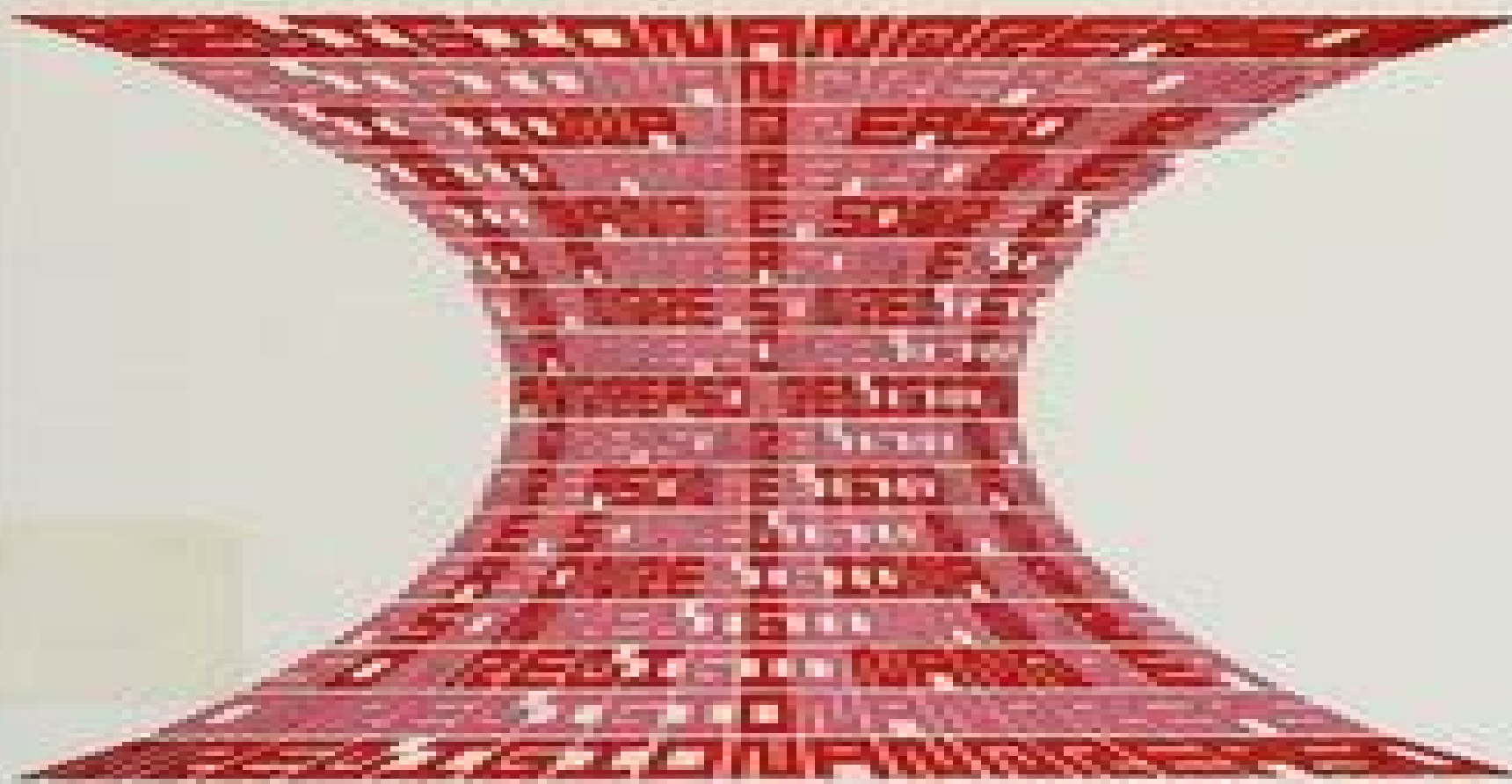


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unhealthy climate for pursuing an open approach to Islam based on reading observing listening and reflecting Yet precisely nowadays we need to look anew at ways of Muslim thinking and acting that refer to Islam and to avoid certain schemes of interpreting Muslim realities that are no longer adequate for present day Muslim life situations Muslim recourse to Islam can be studied as human constructions of value and meaning and relations between Muslims and others can be seen in terms of human interaction without blame always falling on Islam as such

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and shows how the intersection of national and social forces shape the study of religion in specific countries and contexts It traces the establishment of the study of religions as an integrated part of Higher Education in Sweden and it critically examines the development of the most significant disciplines themes and questions that form Religious Studies in Sweden Demonstrating the interconnection between nationality and the formation of the academic study of religion the book explores how Sweden is often described as the most secularised country in the world yet the study of religions in Sweden has a long rich and diverse history The book emphasizes the interdisciplinary nature of the study of religions and bring together the voices of 30 scholars *Islam in the World Today* Werner Ende,Udo Steinbach,2011-12-15 Considered the most authoritative single volume reference work on Islam in the contemporary world the German language *Der Islam in der Gegenwart* currently in its fifth edition offers a wealth of authoritative information on the religious political social and cultural life of Islamic nations and of Islamic immigrant communities elsewhere Now Cornell University Press is making this invaluable resource accessible to English language readers More current than the latest German edition on which it is based *Islam in the World Today* covers a comprehensive array of topics in concise essays by some of the world s leading experts on Islam including the history of Islam from the earliest years through the twentieth century with particular attention to Sunni and Shi i Islam and Islamic revival movements during the last three centuries data on the advance of Islam along with current population statistics Muslim ideas on modern economics on social order and on attempts to modernize Islamic law shari a and apply it in contemporary Muslim societies Islam in diaspora especially the situation in Europe and America secularism democracy and human rights and women in Islam Twenty four essays are each devoted to a specific Muslim country or a country with significant Muslim minorities spanning Asia Africa the Middle East and the former Soviet Union Additional essays illuminate Islamic culture exploring local traditions the languages and dialects of Muslim peoples and art architecture and literature Detailed bibliographies and indexes ensure the book s usefulness as a reference work **Islam on Campus** Alison Scott-Baumann,Mathew Guest,Shuruq Naguib,Sariya Cheruvallil-Contractor,Aisha Phoenix,2020-10-16 *Islam on Campus* explores how Islam is represented perceived and lived within higher education in Britain It is a book about the changing nature of university life and the place of religion within it Even while many universities maintain ambiguous or affirming orientations to religious institutions for reasons to do with history and ethos much western scholarship has presumed higher education to be a strongly secularizing force This framing has resulted in religion often being marginalized or ignored as a cultural irrelevance by the university sector However recent times have seen higher education increasingly drawn into political discourses that problematize religion in general and Islam in particular as an object of risk Using the largest data set yet collected in the UK this book explores university life and the ways in which ideas about Islam and Muslim identities are produced experienced perceived appropriated and objectified It asks what role universities and Muslim higher education institutions play in the production reinforcement and contestation of emerging narratives about religious

difference This is a culturally nuanced treatment of universities as sites of knowledge production and contexts for the negotiation of perspectives on culture and religion among an emerging generation It demonstrates the urgent need to release Islam from its official role as the othered the feared When universities achieve this we will be able to help students of all affiliations and of none to be citizens of the campus in preparation for being citizens of the world *Fifty Years in the East* Farhad Daftary, 2014-12-02 I B Tauris in association with the Institute of Ismaili Studies Few fields of Islamic studies have witnessed as much progress in modern times as Ismaili studies and in even fewer instances has the role of a single individual been as pivotal in initiating progress as that of Wladimir Ivanow 1886 1970 whose memoirs are now published here for the first time The breakthrough in modern Ismaili studies occurred mainly as a result of the recovery and study of a large number of texts relating to the field which had not been available to the earlier generations of orientalists The Persian and Arabic Ismaili manuscripts many edited and published by Ivanow reflect a rich diversity of intellectual and literary traditions Ivanow left his native Russia soon after the October Revolution of 1917 and settled in India where he was formally commissioned in 1931 by Sultan Muhammad Shah Aga Khan III the 48th Imam of the Nizari Ismailis to investigate the history and teachings of the Ismailis Henceforth Ivanow began the systematic recovery and study of texts from this tradition of Shi i Islam discovered in India the Middle East and Central Asia amongst other regions He also played a key role in the establishment of the Ismaili Society the first research institution of its kind with a major collection of Ismaili manuscripts Ivanow made these manuscripts available to other scholars thereby contributing to further progress in the field Ivanow completed his memoirs entitled *Fifty Years in the East* in 1968 shortly before his death This work originally written in Russian is comprised of an autobiography and vivid accounts from his travels These convey his ethnologist s interest in the archaeology of the way of life and profound curiosity for regional customs and languages The memoirs written in Tehran during Ivanow s final years have now been edited with substantial annotations by Farhad Daftary They reveal for the first time the circumstances under which modern Ismaili studies were initiated and an eyewitness account of several regions during the early decades of the twentieth century before the rapid onset of modernisation

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