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Nota di contenuto	Frontmatter -- Contents -- Acknowledgements -- Note on Translation and Transliteration -- Introduction: Beyond the Influence Paradigm -- 1 A Multilingual Ottoman Ocean: Taverns, Exclusions and Ziya Pasha's Harabat -- 2 Jurj Zaydn, Literary Comparisons and the Formation of Arabic and Turkish Literatures -- 3 The Ottoman Tarboosh: Disguise and the Novel Genre in Ahmet Midhat's Hasan Mellah and Muammad al-Muwayli's What s ibn Hishm Told Us -- 4 Kab ibn Zuhayr Weeps for Sultan Murad IV: Baghdad, Translation and the Turkish Language in Marf al-Ruf's Works -- 5 From 'Ottoman Literature is Arabic Literature' to 'Arabs Possess a Literature': Hac brahim, Ahmet Rasim and the Fetters of Influence -- 6 Family Matters: Oedipus, Tawf q al-akm and Ahmet Hamdi Tanpnar -- Conclusion: Modernity, Ottoman Sad and Ottoman al-Mutanabb -- References -- Index
Sommario/riassunto	Studies the intertwined manner in which Arabic and Turkish literatures took shape as national traditionsStudies Arabic and Turkish modernities in conjunction with each other within their shared Ottoman contextUndermines the prevalent view that Arabic and Turkish literatures merely modernised or Westernised in the nineteenth centuryMoves beyond the tendency in Middle Eastern studies to situate Arabic, Turkish and Persian works in a linear, chronological

orderChallenges 'the influence paradigm', which proposes that Ottoman literature emerged under the influence of Arabic and Persian literatures before it modernised under the influence of French literatureStudies how pre-Ottoman poets such as al-Mutanabb or Sad became 'Ottomanised' in the works of the Ottoman literatiExamines how the Ottoman canon perpetuated exclusions in terms of gender, language and religionThe Ottoman Canon and the Construction of Arabic and Turkish Literatures fleshes out the Ottoman canon's multilingual character to call for a literary history that can reassess and even move beyond categories that many critics take for granted, such as 'classical Arabic literature' and 'Ottoman literature'. It gives a historically contextualised close reading of works from authors who have been studied as pioneers of Arabic and Turkish literatures, such as Ziya Pasha, Jurj Zaydn, Marf al-Ruf and Ahmet Hamdi Tanpnar.The Ottoman Canon analyses how these authors prepared the arguments and concepts that shape how we study Arabic and Turkish literatures today as they reassessed the relationship among the Ottoman canon's linguistic traditions. Furthermore, The Ottoman Canon examines the Ottoman reception of pre-Ottoman poets, such as Kab ibn Zuhayr, hence opening up new research avenues for Arabic literature, Ottoman studies and comparative literature.
