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Michael Lecker

THE BANŪ SULAYM A CONTRIBUTION TO THE STUDY OF EARLY ISLAM Revised Edition

The study focuses on Sulaym in the crucial transition period from Jāhiliyya to Islam, and hence it contributes to the study of the Prophet and his time. Most of the study concentrates on the Arabian Peninsula, although a few leading families are followed into the Islamic conquests and the early Umayyad period.

The focus on one tribe makes it possible to collect a large amount of data from a variety of sources: biographical dictionaries, genealogical literature, geographical literature, sīra and adab compilations, poetry Dīwāns and Qurʾān exegesis.

A first edition of this work was published by The Hebrew University of Jerusalem Press in 1989.

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 9 783959 941884 >
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HC c. 220 pages

ISBN Hardcover 9783959941884

ISBN eBook 9783959941891

eBooks via JSTOR, Proquest, & Ebsco

Bibliographic record:
<https://d-nb.info/133623542X>

Author(s) / Editor(s):

Michael Lecker
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 Literature
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Mónica Schönleber

IBN AʿTHAM AL-KŪFĪ AND HIS KITĀB AL-FUTŪḤ: AUTHOR, TEXTUAL TRADITION, AND RIDDA NARRATIVE With a New Edition of the Text on the Ridda

This two-volume study explores the life of the Muslim scholar Ibn Aʿtham al-Kūfī and his historical work, the Kitāb al-futūḥ (Book of Conquests). This study re-contextualises Ibn Aʿtham within the early fourth/tenth century, highlighting his contributions to Islamic historiography.

Volume 1 examines his biography, refines the timeline of his life and work, and traces its reception across the Muslim world. It provides codicological descriptions of the surviving Arabic manuscripts, analyses the narratives of the ridda ('apostasy') wars, and includes critical editions of the Kitāb al-futūḥ's collective isnāds, accompanied by translations and analyses.

Volume 2 presents a new critical edition of the work's opening sections, focusing on the saqīfa and ridda narratives, based on manuscripts kept at Forschungsbibliothek Gotha (Germany) and Khuda Bakhsh Oriental Public Library in Patna (India).

ISBN 9783959941808 **2025/03**

 9 783959 941808 >
285.00 EUR
255.00 GBP
plus shipping
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HC, 2 vols. 742 pages

ISBN Hardcover 9783959941808

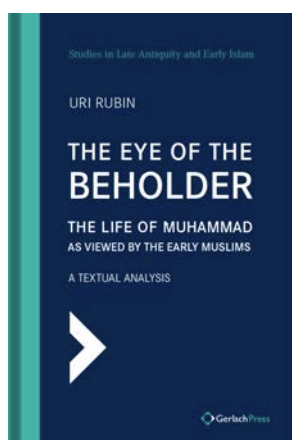
ISBN eBook 9783959941815

eBooks via JSTOR, Proquest, & Ebsco

Bibliographic record:
<https://d-nb.info/1336235705>

Author(s) / Editor(s):

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 Avicenna Institute of Middle Eastern Studies,
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Uri Rubin

THE EYE OF THE BEHOLDER THE LIFE OF MUHAMMAD AS VIEWED BY THE EARLY MUSLIMS A TEXTUAL ANALYSIS

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.

Formerly published by Darwin Press (Princeton NJ) under ISBN 9780878501106.


 9 783959 940986 >
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125.00 EUR
115.00 GBP
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& VAT (if applicable only)

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ISBN Hardcover 9783959940986

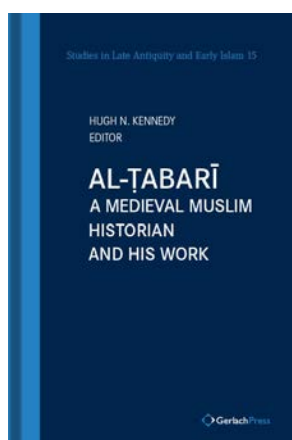
ISBN eBook 9783959940993

eBooks via JSTOR, Proquest, & Ebsco

Bibliographic record:
<https://d-nb.info/1313069604>

Author(s) / Editor(s):

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Hugh N. Kennedy (ed.)

AL-ṬABARĪ A MEDIEVAL MUSLIM HISTORIAN AND HIS WORK WITH A NEW FOREWORD BY THE EDITOR

This volume provides a discussion of the works of Muhammad ibn Jarir al-Ṭabarī (d. 932 CE), the greatest historian of the early Islamic world. An international team of well-known scholars examine the life of the man, his work, the sources he used and his intellectual legacy.

Grouped around four major themes - Caliphate and power, economy and society, Abbasids, and frontiers and the others - the contributions deal with the history, archaeology, architecture and literature of the Middle East, North Africa and beyond, from the time of the Prophet until the fifteenth century.

It is difficult to say whether we should treat him as an author or as an editor, repackaging earlier works, all fully acknowledged. What were his biases and prejudices? Was he a propagandist for the reigning Abbasid dynasty or simply a passer on of the traditions he found? This volume, bringing together some of the most eminent scholars of early Arabic historiography, is the first attempt to answer some of these questions and it will be of fundamental importance to anyone interested in the early Islamic world or in comparative historiography.

First edition published by Darwin Press (Princeton NJ) under ISBN 978-0-87850-128-1


 9 783959 941129 >
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115.00 GBP
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ISBN Hardcover 9783959941129

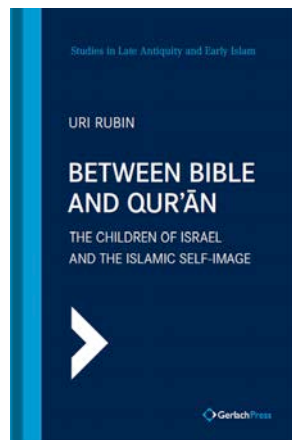
ISBN eBook 9783959941136

eBooks via JSTOR, Proquest, & Ebsco

Bibliographic record:
<https://d-nb.info/1313067687>

Author(s) / Editor(s):

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Uri Rubin

BETWEEN BIBLE AND QUR'AN THE CHILDREN OF ISRAEL AND THE ISLAMIC SELF-IMAGE

This book investigates the literary role played by the Bible in Islamic sources. It focuses on the tension between Biblical and Qur'anic models as revealed in Islamic texts describing contacts between the Muslims and the "Children of Israel", as Jews and Christians are usually called in the context of world history.

By adopting the method of his earlier work on the image of the Prophet Muhammad, *The Eye of the Beholder: The Life of Muhammad as Viewed by the Early Muslims*, Rubin examines hadith reports of the first three Islamic centuries that draw on Qur'anic and biblical material. Each of the work's three parts reflects a particular historical attitude toward the Jews and definition of the relationship between Jews and Muslims.

This book is of interest to students of the history and interpretation of the Qur'an and of early Islamic tradition and dogma and early Islamic history, as well as to all those interested in comparative religion and intercultural relations between Muslims and non-Muslims.

Formerly published by Darwin Press (Princeton NJ) under ISBN 9780878501342.



2024 in Print
125.00 EUR
115.00 GBP
plus shipping
& VAT (if applicable only)

HC 332 pages

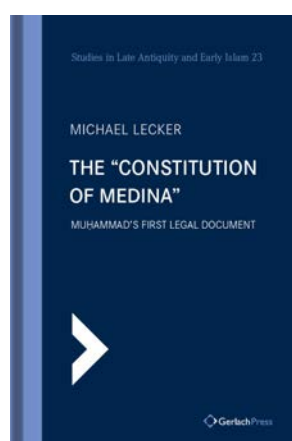
ISBN Hardcover 9783959941143

ISBN eBook 9783959941150

eBooks via JSTOR, Proquest, & Ebsco

Bibliographic record:
<https://d-nb.info/1313069779>

Author(s) / Editor(s):
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23

Michael Lecker

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

The 'Constitution of Medina' is probably 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 Hijaz (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 orientals as Goldziher, Gil, Serjeant, Goto, U. Rubin and J. B. Simonsen have studied various aspects of it.

This monograph offers an edited translation and interpretation of the earliest and most important document from the time of Muhammad. Lecker's focus is on the Jewish tribes, the *Treaty of the Mu'minin* and the *Treaty of the Jews*.

Lecker has written a very good and useful book. Not that it is an easy read; you have to invest time and energy. But you are rewarded by precise and reflective philology; it is the last word on the subject for the time being.

(Josef van Ess)

Formerly published by Darwin Press (Princeton NJ) under ISBN 9780878501489.



2024 in Print
125.00 EUR
115.00 GBP
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HC 238 pages

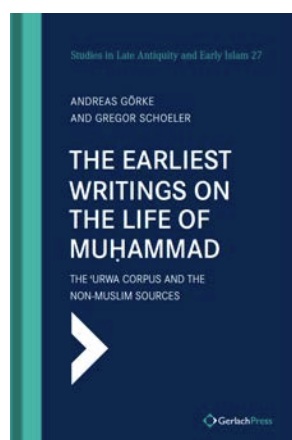
ISBN Hardcover 9783959941242

ISBN eBook 9783959941259

eBooks via JSTOR, Proquest, & Ebsco

Bibliographic record:
<https://d-nb.info/1313069531>

Author(s) / Editor(s):
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The Hebrew University of Jerusalem



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Andreas Görke and Gregor Schoeler

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 Muhammad attributed to the early scholar 'Urwa ibn al-Zubayr (c. 643-c. 712). 'Urwa was the nephew of the Prophet's wife 'Ā'isha, 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 events described.

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, after having established a community which comprised both Arabs and Jews, set off with these allies to conquer Palestine) is demonstrably based on a misreading of a Sebeos passage.



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145.00 EUR
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HC 328 pages

ISBN Hardcover 9783959941266

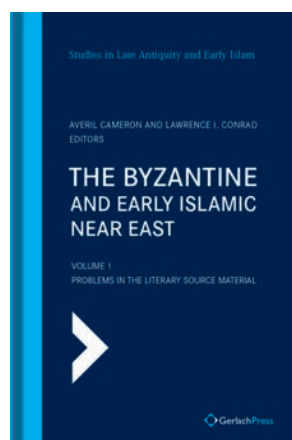
ISBN eBook 9783959941273

eBooks via JSTOR, Proquest, & Ebsco

Bibliographic record:
<https://d-nb.info/131306808X>

Author(s) / Editor(s):
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Averil Cameron and Lawrence I. Conrad (eds.)

THE BYZANTINE AND EARLY ISLAMIC NEAR EAST VOLUME I: PROBLEMS IN THE LITERARY SOURCE MATERIAL

This volume focuses on the problems researchers face when using (Byzantine) Greek, Syriac and Arabic sources together for the reconstruction of Near Eastern history from 400–c. 800.

Contributions to the volume set the stage for a critical re-reading and revisionist interpretations of selected sources in the various cultural and literary traditions. The volume thus brings together neighbouring disciplines in ways that shed new light on this vitally important time in history.

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HC 444 pages

ISBN Hardcover 9783959940849

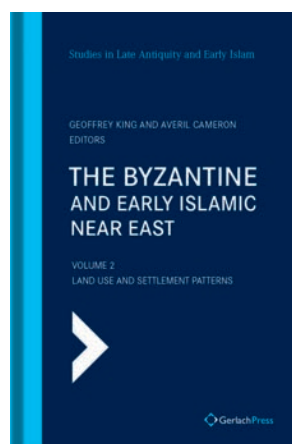
ISBN eBook 9783959940856

eBooks via JSTOR, Proquest, & Ebsco

Bibliographic record:
<http://d-nb.info/1217802711>

Author(s) / Editor(s):
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Geoffrey King and Averil Cameron (eds.)
THE BYZANTINE AND EARLY ISLAMIC NEAR EAST
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This volume revisits archaeological evidence from Syria, Palestine, the Arabian Peninsula, Iraq and Egypt describing a variety of land-use patterns and the development of a particular type of settlement across the Near East.

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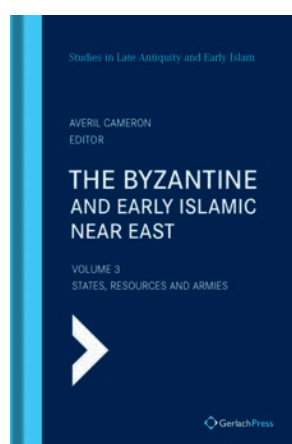
2021 In Print
125.00 EUR
115.00 GBP
plus shipping
& VAT (if applicable only)

HC 332 pages
ISBN Hardcover 9783959940863
ISBN eBook 9783959940870
eBooks via JSTOR, Proquest, & Ebsco

Bibliographic record:
<http://d-nb.info/1217862455>

Author(s) / Editor(s):
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Averil Cameron (ed.)
THE BYZANTINE AND EARLY ISLAMIC NEAR EAST
VOLUME 3: STATES, RESOURCES AND ARMIES

A comparative analysis of Byzantine, Sasanian and Muslim armies and their impact on state resources. Contributions discuss the organization and financing of the army in the late Roman state, the transformations and continuities of the late Sasanid state, and authority and armies in the early Muslim state. Thus, the volume brings together perspectives from neighbouring fields, presents military issues in an intercultural manner and assembles important pieces of knowledge in a comprehensive manner.

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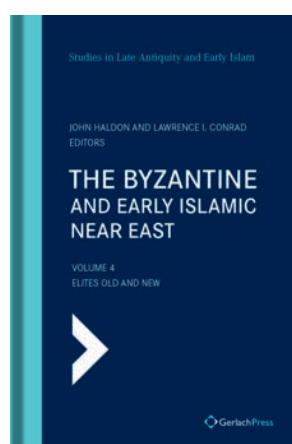


2021 In Print
165.00 EUR
150.00 GBP
plus shipping
& VAT (if applicable only)

HC 507 pages
ISBN Hardcover 9783959940887
ISBN eBook 9783959940894
eBooks via JSTOR, Proquest, & Ebsco

Bibliographic record:
<http://d-nb.info/1217860665>

Author(s) / Editor(s):
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John Haldon and Lawrence I. Conrad (eds.)
THE BYZANTINE AND EARLY ISLAMIC NEAR EAST
VOLUME 4: ELITES OLD AND NEW

A collection of critical analyses of the structure, historical development, and composition of the elite strata of late Roman, Byzantine, and early Islamic societies in the eastern Mediterranean basin. Culture change, economic foundations, political roles and function, social composition, and background and origins of old and new elites are the focus of the contributions by scholars who deal with the fate of the later Roman elite and its successors.

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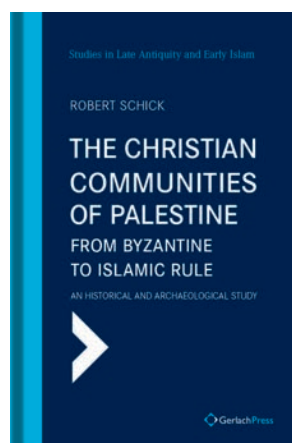
2021 In Print
125.00 EUR
115.00 GBP
plus shipping
& VAT (if applicable only)

HC 348 pages
ISBN Hardcover 9783959940900
ISBN eBook 9783959940917
eBooks via JSTOR, Proquest, & Ebsco

Bibliographic record:
<http://d-nb.info/1217861041>

Author(s) / Editor(s):
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Princeton University

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Robert Schick
THE CHRISTIAN COMMUNITIES OF PALESTINE
FROM BYZANTINE TO ISLAMIC RULE
AN HISTORICAL AND ARCHAEOLOGICAL STUDY

An assessment of the nature and social continuity of Christian communities in Palestine from 602–813. By synthesizing literary and archaeological evidence, it provides a detailed discussion of disparate historical and archaeological data.

In the first part, the Sasanian, Byzantine and early Muslim invasions of southern Syria and the changing of government policies towards Christians are discussed. Topical studies about church use, conversion and iconoclasm, are also included.

The second part offers a useful alphabetical list of more than 500 sites that document Christian and Muslim presence and settlement in the area.

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

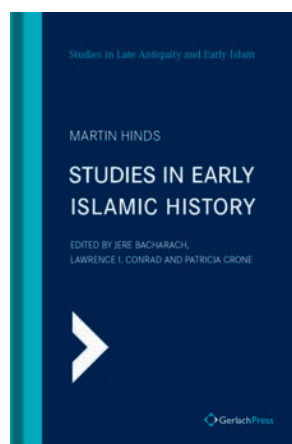


2021 In Print
175.00 EUR
160.00 GBP
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HC 646 pages
ISBN Hardcover 9783959940924
ISBN eBook 9783959940931
eBooks via JSTOR, Proquest, & Ebsco

Bibliographic record:
<http://d-nb.info/1218092769>

Author(s) / Editor(s):
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Johannes Gutenberg University, Mainz



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Martin Hinds

Edited by Jere Bacharach, Lawrence I. Conrad, and Patricia Crone

STUDIES IN EARLY ISLAMIC HISTORY

WITH AN INTRODUCTION BY G. R. HAWTING

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 'Abbāsīd 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:

1. Kūfan Political Alignments and Their Background in the Mid-Seventh Century A.D
2. The Murder of the Caliph 'Uthmān
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2021 In Print

95.00 EUR

85.00 GBP

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HC 282 pages

ISBN Hardcover 9783959940962

ISBN eBook 9783959940979

eBooks via JSTOR, Proquest, & Ebsco

Bibliographic record:

<http://d-nb.info/1218093455>

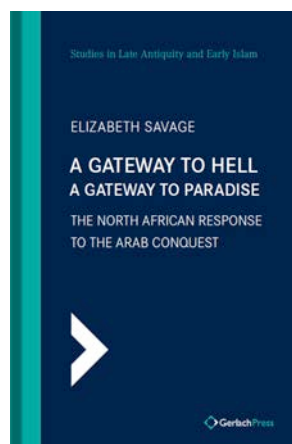
Author(s) / Editor(s):

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Lawrence I. Conrad, Emeritus
University of Hamburg

Patricia Crone (1945-2015),
Institute for Advanced Studies, Princeton



Series:
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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 brief introduction 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 296/909.



2021 In Print

95.00 EUR

85.00 GBP

plus shipping
& VAT (if applicable only)

HC 224 pages

ISBN Hardcover 9783959941082

ISBN eBook 9783959941099

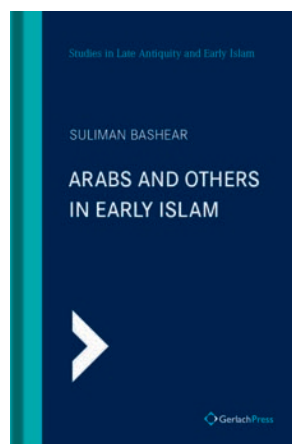
eBooks via JSTOR, Proquest, & Ebsco

Bibliographic record:

<http://d-nb.info/1218093498>

Author(s) / Editor(s):

Elizabeth Savage



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Suliman Bashear

ARABS AND OTHERS IN EARLY ISLAM

This work investigates available early Arabic ḥadīth 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 ḥadīths and isnāds that discusses when, where, why, and by whom traditions were circulated during the 8th and 9th centuries.

- I. Bedouins and Non-Arabs
- II. The Impact of the Arab Polity in Retrospect
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2021 In Print

95.00 EUR

85.00 GBP

plus shipping
& VAT (if applicable only)

HC 170 pages

ISBN Hardcover 9783959941020

ISBN eBook 9783959941037

eBooks via JSTOR, Proquest, & Ebsco

Bibliographic record:

<http://d-nb.info/121809379X>

Author(s) / Editor(s):

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10

Milka Levy-Rubin (ed.)

THE CONTINUATIO OF THE SAMARITAN CHRONICLE OF ABŪ L-FATḤ AL-SĀMIRĪ AL-DINĪ

TEXT AND ANNOTATED TRANSLATION

A complete facsimile edition of the previously unedited Samaritan sequel to the Kitāb al-Ta'rikh by Abū l-Faḥ al-Sāmīrī al-Dīnī (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-Rāḍī (d. 934).

"Il appert que la Continuatio est une source historique importante" (Claude Gilliot)



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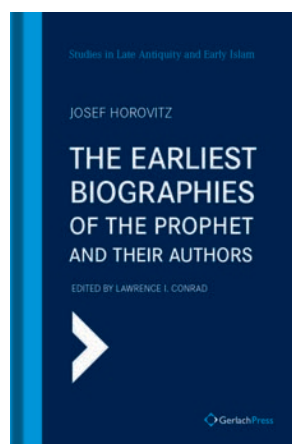
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Josef Horovitz
Edited by Lawrence I. Conrad
THE EARLIEST BIOGRAPHIES OF THE PROPHET AND THEIR AUTHORS

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 orientalist's 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 Ishāq (d. 767) and al-Wāqidī (d. 823).

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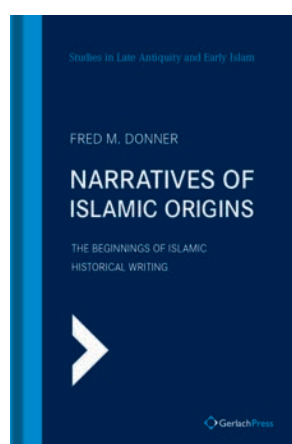
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Bibliographic record:
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Author(s) / Editor(s):
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and Hebrew University of Jerusalem

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University of Hamburg



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Fred M. Donner
NARRATIVES OF ISLAMIC ORIGINS
The Beginnings of Islamic Historical Writing

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 Qur'ān and ḥadīth.

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.

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

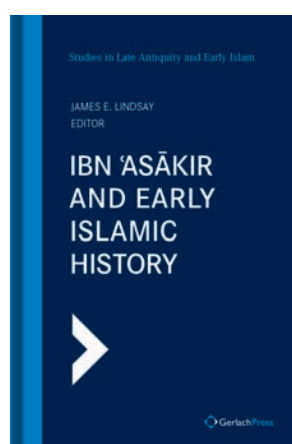


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Bibliographic record:
<http://d-nb.info/121809253X>

Author(s) / Editor(s):
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James E. Lindsay (ed.)
IBN 'ASĀKIR AND EARLY ISLAMIC HISTORY

Ibn 'Asākir's massive Ta'rikh madīnat Dimashq (TMD) is a veritable gold mine of information for our understanding of the first five and one-half centuries of Islamic history. This book offers important insights on the mechanics of Arabic historiography, in particular on biographical sources from the Middle period. Moreover, two contributions show that Ibn 'Asākir pursued a political and sectarian agenda within his TMD.

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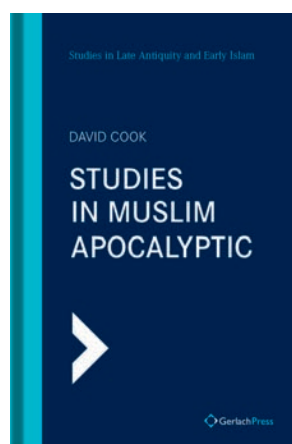


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ISBN eBook 9783959941198
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Bibliographic record:
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David Cook
STUDIES IN MUSLIM APOCALYPTIC

A detailed study on the nature of Muslim apocalyptic material in Islam, both Sunnī and Shī'ī. 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 ḥadīth literature, in particular Nu'aym b. Ḥammād's (d. 844) Kitāb 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.

"... a reference tool and a starting point for students in their study of early Islam" (Sajjad Rizvi)

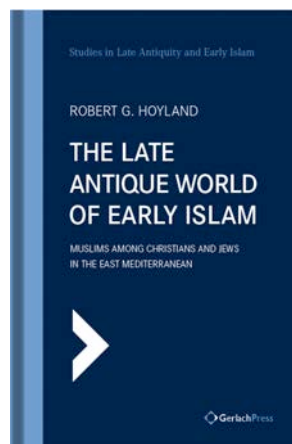


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Bibliographic record:
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Author(s) / Editor(s):
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Robert G. Hoyland (ed.)

THE LATE ANTIQUE WORLD OF EARLY ISLAM

MUSLIMS AMONG CHRISTIANS AND JEWS IN THE EAST MEDITERRANEAN

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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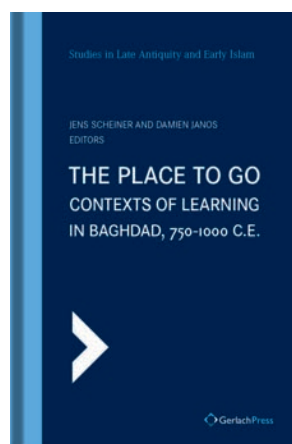
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Bibliographic record:

<http://d-nb.info/1222532670>

Author(s) / Editor(s):

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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 ‘Abbāsid and Būyid 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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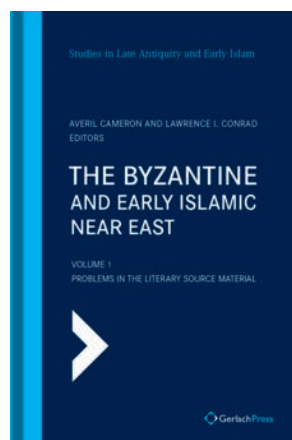
Bibliographic record:

<http://d-nb.info/1218092882>

Author(s) / Editor(s):

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