

Islamic Religious Studies

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 *mihna* 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.

Against the backdrop of labour migration and the ongoing refugee crisis, the ways in which Islam is taught and engaged with in educational settings has become a major topic of contention in Europe. Recognising the need for academic engagement around the challenges and benefits of effective Islamic Religious Education (IRE), this volume offers a comparative study of curricula, teaching materials, and teacher education in fourteen European countries, and in doing so, explores local, national, and international complexities of contemporary IRE. Considering the ways in which Islam is taught and represented in state schools, public Islamic schools, and non-confessional classes, Part One of this volume includes chapters which survey the varying degrees to which fourteen European States have adopted IRE into curricula, and considers the impacts of varied teaching models on Muslim populations. Moving beyond individual countries' approaches to IRE, chapters in Part Two offer multi-disciplinary perspectives – from the hermeneutical-critical to the postcolonial – to address challenges posed by religious teachings on issues such as feminism, human rights, and citizenship, and the ways these are approached in European settings. Given its multi-faceted approach, this book will be an indispensable resource for postgraduate students, scholars, stakeholders and policymakers working at the intersections of religion, education and policy on religious education.

This collection of essays covers the classical heritage and Islamic culture, classical Arabic science and philosophy, and Muslim religious sciences, showing continuation of Greek and Persian thought as well as original Muslim contributions to the sciences, philosophy, religion, and culture of Islam.

This edited collection addresses the complexity of Islamic political thought and resolves some deep misconceptions surrounding crucial concepts such as *din wa-dawla* relationships and *shari'a* law.

Engaging God and the World with Faith and Imagination

Educating for New Pluralistic Contexts

Muslims in America

Jinnealogy

Defending Muhammad in Modernity

Rethinking Islamic Studies

This timely book focusses on the central issues and questions which emerge in relation to the teaching and learning of Islam in confessional and constructivist religious education. Considering the consequences of a lack of diversity in the Islamic Religious Education curriculum, the text also explores the challenges faced by Muslim pupils in connection with secularism and radical Islam. Through rich analysis of research carried out across Muslim and public secondary schools in the UK, this book develops a meaningful pedagogy of Islamic Religious Education. In particular, the volume investigates the benefits of Critical Religious Education and Variation Theory frameworks on student learning in Religious Education classrooms and illustrates how these didactic frameworks can help to ameliorate distinct problems seen across Islamic Religious Education. Chapters identify discrete pedagogical issues that arise in the confessional and constructivist approaches to Islamic Education, such as students' difficulties in relating to concept of Islam, and progressive approaches taken in public schools. In addressing these, the text proposes a new theoretical and pedagogical approach to the teaching of Islam, which draws on the philosophy of Critical Realism, the theories of Critical Religious Education, and Variation Theory. This book will be of great interest to postgraduate students, researcher scholars and academics in the fields of religion and education and Islamic studies. In addition, it will be of interest to social equity professionals and public policy decision makers.

Islam through Objects represents the state of the field of Islamic material cultural studies. With contributions from scholars of religion, anthropologists, art historians, folklorists, historians, and other disciplines, Anna Bigelow brings together a wide range of perspectives on Islamic materiality to debunk myths of Islamic aversion to material aspects of religion. Each chapter focuses on a single object in daily use by Muslims—prayer beads, coins, amulets, a cistern well, clothing, jewellery, bodily and domestic adornments—to consider both generic and particular aspects of the object in question. These narratives will engage the reader by describing and analyzing each object in terms of its provenance, materials, uses, and history, as well as the broader history, variety and uses of the object in Islamic history and cultures. Temporal, regional, and sectarian variations in the styles, uses, and theological perspectives are also considered. Framed by an introduction that assesses the various approaches to Islamic material culture in

recent scholarship, *Islam through Objects* provides a template for the study of religion and material culture, which engages current theory, subtle and nuanced narratives, and the creative and imaginal capacities of Muslims through history.

In this incisive new book, Megan Brankley Abbas argues that the Western university has emerged as a significant space for producing Islamic knowledge and Muslim religious authority. For generations, Indonesia's foremost Muslim leaders received their educations in Middle Eastern madrasas or the archipelago's own Islamic schools. Starting in the mid-twentieth century, however, growing numbers traveled to the West to study Islam before returning home to assume positions of political and religious influence. *Whose Islam?* examines the far-reaching repercussions of this change for major Muslim communities as well as for Islamic studies as an academic discipline. As Abbas details, this entanglement between Western academia and Indonesian Islam has not only forged powerful new transnational networks but also disrupted prevailing modes of authority in both spheres. For Muslim intellectuals, studying Islam in Western universities provides opportunities to experiment with academic disciplines and to reimagine the faith, but it also raises troubling questions about whether and how to protect the Islamic tradition from Western encroachment. For Western academics, these connections raise pressing ethical questions about their own roles in the global politics of development and Islamic religious reform. Drawing on extensive archival research from around the globe, *Whose Islam?* provides a unique perspective on the perennial tensions between insiders and outsiders in religious studies.

William A. Graham, a leading international scholar in the field of Islamic Studies, gathers together his selected writings in this volume under three sections: 1. *History and Interpretation of Islamic Religion*; 2. *The Qur'an as Scripture*, and 3. *Scripture in the History of Religion*. This invaluable resource will be of primary interest to students of the Islamic tradition, especially in regard to Qur'anic piety, Muslim ritual practice, and fundamental structures of Islamic thought. It will also be of interest to students of the comparative history of religion, especially as regards the phenomenon of scripture and its analogs. Graham's work in Islamic studies focuses largely on the analysis and interpretation of the religious dimensions of ritual action, scriptural piety, textual authority/revelation, tradition, and major concepts, such as grace and transcendence. His work in the comparative history of religion has focused in particular on the problem of scripture as a cross-cultural religious phenomenon that is more complex than simply sacred text. This invaluable resource will be of primary interest to students of the Islamic tradition, especially as regards Qur'anic piety, Muslim ritual practice, and fundamental structures of Islamic thought, and to students of the comparative history of religion, especially as regards the phenomenon of scripture and its analogs.

Theorizing Islam

A History of Religions Approach

Theology and Spiritual Practice in America

Islamic Religious Studies for Schools and Colleges

Disciplinary Deconstruction and Reconstruction

From Orientalism to Cosmopolitanism

Islamic Spirituality: Theology and Practice for the Modern World examines and explores the inner dimension of Islam. The writings of important figures in the historical development of Islamic spirituality are examined, as well as the major sources of religious authority in Islam, the Qur'an and Hadith. Both classical Sufis and Sufism are explored as well as contemporary mystics. Key figures discussed include medieval Islamic theologian al-Ghazali (d.1111), and Said Nursi (d.1960), arguably one of the most important modern theologians in the Islamic spiritual tradition. Discussing both historical and contemporary dimensions of Islamic spirituality allows the author to ground classical Sufi texts in contemporary ideas and practices. Exploring spirituality in relation to key contemporary issues such as ecology, Zeki Saritoprak demonstrates how, when, and where people can practice Islamic spirituality in the Modern world. Providing an overview of the intellectual and theological basis of Islamic spirituality, and including the author's own translations of a selection of key texts, this volume is ideal reading for courses exploring Islamic spirituality and mysticism and anyone interested in the spiritual practices of nearly a quarter of the world's population.

The scholarly study of Islam has become ever more insular and apologetic. Academic Islamic Studies has tried to maintain a focus on truth, authenticity, experience and meaning and has effectively avoided discussion of larger social, cultural and ideological issues. Many scholars of Islam have presented themselves to their colleagues, the media and the public as the interpreters of Islam and have done so with an interpretation which tends, almost universally, to the liberal and egalitarian. The ignorance and hostility which the Islamic faith has faced since 9/11 has partly necessitated the taking of such a position. But, as *Theorizing Islam* argues, the issue remains that only one interpretation of Islam is generally being presented and, as with any interpretation, this has its own assumptions. The aim of *Theorizing Islam* is to explore the potential for a fuller, more honest and more sophisticated approach to both theory and methodology in the academic study of Islam.

This book is one of the many Islamic publications distributed by Talee throughout the world in different languages with the aim of conveying the message of Islam to the people of the world. Talee (www.talee.org) is a registered Organization that operates and is sustained through collaborative efforts of volunteers in many countries around the world, and it welcomes your involvement and support. Its objectives are numerous, yet its main goal is to spread the truth about the Islamic faith in general and the Shi'a School of Thought in particular due to the latter being misrepresented, misunderstood and its tenets often assaulted by many ignorant folks, Muslims and non-Muslims. Organization's purpose is to facilitate the dissemination of knowledge through a global medium, the Internet, to locations where such resources are not commonly or easily accessible or are resented, resisted and fought! In addition, Talee aims at encouraging scholarship, research and enquiry through the use of technological facilitates. For a complete list of our published books please refer to our website (www.talee.org) or send us an email to info@talee.org

Exploring Islam is a comprehensive yet accessible introduction to the foundations of the Islamic faith, including its history, theology, and spiritual practice. The book also deals with issues such as jihad, the status of women, and the various sectarian divisions in Islam. Most distinctive about this work is its analysis of the lived experience of Muslims in modern American life. The book explores questions such as: -

What are the foundations of Islam? - How do Muslims relate to and interpret the Qur'an? - Who is the Prophet Muhammad? - What does Shari'a law really mean? - What are the major themes of Islamic theology? - What are the theological and political issues that led to divisions among Muslims? - Do Muslims and Christians believe in the same God? - How do Muslims practice Islam in America? - What are the challenges and opportunities for American Muslims? In addressing these questions, Sayilgan offers readers a perspective that is scholarly, judicious, and engaging.

Between Radicalism and Tolerance

Religious Diversity at School

The Role of Critical Religious Education and Variation Theory

Studying Islam

The Western University and Modern Islamic Thought in Indonesia

Modern Muslim Theology

This series of critical reflections on the evolution and major themes of pre-modern Muslim theology begins with the revelation of the Koran, and extends to the beginnings of modernity in the eighteenth century. The significance of Islamic theology reflects the immense importance of Islam in the history of monotheism, to which it has brought a unique approach and style, and a range of solutions which are of abiding interest. Devoting especial attention to questions of rationality, scriptural fidelity, and the construction of 'orthodoxy', this volume introduces key Muslim theories of revelation, creation, ethics, scriptural interpretation, law, mysticism, and eschatology. Throughout the treatment is firmly set in the historical, social and political context in which Islam's distinctive understanding of God evolved. Despite its importance, Islamic theology has been neglected in recent scholarship, and this book provides a unique, scholarly but accessible introduction.

This volume features chapters by international experts in education, sociology, and theology who consider a range of challenges faced by educators in primary and secondary schools that are becoming increasingly diverse in terms of the ethnic and religious backgrounds of pupils. From the non-religious, to the refugee, to student fundamentalism and even radicalization—these multiple, fresh approaches analyze the dynamics of the changing pedagogical landscape in an age of ever increasing globalization and cultural plurality. Today's classrooms are often the most crucial spaces where children and adolescents encounter new cultural, religious, and other worldviews. Increasingly, teachers are called on to empower their pupils with the tools and competencies necessary to reflect on and process this plurality in ways that are productive for their intellectual growth and moral maturation. Regional case studies provide extensive data while offering insights into developments in school settings across Europe, in Turkey, and in the United States. In addition, a number of the contributions address the delivery, content, and policies of Islamic Religious Education in European contexts, the educational strategies employed in multi-religious societies, and interreligious dialogue in schools, whether intentional or spontaneous.

Ramon Harvey revisits the Muslim theologian Abū Manẓūr al-Mturūdī (d. 333/944) from Samarqand and puts his system, and that of the Mturūdī school, into lively dialogue with modern thought to show that a contemporary Muslim philosophical theology (kalām jadīd) can provide original and constructive answers to perennial theological questions.

Despite the importance of Islam in global affairs and the role of Islamic Studies in Religious Studies, little attention has been given to the basic questions of how Islam should be taught. This volume brings together a number of leading scholars of Islamic Studies with rich experience in teaching Islam in a diversity of undergraduate settings, from large public universities to small private colleges. Topics addressed include Islamic law, the Quran, Sufism, women in Islam, Islam in America, and teaching about Islam through Arabic literature and the use of new information technology. Along with providing practical information about structuring courses and assignments, the contributors examine the place of Islamic Studies in the larger theoretical framework of Religious Studies and liberal arts curricula.

The Critical Issues

The Oxford Handbook of Islamic Theology

Teaching Islamic Studies in the Age of ISIS, Islamophobia, and the Internet

Teaching Syllabus for Islamic Religious Studies (Senior High School 2 -4)

Ancient, Medieval and Renaissance Foremothers

Islamic Religious Studies and National Values for Primary Schools

Public interest in the religion of Islam and in Muslim communities in recent years has generated an impetus for Western Universities to establish an array of Institutes and programs dedicated to the study of Islam. Despite the growth in number of programs devoted to the study of Islam, very little attention has been paid to the appropriate shape of such programs and the assumptions that ought to underlie such programs.

Teaching and Study of Islam in Western Universities attempts to address two central questions that arise through the teaching and study of Islam: what relation is there between the study of the religion of Islam and the study of those cultures that have been shaped by it? Secondly, what is the appropriate public role of a scholar of Islam?

After extensive discussion of these questions, the authors address the wider issues raised for the academic community having to negotiate between competing cultural and philosophical perspectives. This edited collection provides new perspectives on the study of Islam in Western Institutions and will be an invaluable resource for scholars of Education and Religion, in particular Islamic Studies.

In the ruins of a medieval palace in Delhi, a unique phenomenon occurs: Indians of all castes and creeds meet to socialize and seek help. The spirits they entreat are Islamic jinns, and they write out requests as if petitioning the state. At a time when a Hindu government in India is committed to normalizing a view of the past that paints Muslims as oppressors, Anand Vivek Taneja's *Jinns* provides a fresh vision of religion, identity, and sacrality that runs counter to state-sanctioned history. The ruin, Firoz Shah Kotla, an unusually democratic religious space, characterized by freewheeling theological conversations, DIY rituals, and the sanctification of the past. Taneja observes the visitors, who come mainly from the Muslim and Dalit neighborhoods of Delhi, and uses their conversations with the jinns as an archive of voices so often silenced. He finds that their veneration of the jinns recalls pre-modern religious traditions in which spiritual experience was inextricably tied to ecological surroundings. In this enchanted space, Taneja encounters a form of politics that is not a relic of bygone days, but a vibrant form of resistance to state repression and post-colonial visions of India.

Originally published 1987. The first part of the volume is concerned with "The Roots of the Islamic Tradition and Spirituality". It seeks to include the Qu'ran as the central theophany of Islam, the Prophet who received the word of God and made it known to mankind, and the foundations of Islam. The second part examines the divisions of the Islamic community with their distinctive pieties and emphases: Sunnism, Shi'ism, and female spirituality. Part III is devoted to Sufism – its nature and origin, its early development, its various spiritual practices, and its role in the life of the soul.

Theologians have had to increasingly engage with beliefs and practises outside of their own traditions. The resultant "theology of religions" has, however, often formulated in isolation from the religions they are describing. This book provides a comparison of the development of religions in Western Christianity and its application in an Islamic context. It also shows the parallels between some specific aspects of religions, i.e. exclusivism, inclusivism or pluralism, in both Islamic and Christian traditions. The arguments of Christian and Muslim theologians, including the specific contributions of Rowan Williams and Jerusha Lamptey, are examined in order to reveal the

and contradictions of their pluralist, exclusivist and inclusivist approaches. This provides a rounded picture of Christian-Muslim relations of religious others and prepares the ground for a stronger and more sophisticated Islamic theology of religions. This is vital for the study of theology of religions, comparative theology and interfaith relations.

Approaches to Islam in Religious Studies

The Muslim Brotherhood, Ash'arism, and Political Sunnism

The Teaching and Study of Islam in Western Universities

Selected Writings

Studies in Honor of Dimitri Gutas

A Critical Appraisal

This book explores the correlation between anti-theological thought and the rise of Islamism in the twentieth century by examining Egypt's Muslim Brotherhood and the leadership of Umar al-Tilmisani (d. 1986).

Rethinking Islamic Studies upends scholarly roadblocks in post-Orientalist discourse within contemporary Islamic studies and carves fresh inroads toward a robust new understanding of the discipline, one that includes religious studies and other politically infused fields of inquiry.

Editors Carl W. Ernst and Richard C. Martin, along with a distinguished group of scholars, map the trajectory of the study of Islam and offer innovative approaches to the theoretical and methodological frameworks that have traditionally dominated the field. In the volume's first section the contributors reexamine the underlying notions of modernity in the East and West and allow for the possibility of multiple and incongruent modernities. This opens a discussion of fundamentalism as a manifestation of the tensions of modernity in Muslim cultures. The second section addresses the volatile character of Islamic religious identity as expressed in religious and political movements at national and local levels. In the third section, contributors focus on Muslim communities in Asia and examine the formation of religious models and concepts as they appear in this region. This study concludes with an afterword by accomplished Islamic studies scholar Bruce B. Lawrence reflecting on the evolution of this post-Orientalist approach to Islam and placing the volume within existing and emerging scholarship. Rethinking Islamic Studies offers original perspectives for the discipline, each utilizing the tools of modern academic inquiry, to help illuminate contemporary incarnations of Islam for a growing audience of those invested in a sharper understanding of the Muslim world.

In this collection of articles, Kari Elisabeth Børresen and Kari Vogt point out the convergence of androcentric gender models in the Christian and Islamic traditions. They provide extensive surveys of recent research in women's studies, with bio-socio-cultural genderedness as their main analytical category. Matristic writers from late Antiquity, the Middle Ages and the Renaissance are analysed in terms of a female God language, reshaping traditional theology. The persisting androcentrism of 20th-century Christianity and Islam, as displayed in institutional documents promoting women's specific functions, is critically exposed. This volume presents a pioneering investigation of correlated Christian and Islamic gender models which has hitherto remained unexplored by women's studies in religion. This work will serve scholars and students in the humanistic disciplines of theology, religious studies, Islamic studies, history of ideas, Medieval philosophy and women's history.

In this groundbreaking study, SherAli Tareen presents the most comprehensive and theoretically engaged work to date on what is arguably the most long-running, complex, and contentious dispute in modern Islam: the Bareilvi-Deobandi polemic. The Bareilvi and Deobandi groups are two normative orientations/reform movements with beginnings in colonial South Asia. Almost two hundred years separate the beginnings of this polemic from the present. Its specter, however, continues to haunt the religious sensibilities of postcolonial South Asian Muslims in profound ways, both in the region and in diaspora communities around the world. Defending Muhammad in Modernity challenges the commonplace tendency to view such moments of intra-Muslim contest through the prism of problematic yet powerful liberal secular binaries like legal/mystical, moderate/extremist, and reformist/traditionalist. Tareen argues that the Bareilvi-Deobandi polemic was instead animated by what he calls "competing political theologies" that articulated—during a moment in Indian Muslim history marked by the loss and crisis of political sovereignty—contrasting visions of the normative relationship between divine sovereignty, prophetic charisma, and the practice of everyday life. Based on the close reading of previously unexplored print and manuscript sources in Arabic, Persian, and Urdu spanning the late eighteenth and the entirety of the nineteenth century, this book intervenes in and integrates the often-disparate fields of religious studies, Islamic studies, South Asian studies, critical secularism studies, and political theology.

Islamic Culture and Religious Studies

Theology and Creed in Sunni Islam

The Cambridge Companion to Classical Islamic Theology

Islamic Studies

Islam through Objects

A Maturidi Theology

The authors of this volume examine theory and practice regarding past and present roles of Jewish, Christian and Islamic religious education in nurturing tolerance, interpreted as mutual respect for and

recognition of other groups, in Eastern (Albania, Bulgaria, Kosovo, Macedonia, Moldova, Montenegro and Romania) and Western (Finland, Germany, Italy, Latvia and Spain) Europe, Israel, Nigeria and Uzbekistan. They also explore potential roles of religion and exclusivism in fostering (Islamic state, NGOs, etc.), but also averting (Islamic legal theory, authority, Sufism, etc.) radicalization, and of secular states in allowing, but also banning minority religious education in public schools. With contributions from Friedrich Schweitzer, Martin Rothgangel, Gerhard Langer, Daniela Stan, Arto Kallioniemi, Juan Ferreiro Galguera, Maria Chiara Giorda, Rossana M. Salerno, Viorica Goraş-Postică, Constantin Iulian Damian, Valentin Ilie, Dzintra Iliško, Ayman Agbaria, Zilola Khalilova, Raid al-Daghistani, Osman Taştan, Moshe Ma'oz, Adriana Cupcea, Muhamed Ali, Rüdiger Lohlker and Dele Ashiru. The Editors Ednan Aslan is the Chair of Islamic Theological studies at the University of Vienna where he is a Professor for Islamic Education. Margaret Rausch is scholar, researcher and university instructor in the field of Islamic and Religious Studies.

Muslims are neither new nor foreign to the United States. They have been a vital presence in North America since the 16th century. Muslims in America unearths their history, documenting the lives of African, Middle Eastern, South Asian, European, black, white, Hispanic and other Americans who have been followers of Islam. The book begins with the tale of Job Ben Solomon, a 18th century African American Muslim slave, and goes on to chart the stories of sodbusters in North Dakota, African American converts to Islam in the 1920s, Muslim barkeepers in Toledo, the post-1965 wave of professional immigrants from Asia and Africa, and Muslim Americans after 9/11. The book reveals the richness of Sunni, Shi'a, Sufi and other forms of Islamic theology, ethics, and rituals in the United States by illustrating the way Islamic faith has been imagined and practiced in the everyday lives of individuals. Muslims in America recovers the place of Muslims in the larger American story, too. Showing how Muslim American men and women participated in each era of U.S. history, the book explores how they have both shaped and have been shaped by larger historical trends such as the abolition movement, Gilded Age immigration, the Great Migration of African Americans, urbanization, religious revivalism, the feminist movement, and the current war on terror. It also shows how, from the very beginning of American history, Muslim Americans have been at once a part of their local communities, their nation, and the worldwide community of Muslims. The first single-author history of Muslims in America from colonial times to the present, this book fills a huge gap and provides invaluable background on one of the most poorly understood groups in the United States. Religion in American Life explores the evolution, character, and dynamic of organized religion in America from 1500 to the present day. Written by distinguished historians of religion, these books weave together the varying stories that compose the religious fabric of the United States, from Puritanism to alternative religious practices. Primary source material coupled with handsome illustrations and lucid text make these books essential in any exploration of America's diverse nature. Each book includes a chronology, suggestions for further reading, and an index.

With this, Martin Nguyen aims to bring Muslim theology into the present day. Modern Muslim Theology argues that theology is a creative process, rather than a purely academic pursuit, and discusses how the Islamic tradition can help contemporary practitioners negotiate their relationships with God, with one another, and with the rest of creation.

Based on a symposium on the theme 'Islam and the History of Religions', this important work features thoughtful essays on the study of Islam. In essays organized around five themes in religious studies, the scholars in this volume call for an increase in the attention given to Islam as part of religious studies and for greater clarity in our understanding both of Islam and of religion in terms of Islam. Influential and powerful, when first published in 1985, this text helped bring about the transition of Islamic studies from Orientalism and area studies to religious studies.

Islam

Transcendent God, Rational World

Foundations

Islamic Spirituality

Islamic Religious Studies for Beginners

Islamic Political Theology

William A Graham, a leading international scholar in the field of Islamic Studies, gathers together his selected writings under three sections: 1. History and Interpretation of Islamic Religion; 2. The Qur'an as Scripture, and 3. Scripture in the History of Religion. Each section opens with a new introduction by Graham, and a bibliography of his works is included. Graham's work in Islamic studies focuses largely on the analysis and interpretation of the religious dimensions of ritual action, scriptural piety, textual authority/revelation, tradition, and major concepts, such as grace and transcendence. His work in the comparative history of religion has focused in particular on the 'problem' of scripture as a cross-cultural religious phenomenon that is more complex than simply 'sacred text'. This invaluable resource will be of primary interest to students of the Islamic tradition, especially as regards Qur'anic piety, Muslim 'ritual' practice, and fundamental structures of Islamic thought, and to students of the comparative history of religion, especially as regards the phenomenon of 'scripture' and its

analogs.

The scholarly contributors to this volume investigate various means to stimulate and facilitate reflection on new social relations while clarifying the contradictions between religious and social affiliation from different perspectives and experiences. They explore hindrances whose removal could enable Muslim children and youth to pursue equal participation in political and social life, and the ways that education could facilitate this process.

This text seeks to make the academic study of religion a more prominent consideration in the study of Islam than it has been in the past. *Islamic Studies: A History of Religions Approach, Second Edition* represents a substantial revision that has been both updated to reflect Islam's rise in North America and the international media, and refocused to situate the study of Islam within the comparative study of religions.

Exploring complex relations between Muslim visions and critical stances, this textbook is a compact introduction to Islam, dealing with the origins of its forms, from early developments to contemporary issues, including religious principles, beliefs and practices. The author's innovative method considers the various opposing theories and approaches between the Islamic tradition and scholars of Islam. Each topic is accompanied by up-to-date bibliographical references and a list of titles for further study, while an exhaustive glossary includes the elementary notions to allow in-depth study. Part I outlines the two founding aspects, the Qur'an and Prophet Muhammad, highlighting essential concepts, according to Islamic religious discourse and related critical issues. In Part II the emergence of the religious themes that have characterised the formation of Islam are explored in terms of historical developments. Part III, on contemporary Islam, examines the growth of Islam between the end of the Middle Ages and the beginning of the modern age. Advanced readers, already familiar with the elementary notions of Islam and religious studies will benefit from Islam that explores the development of religious discourse in a historical perspective. This unique textbook is a key resource for post-graduate researchers and academics interested in Islam, religion and the Middle East.

Teaching Islam

Improving the Pedagogy of Islamic Religious Education in Secondary Schools

Towards a Jewish-Christian-Muslim Theology

Islamic and Comparative Religious Studies

Exploring Islam

Whose Islam?

This volume in the *Studying World Religions* series is an essential guide to the study of the Islamic faith. Clearly structured to cover all the major areas of study, including historical foundations, scripture, society, thought, ethics, rituals, spirituality and aesthetics, this is the ideal study aid for those approaching Islam for the first time. Rather than attempting to cover all the material, the critical and methodological issues that students need to grasp in the study of Islam - and religion in general - are drawn out, and the major contemporary debates explored. With helpful suggestions for further study, pointing students towards material such as primary sources (scriptures), films and novels and including ideas for teaching, discussion topics and exercises, *Studying Islam* is the perfect companion for the fledgling student of Islam.

How can teachers introduce Islam to students when daily media headlines can prejudice students' perception of the subject? Should Islam be taught differently in secular universities than in colleges with a clear faith-based mission? What are strategies for discussing Islam and violence without perpetuating stereotypes? The contributors of *Teaching Islamic Studies in the Age of ISIS, Islamophobia, and the Internet* address these challenges head-on and consider approaches to Islamic studies pedagogy, Islamophobia and violence, and suggestions for how to structure courses. These approaches acknowledge the particular challenges faced when teaching a topic that students might initially fear or distrust. Speaking from their own experience, they include examples of collaborative teaching models, reading and media suggestions, and ideas for group assignments that encourage deeper engagement and broader thinking. The contributors also share personal struggles when confronted with students (including Muslim students) and parents who suspected the courses might have ulterior motives. In an age of stereotypes and misrepresentations of Islam, this book offers a range of means by which teachers can encourage students to thoughtfully engage with the topic of Islam.

Towards a Jewish-Christian-Muslim Theology delineates the ways that Christianity, Islam, and the Jewish tradition have moved towards each other over the centuries and points to new pathways for contemporary theological work. Explores the development of the three Abrahamic traditions, brilliantly showing the way in which they have struggled with similar issues over the centuries Shows how the approach of each tradition can be used comparatively by the other traditions to illuminate and develop their own thinking Written by a renowned writer in philosophical theology, widely acclaimed for his comparative thinking on Jewish and Islamic theology A very timely book which moves forward the discussion at a period of intense inter-religious dialogue

Islamic Philosophy, Science, Culture, and Religion

An Advanced Introduction

Theology and Practice for the Modern World

Islamic Religious Education in Europe

Islam and Citizenship Education
Christian and Islamic Theology of Religions