

Western Scholarship on Qur'ānic Studies in 21st Century: A Brief Study of the Contribution of Jane D. McAuliffe and Andrew Rippin

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ABSTRACT:

The theme of this essay is to highlight the Western Scholarship on Qur'ānic Studies in 21st Century, by presenting a brief assessment and study of the contribution of two prominent Western (non-Muslim) scholars – Jane Dammen McAuliffe and Andrew Rippin – to the understanding of Qur'ān and its interpretation, or, more precisely to the Qur'ānic studies. A succinct and precise introduction of the important works, along with a brief profile of the works and field of expertise of these two Western Scholars of Islam, to the area of Qur'ānic Studies is also provided. It also discusses, although briefly, the Western scholarship on Islam historically, with a focus on the preceding and present century. Jane Dammen McAuliffe, an internationally known “scholar of Islamic studies” who specializes in Qur'ānic exegesis has extensively written on, and much of her work focuses primarily on, the Qur'ān and its interpretation. Andrew Lawrence Rippin, a Canadian scholar of Islam at the University of Victoria, Canada, too has his research mostly on the history of the Qur'ān and its interpretation, which has resulted not only in numerous publications, but also as a specialist in the Qur'ān and the history of its interpretation.

Key words: Qur'ānic Studies, Western Scholars, J. D. McAuliffe, Andrew Rippin, Encyclopaedia of the Qur'ān, Blackwell/Cambridge Companion to the Qur'ān.

Introduction:

Western scholarship on Islam has historically been considered as being an example of “Orientalist” scholarship, erudition and research, and it has had, undeniably, a significant and considerable impact on historical and contemporary understandings of the Quran in the West. Although it has continued throughout history, both in classical and medieval periods, but it became popular during the colonial period of the 19th and early 20th centuries. Orientalists have produced works, from different contexts and perspectives, on various aspects of Islam: its history, law, culture, civilization; on legal and political thought; and on socio-politico-economic, ethico-religious, culturo-civilizational, and from its holy Scripture (and primary sources) to its practice in modern nation-states, countries

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and continents. Much of the Western writers and scholars of Islam have devoted their scholarship and erudition to *Sūrah* literature and Qur'anic Studies.

From the early 11th and 12th centuries CE especially, attempts have been made by Westerners towards the Qur'anic studies, in the form of translations of holy Qur'an (in various languages, Latin, French, German, English, etc), its exegesis, history of its interpretation, and on various other aspects and facets of this field. For example, the first Latin translation of holy Qur'an is reported to have produced by Robert of Ketton (d.1157), while as George Sale (d.1736) is credited for having produced the "first published English translation of the Quran made directly from Arabic".¹

Although the process of Western scholarship continued in the later centuries as well, but by the 20th century, especially from its second half as well as in the present one, Western scholarship on Qur'anic studies has seen an increase proliferation because they have, in the words of Prof. Abdullah Sa'eed, "approached the study of the Quran in a variety of ways".²

In this direction, a humble attempt is being made here, towards the field of Qur'anic Studies, by presenting a brief study of the contribution of two prominent Western (non-Muslim) scholars to the understanding of Qur'an and its interpretation, or, more precisely to the Qur'anic studies. A succinct and precise introduction of the important works, along with a brief profile of the works and field of expertise of these two Western Scholars of Islam, to the area of Qur'anic Studies is provided: Jane Dammen McAuliffe and Andrew Rippin.

Jane Dammen McAuliffe: Her Contribution to Qur'anic Studies

Jane Dammen McAuliffe, an internationally known "scholar of Islamic studies" who specializes in Qur'anic exegesis, is (from July 2008) the eighth President of Bryn Mawr College. Before that, she served as Dean of Georgetown College at Georgetown University from 1999 to 2008. In 1984, she received her PhD in Islamic Studies from the University of Toronto (Canada). She has extensively written on, and much of her work focuses principally on, the Qur'an and its interpretation. Also, she has contributed to the area(s) of early Islamic history and on relations between Islam and Christianity. Her major publications, in the field of Qur'anic studies, include *Qur'anic Christians: An Analysis of Classical and Modern Exegesis* (1991); *The Cambridge Companion to the Qur'an* (2006); *Encyclopaedia of the Qur'an*, (Brill, 2001-2006). She has also contributed to *Blackwell Companion to the Qur'an* (2006/2009) on "Exegetical Sciences"; and to the Princeton *Encyclopedia of Islamic Political Thought* (2013) on "Exegesis" and "People of the Book". In *Qur'anic Christians*, McAuliffe analyses positive Qur'anic reference to Christians through a close examination of ten centuries of Muslim exegesis. It presents an examination of Qur'anic commentary concerning verses dealing with Christians and Christianity.³

The Muslim perception of Christianity and Christians is an issue of longstanding debate among scholars of both Islam and Christianity; and in this book⁴, McAuliffe analyzes, as the "Book Description" says, a series of passages from the Qur'an that make ostensibly positive remarks about Christians. She

conducts this analysis through a close examination of Muslim exegesis of the Qur'ān, spanning ten centuries of commentary. In this effort to trace various interpretations of these passages, the author attempts to determine whether these positive passages can justifiably serve as proof-texts of Muslim tolerance of Christianity. The *MESA Bulletin*, in its review, has described it as “a book in which the sources are read accurately and intelligently.”

Although Muslims have produced a long tradition of interpretations of the holy Qur'ān, nevertheless, efforts to introduce the Qur'ān and its intellectual heritage to English-speaking audiences have been hampered by the lack of available resources. It is with this aim and objective that McAuliffe came up with an edited volume, *The Cambridge Companion to the Qur'ān* [hereafter as *CCQ*] (2006)⁵ that seeks to remedy that situation. In a discerning summation of the field, Jane McAuliffe brings together an international team of scholars to explain its complexities.

This Companion comprises of fourteen chapters, each devoted to a single topic of central importance to the study of the Qur'ān. While rich in historical, linguistic and literary detail, these chapters reflect the influence of other disciplines as the field of Qur'ānic studies and increasingly draw on the work of anthropologists, sociologists, philosophers, art historians and cultural critics. Contributors of *CCQ* are: Jane Dammen McAuliffe, Fred M. Donner, Claude Gilliot, Harald Motzki, Daniel A. Madigan, Angelika Neuwirth, William A. Graham, Navā'īd Kermānī, Fred Leemhuis, Sheila Blair, Jonathan Bloom, Alexander Knysh, Andrew Rippin, Asmā' 'Abīl-ḥasan, Stefan Wild, and 'Abdul-'Aziz Sachedina.

The themes and topics covered in the *CCQ* are as: Part I, *Formation of the Qur'ānic Text*, provides the basic historical background and then raises the most contested issue in contemporary scholarship on the Qur'ān, the question of its very origins. Part II, *Description and analysis*, turns to the text itself with a thematic, literary and experiential analysis. In Part III, *Transmission and dissemination*, the history of the Qur'ān's transmission deals with such diverse modes of textual replication as the human voice, the production of manuscripts and printed copies, and calligraphic inscription on buildings and other objects. Part IV, *Interpretations and intellectual traditions*, examines another form of textual history, the ways in which the Qur'ān has generated an enormous literature of interpretation, has influenced every area of Muslim intellectual life and has evoked extensive scholarly investigation in European and American academic circles. In the final one, i.e., Part V, *Contemporary readings*, the work looks more closely at issues within the interpretive tradition that are of particular interest to today's readers.

Some of the main “features” of this Companion are: It is an “authoritative and comprehensive guide to the Qur'ān”; the contributions are “internationally renowned scholars in the field”; and it is “lavishly illustrated and accessibly composed”. The target of its readers is both the university student and the general reader, as it “provides a clear, compact and comprehensive entrée to a text that for centuries has guided and shaped the lives of millions”.⁶

Michael Sells (of Divinity School, University of Chicago), in its review, wrote: "This collection of essays, lucidly written and edited, will provide an indispensable resource for students, teachers, and scholars in Qur'anic studies and for anyone looking for an overview of past and present controversies in interpreting the Qur'an." In the same vein, *Digest of Middle East Studies* described it in these words: "This companion to the Qur'an is essential for any reader before embarking on a serious reading of the Holy Book of Islam. In particular, it is a welcome addition to other works on Qur'anic studies at Western universities, and strongly recommended to all those engaged in understanding the Qur'an and learning about the vast scholarship that explores its meaning and function in the life of Muslims."⁷ The aim of this volume, as McAuliffe expresses in the "introduction", is:

"The present volume seeks to assist readers of the second sort, those who bring to their reading of the Qur'an a preliminary perception of its literary, historical and anthropological potential. Some of these readers may undertake its intellectual examination with a religiously informed appreciation of the text but with little or no understanding of the scholarship that surrounds the Qur'an. Other readers may have never even opened the Qur'an but are curious about a book that has guided the lives of millions both present and past. Yet others may have an informed perception of another significant scripture, such as the Bible, and will likely pose a set of questions to the Qur'an that are based on that perspective."⁸

Edited by Jane Dammen McAuliffe (with other four scholars as 'Associate Editors') *Encyclopaedia of the Qur'an* [hereafter as *EQ*] (5 vols. plus index), published by Brill Publishers, Leiden, Netherlands (from 2001-2006: vol. 1 in 2001, and Index in 2006)⁹, is an online and hardcopy academic encyclopedia containing 694 entries/articles (although the description on the back cover as well as on Brill's website claims that it has "nearly 1000 entries in five volumes") on the most important themes and subjects of the Qur'an. It provides extensive data on Qur'anic terms, concepts, personalities, place names, cultural history and exegesis within the scope of Qur'anic studies. It draws on extensive scholarly work by Muslim and non-Muslim scholars in areas such as linguistic, rhetorical, and narrative analysis of the Qur'an. Thus, the increasing amount of collaborative research undertaken into the study of the Qur'an is best reflected in this encyclopedia.

The planning and preparation of *EQ* began in 1993 in Leiden, and she contacted four "superb scholars", the 'Associate Editors' of *EQ*, namely Claude Gilliot (University of Aix-en-Provence), William A. Graham (Harvard University), Wadad Kadi (University of Chicago) and Andrew Rippin (University of Victoria), who agreed to join the editorial team of *EQ*, and thus began the process. It is the most ambitious and extensive project Western academia has undertaken on the Qur'an; it is massive (some 2,919 pages in five volumes,

with an additional 860 pages of five indices in the sixth volume); it took thirteen years to complete (from its planning in 1993 to the publication of its sixth volume, the Index, in 2006); and it makes the claim of providing “rigorous, academic scholarship on the Qur’ān, [a] scholarship that grows from a plurality of perspectives and presuppositions”.¹⁰

McAuliffe, in its ‘Preface’, reveals that we were “determined to create a reference work that would explore this century’s best achievements in Qur’ānic studies. But we also wanted the *EQ* to stimulate even more extensive scholarship on the Qur’ān in the decades to come.” Thus the combination of articles, of varying lengths, within the field of Qur’ānic studies, seemed to us the “best way to honor the accomplishments of the last century and to foster the achievements of this one”.¹¹

Although *EQ*, like other encyclopedias, follows the customary alphabetical order, as far as articles/entries are concerned, but one finds two types of articles in *EQ*: (i) articles of varying lengths that treat important figures, concepts, values, actions and events to be found within the text of the Qur’ān or which have an important relation with the ‘Text’; (ii) the essay-length treatment of important topics within the field of Qur’ānic studies (reflecting the past and present ‘state of the question’ on these significant topics. Examples of both, respective, from volume may be mentioned as “Abraham” and ‘Art and Architecture’.

The *EQ* is unique, distinctive, and is first of its kind/type, as there was no such reference work in Qur’ān Studies field, and this was indeed in the mind of McAuliffe. There is no doubt that the *EQ* is the first and so far the only multi-volume reference work on the Qur’ān in English; but at the same time, it is also an “inaugural effort” in this field, a first attempt to create a substantial work of reference in a field that has relatively few such resources. And, of course, there may be many shortcomings in it and in the subsequent (succeeding) years its new, revised and expanded edition, with additional entries/articles, will prove more helpful and useful to the students and scholars of this field and to the general readers of Religious (Islamic) studies alike. Indeed, *EQ* serves the purpose, fully (which it was intended for, i.e., “to present scholarly understanding of the Qur’ān and to promote it”.¹²

But, at the same time, it is necessary to mention that *EQ* has been criticized by many as well, and special mention may be made of Dr Muḥammad Iqbal, (b. 1954 in Lahore, Punjab, Pakistan), a “Pakistani-Canadian chemist by training and an Islamic scholar by vocation”, who, in the form of a Review Essay, has dealt, in a critical way, with all the six volumes of *EQ*.¹³

It is here necessary to mention that the discipline of Qur’ānic studies today has matured to a stage where, for Andrew Rippin, “certain catholicism prevails.” And for Rippin, this *EQ* certainly illustrates the point that “the insider–outsider divide has no relevance in scholarly assessment or, at least, that the approaches to be ‘canonised’ as constituting scholarly work can vary in the extent to which they will question basic Muslim assumptions about the Qur’ān.”¹⁴

The common characteristic of all such work, for Rippin, is that it takes its subject seriously and leaves its readers to draw their own conclusions as to whether (or to what extent) the Qur'ān is a work which will be life motivating to the individual. That, of course, does reflect a modern attitude towards religion itself, and means that the study of the Qur'ān, as it is found in the academy today, is undoubtedly one fully imbued with the spirit of modernism that regards religion to be a personal matter for the individual. But that spirit of openness and seriousness is also what separates the work from contemporary polemic, where the underlying thrust is either the defence or the destruction of Islam, the tone is antagonistic, and respect for the position of one's 'opponent' is not valued.¹⁵

Andrew Rippin: His Works in the field of Qur'ānic Studies

In this part, an introduction and overview of Andrew Rippin's contribution to this field is presented. Divided into two sections, it will present, in its first part the brief profile and thought of Rippin, and in the second part, his contribution to the Qur'ānic studies will be presented.

Andrew Lawrence Rippin (b. 16 May 1950 in London, England), a Canadian scholar of Islam, is Professor of History and Dean of the Faculty of Humanities at the University of Victoria, Canada. Rippin completed his PhD from McGill University (1981) on the Qur'ānic "occasions of revelation" material, entitled "*The Qur'ānic Asbāb Al-nuzūl Material: An Analysis of Its Use and Development in Exegesis*". Andrew Rippin's research into the formative period of Islamic civilization in the Arab world, as well as the history of the Qur'ān and its interpretation, has resulted not only in numerous publications, but he is also a specialist in the Qur'ān and the history of its interpretation and is editor of two series of books with Routledge: *Routledge Studies in the Qur'ān* and *Routledge Studies in Classical Islam*. Also, in 2006, he was made a Fellow of the *Royal Society of Canada*.¹⁶

His Major Publications (in the field of Qur'ānic Studies), on the Qur'ān and its interpretation, (authored/edited/co-edited) are: *Approaches to the History of the Interpretation of the Qur'ān* (1988); *The Qur'ān: Formative Interpretation* (1999); *The Qur'ān and its Interpretative Tradition* (2001); *The Qur'ān: Style and Contents* (2001); and *Blackwell Companion to the Qur'ān* (2006 & 2009). He has also written *The Islamic World*;¹⁷ *Muslims, their religious beliefs and practices*.¹⁸

Approaches to the history of the Interpretation of the Qur'ān (1988), a collection of essays; makes a unique contribution to the field of *tafsīr* and Qur'ānic studies. This volume also exposes and explores various aspects of *tafsīr* and their potential for scholarly research. The essays are divided into four major sections – formation and development, genres, sectarian dimensions, and modern trends.¹⁹

The Qur'ān: Formative Interpretation (1999)²⁰, an edited book by Andrew Rippin, is designed to comprehend the principal trends in modern scholarship on the Qur'ān, and is concerned with the questions that have been addressed within the study of the early interpretation (*tafsīr*) of the Qur'ān. These papers exemplify the areas of debate within the field, the need for detailed

investigative scholarship of individual texts, and the progress made in the systematic study of these early works.

In its Reviews, the book has been praised a lot, and has been described as “an ideal introduction for degree level study of the Qur’ān in the first three hundred years of Islam.” *Digest of Middle East Studies* says: “This book should be read by all students of Qur’ānic exegesis for all the valuable information it contains, the sources it open up, and the selected scholarship it offers on problems of continuing interest in the field”.²¹ Furthermore, for *Journal of Qur’ānic Studies*, the main strength of this book rests upon it furnishing a “broad overview of academic perspectives and approaches to the formative tradition of exegesis, particularly those which are current and predominant. Comprising many fascinating and thought-provoking contributions, the volume draws attention to the theoretical debates which have prefigured approaches to exegesis, focusing upon the issues of the emergence of canon, together with perceptions of authenticity, historicity and ascription.”²²

In *The Qur’ān and its Interpretive Tradition* (2001)²³, Rippin reflects upon both the principles and the problems of studying the Qur’ān within the discipline of religious studies. He also pursues detailed investigations of the meaning of variants to the text and the history of Muslim interpretation of the text in its diversity. A newly written introduction lays out some of the general implications of these studies, while extensive indexes of Qur’ānic verses, books, authors and topics make this research more readily accessible.

In another edited book, *The Qur’ān, Style and Contents* (2001)²⁴, Rippin reveal the variety of approaches followed within the study of the text; and reflects the historical development of the discipline, while providing overviews of key elements for the understanding of the Qur’ān. Both, this book and ‘*The Qur’ān: Formative Interpretation*’ are designed to complement one another, and to comprehend the principal trends in modern scholarship on the Qur’ān. Both volumes are provided with a new introduction by the editor, analyzing this scholarship, and providing references for further study.

The Blackwell Companion to the Qur’ān [hereafter as *BCQ*] (2006)²⁵, the most important contribution of Andrew Rippin to the field of Qur’ānic Studies, is the ideal resource for anyone who wishes to read and understand the Qur’ān as a text and as a vital piece of Muslim life. *The BCQ* is a reader’s guide, a true companion for anyone who wishes to read and understand the Qur’ān as a text and as a vital piece of Muslim life. Comprising of 32 original essays by leading scholars of the field of Qur’ānic studies (mostly non-Muslim scholars based in USA), *BCQ* provides exceptionally broad coverage – considering the structure, content and rhetoric of the Qur’ān; how Muslims have interpreted the text and how they interact with it; and the Qur’ān’s place in Islam.

The volume is divided into 05 accessible sections – viz., ‘Orientation’, ‘Text’, ‘Content’, ‘Interpretation’, and ‘Application’ – including an initial orientation to the text, the topics covered include: the structure of the Qur’ān, and why it looks the way it does; the content of the Qur’ān and what the text is about; the rhetoric of the Qur’ān and how it conveys its message; how Muslims

have interpreted the text; the place of the Qur'ān in the religion of Islam; and the manifestation of the Qur'ān in the world.

Contributors of *BCQ* are: Tamara Sonn, Christopher Buck, Abdullah Sa'eed, Salwa M. S. El-Awa, Rosalind Ward Gwynne, Mustansir Mir, Navid Kermani, Michael Carter, Angelika Neuwirth, Aliza Shnizer, François Déroche, Herbert Berg, Avraham Hakim, Andrew Rippin, Uri Rubin, Brannon Wheeler, Kate Zebiri, A. H. Mathias Zahniser, Khaleel Mo'ammed, Reuven Firestone, Walid Dajani, Marianna Klar, Alan Godlas, Jawid Mojaddedi, Diana Steigerwald, Jane Dammen McAuliffe, Binyamin Abrahamov, A. Kevin Reinhart, Leah Kinberg, Roberto Tottoli, and Anna M. Gade.

The *BCQ*, a substantial volume on the Qur'ān by leading authorities in the field, is, undoubtedly, along with Jane D. McAuliffe's *Cambridge Companion to the Qur'ān* (2006) the best single-volume introductions to the Qur'ānic Studies and reference books available in English, although both are different in their contents and themes, they cover. The editor has done a superb job in putting together a volume – wrote 'Choice' Magazine in its review – serving the “needs of a serious reading public, and also constitute[s] an ideal [and an essential] text for introductory courses on the Qur'ān at the university and college level”.²⁶

For Rippin, *BCQ* is explicitly designed “to guide the reader who may have little exposure to the Qur'ān beyond a curiosity evoked by the popular media. It aims to provide such a person with the starting point of a general orientation and take him or her to a well-advanced state of understanding regarding the complexities of the text and its associated traditions.” This companion has been organized in order to facilitate its usefulness for the groups of readers who may wish to embark on a deeper understanding of the Qur'ān in its historical context and as an object of scholarly study. He has compiled such a rich source work with the hope that the material of *BCQ* will “inspire future generations of scholars who first encounter the Qur'ān in the classroom and for whom new avenues of exploration provide the excitement of research and discovery.”²⁷

Conclusion:

By way of conclusion, this assessment and overview of the contribution of these two non-Muslim (western) scholars/academicians to the Qur'ānic studies, on the one hand, depicts and describes their erudition and objective, methodology and research interests in this field of study; and on the other hand, it reveals the scope of the Qur'ānic studies area of study, which has gained momentum, from the final decades of last century but in the 21st century, has emerged as a full-fledged area.

An excellent example for this claim that Qur'ānic studies has emerged as a full-fledged area is *Journal of Qur'ānic Studies (JQS)*. Launched in October 1999, *JQS* is the “first scholarly periodical dedicated to the study of the Qur'ān”; published by Edinburgh University Press on behalf of the Centre for Islamic Studies at SOAS. It aims to address the importance of the Qur'ān for

Islam and Islamic Studies, along with other issues vital to the development of Qur'anic Studies as a discipline. The focus, theme, and objective(s) of *JQS* are:

The *Journal of Qur'anic Studies* is a biannual, bilingual, peer-reviewed journal that aims to encourage and promote the study of the Qur'an from a wide range of scholarly perspectives, reflecting the diversity of approaches characteristic of this field of scholarship. *JQS* publishes articles both in English and Arabic, to encourage the bridging of the gap between the two traditions of Muslim and Western scholarship. The *Journal of Qur'anic Studies* is principally dedicated to the publication of original papers, with a book review section including reviews of new works on the Qur'an in the various languages of the Muslim world, as well as the output of the western academic presses.²⁸

The *Journal of Qur'anic Studies* is a shared space for all those whose concern is the Qur'an and its study; the Journal is not a platform for one view or set of views at the expense of another, nor does it flinch from addressing issues of controversy in the field. The criteria of the Journal reflect those of our readers: "scholarly rigour, the disinterested pursuit of knowledge, new ideas and approaches grounded in the best traditions of textual and religious scholarship."²⁹

NOTES & REFERENCES:

¹ For details, see, A. R. Kidawi, "Translating the Untranslatable: A Survey of English Translations of the Quran", *The Muslim World Book Review*, 7(4), 1987: 66-71. Also available online at <http://www.soundvision.com/info/quran/english.asp> (as accessed on Nov. 03, 2012). *Idem.*, *A Guide to English Translations of the Quran*, (Port Louis: Hassam Toorawa Trust, 1987). *Idem.*, "English Translation of the Holy Qur'an: An Annotated Bibliography", *Hamdard Islamicus*, vol. XI, 1988, pp. 47-55; *Idem.*, "Arberry's 'The Koran Interpreted': A Note", *Hamdard Islamicus*, vol. XI, 1988, pp. 71-75. Abdullah Sa'eed, *The Qur'an: An Introduction* (Routledge, 2008); Khaleel Mo'ammed, "Assessing English Translations of the Qur'an", *Middle East Quarterly*, XII: 2, Spring 2005, pp. 58-71, available online at <http://www.meforum.org/717/assessing-english-translations-of-the-quran> (as accessed on Nov. 04, 2012); and Mohamed A. M. About Sheishaa, "The Translation of the Qur'an: A Selective Bibliography", *Journal of the Society for Qur'anic Studies*, 1(2), 2001, retrieved from : <http://www.islamicwritings.org/quran/language/the-translation-of-the-quran-a-selective-bibliography/> (as accessed on Nov. 04, 2012). Catherine Moir, "Translational Resonance, Authenticity and Authority in the Bible and the Quran: translation and religious change", *New Voices in Translation Studies*, 5 (2009): 29-45. Also available online at: <http://www.iatis.org/oldsite/newvoices/issues/2009/article-moir-2009.pdf/>

² Sa'eed, *The Qur'an*, p. 106

³ For details about profile, positions held, and other details about Jane Dammen McAuliffe, see the websites (Urls): <http://www.brynmawr.edu/president/about/>; and <http://www.brynmawr.edu/inauguration/bio.html> (as accessed on Nov. 02, 2012)

- ⁴ Jane Dammen McAuliffe, *Qur'anic Christians: An Analysis of Classical and Modern Exegesis* (New York: Cambridge University Press, 1991)
- ⁵ Jane Dammen McAuliffe, Ed. *The Cambridge Companion to the Qur'an* (Cambridge: Cambridge University Press, 2006)
- ⁶ For details, see its link at publisher's website at:
http://www.cambridge.org/gb/knowledge/isbn/item1151067/?site_locale=en_GB (as accessed on Nov. 01, 2012)
- ⁷ See review of Issa J. Boullata in *Digest of Middle East Studies*, 16(2), Fall 2007: 97–100; Doi: 10.1111/j.1949-3606.2007.tb00128.x
- ⁸ McAuliffe, ed. *The Cambridge Companion to the Qur'an*, p. 12
- ⁹ Jane Dammen McAuliffe (Editor-in-Chief) *Encyclopaedia of the Qur'an*, 5 vols. plus index, (Leiden, Netherlands Brill Publishers, 2001-2006)
- ¹⁰ See, "Preface" of *EQ*, vol.1, p. ix
- ¹¹ *Ibid.*, pp. ix, x
- ¹² *Ibid.*, p. xii
- ¹³ Muḥ affar Iqbāl, "Western Academia and the Qur'an: Some Enduring Prejudices" (a Review Essay on *EQ*, vols. 1-6), in *The Muslim World Book Review*, 30:1, 2009, pp.6-18
- ¹⁴ Andrew Rippin, "Western scholarship and the Qur'an", in McAuliffe, Ed. *The Cambridge Companion to the Qur'an*, pp. 244-5 (Chapter11)
- ¹⁵ *Ibid.*, p. 245
- ¹⁶ For biographical and other details, see:
<http://www.uvic.ca/humanities/history/people/faculty/rippin.php>;
<http://web.uvic.ca/~arippin/>; http://en.wikipedia.org/wiki/Andrew_Rippin (as accessed on Nov. 02, 2012)
- ¹⁷ (London: Routledge, 2008)
- ¹⁸ London, New York: Routledge, 1990; fourth edition 2012. His other important works are: (editor, with Andrew Rippin and Khaleel Mohammed (Eds.), *Coming to Terms with the Qur'an: A Volume in Honor of Issa Boullata*, (McGill University. North Haledon, NJ: Islamic Publications International, 2008); *Qur'anic studies: sources and methods of scriptural interpretation*, by John Wansbrough, with foreword, translations, and expanded notes by Andrew Rippin. (Amherst NY: Prometheus Press, 2004)
- ¹⁹ Andrew Rippin, Ed. *Approaches to the history of the Interpretation of the Qur'an* (Oxford: Oxford University Press, 1988)
- ²⁰ Andrew Rippin, Ed. *The Qur'an: Formative Interpretation* (Aldershot: Ashgate/Variorum, 1999)
- ²¹ See the review of I. J. Boullata in *Digest of Middle East Studies*, 10(2), Winter 2001: 65–68. doi: 10.1111/j.1949-3606.2001.tb00427.x. Also available online (in excerpts) at <http://www.ashgate.com/isbn/9780860787013> (as accessed on Nov. 03, 2012)
- ²² See, its review by Mustafa Shah in *Journal of Qur'anic Studies*, 5(2), 2003: 135-152
- ²³ Andrew Rippin, *The Qur'an and its Interpretive Tradition* (Aldershot: Variorum, 2001)
- ²⁴ Andrew Rippin, Ed. *The Qur'an, Style and Contents* (Aldershot: Ashgate/Variorum, 2001)
- ²⁵ Andrew Rippin, Ed. *The Blackwell Companion to the Qur'an* (UK: Wiley-Blackwell, 2006). Paperback edition 2009. I have consulted the 2009 edition.
- ²⁶ See, <http://www.ashgate.com/isbn/9780860787013> (as accessed on Nov. 04, 2012)
- ²⁷ See, "Preface" of *BCQ*, p. x
- ²⁸ For details, see the website of *Journal of Qur'anic Studies*, at:
<http://www.eupublishing.com/journal/jqs>; see also:

<http://www.soas.ac.uk/islamicstudies/jqs/> (as accessed on Nov. 04, 2012)

²⁹ *Ibid.*