

Mawlana Rumi

Now, for the very first time, we have at hand the entire curriculum of a Sufi saint. For more than a quarter of a century, Henry Bayman has been in close contact with the Sufi Masters of Central Anatolia. Most of that time was spent in the presence of the peerless Sufi teacher Mr Ahmet Kayhan. Out of that association has emerged our closest glimpse yet of the famous (and hitherto mysterious) Oral Tradition of Sufism. The author, combining the rigor of an anthropologist with the devotion of a disciple, has brought us a book that faithfully lays bare the entire range of teachings of the man who may come to be recognised as the Sufi Saint of the Age. It may well serve as the gold standard in Islamic and Sufi studies for years to come.

From a Christian, Greek- and Armenian-speaking land to a predominantly Muslim and Turkish speaking one, the Islamisation of medieval Anatolia would lay the groundwork for the emergence of the Ottoman Empire as a world power and ultimately the modern Republic of Turkey. Bringing together previously unpublished sources in Arabic, Persian and Turkish, Peacock offers a new understanding of the crucial but neglected period in Anatolian history, that of Mongol domination, between c. 1240 and 1380. This represents a decisive phase in the process of Islamisation, with the popularisation of Sufism and the development of new forms of literature to spread Islam. This book integrates the study of Anatolia with that of the broader Islamic world, shedding new light on this crucial turning point in the history of the Middle East.

This is the third volume of the Mawlana Rumi Review, the only journal devoted to the Sufi poet Jalal al-Din Rumi. Articles include Female Masters in the History of Sufism, by Hülya Küçük. and 'Sultan Walad's (Rumi's son) role in the Foundation of the Mevlevi Sufi Order', as well as, 'A proper cutt: William Hogarth and the Dervishes who Serve God on their Tiptoes'; also including original translations from Rumi by acclaimed scholar Franklin Lewis. Edited by Leonard Lewisohn comprising 224 pages with illustrations. Table of Contents: 1. Some Remarks on Rumi's Poetry Badi al-Zaman Furuzanfar Translated from the Persian by Rasoul Sorkhabi 2. A Proper Cutt: William Hogarth, Motraye's Travels, and the Dervishes who Serve God on their Tiptoes Roderick Grierson 3. Sim?? al-M?qin?n (Spiritual Food for the People of Certainty): Ism?'?I Anqaraw?'s Arabic Commentary on the Introduction of the Mathnaw? Bilal Kuspinar 4. Boundless Love: Ankaravi's Commentary on the Preface to the Second Book of the Mathnawi Alberto F. Ambrosio 5. Female Masters in the History of Sufism: The Case of Mawlawiyya Sufi Order from the Early Phase to the Eighteenth Century Hülya Küçük 6. Naqshband? Admirers of R?m? in the Late Timurid Period Lloyd Ridgeon BOOK REVIEWS A. Christine van Rymbeke on 3 books of Rumi translations B. Roderick Grierson on Kudsi Erguner C. Stéphane Barsacq on Leili Anvar

The fascinating story of how premodern Anatolia's multireligious intersection of cultures shaped its literary languages and poetic masterpieces By the mid-thirteenth century, Anatolia had become a place of stunning cultural diversity. Kindred Voices explores how the region's Muslim and Christian poets grappled with the multilingual and multireligious worlds they inhabited, attempting to impart resonant forms of instruction to their intermingled communities. This convergence produced fresh poetic styles and sensibilities, native to no single people or language, that enabled the period's literature to reach new and wider audiences. This is the first book to study the era's major Persian, Armenian, and Turkish poets, from roughly 1250 to 1340, against the canvas of this broader literary ecosystem.

In an effort to attain a 'global' character, the contemporary academic discipline of International Relations (IR) increasingly seeks to surpass its Eurocentric limits, thereby opening up pathways to incorporate non-Eurocentric worldviews. Lately, many of the non-Eurocentric worldviews have emerged which either engender a 'derivative' discourse of the same Eurocentric IR theories, or construct an 'exceptionalist' discourse which is particularly applicable to the narrow experiential realities of a native time-space zone: as such, they fall short of the ambition to produce a genuinely 'non-derivative' and 'non-exceptionalist' Global IR theory. Against this backdrop, Sufism: A Theoretical Intervention in Global International Relations performs a multidisciplinary research to explore how 'Sufism' - as an established non-Western philosophy with a remarkable temporal-spatial spread across the globe - facilitates a creative intervention in the theoretical understanding of Global IR.--Matthijs van den Bos, Department of Politics, Birkbeck College, University of London

This collection of articles by artists, philosophers, psychologists, and social scientists explores the Sufi tradition and its best-known teacher, Rumi, a 13th-century poet, jurist, and philosopher. Setting aside the standard account of Rumi as a poet of mystic love, these contributors view his writings in a historical context, investigating Sufism's ties to Islam and the teachings of the Prophet Mohammad and tracing Rumi's influence on Persian and Turkish literature. The reasons why Sufism has transcended national boundaries and sectarian strife so successfully are also debated, and several contributors recommend the Sufi message of faith, love, and tolerance as a useful common ground for dialogue between religious groups.

This collection of articles by Carl W Ernst summarizes over 30 years of research, recovering and illuminating remarkable examples of Islamic culture that have been largely overlooked, if not forgotten. It opens with reflections on teaching Islam, focusing on major themes such as Sufism, the Qur'an, the Prophet Muhammad, and Arabic literature. The importance of public scholarship and the questionable opposition between Islam and the West are also addressed. The articles that follow explore multiple facets of Sufism, the ethical and spiritual tradition that has flourished in Muslim societies for over a thousand years. The cumulative effect is to move away from static Orientalist depictions of Sufism and Islam through a series of vivid and creative case studies.

Sufism is the esoteric aspect of Islam. Its purpose is to convey direct knowledge of the eternal. The Sufis impart knowledge through lineages that go back to the Prophet Muhammad. In these various Sufi orders, the zikr, the repetition of "la illaha illa'llah" (There is no God but God), is part of initiation ceremonies. In fact, the method of the Sufis is zikr, and the manner in which zikr is performed is the essential difference among the various orders. The Dervishes repeat their zikr as they turn. They empty their hearts of all but the thought of God and whirl in the ecstatic movements of His breath.

For years, many have debated the relationship between religion and politics. In *Secularism in Afghanistan*, author Shukoor Zardushtian directs the discussion to Afghanistan, examining the role of religion in society in general and in Afghanistan in particular and analyzing the conflicts that arise from the mix of government and religion. Gleaned from research and his personal experiences of living in Afghanistan, *Secularism in Afghanistan* studies the characteristics of Islam and Islamic ideology. Zardushtian presents a strong case for implementing secularism—religion separate from politics—in Afghanistan in order for its citizens to embrace freedom and social awareness. He presents evidence of how the Islamic religion destroyed the country's cohesiveness and is responsible for the problems that exist today. Zardushtian understands that changing society is not easy, but he offers *Secularism in Afghanistan* as a guidebook for the younger generation of the country to aid them in improving the economic and social climate.

Offering readers an engaging, accessible, and balanced account of the contributions of American Muslims to the contemporary United States, this important book serves to clarify misrepresentations and misunderstandings regarding Muslim Americans and Islam. • Identifies the contributions of Muslims to American fiction, poetry, music, food, architecture, and other cultural forms to document the breadth of their contributions • Highlights the ways in which Muslims have been, and continue to be, routinely depicted negatively in American literature, film, and religious discourse, and documents the potential effects that such depictions can have on individual Muslims and their communities • Offers readers useful tools that allow them to apply a critical eye to the representations of Muslims in the news

Jalal al-Din Rumi (1207-73), founder of the Mevlevi Sufi order of "Whirling Dervishes," is the best-selling poet in America today. The wide-ranging appeal of his work is such that UNESCO declared 2007 to be "International Rumi Year." However, his writings represent much more than love poetry. Rumi was one of the preeminent thinkers of Sufism, the esoteric form of Islam. In this groundbreaking collection of 13 essays on Rumi, many of the world's leading authorities in the field of Islamic Studies and Persian Literature discuss the major religious themes in his poetry and teachings. In addition to discussing the ideas of love, ecstasy, and music in Rumi's Sufi poetry, the essays offer new historical and theological perspectives on his work. The immortality of the soul, freewill, the nature of punishment and reward, and the relationship of Islam to Christianity are all covered, in order to bring Rumi's poetry properly into the context of the Sufi tradition to which he belonged.

Discusses the work of a central, but poorly understood, figure in the development of Persian Sufism, Ahmad al-Ghazali. The teachings of Ahmad al-Ghazali changed the course of Persian Sufism forever, paving the way for luminaries such as Rumi, Ibn Arabi, and Suhrawardi. Yet he remains a poorly understood thinker, with many treatises incorrectly attributed to him and conflicting accounts in the historiographical literature. This work provides the first examination of Ahmad al-Ghazali and his work in Western scholarly literature. Joseph E. B. Lumbard seeks to ascertain the authenticity of works attributed to this author, trace the development of the dominant trends in the biographical literature, and reconstruct the life and times of Ahmad al-Ghazali with particular attention to his relationship with his more famous brother, Abul Hamid al-Ghazali. Lumbard's findings revolutionize our understanding of Ahmad al-Ghazali's writings, allowing for focus on his central teachings regarding Divine Love and the remembrance of God.

On the life and works of Maulana Jalal al-Din Rumi, 1207-1273, Persian poet; contributed articles.

Within the broad contours of Islamic traditions, Muslims are enjoined to fast during the month of Ramadan, they are invited to a disciplined practice of prayer, and they are offered the Quran as the divine revelation in the most beautiful verbal form. But what happens if Muslims choose not to fast, or give up prayer, or if the Quran's beauty seems inaccessible? When Muslims do not take up the path of piety, what happens to their relationships with more devout Muslims who are neighbors, friends, and kin? *Between Muslims* provides an ethnographic account of Iraqi Kurdish Muslims who turn away from devotional piety yet remain intimately engaged with Islamic traditions and with other Muslims. Andrew Bush offers a new way to understand religious difference in Islam, rejecting simple stereotypes about ethnic or sectarian identities. Integrating textual analysis of poetry, sermons, and Islamic history into accounts of everyday life in Iraqi Kurdistan, *Between Muslims* illuminates the interplay of attraction and aversion to Islam among ordinary Muslims.

Annemarie Schimmel, one of the world's foremost authorities on Persian literature, provides a comprehensive introduction to the complicated and highly sophisticated system of rhetoric and imagery used by the poets of Iran, Ottoman Turkey, and Muslim India. She shows that these images have been used and refined over the centuries and reflect the changing conditions in the Muslim world. According to Schimmel, Persian poetry does not aim to be spontaneous in spirit or highly personal in form. Instead it is rooted in conventions and rules of prosody, rhymes, and verbal instrumentation. Ideally, every verse should be like a precious stone--perfectly formed and multifaceted--and convey the dynamic relationship between everyday reality and the transcendental. Persian poetry, Schimmel explains, is more similar to medieval European verse than Western poetry as it has been written since the Romantic period. The characteristic verse form is the ghazal--a set of rhyming couplets--which serves as a vehicle for shrouding in conventional tropes the poet's real intentions. Because Persian poetry is neither narrative nor dramatic in its overall form, its strength lies in an "architectonic" design; each precisely expressed image is carefully fitted into a pattern of linked figures of speech. Schimmel shows that at its heart Persian poetry transforms the world into a web of symbols embedded in Islamic

culture.

Investigating sufi-inspired spirituality in the modern world, this multi-faceted and interdisciplinary volume focuses on Beshara, a spiritual movement that applies the teachings of Ibn 'Arabi in a non-Muslim context. It traces the movements emergence in sixties Britain and analyses its major teachings and practices, exploring through this case-study the interface between Sufism and the New Age, and the encounter between Islam and the West. Examining from a global perspective the impact of cultural transformations associated with modernisation and globalisation on religion, this timely volume concludes by tracing possible futures of Sufi spirituality both in the West and in the Muslim world. First published in 1990, The Encyclopedia of Homosexuality brings together a collection of outstanding articles that were, at the time of this book's original publication, classic, pioneering, and recent. Together, the two volumes provide scholarship on male and female homosexuality and bisexuality, and, reaching beyond questions of physical sexuality, they examine the effects of homophilia and homophobia on literature, art, religion, science, law, philosophy, society, and history. Many of the writings were considered to be controversial, and often contradictory, at that time, and refer to issues and difficulties that still exist today. This volume contains entries from M-Z.

Mawlana Jalaluddin Rumi, 1207-1273, Persian philosopher and poet; contributed articles; previously published.

In the name of Allah the Most beneficent and Most Merciful All the praise to Allah and His Holy Prophet Muhammad peace be on him. Allah says in holy Quran: Whatsoever is in the heavens and whatsoever is on the earth glorifies Allah, the King (of everything), Holy, All-Mighty, All-Wise. Holy Quran 62:1 Since I read this verse of Holy Quran and its meaning, I was pondering while everything in the universe is praising Allah almighty, why are we not able to hear it? As my thinking and knowledge matured, I realized that every element has a molecule and its own atomic structure with its own nucleus with electron, proton and neutron which forms the particular element. Few electrons in the atomic structure circulate around its nucleus which can be seen with the help of an electron microscope. Then I realized that each element has a life of its own and human ears are unable to hear the movement of the electrons in it. It is surprising as Holy Quran mentions that the animal beings, plants, mountains, and the birds used to join Prophet Dawood (David) alaihissalaam in his praising of Allah Almighty and the mountains would swing. It is also said, that a camel had complained to Holy Prophet Sallallahu alaihi wasallam about his master mistreating him. It is also said that the plants moved away with their roots to cover Rasoolullah sallallahu alaihi wasallam when he had to attend to nature's call in a field. It is said that Hazrat Ali raziallahu anhu could tell what the conch said when it was blown. Hazrat Jalaluddin Rumi went into a trance upon hearing the rhythmic sound at the shop of a gold beater. It is also proven that music even affects the milk-giving animals to increase its output, load-bearing animals can carry load without getting tired early, hunters catch the deer that go under trance of music and even plants bear more fruits. Well, the best rhythmic sound is of pronouncing the verses of Holy Quran with the best human voice, which was even liked by our Holy Prophet Peace be on him. Even the kuffar, non believers, used to hide and hear the recitation of Holy Quran and enjoy it. Next enjoyable is poetry with meaningful words and later is the music created by lifeless instruments. Our Holy Prophet Muhammad sallallahu alaihi wasallam has permitted singing with tambourine. He, peace be on him, used to enjoy good poetry and he even permitted his companion Hazrat Hassaan bin Thabit to recite a poetry condemning kuffar sitting on the pulpit of the mosque. Music is permitted in almost all religions and the Hindus of India in particular have developed it as an art. The Muslim Sufis of Chishtia Tareeq have also adapted rhythmic poetry and Hazrat Ameer Khusroo, may Allah bless him, has invented certain Raagaas and even developed certain musical instruments. Hence it is proven that lifeless instruments create rhythm which praises Allah Almighty. Even human beings praise Allah Almighty and His Holy Prophet peace be on him through their rhythmic poetry, which serves them to get closer to Allaahu Ta'ala. It should be noted that music could be even used wrongly by people just to satisfy their lust and increase their devilish thoughts. For this reason, the Sufis have laid certain rules to gain only the spiritual benefits and keep them away from its negative effects. It is still seen that few deviated Sufis are using music for a wrong cause and this has to be stopped. In this context, I have collected quotations from Holy Quran and Ahadeeth, sayings of famous and rightly guided scholars and Sufis on the topic Rhythmic poetry and music. I hope this booklet shall remove the misunderstanding from everyone's mind and provide guidance. I pray that Allah Almighty be pleased and accept my endeavors in this regard and may Allahu Ta'ala send His praises upon His Holy Prophet Muhammad sallallahu alaihi wasallam and his progeny and companions, Aameen. Anwar Haroon. Sugar Land, TX, USA July15, 2014

Reveals the sophisticated design of Rumi's Mathnawi, showing that this seemingly unstructured work both describes and functions as spiritual training.

This book offers a paradigm shift and fresh interpretation of Rumi's message. After being disentangled from the anachronistic connection with the Mevlevi order of Islamic Sufism, Rumi is instead placed in the world of philosophy.

Mawlana Rumi Bridge of East and West Sang-E-Meel Publication

Muqarnas is sponsored by The Aga Khan Program for Islamic Architecture at Harvard University and the Massachusetts Institute of Technology, Cambridge, Massachusetts. In Muqarnas articles are being published on all aspects of Islamic visual culture, historical and contemporary, as well as articles dealing with unpublished textual primary sources.

This book looks at Rumi's insights into the meaning of the second half of the basic Muslim creed, namely, the nature and function of revelation through prophets.

The Mawlana Rumi Review is an academic review devoted to the life, thought, poetry and legacy of Rumi, Islam's greatest Sufi poet and author of some 60,000 verses composed in the widest variety of metrical patterns ever used by any Persian poet. Mawlana ('Our master') Jalal al-Din Rumi (d.1273) has also been the best-selling poet in English in the United States for the last two decades. A publication of the Rumi Institute, Near East University, Cyprus and the Rumi Studies Group at the Centre for Persian and Iranian Studies, Institute of Arab & Islamic Studies, University of Exeter, produced and distributed by Archetype in the UK, the Review publishes articles, reports and book reviews in English and French. Contributors to volume 6 include Roderick Grierson, Kudsi Erguner, Shems Friedlander, Oliver Hoare, Talât Sait Halman, Slobodan Ili, Eliza Tasbihi, Muhammad Isa Waley, Alan Williams and Giovanni De Zorzi with book reviews by Robert Darr, Alberto Fabio Ambrosio, and Abdallah Schleifer and translations by Franklin Lewis, Leonard Lewisohn and W. S. Merwin.

Offers a new way of thinking about Rumi's poetry, focusing on Rumi's place within the Sufi tradition of Islam and providing readers with an image of the mystical side of the religion-one that has love of God at its core and sublime wisdom teachings as its pathways.

Practical Mysticism in Islam and Christianity offers a comparative study of the works of the Sufi-poet Jalal al-Din Rumi (1207-1273) and the practical teachings of the German Dominican, Meister Eckhart (c1260-1327/8). Rumi has remained an influential figure in Islamic mystical discourse since the thirteenth century, while also extending his impact to the Western spiritual arena. However, his ideas have frequently been interpreted within the framework of other mystical, philosophical, or religious systems. Through its novel approach, this book aims to reformulate Rumi's practical mysticism by employing four methodological principles: a) mysticism is a coherent structure with mutual interconnection between its parts; b) the imposition of alien structures to interpret any particular mysticism damages its inward coherency; c) practical mysticism consists of two main parts, namely practices and stages; and d) the proper use of comparative methodology enables a deeper understanding of each juxtaposed system. Eckhart's speculative mysticism, which differs from and enjoys similarities with the love-based mysticism of Rumi, provides a "mirror" that highlights the special features of Rumi's practical mysticism. Such comparison also allows a deeper comprehension of Eckhart's practical thought. Offering a critical examination of practical mysticism, this book is a valuable resource for students and scholars of Islamic studies, comparative mysticism, and the intellectual history of Islam. True renewal is realized by retaining the purity of the seed and the root, and by synthesizing an entire inheritance of values with new thoughts and wisdom appropriate to the age. A thorough revival can only be realized with the efforts of the spirit, intellect, feelings, and willpower working in concert. Utilizing the spirit's power to the fullest, making flawless use of the knowledge inherited from the past, being constantly open to spiritual breezes of inspiration, not being trapped by blind imitation, and always following a sound methodology are some dynamics of an ideal renewal. The vigorous souls with steel willpower must keep running on the path of serving humanity with an insatiable love for research, an ever-evolving passion for knowledge of God, and an otherworldly profundity beyond comprehension. This book conveys the feelings and thoughts of a person who has dedicated his life for the coming of such a generation and who suffers, in heart and mind, for this noble ideal.

Let our disciples build a high tomb which can be seen from far and wide. If anyone sees our tomb from a far distance, and believes and has confidence in our sainthood, God will put him or her among those who receive divine mercy. Especially, if he or her who visits, and prays at our tomb with full of love and sincere faith free of hypocrisy, sincere truth free of metaphor, and true knowledge free of suspicion. God will fulfil his every need and make him attain his wishes. His all religious and worldly wishes will turn out to be true.

This is the first complete translation of the nearly 2,000 quatrains attributed to Jalaluddin Rumi, the famous 13th century mystical poet. It is the result of over 22 years of collaboration by an American Rumi scholar and an Afghan scholar of Persian literature. It should appeal to a wide variety of lovers of Mawlana Rumi's poetry, not just specialists: general readers who seek a deeper understanding of his spiritual teachings than popularized books (often interpretive versions claimed as translations) can provide, as well as those interested in religious mysticism in general and Islamic mysticism (sufism) in particular. The quatrains are ordered according to stages and themes of the 'lover and beloved' (spiritual disciple and sufi master). Most of the translations are followed by explanatory notes: those intended for the general reader have asterisks and often refer to the Notes, an appended glossary. Readers who have access to previously published translations and versions of the quatrains can use the appended Concordance to make comparisons. Quatrains in the earliest manuscripts that have been found to be composed by earlier poets have been identified and placed in another appendix. Few of the quatrains have been previously translated by scholars; the quatrains in popularized books are often distorted versions, mostly rendered by authors who do not know Persian; those who do often tend to omit, change, or add. Here, the poems are presented in the context of the Islamic sufi poetry in the Persian language 800 years ago: 'wine' and 'drunkenness' do not involve alcoholic intoxication, but are metaphors for the 'mystical taste' of spiritual grace and ecstasy. The lover's longing and self-effacing love is not 'romantic', but spiritual love of the seeker for his sufi guide. This love is a means to the goal of pure worship of God Most High, the 'only Beloved', that necessitates self-effacement and mystical 'drowning' in the reality described in the Qur'an: 'Everything perishes except His Face.'

Examines the impact of Persian poetry in the work of Ralph Waldo Emerson. Emerson in Iran is the first full-length study of Persian influence in the work of the seminal American poet, philosopher, and translator, Ralph Waldo Emerson. Extending the current trend in transnational studies back to the figural origins of both the United States and Iran, Roger Sedarat's insightful comparative readings of Platonism and Sufi mysticism reveal how Emerson managed to reconcile through verse two countries so seemingly different in religion and philosophy. By tracking various rhetorical strategies through a close interrogation of Emerson's own writings on language and literary appropriation, Sedarat exposes the development of a latent but considerable translation theory in the American literary tradition. He further shows how generative Persian poetry becomes during Emerson's nineteenth century, and how such formative effects continue to influence contemporary American poetry and verse translation. "This is the book, on this subject, I have been waiting for. Indeed, Sedarat goes further than satisfying curiosity about familiar but undertheorized figures, texts, and traditions, he also reveals ones that I didn't know I should know and care about. His prose is at once lucid and learned. He manages, with great tact and insight, to move from poet to poet, poem to poem, line to line, across time and tradition, so that the reader remains oriented to the idea at hand, and, moreover, capable of grasping its relevance to the project and its broader significance for our thinking about the legacy of Emerson's writing and thought." — David LaRocca, author of Emerson's English Traits and the Natural History of Metaphor

Christine van Ruymbeke offers a first in-depth analysis of the contents and style of Kashefi's Anvar-e Sohayli (15th c. AD). This analysis also addresses the Kalila wa-Dimna field, across its full rewriting history.

Christian-Muslim Relations, a Bibliographical History 4 (CMR 4) is a history of all the known works on Christian-Muslim relations in the period 1200-1350. It comprises introductory essays and detailed entries containing descriptions, assessments and comprehensive bibliographical details of individual works.

Sufism formed one of the cultures of resistance which has existed in the social fabric of Persia since antiquity. Such resistance continues to manifest itself today with many looking to Sufism as a model of cooperation between East and West, between traditional and modern. 'Sufism in the Secret History of Persia' explores the place of Sufi mysticism in Iran's intellectual and spiritual consciousness through traditional and contemporary Sufi thinkers and writers. Sufism in the Secret History of Persia examines the current of spirituality which extends from the old Iranian worship of Mithra to modern Islam. This current always contains elements of gnosis and inner knowing, but has often provided impetus for socio-political resistance. The study describes how these persisting pre-Islamic cultural and socio-religious elements have secretly challenged Muslim orthodoxies and continue to shape the nature and orientation of contemporary Sufism.

The concept of religiosity is a highly individual aspect of religion. The understanding of it was shaped in Protestant circles in the Western context and it has inspired a huge body of research and further developments in theology, as well as in religious education. However, both charismatic movements within Christianity and orthopractic religious traditions such as Islam raise the question of whether an individualized account of religiosity is able to grasp the spectrum of lived religion comprehensively. Furthermore, with increasing globalization, even Asian worldviews like Hinduism or Buddhism are part of daily experience and have expanded the notion of what can be perceived of as religion. These changes were discussed at the international conference 'Religiosity in East and West: Conceptual and Methodological Challenges' at the University of Münster, Germany, from 25 to 27 June 2019. With this volume of conference proceedings we pay special attention to the most significant conference contributions relevant to religious education and practical theology.

Explores the terms, concepts, personalities, historical events, and institutions that helped shape the history of this religion and the way it is practiced today.

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