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By Sandeep Maheshwari | Hindi

In 1105, six years after the first crusaders from Europe conquered Jerusalem, a Damascene Muslim jurist named 'Ali ibn Tahir al-Sulami (d. 1106) publicly dictated an extended call to the military jihad (holy war) against the European invaders. Entitled Kitab al-Jihad (The Book of the Jihad), al-Sulami's work both summoned his Muslim brethren to the jihad and instructed them in the manner in which it ought to be conducted, covering topics as diverse as who should fight and be fought, treatment of prisoners and plunder, and the need for participants to fight their own inner sinfulness before turning their efforts against the enemy. Al-Sulami's text is vital for a complete understanding of the Muslim reaction to the crusades, providing the reader with the first contemporary record of Muslim preaching against the crusaders. However, until recently only a small part of the text has been studied by modern scholars, as it has remained for the most part an unedited manuscript. In this book Niall Christie provides a complete edition and the first full English translation of the extant sections (parts 2, 8, 9 and 12) of the manuscript of al-Sulami's work, making it fully available to modern readers for the first time. These are accompanied by an introductory study exploring the techniques that the author uses to motivate his audience, the precedents that influenced his work, and possible directions for future study of the text. In addition, an appendix provides translations of jihad sermons by Ibn Nubata al-Fariqi (d. 985), a preacher from Asia Minor whose rhetorical style was highly influential in the development of al-Sulami's work.

Study of Islamic canonical decisions (Fatwas) issued in India during the last hundred years.

Who is not in distress in the present era? Some are anguished mentally, some physically, some by children, some by spouse. There is no harmony in the family as before. Everybody wants to cook one's meal separately. The tradition of the joint family has already been shattered. One, who is in trouble, primarily wants freedom from it, be it only a minor wound. His first priority remains to get relief from the pain whatsoever it may cost. The author of Lal Kitab had understood this principle much earlier and created trials or remedies imbibing good conduct, righteousness and fundamental code of social and universal conduct along with the interweave of astrology so that the person might secure relief from the pain as well as remain connected with the societal customs. Most of the people in India are very well acquainted with the name of ?Lal Kitab Originally this book was written by Shri. Girdhari Lal Sharma in Urdu language. Subsequently it was translated into Hindi language. Some adulteration is quite natural in the translated version of the original text. Primarily our rishi-maharshis, godmen, astrologers, fortune-tellers like Narad, Parashar, Kalidas, Varahmihir, Jaimini, Bhrgu etc. and the contemporary saints had prescribed yajna, hawan worship, chanting God's name, rituals and donations to mitigate the bad effect of planets. Later on acknowledging the paucity of money and time, Shri Girdhari Lal Sharma, the author of the original Lal Kitab, proposed remedies that were simple and required least expense of money. These, easy remedies became very popular in India. Keeping in mind a code of conduct, dharma, practical aspects, good conduct and the basic principles of life and the need for proper discipline in society, the author had suggested the remedies which were accepted by the common

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men by heart. For example, respect of elders, service to parents, offering grass to cow, offering bread to dog, feeding monkeys with gram and jaggery etc. are such remedies that can easily be done by everybody. The principality of twelve signs and nine planets of Indian astrology has also been accepted by Lal Kitab. The mere difference is that whereas in the prevalent astrology the ascendant is determined by the time of birth, Lal Kitab always keeps it between Aries and Pisces

In this second volume, starting with the Caliphate of Banu Umayyah, the martyrdom of Imam Husain (R) and the Caliphate of the Abbasids, all areas have been covered as far as the expansion of Islam was. --Publisher description.

The celebrated, revolutionary novel from a pioneering Egyptian writer Tawfiq al-Hakim, now for the first time in Penguin Classics with a foreword by Egyptian writer Alaa Al-Aswany First published in Arabic in 1933, Egyptian playwright and novelist Tawfiq Al-Hakim's *Return of the Spirit* follows a patriotic young Egyptian and his extended family as they grapple with the events leading up to the 1919 Egyptian revolution. Though often cited as an apprenticeship novel in the vein of Joyce's *A Portrait of the Artist as a Young Man* with a touch of failed romance à la Goethe's *Sorrow of Young Werther*, Al-Hakim's classic is most recognized for being a trailblazing political novel that illustrates the way one man's spiritual awakening ties to a political awakening of a nation. While enthusiasm for the book was stifled in the mid-20th century due to a shift in Egyptian government rule, the 2011 Tahrir revolution in Egypt caused it to be examined anew as a strong expression of nationalist solidarity and an exposé of the heritage-stripping power of Western colonialism that resonates with 21st-century Egyptians. *Return of the Spirit* is considered Al-Hakim's most important novel despite writing more plays than novels, and his adept understanding of class and culture within Egyptian society has cemented his place as one of the country's most celebrated writers and cultural critics.

This is a major work of Islamic mysticism by the great thirteenth-century Persian poet, Farid al-Din Attar. Translated by A J Arberry, Attar's work and thought is set in perspective in a substantial introduction.

The classic manifesto of the liberated woman, this book explores every facet of a woman's life.

New York Times bestseller. They all thought he was gone. But he was alive and trapped inside his own body for ten years. In January 1988 Martin Pistorius, aged twelve, fell inexplicably sick. First, he lost his voice and stopped eating. Then he slept constantly and shunned human contact. Doctors were mystified. Within eighteen months he was mute and wheelchair-bound. Martin's parents were told an unknown degenerative disease left him with the mind of a baby and less than two

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years to live. Martin was moved to care centers for severely disabled children. The stress and heartache shook his parents' marriage and their family to the core. Their boy was gone. Or so they thought. Ghost Boy is the heart-wrenching story of one boy's return to life through the power of love and faith. In these pages, readers see: A parent's resilience. The consequences of misdiagnosis. Abuse at the hands of cruel caretakers. The unthinkable duration of Martin's mental alertness betrayed by his lifeless body. We also see a life reclaimed—a business created, a new love kindled—all from a wheelchair. Martin's emergence from his own darkness invites us to celebrate our own lives and fight for a better life for others.

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