



biggest collection of qudsi hadiths ever put together in any language including Arabic. It contains all the qudsi hadiths reported by major hadith reporters such as Al-Bukhari and Muslim as well as all the qudsi hadiths reported by auxiliary hadith reporters such as Al-Tabarani, Al-Bayhaqi, Al-Hakim Al-Naysaburi, Ibn-Hibban, Ibn-Khuzaymah, Al-Daylami, Ibn-Hajar, Al-Suyuti, Al-Muttaqi Al-Hindi, Al-Mundhiri, Al-Haythami, and Ibn-Kathir. The book derives its content from the biggest 216 hadith books ever written.

This book offers an examination of the origins of Sh'ite Islam as viewed through the lens of the traditions surrounding its earliest and most infamous heretic, 'Abd Allih ibn Saba', and the sectarian movement he purportedly founded, the Saba'ya.

Wael B. Hallaq boldly argues that the "Islamic state," judged by any standard definition of what the modern state represents, is both impossible and inherently self-contradictory. Comparing the legal, political, moral, and constitutional histories of premodern Islam and Euro-America, he finds the adoption and the practices of the modern state to be highly problematic for modern Muslims. By Islamic standards, the state's technologies of the self are severely lacking in moral substance, and today's Islamic state, as Hallaq shows, has done little to advance an acceptable form of genuine Shari'a governance. The Islamists' constitutional battles in Egypt and Pakistan, the Islamic legal and political failures of the Iranian Revolution, and other similar disappointments underscore this fact. Hallaq then turns to the rich moral resources of Islamic history to prove that political and other "crises of Islam" are integral to the modern condition of both the East and the West, and by acknowledging these parallels, Muslims can engage more productively with their Western counterparts.

To explore the life of Mahmud Sami al-Barudi is to gain a nuanced perspective on the many facets—the perils and promises—of change in the rapidly modernizing Egypt of the nineteenth century. Al-Barudi, sole scion of a Turko-Circassian elite family that clung precariously to a legacy of position and power, turned his military education into a government career that ended with his elevation to the office of prime minister. He served briefly before the British invasion in 1882 put an end to Egypt's independence for seventy years. As prime minister, al-Barudi focused on drafting and passing into law Egypt's first constitution, an achievement that was summarily swept aside by the British occupation. Similarly, the prime minister's efforts to modernize and improve the educational system were systematically undermined by the policies of colonial rule in the 1880s and 1890s. Although his reforms ultimately failed, al-Barudi was recognized among his contemporaries as the most consistent supporter of liberalism and eventually democratic representation and constitutionalism. For his boldness, he paid a price. He was exiled by the British to Ceylon for seventeen years and returned to Egypt in 1901 as a blind, prematurely aged, and broken man. Even before he made an impact as a political leader, al-Barudi had made a name for himself as the most original and adventurous poet of his generation. DeYoung charts the development of al-Barudi's poetry through his youth, his career in government, his philosophical and elegiac reflections while in exile, and his return to Egypt at the beginning of a new century. Connecting the themes found in his more influential poems—among the more than 400 lyrics he composed—to the turbulent events of his political life and to his equally fierce desire to innovate artistically throughout his literary career, DeYoung offers a vivid portrait of one of the most influential pioneers of Arabic poetry.

Prophets serve as intermediaries between the human and divine worlds, granting them a special status in history across diverse religions and cultures. For Muslims, the Prophet Muhammad (570–632 CE) represents the culmination of the line of monotheistic prophets, including Abraham, Moses and Jesus. In his own lifetime, Muhammad overcame opposition and brought reforms, firmly establishing a thriving community of believers which would become a major world civilisation. Today, the Prophet's life and actions continue to inspire the Muslims worldwide. The Prophet Muhammad presents an illuminating portrait of Muhammad in his capacity as God's messenger and an exemplary figure to Muslims. Revealing the challenges and triumphs of prophecy, Stephen Burge examines how prophets have inspired faith communities' relationship with the Divine, and one another. In doing so, this engaging account elucidates the enduring influence of prophecy and the profound legacy of the Prophet Muhammad.

Angels are a basic tenet of belief in Islam, appearing in various types and genres of text, from eschatology to law and theology to devotional material. This book presents the first comprehensive study of angels in Islam, through an analysis of a collection of traditions (hadīth) compiled by the 15th century polymath Jalāl al-Dīn al-Suyūṭī (d. 911/1505). With a focus on the principal angels in Islam, the author provides an analysis and critical translation of hadith included in al-Suyuti's al-Haba'ik fi akhbar al-mala'ik ('The Arrangement of the Traditions about Angels') – many of which are translated into English for the first time. The book discusses the issues that the hadīth raise, exploring why angels are named in particular ways; how angels are described and portrayed in the hadīth; the ways in which angels interact with humans; and the theological controversies which feature angels. From this it is possible to place al-Suyūṭī's collection in its religious and historical milieu, building on the study of angels in Judaism and Christianity to explore aspects of comparative religious beliefs about angels as well as relating Muslim beliefs about angels to wider debates in Islamic Studies. Broadening the study of Islamic angelology and providing a significant amount of newly translated primary source material, this book will be of great interest to scholars of Islam, divinity, and comparative religion.

The apocalypse is a motif that lies behind many religious beliefs and practices. 'War in Heaven/Heaven on Earth' theorizes the apocalyptic as it has arisen in a variety of religious traditions, from Native American religion to Islam in Northern Nigeria and new terrorist movements. Millennial theory and history are explored from the perspective of social psychology, sociology and post-modern philosophy. The volume is unique in applying an analysis of millennial themes to a comparative study of religion.

Christian-Muslim interaction is a reality today in all corners of the globe, but while many celebrate the commonality of these traditions, significant differences remain. If these religions cannot be easily reconciled, can we perhaps view them through a single albeit refractive lens? This is the approach Paul Heck takes in Common Ground: To undertake a study of religious pluralism as a theological and social reality, and to approach the two religions in tandem as part of a broader discussion on the nature of the good society. Rather than compare Christianity and Islam as two species of faith, religious pluralism offers a prism through which a society as a whole—secular and religious alike—can consider its core beliefs and values. Christianity and Islam are not merely identities that designate particular communities, but reference points that all can comprehend and discuss knowledgeably. This analysis of how Islam and Christianity understand theology, ethics, and politics—specifically democracy and human rights—offers a way for that discussion to move forward.