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Submission In Paradise English Edition

Arzina R. Lalani



Submission In Paradise English Edition:

Command and Creation: A Shi'i Cosmological Treatise Daryoush Mohammad Poor, 2021-02-25 I B Tauris in association with the Institute of Ismaili Studies Among the considerable oeuvre of Muhammad al Shahrastani 1086 1153 the prominent Persian theologian and heresiographer the Majlis i maktub The Transcribed Sermon is his only known work in Persian First delivered as a sermon in Khwarazm in Central Asia this treatise invokes the theme of creation and command providing an esoteric cosmological narrative where faith revelation prophecy and the spiritual authority of the Household of the Prophet are interwoven The Majlis i maktub further discusses themes such as the evolution of religious law shari at and its culmination in the qiyamat resurrection the relation between free will and predestination the interplay between the exoteric and esoteric aspects of faith and the role and function of the Shi i Imams in the cosmological narrative This treatise is arguably the most dense expression of al Shahrastani s thought and it demonstrably indicates the Ismaili inclination of this Muslim scholar who has usually been regarded as a Shafi i Ash ari Daryoush Mohammad Poor s comparative study of this treatise and the corpus of Nizari Ismaili literature from the Alamut period 1090 1256 reveals the massive impact of al Shahrastani s thought on every aspect of the doctrines of Nizari Ismailis

Unsayng God Aydogan Kars, 2019-04-26 What cannot be said about God and how can we speak about God by negating what we say Traveling across prominent negators denialists ineffectualists paradoxographers naysayers ignorance pretenders unknowers I don t knowers and taciturns Unsayng God Negative Theology in Medieval Islam delves into the negative theological movements that flourished in the first seven centuries of Islam Aydogan Kars argues that there were multiple and often competing strategies for self negating speech in the vast field of theology By focusing on Arabic and Persian textual sources the book defines four distinct yet interconnected paths of negative speech formations on the nature of God that circulated in medieval Islamic world Expanding its scope to Jewish intellectuals Unsayng God also demonstrates that religious boundaries were easily transgressed as scholars from diverse sectarian or religious backgrounds could adopt similar paths of negative speech on God This is the first book length study of negative theology in Islam It encompasses many fields of scholarship and diverse intellectual schools and figures Throughout Kars demonstrates how seemingly different genres should be read in a more connected way in light of the cultural and intellectual history of Islam rather than as different opposing sets of orthodoxies and heterodoxies

The First Aga Khan: Memoirs of the 46th Ismaili Imam Daryoush Mohammad Poor, Daniel Beben, 2018-10-30 The ebook editions of this book are available open access under a CC BY NC ND 4 0 licence on bloomsburycollections com Open access was funded by Islamic Publications Ltd I B Tauris in association with the Institute of Ismaili Studies Muhammad Hasan al Husayni also known as Hasan Ali Shah and more generally as the Aga Khan 1804 1881 was the 46th Imam of the Nizari Ismailis and the first Ismaili Imam to bear the title of Aga Khan bestowed on him by the contemporary Qajar monarch of Persia This book is the first English translation of his memoirs the Ibrat afza A Book of Exhortation or Example and

includes a new edition of the Persian text and a detailed introduction to the work and its context The Ibrat afza was composed in the year 1851 following the Ismaili Imam's departure from Persia and his permanent settlement in India The text recounts the Aga Khan's early life and political career as the governor of the province of Kirman in Persia and narrates the dramatic events of his conflict with the Qajar establishment followed by his subsequent travels and exploits in Afghanistan and British India The Ibrat afza provides a rare example of an autobiographical account from an Ismaili Imam and a first hand perspective on the regional politics of the age It offers a window into the history of the Ismailis of Persia India and Central Asia at the dawn of the modern era of their history Consequently the book will be of great interest to both researchers and general readers interested in Ismaili history and in the history of the Islamic world in the nineteenth century

Affirming the Imamate: Early Fatimid Teachings in the Islamic West Wilferd Madelung, Paul E. Walker, 2021-02-25 I B Tauris in association with the Institute of Ismaili Studies The two sermons edited and translated here for the first time are primary material from the years before the establishment of the Fatimid caliphate in 297 909 The authors have been identified as Abu Abd Allah al Shi'i and Abu l Abbas Muhammad two brothers who were central to the success of the Ismaili da'wa in North Africa Da'wa a term used to describe how Muslims teach others about the beliefs and practices of their Islamic faith therefore provide a unique view of the nature and development of Islam throughout history In this case the primary texts shed light on the development of Islam among the Berbers of the Maghreb The first text by Abu Abd Allah al Shi'i shows how the arguments for belief in the imamate of the family of the Prophet that is the Shi'a belief that all imams should be spiritual descendants of the Prophet Muhammad and his household were developed and presented to bring new adherents to the cause The Book of the Keys to Grace by his elder brother Abu l Abbas too concerns not only the centrality of the imam in the faith but also sheds light on the hierarchy of the da'wa in this early period and its organisational sophistication Both texts also reveal the contemporary theology propagated by the Ismaili da'wa including for instance the powerful analogy of Moses Aaron and Muhammad Ali the awareness of a variety of religious traditions and the use of detailed Qur'anic quotations and a wide range of hadith As such they constitute primary source material of interest not only for Ismaili history but for this early period of Islam in general

The Founder of Cairo Shainool Jiwa, 2013-05-30 The reign of the founder of Cairo the fourth Fatimid Imam caliph al Mu'izz li Din Allah 341 365 953 975 marks a watershed in the transformation of the Fatimid state from a regional North African dynasty to an expansive Mediterranean empire It was also under al Mu'izz that articulations of the supreme authority of the Fatimid Ismaili imamate were written and disseminated across various regions of Fatimid influence The writings of Idris Imad al Din d 872 1468 provide a distinctive presentation of the Fatimid imamate from the perspective of the Ismaili da'wa itself as the chief d'ai of the Yemeni Tayyib Ismailis Idris composed his monumental Uyun al akhbar wa funun al athar as a record of the Ismaili imamate from its inception to his own time in doing so Idris drew upon the rich repertoire of Ismaili and non Ismaili sources that had been part of the corpus of the

Fatimid literary tradition many of which have subsequently been lost due to the vagaries of time and circumstance As the only surviving medieval Ismaili work documenting the history of the Fatimid dynasty the *Uy un al akhbar* is among its principal primary sources This book provides the first annotated English translation of the extensive chapter on al Mu izz in the *Uy un* which remains a vital yet relatively unknown Ismaili source The introduction to this work not only outlines the salient features of al Mu izz s reign but also examines Idris purpose and approach to historical writing In providing an insider s account of the reign of one of the most influential rulers of the medieval Muslim world this work will be of particular interest to students of Ismaili history and thought medieval Mediterranean history and Muslim historiography

The Banquet of the Brethren: An Ismaili Guide to Spiritual Hermeneutics Rahim Gholami, 2024-10-31 I B Tauris in association with the Institute of Ismaili Studies The Ismaili missionary and poet Nasir i Khusraw d after 1070 wrote *Khwan al ikhwan* The Banquet of the Brethren when he was living in his remote mountain refuge of Yumgan in Badakhshan A work of philosophical theology it consists of a sequence of dynamic arguments for divine unicity tawhid the authority of the Prophet Muhammad his legatee Ali b Abi Talib and his descendants the imams from the line of Isma il b Ja far al Sadiq This new edition is based on two extant manuscripts of *Khwan al ikhwan* making it a more comprehensive resource Written in Persian *Khwan al ikhwan* includes a precis of ideas found in a work by an earlier missionary Abu Ya qub al Sijistani d ca 971 the *Kitab al Yanabi* which Nasir i Khusraw recast and then extended in 100 chapters The current publication consists of a new Persian critical edition of the text with an introduction that discusses *Khwan al ikhwan* in the context of both Nasir i Khusraw s other works and al Sijistani s *Kitab al Yanabi* in addition to notes throughout The book is an important example of Ismaili theology and a reflection of the learning of the age including the conception of a geo centric cosmos Aristotelian physics and Neoplatonic philosophy which greatly influenced the Ismaili missionaries or *da is* of the Iranian lands The editorial apparatus in this edition brings *Khwan al ikhwan* to an even wider readership advancing the field of Ismaili Studies

Ismailis in Medieval Muslim Societies Farhad Daftary, 2005-12-20 I B Tauris in association with the Institute of Ismaili Studies A comprehensive treatment of Ismaili medieval history in its entirety It will have great appeal to all scholars of medieval Islam Farhad Daftary is one of the world s leading authorities on Ismaili history and literature This important book by an internationally acknowledged expert in Ismaili studies introduces Ismaili history and thought in medieval times Discussing the different phases in Ismaili history it describes both the early Ismailis as well as the contributions of the later Ismailis to Islamic culture A number of chapters deal with key Ismaili individuals such as Hasan i Sabbah Other chapters contextualise the Ismailis within the early Muslim societies in addition to investigating the Ismaili Crusader relations and the resulting legends on the Ismaili secret practices Over the course of the work it becomes clear that Ismaili historiography and the perception of the Ismailis by others in both Muslim and Christian milieus have had a fascinating evolution During their long history the Ismailis have often been accused of various heretical teachings and practices and at the same time a multitude of

myths and misconceptions have circulated about them Farhad Daftary here separates myth from fact propaganda from actuality in a work characterised by his customary mastery of the sources and literature

Degrees of Excellence Arzina R. Lalani, 2009-11-30 I B Tauris in association with the Institute of Ismaili Studies One of the most distinguished scholars of his time Ahmad b Ibrahim al Naysaburi lived during the height of Fatimid rule in Egypt He came from Nishapur the centre of the Ismaili da wa in Khurasan a thriving centre of learning particularly noted for its use of rationalistic philosophy Several important works are accredited to him but it is the Kitab ithbat al imama which is of particular significance for the development of philosophy in medieval Islamic thought In this work presented here in a new edition and translation al Naysaburi allows us to understand not only the significance of his own thought but also the beliefs of his age Rather than basing his assertions exclusively on the authority of the Qur an and hadith he applies rational tools to explain his theology providing a philosophical affirmation of the imamate by presenting a range of arguments foremost amongst which is the theory of the degrees of excellence Degrees of Excellence offers the first book length study of this hitherto unknown scholar of the early 5th 11th century This invaluable source of Fatimid historiography will prove essential reading for students of Islamic history philosophy and theology It will also serve as a useful reference for modern Shi i communities of all persuasions

Between Reason and Revelation Eric Ormsby, 2012-05-31 I B Tauris in association with the Institute of Ismaili Studies This is the first English translation of the final philosophical work of the great eleventh century Ismaili thinker poet and Fatimid emissary N sir i Khusraw Appointed from Cairo by command of the Fatimid Imam caliph al Mustansir to serve first as a d and then as the hujjat for the entire region of Khur s n he maintained his allegiance both to his mission and his Imam caliph for the rest of his life even when threatened and driven into exile Written during his exile in Badakhsh n in the year 1070 N sir i Khusraw here develops a powerful presentation of both Aristotelian philosophy and Ismaili exegesis or ta w l and strives to show that they are ultimately in harmony The work is presented as a learned commentary on a long philosophical poem written in the previous century and sent to N sir by the am r of Badakhsh n Al b al Asad who copied the poem out in his own hand from memory and asked the poet philosopher to explicate it In doing so N sir ranges over a huge span of topics from logic and language to the nature of the physical world from the spheres of the highest heavens to the plants and animals of the earthly realm and most importantly hidden spiritual realities the esoteric b tin as well as the exoteric z hir realms He thus discusses the nature of God the creation of human beings and the mysteries concealed in the physical world itself a reflection of a higher transcendent realm Between Reason and Revelation Twin Wisdoms Reconciled is an annotated translation of the Persian text prepared by Henry Corbin and Mohammed Mu n based on the single surviving manuscript of the work now in the S leymaniye Mosque Library in Istanbul It is a work of great philosophical and spiritual insight which is also a pioneering attempt to tackle difficult intellectual problems in the Persian language it is at once lucid and lyrical precise and speculative N sir s influence has been immense as both a poet and a thinker and the Kit b i J mi al

hikmatayn is his crowning work **Submitting to God** Sylva Frisk,2009 This study of the everyday religious practice of pious women within Kuala Lumpur s affluent Malay middle class reveals that women play an active part in the Islamization process by organizing and participating in public programs of religious education transforming the traditionally male dominated space of the mosque and breaking men s monopoly over positions of religious authority Sylva Frisk is a lecturer in the School of Global Studies at Gothenburg University Sweden Mount of Knowledge, Sword of Eloquence M.

Adra,2011-04-01 I B Tauris in association with the Institute of Ismaili Studies A distinguished scholar author and statesman al Mu ayyad fi l Din al Shirazi c 997 1078 CE lived during one of the most turbulent periods in Islamic history The 11th century was characterized among other things by an acute struggle for supremacy between the Sunni and Shi i branches of Islam represented politically by the Abbasid and Fatimid caliphates Al Mu ayyad was a Fatimid Ismaili da i missionary who first rose to prominence in the service of Abu Kalijar the Buyid ruler of the Fars region in south west Persia which was then part of the Abbasid empire Al Mu ayyad s proselytizing activities however incurred the hostility of the local political and religious establishment After enduring much persecution he was forced to flee his homeland for Fatimid Egypt where he offered his services to the Imam caliph al Mustansir bi llah Despite initial setbacks al Mu ayyad s outstanding intellectual and literary skills soon came to be recognized and he was appointed to important positions in the Fatimid administration Eventually he attained the highest ranks in the religious hierarchy including that of chief da i and director of the Dar al Ilm House of Knowledge academy in Cairo During the twenty years he served in these positions until his death at an advanced age he won widespread acclaim for his scholarship and sagacity as well as his authorship of a number of theological devotional and literary works The Diwan of al Mu ayyad al Shirazi is notable for its exceptional poetic quality as well as a personal testimony of his career as a Fatimid da i Comprising a total of 62 qasidas odes of varying length the Diwan covers a wide range of political and religious issues from al Mu ayyad s intellectual disputations and personal experience of persecution to devotions in praise of the Prophet Muhammad and his family In doing so he provides a rare first hand description of some of the political and sectarian tensions that polarized the Muslim community of his time Al Mu ayyad s poetry is rich in imagery rhetorical techniques and symbolic allusions to the esoteric lore of the Fatimid Ismailis This first complete English translation of the Diwan seeks to recapture some of the poetic power and flavour of what is undoubtedly one of the masterpieces of medieval Arabic literature **Fifty Years in the East** Farhad Daftary,2014-12-02 I B Tauris in association with the Institute of Ismaili Studies Few fields of Islamic studies have witnessed as much progress in modern times as Ismaili studies and in even fewer instances has the role of a single individual been as pivotal in initiating progress as that of Wladimir Ivanow 1886 1970 whose memoirs are now published here for the first time The breakthrough in modern Ismaili studies occurred mainly as a result of the recovery and study of a large number of texts relating to the field which had not been available to the earlier generations of orientalists The Persian and Arabic Ismaili manuscripts many edited and

published by Ivanow reflect a rich diversity of intellectual and literary traditions Ivanow left his native Russia soon after the October Revolution of 1917 and settled in India where he was formally commissioned in 1931 by Sultan Muhammad Shah Aga Khan III the 48th Imam of the Nizari Ismailis to investigate the history and teachings of the Ismailis Henceforth Ivanow began the systematic recovery and study of texts from this tradition of Shi i Islam discovered in India the Middle East and Central Asia amongst other regions He also played a key role in the establishment of the Ismaili Society the first research institution of its kind with a major collection of Ismaili manuscripts Ivanow made these manuscripts available to other scholars thereby contributing to further progress in the field Ivanow completed his memoirs entitled Fifty Years in the East in 1968 shortly before his death This work originally written in Russian is comprised of an autobiography and vivid accounts from his travels These convey his ethnologist s interest in the archaeology of the way of life and profound curiosity for regional customs and languages The memoirs written in Tehran during Ivanow s final years have now been edited with substantial annotations by Farhad Daftary They reveal for the first time the circumstances under which modern Ismaili studies were initiated and an eyewitness account of several regions during the early decades of the twentieth century before the rapid onset of modernisation **English Translation of the Holy Quran** Maulana Muhammad Ali,2011-01-19

Language updated and notes abridged by the Editor The English translation of the Holy Quran with extensive explanatory footnotes by Maulana Muhammad Ali d 1951 was first published in 1917 Due to changes in the usage and teaching of English in the second half of the twentieth century such a reader today is much less familiar with certain forms and styles of literary expression used in the translation than was the case with previous generations To bring the language closer to the general readership it became necessary to replace some expressions by more modern forms This has been my aim in producing the present updated version of the translation Iran After the Mongols Sussan Babaie,2019-11-28 Following the devastating Mongol conquest of Baghdad in 1258 the domination of the Abbasids declined leading to successor polities chiefly among them the Ilkhanate in Greater Iran Iraq and the Caucasus Iranian cultural identities were reinstated within the lands that make up today s Iran including the area of greater Khorasan The Persian language gained unprecedented currency over Arabic and new buildings and manuscripts were produced for princely patrons with aspirations to don the Iranian crown of kingship This new volume in The Idea of Iran series follows the complexities surrounding the cultural reinvention of Iran after the Mongol invasions but the book is unique capturing not only the effects of Mongol rule but also the period following the collapse of Mongol based Ilkhanid rule By the mid 1330s the Ilkhanate in Iran was succeeded by alternative models of authority and local Iranian dynasties This led to the proliferation of diverse and competing cultural religious and political practices but so far scholarship has neglected to produce an analysis of this multifaceted history in any depth Iran After the Mongols offers new and cutting edge perspectives on what happened Analysing the fourteenth century in its own right Sussan Babaie and her fellow contributors capture the cultural complexity of an era that produced some of the most

luminous masterpieces in Persian literature and the most significant new building work in Tabriz Yazd Herat and Shiraz Featuring contributions by leading scholars this is a wide ranging treatment of an under researched period and the volume will be essential reading for scholars of Iranian Studies and Middle Eastern History **Works, in an English Translation** Anatole France,1909 *Orations of the Fatimid Caliphs* Paul E. Walker,2009-02-28 I B Tauris in association with the Institute of Ismaili Studies The Fatimid empire was a highly sophisticated and cosmopolitan regime that flourished from the beginning of the 10th to the end of the 12th century Under the enlightened rule of the Fatimid Caliphs Cairo was founded as the nucleus of an imperium that extended from Arabia in the east to present day Morocco in the west Dynamic rulers like the the fourth caliph al Mu izz who conquered Egypt and founded his new capital there were remarkable not only for their extensive conquests but also for combining secular with religious legitimacy As living imams of the Ismaili branch of Shi ism they exercised authority over both spiritual and secular domains The sacred dimension of their mandate was manifested most powerfully twice a year when the imam Caliphs personally delivered sermons or khutbas to their subjects to coincide with the great feasts and festivals of fast breaking and sacrifice While few of these sermons have survived those that have endured vividly evoke both of the atmosphere of the occasion and the words uttered on it Paul E Walker here provides unique access to these orations by presenting the Arabic original and a complete English translation of all the khutbas now extant He also offers a history of the festival sermons and explores their key themes and rhetorical strategies **Ismaili Literature** Farhad Daftary,2005-03-23 Ismaili Studies represents one of the most recent fields of Islamic Studies Much new research has taken place in this field as a result of the recovery of a large number of Ismaili texts Ismaili Literature contains a complete listing of the sources and secondary studies including theses written by Ismailis or about them in all major Islamic and European languages It also contains chapters surveying Ismaili history and developments in modern Ismaili Studies

Suggestions to Authors of Papers Submitted for Publication by the United States Geological Survey Geological Survey (U.S.),George McLane Wood,1935 **A New Dictionary of the English Language** Charles Richardson,1867

Avicenna's Allegory on the Soul Wilferd Madelung,2015-10-19 I B Tauris in association with the Institute of Ismaili Studies The Persian philosopher Ibn Sina d 1037 known in Europe as Avicenna was arguably the greatest master of Aristotelian thought in the Muslim world The symbolical Poem on the Soul Qasidat al nafs which portrays all earthly human souls as in temporary exile from heaven is traditionally attributed to Avicenna and was received with enthusiasm by its commentators A highly significant commentary on the Qasida was written by Ali b Muhammad b al Walid d 1215 CE a major early representative of the Tayyibi Ismaili tradition which emerged and flourished in medieval Yemen In his view the poem encapsulated Tayyibi beliefs whose doctrines bear striking parallels with late antique Gnosticism Avicenna s Allegory on the Soul presents the first edition of the Arabic text of Ibn al Walid s commentary The Useful Epistle al Risala al mufida alongside an English translation and extended introduction It offers invaluable insight into the intricacies of Muslim thought and a

deeper understanding of Avicenna's substantial intellectual legacy

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