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Prince Harry (pictured, left and right).³⁶, was spotted volunteering for a non-profit foundation providing COVID-19 support for veterans and their families, and at-risk communities in Compton last ...

This book offers a new approach to the vexing question of how to write the early history of Islam. The first part discusses the nature of the Muslim and non-Muslim source material for the seventh- and eighth-century Middle East and argues that by lessening the divide between these two traditions, which has largely been erected by modern scholarship, we can come to a better appreciation of this crucial period.

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The second part gives a detailed survey of sources and an analysis of some 120 non-Muslim texts, all of which provide information about the first century and a half of Islam (roughly A.D. 620-780). The third part furnishes examples, according to the approach suggested in the first part and with the material presented in the second part, how one might write the history of this time. The fourth part takes the form of excurses on various topics, such as the process of Islamization, the phenomenon of conversion to Islam, the development of techniques for determining the direction of prayer, and the conquest of Egypt. Because this work views Islamic history with the aid of non-Muslim texts and assesses the latter in the light of Muslim writings, it will be essential reading for historians of Islam, Christianity, Judaism, or Zoroastrianism--indeed, for all those with an interest in cultures of the eastern Mediterranean in its traditional phase from Late Antiquity to medieval times.

The first Christians to meet Muslims were not Latin-speaking Christians from the western Mediterranean or Greek-speaking Christians from Constantinople but rather Christians from northern Mesopotamia who spoke the Aramaic dialect of Syriac. Living in what constitutes modern-day Iran, Iraq, Syria, and eastern Turkey, these Syriac Christians were under Muslim rule from the seventh century to the present. They wrote the earliest and most extensive accounts of Islam and described a complicated set of religious and cultural exchanges not reducible to the solely antagonistic. Through its critical introductions and new translations of

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this invaluable historical material, When Christians First Met Muslims allows scholars, students, and the general public to explore the earliest interactions of what eventually became the world's two largest religions, shedding new light on Islamic history and Christian-Muslim relations.

Long before Muhammed preached the religion of Islam, the inhabitants of his native Arabia had played an important role in world history as both merchants and warriors Arabia and the Arabs provides the only up-to-date, one-volume survey of the region and its peoples, from prehistory to the coming of Islam Using a wide range of sources - inscriptions, poetry, histories, and archaeological evidence - Robert Hoyland explores the main cultural areas of Arabia, from ancient Sheba in the south, to the deserts and oases of the north. He then examines the major themes of *the economy *society *religion *art, architecture and artefacts *language and literature *Arabhood and Arabisation The volume is illustrated with more than 50 photographs, drawings and maps.

In a narrative that is at once thoughtful and passionate, an award-winning historian reveals the history of peaceful coexistence between Muslims, Christians, and Jews over the course of fourteen centuries until the present day. The harsh reality of religious conflict is daily news, and the rising tensions between the West and Islam show no signs of abating. However, the relationship between Muslims, Christians, and Jews has not always been marked with animosity; there is also a deep and

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nuanced history of peace. From the court of caliphs in ancient Baghdad, where scholars engaged in spirited debate, to present-day Dubai, where members of each faith work side by side, Karabell traces the forgotten legacy of tolerance and cooperation these three monotheistic religions have enjoyed—a legacy that will be vital in any attempt to find common ground and reestablish peace.

This book translates the sections on pre-Islamic Persia in three Muslim Arabic chronicles, those of Ahmad al-Ya'qubi (d. ca. 910), 'Ali al-Mas'udi (d. ca. 960) and Hamza al-Isfahani (d. ca. 960s). Their accounts, like those of many other Muslim historians on this topic, draw on texts that were composed in the period 750-850 bearing the title 'The History of the Kings of the Persians'. These works served a growing audience of well-to-do Muslim bureaucrats and scholars of Persian ancestry, who were interested in their heritage and wished to make it part of the historical outlook of the new civilization that was emerging in the Middle East, namely Islamic civilization. This book explores the question of how knowledge about ancient Iran was transmitted to Muslim historians, in what forms it circulated and how it was shaped and refashioned for the new Perso-Muslim elite that served the early Abbasid caliphs in Baghdad, a city that was built only a short distance away from the old Persian capital of Seleucia-Ctesiphon.

This unique work takes a method of textual analysis commonly used in studies of ancient Western and Eastern manuscripts and applies it to twenty-one early Qur'an

Access Free Seeing Islam As Others Saw It A Survey And Evaluation Of Christian Jewish And Zoroastrian Writings On Early Manuscripts. Keith Small analyzes a defined portion of text from the Qur'an with two aims in view: to recover the earliest form of text for this portion, and to trace the historical development of this portion to the current form of the text of the Qur'an. Small concludes that though a significantly early edited form of the consonantal text of the Qur'an can be recovered, its original forms of text cannot be obtained. He also documents the further editing that was required to record the Arabic text of the Qur'an in a complete phonetic script, as well as providing an explanation for much of the development of various recitation systems of the Qur'an. This controversial, thought-provoking book provides a rigorous examination into the history of the Qur'an and will be of great interest to Quranic Studies scholars.

From the front page of The New York Times to YouTube, Dr. Wafa Sultan has become a force radical Islam has to reckon with. For the first time, she tells her story and what she learned, first-hand, about radical Islam in *A God Who Hates*, a passionate memoir by an outspoken Arabic woman that is also a cautionary tale for the West. She grew up in Syria in a culture ruled by a god who hates women. "How can such a culture be anything but barbarous?", Sultan asks. "It can't", she concludes "because any culture that hates its women can't love anything else." She believes that the god who hates is waging a battle between modernity and

Access Free Seeing Islam As Others Saw It A Survey And Evaluation Of Christian Jewish And Zoroastrian Writings On Early barbarism, not a battle between religions. She also knows that it's a battle radical Islam will lose. Condemned by some and praised by others for speaking out, Sultan wants everyone to understand the danger posed by A God Who Hates.

Patricia Crone reassesses one of the most widely accepted dogmas in contemporary accounts of the beginnings of Islam: the supposition that Mecca was a trading center. In addition, she seeks to elucidate sources on which we should reconstruct our picture of the birth of the new religion in Arabia.

This successor volume to *The Hidden Origins of Islam* (edited by Karl-Heinz Ohlig and Gerd-R. Puin) continues the pioneering research begun in the first volume into the earliest development of Islam. Using coins, commemorative building inscriptions, and a rigorous linguistic analysis of the Koran along with Persian and Christian literature from the seventh and eighth centuries--when Islam was in its formative stages--five expert contributors attempt a reconstruction of this critical time period. Despite the scholarly nature of their work, the implications of their discoveries are startling:

- Islam originally emerged as a sect of Christianity.
- Its central theological tenets were influenced by a pre-Nicean, Syrian Christianity.

Aramaic, the common language throughout the Near East for many centuries and the language of Syrian Christianity, significantly influenced the Arabic script and vocabulary used in the Koran.

- Finally, it was not until the end of the eighth and ninth centuries that Islam formed as a separate religion, and the Koran underwent

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a period of historical development of at least 200 years. Controversial and highly intriguing, this critical historical analysis reveals the beginning of Islam in a completely new light.

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