Ibn Taymiyya And His Times Studies In Islamic Philosophy

Addressing the myriad ways in which heresy accusations could fulfill political aims during the Middle Ages, this collection shows acts of heresy were not just influenced by religion. Essays examine individual cases, in addition to the close relationship of orthodoxy and political dominance in medieval games of power.

Ottoman Puritanism and Its Discontents: A?mad al-?q?i?ar? and the Qa??z?delis considers the emergence of a new activist Sufism in the Muslim world from the sixteenth century onwards, which emphasized personal responsibility for putting God's guidance into practice. Mustapha Sheikh focuses specifically on developments at the centre of the Ottoman Empire, but also considers both how they might have been influenced by the wider connections and engagements of learned and holy men and how their influence might have been spread from the Ottoman Empire to South Asia in particular. The immediate focus is on the Q???z?deli movement which flourished in Istanbul from the 1620s to the 1680s and which inveighed against corrupt scholars and heterodox Sufis. Up to now this movement has been seen as proto-Wahh?b?, proto-fundamentalist or otherwise retrograde. By studying the relationship between A?mad al-R?m? al-?q?i??r?'s magisterial Maj?lis al-abr?r and Q???z?deli beliefs, Sheikh places both author and the movement in an Ottoman, ?anaf?, and Sufi milieu. Moreover, the study suggests that the impact of the Maj?lis al-abr?r on the Q???z?delis had the outcome in the second half of the seventeenth century of increasing the violence of their activists, a development which ultimately led to their downfall.

Current tendencies in religious studies and theology show a growing interest for the interchange between religions and the cultures of rationalization surrounding them. The studies published in this volume, based on the international conferences of both the Berlin-Brandenburgische Akademie der Wissenschaften and the Israel Academy of Sciences and Humanities, aim to contribute to this field of interest by dealing with concepts and influences of rationalization in Judaism, Christianity, Islam and religion in general. In addition to taking a closer look at the immediate links in the history of tradition between those rationalizing movements and evolutions in religion, emphasis is put on intellectual-historical convergences: Therefore, the articles are led by central comparative questions, such as what factors foster/hinder rationalization?; where are criteria for rationalization drawn from?; in which institutions is rationalization taking place?; who propagates, supports and utilizes rationalization?

In Islamic Jurisprudence on the Regulation of Armed Conflict, Nesrine Badawi offers a survey of key Islamic legal texts on the subject and analyses the relationship between their deductive structures and the contexts witnessed at the time of their development.

In Virtue, Piety and the Law Katharina Ivanyi offers an analysis of Birgiv? Me?med Efend?'s (d. 981/1573) al-?ar?qa al-mu?ammadiyya, a major work of early modern Ottoman paraenesis, championing a conservative Islamic religiosity with considerable reformist appeal into the modern period.

This revisionist account of the history of Islamic political thought from the early to the late medieval period focuses on Ibn Taymiyya, one of the most brilliant theologians of his day. This original study demonstrates how his influence shed new light on the entire trajectory of Islamic political thought. Although he did not reject the Caliphate ideal, as is commonly believed, he nevertheless radically redefined it by turning it into a rational political institution intended to serve the community (umma). Through creative reinterpretation, he deployed the Qur'anic concept of fitra (divinely endowed human nature) to centre the community of believers and its common-sense reading of revelation as the highest epistemic authority. In this way, he subverted the elitism that had become ensconced in classical theological, legal and spiritual doctrines, and tried to revive the ethico-political, rather than strictly legal, dimension of Islam. In reassessing Ibn Taymiyya's work, this book marks a major departure from traditional interpretations of medieval Islamic thought.

This volume offers a collection of new concepts and approaches to the study of the professional mobility of the literati and scholars (?ulam??) in pre-modern Islamic societies between the eighth and the eighteenth centuries.

Sources, which have so far often been overshadowed by chronicles and normative literature, are also the focus of interest of this book. Treatises against unacceptable innovations, pilgrims guidebooks, travel reports, prosopographical and biographical writings, journals and diaries, folk novels, documents and law manuals can provide us with valuable information. But what generally applies for Mamlukology is the fact that an enormous amount of fundamental work in the edition of texts remains yet to be done. Many Mamlukists are primarily engaged in this activity. It may also have been this unavoidable focus on handwritten materials that resulted in the fact that the scholars studying the Mamluk Era have only very rarely occupied themselves with interdisciplinary questions or theoretical hypotheses. Nevertheless, during the last ten years a lot of innovative research has been done in this field. For the first time, this book presents the state of the art with regards to the Mamluk Empire.

This three-volume reference provides a complete guide for readers investigating the crucial interplay between war and religion from ancient times until today, enabling a deeper understanding of the role of religious wars across cultures. • Enables readers to explore the ongoing and important relationship between war and religion across history through coverage of the wars themselves; the important leaders, battles, and campaigns; and the treaties that resulted from these wars • Directs readers to further reading material and supplies a comprehensive bibliography that guides further inquiry into the topic of war and religion • Supplies primary source documents that include letters written by participants of the Crusades, proclamations and declarations from the Protestant Reformation, and UN documents related to war and religion Appealing to just war thinkers, international relations scholars, policymakers, and the public, this book claims that the historical Christian,

Islamic, and Hindu just war traditions reflect political concerns with domestic and international order. This underlying realism serves to counterbalance the overly optimistic approach of contemporary liberal just war approaches.

In this work, Justyna Nedza presents the first comprehensive analysis of the theologically charged legal practice of takfir in Egyptian and Saudi militant Salafist thought, with a focus on how this practice is employed to justify militant opposition to the state. Justyna Nedza präsentiert hier die erste umfassende Analyse der theologisch aufgeladenen Rechtspraxis des takf?r im militanten Salafismus, insbesondere in Ägypten und Saudi Arabien. Dabei liegt das Hauptaugenmerk darauf, wie takf?r zur Rechtfertigung eines gewaltsamen Vorgehens gegen den Staat eingesetzt wird.

In Rethinking Islamic Legal Modernism Ron Shaham presents Yusuf al-Qaradawi (b. 1926) as a genuine student of Rashid Rida (d. 1935) and offers an extensive analysis of Qaradawi's Wasati theory of ijtihad and its application in his legal opinions (fatwas).

Recent events in the Islamic world have brought to our attention the formidable potency of the classical Islamic tradition. Debates over reform, revival, and change in the Islamic world, whether of a political, religious, or economic nature, revolve around an engagement with Islamic history, thought, and tradition. This book examines such debates by exploring modern texts, groups, and figures that stake out some sort of claim to pre-modern traditions in disciplines as diverse as Islamic law, Qur'anic exegesis, politics, literature, and jihad. It challenges the tendency to locate modern scholars and groups in the Islamic world on an ideal spectrum running in a linear way from 'modernism' to 'Islamism.' It provides new insights into the complex religious landscape of the Islamic world, drawing attention to important scholars and intellectuals, some of whom have received little or no attention in western scholarship. It provides an examination of how the classical Islamic heritage functions in today's Islamic world in regions as diverse as the Middle East, Iran, and the Indian subcontinent. In its scope and coverage, this book transcends an increasing tendency towards bifurcation between classical and contemporary Islamic and Middle Eastern Studies.

Ibn Taymiyya is a thinker often associated with dogmatism, but who also valued moderation and considered himself a defender of the harmony between human reason and religious faith. By closely examining the tenets of his ethical thought, Sophia Vasalou sheds fresh light on Taymiyya's intellectual identity.

This volume is a collection of research essays submitted by fellows of the Annemarie Schimmel Kolleg, an Advanced Center of Research in Mamluk Studies. It covers three themes, which correspond to the research agenda of the final three academic years of the Annemarie Schimmel Kolleg. These were: environmental history, material culture studies, and im/mobility. The aim of the contributions is to overcome the disciplinary boundaries of the field and to engage in scholarly debates in Ottoman Studies, European history, archae-ology and art history, and even the natural sciences.

This comprehensive study of Muslim jurist Ibn Taymiyya's (d. 1328) theodicy of perpetual optimism exposits and analyses his writings on God's justice and wise purpose, divine determination and human agency, the problem of evil, and juristic method in theological doctrine.

Within the field of Islamic Studies, scientific research of Muslim theology is a comparatively young discipline. Much progress has been achieved over the past decades with respect both to discoveries of new materials and to scholarly approaches to the field. The Oxford Handbook of Islamic Theology provides a comprehensive and authoritative survey of the current state of the field. It provides a variegated picture of the state of the art and at the same time suggests new

directions for future research. Part One covers the various strands of Islamic theology during the formative and early middle periods, rational as well as scripturalist. To demonstrate the continuous interaction among the various theological strands and its repercussions (during the formative and early middle period and beyond), Part Two offers a number of case studies. These focus on specific theological issues that have developed through the dilemmatic and often polemical interactions between the different theological schools and thinkers. Part Three covers Islamic theology during the later middle and early modern periods. One of the characteristics of this period is the growing amalgamation of theology with philosophy (Peripatetic and Illuminationist) and mysticism. Part Four addresses the impact of political and social developments on theology through a number of case studies: the famous mi?na instituted by al-Ma'mun (r. 189/813-218/833) as well as the mihna to which Ibn 'Aqil (d. 769/1367) was subjected; the religious policy of the Almohads; as well as the shifting interpretations throughout history (particularly during Mamluk and Ottoman times) of the relation between Ash'arism and Maturidism that were often motivated by political motives. Part Five considers Islamic theological thought from the end of the early modern and during the modern period.

This book brings together the study of two great disciplines of the Islamic world: law and philosophy. In both sunni and shiite Islam, it became the norm for scholars to acquire a high level of expertise in the legal tradition. Thus some of the greatest names in the history of Aristotelianism were trained jurists, like Averroes, or commented on the status and nature of law, like al-F?r?b?. While such authors sought to put law in its place relative to the philosophical disciplines, others criticized philosophy from a legal viewpoint, like al-Ghaz?l? and Ibn Taymiyya. But this collection of papers does not only explore the relative standing of law and philosophy. It also looks at how philosophers, theologians, and jurists answered philosophical questions that arise from jurisprudence itself. What is the logical structure of a well-formed legal argument? What standard of certainty needs to be attained in passing down judgments, and how is that standard reached? What are the sources of valid legal judgment and what makes these sources authoritative? May a believer be excused on grounds of ignorance? Together the contributions provide an unprecedented demonstration of the close connections between philosophy and law in Islamic society, while also highlighting the philosophical interest of texts normally studied only by legal historians.

This volume explores theoretical discourses in which religion is used to legitimize political violence. It examines the ways in which Christianity and Islam are utilized for political ends, in particular how violence is used (or abused) as an expedient to justify political action. This research focuses on premodern as well as contemporary discourses in the Middle East and Latin America, identifying patterns frequently used to justify the deployment of violence in both hegemonic and anti-hegemonic discourses. In addition, it explores how premodern arguments and authorities are utilized

and transformed in order to legitimize contemporary violence as well as the ways in which the use of religion as a means to justify violence alters the nature of conflicts that are not otherwise explicitly religious. It argues that most past and present conflicts, even if the discourses about them are conducted in religious terms, have origins other than religion and/or blend religion with other causes, namely socio-economic and political injustice and inequality. Understanding the use and abuse of religion to justify violence is a prerequisite to discerning the nature of a conflict and might thus contribute to conflict resolution.

Peter Adamson presents the first full history of philosophy in the Islamic world for a broad readership. He traces its development from early Islam to the 20th century, ranging from Spain to South Asia, featuring Jewish and Christian thinkers as well as Muslim. Major figures like Avicenna, Averroes, and Maimonides are covered in great detail, but the book also looks at less familiar thinkers, including women philosophers. Attention is also given to thephilosophical relevance of Islamic theology (kalam) and mysticism--the Sufi tradition within Islam, and Kabbalah among Jews--and to science, with chapters on disciplines like optics and astronomy. The first partof the book looks at the blossoming of Islamic theology and responses to the Greek philosophical tradition in the world of Arabic learning, the second discusses philosophy in Muslim Spain (Andalusia), and a third section looks in unusual detail at later developments, touching on philosophy in the Ottoman, Mughal, and Safavid empires.

In Ibn Qayyim al-Jawziyya and the Divine Attributes Miriam Ovadia offers a thorough study of his voluminous–theological work on anthropomorphism, al-?aw??iq al-Mursala (written ca. 1350), in which he rationalistically systemized the hermeneutics of his renowned mentor Ibn Taymiyya.

A unique collection of studies, the present volume sheds new light on central themes of Ibn Taymiyya's (661/1263-728/1328) and Ibn Qayyim al-Jawziyya's (691/1292-751/1350) thought and the relevance of their ideas to diverse Muslim societies. Investigating their positions in Islamic theology, philosophy and law, the contributions discuss a wide range of subjects, e.g. law and order; the divine compulsion of human beings; the eternity of eschatological punishment; the treatment of Sufi terminology; and the proper Islamic attitude towards Christianity. Notably, a section of the book is dedicated to analyzing Ibn Taymiyya's struggle for and against reason as well as his image as a philosopher in contemporary Islamic thought. Several articles present the influential legacy of both thinkers in shaping an Islamic discourse facing the challenges of modernity. This volume will be especially useful for students and scholars of Islamic studies, philosophy, sociology, theology, and history of ideas.

This expansive four-volume encyclopedia presents a broad introduction to Islam that enables learning about the fundamental role of Islam in world history and promotes greater respect for cultural diversity. • Comprises concise, jargon-

free entries written by experts in their fields, providing readers with accurate viewpoints that cut through the bias and controversies regarding most Islamic concepts • Supplies an authoritative introduction of Islam to Western readers that addresses the subject from historical, geographical, conceptual, and personal perspectives • Provides students with a current bibliography • Features color inserts with 16 pages of compelling images from Islam around the world in each volume

Does Islam make people violent? Does Islam make people peaceful? In this book, A. Kevin Reinhart demonstrates that such questions are misleading, because they assume that Islam is a monolithic essence and that Muslims are made the way they are by this monolith. He argues that Islam, like all religions, is complex and thus best understood through analogy with language: Islam has dialects, a set of features shared with other versions of Islam. It also has cosmopolitan elites who prescribe how Islam ought to be, even though these experts, depending on where they practice the religion, unconsciously reflect their own local dialects. Reinhart defines the distinctive features of Islam and investigates how modernity has created new conditions for the religion. Analyzing the similarities and differences between modern and pre-modern Islam, he clarifies the new and old in the religion as it is lived in the contemporary world.

Drawn from greater Syria, northern Mesopotamia, and Egypt, the sources in this anthology—many of which are translated into English for the first time here--provide eyewitness and contemporary historical accounts of what unfolded in the eastern Mediterranean and the Near East between the eleventh and fourteenth centuries. In providing representative examples of the many disparate types of Muslim sources, this volume opens a window onto life in the Islamic Near East during the Crusader period and the interactions between Franks and Muslims in the broader context of Islamic history. Ideally suited for use in undergraduate courses on the Crusades or the pre-modern Islamic Near East, this anthology will also appeal to any readers seeking a better understanding of the Islamic response to the Crusades and the general history of the Near East in this period.

Historians of religion face complex interpretive issues when examining religious texts, practices, and experiences. Faithful Narratives presents the work of twelve eminent scholars whose research has exemplified compelling strategies for negotiating the difficulties inherent in this increasingly important area of historical inquiry. The chapters range chronologically from Late Antiquity to modern America and thematically from the spirituality of near eastern monks to women's agency in religion, considering familiar religious communities alongside those on the margins and bringing a range of spiritual and religious practices into historical focus. Focusing on Judaism, Christianity, and Islam, the essays address matters central to the study of religion in history, in particular texts and traditions of authority, interreligious discourse, and religious practice and experience. Some examine mainstream communities and traditions, others explore individuals who crossed religious or confessional boundaries, and still others study the peripheries of what is considered orthodox religious tradition. Encompassing a wide geographical as well as chronological scope, Faithful Narratives illustrates the persistence of central themes and common analytical challenges for historians working in all periods.

Islam's fourth caliph, Ali, can be considered one of the most revered figures in Islamic history. His nearly universal portrayal in Muslim

literature as a pious authority obscures centuries of contestation and the eventual rehabilitation of his character. In this book, Nebil Husayn examines the enduring legacy of the nawasib, early Muslims who disliked Ali and his descendants. The nawasib participated in politics and scholarly discussions on religion at least until the ninth century. However, their virtual disappearance in Muslim societies has led many to ignore their existence and the subtle ways in which their views subsequently affected Islamic historiography and theology. By surveying medieval Muslim literature across multiple genres and traditions including the Sunni, Mu'tazili, and Ibadi, Husayn reconstructs the claims and arguments of the nawasib and illuminates the methods that Sunni scholars employed to gradually rehabilitate the image of Ali from a villainous character to a righteous one.

"In 2012, the year 1433 of the Muslim calendar, the Islamic population throughout the world was estimated at approximately a billion and a half, representing about one-fifth of humanity. In geographical terms, Islam occupies the center of the world, stretching like a big belt across the globe from east to west."--P. vii.

In Muslim countries, apostasy and blasphemy laws are defended on the grounds that they are based on Islamic Shari'a and intended to protect religion. But blasphemy and apostasy laws can be used both to suppress thought and debate and to harass religious minorities, both inside and outside Islam. This book – comprising contributions from Muslim scholars, experts and activists - critically and constructively engages with the theological, historical and legal reasoning behind the most restrictive state laws around the world to open up new ways of thinking. The book focuses on the struggle within Muslim societies in Iran, Egypt, Pakistan and Indonesia where blasphemy and apostasy laws serve powerful groups to silence dissent and stifle critical thought. The first part of the book covers the development of the law in shifting historical circumstances and surveys the interpretations of Qur'anic verses that seem to affirm freedom of religion. The second part examines the present politics and practices of prosecuting alleged blasphemers and/or apostates in Muslim countries. The third part looks to the future and where reforms of the law could be possible. Debates on Islam and freedom of expression are often cast in polarizing terms of rights versus religion, East versus West. This volume avoids such approaches by bringing together a diverse group of Muslim scholars and activists with the knowledge, commitment and courage to contest repressive interpretations of religion and provide a resource for reclaiming the human rights to freedom of expression and belief.

In the United States and Europe, the word "caliphate" has conjured historically romantic and increasingly pernicious associations. Yet the caliphate's significance in Islamic history and Muslim culture remains poorly understood. This book explores the myriad meanings of the caliphate for Muslims around the world through the analytical lens of two key moments of loss in the thirteenth and twentieth centuries. Through extensive primary-source research, Mona Hassan explores the rich constellation of interpretations created by religious scholars, historians, musicians, statesmen, poets, and intellectuals. Hassan fills a scholarly gap regarding Muslim reactions to the destruction of the Abbasid caliphate in Baghdad in 1258 and challenges the notion that the Mongol onslaught signaled an end to the critical engagement of Muslim jurists and intellectuals with the idea of an Islamic caliphate. She also situates Muslim responses to the dramatic abolition of the Ottoman caliphate in 1924 as part of a longer trajectory of transregional cultural memory, revealing commonalities and differences in how modern Muslims have creatively interpreted and reinterpreted their heritage. Hassan examines how poignant memories of the lost caliphate have been evoked in Muslim culture, law, and politics, similar to the losses and repercussions experienced by other religious communities, including the destruction of the Second Temple for Jews and the fall of Rome for Christians. A global history, Longing for the Lost Caliphate delves into why the caliphate has been so important to Muslims in vastly different eras and places.

This compelling and timely book explores the relationship between classical Islamic theology and the contemporary radicalization of Islam. This book examines the socio-psychological dynamics and drivers of terrorism from a humanistic perspective. Most interpret terrorism as meaningless, asocial violence but this book argues that it's not just a case of seeing 'who is killing whom' but that defining and understanding terrorism is configured by historical context and immediate experience. The author argues that these acts of terrorist violence can be interpreted as the external expression of repressed feelings and impulses that have been tabooized by mainstream society. Upon release, these terrorists gain a new 'nomos' which generates a sense of meaning and significance for them. This book draws on psycho-analytical theories of repression, Heideggerian existentialism, Bergers anthropological concept of culture as nomos, and Roger Griffins analysis of terrorist fanaticism, adding to the understanding terrorism and criminality from a new perspective and beyond the usual literature situated in political science, security/war and peace studies. This book seeks to provide: a definition of terrorism, an account of the psychological theory, an explanation of the nomic dimension of terroristic violence, an exploration of the relevance of the new approach to understanding: Salafi jihadism, Al-Qaeda, Islamic State, the Taliban, White Supremacism, the rise of the Radical Right, and reflections on this for combating terrorism. It appeals to those interested in terrorism, conflict, terrorist radicalization and motivation, international relations, politics and religious politics, and to counter-terrorism agencies. David Polizzi is currently teaching in the School of Criminology and Security Studies at Indiana State University, USA. He has a PhD in Clinical Psychology and an MA in Humanistic Psychology along with an MA in International Affairs. Prior to pursing his PhD in Clinical Psychology, he worked as a forensic psychotherapist both in maximum security penitentiary settings along with individuals returning to the community.
The writings of the medieval Islamic scholar Taqi al-Din Ibn Taymiyya (1263-1328) are used today by radical groups, such as al-Qaeda, to justify acts of terrorism. In order to explain this modern influence, this volume offers a fresh perspective on Ibn Taymiyya's life, thought and legacy. Contrary to his current image as an anti-rationalist puritan, it argues that Ibn Taymiyya is one of the most intellectually complex, rigorous and interesting figures in Islamic intellectual history.
Since the 1980s, Muslim women reformers have made great strides in critiquing and reinterpreting the Islamic tradition. Yet these achievements have not produced a significant shift in the lived experience of Islam, particularly with respect to equality and justice in Muslim families. A new approach is needed: one that examines the underlying instruments of tradition and explores avenues for effecting change. In Islamic Interpretive Tradition and Gender Justice leading intellectuals and emerging researchers grapple with the problem of entrenched positions within Islam that affect women, investigating the processes by which interpretations become authoritative, the theoretical foundations upon which they stand, and the ways they have been used to inscribe and enforce gender limitations. Together, they argue that the Islamic interpretive tradition displays all the trappings of canonical texts, canonical figures, and canon law – despite the fact that Islam does not ordain religious authorities who could sanction processes of canonization. Through this lens, the essays in this collection offer insights into key issues in Islamic feminist scholarship, ranging from interreligious love, child marriage, polygamy, and divorce to stoning, segregation, seclusion, and gender hierarchies. Rooting their analysis in the primary texts and historical literature of Islam, contributors to Islamic Interpretive Tradition and Gender Justice contest oppressive interpretative canons, subvert classical methodologies, and provide new directions in the ongoing project of

revitalizing Islamic exegesis and its ethical and legal implications.

Muhammad and the Supernatural: Medieval Arab Views examines the element of the supernatural (or miracle stories) in the life of the Prophet Muhammad as depicted in two genres: prophetic biography (s?ra) and Qur'?n exegesis (tafs?r).

How does the Qur'an depict the religious Other? Historically, this question has provoked extensive debate among Islamic scholars about the identity, nature, and status of such religious Others. Today, this debate assumes great importance because of the widening experience of religious plurality, which prompts inquiry into convergences and divergences in belief and practice as well as controversy over the appropriate forms of interaction among different religions. The persistence of religious violence also gives rise to difficult questions about the relationship between the depiction of religious Others, and intolerance and oppression.

Scholars have traditionally accounted for the coexistence of religious similarity and difference by resorting either to models that depict religions as isolated entities or models that arrange religions in a static, evaluative hierarchy. In response to the limitations of this discourse, Jerusha Tanner Lamptey constructs an alternative conceptual and hermeneutical approach that draws insights from the work of Muslim women interpreters of the Qur'an, feminist theology, and semantic analysis. She employs this approach to reevaluate, reinterpret, and reenvision the Qur'anic discourse on religious difference. Through a close reading of the Qur'anic text, she distinguishes between two forms of religious difference: hierarchical and lateral. She goes on to explore the complex relationality that exists among Qur'anic concepts of hierarchical religious difference and to articulate a new, integrated model of religious pluralism. Using an interdisciplinary approach to confront existing Islamic scholarship, Lamptey's Never Wholly Other offers a new genre of theology.

Taqi al-Din Ibn Taymiyya (1263-1328) is one of the most controversial thinkers in Islamic history. Today he is revered by what is called the Wahhabi movement and championed by Salafi groups who demand a return to the pristine golden age of the Prophet. His writings have been a source of inspiration for radical groups to justify acts of violence and armed struggle. In order to understand the widespread present-day influence and prominence of this rather obscure medieval figure, the book, through a series of articles written by leading authorities in the field, attempts to study Ibn Taymiyya's original contributions to Islamic theology, law, Qur'anic exegesis, and political thought. The book is the first comprehensive academic treatment of Ibn Taymiyya to appear in a Western language in over half a century.

The five daily prayers (?al?t) that constitute the second pillar of Islam deeply pervade the everyday life of observant Muslims. Until now, however, no general study has analyzed the rules governing ?al?t, the historical dimensions of its practice, and the rich variety of ways that it has been interpreted within the Islamic tradition. Marion Holmes Katz's richly textured book offers a broad historical survey of the rules, values, and interpretations relating to ?al?t. This innovative study on the subject examines the different ways in which prayer has been understood in Islamic law, Sufi mysticism, and Islamic philosophy. Katz's book also goes beyond the spiritual realm to analyze the political dimensions of prayer, including scholars' concerns about the righteousness and piety of rulers. The last chapter raises significant issues around gender roles, including the question of women's participating in

and leading public worship. Katz persuasively describes ?al?t as both an egalitarian practice and one that can lead to extraordinary religious experience and spiritual distinction. This book will resonate with students of Islamic history and comparative religion.

This is an unabridged, annotated, English-Arabic face-to-face translation of the great Damascene savant and saint Ibn Qayyim al-Jawziyya's (d. 751/1350) masterpiece, Mad?rij al-S?lik?n by Ovamir Anjum. This work on Islamic psychology aimed to rejuvenate Sufism's Qur?anic foundations.

Ibn Taymiyya (1263–1328) of Damascus was one of the most prominent and controversial religious scholars of medieval Islam. He called for jihad against the Mongol invaders of Syria, appealed to the foundational sources of Islam for reform, and battled against religious innovation. Today, he inspires such diverse movements as Global Salafism, Islamic revivalism and modernism, and violent jihadism. This volume synthesizes the latest research, discusses many little-known aspects of Ibn Taymiyya's thought, and highlights the religious utilitarianism that pervades his activism, ethics, and theology.

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