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institutionalized white supremacy through racialized legislation, and detailing the impact of such laws upon Sikhs in the US, as well as those attempting to migrate there.

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The Oxford handbook of Sikh studies. [Pashaura Singh.; Louis E Fenech;] -- The Handbook is divided into eight thematic sections that explore different 'expressions' of Sikhism.

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This handbook innovatively combines the ways in which scholars diverse fields (including philosophy, psychology, literary studies, history, sociology, anthropology, political science, and economics) have integrated the study of Sikhism within critical and postcolonial perspectives on the nature of religion.

Quakerism began in England in the 1650s. George Fox, credited as leading the movement, had an experience of 1647 in which he felt he could hear Christ directly and inwardly without the mediation of text or minister. Convinced of the authenticity of this experience and its universal application, Fox preached a spirituality in which potentially all were ministers, all part of a priesthood of believers, a church leveled before the leadership of God. Quakers are a fascinating religious group both in their original "peculiarity" and in the variety of reinterpretations of the faith since. The way they have interacted with wider society is a basic but often unknown part of British and American history. This handbook charts their history and the history of their expression as a religious community. This volume provides an indispensable reference work for the study of Quakerism. It is global in its perspectives and interdisciplinary in its approach whilst offering the reader a clear narrative through the academic debates. In addition to an in-depth survey of historical readings of Quakerism, the handbook provides a

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treatment of the group's key theological premises and its links with wider Christian thinking.

Quakerism's distinctive ecclesiastical forms and practices are analyzed, and its social, economic, political, and ethical outcomes examined. Each of the 37 chapters considers broader religious, social, and cultural contexts and provides suggestions for further reading and the volume concludes with an extensive bibliography to aid further research.

The Oxford Handbook of Sikh Studies innovatively combines the ways in which scholars from fields as diverse as philosophy, psychology, religious studies, literary studies, history, sociology, anthropology, political science, and economics have integrated the study of Sikhism within a wide range of critical and postcolonial perspectives on the nature of religion, violence, gender, ethno-nationalism, and revisionist historiography. A number of essays within this collection also provide a more practical dimension, written by artists and practitioners of the tradition. The Handbook is divided into eight thematic sections that explore different 'expressions' of Sikhism. Historical, literary, ideological, institutional, and artistic expressions are considered in turn, followed by discussion of Sikhs in the Diaspora, and of caste and gender in the Panth. Each section begins with an essay by a prominent scholar in the field, providing an overview of the topic. Further essays provide detail and further treat the fluid, multivocal nature of both the Sikh past and the present. The Handbook concludes with a section considering future directions in Sikh Studies.

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Violence has always played a part in the religious imagination, from symbols and myths to legendary battles, from colossal wars to the theater of terrorism. The Oxford Handbook of Religion and Violence surveys intersections between religion and violence throughout history and around the world. The forty original essays in this volume include overviews of major religious traditions, showing how violence is justified within the literary and theological foundations of the tradition, how it is used symbolically and in ritual practice, and how social acts of violence and warfare have been justified by religious ideas. The essays also examine patterns and themes relating to religious violence, such as sacrifice and martyrdom, which are explored in cross-disciplinary or regional analyses; and offer major analytic approaches, from literary to social scientific studies. The contributors to this volume--innovative thinkers who are forging new directions in theory and analysis related to religion and violence--provide novel insights into this important field of studies. By mapping out the whole field of religion and violence, The Oxford Handbook of Religion and Violence will prove an authoritative source for students and scholars for years

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to come.

"A survey of the economy of the Pacific Rim region"--

Louis E. Fenech offers a compelling new examination of one of the only Persian compositions attributed to the tenth Sikh Guru, Guru Gobind Singh (1666-1708): the Zafar-namah or 'Epistle of Victory.' Written as a masnavi, a Persian poem, this letter was originally sent to the Mughal emperor Aurangzeb (d. 1707) rebuking his most unbecoming conduct. Incredibly, Guru Gobind Singh's letter is included today within the Sikh canon, one of only a very small handful of Persian-language texts granted the status of Sikh scripture. As such, its contents are sung on special Sikh occasions. Perhaps equally surprising is the fact that the letter appears in the tenth Guru's book or the Dasam Granth in the standard Gurmukhi script (in which Punjabi is written) but retains its original Persian language, a vernacular few Sikhs know. Drawing out the letter's direct and subtle references to the Iranian national epic, the Shah-namah, and to Shaikh Sa'di's thirteenth-century Bustan, Fenech demonstrates how this letter served as a form of Indo-Islamic verbal warfare, ensuring the tenth Guru's moral and symbolic victory over the legendary and powerful Mughal empire. Through analysis of the Zafar-namah, Fenech resurrects an essential and intriguing component of the Sikh tradition: its Islamicate aspect.

This book examines three closely related questions in the process of canon formation in the Sikh tradition: how the text of the Adi Granth came into being, the meaning of gurbani, and how the Adi Granth became the Guru Granth Sahib. The censure of scholarly research on the Adi Granth was closely related to the complex political situation of Punjab and brought the whole issue of academic

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freedom into sharper focus. This book addresses some of these issues from an academic perspective. The Adi Granth, the sacred scripture of the Sikhs, means ' first religious book ' (from the word ' adi ' which means ' first ' and ' granth ' which means ' religious book '). Sikhs normally refer to the Adi Granth as the Guru Granth Sahib to indicate a confession of faith in the scripture as Guru. The contents of the Adi Granth are commonly known as bani (utterance) or gurbani (the utterance of the Guru). The transcendental origin (or ontological status) of the hymns of the Adi Granth is termed dhur ki bani (utterance from the beginning). This particular understanding of revelation is based upon the doctrine of the sabad, or divine word, defined by Guru Nanak and the succeeding Gurus. This book also explores the revelation of the bani and its verbal expression, devotional music in the Sikh tradition, the role of the scripture in Sikh ceremonies, and the hymns of Guru Nanak and Guru Arjan.

Sikhism's short but relatively eventful history provides a fascinating insight into the working of misunderstood and seemingly contradictory themes such as politics and religion, violence and mysticism, culture and spirituality, orality and textuality, public sphere versus private sphere, tradition and modernity. This book presents students with a careful analysis of these complex themes as they have manifested themselves in the historical evolution of the Sikh traditions and the encounter of Sikhs with modernity and the West, in the philosophical teachings of its founders and their interpretation by Sikh exegetes, and in Sikh ethical and intellectual responses to contemporary issues in an increasingly secular and pluralistic world. *Sikhism: A Guide for the Perplexed* serves as an ideal guide to Sikhism, and also for students of Asian studies, Sociology of Religion and World Religions.

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