

Chapter 1 : Religion in Jordan - Wikipedia

Religion Past and Present (RPP) is a complete, updated English translation of the 4th edition of the definitive encyclopedia of religion worldwide. the peerless *Religion in Geschichte und Gegenwart (RGG)*.

Islam is a vast religion, boasting millions of adherents, spanning large areas of the globe, and encompassing thirteen centuries of history. Muslims are united in their belief in the one transcendent, immanent God of pure singularity. Islam spread by the sword, proselytization, spiritual example, and financial incentive. In its first six centuries, Islam was wracked by civil war, conquest, and invasion. Those first centuries also saw Islamic civilization in its full flower, highlighted by universities, philosophy, law, science, art, and literature. Political instability was no barrier to creativity. For its second six centuries, most of Islam was controlled by two highly centralized and militarized empires, the Ottoman and the Mughal. Although there certainly were exceptions, nonetheless, on the whole, under those two empires, learning declined, tribalism flourished, and a corrupt privileged and quasi-feudal class structure maintained itself in power. During that era, political stability coincided with stultification. For most of the last two centuries, Western secular forces, beginning with Napoleon, have progressively made incursions into the realm of Islam. Both the Ottoman and Mughal empires expired, and in the twentieth century virtually all Islamic lands came under Western rule. In the current war, the United States is confronting the most extreme and politicized example of Muslim reaction, an example so extreme as to be alien to the great tradition of Islam with its multiple and sometimes problematic strains. He proclaimed that a god, Allah, previously worshipped as one of many pagan gods, was in fact the One God, the only God. His preaching incurred the enmity of the dominant tribe of Mecca of which he was a member. In , he accepted the invitation from a number of his converts to go to Medina, from which he conducted the war against the Meccans and rival tribes. Eventually, he was invited back to Mecca, where the whole city fell under his preaching. Islam then quickly spread throughout Arabia. Muhammad died in A contest immediately ensued as to who should succeed him. But a struggle for leadership raged between the relatives of the assassinated third caliph, Uthmann, and Ali. For the next three centuries the contest continued in one form or another. But alongside the political contest, an ideological rivalry began, as Muslims debated the essentials of their faith. In the midst of this debate, the great accomplishments of Islamic civilization came to fruition, including institutional toleration for other religions, particularly Judaism and Christianity. One tradition and theological school was that of the Mutazilites, who stressed reason and rigorous logic. Because of the weakness of the human will, revelation was necessary to confirm to humankind what was truly good and to provide them with rules of behavior that unaided reason could not apprehend. Nonetheless, reason directs the understanding of revelation. God would not command that which would be absurd or unreasonable. Today, the Mutazilites are reflected in many Islamic reformers who seek to make Islam relevant to the modern world. A second group was called the Murjites, who had a simple and straightforward philosophy. They believed that the political leadership of Islam was not worth a war, that peace was incumbent upon all Muslims, that there was no racial or clerical hierarchy in Islam but, rather, that all Muslims were equal. No person, no matter the race or class, had any more or less a right to obtain entrance to Heaven than did anyone else. It is because of the Murjite influence that Islam has a strong egalitarian character. Today, the legacy of the Murjites is seen in the traditional lives of many Muslims: The third tradition was that of the legalists, who have become a dominant voice in Sunni Islam. Their rules on commercial law, partnerships, agency, and succession were some of the most sophisticated of any legal system of its day. The fourth tradition was called the Kharijites. These were the radicalsâ€”one can fairly call them the fanatics. The Kharijites had a violent, politicized notion of Islam, and they committed frightful massacres as a result. Their view was that God would reveal the true leader of Islam on the battlefield and that any Muslim who did not obey the religion exactly as the Kharajites understood it was an apostate that can and should be killed. They made war on every other Muslim who did not follow their exact version of Islam. At one point, they even assassinated Ali, the fourth caliph. Their objective was to exterminate any competing version of Islam. It took the rest of Islam two centuries to put down that heresy. The fifth traditionâ€”called Sufismâ€”came two centuries later in reaction to the dominant

legalists. The Sufi were mystics, believing that they could gain oneness with God through the inner life and moral purification. The Sufi tradition and the legalistic tradition have frequently been in severe tension over the centuries. Islam in Decline It may seem strange to call Islam in decline during the period of the Ottoman Empire when its armies reached the gates of Vienna or when the Mughals dominated the great subcontinent of India. Yet even though the Ottomans reunified much of Islam following the disastrous Mongol destruction of the thirteenth century, Islamic culture as a whole became moribund, particularly when contrasted with the high Middle Ages and the Renaissance of the West. In Islam, the dominant intellectual element became the ulema, the legal and religious scholars, who became, in fact, the court party of the empire. The law, which had been a liberating and creative element of Islamic civilization in its first three centuries, became a weight allied with tyrannical leadership. In reaction to the dry legalism of the ulema, the Sufis offered a spiritual alternative. Thus, during the period when independent scientific and philosophical enquiry was discouraged, the mystical element of the religion could not be contained, and it flourished. Sufi orders and devotions spread throughout the Muslim world. Nonetheless, this was also the era of political tyranny, forced conversions, a vigorous slave trade, rigid legalism, tribalism, and military elites. Islam in Disarray Beginning in the late eighteenth century, reactions to the corruption and, later, to the decline of the Islamic empires grew apace. Two forms of Muslim reaction argued that the Islamic world had strayed from its origins. One group believed that the empire had tolerated Sufi mysticism too much. They held that the empire had not been legalistic enough. They were what are now appropriately termed the fundamentalists. Allied with the Saud faction, Wahhabism eventually established one of the most strict and intolerant versions of fundamentalist Islam on the Arabian peninsula. Another group of thinkers, coming to prominence in the late-nineteenth and early-twentieth centuries, believed that the ulema were part of the problem. Many believed that Islam in its creative era, free of the legalism that later concretized around the religion, was what should be revived. A third group, small in number, accepted the post-Enlightenment West. As in the West, they span a variety of positions, including socialism, Marxism, liberalism, and capitalism. In the latter half of the twentieth century, the Islamic world was divided into separate modern states that were part of the contemporary international order. Most states followed the practice of Islamic rulers in the past by limiting the extent to which Islamic law ruled the society. Even today, most Islamic states are ruled by Western forms of law with some Islamic elements intermixed. Beginning in the s much of the Islamic fundamentalist revival was politicized into a new phenomenon: Consequently, a vanguard of true believers was necessary to take power by violent means and to attack those leaders that had fallen away from Islam, no matter how much they claimed to be Muslims. Although the Satanic West was proclaimed the enemy, the true objectives of the extremists were to change Islam into a modernized ideological force. Although they would never have claimed that the Kharajites of early Islam gave them their inspiration, in many ways the modern terrorists of Islam replicate the attitude and tactics of that despised sect. Islam Today and Tomorrow The war against terrorism today is also a war to free Islamic civilization from the baleful actions of extremists and to give that area of the world a chance to experience liberty, for liberty is the only medium by which religion can truly flourish. Liberty successfully defeated Nazism and Communism, far greater threats than Muslim extremism today. Germany, Russia, Japan, Eastern Europe, and Latin America all now embrace the good of liberty in some form or another. Liberty has natural allies in the Muslim world. We can see it in the young men of Kabul who shaved their beards in defiance of the Taliban, in writers in Egypt who brave an autocratic state and murderous fundamentalists, in women who dare to show their individualized faces. The West has learned that intolerance and violence do not advance any religion in the true sense. We have too long connived with states that have appeased extremists within their borders. If we offer more than television shows and blue jeans to the Middle East, if we instead offer a genuine respect for religion and support those elements there that hunger for freedom, we shall find friends and allies throughout the region. Islam has in its history great traditions of tolerance, learning, and spirituality. We should all hope that Muslims can once again enjoy those marvelous fruits of their Abrahamic faith. Liberty is the only sure way for that hope.

Chapter 2 : Islam, Past and Future | Acton Institute

Religion Past and Present (RPP) Online is the online version of the updated English translation of the 4th edition of the definitive encyclopedia of religion worldwide: the peerless Religion in Geschichte und Gegenwart (RGG).

There are still over towns with at least 10, inhabitants that do not have an evangelical church. This is not surprising as several hundred years ago Protestantism was virtually eradicated from France as a result of persecution by Catholics. There are more leaders of the occult than Protestant church leaders, and there are over 30, registered mediums and spiritual healers. One of the challenges for evangelicals is to prove that they are normal and Christian! It is also hard to function well as a Christian in a country where there is so much spiritual darkness. There are also increasing numbers of Muslims in France: Since the mid seventeenth century, France has been predominantly Catholic, although in reality Catholicism in France is more of a cultural tradition. The French are very secular, with 63 percent of young people, in , saying that they belong to no religion. John Calvin It has not always been the case that Catholics and Protestants have united together. There were fierce battles between both during the sixteenth and seventeenth centuries in France. Both Catholics and Protestants were powerful religious groups. Martin Luther had a huge influence on the church in the sixteenth century. They later adhered to the more reformed teaching of the famous French Protestant, John Calvin. By the middle of the 16th century there were as many as 1. Many of the Huguenots were influential people from the nobility and artisan class. They had their own churches, schools, castles and garrisoned towns. Catholics considered them to be a threat to their religion and to the future of France, and they persecuted them relentlessly, between and One of the most vicious attacks on Protestants was in when at least 3, men, women and children were killed during a three day period in and around Paris. The Protestants were a very influential force in French society, but increasingly severe persecution drove the majority underground or overseas. After , the Huguenots had increasingly few rights and freedoms. By Huguenot men and women were imprisoned for their faith and their children were forcibly sent to Catholic orphanages, to be raised as Catholics. Their families were billed for their board and lodging! The Huguenots either fled, were imprisoned, or went into hiding. They contributed much to societies around the world, as they tended to be skilled and intelligent people. Ten thousand of them came to America and forty to fifty thousand came to the UK. Huguenot families escaping from France By , Louis XIV believed that years of intimidation and persecution had largely done away with the Huguenots, and in October , Louis issued the Edict of Fontainebleau, which formally revoked the the Edict of Nantes and made the practice of Protestantism illegal in France. Protestantism was virtually eradicated as a result of the serious persecution of the Huguenots. The affects of this eradication of Protestantism still influence attitudes towards evangelicals today. It was not only Protestantism that was under attack in the eighteenth century. Political ideology and financial expediency affected the reaction of the new French leaders to the church. Both of these factors had a very negative effect on Catholicism in France. This recognized no god, but worshipped the goddess of reason in former churches which were turned into temples of reason! The Catholic Church was allowed to have certain rights under Napoleon, but there was increased government control of the church. In , there was an official separation of church and state, making France a secular country. It is forbidden to carry a Bible, wear a Muslim headscarf, or to in any way promote any religion in a public place. In the French President made a public apology on behalf of the French government and people, apologizing for revoking the Edict of Nantes in The removal of the edict had ended the protection and religious freedom that the Huguenots had benefitted from previously. Today , French residents self identify as attending evangelical churches, according to census figures. Of these, , regularly practice their faith. This is out of a population of 63 million. In comparison there were about 1. On the positive side French Christians have grown in number, substantially since Their numbers have increased ten fold in this period! There should be much faithful prayer that this multiplication would continue, as vibrant Christians demonstrate the love of Christ, brushing aside the secular mentality, and spiritually dark forces that still prevail in France. A much more recent threat to the church, compared to the Catholic one in the past, is the growth of Islam. According to the Pew Report, Muslims made up 7. Most are believing, and half are active in

the Muslim faith, which has the potential to threaten Christians in France, as their numbers grow. Mosques are being erected much faster than Catholic Churches, and many formerly Catholic Churches are being turned into mosques. On a positive note, it is easier to reach out to Muslims in France than in the Middle East and God can turn a threat into a blessing! What can be concluded about France from past and present religious challenges? Much prayer is needed. We are not trying to change mere opinion and culture. What else could have caused so much bloodshed and opposition to the truth? What power is behind the occult and Islam? The Huguenots established a French legacy of faith and belief in the Bible. Being a Catholic may be traditional, but so is being a Protestant. Please pray that we can help reawaken an appreciation of the blessings and attributes of the Huguenots in France. They were a remarkable group of people! Pray against secularism, atheism, and humanism. They stand against faith.

Chapter 3 : Religion Past and Present - Brill Reference

Religion Past and Present is the English version of the 4th edition of Religion in Geschichte und Gegenwart (RGG), the highly respected, authoritative encyclopedia of Christian theology, biblical studies and religious studies.

To understand the profound changes in American religious life over the past few generations requires little more than perusing the speech “really, the prayer” offered by Franklin Delano Roosevelt on D-Day, June 6, We will see how dramatically the American culture has shifted in exactly 70 years. Last night, when I spoke with you about the fall of Rome, I knew at that moment that troops of the United States and our allies were crossing the Channel in another and greater operation. It has come to pass with success thus far. Advertisement And so, in this poignant hour, I ask you to join with me in prayer: Our sons, pride of our Nation, this day have set upon a mighty endeavor, a struggle to preserve our Republic, our religion, and our civilization, and to set free a suffering humanity. Lead them straight and true; give strength to their arms, stoutness to their hearts, steadfastness in their faith. They will need Thy blessings. Their road will be long and hard. For the enemy is strong. He may hurl back our forces. Success may not come with rushing speed, but we shall return again and again; and we know that by Thy grace, and by the righteousness of our cause, our sons will triumph. They will be sore tried, by night and by day, without rest “until the victory is won. The darkness will be rent by noise and flame. For these men are lately drawn from the ways of peace. They fight not for the lust of conquest. They fight to end conquest. They fight to liberate. They fight to let justice arise, and tolerance and good will among all Thy people. They yearn but for the end of battle, for their return to the haven of home. Some will never return. Embrace these, Father, and receive them, Thy heroic servants, into Thy kingdom. And for us at home “fathers, mothers, children, wives, sisters, and brothers of brave men overseas “whose thoughts and prayers are ever with them “help us, Almighty God, to rededicate ourselves in renewed faith in Thee in this hour of great sacrifice. Many people have urged that I call the Nation into a single day of special prayer. But because the road is long and the desire is great, I ask that our people devote themselves in a continuance of prayer. As we rise to each new day, and again when each day is spent, let words of prayer be on our lips, invoking Thy help to our efforts. Give us strength, too “strength in our daily tasks, to redouble the contributions we make in the physical and the material support of our armed forces. And let our hearts be stout, to wait out the long travail, to bear sorrows that may come, to impart our courage unto our sons wheresoever they may be. And, O Lord, give us Faith. Let not the keenness of our spirit ever be dulled. Let not the impacts of temporary events, of temporal matters of but fleeting moment let not these deter us in our unconquerable purpose. With Thy blessing, we shall prevail over the unholy forces of our enemy. Help us to conquer the apostles of greed and racial arrogancies. Lead us to the saving of our country, and with our sister nations into a world unity that will spell a sure peace “a peace invulnerable to the schemings of unworthy men. And a peace that will let all of men live in freedom, reaping the just rewards of their honest toil.

Description. Religion Past and Present (RPP) Online is the online version of the updated English translation of the 4th edition of the definitive encyclopedia of religion worldwide: the peerless Religion in Geschichte und Gegenwart (RGG).

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Chapter 5 : Religion Past and Present

That, then, is the other dimension present in the decline of religion as a meaningful factor in American life. Religion itself has been perverted to become an instrument designed to make people feel good about themselves and their choices in life.

We will see how dramatically the American culture has shifted in exactly 70 years. Last night, when I spoke with you about the fall of Rome, I knew at that moment that troops of the United States and our allies were crossing the Channel in another and greater operation. It has come to pass with success thus far. And so, in this poignant hour, I ask you to join with me in prayer: Our sons, pride of our Nation, this day have set upon a mighty endeavor, a struggle to preserve our Republic, our religion, and our civilization, and to set free a suffering humanity. Lead them straight and true; give strength to their arms, stoutness to their hearts, steadfastness in their faith. They will need Thy blessings. Their road will be long and hard. For the enemy is strong. He may hurl back our forces. Success may not come with rushing speed, but we shall return again and again; and we know that by Thy grace, and by the righteousness of our cause, our sons will triumph. They will be sore tried, by night and by day, without rest-until the victory is won. The darkness will be rent by noise and flame. For these men are lately drawn from the ways of peace. They fight not for the lust of conquest. They fight to end conquest. They fight to liberate. They fight to let justice arise, and tolerance and good will among all Thy people. They yearn but for the end of battle, for their return to the haven of home. Some will never return. Embrace these, Father, and receive them, Thy heroic servants, into Thy kingdom. And for us at home â€” fathers, mothers, children, wives, sisters, and brothers of brave men overseas â€” whose thoughts and prayers are ever with them â€” help us, Almighty God, to rededicate ourselves in renewed faith in Thee in this hour of great sacrifice. Many people have urged that I call the Nation into a single day of special prayer. But because the road is long and the desire is great, I ask that our people devote themselves in a continuance of prayer. As we rise to each new day, and again when each day is spent, let words of prayer be on our lips, invoking Thy help to our efforts. Give us strength, too â€” strength in our daily tasks, to redouble the contributions we make in the physical and the material support of our armed forces. And let our hearts be stout, to wait out the long travail, to bear sorrows that may come, to impart our courage unto our sons wheresoever they may be. And, O Lord, give us Faith. Let not the keenness of our spirit ever be dulled. Let not the impacts of temporary events, of temporal matters of but fleeting moment let not these deter us in our unconquerable purpose. With Thy blessing, we shall prevail over the unholy forces of our enemy. Help us to conquer the apostles of greed and racial arrogancies. Lead us to the saving of our country, and with our sister Nations into a world unity that will spell a sure peace a peace invulnerable to the schemings of unworthy men. And a peace that will let all of men live in freedom, reaping the just rewards of their honest toil. Thy will be done, Almighty God. Another illustration strengthens the argument. Politics aside, Kennedy was a religious man whose speeches and writings were rife with religious references. From a speech, alluding to his World War II service: By contrast, both President George H. Bush and President George W. Bush, when each spoke to the nation about the outbreak of their respective wars with Iraq, mentioned G-d only in the final peroration. The next year, the Court officially sanctioned atheism by proscribing Bible-reading in the public schools. Within a relatively short time and devoid of any source of objective morality outside formal religious training, American youth rebelled against any type of moral authority or religious structure and renounced any limitations on their behavior. There was a time when schools endeavored to produce good citizens, teaching civics and values, and reinforced proper cultural norms. That era ended a half-century ago, and fifty years of values-free education has produced fifty years of values-free students. Rather than learn about reality and their place in it, they are taught that their personal realities are all that matter, that their moral conclusions are all legitimate and valid, and that no choice is better than any other choice. Personal happiness matters more than goodness. For more than thirty years, American courts have mostly railed against the presence of the Ten Commandments in public school classrooms, and prohibited its posting in schools and in many public buildings. What was previously perceived as objective evils â€” murder, theft, adultery, false testimony, etc.

Much has been made of a study that purported to show the difference in disciplinary problems in public schools in and in In , the school authorities had to deal primarily with such outrages as talking out of turn, chewing gum in class, making noise, running in the halls, cutting in line and violations of the dress code. Compare that to the problems of that have only been exacerbated in the interim: The teacher who admonishes a child for chewing gum in class is more likely to be assaulted “ and then disciplined by administrators “ than lauded for her efforts. Boys and girls had more respect for each other, and both had more respect for teachers and adults. G-d as authority was replaced by each person as his or her own authority. It is not a great leap from that sorry state of affairs to the quaint game of knocking out old women on the street for sport. And the more G-d has receded from being perceived as the Source of all morality, the less our young people have been raised with any semblance of ethics or values that derive from anything beyond their desire for self-gratification. That, then, is the other dimension present in the decline of religion as a meaningful factor in American life. Religion itself has been perverted to become an instrument designed to make people feel good about themselves and their choices in life. It is a tool “ distorted, to be sure “ that is fashioned and re-fashioned to pander to the latest moral fads. Eternal law is subverted to conform to fleeting whims. A recent poll showed that the new Pope Francis is almost twice as popular as the Catholic Church that he heads. How can that be? The same dynamic exists in our world as well. The Torah, to many people, should also subject to public opinion polls. Threats are made that people will abandon Judaism if the appropriate concessions are not implemented. There is a relentless juggernaut that now seems unstoppable to cajole the Torah world into acquiescing in the erosion of the moral norms that reflect the Divine word and have always defined the uniqueness of Jewish life. If he were a candidate, the media elites would bury his chances of winning the election. He would be a laughing stock to the aimless youth whose uninformed opinions on public affairs seem to matter more than they should. But they can hardly be blamed, for this is how they were educated. Marriage, however imperfect the institution of the bond of one man and one woman, meant something. Those days are gone, washed away by the specter of same-sex marriage, polygamous marriages, and other permutations of the same that have denuded the institution of its meaning, sanctity and long-term viability.

Islam Past and Present. Islam is today the religion of more than million Muslims (or Moslems or Mohammedans), occupying a wide belt stretching from the Atlantic to the Pacific, across.

I think that sound scholarly work still has a future and should be diffused by competent academic publishers. All my students readily admitted that no internet source,[It is by any reckoning a remarkable achievement; both in the original and in its English-language version it is surely destined to remain a standard point of reference for at least a couple of decades. For scope, penetration to the essentials, concision, balance and scholarly judgement it has no rival in English. For the wider community of research in Europe and North America, and in theological cultures still shaped by them, it is an outstanding testimony to the close scholarly relations of theology and religious studies, and to their importance for the academic and ecclesial publics. Anyone who reads through these volumes will have learned an immense amount about subjects that are both central and peripheral, generally important and esoteric, as befits an encyclopedia that seeks to provide universal coverage of topics. Because Religion Past and Present provides quick, usually reliable information in a dense, concise form on an immense number of entries 15, of all 13 volumes , it is indeed an indispensable resource for libraries, scholars, and pastors alike. Schnabel, Bulletin for Biblical Research The way in which the nineteenth and twentieth centuries are reflected in the previous three German editions of RGG has not been matched by any other document in the history of religious and theological scholarship. It has carefully illuminated a vast range of religion-connected subjects for the German-speaking world. The fourth edition of this encyclopedia, recently published in English under the title Religion Past and Present RPP , is an extension within this tradition of German excellence and scholarship. RPP is a monumental piece of scholarship! The publication of the new fourth edition of this encyclopedia in English finally gives the English-speaking world access to its wealth of information. RPP should soon become as essential for readers of English, as it has long been for those who read German. It should be regarded as an essential purchase for any academic library and would also be a worthwhile investment for many interested individuals. Unlike scores of other books, these volumes will permanently affect the course of scholarship in religion. We are sincerely grateful to every contributor. Overall this is a highly significant reference work that will be widely used and cited. Now with this translation and re-working of the new fourth edition, Religion Past and Present opens those riches to the English-speaking world. Learned writing from a great number of experts on all phases of Christianity - and also of other religions - along with painstaking preparation by a team of militantly careful editors has resulted in an indispensable work of reference.

Chapter 7 : Religion Past and Present - Set volumes

Rennie Philosophy of Religions: Past and Present 5 religious faith there is substituted the faith that was and remains the basis of scientific thought with all its triumphs and all its limitations: that is, the faith that.

Imam Reza shrine, one of the most important religious places in Iran, Mashhad Ethnoreligious distribution in Iran History[edit] Islam has been the official religion and part of the governments of Iran since the Arab conquest of Iran circa AD. The Alavids were of the Zaidiyyah Shia sometimes called "Fiver". But they were followed by two great and powerful dynasties: The Buyid were also Zaidiyyah Shia. Later Sunni Islam came to rule from the Ghaznavids dynasty, to AD, through to the Mongol invasion and establishment of the Ilkhanate which kept Shia Islam out of power until the Mongol ruler Ghazan converted to Shia Islam in AD and made it the state religion. Third, the influence of the school of Hillah on Iran during the 14th century AD. The population of what is nowadays Azerbaijan was converted to Shiism the same time as the people of what is nowadays Iran. There was a brief Iranian Constitutional Revolution in 1906 in which the progressive religious and liberal forces rebelled against theocratic rulers in government [27] who were also associated with European colonialization and their interests in the new Anglo-Persian Oil Company. The secularist efforts ultimately succeeded in the Pahlavi dynasty 1925 AD. From the Islamization of Iran the cultural and religious expression of Iran participated in the Islamic Golden Age from the 9th through the 13th centuries AD, for years. Iran participated with its own scientists and scholars. Ibn Sina, known as Avicenna in the west, was a polymath and the foremost Islamic physician and philosopher of his time. These were the first well-organized universities in the Muslim world. The most famous and celebrated of all the nizamiyyah schools was Al-Nizamiyya of Baghdad established , where Nizam al-Mulk appointed the distinguished philosopher and theologian, al-Ghazali , as a professor. While the dynasties avowed either Shia or Sunni, and institutions and individuals claimed either Sunni or Shia affiliations, Shia ˆ Sunni relations were part of Islam in Iran and continue today when Ayatollah Khomeini also called for unity between Sunni and Shia Muslims. In addition to the lineage of Imams, Twelvers have their preferred hadith collections ˆ The Four Books ˆ which are narrations regarded by Muslims as important tools for understanding the Quran and in matters of jurisprudence. For Twelvers the lineage of Imams are known as the Twelve Imams. Several Imams are buried in Iraq, as sites of pilgrimage, and the rest are in Saudi Arabia. Sunni Islam returned to rule when Ghazan converted. Sunni websites and organizations complain about the absence of any official records regarding their community and believe their number is much greater than what is usually estimated. Demographic changes have become an issue for both sides. Scholars on either side speak about the increase in the Sunni population and usually issue predictions regarding demographic changes in the country. One prediction, for example, claims that the Sunnis will be the majority in Iran by Contraceptive policy made sense 20 years ago, he said, but its continuation in later years was wrong. Numerous speculations have been given for this change in policy: Salafism alongside extremist Ghulat Shia sects has become popular amongst some Iranian youth, who connect through social media and underground organizations. The Iranian government views Salafism as a threat and does not allow Salafis to build mosques in Tehran or other large cities due to the fear that these mosques could be infiltrated by extremists. The government imprisons, harasses and discriminates people because of their religious beliefs. A later order in Persia is the Chishti. The Oveyssi-Shahmaghsoudi order is the largest Iranian Sufi order which currently operates outside of Iran. Since the Revolution , Sufi practices have been repressed by the Islamic Republic , forcing some Sufi leaders into exile. Smaller groups include Jews , Zoroastrians , Mandaeans , and Yarsan , as well as local religions practiced by tribal minorities. Article 13 of the Iranian Constitution, recognizes them as People of the Book and they are granted the right to exercise religious freedom in Iran. In there has been a controversy around the reelection of a Zoroastrian municipal councillor in Yazd , as there was no clear legislation on the matter. The bill secured yes votes, 23 no and 10 abstention. A total of lawmakers were present at the parliament session. All minority religious groups, including Sunni Muslims, are barred from being elected president. Jewish, Christian and Zoroastrian schools must be run by Muslim principals. For example, the Jewish population in Iran dropped from 80, to 30, in the

first two decades of the revolution. The irreligiosity figures in the diaspora are higher, notably among Iranian-Americans. The Hojjatieh group flourished during the revolution but was forced to dissolve after Ayatollah Ruhollah Khomeini speech on 12 August. However, there are signs of it reforming circa 1990. It is not acceptable that a tributary [non-Muslim who pays tribute] changes his religion to another religion not recognized by the followers of the previous religion. These demolitions have sometimes been followed by the construction of mosques in a deliberate act of triumphalism. Indeed, several agencies and experts and journals have published concerns about viewing the developments as a case of genocide: In 1980, there were an estimated 5,000 and 10,000 Mandaeans in Iran, according to the Associated Press, [97] while Alarabiya has put the number of Iranian Mandaeans as high as 60,000, in 1980. They had mainly practiced the profession of goldsmith, passing it from generation to generation. Christianity in Iran Christianity in Iran has had a long history, dating back to the very early years of the faith. And the region is thought to have affected Christianity as well with perhaps the introduction of the concept of The Devil. Christians of Iran have played a significant part in the history of Christian mission. While always a minority the Armenian Christians have had an autonomy of educational institutions such as the use of their language in schools. According to Human Rights Watch in the 1980s, two Muslim converts to Christianity who had become ministers were sentenced to death for apostasy and other charges. However many people, such as Youcef Nadarkhani, Saeed Abedini have been recently harassed, jailed and sentenced to death for Apostasy. As of 2010, there are over 3 million Christians in Iran.

Chapter 8 : Religion Past and Present, Volume 9 (Nat-Pes) : Eberhard JÄ¼ngel :

The widespread interest in the history of religion was well attested by the enthusiasm and interest aroused by the following lectures delivered during the winter of by members of the Faculty of the Graduate School of the University of Pennsylvania. We believe that the reader will find a.

Privacy Policy Over the last few centuries, people from many different countries have made Hawaii their home. With this wide range of Asian, European, and American backgrounds added to native Hawaiian heritage, a rich mix of religions gives Hawaii part of its distinctive character. Native Hawaiian Religion Early Hawaiians integrated spirituality into their daily life. Breaking a kapu led to severe punishment, and even death. Perhaps the most important concept was mana, spiritual energy infused in most people and things, including words. Chiefs were thought to have more mana than others, while a small group of people called kauw? Hawaiians worshiped many gods and goddesses. A few of the most important were K, ne the creator , K, god of war and politics , and Lono god of agriculture, fertility, and peace. The annual harvest festival, Makahiki, welcomed Lono back to the earth to renew its fertility. During Makahiki, which lasted from late October until early February, no war, intense work projects, or politics could be undertaken. When she was angry, she caused the volcanoes to spew lava and hot ash to express her displeasure. Some still believe that taking rocks from the volcanoes invokes her wrath, bringing misfortune to anyone who possesses them. But P, le had a fun side, too, as one of the patron goddesses of the hula. Hula dances originally held religious meaning. A special hieau temple was dedicated to the hula, where dancers pleased the patron goddesses with their performances. Over time, the dances evolved until they were performed for many reasons, including pure entertainment. Several different types of hieau existed. Ruling chiefs built luakini, the largest and most ornate temples. A warrior killed in battle could be brought, or a criminal or slave might be killed for the purpose. Kahunas were spiritual leaders, who also specialized in a particular area or craft. To invoke blessings or gain guidance from their patron spirits, they performed rituals in the appropriate temple. Because words held a great deal of mana, chants and invocations had to be precisely memorized and performed perfectly to be successful. After the great King Kamehameha died in , Hawaiians abandoned their traditional religion. All the kapu were abolished. Heiaus and other religious items were destroyed. However, the ruins of some ancient temples still stand today. Also the largest, this stone temple covers an area about the size of a football field. Almost any denomination which exists can be found here, as well as a fair number of non-denominational churches. Buddhism has the largest following among these religions, but Shinto, Hinduism, and other spiritual practices from the region can be found on the islands as well. A surprisingly large number of Mormons live in Hawaii. A few pagan groups also exist; however, since pagans rarely build worship centers, often practice individually, tend to keep their spirituality a secret, and are lumped into "other religions" categories in census studies, estimating their numbers is almost impossible. Stroll through the Japanese gardens at the Byodo-In Temple. Or visit one of the ancient heiaus for a trip to the past.

Chapter 9 : Religion in Iran - Wikipedia

Religion is an important phenomenon in contemporary Nigeria as it affects every segment of the Nigerian Society. There are basically three major religions in Nigeria i.e. Christianity, Islam and African traditional Religion.