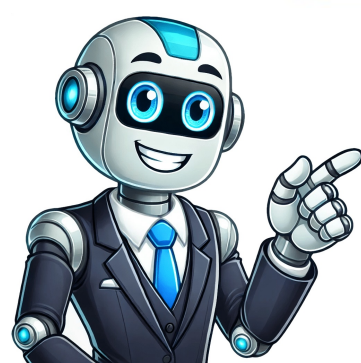


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York University Press. pp.245, 250, 256257. ISBN0-8147-8023-7. ^ Russell (1994), pp. 22462, ^ Dominique Urvoey, "The Rationality of Everyday Life: The Andalusian Tradition" (Aropos of Hayy's First Experiences)", in Lawrence L. Conrad (1996), The World of Ibn Tufayl: Interdisciplinary Perspectives on ayy Ibn Yaqn, pp. 3846. Brill Publishers, ISBN90-04-09300-1. ^ Muhammad ibn Abd al-Malik ibn Tufayl and Lon Gauthier (1981), Risalat Hayy ibn Yaqzan, p. 5, Editions de la Méditerranée ^ Russell (1994), pp. 22439 ^ Martin Wainwright, Desert island scripts Archived 17 January 2008 at the Wayback Machine, The Guardian, 22 March 2003. ^ Russell (1994) p. 227 ^ Russell (1994), p. 247 ^ Kamal, Muhammad (2006). Mulla Sadra's Transcendent Philosophy. Ashgate Publishing, Ltd. pp.9, 39. ISBN978-0-7546-5271-7. OCLC224496901. ^ S.R.W. Akhtar (1997). "The Islamic Concept of Knowledge", Al-Tawhid: A Quarterly Journal of Islamic Thought & Culture 12 (3). Al-Khalili, Jim (4 January 2009). "BBC News". 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Because they ruled from Syria, Byzantine influence was stronger, although Sassanian elements became increasingly important." ^ Ettinghausen, Grabar & Jenkins-Madina 2001, p.7. ^ M. Bloom, Jonathan; S. Blair, Sheila, eds. (2009). "Architecture". The Grove Encyclopedia of Islamic Art and Architecture. Oxford University Press. pp.74, 78. ISBN9780195309911. Although Syria remained the center of the Islamic empire for less than 90 years, its role in the development of Islamic architecture was crucial. The region's own ancient civilization, unified and transformed by Hellenization and overlaid with Roman and Christian elements, provided the basis for the new architectural style. The forms and conventions of Classical architecture were better understood in Syria than in the lands further east, and as a result some of the vocabulary of Umayyad architectureof column and capital, pointed arch and dome, rib and vaultis familiar to a Western observer. These traditions declined in importance, however, as Muslim builders began to adopt the architectural styles of the newly conquered lands to the eastin Mesopotamia, Iran, Central Asia and even India. (...) The Abbasid dynasty of caliphs, founded in 749, ruled most of the Islamic lands from capital cities in Iraq during a golden age that lasted at least until the end of the 9th century. New styles of architecture were characterized by forms, techniques and motifs of Iraqi and Iranian origin. Some features of these styles, such as brick vaults and stucco renderings, had already appeared in buildings erected late in the Umayyad period (661c. 750; see III above), but they became increasingly widespread as a result of the power and prestige of the Abbasid court. In the Islamic lands around the Mediterranean, Late Antique traditions of stone construction roofed with wood continued, although new techniques and styles were eventually introduced from Iraq. ^ Grabar, Oleg (2011). 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