

the devils. He often lived in Babylon, and he had two sons, one of them named Sarnafiwar and the other Nafawar.<sup>11</sup>

Al-Sha'bī<sup>12</sup> used to say that he (al-Dahhāk) was Qarishat, whom God had transformed into Azdahāq.

### *The Account of That Tale*

According to Ibn Humayd—Salamah b. al-Faḍl—Yaḥyā b. al-'Alā'—al-Qāsim b. Salmān—al-Sha'bī: Abjad, Hawwiz, Ḥuṭṭi, Kaliman, Sa'faṣ, and Qarishat<sup>13</sup> were tyrannical rulers. One day Qarishat became engrossed in thought and said, "Blessed be God, the best of Creators," so God transformed him into Ajdahāq. He had seven heads and was the one who lived in Danbawand.<sup>14</sup> All the historians, both Arab and Persian, claim that he ruled over every clime and that he was a wicked sorcerer.

[204]

According to Hishām b. Muḥammad: Al-Dahhāk reportedly reigned for one thousand years after Jam—but God knows better. Settling in the Sawād in a town called Nars<sup>15</sup> near the Kūfah Road, he ruled over all the earth, displaying tyranny and oppression. He killed excessively and was the first to enact (the punishments of) crucifixion and mutilation. He was also the first to levy tithes and to mint dirhams, and the first to sing and be sung to. It is said that there were two ganglia growing out of his shoulders, which caused pain to him. The pain be-

11. Not mentioned in any of the sources.

12. Abū 'Amr 'Āmir b. Sharāḥīl (640–721). An early traditionist, legal and literary scholar. See GAS, I, 277<sup>5</sup>.

13. These names are actually combinations of the letters of the alphabet in the traditional order of the Semitic alphabet (*ḥurūf al-abjad*), combined in groups of four, three, three, four, and four from *aleph* to *taw*.

14. The highest summit of the Elburz Mountains in Iran. While the early Persian manuscripts show the spelling Danbavand, the word is today pronounced Damavand. The *nb* cluster > to *mb* and finally > *m*.

15. Nars, on the canal of the same name, which took its name from the Sassanian king Narses who came to the throne in A.D. 292 (LeStrange, *Lands*, 74) to the east of al-Kūfah. The latter was founded immediately after the Muslim conquest of Mesopotamia, about 17[636] during the caliphate of 'Umar. On the Arab, or desert, side of the Euphrates, it became 'Alī's capital city. [LeStrange, *op.cit.*, 74–75].

# The History Of Altabari Volume Ii Prophets And Patriarchs

**Shalom Goldman**



## **The History Of Altabari Volume Ii Prophets And Patriarchs:**

**The History of al-Ṭabarī Vol. 2** Abū Jaʿfar Muḥammad ibn Jarīr al-Ṭabarī, 1987-01-01 This volume records the lives and efforts of some of the prophets preceeding the birth of Mohammad It devotes most of its message to two towering figures Abraham the Friend of God and his great grandson Joseph The story is not however simply a repetition of Biblical tales in a slightly altered form for al-Ṭabarī sees the ancient pre Islamic Near East as an area in which the histories of three different peoples are acted out occasionally meeting and intertwining Thus ancient Iran Israel and Arabia serve as the stages on which actors such as Biwarasb the semi legendary Iranian king Noah and his progeny and the otherwise unknown Arabian prophets Hud and Salih appear and act In the pages of this volume we read of the miraculous birth and early life of Abraham and of his struggle against his father s idolatry God grants him sons Ishmael from Hagar and Isaac from Sarah and the conflicts between the two mothers the subsequent expulsion of Hagar and her settling in the vicinity of Mecca all lead to the story of Abraham s being commanded to build God s sanctuary there Abraham is tested by God both by being commanded to sacrifice his son and here al-Ṭabarī shows his fairness by presenting the arguments of Muslim scholars as to whether that son was Ishmael or Isaac and by being given commandments to follow both in personal behavior and in ritual practice The account of Abraham is interlaced with tales of the cruel tyrant Nimrod who tried in vain both to burn Abraham in fire and to reach the heavens to fight with God The story of Abraham s nephew Lot and the wicked people of Sodom also appears here with the scholars once again arguing this time over what the exact crimes were for which the Sodomites were destroyed Before proceeding to the story of Joseph which is recounted in great detail we linger over the accounts of two figures associated with ancient Arabia in Muslim tradition the Biblical Job who despite his trials and sufferings does not rail against God and Shuʿayb usually associated with the Biblical Jethro the priest of Midian and father in law of Moses Finally we meet Joseph whose handsome appearance paternal preference and subsequent boasting to his brothers lead to his being cast into a pit and ending up as a slave in Egypt His career is traced in some detail the attempted seduction by Potiphar s wife his imprisonment and eventual release after becoming able to interpret dreams and his rise to power as ruler of Egypt The volume ends with the moving story of Joseph s reunion with his brothers the tragicomic story of how he reveals himself to them and the final reunion with his aged father who is brought to Egypt to see his son s power and glory This is proto history told in fascinating detail of us in different contexts as well as of others completely unknown to Western readers

**The History of al-Ṭabarī Vol. 2** , 2015-06-10 This volume records the lives and efforts of some of the prophets preceeding the birth of Mohammad It devotes most of its message to two towering figures Abraham the Friend of God and his great grandson Joseph The story is not however simply a repetition of Biblical tales in a slightly altered form for al-Ṭabarī sees the ancient pre Islamic Near East as an area in which the histories of three different peoples are acted out occasionally meeting and intertwining Thus ancient Iran Israel and Arabia serve as the stages on which actors such as Biwarasb the semi

legendary Iranian king Noah and his progeny and the otherwise unknown Arabian prophets Hud and Salih appear and act In the pages of this volume we read of the miraculous birth and early life of Abraham and of his struggle against his father s idolatry God grants him sons Ishmael from Hagar and Isaac from Sarah and the conflicts between the two mothers the subsequent expulsion of Hagar and her settling in the vicinity of Mecca all lead to the story of Abraham s being commanded to build God s sanctuary there Abraham is tested by God both by being commanded to sacrifice his son and here abar shows his fairness be presenting the arguments of Muslim scholars as to whether that son was Ishmael or Isaac and by being given commandments to follow both in personal behavior and in ritual practice The account of Abraham is interlaced with tales of the cruel tyrant Nimrod who tried in vain both to burn Abraham in fire and to reach the heavens to fight with God The story of Abraham s nephew Lot and the wicked people of Sodom also appears here with the scholars once again arguing this time over what the exact crimes were for which the Sodomites were destroyed Before proceeding to the story of Joseph which is recounted in great detail we linger over the accounts of two figures associated with ancient Arabia in Muslim tradition the Biblical Job who despite his trials and sufferings does not rail against God and Shu ayb usually associated with the Biblical Jethro the priest of Midian and father in law of Moses Finally we meet Joseph whose handsome appearance paternal preference and subsequent boasting to his brothers lead to his being cast into a pit and ending up as a slave in Egypt His career is traced in some detail the attempted seduction by Potiphar s wife his imprisonment and eventual release after becoming able to interpret dreams and his rise to power as ruler of Egypt The volume ends with the moving story of Joseph s reunion with his brothers the tragi comic story of how he reveals himself to them and the final reunion with his aged father who is brought to Egypt to see his son s power and glory This is proto history told in fascinating detail of us in different contexts as well as of others completely unknown to Western readers      **Towards an Islamic Lunisolar Calendar** Hisham

Abad,2021-04-10 The Calendar was invented in ancient times to allow nations to pace their economic and social activities with climatic seasons Throughout the history of civilizations much depended on organizing and administering an accurate calendar Hunter gatherers needed the calendar to predict the migrations of herds of wild animals As humanity advanced farming communities required calendars to predict the coming of rain or the time of the flooding of rivers Traders and seafaring communities needed to map the best time of the year to tackle the dangers of seas when sailing far from home In contemporary times of globalization calendars have become even more critical in optimizing the complex supply chains of local and global production cycles Oral traditions ascertain that the Arabs of the Arabian Peninsula used a rudimentary lunisolar calendar called in the literature the Arabian Calendar Like with all nations the lunisolar Arabian Calendar helped the Arabs organize their meager resources in the best ways possible For example research showed that the ajj season and its pan Arabian markets were scheduled to coincide with the date harvesting season peaking from July to September The abundance of the date harvest available in this period along with assigning the concept of inviolability to the Arabian months

spanning this season allowed them to travel across Arabia to Mecca to trade in the pan Arabian markets and to participate in the religious rituals of their pilgrimage the *hajj*. It is asserted in this book that Prophet Muhammad followed the lunisolar Arabian Calendar all his life. At the end of the tenth year after he migrated from Mecca to Medina and during his Farewell Pilgrimage the Qur'an sternly abolished the process of intercalation i.e. the *Nas* the very process which allowed the Arabs to organize their various economic and religious activities. When Caliph Umar ibn al-Khattab initiated the Hijri Calendar seven years after Prophet Muhammad's death i.e. in 17 AH he founded it as purely lunar which meant its months were allowed to float within the solar year. Caliph Umar is famous for his zeal in protecting the fundamental Islamic principle of monotheism. This I show was the reason for introducing the Hijri Calendar as purely lunar because *Nas* i.e. Quraysh's method of intercalation was hopelessly entangled with the polytheistic religion of Quraysh the Prophet's tribe and the guardian of the holy places in Mecca and its environs. The harmful effects of following the purely lunar Hijri Calendar were realized from early on. But the prohibition of *Nas* inhibited the early Islamic caliphs from reforming the Hijri Calendar. This book explores the history of the Arabian Calendar and its intimate connection with the Hijri Calendar. The main findings of this book are as follows:

- 1 The main *hajj* shrines in Mecca are aligned in the direction of sunrises and sunsets of the Summer Solstice day.
- 2 Quraysh intercalated its Arabian Calendar by forcing the Summer Solstice SS Day to occur within the 11th month of the Arabian Calendar Shawwal. The *Nas* month was added when the onset of the SS was about to transfer to into the 11th month Dhu al-Qada.
- 3 The onset of the SS day was determined through the sunset alignment along the line joining the posts of al-Wus and al-Aqaba Jamarat and also by observing the sun rising from behind the peak of Mount Thabor from the location of the sacrificial altar of pre-Islamic Mina.
- 4 The Prophet arrived in his migration from Mecca to Medina on the Days of *shahr* which corresponded to the dates of 8th of Rabi' al-Thani the 10th of the Hebrew month Tishri and to the 23rd of September 632.
- 5 The epoch of the Hijri Calendar must be adjusted back by two days from the epoch used so far.
- 6 The Farewell Pilgrimage occurred in autumn on September 4 632 CE not in spring on March 11 632 CE.

*Early Islam* Guillaume Dye, 2023-03-20

In recent decades new paradigms have radically altered the historical understanding of the Qur'an and Early Islam causing much debate and controversy. This volume gathers select proceedings from the first conference of the Early Islamic Studies Seminar. These studies explore the history of the Qur'an and of formative Islam with the methodological tools set forth in Biblical New Testament and Apocryphal studies as well as the approaches used in the study of Second Temple Judaism Christian and Rabbinic origins. It thereby contributes to the interdisciplinary study of formative Islam as part and parcel of the religious landscape of Late Antiquity.

*Muslim Writers on Judaism and the Hebrew Bible* Camilla Adang, 2021-09-20

*Muslim Writers on Judaism and the Hebrew Bible* deals with the way in which Judaism and its holy scriptures were viewed by nine medieval Muslim writers representing different genres of Arabic literature: Ibn Rabbān al-ʿAbarī, Ibn Qutayba al-Yaʿqubī, Abū Jaʿfar al-ʿAbarī, al-Masʿūdī, al-Maʿqdisī, al-Biqillī, al-Bḥārī and Ibn al-ʿAzm. After an introductory chapter on the reception of Biblical

materials in early Islam and a presentation of the authors under review the book focuses on their knowledge of Judaism and the text of the Hebrew Bible and subsequently discusses issues frequently debated between Muslims and Jews namely the claim that the Torah contains references to Muhammad and the assertion that the Torah has been both abrogated and falsified In the appendix texts by Ibn Qutayba and al Maqdis are offered for the first time in an English translation

**Method and Theory in the Study of Islamic Origins** Herbert Berg,2003-08-01 This volume deals with the methodological and theoretical issues of the study of Islamic origins Each of the twelve articles examines a different aspect of Islamic origins early Islamic history including the life of the Prophet the Sunna and ad th tafs r and the Qur n and the rise of Islamic law Both sceptical or revisionist scholars and sanguine or traditionalist scholars examine and employ the various contemporary theories on the development of Islam in the first 3 centuries A H In so doing they seek to exemplify the sources and methodologies used to support these theories and to discuss their relative merits The Wiles of Women/The Wiles of

Men Shalom Goldman,2016-03-22 One of the world s oldest recorded folktales tells the story of a handsome young man and the older woman in whose house he resides Overcome by her feelings for him the woman attempts to seduce him When he turns her down she is enraged and to her husband she accuses the young man of attacking her The husband seemingly convinced of his wife s innocence has the young man punished But it is precisely that punishment that leads to the hero s vindication and eventual rise to power and prominence In the West we know this tale classified in folklore as the Potiphar s Wife motif from its vivid narration in the Hebrew Bible But as Shalom Goldman demonstrates in this book the Bible s is only one telling of a story that appears in the scriptures and folklore of many peoples and cultures in many different eras including ancient Egypt classical Greece and ancient Mesopotamia as well as post Biblical Jewish literature the Qur an and Inuit culture Goldman compares and contrasts the treatment of this motif especially in the literature and lore of the ancient Near East Biblical Israel and early Islam at the same time touching on gender issues the status of women in Middle Eastern societies and the varying constructions of male female relationships and the vexed question of originality in the narratives of the monotheistic traditions **Muslims on the Volga in the Viking Age** Jonathan Shepard,Luke Treadwell,2023-09-21

The year 922 saw a series of remarkable face to face encounters in the steppes between Bukhara and the Middle Volga Ibn Fadlan was an intrepid member of a diplomatic and religious mission from the distant caliphate in Baghdad to the ruler of the Volga Bulgars His account gives a vivid eyewitness description of the peoples he came upon whose appearance rituals and filthy habits both fascinate and appal and a famous depiction of a Viking Rus ship burial It is unique testimony to burgeoning exchanges between several different cultures and to the emergence of new political structures on the steppes Yet the account survives only as part of a later composite work raising questions of meaning and historical interpretation This pioneering interdisciplinary study of Ibn Fadlan s text and the world he surveyed draws on a variety of specialists to give readers both the bigger picture of cultural and economic change in Eurasia Byzantium and the Muslim world and hard facts

in the form of archaeological and numismatic data Illuminating the Darkness Habeeb Akande, 2012 Illuminating the Darkness critically addresses the issue of racial discrimination and colour prejudice in religious history Tackling common misconceptions the author seeks to elevate the status of blacks and North Africans in Islam The book is divided into two sections Part I of the book explores the concept of race blackness slavery interracial marriage and racism in Islam in the light of the Qur'an Hadith and early historical sources Part II of the book consists of a compilation of short biographies of noble black and North African Muslim men and women in Islamic history including Prophets Companions of the Prophet and more recent historical figures Following in the tradition of revered scholars of Islam such as al-Jahiz Ibn al-Jawzi and al-Suyuti who wrote about this topic Illuminating the Darkness is structured according to a similar monographic arrangement

**Humanities**, 1987 Humanities National Endowment for the Humanities, 1987 **The Book of Genesis** Craig A. Evans, Joel N. Lohr, David L. Petersen, 2012-03-20 Written by leading experts in the field The Book of Genesis Composition Reception and Interpretation offers a wide ranging treatment of the main aspects of Genesis study Its twenty nine essays fall under four main sections The first section contains studies of a more general nature including the history of Genesis in critical study Genesis in literary and historical study as well as the function of Genesis in the Pentateuch In the second portion scholars present commentary on or interpretation of specific passages or sections of Genesis as well as essays on its formation genres and themes The third part includes essays on the textual history and reception of Genesis in Judaism Christianity and Islam The final section explores the theologies of the book of Genesis including essays on Genesis and ecology and Genesis in the context of Jewish thought The Idols of ISIS Aaron Tugendhaft, 2020-11-06 In 2015 the Islamic State released a video of men smashing sculptures in Iraq's Mosul Museum as part of a mission to cleanse the world of idolatry This book unpacks three key facets of that event the status and power of images the political importance of museums and the efficacy of videos in furthering an ideological agenda through the internet Beginning with the Islamic State's claim that the smashed objects were idols of the age of ignorance Aaron Tugendhaft questions whether there can be any political life without idolatry He then explores the various roles Mesopotamian sculpture has played in European imperial competition the development of artistic modernism and the formation of Iraqi national identity showing how this history reverberates in the choice of the Mosul Museum as performance stage Finally he compares the Islamic State's production of images to the ways in which images circulated in ancient Assyria and asks how digitization has transformed politics in the age of social media An elegant and accessibly written introduction to the complexities of such events The Idols of ISIS is ideal for students and readers seeking a richer cultural perspective than the media usually provides The Rhetoric of Sobriety Kathryn M. Kueny, 2001-07-26 Why does Islam condemn wine and other alcoholic beverages The complexity behind this simple question is examined in The Rhetoric of Sobriety Drawing on an array of revelatory legal historical and exegetical materials both Sunni and Shi'ite from the early Islamic period and contrasting them with comparable Judaic and Christian works from the

same era the author analyzes the rhetoric used to establish the proper authoritative boundaries that would contain wine's ambiguous nature. How believers chose to identify wine as a marginal substance and assert its prohibition offers a rare glimpse into the underlying intellectual strategies of early Muslim thought to resolve conflict, create meaning, structure the world, govern human behavior, and convey the divine message. Ultimately, this examination reveals some of the ways in which the early Islamic community created its identity and asserted it over other confessional groups with similar convictions.

**Like All the Nations?** William M. Brinner, Moses Rischin, 2012-02-01 This is the first study to examine the career of one of the most prominent American Zionists. Intellectually brilliant, socially and religiously committed, Judah Magnes was an inspiring speaker, reformer, and organizer. Sixteen leading American and Israeli scholars here focus their critical attention on the social, cultural, political, and theological themes central to Magnes' life. Contributors chronicle Magnes' life from his birth in California in 1877 to his death in 1948, the year of the founding of the State of Israel, focusing successively on his youth and education, his seminal years on New York's Lower East Side, his place among the pioneers of American Zionism, his role as a founder of the first Hebrew University, and his relentless efforts to unite Arabs and Jews. Magnes was deeply committed to a Jewish renaissance but did not see the prospering of Israel in isolation from its Arab peoples. In this insistence, he was constant and often unique. It is particularly in retrospect that we now realize the importance of Magnes' insistence that the Arab problem must be solved in order to establish a viable Israeli state. Both through the range of his involvements and the integrity of his quest, Magnes has left his mark on Jewish history. The contributors to this volume, who include two of the most diligent scholars of the man and of his times, Paul Mendes-Flohr and Arthur Goren, help illuminate the life, work, and legacy of Judah L. Magnes.

**Geographies of Encounter** Marian Burchardt, Maria Chiara Giorda, 2022-01-19 This edited collection explores forms of multi-religious cohabitation as well as the spatial arrangements that underpin and shape them through sixteen chapters that range across disciplines, historical periods, and global geographies. Focusing on interactions between different religious groups and traditions, the authors conceptualize three types of spatial arrangements and explore how they operate. Geographies of encounter include multi-religious places, multi-religious cities, and multi-religious landscapes. With perspectives from anthropologists, historians, sociologists, and geographers, the book demonstrates the multiple ways in which geographies of interreligious encounters and forms of multi-religious cohabitation have changed throughout history due to their embeddedness in different frameworks of political organization, shifting religious ideologies, and changing forms of human mobility.

**Abraham's Children** Richard Harries, Norman Solomon, Timothy Winter, 2006-03-30 Abraham's Children brings together essays by leading scholars of each faith to address key issues for the faiths and to collaboratively identify common ground and pose challenges for the future. The book will inspire readers in the process of interfaith dialogue, contribute clearly to vital religious issues of contemporary world concern, and help readers to understand faiths that are different from their own.

**Genealogical Manuscripts in Cross-Cultural Perspective** Markus Friedrich, Jörg B.



Quenzer,2024-12-16 Situating the history of genealogy in the ambit of manuscript studies this volume explores how handwriting practices influenced the development of genealogies It shows how lineages used handwritten documents in constructing and presenting their identity both to the outside world and to themselves Genealogical handwriting is practiced in many manuscript cultures this volume is the first to juxtapose studies from a wide variety of such cultures ranging from East Asia to West and Central Asia to Europe As the present contributions discuss in depth tracing one s lineage usually required taking note of personal histories biographies and relationships the chapters explore the many different reasons that compelled both individuals and institutions to do just this and highlight the various contexts in which genealogy writing occurred Taking a material oriented approach to handwriting practices in the study of genealogies can reveal the challenges implicated in producing such written artefacts highlighting the enormous effort required in cultivating lineage related knowledge Seen from the view of manuscript studies genealogies emerge as invaluable yet also highly fragile forms of cultural capital

**Environmental Policy and Landscape Architecture** Joachim Wolschke-Bulmahn,Hubertus Fischer,Sarah Ozacky-Lazar,2014-03-21 Volume 18 in the CGL Studies series entitled Environmental Policy and Landscape Architecture is the result of an international symposium held in Jerusalem in March 2011 which was organised by the Van Leer Jerusalem Institute in collaboration with the Centre of Garden Art and Landscape Architecture The symposium focused on how the many different facets of landscape architecture could help towards solving environmental problems Sustainable Development and Landscaping Environmental Policy and the Contribution of Landscape Architecture at a Local Level Designing Public Open Spaces and Social Sustainability Spatial Planning and Landscape Architecture in Israel Palestine and Water and Soil Crisis and Conservation are the key chapters in this volume The authors address a wide range of issues including the significance of religions in ideas about environmentalism in historical and current debates how Palestinian society can meet challenges posed by the dynamic development of urban structures through capacity building in landscape architecture and economically meaningful strategies for soil conservation in arable fields as part of agricultural sustainability in semi arid areas A key objective of the symposium was also to determine opportunities for cooperation in the field of environment and landscaping for Israelis Palestinians Muslims Jews and Christians in a region marked by huge tension and conflicts The authors are scholars of various disciplines such as landscape architecture urban planning technology assessment philosophy of science environmental communication and ecology and come from Israel Palestine USA Norway and Germany

**Violence in Islamic Thought from the QurASA?Ae?n to the Mongols** Robert Gleave,2015-04-14 This volume brings together some of the leading researchers on early Islamic history and thought to study the legitimacy of violence

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