Arabic Rhetoric A Pragmatic Analysis Hussein

Angels are a basic tenet of belief in Islam, appearing in various types and genres of text, from eschatology to law and theology to devotional material. This book presents the first comprehensive study of angels in Islam, through an analysis of a collection of traditions (had?th) compiled by the 15th century polymath Jal?l al-D?n al-Suy?t? (d. 911/1505). With a focus on the principal angels in Islam, the author provides an analysis and critical translation of hadith included in al-Suyuti's al-Haba'ik fi akhbar al-mala'ik ('The Arrangement of the Traditions about Angels') – many of which are translated into English for the first time. The book discusses the issues that the had?th raise, exploring why angels are named in particular ways; how angels are described and portrayed in the had?th; the ways in which angels interact with humans; and the theological controversies which feature angels. From this it is possible to place al-Suy?t?'s collection in its religious and historical milieu, building on the study of angels in Judaism and Christianity to explore aspects of comparative religious beliefs about angels as well as relating Muslim beliefs about angels to wider debates in Islamic Studies. Broadening the study of Islamic angelology and providing a significant amount of newly translated primary source material, this book will be of great interest to scholars of Islam, divinity, and comparative religion.

In The Inimitable Qur??n: Some Problems in English Translations of the Qur??n with Reference to Rhetorical Features, Khalid Yahya Blankinship examines certain Arabic rhetorical features of the Qur??n as represented in seven English translations.

This book brings together scientists, researchers, practitioners, and students from academia and industry to present recent and ongoing research activities concerning the latest advances, techniques, and applications of natural language processing systems, and to promote the exchange of new ideas and lessons learned. Taken together, the chapters of this book provide a collection of high-quality research works that address broad challenges in both theoretical and applied aspects of intelligent natural language processing. The book presents the state-of-the-art in research on natural language processing, computational linguistics, applied Arabic linguistics and related areas. New trends in natural language processing systems are rapidly emerging – and finding application in various domains including education, travel and tourism, and healthcare, among others. Many issues encountered during the development of these applications can be resolved by incorporating language technology solutions. The topics covered by the book include: Character and Speech Recognition; Morphological, Syntactic, and Semantic Processing; Information Extraction; Information Retrieval and Question Answering; Text Classification and Text Mining; Text Summarization; Sentiment Analysis; Machine Translation Building and Evaluating Linguistic Resources; and Intelligent Language Tutoring Systems.

During much of the twelfth century the Crusaders dominated the military scene in the Levant. The unification of Egypt and Syria by Saladin gradually changed the balance of power, which slowly begun to tilt in favour of the Muslims. This book examines the development and role of Muslim fortresses in the Levant at the time of the Crusaders and the Mongol invasion, situating the study within a broad historical, political and military context. Exploring the unification of Egypt with a large part of Syria and its effect on the balance of power in the region, Raphael gives a historical overview of the resulting military strategies and construction of fortresses. A detailed architectural analysis is based on a survey of four Ayyubid and eight Mamluk fortresses situated in what are today the modern states of Jordan, Israel, Southern Turkey and Egypt (the Sinai Peninsula). The author then explores the connection between strongholds or military architecture, and the development of siege warfare and technology, and examines the influence of architecture and methods of rule on the concept of defence and the development of fortifications. Drawing upon excavation reports, field surveys and contemporary Arabic sources, the book provides the Arabic architectural terminology and touches on the difficulties of reading the sources. Detailed maps of the fortresses in the region, the Mongol invasion routs, plans of sites and photographs assist the reader throughout the book, providing an important addition to existing literature in the areas of Medieval Archaeology, Medieval military history and Middle Eastern studies.

Offering a detailed analysis of the structure of authority in Islamic law, this book focuses on the figure of Yahy? b. Sharaf al-Nawaw?, who is regarded as the chief contributor to the legal tradition known as the Sh?fi'? madhhab in traditional Muslim sources, named after Muhammad b. Idr?s al-Sh?fi'? (d. 204/820), the supposed founder of the school of law. Al-Nawaw?'s legal authority is situated in a context where Muslims demanded to stabilize legal disposition that is consistent with the authority of the madhhab, since in premodern Islamic society, the ruling powers did not produce or promulgate law, as was the case in other, monarchic civilizations. Al-Nawaw?'s place in the long-term formation of the madhhab is significant for many reasons but for one in particular: his effort in reconciling the two major interpretive communities among the Sh?fi'ites, i.e., the tar?qas of the Iraqians and Khurasanians. This book revisits the history of the Sh?fi'? school in the pre-Nawawic era and explores its later development in the post-Nawawic period. Presenting a comprehensive picture of the structure of authority in Islamic law, specifically within the Shafi'ite legal tradition, this book is an essential resource for students and scholars of Islamic Studies, History and Law.

This book examines the contrasting interpretations of Islam and the Qur'an by Averroes and Al-Ghazali, as a way of helping us untangle current impasses affecting each Abrahamic faith. This has traditionally been portrayed as a battle between philosophy and theology, but the book shows that Averroes was rather more religious and Al-Ghazali more philosophical than they are usually portrayed. The book traces the interaction between two Muslim thinkers, showing how each is convinced of the existence of a Book in

which God is revealed to rational beings, to whom He has given commandments, as well as of the excellence of Islamic society. Yet they differ regarding the proper way to interpret the sacred Book. From this point of view, their discussion does not address the contrast between philosophy and religion, or that between reason and revelation that is so characteristic of the Middle Ages, but rather explores differences at the heart of philosophical discussion in our day: is there a level of discourse which will facilitate mutual comprehension among persons, allowing them to engage in debate? This interpretation of sacred texts illustrates the ways religious practice can shape believers' readings of their sacred texts, and how philosophical interpretations can be modified by religious practice. Moreover, since this sort of inquiry characterizes each Abrahamic tradition, this study can be expected to enhance interfaith conversation and explore religious ways to enhance tolerance between other believers.

In the medieval period, the birth of the Prophet Muhammad (the mawlid) was celebrated in popular narratives and ceremonies that expressed the religious agendas and aspirations of ordinary Muslims, including women. This book examines the Mawlid from its origins to the present day and provides a new insight into how an aspect of everyday Islamic piety has been transformed by modernity. The book gives a window into the religious lives of medieval Muslim women, rather than focusing on the limitations that were placed on them and shows how medieval popular Islam was coherent and meaningful, not just a set of deviations from scholarly norms. Concise in both historical and textual analysis, this book is an important contribution to our understanding of contemporary Muslim devotional practices and will be of great interest to postgraduate students and researchers of Islam, religious studies and medieval studies.

This book follows the development of classical mathematics and the relation between work done in the Arab and Islamic worlds and that undertaken by the likes of Descartes and Fermat. 'Early modern,' mathematics is a term widely used to refer to the mathematics which developed in the West during the sixteenth and seventeenth century. For many historians and philosophers this is the watershed which marks a radical departure from 'classical mathematics,' to more modern mathematics; heralding the arrival of algebra, geometrical algebra, and the mathematics of the continuous. In this book, Roshdi Rashed demonstrates that 'early modern,' mathematics is actually far more composite than previously assumed, with each branch having different traceable origins which span the millennium. Going back to the beginning of these parts, the aim of this book is to identify the concepts and practices of key figures in their development, thereby presenting a fuller reality of these mathematics. This book will be of interest to students and scholars specialising in Islamic science and mathematics, as well as to those with an interest in the more general history of science and mathematics and the transmission of ideas and culture.

It has been customary to see the Muslim theologian Abu Hamid al-Ghazali (d. 1111) as a vehement critic of philosophy, who rejected it in favour of Islamic mysticism (Sufism), a view which has come under increased scrutiny in recent years. This book argues that al-Ghazali was, instead, one of the greatest popularisers of philosophy in medieval Islam. The author supplies new evidence showing that al-Ghazali was indebted to philosophy in his theory of mystical cognition and his eschatology, and that, moreover, in these two areas he accepted even those philosophical teachings which he ostensibly criticized. Through careful translation into English and detailed discussion of more than 80 key passages (with many more surveyed throughout the book), the author shows how al-Ghazali's understanding of "mystical cognition" is patterned after the philosophyof Avicenna (d. 1037). Arguing that despite overt criticism, al-Ghazali never rejected Avicennian philosophy and that his mysticism itself is grounded in Avicenna's teachings, the book offers a clear and systematic presentation of al-Ghazali's "philosophical mysticism." Challenging popular assumptions about one of the greatest Muslim theologians of all time, this is an important reference for scholars and laymen interested in Islamic theology and in the relations between philosophy and mysticism.

In this unique insight into the history and philosophy of mathematics and science in the mediaeval Arab world, the eminent scholar Roshdi Rashed illuminates the various historical, textual and epistemic threads that underpinned the history of Arabic mathematical and scientific knowledge up to the seventeenth century. The first of five wide-ranging and comprehensive volumes, this book provides a detailed exploration of Arabic mathematics and sciences in the ninth and tenth centuries. Extensive and detailed analyses and annotations support a number of key Arabic texts, which are translated here into English for the first time. In this volume Rashed focuses on the traditions of celebrated polymaths from the ninth and tenth centuries 'School of Baghdad' - such as the Ban? M?s?, Th?bit ibn Qurra, Ibr?h?m ibn Sin?n, Ab? Ja ?far al-Kh?zin, Ab? Sahl Wayjan ibn Rust?m al-Q?h? - and eleventh-century Andalusian mathematicians like Ab? al-Q?sim ibn al-Samh, and al-Mu'taman ibn H?d. The Archimedean-Apollonian traditions of these polymaths are thematically explored to illustrate the historical and epistemological development of 'infinitesimal mathematics' as it became more clearly articulated in the eleventh-century influential legacy of al-Hasan ibn al-Haytham ('Alhazen'). Contributing to a more informed and balanced understanding of the internal currents of the history of mathematics and the exact sciences in Islam, and of its adaptive interpretation and assimilation in the European context, this fundamental text will appeal to historians of ideas, epistemologists, mathematicians at the most advanced levels of research.

The Middle East is the birthplace of Christianity and the home to a number of Eastern Churches with millions of followers. This book provides a comprehensive survey of the various denominations in the modern Middle East and will be of interest to a wide variety of scholars and students studying theology, history and politics.

Arabic RhetoricA Pragmatic AnalysisCulture and Civilization in th

The discovery of the pulmonary transit of blood was a ground-breaking discovery in the history of the life sciences, and a prerequisite for William Harvey's fully developed theory of blood circulation three centuries later. This book is the first attempt at understanding Ibn al-Naf?s's anatomical discovery from within the medical and theological works of this thirteenth century physician-jurist, and his broader social, religious and intellectual contexts. Although Ibn al-Naf?s did not posit a theory of blood circulation, he nevertheless challenged the reigning Galenic and Avicennian physiological theories, and the then prevailing anatomical understandings of the heart. Far from being a happy guess, Ibn al-Naf?s's anatomical result is rooted in an extensive re-evaluation of the reigning medical theories. Moreover, this book shows that Ibn al-Naf?s's re-evaluation is itself a result of his engagement with post-Avicennian debates on the relationship

between reason and revelation, and the rationality of traditionalist beliefs, such as bodily resurrection. Breaking new ground by showing how medicine, philosophy and theology were intertwined in the intellectual fabric of pre-modern Islamic societies, Science and Religion in Mamluk Egypt will be of interest to students and scholars of the History of Science, the History of Medicine and Islamic Studies.

Offering an analysis of Christian-Muslim dialogue across four centuries, this book highlights those voices of ecumenical tone which have more often used the Qur'an for drawing the two faiths together rather than pushing them apart, and amplifies the voice of the Qur'an itself. Finding that there is tremendous ecumenical ground between Christianity and Islam in the voices of their own scholars, this book ranges from a period of declining ecumenism during the first three centuries of Islam, to a period of resurging ecumenism during the most recent century until now. Among the ecumenical voices in the Christian-Muslim dialogue, this book points out that the Qur'an itself is possibly the strongest of those voices. These findings are cause for, and evidence of, hope for the Christian–Muslim relationship: that although agreement may never be reached, dialogue has led at times to very real mutual understanding and appreciation of the religious other. Providing a tool for those pursuing understanding and mutual appreciation between the Islamic and Christian faiths, this book will be of interest to scholars and students of Islam, the Qur'an and the history of Christian-Muslim relations.

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 âe" historical, geographical and biographical âe" 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.

A remarkable book analysing the importance of oratory for transmitting religious knowledge, legitimising rulers and inculcating moral values in the medieval Islamic world.

This ebook is a selective guide designed to help scholars and students of Islamic studies find reliable sources of information by directing them to the best available scholarly materials in whatever form or format they appear from books, chapters, and journal articles to online archives, electronic data sets, and blogs. Written by a leading international authority on the subject, the ebook provides bibliographic information supported by direct recommendations about which sources to consult and editorial commentary to make it clear how the cited sources are interrelated related. A reader will discover, for instance, the most reliable introductions and overviews to the topic, and the most important publications on various areas of scholarly interest within this topic. In Islamic studies, as in other disciplines, researchers at all levels are drowning in potentially useful scholarly information, and this guide has been created as a tool for cutting through that material to find the exact source you need. This ebook is a static version of an article from Oxford Bibliographies Online: Islamic Studies, a dynamic, continuously updated, online resource designed to provide authoritative guidance through scholarship and other materials relevant to the study of the Islamic religion and Muslim cultures. Oxford Bibliographies Online covers most subject disciplines within the social science and humanities, for more information visit www.aboutobo.com.

Arabic Rhetoric explores the history, disciplines, order and pragmatic functions of Arabic speech acts. It offers a new understanding of Arabic rhetoric and employs examples from modern standard Arabic as well as providing a glossary of over 448 rhetorical expressions listed in English with their translations, which make the book more accessible to the modern day reader. Hussein's study of Arabic rhetoric bridges the gap between learning and research, whilst also meeting the academic needs of our present time. This up-to-date text provides a valuable source for undergraduate students learning Arabic as a foreign language, and is also an essential text for researchers in Arabic, Islamic studies, and students of linguistics and academics.

The Qur'an is the foundational sacred text of the Islamic faith. Traditionally revered as the literal word of God, its pronouncements and discussions form the bedrock of Islamic beliefs and teachings. Notwithstanding its religious pre-eminence and the fact that it is the sacred text for over one billion of the world's Muslims, the Qur'an is also considered to be the matchless masterpiece of the Arabic language. Its historical impact as a text can be discerned in all aspects of the heritage of the Arabic literary tradition. Over recent decades, academic engagement with the Qur'an has produced an impressive array of scholarship, ranging from detailed studies of the text's unique language, style and structure, to meticulous surveys of its contents, concepts and historical contexts. The Oxford Handbook of Qur'anic Studies is an essential reference and starting point for those with an academic interest in the Qur'an. It offers not only detailed reviews of influential subjects in the field, but also a critical overview of developments in the research discourse. It explores the tradition of Qur'anic exegesis and hermeneutics, making it a comprehensive academic resource for the study of the Qur'an. No single volume devoted to such a broad academic survey of the state of the field currently exists.

This book provides translated selections from the writings of Muhammad Ibn Othman al-Miknasi (d. 1799). The only writings by an Arab-Muslim in the pre-modern period that present a comparative perspective, his travelogues provide unique insight with in to Christendom and Islam. Translating excerpts from his three travelogues, this book tells the

story of al-Miknasi's travels from 1779-1788. As an ambassador, al-Miknasi was privy to court life, government offices and religious buildings, and he provides detailed accounts of cities, people, customs, ransom negotiations, historical events and political institutions. Including descriptions of Europeans, Arabs, Turks, Christians (both European and Eastern), Muslims, Jews, and (American) Indians in the last quarter of the eighteenth century, An Arab Ambassador in the Mediterranean World explores how the most travelled Muslim writer of the pre-modern period saw the world: from Spain to Arabia and from Morocco to Turkey, with second-hand information about the New World. Supplemented with extensive notes detailing the historic and political relevance of the translations, this book is of interest to researchers and scholars of Mediterranean History, Ottoman Studies and Muslim-Christian relations.

Arabic and Hebrew Love Poems in al-Andalus investigates a largely overlooked subset of Muslim and Jewish love poetry in medieval Spain: hetero- and homo-erotic love poems written by Muslim and Jewish religious scholars, in which the lover and his sensual experience of the beloved are compared to scriptural characters and storylines. This book examines the ways in which the scriptural referents fit in with, or differ from, the traditional Andalusian poetic conventions. The study then proceeds to compare the scriptural stories and characters as presented in the poems with their scriptural and exegetical sources. This new intertextual analysis reveals that the Jewish and Muslim scholar-poets utilized their sacred literature in their poems of desire as more than poetic ornamentation; in employing Qur'?nic heroes in their secular verses, the Muslim poets presented a justification of profane love and sanctification of erotic human passions. In the Hebrew lust poems, which utilize biblical heroes, we can detect subtle, subversive, and surprisingly placed interpretations of biblical accounts. Moving beyond the concern with literary history to challenge the traditional boundaries between secular and religious poetry, this book provides a new, multidisciplinary, approach to existing materials and will be of interest to students, scholars and researchers of Islamic and Jewish Studies as well as to those with an interest in Hebrew and Arabic poetry of Islamic Spain.

This volume provides a unique primary source on the history and philosophy of mathematics and the exact sciences in the mediaeval Arab world. The second of five comprehensive volumes, this book offers a detailed exploration of Arabic mathematics in the eleventh century as embodied in the legacy of the celebrated polymath al-Hasan ibn al-Haytham. Extensive analyses and annotations from the eminent scholar, Roshdi Rashed, support a number of key Arabic texts from Ibn al-Haytham's treatises in infinitesimal mathematics, translated here into English for the first time. Rashed shows how Ibn al-Haytham's works demonstrate a remarkable mathematical competence in mathematical subjects like the quadrature of the circle and of lunes, the calculation of the volumes of paraboloids, the problem of isoperimetric plane figures and solid figures with equal surface areas, along with the extraction of square and cubic roots. The present text is complemented by the first volume of A History of Arabic Sciences and Mathematics, which focused on founding figures and commentators in the ninth and tenth centuries Archimedean-Apollonian mathematical 'School of Baghdad'. This constellation of works illustrates the historical and epistemological development of 'infinitesimal mathematics' as it became clearly articulated in the oeuvre of Ibn al-Haytham. Contributing to a more informed and balanced understanding of the internal currents of the history of mathematics and the exact sciences in Islam, and of its adaptive interpretation and assimilation in the European context, this fundamental text will appeal to historians of ideas, epistemologists and mathematicians at the most advanced levels of research.

Qur'anic exegesis has become the battleground of political Islam and theological conflict among various Muslim schools of thought. Using comparative and contrastive methodology, examples from the Qur'an are investigated in the light of various theological views to delineate the birth, development and growth of Qur'anic exegesis. The political status quo, in the past and at present, has impinged upon Qur'anic exegesis more than on any other discipline in Islamic studies. This book illustrates the dichotomy between mainstream and non-mainstream Islam, showing how Qur'anic exegesis reflects the subtle dogmatic differences and political cleavages in Islamic thought. Chapters explore in depth the intrusive views of the compilers of early exegesis manuscripts, the scepticism among Western scholars about the authenticity of early Muslim works of exegesis and of prophetic tradition, and the role of exegesis as a tool to reaffirm the Qur'an as a canon. Written to appeal to those with comparative exegetical interests as well as those focused on Islamic studies in general, this book will be an important reference for research students, scholars, and students of Islamic Studies, Theology, Religious studies and Middle Eastern Studies.

"Through this study of how the different (nonhuman) ways other animals perceive the world (electroreception, thermoception, echolocation) and how these in turn shape the forms of their communication and persuasion, Parrish further extends the field of human-animal studies to communication. As it decenters human exceptionalism, the interface with 'animal rhetoric' has important implications for the ethics of our treatment of other animals." --Kenneth Shapiro, Cofounder and President of the Board of the Animals & Society Institute, USA, and founding editor of Society & Animals: Journal of Human-Animal Studies "Parrish offers readers (or human animals) novel insights into modes of communication among nonhuman animals through sensory channels far beyond sight and hearing. These unique communicative abilities across the phyla highlight the biological fundamentals under the cultural constructions of communication, the yin and yang of Parrish's biocultural approach. The result...is a new appreciation for the continuities across species in our evolved abilities to persuade." --Jeanne Fahnestock, Professor of English at the University of Maryland, USA, and author of Rhetorical Figures in Science (1999) The Sensory Modes of Animal Rhetorics: A Hoot in the Light presents the latest research in animal perception and cognition in the context of rhetorical theory. Alex C. Parrish explores the science of animal signaling that shows human and nonhuman animals share similar rhetorical strategies--such as communicating to manipulate or persuade--which suggests the vast impact sensory modalities have on communication in nature. The book demonstrates new ways of seeing humans and how we have separated ourselves from,

and subjectified, the animal rhetor. This type of cross-species study allows us to trace the origins of our own persuasive behaviors, providing a deeper and more inclusive history of rhetoric than ever before. Alex C. Parrish is Associate Professor of Writing, Rhetoric, and Technical Communication at James Madison University, USA. His previous books include Adaptive Rhetoric: Evolution, Culture, and the Art of Persuasion (2013) and Rhetorical Animals: Boundaries of the Human in the Study of Persuasion (2017).

Taking a theologically oriented method for engaging with historical and cultural phenomena, this book explores the challenge, offered by revolutionary Shi'i theology in Iran, to Western conventions on theology, revolution and religion's role in the creation of identity. Offering a stringent critique of current literature on political Islam and on Iran's 1979 Islamic Revolution, the author suggests that current literature fails to perceive and engage with the revolution and its thought as religious phenomena. Grounded in the experience of unconditional faith in God, Shi'i thinkers recognize a distinction between the human and the divine. Concerned with the challenge of constructing a virtuous society, these thinkers pose a model of authority and morality based on mediation, interpretation and participation in the experience of faith. Ori Goldberg considers this interpretative model utilizing a broad array of theoretical tools, most notably critical theologies drawn from Jewish and Christian thought. He draws on a close reading of several texts written by prominent Iranian Shi'i thinkers between 1940 and 2000, most of which are translated into English for the first time, to reveal a vibrant, complex discourse. Presenting a new interfaith perspective on a subject usually considered beyond the scope of such research, this book will be an important reference for scholars of Iranian studies, political Islam, theology and cultural studies.

This book is the first of its kind to focus entirely on the Qur'anic interpretation of Abu Hamid al-Ghazali (1058-1111), a towering figure of Sunni Islam. Martin Whittingham explores both al-Ghazali's hermeneutical methods and his interpretations of particular Quranic texts, and covers al-Ghazali's mystical, legal and theological concerns. Divided into two parts: part one examines al-Ghazali's legal and Sufi theoretical discussions part two asks how these theories relate to his practice, analysing the only three of al-Ghazali's works which are centrally concerned with interpreting particular Qur'anic passages: Jawahir al-Qur'an (The Jewels of the Qur'an); Al-Qist as al-mustaqim (The Correct Balance); and Mishkat al-anwar (The Niche for Lights). Providing a new point of access to the works of al-Ghazali, this book will be welcomed by scholars and students of Islamic studies, religious studies, hermeneutics, and anyone interested in how Muslims understand the Qur'an.

This book provides a comprehensive and systematic analysis of the various schools of Qur'anic exegesis, from the earliest periods through to the present day. Employing a comparative-contrastive methodology, the author examines traditional and rational schools of thought – such as the Mu'tazili, Shi'i, Ibadi, Sufi, metaphysical, modern, and scientific approaches to the interpretation of the Qur'an – to give a detailed analysis of the similarities and differences in their theological views. The study spans a broad period, covering exegetical techniques adopted in Qur'anic exegesis from its infancy during the 1st/7th century up to the beginning of the 15th/21st century. Furnished with copious micro- and macro-level examples which explicate the Qur'anic notions and the points of view relevant to each school and exegetical approach, the book provides a rounded empirical study of Islamic thought. This thorough and holistic historical investigation is an important contribution to the study of Qur'anic exegesis and Islamic theology, and as such will be of enormous interest to scholars of religion, philosophy and Islamic studies.

Mughazy, a well-respected scholar of Arabic linguistics and a Georgetown Languages board member, takes a practical approach to the task of translating nonfiction from Arabic to English. Using Optimality Theory from linguistics, he provides a new way, based in linguistics, of looking at best practices for translation with the goal to find the most accurate translation. He aims to approach translation more scientifically (identify the problem, test hypotheses, selecting the best option and finding patterns) than those who use the more widely known literary translation theory. Although there are several books out on this topic, none address it as Mughazy has. This is a unique approach that offers a new, more practical way for those with advanced knowledge of Arabic to learn how to translate. As more schools begin or consider beginning translation programs, this book may find a larger audience over the years. Mughazy's book is rich with authentic examples, exercises (answer key included), and includes very valuable appendices for the learner. As Clara told me, "This is a book I wish I had had in grad school."

Explores the history, disciplines, order and pragmatic functions of Arabic speech acts. This book offers an understanding of Arabic rhetoric and employs examples from modern standard Arabic. It also provides a glossary of over 448 rhetorical expressions listed in English with their translations.

Bridging African and Arab histories, this book examines the relationship between Islam, nationalism and the evolution of identity politics from late 19th Century to World War II. It provides a cross-national, cross-regional analysis of religious reform, nationalism, anti-colonialism from Zanzibar to Oman, North Africa and the Middle East. This book widens the scope of modern Arab history by integrating Omani rule in Zanzibar in the historiography of Arab nationalism and Islamic reform. It examines the intellectual and political ties and networks between Zanzibar, Oman, Algeria, Egypt, Istanbul and the Levant and the ways those links shaped the politics of identity of the Omani elite in Zanzibar. Out of these connections emerges an Omani intelligentsia strongly tied to the Arab cultural nahda and to movements of Islamic reform, pan-Islamism and pan-Arabism. The book examines Zanzibari nationalism, as formulated by the Omani intelligentsia, through the prism of these pan-Islamic connections and in the light of Omani responses to British policies in Zanzibar. The author sheds light on Ibadism - an overlooked sect of Islam - and its modern intellectual history and the role of the Omani elite in bridging Ibadism with pan-Islamism and pan-Arabism. Although much has been written about nationalism in the Arab world, this is the first book to discuss nationalism in Zanzibar in the wider context of religious reform and nationalism in the Arab world, and the first to offer a new framework of analysis to the study of pan-Islamic and pan-Arab movements and nationalism.

Theory of Conics, Geometrical Constructions and Practical Geometry: A History of Arabic Sciences and Mathematics Volume 3, provides a unique primary source on the history and philosophy of mathematics and science from the mediaeval Arab world. The present text is complemented by two preceding volumes of A History of Arabic Sciences and Mathematics, which focused on founding figures and commentators in the ninth and tenth centuries, and the historical and epistemological development of 'infinitesimal mathematics' as it became clearly articulated in the oeuvre of Ibn al-Haytham. This volume examines the increasing tendency, after the ninth century, to explain mathematical problems inherited from Greek times using the theory of conics. Roshdi Rashed argues that Ibn al-Haytham completes the transformation of this 'area of activity,' into a part of geometry concerned with geometrical constructions, dealing not only with the metrical properties of conic sections but with ways of drawing them and properties of their position and shape. Including extensive commentary from one of world's foremost authorities on the subject, this book contributes a more informed and balanced understanding of the internal currents of the history of mathematics and the exact sciences in Islam, and of its adaptive interpretation and assimilation in the European context. This fundamental text will appeal to historians of ideas, epistemologists and mathematicians at the most advanced levels of research.

The Akhb?r majm?'a, or 'Collected Accounts', deal with the Muslim conquest of the Iberian peninsula in 711 and subsequent events in al-Andalus, down to and including the reign of 'Abd al-Rahm?n III (912-961), founder of the Umayyad caliphate of al-Andalus . No Arabic text dealing with the early history of al-Andalus has aroused more controversy, and its contents and origin have occupied the attention of leading scholars of Islamic Spain since its publication in 1867. This book gives the first complete English translation of this key contemporary text, together with notes, comments, appendices and maps. It is introduced by a survey of scholarly opinion on the text from the nineteenth to the twenty-first century in which all the - often heated - arguments around the text are explained. The translator concludes his introduction with an in-depth examination of the manuscript containing the only surviving copy of the text and presents some interesting new evidence provided by scribe which has gone unnoticed until now. Providing new insights into this significant Arabic text, this book will be of great interest to scholars of the history of Spain and Portugal, Islamic history, and Mediaeval European history.

Mulla Sadra is one of the most important Islamic philosophers after Avicenna. In this exploration of his philosophy, Sajjad H. Rizvi examines the central doctrine of the modulation of being, and contextualises his work within the intellectual history of philosophical traditions in the Islamic East. Reading and critiquing the works of Mulla Sadra from an analytical perspective, this book pays particular attention to his text the Asfar, a work which, due to its complexity, is often overlooked. Looking at the concept of philosophy as a way of life and a therapeutic practice, this book explores the paradigm of the modulation of being in the philosophical method and metaphysics of Mulla Sadra and considers its different manifestations. Rizvi relates his philosophy to larger trends and provides a review of the field, charting and critiquing the discussion on the topic to date and exploring recent thought in this direction, to show how Sadrian thought was addressed well into the 19th and 20th centuries. This major contribution to the study of Mulla Sadra and the intellectual life of the Safavid period fills an important gap in the field of Sadra studies and Islamic philosophy, and is indispensable to students of philosophy, religion and Islamic studies, and Islamic philosophy in particular.

This book develops academic understanding of Muslim urban space by pursuing the structural logic of the premodern Arab-Muslim city, or medina. With particular reference to The Book of Walls, an historical discourse of Islamic law whose primary subject is the wall, the book determines the meaning of a wall and then uses it to analyze the space of Fez. One of a growing number of studies to address space as a category of critical analysis, the book makes the following contributions to scholarship. Methodologically, it breaks with the tradition of viewing Islamic architecture as a well-defined object observed by a specialist at an aesthetically directed distance; rather, it inhabits the logic of this architecture by rethinking it discursively from within the culture that produced it. Hermeneutically, it sheds new light on one of North Africa's oldest medinas, and thereby illuminates a type of environment still common to much of the Arab-Muslim world. Empirically, it brings to the attention of mainstream scholarship a legal discourse and aesthetic that contributed to the form and longevity of this type of environment; and it exposes a preoccupation with walls and other limits in premodern urban Arab-Muslim culture, and a mythical paradigm informing the foundation narratives of a number of historic medinas. Presenting a fresh perspective for the understanding of Muslim urban society and thought, this innovative study will be of interest to students and researchers of Islamic studies, architecture and sociology.

Through analysing ancient and classical Arabic literature, including the Qur'an, from within the Arabic literary tradition, this book provides an original interpretation of poetics, and of other important aspects of Arab culture. Ancient Arabic literature is a realm of poetry; prose literary forms emerged rather late, and even then remained in the shadow of poetic creative efforts. Traditionally, this literature has been viewed through a philologist's lens and has often been represented as 'materialistic' in the sense that its poetry lacked imagination. As a result, Arabic poetry was often evaluated negatively in relation to other poetic traditions. The Poetics of Ancient and Classical Arabic Literature argues that old Arabic literature is remarkably coherent in poetical terms and has its own individuality, and that claims of its materialism arise from a failure to grasp the poetic principles of the Arabic tradition. Analysing the Qur'an, which is known for confronting the poetry of the time, this book reveals that "post Qur'anic" literature came to be defined against it. Thus, the constitution and interpretation of Arabic literature imposed itself as a particular exegesis of the sacred Text. Disputing traditional interpretations by arguing that Arabic literature can only be assessed from within, and not through comparison with other literary traditions, this book is of interest to students and scholars of Islamic Studies, Arabic Studies and Literary Studies.

The first major treatment of skepticism in Islam, this book explores the critical role of skeptical thinking in the development of theology in Islam. It examines the way key thinkers in classical Islam faced perplexing questions about the nature of God and his relation to the world, all the while walking a fine line between belief in God's message as revealed in the Qur'an, and the power of the mind to discover truths on its own. Skepticism in Classical Islam reveals how doubt was actually an integral part of scholarly life at this time. Skepticism is by no means synonymous with atheism. It is, rather, the admission that one cannot convincingly demonstrate a truth claim with certainty, and Islam's scholars, like their counterparts elsewhere, acknowledged such impasses, only to be inspired to find new ways to resolve the conundrums they faced. Whilst their conundrums were unique, their admission of the limits of knowledge shares much with other scholarly traditions. Seeking to put Islam on the map of the broader study of the history of scepticism, this book will be of interest to scholars and students of Religion, History and Philosophy.

International New Research Journal particularly aims at publishing the finest peer-reviewed research in all fields of science, arts, and technology on the basis of its originality, importance, interdisciplinary interest, timeliness, accessibility, elegance and surprising conclusions. Actually, it provides benefit to the scholars and scientists, universities, research institutions, and independent researchers all around the world. The journal welcomes ideas for articles on recent scientific discovers, technical innovations, and overviews of ongoing research. Objectives —To get recognition worldwide —To stimulate young

researcher —To publish high quality research papers —To publish original innovative and novel research articles —To stimulate university teachers streams research writing —To research articles are recognized worldwide —To attend conferences in different fields

This book explores philosophical ethics in Arabo-Islamic thought. Examining the meaning, origin and development of "Divine Command Theory", it underscores the philosophical bases of religious fundamentalism that hinder social development and hamper dialogue between different cultures and nations. Challenging traditional stereotypes of Islam, the book refutes contemporary claims that Islam is a defining case of ethical voluntarism, and that the prominent theory in Islamic ethical thought is Divine Command Theory. The author argues that, in fact, early Arab-Islamic scholars articulated moral theories: theories of value and theories of obligation. She traces the development of Arabo-Islamic ethics from the early Islamic theological and political debates between the Kharijites and the Murji'ites, shedding new light on the moral theory of Abd al-Jabbar al-Mu'tazili and the effects of this moral theory on post-Mu'tazilite ethical thought. Highlighting important aspects in the development of Islamic thought, this book will appeal to students and scholars of Islamic moral thought and ethics, Islamic law, and religious fundamentalism.

In examining the work of eminent fourteenth century Iranian Shiite scholar Nizam al-Din al-Nisaburi, this book is the first rigorous attempt to explain the cross-fertilization of scientific and religious thought in Islamic civilization. Nisaburi did not consider himself a scientist alone, being commissioned by his patrons to work in a variety of fields. Islam and Science examines in detail the relationship between the metaphysics of Nisaburi's science, and statements he made in his Qur'an commentary and in other non-scientific writings. Sources suggest that Nisaburi was inspired to begin his scientific career by the inclusion of basic science in a religious (madrasa) education. By mid-career, he had found methodological similarities between theoretical astronomy and Islamic jurisprudence. Morrison concludes that while Nisaburi believed science could give one a taste of God's knowledge, he realised that the study of science and natural philosophy alone could not lead him to a spiritual union with God. Only Sufi practice and Sufi theory could accomplish that. Morrison's work is remarkable in synthesizing the history of Islamic science with other areas of Islamic studies. It will be of interest to students and scholars of religion and the history of science, as well as readers with a more general interest in Middle Eastern studies. Winner of the Iranian World Prize for Book of the Year in Islamics Studies 2009

Islamic anthropology is relatively seldom treated as a particular concern even though much of the contemporary debate on the modernisation of Islam, its acceptance of human rights and democracy, makes implicit assumptions about the way Muslims conceive of the human being. This book explores how the spread of evolutionary theory has affected the beliefs of contemporary Muslims regarding human identity, capacity and destiny. In his systematic treatment of the impact of evolutionary ideas on modern Islam, Damian Howard surveys several branches of Muslim thought. Muslim responses to the crisis of the religious imagination presented by the evolutionary worldview fall into four different forms, incorporating traditional and modern notions. The book evaluates the content, influence and success of these four forms, asking how Muslims might now proceed to address the profound challenges which evolutionary theory poses to the effective reconstruction of their religious thought. Drawing fascinating parallels with developments in the world of Christian theology which will help understanding between people of the two religions, the author reflects on the question of how Muslims can come to terms with the modern world. A valuable addition to the literature on contemporary Islamic thought, this book will also interest students and scholars of religion and modernity, the history and philosophy of science, and evolutionary theory.