

Academic debate—Christian origins for Qur'an

Günther Lüling, *Über den Ur-Qur'an* (1974), translation into English, *A Challenge to Islam for Reformation* (2003)

John Wansbrough, *Qur'anic Studies* (1977)

Patricia Crone and Michael Cook, *Hagarism* (1977)

“Christoph Luxenberg,” *Die Syro-Aramäische Lesart des Koran: Ein Beitrag zur Entschlüsselung der Koransprache* (2000), translation into English, *the Syro-Aramaic Reading of the Qur'an* (2007)

Gabriel Said Reynolds, *The Qur'an and its Biblical Subtext* (2010)

Emran el-Badawi, *The Qur'an and the Aramaic Gospel Traditions* (2013)

1) Historical situation

Chalcedon (451); Axum (4<sup>th</sup> c. conversion, 6<sup>th</sup> c. influence on Himyarite kingdom); Syriac Churches fleeing Mesopotamia for Arabia after conversion of Ardashir I (r. 226-240)

2) Literary situation

Terminology: naṣārā; Nazarenes? Gk. and Syr. Use, Ephiphanius (d. 403) 4<sup>th</sup> c. sect of Jewish converts to Christianity keeping Mosaic Law but professing Virgin Birth

Direct references to theology as declared by Christians: Q 5:17 and 5:72 "God is the Messiah, son of Mary"; Q 5:116 "O Jesus son of Mary, was it you who said to the people, take me and my mother for gods besides Allah?"

Narrative reworking: Jesus as Prophet in line of Prophets, Jesus' impending death, attempts to crucify; all of sura 19 reworks details of annunciation story

3) Academic debate: Lüling Ur-Qur'an, not widely read until 2003; 1/3 of Q text is style and vocab of Christian hymns (e.g. sura 97 laylat al-qadr as celebrating birth of Jesus); reworked by editors after Prophet's death

Wansbrough Q Studies 1977, textual criticism, Qur'an as collection of variant readings

Crone and Cook, Hagarism 1977, Islamic origins in Jewish apocalyptic movement in Palestine, based solely on non-Muslim sources

Luxenberg 2000, linguistic, Syriac loanwords and not Arabic, explains obscurities, Qur'an compiled based on Christian liturgical book (e.g., sura 108 translated as: "Surely We have given thee abundance, So pray unto thy Lord and sacrifice, Surely he that hates thee, he is the one cut off" as reflection of 1 Peter 5: 8-9 "Be self-controlled and alert. Your enemy the devil prowls around like a roaring lion looking for someone to devour. Resist him, standing firm in the faith"; 44:54 and 52:20 hūr'in as white grapes)

Reynolds 2010, Qur'an not to be read through sira or Muslim exegesis which distinguishes Qur'an from Bible strictly; terminology and narratives correspond directly to Biblical, apocryphal and exegetical traditions

El-Badawi 2013, Islam and Muslim as derived from maslmānūtā "prophetic tradition" of Syriac churches, Aramaic Gospel Traditions (in Syr. and CPA) adopted and challenged by Q; re-articulation in religious competition, thematic and linguistic

Reynolds 2014, rhetorical and literary style of Qur'an, allusions are not to distinct Christian sects