Mohammed Arkoun

Overcoming Tradition And Modernity

Dynamic Islam

At a time when Islam is the focus of attention, vilified by some and a source of inspiration for others, Arkoun's is one of few voices that seek to go against the stream. His radical review of mainstream historiography of Islam draws on interdisciplinary analysis - historical, social, psychological and anthropological. As one of the foremost thinkers of the Muslim world, Arkoun is in a position to question dogmatic constructs from within, with respect and critical acumen. An understanding of this approach will lead to an emancipatory turn in the intellectual and political spheres of Muslim societies. 'Mohammed Arkoun is an independent philosopher who has rendered outstanding services to societies in the Arab world by seeking a genuinely Arab approach to reason and enlightenment.' -- Ibn Rushd, Fund for Freedom of Thought 'No ordinary review could do justice to this extraordinary book.' -- Mahmoud Ibrahim, California State Polytechnic University

Dynamic Islam

During the second half of the twentieth century, the Arab intellectual and political scene polarized between a search for totalizing doctrines-nationalist, Marxist, and religious-and radical critique. Arab thinkers were reacting to the disenchanting experience of postindependence Arab states, as well as to authoritarianism, intolerance, and failed development. They were also responding to successive defeats by Israel, humiliation, and injustice. The first book to take stock of these critical responses, this volume illuminates the relationship between cultural and political critique in the work of major Arab thinkers, and it connects Arab debates on cultural malaise, identity, and authenticity to the postcolonial issues of Latin America and Africa, revealing the shared struggles of different regions and various Arab concerns.
Overcoming Tradition And Modernity

A Berber from the mountainous region of Algeria, Mohammed Arkoun is an internationally renowned scholar of Islamic thought. In this book, he advocates a conception of Islam as a stream of experience encompassing majorities and minorities, Sunni and Shi’a, popular mystics and erudite scholars, ancient heroes and modern critics. A product of Islamic

Islam

A collection of essays honoring the work of Mohammed Arkoun, a prominent and influential Arab intellectual of the twentieth century.

Guests of God : Pilgrimage and Politics in the Islamic World

The examination of the works of some of the major reformist thinkers in the Maghrib region since the late nineteenth century reveals a tension between two attitudes, revivalism and reconstructionism. The study contends that Taha Abderrahmane and Mohammed Arkoun are in some ways the ultimate representatives of later more sophisticated revivalist and reconstructionist drives respectively. Abderrahmane seeks to ground a modern social and political system in renewed Islamic principles that he carefully elaborates to act as a corrective to what he presents as the failures of uncritically imported Western modernity and secularism. He keeps the Islamic at the forefront of an overarching system that replaces ?alm?niyya (secularism) with i’tim?niyya (entrusting). Arkoun, on the other hand, critiques the very foundations of “Islamic principles” and grounds modernity and secularism in a Muslim context through that very critique. He challenges the historical interpretations of Islam and calls for keeping a constant space open for the secular, as a way of combating the sacralization of human discourses, a process that serves the interest of some social groups at the expense of others. The study also argues that by proposing for Muslim societies a commitment to a particular and authentic Islamic vision, Abderrahmane’s project falls within the global intellectual current that stands in an adversarial position towards secularism and its claim to universalism, as exemplified by the works of Talal Asad and Saba Mahmood. Meanwhile Arkoun highlights the need to critique and contextualize secularism in order to move beyond the dichotomy of religion versus secularism and to allow secularism to be rethought within the frame of “emergent reason,” a modern universal reason that Islam and Muslims ought to participate in shaping alongside others. Thus, Arkoun’s work falls within another trend that champions secularism but seeks to rethink some of its aspects, as exemplified by the works of Charles Taylor and Jürgen Habermas.

Islamic Post-Traditionalism in Indonesia

This book presents some twenty essays on different aspects of Islam in history and the present. These essays are grouped into eight larger sections. The first, “The Beginnings”, deals with the transition from pre-Islamic understandings and reason, an essential part of the Quranic message. The next two sections deal with Islam specifically as a religion with its particular signs and symbols. The question of rules of interpretation in Islam and its structural
features is discussed here. Sections four and five deal with ethics in Islam, including Muslim identity and human rights, and certain social functions of Islam. Section six introduces some 19th and 20th century reform movements, with special attention given to developments in Saudi Arabia and the "puritan" characteristics of present-day Islamic revival movements. The final two sections discuss contemporary issues: Islamization processes and policies, Islamic ideologies, the ideologization of Islam, and the political uses of religion. Throughout the book the author shows the links between the religious and other interpretations and uses made of Islam and the contexts in which they are made. The Introduction signals some important developments in Islamic studies since World War II.

Islam in Indonesia

Modern Muslim Intellectuals and the Qur'an

Mohammed Arkoun is one of the Muslim world’s foremost thinkers. His efforts to liberate Islamic history from dogmatic constructs have led him to a radical review of traditional history. Drawing on a combination of pertinent disciplines—history, sociology, psychology and anthropology—his approach subjects every system of belief and non-belief, every tradition of exegesis, theology and jurisprudence to a critique aimed at liberating reason from the grip of dogmatic postulates. By treating Islam as a religion as well as a time-honoured tradition of thought, Arkoun’s work aims at overcoming the limitations of descriptive, narrative and chronological modes in history by recommending that the entire development of Islamic thought—from Quranic to present-day fundamentalist discourses—be subjected to a critical analysis guided by these categories. The expected outcome of such a strategy is an emancipated political reason working hand in hand with a truly creative imagination for a radical re-construction of mind and society in the contemporary Muslim world.

Canonical Texts. Bearers of Absolute Authority. Bible, Koran, Veda, Tipitaka

"This book casts a great deal of light on the events leading up to the French law banning Muslim headscarves in schools. Bowen takes us through the strange and often distorted debate that culminated in the decision to pass a new law. He shows the roots of this decision in French history and politics, with a marvelous eye for nuance and a sensitivity to the many positions which clashed in the debate. The result is a work that not only is tremendously important for an understanding of France today, but that also has relevance for similar debates that are now in train in many other Western societies."—Charles Taylor, Northwestern University

"This book, ostensibly an account of the French debates on Muslim headscarves in public schools, is a thoughtful and deep probe into French political culture, the legacy of colonialism, and the difficulty for a state that refuses to recognize communal differences in the public sphere to accommodate millions of Muslim immigrants. It is a timely, learned, and provocative work."—Stanley Hoffmann, Harvard University

"France's decision to ban religious signs in public schools was quite puzzling, if not downright crazy, to many outsiders. In Why the French Don't Like Headscarves, John Bowen manages to make sense of the apparent madness by carefully tracing the disparate threads of the issue, in
particular by replacing the debate within the specific French context of the long, complicated relationship between Church and State. This book should be read by all those who seek a fair and comprehensive analysis of the headscarves decision and of the broader question of the place of Muslims in contemporary French society."--Sophie Meunier, Princeton University, author of The French Challenge: Adapting to Globalization

"This extremely important book brings us a fresh and innovative analysis of its subject. What is new is that it is not by a French scholar—who would be immersed in the heated passions of the issue—but by an American anthropologist who decodes for us the chronology and the political and philosophical foundations of this particular debate."--Malika Zeghal, University of Chicago Divinity School, author of Les islamistes marocains

**Islamic Ethos and the Specter of Modernity**

There is much more to the Qur'an than the selective quotations favoured by Islamic fundamentalists. This book provides a student-friendly guide to the many ways in which the Qur'an can be read. Designed for both Muslims and Western non-Muslim students, it examines the Qur'an in Western scholarship as well as giving an overview of the rich interpretive traditions from the time of the Prophet Muhammad to the present day. This guide is a concise introduction to all aspects of the Qur'an: history, understanding and interpretation, providing: coverage of both pre-modern and modern periods plenty of examples to illustrate key points and aid student understanding summaries, timelines and a glossary.

**Islam**

This text examines the efforts of four Muslim writers and thinkers of the 20th century - Muhammad Iqbal, Sayyid Qutb, Ali Shariati, and Mohammed Arkoun—to overcome the apparent dichotomy of tradition and modernity in fashioning a new political and cultural truth. Robert D. Lee illuminates the European-influenced work of these thinkers to demonstrate both the appeal of authenticity as a rallying cry and the difficulty of building a new politics on such an idea. Authenticity has begun to rival development as a key to understanding the political aspirations of the Islamic world. Almost everywhere modernity has laid waste to tradition, those habits and practices deemed to be timeless and true. Imperialism carried European notions of progress into Muslim-dominated parts of the globe, and subsequently Muslims themselves espoused Western practices, techniques and philosophies. Regimes calling themselves liberal, socialist, and Arab nationalist all embraced modernity as their principal objective. Most of these regimes failed to create the promised better lives their citizens desired. Moreover, ordinary Muslims felt despair as modernity ripped apart families, exposed youngsters to the materialism and hedonism of Western entertainments, heightened social expectations, and undermined religious belief. Even though tradition has proved itself incapable of staving off modernity, the promises and premises of modern development literature have been called into question. All four thinkers discussed believe such an authentic understanding can serve as the foundation for a new politics. Lee reveals, however, that each of these writers version of authenticity suffers shortcomings and falters in its efforts to move from the particularity of culture onto a grander scale of political organization appropriate for the modern world.

**Contemporary Thought in the Muslim World**
Under the enlightened rule of the Buyid dynasty (945-1055 A.D.) the Islamic world witnessed an unequalled cultural renaissance. This book is an investigation into the nature of the environment in which the cultural transformation took place and into the cultural elite who were its bearers. After an extensive introductory section setting the stage, the book deals with the main schools and circles and with the outstanding individual representatives of this renaissance. The main expression of this renaissance was a philosophical humanism that embraced the scientific and philosophical heritage of Classical Antiquity as a cultural and educational ideal. Along with this philosophical humanism, a literary humanism was cultivated by litterateurs, poets, and government secretaries. This renaissance was marked by a powerful assertion of individualism in the domains of literary creativity and political action. It thrived in a remarkably cosmopolitan atmosphere - Baghdad, the center of the 'Abb?sid empire and of Buyid rule.

Truth in Science, the Humanities and Religion

After September 11, Islam became nearly synonymous with fundamentalism in the eyes of Western media and literature. However widely held this view may be, it is at odds with Islam's rich political history. Renowned Egyptian scholar Nasr Abû Zayd here considers the full breadth of contemporary Muslim writings to examine the diverse political, religious, and cultural views that inform discourse in the Islamic world. Reformation of Islamic Thought explores the writings of intellectuals from Egypt to Iran to Indonesia, probing their efforts to expand Islam beyond traditional and legalistic interpretations. Zayd reveals that many Muslim thinkers advocate culturally enlightened Islam with an emphasis on individual faith. He then investigates the extent of these Muslim reformers’ success in generating an authentic renewal of Islamic ideology, asking if such thinkers have escaped the traditionalist trap of presenting a negative image to the West. A fascinating and highly relevant study for our times, Reformation of Islamic Thought is an essential analysis of Islam's present and future.

The Qur'an

Dynamic Islam analyzes the lives and works of four of the most influential liberal diaspora Muslim intellectuals of the late twentieth and early twenty-first centuries-Fatima Mernissi, Leila Ahmed, Fazlur Rahman, and Mohammed Arkoun. These prolific scholars are among the first generation of Muslims writing in Western languages who have intentionally directed their works toward audiences in the West, as well as the Muslim world. Jon Armajani examines the way these cutting-edge scholars have interpreted the Quran, Hadith, and Islamic history as they have constructed their visions for Islam in the modern world. Armajani vividly describes their perspectives on women and gender, veiling, Islamic revivalism, Islam and democracy, and Islamic mysticism. The volume also situates their ideas with respect to conservatively minded western Muslims and Islamic revivalists.

Why the French Don't Like Headscarves

"In a clear and historically incisive argument, Kamrava and the other contributors indicate how the Islamic concept of innovation (Arabic, bid 'a) is an essentially contested and adaptive concept. Since the time of the Prophet Muhammad, Muslims have vigorously argued about its meaning and how to
apply it. This incisive collection of essays range far beyond the confines of theology and jurisprudence, integrating ideological concerns with the exigencies of mundane ones, as well as crossing the sectarian divide of Sunni and Shia.” —Dale Eickelman, author of Muslim Politics "The economic and political underdevelopment of the Islamic world is commonly attributed to conservatism rooted in Islam. This splendid collection of provocative essays addresses the issue from several different perspectives and in various contexts. Collectively, the essays provide a broad introduction to the topic of innovation in Islam, both through what they teach and what they invite the reader to pursue.” —Timur Kuran, author of The Long Divergence: How Islamic Law Held Back the Middle East “Muhammad brought new ideas and practices to the monotheistic tradition, but Muslim scholars interpreting the Qur’an and hadith sought to squelch ideas that smacked of innovation. Such is the conventional wisdom. But Mehran Kamrava leads a stable of distinguished scholars in demonstrating persuasively that innovation has never ceased to mark the Islamic tradition. Indeed, the greatest modern innovators may be those Islamists who denounce innovation! These powerful essays overwhelm the conventional wisdom.” —Robert D. Lee, author of Religion and Politics in the Middle East: Identity, Ideology, Institutions, and Attitudes

**Islamic Globalization**

Islamic Post-Traditionalism in Indonesia offers a unique assessment of the development of the phenomenon of Islamic post-traditionalism using Nahdlatul Ulama (NU), the largest mass Islamic organization in Indonesia (and the world) as a case study. Post-traditionalism is a term now widely used to describe the often controversial attempts by progressive reformers to reify and legitimize modern intellectual notions, often from non-Islamic sources, by using reference to terminology and ideas drawn from Islamic tradition. This book discusses the discourse of post-traditionalist thought within Islamic thought more widely, before turning to examine the emergence of new currents of progressive thought within NU in Indonesia and the factors that influence that. In particular, the book explores the sometimes fiery struggle between liberal and conservative thought in NU; and the position of post-traditionalist thought in the wider development of intellectualism in Indonesia. It covers in detail new religious discourses that are being developed and offers important insights into the implications and future for post-traditionalist thought among Muslims. The highly influential Indonesian version of this book was originally published as Post Traditionalisme Islam: Wacana Intelektualisme dalam Komunitas NU by the Fahmina Institute, Indonesia, 2008.

**The Construction of Belief**

This book is about the monumental achievements of one of the most open-minded, tolerant, peace-loving theologians, scholars and philanthropists of our time, namely His Eminence Sayyid Hussain Ismaeel al-Sadr. When you read this book, you will find out that this compliment is not merely a courtesy but an under-statement: He deserves much more. A "balancing theory" is discussed throughout this book, one advocating that all humans on our planet are members of one and the same family, that in all reality, if we open our hearts and minds, walls that separate us from each other will crumble, we will then be closer to each other as family members should be, and we shall live a happier and more fulfilled life, the one intended for us by the Creator of life itself.
Rethinking Islam Today

This book offers the first comprehensive introduction to one of the most significant Arab thinkers of the late 20th century and the early 21st century: the Moroccan philosopher and social theorist Mohammed Abed al-Jabri. With his intellectual and political engagement, al-Jabri has influenced the development of a modern reading of the Islamic tradition in the broad Arab-Islamic world and has been, in recent years, subject to an increasing interest among Muslims and non-Muslim scholars, social activists and lay men. The contributors to this volume read al-Jabri with reference to prominent past Arab-Muslim scholars, such as Ibn Rushd, al-Ghazali, al-Shatibi, and Ibn Khaldun, as well as contemporary Arab philosophers, like Hassan Hanafi, Abdellah Laroui, George Tarabishi, Taha Abderrahmane; they engage with various aspects of his intellectual project, and trace his influence in non-Arab-Islamic lands, like Indonesia, as well. His analysis of Arab thought since the 1970s as a harbinger analysis of the ongoing “Arab Spring uprising” remains relevant for today’s political challenges in the region.

The Construction of Belief

Ce contenu est une compilation d'articles de l'encyclopedie libre Wikipedia. Pages: 47. Chapitres: Avicenne, Al-Ghazali, Omar Khayyam, Mohammed Arkoun, Ibn Arabi, Razes, Muhammad al-Shahrastani, Riaz Ahmed Gohar Shahi, Djalal ad-Din Rumi, Sayd Bahodine Majrouh, Sohrawardi, Al-Farabi, Ibn Taymiyya, Nasir ad-Din at-Tusi, Al-Biruni, Muhammad Iqbal, Mohamed Abduh, Abdel-Halim Mahmoud, Haydar Amoli, Ali Chariati, Molla Sadra Shirazi, Mohamed Aziz Lahhabi, Nasir e Khorras, Mir Damad, Rabab 'Ali Tabrizi, Shah Waliullah ad-Dehlawi, Qazi Sa'id Qommi. Extrait: Abou amid Mo ammed ibn Arabi. Personnage emblematique dans la culture musulmane, il represente le mysticisme le plus profond. Al-Ghazali eut une formation philosophique tres poussée; il ecrivit un essai tentant de resumer la pensee des grands philosophes musulmans (Al-Kindi, Razes, Al-Farabi, Avicenne). Decu dans sa recherche d'une verite philosophique finale, il s'oriente vers un mysticisme profond refusant toute verite aux philosophes et les accusant d'infidelite. Dans son ouvrage Tahafut al-Falasifa (L'incoherence des philosophes) (1095), il montre, par la methode meme des philosophes, qu'il maitrise du fait de ses etudes, que les philosophes n'aboutissent qu'a des erreurs, condamnables car contredisant la Revelation. La critique vise principalement l'aristotelisme d'Avicenne. Il sera un siecle plus tard encore critique par Averroes. L'Imam Abu Hamid naquit dans la ville de Tus a Khorasan (en Iran) en 450 A.H. (apres l'Hegire). Apres la mort de son pere, le jeune imam, encore mineur, s'installa dans la ville de Jardjane. Parti a la

Sceptics of Islam

by the Academies of the two countries – to the Italian-Swiss University of Lugano for the two-day-Symposium. The question of the meaning of “truth” is central to many areas of contemporary debate, whether between those subscribing to a post-Enlightenment view of the world and those who seek fundamental truth in religious texts, or between those maintaining that there are absolute truths and those believing facts to be social constructs. For
some, the ultimate truth is revealed through religious faith and t- tual authority. Can this view be reconciled with an evidence-based, materialist, post-Enlightenment perspective of the truth as embraced by the natural sciences? If religion holds the key to the truth, which religion and which truths?

During the five thematic sessions of the symposium, all attended by the same audience and by all the speakers and panel members, these and many other qu- tions, but in particular the one about the meaning of truth, were examined and debated. The whole range of perspectives represented on the panels and in the au- ence came to the fore. After the keynote lecture by Professor Simon Blackburn, the five sessions covered the following disciplines: philosophy, mathematics, physics, cosmology, the biological sciences including biodiversity and sustainability, h- tory, the social sciences, theology and religion. This volume contains the speakers’ lectures, the corresponding reactions of the invited panel members as well as the panel and general discussions of the two-d- symposium.

**Arab Thought**

Arab debates about the critical relationship between religion and modernity began in the early nineteenth century. Such debates are now integral to the struggle for power between a variety of political groups and their opponents, and are vital to understanding the modern Middle East. This unique volume introduces writings of Arab Christian and Muslim revisionist and radical "free thinkers" who have tried to redefine the relationship. It challenges the deeply entrenched idea that the contemporary Islamic world has been impermeable to a critique of religious ideas and practices. Authors from the nineteenth century to the present are included. Some are avowed believers, even if they adopt positions many might regard as heretical; others are openly agnostic and atheistic. Despite their differences, all have been united in disputing the notion that life should conform exclusively to a system of values and laws based upon the Qur'an or the Bible, or, in some cases less radically, upon these as they were widely understood before the onset of modernity. They have also rejected many of the standard religious 'liberal' assumptions that are regularly invoked against traditionalism. The book's originality lies in its evaluation of the social and cultural impact of these thinkers.

**Rethinking Islam**

Fridays of Rage reveals Al Jazeera's rise to that most respected of all Western media positions: the watchdog of democracy. Al Jazeera served as the nursery for the Arab world's democratic revolutions, promoting Friday as a "day of rage" and popular protest. This book provides a glimpse into how Al Jazeera strategically cast its journalists as martyrs in the struggle for Arab freedom while promoting itself as the mouthpiece and advocate of the Arab public. In addition to heralding a new era of Arab democracy, Al Jazeera has become a major influence over Arab perceptions of American involvement in the Arab World, the Arab-Israeli conflict, the rise of global Islamic fundamentalism, and the expansion of the political far right. Al Jazeera's blueprint for "Muslim-democracy" was part of a vision announced by the network during its earliest broadcasts. The network embarked upon a mission to reconstruct the Arab mindset and psyche. Al Jazeera introduced exiled Islamist leaders to the larger Arab public while also providing Muslim feminists a platform. The inclusion and consideration of Westerners, Israelis, Hamas, secularists and others earned the network a reputation for pluralism and inclusiveness. Al Jazeera presented a mirror to an Arab world afraid to examine itself and its democratic deficiencies. But rather than
assuming that Al Jazeera is a monolithic force for positive transformation in Arab society, Fridays of Rage examines the potentially dark implications of Al Jazeera's radical re-conceptualization of media as a strategic tool or weapon. As a powerful and rapidly evolving source of global influence, Al Jazeera embodies many paradoxes—the manifestations and effects of which we are likely only now becoming apparent. Fridays of Rage guides readers through this murky territory, where journalists are martyrs, words are weapons, and facts are bullets.

**Understanding Islamic Architecture**

Indonesia's Muslims are still pondering the role of religion in public life. Although the religious violence marring the transition towards democratic reform has ebbed, the Muslim community has polarised into reactionary and progressive camps with increasingly antagonistic views on the place of Islam in society. Debates over the underlying principles of democratisation have further heated up after a fatwa issued by conservative religious scholars condemned secularism, pluralism and liberalism as un-Islamic. With a hesitant government dominated by Indonesia's eternal political elites failing to take a clear stance, supporters of the decision are pursuing their Islamisation agendas with renewed vigour, displaying growing intolerance towards other religions and what they consider deviant Muslim minorities. Extremist and radical exponents of this Islamist bloc receive more international media coverage and scholarly attention than their progressive opponents who are defiantly challenging this reactionary trend. Calling for a true transformation of Indonesian society based on democratic principles and respect for human rights, they insist that this depends on secularisation, religious toleration, and freethinking. Conceived as a contemporary history of ideas, this book aims to tell the story of these open-minded intellectuals and activists in the world's largest Muslim country.

**Between Revivalism and Reconstructionism: Islam, Reform, and Secularism in the Works of Taha Abderrahmane and Mohammed Arkoun**

**Pluralism in Islamic Contexts - Ethics, Politics and Modern Challenges**

This book presents an intellectual history of today's Muslim world, surveying contemporary Muslim thinking in its various manifestations, addressing a variety of themes that impact on the lives of present-day Muslims. Focusing on the period from roughly the late 1960s to the first decade of the twenty-first century, the book is global in its approach and offers an overview of different strands of thought and trends in the development of new ideas, distinguishing between traditional, reactionary, and progressive approaches. It presents a variety of themes and issues including: The continuing relevance of the legacy of traditional Islamic learning as well as the use of reason; the centrality of the Qur'an; the spiritual concerns of contemporary Muslims; political thought regarding secularity, statehood, and governance; legal and ethical debates; related current issues like human rights, gender equality, and religious plurality; as well as globalization, ecology and the environment, bioethics, and life sciences. An alternative account of Islam and the Muslim world today, counterbalancing narratives that emphasise politics and confrontations with the West, this book is an essential resource for
students and scholars of Islam.

Contemporary Arab Thought

Each year, more than two million pilgrims from over 100 countries converge on the holy city of Mecca to reenact the ritual dramas that Muslims have been performing for centuries. Making the hajj is one of the most important duties in the life of a Muslim. The pilgrimage—and its impact on international politics—is enormous and growing every year, yet Westerners know virtually nothing about it. What is the hajj and what does it mean? Who are the hajjis? What do they do and say in Mecca and how do they interpret their experiences? Who runs the hajj and what are their political objectives? How does the hajj encourage international cooperation among Muslims and can it also promote harmony between Islam and the West? In Guests of God, Robert R. Bianchi seeks to answer these and many other questions. While it is first and foremost a religious festival, he shows, the hajj is also very much a political event. The Muslim world's leading multinational organization, the Organization of the Islamic Conference, has established the first international regime explicitly devoted to pilgrimage. Every large Muslim nation has developed a comprehensive hajj policy and a powerful bureaucracy to enforce it. Yet, Bianchi argues, no authority—secular or religious, national or international—can really control the hajj. Pilgrims believe that they are entitled to travel freely to Mecca as "Guests of God"—not as guests of any nation or organization that might wish to restrict or profit from their efforts to fulfill a fundamental religious obligation. Drawing on his personal experience as a pilgrim and a wealth of data gathered over the course of ten years of research, Bianchi has produced a fascinating look at the hajj filled with personal, candid stories from political and religious leaders and hajjis from all walks of life. A wide-ranging study of Islam, politics, and power, Guests of God is the most complete picture of the hajj available anywhere.

The Balancing Theory of Sayyid Hussain Isma'El Al-Sadr

This book introduces a new approach to the comparative study of sacred texts—here the Christian Bible, the Islamic Koran, the Hindu Veda and the Buddhist Tipiaka. The author demonstrates that, in spite of their great differences, these works show a fundamental analogy. Considered as canonical within their own religious context, each text possesses absolute authority in comparison with other authoritative texts from their respective religious traditions. This fundamental analogy allows one to describe the growth and history of these canons, step by step, as a process that takes place in analogous phases that are clearly distinguishable. The author follows a strictly phenomenological method: he tries to understand the development of these canons in terms of a potential that lies within the phenomena themselves, i.e. the texts, while refraining in any way from assessing their claim to absolute authority. In part I the author describes the development from the 'revelation' of the texts to a climax with respect to reflection on the canons. This climax has been reached in all four cases. Part II investigates the crisis that these canons are currently undergoing as a consequence of the modern intellectual climate. Can we expect that this crisis will be overcome by the canons? And if so, will they be in a position of mutual exclusion or will they form a sort of unity such as, for example, the Old and New Testament in the Christian Bible? Finally the author traces what the religions themselves have postulated about the future of their respective canons. The result is surprising: the current crisis is only a faint reflection of what, according to age-old predictions, awaits the canons in the future.
Secular and Islamic Feminist Critiques in the Work of Fatima Mernissi

This book brings together international scholars of Islamic philosophy, theology and politics to examine these current major questions: What is the place of pluralism in the Islamic founding texts? How have sacred and prophetic texts been interpreted throughout major Islamic intellectual history by the Sunnis and Shia? How does contemporary Islamic thought treat religious and political diversity in modern nation states and in societies in transition? How is pluralism dealt with in modern major and minor Islamic contexts? How does modern political Islam deal with pluralism in the public sphere? And what are the major internal and external challenges to pluralism in Islamic contexts? These questions that have become of paramount relevance in religious studies especially during the last three-four decades are answered as critically highlighted in Islamic founding sources, the formative classical sources and how it has been lived and practiced in past and present Islamic majority societies and communities around the world. Case studies cover Egypt, Turkey, Indonesia, and Thailand, besides various internal references to other contexts.

Muslims as Actors

This book challenges the view of Islamic Studies as a branch of “Orientalism”. The West now sees Islam largely as a political problem, and research on its religious aspects is urgently needed. The book traces the relevance of the academic study of religion for Islamic Studies, contributions of prominent scholars, and studies on issues of contemporary Islam. The author advocates focusing research on Muslim interpretations of Islam which redefine Islamic values and meanings in present-day contexts, and argues for Muslims being recognized as actors in the articulation of their Islam.

Fridays of Rage

Islamic Globalization examines the Muslim world’s growing importance in creating a more inclusive international system that is increasingly multipolar and multicultural. The author describes an emerging pattern of Islamic globalization as a series of transformations in four interrelated areas pilgrimage and religious travel, capitalism and Islamic finance, democracy and Islamic modernism, and diplomacy and great power politics. The book integrates the disciplines of religion, politics, economics, law, and international relations highlighting developments in the Middle East, South Asia, Southeast Asia, and Africa. It provides new insights into the rapidly growing ties between China and the Islamic world, exploring their likely impact on the balance of power in Eurasia and beyond.

The Unthought in Contemporary Islamic Thought

The ongoing debate among practitioners and in academia about the meaning and understanding of Islamic architecture will be energized by this book. It contains essays by architects and academics from various parts of the world which clarify how the various disciplines of the design profession can be employed to build in the spirit of Islam. Divided into three sections the book covers: *meaning from Faith, which draws meaning from the Islamic faith
in order to propose a built environment that is universally beneficial. Analysis of History, which examines historical buildings and planning concepts, and suggest how to apply lessons learned to contemporary practice. Contemporary Trends, which discusses current trends in architecture, education and socio-economic aspects of various Muslim countries. Illustrated throughout, this book will appeal to students and scholars, practising architects and planners alike.

**Islamic Liberalism**

Mohammed Arkoun was one of the most prominent and influential Arab intellectuals of his day. During a career spanning more than thirty years, he was revered as an outstanding research scholar, a bold critic of the theoretical tensions embedded within Islamic Studies and an outspoken public figure, upholding political, social and cultural modernism. This Festschrift honours Arkoun’s scholarship, bringing together the contributions of eleven distinguished scholars of history, religious studies and philosophy. It offers a comprehensive selection of critical engagements with Arkoun's work, reflecting on his considerable influence on contemporary thinking about Islam and its ideological, philosophical and theological dimensions. The authoritative reference study on the work of Mohammed Arkoun, *The Construction of Belief* is essential reading for students and scholars of Islam, Muslim societies and cultures, modernity, religious studies, philosophy and semanti.

**Humanism in the Renaissance of Islam**

Collects entries that provide understanding on the Qur'an, its history, and different interpretations.

**Innovation in Islam**

This volume examines the writings of ten Muslim intellectuals, working in the Muslim world and the West, who employ contemporary critical methods to understand the Qur'an. Their work points to a new trend in Muslim interpretation, characterised by a direct engagement with the Word of God while embracing intellectual modernity in a global context. The volume situates and evaluates their work and responses to it among Muslim and non-Muslim audiences.

**Reformation of Islamic Thought**

Drawing on the work of Hegel, this book proposes a framework for understanding modernity in the Muslim world and analyzes the discourse of prominent Muslim thinkers and political leaders with reference to some of the most significant markers of modernity. This study closely examines the works of nine major Islamic thinkers in twentieth and twenty-first centuries: Mohammad Iqbal, Abul Ala Maududi, Sayyid Qutb, Fatima Mernissi, Mehdi Haeri Yazdi, Mohammad Mojtaehd Shabestari, Mohammad Khatami, Seyyed Hussein Nasr and Mohammad Arkoun. By discussing these thinkers,
the book traces the genealogy of major strands of consciousness in some crucial parts of the contemporary Islamic world and their relations to significant features of the modernity, such as human and individual subjectivity and agency, freedom, domination, culture of mass democracy, human rights, women’s rights, political activism and participation, economic ethos and views on forms of property ownership, as well as social and cultural pluralism.

**The Qur'an**

**Arab Liberal Thought after 1967**

This book presents a detailed critical analysis of the work of Fatima Mernissi. Mernissi is considered to be one of the major figures in Feminist thought for both Morocco and Muslim society in general. This work discusses Mernissi's intellectual trajectory from 'secular' to 'Islamic' feminism in order to trace the evolution of so-called Islamic feminist theory. The book also engages critically with the work of other Muslim feminists, using frameworks and approaches developed in the works of Muslim reformist thinkers, namely Mohammed Arkoun and Nasr Abu Zaid, with the aim of engaging the theorization of this emerging Feminism.

**Relations Between Religions and Cultures in Southeast Asia**

The resurgence of Islamic fundamentalism in the 1980s influenced many in the Islamic world to reject Western norms of liberal rationality and to return, instead, to their own tradition for political and cultural inspiration. This rejection of foreign thought threatens to end the centuries-long dialogue between Islam and the West, a dialogue that has produced a nascent Middle Eastern liberalism, along with many less desirable forms of discourse. With Islamic Liberalism, Leonard Binder hopes to reinvigorate that dialogue, asking whether political liberalism can take root in the Middle East without a vigorous Islamic liberalism. But, Binder asks, is an Islamic liberalism possible? The Islamic political community presents special problems to the development of an indigenous liberalism. That community is conceived of as divinely ordained, and its notions of the good are to be derived from scriptural revelation, not arrived at through rational discourse. Liberal politics would seem to stand little chance of surviving in such an atmosphere, let alone thriving. Binder responds to the challenge of Edward Said's critique of Orientalism, of a range of neo-Marxian development theorists, of Sayyid Qutb's fundamentalist vision, of Samir Amin's vision of Egypt's role in the Arab awakening, of Tariq al-Bishri's new populism, of Zaki Najib Mahmud's pragmatism, and the structuralism of Arkoun and Laroui. The deconstruction of these varied texts produces a number of persuasive hermeneutical conclusions that are sequentially woven together in a critical argument that refocuses our attention on the central question of political freedom and democracy. In the course of constructing this argument, Binder reopens the dialogue between Western modernity and Islamic authenticity and reveals the surprising extent to which there is a convergent interest in liberal, democratic, civil society. Finally, in a concluding chapter, he addresses the prospects for liberalism in the three major bourgeois states of Islam—Egypt, Turkey, and Iran.
Philosophe Musulman

This volume aims at confronting the image of the Middle East as a region that is fraught with totalitarian ideologies, authoritarianism and conflict. It gives voice and space to other, more liberal and adaptive narratives and discourses that endorse the right to dissent, question the status quo, and offer alternative visions for society.

Islam, State, and Modernity

“Authenticity” has begun to rival “development” as a key to understanding the political aspirations of the Islamic world. Almost everywhere modernity has laid waste to tradition, those habits and practices deemed to be timeless and true. Imperialism carried European notions of progress into Muslim-dominated parts of the globe, and subsequently Muslims themselves espoused Western practices, techniques, and philosophies. Regimes calling themselves liberal, socialist, and Arab nationalist all embraced modernity as their principal objective. Most of these regimes failed to create the promised better lives their citizens desired. Moreover, ordinary Muslims felt despair as modernity ripped apart families, exposed youngsters to the materialism and hedonism of Western entertainments, heightened social expectations, and undermined religious belief. Even though tradition has proved itself incapable of staving off modernity, the promises and premises of modern development literature have been called into question. Where is the truth around which Muslims can rally? Does modernity require a rejection of tradition? Does the embrace of Islamic ideas necessitate turning away from modernity? Robert D. Lee explores these compelling questions by presenting four contemporary Muslim writers—Muhammad Iqbal, Sayyid Qutb, ‘Ali Shari’ati, and Mohammed Arkoun—all of whom have refused to bow to such a dichotomy of modernity and tradition. This study examines their efforts, deeply influenced by European thinking, to find a truth beyond tradition and modernity—an “authentic” understanding of Islam upon which Muslims can build a future. All four thinkers believe such an authentic understanding can serve as the foundation for a new politics. Lee argues, however, that each of these versions of authenticity suffers shortcomings and falters in its efforts to move from the particularity of culture onto a grander scale of political organization appropriate for the modern world.