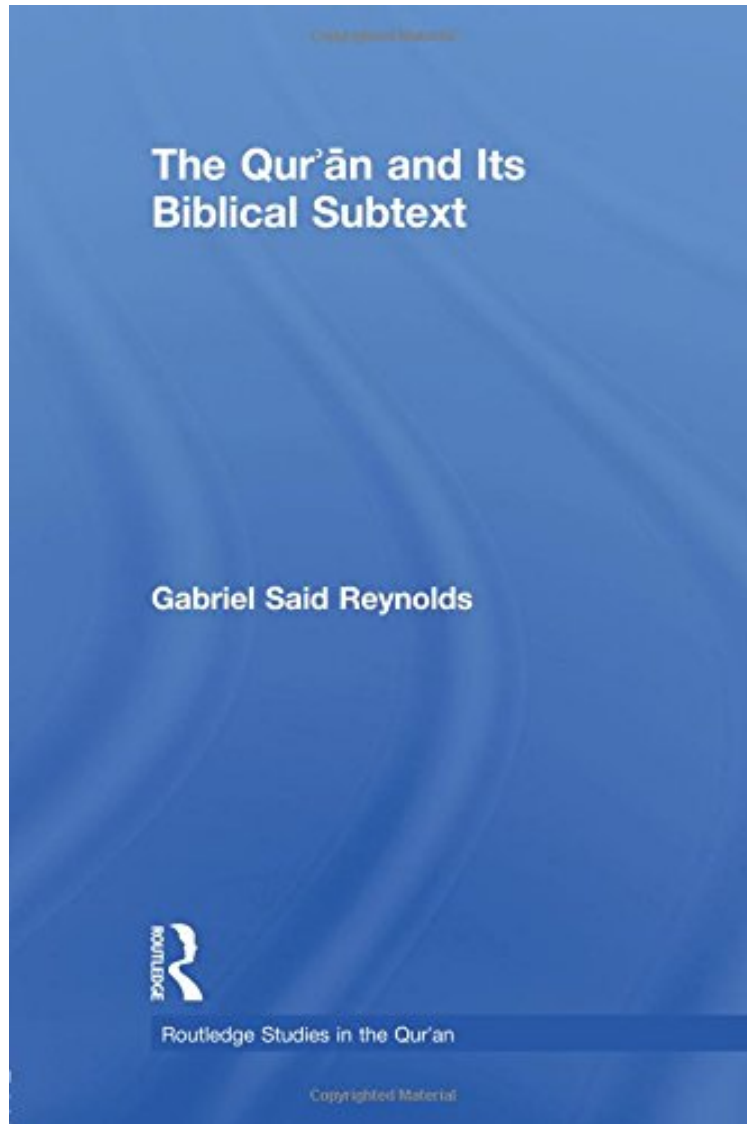


[Download free pdf] The Qur'an and its Biblical Subtext (Routledge Studies in the Qur'an)

The Qur'an and its Biblical Subtext (Routledge Studies in the Qur'an)

Gabriel Said Reynolds
*ePub | *DOC | audiobook | ebooks | Download PDF*



 Download

 Read Online

#186773 in Books Gabriel Said Reynolds 2012-03-17 2012-03-01 Original language: English PDF # 1 9.21 x .73 x 6.14l, 1.18 #File Name: 0415524245320 pages The Qur'an and its Biblical Subtext Routledge Studies in the Qur'an | File size: 68.Mb

Gabriel Said Reynolds : The Qur'an and its Biblical Subtext (Routledge Studies in the Qur'an) before purchasing it in order to gauge whether or not it would be worth my time, and all praised The Qur'an and its Biblical Subtext (Routledge Studies in the Qur'an):

0 of 1 people found the following review helpful. Required textbook for grad class. Major flaw was jumping ...By

CSWS Required textbook for grad class. Major flaw was jumping from English to Arabic within text. Actually, an interesting read whether required or not. 10 of 11 people found the following review helpful. 13 essays explaining the Qur'an, for specialists

By David Reid Ross This (specialist) book begins with thirteen essays, "test cases" as Reynolds calls them, of aspects in the suras which, he proposes, derive from Christian and Jewish thought of the 600s AD. The remainder attempts a theory of Qur'anic use of the Bible from these test-cases, and a theory of Islamic use of the Qur'an. The test-cases include the meanings of "Hanif" and "Muhammad", why Satan is "al-rajim", and the prostration of the angels to Adam. Reynolds relates what the classical exegetes made of the passages: Muqatil, Qummi, Tabari, Zamakhshari and Ibn Kathir. Reynolds then gives his own interpretation based on what these tropes would have meant to the people of the 600s and 700s Near East. Here the book is much like the essays in parts 3-6 of Ibn Warraq's "What the Koran Really Says". Some test-cases in fact respond to essays in that book, like p. 196 to Schub's "Dhu'l-Kifl", Ibn Warraq 5.10; and to other essays by that book's contributors like p. 65 to Bellamy '06. In my opinion, Reynolds usually ties it all together better than did Ibn Warraq. Still, given all this, I do wonder why the first case-study (on Lucifer's fall) made no note of Bishai, "A Possible Coptic Source", Ibn Warraq 4.5. Also, I believe that we can tune Reynolds' look at the fourth case, p. 79. He has here shown that Jubilees (12:16-17) lies behind those Jewish Abraham stories which lie behind the suras. He then derives Jub. 12:16-17 from Deut. 4:19 and Gen. 15:5. I quibble with Deut., which had argued from the heavens' visibility to the Nations. What Jubilees actually cites in the motions of Heaven is the proof of God's pre-ordainment. Here, Reynolds needs to consult further with the scholarship in the Jewish Apocrypha. Jubilees is a known derivative of 1 Enoch 1-36 (cf. Gabriele Boccaccini). As it turns out, 1 Enoch 2-5 provides a closer match to Jubilees. Deut. 4:19 was probably more *Enoch's* source than Jubilees'. The next section, which handles the mufassirun, deals with how the authors of tafsir reacted to the Qur'an. (This section is indebted to Wansbrough, which debt Reynolds acknowledges.) Muqatil brought the Qur'an to the Muhammadan sira, Qummi applied it to the Shi'a, Tabari studied the meaning of the words themselves, Zamakhshari interpreted the Qur'an by human reason and Ibn Kathir interpreted it according to the Prophetic Hadith. This chapter should be entirely uncontroversial to scholars, even to Muslim scholars; and serves best as a gentle introduction to those five exegetes. The book has often drawn upon the hymns by Jacob of Serugh and by Mar Ephrem. Accordingly, the conclusion offers a theory of the Qur'an as near-poetic homily, much like those by the Syrian saints. For the reader: the book is for specialists. It is consciously in dialogue with other scholars: Goldziher, Noeldeke, Bellamy, Wansbrough, Rippin and so forth. Sometimes it quotes them in German or French, which language the reader might not speak. However - perhaps ironically - the reader does *not* need so much about classical *Islam*; the book is a revisionist exercise and so the Muslim reader would have to unlearn what he learnt from his imams. I recommend this book to students of Islam with access to scholarly databases. The book is not perfect, but what book is? (I mean, apart from the Qur'an.) Since that target audience exactly describes me, I am pinning the meter on this one.

This book challenges the dominant scholarly notion that the Qur'an must be interpreted through the medieval commentaries shaped by the biography of the prophet Muhammad, arguing instead that the text is best read in light of Christian and Jewish scripture. The Qur'an, in its use of allusions, depends on the Biblical knowledge of its audience. However, medieval Muslim commentators, working in a context of religious rivalry, developed stories that separate Qur'an and Bible, which this book brings back together. In a series of studies involving the devil, Adam, Abraham, Jonah, Mary, and Muhammad among others, Reynolds shows how modern translators of the Qur'an have followed medieval Muslim commentary and demonstrates how an appreciation of the Qur'an's Biblical subtext uncovers the richness of the Qur'an's discourse. Presenting unique interpretations of 13 different sections of the Qur'an based on studies of earlier Jewish and Christian literature, the author substantially re-evaluates Muslim exegetical literature. Thus *The Qur'an and Its Biblical Subtext*, a work based on a profound regard for the Qur'an's literary structure and rhetorical strategy, poses a substantial challenge to the standard scholarship of Qur'anic Studies. With an approach that bridges early Christian history and Islamic origins, the book will appeal not only to students of the Qur'an but of the Bible, religious studies and Islamic history.

"This is a serious and well-argued book, it presents a powerful thesis which if it is true will have important implications for how we study the Qur'an. It is consistent throughout and the author's use of sources is invariably judicious and intelligent." - Oliver Leanman, Department of Philosophy, University of Kentucky, USA; *Journal of Shi'a Islamic Studies* Spring 2011: Vol. IV No.2 "Another timely scholarly contribution as a part of the Routledge Studies in the Qur'an series... This book would be a great resource for scholars of Western religious traditions, graduate and or upper level undergraduate students." - Majid Daneshgar; *Al Bayan*, VOLUME 11, NUMBER 1, JUNE 2013

About the Author Gabriel Said Reynolds is Associate Professor of Islamic Studies and Theology at the University of Notre Dame (USA). He works on Qur'anic Studies and Muslim-Christian Relations and is the author of *A Muslim Theologian in the Sectarian Milieu*, the translator of Abd al-Jabbar's *A Critique of Christian Origins*, and the editor of *The Qur'an in Its Historical Context*.