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Nicholson was lecturer in the Persian language (1902-26) and Professor of Arabic at Cambridge (1926-33). He is a leading scholar in Islamic literature and mysticism who exercised a lasting influence on Islamic scholarship, wrote two milestone books: Literary History of The Arabs (1907) and The Mystics of Islam (1914).

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The Mystics Of Islam Arkana The mystics of Islam by Nicholson, Reynold Alleyne, 1868-1945.

Explores the Islamic mystic tradition, examining the meaning of mystical knowledge and illumination and the path to ultimate union with God

Focusing on the private and public use of space, this volume explores the religious life of the new Muslim communities in North America and Europe. Unlike most studies of immigrant groups, these essays concentrate on cultural practices and expressions of everyday life rather than on the political issues that dominate today's headlines. The authors emphasize the cultural strength and creativity of communities that draw upon Islamic symbols and practices to define "Muslim space" against the background of a non-Muslim environment. The range of perspectives is broad, encompassing middle-class professionals, mosque congregations, factory workers in France and the north of England, itinerant African traders, and prison inmates in New York. The truism that "Islam is a religion of the word" takes on concrete meaning as these disparate communities find ways to elaborate word-centered ritual and to have the visual and aural presence of sacred words in the spaces they inhabit. The volume includes 46 black-and-white photographs that illustrate Muslim populations in Edmonton, Philadelphia, the Green Haven Correction Facility, Manhattan, Marseilles, Berlin, and London, among other places. The focus on space directs attention to the new kinds of boundaries and consciousness that exist not only for these Muslim populations, but for people from all backgrounds in today's ever more integrated world.

Insight into Life is the real religion, which alone can help man to understand Life.' Hazrat Inayat Khan The Sufis have been using carefully constructed stories for teaching purposes for thousands of years. Though on the surface these often appear to be little more than fairy or folk tales, the Sufis hold that they enshrine - in their charac...

The author examines from different perspectives (theological and philosophical as well as socio-political and historical) the significance of the concept of the individual in the ways of thinking of Iranians. This book establishes that the mystical dimension of Islamic thought, the divine nature of Islamic law and, the mode of relationship between ruler and the ruled, in combination, counteracted growth of concern for the individual self in Iranian thought.

A torrent's course does not depend on the water; it is latent in the mountain's topography. What

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controls a man's destiny?' 'There is no virtue without vice, just as there is no gold without impurity. Therefore, when one acquires a virtue, does one not also acquire a vice too?' Such are the musings and reflections in *The Landscape of a Mind*. In this profoundly introspective collection of thoughts, gathered in journal entries and correspondence with friends, Tohon questions the essence of human nature, the obscure workings of the human mind and the heart, and mulls over the meaning of good and evil, the implications of the self and ego, and the concepts of free will and choice, destiny and fate. A considerable amount of ground to cover, but Tohon's personalised and conversational tone, as well as his use of an approach that is very much rooted in the Eastern philosophies, makes this piece an enjoyable exchange of thoughts, ideas and beliefs between humanists and philosophers on a very much global level.

This contribution to the global history of ideas uses biographical profiles of 18th-century contemporaries to find what Salafist and Sufi Islam, Evangelical Protestant and Jansenist Catholic Christianity, and Hasidic Judaism have in common. Such figures include Muḥammad Ibn abd al-Waḥḥab, Count Nikolaus Zinzendorf, Jonathan Edwards, John Wesley, Jean-Jacques Rousseau, and Israel Ba'al Shem Tov. The book is a unique and comprehensive study of the conflicted relationship between the "evangelical" movements in all three Abrahamic religions and the ideas of the Enlightenment and Counter-Enlightenment. Centered on the 18th century, the book reaches back to the third century for precedents and context, and forward to the 21st for the legacy of these movements. This text appeals to students and researchers in many fields, including Philosophy and Religion, their histories, and World History, while also appealing to the interested lay reader.

The Shade of Swords is the first cohesive history of Jihad, written by one of India's leading journalists and writers. In this paperback edition, updated to show how and why Saddam Hussein repositioned himself as a Jihadi against America, M.J. Akbar explains the struggle between Islam and Christianity. Placing recent events in a historical context, he tackles the tricky question of what now for Jihad following the collapse of Saddam Hussein's regime. With British and American troops in Afghanistan, Pakistan, and once again in Iraq, the potential for Jihadi recruitment is ever increasing. Explaining how Jihad thrives on complex and shifting notions of persecution, victory and sacrifice, and illustrating how Muslims themselves have historically tried both to direct and control the phenomenon of Jihad, Akbar shows how Jihad pervades the mind and soul of Islam, revealing its strength and significance. To know the future, one needs to understand the past. M.J. Akbar's *The Shade of Swords* holds the key.

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This book explores how Sufis approach their faith as Muslims, upholding an Islamic worldview, but going about making sense of their religion through the world in which they exist, often in unexpected ways. Using a phenomenological approach, the book examines Sufism as lived experience within the Muslim lifeworld, focusing on the Muslim experience of Islamic history. It draws on selected case studies ranging from classic Sufism to Sufism in the contemporary era mainly taken from biographical and hagiographical data, manuscript texts, and treatises. In this way, it provides a revisionist approach to theories and methods on Sufism, and, more broadly, the category of mysticism.

Da'wa, a concept rooted in the scriptural and classical tradition of Islam, has been dramatically re-appropriated in modern times across the Muslim world. Championed by a variety of actors in diverse contexts, da'wa -"inviting" to Islam, or Islamic missionary activity - has become central to the vocabulary of contemporary Islamic activism. *Da'wa and Other Religions* explores the modern resurgence of da'wa through the lens of inter-religious relations and within the two horizons of Islamic history and modernity. Part I provides an account of da'wa from the Qur'an to the present. It demonstrates the close relationship that has existed between da'wa and inter-religious relations throughout Islamic history and sheds light on the diversity of da'wa over time. The book also argues that Muslim communities in colonial and post-colonial India shed light on these themes with particular clarity. Part II, therefore, analyzes and juxtaposes two prominent da'wa organizations to emerge from the Indian subcontinent in the past century: the Tablighī Jamā'at and the Islamic Research Foundation of Zakir Naik. By investigating the formative histories and inter-religious discourses of these movements, Part II elucidates the influential roles Indian Muslims have played in modern da'wa. This book makes important contributions to the study of da'wa in general and to the study of the Tablighī Jamā'at, one of the world's largest da'wa movements. It also provides the first major scholarly study of Zakir Naik and the Islamic Research Foundation. Further, it challenges common assumptions and enriches our understanding of modern Islam. It will have a broad appeal for students and scholars of Islamic Studies, Indian religious history and anyone interested in da'wa and inter-religious relations throughout Islamic history.

The Shadhiliyya Sufi Order gave the Muslim world, and those that are interested in Sufism, the inside workings of the great masters Abu'l Hassan al-Shadhili and Abu l-'Abbas al-Mursi. Ibn 'Ata' Allah, also a master of the Shadhiliyya Order, is the author of many volumes. His works occupy a unique position within the history of Sufism and have been read consistently since their composition. Yet, despite their enduring popularity, to date there has been no systematic and through analysis of his worldview. This book is the first study to highlight the constant interconnections between Ibn 'Ata' Allah's works. It uses a scaffold approach to develop an understanding of Ibn 'Ata' Allah's Sufism and his commitment to

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Islam, building from his metaphysics of Oneness (tawhid) and covering domains such as ontology, epistemology, eschatology, and ethics. While the bulk of this work covers the worldview of Ibn 'Ata' Allah, it begins more generally with some comments on the need for reappraising approaches to Sufism and its relation to Islam. Accessible for anyone interested in Sufism, this work will appeal to scholars of religion in general and Islam in particular.

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