

Mahomet and His Successors: The Life History of Prophet Muhammad



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Genre:	Uncategorized
ISBN13:	9781535539098
Goodreads Rating:	4.50
Published:	July 28th 2016 by Createspace Independent Publishing Platform
Pages:	136
ISBN10:	1535539097

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Magomet i ego preemniki: ZHizn' proroka Muhammeda Vashingtona Irvinga - eta kniga posvyashchena proroku Muhammedu, kotoryj osnoval odnu iz trekh osnovnyh mirovyh religij - islam, i mirnoj propoved'yu ob"edinil vokrug sebya massy lyudej, a zatem, uzhe v kachestve politicheskogo deyatelya i polkovodca, sozdal moshchneyshee gosudarstvo, polozhivshee nachalo Arabskomu halifatu. Kniga neozhidanno ponravilas'. Do nachala chteniya sushchestvovalo predubezhdenie povodu stilya izlozheniya, ved' kniga-to pisana v 19 veke. No net, vse ochen' dinamichno, faktologichno, s interesnymi vyvodami i obobshcheniyami. V romane v priyatnoj i ne zanutnoj forme izlagayutsya fakty biografii Magometa, vse ego shagi po puti proroka novej religii, unizheniya i oskorbleniya, kotorye on smirenno vynosil vnachale, zatem dostatochno zhestokaya bor'ba s vragami putem mecha, a ne slova. Bol'shim dostoinstvom romana yavlyaetsya popytka vzglyanut' na vse sobytiya nepredvyzato, s toчки zreniya istorii, izlagayutsya fakty i tol'ko fakty, lish' slegka ozhivlennyye izyashchestvom ih slovesnogo oformleniya. Ochen' interesno chitat' o tom, kakoe vliyanie okazali te ili inye vekhi biografii na razvitie Magometa i kak potom ehto vliyanie otrazilos' na islame.

Naprimen: maloletnij Magomet vmeste s dyadej Abu Talibom vodil karavany v Sيريю, put' shel cherez monastyr' nestorian (otvetvlenie hristianstva), i yunosha chasto i podolgu besedoval s monahami,

isklyuchitel'no proniknuvshis' vazhnost'yu religioznyh voprosov. Odnim iz nih, kstati, byl vopros idolopoklonstva, v kotorom vospityvalsya do tekh por Magomet: nestoriane ne tol'ko revnostno osuzhdali pochitanie ikon, no i voobshche upotreblenie ih, prichem ih shchepetil'nost' byl stol' velika, chto dazhe chastichno osuzhdalos' ispol'zovanie kresta, osnovnogo simvola hristianstva. To est', uzhe v detstve Magometa, zakladyvaetsya moral'no-nravstvennaya baza novogo ucheniya. V nekotoryh sluchayah (eshche raz napominayu - poskol'ku kniga ne hudozhestvennaya i ne religioznaya) izlagayutsya vpolne sebe suhie fakty, no, poskol'ku, oni ne dopolneny sootvetstvuyushchim tolkovaniem, to ostavlyayut prostor dlya razmyshlenij, samostoyatel'nogo osmysleniya istoricheskikh sobytij. Vmeste s tem v knige net nichego, chto moglo by pokazat'sya derzkim, naprotiv, ona vsya propitana uvazheniem k lichnosti Proroka. V celom, ehto podvig, napisat' ego istoriyu stol' nepredvzyato, ne omrachaya kakimi-libo sueveriyami i religioznymi predrassudkami. V knige najdetsya mnogo lyubopytnyh urokov dlya vnimatel'nogo chitatelya.