

sophistication of this volume is testimony to the massive impact Andrew had on the field, though the short biographical notes and comprehensive bibliography one may find there mostly capture his contribution to the field in quantitative terms. The true depth of his impact is almost unfathomable, judging from the hundreds of students, colleagues, and friends he influenced over the decades, and who will remember Andrew as the very model of thorough and exacting—yet humane and engaged—scholarship.

We recall with particular gratitude that Andrew was instrumental in the foundation of the International Qur'anic Studies Association and made many significant contributions to the formation of the society in its initial years. He served as the inaugural president in 2014,⁷ and advised the society's leadership on numerous matters, as well as advocating on behalf of the organization and its mission in that critical early period. Shortly before Andrew's death, the IQSA Board of Directors announced the creation of the Andrew Rippin Best Paper Prize, to be awarded each year to an outstanding paper delivered at the Annual Meeting by a graduate student or early career scholar. The inaugural prize was awarded in 2017 to Jawad Qureshi for his paper from the 2016 Annual Meeting, "Ring Composition, Virtues, and Qur'anic Prophetology in Surat Yusuf (Q 12)," which is published here in this volume in revised form. Subsequently, in 2018 the second prize was awarded to Johanne Christiansen for her paper "And Their Prayer at the House is Nothing but a Whistling and a Clapping of Hands' (Q 8:35): Negotiating Processions in the Qur'an." We thank the donors and supporters of our organization who made establishing the Andrew Rippin Best Paper Prize—only a small token of Andrew's enduring scholarly legacy—possible.

work in context, given her own titanic contributions to the field and numerous collaborations with Andrew over the years; see "A Concluding Appreciation," in Daneshgar and Saleh (eds.), *op. cit.*, 386–395.

7. At the Annual Meeting in San Diego that year, Andrew gave the response to the keynote address by Anglika Neuwirth (delivered in absentia by Nicolai Sinai); both papers can be downloaded at <https://iqsaweb.wordpress.com/publications/papers/>.

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LOT AND HIS OFFER: 2016 IQSA PRESIDENTIAL ADDRESS

FARID ESACK

Abstract

The Lot narrative has received significant attention in Qur'anic scholarship and *tafsir* literature, both as part of the genre of *qisas al-anbiya* (stories of the prophets) and as the foundational narrative informing Muslim ethics on homoeroticism, sodomy, and, more recently, homosexuality. However, Lot's offer of his daughters to a mob of would-be rapists (Q Hūd 11:78; Hījr 15:71) has received precious little attention in early and—more surprisingly—contemporary Qur'anic scholarship. While a large number of characters feature in the Qur'an as emissaries of God, the narrative about Lot is regarded as paradigmatic for proper Muslim behavior. Lot's offer of his daughters thus has serious implications for questions about the Qur'an's endorsement or recognition of sexual violence, women's agency, and the premise that women are the property of men. The moral ambiguity of Lot's offer is complicated by the Qur'an's affirmation of his status as a "trustworthy messenger of God" (Q Nūr 24:162) and, for many Muslims, by the later emergence of a largely unchallenged doctrine of the infallibility (*ʿismah*) of all God's messengers. In this presentation, I consider the Lot narrative, and particularly the offer of his daughters, as someone who grapples with the Qur'an as both a scholar and a lover of the text. As an engaged scholar-lover of the Qur'an, I am embedded in a multiplicity of identities and discourses, lodged between a refusal to ignore the contemporary ethical challenges that a linguistic and historical reading of the text presents on the one hand and a simultaneous abiding love for the text on the other, and deeply skeptical of hegemonic games masquerading as disinterested scholarship.

Keywords

Lot, prophets, sexual ethics, *ʿismah* (infallibility), hermeneutics, liberation theology

The story that I am about to tell is a horrible one; I beg that daughters and fathers should hold themselves aloof, while I sing, or if they find my songs enchanting, let them refuse to believe this part of my tale, and suppose that it never happened.

Ovid, *Metamorphoses* (1955, 233)

MADDE YAYIMLANDIKTAN
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RESPONSE TO FARID ESACK'S
2016 PRESIDENTIAL ADDRESS

SHARI L. LOWIN

Abstract

Prof. Esack, in his IQSA presidential address, discusses his discomfort with the qur'anic depiction of Lot as a righteous prophet of God who offers his daughters up for sexual assault in order to save his male guests from sexual assault. He writes that he is further bothered by the attempt on the part of Islamic exegetes to whitewash Lot's actions and maintain his righteousness. In this reply, I look to pre-Islamic midrashic sources for comparison and then engage in a close rereading of the qur'anic accounts. In so doing, I show that the Qur'an appears to present two different Lots, one a righteous messenger of God and one a flawed townsman, on the biblical and midrashic model. Since Prof. Esack noted in his talk that he turned to scholarship on biblical materials with little success, I then turn to a discussion of Louis Ginzberg's *Legends of the Jews* and its use by modern scholars of Islam. The response ends with a call for scholars of the Qur'an to partner with scholars who have familiarity with and skill in reading the scriptural and exegetical materials of other religions.

Keywords

Lot, Midrash, Ginzberg

Introduction

At the beginning of his IQSA presidential address, Prof. Esack observes that we are meeting here at the International Qur'anic Studies Association shortly after the Americans among us have elected a new president.¹ I know that in many countries, from which some members of IQSA and AAR/SBL may hail, legal democratic elections are still the stuff of dreams and aspirations.

1. The present response paper engages the original abstract and oral presentation of Prof. Esack's presidential address, delivered on November 18, 2016 in San Antonio, Texas, USA. The author did not have access to subsequent modifications by Esack prior to press, so those modifications could not be addressed here.