

**1: Islam - Wikipedia**

*The Encyclopaedia of Islam (Second Edition) Online sets out the present state of our knowledge of the Islamic World. It is a unique and invaluable reference tool, an.*

Brill, it exists in two editions. The first edition was published during the period and supervised by a distinguished editorial board which eventually included M. Arnold, Basset, Hartmann, A. It appeared in three simultaneous but not completely identical versions—one in French, one in German, and one in English, the latter comprising four volumes and a supplement totalling almost five thousand densely printed pages and approximately nine thousand articles arranged alphabetically. However, it was not as comprehensive in coverage as might be desired and was quickly outdated by the explosion of scholarship on the Muslim world which took place after World War II. As a result, publication of a new edition, in French and English versions, began in . The Encyclopaedia of Islam also includes numerous maps, illustrations, and tables. The relationship between the two editions of the Encyclopaedia of Islam is complex. The new edition is similar in format to the first edition, retains some of its articles, and was originally intended as essentially an updating of the original. However, the scope of the new edition has expanded substantially during the course of its publication, notably after completion of the second volume in , so that the differences between the editions are particularly pronounced in more recent volumes. The new edition already occupies eight volumes plus supplementary fascicles amounting to more than nine thousand pages—when complete this would make it roughly triple the size of the first edition, an increase attributable both to expanded or revised and updated treatment of some topics and the inclusion of new, additional articles. Generally speaking, the new edition of the Encyclopaedia of Islam is superior to the first edition and has superseded it, yet the first edition is by no means obsolete. It has the advantage of being complete and obviously retains its value for those articles toward the end of the alphabet which have not yet been reached in the new edition. Owing to a rearrangement of article topics in the new edition, some articles from earlier volumes of the first edition have not yet been duplicated and thus remain useful. There are also many minor articles which have been dropped from the new edition and thus are found only in the first edition. Finally, it should be noted that some articles from the first edition are actually better than their replacements in the new edition, and many retain considerable historiographical and bibliographical interest as they represent the perspectives of an earlier generation of scholars and give references to older books and articles not mentioned in the newer articles. With all this in mind, the two editions of the Encyclopaedia of Islam should perhaps be regarded as separate works, and the careful researcher will wish to consult both. Although the topical coverage of the Encyclopaedia of Islam is remarkably broad and the scholarship it contains is of very high quality, the project is not without its flaws. One general criticism that has been directed at it is that it is very difficult for ordinary readers to use and can be confusing even for professional Islamicists. A typical difficulty is that the articles, which are long on facts and short on explanation, can become opaque and bogged down by inordinate attention to complex and trivial details of little more than antiquarian interest. Another hurdle that must be overcome is the system of transliteration. This was quite inconsistent and arbitrary in the first edition; in the new edition it is applied more systematically but can still be confusing since slightly different methods are used for transliterating Arabic, Persian, Turkish, and Urdu there is apparently no set system for transliterating from other Islamicate languages. A much more serious criticism pertains to its epistemological assumptions. The potentially problematic aspect of this is reflected first of all in its authorship, which inevitably raises the question of who is empowered to represent Islam in a major work of scholarship and how authentically they do so. All of the editors and the vast majority of the contributors have, indeed, been European orientalists. It is true that the new edition, responding to criticism of the lack of Muslim contributors, now includes articles from many scholars of Muslim background, but they remain scholars trained in orientalist methods, whose outlook and approach differ little from those of the European contributors. One senses that a great opportunity has been missed by not including, as articles or parts of articles, contributions by traditional Muslim scholars at least on matters of jurisprudence *feqh*. Perhaps equally significant is the under-representation of American contributors

to the Encyclopaedia of Islam. This is understandable in the case of the first edition but harder to justify in the new edition, given the tremendous increase in Middle Eastern and Islamic scholarship in the United States over the past several decades. American scholarship, however, tends to emphasize topics of modern interest, to utilize newer methodologies often adapted from the social sciences rather than conventional philology, and to value interpretation and analysis over raw factual data; these tendencies are apparently as uncongenial to the Encyclopaedia of Islam as would be the approach of traditional Muslim ulama. What is ultimately of greater concern than the authorship of the Encyclopaedia of Islam is the impact of its orientalist perspective on its substantive content. Certainly, anyone who uses it at length will notice various odd choices about what articles are included or omitted, the amount of space devoted to particular topics, and the overwhelming fixation on textual and antiquarian concerns. It also has the effect of making the work less satisfactory as a reference tool for those interested in areas of Islam studies that do not coincide with the priorities of the Encyclopaedia of Islam. Iranologists are among those who may be disappointed by the relative imbalances caused by the perspective of the Encyclopaedia of Islam. Although the pre-Islamic culture of Arabia and the Semitic world is treated in considerable detail, pre-Islamic Persia is not. Virtually all of the various Arab tribal groupings receive lengthy coverage; fewer Turko-Persian tribes are included and usually at shorter length cf. Although the eventual inclusion of such articles indicates an improvement in the coverage of the Encyclopaedia of Islam, it is also indicative of problems that have existed in the past and which one may still sometimes encounter. Finally, it may be noted that such deficiencies in the conception or execution of the Encyclopaedia of Islam have had one fortuitous result: This has now been superseded by a major new reference work which vastly expands the treatment of all topics relating to Persian culture in Islamic and pre-Islamic periods, the Encyclopaedia Iranica q. The two major editions of this reference work are M. New Edition, Leiden, in progress. A much abridged version of the first edition of the Encyclopaedia of Islam, containing only articles of a strictly religious nature, is H. A note on the progress of the new edition is provided by C. Pickthall in Islamic Culture 8, , pp. Commentary on the Encyclopaedia of Islam, ranging from the adulatory to the intensely critical, may be found in: Ede, Guide to Islam, Boston, , pp. Hodgson, The Venture of Islam, 3 vols. A Framework for Inquiry, Princeton, , pp. December 15, Last Updated: December 15, This article is available in print.

**2: Oxford Encyclopedia of Islam and Women - Oxford Reference**

*The Encyclopaedia of Islam (EI) is an encyclopaedia of the academic discipline of Islamic studies published by www.enganchecubano.com is considered to be the standard reference work in the field of Islamic studies.*

Content[ edit ] According to Brill, the EI includes "articles on distinguished Muslims of every age and land, on tribes and dynasties, on the crafts and sciences, on political and religious institutions, on the geography, ethnography, flora and fauna of the various countries and on the history, topography and monuments of the major towns and cities. In its geographical and historical scope it encompasses the old Arabo-Islamic empire, the Islamic countries of Iran, Central Asia, the Indian sub-continent and Indonesia, the Ottoman Empire and all other Islamic countries". However, unsurprisingly for a work spanning 40 years until completion, not every one of them reflects recent research. The most important, authoritative reference work in English on Islam and Islamic subjects. Includes long, signed articles, with bibliographies. Special emphasis is given in this EI2 edition to economic and social topics, but it remains the standard encyclopedic reference on the Islamic religion in English. EI is no anonymous digest of received wisdom. Most of the articles are signed, and while some are hardly more than dictionary entries, others are true research pieces – in many cases the best available treatment of their subject. It was published by Brill in four volumes plus supplement from to in English, German, and French editions. An abridged version was published in as the Shorter Encyclopaedia of Islam SEI, covering mainly law and religion. The second edition of Encyclopaedia of Islam EI2 was begun in and completed in several indexes to be published until ; it is published by the Dutch company Brill and is available in English and French. Besides a great expansion in content, the second edition of EI differs from the first mainly in incorporating the work of scholars of Muslim and Middle Eastern background among its many hundreds of contributors: EI1 and SEI were produced almost entirely by European scholars, and they represent a specifically European interpretation of Islamic civilization. The point is not that this interpretation is "wrong", but that the questions addressed in these volumes often differ sharply from those which Muslims have traditionally asked about themselves. EI2 is a somewhat different matter. It began in much the same way as its predecessor, but a growing proportion of the articles now come from scholars of Muslim background. The persons do not represent the traditional learning of Qom and al-Azhar, to be sure; they have been trained in Western-style universities, and they share the methodology if not always the cultural values and attitudes of their Western colleagues. Even so, the change in tone is perceptible and significant. It is available online, printed "Parts" appearing four times per year. The scope of EI3 includes comprehensive coverage of Islam in the twentieth century; expansion of geographical focus to include all areas where Islam has been or is a prominent or dominant aspect of society; attention to Muslim minorities all over the world; and full attention to social science as well as humanistic perspectives. Houtsma ; et al.

*About Islamic Encyclopedia. With thousands entering into Islam in the West, and Millions of Muslims both in the east as well as the west dependent on the Islamic literature in the English language alone, the need for an authentic, comprehensive Islamic encyclopedia was never greater.*

The practitioner of the faith is a Muslim, a term that also serves as an adjective, but the attributive adjective Islamic is preferable in social or cultural contexts, e. The terms Mohammedan and Mohammedanism are disliked by Muslims because they carry the implication of the worship of Muhammad as a more than human figure and thus contain the germs of polytheism. The most recent of the three great monotheisms to have arisen in the Middle East and the last major universal religion to have appeared in history, Islam came into being in the early seventh century in west-central Arabia. Although a good part of the Quran records the preaching of Muhammad in Mecca in the first two decades of that century, the definitive outlines of Islam as a system of beliefs and as a political organization took shape in Medina after the emigration hijrah to that city of Muhammad and a band of his followers in . In recognition of the importance of this event, the Muslim calendar reckons events from the first lunar month of that yearâ€”July 16, , becoming the first day of Muharram, A. Between that date and the death of Muhammad in , two years after a triumphal return to his newly converted birthplace of Mecca, the new religion established itself throughout most of the Arabian Peninsula, not only as a corpus of religious belief but equally as a political community ummah provided with its own laws and embryonic govern-mental and social institutions. Their spectacular successes and the way in which ancient communities and seemingly powerful states succumbed with little resistance testify to underlying weaknesses in the existing order but also say something of the fresh appeal Islam had for peoples in the Middle East at a time when they were exhausted by internecine struggles and doctrinal quarrels. However, the large number of conversions to Islam at this period may be said to have stemmed more from socioeconomic causes than from religious motivation, although these in the end had repercussions on both the faith itself and the subsequent nature of the Islamic state. In the Fertile Crescent area and in Egypt the numerous Christian and Jewish communities were legally allowed to continue practicing their religion, but inequalities in taxation which favored Muslims, and the natural social desire to become full members of the body politic with all its advantages, furthered Islamization. In Iran multiple causes conditioned conversion: In the centuries following its birth Islam was spread by conquest and occupation, organized and at times militant religious activism, and peaceful missionary work. The first wave of expansion was the work of Arabs, largely armies buttressed by new converts in the Middle East and north Africa. By the end of the Umayyad reign A. One of these groups, the Osmanli, destroyed the remnants of the Byzantine state, took Constantinople in , and established Muslim rule in large areas of southeastern Europe, maintaining it until well into the nineteenth century. These two waves directed at Europe left important cultural legacies in Spain and Sicily and vestigial groups of Muslims in Yugoslavia, Albania, and Bulgaria. The historical advance of Islam into south and southeast Asia, and later into tropical Africa, has been of another kind. The faith came to these areas at a comparatively late date and was spread more gradually, sometimes by force, but more often through the voluntary conversion of nonmonotheists. Muslim power gained sway in northwest India only after A. The force of Islam in south Asia in modern times is shown by the success of Muslim demands for the partition of British India and the establishment of Pakistan as a separate state for Muslims. In addition to some ninety million Muslims in that country, a large minority of over forty million is found in India. In south Asia as a whole, Muslims have increased their numbers at the expense of non-Muslims, not only because of the one-way nature of conversion but because of socioeconomic factors, including a greater life expectancy resulting from a higher protein diet, the urban nature of the Muslim population, which somewhat spares it from rural famines, and the fact that widows are permitted to remarry. Proselytization in southeast Asia was mainly the work of Muslim traders who established themselves in Malaya, Sumatra, and elsewhere in the fourteenth century. Gradually Islam spread inland in Sumatra and Malaya and penetrated the farther islands of Indonesia as far as the southern Philippines. Today the Malays of Malaya are overwhelmingly Muslim and the Indonesians are very heavily

Muslim, while important minorities exist in Thailand, Burma, and the Philippines. The stronghold that Islam had early obtained in central Asia was the source for the considerable Islamization of Sinkiang and parts of northwestern China in later times. At present it is estimated that as much as one-tenth of the total Chinese population may be considered Muslim. In Africa, Islam spread unevenly at different periods, but it has continued to make impressive advances in modern times. Although peoples living along the Mediterranean shores of northern Africa were converted in the first wave of Arab conquest, Islam spread more gradually up the Nile and across the trade routes of the Sahara to reach the Chad area and, eventually, in the fifteenth century, northern Nigeria. By sea it moved down around the horn of east Africa to the Somali coast and Zanzibar. An island of resistance exists in the Abyssinian highlands, but Islam is heavily predominant today in Somalia, Zanzibar, and the Sudan, while important minorities exist in coastal Kenya, Tanganyika, and Mozambique. Islamization in west Africa was furthered by brotherhood activity in the eighteenth and nineteenth centuries. In all, more than million persons today, one-sixth of humanity, profess themselves to be Muslims, however nominal in practice. Of this number about million are in Africa and almost million in Asia, with scattered communities in Europe and the Americas. Of perhaps greater significance than its present numbers is the fact that Islam, of all the major religions, continues to show the most steady growth. Particularly noteworthy is its progress in regions previously dominated by pagan tribal cultures. Its strong appeal to under-privileged or minority groups everywhere, as has historically been evident in south Asia, is a further factor of political and social importance in this century. In their search for additional guidance, Muslims turned to the life, the habits, and the dicta of Muhammad in given situations. Out of this material, expressed in the form of short narratives relating specific acts and sayings of Muhammad through a chain of hearsay, grew the completed product: The central importance of Muhammad in Islam is thus evident. It differentiates the believer from the nonbeliever and Islam from other religions by emphasizing that Muhammad is not one prophet among many but the seal of the prophets and that the revelation given to him was the ultimate and unchangeable exposition of divine will. In this way Islam maintains the principle of the strictest monotheism, while tempering it with a human touch which, to judge by the historical experience, has fulfilled the needs of ordinary Muslims in all ages. It is true that this devotion has sometimes seemed to approach adulation or even outright worship, particularly in the past century, when a new consciousness of Christianity led some Muslim biographers of Muhammad to present his life in ways that clearly reveal the influence of the story of Jesus. However, both orthodox Muslim thought and the practice of the masses have kept the fine distinction between ceremonial veneration and anthropolatry. The generally earlier Meccan chapters are distinguishable by their apocalyptic style, their use of a strongly fashioned rhymed prose, their relatively simple subject matter, and their poetic expression of religious symbolism. In their imaginative grasp and their masterly use of Arabic they reveal a genuine prophetic genius. In comparison, the later Medinan chapters, which include moral maxims, legal proscriptions, and historical narratives that are sometimes taken from Christian and Jewish sources, suffer from a dilution of this vigorous style. He hath not begotten nor was he begotten, and there is none equal to him. Running through the entire work are two motifs: Among these are the Incarnation, which is categorically rejected, and the Crucifixion, said to be a Jewish distortion of the true event. According to Islamic dogma, another figure was crucified in the place of Jesus, who was himself taken to heaven. One was the animistic beliefs of tribal society, which ascribed powers to inanimate objects, stones, trees, etc. Entangled with this Arab paganism, however, there was an ill-defined monotheism, which may have owed something to Jewish and Christian influences. This delicate operation involved simultaneously banning most animistic associations but amalgamating others with the new religion by reinterpreting them in a monotheistic way. In this reconstruction, by lifting Arab spiritual values out of the incoherence in which they were enmeshed and by focusing them on the concept of a supreme God who encompassed and stood above all previous formulations, Muhammad created a distinctive religious edifice. Although it contains elements of earlier faiths, it can be understood only as a unique, new entity possessing its own structure and dynamics. To profess faith with intention is to become a Muslim and be admitted to all the duties and privileges of the community. While good works are considered to be as commendable as faith itself, orthodox opinion has generally held that testimony alone without any other deed during the lifetime of a believer is sufficient for

ultimate salvation. Ritual prayer is formal worship, whose ceremony, postures, gestures, and verbal formulas are strictly laid down by law; it is designed to express adoration of God rather than personal communion with him or petition. It may be noted, however, that the period of meditation following upon the prostrations allows the worshiper an opportunity to enter into a relationship of communion with a spirit of humility. Ritual cleanliness is mandatory and is minutely regulated according to the circumstances. Their times vary somewhat but usually come before dawn, just after midday, in midafternoon, after sunset, and at night, usually in the first minutes of darkness—hours seemingly calculated to avoid any hint of sun worship. There is no requirement that ordinary prayer be carried out in the mosque, although it is recommended because ritual purity is better guaranteed within its precincts. The Friday midday prayer, however, should be kept in the mosque; it usually contains several sections and a sermon. Legal almsgiving is today in most Muslim countries an institution of only historical interest, having been superseded almost everywhere by modern legislation. Originally it was a religious tax levied on property according to a detailed formula and payable in kind. These three pillars of the faith giving witness, ritual prayer, and almsgiving have somewhat less influence on Muslim life than might be supposed. Witness is automatic and often unspoken throughout the lifetime of those who are born to the faith and can conceive of no other. Almsgiving is obsolete, and ritual prayer is to a growing degree slighted or ignored by many modern Muslims, especially in urban areas. This is not true, however, of the remaining two pillars: During this month, from sunrise to sunset, the faithful must completely abstain from food, drink, tobacco, and sexual intercourse. The fast is compulsory only for adults in good health; pregnant women, children of prepuberty age, the aged and the sick, and bona fide travelers are specifically exempt, although the last must make up the broken fast days. Today the Ramadan fast is without doubt the one ceremony most strictly held to by believers, and it is a basic component of the social cement that holds the community together. While violations are found both among bedouin and rural elements, on the one hand, and in secret in a few modernist and intellectual circles, on the other, townsmen in most Muslim countries tend to keep the fast unanimously. Public opinion strongly reproves individuals who try to avoid the obligation in private and has, even recently, reacted violently to public disregard of it. There appears also to be a discernible connection between rigorous observance and modern nationalism in some countries where Islam was used as a rallying point in the struggle against foreign colonialism, and some states e. In a few Muslim states, however e. The rites are performed in the twelfth lunar month and now usually include a visit to nearby Medina. The pilgrimage may be described as a conditional obligation; it is incumbent only on Muslims with the necessary means and the physical ability to reach Mecca. Nevertheless, it has remained a vital element in Muslim life throughout the centuries and, even in the most difficult periods of history, attracted numerous pilgrims. Today, with improved communications, increased travel within the Muslim world, and security in the pilgrimage area, it has taken on new dimensions of cultural and even political significance. Mecca has become a meeting place for Muslims from the entire world, and a deep impression is made on many pilgrims by the reaffirmation of their faith in company with cobelievers of every color and nationality. The annual re-enactment of the ceremonies, with the pilgrims as active participants and not simple onlookers, gives them an especially moving character. At all times the social function of the pilgrimage to the sacred sites has been to serve as a journey to a common hearth fire from which the pilgrims could carry back the renewed and restored flame of faith to their own communities. In this sense, the pilgrimage may be looked on as the counterpart of the fast, for while the fast solidifies the bonds that hold together each community by a common sacrifice, the pilgrimage allows the members of the elites of widely different regions and groups to engage in a spiritual intercourse which strengthens the ties between the various communities of Islam. However, difficulties in reading the imperfectly developed Arabic script and hesitancies in interpretation caused a reform in writing and the adjustment to a standard pronunciation, as well as the recognition of a certain number of reciters whose readings were by compromise accepted as orthodox. Toward the end of the first century A. Toward the end of the Umayyad period, between about A. The infallibility of these two sources, however, was not of the same order; in fact, the proliferation of narratives in the tradition was such that scholars were aware that many of them were spurious. This placed stress on the reliability of each member of the chain of authorities cited. Many traditions that modern Western scholarship considers highly dubious were classified as sound in this

process, for many theologians were at bottom less interested in the historical objectivities of a given tradition than in the practical consequences of its acceptance and application to community life. Later, in the ninth century A. The jurists of the so-called ancient schools in Iraq, Syria, and Medina devoted themselves to finding a way to generalize the specificity of the original sources, and in so doing they established the foundations of the four great legal schools of orthodox Islam and, more importantly, laid down the framework of Islamic law for all time. The concept of opinion, or common sense, had been applied for some time but was thought to contain the dangers of human irresponsibility. The extension of this concept by these very jurists, to stamp with approval the legal systems they had elaborated, removed the possibility of a revision of their work by later generations and gave final validity to the entire structure. It covers all aspects of the holy law and admits the validity of distinctions between the orthodox legal schools. Islam prides itself on the absence of clergy who might interpose themselves between God and man. While this is true in a formal sense, nonetheless from the earliest periods there have been, as seen, a large body of men dealing with religious problems and their interpretation. The growth of this group is intimately connected with the development of the holy law and the appearance of the orthodox legal schools in the eighth and ninth centuries. At first they were individual members of the still informal religious institution of Islam, but as this solidified they tended to come together as the formal representatives of the community in questions of faith and, in so doing, often found themselves in positions of opposition to the state.

4: Encyclopedia of Islam - Juan Eduardo Campo - Google Books

*Encyclopaedia of Islam THREE* () Edited by Kate Fleet, Gudrun Kr  mer, Denis Matringe, John Nawas and Everett Rowson *The Third Edition of Brill's Encyclopaedia of Islam is an entirely new work, with new articles reflecting the great diversity of current scholarship.*

The foundations of Islam The legacy of Muhammad From the very beginning of Islam, Muhammad had inculcated a sense of brotherhood and a bond of faith among his followers, both of which helped to develop among them a feeling of close relationship that was accentuated by their experiences of persecution as a nascent community in Mecca. In ce, when the Prophet migrated to Medina , his preaching was soon accepted, and the community-state of Islam emerged. Thus, there is not only an Islamic religious institution but also an Islamic law, state, and other institutions governing society. Not until the 20th century were the religious private and the secular public distinguished by some Muslim thinkers and separated formally in certain places such as Turkey. The period of Islamic conquests and empire building marks the first phase of the expansion of Islam as a religion. They were, however, required to pay a per capita tax called jizyah , as opposed to pagans, who were required to either accept Islam or die. A much more massive expansion of Islam after the 12th century was inaugurated by the Sufis Muslim mystics , who were mainly responsible for the spread of Islam in India , Central Asia, Turkey, and sub-Saharan Africa see below. Beside the jihad and Sufi missionary activity, another factor in the spread of Islam was the far-ranging influence of Muslim traders, who not only introduced Islam quite early to the Indian east coast and South India but also proved to be the main catalytic agents beside the Sufis in converting people to Islam in Indonesia , Malaya, and China. Islam was introduced to Indonesia in the 14th century, hardly having time to consolidate itself there politically before the region came under Dutch hegemony. The vast variety of races and cultures embraced by Islam an estimated total of more than 1. All segments of Muslim society, however, are bound by a common faith and a sense of belonging to a single community. With the loss of political power during the period of Western colonialism in the 19th and 20th centuries, the concept of the Islamic community ummah , instead of weakening, became stronger. The faith of Islam helped various Muslim peoples in their struggle to gain political freedom in the midth century, and the unity of Islam contributed to later political solidarity. Divided into suras chapters of unequal length, it is the fundamental source of Islamic teaching. The suras revealed at Medina at a later period in the career of the Prophet are concerned for the most part with social legislation and the politico-moral principles for constituting and ordering the community. In Islam it came to mean the example of the Prophet  i. Six of these collections, compiled in the 3rd century ah 9th century ce , came to be regarded as especially authoritative by the largest group in Islam, the Sunnis. Nevertheless, certain outstanding Muslim thinkers e. God is one and unique; he has no partner and no equal. Trinitarianism, the Christian belief that God is three persons in one substance, is vigorously repudiated. He is the sole creator and sustainer of the universe, wherein every creature bears witness to his unity and lordship. But he is also just and merciful: His creating and ordering the universe is viewed as the act of prime mercy for which all things sing his glories. The pagan Arabs believed in a blind and inexorable fate over which humans had no control. There are no gaps or dislocations in nature. Order is explained by the fact that every created thing is endowed with a definite and defined nature whereby it falls into a pattern. The universe is viewed, therefore, as autonomous , in the sense that everything has its own inherent laws of behaviour, but not as autocratic, because the patterns of behaviour have been endowed by God and are strictly limited. Whereas everything in the universe has a limited nature and every creature recognizes its limitation and insufficiency, human beings are viewed as having been given freedom and therefore are prone to rebelliousness and pride, with the tendency to arrogate to themselves the attributes of self-sufficiency. Pride, thus, is viewed as the cardinal sin of human beings, because, by not recognizing in themselves their essential creaturely limitations, they become guilty of ascribing to themselves partnership with God shirk: Satan , sin, and repentance In order to communicate the truth of Divine Unity, God has sent messengers or prophets to human beings, whose weakness of nature makes them ever prone to forget or even willfully to reject Divine Unity under the promptings of Satan. Since then his work has been to

beguile human beings into error and sin. The whole universe is replete with signs of God. The human soul itself is viewed as a witness of the unity and grace of God. The messengers of God have, throughout history, been calling humanity back to God. Nevertheless, it is always possible for a sinner to repent tawbah and redeem himself by a genuine conversion to the truth. There is no point of no return, and God is forever merciful and always willing and ready to pardon. Genuine repentance has the effect of removing all sins and restoring a person to the state of sinlessness with which he started his life. Prophecy Prophets are men specially elected by God to be his messengers. Yet they are not all equal, some of them being particularly outstanding in qualities of steadfastness and patience under trial. Abraham , Noah , Moses , and Jesus were such great prophets. As vindication of the truth of their mission, God often vests them with miracles: Abraham was saved from fire, Noah from the Deluge , and Moses from the pharaoh. Not only was Jesus born from the Virgin Mary , but God also saved him from crucifixion at the hands of the Jews. All prophets are human and never part of divinity: When God wishes to speak to a human, he sends an angel messenger to him or makes him hear a voice or inspires him. Muhammad is accepted as the last prophet in this series and its greatest member, for in him all the messages of earlier prophets were consummated. This state was accompanied by heavy sweating. The actual evaluation, however, will be for every individual, whatever the terms of reference of his performance. Because not all requital is meted out in this life, a final judgment is necessary to bring it to completion. Some Islamic schools deny the possibility of human intercession but most accept it, and in any case God himself, in his mercy, may forgive certain sinners. Those condemned will burn in hellfire , and those who are saved will enjoy the abiding joys of paradise. Hell and heaven are both spiritual and corporeal. Whereas the rest of nature obeys God automatically, humans are the only creatures that possess the choice to obey or disobey. Recognition of the unity of God does not simply rest in the intellect but entails consequences in terms of the moral struggle, which consists primarily in freeing oneself of narrowness of mind and smallness of heart. The doctrine of social service, in terms of alleviating suffering and helping the needy, constitutes an integral part of Islamic teaching. Praying to God and other religious acts are deemed to be incomplete in the absence of active service to the needy. God, on the contrary, promises prosperity in exchange for such expenditure, which constitutes a credit with God and grows much more than the money people invest in usury. Hoarding of wealth without recognizing the rights of the poor is threatened with the direst punishment in the hereafter and is declared to be one of the main causes of the decay of societies in this world. The practice of usury is forbidden. Opponents from within the community are to be fought and reduced with armed force, if issues cannot be settled by persuasion and arbitration. For the early community it was a basic religious concept. The lesser jihad, or holy striving, means an active struggle using armed force whenever necessary. The object of such striving is not the conversion of individuals to Islam but rather the gaining of political control over the collective affairs of societies to run them in accordance with the principles of Islam. Individual conversions occur as a by-product of this process when the power structure passes into the hands of the Muslim community. With the establishment of the Muslim empire, however, the doctrine of the lesser jihad was modified by the leaders of the community. Their main concern had become the consolidation of the empire and its administration, and thus they interpreted the teaching in a defensive rather than in an expansive sense. Beside a measure of economic justice and the creation of a strong idea of community, the Prophet Muhammad effected a general reform of Arab society, in particular protecting its weaker segments—the poor, the orphans, the women, and the slaves. Slavery was not legally abolished, but emancipation of slaves was religiously encouraged as an act of merit. Slaves were given legal rights, including the right of acquiring their freedom in return for payment, in installments, of a sum agreed upon by the slave and his master out of his earnings. The infanticide of girls that was practiced among certain tribes in pre-Islamic Arabia—out of fear of poverty or a sense of shame—was forbidden. The pre-Islamic ethical ideal of manliness was modified and replaced by a more humane ideal of moral virtue and piety. Prayer The second pillar consists of five daily canonical prayers. These prayers may be offered individually if one is unable to go to the mosque. The first prayer is performed before sunrise, the second just after noon, the third in the late afternoon, the fourth immediately after sunset, and the fifth before retiring to bed. Before a prayer, ablutions are performed, including the washing of hands, face, and feet. The muezzin one who gives the call

for prayer chants aloud from a raised place such as a tower in the mosque. When prayer starts, the imam, or leader of the prayer, stands in the front facing in the direction of Mecca, and the congregation stands behind him in rows, following him in various postures. Tradition has fixed the materials to be recited in each posture. Special congregational prayers are offered on Friday instead of the prayer just after noon. Friday sermons usually have considerable impact on public opinion regarding both moral and sociopolitical questions. Although not ordained as an obligatory duty, nocturnal prayers called tahajjud are encouraged, particularly during the latter half of the night. In strict doctrine, the five daily prayers cannot be waived even for the sick, who may pray in bed and, if necessary, lying down. When on a journey, the two afternoon prayers may be followed one by the other; the sunset and late evening prayers may be combined as well. In practice, however, much laxity has occurred, particularly among the modernized classes, although Friday prayers are still very well attended. The amount varies for different categories. Thus, on grains and fruits it is 10 percent if land is watered by rain, 5 percent if land is watered artificially. Fasting begins at daybreak and ends at sunset, and during the day eating, drinking, and smoking are forbidden. Pilgrimage activities begin by the 8th and conclude on the 12th or 13th. Many countries have imposed restrictions on the number of outgoing pilgrims because of foreign-exchange difficulties. Because of the improvement of communications, however, the total number of visitors has greatly increased in recent years. By the early 21st century the number of annual visitors was estimated to exceed two million, approximately half of them from non-Arab countries. All Muslim countries send official delegations on the occasion, which is being increasingly used for religio-political congresses. It is much more than a mosque; it is believed to be the place where the heavenly bliss and power touches the earth directly. Jerusalem follows in third place in sanctity as the first qiblah. Ali Imran Shrines of Sufi saints For the Muslim masses in general, shrines of Sufi saints are particular objects of reverence and even veneration. The mosque The general religious life of Muslims is centred around the mosque. In the days of the Prophet and early caliphs, the mosque was the centre of all community life, and it remains so in many parts of the Islamic world to this day. Small mosques are usually supervised by the imam one who administers the prayer service himself, although sometimes also a muezzin is appointed. Many large mosques also function as religious schools and colleges.

5: Encyclopaedia of Islam Online (English)

*A note on the progress of the new edition is provided by C. E. Bosworth, "The Encyclopaedia of Islam," New Books Quarterly on Islam and the Muslim World 1, , pp.*

Muslim , the word for an adherent of Islam, is the active participle of the same verb form, and means "submitter" or "one who surrenders". The word sometimes has distinct connotations in its various occurrences in the Quran. In some verses, there is stress on the quality of Islam as an internal spiritual state: God is described in chapter of the Quran as: In Islam, God is beyond all comprehension and thus Muslims are not expected to visualise or anthropomorphise him. Angels in Islam Muhammad receiving his first revelation from the angel Gabriel. Belief in angels is fundamental to the faith of Islam. The Arabic word for angel Arabic: Angels do not possess any bodily desire and are not subject to temptations such as eating, drinking or procreation. Muslims believe that angels are made of light. They are described as "messengers with wingsâ€”two, or three, or four pairs: He [God] adds to Creation as He pleases Muslims believe that parts of the previously revealed scriptures, the Tawrat Torah and the Injil Gospel , had become distorted â€”either in interpretation, in text, or both. The chronologically earlier suras, revealed at Mecca , are primarily concerned with ethical and spiritual topics. The later Medinan suras mostly discuss social and legal issues relevant to the Muslim community. The science of Quranic commentary and exegesis is known as tafsir. Muslims usually view "the Quran" as the original scripture as revealed in Arabic and that any translations are necessarily deficient, which are regarded only as commentaries on the Quran. According to the Quran, the prophets were instructed by God to bring the "will of God" to the peoples of the nations. Muslims believe that prophets are human and not divine, though some are able to perform miracles to prove their claim. The Quran mentions the names of numerous figures considered prophets in Islam , including Adam , Noah , Abraham , Moses and Jesus , among others. Hadith Qudsi is a sub-category of hadith, regarded as verbatim words of God quoted by Muhammad but is not part of the Quran. A hadith involves two elements: Hadiths can be classified, by studying the narration, as "authentic" or "correct", called Sahih Arabic: Muhammad al-Bukhari [79] collected over , hadith, but only included 2, distinct hadith that passed veracity tests that codified them as authentic into his book Sahih al-Bukhari , [79] which is considered by Sunnis to be the most authentic source after the Quran. The Quran emphasizes bodily resurrection , a break from the pre-Islamic Arabian understanding of death. Good deeds, such as charity, prayer and compassion towards animals, [86] [87] will be rewarded with entry to heaven. Mystical traditions in Islam place these heavenly delights in the context of an ecstatic awareness of God. A common expectation depicts Armageddon with the arrival of the Mahdi prophesied redeemer who will be sent and with the help of Jesus , to battle the Antichrist. They will triumph, liberating Islam from cruelty, and this will be followed by a time of serenity with people living true to religious values. Everything, good and bad, is believed to have been decreed. The Quran presents them as a framework for worship and a sign of commitment to the faith. They are 1 the creed Shahada , 2 daily prayers Salah , 3 almsgiving Zakat , 4 fasting during Ramadan Sawm and 5 the pilgrimage to Mecca Hajj at least once in a lifetime. Notable among them are charity Sadaqah and recitation of the Quran. Shahadah Silver coin of the Mughal Emperor Akbar , inscribed with the Shahadah The Shahadah , [96] which is the basic creed of Islam that must be recited under oath with the specific statement: This testament is a foundation for all other beliefs and practices in Islam. Muslims must repeat the shahadah in prayer, and non-Muslims wishing to convert to Islam are required to recite the creed.

6: Encyclopaedia of Islam | Islam Wiki | FANDOM powered by Wikia

*Islam: Islam, major world religion promulgated by the Prophet Muhammad in Arabia in the 7th century ce. The Arabic term islām, literally "surrender," illuminates the fundamental religious idea of Islamâ€”that the believer (called a Muslim, from the active participle of islām) accepts surrender to the will of.*

### 7: Encyclopaedia of Islam, Second Edition - Brill Reference

*From the Publisher's Website: Encyclopedia of Islam provides high school and junior college students, as well as laypeople, with everything they need to know about this religion.*

### 8: ENCYCLOPAEDIA OF ISLAM – Encyclopaedia Iranica

*The Encyclopaedia of Islam (EI) is the standard of the of. It embraces articles on distinguished Muslims of every age and land, on tribes and dynasties, on the crafts and sciences, on political and religious institutions, on the geography, ethnography, flora and fauna of the various countries.*

### 9: Encyclopaedia of Islam | Indiana University Libraries

*Topics Encyclopaedia of Islam, Encyclopedia of Islam, Islam, Bernard Lewis, Joseph Schacht, H A R Gibb, Levi Provençal, Islam Collection opensource Language English.*

*Report on the activity of the Committee on Financial Services for the 107th Congress Maniacs Alice Elliott Dark Music Therapy Sourcebook Child labor, by Theresa Wolfson. The Syntax and Semantics of the Verb in Classical Greek: An Introduction Muirhead aspects of multivariate statistical theory All Color Auto Library Longman ielts practice tests plus 2 Alternative methods of project selection I spy a Christmas tree Working with text, numbers, and dates Ten Skills You Really Need to Succeed in School Max lucado childrens books Thousand Country Roads A learners guide to Pintupi-Luritja The ministry of healing, or, Miracles of cure in all ages. Batman, evolution Alaska journey, 1919-1934 Whale agency : affordances and acts of resistance in captive environments Traci Warkentin The silence of the body Fce result students book Paleoecology and history of Metasequoia in Japan, with reference to its extinction and survival in East A Islam, the Great Hermetic Tradition U.S. conventional oil and gas production The kinsmen and their redeemer and Peter and his principles The epic of Kelefaa Saane Childrens views about television Use of technology in presenting evidence Colours And Trips Woman, in her social and domestic character The United States vs. Ulysses by James Joyce Samsung galaxy tab 3 10.1 manual espa±ol 199. Jumbo Songbook Credit law service Horrible Harry and the scarlet scissors War And Redemption Outlines Highlights for Introducing Cultural Anthropology by Lenkeit, ISBN The education of Karl Witte Only when I laugh Fishers contact dermatitis*