

6. THE BABI DAWA AMONG THE SHAYKHIS AND THE BREAK WITH SHAYKHISM pdf

1: Conference of Badasht | Revolv

From Shaykhism to Babism: A Study in Charismatic Renewal in Shā'ī Islam. Some Aspects of Early Babi Doctrine, and (6)The Babi Da`wa among the Shaykhis.

As far as academics, Maulana and The Dawnbreakers are opposite extremes, and you were leaning toward Maulana. I think we should mention that 6 million people consider Shaykh Ahmad as part of their spiritual heritage. It sets him apart from just some no-name Arab guy from 2 centuries ago. He has a single mention of this character, but I think its important to mention him. The Dawnbreakers however has little on pre-Ali-Muhammad shaykhism unlike Maulana. I just did a medium-ish rewrite of several pieces, mostly within Succession, as well as did more referencing. I converted the Cole references and spread specific Nabil references throughout various areas of the text. Being limited to Nabil, Cole, and a few others as good as they all are is really frustrating. I would have thought it is very active even today - many many people in Kerman belong to it. The Shaykhi movement of 19th century Persia is dead. Their leadership had some trouble under Khomeini, but nothing widespread and significant. I apologise for my "braindead" comment, must say though if Goodwin is brought in within the very first response a sensible discussion becomes hard. Google is pretty dead as a source - apart from the links leading to Bahaism. What I know would all fall down under "original research" and is therefore not useful for here. Essentially it seems to me and this is from conversations with non-sheykhi Kermani friends that large numbers of modern day Kermanis are Sheykhis, that there is no obvious connection to Bahaism, that the movement is very secretive and quietistic hence little or no lieterature in th eWest , that the movement owns large parts of the modern Kermani infrastructure, that there had been some serious trouble at the begin of the revolution for the leader of the movement killed? Now this is my personal knowledge, but in this form it can not enter the encyclopedia, obviously. Something big is missing but so far I can not verify it. Hence my initial question. And my upset with silly Nazi quotes. Wikipedia is not a "teaching opportunity. If you have sources, use them to better the article assuming bad faith of the editors. The article notes that Shaykhism is nearly as old in the Subcontinent as in Iran, a student of Kazim Rashti having introduced the school to Lucknow in the first half of the 19th century. The central issue in this case was that of tafwid, which indeed was the cause for the opposition to Shaykh Ahmad during his own lifetime. It is also interesting to note that the defenders of Shaykhi tenets in Pakistan in the s argued that the opponents of Shaykhism were covertly missionizing for Wahhabism and that their disdain for the Shaykhi view of the status of the Imams was Wahhabi-inspired. Bias as such is a neutral term describing a fact of an incomplete and lopsided article. I think if everyone mentions what they know, this will lead over time to good articles - with intermittent periods of bias and lopsidedness, quite naturally. Are there any internet links as I am far from any library? I apologise if I was inaccurate. As always good sourcing is helpful. I wouls suggest two things 1 separation of the Shaykh Ahmad article from a new article on Shaykhis in general and 2 expansion of the latter to introduce material on current state. I know that Shoghi Effendi transliterated ta marbuta endings as "ih" when they are normally "ah" due to the Isfahani accent that he came from. Tahirih instead of Tahirah. I thought this was the issue, and I was trying to correct it. J S Ayer talk External links modified[edit] Hello fellow Wikipedians, I have just modified one external link on Shaykh Ahmad. Please take a moment to review my edit. If you have any questions, or need the bot to ignore the links, or the page altogether, please visit this simple FaQ for additional information. I made the following changes: As of February , "External links modified" talk page sections are no longer generated or monitored by InternetArchiveBot. No special action is required regarding these talk page notices, other than regular verification using the archive tool instructions below. Editors have permission to delete the "External links modified" sections if they want, but see the RfC before doing mass systematic removals. If you have discovered URLs which were erroneously considered dead by the bot, you can report them with this tool. If you found an error with any archives or the URLs themselves, you can fix them with this tool.

6. THE BABI DAWA AMONG THE SHAYKHIS AND THE BREAK WITH SHAYKHISM pdf

2: baha i history : dÃ©finition de baha i history et synonymes de baha i history (anglais)

'The Controversy about the Shaikhiyya Tendency among Shia 'ulamā' in Pakistan' pp. Early Babi Doctrine, and (6)The Babi Da'wa among the Shaykhis.

The introduction discusses the relevance of the present study to contemporary events in Iran, notably the religiously-inspired revolution led by Ayatollah Khomeini. Chapter Five approaches the question of early Babi doctrine, first by describing and analyzing the earliest writings of the Bab then by a detailed consideration of his various claims in the early period. Moojan Momen, to whom I am most grateful for his permission to refer to his Xerox copies and notes. Since large amounts of the main Shaykhi sources have been printed, I have made only limited use of manuscripts for this aspect of my research. Since these books cannot be obtained through the normal channels they are not generally available anywhere but in private hands; thanks to the kindness of my friends over several years, I have been able to build up an almost complete library of these works. Louise Alphonse Daniel Nicolas and others are generally well known and available in most serious libraries; I have used them widely, but with great caution, since they are often inaccurate and certainly much outdated. The only European sources dealing with early Shaykhism are works by Nicolas and Corbin, but none of these is at all adequate for the purposes of serious research. Transliteration and dates The system of transliteration is, with few modifications, that used by most scholarly publications in this field, and is largely based on that of The Oxford Encyclopedia of Islam in the Modern World. Inconsistencies necessarily occur where I am quoting or referring to materials in European languages using different systems. As ever, it is a problem combining both Arabic and Persian words and phrases in one document. In the case of many names I have used full transliteration only on their first occurrence. I did, of course, write books, articles and encyclopedia entries on Shaykhism and Babism, all of which add up to a substantial appendix to the present book, as can be seen from the bibliography. Many of these have been made available online to provide readers with access to studies of Babi militancy, ritual, texts and more, up through the important phase of Middle Babism roughly to the s and beyond. But, as the years passed and I read more, I simply could not find time to write the longer study that this should have been. For my own part, I have traveled a long way since writing the thesis. As a secular humanist, I would agree that it is, but many Christians and Jews and a tiny number of Muslims would disagree. This is a pity, since academic pursuits ought to be encouraged in a religious context, particularly in a religion that advocates the independent search after truth and the harmony of science and faith. The debate is no longer mine to a large degree. There can be no reason at all why sound academic study of a religion should lead to the loss of faith. There should be no conflict here. My task in all this has simply been to show how an academic, scientific, secular study of religion is possible. Historical truth should not prove destructive of faith. Destruction comes when attempts are made to deny simple facts, to wrap events in a caul of mystery, to challenge what was through an appeal to what should have been. Elsewhere, I have shown calculations, based on original histories, that demonstrate beyond a shadow of doubt that the number of Babis killed between and the early s amounted to scarcely more than 3, persons, perhaps 4, if we inflate the figures. This is to fly in the face of all the evidence, including that of their own sources. No historian of any quality or dignity would venture beyond the figures I have given, and some might reduce them. My figures are based on a count of names and rough figures given for the four main incidents in which Babis died, together with extra figures with much smaller death counts. It is simply not likely that as many as 20, Babis even existed in Iran between and , the period of the main incidents. To give some idea of how vast the discrepancy is, we need only note that 20, equals the number of British dead during the Battle of the Somme. They have a right to do that. What they do not have is a right to falsify or deny explicit evidence. If they ever come up with solid proof that 20, died, I will be the first to welcome the new figure. That is what this is all about: As far as the present thesis is concerned, a few words are in order, just to make clear a few points that some readers might misunderstand. The personalities, books, doctrines and events discussed in this book have been, over the

6. THE BABI DAWA AMONG THE SHAYKHIS AND THE BREAK WITH SHAYKHISM pdf

years, the subject of veneration, hagiography, and propaganda within an intense religious context ranging from vicious polemic to uncritical acceptance. But this is an academic work, a book that started life as a PhD dissertation and has only been lightly revised. The methodology it uses, the standards by which it must be judged, and the weighting it gives to documents and persons all belong to the realms of academe and science and do not attempt or wish to be part of any religious debate. Whether they do so or not is not my business. The Bab is just another human being: Unfortunately, the prophetic aura has no place in unbiased historiography. Throughout this book, I have tried to wean pious readers if there are any off their diet of romance and mysticism. They are welcome to go back to that diet once they have read, digested, and dealt rationally with my presentation of the facts. But they are not welcome to attack my findings or my presentation on the basis of what their hagiographies tell them. Hagiographies occupy a different mental plane to academic histories, and religious conviction is no substitute for hard fact in a rational context. I hope that, in doing so, I divest him of his magical powers and let readers come to him much as history shows us, and not as a figure outside history. It is not for me to say whether he was in reality a mere man or a manifestation of the divine. What I do not have the right to do in a book of this kind is to treat him as anything but a man, for that is all our historical material presents him as. It is the eye of faith that will render him divine if it must: I do ask them to be kind to the faults of youth that are still exposed raw and unhealed in these pages. As a professional writer of many years, who spends some of his days working with undergraduates and postgraduates on the structure, grammar, and style of essays and dissertations, let me apologize for the dire writing found here. The long sentences, the use of jargon, the frequent density of the style are all faults I would seek to correct in my own students, and I see no reason not to plead guilty to the failings of my student self from all those years ago. I have walked softly through these pages, however, making corrections where necessary, and improving matters of style only occasionally. Bear all this in mind as you read, and take pity on the failings of youth that seemed such shining examples of erudition at the time. Needless to say, there have been too many for me to list them all here, but it would be unthinkable not to mention here as many as possible and to ask the rest to accept my grateful thanks for their kindness and assistance. To my wife Beth, above all others, must go my abiding thanks for her unfailing support, advice, and encouragement at all stages of this work; in a very real sense, this dissertation would not have been written but for her. Not only has she kept my spirits up even when I have most despaired of finishing, but her help at all stages of the work in reading proofs, suggesting improvements, and polishing my style has been invaluable, and her patience in the midst of recurring chaos and disorder quite unflagging. Moojan Momen for all our discussions over the years and for letting me make use of the fruits of his indefatigable researches in the Public Record Office and elsewhere; to Mr. For details visit www. The body of traditions is used as a basis for Islamic law and customary practice. There are six main Sunni collections of this material. The status of being an imam. Their imamate continues to the present day, running in the line of the Aqa Khans. A Turkish dynasty made up of slave conscripts who ruled Egypt from about to An occasional honorary title given to some ulama. An honorific title given to the leading cleric of each century cf. A representative of the twelfth Imam. A figure in Sufism who is understood to be the perfect human being, around whom all others turn. A descendant of the Prophet. Comes at the end of the personal name. The chain of transmission for sacred traditions. Sunna The body of traditional Islamic law accepted by most orthodox Muslims as based on the words and acts of Muhammad. The term is also used to describe actions not strictly Islamic such as female genital mutilation. A Sufi order established by a particular saint, having its own body of mystical teaching, conventual rules, liturgy, and hierarchy. A religious student at a madrasa. In fact, the concept of the nation state is wholly alien to the religion. Through Saudi patronage, Wahhabism has extended its influence throughout the Islamic world and sustained modern fundamentalist tendencies and movements. In Sufism, it refers to saints. Property or other goods established or given for religious and related purposes such as schools, hospitals, madrasas, etc. The appearance of the divinity in human form. It is the fundamentally religious character of the Iranian Revolution which has excited the most comment and caused the most mystification abroad. Doubtless the secular forces present throughout this

6. THE BABI DAWA AMONG THE SHAYKHIS AND THE BREAK WITH SHAYKHISM pdf

period of upheavalâ€”those most amenable to study by Western political scientists and commentatorsâ€”shall be subjected to searching and competent dissection and analysis, but one may, I think, expect that many will find it more difficult readily to come to terms with the purely religious features of the revolution insofar as these may be genuinely abstracted from the secular factors. It is doubtless this failure to recognize that religious and ideological factors may be more than a mere superstructure erected on an economically-determined basis³² that has led Fred Halliday and others to leave them out of their calculations in evaluating the modern history of Iran, whatever the value of a Marxist historical approach in other instances. This is not to suggest that the role of religion has been ignored in studies of contemporary and pre-contemporary Iran. The work of Algar, Keddie, Lambton, and others shows a perfect grasp of the importance of the religious phenomenon and a keen appreciation of the part it has played since Safavid times in molding the political and social destiny of the Persian people. As a basis for comprehending the forces behind recent and, doubtless, future, events the studies of the above writers are likely to be unsurpassed for some time to come. In analyzing the nature of relations between church and state on the one hand and the impact of modernization on the religious classes and their response to it on the other, they have identified many of the strands of thought and belief out of which Ayatollah Ruhollah Khomeini and his zealots wove their web of rebellion and revolutionary change. This has become an activity of special import. Geoffrey Barraclough has suggested a reason for this: Almost from its inception the object of curiosity in Europe, the Babi movement drew the interest of contemporary observers as a potential force for religious and social change in Iran and, perhaps, elsewhere in the Islamic world. It was, as it were, the Iranian Revolution of its day. They did not reject but were rejected. Babism is really the last of the great medieval Islamic movements. It is of unusual importance for us in that it passed through all the major phases of its development in the period before Western pressures on Iran became too great to be ignored. Neither Shaykhism nor Babism itself displays the least sign of having been in any sense a reaction against Western encroachment or the growing secularization of Iranian society. A fresh look at both movements, then, may be expected to reveal much that cannot be learnt even from the Tobacco Rebellion or the revolution, much that was significant in the Persian religious mind on the eve of Western involvement. It is time for it to be returned to its rightful place as one of the most thought-provoking and controversial movements to arise in the Islamic world in recent centuries. As we shall see, the Babis at the inception of the sect were almost as notable for their rigorous orthodoxy and orthopraxy as they were later to become known for their extreme heterodoxy. It seems, however, that this attempt may have been less original or systematic than it is represented in retrospect by pious sources: This legitimization seems to have taken several distinct forms.

6. THE BABI DAWA AMONG THE SHAYKHIS AND THE BREAK WITH SHAYKHISM pdf

3: Iranian Millenarianism and Democratic Thought

Bibliographic record and links to related information available from the Library of Congress catalog.. Note: Contents data are machine generated based on pre-publication provided by the publisher.

Tauris, , pp. Digital copy of final draft; may differ slightly from published version. Millennialism has had an especially significant career in Iran, which is all the more appropriate insofar as there is a sense in which ancient Iranians were among the first to invent and combine many of the basic motifs that go into this particular sort of movement. Social scientists have only recently explored these themes systematically. Bruce Lincoln argued that earlier, positivist, Marxist and structural-functionalist paradigms expected religion to be a pillar of order and actually to dampen revolutionary fervor, causing students of revolution to ignore religious movements. Lincoln proposed that there were religions of order favored by the elite Confucianism, Anglicanism and religions of the oppressed that could be employed for oppositional purposes Taoism, Quakerism. He further saw oppositional religions as passive, active, and revolutionary. One question I want to raise is what the Iranian experience tells us about these distinctions. She also questioned the central antinomies that have structured debate about the nature of millennialism—rationality and irrationality, politics and culturally symbolic action. I shall come back after presenting the Iranian material to take sides in these debates. Observers have often been concerned with weighting causes so as to pinpoint which ones are key in kicking off a major millennialist movement. Michael Barkun also asserted that disaster and dislocation lay behind the outbreak of millennialist movements, and some have maintained that European colonization has been among the chief such causes of dislocation. Adas discounts social crisis and denies that class grievances play much of a role in millennialism given that it most often takes the form of as mass, multi-class movements. That is, not exploitation nor social crisis nor charisma nor material resources are the determinative factor, but rather the ability of the leader to phrase millennialist themes in a convincing and appealing way for adherents. In nice synchronization with the linguistic turn of the s and s, causality is now attributed not to structural factors such as social breakdown nor to personalistic ones such as the rise of a talented prophet, but rather to discourse itself. We shall come back at the end of this paper to some of these issues. Leaving aside the question of causality for that of typology, for a moment, I maintain that millennialism is characterized by a number of distinct motifs that are present in varying degrees in the movements social scientists have so denominated. Like Smith, however, I reject the essentialist overtones of the original Lund school notion of motif. Rather, I see millennialism as a set of premises, conventions and ways of reasoning, which are analogous to a genre in literature, with the motifs representing the equivalent of specific techniques to naturalize this symbolic and political form of culture and social action. These motifs are underpinned by shared texts and approaches to them, by a sort of intertextuality among adherents. I would like to plot social movements on a graph, as more or less millennialist according to whether five motifs are present, and as more or less activist depending on what sort of chiliastic action is taken. I will discuss the main motifs of millennialist movements under the headings of pessimism, prophecy, apocalypse, charismatic leadership, messianism, and utopia. The presence or absence of these motifs will help graph movements along one axis. The other axis is determined by the range of practical action, or praxis, i. Social movements can thus be high in millennialism and high in activism which should predict severe tensions with mainstream society , or high in millennialism but low in activism wherein tensions will be less severe and mainly matters of coding the millennialists as marginal. To take the first motif, such groups are often characterized by extreme pessimism, a stark sense that the existing society is horribly flawed and, indeed, doomed. The pessimism often takes the form of dualism—though sometimes groups are sophisticated enough to demonize more than one Other. The vehemence of the millennialist critique of existing society and its near-celebration of an imminent cataclysm distinguish it from simple social critique. Millennialists frequently believe that a time of divine requital has been set, and that it can be discerned by some method in scripture or in an ancient and valued text. The method

6. THE BABI DAWA AMONG THE SHAYKHIS AND THE BREAK WITH SHAYKHISM pdf

employed is not a commonsense or rational one, but rather involves extracting premises from the texts that are not immediately obvious. Rather than analysis or contextualization, millennialist hermeneutics depend upon a cumulative, analogical or conspiratorial reading in which little is contingent and even seemingly mundane statements are read so as to cast light on the present and immediate future. Millennialists believe that the world is about to end or to suffer enormous damage. On the whole they do not believe that this transformation will take place by means of ordinary political or military changes, but rather that it will be sudden and supernatural. I would not wish, however, to make the supernatural element of the sudden change wholly determinative of whether a belief is millennial. In part this is because millennialists have often been quite willing to read what others would see as ordinary political or military events as possessing supernatural significance. As Adas argues so forcefully, millennialists frequently gather around a charismatic leader to whom they impute supernatural knowledge and power, and to whom they are fervently devoted. In many instances this leader is felt to be a forerunner for the coming of the apocalypse or for the coming of an even greater figure, a messiah. Thus, another key motif in millennialism is messianism, the belief that a cosmic figure will shortly appear to reestablish order and restore justice. Finally, I turn my attention to utopia, the vision elaborated by the group of the future, post-apocalyptic society. As for praxis, some millennialist movements are quietist, others activist, some pacific, others militant. Millennialism in Iran has a very long history, and there is a sense in which Zoroastrians invented many of its most salient motifs. They believed, after all, in an epochal struggle between the good God, Ahura Mazda, and the evil demigod, Ahriman, which was to be determined in part by whether human beings gave their support to Ahura Mazda by living a life of good thought, good speech, and good deeds. Even to lie, in Zoroastrianism, was to defect to the enemy. The dualism frequently characteristic of millennialist pessimism thus pervades this religion. It saw the universe as having a beginning, as developing over time, and as experiencing a future renewal frashkart. Zoroastrians in the period from about B. The last days are characterized by a struggle between the Azhi Dahaka dragon or world-serpent, who escapes his imprisonment on Mt. Damavand, and who is fought by Thraetaona Faridun or Keresaspa. These beliefs about prophetic charisma, prophecy, a future savior, the renewal of the world, the final cosmic battle between good and evil, and the resurrection, did not disappear when Iran was conquered by the Arab Muslims from the seventh century, and as, over the four or five subsequent centuries, most Iranians adopted Islam. Rather, they were melded in Iranian folk culture with Islamic beliefs many of them similar and quite likely influenced by Zoroastrianism directly or indirectly in the first place. They believe that the twelfth in the line of these Imams or vicars of the prophet, Muhammad b. Hasan al-Mahdi, went into supernatural Occultation as a young child, entering a supernatural realm from which he would someday return to restore the world to justice. The long-lived medieval Abbasid dynasty, for instance, which ruled both Iran and what is now the Arab world for centuries, was brought to power by such a movement in the middle of the eighth century. But our focus here is only on the ones occurring since The first major movement with millennialist overtones in modern Iran was the Safavis, as has been argued with particular force by Said Amir Arjomand. The leaders of the Safavi Sufi order, based in the city of Ardabil in northwestern Iran, had been ordinary urban Sunni Sufis earlier in their history, though they probably innovated in allowing very large numbers of Muslims to be initiated. Sufism, an Islamic form of mysticism, began initially as a form of individual piety and asceticism, influenced by Syrian Christianity and probably Khurasani Buddhism. Sufism could often be individualist and form a vehicle for the promotion of heterodox beliefs. From about the twelfth century Sufis throughout the Muslim world began organizing themselves into orders or brotherhoods Ar. When their way north was blocked by effective resistance from Christian tribes of the mountains there, they moved into Iran. Sufism and pastoralism were two major social formations in early modern Iran, but they had not usually been melded in the past, the one being largely urban and organized, with leaders who were frequently literate, the other being rural and illiterate and usually lacking much formal organization. The urban Safavis lent support to pastoralist practices of raiding in Christian areas by coding them as a form of struggle for Islam and identifying Sufis as fighters for the faith ghazi. The leader of the Safavi Sufi order was no mere man who had

6. THE BABI DAWA AMONG THE SHAYKHIS AND THE BREAK WITH SHAYKHISM pdf

thrown in with tribal forces. He was a manifestation of God himself. The segmentary politics of the tribes, with their clan feuds, were overcome to some extent by the charisma of the Safavi God-Pir and by the hierarchical organizational framework of the Sufi order. The state became an ordinary bureaucratic enterprise, a process helped along by major defeats by Ottoman artillery in Chaldiran and at the hands of the Uzbek cavalries in the east. Second, he projected the end-time into the next century. Majlisi sees other elements in the saying to refer to later Safavid monarchs such as Shah Safi. But in fact the exact date cannot be accurately predicted. There are other sayings; and then, God may change his mind. The eighteenth century wrought disaster upon Iran, with its invasion by Afghan pastoralists who overthrew the Safavid dynasty and who de-urbanized the plateau with their raids and looting, setting in train a decades-long period of political instability and economic turgidity. Although there was something almost apocalyptic about this turmoil, and although we know that millennialist ideas continued to exist among some Iranians, no major millennialist movement arose during the period of turmoil and weak states. Smith has suggested that this lack of a great millennialist movement in the disastrous eighteenth century may be explained by the very harshness of the conditions, which left people with no hope whatsoever. A different sort of premillennialism arose in the late eighteenth century, which came to be known as Shaykhism. It is difficult, he admitted, for the people to discern the rightly-guided from the atheist mulhid. Likewise, when these Sufis speak of the antichrist ad-Dajjal, they mean the untamed carnal self. The Verdant Isle where the promised one lives is heaven of the imagination. Shaykh Ahmad does not deny the validity of such figurative associations in and of themselves, but complains bitterly that Sufis go astray when they detach them altogether from the common sense reality recognized by ordinary folk. November 5, 1844, and no eye shall behold him until all behold him. But first he thought that many signs would appear, including 40 days of rain, the resurrection of some bodies, fear, hunger, loss of wealth and of persons, the red death and the white death such that only one third of the people of the houses survive, the rising of the sun from the west, the murder of the Pure Soul, and the appearance of the evil Sufyani a sort of antichrist figure. He appears to have focused on a level of reality below the Platonic Forms but above ordinary physicality. As the Muslim year A. But when Majlisi himself engaged in millennialist speculations he had emphasized the Mongols and Safavids, not mentioning Europeans as such. A more progressive Shaykhi tradition, with fewer sectarian or cult-like attributes, gradually grew up in Tabriz, and Tabrizi Shaykhis ultimately played a role in supporting the Constitutional Revolution of 1906. A third group consisted of those Shaykhis convinced that the advent of the Imam or his representative was now nigh began January 22, 1844. Gradually he let it be known that he was no mere representative, but was the return of the Imam himself. Before the 1840s the little we knew of the Babi movement was still largely based on spadework done in the nineteenth century by pioneering researchers into Iranian millennialism such as E. A. string of dissertations, studies and books produced by academics during the past twenty years, however, has drawn back the veil considerably. On the basis of this new work we can essay a few observations about Babism as a millennialist movement. First of all, it was certainly characterized by dualism and pessimism about the prevailing order. The Bab was extremely critical of what he saw as the religious laxity of the semi-feudal ruling classes and even of the bazaar, from whence most of his own support derived. Significantly, he attacked the imposition of extra-canonical taxes and imposts by the Qajar elite. He therefore restricted the Europeans to trading in only a few provinces of the country, preserving the rest for the indigenous merchants. Aware of the crucial importance of credit as a modern instrument of trade, he allowed the taking of interest on loans not so much abolishing the de jure Muslim prohibition on interest as regularizing the widespread de facto practice of the Muslim merchants in taking interest on loans anyway. This pessimism is also clear in among the earliest extended Babi treatises by someone other than the Bab that now survives, the theological prolegomenon to the Point of Kashan Kitab-i Nuqtat al-Kaf, written by Haji Mirza Jani Kashani. The chronicle of the Babi movement that Kashani later appended to this treatise was extensively redacted and added to by subsequent authors and seems no longer to survive in its original form, but there is no reason to believe that the theological treatise at the beginning of this work does not go back to about 1844. With regard to both the essential

6. THE BABI DAWA AMONG THE SHAYKHIS AND THE BREAK WITH SHAYKHISM pdf

principles of religion and secondary matters they have divided into several sects. With regard to the principles of religion, they separated into four sects:

6. THE BABI DAWA AMONG THE SHAYKHIS AND THE BREAK WITH SHAYKHISM pdf

4: Resurgence of Apocalyptic in Modern Islam

Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.

His earliest teachings are primarily defined by his interpretation of the Quran and other Islamic traditions. While this interpretive mode continues throughout all three stages of his teachings, a shift takes place where his emphasis moves to the philosophical elucidation and finally to legislative pronouncements. According to Twelver belief, the Hidden Imam is alive in the world, but in concealment from his enemies, and that he would only emerge shortly before the Last Judgment. These 18 disciples were later to be known as the Letters of the Living and were given the task of spreading the new faith across Iran and Iraq. Within a few years the movement spread all over Iran, causing controversy. Followups continued until in he was sentenced by the Ottomans to serve in the naval shipyards at hard laborâ€”the Ottoman ruler refusing to banish him as it would be "difficult to control his activities and prevent him spreading his false ideas. This series of events become the first public account of the new religion in the West when they were published Nov 1, in The Times. She began an effort of innovation in religion based on her station as a Letter of the Living and the incarnation of Fatimah. The matter was taken up by the community at large at the Conference of Badasht. She appeared at least once during the conference in public without a veil , heresy within the Islamic world of that day, signalling the split. The city governor ordered that the city be divided into two sectors, with hostilities starting soon thereafter. Vahid had converted around people in the community and had thus caused tensions with the authorities which led to an armed struggle in a nearby fort. In British diplomat Robert Grant Watson b. Their meetings appear to have come under the control of a "Husayn Jan", an emotive and magnetic figure who obtained a high degree of personal devotion to himself from the group. Ten years later in Baghdad, he made his first public declaration to be He whom God shall make manifest to a small number of followers, and in he made the claim public. MacEoin notes that after the deaths of those Azali Babis who were active in the Persian Constitutional Revolution , the Azali form of Babism entered a stagnation from which it has not recovered as there is no acknowledged leader or central organization. The latter has been translated into French ; only portions exist in English. If one assumes 25 verses per page, that would equal 20, pages of text. This is not unusual; the genre of the letter has been a venerable medium for composing authoritative texts as far back as Paul of Tarsus. Three-quarters of the chapters of the New Testament are letters, were composed to imitate letters, or contain letters within them. Many of these have been lost; others have survived in compilations. Certainly, it does not seem to be going anywhere Here and there we find indications that the Bab had been impressed by Europeans and that he wanted his followers to emulate them.

6. THE BABI DAWA AMONG THE SHAYKHIS AND THE BREAK WITH SHAYKHISM pdf

5: Foundation of USA

"Mysticism" is a notoriously difficult word to define. Most often, as with Troeltsch, mysticism is discussed as a spiritual current differentiated from other sorts of religiosity, the high ritualism of the church and the egalitarian enthusiasm of the sect.(1) In Islam, of course, mysticism has been taken to be synonymous with Sufism.

Kluwer Academic Publishers; pp. There are many things the author would change if he were to rewrite this. For example, the meta-linguistic context of "process philosophy" would be changed to "dialectical philosophy". Work on the dialectical framework had not progressed far enough to warrant bringing it up in print at that time As well as this original article perhaps accomplished that task, there are numerous things its author would change now. Some matters in the writing of the Shaykh which were not clear at the time are much clearer now. Further, the philosophical maturity of the author has made significant progress since this article was published. The foundations are in this article, but much has been discovered since its publication" Idris Samawi Hamid. Hermann, Denis; Sabrina Mervin. *Beiruter Texte und Studien, Bd. Philosophic arguments for bodily resurrection: Le Shaykhisme a La Periode Qajare: Partial Annotated Translations Moojan Momen trans. The Islamic Foundation, This work contains a few biographical notices. A thesis In seven chapters. Shaykhi materials are discussed and registered at some points. There is also the unpublished paper: Based on a monograph in progress. It will now be entitled: Religion and Society in Qajar Iran, Brill MacEoin, Denis, M. From Shaykhism to Babism: Kalimat Press, volume 1 pp. The synoptic heading preceding the article reads as follows: In reality, things are never so simple: In a sense, heterodox movements may often be no more than extreme expressions of orthodox values. Political, Social and Cultural Change, ADD, , pp. D thesis with some updating and most of his EI2 and EIr. I shall include articles on the subject of the Bab, Babis and the Babi religion, etc. The Bab was a one time pupil for months? On the 5th head of the Kirmani Shaykhis. Brill, , Elwell Sutton , EI2 X: But the Shaykhiyya also spread in his birthplace in Eastern Arabia and among migrants from al-Ahsa in Kuwait and Basra. Thereafter, they returned to al-Ahsa or moved to Kuwait and Basra and set up hawzas to spread Shaykhi teachings. The Shaykhis of Basra, on the other hand, became followers of the rival Kermani School. In both Basra and Kuwait, migrants from al-Ahsa retained strong group identities because their common geographical origin was coupled with the Shaykhiyya. Momen, Moojan, Independent scholar, momen northill. George Ronald, pp. Rasht [Persia] d. Librarie Paul Geuthner,*

6. THE BABI DAWA AMONG THE SHAYKHIS AND THE BREAK WITH SHAYKHISM pdf

6: TĀjhirih - Wikipedia

As Shaykhism gradually evolved from a theological school into a proto-messianic movement with followers among the lower- and middle-rank clergy, members of the urban guilds, merchant families, local government officials, and some peasant communities, it was increasingly received as a threat by the higher ranks of the clerical establishment.

He did not even answer our questions. He was constantly absorbed in his own thoughts, and was preoccupied with repetition of his prayers and verses. He was a handsome man with a thin beard, dressed in clean clothes, wearing a green shawl and a black turban. I felt possessed of such courage and power that were the world, all its peoples and its potentates, to rise against me, I would, alone and undaunted, withstand their onslaught. The universe seemed but a handful of dust in my grasp. I seemed to be the Voice of Gabriel personified, calling unto all mankind: Arise, for His Cause is made manifest. The portal of His grace is open wide; enter therein, O peoples of the world! For He who is your promised One is come! These eighteen disciples were later to be known as the Letters of the Living and were given the task of spreading the new faith. In He boldly proclaimed himself, in the presence of the Heir to the Throne of Persia and other notables, to be the Promised One. Before his departure, he produced one other notable work: Its content remained within the expectations of Islam. A copy of the manuscript probably still exists in Iran. Several manuscript copies are extant. It is an bibliography of his earliest writings. He was placed under house arrest at the home of his uncle until a cholera epidemic broke out in the city in September. The period also saw the composition of several important works: Over a hundred pages in length, it states many of his basic teachings, especially in relation to some Shaykhi beliefs. The work was widely distributed, and at least a dozen early manuscripts are extant. He debated the local clergy and performed an act of revelation in front of them. The period also saw the composition of several significant works: It discusses the special prophethood of Muhammad, an important subject discussed in debates between Muslims and Christians. Nicholas translated the entire work into French in four page volumes. The Arabic text summarizes the seven proofs found in the Persian text. An interesting historical question is whether the Arabic or the Persian text was written first. They admonished him to recant his claims. There are nine extant eyewitness reports of the trial, of which several may originate from an earlier source. The works he produced there were more esoteric or mystical and less thematically organized. This is an extremely long book about the names of God. The various manuscript copies contain numerous variations in the text; the book will require considerable work to reconstruct its original text. The book consists of eighty-five sections arranged in seventeen groups, each under the heading of a different name of God. Within each group are five "grades," that is, five different sorts of sections: Each group was sent to a different person and was composed on a different day. Thus the work is a kind of miscellany of unrelated material. Their remains were dumped outside the gates of the town to be eaten by animals. He is also ordered to obey the Promised One when he appears. In September, in Edirne, the rival claims to authority came to a head. Whether or not he had a successor is disputed. In his earliest years he focused on the theme that his teachings represent "true Islam" "until the day of resurrection". Notably, he tended to diverge from standard Muslim practices by making requirements stricter, enjoining additional prayers. He also forbade smoking and enjoined extreme reverence when visiting the grave of the Imam Husayn. While he sometimes used Sufi terminology, his reasoning and approach are distinct from any other school of thought. Laws regulating marriage discouraged polygamy, forbade concubinage, and instituted a year of waiting before a divorce could be completed. Another constant theme in his works, especially in the Persian Bayan, is that of He whom God shall make manifest: If one assumes 25 verses per page, that would equal 20, pages of text. This is not unusual; the genre of the letter has been a venerable medium for composing authoritative texts as far back as the Apostle Paul. Three quarters of the chapters of the New Testament are letters, were composed to imitate letters, or contain letters within them. Many of these have been lost; others have survived in compilations. The Herald of the Day of Days. The making of the Babi Movement in Iran, Ithaca: Press, ,

6. THE BABI DAWA AMONG THE SHAYKHIS AND THE BREAK WITH SHAYKHISM pdf

7: History of the Bahá'í Faith - Wikipedia

Shaykhism centred on theosophical doctrines and many Shaykhis expected the return of the hidden Twelfth Imam. Many Shaykhis joined the messianic Bábí movement in the 1840s where the Báb proclaimed himself to be the return of the hidden Imam.

One of the most famous poems attributed to her is named Point by Point. The result of this propitious find of poems previously unpublished, untranslated, and largely unknown, was the publication of two volumes by Hatcher and Hemmat containing both translation of the poetry into English and copies of the original calligraphy. The second volume *The Quickening* was published in 1977 and also includes copies of the original calligraphy from this same manuscript. She then travelled to the small town of Sahneh and then to Hamadan, where she met her brothers who had been sent to ask for her return to Qazvin. Upon returning to Qazvin in July she refused to live with her husband whom she considered an infidel, and instead stayed with her brother. This was very controversial in Qazvin and further undermined the Baraghani family. To her father she alludes to "slandering defamation" and denies "worldly love". He remained constantly devoted to the memory of her. However, it fell through after the confession of the murderer himself. The same account notes that a secondary account was to find a way to free the Bab from the prison of Chiríq, [42] and it was Tahirih who pushed the notion that there should be an armed rebellion to save the Bab and create the break. The unveiling caused shock and consternation amongst the men present. Many screamed in horror at the sight, and one man was so horrified that he cut his own throat and, with blood pouring from his neck, fled the scene. There are conflicting reports as to the reason of this harassment. According to *Lisan al-Mulk* the harassment was due to their staying in the same inns, and using the same public bath. Whilst in the house of Mahmud Khan she earned respect from women around Tehran who flocked to see her and even the Mahmud Khan himself. This is also her first visibility in western newspapers. He was reported to have remarked "I like her looks, leave her, and let her be". Despite the King's request for her to be left alone, she was placed under house arrest. The day before her martyrdom she was again presented to the King, who questioned her again about her beliefs. She openly denounced polygamy, the veil and other restraints put upon women. She spent her last days in prayer, meditation and fasting. To him she gave a silk white handkerchief with which she had chosen to be strangled. Her body was thrown into a shallow well and stones thrown upon it. Around 50 poems are attributed to her, and are regarded highly in Persian culture. And we carry this tradition. In Justice, Phyllis G. Holy People of the World:

6. THE BABI DAWA AMONG THE SHAYKHIS AND THE BREAK WITH SHAYKHISM pdf

8: The Bā'ib - encyclopedia article - Citizendium

In one account the purpose of the conference was to initiate a complete break in the Babi community with the Islamic past. The same account notes that a secondary account was to find a way to free the Bab from the prison of Chiriq, [42] and it was Tahirih who pushed the notion that there should be an armed rebellion to save the Bab and create.

They provided a Pax Islamica to the southern regions of the Old World, which encouraged trade and security, allowing a population increase in sixteenth-century Anatolia and probably elsewhere, certainly in some Arab cities. In the sixteenth century these Muslim empires experienced economic advances, territorial expansion, and religious revival. Their wealth, based primarily on agriculture and only secondarily on trade and manufactures, is indisputable. But their rulers and craftsmen borrowed technology from Europe instead of innovating, so that they gave the world few new developments in weaponry or industry. From at least the fifteenth century, Europe produced more made goods, including, for instance, silk textiles, whereas the Middle East and South Asia sent raw materials raw silk, spices such as pepper to Europe. But the western European edge in mechanical inventiveness and the ability to accumulate capital only manifested itself with full force after . Until the late eighteenth century, manufacturing and agricultural productivity, and transportation costs and speed, did not improve dramatically in Europe. The political and economic flowering of the three sixteenth-century Muslim empires in South and Southwest Asia had a religious impact. The Ottomans promoted the Hanafi rite of Sunni Islam as their state religion, developing a highly institutionalized and bureaucratic religious establishment. Religious ideology and a corps of ulama organized around institutions useful to the state played an important political role in each of the three Muslim empires. S Hodgson, *The Venture of Islam* , vol. Oxford Univ Press, , pp. The population of Mughal India, , increased slowly at about 0. Raychaudhuri and Irfan Habib, eds. Press, , 1: In the Ottoman Arab lands the Twelvers maintained a form of their religion that might be called sectarian, in that they experienced a high degree of friction with the state and with the majority Sunni society around them. They also avoided the development of a great degree of religious organization and structure. These believers likewise studied the legal reasoning employed by the sixth Imam, Ja'far as-Sadiq d. Roy Mottahedeh has pointed out that the "learned," or ulama, included not only professional religious officials who taught or gave legal judgments, but also part-time scholars and even hobbyists. Partisans of the Imams endured the hostile rule of the Umayyads until the middle of the eighth century A. Press, , pp. The Abba-sids, however, also refused to recognize the right of the Imams to rule, and often kept them under house arrest as dangerous rivals. A series of agents wakils arose to lead the Twelvers, saying that they transmitted messages from the hidden child-Imam. Yet during the time of the agents a saying attributed to the hidden Twelfth Imam began to circulate, declaring that men who related oral reports from the Imams had the deputyship niyabah of the Imams. They did not assert as close a relationship to the Imams as did the four agents, since their only link to the Imams was through the Imami sayings as this body of believers had memorized and transmitted them. The end of the line of Imams came as a powerful shock to the Twelver community. In the absence of the infallible Imam, they believed that no one could conduct Friday congregational prayers, lead believers in an aggressive holy war jihad , or collect certain types of land taxes kharaj. In this period, the rationalist theologians began to be called Usulis, whereas those rejecting human reasoning in favor of a literalist Abdulaziz A. Sachedina, *Islamic Messianism Albany: Akhbaris* were almost certainly the great majority. The dispute centered on their use in theology. The Mongol conquest of I ran and Iraq two centuries later freed Twelvers in many ways from the restrictions placed upon them by the strongly Sunni Saljuqs. This probably reflected the need of dynamic Twelver communities, such as that of al-Hillah in the Mongol era, for a more flexible law. From this period the rationalist Usulis and the strict-constructionist Akhbaris constituted rival schools of jurisprudence. The conflict between the Akhbaris and the rationalist Usuli jurists centered on two sets of issues. The rationalists saw the consensus of the jurists as another source of legal judgment, as they did the independent reasoning ijthad of the jurist. The rationalists

6. THE BABI DAWA AMONG THE SHAYKHIS AND THE BREAK WITH SHAYKHISM pdf

asserted that the mujtahids, as general representatives of the Hidden Imam, could substitute for him in performing such tasks as giving legal judgments, implementing rulings, collecting and distributing alms zakat and khums, mandating defensive holy war, and leading Friday congregational prayers. Although Akhbaris allowed the relater of oral reports from the Imams to perform judicial functions, they often disallowed some or all of the other functions in the absence of an infallible Imam. Akhbaris further re- Sachedina, Islamic Messianism, pp; W. Presses Universitaires de France, pp. In practice, of course, Akhbaris also made interpretations. They required that imprecations be ritually pronounced upon caliphs holy to Sunnis, burned Sunni mosques, and expropriated the land of Sunnis. Sa'ad, an enemy of Imam Husayn. Meetings rawzah-khvani for the recitation of the sufferings and death of Imam Husayn began to be held. The immigrant Arab Twelver clerics went far beyond the Hilli school, or the simple recognition of independent legal reasoning in jurisprudence. Sayyid Ahmad al-Husayni, 2 vols. Matbacat an-Nucman, pp. But al-Karaki wished to create a religious institution under his own authority. In so doing he opened up a source of revenue for the fledgling Twelver state. Two groups opposed these institutional innovations. He rejected the legitimacy of holding Friday prayers during the absence of the Imam of collecting kharaj land taxes, and of associating with rulers. In Iran, the rationalist, establishmentarian Usulism of al-Karaki largely won out. The mujtahids gained further power through becoming wealthy supervisors of pious endowment properties in the seventeenth century, and through revenue-free grants of land made to them by the Safavid shahs. Maktabat-i Ismaciliyan, 1: This stance disputed the claim of the Safavids, laymen given often to loose morals, though the shahs asserted their descent from the Prophet. Akhbarism, as was noted above, rejected the legitimacy of independent legal reasoning and denied the need of laypersons to emulate mujtahids. Although Usulism probably predominated in the Safavid capital of Isfahan, the situation outside Isfahan in the late seventeenth century is harder to gauge. In some provincial centers Akhbaris remained influential. Jean Louis de Lorme, 3. Lambton, State and Government in Medieval Islam: Press, ch. Lambton, State and Government, p. As was noted, the Akhbari school had found favor with many ulama in the shrine cities of Iraq as well. Neither the Ottoman Turks nor the Mughal Timurids did nearly as much to change the religious beliefs of the people they ruled. Bloody religious and political wars ensued, dividing a cultural area western Europe, southwest Asia that had previously been religiously more uniform. Iranian notables, administrators, military men, and literati flooded into southern India, or the Deccan, during the Mongol invasions of Iran in the thirteenth century, and thereafter. Diplomatically and in its elite culture southern India became a dependency of Iran in the sixteenth century. They had the Friday prayer sermons said in the name of the Twelve Imams and of the Safavids. Iranians For Muhammad Tahir. Muhammad Hidayat Husayn Calcutta: Twelver ulama of the Usuli school predominated in Golconda. The Ahmadnagar Nizam Shahs lost their independence when Akbar made them pay tribute, and Shah Jahan formally absorbed the area into the Mughal Empire in From local Sunni elites came back into power. John Briggs, 4 vols. Hyderabad Government of Andhra Pradesh, 1: The Mughal, or Timurid, dynasty was begun by Babur d. Blocked in central Asia by the Uzbeks, he established himself in Kabul and invaded India from this base in Afghanistan. Given the great surpluses expropriated by ruling elites in Firishtah, History 3. Bright, pp. Members of the Nurbakhshiyah Sufi order came to Kashmir from Iran in the years just before the Safavid victory in Azerbaijan. He said that Akbar and his successors gave these political refugees official grants mansabdari and sent them to the province of Kashmir, where they led a comfortable life. Ultimately Awrangzib put a stop to this "inheritance" of the mansabdari. He wrote of these Iranian social climbers: It is true that although they regarded the Sunnis with horror they, nevertheless follow, in outward show, the religion of the monarch, believing that to make or secure their fortune they might conceal their true belief, and that it sufficed for them to cherish it in their hearts. Although [Aurangzib] had, as I have said, numerous Persians in his service, he did not allow them to celebrate the festival of Hosen and Hosein, sons of All. Amir Wali, Bahr al-asrarfi manaqib al-akhyar, quoted in S. Macrifat, p. Macmillan, 2: William Croke, 3 vols. Hakluyt Society, 1: Pakistan Historical Society, pp. Local tribal and peasant groups, suffering from high taxation, pursued successful rebellions against the centralized empires and their

6. THE BABI DAWA AMONG THE SHAYKHIS AND THE BREAK WITH SHAYKHISM pdf

standing armies, leading to a decline of bureaucracy in favor of tribal power based on mobility, guerrilla tactics, and hand-held firearms. Empires gave way to decentralization, to be replaced by provincial powers. As will be discussed later, the Mughal Empire declined at the center and regional successor states emerged. As the century wore on, the political influence of the British East India Company grew enormously as it swallowed up Bengal and other territories. The Safavids fell to invading Afghan Sunni tribal armies in , and the Persian Gulf gradually became a British lake. Only one of the three empires, the Ottoman, survived, partially because the European powers could not agree among themselves how to divide it up. Still, the Ottomans suffered loss of control over outlying parts of the empire, such as Egypt and Iraq, with slave-soldier mamluk local regimes taking effective power. Shah Sultan Husayn presided over the dissolution of the Safavid Empire.

6. THE BABI DAWA AMONG THE SHAYKHIS AND THE BREAK WITH SHAYKHISM pdf

9: Azali | Revolvv

The Conference of Badasht was an instrumental meeting of the leading Bábís in June-July. The first topic of the conference was seeking the freedom of the Báb from arrest. [6] Following this the question of exactly what the Báb's precise claim was, was raised. [6] The unveiling caused.

According to Twelver belief, the Hidden Imam is alive in the world, but in concealment from his enemies, and that he would only emerge shortly before the Last Judgment. These 18 disciples were later to be known as the Letters of the Living and were given the task of spreading the new faith across Iran and Iraq. Within a few years the movement spread all over Iran, causing controversy. Followups continued until in he was sentenced by the Ottomans to serve in the naval ship yards at hard labor—the Ottoman ruler refusing to banish him as it would be "difficult to control his activities and prevent him spreading his false ideas. This series of events become the first public account of the new religion in the West when they were published Nov 1, in the *The Times*. She began an effort of innovation in religion based on her station as a Letter of the Living and the incarnation of Fatimah. The matter was taken up by the community at large at the Conference of Badasht. She appeared at least once during the conference in public without a veil, heresy within the Islamic world of that day, signalling the split. The city governor ordered that the city be divided into two sectors, with hostilities starting soon thereafter. Vahid had converted around people in the community, and had thus caused tensions with the authorities which led to an armed struggle in a nearby fort. In British diplomat Robert Grant Watson b. Their meetings appear to have come under the control of a "Husayn Jan", an emotive and magnetic figure who obtained a high degree of personal devotion to himself from the group. Ten years later in Baghdad, he made his first public declaration to be He whom God shall make manifest to a small number of followers, and in he made the claim public. MacEoin notes that after the deaths of those Azali Babis who were active in the Persian Constitutional Revolution, the Azali form of Babism entered a stagnation from which it has not recovered as there is no acknowledged leader or central organization. The latter has been translated into French; only portions exist in English. If one assumes 25 verses per page, that would equal 20, pages of text. This is not unusual; the genre of the letter has been a venerable medium for composing authoritative texts as far back as the Apostle Paul. Three quarters of the chapters of the New Testament are letters, were composed to imitate letters, or contain letters within them. Many of these have been lost; others have survived in compilations. While this interpretive mode continues throughout all three stages of his teachings, a shift takes place where his emphasis moves to philosophical elucidation and finally to legislative pronouncements. It is a form of game, never actually intended to be put into practice.

6. THE BABI DAWA AMONG THE SHAYKHIS AND THE BREAK WITH SHAYKHISM pdf

Reflections in a mission mirror The Cult of Kashaknishra The really hairy scary spider and other creatures with lots of legs The universities and the war, by M. E. Sadler. Kleppner and kolenkow solution manual The fathers of the desert; The demons covenant Poems From Eastern Sources Water and irrigation Biology chapter 12 assessment answers Bodily expression in electronic music The diversity council companion Prophetic Ecstasy According To Ancient Art And Mythology Pamphlet Theres a Lot to Learn A way back to then sheet music The professional chef 10th edition torrent Developing energy fitness Middle-Earth Role Playing Linking beliefs about learning and teaching with organizational decisions Causality in medicine Giulio Giorello Review of the export control authorities I. Ionian science before Socrates. Lights out sheet music ufo Phlebotomy essentials 5th edition Personal computing (1977) Cultural survival and the trade in Iglulingmiut traditions Nancy Wachowich On the local convergence of pattern search Seasons of the Pines Sir Walter Scott countryside Essentials of healthcare finance 8th edition Basics fashion design 07 menswear Retardation, the death penalty, and Johnny Paul Penry Effect of circadian adenosine variations on synaptic transmission in rat hippocampal slices Just friends monica murphy Ssb pptd sample stories Developing the parish as a community of service Kinetic and potential energy worksheet answer key Saline water distillation processes Roadside geology of Idaho Semigroups: Theory and Applications