

Bibliography

Primary Sources

The Qur'ān:

Manuscripts:

Manuscript 27.1 DAM. Ṣan'ā', Yemen.

Editions

Al-Qur'ān al-karīm, Muṣḥaf al-Madīna al-nabawiyya. 1994–5. Madīna: Mujamma' al-Malik Fahd li-Ṭibā'at al-Muṣḥaf al-Sharīf.

Translations

Abdel Haleem, Muḥammad. 2004. *The Qur'ān. A New Translation*. Oxford, New York: Oxford University Press.

Arberry, Arthur J. 1964. *The Koran Interpreted* (The World's Classics). Oxford: Oxford University Press.

Asad, Muḥammad. 2003. *The Message of the Qur'ān*. Bitton, England: The Book Foundation.

Bell, Richard. 1937–1939. *The Qur'ān, Translated with a Critical Re-Arrangement of the sūras* (2 vols). Edinburgh: T. & T. Clark.

Blachère, Régis. 1957. *Le Coran (al-Qur'ān)*. Paris: Maisonneuve et Larose.

Bonnet-Eymard, Bruno. 1988, 1990, 1997. *Le Coran. Traduction et commentaire systématique. Tome 1 (Sourates I-II). Tome 2 (Sourate III). Tome 3 (Sourate IV-V)*. Saint-Parres-lès-Vaudes: La Contre-Réforme Catholique.

Cheikh, Hamza Boubakeur. 1989. *Le Coran*. Alger: ENAG Éditions.

Droge, Arthur. 2013. *The Qur'ān: An Annotated Translation*. Sheffield: Equinox.

Fakhry, Majid. 2002. *An Interpretation of the Qur'ān*. New York: New York University Press.

Hamidullah, Muḥammad. 1989. *Le noble Coran et la traduction en langue française*. Medina : Complexe Roi Fahd pour l'impression du Noble Coran.

Hilali, Taqi-ud-Din. and Muhammad Muhsin Khan. 1996. *The Noble Qur'ān*. Medina: King Fahd Complex.

Jones, Alan. 2007. *The Qur'ān*. Cambridge: Gibb Trust.

Khalidi, Tarif. 2008. *The Qur'ān: A New Translation*. London: Penguin Classics.

Paret, Rudi. 1979. *Der Koran. Übersetzung*. Stuttgart: W. Kohlhammer.

Arabic Sources

‘Abd al-Bāqī, Muḥammad Fu’ād. 1962 *Al-mu‘ğam al-mufahras li-alfāz al-Qur’ān*. Beirut: Dār Ihyā’ al-Turāṭ al-‘Arabī.

‘Abd al-Razzāq b. Hammām al-San’ānī. 1999. *Tafsīr ‘Abd al-Razzāq*. Ed. Maḥmūd Muḥammad ‘Abduh. Beirut: Dār al-Kutub al-‘Ilmiyya.

Abū ‘Ubayda, Ma‘mar b. al-Muṭannā al-Taymī. 1962. *Mağāz al-Qur’ān*. Ed. Muhammad Fu’ad Sezgin. Cairo: al-Ḥanjī.

Balīnūs al-Ḥakīm (attrib.). 1979. *Sirr al-ḥalīqa wa-ṣan’at al-ṭabī’a*. Ed. U. Weisser. Aleppo

Al-Ḍaḥḥāk b. Muzāḥim. 1999. *Tafsīr al-Ḍaḥḥāk*. Ed. Muḥammad Šukrī Aḥmad al-Zāwītī. Cairo: Dār al-Salām li-al-Ṭibā’a wa-al-Nashr wa-al-Tawzī’ wa-al-Tarjama.

Al-Farrā’, Yaḥyā ibn Ziyād. 2002. *Ma’ānī al-Qur’ān*. Ed. ‘Abd al-Fattāḥ Šalabī. Cairo: Markaz Taḥqīq al-Turāṭ.

Ibn Durayd. N.d. *Kitāb ġamharat al-luġa*. Beirut: Dār Ṣadr.

Ibn Ḥabīb. 1985. *Kitāb al-munammaq fī ‘aḥbār Qurayš*. Beirut: ‘Ālam al-Kutub.

Ibn Hišām. 1955. *Al-Sīra al-nabawiyya*. Ed. M. al-Saqqā et al. Cairo: Muṣṭafā al-Bābī al-Ḥalabī. English trans. Alfred Guillaume (1955). Oxford: Oxford University Press.

- Ibn al-Malāḥimī. 1991. *Kitāb al-mu'tamad fī uṣūl al-dīn*. Ed. Martin McDermott and Wilferd Madelung. London: al-Hoda. Enlarged edition by Wilferd Madelung (2012). Tehran, Berlin: Iranian Institute of Philosophy and Institute of Islamic Studies, Free University of Berlin.
- Ibn Manẓūr. 1981. *Lisān al-'arab*. Beirut: Dār Lisān al-'Arab.
- Ibn Muğāhid. 1972. *Kitāb al-sab'a fī al-qirā'āt*. Ed. Šawqī Ḍayf. Cairo: Dār al-Ma'ārif.
- Ibn Sīda. N.d. *Al-Mukhaṣṣaṣ fī al-luġa*. Beirut: Dār al-Āfāq al-Ġadīda.
- Al-Ġāḥiẓ. 1938–58. *Kitāb al-ḥayawān*. Ed. 'Abd al-Salām Muḥammad Hārūn. Cairo: Muṣṭafā al-Bābī al-Ḥalabī.
- Muğāhid, Abū al-Ḥaġġāġ Ibn Ġabr al-Quraṣī al-Maḥzūmī. 2005. *Tafsīr Muğāhid*. Ed. Abū Muḥammad al-Asyūṭī, Beirut: Dār al-Kutub al-'Ilmiyya.
- Muqātil b. Sulaymān. 1988. *Tafsīr Muqātil b. Sulaymān*. Ed. 'Abd Allah Shihāta. Cairo: Mu'assasat al-Ḥalabī.
- Al-Rāzī, Fakhr al-Dīn. 1980. *Al-Tafsīr al-kabīr*. Beirut: Dār al-Turāth al-'Arabī.
- Al-Ṭabarī, Abū Ġa'far Muḥammad b. Ġarīr. 2001. *Ġāmi' al-bayān 'an ta'wīl āy al-Qur'ān*. Eds. Maḥmūd Shākir and 'Alī 'Āshūr. Beirut: Dār Iḥyā' al-Turāth al-'Arabī.
- 1898. *Annales quos scripsit Abu Djafer Mohammed Ibn Djarir [Ta'rīḥ al-Rusul wa-al-Mulūk, al-Ṭabarī] cum aliis*. Ed. Michael Jan de Goeje. Leiden: Brill.
- Al-Wāḥidī, Abū al-Ḥasan Alī b. Aḥmad. 1990. *Asbāb al-nuzūl*. Ed. Kamāl Basyūnī Zaghlūl. Beirut: Dār al-Kutub al-'Ilmiyya.
- Al-Zaġġāġ, Abū Ishāq Ibrāhīm b. al-Sarī. 2007. *Al-Muḥtaṣar fī i'rāb al-Qur'ān*. Ed. Faṭḥī 'Abdul-Raḥmān Ḥiğāzī. Beirut: Dār al-Kutub al-'Ilmiyya.
- Al-Zarkaṣī, Muḥammad b. 'Abd Allāh b. Bahādūr. 2009. *Al-Burhān fī 'ulūm al-Qur'ān*. Beirut: al-Maktaba al-'Aṣriyya.

Others

- 1 *Enoch: A New Translation*. 2004. Trans. George W. E. Nickelsburg and James C. VanderKam. Minneapolis, MN: Augsburg Fortress.
- Babai the Great. 1912. *Commentary on Evagrius*. In W. Frankenberg, trans., *Evagrius Ponticus*. Abhandlungen der königlichen Gesellschaft der Wissenschaften zu Göttingen, Phil.-hist. Klasse, Neue Folge 13/2. Berlin: s.e.
- 1915. *Liber de Unione*. Ed. A. Vaschalde. CSCO 79/80, Scr. Syr. 34/35. Leuven: Peeters.
- Bezold, Carl. 1888. *Die Schatzhöhle, Nach dem Syrischen Texte der Handschriften zu Berlin, London und Rom, Neben einer Arabischen Version, Nach den Handschriften zu Rom, Paris und Oxford*. Leipzig: Hinrichs'sche Buchhandlung.
- Bundahišn, Greater or Iranian*. 1956. Translit. and trans. B.T. Anklesaria, *Zand-Ākāsīh*. Bombay: n.p.
- The Cave of Treasures*. Syriac version (and French translation): *La caverne des trésors*. Ed. and trans. S.-M. Ri. CSCO 486/487. Leuven: Peeters, 1987.
- Dādestānī Dēnīg. Part I*. 1998. Ed. and trans. Mahmoud Jaafari-Dehaghi, Paris: Association pour l'avancement des études iraniennes.
- The Didascalia Apostolorum in Syriac*. 1979. Ed. Arthur Vööbus. CSCO 401–2/407–8. Leuven: Universitas Catholica Lovaniensis.
- Ephrem the Syrian. 1955. *Sancti Ephraem Syri in Genesim et in Exodum Commentarii*. Ed. R.-M Tonneau CSCO 152, Script. Syri 71. Leuven: Peeters.
- 1957. *Des Heiligen Ephraem des Syrers. Hymnen de Paradiso un Contra Julianum*. Ed. Edmund Beck. CSCO 174, Script. Syri 78. Leuven: Peeters.
- 1959. *Des Heiligen Ephraem des Syrers Hymnen de Nativitate Epiphania*. Ed. Edmund Beck. CSCO 186. Leuven: Peeters.

- 1972. *Des Heiligen Ephraem des Syrers Hymnen auf Abraham Kidunaya und Julianos Saba*. CSCO 322 (Syriac text) and 323 (German trans.). Ed. and trans. E. Beck. Louvain: Secrétariat du CorpusSCO.
- 1990. *St. Ephraem the Syrian, Hymns on Paradise*. Trans. Sebastian Brock. New York: St. Vladimir's Seminary Press.
- 1994. *St. Ephrem the Syrian. Selected Prose Works: Commentary on Genesis, Commentary on Exodus, Homily on Our Lord, Letter to Publius*. Trans. E. G. Mathews, & J. P. Amar. The Fathers of the Church: A New Translation 91. Washington D.C.: Catholic University of America Press.
- 2001. *Hymnes sur la Nativité*. Trans. François Cassingena-Trévédy. Paris: Éditions du Cerf.
- Fathers = The Fathers according to Rabbi Nathan*. 1995. Trans. Judah Goldin. New Haven and London: Yale University Press.
- Guidi, Ignazio. 1885. "Testi Orientali Inediti sopra I Sette Dormienti di Efeso." *Reale Accademia dei Lincei* 282: 18–29.
- The Gospel of the Twelve Apostles Together with the Apocalypses of Each One of Them*. 1900. Ed. James Hendel Harris. Cambridge: Cambridge University Press.
- Greater Bundahishn*. 1956. Transliterated and translated under the title of *Zand-Akasiḥ* by Behramgore Tehmuras Anklesaria. Bombay. 2 vols.
- Harris, James Hendel. 1900. *The Gospel of the Twelve Apostles Together with the Apocalypses of Each One of Them*. Cambridge: Cambridge University Press.
- Histoire de l'enfance de Jésus*. 1997. In François Bovon & Pierre Geoltrain (eds.), *Écrits apocryphes chrétiens*. Paris: Gallimard: I, 189–204.
- Jacob of Serugh. 1905 (repr. 2006). *Homiliae Selecta Mar Jacobi Sarugensis*. Ed. Paul Bedjan. Piscataway, NJ: Gorgias.
- 2007. "Jacob of Serugh's Poem on the Sleepers of Ephesus." Tr. Sebastian Brock, in Pauline Allen, Majella Franzmann, & Rick Strelan (eds.), *I sowed the Fruits into Hearts (Odes. Sol. 17:13): Festschrift for Professor Michael Lattke*. Strathfield: St. Paul's: 3–30.
- Jesse of Edessa (Mar Isai). 1911. *Traité sur les martyrs. PO 7:1*. Trans. A. Scher, Paris: Firmin-Didot.
- The Mishnah*. 1967. Trans. Herbert Danby. London: Oxford University Press.
- Narsai. 1905. *Narsai Doctoris Syri Homiliæ et Carmina*. Ed. Alphonse Mingana. Mosul: s.e.
- 1968. *Homélies de Narsai sur la création*. Ed. P. Gignoux. *Patrologia Orientalis* 34, Fascicules 3 & 4. Turnhout / Paris: Brepols.
- 1979. *Narsai's Metrical Homilies on the Nativity, Epiphany, Passion, Resurrection and Ascension*. Trans. Frederick G. McLeod. *Patrologia Orientalis* 40.1. Turnhout: Brepols.
- 1984. *Cinq homélies sur les paraboles évangéliques*. Ed. Emmanuel Pataq Siman. Paris: Cariscript.
- PrDd : The Pahlavi Rivāyat Accompanying the Dādestān ī Dēnīg*. 1990. Ed. and trans. A. V. Williams. Copenhagen: Royal Danish Academy of Sciences and Letters. 2 vols.
- The Shepherd of Hermas*. 1992. In Michael W. Holmes (ed.), *The Apostolic Fathers*. Grand Rapids, MI: Baker Academic: 381–685.
- Synodicon Orientale, ou Recueil de synodes nestoriens*. 1902. Ed. Jean-Baptiste Chabot. Paris: Imprimerie Nationale.
- Tatiani Evangeliorum Harmoniae Arabica*. 1888. Ed. P. Augustinus Ciasca. Rome: S. C. De Propaganda Fide.
- Testament de Juda*. 1987. In André Dupont-Sommer & Mark Philonenko (eds.), *Testaments des douze patriarches, La Bible: Écrits intertestamentaires*. Paris: Bibliothèque de la Pléiade: 811–944.

- Testament of Solomon: a New Translation and Introduction*. 1983. Trans. Dennis C. Duling. In James H. Charlesworth (ed.), *The Old Testament Pseudepigrapha. Vol. I: Apocalyptic Literature and Testaments*. New York: Doubleday: I, 935–95.
- Testamentum Domini nostri Jesu Christi*. 1899. Ed. Ignatius Ephraem II Rahmani. Mainz: F. Kirchheim.
- Theodosius. 1893. *The Pilgrimage of Theodosius*. Trans. John Henry Bernard. London: Palestine Pilgrims Text Society.
- *De situ Terrae sanctae*. 1898. In Paulus Geyer (ed.), *Itinera Hierosolymitana. Saeculi IV-VIII*. CSEL 39. Prague-Vienne: F. Tempsky / Leipzig: G. Freytag.
- Theophilus of Antioch. 1885 (repr. 2007). *To Autolytus*. Trans. Marcus Dods. In Alexander Roberts & others (eds.), *The Ante-Nicene Fathers*, II. Edinburgh: T. & T. Clark: 89–206.
- Tištarya: the Avestan Hymn to Sirius [Tishtar Yasht], part I*. 1990. Ed. and trans. Antonio Panaino. Rome: Istituto italiano per il Medio ed Estremo Oriente.
- Zādspram. 1993. *Anthologie*. Ed. and trans. Philippe Gignoux and Ahmad Tafazzoli. Paris: Association pour l'avancement des Études Iraniennes.

Studies

- Abo Haggag, Dalia (forthcoming). “Gender and Species Egalitarianism in *sūrat al-Naml*: A Structural Analysis of the Story of Solomon.” *JQS*.
- Aarne, Antti, & Thompson, Stith. 1961. *The Types of the Folktale. A Classification and Bibliography*. Helsinki: Suomalainen Tiedekatemia.
- Abu Zayd, Nasr Hamid. 2004. *Rethinking the Qurʾān: Towards a Humanistic Hermeneutics*. Utrecht: Humanistics University Press.
- Aletti, Jean-Noël, Gilbert, Maurice & Ska, Jean-Louis. 2005. *Vocabulaire raisonné de l'exégèse biblique: les mots, les approches, les auteurs*. Paris: les Éditions du Cerf.
- Ambros, Arne A., & Stephan Procházka. 2004. *A Concise Dictionary of Koranic Arabic*. Wiesbaden: Reichert Verlag.
- Amir-Moezzi, Mohammad Ali. 2010. *Autour de l'histoire de la rédaction du Coran*. Rome: Bradley Conférence Pisai.
- Andrae, Tor. 1926. *Ursprung des Islams und das Christentum*. Uppsala and Stockholm: Almqvist and Wiksell.
- 1955. *Les origines de l'islam et le christianisme*. Paris: Maisonneuve & Larose.
- Arkoun, Mohammed. 1982. *Lectures du Coran*. Paris: Maisonneuve & Larose.
- 1992. *Ouvertures sur l'islam*. 2nd edition. Paris: J. Grancher.
- Asad, Muḥammad. 2003. *The Message of the Qurʾān*. Bitton, England: The Book Foundation.
- Awn, Peter J. 1983. *Satan's Tragedy and Redemption: Iblis in Sufi Psychology*. Leiden: E.J. Brill.
- Azaiez, Mehdi. 2012. *La polémique dans le Coran, Essai d'analyse du contre-discours et de la riposte coranique*. Aix-en-Provence: Thèse de doctorat.
- Azaiez, Mehdi. 2015. *Le contre-discours coranique*. Berlin: de Gruyter.
- Azzi, Joseph. 2001. *Le Prêtre et le prophète. Aux sources du Coran*. Paris: Maisonneuve et Larose.
- Badawi, Elsaid M., & Abdel Haleem, Muḥammad. 2008. *Arabic-English Dictionary of Qurʾānic Usage*. Leiden: Brill.
- Bailey, Harold Walter. 1971. *Zoroastrian Problems in the Ninth-Century Books*, 2nd ed., Oxford: Clarendon Press.
- Baljon, Johannes Marinus Simon. 1958. “The ‘Amr of God’ in the Koran.” *Acta Orientalia* 23: 5–18.
- Barth, Jacob. 2002. “Studies Contributing to Criticism and Exegesis of the Koran.” In Ibn Warraq (ed.), *What the Koran Really Says: Language, Text, and Commentary*. Amherst, NY: Prometheus Books: 399–435.
- Baumstark, Anton. 1927. “Jüdischer und christlicher Gebetstypus im Koran.” *Der Islam* 16: 229–48.

- Beck, Edmund. 1944. "Die Sure ar-Rûm (30)." *Orientalia* 13: 334–55.
- Becker, Adam. 2009. "Martyrdom, Religious Difference, and 'Fear' as a Category of Piety in the Sasanian Empire." *Journal of Late Antiquity* 2: 300–36.
- Ben Taïbi, Mustapha. 2009. *De quelques façons de lire le texte coranique*. Limoges: Lambert-Lucas.
- Bellamy, James A. 2001. "Textual Criticism of the Koran." *JAOS* 121/1: 1–6.
- Bell, Richard. 1991. *A Commentary on the Qur'ân*. Manchester: Victoria University of Manchester, *JSS Monograph*, no. 14.
- Bijlefeld, Willem A. 1969. "A Prophet and More than a Prophet?" *MW* 59:1–28.
- Birkeland, Harris. 1956. *The Lord Guideth. Studies on Primitive Islam*. Oslo: H. Aschehoug.
- Blachère, Régis. 1959. *Introduction au Coran*. Paris: Maisonneuve & Larose.
- Bobzin, Hartmut. 2010. "'Seal of the Prophets: Towards an Understanding of Muḥammad's Prophethood.'" *QC*: 565–84.
- Boisliveau Anne-Sylvie. 2010. "*Le Coran par lui-même*." *L'autoréférence dans le discours coranique*. Aix en Provence: Thèse de doctorat.
- 2013. "Autoréférentialité," in Mehdi Azaiez (ed.) & Sabrina Mervin (cont.), *Le Coran. Nouvelles approches*. Paris: CNRS Editions.
- Bonner, Michael. 2003. "Poverty and Charity in the Rise of Islam." In Michael Bonner, Mine Ener & Amy Singer (eds.), *Poverty and Charity in Middle Eastern Contexts*. Albany, NY: SUNY Press: 19–21.
- Böwering, Gerhard. 2002. "God and his attributes." *EQ*: 2, 316–31.
- 2011. "The Light Verse: Qur'ānic Text and Sūfī Interpretation." *Oriens* 36: 113–14.
- Bowersock, Glenn W. 2012. *Empires in Collision in Late Antiquity*. The Menahem Stern Jerusalem Lectures. Waltham, MA: Brandeis University Press.
- 2013. *The Throne of Adulis: Red Sea Wars on the Eve of Islam*. Oxford: Oxford University Press.
- Bravmann, Meir M. 1963. "À propos de Qur'ān IX-29." *Arabica* 10: 94–95.
- 1966. "The Ancient Arab Background of the Qur'ānic Concept *al-Ġizyatu 'an yadin*" [I]. *Arabica* 13: 307–14.
- 1967 "The Ancient Arab Background of the Qur'ānic Concept *al-Ġizyatu 'an yadin*" [II]. *Arabica* 14: 90–91, 326–27.
- Brinner, William M. 2003. "Noah," *EQ*: 3, 540–3.
- Brock, Sebastian. 1991. "Syriac Dispute Poems: the Various Types." In Gerrit Jan Reinink & Herman L. J. Vanstiphout (eds.), *Dispute Poems and Dialogues in the Ancient and Mediaeval Near East*. Leuven: Peeters: 109–19.
- Brown, Peter. 1989 [1971]. *The World of Late Antiquity: AD 150–750*. New York: W.W. Norton.
- Brunschvig, Robert. 1956. "Simples remarques negatives sur le vocabulaire du Coran." *Studia Islamica* 5:19–32.
- Burton, John. 1979. *The Collection of the Qur'ân*. Cambridge: Cambridge University Press.
- Buhl, Frants, "Über Vergleichen und Gleichnisse im Qurân," in: *Acta Orientalia* 2 (1924), 1–11 (also in: Rudi Paret (ed.), *Der Koran*, Darmstadt 1975, 75–85).
- Busse, Heribert. 2001. "Cain and Abel." *EQ* 1: 270–72.
- 1994. "The Tower of David/*miḥrāb Dāwūd*: Remarks on the History of a Sanctuary in Jerusalem in Christian and Islamic Times." *JSJ* 17:142–65.
- Cannuyer, Christian. 2008. "Māriya, la concubine copte de Muḥammad : réalité ou mythe?" *AOB* 21: 251–64.
- Chen, Samuel. 2013. *The Primeval Flood Catastrophe: Origins and Early Development in Mesopotamian Traditions*. Oxford: Oxford University Press.
- Crapon de Crapon, Pierre. 1981. *Le Coran: aux sources de la parole oraculaire: structure rythmiques des sourates mecquoises*. Paris: Publications Orientalistes de France.

- Colpe, Carsten. 1984–86. “Das Siegel der Propheten.” *Orientalia Suecana*, 33–35: 71–83.
- Casanova, Paul. 1911–1924. *Mohammed et la fin du monde*. Paris: Geuthner.
- Chabbi, Jacqueline. 2005. “Whisper,” *EQ*: 5, 478–80.
- 2008. *Le Coran décrypté. Figures bibliques en Arabie*. Paris: Fayard.
- 2010. *Le Seigneur des tribus. L’islam de Mahomet*. Paris: CNRS Éditions.
- Ciasca, P. Augustinus. 1888. *Tatiani Evangeliorum Harmoniae Arabica*. Rome: S. C. De Propaganda Fide.
- Clastres, Pierre. 1974. *La société contre l’État*. Paris: Éditions de Minuit.
- Cohen, Jean. 1966. *Structures du langage poétique*. Paris: Flammarion.
- 1979. *Le haut langage: Théorie de la poéticité*. Paris: Flammarion.
- Comerro, Viviane. 2005. “Esdras est-il le fils de Dieu ?” *Arabica* 52/5: 165–81
- Cook, David. 2008. “The Aṣḥāb al-Ukhūd: History and Hadīth in a Martyrological Sequence.” *JSAI* 34:125–48.
- Cornwallis Conybeare, Frederick. 1903. “The Survival of Animal Sacrifices inside the Christian Church.” *AJT* 7: 62–90.
- Crone, Patrica, & Hinds, Martin. 1986. *God’s Caliph. Religious Authority in the First Centuries of Islam*. Cambridge: Cambridge University Press.
- Crone, Patricia. 1987. *Meccan Trade and the Rise of Islam*. Oxford: Blackwell.
- 2009. “No Compulsion in Religion”. Q. 2:256 in Medieval and Modern Interpretation.” In Mohammed Ali Amir-Moezzi, Meir M. Bar-Asher & Simon Hopkins (eds.), *Le shīʿisme imāmīte quarante ans après. Hommage à Etan Kohlberg*. Turnhout: Brepols: 131–78.
- 2010. “The Religion of the Qur’ānic Pagans: God and the Lesser Deities.” *Arabica* 57/3: 151–200.
- 2010–11. “The Dahrīs according to al-Jāḥiẓ.” *Mélanges de l’Université de St Joseph* 63: 63–82.
- 2011. “Angels versus Humans as Messengers of God: the View of the Qur’ānic Pagans.” In Philippa Townsend & Moulie Vidas (eds.), *Revelation, Literature, and Community in Late Antiquity*. Tübingen: Mohr Siebeck: 315–36.
- 2012. “The Qur’ānic *Mushrikūn* and the Resurrection. Part I.” *BSOAS* 75: 445–72.
- 2014. “The Book of Watchers in the Qur’ān.” In Haggai Ben-Shammai, Shaul Shaked & Sarah Stroumsa (eds.), *Exchange and Transmission across Cultural Boundaries: Philosophy, Mysticism and Science in the Mediterranean*. Jerusalem: The Israeli Academy of Sciences and Humanities: 16–51.
- 2015. “Problems in Sura 53.” *BSOAS* 78/1, 15–23.
- 2016. “Idrīs, Atrāḥasīs and al-Khiḍr.” In Hanna Siurua (ed), *Islam, the Ancient Near East and Varieties of Godlessness, Collected Studies in Three Volumes*. Leiden: Brill: 44–81.
- Cuypers, Michel. 2004. “Une analyse rhétorique du début et de la fin du Coran.” *Al-Kitāb*: 233–72.
- 2004. “Une lecture rhétorique et intertextuelle de la sourate *al-Iklhāṣ*.” *MIDEO* 25–26: 141–75.
- 2007. *Le Festin. Une lecture de la sourate al-Māʾida, préface de Mohammad Ali Amir-Moezzi*. Paris: Lethielleux.
- 2012a. “L’analyse rhétorique face à la critique historique de J. Wansbrough et de G. Lüling : l’exemple de la sourate 96.” In *CoC*: 371–98.
- 2012b. *La composition du Coran*. Paris: Gabalda.
- 2014. *L’apocalypse du Coran : Lecture des trente-trois dernières sourates du Coran*. Paris: Gabalda.
- de Blois, François. 2002. “*Naṣrānī* (Ναζωραῖος) and *ḥanīf* (ἑθνικός): Studies in the Religious Vocabulary of Christianity and Islam.” *BSOAS* 65/1: 1–30.

- de Prémare, Alfred-Louis. 1988. "Le thème des peuples anéantis dans quelques textes islamiques primitifs. Une vision de l'histoire." *RMMM* 48–1: 11–21.
- 1989. *Joseph et Muḥammad. Le chapitre 12 du Coran : étude textuelle*. Aix-en-Provence: Publications de l'Université de Provence.
- 1998. "Les éléphants de Qādisiyya." *Arabica* 45/3: 261–269.
- 2000a. "Il voulut détruire le temple. L'attaque de la Ka'ba par les rois yéménites avant l'islam. *Aḥbār* et Histoire." *JA* 288/2: 261–367.
- 2000b. "Les textes musulmans dans leur environnement." *Arabica* 47/3: 391–408.
- Denny, Frederick M. 1992. "Components of Religion: The Case of Islam." *OAH Magazine of History* 6, *Teaching and Learning about Religion*: 23–8.
- "Qur'ān Recitation: A Tradition of Oral Performance and Transmission," *Oral Tradition* 4/1–2 (1989): 5–26.
- Déroche, François. 2009. *La transmission écrite du Coran dans les débuts de l'islam, Le codex Parisino-petropolitanus*. Texts and Studies on the Qur'ān 5. Leiden: Brill.
- Djaït, Hichem. 1999. *Al-Waḥy wa-l-Qur'ān wa-l-nubuwwa*. Beirut: Dār al-Ṭalī'a li-l-Ṭibā'a wa-l-Nashr.
- 2007. *La Vie de Muḥammad, Révélation et Prophétie*. Paris: Fayard.
- Dodgeon, Michael H., & Lieu, Samuel N. C. 2002 (repr. 1991). *The Roman Eastern Frontier and the Persian Wars AD 226–363: A Documentary History*. New York: Routledge.
- Donner, Fred. 1984. "Some Early Arabic Inscriptions from Al-Hanākiyya." *JNES* 3: 181–207.
- 1998. *Narratives of Islamic Origins: The Beginnings of Islamic Historical Writing*. Princeton, NJ: Darwin Press.
- 2007. "Qur'ānic *Furqān*." *JSS* 52/2: 279–300.
- 2008. "The Qur'ān in Recent Scholarship: Challenges And Desiderata." In *QHC*: 29–50.
- 2010. *Muḥammad and the Believers: At the Origins of Islam*. Cambridge MA: Harvard University Press.
- Dye, Guillaume. 2011. "La nuit du Destin et la nuit de la Nativité." In *FBI*: 107–69.
- 2012. "Lieux saints communs, partagés ou confisqués: aux sources de quelques péripécies coraniques (Q 19: 16–33)." In Isabelle Dépret & Guillaume Dye (eds.), *Partage du sacré : transferts, dévotions mixtes, rivalités interconfessionnelles*. Bruxelles-Fernelmont: EME: 55–121.
- 2014. "Réflexions méthodologiques sur le "rhétorique coranique." In Daniel de Smet & Mohammad Ali Amir-Moezzi, eds., *Controverses sur les écritures canoniques de l'islam*, Paris, Editions du Cerf: 147–176.
- Eco, Umberto. 1989. *The Open Work*. Translated by A. Cancogni. Cambridge: Harvard University Press.
- 1995: *Lector in fabula*. Paris: Grasset.
- Eichler, Paul Arno. 1928. *Teufel und Engel im Koran*. Lucka im Thüringen.
- El-Badawi, Emran. 2013. *The Qur'ān and the Aramaic Gospel Traditions*. New York; London: Routledge Press.
- El-Cheikh, Nadia Maria. 1998. "Sūrat al-Rūm: A Study of the Exegetical Literature." *JAOS* 118: 356–364.
- Ernst, Carl W. 2011. *How to Read the Qur'ān: A New Guide, with Select Translations*. Chapel Hill, NC: University of Chapel Hill Press.
- Ettinghausen, Richard. 1934. *Antiheidnische Polemik im Koran*. Gelnhausen: F.W. Kalbfleisch.
- Fakhry, Majid. 2002. *An Interpretation of the Qur'ān*. New York: New York University Press.
- Farahi, Hamiduddin. 2008. *Exordium to the Coherence in the Qur'ān. An English Translation of Muqaddamah Niẓām al-Qur'ān*. Lahore: Al-Mawrid.
- Firestone, Reuven. 1999. *Jihad: The Origin of Holy War in Islam*. Oxford: Oxford University Press.

- Fish, Stanley. 1980. *Is There a Text in this Class? The Authority of Interpretative Communities*. Cambridge: Harvard University Press.
- Forsyth, Neil. 1998. *The Old Enemy: Satan and the Combat Myth*. Princeton: Princeton University Press.
- Frahm, Eckart. 2011. *Babylonian and Assyrian Text Commentaries: Origins of Interpretation*. GTR 5. Münster: Ugarit-Verlag.
- Friedmann, Yohanan. 1986 "Finality of Prophethood in Sunni Islam." *JSAL* 7: 177–215.
- 1989. *Prophecy Continuous. Aspects of Aḥmadī Religious Thought and Its Medieval Background*. Berkeley: University of California Press.
- Gadamer, Hans Georg. 2004. *Truth and Method*. New York: Continuum.
- Gallez, Edouard-Marie. 2005. *Le Messie et son prophète. Aux origines de l'Islam*. Versailles: Editions de Paris.
- Gajda, Iwona. 2009. *Le royaume de Himyar à l'époque monotheiste*. Paris: De Boccard.
- Geiger, Abraham. 1883. *Was hat Mohammed aus dem Judenthume aufgenommen?* Bonn: Baaden.
- Gelston, Anthony. 1991. "Sacrifice in the Early East Syrian Eucharistic Tradition." In Stephen W. Sykes (ed.) *Sacrifice and Redemption: Durham Essays in Theology*. Cambridge: Cambridge University Press: 118–125.
- Genequand, Charles. 1997. "Vie de Jésus en arabe." In François Bovon & Pierre Geoltrain (eds.), *Écrits apocryphes chrétiens* (Paris: Gallimard): I, 205–38.
- George, Andrew R. 2003. *The Babylonian Gilgamesh Epic: Introduction, Critical Edition, and Cuneiform Texts*. Oxford: Oxford University Press. 2 vols.
- al-Ghabban, Ali Ibrahim. 2011. *Les deux routes syrienne et égyptienne de pèlerinage au nord-ouest de l'Arabie Saoudite*. Textes arabes et études islamiques 44/1. Cairo: Institut français d'archéologie orientale.
- Gignoux, Philippe. 2012. "Zoroastriens/mazdéens en pays d'Islam." In Thierry Bianquis, Pierre Guichard & Mathieu Tillier (eds.), *Les débuts du monde musulman, VII^e-X^e siècle. De Muḥammad aux dynasties autonomes*. Paris: PUF: 483–89.
- Gilliot, Claude. 1998. "Les 'informateurs' juifs et chrétiens de Muḥammad. Reprise d'un problème traité par Aloys Sprenger et Theodor Nöldeke." *JSAL* 22: 84–126.
- 2004a. "Le Coran, fruit d'un travail collectif?" In *Al-Kitāb*: 185–231.
- 2004b. "L'embarras d'un exégète musulman face à un palimpseste. Māturīdī et la sourate de l'Abondance (al-Kawthar, sourate 108), avec une note savante sur le commentaire coranique d'Ibn al-Naḳīb (m. 698/1298)." In Rüdiger Arnzen & Jörn Thielmann (eds.), *Words, Texts and Concepts Cruising the Mediterranean Area. Studies on the Sources, Contents and Influences of Islamic Civilization and Arabic Philosophy and Science. Dedicated to Gerhard Endress on his Sixty-Fifth Birthday* (Leuven, Paris: Peeters): 33–69.
- Gimaret, Daniel. 1988. *Les noms divins en Islam. Exégèse lexicographique et théologique*. Paris: Editions du Cerf.
- 1994. *Une lecture Mu'tazilite du Coran: le tafsīr d'Abū 'Alī al-Djubbā'ī (m.303/915) partiellement reconstituée*. Louvain: Peeters.
- Ginzberg, Louis. 1947. *Legends of the Jews*. Philadelphia: Jewish Pub. Society. 7 vols
- Gobillot, Geneviève. 2006. "Gens d'Ukhdu." In Mohammed Ali Amir-Moezzi (ed.), *Dictionnaire du Coran* (Paris: Robert Laffont): 366, 2^e col.
- 2012. "Des textes Pseudo Clementins à la mystique juive et du Sinaï à Ma'rib. Quelques coïncidence entre contexte culturel et la localisation géographique dans le Coran." In *CoC*: 3–90.
- 2013. "David et Salomon: Antécédents, modalités et conséquences de leur gémellité dans le Coran." Paper presented at the 2013 Nottingham Conference *Return to the Origins*.
- Goitein, Shelomo Dov. 1971. "The Concept of Mankind in Islam." In W. Warren Wagar (ed.), *History and the Idea of Mankind*. Albuquerque: University of New Mexico Press: 72–91.

- Goldman, Shalom. 1995. *The Wiles of Women/the Wiles of Men: Joseph and Potiphar's Wife in Ancient Near Eastern, Jewish, and Islamic Folklore*. Albany, NY: SUNY Press.
- 2003. "Joseph," *EQ* 3, 55–57.
- Görke, Andreas, Motzki, Harald, & Schoeler, Gregor. 2012. "First Century Sources for the Life of Muḥammad? A Debate." *Der Islam* 89/2: 2–59.
- Graham, William A. 1984. "The Earliest Meaning of 'Qur'ān'." *Die Welt des Islams* 23–24: 361–77.
- Griffith, Sidney. 2007. "Christian Lore and the Arabic Qur'ān: the "Companions of the Cave" in *ṣūrat al-Kahf* and in Syriac Christian tradition." In *QHC*: 109–38.
- 2011. "Al-Naṣārā in the Qur'ān: A Hermeneutical Reflection." In *QHC*²: 301–22.
- Grimme, Hubert. 1895. *Mohammed*. Münster: n.p.
- Grodzki, Marcin. 2011. "An Alternative Option to the Origin of al-Muqatta'at." *Studia Arabistyczne i Islamistyczne* 14: 33–43.
- Grohmann, Adolph. 1962. *Expédition Philby-Ryckmans-Lippens en Arabie, II^e partie Textes épigraphiques, T. I, Arabic Inscriptions*. Louvain: Publications universitaires.
- Günther, Sebastian. 2007. "O People of the Scripture! Come to a Word Common to You and Us (Q. 3:64): The Ten Commandments and the Qur'ān." *JQS* 9: 28–58.
- al-Ḥarīrī, Abū Mūsā. *Qass wa-nabī*. Beirut: n.p., 1979. French trans.: J. Azzi. *Le Prêtre et le Prophète*. Trans. M.S. Garnier. Paris: Maisonneuve et Larose, 2001.
- Hatke, George. 2011. "Africans in Arabia Felix: Aksumite Relations with Ḥimyar in the Sixth Century C.E." Ph.D. diss., Princeton University.
- 2012. "Holy Land and Sacred History: A View from Early Reflection." In Walter Pohl, Clemens Gantner & Richard Payne (eds.), *Visions of Community in the Post-Roman World: The West, Byzantium and the Islamic World, 300–1100* (Surrey, Burlington: Ashgate): 259–75.
- Hawting, Gerald. 1999. *The Idea of Idolatry and the Emergence of Islam*. Cambridge: Cambridge University Press.
- 2006. "Eavesdropping on the Heavenly Assembly and the Protection of the Revelation from Demonic Corruption," in Stefan Wild (ed.), *Self-Referentiality in the Qur'ān* (Wiesbaden: Harrassowitz): 25–37.
- Henning, Walter Bruno. 1977. "Astronomical Chapter of the Bundahishn." In Walter Bruno Henning, *Selected Papers*. Leiden, Tehran and Liège: Brill: 95–114 [first published, 1942. *Journal of the Royal Asiatic Society* 3: 229–48].
- Hirshman, Marc. 1996 *A Rivalry of Genius: Jewish and Christian Biblical Interpretation in Late Antiquity*. Trans. Batya Stein. Albany: State University of New York Press.
- Huwaydi, Fahmī. 1985. *Muwāṭinūn lā ḍimmiyyūn*. Cairo: Dār I-Šurūq.
- Hilali, Asma. 2010. "Le palimpseste de San'a et la canonisation du Coran ; Nouveaux éléments." *Cahiers du Centre Gustave Glotz* 21 : 443–48.
- Al-Ḥisān, 'Abd al-Qādir. 2006. "Muḥtārāt min al-nuqūṣ fi l-Mafraq wa-Ma'ān." *Annual of the Department of Antiquities of Jordan* 50 :15–36.
- Horovitz, Josef. 1923. "Das Koranische Paradies." In Immanuel Velikovsky & Heinrich Loewe (eds.), *Scripta Universitatis Atque Bibliothecae Hierosolymitanarum. Orientalia et Judaica, Volumen I*. Frankfurt am Main: Hierosolymis: VI, 1–16.
- 1926. *Koranische Untersuchungen*. (Studien zur Geschichte und Kultur des islamischen Orients 4). Berlin-Leipzig: De Gruyter.
- Hoyland, Robert. 1997. "The Content and Context of Early Arabic Inscriptions." *JSAI* 21: 77–102.
- Huber, Dom Michael. 1910. *Die Wanderlegende von den Siebenschläfern. eine literargeschichtliche Untersuchung*. Leipzig: Harrassowitz.
- Imbert, Frédéric. 1995. "Inscriptions et espaces d'écriture au palais de Kharrana en Jordanie." *Studies in the History and Archaeology of Jordan* 5: 403–16.
- 1998. "Inscriptions et graffiti arabes de Jordanie: quelques réflexions sur l'établissement d'un récent corpus." *Quaderni di Studi Arabi* 16: 45–58.

- 2000. “Le Coran dans les graffiti des deux premiers siècles de l’Hégire.” *Arabica* 48: 384–390.
- 2011. “L’Islam des pierres : l’expression de la foi dans les graffiti arabes des premiers siècles.” *REMM* 129: 55–77.
- 2013. “Le Coran des pierres: statistiques épigraphiques et premières analyses.” In Mehdi Azaiez & Sabrina Mervin (eds.), *Le Coran: nouvelles approches* (Paris: CNRS éditions): 99–124.
- Işlāhī, Amīn Aḥsan. 1999. *Tadabbur-i Qur’ān*. Lahore: Dār al-Işā’at al Islāmiyya.
- Jandora, John. 2012. *The Latent Trace of Islamic Origins*. Piscataway, NJ: Gorgias.
- Jastrow, Marcus. 1903. *A Dictionary of the Targumim, the Talmud Babli and Yerushalmi, and the Midrashic Literature*. Leipzig: W. Drugulin.
- Jeffery, Arthur. 1938. *The Foreign Vocabulary of the Qur’ān*. Baroda: Oriental Institute.
- 1939. “A variant text of the Fātiḥa.” *MW* 29: 158–62.
- Johns, Anthony H. 1993. “The Qur’ānic Presentation of the Joseph story: Naturalistic or Formulaic Language?” In Gerald R. Hawting & Abdul-Kader A. Shareef (eds.), *Approaches to the Qur’ān*. London, New York: Routledge: 37–70.
- Jomier, Jacques. 1957. “Le nom divin ‘ar-Raḥmān’ dans le Coran.” In *Mélanges Louis Massignon*. Damascus: Institut Français de Damas: 2, 361–81.
- Kaltner, John. 2003. *Inquiring of Joseph: Getting to Know a Biblical Character through the Qur’ān*. Collegeville, Minn.: Liturgical Press.
- Khaleel Mohammed, *David in the Muslim Tradition: The Bathsheba Affair*. Lexington Books, 2014.
- Khalfallah, Nejmeddine. 2012. “Asātir al-awwalīn: une expression coranique ambiguë.” *Arabica* 59/1: 145–156.
- Al-Kilābī, Ḥayāt. 2009. *Al-nuqūṣ al-islāmiyya ‘alā ṭarīq al-ḥağğ al-šāmī, šamāl ġarb al-Mamlaka al-‘Arabiyya al-Sa’ūdiyya*. Riyad: Maktabat al-Malik Fahd al-Waṭaniyya.
- 2010. *Al-ātār al-islāmiyya bi-baldat Badā, muḥāfaẓat al-Wağh, šamāl ġarb al-Mamlaka al-‘Arabiyya al-Sa’ūdiyya*. Riyad: Saudi Commission for Tourism and Antiquities.
- King, Karen. 2005. *What is Gnosticism*. Cambridge, MA: Harvard University Press.
- Kister, Meir J. 1964. “‘An yadin’ (Qur’ān, IX/29): An Attempt at Interpretation.” *Arabica* 11: 272–78.
- 1993. “The Sons of Khadija.” *JSAI* 16: 59–95.
- 2008. “Lā yamassuḥu illā ‘l-muṭṭaharūn....: Notes on the Interpretations of a Qur’ānic Phrase.” *JSAI* 34: 309–34.
- Klemperer, Victor. 1975. *LTI (Lingua tertii imperii) – Notizbuch eines Philologen*. (Reclam Bibliothek. 278). Leipzig: Reclam.
- Klijn, Albertus Frederik Johannes, & Reinink, Gerrit Jan. 1973. *Patristic Evidence for Jewish-Christian Sects*. Leiden: Brill.
- Kouriyhe, Yusef “Der Einfluss von Globalisierung- und Regionalisierungsprozessen in der Geschichte der Ostkirche auf die Entstehung, Ausbreitung und frühe Entwicklung des Islam im sechsten und siebten Jahrhundert.” In: Jörg Rüpk (ed.), *Antike Religionsgeschichte in räumlicher Perspektive*. Tübingen: Mohr Siebeck, 2007, 243–47.
- Kropp, Manfred. 1993. “Vassal – Neither of Rome nor of Persia! Mar’ al-Qays the Great King of the Arabs.” *Proceedings of the Seminar for Arabian Studies* 23: 63–93.
- 2005. “Der äthiopische Satan = šayṭān und seine koranischen Ausläufer; mit einer Bemerkung über verbales Steinigen.” *Oriens Christianus* 89: 93–102.
- 2008. “Rapport annuel de la Chaire européenne ‘Études coraniques.’” In *Annuaire du Collège de France 2007–2008. Résumé des cours et travaux. 108e année*. Paris: Collège de France.
- 2009a. “‘People of Powerful South Arabian Kings’ or Just ‘People of their Kind We Annihilated Before’? Proper Noun or Common Noun in Qur’ān 44:37 and 50:14.” *PSAS* 39: 237–44.

- 2009b. "Koranische Texte als Sprechakte, am Beispiel der Sure 85." In Markus Groß & Karl-Heinz Ohlig (eds.), *Vom Koran zum Islam. Inārah. Schriften zur frühen Islamgeschichte und zum Koran* 4. Berlin: Schiler: 483–91.
- 2011. "Tripartite, but anti-Trinitarian formulas in the Qur'ānic corpus, possibly pre- Qur'ānic." In *QHC*²: 247–264.
- 2013-2014. "»Im Namen Gottes, (d. i.) des gnädigen (und) B/(b)armherzigen«. Die muslimische Basmala: Neue Ansätze zu ihrer Erklärung." *Oriens Christianus* 97: 190–201.
- 2014. "*Lisān 'arabiyy mubīn* – 'klares Arabisch'? oder: 'offenbar Arabisch', gar 'geoffenbartes Arabisch.'" In Andrew Rippin and Roberto Tottoli (eds.), *Books and Written Culture of the Islamic World. Studies Presented to Claude Gilliot on the Occasion of His 75th Birthday. Islamicae Litterae. Scripta Claudio Gilliot Septuagesimum Quintum diem Natalem Celebranti Dicata*. (Islamic History and Civilization. Studies and Texts 113) Leiden: Brill: 271-287.
- Kühn, Peter. 1995. *Mehrfachadressierung: Untersuchungen zur adressatenspezifischen Polyvalenz sprachlichen Handelns*. Tübingen: Niemeyer.
- Lambert, Jean. 1990. "De la guerre du dieu à l'écriture de l'histoire. Petite lecture anthropologique de la sourate 37." *RMM* 58: 47–69.
- Lane, Edward William. 1863. *An Arabic-English Lexicon*. London: Williams and Norgate.
- Larcher, Pierre. 1998. "Le concept de polyphonie dans la théorie d'Oswald Ducrot." In Robert Vion (ed.), *Les sujets et leurs discours, Énonciation et interactions*. Aix en Provence: Publications de l'Université de Provence: 203–24.
- 2000. "Coran et théorie linguistique de l'énonciation." *Arabica*, 48/4: 441–456.
- Laroussi, Gasmi. 1977. *Narrativité et production de sens dans le texte coranique, le récit de Joseph*. Paris: EHESS.
- Lassner, Jacob. 1993. *Demonizing the Queen of Sheba: Boundaries of Gender and Culture in PostBiblical Judaism and Medieval Islam*. Chicago: University of Chicago Press.
- Lewinstein, Keith. "Commandments." *EQ*: 1, 365–67.
- Livingstone, Alasdair. 1989. *Court Poetry and Literary Miscellanea*. SAA 3. Helsinki: University of Helsinki Press.
- Lohmann, Theodor. "Die Gleichnisreden Mohammeds im Koran." *Mitteilungen des Instituts für Orientforschung* 12 (1966), 75–118, 241–87.
- Lüling, Günter. 2003. *A Challenge to Islam for Reformation: the Rediscovery and reliable Reconstruction of a comprehensive pre-Islamic Christian Hymnal hidden in the Koran under earliest Islamic Reinterpretations*. Delhi: Motilal Banarsidass Publishers.
- Luxenberg, Christoph. 2000. *Die syro-aramäische Lesart des Koran. Ein Beitrag zur Entschlüsselung der Koransprache*. Berlin: Das arabische Buch.
- 2004a. "Weihnachten im Koran." In Christoph Burgmer (ed.), *um den Koran, Die Luxenberg Debatte: Standpunkte und Hintergründe*. Berlin: Verlag Hans Schiler: 35–41.
- 2004b. "Noël dans le Coran." In Anne-Maries Delcambre & Joseph Bosshard (eds.), *Enquêtes sur l'islam*. Paris: Éditions Desclée de Brouwer: 117–38.
- 2007a. *The Syro-Aramaic Reading of the Koran. A Contribution to the Decoding of the Language of the Koran*. Berlin: Hans Schiler.
- 2007b. "Die syrische Liturgie und die 'geheimnisvollen Buchstaben' im Koran. Eine liturgievergleichende Studie." In *Schlaglichter*: 411–56.
- 2011. "Al-Najm (Q 53), Chapter of the Star. A New Syro-Aramaic Reading of Verses 1 to 18." In *QHC*²: 279–297.
- Macuch, Maria. 1987. "Die Erwähnung der Ordalzeremonie des Ādurbād i Māraspandān im Ardā Wirāz Nāmag." *Archäologische Mitteilungen aus Iran* 20: 319–22.
- Madigan, Daniel. 2001. *The Qur'ān's Self-Image: Writing and Authority in Islam's Scripture*. Princeton: Princeton University Press.

- 2006. "The Limits of Self-referentiality in the Qur'ān." In Stefan Wild (ed.), *Self-referentiality in the Qur'ān; Diskurse der Arabistik* 11. Wiesbaden: Otto Harrassowitz, 59–70.
- Marshall, David. 1999. *God, Muḥammad and the Unbelievers. A Qur'ānic Study*. New-York: Routledge/Curzon.
- 2001. "Christians in the Qur'ān." In Lloyd Ridgeon (ed.), *Islamic Interpretation of Christianity*. New York: St. Martin's Press: 3–29.
- Meliebury, Ahmed. 2010. *Telling and Retelling: Approaching the Religious Narrative of Joseph*. Muenchen: Lincom GmbH.
- Mir, Mustansir. 1986. "The Qur'ānic Story of Joseph: Plot, Themes, and Characters." *MW* 76/1: 1–15.
- Molé, Marijan. 1963. *Culte, mythe et cosmologie dans l'Iran ancien*. Paris: Presses Universitaires de France.
- Montgomery, James A. 1913. *Aramaic Incantation Texts from Nippur*. University Museum: Philadelphia.
- al-Muaiikel, Ḥālid. 1994. *Study of the Archaeology of the Jawf Region, Saudi Arabia*. Riyad (s.e.).
- Muth, Franz-Christoph. 2007. "Reflections on the Relationship of Early Arabic Poetry and the Qur'ān: Meaning and Origin of the Qur'ānic Term *ṭayran abābīla* according to Early Arabic Poetry and Other Sources." In Manfred Kropp, ed., *Results of Contemporary Research on the Qur'ān. The Question of a Historio-critical Approach*. Beirut & Würzburg: Ergon Verlag: 147–156.
- Neuwirth, Angelika, & Neuwirth, Karl. 1991. "Sūrat al-Fātiḥa. 'Eröffnung' des Text-Corpus Koran oder 'Introitus' des Gebetsliturgie?" In Walter Gross, Hubert Irsigler, Theodor Seidl & Wolfgang Richter (eds.), *Text, Methode und Grammatik: Wolfgang Richter zum 65. Geburtstag*. St. Ottilien: EOS Verlag: 331–57.
- Neuwirth, Angelika. 1996. "Vom Rezitationstext über die Liturgie zum Kanon: zu Entstehung und Wiederauflösung der Surenkomposition im Verlauf der Entwicklung eines islamischen Kultus." In Stefan Wild (ed.), *The Qur'ān as Text*. Leiden: Brill: 69–105.
- 2004. "Meccan Texts – Medinan Additions? Politics and the Re-Reading of Liturgical Communications." In Rüdiger Arnzen & Jörn Thielmann (eds.), *Words, Texts and Concepts Cruising the Mediterranean Sea*. Leuven: Peeters: 73–93.
- 2005. "Mary and Jesus – Counterbalancing the Biblical Patriarchs." *Parole de l'Orient* 30: 231–60.
- 2010a. "Qur'ānic reading of the Psalms," in *QC*: 733–78.
- 2010b. "The House of Abraham and House of Amram," in *QC*: 499–531.
- 2010c. *Der Koran als Text der Spätantike. Ein europäischer Zugang*. Berlin: Insel Verlag.
- 2011. *Der Koran. Vol 1: Frühmekkanische Suren*. Berlin: Verlag der Welt Religionen.
- Nevo, Yehuda, & Koren, Judith. 2003. *Crossroads to Islam: The Origins of the Arab Religion and the Arab State*. New York : Prometheus.
- Newby, Gordon D. 1986. "The Drowned Son: Midrash and Midrash Making in the Qur'ān and *Tafsīr*." In Stephen David Ricks (ed.), *Studies in Islamic and Judaic Traditions: Papers Presented at the Institute for Islamic-Judaic Studies, Center for Judaic Studies, University of Denver*. Atlanta, GA: Scholars Press: 19–32.
- Ohlander, Erik S. 2005. "Fear of God (*taqwā*) in the Qur'ān: Some Notes on Semantic Shift and Thematic Context." *JSS* 50: 137–52.
- O'Shaughnessy, Thomas J. 1953. *The Development of the Meaning of Spirit in the Koran*. Rome: Pontificium Institutum Orientalium Studiorum.
- 1969. *Muḥammad's Thoughts on Death. A Thematic Study of the Qur'ānic Data*. Leiden: Brill.
- 1973. "God's Throne and the Biblical Symbolism of the Qur'ān." *Numen* 20: 202–21.
- Payne Smith, Robert. 1879–1901. *Thesaurus Syriacus*. Oxford: University Press.
- Paret, Rudi. 1986. "Aṣḥāb al-Ukhūd," in *EP*: 1, 692.

- Paret, Rudi. 1986b. *Der Koran. Kommentar und Konkordanz*. Stuttgart, Berlin, Köln, Mainz: W. Kohlhammer.
- Pennacchietti, Fabrizio A., 2002. "La reine de Saba, le pavé de cristal et le tronc flottant." *Arabica* 49/1: 1–26.
- Pines, Shlomo. 1984. "Notes on Islam and on Arabic Christianity and Judaeo-Christianity." *JSAI* 4: 135–52.
- Pohlmann, Karl-Friedrich. 2012. *Die Entstehung des Korans. Neue Erkenntnisse aus Sicht der historisch-kritischen Bibelwissenschaft*. Darmstadt: WBG.
- Powers, David S. 2009. *Muhammad Is Not the Father of Any of Your Men: The Making of the Last Prophet*. Philadelphia: University of Pennsylvania Press.
- Pregill, Michael E. 2011a. "Ahab, Bar Kokhba, Muhammad, and the Lying Spirit: Prophetic Discourse before and after the Rise of Islam." In Philippa Townsend & Moulie Vidas (eds.), *Revelation, Literature, and Community in Late Antiquity*. Tübingen: Mohr Siebeck: 271–313.
- 2011b. "Bathsheba, IV. Islam." In *Encyclopedia of the Bible and its Reception*, Vol. 3: *Athena-Birkat ha-Minim*. Berlin: De Gruyter: s.v.
- 2014 (forthcoming). *The Living Calf of Sinai: Polemic, Exegesis, and 'Influence' from Late Antiquity to the Islamic Middle Ages*.
- Propp, Vladimir 1970. *Morphologie du conte*. Paris : Seuil.
- Puin, Gerd-Rüdiger. 2001. "Vowel Letters and Ortho-epic Writing in the Qurʾān." In *QHC*²: 147–190.
- Puin, Elisabeth. 2007. "Ein früher Koranpalimpsest aus Sanʿa (DAM 01–27.1)." In *Schlaglichter*: 461–93.
- 2009. "Ein früher Koranpalimpsest aus Sanʿa (DAM 01–27.1) - Teil II." In Markus Groß & Karl-Heinz Ohlig (eds.), *Vom Koran zum Islam*. Inārah. Schriften zur frühen Islamgeschichte und zum Koran, 4. Berlin: Hans Schiler: 523–681.
- 2010. "Ein früher Koranpalimpsest aus Sanʿa (DAM 01–27.1), – Teil III: Ein nicht-ʿutmanischer Koran." In Markus Groß & Karl-Heinz Ohlig (eds.), *Die Entstehung einer Weltreligion I: Von der Koranischen Bewegung zum frühislam*. Inārah. Schriften zur frühen Islamgeschichte und zum Koran, 5. Berlin: Hans Schiler: 233–305.
- 2012. "Ein früher Koranpalimpsest aus Sanʿa II (DAM 01–27.1) – Teil IV. Die scriptio inferior auf den Blättern 17, 18 und 19." In Markus Groß & Karl-Heinz Ohlig (eds.), *Die Entstehung einer Weltreligion I: Von der Koranischen Bewegung zum frühislam*. Inārah. Schriften zur frühen Islamgeschichte und zum Koran, 6. Berlin: Hans Schiler: 311–402.
- Radscheit, Matthias. 1997. "Word of God or prophetic speech? Reflections on the Qurʾānic qul-statements." In Lutz Edzard, Christian Szyska & Stefan Wild (eds.), *Intercultural Studies in Honor of Stefan Wild on the Occasion of his 60th Birthday, March 2, 1997, Presented by his Pupils in Bonn (Arabistische Texte und Studien)*. Hildesheim / New York: G. Olms: 33–42.
- Raffaelli, Enrico G. 2009. "The Astrological Chapter of the *Škand Gumānīg Wizār*." In Gherardo Gnoli & Antonio Panaino (eds.), *Kayd, Studies in the History of Mathematics, Astronomy and Astrology in Memory of David Pingree*. Rome: ISIAO: 105–27.
- Ragheb, Youssef. 2011. "L'épigraphie arabe à la lumière de publications récentes." *Arabica* 58: 430–35.
- Rahman, Fazlur. 1980. *Major Themes of the Qurʾān*. Minneapolis, MN: Bibliotheca Islamica.
- 1982. *Islam and Modernity: Transformation of an Intellectual Tradition*. Chicago: Chicago University Press.
- Al-Rāšid, Saʿd. 1993. *Kitābāt islāmiyya ġayr manšūra min Ruwāwa, al-Madīna al-Munawwara*. Riyad (s.e.).
- 1995. *Kitābāt islāmiyya min Makka al-mukarrama*. Riyad (s.e.).

- Reed, Annette Yoshiko. 2004. "Abraham as Chaldaean Scientist and Father of the Jews: Josephus, *Ant.* 1.154–168, and the Greco-Roman Discourse about Astronomy/Astrology." *JSJ* 35: 119–58.
- 2005. *Fallen Angels and the History of Judaism and Christianity. The Reception of Enochic Literature*. Cambridge: Cambridge University Press.
- 2009. "Enochic and Mosaic Traditions in Jubilees: The Evidence of Angelology and Demonology." In Gabriele Boccaccini & Giovanni Ibba (eds.), *Enoch and the Mosaic Torah: The Evidence of Jubilees*. Grand Rapids: William B. Eerdmans: 353–68.
- Rendsburg, Gary A. 1988. "Literary Structures in the Qur'ānic and Biblical Stories of Joseph." *MW* 78/2: 118–20.
- Reinink, Gerrit Jan. 1999. "Babai the Great's Life of George and the Propagation of Doctrine in the Late Sasanian Empire." In Jan Willem Drijvers & John W. Vatt (eds.), *Portraits of Spiritual Authority: Religious Power in Early Christianity, Byzantium and the Christian Orient*. Leiden: Brill: 171–94.
- 2002. "Heraclius the New Alexander. Apocalyptic Prophecies during the Reign of Heraclius." In Gerrit J. Reinink & Bernard H. Stolte (eds.), *The Reign of Heraclius (610–641): Crisis and Confrontation. Groningen Studies in Cultural Change*. Leuven: Peeters: 81–94.
- Reynolds, Gabriel Said. 2010. *The Qur'ān and its Biblical Subtext*. London: Routledge.
- 2011a. "Remembering Muḥammad." *Numen* 58: 188–206.
- 2011b. "Le problème de la chronologie du Coran." *Arabica* 58: 477–502.
- 2012a. "On the Qur'ān's *Mā'ida* Passage and the Wanderings of the Israelites." In *CoC*: 91–108.
- 2012b. "On the Qur'ān and the Theme of Jews as "Killers of the prophets." *Al-Bayān* 10: 9–32.
- Richter, Gustav. 1940. *Der Sprachstil des Koran: Aus dem Nachlaß von Dr. G. Richter herausgegeben von Otto Spies*. Leipzig: Harrassowitz.
- Rippin, Andrew. 1991. "RḤMNN and the Ḥanīfs." In Wael B. Hallaq & Donald P. Little (eds.), *Islamic Studies Presented to Charles J. Adams*. Leiden: Brill: 153–68.
- 1992. "Reading the Qur'ān with Richard Bell." *JAOs* 112: 639–47.
- 1995. "al-Ṣāffāt." *EL2*: 8, 798.
- 1996. "The Commerce of Eschatology." In S. Wild (ed.), *The Qur'ān as Text*. Leiden: Brill, 125–35.
- 2000. "Muḥammad in the Qur'ān: Reading Scripture in the 21st Century." In Harald Motzki (ed.), *The Biography of Muḥammad: The Issue of the Sources*. Leiden: Brill: 298–309.
- 2012. "The Search for Ṭuwā: Exegetical Method, Past and Present." In *CoC*: 403–26.
- 2013. "The Construction of the Arabian Historical Context in Muslim Interpretation of the Qur'ān." In Karen Bauer (ed.), *The Aims and Methods of Qur'ānic Exegesis (8th – 15th centuries)*. Oxford: Oxford University Press: 173–98.
- 2015. "The trace of prostration and other distinguishing bodily marks in the Quran," *BSOAS* 78/1: 41–51.
- Roberts, Nancy. 2009. "God as Father-Mother, and More." *MW* 99/1: 102–23.
- Robinson, Neal. 1996. *Discovering the Qur'ān: a Contemporary Approach to a Veiled Text*. London: SCM Press.
- Rosenthal, Franz. 1953 (repr. 2002). "Some Minor Problems in the Qur'ān." In *The Joshua Starr Memorial Volume*. New York: n.p.: 68–72. Reprint in Ibn Warraq (ed.), *What the Qur'ān Really Says*. Amherst, NY: Prometheus: 322–42.
- Rubin, Uri. 1984. "Al-Ṣamad, and the high God. An interpretation of sūra CXII." *Der Islam* 61: 197–217.
- 1988. "The *ilāf* of Qurayṣ: A Study of sūra CVI." *Arabica* 31: 165–188.

- 2006. "Qur'ān and Poetry: More Data Concerning the Qur'ānic *jizya* verse ('an yadin)." *JSAI* 31: 139–46.
- 2009. "On the Arabian Origins of the Qur'ān: The Case of *al-Furqān*." *JSS* 54/2: 421–33.
- 2011. "Qurayš and Their Winter and Summer Journey: On the Interpretation of *sūra* 106." In Uri Rubin, *Muḥammad the prophet and Arabia*. Variorum Collected Studies. Surrey, Burlington: Ashgate: XIII, 1–32.
- 2014. "The Seal of the Prophets and the Finality of Prophecy. On the Interpretation of the Qur'ānic *sūrat al-Aḥzāb* (33)." *ZDMG* 164: 65–96.
- Rudolph, Wilhelm. 1922. *Die Abhängigkeit des Qorans von Judentum und Christentum*. Stuttgart: Kohlhammer.
- Sadeghi, Behnam, & Goudarzi, Mohcen. 2010. "San'a' 1 and the Origins of the Qur'ān." *Der Islam* 87: 343–436.
- Al-Ṣanduq, 'Izz al-Dīn. 1955. "Ḥajar Ḥafnat al-Abyaḍ." *Sumer* 11 : 213–17.
- Sardar, Ziauddin. 2001. *Reading the Qur'ān: the Contemporary Relevance of the Sacred Text of Islam*. Oxford: Oxford University Press.
- Schall, Anton. 1984–86. "Coranica. 3. *Allāhu ṣ-ṣamad sūrat al-Iḥlās* (112): 2." *Orientalia Sucecana*: 33–35: 371–73.
- Schmidt-Knaebel, Susanne. 1983 *Schizophrenie Sprache in Monolog und Dialog. Psycholinguistischer Beitrag zu einer Charakteristik psychotischer Sprechakte mit Vorschlägen für das Gespräch in Klinik und Psychotherapie*. Hamburg: Buske.
- Schöck, Cornelia. 2003. "Moses," *EQ*: 3, 419.
- Schoeps, Hans Joachim. 1949 *Theologie und Geschichte des Judentums*. Tübingen: Mohr.
- Schreiner, Stefan. 1977. "Zwei Miszellen zum koranischen Wörterbuch." *Der Islam* 54: 109–13.
- Seale, Morris S. 1978. "How the Qur'ān Interprets the Bible: Towards a Christian-Muslim Dialogue." In Morris S. Seale (ed.), *Qur'ān and Bible: Studies in Interpretation and Dialogue*. London: Croom Helm: 71–77.
- Segovia, Carlos A. 2012. "Thematic and Structural Affinities between 1 Enoch and the Qur'ān: a Contribution to the Study of the Judaeo-Christian Apocalyptic Setting of the Early Islamic Faith." In *CoC*: 231–67.
- Seidensticker, Tilman. 1996. "The Authenticity of the Poems Ascribed to Umayya Ibn Abi al-Salt." In Jack R. Smart (ed.), *Tradition and Modernity in Arabic Literature*. London: Curzon: 87–101.
- Sfar, Mondher. 2000. *Le Coran est-il authentique*. Paris: Ed. Sfar, Diffusion Ed. du Cerf.
- Shahid, Irfan. 1981. "Two Qur'ānic *sūras*: al-Fil and Qurayš." In Wadād al-Qāḍī (ed.), *Studia Arabica et Islamica: Festschrift for Iḥsān 'Abbās on his Sixtieth Birthday*. Beirut: American University: 429–36.
- Shaked, Shaul. 1984. "Iranian Influence on Judaism: First Century B. C. E. to Second Century C. E." In W. D. Davies & L. Finkelstein (eds.), *The Cambridge History of Judaism*. Cambridge: Cambridge University Press: 308–25.
- Sharafaddin, Aḥmad Husain. 1977. "Some Islamic Inscriptions Discovered on the Darb Zubayda." *Aṭlāl* 1: 69–70.
- Sharon, Moshe. 2004. *Corpus Inscriptionum Arabicarum Palaestinae* III. Leiden: Brill.
- Shoemaker, Stephen J. 2003. "Christmas in the Qur'ān: The Qur'ānic Account of Jesus' Nativity and Palestinian Local Tradition." *JSAI* 28:11–39.
- 2011. *The Death of a Prophet: The End of Muḥammad's Life and the Beginnings of Islam*. Philadelphia: University of Pennsylvania Press.
- Sidersky, David. 1933. *Les Origines des légendes musulmanes dans le Coran et dans les vies des prophètes*. Paris: Geuthner.
- Simonsen, Jørgen Bæk. 1988. "Administration in the Islamic State: an Interpretation of the Terms 'Dhimma' and 'Jizya'." In Klaus Ferdinand & Mehdi Mozaffari (eds.), *Islam: State and Society*. Curzon Press: London: 83–88.

- Sinai, Nicolai. 2010. "The Qur'ān as Process." In *QC*, 407–39.
- Sister, Moses, "Metaphern und Vergleiche im Koran," *Mitteilungen des Seminars für orientalische Sprachen* 34 (1931), 194–254.
- Smith, Wilfred Cantwell. 1980. "The True Meaning of Scripture: An Empirical Historian's Nonreductionist Interpretation of the Qur'ān." *IJMES* 11: 487–505.
- Sommer, Benjamin. 2009. *The Bodies of God and the World of Ancient Israel*. Cambridge: Cambridge University Press.
- Speiser, Ephraim Avigdor. 1964. *Genesis: Introduction, Translation, and Notes*. Garden City, NY: Doubleday.
- Speyer, Heinrich. 1931. *Die biblischen Erzählungen im Qoran*. Gräfenhainichen: Schulze, (repr. Hildesheim: Olms, 1961).
- Stefanidis, Emmanuelle. 2008. "The Qur'ān Made Linear: A Study of the Geschichte des Qorāns' Chronological Reordering." *JQS* 10/2: 1–22.
- Stein, Peter. 2010. "Literacy in Pre-Islamic Arabia: An Analysis of the Epigraphic Evidence." In *QC*: 255–80.
- Stewart, Devin. 1990 "Saʿī in the Qur'ān: Prosody and Structure." *Journal of Arabic Literature* 21: 101–39.
- 1997. "Impoliteness Formulae: The Cognate Curse in Egyptian Arabic." *JSS* 42: 327–60.
- 2000. "Understanding the Koran in English: Notes on Translation, Form, and Prophetic Typology." In Zeinab Ibrahim, Nagwa Kasabgy & Sabiha Aydelott (eds.), *Diversity in Language: Contrastive Studies in English and Arabic Theoretical and Applied Linguistics*. Cairo: American University in Cairo Press: 31–48.
- 2009. "Poetic License in the Qur'ān: Ibn al-Sa'īgh al-Ḥanafī's *Ihkam al-Ray fi Ahkam al-Ay*," *JQS* 11.1: 1–54.
- 2011. "The Mysterious Letters and Other Formal Features of the Qur'ān in Light of Greek and Babylonian Oracular Texts." In *QHC*²: 323–48.
- 2013. "Divine Epithets and the *Dibacchius*: *Clausulae* and Qur'ānic Rhythm." *JQS* 15.2: 22–64.
- 2014. "Cognate and Analogical Curses in Moroccan Arabic: A Comparative Study of Arabic Speech Genres." *Arabica* 61.6:697–745.
- 2015. "Poetic License and the Qur'ānic Names of Hell: The Treatment of Cognate Substitution in al-Raghib al-Isfahani's Qur'ānic Lexicon." In Stephen Burge (ed.), *The Meaning of the Word: Lexicology and Tafṣīr*. London: I.B. Tauris, 195–253.
- Stroumsa, Guy. 1986. "'Seal of the Prophets.' The Nature of a Manichaean Metaphor." *JSAI* 7: 61–74.
- Su-Min Ri, Andreas. 2000. *Commentaire de la Caverne des trésors. Étude sur l'histoire du texte et des sources* (CSCO 581. Subsidia 103). Louvain: Peeters.
- Tardieu, Michel. 2011. "Les Septs Dormants : magie, facétie, temps infini." In *FBI*: 37–58.
- Tengour, Esma Hind. 2013. *L'Arabie des jinns. Fragments d'un imaginaire*. Bruxelles-Fernelmont: E.M.E. & InterCommunications.
- Tesei, Tommaso. 2011. "The Chronological Problems of the Qur'ān: The Case of the Story of ʾDū l-Qarnayn (Q 18:83–102)." *RSO* 84: 457–64.
- 2014a (forthcoming). "Some Cosmological Notions from Late Antiquity in Q 18:60–65: The Qur'ān in Light of its Cultural Context." *JAOS*.
- 2014b (forthcoming). "The Notion of Barzakh and the Question of the Intermediate State of the Dead in the Qur'ān." In Christian Lange (ed.), *Locating Hell in Islamic Traditions*. Leiden: Brill.
- Toelle, Heidi. 1999. *Le Coran revisité. Le feu, l'eau, l'air et la terre*. Damas: IFEAD.
- Toorawa, Shawkat M. 2011a. "Hapaxes in the Qur'ān: Identifying and Cataloguing Lone Words (and Loanwords)." In *QHC*²: 193–246.

- 2011b. "Sūrat Maryam (Q. 19): Lexicon, Lexical Echoes, Translation." *JQS* 13/1: 25–78.
- Torrey, Charles C. 1892. *The Commercial-theological Terms in the Koran*. Leiden: Brill.
- Trombley, Frank R. 1994. *Hellenistic Religion and Christianization, c. 370–529*. Leiden: Brill.
- Al-‘Ušš, Abū l-Farağ. 1964. "Kitābāt ġayr manšūra fī Ġabal Usays." *Abḥāt* 17:227–314.
- Uther, Heinz-Jörg. 2004. *The Types of International Folktales. A Classification and Bibliography, based on the system of Anti Aarne and Stith Thompson*. Helsinki: Suomalainen Tiedeakatemia.
- Vahman, Farīdūn. 1986. *Ardā Wirāz Nāmag: the Iranian "Divina Commedia"*. London: Curzon Press.
- Van Bladel, Kevin. 2007a. "Heavenly Cords and Prophetic Authority in the Qurān and Its Late Antique Context." *BSOAS* 70: 223–47.
- 2007b. "The Alexander Legend in the Qur’ān 18:83–102." In *QHC*: 175–203.
- VanderKam, James C. 1996. "1 Enoch, Enochic Motifs, and Enoch in Early Christian Literature." In James C. VanderKam & William Adler (eds.), *The Jewish Apocalyptic Heritage in Early Christianity*. Van Gorcum & Fortress Press: Assen/Minneapolis: 33–101.
- Van der Velden, Frank. 2007. "Konvergenztexte syrischer und arabischer Christologie: Stufen der Textentwicklung von Sure 3:33–64." *Oriens Christianus* 91: 164–203.
- Van Ess, Josef. 1999. "Vision and Ascension: sūrat al-Najm and Its Relationship with Muḥammad’s Mi’raj." *JQS* 1/1: 47–62.
- Van Reeth, Jan M. F. 2006. "Le vignoble du paradis et le chemin qui y mène. La thèse de C. Luxenberg et les sources du Coran." *Arabica* 53/4: 511–24.
- 2010. "Âges ou anges ? L’arbre cosmique et les esprits qui gouvernent les champs de l’univers." *AOB* 23: 215–22.
- Veldhuis, Niek. 2014. *History of the Cuneiform Lexical Tradition*. GMTR 6. Münster: Ugarit-Verlag.
- Von Harnack, Adolf. 2007 (repr. 1990). *Marcion. The Gospel of the Alien God*. Eugene, Oregon: Wipf and Stock.
- Vuong, Lily. 2011. "‘Let Us Bring Her Up to the Temple of the Lord’: Exploring the Boundaries of Jewish and Christian Relations though the Presentation of Mary in the Protevangelium of James." In Claire Clivaz & Jörg Frey (eds.), *Infancy Gospels: Stories and Identities*. Tübingen: Mohr Siebeck: 418–32.
- Wansbrough, John. 1977. *Qur’anic Studies: Sources and Methods of Scriptural Interpretations*. Oxford: Oxford University Press. (2d edition: Amherst, NY: Prometheus, 2004).
- Wells, Bruce. 2006. "The Covenant Code and Near Eastern Legal Traditions: A Response to David P. Wright." *Maarav* 13: 85–118.
- Wensinck, Arent J. [Rippin, Andrew]. 2002. "Wahy." In *EL*²: 11, 53–56.
- Wild, Stefan. 2006. "Why Self-Referentiality." In Stefan Wild (ed.), *Self-Referentiality in the Qur’ān*. Wiesbaden: Harrassowitz Verlag: 1–23.
- Williams, Catrin H. 2000. *I am He: The Interpretation of Ani Hu (Hebrew words) in Jewish and Early Christian Literature*. Mohr Siebeck, Tübingen.
- Williams, Michael. 1999. *Rethinking "Gnosticism": An Argument for Dismantling a Dubious Category*. Princeton: Princeton University Press.
- Winitzer, Abraham. 2014. "Assyriology and Jewish Studies in Tel Aviv: Ezekiel among the Babylonian Literati." In Uri Gabbay & Shai Secunda (eds.), *Encounters by the Rivers of Babylon: Scholarly Conversations between Jews, Iranians, and Babylonians in Antiquity*. Tübingen: Mohr Siebeck: 163–216.
- Witztum, Joseph. 2011a. "Joseph among the Ishmaelites: Q 12 in Light of Syriac Sources." In *QHC*²: 425–48.
- 2011b. *The Syriac Milieu of the Qur’ān: The Recasting of Biblical Narratives*. Ph.D. diss., Princeton University.

- 2014. “Variant Traditions, Relative Chronology and the Study of Intra-Qur’ānic Parallels.” In Hoyland et al. (eds.), *Islamic Cultures, Islamic Contexts: Essays in Honor of Professor Patricia Crone* (Brill: Leiden, 2014), 1–50
- Wolff, Hans Walter. 1961. *Dodekapropheten 1: Hosea* (Biblicher Kommentar. Altes Testament. 14, 1). Neukirchen-Vluyn: Neukirchener Verlag.
- Wright, David P. 2009. *Inventing God’s Law: How the Covenant Code of the Bible Used and Revised the Laws of Hammurabi*. Oxford: Oxford University Press.
- Younes, Munther. 2010. “‘In Suffering’ or ‘in Honor’? – A Reinterpretation of Q 90 (al-Balad).” In Markus Groß & Karl-Heinz Ohlig (eds.), *Die Entstehung einer Weltreligion I. Von der koranischen Bewegung zum Frühislam*. Berlin: Verlag Hans Schiler: 306–20.
- 2011. “Angels, Death, the Soul, Stars, Bows—or Women?: The Opening Verses of Qur’ān 79.” In *QHC*²: 265–78.
- Yule, Doug. 2007. *Himyar: Spätantike im Jemen/Late Antique Yemen*. Aichwald: Linden Soft.
- Zellentin, Holger. 2010. *Rabbinic Parodies of Jewish and Christian Literature*. Tübingen: Mohr Siebeck.
- 2013a. *The Qur’ān’s Legal Culture: The Didascalia Apostolorum as a Point of Departure*. Tübingen: Mohr Siebeck.
- 2013b. “Jerusalem Fell After Betar: The Christian Josephus and Rabbinic Memory.” In Annette Reed & Ra’anan Boustan (eds.), *Festschrift for Peter Schäfer*. Tübingen: Mohr Siebeck: 1:319–65.
- 2016. “*Aḥbār and ruhḃān*: Religious Leaders in the Qur’ān in Dialogue with Christian and Rabbinic Literature.” In Angelika Neuwirth & Michael Sells (eds), *Qur’anic Studies Today*. New York: Routledge, 258–89.

