

# How To Perform Istikhara For Relationship

## **Performing Piety** - Karin van Nieuwkerk

2013-10-01

In the 1980s, Egypt witnessed a growing revival of religiosity among large sectors of the population, including artists. Many pious stars retired from art, “repented” from “sinful” activities, and dedicated themselves to worship, preaching, and charity. Their public conversions were influential in spreading piety to the Egyptian upper class during the 1990s, which in turn enabled the development of pious markets for leisure and art, thus facilitating the return of artists as veiled actresses or religiously committed performers. Revisiting the story she began in “A Trade like Any Other”: Female Singers and Dancers in Egypt, Karin van Nieuwkerk draws on extensive fieldwork among performers to offer a unique history of the religious revival in Egypt through the lens of the performing arts. She highlights the narratives of celebrities who retired in the 1980s and early 1990s, including their spiritual journeys and their influence on the “pietization” of their fans, among whom are the wealthy, relatively secular, strata of Egyptian society. Van Nieuwkerk then turns to the emergence of a polemic public sphere in which secularists and Islamists debated Islam, art, and gender in the 1990s. Finally, she analyzes the Islamist project of “art with a mission” and the development of Islamic aesthetics, questioning whether the outcome has been to Islamize popular art or rather to popularize Islam. The result is an intimate thirty-year history of two spheres that have tremendous importance for Egypt—art production and piety.

*Mahjubah* - 2000

*The Great Reformer - Volume 1* - Dr. Basharat Ahmad

The Great Reformer is the English translation of Mujaddid-e-Azam, a comprehensive biography of the Mujjadid (Reformer in Islam) and Founder of the Ahmadiyya Movement Hazrat Mirza Ghulam Ahmad by a close associate and compatriot, Dr.

Basharat Ahmad. This monumental research work published in Urdu in three volumes was translated into English in 2008 by Hamid Rahman, PhD. It is widely considered to be the most authentic and complete portrayal of the great and tireless service rendered to Islam by the Founder of the Ahmadiyya Movement. The first two volumes, published in 1939 and 1940 respectively, consist of the Founder's life history, and also contain synopsis of each of his major Urdu, Arabic and Persian works. The third volume deals with his Islamic philosophy, thoughts, exposition of Islamic concepts, defense of Islam in reply to non-Muslim critics, and his mission of carrying the message of Islam to the West.

*The Oxford Handbook of Religious Conversion* - Marc David Baer 2014

This handbook offers a comprehensive exploration of the dynamics of religious conversion, which for centuries has profoundly shaped societies, cultures, and individuals throughout the world.

**The Dream in Islam** - Iain R. Edgar 2011-05-01

The war in the Middle East is marked by a lack of cultural knowledge on the part of the western forces, and this book deals with another, widely ignored element of Islam—the role of dreams in everyday life. The practice of using night dreams to make important life decisions can be traced to Middle Eastern dream traditions and practices that preceded the emergence of Islam. In this study, the author explores some key aspects of Islamic dream theory and interpretation as well as the role and significance of night dreams for contemporary Muslims. In his analysis of the Islamic debates surrounding the role of “true” dreams in historical and contemporary Islamic prophecy, the author specifically addresses the significance of Al-Qaeda and Taliban dream practices and ideology. Dreams of “heaven,” for example, are often instrumental in determining Jihadist suicidal action, and “heavenly” dreams are also evidenced within other contemporary human conflicts such as Israel-Palestine and

Kosovo-Serbia. By exploring patterns of dreams within this context, a cross-cultural, psychological, and experiential understanding of the role and significance of such contemporary critical political and personal imagery can be achieved.

*Istikhara Seeking the Best from Allah (SWT) - Muhammad Baqir Haideri 2015-11-17*

A detail explanation of the true meaning of Istikhara & it's proper usage. This book is one of the many Islamic publications distributed by Ahlulbayt Organization throughout the world in different languages with the aim of conveying the message of Islam to the people of the world. Ahlulbayt Organization ([www.shia.es](http://www.shia.es)) is a registered Organization that operates and is sustained through collaborative efforts of volunteers in many countries around the world, and it welcomes your involvement and support. Its objectives are numerous, yet its main goal is to spread the truth about the Islamic faith in general and the Shi`a School of Thought in particular due to the latter being misrepresented, misunderstood and its tenets often assaulted by many ignorant folks, Muslims and non-Muslims. Organization's purpose is to facilitate the dissemination of knowledge through a global medium, the Internet, to locations where such resources are not commonly or easily accessible or are resented, resisted and fought! In addition, For a complete list of our published books please refer to our website ([www.shia.es](http://www.shia.es)) or send us an email to [info@shia.es](mailto:info@shia.es)

**The Child in Islam** - Norma Tarazi 1995

This book is a mothers' book—not that it can't be read by fathers as well—the outgrowth of a mothers' study group which met in Kuwait before the Gulf War, focused on rearing children in an Islamic way. The mothers were mostly American and British converts to Islam, although in cosmopolitan Kuwait there were women from many other backgrounds. The group was an offshoot of meetings for English-speaking Muslim women, held weekly in the home of Sister Zainab Ashry in Kuwait for more than ten years prior to the Gulf War. From their knowledge of Islam, the women involved wanted to study the implications of their faith on their child-rearing practices. The first step was to collect information—any Qur'anic verse or

hadith—that a participant found relevant. Other information was collected from such knowledgeable people and books as were available. Monthly discussions were organized on different topics. Since the war, some of the participating sisters have returned to Kuwait, but many of our group are now scattered all over the world. All the notes and papers collected by the study group were in my home in Kuwait when the invasion occurred; fortunately my husband was able to salvage them and bring them here to our new home in the States. I felt an obligation to compile this collected information to share with other Muslims, especially converts like myself. My deepest thanks must go to my husband, whose support and cooperation gave me the means to carry out this task. This book begins with the birth of a child to Muslim parents, and the traditional Islamic response to the birth, following the example of Prophet Muhammad (S). Very few specific actions are defined, and these mostly relate to practices at the time of birth. All of these fall into the category of sunnah (following the Prophet's example or what he approved of in others), and though highly recommended, they are not fard (obligatory) actions. Aside from these few simple practices carried out when a baby comes into the world, Islam has no ceremonies devoted exclusively to children—no first communion, no coming-of-age celebrations. Children are not segregated into a special world separate from that of adults; they are members of families in the great, embracing cycle of human life. The family supports them when they are young; they support the family in their productive years, and in old age they are again supported by the family. They grow and develop gradually in a system that encourages growth and learning, but places little emphasis on milestones and anniversaries. A large portion of this book is given to defining relationships from the Qur'an and hadith. To understand the significance of the child in Muslim society, it is necessary to recognize the total number and value of his or her relationships within it, which are different from the relationships defined by other societies. Chapter 1 includes some of the traditions of the Prophet Muhammad that apply to the newborn. Chapter 2 describes the nature of the child's relationship with Allah and the

spiritual world, with some suggestions for encouraging spiritual awareness. Chapter 3 contains Qur'anic verses and ahadith relevant to the child's relationship with his or her parents. In light of these definitions, and with reference to the Islamic teachings concerning morals, manners, and the purpose of life, an attempt is made in chapters 4, 5, and 6 to present an organized structure dealing with the practical how-to of rearing a child in an Islamic way, from a parent's viewpoint. Chapters Introduction ix 7 and 8 progressively broaden out the child's world by adding brothers and sisters, extended family, and community relationships. The practical suggestions for improving relationships among adult family members, in order to pave the way for improving the child's relations with his or her extended family, are an important aspect of chapter 8. The only relationship which really changes for the child as he or she grows up is that of accountability to Allah, since no child is accountable for his or her actions before reaching the age of understanding. All other relationships develop and deepen as the child grows but remain basically the same, for the general commands to honor parents, show respect to elders, be gentle with younger ones, and honor family ties continue for a Muslim throughout his or her life. I pray to Allah that this book may bring only good to mothers and their children, and that He protect them from any mistakes or misunderstandings. I have done my best to prepare the material contained within it in a suitable manner and hope to see other literature published on this important subject, expanding and enriching it. While I alone am responsible for the contents, I am deeply indebted to the many sisters who helped collect references and discussed the practical implications of our findings. I have no list to prompt me and consequently may have unwittingly forgotten some names, but I well remember Terry, Lianna, Salma, Noura, Mia, Khadijah, Sandra, Hicleir, Debbie, Sara, Maryam, Aneesah, Dianne, Karen, Kauthar and Nawal from Kuwait, all of us working together on this project. My friend Daaiyah Saleem in Ohio has also been very helpful, offering many suggestions for improvement and clarification as she aided in proofreading. My sister-in-law Ghada, of course, has helped along the way. In

the course of preparing this book for publication, sister Zeba Siddiqui was chosen by the publisher to edit the text. I have known Zeba, a mother of four and a grandmother, and author of several excellent childrens' books as well as the THE CHILD IN ISLAM Parent's Manual: A Guide for Muslim Parents Living in North America, for several years. When I heard she had taken on this task, I asked her to add anything she felt was missing, from her years of experience and knowledge of the subject. She has supplied all of the hadith reference numbers in the text, in itself an enormous task. In addition to editing, she has filled out and amplified several topics, checking and adding material where needed. The sections on the Hereafter, tahara, respect for religion, and hospitality are prepared and written by her. It was only fair therefore that her name should appear on the title page of this book in recognition of her valuable contribution. I am deeply grateful to her for her help and input. I also need to thank my children, who suffered through my learning experience and projects for self-improvement in parenting skills, and my mother, whose life-long interest in the growth and development of children helped me understand the importance of the matter and the need for a book such as this. A final note, to the book's non-Muslim readers: I have chosen to use the word Allah throughout the book instead of the word God. The words are interchangeable in English for Muslims, but all of the women involved in this project have the habit, indeed, they have the love of referring to God, the God of Abraham, Moses, Jesus, and Muhammad, by His Arabic name, Allah.

**The Blissful Union** - Syed Nooruzuha  
Barmaver 2019-01-15

Relies purely on authentic sources. \* Covers issues based on modern scientific approach. \* References for ayaat, hadith and quotes are provided from original sources. \* Scientific Researches are quoted from established scientific journals. The book is divided into topics dealing with various issues of love, marriage and intimacy. References for all the quotes have been provided mentioning volume, page and hadith number. We have strictly adhered to authentic ahadith which are either Saheeh or Hasan. Also, the stories of pious predecessors mentioned in this book are

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established with authentic chains. The scientific researches are quoted from renowned established journals citing volume and page number. The book ends with a conclusion, glossary of Islamic terminology and detailed bibliography.

**Dreaming in Christianity and Islam** - Kelly Bulkeley 2009

Throughout history to the present day, religion has ideologically fueled wars, conquests, and persecutions. Christianity and Islam, the world's largest and geopolitically powerful faiths, are often positioned as mortal enemies locked in an apocalyptic clash of civilizations. Rarely are similarities addressed. *Dreaming in Christianity and Islam*, the first book to explore dreaming in these religions through original essays, fills this void. The editors reach a plateau by focusing on how studying dreams reveals new aspects of social and political reality. International scholars document the impact of dreams on sacred texts, mystical experiences, therapeutic practices, and doctrinal controversies.

**Dreaming in Christianity and Islam** - Kelly Bulkeley 2009-10-21

Throughout history to the present day, religion has ideologically fueled wars, conquests, and persecutions. Christianity and Islam, the world's largest and geopolitically powerful faiths, are often positioned as mortal enemies locked in an apocalyptic "clash of civilizations." Rarely are similarities addressed. *Dreaming in Christianity and Islam*, the first book to explore dreaming in these religions through original essays, fills this void. The editors reach a plateau by focusing on how studying dreams reveals new aspects of social and political reality. International scholars document the impact of dreams on sacred texts, mystical experiences, therapeutic practices, and doctrinal controversies.

*Istikhara - In The Light Of The Sunnah* - Muhammad Ansa 2014-01-01

Decisions define who we are. The paths we choose mark out our lives-who we marry, how we make a living, even our very names-all of these can be traced back to a decision that someone somewhere has made. This book is an essential guide for those who want to find goodness along the paths they have chosen in life. In this short work, the author presents a masterful treatment of the subject of the

Prophetic sunnah of Istikharah, the supplication for those faced with a decision.

*Contemporary Issues in Family Studies* - Angela Abela 2013-10-02

This volume tackles key issues in the changing nature of family life from a global perspective, and is essential reading for those studying and working with families. Covers changes in couple relationships and the challenges these pose; parenting practices and their implications for child development; key contemporary global issues, such as migration, poverty, and the internet, and their impact on the family; and the role of the state in supporting family relationships Includes a stellar cast of international contributors such as Paul Amato and John Coleman, and contributions from leading experts based in North Africa, Japan, Australia and New Zealand Discusses topics such as cohabitation, divorce, single-parent households, same-sex partnerships, fertility, and domestic violence Links research and practice and provides policy recommendations at the end of each chapter

**Encyclopedia of Sleep and Dreams [2 volumes]** - Deirdre Barrett 2012-06-12

This fascinating reference covers the major topics concerning dreaming and sleep, based on the latest empirical evidence from sleep research as well as drawn from a broad range of dream-related interdisciplinary contexts, including history and anthropology. While many books have been written on the subject of sleep and dreams, no other resource has provided the depth of empirical evidence concerning sleep and dream phenomena nor revealed the latest scientific breakthroughs in the field.

*Encyclopedia of Sleep and Dreams: The Evolution, Function, Nature, and Mysteries of Slumber* explores the evolution, nature, and functions of sleep and dreams. The encyclopedia is divided into two volumes and is arranged alphabetically by entry. Topics include nightmares and their treatment, how sleep and dreams change across the lifetime, and the new field of evolution of sleep and dream. While this book includes ample material on the science of sleep and dreams, content is drawn from a broad range of disciplinary contexts, including history and anthropology.

**Not Just A Saudi Woman** -

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**The Making of a Salafi Muslim Woman -**

Anabel Inge 2017

The spread of Salafism--often referred to as "Wahhabism"--in the West has intrigued and alarmed observers since the attacks of 9/11. Many see it as a fundamentalist interpretation of Islam that condones the subjugation of women and fuels Jihadist extremism. This view depicts Salafi women as the hapless victims of a fanatical version of Islam. Yet in Britain, growing numbers of educated women--often converts or from less conservative Muslim backgrounds--are actively choosing to embrace Salafism's literalist beliefs and strict regulations, including heavy veiling, wifely obedience, and seclusion from non-related men. How do these young women reconcile such difficult demands with their desire for university education, fulfilling careers, and suitable husbands? How do their beliefs affect their love lives and other relationships? And why do they become Salafi in the first place? Anabel Inge has gained unprecedented access to Salafi women's groups in the United Kingdom to provide the first in-depth account of their lives. Drawing on more than two years of ethnographic fieldwork in London, she examines why Salafism is attracting so many young Somalis, Afro-Caribbean converts, and others. But she also reveals the personal dilemmas they confront. This ground-breaking, lucid, and richly detailed book will be of vital interest to scholars, policy-makers, journalists, and general readers.

**The Religion of Al-Islam and Marriage - Arifa**

Hudda 2017-05-24

This book is one of the many Islamic publications distributed by Mustafa Organization throughout the world in different languages with the aim of conveying the message of Islam to the people of the world. Mustafa Organization is a registered Organization that operates and is sustained through collaborative efforts of volunteers in many countries around the world, and it welcomes your involvement and support. Its objectives are numerous, yet its main goal is to spread the truth about the Islamic faith in general and the Shi`a School of Thought in particular due to the latter being misrepresented, misunderstood and its tenets often assaulted by many ignorant folks, Muslims and non-Muslims. Organization's purpose is to facilitate the dissemination of knowledge

through a global medium, the Internet, to locations where such resources are not commonly or easily accessible or are resented, resisted and fought!

**Sufi Bodies** - Shahzad Bashir 2013-09-01

"Bashir weaves a rich history of Sufi Islam around the depiction of bodily actions in Sufi literature and miniature paintings produced circa 1300-1500 CE. Focusing on the Persianate societies of Iran and Central Asia, he explores medieval Sufis' conception of the human body as the primary shuttle between interior (batin) and exterior (zahir) realities with particular attention to three arenas: religious activity in the form of rituals, rules of etiquette, asceticism, and a universal hierarchy of saints; the deep imprint of Persian poetic paradigms on the articulation of love, desire, and gender; and the reputation of Sufi masters for working miracles, which empowered them in all domains of social activity. Bashir ultimately offers a new methodology for extracting historical information from religious narratives"--Cover p. [4].

*West African Sufi* - Louis Brenner 1984-01-01**Dua Istikhara** - Dennis Harrell 2019-03-05

A story about a young man, who struggled with addictions, family problems and depressions throughout his life, decides to escape from his past and responsibilities as he's trying to extend his time of adolescence by leaving everything behind to travel the world with almost no money. During this challenging odyssey it seems he finds himself more and more with every mile he travels. After losing his way in life, he may have found the right path again. Experience a unique odyssey across borders and dangerous territories, with an unpredictable outcome. Find out why seeing a monument statue brings goosebumps to a man, who shouldn't be fazed after being hardened after enduring the unthinkable.

**The Red Minaret: Memoirs of Ibrahim Ghushah (Ex-Spokesman of Hamas)** -

Ibrahim Ghushah 2013-11-26

This book is not merely the autobiography of Mr. Ibrahim Ghushah, it is also a living testimony of the Palestinian and Jordanian Muslim Brothers' experience over a fifty years span. Ghushah's memoirs are characterized by their clarity and

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candor. They bring to light many of Hamas' stands and viewpoints regarding a number of issues, which could be considered points of controversy among researchers, in particular during the period leading to al-Aqsa Intifadah. Please, contact us or our agents to get the full printed edition. \*\*\* Presented by Dr. Mohsen Moh'd Saleh, General Manager of al-Zaytouna Centre for Studies and Consultations. For the first time, one of Hamas prominent leaders in Diaspora publishes his autobiography. Indeed, it is a testament to the era, and to the experience of the Muslim Brothers Movement (MB) and Hamas described by an insider. When Ibrahim Ghushah himself talks about the experience of the Muslim Brothers in Jordan and Palestine and about Hamas's experience, doubtless he will attract all specialists and researchers, whether in the Palestinian issue or the Islamic Movement. These memoirs are rich with information published for the first time by a man who has lived in the Jordanian and Palestinian MB environment for over 50 years, and acted as Hamas's official spokesperson in 1991-1999. They also reflect the life and vision of one of the most prominent political decision makers, especially in the first 12 years of the movement's inception. In fact, the life and experience of the author make the book an indispensable source of information for researchers and scholars of the Palestinian issue, especially the Islamic Palestinian trend. The choice of the title is meant to take the reader to the atmosphere of Jerusalem where the author grew up to see the red minaret of a mosque near his house. The language Ghushah uses in this 13-chapter book is simple and explicit, where the social, familial, and humanitarian side intermingles with the ideological, political and resistance side, away from artificiality, and from the ego, which is heavily found in memoirs. Ultimately, the reader is presented with a person who firmly believes in his ideology, loyal to and ready to sacrifice for it. Birth, Upbringing and al-Nakbah (Catastrophe) Ibrahim Ghushah was born in 1936, a month following the first stage of the Palestinian Revolt. In the first chapter, Ghushah talks about his family and childhood memories, while describing Jerusalem and al-Aqsa Mosque before 1948. In the second chapter, he describes his memories of al-Nakbah of 1948, al-Qastal Battle,

the killing of 'Abdul Qadir al-Husseini, and his family's need to move to Jericho before going back to Jerusalem once again. Ghushah also talks about the growing political interest among the youths, and the attempts to identify the best way for liberating Palestine. He mentions his attraction in Grade Six to the lessons presented by Sheikh Taqiyuddin al-Nabahani in the Muslim Brothers Division, and then his enrollment in the MB in Grade Seven, following the footsteps of his elder brother Musa, and his maternal cousin, Mahmud al-'Arian. He then talks about the beginnings of Hizb ut-Tahrir (Liberation Party) in Jerusalem, and how al-Nabahani could attract most MB scholars and intellectuals, while only a limited number were left out, like Zakariyya Qneibi and Ibrahim Abu 'Arafah. He also describes how the Muslim Brothers regained the lead, benefiting from the growing strength of the MB in Egypt and east Jordan, and from the return of students who were studying in Egypt. He also mentions how the likes of Shehadeh al-Ansari, Salem 'Ali Salem and Muhammad Nimr Wehbeh participated in the re-organization and enhancement of MB work in Jerusalem. Ghushah sheds light as well on the activities of the Muslim Brothers in Jerusalem until 1954. In the third chapter, Ghushah talks about the rest of the 50s, especially his study of engineering in Egypt, and about underground work of the Palestinian and Jordanian Muslim Brothers due to the difficult security conditions during Nasser's rule. He mentions the coordination between the Brothers coming from Jordan and those hailing from the Gaza Strip (GS). Ghushah casts light on the Palestinian League where he assures that the student list supported by the MB would always win the elections. The Union was first headed by Yasir 'Arafat who was close to the Muslim Brothers, then Salah Khalaf (Abu Iyad) who was a member of the MB. Yet, the MB student activity declined in the late 50s because of the security pressure they had to face. As for the Brothers and their relation with the emergence of Fatah movement, Ghushah draws the reader's attention to the fact that Fatah's early pioneers were MB members such as Khalil al-Wazir (Abu Jihad). He points out to other names including 'Abdul Fattah al-Hammoud, Riyadh al-Za'nun and Muhammad Yusuf al-Najjar, who became Fatah leaders. Ghushah illustrates

the separation and differentiation between those who established Fatah and the Muslim Brothers, while presenting an assessment of Nasser's experience. Kuwait and Jordan Ghushah then talks about his work experience in the Kuwait Municipality in 1962-1966 and the establishment of the Palestine Liberation Organization (PLO) and the position of Fatah and the Brothers towards it. He talks about the first the General Supervisor of the Palestinian Muslim Brothers, Hani Bsiso, who used to work as a teacher in Iraq, and who was summoned by the Brothers to lead the Palestinian organization in 1963, where he settled in Egypt. Bsiso was then detained, along with Sayyid Qutb, in the blow dealt to the Muslim Brothers in 1965, and he died in prison. Ghushah returned to Jordan and worked in the construction of Khalid Ibn al-Walid Dam. He describes the reaction of the Muslim Brothers there to June 1967 war, the Palestinian resistance work, and the Brothers' participation in "al-Shuyukh camps," and the Brothers' vision of the Jordan Army battles against the resistance organizations in 1970-1971. Ghushah talks about his participation in building the Kuwait Towers in early 1971, then in the construction of King Talal Dam in the late 1972. He also talks about the work of the MB movement with the Jordan Engineers Association where Ghushah headed the MB trend in the Association in 1973. He points out to the Brothers' active participation since the ninth Association council in 1974-1975, until they were able to attract Laith Shubeilat and supported him to become the head of the syndicate in 1982-1983. The Islamic Work for Palestine in Diaspora Ghushah unveils some sides of the Islamic work for Palestine in Diaspora, the most important of which was the formation of Palestine section affiliated with the Muslim Brothers leadership in Jordan, after the Palestinian section in the GS merged with the Jordan Brothers in 1978. He talks about the internal conference, which was held by this section in 1983, in the presence of a number of the Muslim Brothers leaders from the West Bank (WB) and GS, such as 'Abdul Fattah Dukhan, and from Kuwait, such as Khalid Mish'al, and others. The meeting was important in the sense that it redefined the track and priorities of the Brothers' work towards Palestine, and confirmed

that there is a new orientation that balances the drive towards an Islamic state in Arab and Islamic countries with popular resistance in Palestine, and a third stage had begun for the Brotherhood to address the Palestinian issue. Ghushah also points out to the formation of the Palestine Apparatus, and that it was a decision by the MB International Organization—the apparatus that followed from behind the curtain Hamas's launching, and its aftermath. Ghushah talks about his enrollment with Hamas in 1989, at the request of the then General-Guide of the Muslim Brothers Muhammad 'Abdul Rahman Khalifah. Ghushah, who was in Kuwait, was entrusted with the mission of forming Hamas's first political committee. Hamas's Relation with Fatah and Jordan In chapter eight, Ghushah sheds light on Hamas's relation with Fatah and the PLO, and displays the dialogue meetings with Fatah where the first one was in Yemen on 10-12/8/1990 and the second in August 1991. He also talks about the Iraqi occupation of Kuwait and his participation as a Hamas representative with the delegations in attempts to bridge the gap and convince the Iraqi leadership of withdrawal. He also talks about the development of the Brothers' political role in Jordan after their huge victory in the parliamentary elections in 1989. He sheds light on the arrival of a number of Hamas leaders from Kuwait to Jordan and their relations with the Jordanian government. He points out to his appointment in late 1991 as an official spokesperson for Hamas, the dialogue with the Popular and the Democratic Fronts for the Liberation of Palestine (PFLP and DFLP), and the meeting of the 10 factions, which led to the formation of a front to oppose the Oslo Accords. In chapter nine, Ghushah talks about the development of the relation between Hamas and Jordan during 1992-1993, the development of the relation with Fatah and the stance towards Oslo Accords. He reveals the beginnings of Hamas's external relations in the early 1993 especially concerning returning those displaced to Marj al-Zuhur, where meetings were held in Amman with officials from the embassies of the United States (US), United Kingdom (UK), Italy and Norway. However, at the end of March 1993, the US State Department issued a decision banning any contact with Hamas. In chapter 10, Ghushah

focuses on the period 1994-1996, and he mentions a number of Hamas activities and positions such as opposing the Oslo Accords, the self-immolation operations, the killing of Yahya 'Ayyash. He also talks about Hamas's relation with Fatah, the renewed tension in the relation with Jordan and the conditions that forced Musa Abu Marzuq and 'Imad al-'Alami to leave the country in 1995, in addition to electing Mish'al as the head of the Political Bureau to succeed Abu Marzuq in late 1995. In chapter 11, Ghusheh displays the development of relations with Jordan, and he casts light on the assassination attempt that targeted Khalid Mish'al, and its implications, besides the liberation of Sheikh Ahmad Yassin and his foreign tour. In the following chapter, he exposes the tension in the relations with the Jordan government and Intelligence in 1999. He also talks about the detention of Hamas leaders in Jordan, their life in prison, their political stances, and the expulsion to Qatar of four leaders namely Khalid Mish'al, Ibrahim

Ghusheh, Sami Khatir and 'Izzat al-Rishq, and the complications that followed. In chapter 13, Ghusheh talks about the 2000-2001 period, and the development of the relations with Jordan, Damascus, and the Palestinian Authority, in addition to al-Aqsa Intifadah (uprising). He details the story of his return to Jordan in mid June 2000, and his detention in the airport for around two weeks, until the issue was settled according to a new agreement that had him travel to Bangkok then return to Jordan. Ghusheh never lost his vitality and he continued to follow up on different issues in the following years, while participating in miscellaneous events whenever he could. Yet, his situation in Jordan restricted his movement. "The Red Minaret" is a book rich with information and stances that any researcher of modern and contemporary history might need in relation to the Palestinian issue. Also, of importance is the index of names, places and institutions at the end of the book, which makes research work easier.



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