

Reader list for the
"Bookish Traditions: Authority and the Book in Scripturalist Religions"
course

Essential readings

- Bruce Metzger, [*The Text of the New Testament: Its Transmission, Corruption, and Restoration*](#), Oxford, 1992, pp. 95-145
 - S. Chapman: [Homer, the Bible and Beyond – How the Biblical Canon Began](#)
 - [The Encyclopaedia of Islam - Kuran](#)
 - [The Encyclopaedia of Islam - Hadith](#)
 - Northrop Frye: [The Great Code – Tipology II](#)
 - Brian Stock - [Listening for the text - Chapter 1, Chapter 2](#)
 - Wilfred C. Smith: [Rethinking Scripture - Scripture as Form and Concept](#)
 - Kendall W. Folkert: [Rethinking Scripture – The ‘Canon’ of Scripture](#)
 - Jack Goody: [Literacy in Traditional Societies – The Consequences of Literacy](#)
 - F. Kermode: [The Art of Telling – Institutional Control of Interpretation'](#), in idem
 - Daniel A. Madigan - The Quran's Self-Image - [Chapter 2, Chapter 5, Chapter 7](#)
 - Walter Ong: [The Technologizing of the Word – Orality and Literacy](#)
 - G. Stroumsa: [Homer, the Bible and Beyond – Early Christianity – A Religion of the Book?](#)
 - Brannon M. Wheeler: [Applying the Canon in Islam](#) – selections
 - Geo Widengren: [Holy Book and Holy Tradition - Holy Book and Holy Tradition in Islam](#)
 - Articles ["Biblical Literature"](#), ["Canon"](#), and ["Scripture"](#), in *Encyclopedia of Religion*, ed. M. Eliade, Chicago 1987
 - Articles ["Kur'an"](#) and ["Hadith"](#) and ["Sama"](#) and ["Idjaza"](#), in *Encyclopedia of Islam*, new edition
 - Articles ["Qur'an and Hadith"](#) and ["Exegesis of the Qur'an"](#), in *Encyclopedia of the Qur'an*
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Session 1

- Nadia Al-Bagdadi, ["From Heaven to Dust. Metamorphosis of the Arab Book"](#), in *Medieval History Journal* 8, 1 (2005)
- Roger Chartier, [The Order of Books](#). (ch. 1: "Communities of Readers") Oxford 1944, pp. 1-24.
- Ernst Curtius, 'The Book as Symbol', in idem, [European Literature and the Latin Middle Ages](#), (tr. by W. Trask) London, 1953 pp. 302-347
- Ibn Khaldun, *Muqaddima*. (selections from the 3rd volume).
- Stephen G. Nichols, ["Philology in a Manuscript Culture"](#), in *Speculum*, vol. 65, 1990, pp. 1-10
- Maurice Olender, [Languages of Paradise. Race, Religion, and Philology in the 19th Century](#), (ch. 1: Documents of Paradise)
- Franz Rosenthal, [The Technique and Approach of Muslim Scholarship](#), Rome 1947, pp. 6-59 (ch. 1 and 2)
- G. Schoeler, ["Writing and Publishing. on the Use and function of Writing in the First centuries of Islam"](#), in *Arabica*, XLIV(1997), 423-435

- Fuad Sezgin, *GAS*, I, 1967, pp. 53-84 (from ELTE Library will come)
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Session 2

- Aziz Al-Azmeh, "[The Muslim Canon from Late Antiquity to the Era of Modernism](#)", in *Canonization and Decanonization*, ed. A. van der Kooij and K. van den Toorn, Leiden 1998, pp. 191-228
 - John Barton, "[Unity and Diversity in the Biblical Canon](#)", in *Die Einheit der Schrift und die Vielfalt des Kanons*, Berlin and New York, 2003, pp. 11-26
 - Moshe Halbertal, *People of the Book*, Cambridge, Mass., 1997, [chapter 1](#) and [chapter 2](#)
 - J. Dammen Mc Auliffe, "[Quranic Hermeneutics](#)", in A. Rippin (ed.) *Approaches to the History of the Interpreting the Quaran*, pp. 46-62
 - F. Peters, *Judaism, Christianity and Islam*, Princeton 1990, vol. 2, [chapter 1](#), [chapter 2](#), [chapter 3](#)
 - Walid A. Saleh, [The Formation of the Classical Tafsir Tradition](#), Leiden 2004, ch. 6
 - D. Stern, "[On Canonization in Rabbinic Judaism](#)", in *Homer, the Bible and Beyond*, pp. 227-252
 - Tzvetan Todorov, [Symbolism and Interpretation](#), pp. 97-162
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Session 3

A handout will be distributed during the course

- Gabrielle M. Spiegel, "[History, Historicism and the Social Logic of the Text in the Middle Ages](#)", in *Speculum*, vol. 65, 1990, pp. 59-86
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Session 4

- John Calvin, *Institutes of the Christian Religion*, tr. H. Beveridge, Grand Rapids 1989, vol. 1, [pp. 387-399](#), vol. 2, [pp. 528-535](#)
 - Martin Luther, *Faith and Freedom*, ed. J. F. Thornton and S. B. Varenne, New York 2002, pp. [23-25](#), [29-63](#), [69-78](#), [90-104](#), [258-271](#)
 - Alister McGrath, *The Intellectual Origins of the European Reformation*, Oxford 1987, [chapter 4](#) and [chapter 5](#)
 - Peter N. Miller, "[The Antiquarianization of Biblical Scholarship and the London Polyglott \(1653-57\)](#)," *Journal of the History of Ideas* 62.3 (2001): 463-82.
 - S. L. Greenslade, "[English Version of the Bible](#)", in *The Cambridge History of the Bible*. Vol. 3, ed. By S. L. Greenslade, Cambridge et al, 1963, pp. 141-176.
 - Jerry Bentley, [Humanists and Holy Writ](#), chapter 4
 - Basil Hall, "[Biblical Scholarship: Editions and Commentaries](#)", in *The Cambridge History of the Bible*. Vol. 3, ed. By S.L. Greenslade, Cambridge et al, 1963, pp. 38-93
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Session 5

- Paul Hazard, [The European Mind 1680-1715](#), New York 1953, Part 2, ch. 3
- Jonathan Sheehan, *The Enlightenment Bible*, [chapter 6](#)
- P. J. Lambe, "[Biblical Criticism and Censorship in Ancient Regime France](#)", *Harvard Theological Review*, 78:1-2(1985), pp. 149-177
- Richard Simon, [Critical History of the Old Testament](#), author's preface, pp. 1-35 (chaps. 1-4) [this latter is available online at: <http://www.lib.umi.com/eebo/image/58972>]
- Spinoza, [A Theologico-Political Treatise](#), tr. R. H. M. Elwes, New York, 1951, ch. VII
- Tzvetan Todorov, *Symbolism and Interpretation*, pp. 131-162

- Friedrich Schleiermacher, On Religion, Speeches to Its Cultured Despisers - [Second Speech: On The Essence of Religion](#)
 - Johann Gottfried Herder, [Against Pure Reason](#)
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Session 6

- Muhammad Haddad, [Relire Muhammad Abduh](#), *Ibla* 63 (2000) 61-84
- Robert Morgan and John Barton, *Biblical Interpretation*, Oxford 1988, [chapter 2](#) and [chapter 3](#)
- Ernest Renan, [Life of Jesus](#), Boston 1929, "Introduction"
- Article "Biblical criticism (Higher)", in *The Catholic Encyclopedia*

WEB links:

- Biblical Criticism (Higher): www.newadvent.org/cathen/04491c.htm
 - Biblical Criticism (Textual): www.newadvent.org/cathen/04497a.htm
 - The History of the Higher Criticism: www.xmission.com/~fidelis/volume1/chapter1/hague.html
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Session 7

- Muhammad Abduh, [The Theology of Unity](#), London 1966
 - Karl Jaspers and Rudolf Bultmann, [Myth and Christianity](#), ch. 2
 - Robert Morgan and John Barton, [Biblical interpretation](#), Oxford 1988, ch. 4
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Session 8

- Charles J. Adams, [Abu 'I-A'la Mawdudi's Tafhim al-Qur'an](#)
- David Weiss Halivni, [Revelation Restored](#), 75-89
- *The Fundamentals. A Testimony to the Truth*, vol. 1, ch. 1
- Syed Qutb, *Milestones*, "Introduction" and ch. 2
- D. Zeidan, *The Resurgence of Religion*, Leiden 2003, ch. IV

WEB link:

- The Fundamentals: A Testimony to the Truth: www.xmission.com/~fidelis/volume1/volume1.html
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Supplementary Readings

- Carnpenhausen - Die Entstehung der Christlichen Bibel
Pages: [1 - 5](#), [6 - 27](#), [28 - 75](#), [76 - 123](#), [124 - 173](#), [174 - 219](#), [220 - 245](#), [246 - 281](#), [282 - 311](#), [312 - 357](#), [358 - 393](#).
 - Holbrook Jackson, *The Anatomy of Bibliomania*. Urbana and Chicago 1950, 2001 (I.7: "They are God-like and Immortal" and XXXI, 1-5: "The Five Ports of Book Love"),
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Further readings available on the WEB

[Biblical Criticism \(Higher\)](#)

Biblical criticism in its fullest comprehension is the examination of the literary origins and historical values of the books composing the Bible, with the state in which these exist at the present day.

[Biblical Criticism \(Textual\)](#)

The object of textual criticism is to restore as nearly as possible the original text of a work the autograph of which has been lost. In this textual criticism differs from [higher criticism](#), whose aim is to investigate the sources of a literary work, study its composition, determine its date and trace its influence and various transformations throughout the ages.

The Fundamentals: A Testimony to the Truth

VOLUME 1 *"To the law and to the Testimony" Isaiah 8:20*

Preface:

In 1909 God moved two Christian laymen to set aside a large sum of money for issuing twelve volumes that would set forth the fundamentals of the Christian faith, and which were to be sent free to ministers of the gospel, missionaries, Sunday School superintendents, and others engaged in aggressive Christian work throughout the English speaking world. A committee of men who were known to be sound in the faith was chosen to have oversight of the publication of these volumes. Rev. Dr. A.C. Dixon was the first Executive Secretary of the Committee, and upon his departure for England Rev. Dr. Louis Meyer was appointed to take his place. Upon the death of Dr. Meyer the work of the Executive Secretary devolved upon me. We were able to bring out these twelve volumes according to the original plan. Some of the volumes were sent to 300,000 ministers and missionaries and other workers in different parts of the world.

On the completion of the twelve volumes as originally planned the work was continued through The King's Business, published at 536 South Hope St., Los Angeles, California. Although a larger number of volumes were issued than there were names on our mailing list, at last the stock became exhausted, but appeals for them kept coming in from different parts of the world. As the fund was no longer available for this purpose, the Bible Institute of Los Angeles, to whom the plates were turned over when the Committee closed its work, have decided to bring out the various articles that appeared in The Fundamentals in four volumes at the cheapest price possible. All the articles that appeared in The Fundamentals, with the exception of a very few that did not seem to be in exact keeping with the original purpose of The Fundamentals, will be published in this series.

R.A. TORREY

The History of the Higher Criticism

What is the meaning of Higher Criticism? Why is it called higher? Higher than what?