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The Holy War, Made by King Shaddai : Complete with 65 Original and Classics Illustrated

Explores the attitudes of Western Christianity and Islam toward war for religion, explaining the differences in the two cultural traditions that result in fundamentally different perceptions of the nature of religious wars.

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The transformations brought about by modernity required Jews to re-examine the traditional rabbinic prohibition against war in the light of the times. Within a hundred years the traditional safeguards were effectively removed for the majority of religious Jews that continued to take Jewish traditional exegesis seriously. This full process, from removing holy war

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from possibility to reviving holy war as a paradigm for action, is the topic of this study.

A True Relation of the Holy War, made by King Shaddai upon Diabolus Illustrated with valuable notes, by Mr. William Mason [or rather, by Samuel Adams] and others

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Diabolus, for the Regaining of the Metropolis of the World, Or the Losing and Taking Again of the Town of Mansoul. By John Bunyan, The Author of the Pilgrim's Progress

Today's headlines are full of references to jihad and jihadists, but they're nothing new: a century ago, the entry of the Ottoman Empire into World War I was accompanied by a loud proclamation of jihad as well. This book resurrects that largely forgotten aspect of the war, investigating the background and nature of the proclamation, as well as its effects in the wider Middle East, the fears it stoked among German and British military leaders, and the accompanying academic debates about holy war and Islam. "

Holy War Idea in Western and Islamic Traditions

The Holy War Made by King Shaddai Upon Diabolus

The Crusades and their impact on today's world.

Holy War

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Metropolis of the World, Or the Losing and Taking Again of the Town of Mansoul. By John Bunyan, The Author of the Pilgrim's Progress

"Firestone's historical reconstruction of Islamic holy war challenges the traditional "evolutionary theory" of war that was first established by medieval Muslim scholars and subsequently accepted uncritically by Western scholarship. In its place, he offers a far more nuanced understanding, based on careful philological analysis of Islamic texts in conjunction with the application of contemporary methodologies in anthropology, history, and the study of religion. The result is a text that will be of interest to students of religion, ethics, history, the ancient and modern Middle East, anthropology, Islam, the Bible, and the medieval world."--BOOK JACKET.

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Holy War in Judaism

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king Shaddai upon Diabolus. Together with The life of mr. Badman, Pharisee and publican, Barren fig-tree, &c. [5 pt., the 2nd with a separate title-leaf dated 1811].

The Holy War Made by King Shaddai Upon Diabolus, to Regain the Metropolis of the World, Or, The Losing and Taking Again of the Town of Mansoul is a 1682 novel by John Bunyan. This novel, written in the form of an allegory, tells the story of the town "Mansoul" (Man's soul). Though this town is perfect and bears the image of Shaddai (Almighty), it is deceived to rebel and throw off his gracious rule, replacing it instead with the rule of Diabolus. Though Mansoul has rejected the Kingship of Shaddai, he sends his son Emmanuel to reclaim it.

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The Holy War

The Holy War Made by King Shaddai Upon Diabolus, to Regain the Metropolis of the World, Or, The Losing and Taking Again of the Town of Mansoul is a 1682 novel by John Bunyan. This novel, written in the form of an allegory, tells the story of the town "Mansoul" (Man's soul). Though this town is perfect and bears the image of Shaddai (Almighty), it is deceived to rebel and throw off his gracious rule, replacing it instead with the rule of Diabolus. Though Mansoul has rejected the Kingship of Shaddai, he sends his son Emmanuel to reclaim it. In the year 1682 there was published by Dorman Newman, 'at the King's Arms in the Poultry,' and Benjamin Alsop, 'at the Angel and Bible in the Poultry,' a volume entitled 'The Holy War, made by Shaddai upon Diabolus for the regaining of the Metropolis of the World; or the Losing and Taking again of the Town of Mansoul.' It was the work of John Bunyan, who, sixteen years before, had published the story of his own spiritual struggle under the title of 'Grace abounding to the Chief of Sinners'; and, but four years before, had produced 'The Pilgrim's Progress' (Part I). Bunyan had speedily followed the issue of the 'Pilgrim's Progress' with the 'Life and Death of Mr. Badman,' picture of English life and character as he had seen it, grimly faithful to fact. In 'The Holy War' Bunyan returned to allegory. As a piece of literature the book is in no way inferior to the 'Pilgrim's Progress.' If Bunyan had written nothing else, 'The Holy War' would have sufficed to establish his claim to a place amongst the masters of English prose. As an appeal to the conscience it is not a whit

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less effective than the 'Pilgrim's Progress'; but in the power of seizing and retaining the reader's attention it is scarcely so successful. Nevertheless Macaulay held that 'if there had been no "Pilgrim's Progress" "The Holy War" would have been the first of religious allegories.' In working out the details of 'The Holy War' Bunyan seems to have kept in mind his own experience. The fortifications of the city, the movements of the opposing forces, the changes in the municipal offices of Mansoul were reproductions of scenes and events that had but recently gone on under Bunyan's eyes. He adapted them with extraordinary success to the presentation both of the doctrines of grace and of the temptations which attend the Christian life. The characters and the incidents are, in effect, the characters and incidents of every age. It is this which gives to the story of Mansoul its undying freshness, and suits it to the needs of men in all climes. 'The Holy War' has been translated into many languages, including some of those with the scantiest of literature. Indeed, as this edition is being prepared for the press, assistance is being rendered by the Religious Tract Society in the printing of 'The Holy War' in Kongo.

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The Holy War, Made

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“A” True Relation of the Holy War Made by King Shaddai Upon Diabolus

Excerpt from The Holy War Made by King Shaddai Upon Diabolus, to Regain the Metropolis of the World: Or the Losing and Taking Again of the Town of Mansoul When men like them make what they will their own, Till they know this, are to themselves unknown. Of stories I well know there's divers sorts, Some foreign, some domestic; and reports Are thereof made, as fancy leads the writers; (by books a man may guess at the inditers.) About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books. Find more at www.forgottenbooks.com This book is a reproduction of an important historical work. Forgotten Books uses state-of-the-art technology to digitally reconstruct the work, preserving the original format whilst repairing imperfections present in the aged copy. In rare cases, an imperfection in the original, such as a blemish or missing page, may be replicated in our edition. We do, however, repair the vast majority of imperfections successfully; any imperfections that remain are intentionally left to preserve the state of such historical works.

The Holy War

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The Holy War

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A True Relation of the Holy War

Jihad and Islam in World War I

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The Holy War Made by King Shaddai Upon Diabolus, to Regain the Metropolis of the World

More than 100 Original Illustrations Bonus Content: The Life of John Bunyan, by William Brock For we wrestle not against flesh and blood, but against principalities, against powers, against the lords of this age, rulers of this darkness, against spiritual wickedness in the heavens. (Ephesians 6:12) What if you were able to see your life from a spiritual perspective and see the actual reality of the verse above? How does our enemy, Diabolus, plan and carry out his attacks? How do his demons help, and what are their objectives? Why and how must we petition Emmanuel to get His attention and help in this great, holy war? Written four years after The Pilgrim's

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Progress, John Bunyan followed up with this second allegorical classic, which has touched hearts and minds of readers for generations. The epicenter of this book is the town of Mansoul, its people (such as Conscience, Self-Denial, and Do-Right), and its gates (Eye-gate, Ear-gate, Mouth-gate, Nose-gate, and Feel-gate). The attack by Diabolus and his demons, all of whom have appropriate names, is carefully planned and executed. As still happens to men today, Mansoul fell hard. Emmanuel is of course willing to help, but can only do so on special, seemingly strict terms. As you watch this intense battle unfold, you'll be emboldened to fight with new vigilance, to guard the gates with tenacity, and to rely on Emmanuel's sovereignty like never before. It should be noted that John Bunyan focused not so much on biblical sequence or even perfect accuracy in every aspect. Instead, he honed in specifically on the spiritual battle being waged for each individual soul, filling in other details as needed to create the scenes. In this edition, we updated the text to clarify the meaning of each scene and inserted Bible verses in key areas to bring to light the depth and spiritual meaning of this powerful allegory.

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Holy War

The Holy War

A True Relation of the Holy War, Made by King Shaddai Upon Diabolus, for the Regaining of the Metropolis of the World

The Holy War, Made by Shaddai Upon Diabolus, for the Regaining of the Metropolis of the World

A sweeping historical epic and a radical new interpretation of Vasco da Gama's groundbreaking voyages, seen as a turning point in the struggle between Christianity and Islam In 1498 a young captain sailed from Portugal, circumnavigated Africa, crossed the Indian Ocean, and discovered the sea route to the Indies and, with it, access to the fabled wealth of the East. It was the longest voyage known to history. The little ships were pushed beyond their limits, and their crews were racked by storms and devastated by disease. However, their greatest enemy was neither nature nor even the sheer dread

of venturing into unknown worlds that existed on maps populated by coiled, toothy sea monsters. With bloodred Crusader crosses emblazoned on their sails, the explorers arrived in the heart of the Muslim East at a time when the old hostilities between Christianity and Islam had risen to a new level of intensity. In two voyages that spanned six years, Vasco da Gama would fight a running sea battle that would ultimately change the fate of three continents. An epic tale of spies, intrigue, and treachery; of bravado, brinkmanship, and confused and often comical collisions between cultures encountering one another for the first time; Holy War also offers a surprising new interpretation of the broad sweep of history. Identifying Vasco da Gama's arrival in the East as a turning point in the centuries-old struggle between Islam and Christianity—one that continues to shape our world—Holy War reveals the unexpected truth that both Vasco da Gama and his archrival, Christopher Columbus, set sail with the clear purpose of launching a Crusade whose objective was to reach the Indies; seize control of its markets in spices, silks, and precious gems from Muslim traders; and claim for Portugal or Spain, respectively, all the territories they discovered. Vasco da Gama triumphed in his mission and drew a dividing line between the Muslim and Christian eras of history—what we in the West call the medieval and the modern ages. Now that the world is once again tipping back East, Holy War offers a key to understanding age-old religious and cultural rivalries resurgent today.

Jihād

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