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This new view on aspects of the Ghaznavid and Seljuk dynasties concentrates on the relationship of the panegyric poets Farrukhi Sistani (c.995-1032) and Mu'izzi (c.1045-1127) to the Ghaznavid and Seljuk rulers and dignitaries for whom they wrote. Dr Tetley investigates the reliability of the historical information which may be gathered from the poems, and draws comparisons with other historical sources. A solid and impressive work of learning, of interest to scholars in Oriental Studies, Medieval Literature, and History, *The Ghaznavid and Seljuk Turks: Poetry as a Source for Iranian History*, is the first extended English study of Mu'izzi it presents much new material concerning both this little-studied poet and also the better-

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The first English language general

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history of the Great Seljuk Empire outlines its chronological history and will explores its religious and institutional history.

For the first time in English, this book provides a comprehensive history of the entire Seljuk period of Middle Eastern history. The Seljuks entered the Middle East from Central Asia in the mid-11th century, establishing the first Turkish Empire in the region between China and Byzantium. This empire lasted until the mid-13th century. In his Introduction, Leiser synthesizes and evaluates current Western and Turkish research on Seljuk history, highlighting the scholarship of Seljuk specialist Ibrahim Kafesoglu. In the main body of the book, Leiser presents his translation of Kafesoglu ' s seven-

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chapter monograph covering all aspects of Seljuk history—political, social, and cultural—from the rise of the empire to its collapse. The final section deals with the tumultuous dispute between Kafesoglu and another Seljuk scholar, Osman Turan, who subsequently accused Kafesoglu of plagiarism and of poor scholarship.

Al-Kitāb al-Yamīn is a history of the early Ghaznavid dynasty, composed in Arabic sometime after 1020 by Muhammad ibn Abd al-Jabbar Utbi (died 1035 or 1036), a secretary and courtier who served the first two Ghaznavid rulers and personally witnessed many of the events recounted in the book. The Ghaznavids were a dynasty of Turkic origin founded by Sabuktakin (or Sebuktigin, ruled 977-97), a former

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slave who in 977 was recognized by the Samanids as governor of Ghazna (present-day Ghazni, Afghanistan). Sabuktakin and his son Mahmud (ruled 998-1030) expanded the territory under their control to create an empire that stretched from the Oxus River to the Indus valley and the Indian Ocean. Mahmud's son Mas'ud I (reigned 1030-41) lost territories in Persia and Central Asia to the Seljuk Turks, but the Ghaznavids continued to rule eastern Afghanistan and northern India until 1186, when the dynasty fell. Utbi's history is generally called al-Yamīn (after Mahmud's moniker Yamin-al-dawla, "the right hand of the state"). It was translated into Persian in 1206-7 by Abushsharaf Noshirwan ibn al-A'zabi Jurfodiqoni, a minor official in western Persia. Jurfodiqoni's

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translation gradually came to replace the Arabic original in South Asia, Persia, Anatolia, and Central Asia. Presented here is an English translation of Jurfodiqoni's Persian version, published in London in 1858. The translation is by James Reynolds (1805-66), a British Orientalist and Anglican priest who translated several historical books from Persian and Arabic and who served as secretary to the Oriental Translation Fund of the Royal Asiatic Society. The book contains a long introduction by Reynolds, as well as Jurfodiqoni's preface to his Persian translation.

This is the first and only book to examine the Crusades from the added viewpoint of psychoanalysis, studying the hidden emotions and fantasies that drove the Crusaders and the

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Muslims to undertake their terrible wars. The reader will learn that the deepest and most powerful motives for the Crusades were not only religious or territorial - or the quest for lands, wealth or titles - but also unconscious emotions and fantasies about one's country, one's religion, one's enemies, God and the Devil, Us and Them. The book also demonstrates the collective inability to mourn large-group losses and the collective needs of large groups such as nations and religions to develop a clear identity, to have boundaries, and to have enemies and allies. Motives which the Crusaders and the Muslims were not aware of were among the most powerful in driving several centuries of terrible and seemingly endless warfare.

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Thereafter, Farid wrote numerous books related to the terrorists such as Al Qaeda, ISIS, the Ayatollahs, including with their perverted ideology in relation to the message of the Quran and Islam. Now he is ready to inform the people of this country about the Quran/Islam and the excellent personalities of the followers of this great faith. His new book, The Champions of the True Faith, will lead and shine light into the truth of Islam. He concluded that this book is not a religious one but, to a large extent, is one with historical facts.

Presents a comprehensive A-to-Z reference to the empire that once encompassed large parts of the modern-day Middle East, North Africa, and southeastern Europe.

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