

Islam In Everyday Arabic Speech

Linguistic taboo has been relegated for a long time to a peripheral position within Linguistics, due to its social stigmatization and inherent linguistic complexity. Recently, though, there has been a renewed interest in revisiting the phenomenon, especially from cognitive frameworks. This volume is the first collection of papers dealing with linguistic taboo from that perspective. The volume gathers 15 chapters, which provide novel insights into a broad range of taboo phenomena (euphemism, dysphemism, swearing, political correctness, coprolalia, etc.) from the fields of sexuality, diseases, death, war, ageing or religion. With a special focus on lexical semantics, the authors in the volume work within Cognitive Linguistics frameworks such as conceptual metaphor and metonymy, cultural conceptualization or cognitive sociolinguistics, but also at the interface of pragmatics, discourse analysis, applied linguistics, cognitive science or psychiatry. This volume provides theoretical reflections and case studies based on new methods and data from varied languages (English, Spanish, Polish, Dutch, Persian, Gik?y? and Egyptian Arabic). As such, it moves towards a new generation of linguistic taboo studies.

This volume includes nine papers selected from the Fifteenth Annual Symposium on Arabic Linguistics. Four of the papers deal with the area of corpus linguistics (new for this series), including papers from both a computational and a variationist point of view. The other papers deal with Syntax, and with various aspects of Arabic Sociolinguistics.

This is a Festschrift for Professor Moshe Piamenta, a great linguist, scholar and researcher, who has contributed to the field of Arabic and Hebrew language and culture for more than six decades. The book is divided into two parts: studies on Arabic and Hebrew, concerning aspects of both the dialects and literary register of Arabic, including lexicological issues. Part II deals with culture as manifest in Jerusalem. Part I: H. Amit Kokhavi, Introducing Register Competence into Teaching Arabic as a Foreign Language in Israeli Hebrew-Speaking Schools P. Behnstedt, Notes on the Arabic Dialects of Eastern North-Yemen (ilGawf, Sirwah, Marib, Bani Dabyan) J. Blau, Theory and Practice in Middle Arabic: Two Cases of Deficient Self-Knowledge Further articles by: A. Borg, O. Jastrow, M. Nevo, Y. Ratzaby, J. Rosenhouse, H. Shehadeh, A. Shvitiel, S. Shrayboym-Shvitiel, and R. Talmon Part II: M. Maoz, Jerusalem in the Modern Era: Political and Social Changes A. Cohen, A Tale of Two Women: A Jewish Endowment in the 19th Century Jerusalem Further articles by: A. Elad-Bouskila, and R. Sni

Cypriot Arabic, is an unwritten language and mother tongue of several hundred bilingual (Arabic/Greek) Maronites from Kormakiti (N.W. Cyprus). In this book many Cypriot Arabic terms are cited with illustrative examples and ethnographic commentary where relevant. It is primarily intended for orientalists and linguists specializing in comparative Semitics and Arabic dialectology.

A rich and engrossing account of 'sexual outlaws' in the Hausa-speaking region of northern Nigeria, where Islamic law requires strict separation of the sexes and different rules of behavior for women and men in virtually every facet of life. The first ethnographic study of sexual minorities in Africa, and one of very few works on sexual minorities in the Islamic world Engagingly written, combining innovative, ethnographic narrative with analyses of sociolinguistic transcripts, historical texts, and popular media, including video, film, newspapers, and song-poetry Analyzes the social experiences and expressive culture of 'yan daudu (feminine men in Nigerian Hausaland) in relation to local, national, and global debates over gender and sexuality at the turn of the twenty-first century Winner of the 2009 Ruth Benedict Prize in the category of "Outstanding Monograph"

The Semitic Languages presents a unique, comprehensive survey of individual languages or language clusters from their origins in antiquity to their present-day forms. The Semitic family occupies a position of great historical and linguistic significance: the spoken and written languages of the Phoenicians, Hebrews and Arabs spread throughout Asia and northern and central Africa; the Old Semitic civilizations in turn contributed significantly to European culture; and modern Hebrew, modern literary Arabic, Amharic, and Tigrinya have become their nations' official languages. The book is divided into three parts and each chapter presents a self-contained article, written by a recognized expert in the field. * I. General Issues: providing an introduction to the grammatical traditions, subgrouping and writing systems of this language family. * II. Old Semitic Languages * III. Modern Semitic Languages Parts II and III contain structured chapters, which enable the reader to access and compare information easily. These individual descriptions of each language or cluster include phonology, morphology, syntax, lexis and dialects. Suggestions are made for the most useful sources of further reading and the work is comprehensively indexed.

How to be a "democrat" and a "Muslim" at the same time is the subject of ongoing contests. This book maps out the variety of voices contesting "Islam" and "democracy" in the Arab world, insisting that neither category can be taken as unitary or fixed. In the Arab Middle East, the contest is over "which", "whose", and "how much" democracy takes place within an existing contest over "which", "whose", and "how much" Islam must be given pre-eminence in the political and cultural sphere. There is a "Democracy" and there are "democracies." There is an "Islam" and there are "islams." Larbi Sadiki deploys the conceptual tools of contemporary Western political philosophy and theory to articulate and defend some provocative theses. The book challenges Eurocentric conceptions of democracy that all-too-frequently display a lack of concern for specificity and context; analyzes and interrogates Orientalist and Occidental discourses on democracy; and considers some of the justifications for democracy in the global arena, giving space for self-representation by women and Islamists, among others. Using interviews with Muslims from every social and economic stratum, the book shows how Arabs themselves understand, imagine, and view democracy.

Islam in Everyday Arabic Speech
BRILL
The Muslim Conception of God and Human Welfare
As Reflected in Everyday Arabic Speech
Brill
Archive
Buchbesprechung : Moshe Piamenta. The Muslim Concept of God and Human Welfare as Reflected in Everyday Arabic Speech
Jewish Life in Arabic Language and Jerusalem Arabic in Communal Perspective
A Lexico-semantic Study
BRILL
Linguistic and Cultural Studies on Arabic and Hebrew
Essays Presented to Professor Moshe Piamenta for His Eightieth Birthday
Otto Harrassowitz Verlag
Bassam Tibi offers a radical solution to the problems faced by Islam in a rapidly changing and globalizing world. He proposes a depoliticization of the faith and the introduction of reforms to embrace secular democracy, pluralism, civil society and individual human rights. The alternative to this is the impasse of fundamentalism. The pivotal argument is that Islam is being torn between the pressure for cultural innovation and a defensive move towards the politicization of its symbols for non-religious ends.

Senses and affects, despite what some schools of thought in modern science think, are not only a physiological tool that captures the stimuli present in the world, but are also an apparatus that constantly updates our position in the world. They are material-discursive practices that we employ on a daily basis in the interpretation and evaluation of the world, a material-discursive practice that limits, delimitates, includes and excludes, arranges and rearranges the elements we grasp and interpret within the assemblies in which we are participating. That is why it is so important to understand how we are educated within these material-discursive practices, for this is the first step towards freeing our sense-affective processes and decolonizing our worldview. An archaeology of the senses and affects is aesthetically decolonized. It recognizes that we have been educated within a senso-affective aesthetic that normalizes and colonizes our behaviour. An archaeology of the senses and

affects fights against epistemological violence like that manifested in the thinking that people in the past, as well as the present, thought and acted like Westerners.

As a Protestant theologian and disciple of renowned critics of Christianity, Albert Schweitzer and Martin Werner, the Author wanted since long to contribute to the breakthrough of their resolute nontrinitarian position which has throughout the twentieth century by all and every Western Christian university theology been silenced by pretending tacitly and tenaciously the non-existence of their strong argument.

In the online world, people argue about anything and everything - religion is no exception. Stephen Pihlaja investigates how several prominent social media figures present views about religion in an environment where their positions are challenged. The analysis shows how conflict creates a space for users to share, explain, and develop their opinions and beliefs, by making appeals to both a core audience of like-minded viewers and a broader audience of viewers who are potentially interested in the claims, ambivalent, or openly hostile. The book argues that in the back and forth of these arguments, the positions that users take in response to the arguments of others have consequences for how religious talk develops, and potentially for how people understand and practice their beliefs in the twenty-first century. Based on original empirical research, it addresses long-debated questions in sociolinguistics and discourse analysis regarding the role of language in building solidarity, defining identity and establishing genres and registers of interaction.

Does Islam make people violent? Does Islam make people peaceful? In this book, A. Kevin Reinhart demonstrates that such questions are misleading, because they assume that Islam is a monolithic essence and that Muslims are made the way they are by this monolith. He argues that Islam, like all religions, is complex and thus best understood through analogy with language: Islam has dialects, a set of features shared with other versions of Islam. It also has cosmopolitan elites who prescribe how Islam ought to be, even though these experts, depending on where they practice the religion, unconsciously reflect their own local dialects. Reinhart defines the distinctive features of Islam and investigates how modernity has created new conditions for the religion. Analyzing the similarities and differences between modern and pre-modern Islam, he clarifies the new and old in the religion as it is lived in the contemporary world.

Starting with 19th century narratives of African American travelers to the Holy Land, the following chapters probe Islam's role in urban social movements, music and popular culture, relations between African Americans and Muslim immigrants, and the racial politics of American Islam with the ongoing war in Iraq.

This Liber Amicorum discusses topics on the history of Arabic grammar, Arabic linguistics, and Arabic dialects, domains in which Kees Versteegh plays a leading role.

First published in 1998, *Revolutionary Iran* investigates two major political transformations in the modern history of Iran: the Constitutional Revolution of 1905-09 and the Islamic Revolution 1976-79 and their relation to the modernization of Iran in this century. It addresses a core question: Why did the clergy not take political power in the Constitutional Revolution when Iran was a traditional society and they played a key leadership role in the revolution; yet they succeeded in the more modern Iran of 1979. Characterization of socio-economic relationships between the two major influential groups of civil society in Iran and their role in political transformation is considered central for answering such a question. The book deals with revolution in terms of relationships between civil society and state; which, it is argued, are central to

analysing and understanding modern movements in Iran and other Islamic countries. The major contribution of the book can be summarized as follows: It identifies a socio-political division of power and influence between state and civil society during a long period of Iran's Islamic history as the key theoretical basis for understanding modern transformations of Iranian society. Such a division has, so far, been largely ignored. It explores the clergy and bazaris as the social basis of civil society in Iran, and challenges Gellner's viewpoint that an Islamic civil society is an impossibility. It argues that the modernization of religion and the creation of modern political theories by the clergy were both crucial means for defeating a modern authoritarian state and seizing political power. It identifies the main social group without whom the Islamic Revolution of Iran would not have achieved political victory, i.e., the dispossessed. It presents a theoretical basis for analysing and understanding new Islamic movements in the Islamic world.

This Encyclopedia covers the full range of Islamic thought. It takes substantial note of contemporary trends across the Muslim world, and the material on historical Islam has contemporary reference.

Islam's Predicament with Modernity presents an in-depth cultural and political analysis of the issue of political Islam as a potential source of tensions and conflict, and how this might be peacefully resolved. Looking at the issue of modernity from an Islamic point of view, the author examines the role of culture and religion in Muslim society under conditions of globalisation, and analyses issues such as law, knowledge and human rights. He engages a number of significant studies on political Islam and draws on detailed case studies, rejecting the approaches of both Orientalists and apologists and calling instead for a genuine Islamic pluralism that accepts the equality of others. Situating modernity as a Western product at the crux of his argument, he argues that a separation of religion and politics is required, which presents a challenge to the Islamic worldview. This critical analysis of value conflicts, tensions and change in the Islamic world will be of interest to scholars and advanced students of international relations, social theory, political science, religion, Islamic studies and Middle Eastern studies.

An introduction to the Qur'an (Koran), a text that has guided the lives of millions.

The Arabic language possesses a unique language feature, the Allâh Lexicon, a rich and varied body of religious expressions invoking the Almighty. Despite the pervasive presence of Allâh in the Arabic language, this linguistic phenomenon has been largely unexplored. This book investigates the impact of Islam on the Arabic language by examining key cultural concepts, the frequency of the word "God" in Arabic and other languages, and the philisophical and theological foundation of Allah expressions.

"One of the best comprehensive histories of a culture in this century."—Amos Funkenstein, Stanford University

Languaging Diversity: Identities, Genres, Discourses is a suggestive title for 'another' book in the field of linguistics, but what does it actually

mean? By choosing to speak of *Languaging Diversity* and not just of difference, otherness, varieties, multiplicity, hybridity or alterity, the editors cover the whole range of meanings in the entire field of diversity. They do not wish to limit themselves by using such specific words with increasingly specialised connotations as *Alterity* or *Other*, but rather to allow an eclectic range of perspectives and issues to come to the fore. This volume brings together some of the manifold discourses emerging as bearers of the values of alterity, by exploring the thorny relationship between Language and Diversity. Drawing on the crucial assumption that speakers' identities are dynamically negotiated as discourse unfolds, *Languaging Diversity* explores the wide theme of identity in discourse, an area of investigation which has become increasingly popular in recent years. A key theme in assembling this volume was that the relationship between diversity and identity cannot be alienated from the factual distribution of material resources in society. All contributions in the volume – carefully selected and peer reviewed – at least partially react to such critical scenery in order to explore the topics surrounding the modes in which diversity is linguistically articulated by and in discourse. The various studies deal with how individuals draw on linguistic resources to achieve, maintain or challenge representations pertaining to their cultural, social, ethnic, sexual, gender, professional, or institutional identities. The volume comprises six sections: *In the News*; *In Politics*; *Constructing Identities*; *Across Generations and Genders*; *Ethnicities*; and *Popularising Ideas*. Each section reflects the choice of the various topics through the employment of a variety of methodologies and a variety of theoretical frameworks. As such, this volume is an innovative attempt to challenge the present-day underpinnings of diversity studies.

The concept of 'scripture' as written religious text is re-examined, considering orally distributed sacred writings.

Explores the terms, concepts, personalities, historical events, and institutions that helped shape the history of this religion and the way it is practiced today.

Arabic letters on papyrus challenge the modern reader. There are few to no diacritical dots to distinguish homographs, no systematic spacing between single words, and in the majority of cases a low degree of graphical structuring. However, contemporary readers usually read and understood these documents easily – probably because the recipient of a letter knew what to expect. The letters are formulaic, and their information packaging follows an algorithm typical for their time and content. Here formulaic letter writing means not only the reuse of the same formulae or *topoi* but expressing thoughts in a predictable linguistic way and order, both as a matter of readability and as one of adequacy and politeness. The main concern of this work is to discover these unwritten rules and norms behind Arabic letter writing on papyrus.

Considered the most authoritative single-volume reference work on Islam in the contemporary world, the German-language *Der Islam in der Gegenwart*, currently in its fifth edition, offers a wealth of authoritative information on the religious, political, social, and cultural life of Islamic nations and of Islamic immigrant communities elsewhere. Now, Cornell University Press is making this invaluable resource accessible to English-language readers. More current than the latest German edition on which it is based, *Islam in the World Today* covers a comprehensive array of topics in concise essays by some of the world's leading experts on Islam, including: • the history of Islam from the earliest years through the twentieth century, with particular attention to Sunni and Shi'i Islam and Islamic revival movements during the last three centuries; • data on the advance of Islam along with current population statistics; • Muslim ideas on modern economics, on social order, and on attempts to modernize Islamic law (*shari'a*) and apply it in contemporary Muslim societies; • Islam in diaspora, especially the situation in Europe and America; • secularism, democracy, and human rights; and • women in Islam. Twenty-four essays are each devoted to a specific Muslim country or a country with significant Muslim minorities, spanning Asia, Africa, the Middle East, and the former Soviet Union.

Additional essays illuminate Islamic culture, exploring local traditions; the languages and dialects of Muslim peoples; and art, architecture, and literature. Detailed bibliographies and indexes ensure the book's usefulness as a reference work.

In *Encounters with the Hidden Imam in Early and Pre-Modern Twelver Shi'ite Islam*, Omid Ghaemmaghami traces the history of one of the core ideas that animate and form the highly influential and instrumental belief in the Hidden Imam, the central figure of Twelver Shi'ite messianic expectation.

The civilisation of medieval Muslim Spain is perhaps the most brilliant and prosperous of its age and has been essential to the direction which civilisation in medieval Europe took. This volume is the first ever in any language to deal in a really comprehensive manner with all major aspects of Islamic civilisation in medieval Spain.

Verbal Festivity in Arabic and Other Semitic Languages edited by Lutz Edzard and Stephan Guth deals with one of the most essential and fascinating, though still much neglected aspects of Middle Eastern culture(s) - politeness and the ways it can be expressed or encoded in language. The contributions to the Proceedings of a workshop held in Bonn in 2009 attempt to shed spotlights on several aspects of Verbal Festivity. They include a comparative approach (English-German-Arabic) to the cultural concepts of "politeness", "Hoflichkeit", and "adab" in general (Stephan Guth); a survey of everyday-life polite formulae and expressions of courtesy in Palestinian Arabic (Avihai Shivtiel); a study of the morphological patterns of Arabic formulaic terminology itself (Pierre Larcher); a linguistic analysis of how the wish, or intention, to fulfill ethical duties or prescriptions is expressed in some neo-Aramaic dialects (Geoffrey Khan); a comparative investigation, covering several Semitic languages, of how to remain polite through suppressing explicit mentioning of the negative consequences the addressee will face if he does not comply with the speaker's suggestions (Lutz Edzard); and an analysis of formulae used in commercial documents at a 13th century Red Sea port (Andreas Kaplony).

Indeed, throughout this innovative work, Cohen-Mor exhibits a strong empathy for the Arab people as well as a close knowledge of Middle Eastern culture. Opening a new perspective on Arab thought, creative expression, and ways of life, *A Matter of Fate* is a significant contribution to the fields of Middle Eastern studies, Arabic language and literature, Islamic studies, comparative literature, and comparative religion."--BOOK JACKET.

From the time of its birth in Mecca in the 7th century C.E., Islam and the Islamic world rapidly expanded outward, extending to Spain and West Africa in the west, and to Central Asia and the Indian Subcontinent in the east. An examination of the daily life in these Islamic regions provides insight into a civilized, powerful, and economically stable culture, where large metropolitan centers such as Damascus, Baghdad, and Cairo thrived in many areas, including intellectual and scientific inquiry. In contrast with medieval Europe, there is little common knowledge in the West of the culture and history of this vibrant world, as different from our own in terms of the political, religious, and social values it

possessed, as it is similar in terms of the underlying human situation that supports such values. This book provides an intimate look into the daily life of the medieval Islamic world, and is thus an invaluable resource for students and general readers alike interested in understanding this world, so different, and yet so connected, to our own.

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