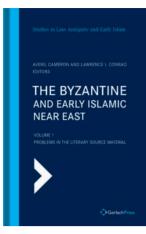


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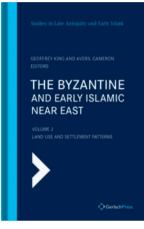
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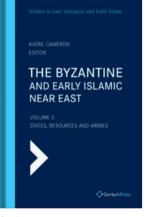
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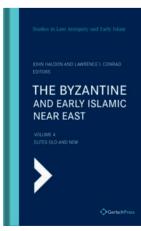
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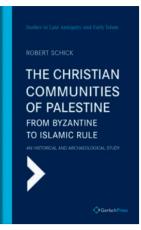
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Studies in Late Antiquity

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"... the book does a great service to those interested in the area and its Christian population..." (John Haldon)



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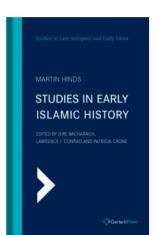
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Collection of all of Martin Hinds' (1941–1988) full-length articles which appeared in journals as well as one of his articles for the Encyclopaedia of Islam, 2nd Edition. Most of the articles have to do with the early period of Islamic history, while two others deal with the early 'Abbasid caliphate.

The volume is especially important in light of the fact that all of the articles were revised by the editors based on Hinds' own corrected copies:

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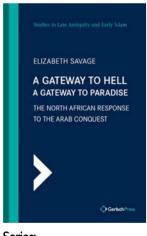
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Studies in Late Antiquity and Early Islam

#7

Elizabeth Savage

A GATEWAY TO HELL, A GATEWAY TO PARADISE THE NORTH AFRICAN RESPONSE TO THE ARAB CONQUEST

This book is a study of the early history of the Ibadiyya in North Africa, a "moderate" movement among the Kharijis which from its base in Basra gradually spread among the Berbers of the Maghrib in the 750s. The Berbers found in this new religious allegiance an attractive ideology with which to rebel against the central caliphate. An Ibadi imamate, headed by the Rustamid dynasty, was founded in Tahart in 160 or 162/777 or 779 and lasted until 296/909, when it fell to the Fatimids.

The book is divided into seven chapters, an introduction and a conclusion. After a briefintroduction to the Ibadiyya and a survey of the Ibadi sources, the successive chapters examine the nature and ideological underpinnings of the Ibadi imamate and its consolidation in North Africa, the economic bases of the Ibadi policy, some evidence of Christian support for (even influence on) the Ibadiyya, the tribal alliances of the Ibadis, and finally, the course of Ibadism after the fall of the Rustamids in



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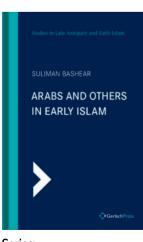
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Studies in Late Antiquity and Early Islam #8

Suliman Bashear

ARABS AND OTHERS IN EARLY ISLAM

This work investigates available early Arabic hadith and exegetical literature in order to determine the great complexity of how Arabs, Muslims and Arab-Muslims viewed themselves and members of other communities.

In particular, it focuses on the relation between definitions of "Arabness" and "otherness" with Islamic ascriptions of believers and nonbelievers and endeavors to trace the changing of these views over time. Moreover, this is an in-depth analysis of a series of hadīths and isnads that discusses when, where, why, and by whom traditions were circulated during the

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Milka Levy-Rubin (ed.) THE CONTINUATIO OF THE SAMARITAN CHRONICLE OF ABŪ L-FATḤ AL-SĀMIRĪ AL-DINFĪ

TEXT AND ANNOTATED TRANSLATION

A complete facsimile edition of the previously unedited Samaritan sequel to the Kitāb al-Ta'rīkh by Abū I-Fatḥ al-Sāmirī al-Dinfi (d. ca. 1355)

The edition of this chronicle photographically reproduces Paris BN Ms. Samaritain 10 (pp. 203-264), which, written in Middle Arabic, seems easily readable but poses a plethora of editorial problems.

The author entitled the work a Continuatio, and translated it into English with full editorial and explanatory annotation. The work describes the local history of the Samaritan people in Palestine up to the 10th century and contains valuable information about major political events presented, according to caliphates up to al-Ra्वा (d. 934).

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Josef Horovitz (1874-1931) wrote this classic monograph a century ago in two parts in German. The editor added footnotes, corrections and the preface, and it is now a book in its own right.

The translation was prepared by Marmaduke Pickthall (d. 1936). Lawrence I. Conrad, who re-edited the book also presents a slightly corrected textual version, expanding and updating the notes and bibliography and adding a new introduction dealing with Horovitz's and other orientalists' work on early Islam in the early 20th century.

Horovitz deals with thirteen early scholars who transmitted traditions or compiled sīra or maghāzī works, such as 'Urwa b. al-Zubayr (d. ca. 713), Ibn Ishaq (d. 767) and al-Waqidi (d. 823).

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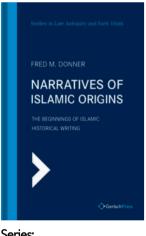
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Studies in Late Antiquity and Early Islam # 14

Fred M. Donner

NARRATIVES OF ISLAMIC ORIGINS

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How and why did Muslims first come to write their own history? The author argues in this work that the Islamic historical tradition arose not out of idle curiosity, or through imitation of antique models, but as a response to a variety of challenges facing the Islamic community during its first several centuries.

In the first part, the author presents an overview of four approaches that have characterized scholarship on the literary sources, including the source-critical and the skeptical approaches, then it discusses historiographical problems raised by the Our and hadith

In the second part, the work analyzes major themes in historical narratives and presents formal and structural characteristics of early Islamic historiography. The monograph concludes with the proposition of a four-stage chronology regarding the evolution of historical writing in Arabic.

> (Richard Bulliet) " ... this book ... deserves to become the first that teachers introduce to students."



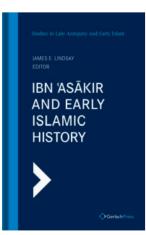
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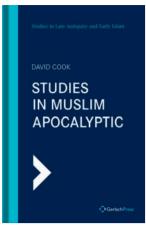
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A detailed study on the nature of Muslim apocalyptic material in Islam, both Sunnī and Shīft. Taking a transcultural perspective by also discussing Christian and Jewish apocalyptic traditions, it offers in eight chapters and three appendices a typology of apocalypses and many new insights into the matter.

For instance, historical apocalypses as well as apocalyptic figures, like the Dajjāl, the Sufyānī and the Mahdī are discussed. Moreover, apocalyptic hadith literature, in particular Nu aym b. Hammad's (d. 844) Kitab al-Fitan, and apocalyptic material in tafsīr works are presented. The author argues for a comprehensive understanding of this important feature of the Islamic religious tradition.

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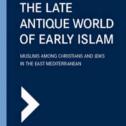
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This book offers a number of innovative studies on the three main communities of the East Mediterranean lands—Muslims, Jews and Christians—in the aftermath of the seventh-century Arab conquests. It focuses principally on how the Christian majority were affected by and adapted to their loss of political power in such arenas as language use, identity construction, church building, pilgrimage, and the role of women. Attention is also paid to how the Muslim community defined itself, administered justice, and regulated relations with non-Muslims.

This work will be important for anyone interested in the ways in which the cultures and traditions of the late antique Mediterranean world were transformed in the course of the seventh to tenth centuries by the establishment of the new Muslim political elite and the gradual emergence of an Islamic Empire.



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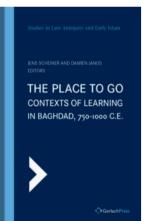
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26

Jens Scheiner and Damien Janos (eds.) THE PLACE TO GO

CONTEXTS OF LEARNING IN BAGHDAD, 750-1000 C.E.

This work focuses on the intellectual and educational history of Baghdad in the early 'Abbasid and Buyid periods (8th-10th centuries). It covers a wide range of disciplines taught in the metropolis before the institutionalization of the madrasa system.

Among these fields of knowledge are Arabic poetry and literature, the transmission of prophetic reports, Arabic historiography and astronomical-astrological teaching. Christian learning in the city is highlighted by two contributions, while two more papers focus on Jewish practices of knowledge production.

The volume seeks to promote a better understanding of Baghdad's multi-cultural circles of learning, the transmission of knowledge, and common patterns of patronage during this period.

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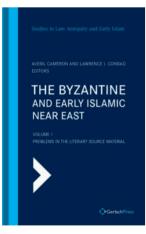
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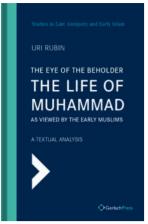
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Detailed examination of traditions about Muhammad which illustrate particular themes thought to be part of the biblical prophetic paradigm: attestation, preparation, the experience of revelation, persecution, and "salvation," this last meaning the hijra. The author analyzes the ways in which Muhammad's early biographers sought to shape the Prophet's biography through biblically based, and later Qur'anic, modes of authentication.

The author has abandoned the quest for the historical Muhammad because of the impossibility of separating the "real" Muhammad from legends about him. He challenges the notion that earlier traditions about Muhammad are more authentic than later ones, arguing that the molding of accounts of Muhammad's life according to what were perceived as standard criteria of prophethood began at the outset, as Muslims sought to prove themselves worthy successors to the civilizations of the Jews and the Christians.



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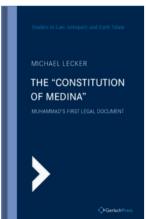
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THE "CONSTITUTION OF MEDINA": MUHAMMAD'S FIRST LEGAL DOCUMENT

This book focuses on a single legal document from the time of the Prophet, commonly known as the 'Constitution of Madina'. Probably it is the first legal document of Muhammad and dates back to the first year after his hijra (622 CE), or "emigration", which brought him from his hometown Mecca to the cluster of towns known as Yathrib or Medina in the Hijāz (northern Arabia) and marked the beginning of the Islamic era.

Muslim historians and jurists have been familiar with this important document for centuries, and aware of its legal and theological implications for Islamic law. It was first brought to the attention of scholars in the West at the end of the 19th century by Wellhausen, who accepted it as an authentic document from the time of the Prophet. Since then, such leading orientalists as Goldziher, Gil, Serjeant, Goto, U. Rubin and J. B. Simonsen have studied various aspects of it.



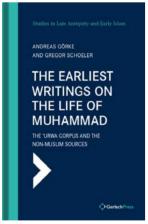
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THE EARLIEST WRITINGS ON THE LIFE OF MUHAMMAD: THE 'URWA CORPUS AND THE NON-MUSLIM SOURCES

The main part of this book consists of a compilation and evaluation of the corpus of traditions about the life of Muḥammad attributed to the early scholar 'Urwa ibn al-Zubayr (c. 643- c. 712). 'Urwa was the nephew of the Prophet's wife 'Ā'iša, who was also his most important informant. The authenticity of a large part of these traditions is certain, since they were handed down independently from each other by two or more tradents of 'Urwa. They are thus the oldest authentic Muslim reports about the Prophet. The authors argue that 'Urwa's reports by and large correctly reflect the basic features of the historical

Somewhat older than 'Urwa's traditions about Muhammad is only a report in a non-Islamic Armenian source attributed to the chronicler Sebeos (wrote around 660). This and other external evidence partly agree with the Islamic sources, sometimes providing new perspectives on the life of the Prophet. But there are also contradictions. The authors can show that in such cases the 'Urwa transmission is preferable.

The crux of the much-discussed so-called Hagarism hypothesis, which proposes an alternative narrative of the origins of Islam (Muhammad established a community which comprised both Arabs and lews. He and these allies then set off to conquer Palestine) is demonstrably based on a misreading of a Sebeos passage.



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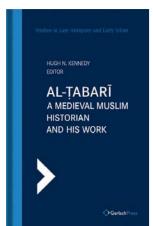
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All articles are translated into English and broadly annotated. In particular Horovitz's 1898 dissertation, originally written in Latin, is presented here for the first time in English.

Since Horovitz consistently places his discussion of early Islamic phenomena in a late antique, mostly Jewish, context, he has to be regarded as a forerunner of an approach that took momentum in the late 20th century and is still actively pursued these days. Moreover, based on the analysis of his hitherto unknown letters to Ignaz Goldziher (1850-1921), it is argued that he was one of the first scholars of Islamic Studies (Islamwissenschaft) in German academia.



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