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Nota di contenuto	Frontmatter -- Contents -- Introduction -- Part One. The World of Late Antiquity and Early Middle Ages -- The Early Byzantine State and the Christian Ideal of Voluntary Poverty -- Charitable Ministrations (Diakoniai), Monasticism, and the Social Aesthetic of Sixth-Century Byzantium -- Charity and Piety as Episcopal and Imperial Virtues in Late Antiquity -- Healing the world with righteousness ? The language of social justice in early Christian homilies -- Almsgiving, Donatio Pro Anima and Eucharistic Offering in the Early Middle Ages of Western Europe (4th-9th century) -- Part Two. Medieval Islam -- Christian Pious Foundations as an Element of Continuity between Late Antiquity and Islam -- Charity and Piety for the Transformation of the Cities -- Piety and Charity in Late Medieval Egypt and Syria -- Forms and Functions of Charity in Al-Andalus -- "When Death Will Fall Upon Him": Charitable Legacies in 15th Century Granada. -- Charity and Gift Giving in Medieval Islam -- Charity and Repentance in Medieval Islamic Thought and Practice -- Part Three. The Jewish World -- Geniza Documents for

the Comparative History of Poverty and Charity -- Charity in Jewish Society of the Medieval Mediterranean World -- Benefaction (Ni ma), Gratitude (Shukr), and the Politics of Giving and Receiving in Letters from the Cairo Geniza -- An Indigent Scholar's Plea for Charity: A Geniza Letter

Sommario/riassunto

This book deals with various manifestations of charity or giving in the contexts of the Christian, Jewish, and Muslim societies in Late Antiquity and Early Middle Ages. Monotheistic charity and giving display many common features. These underlying similarities reflect a commonly shared view about God and his relations to mankind and what humans owe to God and expect from him. Nevertheless, the fact that the emphasis is placed on similarities does not mean that the uniqueness of the concepts of charity and giving in the three monotheistic religions is denied. The contributors of the book deal with such heterogeneous topics like the language of social justice in early Christian homilies as well as charity and pious endowments in medieval Syria, Egypt and al-Andalus during the 11th-15th centuries. This wide range of approaches distinguish the book from other works on charity and giving in monotheistic religions.
