

QS 6 Q 3:33 – 63

3.33 God chose Adam and Noah, the House of Abraham and the House of 'Imran above all mankind:

3.34 a progeny one from another. God is All-Hearing, All-Knowing.

3.35 Remember when the wife of 'Imran said: "My Lord, I pledge to You what is in my womb. It shall be dedicated to Your service. Accept this from me for it is You – You who are All-Hearing, All-Knowing."

3.36 When she gave birth to a female, she said: "My Lord, I have given birth and it is a female – and God knew best what she had given birth to – and a male is not like a female. I have called her Mary. I seek refuge in You for her and her progeny from Satan, ever deserving to be stoned."

3.37 God accepted her offering graciously and caused her to grow up admirably, and entrusted Zachariah with her upbringing. Whenever Zachariah entered in upon her in the sanctuary, he found food by her side.

He said: "Mary, from where do you have this?" She said: "It is from God. God provides for whomever He wills, without reckoning."

3.38 It was then that Zachariah prayed to his Lord, saying: "My Lord, grant me from on high a blameless progeny. You always hear prayers."

3.39 The angels called out to him while standing in prayer in the sanctuary: "God brings you glad tidings of the coming of John, confirming the truth with a word from God – a lord among men, chaste, and a prophet from among the righteous."

3.40 He said: "My Lord, how will I have a son when old age has come upon me, and my wife is barren?"

He said: "Thus is God. He does whatever He pleases".

3.41 He said: "My Lord, grant me a sign."

He said: "Your sign is that you shall not speak to people for three days, except in gestures. Remember Your Lord frequently, and glorify Him each evening and dawn."

3.42 Remember when the angels said: "O Mary, God has chosen you, made you pure and chosen you above all the women of the world.

3.33 Certes, Allah a élu Adam, Noé, la famille d'Abraham et la famille d'Imran au-dessus de tout le monde.

3.34 En tant que descendants les uns des autres, et Allah est Audient et Omniscient.

3.35 (Rappelle-toi) quand la femme de 'Imran dit: «Seigneur, je T'ai voué en toute exclusivité ce qui est dans mon ventre. Accepte-le donc, de moi. C'est Toi certes l' Audient et l'Omniscient.

3.36 Puis, lorsqu'elle en eut accouché, elle dit: «Seigneur, voilà que j'ai accouché d'une fille» or Allah savait mieux ce dont elle avait accouché! Le garçon n'est pas comme la fille. «Je l'ai nommée Marie, et je la place, ainsi que sa descendance, sous Ta protection contre le Diable, le banni».

3.37 Son Seigneur l'agréa alors du bon agrément, la fit croître en belle croissance. Et Il en confia la garde à Zacharie. Chaque fois que celui-ci entrait auprès d'elle dans le Sanctuaire, il trouvait près d'elle de la nourriture. Il dit: «O Marie, d'où te vient cette nourriture?» – Elle dit: «Cela me vient d'Allah». Il donne certes la nourriture à qui Il veut sans compter.

3.38 Alors, Zacharie pria son Seigneur, et dit: «O mon Seigneur, donne-moi, venant de Toi, une excellente descendance. Car Tu es Celui qui entend bien la prière».

3.39 Alors, les Anges l'appelèrent pendant que, debout, il priait dans le Sanctuaire: «Voilà qu'Allah t'annonce la naissance de Yahya, confirmateur d'une parole d'Allah. Il sera un chef, un chaste, un prophète et du nombre des gens de bien».

3.40 Il dit: «O mon Seigneur, comment aurais-je un garçon maintenant que la vieillesse m'a atteint et que ma femme est stérile?» Allah dit: «Comme cela!», Allah fait ce qu'Il veut.

3.41 – «Seigneur, dit Zacharie, donne-moi un signe.» – «Ton signe, dit Allah, c'est que pendant trois jours tu ne pourras parler aux gens que par geste. Invoque beaucoup Ton Seigneur; et, glorifie-Le, en fin et en début de journée.»

3.42 (Rappelle-toi) quand les Anges dirent: «O Marie, certes Allah t'a élue et purifiée; et Il t'a élue au-dessus des femmes des mondes.

3.43 O Mary, pray constantly to your Lord, and bow down in worship, and kneel alongside those who kneel.”

3.44 These are reports from the Unseen which We reveal to you. For you were not with them when they threw down their quills to determine which of them would care for Mary. Nor were you there when they quarreled amongst themselves.

3.45 Remember when the angels said: “O Mary, God gives you glad tidings of a Word from Him. His name is the Christ Jesus son of Mary, greatly honored in this world and the next, and among those drawn nearest to God.

3.46 He shall speak to mankind from the cradle, and in maturity, and shall be among the righteous.”

3.47 She said, “My Lord, how shall I have a child when no human has touched me?”

He said: “Thus is God. He creates whatever He pleases. When He decrees a matter, He merely says to it: Be! And it is.”

3.48 He shall teach him the Book and the Wisdom, the Torah and the Evangel.

3.49 He shall be a Messenger to the Children of Israel, declaring: “I bring you a sign from your Lord. I will fashion for you from clay the likeness of a bird, and I shall breathe upon it and it will become a bird, by God’s leave. I shall cure the blind and the leper and revive the dead by God’s leave. I shall reveal to you what you eat and what you store in your homes. In this assuredly is a sign for you, if you are true believers.

3.50 I confirm what lies before me of the Torah and to make licit for you some of what had been made illicit. I come to you with a sign from your Lord. So fear God and obey me.

3.51 God is my Lord and your Lord; so worship Him, for here lies a path that is straight.”

3.52 When Jesus detected unbelief from them, he said: “Who are my supporters on the path to God?” The Apostles said: “We are the supporters of God and believe in God. Witness that we are Muslims.

3.53 Our Lord, We believe in that which You have revealed, and follow the Messenger. So inscribe us among those who bear witness.”

3.54 They schemed. But God schemed; and God is the best of schemers.

3.43 «O Marie, obéis à Ton Seigneur, prosterne-toi, et incline-toi avec ceux qui s’inclinent».

3.44 – Ce sont là des nouvelles de l’Inconnaissable que Nous te révélons. Car tu n’étais pas là lorsqu’ils jetaient leurs calames pour décider qui se chargerait de Marie! Tu n’étais pas là non plus lorsqu’ils se disputaient!

3.45 (Rappelle-toi) quand les Anges dirent: «O Marie, voilà qu’Allah t’annonce une parole de Sa part: son nom sera «Al-Masîh», «’Issâ», fils de Marie, illustre ici-bas comme dans l’au-delà, et l’un des rapprochés d’Allah».

3.46 Il parlera aux gens, dans le berceau et en son âge mûr et il sera du nombre des gens de bien».

3.47 – Elle dit: «Seigneur! Comment aurais-je un enfant, alors qu’aucun homme ne m’a touchée?» – «C’est ainsi!» dit-Il. Allah crée ce qu’Il veut. Quand Il décide d’une chose, Il lui dit seulement: «Sois» et elle est aussitôt.

3.48 Et (Allah) lui enseignera l’écriture, la sagesse, la Thora et l’Evangile,

3.49 et Il sera le messenger aux enfants d’Israël, [et leur dira]: «En vérité, je viens à vous avec un signe de la part de votre Seigneur. Pour vous, je forme de la glaise comme la figure d’un oiseau, puis je souffle dedans: et, par la permission d’Allah, cela devient un oiseau. Et je guéris l’aveugle-né et le lépreux, et je ressuscite les morts, par la permission d’Allah. Et je vous apprends ce que vous mangez et ce que vous amassez dans vos maisons. Voilà bien là un signe, pour vous, si vous êtes croyants!

3.50 Et je confirme ce qu’il y a dans la Thora révélée avant moi, et je vous rends licite une partie de ce qui vous était interdit. Et j’ai certes apporté un signe de votre Seigneur. Craignez Allah donc, et obéissez-moi.

3.51 Allah est mon Seigneur et votre Seigneur. Adorez-Le donc: voilà le chemin droit.»

3.52 Puis, quand Jésus ressentit de l’incrédulité, de leur part, il dit: «Qui sont mes alliés dans la voie d’Allah?» Les apôtres dirent: «Nous sommes les alliés d’Allah. Nous croyons en Allah. Et sois témoin que nous lui sommes soumis.

3.53 Seigneur! Nous avons cru à ce que Tu as fait descendre et suivi le messenger. Inscrivons donc parmi ceux qui témoignent».

3.55 Remember when God said: “O Jesus, I shall cause you to die and make you ascend to Me. I shall purify you from those who blasphemed, and I shall raise those who followed you above those who blasphemed until the Day of Resurrection. Then to Me is your return, and I shall judge between you concerning that in which you disputed.

3.56 As for those who blasphemed, I shall torment them most severely in this world and the next, and no helpers will they have.”

3.57 As for those who believed and performed good deeds, He shall pay them their wages in full. God loves not the evildoers.

3.58 These are verses We recite to you, and a Wise Remembrance.

3.59 The likeness of Jesus in God’s sight is like Adam. He created him of dust then said to him Be! And he was.

3.60 This is the truth from Your Lord, so be not among those who doubt.

3.61 Whoso argues with you about him after the Knowledge that has come to you, say: “Come, let us call together our children and your children, our women and your women, ourselves and yourselves, and let us devoutly pray, and call down God’s curse upon those who lie.”

3.62 This is the true narrative. There is no god but God. It is God Who is the Almighty, the All-Wise.

3.63 If they turn away, God knows full well who are the sowers of discord.

3.54 Et ils [les autres] se mirent à comploter. Allah a fait échouer leur complot. Et c’est Allah qui sait le mieux leur machination!

3.55 (Rappelle-toi) quand Allah dit: «O Jésus, certes, Je vais mettre fin à ta vie terrestre t’élever vers Moi, te débarrasser de ceux qui n’ont pas cru et mettre jusqu’au Jour de la Résurrection, ceux qui te suivent au-dessus de ceux qui ne croient pas. Puis, c’est vers Moi que sera votre retour, et Je jugerai, entre vous, ce sur quoi vous vous opposez.

3.56 Quant à ceux qui n’ont pas cru, Je les châtierai d’un dur châtiment, ici-bas tout comme dans l’au-delà; et pour eux, pas de secoueurs.

3.57 Et quant à ceux qui ont la foi et font de bonnes œuvres, Il leur donnera leurs récompenses. Et Allah n’aime pas les injustes.

3.58 Voilà ce que Nous te récitons des versets et de la révélation précise.

3.59 Pour Allah, Jésus est comme Adam qu’Il créa de poussière, puis Il lui dit: «Sois»: et il fut.

3.60. La vérité vient de ton Seigneur. Ne sois donc pas du nombre des sceptiques.

3.61 A ceux qui te contredisent à son propos, maintenant que tu en es bien informé, tu n’as qu’à dire: «Venez, appelons nos fils et les vôtres, nos femmes et les vôtres, nos propres personnes et les vôtres, puis proférons exécution réciproque en appelant la malédiction d’Allah sur les menteurs.

3.62 Voilà, certes, le récit véridique. Et il n’y a pas de divinité à part Allah. En vérité, c’est Allah qui est le Puissant, le Sage.

3.63 Si donc ils tournent le dos... alors Allah connaît bien les semeurs de corruption!

سورة آل عمران

إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ (33) ذُرِّيَّتَهُ بَعْضُهَا مِنْ بَعْضٍ وَاللَّهُ سَمِيعٌ عَلِيمٌ (34) إِذْ قَالَتْ امْرَأَةُ عِمْرَانَ رَبِّ إِنِّي نَدَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ (35) فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ (36) فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَا مَرْيَمُ أَنَّىٰ لَكَ هَذَا قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ (37) هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ (38) فَدَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيحْيَىٰ مُصَدِّقًا بِكَلِمَةٍ مِنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِنَ الصَّالِحِينَ (39) قَالَ رَبِّ أَنَّىٰ يَكُونُ لِي غُلَامٌ وَقَدْ بَلَغَنِي الْكِبَرُ وَامْرَأَتِي عَاقِرٌ قَالَ كَذَلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ (40) قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْرًا وَادْكُرْ رَبَّكَ كَثِيرًا وَسَتَحْبِبَ بِالْعَشِيِّ وَالْإِبْكَارِ (41) وَإِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَىٰ نِسَاءِ الْعَالَمِينَ (42) يَا مَرْيَمُ اقْنُتِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ (43) ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَقُولُونَ أَفَلَمْهَمُّهُمْ بِنِعْمَةِ رَبِّهِمْ إِذْ يَخْتَصِمُونَ (44) إِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ اسْمُهُ

المسيح عيسى ابن مريم وجيها في الدنيا والآخرة ومن المقربين (45) ويكلم الناس في المهد وكهلاً ومن الصالحين (46) قالت رب أنى يكون لى ولد ولم يمسسنى بشر قال كذلك الله يخلق ما يشاء إذا قضى أمراً فإنما يقول له كُن فيكون (47) ويعلمه الكتاب والحكمة والوراثة والإنجيل (48) ورسلنا إلى بني إسرائيل أنى قد جئناكم بآية من ربكم أنى أخلق لكم من الطين كهيئة الطير فأنفخ فيه فيكون طيراً باذن الله وأبرئ الأكمه والأبرص وأحيى الموتى باذن الله وأنبتكم بما تأكلون وما تدخرون فى بيوتكم إن فى ذلك لآية لكم إن كنتم مؤمنين (49) ومصدقاً لما بين يدي من التوراة ولأجل لكم بعض الذى حرم عليكم وجئناكم بآية من ربكم فاتقوا الله وأطيعون (50) إن الله ربى وربكم فاعبدوه هذا صراط مستقيم (51) فلما أحسن عيسى منهم الكفر قال من أنصاري إلى الله قال الحواريون نحن أنصار الله آمنا بالله واشهد بنا مسلمون (52) ربنا آمنا بما أنزلت واتبعنا الرسول فاكتبنا مع الشاهدين (53) ومكروا ومكر الله والله خير الماكرين (54) إذ قال الله يا عيسى إنى متوفيك ورافعك إالى ومطهرك من الذين كفروا وجاعل الذين اتبعوك فوق الذين كفروا إلى يوم القيامة ثم إالى مرجعكم فأحكم بينكم فيما كنتم فيه تختلفون (55) فأما الذين كفروا فأعدبهم عذاباً شديداً فى الدنيا والآخرة وما لهم من ناصرين (56) وأما الذين آمنوا وعملوا الصالحات فيوفىهم أجرهم والله لا يوجب الظالمين (57) ذلك نتلوه عليك من الآيات والذكر الحكيم (58) إن مثل عيسى عند الله كمثل آدم خلقه من تراب ثم قال له كُن فيكون (59) الحق من ربك فلا تكن من الممترين (60) فمن حاجك فيه من بعد ما جاءك من العلم قل تعلموا نذع أنباءنا وأنباءكم ونساءنا ونساءكم وأنفسنا وأنفسكم ثم نتبهل فنجعل لعدنا الله على الكاذبين (61) إن هذا لهو القصص الحق وما من إله إلا الله وإن الله لهو العزيز الحكيم (62) فإن تولوا فإن الله عليهم بالفسدين (63)

Dye

Ce passage a été bien étudié dans Van der Velden 2007, qui y voit un texte de convergence, répondant à, mais aussi cherchant un compromis avec, diverses positions christologiques (notamment nestoriennes). La nature de l'argumentation, le profil de l'auteur, la manière dont est conduite la polémique, indiquent que le contexte le plus plausible pour la composition de cette péricope est la Syrie-Palestine des années 650.

Quelques remarques sur les vv. 33–44. Le *Protévangile de Jacques* se situe clairement à l'arrière-plan, mais le texte va plus loin, et approfondit des développements présents dans Q 19:1–33. La mère de Marie est appelée « femme de 'Imrān » au v. 35, ce qui fait d'elle, logiquement, la « fille de 'Imrān » (Q 66:12). Cela rappelle le « Marie, sœur d'Aaron » de Q 19:28. On a ici un détail très important pour comprendre la mariologie coranique. On a parfois supposé que le Coran confondait Marie, mère de Jésus, et Miryam, sœur de Moïse et d'Aaron (les prénoms en araméen et en grec sont identiques) – hypothèse invraisemblable. On a aussi supposé que le Coran entendait seulement souligner le lignage de Marie, et dire qu'elle était la descendante d'Aaron et de 'Imrān, non la sœur du premier et la fille du second. Cette lecture est contredite par les vv. 35–36 (la femme de 'Imrān ne peut pas être sa descendante). La seule solution est une identification *typologique* de Marie et Miryam, qui a sa source dans les traditions liturgiques de l'église du Kathisma, concernant la fête de la « Mémoire de Marie ». L'une des lectures pratiquées lors de cette fête parle d'« Aaron, le frère de Marie », exactement avec le sens typologique du Coran (Dye 2012). La « famille de 'Imrān » au v. 33 concerne donc aussi bien Moïse et sa fratrie que Marie et Jésus.

La source de cette typologie pourrait remonter à un apocryphe de la Dormition du VI^e siècle, le *Transitus grec* « R . » Dans la « prière de Marie » (§ 12), on lit : « Je te bénis, toi et tes trois serviteurs envoyés d'auprès de toi pour le service des trois voies ». Selon Manns (1979: 514–515), ces trois serviteurs seraient les trois chefs d'Israël : Moïse, Aaron et Myriam. Dans la tradition juive, Miryam était morte dans un baiser de Dieu, comme ses deux frères.

El-Badawi

This fascinating passage discusses the lineage, life and legacy of Jesus, the son of Mary, and—more importantly—delves deep into late antique theological debates, ultimately asserting a Qur'ānic Christology. It is significant that Q 3:33–63 addresses a broad audience known as “People of the Scripture” (*ahl al-kitāb*)—whose fragmentation is itself the result of theological debates centered around the person of Jesus. Q 3:33–63 may be divided accordingly:

[1] Vv. 33–35, Jesus' elected prophetic ancestry (cf. *iṣṭafā*, *iṣṭabā*, Syriac *gbā*, “to elect”). Jesus's prophecy transcends the Davidic lineage in the Gospels, which binds him exclusively to the tribe of Judah/Judaea and the children of Israel. By underscoring his descent from Abraham and Amram, Jesus' prophecy transcends Israel and reaches all mankind. This is consistent with the views of the Qur'ān and select pseudepigrapha.

[2] Vv. 36–37a, The “Immaculate Conception” and honoring Saint Anne (i.e., Mary's mother; see further *Protoevangelium of James* 2–6).

[3] Vv. 37b–41, Angels give good news to Zachariah (cf. Luke 1:26–38; Syriac 'q-r, “barren, sterile”).

[4] Vv. 42–47, Angels give good news to Mary/“Virgin Birth” (cf. Luke 2:8–14). Following up Mary's episode with the angels immediately after that of Zachariah means that the author knows the chapter (and verse?) sequence of Luke's Gospel.

[5] Vv. 46, 48–51 Jesus' “Ministry” and miracles (cf. esp. *Infancy Gospel of Thomas*/Syriac/Arabic *Infancy Gospel*).

[6] Vv. 52–58, An alternate “Passion.” This pericope does not explicitly state that Jesus was saved from crucifixion, just that God [made him die? *mutawaffika*] raised and purified him. Who precisely are *alladīna āmanū* and *alladīna kafarū* in vv. 55b–57?

[7] V. 59, Qur'ānic “Christology.” This verse responds to Paul's doctrine of Christ as the “second Adam” (1 Cor 15:22).

[8] Vv. 60–64, New “Proselytism” (*da'wah*). What precisely is v. 61 referring to, a congregational prayer or some sort of council? Furthermore, can *la'nah* here be construed as “anathema, excommunication?” Is v. 64 in fact some sort of binding compromise, contract or creed? At any rate, the early community of believers who accept this call (*da'wah*) are cast as Jesus' apostles in v. 52, declaring “bear witness that we are Muslims.”

Grodzki

Interestingly enough, B. Bonnet-Eymard translates the problematic v. 54 as following: “Alors ils livrèrent et le Dieu livra, mais le Dieu délivre ceux qui sont livrés” through the prism of Hebrew *makhar* (to sell) following this word’s usage in John 6:70–71 of Judas betraying Jesus and initializing Christ’s passion (also used in Gen. 37:28 when the brothers sell Joseph to the Ishmaelites). There is also no apparent grammatical liaison between vv. 48 and 49.

Imbert

Commentaire concernant le verset 37. Du passage concerné de la sourate Āl ‘Imrān, l’épigraphie ancienne n’atteste que 2 versets. Dans une invocation adressée à un fils du calife al-Walīd I^{er} relevée dans un graffiti du *Ġabal ‘Usays* (Syrie), on souhaite que le jeune homme devienne vertueux et qu’il grandisse harmonieusement: *anbithu nabatan ḥasanan*. Le verset est introduit sans la formule de *basma*. Nous pouvons noter un détournement d’une partie du v. 37: le verbe est adapté de l’accompli à l’impératif afin de se conformer à l’invocation débutant par *Allāhumma* (“ô Dieu”) qui l’impose grammaticalement. Au-delà de cette simple réadaptation du verset, le choix d’un extrait inspiré de l’histoire de Marie est particulièrement remarquable en un lieu où le choix de versets coraniques à saveur chrétienne semble une constante. En effet, sur le même site, nous avons relevé un autre verset gravé isolément sur un rocher et tiré de la sourate *Maryam* (Q 19:30–31). C’est également sur ce volcan de Syrie que fut trouvé le célèbre graffiti en caractères coufiques rappelant la présence d’un soldat ghassanide envoyé par al-Ḥārīt en 528, soit en -94 de l’hégire.

Ce qui est remarquable dans le cas du verset que nous traitons, c’est qu’il reflète la grande liberté avec laquelle les lapicides anonymes du début de l’islam traitaient des versets coraniques: ils étaient librement adaptés afin de se conformer grammaticalement au texte du graffiti alors qu’on se serait attendu au contraire, à savoir que le texte du graffiti aurait dû s’adapter au texte coranique. Cette “élasticité” du texte coranique est une donnée fondamentale de ce que nous appelons le Coran des pierres.

Commentaire concernant le verset 59. Comme nous l’avons mentionné pour Q 2:33, les mentions d’Adam sont extrêmement rares et tout à fait indirectes dans l’épigraphie des débuts de l’islam. Dans l’imaginaire collectif, Adam ne semble pas avoir encore acquis le statut des autres personnages majeurs du monothéisme à l’image de Moïse, Abraham, Jésus ou Aaron dont les auteurs anonymes des graffiti répètent inlassablement les noms. Dans le Wādī al-Ḥurumān (La Mecque, Arabie Saoudite), c’est très indirectement et en association avec Jésus que nous trouvons mention de l’expression *ḥalaqahu min turāb*. Les noms de Jésus et d’Adam ne sont pas cités et le verset d’origine paraît détourné au sein d’une profession de foi: *āmana [...] bi-llaḏī ḥalaqahu min turāb*, “il a cru en celui qui l’a créé à partir de poussière” (cf. al-Rāšid 1995: 59, n. 16).

Pregill

The *Āl ʿImrān* (House or People of ʿImrān) are clearly prophetic precursors; their chosenness is specifically associated with their priestly status, signaled most of all by their purity. Thus, *iṣṭifāʾ* here seems to mean selection through purification and sanctification, an equation later applied to Muḥammad in hagiographic traditions. Mary is consecrated in the womb (*muḥarrar*, i. e., *muḥarram*?); her *miḥrāb* (v. 38) is surely in the Temple, where Zachariah is found when the birth of John is announced (v. 39); cf. the *miḥrāb* of David at Q 38:21 and *maḥārib* of Solomon at Q 34:13. She is sexually pure, as “none have touched me” (*lam yamsasni*), unambiguously signaling her holy/priestly status. Cf. the untouchability of the Qurʾān as a *kitāb maktūn, lā yamassuhu*, Q 56:77–79, on which see Kister 2008; also *al-sāmiri* Aaron, commissioned as High Priest, *lā misāsa*, Q 20:97. Thus also the reference to Mary as *uḥt hārūn* in the parallel narrative at Q 19:28.

The Qurʾān is overall not particularly interested in the Temple cult, but the *ritual* purity of Israelite priestly precursors seems to have evolved here into *moral* purity, foreshadowing the post-Qurʾānic formulation of the doctrine of *ʿiṣma*. So the eventual emergence of prophetic impeccability – present only in an incipient form in the Qurʾān itself – reflects not only a late antique exegetical trajectory that is largely apologetic in function (especially when applied to Moses as lawgiver or David as messianic forebear) but perhaps also the Qurʾānic attempt to construe priestly purity as a distinct type of divine election.

Attributing priestly descent to Jesus here also seems like a strategy to appropriate and defang the doctrine of Christ’s dual priesthood that is commonly found in Syriac tradition, which posits that Jesus is heir both to the spiritual priesthood of Melchizedek (universally asserted in Christian exegesis of Ps 110:4) and the corporeal priesthood of Israel transmitted through the Aaronides down to Zachariah and John and then to Jesus himself. The juxtaposition of an assertion of Jesus’ priestly lineage with a strident denial of his divinity seems to simultaneously acknowledge this larger context while limiting its significance – being priestly *only* means that Jesus is pure, from a pure vessel, descended from a pure lineage, signifying his and his family’s special selection as divine messengers.

V. 50: The first passage we have examined here using a form of the important root *W-Q-Y*; cf. the Syriac parallel discussed in Becker (2009), and also the important treatment of Ohlander (2005), who makes a compelling argument that the trajectory of development of the concept of the “fear of God” in the Qurʾān actually vindicates the traditional chronology of revelation.

Reynolds

The Qurʾān’s interest here in the nativity of Mary seems to me an indication that it was proclaimed in a Christian context; the interest of Christians in Mary’s nativity in Late Antiquity is evident from texts such as the *Protoevangelium of James* (translated into Syriac in the fifth century) and the *Gospel of Pseudo-Matthew* (usually

dated to the early 7th century). Indeed the nativity of Mary here follows closely the narratives found in those texts (for example, v. 44 refers to the contest in which the elders of Israel cast their rods – *aqlām* – for the right to be betrothed to Mary; cf *Protoevangelium* 9:1). The Qur’ān’s interest in the stories of Mary’s nativity might emerge from the Christian concern with Jewish incredulity, or even with Jewish calumny of Mary (regarding which cf. Q 4:156).

Sirry

The passage under discussion offers a detailed account of not only the birth narratives of the Christian gospels, including Mary’s virginity and events of the Announcement, but also several miracles of Jesus, including those which are not mentioned in the canonical gospels. These Qur’ānic accounts, along with Q 19:22–27, have puzzled scholars as they are quite different from the traditional Christian accounts found in the Gospels according to Matthew and Luke. While this difference has often been explained by Western scholars such that the Qur’ān depends on non-canonical gospels, i.e., apocryphal Christian sources, though they have disagreed from which non-canonical gospels the Qur’ān most likely borrows, Muslim scholars contend that the Qur’ān preserves the authentic account of the narrative, and hence its independence from Jewish and Christian sources. One of the puzzling issues facing critical scholars is that the Qur’ān seems to combine in its account different narratives of Mary and Jesus found in distinct Christian apocryphal traditions. According to Stephen J. Schoemaker, this “mixture of two otherwise independent early Christian traditions” can be traced to the church of the “Kathisma of the Theotokos” (the Seat of the God-Bearer), recently discovered in between Jerusalem and Bethlehem. This leads Schoemaker to conclude that “the Kathisma’s peculiar combination of the traditions of Christ’s Nativity and Mary’s encounter with the Palm have generated the Qur’ān’s unique account of Jesus’ birth” (2003: 38). Not only is Schoemaker content with the “Christian influence on the Qur’ān” argument but also with the hypothesis that the Qur’ān did not originate in the Ḥiǧāz. Many such arguments have been subject to critical scrutiny.

One should also note that the Qur’ān recounts the story of Mary and Jesus in a polemical environment, which is evident in v. 58 onward. The polemical context of the Qur’ānic narrative is more clearly stated in vv. 61–62: “Whoever disputes with you concerning him (Jesus)” and then “Verily this is true story.” In light of this, the famous Qur’ānic phrase *kalima sawā’ baynanā wa-baynākum* (“a word common between us and you”) in v. 64 should not be understood as the Qur’ānic *magna carta* of inter-religious dialogue, as many scholars tend to argue. The verse is not less polemical than any other exclusivist passages of the Qur’ān. It is misleading to read the verse as supporting inter-religious collegiality. On the contrary, the verse’s invitation to the people of the book to “come to a word common between us and you” is followed by polemical arguments to suppress the Christian understanding of monothe-

ism (“that we shall worship none but God, and that we shall ascribe no partner unto him”).

Toorawa

This passage has been compared to parts of Q 19, but not, to my knowledge in terms of word choice. Consider the juxtaposition of Q 3:38:

hunālika da‘ā zakariyyā rabbahū qāla rabbi hab lī min ladunka ḍurriyyatan ṭayyibatan innaka samī‘u al-du‘ā’

with Q 19:3–5:

*id nāda rabbahu nidā’an ḥafīyyā * wa lam aku bi-du‘ā’ika rabbi šaqiyyā * ... fa-hab lī min ladunka waliyyā*

Among other considerations is the choice of *du‘ā’* as a rhyme-word (v. 38) and the resultant end-rhyme, which re-appears only in v. 40:

qāla rabbi annā yakūnu lī ḡulāmun wa-qad balaḡaniya l-kībaru wa-mra’atī ‘āqīrun qāla ka-ḡālīka allāhu yaf’alu mā yašā’

Verse 40 also echoes 19:8–9:

*qāla rabbi annā yakūnu lī ḡulāmun wa-kanat imra’atī ‘āqīran wa-qad balaḡat min al-kībari ‘itiyya * qāla ka-ḡālīka...*

It is to be expected that the same story would reprise similar words and tropes—what remains to be studied is the precise ways in which this is accomplished, by looking notably at the positioning of words, often—but not always—dictated by rhyme.

Younes

[1] One thing that attracts one’s attention in this passage is the spelling of *يَمْرِيم* in vv. 37, 42, and 45, and *يَعِيسَى* (v. 55). *يَمْرِيم* was “corrected” in the standard readings of the Qur’ān with the addition of the dagger *alif* to *يَمْرِيم*, which was further corrected to *يَا مَرْيَمَ* (*yā-maryam*) in more modern printings. The same was done to *يَعِيسَى* (*ya‘īsā*) which was corrected to *يَا عِيسَى* (*yā ‘īsā*). It is interesting to note that in colloquial Arabic *ya-maryam* and *ya-‘īsā* are the standard pronunciations of these two phrases.

[2] The change from first person singular (v. 56) to third person singular (v. 57) to first person plural (v. 58) suggests the combining of two different texts with no attempt at correcting an obvious anomaly.

[3] V. 60 is incomplete and appears to be missing a subject.

Zellentin

Jesus predicts four of his miracles; after each of them he insists that they occurred *bi-idn illāhi*, “by God’s leave.” The Qur’ān here leaves no doubt about Jesus’ status subservient to God, yet the miracles also show Jesus’ special status—and it is precisely this status that justifies the validity of Jesus’ abrogation of the Torah. The continuity

between Jesus' laws and those of the Qur'ān is in turn indicated by the similar phrasing in Q 5:5. In contrast with the Christian and especially Pauline concept of the abrogation of "the Law" more broadly, its *partial* abrogation in the Qur'ān—Jesus allows only *ba'da alladī ḥurrima 'alaykum*, "some of the things that were forbidden to you" (my emphasis)—also stands in line with the similar approach of the Judaeo-Christian tradition expressed in the *Didascalia* (esp. 26) and in the *Clementine Homilies* (esp. *Homily* 7:8). The hermeneutical affinity of these three texts also extends to the many shared actual laws, within the broader matrix of Judaeo-Christian legal continuity, as I have argued (Zellentin 2013, esp. 55–126).

Another concept in the passage at hand that intrigues me is Jesus' exhortation to his disciples to be *anṣāru allāhi*, "helpers towards God" (v. 52, see also my comments on QS 13). In Q 61:14, the Qur'ān takes its evocation of the "helpers of God" as an occasion to note that "a group of the Children of Israel believed, and a group disbelieved, then We strengthened the faithful against their enemies, and they became the dominant ones." The Qur'ān associates the helpers in question with Jesus' discipleship, and they are to be found among the Children of Israel, and are even portrayed as the dominant group—these believers among Jesus' followers are thus Israelites, and they seem to be more dominant than rabbinic Jews. I have argued that the Qur'ān here portrays Christians as one of the two Israelite groups, in line with the strong Christian claim to be the *verus Israel*, exemplified most strongly in the *Didascalia Apostolorum* (see Zellentin 2013, p. 163–4). In line with the double association of the helpers of God with Jesus and Judaism, we should also note the linguistic proximity of the Arabic terms for "helpers" and "Christians." Sidney Griffith has pointed out that "one might ... assume that the Naṣārā of the Qur'ān are thought to be the spiritual descendants of Jesus' first disciples" (Griffith 2011, 302), the founders of the Church.

Corroborating the Qur'ānic evidence, the term "helpers" has a long and weighty "Christian" and Judaeo-Christian history. In the *Pseudo-Clementine Homilies*, Jesus, as the true prophet, is introduced as "the man who is the helper" (*Hom.* 1,19). Also, the *Didascalia Apostolorum* exhorts the bishops, the spiritual and clerical successors of the apostles, to be "helpers of God" (*m'drn' m'lha*, XII, Vööbus 1979:143). The association of "Helpers of God" with Jesus and his disciples provides a rich context for the Qur'ān's usage of the term (see Zellentin 2013:162, 190, and 228).