

The Fatimid Vizierate 969 1172

The Fatimid Vizierate, 969-1172The Fatimid Vizierate, 969-1172Fatimid Vizierate, 969-1172 (Egypt, Medieval Islam).The Jews of Medieval IslamHeresy and the Politics of CommunityThe Chronicle of Ibn al-Athir for the Crusading Period from al-Kamil fi'l-Ta'rikh. Part 3“The Compassionate and Benevolent”: Jewish Ruling Elites in the Medieval Islamicate WorldThe Chronicle of Ibn Al-Athir for the Crusading Period from Al-Kamil Fi'L-Ta'Rikh.The Chronicle of Ibn Al-Athir for the Crusading Period from Al-Kāmil F i-l-ta r khThe Chronicle of Ibn al-Athir for the Crusading Period from al-Kamil fi'l-Ta'rikh. Part 1Historical Dictionary of the IsmailisThe Art of Medieval Spain, A.D. 500-1200The Historian of Islam at WorkPutting the Caliph in His PlaceEast and West in the Medieval Eastern MediterraneanIsmaili Sources, Studies, History and TraditionsIslamShort History of the IsmailisInfidel Kings and Unholy WarriorsMediaeval Isma'ili History and Thought Leila S. Al-Imad Leila S. Al-Imad Leila Sami Al-Imad Daniel H. Frank Marina Rustow D. S. Richards Miriam Frenkel Izz al-D n Ibn al-Ath r D.S. Richards Farhad Daftary Metropolitan Museum of Art (New York, N.Y.) Eric J. Hanne Krijna Nelly Ciggaar Farhad Daftary Solomon A. Nigosian Farhad Daftary Brian A. Catlos Farhad Daftary The Fatimid Vizierate, 969-1172 The Fatimid Vizierate, 969-1172 Fatimid Vizierate, 969-1172 (Egypt, Medieval Islam). The Jews of Medieval Islam Heresy and the Politics of Community The Chronicle of Ibn al-Athir for the Crusading Period from al-Kamil fi'l-Ta'rikh. Part 3 “The Compassionate and Benevolent”: Jewish Ruling Elites in the Medieval Islamicate World The Chronicle of Ibn Al-Athir for the Crusading Period from Al-Kamil Fi'L-Ta'Rikh. The Chronicle of Ibn Al-Athir for the Crusading Period from Al-Kāmil F i-l-ta r kh The Chronicle of Ibn al-Athir for the Crusading Period from al-Kamil fi'l-Ta'rikh. Part 1 Historical Dictionary of the Ismailis The Art of Medieval Spain, A.D. 500-1200 The Historian of Islam at Work Putting the Caliph in His Place East and West in the Medieval Eastern Mediterranean Ismaili Sources, Studies, History and Traditions Islam Short History of the Ismailis Infidel Kings and Unholy Warriors Mediaeval Isma'ili History and Thought *Leila S. Al-Imad Leila S. Al-Imad Leila Sami Al-Imad Daniel H. Frank Marina Rustow D. S. Richards Miriam Frenkel Izz al-D n Ibn al-Ath r D.S. Richards*

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Ciggaar Farhad Daftary Solomon A. Nigosian Farhad Daftary Brian A. Catlos Farhad Daftary*

a collection of fifteen articles on the communal social and intellectual life of medieval jewry in islamic lands this volume depicts a civilization unified in its languages and basic structures but diverse in its distinctive lical indentities and collective memories

in a book with a bold new view of medieval jewish history written in a style accessible to nonspecialists and students as well as to scholars in the field marina rustow changes our understanding of the origins and nature of heresy itself scholars have long believed that the rabbanites and qaraites the two major jewish groups under islamic rule split decisively in the tenth century and from that time forward the minority qaraites were deemed a heretical sect qaraites affirmed a right to decide matters of jewish law free from centuries of rabbinic interpretation the rabbanites in turn claimed an unbroken chain of scholarly tradition rustow draws heavily on the cairo geniza a repository of papers found in a rabbanite synagogue to show that despite the often fierce arguments between the groups they depended on each other for political and financial support and cooperated in both public and private life this evidence of remarkable interchange leads rustow to the conclusion that the accusation of heresy appeared sporadically in specific contexts and that the history of permanent schism was the invention of polemicists on both sides power shifted back and forth fluidly across what later commentators particularly those invested in the rabbinic claim to exclusive authority deemed to have been sharply drawn boundaries heresy and the politics of community paints a portrait of a more flexible medieval eastern mediterranean world than has previously been imagined and demonstrates a new understanding of the historical meanings of charges of heresy against communities of faith historians of premodern societies will find that in her fresh approach to medieval jewish and islamic culture rustow illuminates a major issue in the history of religions

the chronicle of ibn al athir 1160 1233ad entitled al kamil fi l ta rikh is one of the outstanding sources for the history of the mediaeval world it covers the whole sweep of islamic history almost up to the death of its author events in iraq iran and further east run in counterpoint with those involving north africa and spain from the time of the arrival of the crusaders in the levant their activities and the muslim response become the focus of the work a focus of this third part

is the internal rivalries of saladin s ayyubid successors their changing relations with the crusader states the damietta crusade and the first incursions of the mongols

this is a monograph about the medieval jewish community of the mediterranean port city of alexandria through deep analyses of contemporary historical sources mostly documents from the cairo geniza life stories conducts and practices of private people are revealed when put together these private biographies convey a social portrait of an elite group which ruled over the local community but was part of a supra communal network

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emirs in syria and mesopotamia the strengthening of the muslim reaction is typified by the career of zanki which also illustrates the important links with events in the orbit of the abbasid caliphate and the saljuq sultanate

the ismaili muslims who belong to the shia branch of islam live in over 25 different countries around the world mainly in asia africa and the middle east their history has typically been linked to the history of the various countries in which they live but the worldwide community is united under prince karim aga khan the spiritual leader and 49th imam of the ismaili muslims few fields of islamic studies have witnessed as drastic a change as ismaili studies due in part to the recent discovery of numerous historical texts and author farhad daftary makes extensive use of these new sources in the historical dictionary of the ismailis this comprehensive new reference work is the first of its kind on the ismailis and presents a summary of the findings of modern scholarship on the ismaili shia muslims and different facets of their heritage the dictionary covers all phases of ismaili history as well as the main doctrines of the community it includes an introductory chapter which provides a broad historical survey of the ismailis followed by alphabetical entries on all major aspects of the community such as key figures institutions traditions and doctrines it also contains a chronology genealogical tables a glossary and a substantial bibliography this book is an excellent access point for students researchers and anyone wanting to know more about the ismailis

the historian of islam at work is a volume in honor of hugh n kennedy it offers thirty contributions by three generations of prominent scholars in the field of pre modern middle eastern studies covering the many areas of islamic historical inquiry in which hugh kennedy has been active throughout his career grouped around four major themes caliphate and power economy and society abbasids and frontiers and the others the contributions deal with the history archaeology architecture and literature of the middle east north africa and beyond from the time of the prophet until the fifteenth century

modern scholars have often viewed the abbasid caliphs of the eleventh and twelfth centuries as pale imitations of their eighth and ninth century ancestors following the rise of the buyid amirate in the tenth century scholars have turned their attention away from the abbasids viewing them as inconsequential puppets controlled by stronger powers and focused their studies on the development of the buyid and saljuq dynasties after the buyid deposition of the

abbasid caliph al mustakfi in the mid tenth century the caliphate is said to have been relegated to puppet status vainly clinging to its past glory until its destruction at the hands of the mongols in 1258 away their ability to administer and defend the central islamic lands all that was left to them was the prestige of their institution however vaguely defined for this reason there has been little if any modern research on the abbasid caliphs of this period

claudia cahen's book on crusader antioch cast a long shadow his thorough monograph seemingly leaves little more to be said decades may pass before scholars return to the topic the long shadow fell even on the wisconsin history of the crusades which still seeks essentially to stitch the written sources together into traditional narrative history only to do it better but topics such as architecture or coins are optional extras and not much integrated into the whole picture a thorough analysis of political and military developments is indeed the essential groundwork of most medieval history but high politics was not the whole of life and charters and texts are not the only witnesses to that life social and economic life has its own momentum and its own continuity its moral and spiritual aspects deserve historical study and impose new historical disciplines crusades studies have become more interdisciplinary and less monolithic that new style of enquiry is fully reflected in the range and variety of the papers tightly focussed on antioch printed in this volume

until recently ismailis were studied and evaluated almost exclusively on the basis of evidence often fabricated by adversaries thus a variety of legends and misrepresentations circulated in europe as well as among other muslim communities regarding the teachings and practices of this shi'i muslim community with the access of modern scholars to numerous ismaili manuscript sources preserved in yemen syria iran central asia and india a completely new image of the ismailis has emerged a leading authority in ismaili studies farhad daftary draws on the results of modern scholarship in the studies collected here on ismaili history and aspects of ismaili thought and traditions

this compact introduction to islam describes the essential aspects of islam as a living religion and social force the book is organized around seven topics the life of muhammad islamic political development and territorial expansion the important groupings of islamic believers sunni shi'ite and sufi the qur'an the holy book of islam sunnah hadith the record of the prophet's actions and sayings and shari'ah the compilation of islamic law the five articles of faith and

the so called five pillars of islam that govern faith and action and other binding religious observances and festivals the presentation of these seven aspects of islam strikes a balance between fact tradition current interpretation and commentary s a nigosian underscores two fundamental points that to understand islam properly it is necessary to see it as a major faith tradition with muhammad as the last of a series of messengers sent by god and that to grasp the spirit of islam one must recognize its emphasis on an uncompromising monotheism with strict adherence to certain social political and religious practices as taught by the prophet and elaborated by tradition

no detailed description available for a short history of the ismailis

an in depth portrait of the crusades era mediterranean world and a new understanding of the forces that shaped the mediterranean world of 1050 1200 we experience the sights and sounds of the region just as enlightened islamic empires and primitive christendom began to contest it we learn about the siege tactics theological disputes and poetry of this enthralling time and we see that people of different faiths coexisted far more frequently than we are commonly told catlos s meticulous reconstruction of the era allows him to stunningly overturn our most basic assumption about it that it was defined by religious extremism he brings to light many figures who were accepted as rulers by their ostensible foes

this volume presents scholarship on isma ili history and thought from leading authorities in the field

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