The Polymath A Modern Arabic Novel

Chaos of the Senses
Majd al-Din al-Firuzabadi (1329-1415)
Keywords
Pathfinders
The Middle East & South Asia Folklore
Bulletin
Modern Arabic
Pyramid
Texts
An Overview of Modern Arabic Literature
The Lamp Of Umm Hashim:
And Other Stories
Polymath
The Oxford Handbook of Arab Novelistic Traditions
The World in a Book
The Polymath
Polymaths of Islam
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Current Trends in Linguistics:
Linguistics in South West Asia
And North Africa
Muslim Suicide
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Arab Nahdah: The Making of the Intellectual and Humanist Movement
Negotiations with the Past
Ilbn Khaldun
Chamber's Encyclopaedia
Khan Al-Khalili

How poetic modernism shaped Arabic intellectual debates in the twentieth century and beyond
City of Beginnings is an exploration of modernism in Arabic poetry, a movement that emerged in Beirut during the 1950s and became the most influential and controversial Arabic literary development of the twentieth century. Robyn Creswell introduces English-language readers to a poetic movement that will be uncannily familiar—and unsettlingly strange. He also provides an intellectual history of Lebanon during the early Cold War, when Beirut became both a battleground for rival ideologies and the most vital artistic site in the Middle East. Arabic modernism was centered on the legendary magazine Shi'r (“Poetry”), which sought to put Arabic verse on “the map of world literature.” The Beirut poets—Adonis, Yusuf al-Khal, and Unsi al-Hajj chief among them—translated modernism into Arabic, redefining the very idea of poetry in that literary tradition. City of Beginnings includes analyses of the Arab modernists’ creative encounters with Ezra Pound, Saint-John Perse, and Antonin Artaud, as well as their adaptations of classical literary forms. The book also reveals how the modernists translated concepts of liberal individualism, autonomy, and political freedom into a radical poetics that has shaped Arabic literary and intellectual debate to this day. Absent tells the story of Dalal, a young Iraqi woman living with the childless aunt and uncle who raised her. Dalal and her neighbors try to maintain normal lives, despite the crippling effect of bombings and international sanctions resulting from the first Gulf War. By turns affectionate, wry, and darkly comic, Absent paints a moving portrait of people struggling to get by in impossible circumstances. Upstairs, the fortune-teller Umm Mazin offers her customers cures for their physical and romantic ailments; below, Saad the hairdresser attends to a dwindling number of female customers; and on the second floor, the nurse Ilham dreams of her long-lost French mother to escape the grim realities she sees in the children’s ward at the hospital. Hoping to bring in much-needed cash by selling honey, Dalal’s uncle turns to beekeeping, and instructs his niece in the care and feeding of these temperamental creatures. With memories of happier times during the “Days of Plenty” of her childhood, Dalal falls in love for the first time against a background of surprise arrests, personal betrayals, and a crumbling social fabric that turns neighbors into informants. Tightly crafted and skillfully told, Absent is a haunting portrait of life under sanctions, the fragile emotional ties between individuals, and, ultimately, the resilience of the human spirit. The Oxford Handbook of Arab Novelistic Traditions is the most comprehensive treatment of the subject to date. In scope, the book encompasses the genesis of the Arabic novel in the second half of the nineteenth century and its development to the present in every Arabic-speaking country and in Arab immigrant destinations on six continents. Editor Wail S. Hassan and his contributors describe a novelistic phenomenon which has pre-modern roots, stretching centuries back within the Arabic cultural tradition, and branching outward geographically and linguistically to every Arab country and to Arab writing in many languages around the world. The first of three innovative dimensions of this Handbook consists of examining the ways in which the Arabic novel emerged out of a syncretic merger between Arabic and European forms and techniques, rather than being a simple importation of the latter and rejection of the former, as early critics of the Arabic novel claimed. The second involves mapping the novel geographically as it took root in every Arab country, developing into often distinct though overlapping and interconnected local traditions. Finally, the Handbook concerns the multilingual character of the novel in the Arab world and by Arab immigrants and their descendants around the world, both in Arabic and in at least a dozen other languages. The Oxford Handbook of Arab Novelistic Traditions reflects the current status of research in the broad field of Arab novelistic traditions and signal toward new directions of inquiry. Vol. 2: Published for the first time in English alphabetical order, vol. 2 (of the 5 original volumes) of "Canon of Medicine" (Law of Natural Healing), is an essential addition to the history of medicine as it holds a treasure of information on natural pharmaceuticals used for over 1000 years to heal various diseases and disorders. Fully color illustrated with a 150 page, 7000 word index of the healing properties of each of the entries, the text itself is an alphabetical listing of the natural pharmaceuticals of the simple compounds. By simple compounds, Avicenna includes the individual plants, herbs, animals and minerals that have healing properties. Avicenna lists 800 tested natural pharmaceuticals including plant, animal and mineral substances. The compiler has included the Latin, Persian and Arabic names of the drugs along with artistic renderings of the drugs as illustrations as well as Avicenna's Tables or Grid for each entry that describes the individual, specific qualities of simple drugs. The completion of Khan al-Khalili in 1945 marked a turning point in Naguib Mahfouz's career. Departing from the traditional themes drawn from Egyptian antiquity that characterize the author's earlier works, Khan al-Khalili reflects instead
a deep concern with the lives and problems of contemporary Egyptians. The time is 1942, the Second World War is at its height, and the Africa Campaign is raging along the northern coast of Egypt as far as El Alamein. Against this backdrop of international upheaval, the novel tells the story of the Akifs, a middle-class family that has taken refuge in Cairo’s historic and bustling Khan al-Khalili neighborhood. Believing that the German forces will never bomb such a famously religious part of the city, they seek safety among the crowded alleyways, busy cafés, and ancient mosques of the Khan, adjacent to the area where Mahfouz himself spent much of his young life. Through the eyes of Ahmad, the eldest Akif son and the novel’s central character, Mahfouz presents a richly textured vision of the Khan, drawing on his own memories to assemble a lively cast of characters whose world is framed by the sights, smells, and flavors of his childhood home. As Ahmad, a minor civil servant who has sacrificed both education and personal ambition in order to support his family, interacts with the people and traditions of Khan al-Khalili, a debate emerges that pits old against new, history against modernity, and faith against secularism. Addressing one of the fundamental questions of the modern era, Mahfouz explores the competing theories about the cause of its eventual demise. Informed by the latest scholarship yet written in a lively and accessible style, this is a book that will touch and had a similarly deep impact in India and much of Asia. Lost Enlightenment chronicles this forgotten age of achievement, seeks to explain its rise, and explores the competing theories about the cause of its eventual demise. Informed by the latest scholarship yet written in a lively and accessible style, this is a book that will surprise general readers and specialists alike. The contents of the book are grouped in four sections. The first section examines the development of an analytical framework for researching language in relation to power and ideology. The second deals with the theme of discourse and contemporary social and cultural change, and the use of a critical discourse analysis framework in the study of change. “The millennial generation’s most celebrated literary achievement.” Al-Ahram Weekly
"The first glimmer of hope for a true fictional renaissance an instantly rewarding read embraced by an unprecedented range of literary figures" The Daily Star

"What is madness?" asks the narrator of Ahmed Alaidy's jittery, funny, and angry novel. Assuring readers that they are about to find out, the narrator takes us on a journey through the insanity of present-day Cairo in and out of minibuses, malls, and crash pads, navigating the city's pinball machine of social life with tolerable efficiency. But lurking under the rocks in his grouchy, chain-smoking, pharmacologically-oriented, twenty-something life are characters like his elusive psychiatrist uncle with a disturbing interest in phobias. And then there's Abbas, the narrator's best friend who surfaces at critical moments to drive our hero into uncontrollably multiplying difficulties. For instance, their ticklish relationship with the simultaneous blind-dates Abbas has set up for him on different levels of a coffee-shop in a Cairo mall with two girls both called Hind. With friends like Abbas, what paranoid needs enemies?A compelling allegory about power and its abusePolymaths of Islam analyzes the social and intellectual power of religious leaders who created a shared culture that integrated Central Asia, Iran, and India from the middle of the thirteenth century through the early twentieth. In an integrated understanding of the world of Islamic scholarship unlocks a different way of thinking about transregional exchange networks. Pickett reveals a Persian-language cultural sphere that transcended state boundaries and integrated a spectacularly vibrant Eurasia that is invisible from published sources alone. Through a high cultural complex that he terms the "Persian cosmopolis" or "Persianate sphere," Pickett argues that an intersection of diverse disciplines shaped geographical trajectories across and between political states. In Polymaths of Islam he paints a comprehensive, colorful, and often contradictory portrait of mosque and state in the age of empire.Award-winning novelist Bensalem Himmich's third novel to be translated into English is a vertiginous exploration of one of Islam's most radical thinkers, the Sufi philosopher Ibn Sab'în. Born in Spain, he was forced to immigrate to Africa because of his controversial views. Later expelled from Egypt, Ibn Sab'în made his way to Mecca, where he spent his final years. Himmich follows the philosopher's journey, outlining an array of characters he meets along the way who usher in debates of identity and personal responsibility through their interactions and relationships with Ibn Sab'în. Set against the backdrop of a politically charged thirteenth-century Islamic world, Himmich's novel is a rich blend of fact and imagination that re-creates the intellectual debates of the time. As the culture of prosperity and tradition was giving way to the chaos created by political and social instability, many Arabs, as Ibn Sab'în does in the novel, turned inward toward a spiritual search for meaning. In his fictional portrait of Ibn Sab'în, Himmich succeeds in creating a character, with many virtues and flaws, to whom all readers can relate. The first history of the western polymath, from the fifteenth century to the present day From Leonardo Da Vinci to John Dee and Comenius, from George Eliot to Oliver Sacks and Susan Sontag, polymaths have moved the frontiers of knowledge in countless ways. Burke argues that history can be re-written in a new light. This book offers a comprehensive, colorful, and often lively portrait of the great thinkers who contributed to the rise and development of the modern age. In this engaging, erudite account, renowned cultural historian Peter Burke argues for a more rounded view. Identifying 500 western polymaths, Burke explores their wide-ranging successes and shows how their rise matched a rapid growth of knowledge in the age of the invention of printing, the discovery of the New World and the Scientific Revolution. It is only more recently that the further acceleration of knowledge has led to increased specialisation and to an environment that is less supportive of wide-ranging scholars and scientists. Spanning the Renaissance to the present day, Burke changes our understanding of this remarkable intellectual species. This long-awaited translation of Johannes Pedersen's Danish work Den Arabiske Bog (1946) describes in vivid detail the production of books in medieval Islam, and outlines the role of literature and scholarship in Islamic society. Originally published in 1984. The Princeton Legacy Library uses the latest print-on-demand technology to again make available previously out-of-print books from the distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905.Explores the influences that triggered the Arabic awakening, the ‘nahdah’, from the 1700s onwards. To understand today's Arab thinking, you need to go back to the beginnings of modernity: the nahdah or Arab renaissance of the 19th and early 20th centuries. Abdulrazak Patel enhances our understanding of the nahdah and its intellectuals, taking into account important internal factors alongside external forces.Patel explores the key factors that contributed to the rise and development of the nahdah, he introduces the humanist movement of the period that was the driving force behind much of the linguistic, literary and educational activity. Drawing on intellectual history, literary history and postcolonial studies, he argues that the nahdah was the product of native development and foreign assistance and that nahdah reformist thought was hybrid in nature. Overall, this study highlights the complexity of the movement and offers a more pluralist history of the period.At a Cairo café, a cross-section of Egyptian society, young and old, rich and poor, are drawn together by the quality of its coffee and the allure of its owner, legendary former dancer Qurunfula. When three of the young patrons disappear for prolonged periods, the older customers display varying reactions to the news. On their return, they recount horrific stories of arrest and torture at the hands of the secret police, and the habitués of the café begin to withdraw from each other in fear, suspecting that there is an informer among them. With the nighttime arrests and the devastation of the country's defeat in the 1967 War, the café is transformed from a haven of camaraderie and bright-eyed idealism to an atmosphere charged with mounting suspicion, betrayal, and crushing disillusionment. Exposing the dark underbelly of ideology, and delving into the idea of the 'necessary evils' of social upheaval,
Karnak Café remains one of the Nobel laureate's most pointedly critical works, as relevant and incisive today as it was when it was first published in 1974. Ahlam Mosteghanemi's second novel picks up where Memory in the Flesh left off, with the story of love set in the battered and bruised Algeria of the 1990s. Mosteghanemi takes her readers through the streets of suspicion and suspense, and the ups and downs of a forbidden love affair, through a story within a story, as a writer stuck in a loveless marriage to an important military man inadvertently writes what eventually comes true. She begins--after a period of not writing--by penning the narrative of a mysterious man who court the object of his desire through deceptive words, then she helplessly follows the path of her fictitious character only to find that the mystery man exists and it is he who has led her to his door and into his life. One twist leads to the next, as the question remains of which man the writer was destined to meet and fall in love with--the mysterious artist or the doomed journalist. This lyrical adventure teases the reader with facts for fiction and fiction for facts. The backdrop of political chaos creates a sense of foreboding and fear for two powerless lovers. But where is reality and where is fantasy? For over 700 years, fact and fiction have mingled in the international language of science. In his short novel, Jibril al-Khalil celebrates the forgotten pioneers who helped shape our understanding of the world. All scientists have stood on the shoulders of giants. But most historical accounts today suggest that the achievements of the ancient Greeks were not matched until the European Renaissance in the 16th century, a 1,000-year period dismissed as the Dark Ages. In the ninth-century, however, the Abbasid caliph of Baghdad, Abu Ja'far Abdullah al-Ma'mun, created the greatest centre of learning the world had ever seen, known as Bayt al-Hikma, the House of Wisdom. The scientists and philosophers he brought together sparked a period of extraordinary discovery, in every field imaginable, launching a golden age of Arabic science. Few of these scientists, however, are now known in the western world. Abu Rayhan al-Biruni, a polymath who outshines everyone in history except Leonardo da Vinci? The Syrian astronomer Ibn al-Shatir, whose manuscripts would inspire Copernicus's heliocentric model of the solar system? Or the 13th-century Andalucian physician Ibn al-Nafees, who correctly described blood circulation 400 years before William Harvey? Iraqi Ibn al-Haytham who practised the modern scientific method 700 years before Bacon and Descartes, and founded the field of modern optics before Newton? Or even ninth-century zoologist al-Jahiz, who developed a theory of natural selection a thousand years before Darwin? The West needs to see the Islamic world through new eyes and the Islamic world, in turn, to take pride in its extraordinarily rich heritage. Anyone who reads this book will understand why.

Clamor of the Lake begins with the appearance of an old fisherman of unknown origin sailing a black boat. Taciturn and enigmatic, he takes on a woman and her twin boys. While he gives away nothing about his past, his undemanding companionship prompts the woman to narrate her turbulent life. Meanwhile, in a nearby village by the lake, Gomaa and his wife have found respite from the dreariness of their existence in the fantastic objects the sea churns up during gales: swords, alluring panties, a talisman. But when the waves cast up a chest that speaks in a language no one can comprehend, Gomaa is haunted by its voice. As the tumult of the lake drives a wedge between the couple, it turns two neighbors into close allies: Karawia, a café proprietor, and Afifi, a grocer. Eventually, they too will be haunted by the siren song of the lake. In Mohamed El-Bisatie's lyrical novel, the stories of these various figures converge on the mercurial presence of the lake, which in the end proves the narrative's true hero. An accomplished experiment in the poetics of space, Clamor of the Lake won the 1995 Cairo International Book Fair Award for Best Novel of the Year. Every human is born with multifarious potential. Why, then, do parents, schools and employers insist that we restrict our many talents and interests; that we 'specialise' in just one? We've been sold a myth, that to 'specialise' is the only way to pursue truth, identity, or even a livelihood. Yet specialisation is nothing but an outdated system that fosters ignorance, exploitation and disillusement and thwarts creativity, opportunity and progress. Following a series of exchanges with the world's greatest historians, futurists, philosophers and scientists, Waqas Ahmed has woven together a narrative of history and a vision for the future that seeks to disrupt this prevailing system of unwarranted 'hyper-specialisation.' In The Polymath, Waqas shows us that there is another way of thinking and being. Through an approach that is both philosophical and practical, he sets out a cognitive journey towards reclaiming your innate polymathic state. Going further, he proposes nothing less than a cultural revolution in our education and professional structures, whereby everyone is encouraged to express themselves in multiple ways and fulfill their many-sided potential. Not only does this enhance individual fulfillment, but in doing so, facilitates a conscious and creative society that is both highly motivated and well equipped to address the complexity of 21st century challenges. With its Sufistic parables of the human condition, rendered in a style redolent of both the austere meditations of Borges and the dark engorged ruminations of Arthur C. Clark, Pyramid Texts engages the mind and beguiles the imagination. In a series of chapters each shorter than the last so that, like their subjects, they taper ultimately into nothingness the author evokes the obsessions that have driven men over the centuries to the brooding presence of mankind's most ancient and mysterious monuments. Among others in a procession of exotic characters, a Moorish seeker after knowledge spends years contemplating the pyramids in the hope that one day he will understand the mysterious writing that fitfully appears on their sides. Another waits patiently for the moment when the shadow of one will diverge from its accustomed path and bestow immortality, and the Sphinx performs a celestial dance. Pyramid Texts leads us into a world of endless passages and mysterious sighing winds, a world whose claustrophobic and shadowy spaces may be illuminated by flashes of ecstasy leading to scintillating transfigurations and dizzying annihilations. Al-Suyūṭī, a polymath of the Mamlûk period offers new insights into the intellectual profile of al-Suyūṭī (d. 911/1505), a scholar who uniquely interpreted and represented the cultural trends and political tensions of the last stage of the Mamlûk period. This award-winning historical novel deals with the stormy life of the outstanding Arab philosopher Ibn Khaldun, using historical sources, and
particularly material from the writer's works, to construct the personal and intellectual universe of a fourteenth-century genius. The dominant concern of the novel the uneasy relationship between intellectuals and political power, between scholars and authority addresses our times through the transparent veil of history. In the first part of the novel, we are introduced to the mind of Ibn Khaldun as he dictates his work to his scribe and interlocutor. The second part delves into the heart of the man and his retrieval of a measure of happiness and affection in a remarriage, after the drowning of his first wife and their children at sea. Finally we see Ibn Khaldun as a man of action, trying to minimize the imminent horrors of invading armies and averting the sack of Damascus by Tamerlane, only to spend his last years lonely and destitute, having been fired from his post as qadi, his wife having gone to Morocco, and his attempts at saving the political situation having come to nil. "The elusive simplicity and fluency of style manage to entertain and instruct at once. We learn as we read about Ibn Khaldun: his insights into history and historiography, his views of the rise and fall of civilizations, the principles of his sociological thinking, along with intimate aspects of his life, including his tragic losses and his attitude toward women. We also learn of his response to the major crisis of his time, the Tatar invasion of the Mashriq. In short, Ibn Khaldun, the distant and formidable figure, is humanized thanks to this novel." Naguib Mahfouz Medal Award Committee Contributed research papers presented at a one day seminar held on July 30th 2004 at Pondicherry under the joint auspices of the Indology Department, French Institute of Pondicherry and the Tamil Chair, Department of South and Southeast Asian Studies (SSEAS), University of California, Berkeley. "An anthology of Arabic texts and English translations of works from the Arab Renaissance (Nahda) on modernity, language, gender, transnationalism, literary criticism, politics, travel, social justice, technology, history, and commerce. The edition is designed for the classroom, with an introduction, translator's note, and textual notes for students and teachers"--In Majd al-Dīn al-Fīrūzābādī (1329-1415): A Polymath on the Eve of the Early Modern Period, Vivian Strotmann examines the scholar's life and works, his importance for the defence of Ibn al-ʿArabī’s teachings and for developments during the Early Modern Period.'This award-winning historical novel deals with the stormy life of the outstanding Arab philosopher Ibn Khaldun, using historical sources, and particularly material from the writer's works, to construct the personal and intellectual universe of a fourteenth-century genius. 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In them, a man sent by a victorious invader to open a storehouse holding the statue of Egypt's reawakening finds his access denied by a menacing reptile. An obscure writer dies, and a despairing inscription on his coffin turns his funeral into a massive demonstration. A man opens a stubborn gate to stare at a lake over which loom the illuminated faces of those he has loved, but who are no more--in search of the soul who made him long to live forever. The ever more condensed and poetic episodes in Dreams of Departure movingly carry on Mahfouz's only major work after a knife attack in 1994 ironically inspired him to dream in print for his readers. Copyright code : 1da5f989cf8fe6175455f204448e45ea