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Autore	Boivin Michel
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Altri autori (Persone)	GöleNilüfer HeybergerBernard HilleMarie-Paule LagrangeFrédéric PaoliBruno TerrierMathieu WeibelNadine VoguetÉlise TroadecAnne
Soggetti	Religion alaouites chiisme chrétiens féminisme islamique homosexualité imamisme islam ismaélisme musulmans chinois sunnisme Alawites Shiism China Christians Islamic feminism homosexuality Imamism Islam Ismailism Chinese Muslims Sunnism gender

Lingua di pubblicazione	Francese
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Sommario/riassunto	Évoquer les minorités en Islam, c'est penser immédiatement aux minorités religieuses non musulmanes en pays majoritairement musulman et tout particulièrement à celles qui ont bénéficié du statut de dhimmi, de « tributaire ». Ce recueil propose un déplacement du regard sur la notion de minorités en l'interrogeant à la fois du point de vue de l'histoire et du politique. Il sera tout autant question ici des musulmans en Europe ou en Chine que des minorités présentes dans les pays d'Islam, qu'il s'agisse de minorités confessionnelles ou sociétales regroupées autour d'affinités politiques, idéologiques, religieuses ou de genre.

2. Record Nr.	UNINA9910965539303321
Autore	Gagarin Michael
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Nota di contenuto

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Sommario/riassunto

Antiphon was a fifth-century Athenian intellectual (ca. 480-411 BCE) who created the profession of speechwriting while serving as an influential and highly sought-out adviser to litigants in the Athenian courts. Three of his speeches are preserved, together with three sets of Tetralogies (four hypothetical paired speeches), whose authenticity is sometimes doubted. Fragments also survive of intellectual treatises on subjects including justice, law, and nature (physis), which are often attributed to a separate Antiphon the Sophist. Were these two Antiphons really one and the same individual, endowed with a wide-ranging mind ready to tackle most of the diverse intellectual interests of his day? Through an analysis of all these writings, this book convincingly argues that they were composed by a single individual, Antiphon the Athenian. Michael Gagarin sets close readings of individual works within a wider discussion of the fifth-century Athenian intellectual climate and the philosophical ferment known as the sophistic movement. This enables him to demonstrate the overall coherence of Antiphon's interests and writings and to show how he was a pivotal figure between the sophists and the Attic orators of the fourth century. In addition, Gagarin's argument allows us to reassess the work of the sophists as a whole, so that they can now be seen as primarily interested in logos (speech, argument) and as precursors of fourth-century rhetoric, rather than in their usual role as foils for Plato.
