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Tafsir – Interpreting the Qur’an / Routledge Major Work

Within the classical Islamic tradition, the field of Qur'anic exegesis, more commonly referred to as tafsir, occupies a revered place among the traditional Muslim sciences. Although tafsir encompasses various approaches to the explication of the Qur'an and these include legal, theological, rhetorical, linguistic, mystical, literary, and philosophical treatments, it is the technical tools and methodologies applied in Qur'anic exegesis and the history of their development which make the discipline so unique in its Islamic context.

Given the significance of tafsir within the religious tradition, western academic scholars have devoted considerable attention to the field. This interest remains vigorous today and represents one of the key areas of research in modern Islamic studies. This collection of articles on tafsir provides a definitive overview of the tradition of tafsir in its early, medieval, and modern settings.

Tafsir: Interpreting the Qur'an includes works germane to the history and development of exegesis; materials which focus on the tradition's great commentators and their commentaries; articles which look at the genres, themes and contexts of the tafsir tradition; research on exegetical ideas, sources, and constructs; and, finally, articles which examine the hermeneutic tools defined by scholarship for the explication of the sacred text. It is an essential work of reference destined to be valued by scholars and students as a vital one-stop research resource.

Volume I: Tafsir: Gestation and Synthesis

Part 1: History and Development

1. Fred Leemhuis, 'Origins and Early Development of the Tafsir Tradition', in Andrew Rippin (ed.), *Approaches to the History of the Interpretation of the Qur'an* (Oxford University Press, 1988), pp. 13–30.

2. Claude Gilliot, 'Exegesis of the Qur'an: Classical and Medieval', in J. McAuliffe (ed.), *Encyclopaedia of the Qur'an*, Vol. II (E. J. Brill, 2001–6), pp. 99–124.

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6. Walid Saleh, 'Marginalia and Peripheries: A Tunisian Historian and the History of Qur'anic Exegesis', *Numen*, 2011, 58, 284–313.

Part 2: Dating Early Exegetical Texts

7. Kees Versteegh, 'Grammar and Exegesis: The Origins of Kufan Grammar and the Tafsir Muqatil', *Der Islam*, 1990, 67, 2, 206–42.

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9. Andrew Rippin, 'Studying Early Tafsir Texts', *Miszellen: Der Islam*, 1995, 310–23.

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Volume II: Tafsir: Theory and Constructs

Part 3: Procedural and Conceptual Devices

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14. Wolfhart Heinrichs, 'Contacts Between Scriptural Hermeneutics and Literary Theory in Islam: The Case of Majaz', *Zeitschrift für Geschichte der Arabisch-Islamischen Wissenschaften*, 1992, 7, 253–84.

15. Haggai Ben-Shammai, 'The Status of Parable and Simile in the Qur'an and Early Tafsir: Polemic, Exegetical and Theological Aspects', *Jerusalem Studies in Arabic and Islam*, 2005, 30, 154–69.

16. Leah Kinberg, 'Muhkamat and Mutashabihat (Koran 3/7): Implications of a Koranic Pair of Terms in Medieval Exegesis', *Arabica*, 1988, 35, 143–72.

17. Issa Boullata, 'Poetry Citation as Interpretive Illustration in Qur'an Exegesis: Masa-il Nafi Ibn al-Azraq', in Wael Hallaq and Donald Little (eds.), *Studies Presented to Charles J. Adams* (E. J. Brill, 1991), pp. 27–40.
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32. Kenneth Cragg, 'Tafsir and Istifsar in the Qur'an', *Islam and Christian-Muslim Relations*, 1997, 8, 3, 309–21.
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Volume III: The Scholarship of Tafsir

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Volume IV: Tafsir: Topics, Themes, and Approaches

Part 6: Topics and Themes of Exegesis

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Part 7: Hermeneutics and Approaches to Interpretation

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