





In the twentieth century, the political Zionist movement and Egyptian rulers completely uprooted the country's thriving Jewish community - a goal the Pharaohs tried to realize as early as 3500 years ago. Mostly comprised of descendants of Sephardim from the Iberian Peninsula, the world's oldest Jewish community totaled 85,000 members in 1948. No more than 100 to 200 Jews live in Egypt today. This book tells the story of Egypt's Jewish history from Biblical times to 1967, the year of one of the last major Jewish emigration waves from Egypt. It highlights the First Exodus in ca. 1500 BCE and the Second Exodus, which was triggered by the foundation of the State of Israel and three successive wars in 1948, 1956, and 1967. Throughout the narrative, it becomes evident that the Jewish community consistently was subject to the arbitrary will of Egyptian rulers. Starting in 1948, members of this community were forced to leave the country without any of their belongings on short notice. Like other Jews from the Arab world, Egyptian Jews were not Zionists in the Eurocentric, Ashkenazi sense. Their arrival in Israel was met with prejudice and disdain. Even though they were discriminated against in matters of housing and education, they still managed to integrate well into Israeli society and are now members of the country's upper and middle class. The evidence presented in this book is based on interviews with ninety-six Egyptian Jews in Israel and the United States.

The Arabic contribution is fundamental to the history of science, mathematics and technology, but until now no single publication has offered an up-to-date synthesis of knowledge in this area. In three fully-illustrated volumes the Encyclopedia of the History of Arabic Science documents the history and philosophy of Arabic science from the earliest times to the present day. The set as a whole covers seven centuries. Thirty chapters, written by an international team of specialists from Europe, America, the Middle East and Russia cover such areas as astronomy, mathematics, music, engineering, nautical science and scientific institutions.

Muslims and the Gospel: Bridging the Gap offers a striking and perceptive study of the major mission task of our time. Christians have become aware that Muslims and the gospel need to be brought together, but have been confused about how that might be done. That is the question this book answers. It meets a crucial need at a crucial time. Roland Miller draws on a lifetime of experience, using an abundance of illustrations, as he develops the theme of bridging the gap. He does this in three parts—the Context, the Bridges, the Task.

The papers of this volume move from the abstract scheme of an intercultural humanism of the future to concrete cultural expressions of humanism within the Muslim culture of different times up to the present. They concentrate on three issues. The first is related to contemporary attempts to develop a humanist and historical hermeneutics of the Qur'an and of Islamic history. The second discusses the humanist heritage and the humanitarian trends of Muslim religious and literary culture. The third highlights the discussion on Humanism and Islam as a topic within European identity politics, covering the role of this discussion for the history of Islamic Studies in Europe and America, and the contemporary polemics around Islam in the Netherlands. Taken together, the contributions of the volume attempt to provide the groundwork for an assessment of the roots and prospects of an intercultural humanism with respect to the Muslim world.

The book highlights the fact that Islam does not encourage or incite intolerance of other faiths, and that it values sanctity of human life, regardless of religious affiliation, and abhors violence and extremism, as being perpetrated by the misguided muslim jihadists of al-Qaeda, ISIS, and their associated terrorist groups that have been wreaking atrocities on defenseless civilian populations of Muslim majority countries, including women and children. The book describes the inception, support, and unlimited funding of these groups by the Sunni Arab countries, and implores the Funders to discontinue their support, forthwith, to restore peace and stability to the marginalized communities, particularly the Shia Muslims of the world who have been subjected to persecution for centuries, ever since the advent of Islam in the seventh century, following the death of the Prophet of Islam in 623. The book also implores the World powers to end their tacit support of terrorism by seriously confronting the supporters of terrorist groups, without which the terrorism will not end.

This volume provides new insights into the transmission of the textual sources of Islam and combines this with the dynamics of these scriptures by paying close attention to how believers interpret and apply them.

Includes articles on Muslims of every age and land, on tribes and dynasties, on the crafts and sciences, on political and religious institutions, on the geography, ethnography of the various countries and on the history, topography and monuments of the major towns and cities. Its scope encompasses the old Arabo-Islamic empire, the Islamic countries of Iran, Central Asia, the Indian sub-continent and Indonesia, the Ottoman Empire and all other Islamic countries.

Nearly 1200 entries cover religious and ritual practices, prayer, prophets, sects, law, the calendar, social institutions, history, othnography, nationhood, calligraphy and art, languages, medicine, sciences, major cities, and centers of learning. Quotations and hitherto untranslated prayers with 45 color photographs.

The First Encyclopaedia of Islam was originally published between 1913 and 1936 as The Encyclopaedia of Islam: A Dictionary of the Geography, Ethnography and Biography of the Muhammadan Peoples in four volumes and one supplement volume. Due to its tremendous success these editions soon went out of print and became valuable collectors' items. Some years later, the publisher decided to start a Second Edition, which is now completed. The paperback First Edition is intended to make this goldmine of information available at a very low price. The value of the First Edition (as well as the Second) is recognized worldwide. In more than 9,000 alphabetically arranged articles, varying in length from 50 to 50,000 words, a wide range of elements of Islamic culture, from religion and literature to the lives of famous Muslims, is discussed by some of the world's most famous scholars of the twentieth century.

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.

Edward Gibbon, Gustav Weil, William Montgomery Watt, Wilferd Madelung, Ignaz Goldziher, Uri Rubin, John Wansbrough

Joint winner of the 2011 Biblical Archaeology Society Publication Award in the category "Best Scholarly Book on Archaeology" The archaeology of the Holy Land is undergoing major change. 'Historical Biblical Archaeology and the Future' describes the paradigm shift brought about by objective science-based dating methods, geographic information systems, anthropological models, and digital technology tools. The book serves as a model for how researchers can investigate the relationship between ancient texts (both sacred and profane) and the archaeological record. Influential archaeologists and biblical scholars examine a range of texts, materials and cultures: the Vedas and India; the Homeric legends and Greek Classical Archaeology; the Sagas and Icelandic archaeology; Islamic Archaeology; and the Umayyad, Abbasid, and Ayyubid periods. The groundbreaking essays offer a foundation for future research in biblical archaeology, ancient Jewish history and biblical studies.

Dedicated to the renowned Safavid historian Roger Savory, this book brings together a collection of studies on the Safavid state of Iran (1501-1722) from the perspectives of political, social, literary, and artistic history. Savory, a doyen of Safavid studies in the 1960s and 1970s, was responsible for expanding and popularizing the study of Iran in the 16th and 17th century. To celebrate this legacy, well-established scholars of medieval and early modern Iran have contributed specific studies reflecting an array of research interests and specializations, which include critical re-examinations of issues of gender, literature, art and architecture, cultural and linguistic currents, illustrated historical chronicles, and courtly and administrative practices under the Safavid dynasty. This unique compilation is indicative of a growing interest in Iran and Iranian studies in both the academic and public spheres, and as such contains a number of new perspectives which will serve to supplement and re-interpret the existing corpus of Safavid scholarly literature to date. It will be an important text for scholars of world history and Middle East studies, as well as to historians in general.

A visual essay depicts the plight of the Kurds in Turkey, Iraq, Israel, Britain, and Germany, and is accompanied by a brief introduction to the history of the Kurds

Oman was ruled by the Al Bu Sa'id for 250 years, and during this period the fortunes of the state varied considerably. But in July 1970, as a result of a palace coup, the state abruptly turned away from isolation and traditions of the past. The most obvious alteration was in the dramatic change in the outward appearance of the country, particularly as exemplified by the rejection of the long era of stagnation and the parallel emphasis on socio-economic development. In the political realm, however, the shifting balance of power and the rapid growth and diversification of the state's administrative structure were based essentially on perennial themes in Omani politics. The interplay between four of these themes forms the basis of this study, first published in 1978. The role of the Sultan and the ruling family, the development of the administration, the exercise of tribal politics and the impact of external influences on the state are closely examined and the modifications they went in response to the various challenges of the twentieth century are discussed. The constant flux in the relative importance of each of these themes illustrates the fragile nature of the traditional Omani political system, for in the twentieth century the Al Bu Sa'id Sultanate found its precarious hold over the country challenged on a number of occasions. These challenges – ranging from the tribal and religious rebellion of 1913-20, to the Marxist-Leninist revolt in Dhufar – are also analysed in detail, together with the response of the Sultanate to their impact.

The attack on the World Trade Center in 2001, followed by similarly dreadful acts of terror, prompted a new interest in the field of the apocalyptic. There is a steady output of literature on the subject (also referred to as "the End Times.") This book analyzes this continuously published literature and opens up a new perspective on these views of the apocalypse. The thirteen essays in this volume focus on the dimensions, consequences and transformations of Apocalypticism. The authors explore the everyday relevance of the apocalyptic in contemporary society, culture, and politics, side by side with the various histories of apocalyptic ideas and movements. In particular, they seek to better understand the ways in which perceptions of the apocalypse diverge in the American, European, and Arab worlds. Leading experts in the field re-evaluate some of the traditional views on the apocalypse in light of recent political and cultural events, and, go beyond empirical facts to reconsider the potential of the apocalyptic. This last point is the focal point of the book.

The Biographical Encyclopedia of Astronomers is a unique and valuable resource for historians and astronomers alike. The two volumes include approximately 1550 biographical sketches on astronomers from antiquity to modern times. It is the collective work of about 400 authors edited by an editorial board of 9 historians and astronomers, and provides additional details on the nature of an entry and some summary statistics on the content of entries. This new reference provides biographical information on astronomers and cosmologists by utilizing contemporary historical scholarship. Individual entries vary from 100 to 1500 words, including the likes of the superluminaries such as Newton and Einstein, as well as lesser-known astronomers like Galileo's acolyte, Mario Guiducci. A comprehensive contributor index helps researchers to identify the authors of important scientific topics and treatises.

"Arabic-Islamic Views of the Latin West provides an insight into how the Arabic-Islamic world perceived medieval Western Europe in an age that is often associated with violent Christian-Muslim relations during the rise and expansion of Islam, the so-called Reconquista, and the Crusades. A long and dominant scholarly tradition claims that Muslims of this period held an arrogant and ignorant attitude towards its northern neighbours, merely regarding medieval Christian Europe as an uncivilized and hostile cultural backwater clinging to a superseded religion. The study nuances this view by focussing on the mechanisms of transmission and reception that characterized the flow of information from one sphere to the other. By explaining how Arabic-Islamic scholars acquired and processed data on medieval Western Europe, it traces the two-fold 'emergence' of Latin-Christian Europe--a sphere that increasingly encroached upon the Mediterranean and therefore became more and more prominent in Arabic-Islamic scholarly literature"--Jacket.

Bringing together the expansive scholarly expertise of former students of Professor Michael Allan Cook, this volume contains highly original articles in Islamic history, law, and thought. The contributions range from studies in the pre-Islamic calendar, to the "blood-money group" in Islamic law, to transformations in Arabic logic. Traces the scientific and philosophical achievements of medieval Arab scholars, exploring such topics as the advances of a group of minds from the royal library of Baghdad and the invaluable contributions they made to Western culture and the Renaissance era.

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