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

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Sulman Bashhear

**ARABS AND OTHERS IN EARLY ISLAM**

This work investigates available early Arabic hadith and exegetical literature in order to determine the great complexity of how Arabs, Muslims and Arab-Muslims viewed themselves and members of other communities. In particular, it focuses on the relation between definitions of “Arabness” and “otherness” with Islamic ascriptions of believers and nonbelievers and endeavors to trace the changing of these views over time. Moreover, this is an in-depth analysis of a series of hadiths and isnāds that discusses when, where, why, and by whom traditions were circulated during the 8th and 9th centuries.

- Bedouins and Non-Arabs
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Milka Levy-Rubin

**THE CONTINUATIO OF THE SAMARITAN CHRONICLE OF ABU L-FATH AL-SAMIRI AL-DINFĪ**

INCLUDING AN ANNOTATED TRANSLATION

A complete facsimile edition of the previously unedited Samaritan sequel to the Kitāb al-Taʾrīkh by Abu l-Fāṭīma al-Samīrī al-Dīnī (d. ca. 1355). The edition of this chronicle photographically reproduces Paris BN Ms. Samaritain 10 (pp. 203–264), which, written in Middle Arabic, seems easily readable but poses a plethora of editorial problems.

The author entitled the work a Continuatio, and translated it into English with full editorial and explanatory annotation. The work describes the local history of the Samaritan people in Palestine up to the 10th century and contains valuable information about major political events presented, according to caliphates up to al-Raḍī (d. 934).

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

Josef Horovitz, edited by Lawrence I. Conrad

**THE EARLIEST BIOGRAPHIES OF THE PROPHET AND THEIR AUTHORS**

Josef Horovitz (1874-1931) wrote this classic monograph a century ago in two parts in German. The editor added footnotes, corrections and the preface, and it is now a book in its own right.

The translation was prepared by Marmaduke Pickthall (d. 1936). Lawrence I. Conrad, who re-edited the book also presents corrections and the preface, and it is now a book in its own right.

Horovitz deals with thirteen early scholars who transmitted traditions or compiled sīra or maghāzī works, such as ‘Urwā b. al-Zubayr (d. ca. 713), Ibn Istārāq (d. 767) and al-Waqqāfī (d. 823).

1. Maghāzī Authorities among the Tābi‘īn
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**NARRATIVES OF ISLAMIC ORIGINS**

**THE BEGINNINGS OF ISLAMIC HISTORICAL WRITING**

How and why did Muslims first come to write their own history? The author argues in this work that the Islamic historical tradition arose not out of idle curiosity, or through imitation of antique models, but as a response to a variety of challenges facing the Islamic community during its first several centuries.

In the first part, the author presents an overview of four approaches that have characterized scholarship on the literary sources, including the source-critical and the skeptical approaches, then it discusses historiographical problems raised by the Qur’ān and hadith.

In the second part, the work analyzes major themes in historical narratives and presents formal and structural characteristics of early Islamic historiography. The monograph concludes with the proposition of a four-stage chronology regarding the evolution of historical writing in Arabic.

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

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**Bibliographic record:**
- **ISBN  Hardcover**
  - 9783959941105
- **ISBN  eBook**
  - 9783959941068

**In Print:**
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**IBN ‘AŠĀKIR AND EARLY ISLAMIC HISTORY**

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

1. James E. Lindsay, Ibn ‘Asākir, His Taʾrīkh madīnat Dimashq and its Usefulness for Understanding Early Islamic History
2. Suleman A. Mourad, Jesus According to Ibn ‘Asākir
4. Marianne Engle Cameron, Sayf at First, the Transmission of Sayf Ibn ‘Umar in al-Tabarī and Ibn ‘Asākir
5. Steven C. Judd, Ibn ‘Asākir’s Sources for the Late Umayyad Period

Appendices: Publication History of TMD; Studies Addressing TMD; Major Lacunae in TMD; Pre-Islamic Sacred Biographies in TMD; Muhammad, the Rāshidun, and the Umayyad Caliphs in TMD.

"... (le livre) offre tout d’abord une présentation détaillée de cet ouvrage." Antoine Borrut

David Cook

**STUDIES IN MUSLIM APOCALYPTIC**

A detailed study on the nature of Muslim apocalyptic material in Islam, both Sunni and Shi’i. Taking a transcultural perspective by also discussing Christian and Jewish apocalyptic traditions, it offers in eight chapters and three appendices a typology of apocalypses and many new insights into the matter.

For instance, historical apocalypses as well as apocalyptic figures, like the Dājīl, the Sulayr, and the Mahdī are discussed. Moreover, apocalyptic hadith literature, in particular Nūṣūm b. Hārīmī’s (d. 844) Kitāb al-Fīrān, and apocalyptic material in tāfsīr works are presented. The author argues for a comprehensive understanding of this important feature of the Islamic religious tradition.

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

Robert G. Hoyland (ed.)

**MUSLIMS AMONG CHRISTIANS AND JEWS IN THE EAST MEDITERRANEAN**

This book offers a number of innovative studies on the three main communities of the East Mediterranean lands—Muslims, Jews and Christians—in the aftermath of the seventh-century Arab conquests. It focuses primarily on how the Christian majority were affected by and adapted to their loss of political power in such arenas as language use, identity construction, church building, pilgrimage, and the role of women. Attention is also paid to how the Muslim community defined itself, administered justice, and regulated relations with non-Muslims.

This work will be important for anyone interested in the ways in which the cultures and traditions of the late antique Mediterranean world were transformed in the course of the seventh to tenth centuries by the establishment of the new Muslim political elite and the gradual emergence of an Islamic Empire.

Jens Scheiner and Damien Janos (eds.)

**THE PLACE TO GO**

CONTEXTS OF LEARNING IN BAGHDAD, 750-1000 C.E.

This work focuses on the intellectual and educational history of Baghdad in the early ‘Abbasid and Būyid periods (8th–10th centuries). It covers a wide range of discipines taught in the metropolis before the institutionalization of the madrasa system.

Among these fields of knowledge are Arabic poetry and literature, the transmission of prophetic reports, Arabic historiography and astronomical-astrological teaching. Christian learning in the city is highlighted by two contributions, while two more papers focus on Jewish practices of knowledge production.

The volume seeks to promote a better understanding of Baghdad’s multi-cultural circles of learning, the transmission of knowledge, and common patterns of patronage during this period.

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**ISBN / Series**

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- 9783959940924
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- 9783959941044
- 9783959941068
- 9783959941106
- 9783959941181
- 9783959941204
- 9783959941280
- 9783959941303

**Binding/Vols**

- HC

**Pages**

- total 1631
- 444
- 332
- 507
- 348
- 646
- 282
- 224
- 170
- 218
- 196
- 374
- 170
- 482
- 484
- 675

**Year**

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