N.S.A.L. Studies in Islamic Law and Society

Great Plains Quarterly

Unesco Features

The Art of Narrative in the Holy Qur’ān

Index to Jewish Periodicals

Distorted Imagination

A Fundamental Fear

Christian Histories, Christian Traditionsing

The Maghreb Review

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—and Continental theory, neo-Marxism, structuralism, poststructuralism, and feminist theory.
Afkār Inquiry

In this study, Emilio Platti dares to enquire directly into the compatibility between Islam and Christianity, as well as between Islam and modernity. He insists that the best way to answer such questions is to return to the origins of the Islamic tradition. What precisely does the Qur'an have to say about Christians? How can we explain the resentment towards the “West” that seems to characterize some Muslims? Does the so-called clash of civilizations have its roots in Islamic theology? How did the negative portrait of Muslims that was characteristic of the Latin Middle Ages come about? Is it possible to speak in a “monolithic” fashion about Islam? Is it really the case that Muslims must set about developing a new identity? What is the relationship between Islamic law and modern theories of human rights? What does it mean to be a “believer” and might this not be the real heart of the tensions and controversies that mark so much of the contemporary encounter between Islam and the West? Platti’s study engages both classical and contemporary readings of the Islamic tradition and offers a nuanced and challenging view not only of its past, but of its present and of the directions it might take in the years ahead.

Arab-Muslim Views of the West from the Ninth Century to the Twentieth

Islamic Studies

Legé nie de Muhammad est communément admis chez les modernes qu’il soit chrétien ou musulman. Il faut prévoir que ce que l’auteur a cru voir avec l’oeuvre sociale et politique réformateur du Prophète est en réalitéOND dans sa disposition à négliger l’appel intérieur et sa vocation à dire la vérité aux hommes, à leur transmettre la présence au monde de Dieu et de la vertu du jugement dernier. L’homme Muhammad est l’insigne privilégié de l’âge de l’islam, mais il est vrai que seul le prophète parvient au monde des hommes. Muhammad fait partie de ces hommes qui ont modélisé la conscience humaine, enrichi la civilisation et élargi le patrimoine théique de l’humanité ; de ceux-là qui ont contribué au dépeuplement de l’homme contemporain. Il fait partie de ces guides rares dans l’histoire humaine qui ont été des guides de l’histoire, qui ont été capables de transmettre le message de l’outre-monde. Premier volet d’un ouvrage de grande ampleur, ce livre est un des premiers à explorer le contenu de l’histoire de l’Islam jusqu’à l’époque moderne. Il est aussi l’œuvre du siècle, qui nous donne un aperçu de l’évolution de l’Islamic dans le monde contemporain.

Aussenpolitik

Telos

Modernization of the Law in Arab States

French social scientist Francois Burgat and Time correspondent William Dowell collaborated in 1993 to produce an English translation of Burgat’s L’Islamisme au Maghreb. That highly acclaimed work, published in Paris in 1988, was one of the first studies to probe the complexity and diversity of the Islamic movement through interviews with and speeches of the members and founders of the movement — in Morocco, Algeria, Tunisia, Libya, and Egypt. Burgat and Dowell’s edition offered results of new research not included in the 1988 French publication. Now Burgat has added an epilogue, describing the turbulent Algerian situation through the summer of 1996. This new edition also includes a much needed index to help readers locate the many primary sources cited in the book. The Institut de Recherches et d’Etudes sur le Monde Arabe et Musulman at the Université d’Aix-Marseille and the French Ministry of Culture cooperated with the Center for Middle Eastern Studies at the University of Texas at Austin in the translation and production of this seminal resource on contemporary Maghrebi political culture.

La fondation du Maghreb islamique

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 Rorty, 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, the end of decolonization and the passing of the Age of Europe.

Al-Kūfa, naissance de la ville islamique


Page 2/4
maintenant solidaire. Par un juste retour des choses, la culture de l’Occident, de regardante devient regardée, et il est possible à un musulman maghrébin de parler et de nous éclairer sur l’ére de l’Islam. Et c’est alors que surgissent des questions communes : qu’est-ce que la modernité ? l’aliénation ? L’important, est-ce l’affrontement de deux civilisations ou le défi unique qui leur est lancé ?

Journal of Malaysian Studies

Islamic Culture in Crisis examines efforts by intellectuals and leaders in the Islamic world to adapt to what Hichem Djaït 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. Djaït 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, trans-historic elements: religion, culture, and science. Contrasting the achievements of other civilizations, both past and present, Djaït 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.

IFDA Dossier

The only common aspect among all definitions of Islamophobia is that all of them have something negative to say about Muslims or Islam or both. This book traces Islamophobia as a phenomenon from history and attempts to break some of the myths that are dominant in contemporary literature. It explains how the fear of Islam travelled through ages, adding more ills into its ambit and escalating to a level of generalized fear of Muslims today. Islamophobia: History, Context and Deconstruction challenges many established theories including that of the influential post-colonial writer and critic Edward Said’s view that Islamophobia is European hostility and prejudice towards Arabo-Muslim people. The author envisages Islamophobia as a multidimensional construct and provides tools for measuring its manifold dimensions. The book focuses on providing a diagnosis of the problem and prognostic solutions to avoid further degradation of the relations between Islam, the West and the rest. It is a response from the East to the Western discourses on Islamophobia.

Islamophobia

Research bulletin

Afghan camel drivers - Muslim women - Muslim impact on early Australian life.

L’Europe et l’Islam

La vie de Muhammad

An Australian Pilgrimage

Journal of Middle Eastern and North African Intellectual and Cultural Studies

Islamic Culture in Crisis

Traditional Dwellings and Settlements Review

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.

La vie de Muhammad

Jeune Afrique
**Islam, Friend Or Foe?**

**The Islamic Movement in North Africa**

Arab countries; Islamic civilization.

**Muslim Education Quarterly**

Hichem Djait

**La crise de la culture islamique**

An author and subject index to selected and American Anglo-Jewish journals of general and scholarly interests.

**Europe and Islam**

**La personnalité et le devenir arabo-islamiques**

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.

**Theory, Politics, and the Arab World**

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.

**Orientalism**

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