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Islam The Straight Path 4th Edition

xvi, 304 pages : 24 cm This updated version of Islam: The Straight Path includes a new Epilogue by John Esposito in which he addresses the impact 9/11 and its aftermath have had on both the Muslim and non-Muslim world, discussing Islam's relationship to democracy and modernity and focusing more sharply on the origins and growth of extremism and terrorism in the name of Islam.

Islam : the straight path : Esposito, John L. : Free ...

(March 2016) Islam: The Straight Path is an Islamic studies book that aims to give an introduction to Islam. The book, authored by John L. Esposito, was first published in 1988 by the Oxford University Press.

Islam: The Straight Path - Wikipedia

Islam : the straight path by Esposito, John L. Publication date 1988 Topics Islam, Islam, Islam Publisher New York : Oxford University Press ... The Muslim community in history -- Religious life: belief and practice -- Modern interpretations of Islam -- Contemporary Islam Access-restricted-item true Addeddate 2010-10-06 17:53:59 Bookplateleaf ...

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Islam: Guidance to the Straight Path. September 20, 2017 0. hend. Islam, which is submission to the commands of Allah, is also a familiar and well-trodden path, the path of all the Prophets and their followers. Muslims plead to be guided to the straight path at least seventeen times a day while reciting Surat Al-Fatihah (the first chapter of the Qur'an) in the five daily prayers.

Islam: Guidance to the Straight Path

Now in a new edition, this exceptionally successful survey text introduces the faith, belief, and practice of Islam from its earliest origins up to its contemporary resurgence. Lucidly written and expansive in scope, Islam: The Straight Path, Fourth Edition, provides keen insight into one of the world's least understood religions. See details.

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Religious guidance is the greatest gift that a person can possess. It is something that we do not control or own, but rather it is bestowed upon us. Muslims plead to be guided to the straight path at least seventeen times a day while reciting Surat Al-Fatihah (the first chapter of the Qur'an) in the five daily prayers.

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Islam The Straight Path 4th Edition

Name of Islam and What Everyone Needs to Know About Islam to ad dress many of the questions raised by the event about Islam and its relationship to religious extremism and violence. At the same time, Islam: The Straight Path has enjoyed an even broader audience both as a text

Revised Third Edition

islam the straight path. Just from \$13.9/Page. Get custom paper. In this book , Esposito provides a succinct, up-to-date survey of the Islamic experience, an introduction to the faith, belief, and practice of Islam from its origins to its contemporary resurgence. He traces the emergence and development of this dynamic faith and its impact on world history and politics.

New To The Fourth Edition --

Understanding World Religions introduces students to major worldviews—including Hindu, Buddhist, Muslim, Jewish, Christian, Native American, and Marxist—through the lens of justice and peace. The second edition has been updated and revised throughout. After an introduction to key themes in studying world religion, chapters help students explore major traditions today. Each chapter takes a similar approach, examining several dimensions of each tradition—experiential and emotional, social and institutional, narrative or mythic, doctrinal and philosophical, practical and ritual, and ethical and legal. Chapters feature profiles of major peacemakers or groups to bring the traditions to life. Profiles range from Gandhi and Martin Luther King to Thich Nhat Hanh and Dorothy Day. Further chapters explore liberation theologies, active nonviolence, and just war theory. The second edition features a broader framework than the first edition and includes new material on non-religious ethical norms, Islamophobia, colonial evangelization, religion in China, and an updated examination of the Israel-Palestine conflict. Understanding World Religions remains a powerful introduction to major worldviews with an emphasis on practical connections to peace and justice.

Orientalism is the term applied to scholarship that reduces Islam and Muslims to stereotypes of ignorance and violence in need of foreign control. It has been used to rationalize Europe's colonial domination of most of the Muslim world and continued American-led interventions in the post-colonial period. In the past 30 years it has been represented by claims that a monolithic Islam and equally monolithic West are distinct civilizations, sharing nothing in common and, indeed, involved in an inevitable "clash" from which only one can emerge the winner. Most recently, it has appeared in Alt Right rhetoric. Anti-Muslim sentiment, measured in public opinion polls, hate crime statistics, and legislation, is reaching record levels. Since John Esposito published his first book nearly 40 years ago, he has been guiding readers beyond such politically charged stereotypes. The essays in this volume highlight the contributions of scholars from a variety of disciplines who, like -- and often inspired by -- John Esposito, recognize the misleading and politically dangerous nature of Orientalist polarizations. They present Islam as a multi-faceted and dynamic tradition embraced by communities in globally interconnected but substantially diverse contexts over the centuries. The contributors follow Esposito's lead, stressing the profound commonalities among religions and replacing Orientalist discourse with holistic analyses of the complex historical phenomena that affect developments in all societies. In addition to chapters focusing on diversity among Muslims and interfaith relations, this collection includes chapters assessing the secular bias at the root of Orientalist scholarship, and contemporary iterations of Orientalism in the form of Islamophobia.

The empirical case in this study is that of the Hispanic Catholic converts to Islam in the Washington, DC Metropolitan and New Jersey areas of the United States. The central research question is: To what extent do Hispanic Muslim converts play a role in making different choices regarding religious commitment and practice? The argument is that not only do both the more and less active converts play a central role in making choices during the pre-affiliation and post-affiliation stages, but that these choices can often be strategic in nature as they practice the new religion in the United States. These choices are shaped by multiple factors. This contributes to a new understanding of the prevailing debates among Muslims in Europe and the United States on the nature of Muslim minorities in the West—that Muslims here are not merely transplanted but are active participants of diverse expressions of local Islam. The evidence in my research shows that being less active does not mean converts do not play a role or make choices. Both more active and less active converts make choices based on multiple factors. This is especially significant as the main aim of this thesis is to show that the converts make choices and play a role in the post-affiliation stage and that these often have strategic elements.

Before 9/11, few Westerners had heard of Wahhabism. Today, it is a household word. Frequently mentioned in association with Osama bin Laden, Wahhabism is portrayed by the media and public officials as an intolerant, puritanical, militant interpretation of Islam that calls for the wholesale destruction of the West in a jihad of global proportions. In the first study ever undertaken of the writings of Wahhabism's founder, Muhammad Ibn Abd al-Wahhab (1702-1791), Natana DeLong-Bas shatters these stereotypes and misconceptions. Her reading of Ibn Abd al-Wahhab's works produces a revisionist thesis: Ibn Abd al-Wahhab was not the godfather of contemporary terrorist movements. Rather, he was a voice of reform, reflecting mainstream 18th-century Islamic thought. His vision of Islamic society was based upon a monotheism in which Muslims, Christians and Jews were to enjoy peaceful co-existence and cooperative commercial and treaty relations. Eschewing medieval interpretations of the Quran and hadith (sayings and deeds of the prophet Muhammad), Ibn Abd al-Wahhab called for direct, historically contextualized interpretation of scripture by both women and men. His understanding of theology and Islamic law was rooted in Quranic values, rather than literal interpretations. A strong proponent of women's rights, he called for a balance of rights between women and men both within marriage and in access to education and public space. In the most comprehensive study of Ibn Abd al-Wahhab's interpretation of jihad ever written, DeLong-Bas details a vision in which jihad is strictly limited to the self-defense of the Muslim community against military aggression. Contemporary extremists like Osama bin Laden do not have their origins in Wahhabism, she shows. The hallmark jihadi focus on a cult of martyrdom, the strict division of the world into two necessarily opposing spheres, the wholesale destruction of both civilian life and property, and the call for global jihad are entirely absent from Ibn Abd al-Wahhab's writings. Instead, the militant stance of contemporary jihadism lies in adherence to the writings of the medieval scholar, Ibn Taymiyya, and the 20th century Egyptian radical, Sayyid Qutb. This pathbreaking book fills an enormous gap in the literature about Wahhabism by returning to the original writings of its founder. Bound to be controversial, it will be impossible to ignore.

Family Therapy with Muslims is the first guide for mental health professionals who work with Muslims in the family therapy setting. The book opens with a section defining the similarities across Muslim cultures, the effects of postcolonialism on Muslims, and typical Muslim family dynamics. The author then devotes a chapter to different models of family therapy and how they can specifically be applied to working with Muslim families. Case studies throughout the book involve families of many different backgrounds living in the West—including both immigrant and second generation families—that will give professionals concrete tools to work with clients of their own.

This engaging introduction to Islam examines its lived reality,its worldwide presence, and the variety of beliefs and practicesencompassed by the religion. The global perspective uniquelycaptures the diversity of Islam expressed throughout differentcountries in the present day. A comprehensive, multi-disciplinary, and global introduction toIslam, covering its history as well as current issues, experiences,and challenges Incorporates key new research on Muslims from a variety ofcountries across Europe, Latin America, Indonesia, and MalaysiaCentral Asia Directly addresses controversial issues, including politicalviolence and "terrorism", anti-western sentiments, andIslamophobia Explores different responses from various Islamic communitiesto globalizing trends Highlights key patterns within Islamic history that shed lightupon the origins and evolution of current movements andthought

Can non-Muslims be saved? And can those who are damned to Hell ever be redeemed? In Islam and the Fate of Others, Mohammad Hassan Khalil examines the writings of influential medieval and modern Muslim scholars on the controversial and consequential question of non-Muslim salvation. This is an illuminating study of four of the most prominent figures in the history of Islam: Ghazali, Ibn 'Arabi, Ibn Taymiyya, and Rashid Rida. Khalil demonstrates that though these paradigmatic figures tended to affirm the superiority of the Islamic message, they also envisioned a God of mercy and justice and a Paradise populated by Muslims and non-Muslims. Islam and the Fate of Others reveals that these theologians' interpretations of the Qur'an and hadith corpus-from optimistic depictions of Judgment Day to notions of a temporal Hell and salvation for all-challenge widespread assumptions about Islamic scripture and thought. Along the way, Khalil examines the writings of many other important writers, such as Ibn Qayyim al-Jawziyya, Mulla Sadra, Shah Wali Allah of Delhi, Muhammad Ali of Lahore, James Robson, Sayyid Qutb, Yusuf al-Qaradawi, Farid Esack, Reza Shah-Kazemi, T. J. Winter, and Muhammad Legenhausen. Islam and the Fate of Others is both timely and overdue.

Since the terrorist attacks of September 11th, there has been an overwhelming demand for information about Islam, and recent events - the war in Iraq, terrorist attacks both failed and successful, debates throughout Europe over Islamic dress, and many others - have raised new questions in the minds of policymakers and the general public. This newly updated edition of What Everyone Needs to Know about Islam is the best single source for clearly presented, objective information about these new developments, and for answers to questions about the origin and traditions of Islam. Editor of The Oxford Encyclopedia of Modern Islam and The Oxford History of Islam, and author of The Future of Islam and many other acclaimed works, John L. Esposito is one of America's leading authorities on Islam. This brief and readable book remains the first place to look for up-to-date information on the faith, customs, and political beliefs of the more than one billion people who call themselves Muslims.

The "Arab Spring" all started when a young Tunisian fruit-seller set himself on fire in protest of a government official confiscating his apples without cause and slapping his face. The aftermath of that one personal protest grew to become the Middle East movement known as the Arab Spring – a wave of disparate events that included revolutions, protests, government overthrows, hopeful reform movements, and bloody civil wars. This book will be the first to bring the post Arab Spring world to light in a holistic context. It is a narrative of the author Shelly Culbertson's journey through six countries of the Middle East, describing countries, historical perspective, and interviews with revolution and government figures. Culbertson, RAND Middle East analyst and former U.S. State Department officer who has been involved with the Middle East for two decades, is uniquely equipped to analyze the current social, political, economic, and cultural effects of the movement. With honesty, empathy, and expert historical accuracy, Culbertson strives to answer the questions "what led to the Arab Spring," "what is it like there now," and "what trends after the Arab Spring are shaping the future of the Middle East?" The Fires of Spring tells the story by weaving together a sense of place, history, insight about key issues of our time, and personal stories and adventures. It navigates street life and peers into ministries, mosques, and women's worlds. It delves into what Arab Spring optimism was about, and at the same time sheds light on the pain and dysfunction that continues to plague some parts of the region.

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