

# Ibn Aqil By George Makdisi

George Makdisi Arabic and Islamic Studies in Honor of Hamilton A. R. Gibb. Edited by George Makdisi The School of Hilla and the Formation of Twelver Shi'i Islamic Tradition Professional Mobility in Islamic Societies (700-1750) Cultural Transfers in Dispute Medieval Islamic Historiography Islam and New Directions in World Literature Religion, Law and Learning in Classical Islam Sacred Landscape in Medieval Afghanistan □: تحريم النظر في كتب أهل الكلام □□ Law and Education in Medieval Islam Ibn Qudāma's Censure of speculative theology, an edition and translation of Ibn Qudāma's "Taḥrīm an-nazar fī kutub ahl al-kalām"... a contribution to the study of Islamic religious history, by George Makdisi Rise of Humanism in Classical Islam and the Christian West The Muslim World Book Review Ibn'Aqil The Theology of Meaning Ibn Qudāma's Censure of Speculative Theology. An Edition and Translation of Ibn Qudāma's Tahrīm An-nazar Fī Kutub Ahl Al-kalām, with Introduction and Notes: a Contribution to the Study of Islamic Religious History, by George Makdisi. [With Plates.]. Higher Learning in Islam The Rise of Colleges Catalogue of Arabic Printed Books in the British Museum: A-Z. 1894-1901 Ġurġ al Maqdisī Jūrj al-Maqdisī (ed) Aun Hasan Ali Mohamad El-Merheb Bee Yun Heather N. Keaney Claire Gallien George Makdisi Arezou Azad Muwaffaq al-Dīn 'Abd Allāh ibn Aḥmad Ibn Qudāmah George Makdisi 'Abd Allāh ibn Aḥmad Muwaffaq ad-Dīn Ibn Qudama George Makdisi George Makdisi Margaret Mary Larkin called Ibn Kūdāma 'ABD ALLĀH IBN AḤMAD Charles M. Stanton George Makdisi British Museum. Department of Oriental Printed Books and Manuscripts

George Makdisi Arabic and Islamic Studies in Honor of Hamilton A. R. Gibb. Edited by George Makdisi The School of Hilla and the Formation of Twelver Shi'i Islamic Tradition Professional Mobility in Islamic Societies (700-1750) Cultural Transfers in Dispute Medieval Islamic Historiography Islam and New Directions in World Literature Religion, Law and Learning in Classical Islam Sacred Landscape in Medieval Afghanistan □: تحريم النظر في كتب أهل الكلام □□ Law and Education in Medieval Islam Ibn Qudāma's Censure of speculative theology, an edition and translation of Ibn Qudāma's "Taḥrīm an-nazar fī kutub ahl al-kalām"... a contribution to the study of Islamic religious history, by George Makdisi Rise of Humanism in Classical Islam and the Christian West The Muslim World Book Review Ibn'Aqil The Theology of Meaning Ibn Qudāma's Censure of Speculative Theology. An Edition and Translation of Ibn Qudāma's Tahrīm An-nazar Fī Kutub Ahl Al-kalām, with Introduction and Notes: a Contribution to the Study of Islamic Religious History, by George Makdisi. [With Plates.]. Higher Learning in Islam The Rise of Colleges Catalogue of Arabic Printed Books in the British Museum: A-Z. 1894-1901 Ġurġ al Maqdisī Jūrj al-Maqdisī (ed) Aun Hasan Ali Mohamad El-Merheb Bee Yun Heather N. Keaney Claire Gallien George Makdisi Arezou Azad Muwaffaq al-Dīn 'Abd Allāh ibn Aḥmad Ibn Qudāmah George Makdisi 'Abd Allāh ibn Aḥmad Muwaffaq ad-Dīn Ibn Qudama George Makdisi George Makdisi Margaret Mary Larkin called Ibn Kūdāma 'ABD ALLĀH IBN AḤMAD Charles M. Stanton George Makdisi British Museum. Department of Oriental Printed Books and Manuscripts

against the background of long standing narratives in which twelver shi ism is viewed as fundamentally authoritarian the school of hillah and the formation of twelver shi i islamic tradition builds upon recent scholarship in the fields of religious studies anthropology and history to argue that twelver shi ism is better understood as a discursive tradition at a conceptual level this solves the basic problem of how to integrate the extraordinary diversity of twelver shi ism across time and space into a single historical category without engaging in a normative assessment of its underlying essence furthermore in light of this conception of tradition the school of hillah stands out as a seminal period in the archive of twelver shi ism though it has seldom been recognized as such in european language scholarship insofar as it gave birth to a conversation that would prove capable of encompassing the dynamism of twelver shi ism the school of hillah should be considered the formative period of twelver shi i tradition moreover when the tradition is conceptualized in this manner it is a bulwark against the very authoritarianism by which twelver shi ism has been characterized for so long

the present edited volume offers a collection of new concepts and approaches to the study of mobility in pre modern islamic societies it includes nine remarkable case studies from different parts of the islamic world that examine the professional mobility within the literati and especially the social cum cultural group of muslim scholars 'ulamā' between the eighth and the eighteenth centuries based on individual case studies and quantitative mining of biographical dictionaries and other primary sources from islamic iberia north and west africa umayyad damascus and the hejaz abbasid baghdad ayyubid and mamluk syria and egypt various parts of the seljuq empire and hotakid iran this edited volume presents professional mobility as a defining characteristic of pre modern islamic societies contributors mehmetcan akpınar amal belkamel mehdi berriah nadia maria el cheikh adday hernández lópez konrad hirschler mohamad el merheb marta g novo m a h parsa m syifa a widigdo

our conception of cultures and cultural change has altered dramatically in recent decades no longer do we understand cultures as isolated units rather we see them as hybrid formations constantly engaged in a multidirectional process of exchange and influence with other cultures yet the very process by which we represent these cultural transfers is itself subject to cultural political and ideological conditions that affect our understanding acknowledgment and representation of them built around concrete examples of controversial representations of cultural transfer from asia the arab world and europe cultural transfers in dispute presents a critical self reflection on the scholarly practices that underpin our attempts to study and describe other cultures

this book is a comparative analysis of the medieval sunni historiography of the caliphate of uthman b affan and the revolt against him by comparing treatments of uthman in pietistic literature and universal chronicles the work traces the gradual silencing of more critical accounts in favor of those that portray uthman as a saintly companion of the prophet muhammad through a comparative analysis of authors between genres and time periods this book shows how authors

were able to convey their personal perspectives on important religious and political tensions that emerged through the revolt against uthman namely the tension between sunnis and shiis religious and political authority and appeals to maintain stability and unity vs appeals for greater justice this last debate which in many ways began with the revolt against uthman has been repeated most recently in the arab spring this work therefore provides readers with helpful historical context for important contemporary debates

since its advent islam has been a representational force to be reckoned with cross pollinating world literatures in africa europe asia the pacific ocean and the americas yet scholarship on islam in world literatures has been sparse despite its significant presence this book understands islamic literary and cultural heritages as dynamic forces constantly enriched and enlivened by various humanistic traditions in multiple languages spanning the lives of individuals and societies throughout history it is also designed to incorporate a variety of themes influences ramifications and representations of islam in world literatures in classical and contemporary contexts exploring islam's presence in world literatures in two strands on the one hand examining the orientalist versions and usages of islam and on the other hand analysing the presence of islam as islamicate this book advances a consideration of islam as an agent in the history of world literature

this second selection of articles by george makdisi concentrates on the schools of religious thought and legal learning in the medieval islamic world and their defence of orthodoxy the author aims to review and reassess the implications of the conflict between first the rationalist and the traditional theologians the one accepting the influence of greek philosophy the other rejecting it and then between one of these traditionalist schools the hanbali school of law and sufi mysticism one of the most important consequences of the first of these confrontations he contends was the emergence of the schools of law as the guardians of the faith and theological orthodoxy the final section of the book also looks at the structure of legal learning at the institutions themselves their organization and the principles upon which they operated as well as entering the debate over the existence of corporations and guilds of law in classical islam maintaining that they did exist these articles further suggest links between such institutions and the evolution of universities in the medieval west and the inns of court in england and discuss the islamic and arabic contribution to the concepts of academic and intellectual freedom and to the development of scholasticism and humanism cette deuxième sélection d'articles de george makdisi se concentre sur les écoles de pensée religieuse et d'apprentissage juridique dans le monde islamique médiéval et leur défense de l'orthodoxie l'auteur entend passer en revue et réévaluer les implications du conflit entre d'abord les théologiens rationalistes et traditionnels l'un acceptant l'influence de la philosophie grecque l'autre la rejetant puis entre l'un d'eux écoles traditionalistes l'école de droit hanbali et le mysticisme soufi l'une des conséquences les plus importantes de la première de ces confrontations soutient il a été l'émergence des écoles de droit en tant que gardiennes de la foi et de l'orthodoxie théologique la dernière section du livre examine également la structure de l'apprentissage juridique les institutions elles-mêmes leur organisation et les principes sur lesquels elles fonctionnent en

plus d'entrer dans le débat sur l'existence des corporations et des guildes de la loi dans l'islam classique maintenant qu'elles existaient ces articles suggèrent en outre des liens entre de telles institutions et l'évolution des universités dans l'occident médiéval et les inns of court en Angleterre et discuter de la contribution islamique et arabe aux concepts de liberté académique et intellectuelle et au développement de la scolastique et de l'humanisme

Afghanistan has played a crucial role in shaping the history of Islam. This book provides the first in-depth study of the sacred sites and landscape of medieval Balkh in today's northern Afghanistan in the five centuries from the Islamic conquests of the eighth century to the arrival of the Mongols in the thirteenth century.

Ibn Qudāma's Censure of Speculative Theology: An Edition and Translation by George Makdisi

These ten essays were written in honour of George Makdisi, one of the great historians of Islamic law, theology and education as well as of Islam's teaching institutions and practices.

Challenging beliefs about intellectual culture, Makdisi reaffirms the links between Western and Arabic thought and shows that although scholasticism and humanism have long been considered to be exclusive to the Western world, they have their roots in the medieval Islamic world.

This biography of the Muslim scholastic and humanist Ibn Aqil sheds light on one of the most important periods of classical Islam, one which has had a significant impact on religious and intellectual culture in the Christian Latin West.

Western scholars have ignored the contributions of the Golden Age of Medieval Islamic Civilization prior to the rise of colleges and universities in the West. In higher education in Islam, Charles Stanton describes the tremendous debt that Western civilization owes to that astonishingly brilliant period of medieval Islam when the arts and sciences, philosophy and theology, and literature in general reached the pinnacle of their development. In an engaging, lucid style, Stanton provides an excellent synthesis of current research on this important era of Islamic cultural, religious, and intellectual matters.

Makdisi's important work traces the development and organisational structure of learning institutions in Islam and reassesses scholarship on the origins and growth of the madrasa.

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