

Middle eastern humanities

[History](#)



Middle Eastern Humanities The Quran is not easy to read and understand as may be thought by some individuals. This is because it is written in classic Arabic, which might easily be misinterpreted in the event of translating the Quran to other languages. For example, the Quran (54: 40) uses the verb *yassara* to mean ease. This same verb, *yassara*, is often misunderstood to mean available. Clearly, one needs to be cautious not to impose his or her own meaning when reading the Quran.

2. Hadith can be referred to as “ a short narrative which describes a statement or an action or a tacit approval of the Prophet (sws)” (Iftikhar Para 4). There are various types of hadiths, which tell various stories. For example, Marfu, a tale from the Prophet, holds that a person is rewarded depending on his or her deeds (Islamic Awareness Para 1). Mauquf is a tale from companion while Maqtu, a tale from a successor, preaches about allegiance to Islamic religion.

3. Kamin Mohammadi: The novelist, journalist and news anchor was born in 1970 in Iran but moved to the UK at a tender age and specializes in the culture of Iran in her works. Mohammadi’s debut piece, *The Cypress Tree: A Love Letter to Iran*, depicts the author’s physical as well as emotional trip back to her motherland when she turned 27 years old. She campaigns for Iranian culture and took part in writing *The Lonely Planet Guide to Iran* besides giving lectures on contemporary Iran globally.

4. *The Cypress Tree: A Love Letter to Iran*: This book is basically Kamin Mohammadi’s memoir, which talks on war-torn Iran which led to her family’s escape to the UK. The book depicts major themes like war and violence, Love, courage and culture.

5. Rashid Rida: He utilized the print to disseminate information aimed at <https://assignbuster.com/middle-eastern-humanities-essay-samples-2/>

saving Damascus from the hands of absolutist Hamidian administration.

Rashid was “ inclined to labor in the cause of religious and social reforms” (Kedourie 126). Rashid and his friend Abduh used the print to further their Islamic law reform ideas to multitudes of students and people outside schools (Browsers and Kurzman 35).

6. Both Abu Nuwas and Adonis presented traditional Arabic poetry from within. They both employ the elements of sensibility, event, experience and poetic language in their works (Ouyang 15). However, the classical works of abu Nuwa were characterized by acceptance and celebration of Islamic culture while the modern poetic forms of Adonis questions the very culture (Massad 95).

7. The Shahnameh refers to massive poetic work authored by Ferdowsi, a 1000AD Persian poet. It narrates the historical and mythical Iranian past, starting from the time of creation to the 7th century Iran Islamic invasion. Written in pure Persian, Ibn al-Athir considers the Shahnameh as the “ Persian Quran.” It depicts cultural shifts with time and space.

8. Technological advancements have changed the social scope of oral traditions by increasing the coverage and national permeability through globalization of ideas. Unlike oral experiences with limited scope, technology has ensured that the Quran and poetic as well as music of the Middle East can now be heard all over the world.

9. Traditional literature is culturally embedded and celebrate while modernist literature tend to question and expose the flaws in the very culture that traditional poetry upholds. As such, traditional literature is celebratory while modernist literature tends to be critical, faulting traditional literature.

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