

## The Reader In Al Jahiz The Epistolary Rhetoric Of An Arabic Prose Master Edinburgh Studies In Classical Arabic Literature Eup

Short fiction was an immensely innovative art in the medieval Arab world and speaks to the urbanization of the Arab domain after Islam. It reflects the bustling life of Muslim Arabs and Islamized Persians and the sure stamp of an urbanity that had settled very staunchly after big conquests. Reading these texts today illuminates the wide spectrum of early Arab life and the influences and innovations that flourished so vibrantly in medieval Arab society. Classical Arabic Stories selects from an impressive corpus, including excerpts from seven seminal works: Ibn Tufail's novel, Hayy ibn Yaqzan; Kalila wa Dimna by Ibn al-Muqaffa; The Misers by al-Jahiz; The Brethren of Purity's The Protest of Animals Against Man; Al-Maqamat (The Assemblies) by al-Hamadhani and al-Hariri; Epistle of Forgiveness by al-Ma'arri; and the epic romance, Sayf Bin Dhi Yazan. Organized thematically, the volume begins with pre-Islamic tales, stories of rulers and other notables, and thrilling narratives of danger and warfare. It follows with tales of love, religion, comedy, and the strange and the supernatural.

This expansive four-volume encyclopedia presents a broad introduction to Islam that enables learning about the fundamental role of Islam in world history and promotes greater respect for cultural diversity. • Comprises concise, jargon-free entries written by experts in their fields, providing readers with accurate viewpoints that cut through the bias and controversies regarding most Islamic concepts • Supplies an authoritative introduction of Islam to Western readers that addresses the subject from historical, geographical, conceptual, and personal perspectives • Provides students with a current bibliography • Features color inserts with 16 pages of compelling images from Islam around the world in each volume

A playful and erudite look at the origins of language In the beginning there was one language—one tongue that Adam used to compose the first poem, an elegy for Abel. “These days, no one bothers to ask about the tongue of Adam. It is a naive question, vaguely embarrassing and irksome, like questions posed by children, which one can only answer rather stupidly.” So begins Abdelfattah Kilito's *The Tongue of Adam*, a delightful series of lectures. With a Borgesian flair for riddles, stories, and subtle scholarly distinctions, Kilito presents an assortment of discussions related to Adam's tongue, including translation, comparative religion, and lexicography: for example, how, from Babel onward, can we explain the plurality of language? Or can Adam's poetry be judged aesthetically, the same as any other poem? Drawing from the commentators of the Koran to Walter Benjamin, from the esoteric speculations of Judaism to Herodotus, *The Tongue of Adam* is a nimble book about the mysterious rise of humankind's multilingualism.

It has been said that the difference between a language and a dialect is that a language is a dialect with an army. Both the act of translation and bilingualism are steeped in a tension between surrender and conquest, yielding conscious and unconscious effects on language. First published in 2002, Abdelfattah Kilito's *Thou Shall Not Speak My Language* explores this tension in his address of the dynamics of literary influence and canon formation within the Arabic literary tradition. As one of the Arab world's most original and provocative literary critics, Kilito challenges the reader to reexamine contemporary notions of translation, bilingualism, postcoloniality, and the discipline of comparative literature. Wail S. Hassan's superb translation makes *Thou Shalt Not Speak My Language* available to an English audience for the first time, capturing the charm and elegance of the original in a chaste and seemingly effortless style. At the center of Kilito's work, is his insistence on the ethics of translation. He explores the effects of translation on the genres of poetry, narrative prose, and philosophy. Kilito highlights the problem of cultural translation as an interpretive process, and as an essential element of comparative literary studies. In close readings of al-Jahiz, Ibn Rushd, al-Saffar, and al-Shidyaq, among others, he traces the shifts in attitude toward language and translation from the centuries of Arab cultural ascendancy to the contemporary period, interrogating along the way how the dynamics of power mediate literary encounters across cultural, linguistic, and political lines.

In *Khwad?yn?mag. The Middle Persian Book of Kings* Jaakko Hämeen-Anttila analyses the lost sixth-century historiographical work of the Sasanians, its lost Arabic translations, and the sources of Firdaws?'s *Sh?hn?me*. *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 book is a translation, accurate and readable, of one of the wittiest pieces of medieval Arabic prose — Abu 'Uthman al-Jahiz's *Avarice and the Avaricious*. In the opinion of most Arab literary critics, Abu 'Uthman al-Jahiz is one of the finest writers of Arabic of all time, described as the "sultan of style" and the very symbol of literary ability. He was a native of the city of Basra in southern Iraq, then the commercial and intellectual centre of the recently established Abbasid

caliphate and the crucible where Islamic culture crystallised and assumed its form. Jahiz is characterised by wit, satire, irony and a wide-ranging erudition pinned to sharp observation of character. His language is agile and vigorous, lucid and precise. It is formally literary but inspired by the rhythms of ordinary speech. Digression and anecdote are commonplace as he passes seamlessly from the serious to the entertaining (and back again) for the improvement and pleasure of his readers. Hypocrisy and pretension are his targets. Reason, good sense, and a wholly uncynical good humour — the very salt of mirth — are his weapons. These qualities can all be found in the present work; one of his best-known books and, as the title suggests, an expose of the vice of miserliness among his contemporaries.

Al-Jahiz (d.868/869 A.D.) was a master of Arabic prose and a major influence on modern Arabic literature. A theologian with a huge vocabulary and a well developed sense of humor, he is known for the style, depth, and humor of his works. He wrote most often in a combined essay and anthology form and sought to instruct his readers while amusing them. This book is the first collection of English translations of several of his essays in their complete, extant form. The topics covered range from personal relationships, to ethnic stereotypes and ethical conduct.

"e;A very useful addition to courses on Arab nationalism, nationalism in general, and Arabic linguistics."e;Professor Clive Holes FBA, Professor for the Study of the Contemporary Arab World, University of Oxford"e;Masterfully combines his profound familiarity with the Arabic literature, the endless literature on nationalist ideology, and the very substantial sociolinguistic literature on language and ethnic identity."e;Professor Joshua Fishman, Distinguished University Research Professor of Social Sciences, Emeritus, Yeshiva University' This compelling and timely study of Arabic culture, language, history, and nationalism by distinguished Arabic linguist Yasir Suleiman allows English-speaking audiences an inside view of key issues in understanding the Arab world. Based on Suleiman's extensive research in Arabic language and society, the book is scholarly but not pedantic, and will appeal to a wide range of readers.'Karin C. Ryding, Sultan Qaboos bin Said Professor of Arabic, Georgetown UniversityPrizewinner, British-Kuwait Friendship Society Prize in Middle Eastern Studies 2004A fresh perspective on nationalism in the Arab Middle East, investigating the interaction between language and nationalist ideology. It covers both communicative and symbolic functions of the language in relation to cultural and political nationalism and the articulation of national identity. Includes: \* the Arab past (the interpretation and reinvention of tradition and myth-making)\* the clash between Arab and Turkish cultural nationalism in the 19th and early 20th century\* readings of canonical treatises on Arab cultural nationalism\* a study of the major ideological trends linking language to territorial nationalism\* a research agenda for the study of language and nationalism in the Arab contextThis is the first full-scale study of this important topic and will be of interest to students of nationalism, Arab and comparative politics, Arabic Studies, history, cultural stud

This reference work covers the classical, transitional and modern periods. Editors and contributors cover an international scope of Arabic literature in many countries.

Explores the intricately crafted rhetorical strategies used by al-Jahiz in his letters The 9th-century essayist, theologian and encyclopedist 'Amr b. Bahr al-Jahiz has long been acknowledged as a master of early Arabic prose writing. Many of his most engaging writings were clearly intended for a broad readership but were presented as letters to individuals. Despite the importance and quantity of these letters, surprisingly little academic notice has been paid to them. Now, Thomas Hefter takes a new approach in interpreting some of al-Jahiz's 'epistolary monographs'. By focusing on the varying ways in which he wrote to the addressee, Hefter shows how al-Jahiz shaped his conversations on the page in order to guide (or manipulate) his actual readers and encourage them to engage with his complex materials.

The classic, definitive title on the great Black figures in world history, beginning in antiquity and reaching into the modern age. World's Great Men of Color is the comprehensive guide to the most noteworthy Black personalities in world history and their significance. J.A. Rogers spent the majority of his lifetime pioneering the field of Black studies with his exhaustive research on the major names in Black history whose contributions or even very existence have been glossed over. Well-written and informative, World's Great Men of Color is an enlightening and important historical work.

Die Reihe Beirut Texte und Studien (BTS) ist die Buchreihe des Orient-Instituts für Grundlagenforschung des historischen und zeitgenössischen Mittleren Ostens. Sie stellt Studien bereit, die auf Primärquellen in Sprachen der Region basieren und bietet thematische sowie methodische Impulse.

Did the world come about by chance or through creation? This book, attributed to the ninth-century Arab author al-Jahiz, discusses the evidence of God's design in the universe. Looking at the world around us and mankind's place in it, he argues that the design, harmony and wisdom in the natural world show that the world was created consciously. In answer to those who say that all things came about by chance, he argues that the ecosystem is playing out a divine plan. In his innovative approach he was centuries ahead of most other thinkers, and the modern reader will appreciate his holistic approach.

Nebula, Locus, and Alex Award-winner P. Djèlí Clark returns to his popular alternate Cairo universe for his fantasy novel debut, *A Master of Djinn Cairo, 1912: Though Fatma el-Sha'arawi is the youngest woman working for the Ministry of Alchemy, Enchantments and Supernatural Entities, she's certainly not a rookie, especially after preventing the destruction of the universe last summer. So when someone murders a secret brotherhood dedicated to one of the most famous men in history, al-Jahiz, Agent Fatma is called onto the case. Al-Jahiz transformed the world forty years ago when he opened up the veil between the magical and mundane realms, before vanishing into the unknown. This murderer claims to be al-Jahiz, returned to condemn the modern age for its social oppressions. His dangerous magical abilities instigate unrest in the streets of Cairo that threaten to spill over onto the global stage. Alongside her Ministry colleagues and a familiar person from her past, Agent Fatma must unravel the mystery behind this imposter to restore peace to the city—or face the possibility he could be exactly who he seems... A Master of Djinn is poised to launch P. Djèlí Clark's SFF career to new heights as the highly-anticipated debut readers are clamoring for. Novellas by P. Djèlí Clark* The Black God's Drums The Haunting of Tram Car 015 Ring Shout At the Publisher's request, this title is being sold without Digital Rights Management Software (DRM) applied.

This book investigates how representations of Black Africans have been negotiated over time in Arabic literature and film. The book offers direct readings of a representative selection of primary texts, shedding light on the divergent ways these authors understood race across different genres, including pre-Islamic classical poetry, polemical essays, travel narratives, novels, and films. Starting with the first recognized Black-Arab poet Antara Ibn Shaddad (580 C.E.) and extending right up to the present day, the works examined illuminate the changes in consciousness that attended Black Africans as they negotiated their position in Arab society. In a twist to Edward Said's Orientalism, the book argues that scholars in the Middle East and North Africa generated a hierarchical representational discourse themselves, one equally predicated on the Self-Other binary. However, it also demonstrates that Arab racial discourse is not a linear rhetoric but

changes according to history, political circumstances, and ideologies such as tribal politics, the Shu'ubiyya movement, nationalism, and imperialism. Blacks and Arabs have had tangled relationships that are based not only on race but also on kinship and solidarity due to trade and other types of connections. Challenging fundamental assumptions of Black Diaspora studies and postcolonial studies, this book will be of interest to scholars of the African diaspora, Arabic literature, Middle East studies, and critical race studies.

Presents a collection of sayings, sermons and teachings attributed to Ali ibn Abi Talib, cousin and son-in-law of the Prophet Muhammad, and fourth caliph.

This book presents an original inquiry into the meanings of concealment and revelation in early Arabo-Islamic texts. *Routes and Realms* explores the ways in which Muslims expressed attachment to land from the ninth through the eleventh centuries, the earliest period of intensive written production in Arabic. In this groundbreaking first book, Zayde Antrim develops a "discourse of place," a framework for approaching formal texts devoted to the representation of territory across genres. The discourse of place included such varied works as topographical histories, literary anthologies, religious treatises, world geographies, poetry, travel literature, and maps. By closely reading and analyzing these works, Antrim argues that their authors imagined plots of land primarily as homes, cities, and regions and associated them with a range of claims to religious and political authority. She contends that these are evidence of the powerful ways in which the geographical imagination was tapped to declare loyalty and invoke belonging in the early Islamic world, reinforcing the importance of the earliest regional mapping tradition in the Islamic world. *Routes and Realms* challenges a widespread tendency to underestimate the importance of territory and to over-emphasize the importance of religion and family to notions of community and belonging among Muslims and Arabs, both in the past and today.

Religion, like any other domain of culture, is mediated through symbolic forms and communicative behaviors, which allow the coordination of group conduct in ritual and the representation of the divine or of tradition as an intersubjective reality. While many traditions hold out the promise of immediate access to the divine, or to some transcendent dimension of experience, such promises depend for their realization as well on the possibility of mediation, which is necessarily conducted through channels of communication and exchange, such as prayers or sacrifices. An understanding of such modes of semiosis is therefore necessary even and especially when mediation is denied by a tradition in the name of the "ineffability" of the deity or of mystical experience. This volume models and promotes an interdisciplinary dialogue and cross-cultural perspective on these issues by asking prominent semioticians, historians of religion and of art, linguists, sociologists of religion, and philosophers of law to reflect from a semiotic perspective on the topic of mediation and immediacy in religious traditions.

How is the complex history of the ancient Near East and Islamic World brought to bear in contemporary political discourse? In this book, Medieval Near Eastern historian Jacob Lassner explores the resonance of ancient and medieval history in the political disputes that dominate the contemporary Middle East. From identification with ancient forbears as a method of legitimization and nation-building, to tracing the deep history of the concept of revolution in the Arab world, the author probes the historical foundations of modern conflicts in the region. A medievalist, the author takes the position that an appreciation of cultural history is essential to understanding the debate surrounding the Israel/Palestine conflict. In turn, the book identifies the misappropriation and misunderstanding of the past, deliberate or accidental, as key weapon in the ongoing conflict.

Revised version. These essays study the grand paradox of similarity and difference from four different methodological standpoints: rhetoric, epistemology, semiotics, and culture. Paperback. 6 x 9 in. 542 pages

The late President of Egypt, Gamal Abdel Nasser (1918-1970), has been represented in many major works of Egyptian literature and film, and continues to have a presence in everyday life and discourse in the country. Omar Khalifah's analysis of these representations focuses on how the historical character of Nasser has emerged in the Egyptian imaginary. He explores the recurrent images of Nasser in literature and film and shows how Nasser constitutes a perfect site for plural interpretations. He argues that Nasser has become a rhetorical device, a figure of speech, a trope that connotes specific images constantly invoked whenever he is mentioned. His study makes a case for literature and art to be seen as alternative archives that question, erase, distort and add to the official history of Nasser.

Philosophy flourished in the Islamic world for many centuries, and continues to be a significant feature of cultural life today. Now available in paperback, *The Biographical Encyclopedia of Islamic Philosophy* covers all the major and many minor philosophers, theologians, and mystics who contributed to its development. With entries on over 300 thinkers and key concepts in Islamic philosophy, this updated landmark work also includes a timeline, glossary and detailed bibliography. It goes beyond philosophy to reference all kinds of theoretical inquiry which were often linked with philosophy, such as the Islamic sciences, grammar, theology, law, and traditions. Every major school of thought, from classical Peripatetic philosophy to Sufi mysticism, is represented, and entries range across time from the early years of the faith to the modern period. Featuring an international group of authors from South East Asia, the Indian Subcontinent, the Middle East and North Africa, Europe and North America, *The Biographical Encyclopedia of Islamic Philosophy* provides access to the ideas and people comprising almost 1400 years of Islamic philosophical tradition.

A spirited defense of Arab identity from a time of political unrest In ninth-century Abbasid Baghdad, the social prestige attached to claims of Arab identity had begun to decline. In *The Excellence of the Arabs*, the celebrated litterateur Ibn Qutaybah locks horns with those members of his society who belittled Arabness and vaunted the glories of Persian heritage and culture. Instead, he upholds the status of Arabs and their heritage in the face of criticism and uncertainty. *The Excellence of the Arabs* is in two parts. In the first, *Arab Preeminence*, which takes the form of an extended argument for Arab privilege, Ibn Qutaybah accuses his opponents of blasphemous envy. In the second, *The Excellence*

of Arab Learning, he describes the fields of knowledge in which he believed pre-Islamic Arabians excelled, including knowledge of the stars, divination, horse husbandry, and poetry. By incorporating extensive excerpts from the poetic heritage—"the archive of the Arabs"—Ibn Qutaybah aims to demonstrate that poetry is itself sufficient evidence of Arab superiority. Eloquent and forceful, *The Excellence of the Arabs* addresses a central question at a time of great social flux, at the dawn of classical Muslim civilization: What does it mean to be Arab? An English-only edition.

Michael Cooperson's translation makes Abdelfattah Kilito's masterpiece available to English-speaking audiences for the first time. Called the most inventive and provocative critic of Arabic literature writing in the Middle East today, Kilito opens our perception with the same breadth of vision, seeking to define the traditional and historical forces that bind one writer to another and that inextricably link an author to a text. This volume benefits from Cooperson's accomplished translation. While rigorously precise, it also allows the wit and humor and the lyricism of Kilito's prose full expression. Drawing on major themes of classical Arabic literature, the essays use simple, poetic language to argue that genre, not authorship, is the single most important feature of classical works. Kilito discusses love poetry and panegyric, the Prophet's Hadith, and the literary anecdote, as well as offering novel readings of recurrent themes such as memorization, plagiarism, forgery, and dream visions of the dead.

Edinburgh University Press will publish two self-contained guides to reading al-Jahiz that also shed light on his society and its writings. This first volume, 'In Praise of Books', is devoted to bibliomania and al-Jahiz's bibliophilia. Volume 2, *In Censure of Books*, explores Al-Jahiz's bibliophobia. Al-Jahiz was a bibliomaniac, theologian, and spokesman for the political and cultural elite, a writer who lived, counselled and wrote in Iraq during the first century of the 'Abbasid caliphate. He advised, argued and rubbed shoulders with the major power brokers and leading religious and intellectual figures of his day, and crossed swords in debate and argument with the architects of the Islamic religious, theological, philosophical and cultural canon. His many, tumultuous writings engage with these figures, their ideas, theories and policies. They give us an invaluable but much-neglected window onto the values and beliefs of this cosmopolitan elite. Presents a guide to the works of the Egyptian playwright, essayist, and novelist.

The Reader in Al-Jahiz: The Epistolary Rhetoric of an Arabic Prose Master

A riveting, comprehensive history of the Arab peoples and tribes that explores the role of language as a cultural touchstone This kaleidoscopic book covers almost 3,000 years of Arab history and shines a light on the footloose Arab peoples and tribes who conquered lands and disseminated their language and culture over vast distances. Tracing this process to the origins of the Arabic language, rather than the advent of Islam, Tim Mackintosh-Smith begins his narrative more than a thousand years before Muhammad and focuses on how Arabic, both spoken and written, has functioned as a vital source of shared cultural identity over the millennia. Mackintosh-Smith reveals how linguistic developments--from pre-Islamic poetry to the growth of script, Muhammad's use of writing, and the later problems of printing Arabic--have helped and hindered the progress of Arab history, and investigates how, even in today's politically fractured post-Arab Spring environment, Arabic itself is still a source of unity and disunity.

Leading scholars analyze the importance and functioning of humor in different world religions.

Islamic civilization flourished in the Middle Ages across a vast geographical area that spans today's Middle and Near East. First published in 2006, *Medieval Islamic Civilization* examines the socio-cultural history of the regions where Islam took hold between the 7th and 16th centuries. This important two-volume work contains over 700 alphabetically arranged entries, contributed and signed by international scholars and experts in fields such as Arabic languages, Arabic literature, architecture, history of science, Islamic arts, Islamic studies, Middle Eastern studies, Near Eastern studies, politics, religion, Semitic studies, theology, and more. Entries also explore the importance of interfaith relations and the permeation of persons, ideas, and objects across geographical and intellectual boundaries between Europe and the Islamic world. This reference work provides an exhaustive and vivid portrait of Islamic civilization and brings together in one authoritative text all aspects of Islamic civilization during the Middle Ages. Accessible to scholars, students and non-specialists, this resource will be of great use in research and understanding of the roots of today's Islamic society as well as the rich and vivid culture of medieval Islamic civilization.

A world ever more extensively interlinked is calling out for serving human interests broader and more compelling than those inspiring our technological welfare. The interface between cultures – at the moment especially between the Occident and Islam – presents challenges to mutual understandings and calls for restoring the resources of our human beings forgotten in the struggle of competition and rivalry at the vital spheres of existence. In the evolutionary progress of the living beings the strictly vital concerns, emotions, attributes become sublimed and elevated to the spiritual sphere at which human beings encounter each other and share. Studies presented here bring forth sublimity, generosity, forgiveness, beauty, and are exalting the quest after ciphers and symbols which lead to our sharing the common deepest stream of fraternal reality.

To enable the reader to shape, or perhaps reshape, an understanding of the Islamic tradition, F. E. Peters skillfully combines extensive passages from Islamic texts with a fascinating commentary of his own. In so doing, he presents a substantial body of literary evidence that will enable the reader to grasp the bases of Muslim faith and, more, to get some sense of the breadth and depth of Islamic religious culture as a whole. The voices recorded here are those of Muslims engaged in discourse with their God and with each other--historians, lawyers, mystics, and theologians, from the earliest Companions of the Prophet Muhammad down to Ibn Rushd or "Averroes" (d. 1198), al-Nawawi (d. 1278), and Ibn Khaldun (d. 1406). These religious seekers lived in what has been called the "classical" period in the development of Islam, the era when the exemplary works of law and spirituality were written, texts of such universally acknowledged importance that subsequent generations of Muslims gratefully understood themselves as heirs to an enormously broad and rich legacy of meditation on God's Word. "Islam" is a word that seems simple to understand. It means "submission," and, more specifically in the context where it first and most familiarly appears, "submission to the will of God." That context is the Quran, the Sacred Book of the Muslims, from which flow the patterns of belief and practice that today claim the spiritual allegiance of hundreds of millions around the globe. By drawing on the works of the great masters--Islam in its own words--Peters enriches our understanding of the community of "those who have submitted" and their imposing religious and political culture, which is becoming ever more important to the West.

*Humor in Early Islam*, first published in 1956, is a pioneering study by the versatile and prolific scholar Franz Rosenthal (1914–2003), who (having published an article on mediaeval Arabic blurbs), should have written this text himself. It contains an annotated translation of an Arabic text on a figure who became the subject of many jokes and anecdotes, the greedy and obtuse Ashʿab, a singer who lived in the eighth century but whose literary and fictional life long survived him. The translation is preceded by chapters on the textual sources and on the historical and legendary personalities of Ashʿab; the book ends with a short essay on laughter. Whether or not the jokes will make a modern reader laugh, the book is a valuable source for those seriously interested in a religion or a culture that all too often but unjustly is associated, by outsiders, with an aversion to laughter.

