This book introduces readers to many previously neglected Arab-Muslim thinkers who, over the past 1,000 years, have reflected on the relation between Islam and the West. Many of these thinkers have been overlooked by Western scholars because of their orientalist frame of mind, but they were important bridge builders. The Arab Human Development Report Series aims at building human development in the Arab world. 2003 Report surveys the most salient trends that influenced the process of human development in 2002-2003 and provides a thorough analysis of one of the major challenges the Region faces: its growing knowledge gap. The Report evaluates the current production of knowledge, examines the sociological context of knowledge acquisition, and highlights the landmarks necessary to establish a knowledge-based society in the Arab countries. This book is part of the wider study of Islam and the West: a history of European, mainly French and English, intellectual responses to Islam from the seventeenth
century onwards. It focuses on the nineteenth century. Studies on Islam and the West have so far tended to be dominated by non-Muslim writers. This study, therefore, attempts to put forward a scholarly, Muslim, point of view, on a subject which has acquired increasing importance in our time. Relying on primary European and Islamic source materials, it remains firmly committed to the notion of fidelity to European thought. It paves the way to a constructive dialogue between equals, Islam and the West. Representing some of the best of the innovative work in Middle East studies, Theory, Politics and the Arab World is a comprehensive, multidisciplinary effort to reconstruct the field. The contributors utilize a new criticism, largely fashioned by the concepts and vocabularies of postmodern paradigms--Continental theory, neo-Marxism, structuralism, poststructuralism, and feminist theory. An author and subject index to selected and American Anglo-Jewish journals of general and scholarly interests. This is a major study of the definition and effects of "Modernization" on 20th century Arab law communities and their societies. Focus is on the codification and implementation of legal change in the post-1945 era of nation building and patterns of reform interaction between Islamic and Western law in the Middle East. Orientalism, the theory and practice of representing 'the Orient' in European thought, is a controversial and a problematic concept. This book provides a concise text on the evolution and development of the theory of orientalism, the practice of orientalism in history, and its persistence and reformulation in contemporary times. It places Edward Said's contribution in an appropriate historical context, examines the work of his critics, and explores the postmodern future of orientalism. Ziauddin Sardar provides a highly original historical perspective and shows how orientalism was reworked and reinvested during the Middle Ages, the Enlightenment, colonialism and under the impact of modernity. Through the examination of a wide range of cultural products - films, television, fiction, CD-roms - this clear and coherent overview suggests that, as a practice of representing the 'Other', orientalism has been substantially transformed: it has reformulated itself as a diverse and sophisticated tool of representation. "Christian Histories, Christian Traditioning provides a profound historical, theological, and constructive reading of Christian plurality. Dale T. Irvin grapples with the many traditions within the Christian tradition to show how plurality bears witness to a core tradition - even as it subverts the
claims of Western Christianity to be its sole normative expression. The voices of emerging churches - like those that resound through the centuries from long-eclipsed churches in Persia, Mesopotamia, India, Ethiopia, and China - together testify to Jesus as the Christ. But they do so in ways that show that non-Western traditions constitute an integral part of the mainstream, while showing the need for Euro-American tradition to give up its normative pretenses."--BOOK JACKET.Title Summary field provided by Blackwell North America, Inc. All Rights ReservedAfghan camel drivers - Muslim women - Muslim impact on early Australian life.The principles of Kemalism, E.Z. Karal; the Ottoman-Turkish state and Kemalism, A. Kazancigii; Ataturk as an institution-builder, D.A. Rustow; the nature of the Kemalist political regime, E. Ozbudun; Kemalism and world peace, V.I. Danilov; the Kemalist revolution in comparative perspective, S.N. Eisenstadt; the political economy of Kemalism, F. Ahmed; Kemalist economic policies and Etatism, K. Boratav; religion and secularism in Turkey; the modernization of Japan and Turkey, T. Hayashi.The debate about when the middle ages ended and the modern era began, has long been a staple of the historical literature. In order to further this debate, and illuminate the implications of a longue durée approach to the history of the Reformation, this collection offers a selection of essays that address the medieval-modern divide. Covering a broad range of topics - encompassing legal, social, cultural, theological and political history - the volume asks fundamental questions about how we regard history, and what historians can learn from colleagues working in other fields that may not at first glance appear to offer any obvious links. By focussing on the concept of the medieval-modern divide - in particular the relation between the Middle Ages and the Reformation - each essay examines how a medievalist deals with a specific topic or issue that is also attracting the attention of Reformation scholars. In so doing it underlines the fact that both medievalists and modernists are often involved in bridging the medieval-modern divide, but are inclined to construct parallel bridges that end between the two starting points but do not necessarily meet. As a result, the volume challenges assumptions about the strict periodization of history, and suggest that a more flexible approach will yield interesting historical insights. This work attempts to recapture the fluid relationship between ethics and such institutions as faith, politics and literary art not seen, according to
the author, since the time of Muhammad. By exploring the narrative that Muhammad employs in the Qur'an, the author works to reestablish the spiritually and politically desiccated relationship and prove that if today's Arab-Muslims still deem him the ethico-political and religio-artistic model to emulate, as he has been in the past, it is because he relates art to life. This revised and updated volume is a re-evaluation of political Islam. The book breaks with the Arab-centrism of Islamic studies and shows how Islamism can only be understood in the context of its relation with Eurocentrism. Using a neo-pragmatist approach inspired by Richard Porty, and drawing on political and cultural theorists such as Stuart Hall, Agnes Heller and J.F. Lyotard, the book disrupts the conventional accounts of modernity and post-modernity, and presents a radical new reading of Islamism as a response to the de-centring of the West, decolonization and the passing of the Age of Europe. A monumental collection--essential for academic and seminary libraries and highly recommended for public libraries as well. Library Journal An important new voice in contemporary philosophical-theological discourse, this book highlights a number of issues that have been of particular concern to scholars, religious leaders, politicians, and the general public since the end of World War II. The contributors' purpose is to force a reexamination of basic concerns in religion, religious beliefs, and religious studies -- and to encourage both a reshaping of entrenched attitudes and a continuation of meaningful dialogue among different religious groups. To this end, they address a wide range of topics, from the perplexing problem of relativism and the issue of feminism in the church to questions of Muslim identity and Hindu-Christian dialogue. Divided into two principal parts, the book begins by exploring a broad spectrum of religious issues. Norbert Samuelson analyzes theism and atheism in Western religious philosophy, Ernest Stoeffler focuses on the parallel trends of conservatism and liberalism in American Protestantism; Gustavo Benavides examines religion and modernization in Latin America. Additional papers address a universal theology, Christianity and sociopolitical thought, postwar neo-Confucian philosophy, among other topics. In the second section, the contributors turn to interreligious dialogues, examining the ways in which various religions have attempted to forge deeper mutual understanding -- often in the face of rising sociopolitical tensions. Taken together, these essays offer an eloquent testimonial to the critical importance
of interreligious dialogue in contemporary society. Religious Issues and Interreligious Dialogues will be an important addition to the reading list for studies in world religions, contemporary religious issues, and comparative religion. This is a systematic treatment of the religious, intellectual, cultural, and social foundations of Islamic resurgence in the modern Arab world. Because of the complex origin and controversial nature of this movement, Abu-Rabi has grounded its thought in the larger context of Arab and Islamic intellectual history. Islamic resurgence has offered a multitude of solutions to the perceived problems of modern Arab and Muslim societies through the pens of its most sophisticated thinkers and philosophers. This study documents in detail the ideas of such leading Islamist thinkers as Hasan Banna, Sayyid Qutb, Muhammad Husayn Fadlallah, and Yusuf al-Qaradawi. It also discusses contemporary Arab views on resurgence and the relationship between religion and society. Islamic Culture in Crisis examines efforts by intellectuals and leaders in the Islamic world to adapt to what Hichem Djait calls the "incredible novelty of modernity" that has come to Europe during the past 150 years. The chapters in the work are grouped into three sections, and were written by the author over a twenty-year period. Djait describes the different meanings of modernity, the crisis of Islamic culture in its encounter with modernity, similarities and differences between Arabs and Muslims and other cultures, the politics of the Arabs, and the force of democracy in the Islamic world. In the sphere of politics, the Arabs have been excluded from history for a very long time. Instead, Turks, Mongols, Berbers, Persians, and Caucasians have led the destinies of the Islamic world, a domain that had become politically fragmented. But history has overlooked the concrete developments of that time, although they were full of consequences for the lives of the people. Paradoxically, what remains are the spiritual, transhistoric elements: religion, culture, and science. Contrasting the achievements of other civilizations, both past and present, Djait demonstrates eloquently that Arabs and Muslims will not be able to connect with the modern world unless they are able to be inspired by a supreme ambition to further the causes of high culture-in knowledge, science, art, literature, and other spheres.

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