

**The Early Arabic Historical
Tradition A Source Critical
Study Studies In Late
Antiquity And Early Islam Vol
3**

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The Power of Cities is an interdisciplinary, cultural-comparative volume on Iberian urban studies. It is the first attempt to bring together recent research on the transformation of Iberian cities from Late Antiquity to the 18th century combining archaeological and historical sources. Examining a single broad tribal identity - al-Azd - from the immediate pre-Islamic period into the early Abbasid era, this book notes the ways it was continually refashioned over that time. It explores the ways in which the rise of the early Islamic empire influenced the peoples of the Arabian Peninsula who became a core part of it, and examines the connections between the kinship societies and the developing state of the early caliphate. This helps us to understand how what are often called 'tribal' forms of social organisation identity conditioned its growth and helped shape what became its common elite culture. Studying the relationship between tribe and state during the first two centuries of the caliphate, author Brian Ulrich's focus is on

understanding the survival and transformation of tribal identity until it became part of the literate high culture of the Abbasid caliphate and a component of a larger Arab ethnic identity. He argues that, from pre-Islamic Arabia to the caliphate, greater continuity existed between tribal identity and social practice than is generally portrayed.

The Beginnings of Islamic Historical Writing

'Al and Mu'wiya in Early Arabic Tradition

The Qur'an and its Interpretative Tradition

Al and Muwiya in Early Arabic Tradition

Studies of the Historical Events, Religious Beliefs and Social Customs which Made the Remotest

Sahara a Part of the Arab World

Narratives of Islamic Origins

The earliest development of Arabic historical writing remains shrouded in uncertainty until the 9th century CE, when our first extant texts were composed. This book demonstrates a new method, termed *riwāya-cum-matn*, which allows us to identify citation-markers that securely indicate the quotation of earlier Arabic historical works, proto-books first circulated in the eighth century. As a case study it reconstructs, with an edition and translation, around half of an annalistic history written by al-Layth b. Saʿd in the 740s. In doing so it shows that annalistic history-writing, comparable to contemporary Syriac or Greek models, was a part of the first development of Arabic historiography in the Marwanid period, providing a chronological framework for more ambitious later Abbasid history-writing. Reconstructing the original production-contexts and larger narrative frames of now-atomised quotations not only lets us judge their likely accuracy, but to

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consider the political and social relations underpinning the first production of authoritative historical knowledge in Islam. It also enables us to assess how Abbasid compilers combined and augmented the base texts from which they constructed their histories.

The story of the succession to the Prophet Muhammad and the rise of the Rashidun Caliphate (632-661) is familiar to historians from the political histories of medieval Islam, which treat it as a factual account. The story also informs the competing perspectives of Sunni and Shi'i Islam, which read into it the legitimacy of their claims. Yet while descriptive and varied, these approaches have long excluded a third reading, which views the conflict over the succession to the Prophet as a parable. From this vantage point, the motives, sayings, and actions of the protagonists reveal profound links to previous texts, not to mention a surprising irony regarding political and religious issues. In a controversial break from previous historiography, Tayeb El-Hibri privileges the literary and artistic triumphs of the medieval Islamic chronicles and maps the origins of Islamic political and religious orthodoxy. Considering the patterns and themes of these unified narratives, including the problem of measuring personal qualification according to religious merit, nobility, and skills in government, El-Hibri offers an insightful critique of both early and contemporary Islam and the concerns of legitimacy shadowing various rulers. In building an argument for reading the texts as parabolic commentary, he also highlights the Islamic reinterpretation of biblical traditions, both by Qur'anic exegesis and historical composition.

Egypt.

Alī and Mu'āwiya in Early Arabic Tradition

Al-Nuwayri and the Islamic Encyclopedic Tradition

Studies in Early Islamic Tradition

Studies on the Genesis and Growth of Islamic Historical

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Writing Until the End of the Ninth Century

Alī and Muāwiya in early Arabic tradition

A Source-critical Study

By addressing various aspects of the Qur'?'n's linguistic and historical context and offering close readings of selected passages in the light of Jewish, Christian, and ancient Arabic literature, the volume seeks to stimulate a new interaction between literary and historical scholarship.

A universal history from the Creation until the end of the reign of Abbasid caliph al-Muti in 974, in large part a list of prophets and kings, leavened with stories derived from written sources, myths, scripture, and the personal thoughts and reflections of the author on the many religious traditions and practices of mankind.

Surrounded on all sides by hostile nations and peoples, Islam began life as a religion in a wary manner. This collection begins and ends with war and considers the uneasy relationship between the Arabs and the Byzantine civilization from which they learned a great deal during uneasy periods of peace.

The Rashidun Caliphs

The Early Arabic Historical Tradition

'Al? and Mu'?'wiya in Early Arabic Tradition

Studies in History, Law, and Thought in Honor of Professor Michael Allan Cook

Exploring al-Azd Tribal Identity

The present English translation reproduces the original German of Carl Brockelmann's *Geschichte der Arabischen Litteratur* (GAL) as accurately as possible. In the interest of user-friendliness the following emendations have been made in the translation: Personal names are written out in full, except for ibn; Brockelmann's transliteration of Arabic has been

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adapted to comply with modern standards for English-language publications; modern English equivalents are given for place names, e.g. Damascus, Cairo, Jerusalem, etc.; several erroneous dates have been corrected, and the page references to the two German editions have been retained in the margin, except in the Supplement volumes, where new references to the first two English volumes have been inserted. Bringing together the expansive scholarly expertise of former students of Professor Michael Allan Cook, this volume contains highly original articles in Islamic history, law, and thought. The contributions range from studies in the pre-Islamic calendar, to the "blood-money group" in Islamic law to transformations in Arabic logic.

The position of the Qur'an as the central symbol and reference point of Islam cannot be disputed. Despite this significance the academic study of the Qur'an has lagged far behind that of the Bible. In these studies Andrew Rippin reflects upon both the principles and the problems of studying the Qur'an within the discipline of religious studies. He also pursues detailed investigations of the meaning of variants to the text and the history of Muslim interpretation of the text in its diversity. This newly written introduction lays out some of the general implications of these studies, while extensive indexes of Qur'anic verses, books, authors and topics make this research more readily accessible.

The Early Islamic Grammatical Tradition
Identity as Change in the History of Culture
Ali and Mu'awiya in Early Arabic Tradition
Arab-Byzantine Relations in Early Islamic Times
Arabs and Others in Early Islam
Aristotle and the Arabic Tradition

A survey of an entire tradition of historical thought and writing across a span of eight hundred years.

This book provides a detailed description of the history of the Ism I sect and caliphal dynasty, the Fatimids, in North Africa (875-973).

The Early Arabic Historical TraditionA Source-critical StudyDarwin Press, IncorporatedThe Arabic Historical Tradition & the Early Islamic

ConquestsFolklore, Tribal Lore, Holy WarRoutledge The Iberian Peninsula from Late Antiquity to the Early Modern Period

History of the Arabic Written Tradition Supplement Volume 3 - i

The Qur??n in Context

studies on the genesis and growth of Islamic historical writing until the end of the ninth century

Der Nahe und Mittlere Osten

The First Arabic Annals

This monograph explores the logical systems of early logicians in the Arabic tradition from a theoretical perspective, providing a complete panorama of early Arabic logic and centering it within an expansive historical context. By thoroughly examining the writings of the first Arabic logicians, al-F r b , Avicenna and Averroes, the author analyzes their respective theories, discusses their relationship to the syllogistics of Aristotle and his followers, and measures their influence on later logical systems. Beginning with an introduction to the writings of the most prominent Arabic logicians, the author scrutinizes these works to determine their

categorical logic, as well as their modal and hypothetical logics. Where most other studies written on this subject focus on the Arabic logicians' epistemology, metaphysics, and theology, this volume takes a unique approach by focusing on the actual technical aspects and features of their logics. The author then moves on to examine the original texts as closely as possible and employs the symbolism of modern propositional, predicate, and modal logics, rendering the arguments of each logician clearly and precisely while clarifying the theories themselves in order to determine the differences between the Arabic logicians' systems and those of Aristotle. By providing a detailed examination of theories that are still not very well-known in Western countries, the author is able to assess the improvements that can be found in the Arabic writings, and to situate Arabic logic within the breadth of the history of logic. This unique study will appeal mainly to historians of logic, logicians, and philosophers who seek a better understanding of the Arabic tradition. It also will be of interest to modern logicians who wish to delve into the historical aspects and progression of their discipline. Furthermore, this book will serve as a valuable resource for graduate students who wish to complement their general knowledge of Arabic culture, logic, and sciences. The early Arab conquests pose a considerable challenge to modern-day historians. The earliest historical written tradition emerges only after the second half of the eighth century- over one hundred years removed from the events it contends to describe, and was undoubtedly influenced by the motives and interpretations of its

authors. Indeed, when speaking or writing about the past, fact was not the only, nor even the prime, concern of Muslims of old. The Arabic Historic Tradition and the Early Islamic Conquests presents a thorough examination of Arabic narratives on the early Islamic conquests. It uncovers the influence of contemporary ideology, examining recurring fictive motifs and evaluating the reasons behind their use. Folklore and tribal traditions are evident throughout the narratives, which aimed to promote individual, tribal and regional fame through describing military prowess in the battles for the spread of Islam. Common tropes are encountered across the materials, which all serve a central theme; the moral superiority of the Muslims, which destined them to victory in God ' s plan. Offering a key to the state of mind and agenda of early Muslim writers, this critical reading of Arabic texts would be of great interest to students and scholars of early Arabic History and Literature, as well as a general resource for Middle Eastern History.

The last decades have witnessed a major resurgence of interest in the Arabic grammatical tradition. Many of the issues on which previous scholarship focused - for example, foreign influences on the beginnings of grammatical activity, and the existence of grammatical "schools" - have been revisited, and new areas of research have been opened up, particularly in relation to terminology, the analytical methods of the grammarians, and the interrelatedness between grammar and other fields such as the study of the Qur'an, exegesis and logic. As a result, not only has the centrality of the Arabic grammatical tradition to Arab culture as a whole become

an established fact, but also the fields of general and historical linguistics have finally come to realize the importance of Arabic grammar as one of the major linguistic traditions of the world. The sixteen studies included in this volume have been chosen to highlight the themes which occupy modern scholarship and the problems which face it; while the introductory essay analyses these themes within the wider context of early Islamic activity in philology as well as related areas of religious studies and philosophy.

studies on the genesis and growth of islamic historical writing until the end of the Ninth century

Islamic Historiography

The Arabic Historical Tradition & the Early Islamic Conquests

The Power of Cities

Medieval Prosopography

The Futuh al-Buldan of al-Baladhuri

This volume of essays by scholars in ancient Greek, medieval, and Arabic philosophy examines the full range of Aristotle's influence upon the Arabic tradition. It explores central themes from Aristotle's corpus, including logic, rhetoric and poetics, physics and meteorology, psychology, metaphysics, ethics and politics, and examines how these themes are investigated and developed by Arabic philosophers including al-Kind, al-Frb, Avicenna, al-Ghazl, Ibn Bija and Averroes. The volume also includes essays which explicitly focus upon the historical reception of Aristotle, from the time of the Greek and Syriac transmission of his texts into the Islamic world to the

period of their integration and assimilation into Arabic philosophy. This rich and wide-ranging collection will appeal to all those who are interested in the themes, development and context of Aristotle's enduring legacy within the Arabic tradition.

*Of the available sources for Islamic history between the seventh and eighth centuries CE, few are of greater importance than al-Baladhuri's *Kitab Futu? al-buldan* (The Book of the Conquest of Lands). Written in Arabic by a ninth-century Muslim scholar working at the court of the 'Abbasid caliphs, the *Futu?*'s content covers many important matters at the beginning of Islamic history. It informs its audience of the major events of the early Islamic conquests, the settlement of Muslims in the conquered territories and their experiences therein, and the origins and development of the early Islamic state. Questions over the text's construction, purpose, and reception, however, have largely been ignored in current scholarship. This is despite both the text's important historical material and its crucial early date of creation. It has become commonplace for researchers to turn to the *Futu?* for information on a specific location or topic, but to ignore the grander – and, in many ways, more straightforward – questions over the text's creation and limitations. This book looks to correct these gaps in knowledge by investigating the context, form, construction, content, and early reception history of al-Baladhuri's text.*

Professor Gutas deals here with the lives, sayings, thought, and doctrines of Greek philosophers drawn from sources preserved in medieval Arabic translations

and for the most part not extant in the original. The Arabic texts, some of which are edited here for the first time, are translated throughout and richly annotated with the purpose of making the material accessible to classical scholars and historians of ancient and medieval philosophy. Also discussed are the modalities of transmission from Greek into Arabic, the diffusion of the translated material within the Arabic tradition, the nature of the Arabic sources containing the material, and methodological questions relating to Graeco-Arabic textual criticism. The philosophers treated include the Presocratics and minor schools such as Cynicism, Plato, Aristotle and the early Peripatos, and thinkers of late antiquity. A final article presents texts on the malady of love drawn from both the medical and philosophical (problemata physica) traditions.

The World in a Book

Studies on the Genesis and Growth of Islamic Historical Writing Until the End of the Ninth Century

'Alī and Mu'āwiya in Early Arabic Tradition. Studies on the Genesis and Growth of Islamic Historical Writing Until the End of the Ninth Century. (Translated by P. Lampe Christensen.) [A Thesis. With a Summary in Danish.]

'Alī and Mu'āwiya in early Arabic tradition

Folklore, Tribal Lore, Holy War

Fragments of Umayyad History

In this book the author pursues some of the ideas first set forth in his controversial Introduction to the Other History (1984, in Arabic) in a groundbreaking study of the ways in which the relations

between Arabs and non-Arabs developed during the first centuries of Islam. *Arabs and Others in Early Islam* argues that with the rise of the Arab empire in the seventh century, paradigms of Arab or Islamic identity did not yet exist in their classical forms. In the course of arguing this thesis, Bashear also offers important insights on the social and cultural history of early Islam, including changing attitudes toward bedouins, non-Arabs, and non-Muslims, the notion of Arabia as the Arab homeland, and apocalyptic insecurities. -- Publisher description.

This collection of 18 essays, including one by Nobel Prize winning author J.M. Coetzee, explores the fascinating and nuanced relationship between translation and the classic text

For centuries after the first Arabs passed through North Africa, the presence of Arabic culture in the western Sahara was limited to scholars and mystics. Those few who spoke Arabic and practised Islam left the traditional society largely undisturbed. Then in the Middle Ages came a small band of southern Yemeni tribesmen, who came to dominate the desert trade routes linking Africa with the Mediterranean. Their descendents, the *Awlad Hassan*, imposed themselves on the native Berbers and introduced a new society, religion and language. Drawing on numerous sources including travellers and historians such as Ibn Battutah and

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Leo Africanus, plus local historians steeped in the traditions of oral history, the author examines how the tribes of the western Sahara responded to the arrival of the Arabs, particularly during the 13th and 17th centuries. Written by renowned experts, the five books that comprise "The series of Arabic Islamic studies" feature topics on Arabic and Islamic studies. From a description of the Arabian incense trade, to a sociological study of Islam and its beliefs, this series aims to offer authoritative insights into the history, and contemporary situation, of Arabia. -- Publisher description.

Arabic Logic from al-Fārābī to Averroes

Parable and Politics in Early Islamic History

Arabs in the Early Islamic Empire

Studies on the Genesis and Growth of Islamic

Historical Writing Until the End of [sic] the Ninth Century

Greek Philosophers in the Arabic Tradition

Arab Conquests and Early Islamic Historiography

Based on the author's dissertation (doctoral)-- Harvard University, 2012.

Donner challenges the scholarly assumption that the earliest Muslim believers wanted to write history out of "idle curiosity" and suggests that Islamic historical tradition resulted from a variety of challenges facing the community during the seventh to tenth centuries, C.E. He identifies the intellectual context in which Muslims began to think and write historically; sketches the issues,

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themes, and forms of the early Islamic historiographical tradition; considers the value of some radically revisionist interpretations of early Islam that have appeared in the past 20 years; and discusses the problem of sources in studying Islamic origins.

A Study of the Early Arabic Categorical, Modal, and Hypothetical Syllogistics

The Islamic Scholarly Tradition

The Cambridge History of Egypt

Translation and the Classic

Arabic Historical Thought in the Classical Period

Historical and Literary Investigations Into the Qur'anic

Milieu