The Development of Exegesis in Early Islam: The Authenticity of Muslim Literature from the Formative Period Routledge Studies in the Quran | c76dab2ca90c87209c914df4394b646

Reading the Bible with the Dead

An award-winning study which analyses 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.

Studies in the History and Development of the University of Aberdeen

The Development of Theology in Germany Since Kant

Featuring more than two hundred in-depth articles, a comprehensive resource introduces the principal players in the history of biblical interpretation and explores their historical and intellectual contexts, their primary works, their interpretive principles, and their broader historical significance.

Arabic Grammar and Qur'anic Exegesis in Early Islam

Introduction to the History of Exegesis: The Latin fathers

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-Tabarî, attributed to Ibn 'Abbas, are genuine.

Vincent of Lérins and the Development of Christian Doctrine()

Examines early Christian interpretation of the Bible from various perspectives.

Search Scripture Well

Christian Exegesis of the Qur'an

A comprehensive historical survey of patristic exegesis, Simonetti examines the changing understanding of the word of God in the early Church, and describes the individual authors and "schools" which were active in this development. First there is a study of the role of Scripture in the infant Church. Simonetti describes the use of Scripture in orthodox circles, drawing comparisons from the Gnostic world. These follow an examination of Eastern exegesis in the 4th and 5th centuries (Eusebius, the Antiochian School, the Cappadocians, and later developments in Alexandria), and an examination of Western exegesis in the same period (including detailed discussions of Jerome and Augustine). Simonetti concludes with a study of developments in the Eastern and Western Church in the later 5th and 6th centuries. A final section provides a theological perspective through a study of the theological interpretation of Scripture in the patristic era.

Encyclopædia of Religion and Ethics: Hymns-Liberty

'Son of Man' is practically the only self-designation employed by Jesus himself in the gospels, but is used in such a way that no hint is left of any particular theological significance. Still, during the first many centuries of the church, the expression as it was reused was given content, first literally as signifying Christ's human nature. Later 'Son of Man' was thought to be a christological title in its own right. Today, many scholars are inclined to think that, in an original Aramaic of an historical Jesus, it was little more than a rhetorical circumlocution, referring to the one speaking. Decades after Miller's The Expression 'Son of Man' and the Development of Christology: A History of Interpretation is the first study of the 'Son of Man' trope, which traces the history of interpretation from the Apostolic Fathers to the present, concluding that the various interpretations of this phrase reflect little more than the various doctrinal assumptions held by its interpreters over centuries.

Transitions and Transformations in the History of Religions

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.

Biblical Interpretation in the Early Church

Journal of Theological Interpretation

The first critical analysis of Philip Pullman's cross-age fantasy trilogy.

Encyclopaedia of Religion and Ethics

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

Schools of Qur'anic Exegesis
The theology of Vincent of Lérins is often reduced to a memorable slogan: "We hold that faith which has been believed everywhere, always, and by all." This phrase encapsulates the essence of his approach to the development of doctrine within the early Christian church. Vincent of Lérins was a 5th-century North African theologian who is known for his work "De Proprietatibus Dummorum," where he elaborates on the concept of "auctoritates"—that is, the authority of the church in matters of belief and practice.

In the context of early Islam, the development of exegesis has been a critical point of study, particularly with regards to the Quran. The Quran is not only a religious scripture but also a cultural and historical document that has been the subject of extensive study and analysis. The work of scholars such as Paul Knödel, "The Development of Exegesis in Early Islam: The Authenticity of Muslim Literature from the Formative Period," has been influential in understanding the early stages of Islamic thought and the role of exegesis in shaping Islamic theology.

The role of exegesis in Islamic thought is multifaceted. It has been used to interpret the Quran in the context of the life of the Prophet Muhammad, to reconcile the Quran with other religious texts, and to address contemporary issues. In the words of Paul Knödel, "The Development of Exegesis in Early Islam: The Authenticity of Muslim Literature from the Formative Period Routledge Studies in the Quran," the Quranic exegesis reflects the subtle dogmatic differences and political cleavages in Islamic thought. The chapters explore in depth the interpretive views of the compilers of early exegesis manuscripts, the skepticism among Western scholars about the authenticity of early Muslim works of exegesis and of prophetic tradition, and the role of exegesis as a tool to reaffirm the Quran as a canon.

Written to appeal to those with comparative exegetical interests as well as those focused on Islamic studies in general, this book will be an important reference for research students, scholars, and students of Islamic Studies, Theology, Religious Studies and Middle Eastern Studies.
rather than the theological motives of early Christian writers. He finds that the foundation of the Christian view of history as goal-directed lies in the rhetorical view, there was substantial continuity between “pagan” and Christian ideas of history in antiquity, rather than a striking opposition. He shows that, contrary to this as linear and unique - a consequence of their messianic and hence radically temporal theology. Gerald Press presents a more general view -An extensive scholarly literature, written in the past century holds that in ancient Greek and Roman thought history is understood as literary and theological unity. This study makes a case for reading these primordial narratives as one familial saga that conveys to the sin narratives of Adam-Eve and Cain-Abel and examines a wide range of premodern biblical interpretations attesting to their have separated the story of Cain-Abel from the preceding Edenic narrative, thus undermining the unity of the Primeval History. The book The sin narratives of Genesis 3 and 4 have been scrutinized by biblical interpreters throughout the centuries. Some exegetical traditions have separated the story of Cain-Abel from the preceding Edenic narrative, thus undermining the unity of the Primeval History. The book

The Development of Exegesis in Early Islam

Did the Protestant Reformers understand Paul correctly? Has the church today been unduly influenced by Reformations-era misreadings of the Pauline epistles? These questions—especially as they pertain to Martin Luther’s interpretation of the Pauline doctrine of justification—have been at the forefront of much discussion within biblical studies and theology in light of the New Perspective on Paul. But that leads to another question: Have we understood the Reformers correctly? With that in mind, these essays seek to enable a more careful reading of the Reformers’ exegesis of Pauline texts. Each chapter pairs a Reformer with a Pauline letter and then brings together a historical theologian and a biblical scholar to examine these Reformation-era readings of Paul. In doing so, this volume seeks a better understanding of the Reformers and the true meaning of the biblical text.

An Introduction to the History of Exegesis: Saint Augustine

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 (1/1) of the series: “Definitive reference work” (Religious Studies Review) “Nouvelle d’information d’une grande richesse” (Revue d’histoire et de philosophie religieuse) “Monumental ouvrage” (Revue d’histoire ecclésiastique) “A veritable treasury” (Catholic Biblical Quarterly) “Die vorzüglichste Arbeit” (Zeitschrift für Altes Testament) Selected chapters and supplements to the previous volumes, on Ben Sira and the Wisdom of Solomon. The volume also contains an extensive bibliography and makes a better understanding and appreciation possible of this great Jewish exegete and philosopher of Antiquity.

Dictionary of Major Biblical Interpreters

The sin narratives of Genesis 3 and 4 have been scrutinized by biblical interpreters throughout the centuries. Some exegetical traditions have separated the story of Cain-Abel from the preceding Edenic narrative, thus undermining the unity of the Primeval History. The book synthesizes the sin narratives of Adam-Rae and Cain-Abel and examines a wide range of premodern biblical interpretations attesting to their literary and theological unity. This study makes a case for reading these primordial narratives as one familial saga that conveys to the reader the origins of human defiance against God.

Biblical Interpretation in Ancient Israel

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 Judaic-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 Greco-Roman and Judaic-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.

The Fall Reconsidered