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This volume covers artistic prose and poetry produced in the 'Abbasid empire from the mid-eighth to the thirteenth centuries AD.

This volume of The Cambridge History of Arabic Literature covers artistic prose and poetry produced in the heartland and provinces of the 'Abbasid empire during the second great period of Arabic literature, from the mid-eighth to the thirteenth centuries AD. 'Abbasid literature was characterised by the emergence of many new genres and of a scholarly and sophisticated critical consciousness. This volume deals chronologically with the main genres and provides extended studies of major poets, prose-writers and literary theorists. It concludes with a comprehensive survey of the relatively unknown literature of the Yemen to appear in a European language since the manuscript discoveries of recent years. To make the material accessible to non-specialist readers, 'Abbasid authors are quoted in English translation wherever possible, and clear explanations of their literary techniques and conventions are provided. With chapters by leading specialists from the Middle East, Europe and America, the volume represents a wide cross-section of current academic opinion.

Writings in learned subjects from the period eighth to thirteenth centuries, AD.

The History provides an invaluable source of reference of the intellectual, literary and religious heritage of the Arabic-speaking and Islamic world.

The Literature of Al-Andalus is an exploration of the culture of Iberia, present-day Spain and Portugal, during the period when it was an Islamic, mostly Arabic-speaking territory, from the eighth to the thirteenth century, and in the centuries following the Christian conquest when Arabic continued to be widely used. The volume embraces many other related spheres of Arabic culture including philosophy, art, architecture and music. It also extends the subject to other literatures - especially Hebrew and Romance literatures - that burgeoned alongside Arabic and created the distinctive hybrid culture of medieval Iberia. Edited by an Arabist, an Hebraist and a Romance scholar, with individual chapters compiled by a team of the world's leading experts of Islamic Iberia, Sicily and related cultures, this is a truly interdisciplinary and comparative work which offers a interesting approach to the field.

Arabs and Iranians in the Islamic Conquest Narrative analyzes how early Muslim historians merged the pre-Islamic histories of the Arab and Iranian peoples into a didactic narrative culminating with the Arab conquest of Iran. This book provides an in-depth examination of Islamic historical accounts of the encounters between representatives of these two peoples that took place in the centuries prior to the coming of Islam. By doing this, it uncovers anachronistic projections of dynamic identity and political discourses within the contemporaneous Islamic world. It shows how the formulaic placement of such embellishment within the context of the narrative served to justify the Arabs' rise to power, whilst also explaining the fall of the Iranian Sasanian empire. The objective of this book is not simply to mine Islamic historical chronicles for the factual data they contain about the pre-Islamic period, but rather to understand how the authors of these works thought about this era. By investigating the intersection between early Islamic memory, identity construction, and power discourses, this book will benefit researchers and students of Islamic history and literature and Middle Eastern Studies.

When the Abbasids overthrew the Umayyads in 750 CE and ushered in Islam's Golden Age, ideas about gender and sexuality were central to the process by which the caliphate achieved self-definition and articulated its systems of power and thought. Nadia Maria El Cheikh's study reveals the importance of women to the writing of early Islamic history.

During the eleventh and twelfth centuries, Andalusian Jewish poets introduced philosophical theories into their devotional verse. This study explores the impact of their rich intellectual and cultural life on their Hebrew poems devoted to the soul.

Offering a new reading of Islamic ethical and political thought in the B yid period (334-440/946-1048), this book focuses particularly on the philosopher Ab Hayy n al-Tawh d who lived in Baghdad and what is now western Iran. Ethics in Islam provides the first major treatment of al-Tawh d's ethics, political thought, and social idealism, investigating the complex influences that shaped this thought and especially his concept of friendship, which is analysed in the unique context of B yid society. Al-Tawh d revives the value of friendship in politics. He introduces it as the best way to reform social and political order and as a means to the good life, to restrain passion and self-interest, to bring about cooperation and promote reason, and for action in opposition to religious zeal. Instead of seeing him as alienated from society, supposedly rejecting traditional Muslim beliefs, this book places him in his historical and intellectual contexts, and shows that while he was original in many ways, his outlook was firmly rooted in the Islamic culture in which he was educated. Contributing to modern discussions of Islam and political ethics, this book is of interest to scholars and researchers of political philosophy, comparative ethical thought and Islamic studies.

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