

# The Early Arabic Historical Tradition A Source Critical Study

## Studies In Late Antiquity And Early Islam Vol 3

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[A Companion to Global Historical Thought](#) - Prasenjit Duara 2014-01-21  
A COMPANION TO GLOBAL HISTORICAL THOUGHT A Companion to Global Historical Thought provides an overview of the development of historical thinking from the earliest times to the present, directly addressing issues of historiography in a globalized context. Questions concerning the global dissemination of historical writing and the relationship between historiography and other ways of representing the past have become important not only in the academic study of history, but also in public arenas in many countries. With contributions from leading international scholars, the book considers the problem of "the global" - in the multiplicity of traditions of narrating the past; in the global dissemination of modern historical writing; and of "the global" as a concept animating historical imaginations. It explores the different intellectual approaches that have shaped the discipline of history, and the challenges posed by modernity and globalization, while illustrating the shifts in thinking about time and the emergence of historical thought. Complementing A Companion to Western Historical Thought, this book places non-Western perspectives on historiography at the center of discussion, helping scholars and students alike make sense of the discipline at the start of the twenty-first century.

**Studies in Early Islamic Tradition** - Sulaymān Bashīr 2004

**Arab Conquests and Early Islamic Historiography** - Ryan J. Lynch 2019-11-14

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.

**The Power of Cities** - 2019-09-16

*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.

**Arabic Historical Thought in the Classical Period** - Tarif Khalidi 1994-12

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

**Early Sunnī Historiography** - Tobias Andersson 2018-10-16

In *Early Sunnī Historiography*, Tobias Andersson presents the first full-length study of the earliest Islamic chronological history extant: the *Tārīkh* (Chronicle) of the Basran ḥadīth scholar and historian Khalīfa b. Khayyāt al-'Uṣfurī (d. 240/854).

**'Alī and Mu'āwiya in Early Arabic Tradition** - Erling Ladewig Petersen 1964

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.

*Excavating Asian History* - Norman Yoffee 2022-05-17

Although history and archaeology each seek to elucidate the past, both sets of data are incomplete and ambiguous and thus open to multiple readings that invite contradictory interpretations of human activity. This is particularly true when scholars of each field ignore or fail to understand research in the other discipline. *Excavating Asian History* contains case studies and theoretical articles that show how archaeologists have been investigating historical, social, and economic organizations and that explore the relationship between history and archaeology in the study of pre-modern Asia. These contributions consider biases in both historical and archaeological data that have occasioned rival claims to knowledge in the two disciplines. Ranging widely across the region from the Levant to China and from the third millennium BC to the second millennium AD, they demonstrate that archaeological and historical studies can complement each other and should be used in tandem. The contributors are leading historians and archaeologists of Asia who present data, issues, and debates revolving around the most recent research on the ancient Near East, early Islam, India, China, and Southeast Asian states. Their chapters illustrate the benefits of interdisciplinary investigations and show in particular how archaeology is changing our understanding of history. Commentary chapters by Miriam Stark and Philip Kohl add new perspectives to the findings. By showing the evolving relationship between those who study archaeological material and those who investigate textual data, *Excavating Asian History* offers practical demonstrations of how research has been and must continue to be structured.

[Damascus after the Muslim Conquest](#) - Nancy Khalek 2011-09-09

Before it fell to Muslim armies in AD 635-6 Damascus had a long and prestigious history as a center of Christianity. How did this city, which became the capitol of the Islamic Empire and its people, negotiate the transition from a late antique or early Byzantine world to an Islamic culture? In *Damascus after the Muslim Conquest*, Nancy Khalek demonstrates that the changes that took place in Syria during this formative period of Islamic life were not simply a matter of the replacement of one civilization by another as a result of military conquest, but rather of shifting relationships and practices in a multifaceted social and cultural setting. Even as late antique forms of religion and culture persisted, the formation of Islamic identity was affected by the people who constructed, lived in, and narrated the history of their city. Khalek draws on the evidence of architecture and the testimony of pilgrims, biographers, geographers, and historians to shed light on this process of identity formation. Offering a fresh approach to the early Islamic period, she moves the study of Islamic origins beyond a focus on issues of authenticity and textual criticism, and initiates an interdisciplinary discourse on narrative, storytelling, and the interpretations of material culture.

*History and Memory in the Carolingian World* - Rosamond McKitterick 2004-07-29

The writing and reading of history in the early Middle Ages form the key themes of this 2004 book. The primary focus is on the remarkable manifestations of historical writing in relation to historical memory in the Frankish kingdoms of the eighth and ninth centuries. It considers the audiences for history in the Frankish kingdoms, the recording of memory in new genres including narrative histories, cartularies and *Libri memoriales*, and thus particular perceptions of the Frankish and Christian past. It analyses both original manuscript material and key historical texts from the Carolingian period, a remarkably creative period

in the history of European culture. Presentations of the past developed in this period were crucial in forming an historical understanding of the Greco-Roman and Judaeo-Christian past and, in subsequent centuries, of early medieval Europe. They also played an extraordinarily influential role in the formation of political ideologies and senses of identity within Europe.

The Early Arabic Historical Tradition - Albrecht Noth 1994

*Prosopography Approaches and Applications* - K. S. B. Keats-Rohan 2007  
This collection of 29 essays, ranging from ancient to modern history and including Arabic-Islamic prosopography, covers all aspects of prosopography as currently practised.

*Arabs in the Early Islamic Empire* - Brian Ulrich 2019-05-09

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.

Islamisation - A. C. S. Peacock 2017-03-08

The spread of Islam and the process of Islamisation (meaning both conversion to Islam and the adoption of Muslim culture) is explored in the twenty-four chapters of this volume. Taking a comparative perspective, both the historical trajectory of Islamisation and the methodological problems in its study are addressed, with coverage moving from Africa to China and from the seventh century to the start of the colonial period in 1800. Key questions are addressed. What is meant by Islamisation? How far was the spread of Islam as a religion bound up with the spread of Muslim culture? To what extent are Islamisation and conversion parallel processes? How is Islamisation connected to Arabisation? What role do vernacular Muslim languages play in the promotion of Muslim culture? The broad, comparative perspective allows readers to develop a thorough understanding of the process of Islamisation over eleven centuries of its history.

**The Arabic Historical Tradition & the Early Islamic Conquests** -

Boaz Shoshan 2015-09-07

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.

**A Companion to Late Antique Literature** - Scott McGill 2018-07-27

Noted scholars in the field explore the rich variety of late antique literature With contributions from leading scholars in the field, A Companion to Late Antique Literature presents a broad review of late antique literature. The late antique period encompasses a significant transitional era in literary history from the mid-third century to the early seventh century. The Companion covers notable Greek and Latin texts of the period and provides a varied overview of literature written in six other late antique languages. Comprehensive in scope, this important

volume presents new research, methodologies, and significant debates in the field. The Companion explores the histories, forms, features, audiences, and uses of the literature of the period. This authoritative text: Provides an inclusive overview of late antique literature Offers the widest survey to date of the literary traditions and forms of the period, including those in several languages other than Greek and Latin Presents the most current research and new methodologies in the field Contains contributions from an international group of contributors Written for students and scholars of late antiquity, this comprehensive volume provides an authoritative review of the literature from the era.

A History of Islamic Societies - Ira M. Lapidus 2014-10-13

This new edition of one of the most widely used course books on Islamic civilizations around the world has been substantially revised to incorporate the new scholarship and insights of the last twenty-five years. Ira Lapidus' history explores the beginnings and transformations of Islamic civilizations in the Middle East and details Islam's worldwide diffusion. The history is divided into four parts. Part I is a comprehensive account of pre-Islamic late antiquity; the beginnings of Islam; the early Islamic empires; and Islamic religious, artistic, legal and intellectual cultures. Part II deals with the construction in the Middle East of Islamic religious communities and states to the fifteenth century. Part III includes the history to the nineteenth century of Islamic North Africa and Spain; the Ottoman, Safavid and Mughal empires; and other Islamic societies in Asia and Africa. Part IV accounts for the impact of European commercial and imperial domination on Islamic societies and traces the development of the modern national state system and the simultaneous Islamic revival from the early nineteenth century to the present.

**The Development of Exegesis in Early Islam** - Herbert Berg 2000

This text summarises and critiques the major positions on the issue of the authenticity of traditions (hadiths) which claim to preserve the words and deeds of Muhammad and early Muslim scholars in general and exegetical hadiths in particular.

**Empire and Elites after the Muslim Conquest** - Chase F. Robinson 2000-12-21

The study of early Islamic historical tradition has flourished with the emergence of an innovative scholarship no longer dependent on more traditional narrational approaches. Chase Robinson's book, first published in 2000, takes full account of the research available and interweaves history and historiography to interpret the political, social and economic transformations in the Mesopotamian region after the Islamic conquests. Using Arabic and Syriac sources to elaborate his argument, the author focuses on the Muslim and Christian élites, demonstrating that the immediate effects of the conquests were in fact modest ones. Significant social change took place only at the end of the seventh century with the imposition of Marwanid rule. Even then, the author argues, social power was diffused in the hands of local élites. This is a sophisticated study in a burgeoning field in Islamic studies.

The Arabic Historical Tradition & the Early Islamic Conquests - Boaz Shoshan 2015-09-07

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.

**Sacred Landscape in Medieval Afghanistan** - Arezou Azad 2013-11

Afghanistan has played a crucial role in shaping the history of Islam. This book provides the first in-depth study of the sacred sites and landscape of medieval Balkh, in today's northern Afghanistan, in the five centuries from the Islamic conquests of the eighth century to the arrival of the Mongols in the thirteenth century.

*Arabic Theology, Arabic Philosophy* - Richard M. Frank 2006

In the course of his career, Professor Richard M. Frank of the Catholic University of America produced a hugely significant corpus of works on the intellectual activity in Classical Islam known as Kalam, which he argued should be rendered as 'speculative theology'. He also wrote on the Qur'an, on the Arabic and Syriac philosophical tradition, and argued vigorously for a new reading of the famous religious scholar and theologian al-Ghazali (d. 1111) as a devotee of the cosmology of Ibn Sina (d. 1037). In this volume, fourteen scholars, many of them contemporaries of Professor Frank, engage with his legacy with important and seminal works which take some of his ideas as their points of departure. The book is divided into six sections: the Qur'an, Paths to al-Ash'ari, Al-Ash'ari and the Kalam, Christian Falsafa, Avicenna and Beyond, and Al-Ghazali on Causality. There are major articles on Qur'anic emendations and Arabia and Late Antiquity, on the Arabic Plotinian Tradition, on Syriac Philosophical Vocabulary, and an important reading of the Greek-Arabic translation movement in terms of the practical and exact sciences. There are seminal studies of atomism, with valuable translations of complex theological passages previously untranslated, of the Christian philosophy of Yahya ibn 'Adi, of a late Mu'tazili argument for the existence of God and a hitherto unedited section on optics by Ibn Mattawayh. These are complemented by important, close readings of Avicenna's epistemology and his Metaphysics together with a major, new survey of the Avicennan tradition in the madrasas of the Islamic East. The volume ends with two discussions of the perennial question of al-Ghazali's theory of causality. In addition, the volume contains an autobiographical piece by Professor Frank and a complete bibliography of his published works.

**The Muslim Jesus** - Tarif Khalidi 2003-04-30

This work presents in English translation the largest collection ever assembled of the sayings and stories of Jesus in Arabic Islamic literature. In doing so, it traces a tradition of love and reverence for Jesus that has characterized Islamic thought for more than a thousand years. An invaluable resource for the history of religions, the collection documents how one culture, that of Islam, assimilated the towering religious figure of another, that of Christianity. As such, it is a work of great significance for the understanding of both, and of profound implications for modern-day intersectorian relations and ecumenical dialogue. Tarif Khalidi's introduction and commentaries place the sayings and stories in their historical context, showing how and why this "gospel" arose and the function it served within Muslim devotion. The Jesus that emerges here is a compelling figure of deep and life-giving spirituality. The sayings and stories, some 300 in number and arranged in chronological order, show us how the image of this Jesus evolved throughout a millennium of Islamic history.

**A New Introduction to Islam** - Daniel W. Brown 2017-02-13

Covering the origins, key features, and legacy of the Islamic tradition, the third edition of *A New Introduction to Islam* includes new material on Islam in the 21st century and discussions of the impact of historical ideas, literature, and movements on contemporary trends. Includes updated and rewritten chapters on the Qur'an and hadith literature that covers important new academic research. Compares the practice of Islam in different Islamic countries, as well as acknowledging the differences within Islam as practiced in Europe. Features study questions for each chapter and more illustrative material, charts, and excerpts from primary sources.

Heavenly Journeys, Earthly Concerns - Brooke Olson Vuckovic 2004-03

This book examines how an elite group of traditionists, historians and theologians shaped Muslims' perceptions of their prophet, their community and their behavior by retelling and interpreting the story of Muhammad's ascent to heaven (the mi'raj).

**'Alī and Mu'āwiya in Early Arabic Tradition** - Erling Ladewig Petersen 1974

The Early Arabic Historical Tradition - Albrecht Noth 2020

Jihad in Islamic History - Michael Bonner 2008-07-28

What is jihad? Does it mean violence, as many non-Muslims assume? Or does it mean peace, as some Muslims insist? Because jihad is closely associated with the early spread of Islam, today's debate about the origin and meaning of jihad is nothing less than a struggle over Islam itself. In *Jihad in Islamic History*, Michael Bonner provides the first study in English that focuses on the early history of jihad, shedding much-needed light on the most recent controversies over jihad. To some, jihad is the essence of radical Islamist ideology, a synonym for terrorism, and even

proof of Islam's innate violence. To others, jihad means a peaceful, individual, and internal spiritual striving. Bonner, however, shows that those who argue that jihad means only violence or only peace are both wrong. Jihad is a complex set of doctrines and practices that have changed over time and continue to evolve today. The Quran's messages about fighting and jihad are inseparable from its requirements of generosity and care for the poor. Jihad has often been a constructive and creative force, the key to building new Islamic societies and states. Jihad has regulated relations between Muslims and non-Muslims, in peace as well as in war. And while today's "jihadists" are in some ways following the "classical" jihad tradition, they have in other ways completely broken with it. Written for general readers who want to understand jihad and its controversies, *Jihad in Islamic History* will also interest specialists because of its original arguments.

*The Muslim Conquest of Iberia* - Nicola Clarke 2012-07-26

Medieval Islamic society set great store by the transmission of history: to edify, argue legal points, explain present conditions, offer political and religious legitimacy, and entertain. Modern scholars, too, have had much to say about the usefulness of early Islamic history-writing, although this debate has traditionally focused overwhelmingly on the central Islamic lands. This book looks instead at local and regional history-writing in Medieval Iberia. Drawing on numerous Arabic texts – historical, geographical and biographical – composed and transmitted in al-Andalus, North Africa and the Islamic east between the ninth and fourteenth centuries, Nicola Clarke offers a nuanced and detailed analysis of narratives about the eighth-century Muslim conquest of Iberia. Comparing how individual episodes, characters, and themes are treated in different texts, and how this treatment relates to intellectual debates, literary trends, and socio-political conditions at the time of writing, she shows how competing priorities shaped myriad variations on a single story and how the scholars and patrons of a corner of the Islamic world distant from Baghdad viewed their own history. Offering a framework in which historians of Christian Iberia (and of Christian Europe more generally) can approach and make sense of culturally-significant texts from Muslim Iberia, this book will also be relevant to broader debates about the historiography of early Islam. As such, it will be of great interest to scholars of historiography, world history and Islamic studies.

**Diplomacy in the Early Islamic World** - Maria Vaiou 2015-02-13

Arab messengers played a vital role in the medieval Islamic world and its diplomatic relations with foreign powers. An innovative treatise from the 10th Century ("*Rusul al-Muluk*", "*Messengers of Kings*") is perhaps the most important account of the diplomacy of the period, and it is here translated into English for the first time. "*Rusul al-Muluk*" draws on examples from the Qur'an and other sources which extend from the period of al-jahiliyya to the time of the 'Abbasid caliph al-Mu'tasim (218-227/833-842). In the only medieval Arabic work which exists on the conduct of messengers and their qualifications, the author Ibn al-Farr rejects jihadist policies in favor of quiet diplomacy and a pragmatic outlook of constructive realpolitik. "*Rusul al-Muluk*" is an extraordinarily important and original contribution to our understanding of the early Islamic world and the field of International Relations and Diplomatic History.

**Compilation and Creation in Adab and Luġa** - Albert Arazi 1999

Selected contents of this volume (1999), collected in memory of Naphtali Kinberg: Rachel Milstein, "The Evolution of a Visual Motif: The Temple and the Ka'ba"; Gabriel M. Rosenbaum, "A Certain Laugh: Serious Humor and Creativity in the Adab of Ibn al-Gawzi"; Aryeh Levin, "Sibawayhi's Attitude to the Language of the Quran"; Kees Versteegh, "Loanwords from Arabic and the Merger of d/d"; Toufic Fahd, "Adab: Poesie, Prose, Proverbes"; Richard C. Steiner, "Philology as the Handmaiden of Philosophy in R. Saadia Gaon's Interpretation of Genesis 1:1"; Dominique et Marie-Therese Urvoy, "Un aspect particulier de relation entre adab et falsafa"; Joseph Sadan, "Arabic Tom 'n Jerry Compositions: A Popular Composition on a War between Cats and Mice and a Maqama on Negotiations and Concluding Peace between a Cat and a Mouse"; Ulrich Marzolph, "Adab in Transition: Creative Compilation in Nineteenth-Century Print Tradition"; David Wasserstein, "A West-East Puzzle: On the History of the Proverb 'Speech in Silver, Silence in Golden.'" Israel Oriental Studies has ceased publication with volume 20.

*Muhammad's Grave* - Leor Halevi 2011-07-05

In his probing study of the role of death rites in the making of Islamic society, Leor Halevi imaginatively plays prescriptive texts against material culture and advances new ways of interpreting highly contested sources. His original research reveals that religious scholars of the early Islamic period produced codes of funerary law not only to define the

handling of a Muslim corpse but also to transform everyday urban practices. Relying on oral traditions, these scholars established new social patterns in the cities of Arabia, Mesopotamia, and the eastern Mediterranean. They distinguished Islamic rites from Christian, Jewish, and Zoroastrian rites and changed the way men and women interacted publicly and privately. In each chapter Halevi explores a different layer of human interaction, following the movement of the corpse from the deathbed to the grave. In the process he analyzes the real and imaginary relationships between husbands and wives, prayer leaders and mourners, and even dreamers and the dead. He describes how Muslims waited for the deceased, prepared corpses for burial, marched in funerary processions, and prayed for the dead, highlighting the specific economic and political factors involved in these rituals as well as key religious and sexual divisions. Offering a unique perspective on the making of Islamic social and religious ideals during this early period, Halevi forges a fascinating link between the development of funerary rites and the efforts of an emerging religion to carve out its own, distinct identity. **Muhammad's Grave** is a groundbreaking history of the rise of Islam and the roots of contemporary Muslim attitudes toward the body and society.

**Parable and Politics in Early Islamic History** - Tayeb El-Hibri 2010-10-19

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.

**Non-Muslim Provinces under Early Islam** - Alison Vacca 2017-09-21

This book explores the Christian caliphal provinces of Armenia and Caucasian Albania as part of the larger Iranian cultural sphere.

**Transregional and Regional Elites - Connecting the Early Islamic Empire** - Hannah-Lena Hagemann 2020-02-10

Transregional and regional elites of various backgrounds were essential for the integration of diverse regions into the early Islamic Empire, from Central Asia to North Africa. This volume is an important contribution to the conceptualization of the largest empire of Late Antiquity. While previous studies used Iraq as the paradigm for the entire empire, this volume looks at diverse regions instead. After a theoretical introduction to the concept of 'elites' in an early Islamic context, the papers focus on elite structures and networks within selected regions of the Empire (Transoxiana, Khurāsān, Armenia, Fārs, Iraq, al-Jazīra, Syria, Egypt, and Ifrīqiya). The papers analyze elite groups across social, religious, geographical, and professional boundaries. Although each region appears unique at first glance, based on their heterogeneous surviving sources, its physical geography, and its indigenous population and elites, the studies show that they shared certain patterns of governance and interaction, and that this was an important factor for the success of the largest empire of Late Antiquity.

**Constructive Critics, Ḥadīth Literature, and the Articulation of Sunnī Islam** - Scott C. Lucas 2004-01-01

This book demonstrates the central role of "ʿadʿth" scholars of the third/ninth century in the articulation of Sunnī Islam. Special attention is devoted to the critical opinions of al-Dhahabī, Ibn Saʿd, Ibn Maʿīn, and Ibn ʿanbal.

**The Cambridge History of Egypt** - Carl F. Petry 2008-07-10  
Egypt.

**Making Sense of History** - Gül Şen 2022-07-25

In *Making Sense of History: Narrativity and Literariness in the Ottoman Chronicle of Naʿīmā*, Gül Şen offers the first comprehensive analysis of narrativity in the most prominent official Ottoman court chronicle

**Story-telling in the Framework of Non-fictional Arabic Literature** - Stefan Leder 1998

**From Byzantine to Islamic Egypt** - Maged S. A. Mikhail 2014-08-25

The conquest of Egypt by Islamic armies under the command of Amr ibn al-As in the seventh century transformed medieval Egyptian society. Seeking to uncover the broader cultural changes of the period by drawing on a wide array of literary and documentary sources, Maged Mikhail stresses the cultural and institutional developments that punctuated the histories of Christians and Muslims in the province under early Islamic rule. *From Byzantine to Islamic Egypt* traces how the largely agrarian Egyptian society responded to the influx of Arabic and Islam, the means by which the Coptic Church constructed its sectarian identity, the Islamisation of the administrative classes and how these factors converged to create a new medieval society. The result is a fascinating and essential study for scholars of Byzantine and early Islamic Egypt.