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This book analyses the artistic and cultural legacy of Western Islamic societies and their interactions with Islamic, Christian and Jewish societies in the framework of the late medieval Mediterranean, from a range of multi-disciplinary perspectives. The book, organised in four parts, addresses the Andalusi legacy from its presence in the East and the West; analyses the relations and transfers between Al-Andalus and the artistic productions of the Christian kingdoms of the Iberian Peninsula; explores other manifestations of the Andalusi legacy in the fields of knowledge, construction, identity and religious studies; and reconsiders ornamental transfers and exchanges in artistic manifestations between East and West across the Mediterranean basin. Chapter 2 is open access under a CC BY 4.0 license.

This book examines the authority of saints in Islam and their ability to build communities among Muslims in North Africa. It analyzes the power generated in religious communities through their allegiance to saints, a power usually identified with the term "Sulism." In the late 15th and 16th centuries, a community of Sufis in Fes (Fez), Morocco, and other urban centers in North Africa advocated this paradigm of sainthood during a time of intense political and religious crisis. Juridical sainthood, a concept that fuses Islamic legal rectitude and devotional piety, was the center of their reformist agenda. The juridical saint was to be absorbed in legal training and religious values, in ways that questioned political loyalty and dynastic legitimacy. Scott A. Kugle explores this tradition by focusing on the life and writings of Shaykh Ahmad Zarruq. Following his exile from Fes, Zarruq traveled widely over North Africa, spreading his teachings and writings and attracting followers from Morocco to Mecca. The life and teachings of Zarruq remain useful for Muslims. They are a piece of the past that present-day Muslims are rediscovering and redeploying to reconcile Islam's heritage with its very troubled post-colonial present.

In premodern Moroccan Sufism, sainthood involved not only a closeness to the Divine presence (walya) but also the exercise of worldly authority (wilaya). The Moroccan Jazuliyya Sufi order used the doctrine that the saint was a "substitute of the prophets" and personification of a universal "Muhammadan Reality" to justify nearly one hundred years of Sufi involvement in Moroccan political life, which led to the creation of the sharifian state. This book presents a systematic history of Moroccan Sufism through the fifteenth and sixteenth centuries C.E. and a comprehensive study of Moroccan Sufi doctrine, focusing on the concept of sainthood. Vincent J. Cornell engages in a sociohistorical analysis of Sufi institutions, a critical examination of hagiography as a source for history, a study of the Sufi model of sainthood in relation to social and political life, and a sociological analysis of more than three hundred biographies of saints. He concludes by identifying eight indigenous ideal types of saint that are linked to specific forms of authority. Taken together, they define sainthood as a socioreligious institution in Morocco.

Quest for the Red Sulphur: The Life of Ibn Arabi is undoubtedly a landmark in Ibn Arabi studies. Until the publication of this book, anyone who wanted to learn about the life of Ibn Arabi has had little choice of material to work from. This major study by Claude Addas is based on a detailed analysis of a whole range of Ibn Arabi's own writings as well as a vast amount of secondary literature in both Arabic and Persian. The result is the first-ever attempt to reconstruct what proves to have been a double itinerary: on the one hand, the journey that took Ibn Arabi from his native Andalusia to Damascus - and on the other hand, the 'Night Journey' which carried him along the paths of asceticism and prayer to the ultimate stage of revelation of his mystic quest.

The growing demand for concise and factual information about the history and culture of Islam has now been met with the "Islamic Desk Reference." This handy one-volume work contains a condensation of the subject-matter of "The Encyclopaedia of Islam," the most prestigious and valuable reference work for Islamic studies published this century. In a brief, orderly and intelligible form the "Islamic Desk Reference" provides thus a unique and valuable quick reference tool for those interested in the religion, the believers and the countries of the Islamic world. All entries in the "Islamic Desk Reference" are given in English. Thus, names of Arabic origin which in the West were corrupted to another spelling, e.g. Ibn Sina to Avicenna, al-Kuhl to alcohol, are found under the latter term. The "Islamic Desk Reference" contains maps, diagrams and genealogical tables for easy reference, and illustrations.

Shaikh Muhammad al-Tahir Ibn Ashur is the most renowned Zaytuna Imam and one of the great Islamic scholars of the 20th century. The publication of this translation of Shaikh Ibn Ashur 's Treatise on Maqasid al-Shari ' ah is a breakthrough in studies on Islamic law in the English language. In this book, Ibn Ashur proposed Maqasid as a methodology for the renewal of the theory of Islamic law, which has not undergone any serious development since the era of the great imams. Ibn Ashur — quite courageously — also addressed the sensitive topic of the intents/Maqasid of Prophet Muhammad (SAAS) behind his actions and decisions. He introduced criteria to differentiate between the Prophetic traditions that were meant to be part of Islamic law and the Prophetic actions/ sayings that were meant to be for the sake of specific purposes such as political leadership, court judgment, friendly advice, and conflict resolution. But Ibn Ashur 's most significant contribution in this book has been the development of new Maqasid by coining new, contemporary, terminology that were never formulated in traditional usul al-fih. For example, Ibn Ashur developed the theory of the ' preservation of lineage ' into ' the preservation of the family system ', the ' protection of true belief ' into ' freedom of beliefs ', etc. He also introduced the concepts of ' orderliness ', ' natural disposition ', ' freedom ', ' rights ', ' civility ', and ' equality ' as Maqasid in their own right, and upon which the whole Islamic law is based. This development opens great opportunities for Islamic law to address current and real challenges for Muslim societies and Muslim minorities.

This popular book provides more than two hundred Quran verses, hadith, and scholarly explanations related to the topic of making Duas more effective and thus increasing the chances of them getting accepted. The book also narrates many stories and examples of how the prophets invoked Allah in various situations. In this information packed publication (also available as a regular paperback book), you will learn answers to these commonly asked questions: => Why should we make dua when everything is already decreed?=> What can hold acceptance of Dua? (important question)=> What can help make Duas accepted? (important question)=> What should never be asked in a dua?=> A complete checklist that you can keep handy and work on as a reminder => Can Dua be made in prayers? => What mistakes do people make after duas are answered? => What are the effects of Dhikr on making Duas? (very important) => What role does Quran play in the acceptance of your Duas?=> What are the stipulations for acceptance of duaa? => Why making dua to Allah is not an option, but a necessity => Understanding the life transformational powers of Duas-> How dua CAN change what is already decreed? => The benefits of making dua=> Allah's sayings with regard to dua=> What mistakes people make that make Dua's "suspended" rather than accepted? => What are the mistakes related to the topic of Dua that makes Allah angry? => What happens when a dua appears to be unanswered? => What about the wait in getting Dua accepted? => What are the times when Dua is accepted? => Which people's Dua are especially accepted? => What about the act of wiping one's face after making a Dua? => What if someone asks Allah something that is sinful? => How to Invoke Allah in Dua? => What is the best position for Making Dua? => What is the best place for making Dua?=> Duas that various Prophets made for various situations, and difficulties that they faced => and more....

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