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"This work offers a fresh assessment of the sources for the prophet Muhammad's life, integrating the earliest non-Muslim and documentary sources with the earliest prophetic biographies written in Arabic during the eighth-ninth centuries C.E. By placing these sources within the intellectual and cultural world of Late Antiquity, the author carves out a methodological approach to studying the historical Muhammad that, though reliant on the methods of critical historical scholarship, strikes a balance between revisionist historical skepticism and naïve historical realism"--

This book deals with the Khilafat movement (1918-1924) in British India, which aimed at mobilizing pan-Islam for saving Ottoman Turkey from dismemberment and securing political reforms for India. It also examines the gradual transition of Muslim politics from pan-Islam to territorial nationalism.

This volume shows the diversity of approaches to violence in Islamic thought between the 19th century and the present day, avoiding the limiting characterisations of Islam being inherently 'violent' or 'peaceful'.

Written by a pioneer in the field of Middle Eastern women's history, *Women in the Middle East* is a concise, comprehensive, and authoritative history of the lives of the region's women since

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the rise of Islam. Nikki Keddie shows why hostile or apologetic responses are completely inadequate to the diversity and richness of the lives of Middle Eastern women, and she provides a unique overview of their past and rapidly changing present. The book also includes a brief autobiography that recounts Keddie's political activism as one of the first women in Middle East Studies. Positioning women within their individual economic situations, identities, families, and geographies, *Women in the Middle East* examines the experiences of women in the Ottoman Empire and Turkey, in Iran, and in all the Arab countries. Keddie discusses the interaction of a changing Islam with political, cultural, and socioeconomic developments. In doing so, she shows that, like other major religions, Islam incorporated ideas and practices of male superiority but also provoked challenges to them. Keddie breaks with notions of Middle Eastern women as faceless victims, and assesses their involvement in the rise of modern nationalist, socialist, and Islamist movements. While acknowledging that conservative trends are strong, she notes that there have been significant improvements in Middle Eastern women's suffrage, education, marital choice, and health.

A firm grasp of Islamic fundamentalism has often eluded Western political observers, many of whom view it in relation to social and economic upheaval or explain it away as an irrational reaction to modernity. Here Roxanne Euben makes new sense of this belief system by revealing it as a critique of and rebuttal to rationalist discourse and post-Enlightenment political theories. Euben draws on political, postmodernist, and critical theory, as well as Middle Eastern studies, Islamic thought, comparative politics, and anthropology, to situate Islamic fundamentalist thought within a transcultural theoretical context. In so doing, she illuminates an unexplored dimension of the Islamist movement and holds a mirror up to anxieties within

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contemporary Western political thought about the nature and limits of modern rationalism--anxieties common to Christian fundamentalists, postmodernists, conservatives, and communitarians. A comparison between Islamic fundamentalism and various Western critiques of rationalism yields formerly uncharted connections between Western and Islamic political thought, allowing the author to reclaim an understanding of political theory as inherently comparative. Her arguments bear on broad questions about the methods Westerners employ to understand movements and ideas that presuppose nonrational, transcendent truths. Euben finds that first, political theory can play a crucial role in understanding concrete political phenomena often considered beyond its jurisdiction; second, the study of such phenomena tests the scope of Western rationalist categories; and finally, that Western political theory can be enriched by exploring non-Western perspectives on fundamental debates about coexistence.

The attacks of September 11, 2001, changed the way the world looks at Islam. And rightfully so, according to M.A. Khan, a former Muslim who left the religion after realizing that it is based on forced conversion, imperialism, and slavery: the primary demands of Jihad, commanded by the Islamic God Allah. In this groundbreaking book, Khan demonstrates that Prophet Muhammad meticulously followed these misguided principles and established the ideal template of Islamic Jihad for his future followers to pursue, and that Muslims have been perpetuating the cardinal principles of Jihad ever since. Find out the true nature of Islam, particularly its doctrine of Jihad, and what it means to the modern world, and also learn about The core tenets of Islam and its history The propagation of Islam by force and other means Islamic propaganda Arab-Islamic imperialism Islamic slavery and slave-trade And much more!

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The commands of Allah are perpetual in nature, so are the actions of Prophet Muhammad. Jihad has been the way to win converts to Islam since its birth fourteen centuries ago, and it won't change anytime soon. Find out why in Islamic Jihad.

The Victorian period, viewed in the West as a time of self-confident progress, was experienced by Asians as a catastrophe. As the British gunned down the last heirs to the Mughal Empire, burned down the Summer Palace in Beijing, or humiliated the bankrupt rulers of the Ottoman Empire, it was clear that for Asia to recover a vast intellectual effort would be required. Pankaj Mishra's fascinating, highly entertaining new book tells the story of a remarkable group of men from across the continent who met the challenge of the West. Incessantly travelling, questioning and agonising, they both hated the West and recognised that an Asian renaissance needed to be fuelled in part by engagement with the enemy. Through many setbacks and wrong turns, a powerful, contradictory and ultimately unstoppable series of ideas were created that now lie behind everything from the Chinese Communist Party to Al Qaeda, from Indian nationalism to the Muslim Brotherhood. Mishra allows the reader to see the events of two centuries anew, through the eyes of the journalists, poets, radicals and charismatics who criss-crossed Europe and Asia and created the ideas which lie behind the powerful Asian nations of the twenty-first century.

Lavishly illustrated with over 300 pictures, including more than 200 in full color, The Oxford History of Islam offers the most wide-ranging and authoritative account available of the second largest--and fastest growing--religion in the world. John L. Esposito, Editor-in-Chief of the four-volume Oxford Encyclopedia

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of the Modern Islamic World, has gathered together sixteen leading scholars, both Muslim and non-Muslim, to examine the origins and historical development of Islam--its faith, community, institutions, sciences, and arts. Beginning in the pre-Islamic Arab world, the chapters range from the story of Muhammad and his Companions, to the development of Islamic religion and culture and the empires that grew from it, to the influence that Islam has on today's world. The book covers a wide array of subjects, casting light on topics such as the historical encounter of Islam and Christianity, the role of Islam in the Mughal and Ottoman empires, the growth of Islam in Southeast Asia, China, and Africa, the political, economic, and religious challenges of European imperialism in the nineteenth and twentieth centuries, and Islamic communities in the modern Western world. In addition, the book offers excellent articles on Islamic religion, art and architecture, and sciences as well as bibliographies. Events in the contemporary world have led to an explosion of interest and scholarly work on Islam. Written for the general reader but also appealing to specialists, The Oxford History of Islam offers the best of that recent scholarship, presented in a readable style and complemented by a rich variety of illustrations.

The essays in *Islam and the West: Critical Perspectives on Modernity* approach the interactions of Islam, the West, and modernity through overlapping social,

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historical, economic, cultural, and philosophical layers. Viewed through this complex prism of analysis, the full dimensions of the relationship become clear and the result is a deeper understanding of the nature of modernity and how other societies can relate to each other.

This work examines the relevance of traditional Islamic thought and practices for a lasting solution to the current environmental crisis. The book argues that only a revival of the traditional worldview which perceives all entities of nature as signs of God can effectively respond to the crisis our planet faces.

An authoritative study of the Islamic faith in relation to the other world religions sheds new light on its origins and history, from the social reformation role of Muhammad to the impact of fundamentalism and terrorism on Islam. Reprint. 35,000 first printing.

From the first Arab-Islamic Empire of the mid-seventh century to the Ottomans, the last great Muslim empire, the story of the Middle East has been the story of the rise and fall of universal empires and, no less important, of imperialist dreams. So argues Efraim Karsh in this highly provocative book. Rejecting the conventional Western interpretation of Middle Eastern history as an offshoot of global power politics, Karsh contends that the region's experience is the culmination of long-existing indigenous trends, passions, and patterns of

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behavior, and that foremost among these is Islam's millenarian imperial tradition. The author explores the history of Islam's imperialism and the persistence of the Ottoman imperialist dream that outlasted World War I to haunt Islamic and Middle Eastern politics to the present day. September 11 can be seen as simply the latest expression of this dream, and such attacks have little to do with U.S. international behavior or policy in the Middle East, says Karsh. The House of Islam's war for world mastery is traditional, indeed venerable, and it is a quest that is far from over.

An Islamic Response to Imperialism Political and Religious Writings of Sayyid Jamal Ad-Din "al-Afghani" Univ of California Press

Over the last two centuries the Muslim world has undergone dramatic transformations, impacting the Islamic tradition and throwing into question our understanding of tradition. The notion of tradition as an unmoving edifice is contradicted by the very process of its transmission, and the complex role human beings play in creating and sustaining traditions is evident in the indigenous mechanisms of change within the Islamic tradition. Politics of the Islamic Tradition locates the work of Egyptian cleric Muhammad al-Ghazali within the context of this dynamic Islamic tradition, with special focus on his political thought. Al-Ghazali inherited a vast and diverse heritage which he managed to

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reinterpret in a changing world. An innovative exploration of the change and continuity present within Muslim discourses, this book brings together disparate threads of the Islamic tradition, religious exegesis, the contemporary Arab Middle East, the Islamic state and idea of renewal in al-Ghazali's thought. As well as being one of the first complete treatments of al-Ghazali's works, this book provides an original critical approach to tradition and its capability for innovation and change, countering the dichotomy between tradition and modernity that typically informs most scholarly studies on contemporary Islam. Offering highly original insights into Islamic thought and engaging with critical notions of tradition, this book is essential reading for students and scholars of Islamic Politics and History.

This book is principally a study of the complex relationship of religion to modernity. Monica M. Ringer argues that modernity should be understood as the consequence, not the cause, of the new intellectual landscape of the 19th century. Using the lens of Islamic modernism she uncovers the underlying epistemology and methodology of historicism that penetrated the Middle East and South Asia in this period, both forcing and enabling a recalibration of the definition, nature, function and place of religion. She shows that Muslim Modernists, like their counterparts in other religious traditions, engaged in a sophisticated project of theological reform designed to marry their twin commitments to religion and to modernity. They were in conversation not only with European scholarship and Catholic modernism, but more

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importantly, with their own complex Islamic traditions.

At the beginning of the twenty-first century, the vocabulary of civility and civilization is very much at the forefront of political debate. Most of these debates proceed as if the meaning of these words were self-evident. This is where *Civilizing Emotions* intervenes, tracing the history of the concepts of civility and civilization and thus adding a level of self-reflexivity to the present debates. Unlike previous histories, *Civilizing Emotions* takes a global perspective, highlighting the roles of civility and civilization in the creation of a new and hierarchized global order in the era of high imperialism and its entanglements with the developments in a number of well-chosen European and Asian countries. Emotions were at the core of the practices linked to the creation of a new global order in the nineteenth century. *Civilizing Emotions* explores why and how emotions were an asset in civilizing peoples and societies - their control and management, but also their creation and their ascription to different societies and social groups. The study is a contribution to the history of emotions, to global history, and to the history of concepts, three rapidly developing and innovative research areas which are here being brought together for the first time.

An unprecedented, richly, detailed, and clear-eyed exploration of Islam in European history and civilization. Tensions over Islam were escalating in Europe even before 9/11. Since then, repeated episodes of terrorism together with the refugee crisis have dramatically increased the divide between the majority population and Muslim communities, pushing the debate well beyond concerns over language and female dress. Meanwhile, the parallel rise of right-wing, nationalist political parties throughout the continent, often espousing anti-Muslim rhetoric, has shaken the foundation of the European Union to its very core. Many Europeans see Islam as

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an alien, even barbaric force that threatens to overwhelm them and their societies. Muslims, by contrast, struggle to find a place in Europe in the face of increasing intolerance. In tandem, anti-Semitism and other forms of discrimination cause many on the continent to feel unwelcome in their European homes. Akbar Ahmed, an internationally renowned Islamic scholar, traveled across Europe over the course of four years with his team of researchers and interviewed Muslims and non-Muslims from all walks of life to investigate questions of Islam, immigration, and identity. They spoke with some of Europe's most prominent figures, including presidents and prime ministers, archbishops, chief rabbis, grand muftis, heads of right-wing parties, and everyday Europeans from a variety of backgrounds. Their findings reveal a story of the place of Islam in European history and civilization that is more interwoven and complex than the reader might imagine, while exposing both the misunderstandings and the opportunities for Europe and its Muslim communities to improve their relationship. Along with an analysis of what has gone wrong and why, this urgent study, the fourth in a quartet examining relations between the West and the Muslim world, features recommendations for promoting integration and pluralism in the twenty-first century.

A lot has been done and said on so called War On Terror, and the relation between the West and the Muslim world, principally from Western perspective. However, very few is known about Muslim perspectives-the perspective of the people at the receiving end. The Book Islamic Terrorism and the Tangential Response of the West, will give the reader a unique opportunity to learn about the other side of the coin from Muslim perspectives: Why Terrorism is not a monopoly of Islam and Muslims. Why? But not how? event like 9/11 happened. What are the grievances of the Muslim world vis a vis the policies of the Western establishment. What is the

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attitude of Islam towards Judaism and Christianity. What Islam stands for as a religion and a comprehensive way of life. What is the state of mind of a typical Muslim as citizen of this world. How the War on Terror is used as a tool for Global Imperialism. How the Western powers use flimsy pretexts to re-edit the tragic era of colonialism.

"Keddie has rendered a valuable service ... Afghani merits the attention of Western students of the contemporary international scene and the Muslim renaissance since he made the first significant attempt to answer the modern Western challenge to the Muslim world." ---Eastern World "Sayyid Jamal ad-Din al-Afghani (1838-1897), the well known religious reformer and political activist, led a busy and complex life full of obscure and clandestine ventures. . . . [Keddie] draws on a wide range of primary and secondary sources. In part I an attempt is made to provide an accurate biography and a consistent analysis of Afghani. Part II contains translations of some of his most important writings. . . Although Afghani was concerned with the wide ranging need for Islamic reform, he devoted most of his life to the more urgent political problems confronting Muslims--problems arising out of their weakness in dealing with the Western Christian powers. Hence the title of this book. The picture that emerges here confirms Afghani's long standing reputation as a defender of Muslim interests--not against borrowing European advances in science and technology, but against foreign political, economic, or military encroachment."--Middle East journal "Jamal ad-Din was a mysterious figure and most of the mysteries were of his own making . . . it has been left to Professor Keddie to apply the methods of the critical historian to the matter ... This book shows how successful she has been . . . there has emerged for the first time a credible picture of Jamal ad-Din's life . . . The second part contains translations of works by Jamal ad-Din himself, and

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these are valuable because most of them were written in Persian and have either not been easily available at all or else have been available only in Arabic translation. This is particularly true of the Refutation of the Materialists. "--International journal of Middle East Studies "For the first time a significant collection of the writings of al-Afghani are now available in English, and so, for the first time, this controversial figure has had more life breathed into him."--American Historical Review

More than three decades after its first publication, Edward Said's groundbreaking critique of the West's historical, cultural, and political perceptions of the East has become a modern classic. In this wide-ranging, intellectually vigorous study, Said traces the origins of "orientalism" to the centuries-long period during which Europe dominated the Middle and Near East and, from its position of power, defined "the orient" simply as "other than" the occident. This entrenched view continues to dominate western ideas and, because it does not allow the East to represent itself, prevents true understanding. Essential, and still eye-opening, Orientalism remains one of the most important books written about our divided world.

In response to the events of 9/11, the Bush administration launched a "war on terror" ushering in an era of anti-Muslim racism, or Islamophobia. However, 9/11 alone did not create Islamophobia. This book examines the current backlash within the context of Islamophobia's origins, in the historic relationship between East and West. Deepa Kumar is an associate professor of media studies and Middle East studies at Rutgers University and the author of *Outside the Box: Corporate Media, Globalization and the UPS Strike*. Kumar has contributed to numerous outlets including the BBC, USA Today, and the Philadelphia Inquirer.

As Cemil Aydin explains in this provocative history, it is a misconception to think

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that the world's 1.5 billion Muslims constitute a single religio-political entity. How did this mistaken belief arise, why is it so widespread, and how can its grip be loosened so that a more fruitful discussion about politics in Muslim societies can begin?

In *Mapping the Role of Intellectuals in Iranian Modern and Contemporary History*, Jahanbegloo and contributors examine the role of Iranian intellectuals in the history of Iranian modernity. They trace the contributions of intellectuals in the construction of national identity and the Iranian democratic debate, analyzing how intellectuals balanced indebtedness to the West with the issue of national identity in Iran. Recognizing how intellectual elites became beholden to political powers, the contributors demonstrate the trend that intellectuals often opted for cultural dissent rather than ideological politics.

In *A Theory of Imperialism*, economists Utsa Patnaik and Prabhat Patnaik present a new theory of the origins and mechanics of capitalism that sounds an alarm about its ongoing viability. Their theory centers on trade between the core economies of the global North and the tropical and subtropical countries of the global South and considers how the Northern demand for commodities (such as agricultural products and oil) from the South has perpetuated and solidified an imperialist relationship. The Patnaiks explore the dynamics of this process and

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discuss innovations that could allow the economies of the South to achieve greater prosperity without damaging the economies of the North. The result is an original theory of imperialism that brings to light the crippling limitations of neoliberal capitalism. A Theory of Imperialism also includes a response by David Harvey, who interprets the agrarian system differently and sees other factors affecting trade between the North and the South. Their debate is one of the most provocative exchanges yet over the future of the global economy as resources grow thin, populations explode, and universal prosperity becomes ever more elusive.

A revised and updated edition of Waines' wide-ranging account of the history and theology of Islam.

Sayyid Qutb (1906-1966) was an influential Egyptian ideologue credited with establishing the theoretical basis for radical Islamism in the post colonial Sunni Muslim world. Lacking a pure understanding of the leader's life and work, the popular media has conflated Qutb's moral purpose with the aims of bin Laden and al-Qaeda. He is often portrayed as a terrorist, Islamo-Fascist, and advocate of murder. This book rescues Qutb from misrepresentation, tracing the evolution of his thought within the context of his time. An expert on social protest and political resistance in the modern Middle East, as well as Egyptian nationalism,

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John Calvert recounts Qutb's life from the small village in which he was raised to his execution at the behest of Abd al-Nasser's regime. His study remains sensitive to the cultural, political, social, and economic circumstances that shaped Qutb's thought-major developments that composed one of the most eventful periods in Egyptian history. These years witnessed the full flush of Britain's tutelary regime, the advent of Egyptian nationalism, and the political hegemony of the Free Officers. Qutb rubbed shoulders with Taha Husayn, Naguib Mahfouz, and Abd al-Nasser himself, though his Islamism originally had little to do with religion. Only in response to his harrowing experience in prison did Qutb come to regard Islam and kufr (infidelity) as oppositional, antithetical, and therefore mutually exclusive. Calvert shows how Qutb repackaged and reformulated the Islamic heritage to pose a challenge to authority, including those who claimed (falsely, he believed) to be Muslim.

9/11 and various acts of global terrorism from Madrid to Bali have challenged the understanding of academic experts, students, and policymakers, Muslims and non-Muslims. Critical questions have been raised about Islam and Muslim politics in the modern world. This work includes materials with representative selections from diverse Muslim voices.

Amid the wealth, luxury and immorality of Las Vegas is a large community of

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Christians. As his last great architectural endeavor, millionaire David Sinclair constructs a peculiar mega resort bordering the Las Vegas strip. In a city where many locals and visitors have larger-than-life appetites for strong drink, wild parties and easy sex, the Mizbeach Hotel will be a well of living water in the desert. A second-stringer reporter with first-class talent, Andrea Leggett is determine to make it to a giant network. Blinded to everything but getting her big break, Andrea is determine to land an exclusive interview with the reclusive David Sinclair. Before Andrea is able to put her plan into action, the providential hand of God begins to moves. Andrea encounters the mysterious Sam Spirit; a man who appears to know her deepest hurts, pains and need. Unknown to Andrea, their emotional meeting was not by chance, nor would it be their last. As Andrea arrives to the Mizbeach Hotel she is paralyzed by the first in a series of visions. While the exclusive is still on her agenda, Andrea finds herself troubled by the reoccurring and unexplained visions. Caroline Sinclair, daughter of Mr. Sinclair, is introduced to Andrea and the second stringer reporter life's takes a drastic change. For the first time, Andrea ponders her spiritual condition. An unexpected tragedy causes Andrea to reside at the Mizbeach. During her stay she discovered The Mizbeach to be a place of sacrifice. It becomes her refuge and her destiny. The Theme of this book is God is at work everywhere. The

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convicting power of God's spirit moves many from self-centeredness to faith in Jesus Christ.

For a Western world anxious to understand Islam and, in particular, Shi'ism, this book arrives with urgently needed information and critical analysis. Hamid Dabashi exposes the soul of Shi'ism as a religion of protest—successful only when in a warring position, and losing its legitimacy when in power.

On the life and achievements of Jamāl ad-Dīn al-Afghānī, 1838-1897, Iranian reformer.

In recent years much attention has been paid to the ways Muslims are represented and how they are representing themselves visually. This book offers a number of new perspectives on visual cultures and representations of Muslims. The debate over Islam and modernity tends to be approached from a Eurocentric perspective that presents Western norms as a template for progress - against which Islamic societies can be measured. This misses the historical development of Muslim reformist thought that actively engages with the world around it and seeks to reconfigure Islam within the diverse conditions of modernity. Safdar Ahmed paints a complex and nuanced picture that goes beyond the idea that Muslim reformers have either reproduced or reacted against Western ideas. Rather, Ahmed argues, they have reconstructed and appropriated these ideas,

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and so the thread of Western influence runs through modern Islamic thought on nationalism and sovereignty, femininity and gender. Ahmed uncovers new historiographical perspectives by critically examining the work of prominent intellectuals, such as Muhammad Abduh, Qasim Amin and Abdul A'la Maududi. This volume presents a comparison of seven major religious reformers of the late nineteenth and early twentieth centuries: For Islam, Jamal ad-Din al-Afghani, Muhammad 'Abduh and Muhammad Rashid Rida; for Hinduism, Dayananda Sarasvati and Swami Shraddhananda; for Confucianism, K'ang Yu-wei and Liang Ch'i-ch'ao. Each of these reformers attempted to bring a major world religion in line with global modernity by creatively reinterpreting the traditions on which this religion was based. The book outlines the lives and major ideas of these reformers, highlights the similarities between them, interprets their agenda as expressions of peripheral geoculture (centrist liberalism, antisystemic movements, positivism) in line with the Modern World-System (MWS) approach and links them with their 'fundamentalist' successors from the mid-twentieth to the early twenty-first centuries. This way, the author seeks to redress the Eurocentric bias that sometimes sneaks into the MWS perspective. While there are numerous studies dealing with each of these reformers, the original contribution of this book is to provide a systematic comparison between them and

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to interpret them within a larger theoretical framework. It will be of interest for scholars and students working on issues related to religion, modernity and historical sociology.

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