the desire to redefine, in the Muslim way, the nature of important biblical figures.

Mason, Herbert (1983) "UNDER THE SIGN OF THE SEVEN SLEEPERS. *Notre Dame English J* 15(3):1 - 5

Poem develops the theme of the Seven Sleepers legend. Sources used are Koran 18; Legenda Aurea; a Breton Gwetz; L. Massingnon, "Les sept dormants d'Éphèse en Islam et en Chrétienté, Paris, 1955 - 1961.

Masson, Denise (1976) "LA NOTION DE TRANSCENDENCE CHEZ LES MONOTHEISTES. *Nova et Vetera* 51(4):286 - 299

A study of the notion of transcendence in the OT, the NT, and the Koran, as an expression of monotheistic faith, with rite as the living expression of this doctrine, shows that the principal object of faith is the first truth. The final beatitude consists essentially in the vision of this truth. (French)

McAuliffe, Jane Dammen (1983) "PERSIAN EXEGETICAL EVALUATION OF THE AHL AL-KITAB. *Muslim World* 73(2):87 - 105

Abu'l-Futuh Razi, one of the earliest Shi'ite commentators writing in Persian, and Mulla Fath Allah Kashani, one of whose commentaries is among the most comprehensive and renowned in Persian, interpret the designation ahl al-kitab (people of the book) to refer not to Jews and Christians, but rather to particular groups among them. Four Quranic passages which praise the ahl al-kitab in general (2:62, 3:198, 5:66 and 28:52 - 55) are interpreted as referring to such specific groups as those who had faith in Jesus, but refused to define themselves as Jews, Christians or Sabi'un awaiting the arrival of the Seal of the Prophets, some specific 7th cent. Christian group, or those people of the book who had remained faithful to the one continuous divine revelation of which the Quran is the culmination.

Mohammed, Noor (1988) "Principles of Islamic Contract Law *J of Law and Religion* 6(1):115-130

The Islamic Sharia, or highway to good life, is the constitutional law of a Muslim society. Sharia incorporates both divine revelation (Quran), and spiritual and secular practices of the Prophet Muhammad (Sunna), and underlies the Islamic contract law based on the command "Fulfill (all) obligations." Subsumed under this law are the doctrine of riba (forbidding usury), and gharar (forbidding speculative or unconscionable risk). The application of these principles has kept pace with the changing transactional needs of the times. International traders should acquaint themselves with the differences between Western and Islamic contract laws.

Mooren, Thomas (1982) "EINIGE HINWEISE ZUM APOLOGETISCHEN SCHRIFTTUM DES ISLAM IN INDONESIA. *Zeitschrift für Missionswissenschaft und Religionswissenschaft* 66(3):163 - 182

Deals with the content, method and aim of Islamic apologetic texts in Indonesia. Such texts do not primarily aim at the assimilation of scientific thinking but at the strengthening of the Moslem's self-assurance. Discusses the books by K. B. W. Key (demonstrating the rational character of Islam), by H. Bakry (on Jesus in the Koran and Mohammed in the Bible), and by N. Syamsus (comparing Koran and Bible). The latter two claim that St. Paul, the Fathers and the Councils falsified the teaching of Jesus. (German)

Mooren, Thomas (1981) "(ABSTAMMUNG UND HEILIGES BUCH. ZUR FRAGE DER SEMANTISCHEN BEDEUTSAMKEIT ANTHROPOLOGISCHER STRUKTUREN IM ALTEN VORDEREN ORIENT IM HINBLICK AUF DEN KORANISCHEN MONOTHEISMUS (Descent and Holy Book. The question of the semantic significance of anthropological structures in the ancient Near East in terms of the Koranic monotheism). *Zeitschrift für Missionswissenschaft und Religionswissenschaft* 65(1):14 - 39

Analyzes the significance of parental structures as material for the formulation of a religious discourse in comparison to a written historical text like the Koran. Following the structuralism of Levi-Strauss, discusses (1) relations and communication; (2) family, clan, and tribe with the Arab nomads; (3) the anthropo-sociomorphic deity; (4) from a morphological discourse to a Holy Book: the monotheistic 'revolution.' (German)

Nagel, Tilman (1983) "DER KORAN ALS ZEUGNIS EINER ZEITENWENDE. *Zeitschrift für Missionswissenschaft und Religionswissenschaft* 67(2):97 - 109

The Koranic message is a prophetic answer to the crisis which the Arab religious elite faced in the early 7th cent. Clan solidarity and astral religion lost their predominance as the individual began to assert himself. Fatalism is expressive of this development: man longs for redemption. The Koranic message aims at laying the foundation for the individual's salvation: fatalism, the result of the crisis, can be overcome. However, fatalistic thought was not entirely discarded. (German)

Nooruddin, M. (1990) "Prophets in Islam. *Journal of Dharma*, 15(1)::40-44.

A prophet is one who receives information from God and imparts its message to mankind as an ambassador between God and man. Describes Islam's beliefs about prophets as reflected in the Quran. JMH

Pirenne, Jacqueline. (1975) "LE SITE PREISLAMIQUE DE AL-JAW, LA BIBLE, LE CORAN ET LE MIDRASH (The Pre-Islamic Site Al-Jaw, the Bible, the Koran and the Midrash). *Revue Biblique* 82(1):34 - 69

J. Koenig's identification of the biblical Sinai with the Arabian Al-Jaw is improbable both because he has misunderstood the data and because he supports the identification with flimsy reasoning. A more reasonable explanation is that the "Jewish" traditions concerning the areas are the result of an Islamic Judaizing of a pagan shrine, made possible by the Midianite tradition edited into the Exodus accounts in the Pentateuch. (French)

Preez, J. du (1989) "Notes on the Relationships between Grace and Works according to Some Islamic Texts *Missionalia* 17(3):206-212

Studies the Quran and the testimony of Muslim writers to trace the relation of grace and good works in Islam. Concludes that while Islam does stress the grace and mercy of Allah, it gives greater importance to the innate goodness of humankind, which in turn leads to a stronger emphasis on works. Grace is the reward for, rather than the source of works.

Risnen, Heikki (1986) "Islamsk Koranutlggning och Kristlig Bibelexeges. *Svensk Exegetisk Arsbok*; 1987 51/52:203 - 213

Recent developments in Koran interpretation parallel trends to modernism and fundamentalism, of form, redaction, and other forms of contextual historical criticism, as these have taken shape in the much longer history of biblical exegesis. Nonetheless, the much younger age of the Koran, its character as the product of a single person, and especially its role in Islam, which is parallel in Christendom not to the Bible, but to Jesus Christ himself, suggest that a totally similar development is not to be expected. (Swedish)

Rubin, Uri. (1982) "THE GREAT PILGRIMAGE OF MUHAMMAD: SOME NOTES ON SUPRA IX. *J of Semitic Studies* 27(2):241 - 259

The "great pilgrimage" (aj-hajj al-akbar) of Muhammad mentioned in the Quran, Suta IX.3, denotes a combined pilgrimage, comprising rites of different communities. The hajj of the Jews and Christians can only be Passover and Easter. The adhan which was due to be proclaimed during the hajj akbar of 10/632 was designed to announce the jahili sacredness of the holy months and to expell all non-Muslims from the hajj. Muhammad also tried to create a new kind of hajj ahbar which would be totally separate from foreign feasts.

Rudolph, Kurt (1980) "NEUE WEGE DER QORANFORSCHUNG? (New Ways of Koran Investigation?). *Theologische Literaturzeitung* 105(1):1 - 19

J. Wansbrough and J. Burton have in their respective 1977 monographs greatly helped Koran studies. The former using the analogy of biblical form criticism sees the Koran as a selection of prophetic sayings chosen from a wider group and developed over 200 years, producing some similarities to Jewish halakah. The latter views the Koran as the result of the interaction of the earlier legal tradition with the writings stemming from the prophet himself. Wansbrough appears the more convincing, but Burton's contribution gives one much to discuss. (German)

SADIQ, EMMANUEL (1961) "MAN IN SOCIETY ACCORDING TO ISLAM WITH A CHRISTIAN EVALUATION. *Indian J of Theology* 10:159 - 166

Summarizes the Islamic teaching on man as found in the Quran and in the contemporary writings of Iqbal and Gokalp. Gokalp thinks the salvation of man lies in the development of his social personality, while Iqbal stresses the development of individual personality. A further evaluation reveals that Islam has much to learn in theory from Christianity, and Christianity has much to learn in practice from Islam.

Schimmel, Annemarie (1986) "Islamische Mystik und religiose Identität. *Zeitschrift für Missionswissenschaft und Religionswissenschaft* 70(2/3):232 - 239

Submits that mystical poetry in Islam, and particularly in the Indian vernaculars, seems to transgress the borders of traditional Islam, often giving the reader or listener the impression of 'measureless pantheism' which is then usually explained as stemming from the Hindu tradition and being nothing but a slightly Islamicized form of Vedanta. However, the Sufis always faithfully adhered to the words of the Koran. Most scholars have been led to claim falsely that Indian Sufism is nothing but a syncretistic religion. They have failed to recognize that the figure of the Prophet Mohammed gives Muslim mystical literature and life a special coloring. His presence clearly separates Muslim mystical thought from that of its neighbors, difficult as it may be to perceive under a most colorful web of images which does not always look very Islamic. (German)

Sharma, Arvind (1976) "THE ETERNALITY OF THE VEDAS AND THE QU'RAN: A COMPARATIVE STUDY. *Philosophy East and West* 26(3):269 - 279

The Mimamsa school of Hinduism argues for the eternity of the Vedas apart from the existence of God. On the other hand, the Asharite school of Islam grounds the Quran in the attributes and speech of God. The problems faced by the two schools are similar although there are marked divergences when one notes the specificity of the two solutions.

Siddiqi, Muzammil H. (1986) "Muslim and Byzantine Christian Relations: Letters of Paul of Antioch and Ibn Taymiyah's Response. *Greek Orthodox Theological Review* 31(1/2):33 - 45

In a dialogical exchange in the 13th cent., Paul argues that Muhammad had a religious mission but it was not universal and hence did not include Christians. The place of Christ in the Koran proves Muhammad had no intention of converting Christians to his faith. The Muslim response sees both the Islamic and Christian traditions as stemming from the same source but Christians have forsaken the prophetic source and foundation of their faith and adulterated the teachings of Jesus. The true message of Jesus Christ was the same as the message of Muhammad.

Slump, J. (1972) "VERGELIJKING VAN ISLAM EN CHRISTENDOM (Comparison of Islam and Christianity). *Gereformeerde Theologisch Tijdschrift* 72(4):216 - 230

The differences between Mohammedanism and Christianity are sharp. While Christianity recognizes Christ as divine, Islam recognizes only the Koran as such. Considers a comment by G. C. Berkouwer, who has stated that unlike Mohammedanism, Christianity places Christ and not the Bible in the central place. The "holy book" of Christianity is not central

to the Christian faith whereas the Koran is in Islam. Challenges that judgment. (Dutch)

Taylor, Christopher S. (Yale U., New Haven, CT) (1990) "Sacred History and the Cult of Muslim Saints. *Muslim World*, 80(2)::72-80.

In the later Middle Ages a mausoleum popularly known as the Mashhad of Asiya, the "Wife of Pharaoh" of Quran 28:8 and 66:1, illustrates the interplay between sacred history and the cult of Muslim saints in the period between 1200 and 1500 A.D. The cult provided the sacred history with real places where believers might go to be in close proximity to the holy. This connection with sacred history also contributed to the tenacity and virility of the cult. AHMZ

Teuma, Edmund. (1980) "THE NATURE OF "IBLIS" IN THE QUR'AN AS INTERPRETED BY THE COMMENTATORS. *Melita Theologica* 31(2):10 - 21

Studies what some of the classical Muslim exegetes of the Koran say about the devil (Iblis) as presented in the Holy Book of Islam. Studies the philosophy of Iblis: Arabic or non-Arabic loan word, e.g., from Gk diabolos (devil). Koranic texts consider Iblis either an angel or a jinn. Offers the comments of some of the principal Koran commentators on these texts. Concludes that the evidence is still not conclusive as to whether it is more sound to put Iblis among the jinn by nature or by degradation.

Teuma, Edmund. (1981) "ON QUR'ANIC JINN. *Melita Theologica* 32(1/2):43 - 49

What are these spiritual intelligent beings, non-angelic, non-human, mentioned in the Koran as jinni? What can be said about the God-jinn relationship? Presents what classical Muslim exegetes of the Koran have to say about jinni. They are God's creatures, created from fire. They are lower spirits. While philosophers theoretically disavow jinni, popular piety assigns them various grades and attributes mysterious powers to them. While there are good jinni, the evil ones predominate in popular piety and are feared.

Troger, Wolfgang. (1986) "Jesus as Prophet in Islam, Judaism and Christianity. *Theology Digest* 33(1):126 - 128

The faithful Muslim has a high regard for Jesus as one of the great prophets, a sent-one, servant of God, messiah, and forerunner of Muhammad. In Islam Jesus as "prophet" means that he is a proclaimer of divine truth. But whereas Jesus is the center of the NT, Allah is the center of the Koran. In the NT Jesus is more than a prophet, he is in line with the prophets and fulfilled and completed what they proclaimed. Jesus was Jewish and for many--especially Jewish Christians--a Jewish prophet. Yet, Jesus and Christianity play no theological role in Judaism. The basic difference among the three monotheistic religions on Jesus as a prophet is not the historical Jesus, but opinions concerning his salvation-theological significance. All three depend on his words and deeds. Digest of the German article in *Kairos*, 1982, 24:100 - 109.

Van Dijk, Alphons. (1990) "Prostitution in Lehre, Sozialethik und Praxis der grossen Weltreligionen und der Stammesreligionen (Prostitution in Doctrine, Social Ethics, and Practice of the Great World- Religions and the Tribal Religions) *Z fur Missionswissenschaft u Religionswissenschaft* 74(1):35-53

Distinguishing between the so-called sacred and ritual prostitution as a religious way to promote the fertility of cosmic nature and participate in the Divine and between the normal or profane prostitution with the aim of profit, shows that Hinduism normally considers sexuality as a hindrance to the way of salvation, sublimating it into a spiritual force; that Buddhism considers sexuality as a worldly desire with a high density localized in the females and tolerates prostitution as a part of worldly life; that Islam forbids prostitution explicitly in the Quran though Islamic culture knows prostitution quite well; that Christianity, having a strong ascetic and monarchistic tradition, considered celibacy as the ideal and sexuality only within the intention of procreation, though prostitution grew in the later Middle Ages and during the times of the industrial revolution. Some tribal societies know of sacred promiscuity but not profane prostitution. (German)

WAARDENBURG, J. D. J. (1969) "MOSLIMSE HOUDINGEN JEGENS ANDERS-GELOVIGEN (Muslim Attitudes toward People of Other Faiths). *Nederlands Theologisch Tijdschrift* 23(4):241 - 265

-Historically Moslems have shown a variety of attitudes toward non-Moslems. The Koran, the tradition, and Shari'ah are difficult to interpret on this matter, and other literature shows greatly varying attitudes. One's evaluation of Islam depends on one's theological presuppositions and on one's judgment of the cultural unity of Islam. Other special questions concerning the "essence" of Islam affect the evaluation of "typical" Moslem attitudes. (Dutch)

Waldenfels, Hans (1989) "Maria zwischen Talmud und Koran. *Zeitschrift für Missionswissenschaft und Religionswissenschaft* 73(2):97 - 108

Both religions in the immediate vicinity of Christianity, i.e. Judaism and Islam, know the discourse about the virgin birth of Jesus. Both arrive at opposing interpretations. According to the Talmud (Schabbat 104b), Mary had been unfaithful to her husband. Asks if the Talmudic polemic against Jesus may not, in the final analysis, be closer to the shocking event of Christ's incarnation than the human interpretation which sees Jesus as a man like any of us, growing up in a well-protected family. According to the Quran (Sura 19:1 - 4), Mary conceives of God as a virgin, gives birth to Jesus in the desert, but her son is not God's Son but only God's servant, the founder of the Gospel, a prophet, a muslim, who proclaims as a new-born child God's commandment of prayer and alms. (German)

Watson, John H. (1975) "THE RELIGIOUS BELIEFS OF AL-GHAZALI. *Expository Times* 86(7):200 - 203

Al-Ghazali (AD 1059 - 1111), an orthodox Muslim imam, became a sufi, a mystic, despite orthodox denial of the possibility of a personal relationship with God, thus spiritualizing orthodoxy and giving Sufism respectability. East and West acknowledged him as the greatest Muslim after Mohammed, and as the universal man. He tied his immediate experience to the Koran, relating reason, vision, faith and revelation; he did not repudiate science, philosophy or scholarship, but produced a synthesis of piety and objectivity.

Weiss, Herold (1983) "GOLD HOARD FOUND AT CAPERNAUM. *Biblical Archaeology Review* 9(4):50 - 53

Describes a cache of 282 gold coins (dinars) found under the stone pavement of a late Byzantine private home. They have been dated to 695 - 743 AD. Both sides contained quotations from the Koran. The excavation was conducted by the Greek Orthodox Church directed by Vassilios Tzaferis, Israel Dept. of Antiquities.

Wickham, L.R. Ebied, R.Y. (1970) "AL-YA'KUBI'S ACCOUNT OF THE ISRAELITE PROPHETS AND KINGS. *J of Near Eastern Studies* 29(2):80 - 98

A translation of the portion of al-Ya'kubi's (died AD 897) history entitled "The Israelite Prophets and Kings after Moses." It purports to present a continuous account of the history of the Israelites from Joshua to the end of the exile. The sources for this work are biblical, the Koran, Arab, Jewish and Christian legends, and earlier chronicles.

Williams, Raymond B. (1969) "HISTORICAL CRITICISM OF THE KORAN. *Encounter* 30(1):32 - 42

-Historical criticism of the Koran begins with Othman's recension in 30 A. H. which established the Surahs. The materials in the Koran are chaotic and must be reduced to the smallest integral units of revelation. The main goal of the historical critics of the Koran is the attempt to arrange the individual units of revelation in their proper chronological sequence and there' by place them in their proper context in the life situation of the prophet. Three types of criteria employed in the dating and ordering are: relation to historical events, position in the prophet's doctrinal or professional development, and relation to stylistic developments.

Zirker, Hans (1988) "Die Rede zu Gott im Koran (Speaking to God in the Koran). *Zeitschrift für Missionswissenschaft und Religionswissenschaft* 72(1):14 - 31

The fundamental difference between the Christian appreciation of the Bible and the Islamic one of the Koran as the "Word of God" has its basis in the structure of the respective texts, symptomatically obvious in the opposite functions of the Koranic citation formula "Say:....!" and the biblical one "Thus speaks the Lord." In principle every human speech in the Koran is quoted as God's word, as an instruction or as a remembrance - often both in one. On this background, all passages of the Koran, in which man formally addresses his words to God, whether in prayer or in some other kind of speech, are investigated in regard of their speakers, their circumstances, their intentions, their attitudes, and their subjects. (German)