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vols for 1963 include as pt 2 of the jan issue medical subject headings

this highly informative and insightful study opens numerous windows into the history of islamic religious thought in the malay indonesian world from the thirteenth to the late twentieth century the author begins by addressing theological issues relevant to the wider islamic world then examines malay indonesian islamic thought in the pre twentieth century period and islamic religious thought in southeast asia in the modern era

this book provides a comprehensive and systematic analysis of the various schools of qur anic exegesis from the earliest periods through to the present day

employing a comparative contrastive methodology the author examines traditional and rational schools of thought such as the mu tazili shi i ibadi sufi metaphysical modern and scientific approaches to the interpretation of the qur an to give a detailed analysis of the similarities and differences in their theological views the study spans a broad period covering exegetical techniques adopted in qur anic exegesis from its infancy during the 1st 7th century up to the beginning of the 15th 21st century furnished with copious micro and macro level examples which explicate the qur anic notions and the points of view relevant to each school and exegetical approach the book provides a rounded empirical study of islamic thought this thorough and holistic historical investigation is an important contribution to the study of qur anic exegesis and islamic theology and as such will be of enormous interest to scholars of religion philosophy and islamic studies

key themes for the study of islam examines the central themes and concepts indispensable to an informed understanding of islamic religion and society from gender and history to prayer and prophecy each authoritative chapter focuses on a single aspect of the religion and presents a critical discussion written by a world expert in that field exposing as false the idea that islam and muslims are incomprehensible to western culture this book will become the first choice for students and experts in religion from disparate fields who wish to know how islam relates to vital concepts in religion and society today

the oxford dictionary of late antiquity is the first comprehensive reference book covering every aspect of history culture religion and life in europe the mediterranean and the near east including the persian empire and central asia between the mid 3rd and the mid 8th centuries ad the era now generally known as late antiquity this period saw the re establishment of the roman empire its conversion to christianity and its replacement in the west by germanic kingdoms the continuing roman empire in the eastern mediterranean the persian sassanian empire and the rise of islam consisting of over 1 5 million words in more than 5 000 a z entries and written by more than 400 contributors it is the long awaited middle volume of a series bridging a significant period of history between those covered by the acclaimed oxford classical dictionary and the oxford dictionary of the middle ages the scope of the dictionary is broad and multi disciplinary across the wide geographical span covered from western europe and the mediterranean as far as the near east and central asia it provides succinct and pertinent information on political history law and administration military history religion and philosophy education social and economic history material culture art and architecture science literature and many other areas drawing on the latest scholarship and with a formidable international team of advisers and contributors the oxford dictionary of late antiquity aims to establish itself as the essential reference companion to a period that is attracting increasing attention from scholars and students worldwide

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historical study of islam and indonesia the author believes that indonesia with its muslim majority can create a just and democratic model state in which its civil society is able to combine islamic values with the nation s cultural pluralism including modern aspirations he believes that liberal islam and scriptural islam are means not a purpose

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