The Development Of Exegesis In Early Islam The Authenticity Of Muslim Literature From The Formative Period Routledge Studies In The Quran c76dabb2ca90c87209c914df394b646

Celtic Spirituality

This volume consists of sixteen essays, most of which are revised versions of papers read at a symposium held in May 1995 in Jerusalem at the Hebrew University and the Institute for Advanced Studies. Students of various religious and cultural traditions present their research in Jewish and Christian biblical interpretation. Fields covered include the Second Temple Period (Dead Sea Scrolls and the Life of Adam and Eve), Rabbinic literature, Early Greek and Syriac Antiochene exegesis, Syriac literature, Armenian reflections of Greek and Syriac exegesis (esp. the Armenian translations and reworkings of Eusebius of Emesa, Ephrem the Syrian and Jacob of Edessa), Ethiopic commentary tradition. Particular attention is devoted to the interrelationship between various traditions, e.g. Jewish and Christian, Greek and Syriac, Syriac and Armenian. The volume gives some telescoped insight into the cultural complexity of the Near East in Late Antiquity, where dynamic processes of cultural and religious interaction were continuously at work.

History of Interpretation

The most important debate in Islamic origins is that of the reliability of the lists of transmitters (isnads) that are said to guarantee the authenticity of the materials to which they are attached. Many scholars have come to the conclusion that most traditions (hadiths), which claim to preserve the words and deeds of Muhammad and early Muslim scholars, are spurious. Other scholars defend hadiths and their isnads, arguing for an early continuous written transmission of these materials. The first purpose of this study is to summarize and critique the major positions on the issue of the authenticity of hadiths in general and exegetical hadiths in particular. The second purpose is to devise a means of evaluating isnads that does not rely on circular arguments and to use it to determine if the hadiths in the Tafsir of al-Tabari, attributed to Ibn 'Abbas, are genuine.

The Gospel of John in the Sixteenth Century

Can Christians read biblical meaning into Qur'anic texts? Does this violate the intent of those passages? What about making positive reference to the Qur'an in the context of an evangelistic presentation or defense of biblical doctrines? Does this imply that Christians accept the Muslim scripture as inspired? What about Christians who reside in the world of Islam and write their theology in the language of the Qur'an--Arabic? Is it legitimate for them to use the Qur'an in their explications of the Christian faith? This book explores these questions and offers a biblically, theologically, and historically informed response. For years evangelical Christians seeking answers to questions like these have turned to the history of Protestant Christian interaction with Muslim peoples. Few are aware of the cultural, intellectual, and theological achievements of Middle Eastern Christians who have resided in the world of Islam for fourteen centuries. Their works are a treasure-trove of riches for those investigating contemporary theological and missiological questions such as the apologetic use of the Qur'an.

The Book of Genesis in Jewish and Oriental Christian Interpretation

This innovative and important book applies classical Sunni Muslim legal and religious doctrine to contemporary issues surrounding armed conflict. In doing so it shows that the shari'a and Islamic law are not only compatible with contemporary international human rights law and international humanitarian law norms, but are appropriate for use in Muslim societies. By grounding contemporary post-conflict processes and procedures in classical Muslim legal and religious doctrine, it becomes possible to show how Muslim societies who are looking for appropriate legal mechanisms to deal with the aftermath of armed conflict. This book uniquely presents a critique of the violent practices of contemporary Muslims and Muslim clerics who support these practices. It rebuts Islamophobes in the West that discredit Islam on the basis of the abhorrent practices of some Muslims, and hopes to reduce tensions between Western and Islamic civilizations by enhancing common understanding of the issues.

Chambers' Encyclopaedia: Ele.-Gon

Examines Zoroastrian exegesis by investigating a late antique translation of an ancient Iranian text.Challenges the view that considers the study of the Zand an auxiliary science to Avestan studies.Views the Zand of the YH as a text in its own right and investigates it within the wider Pahlavi leterature.Considers the so-called glosses in the Zand for the first time as an integral part of the text.Offeres a variorum edition of the Middle Persian text, refusing to establish an Urtext.In late antiquity, Zoroastrian exegeses set out to translate their ancient canonical texts into Middle Persian, the vernacular of their time. Although undated, these translations, commonly known as the Zand, are often associated with the Sasanian era (224-651 ce). Despite the many challenges the Zand offers to us today, it is indispensable for investigations of late antique exegesis of the Avesta, a collection of religious and ritual texts commonly regarded as the Zoroastrians' scripture.Ara Shn Zelani also offers a fresh edition of the Middle Persian version of the Avestan Yasna HaptAha Itl, a ritual text composed in the Old Iranian language of Avestan, commonly dated to the middle of the second millennium bce. Zelani challenges the view that considers the Zand's study an auxiliary science to Avestan studies, framing the text instead within the exegetical context from which it emerged.
**Zoroastrian Scholasticism in Late Antiquity**

**The Soul and Spirit of Scripture within Origen's Exegesis**

An award-winning study which analyzes the phenomenon of textual analysis in ancient Israel, exploring the tradition of exegesis prior to the development of biblical interpretation in early classical Judaism and the earliest Christian communities.

**Development of the Idea of History in Antiquity**

This volume offers translations of numerous texts from the Celtic tradition from the 6th through the 13th centuries, in a cross-section of genres and forms.

**Out of the Cloister: Scholastic Exegesis of the Song of Songs, 1100-1250**

This collection of essays is the second volume in a projected series of five volumes that gather together recent research by leading scholars on the narrative function of embedded Jewish scripture texts (quotations or allusions) in early Christian Gospels. While the contributors employ a diverse range of methods, their research is directed towards considering the function of embedded scripture texts in the context of the Gospels as self-contained narratives written and read/heard in their early Christian settings. The essays are arranged according to their appropriate methodological categories.

**A History of the Jews in Babylonia, Part IV**

It is generally acknowledged that we do not have at our disposal today, a history of patristic exegesis. We have many monographs on the exegesis of this or that Father. But there exists no general work presenting the principal traits & characteristics of their exegesis, taken one at a time & in order. In this series, the distinguished French theologian, Bertrand de Margerie, S.J., attempts to fill this lacuna.

**Tradition and Innovation in Biblical Interpretation**

This definitive sourcebook presents more than fifty authoritative new translations of key Islamic texts. Edited and translated by three leading specialists and clearly contextualized for introductory-level students, it illustrates the growth of Islamic thought from its seventh-century origins, through to the end of the medieval period. Eight thematically-organized sections cover the Qur'an and its interpretation, the life of Muhammad, hadith, law, ritual, mysticism, and Islamic history. Among the selections are Ibn 'Abbas's account of the heavenly journey; al-Taftazani on the uncreatedness of the Qur'an as God's speech; al-Farabi on the faculties of the soul; and extracts from Rumi's Mathnawi. Classical Islam includes a glossary, extensive bibliography and explanatory prefaces for each text. With many extracts translated here for the first time into English, this is an essential resource for the study of early and medieval Islam and its legacy.

**Canon and Exegesis**

**Journal of Biblical Literature**

In Out of the Cloister, Suzanne LaVere uncovers a particular strain of interpretation of the biblical Song of Songs in and around 12th and 13th-century Paris that champions an active life of preaching and reform for the secular clergy.

**Tafsīr Ibn ʻAbbās**

This study of Johannine exegesis in the sixteenth century covers nearly every important commentator on John from the first half of the century, and examines the medieval and patristic traditions on which they drew. But while comprehensive in its scope, this book centers on the John commentary of Wolfgang Musculus (1497-1563), an influential leader of the Protestant Reformation in the cities of Augsburg and Bern. As a theologian and biblical scholar, he authored a large number of theological and exegetical works which remained popular well into the seventeenth century. Despite his influence, however, Musculus has been virtually ignored by modern scholarship on the Reformation.

**Chambers's Encyclopædia: ELE to GON**

This volume in honour of Eep Talstra focusses on the function of tradition in the formation and reception of the Bible, and the role of the innovations brought about by ICT in reconsidering existing interpretations of texts, grammatical concepts, and lexicographic practices.

**With Reverence for the Word**

**Classical Islam**

**Christian Exegesis of the Qur’an**

Previous attempts to critique the canonical approach of Brevard Childs have remained largely theoretical in nature. One of the weaknesses of canonical criticism, then, is its failure to have generated new readings of extended biblical passages. Reviewing the hermeneutics and the praxis of Childs' approach, Lyons then turns to the Sodom narrative (Gen 18-19) as a test of a practical exegesis according to Childs' principles, and then to reflect critically upon the reading experience generated. Surprisingly, the canonical reading produced is a wholly new one, centred around the complex, irreducible-even contradictory-requirement of Abraham for Yahweh to do justice (18:23-25).

**History and Exegesis**

**Medieval Iberia**
Transitions and Transformations in the History of Religions

Philo's writings are a comprehensive and important source of late Second Temple Judaism, and illuminate the context of First Century Christianity. However, today many find them to be rather inaccessible. Professor Borgen's book provides a key to Philo's fascinating world and makes a better understanding and appreciation possible of this great Jewish exegete and philosopher of Antiquity.

Chambers's Encyclopaedia - An Exegete for His Time

Lauro discusses the theologian Origen's employment of three distinct senses of scriptural meaning (pertaining to the body, soul, and spirit) within his exegetical theory and practice and demonstrates how they interrelate to facilitate his audience's spiritual transformation.

Development in the Exegesis of the Tao-te-ching

Biblical Interpretation in Ancient Israel

A festschrift presented to New Testament E. Earle Ellis on his eightieth birthday. >

Journal of Theological Interpretation

First published in 2002. Routledge is an imprint of Taylor & Francis, an informa company.

The Development of Theology in Germany Since Kant

Vols. for -1960 include Proceedings of the annual meetings of the Society.

Chambers's Encyclopaedia

Introduction to the History of Exegesis: The Latin fathers

24 scholars - Jewish, Protestant, Roman Catholic - from North America, Israel, and various European countries, contribute to this rich volume on medieval interpretation and exegesis of the Hebrew Bible/Old Testament (5th through 12th centuries). Geographically, they cover most of the world as it was known in these times: from Syria to Spain, from Rome to the Rhine and the Seine. The volume also contains supplements to the previous volume, on Ben Sira and the Wisdom of Solomon. The indexes (names, topics, references to biblical sources and a broad body of literature beyond) are the key to the wealth of information provided. Undoubtedly, this volume will meet the high expectations set by the reviewers of the first volume (I/1) of the series.

The Oxford Handbook of Early Christian Biblical Interpretation

Before Jonathan Edwards

Biblical Interpretation in Early Christian Gospels Volume 1
The Development of Exegesis in Early Islam

The Development of Rational Theology in Germany since Kant

In Before Jonathan Edwards, Adriaan Neele seeks to balance the recent academic attention to the developments of intellectual history after Jonathan Edwards. Neele presents the first comprehensive study of Edwards's use of Reformed orthodox and Protestant scholastic primary sources in the context of the challenges of orthodoxy in his day. Despite the breadth of Edwards scholarship, his use of primary sources has been little analyzed. Yet, as Neele proves, Edwards's thinking on the importance of these primary sources has significant implications not only for the status of the New England theology of pre-Revolutionary America but also for our understanding of Edwards today. This volume locates Edwards's ideas in the context of the theological and philosophical currents of his day, as well as in the pre-modern exchange of books and information during the colonial period. The pre-Revolutionary status of theology and philosophy in the wake of the Enlightenment had many of the same problems we see in our theological education today with respect to the use and appropriation of classical theology in a 21st-century context. Ideas about the necessity of classical primary sources of Christianity in sustaining our theological education are once again becoming important, and Edwards offers many relevant insights. Edwards was not unique in his deployment of these primary sources; many New England pastors, including Cotton Mather (1663-1728), preached and wrote about the necessity of orthodox theology. Edwards's distinction came in his thinking about the issues set forth in these sources at a transitional moment in the history of Christian thought.


The Shari'a and Islamic Criminal Justice in Time of War and Peace

An extensive scholarly literature, written in the past century holds that in ancient Greek and Roman thought history is understood as circular and repetitive - a consequence of their anti-temporal metaphysics - in contrast with Judaeo-Christian thought, which sees history as linear and unique - a consequence of their messianic and hence radically temporal theology. Gerald Press presents a more general view - that the Graeco-Roman and Judaeo-Christian cultures were fundamentally alien and opposed cultural forces and that, therefore, Christianity's victory over paganism included the replacement or supersession of one intellectual world by another - and then shows that, contrary to this view, there was substantial continuity between "pagan" and Christian ideas of history in antiquity, rather than a striking opposition between cyclic and linear patterns. He finds that the foundation of the Christian view of history as goal-directed lies in the rhetorical rather than the theological motives of early Christian writers.

Chambers's Encyclopaedia

Alphabetically arranged entries document the history of medieval Spain.

Chambers's Encyclopaedia

Hebrew Bible / Old Testament. I: From the Beginnings to the Middle Ages (Until 1300). Part 2: The Middle Ages

A collection of the long-unavailable tafasir, or commentaries on the Qur'an, which help to properly explain and contextualize the revelation, this series aims to make leading exegetical works—in translation, unabridged, and faithful to the letter and meaning of the Arabic—widely available for study and research. One of the most pivotal works for understanding the environment that influenced the development of Qur'anic exegesis, this volume—originally written by Abdullah Ibn 'Abbas and Ibn Ya'qub al-Firuzabadi—offers valuable insight into the circulation and exchange of popular ideas between Islam, Judaism, and Christianity during the formative phase of Islamic exegesis. In addition, the work avoids elaborate theological, philosophical, and grammatical explanations, making it easily accessible to nonspecialists.

An Introduction to the History of Exegesis: Saint Augustine

This volume is a trilateral exploration of medieval scriptural interpretation. It examines and discusses the vast literature the three exegetical traditions created in the Middle Ages - a literature of great diversity but also one of numerous cross-cultural similarities.

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