

Mohammed Arkoun

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. This volume examines the writings of ten Muslim intellectuals, working in the Muslim world and the West, who employ contemporary critical methods to

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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.

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.

Drawing on the work of Hegel, this book proposes a

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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 Mohamad 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.

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

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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.

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.

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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.

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.

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

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by Professor Simon Blackburn, the five sessions covered the following disciplines: philosophy, mathematics, physics, cosmology, the biological sciences including biodiversity and sustainability, history, 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-day symposium.

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 semiotics.

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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.

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

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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

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.

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,

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Sunni and Shi'a, popular mystics and erudite scholars, ancient heroes and modern critics. A product of Islamic

"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

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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*

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.

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.

IslamTo Reform or to Subvert?Saqi

“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 ahadith 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

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.

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.

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.

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.

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

Ibn t w s (d. 664/1266) was a famous Sh scholar and bibliophile. This book portrays his intellectual world and working methods, and reconstructs, as far as possible, his extensive library, which included many works now lost. Kohlberg's monograph is an important contribution to Sh studies and to the history of Arabic literature.

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This book presents a critical study of citizenship, state, and globalization in societies that have been historically influenced by Islamic traditions and institutions.

Interrogating the work of contemporary theorists of Islamic modernity such as Mohammed Arkoun, Abdul an-Na'im, Fatima Mernissi, Talal Asad, Saba Mahmood, and Aziz Al-Azmeh, this book explores the debate on Islam, democracy, and modernity, contextualized within contemporary Muslim lifeworlds. These include contemporary Turkey (following the 9/11 attacks and the onset of war in Afghanistan), multicultural France (2009-10 French burqa debate), Egypt (the 2011 Tahrir Square mass mobilizations), and India. Ali Mirsepassi and Tadd Ferneé critique particular counterproductive ideological conceptualizations, voicing an emerging global ethic of reconciliation. Rejecting the polarized conceptual ideals of the universal or the authentic, the authors critically reassess notions of the secular, the cosmopolitan, and democracy. Raising questions that cut across the disciplines of history, anthropology, sociology, and law, this study articulates a democratic politics of everyday life in modern Islamic societies.

“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

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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. 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

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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.

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

Dramatic political events involving Muslims across the world have put Islam under increased scrutiny. However, the focus of this attention is generally limited to the political realm and often even further confined by constrictive views of Islamism narrowed down to its most extremist exponents. Much less attention is paid to the parallel development of more liberal alternative Islamic discourses. The final decades of the twentieth-century has also seen the emergence of a Muslim intelligentsia exploring new and creative ways of engaging with the Islamic heritage. Drawing on advances made in the Western human sciences and understanding Islam in comprehensive terms as a civilisation rather than restricting it to religion in a conventional sense their ideas often cause controversy, even inviting accusations of heresy. *Cosmopolitans and Heretics* examines three of these new Muslim intellectuals who combine a solid grounding in the Islamic tradition with an equally intimate familiarity with the latest achievements of Western scholarship in religion. This cosmopolitan attitude challenges existing stereotypes and makes these thinkers difficult to categorise. Underscoring the global dimensions of new Muslim intellectualism, Kersten analyses contributions to contemporary Islamic thought

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of the late Nurcholish Madjid, Indonesia's most prominent public intellectual of recent decades, Hasan Hanafi, one of the leading philosophers in Egypt, and the influential French-Algerian historian of Islam Mohammed Arkoun. Emphasising their importance for the rethinking of the study of Islam as a field of academic inquiry, this is the first book of its kind and a welcome addition to the intellectual history of the modern Muslim world. --

Publisher description.

What is the nature of intellectual activity in the Middle East, and what is its role in politics and society? While much scholarly attention has been given to the intelligentsia in the West, a comprehensive analysis of the social role of intellectuals in the Middle East has until now been lacking. This new book seeks to fill this gap, providing an overview of the role of influential thinkers in public life in the Middle East, and the impact they have had upon social, political and cultural spheres in the region. Covering a diverse range of key thinkers on the Middle East from Edward Said, Mohamed Arkoun and Halim Barakat to Abd al-Rahman al-Kawakibi and Abd al-Ghani al-Nabulusi, the book examines intellectuals' connections to social movements, 'street politics' and civil society, and democracy and its prospects in the region. This is an important new contribution to the literature on Middle Eastern societies and politics. 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

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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.

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.

This book examines the evolution of Islam in our modern world. The renowned Tunisian scholar Mohamed Haddad traces the history of the reformist movement and explains recent events related to the Islamic religion in Muslim countries and among Muslim minorities across the world. In scholarly terms, he evaluates the benefits and drawbacks of theological-political renovation, neo-reformism, legal reformism, mystical reformism, radical criticism,

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comprehensive history and new approaches within the study of Islam. The book brings to life the various historical, sociological, political and theological challenges and debates that have divided Muslims since the 19th century. The first two chapters address failed reforms in the past and introduce the reader to classical reformism and to Mohammed Abduh. Haddad ultimately proposes a non-confessional definition of religious reform, reinterpreting and adjusting a religious tradition to modern requirements. The second part of the book explores perspectives on contemporary Islam, the legacy of classical reformism and new paths forward. It suggests that the fundamentalism embodied in Wahhabism and Muslim Brotherhood has failed. Traditional Islam no longer attracts either youth or the elites. Mohamed Haddad shows how this paves the way for a new reformist departure that synthesizes modernism and core Islamic values.

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.

Ce contenu est une compilation d'articles de l'encyclopédie libre Wikipedia. Pages: 47. Chapitres: Avicenne, Al-Ghazali, Omar Khayyam, Mohammed Arkoun, Ibn Arabi, Rhazes, Muhammad al-Shahrastani, Riaz Ahmed Gohar Shahi, Djalal

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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 Lahbabi, Nasir e Khosraw, Mir Damad, Ruzbehan, Fakhr ad-Din ar-Razi, Abu'l-Majd Majdud, Muhammad Wasi Qureshi, Mohammad Ibn Abd-al-Haq Ibn Sab'in, Rajab 'Ali Tabrizi, Shah Waliullah ad-Dehlawi, Qazi Sa'id Qommi. Extrait: Abou amid Mo ammed ibn Mo ammed al-Ghaz I (1058-1111), connu en Occident sous le nom de Algazel (arabe: ab mid al-az I y) est un penseur musulman d'origine persane. Personnage emblématique dans la culture musulmane, il représente le mysticisme le plus profond. Al-Ghazali eut une formation philosophique très poussée; il écrivit un essai tentant de résumer la pensée des grands philosophes musulmans (Al-Kindi, Rhazes, Al-Farabi, Avicenne...). Déçu dans sa recherche d'une vérité philosophique finale, il s'orienta vers un mysticisme profond refusant toute vérité aux philosophes et les accusant d'infidélité. Dans son ouvrage Tahafut al-Falasifa (L'incohérence des philosophes) (1095), il montre, par la méthode même des philosophes, qu'il maîtrise du fait de ses études, que les philosophes n'aboutissent qu'à des erreurs, condamnables car contredisant la Révélation. La critique vise principalement l'aristotélisme d'Avicenne. Il sera un siècle plus tard encore critiqué par Averroès. L'Imam Abu Hamid naquit dans la ville de Tus à Khorasan (en Iran) en 450 A.H. (après l'Hégire). Après la mort de son père, le jeune imam, encore mineur, s'installa dans la ville de Jardjane. Parti à la...

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