Putting Islam To Work

The Kharijites were the first sectarian movement in Islamic history, a rebellious splinter group that separated itself from mainstream Muslim society and set about creating, through violence, an ideal community of the saved. Their influence in the political and theological life of the nascent faith has ensured their place in both critical and religious accounts of early Islamic history. Based on the image of sect fostered by the Islamic tradition, the name Kharijite defines a Muslim as an overly-pious zealot whose ideas and actions lie beyond the pale of normative Islam. After a brief look at Kharijite origins and the traditional image of these early rebels, this book focuses on references to the Kharijites in Egypt from the 1950s to the 1990s. Jeffrey T. Kenney shows how the traditional image of the Kharijites was reawakened to address the problem of radical Islamist opposition movements. The Kharijites came to play a central role in the rhetoric of both religious authorities, whose official role it is to interpret Islam for the masses, and the secular state, which cynically turns to Islamic ideas and symbols to defend its legitimacy. Even those Islamists who defend militant tactics, and who are themselves tainted by the Kharijite label, become participants in the discourse surrounding Kharijism. Although all Egyptians agree that modern Kharijites represent a dangerous threat to society, serious debates have arisen about the underlying social, political and economic problems that lead Muslims down this destructive path. Kenney examines these debates and what they reveal about Egyptian attitudes toward Islamist violence and its impact on their nation. Long before 9/11, Egyptians have been dealing with the problem of Islamist violence, frequently evoking the Kharijites. This book represents an important contribution to Islamic studies and Middle East studies, adding to our understanding of how the Islamic past shapes the present discourse surrounding Islamist violence in one Muslim society.

The Anthropology of Islamic Law shows how hermeneutic theory and practice theory can be brought together to analyze cultural, legal, and religious traditions. These ideas are developed through an analysis of the Islamic legal tradition, which examines both Islamic legal doctrine and religious education. The book combines anthropology and Islamist history, using ethnography and in-depth analysis of Arabic religious texts. The book focuses on higher religious learning in contemporary Egypt, examining its intellectual, ethical, and pedagogical dimensions. Data is drawn from fieldwork inside al-Azhar University, Cairo University's Dar al-Ulum, and the network of traditional study circles associated with the al-Azhar mosque. Together these sites constitute the most important venue for the transmission of religious learning in the contemporary Muslim world. The book gives special attention to contemporary Egypt, and also provides a broader analysis relevant to Islamic legal doctrine and religious education throughout history.

An analysis of Imam-Hatip schools in Turkey and how they contribute to the Islamization of the country at both the high and grassroots levels of politics.

Islam in World Cultures analyzes differences in Islamic culture and practice by looking not simply at matters of doctrine, but also at how Islam interacts with local cultures. * A full chapter of annotated references and electronic links, organized to relate to each chapter * A glossary of key terms, with emphasis on comparative usage and how common terms differ in definition from place to place

Across North America, Islam is portrayed as a religion of immigrants, converts, and cultural outsiders. Yet Muslims have been part of American society for much longer than most people realize. This book documents the history of Islam in Detroit, a city that is home to several of the nation's oldest, most diverse Muslim communities. In the early 1900s, there were thousands of Muslims in Detroit. Most came from Eastern Europe, the Ottoman Empire, and British India. In 1921, they built the nation's first mosque in Highland Park. By the 1930s, new Islam-oriented social movements were taking root among African Americans in Detroit. By the 1950s, Albanians, Arabs, African Americans, and South Asians all had mosques and religious associations in the city, and they were confident that Islam could be, and had already become, an American religion. When immigration laws were liberalized in 1965, new immigrants and new African American converts rapidly became the majority of U.S. Muslims. For them, Detroit's old Muslims and their mosques seemed oddly Americanized, even unorthodox. Old Islam in Detroit explores the rise of Detroit's earliest Muslim communities. It documents the culture wars and doctrinal debates that ensued as these populations confronted Muslim newcomers who did not understand their manner of worship or the American identities they had created. Looking closely at this historical encounter, Old Islam in Detroit provides a new interpretation of the possibilities and limits of Muslim incorporation in American life. It shows how Islam has become American in the past and how the anxieties many new Muslim Americans and non-Muslims feel about the place of Islam in American society today are not inevitable, but are part of a dynamic process of political and religious change that is still unfolding.

Islam in World Cultures
Custodians of Change

Sovereignty After Empire

Islamic Schools in Modern Turkey
Practicing Islam in Egypt
From Orientalism to Cosmopolitanism

How does empire affect the route to successor sovereign state systems and the features of the sovereignty of these systems? This unique systematic comparison of empires and of their consequences for sovereignty in the Middle East and Central Asia brings theory on empire and sovereignty to bear on empirical variation across the two regions. The novel approach to understanding the political structures of states in two significant areas of the non-European world offers an important comparative discussion of post-imperial development and sovereignty. It raises a clear set of research questions about variations of imperial practice and puts forward an attractive and persuasive case that imperial legacy has been an important variable in the post-independence period.

Part of The Journal of the Royal Anthropological Institute Special Issue Book Series, Islam, Politics, Anthropology offers critical reflections on past and current studies of Islam and politics in anthropology and charts new analytical approaches to examining Islam in the post-9/11 world. Challenges current and past approaches to the study of Islam and Muslim politics in anthropology Offers a critical comprehensive review of past and current literature on the subject Presents innovative ethnographic description and analysis of everyday Muslim politics in Asia, Africa, the Middle East, and North America Proposes new analytical approaches to the study of Islam and Muslim politics

A global debate has emerged within Islam about how to coexist with democracy. Even in Asia, where such ideas have always been marginal, radical groups are taking the view that scriptural authority requires either Islamic rule (Dar-ul-Islam) or a state of war with the essentially illegitimate authority of non-Muslims or secularists. This book places the debate in a specifically Asian context. It draws attention to Asia (east of Afghanistan), as not only the home of the majority of the world's Muslims but also Islam's historic laboratory in dealing with religious pluralism. In Asia, pluralism is not simply a contemporary development of secular democracies, but a long-tested pattern based on both principle and pragmatism. For many centuries, Muslims in Asia have argued about the legitimacy of non-Islamic government over Muslims, and the legitimacy of non-Muslim peoples, polities and rights under Islamic governance. This book analyses such debates and the ways they have been reconciled, in South and Southeast Asia, up to the present. The evidence presented here suggests that Muslims have adapted flexibly and creatively to the pluralism with which they have lived, and are likely to continue to do so.

An overview of predominantly Muslim societies that argues that Islamism has failed to provide Islamic societies with any feasible alternative to undertaking fundamental political and social reforms.

This collection of arresting and innovative chapters applies the techniques of anthropology in analyzing the role played by Islam in the social lives of the world's Muslims. The volume begins with an introduction that sets out a powerful case for a fresh approach to this kind of research, exhorting anthropologists to pause and reflect on when Islam is, and is not, a central feature of their informants' life-worlds and identities. The chapters that follow are written by scholars with long-term, specialist research experience in Muslim societies ranging from Kenya to Pakistan and from Yemen to China: thus they explore and compare Islam's social significance in a variety of settings that are not confined to the Middle East or South Asia alone. The authors assess how helpful current anthropological research is in shedding light on Islam's relationship to contemporary societies. Collectively, the contributors deploy both theoretical and ethnographic analysis of key developments in the anthropology of Islam over the last 30 years, even as they extrapolate their findings to address wider debates over the anthropology of world religions more generally. Crucially, they also tackle the thorny question of how, in the current political context, anthropologists might continue conducting sensitive and nuanced work with Muslim communities. Finally, an afterword by a scholar of Christianity explores the conceptual parallels between the book's key themes and the anthropology of world religions in a broader context. This volume has key contemporary relevance: for example, its conclusions on the fluidity of people's relations with Islam will provide an important counterpoint to many commonly held assumptions about the incontestability of Islam in the public sphere.

Culture, the State and Islamism

Islam and the Orientalist World-system

Lived Islam

Southeast Asia over Three Generations

The Receding Shadow of the Prophet

Religious Authority and Media in Contemporary Egypt

The boundaries of religious identity

"In 2012, the year 1433 of the Muslim calendar, the Islamic population throughout the world was estimated at approximately a billion and a half, representing about one-fifth of humanity. In geographical terms, Islam occupies the center of the world, stretching like a big belt across the globe from east to west."--P. vii.

In an atmosphere of growing concern over the threat posed by Islamist violence, political Islamism has become the most important of geopolitical issues. In the process, it has been misrepresented. Contrary to what many believe, Islamist movements are characterised by their diversity. Revisiting the main arguments and explanations that have been used over the past twenty years to understand Islamist activism, moderate as well as militant, Salwa Ismail here proposes a rethinking of Islamist politics. The phenomenon of political Islam is determined by macro and micro-level changes in the Muslim world, such as the retreat of the welfare state across the Middle East, and the subsequent expansion in the role of informal political activists in the popular

neighbourhoods of such cities as Algiers or Cairo. Ismail examines both levels to explain the socio-economic and political settings out of which Islamism has developed. Her focus is both the economic and political environments that fomented Islamism, and the structures of Islamist movements themselves (from their ideologies to their modes of action). Looking at Islamism as a form of contestation politics, Ismail offers a reassessment of its failures and successes - limited, as it is, by its use of violence, but capable of real mobilisation at a popular level. "Rethinking Islamist Politics" will be vital reading for anyone seeking to understand such spectacular expressions of Islamism as the September 11th attacks, but also the everyday struggles of ordinary people which Islamism embodies.

This book demonstrates why and how it is necessary to redesign Islamic Education curriculum in the K-12 sector globally. From Western public schools that integrate Muslim perspectives to be culturally responsive, to public and private schools in Muslim minority and majority contexts that teach Islamic studies as a core subject or teach from an Islamic perspective, the volume highlights the unique global and sociocultural contexts that support the disparate trajectories of Islamic Education curricula. Divided into three distinct parts, the text discusses current Islamic education curricula and considers new areas for inclusion as part of a general renewal effort that includes developing curricula from an Islamic worldview, and the current aspirations of Islamic education globally. By providing insights on key concepts related to teaching Islam, case studies of curriculum achievements and pitfalls, and suggested processes and pillars for curriculum development, contributors present possibilities for researchers and educators to think about teaching Islam differently. This text will benefit researchers, doctoral students, and academics in the fields of secondary education, Islamic education, and curriculum studies. Those interested in religious education as well as the sociology and theory of religion more broadly will also enjoy this volume.

From the cleric-led Iranian revolution to the rise of the Taliban in Afghanistan, many people have been surprised by what they see as the modern reemergence of an antimodern phenomenon. This book helps account for the increasingly visible public role of traditionally educated Muslim religious scholars (the `ulama) across contemporary Muslim societies. Muhammad Qasim Zaman describes the transformations the centuries-old culture and tradition of the `ulama have undergone in the modern era--transformations that underlie the new religious and political activism of these scholars. In doing so, it provides a new foundation for the comparative study of Islam, politics, and religious change in the contemporary world. While focusing primarily on Pakistan, Zaman takes a broad approach that considers the Taliban and the `ulama of Iran, Egypt, Saudi Arabia, India, and the southern Philippines. He shows how their religious and political discourses have evolved in often unexpected but mutually reinforcing ways to redefine and enlarge the roles the `ulama play in society. Their discourses are informed by a longstanding religious tradition, of which they see themselves as the custodians. But these discourses are equally shaped by--and contribute in significant ways to--contemporary debates in the Muslim public sphere. This book offers the first sustained comparative perspective on the `ulama and their increasingly crucial religious and political activism. It shows how issues of religious authority are debated in contemporary Islam, how Islamic law and tradition are continuously negotiated in a rapidly changing world, and how the `ulama both react to and shape larger Islamic social trends. Introducing previously unexamined facets of religious and political thought in modern Islam, it clarifies the complex processes of religious change unfolding in the contemporary Muslim world and goes a long way toward explaining their vast social and political ramifications.

This monograph explores the expansion of the Tablighi Jama'at, a transnational Islamic missionary movement that originated in India in the mid-nineteenth century, and its impact in the Gambia (West Africa) in the past decade. The Jama'at offers Gambian youth, and women in particular, new opportunities to express their religious identity in a way that is in line with a modern lifestyle. The book investigates how Gambian youth have incorporated the South Asian Tablighi ideology into their daily lives and adapted it to their local context.

Critical Perspectives on Teaching Islam in Primary and Secondary Schools
Whose Islam?
Making Modern Muslims
Civil Society Vs. the State

World Yearbook of Education 2010
Islamic Knowledge and the Making of Modern Egypt
Prayer in Islamic Thought and Practice

Featuring Immanuel Wallerstein, Joseph Massad, Marnia Lazreg, and other well-known and emerging new authors, this book seeks a more accurate understanding of Islam and Islamic societies' role and relations to global cultural and economic realities. The book confronts a trend today of analyzing Islam as a "cultural system" that stands outside of, and even predates, modernity. The authors see this trend as part of a racist discourse unaware of the realities of contemporary Islam. Islamic societies today are products of the world capitalist system and cannot be understood as being separate from its forces. The authors offer a more carefully constructed and richer portrait of Islamic societies today and forcefully challenge the belief that Islam is not part of, nor much affected by, the modern world-system.

In honor of Benedict Anderson's many years as a teacher and his profound contributions to the field of Southeast Asian studies, the editors have collected essays from a number of the many scholars who studied with him. These articles deal with the literature, politics, history, and culture of Southeast Asia, addressing Benedict Anderson's broad concerns.

In this timely analysis of the current state of global educational policies, Joel Spring focuses on the spread of the Western school model and its impact on creating an urban-consumer culture, increasing economic inequalities, contributing to environmental destruction and diminishing compassion and empathy essential for energizing social justice movements. In his signature straightforward, concise style, Spring describes and analyzes the school's role in displacing religious with secular values, promoting nationalism, preparing students to work in global corporations, supporting cultural and linguistic homogeneity, and discusses related goals and effects of anti-globalization movements such as the Alt-right, Anti-fascist groups, radical environmentalism and anarchism. An important addition to Spring's body of work on global educational policies, this provocative book challenges readers to re-examine what they know about education, globalization and their interconnections.

Combining anthropological observation with textual and genealogical analysis, Fabio Vicini's Reading Islam offers a journey within the intimate relations, reading practices, and forms of intellectual engagement that regulate Muslim life in two enclosed religious communities in contemporary Istanbul.

How the competition for young recruits is creating rivalries among Islamists today Today, two-thirds of all Arab Muslims are under the age of thirty. Young Islam takes readers inside the evolving competition for their support—a competition not simply between Islamism and the secular world, but between different and often conflicting visions of Islam itself. Drawing on extensive ethnographic research among rank-and-file activists in Morocco, Avi Spiegel shows how Islamist movements are encountering opposition from an unexpected source—each other. In vivid and compelling detail, he describes the conflicts that arise as Islamist groups vie with one another for new recruits, and the unprecedented fragmentation that occurs as members wrangle over a shared urbanized base. Looking carefully at how political Islam is lived, expressed, and understood by young people, Spiegel moves beyond the top-down focus of current research. Instead, he makes the compelling case that Islamist actors are shaped more by their relationships to each other than by their relationships to the state or even to religious ideology. By focusing not only on the texts of aging elites but also on the voices of diverse and sophisticated Muslim youths, Spiegel exposes the shifting and contested nature of Islamist movements today—movements that are being reimagined from the bottom up by young Islam. The first book to shed light on this new and uncharted era of Islamist pluralism in the Middle East and North Africa, Young Islam uncovers the rivalries that are redefining the next generation of political Islam.

Routledge Handbook of Political Islam
Encyclopedia of Islam
Young Islam
Education, Ethics, and Legal Interpretation at Egypt's Al-Azhar
Muslim Rebels
The Politics of Islamic Education in Southeast Asia
Islam in Contemporary Egypt

When students from a Muslim boarding school were convicted for the 2002 terrorist bombings in Bali, Islamic schools in Southeast Asia became the focus of intense international scrutiny. Some analysts have warned that these schools are being turned into platforms for violent jihadism. Making Modern Muslims is the first book to look comparatively at Islamic education and politics in Southeast Asia. Based on a two-year research project by leading scholars of Southeast Asian Islam, the book examines Islamic schooling in Malaysia, Indonesia, Thailand, Cambodia, and the southern Philippines. The studies demonstrate that the great majority of schools have nothing to do with violence but are undergoing changes that have far-reaching implications for democracy, gender relations, pluralism, and citizenship. Making Modern Muslims offers an important reassessment of Muslim culture and politics in Southeast Asia and provides insights into the changing nature of state-society relations from the late colonial period to the present. It allows us to better appreciate the astonishing dynamism of Islamization in Southeast Asia and the struggle for Muslim hearts and minds taking place today. Timely and readable, this volume will be of great interest to teachers and specialists of Islam and Southeast Asia as well as the general reader seeking to understand the great transformations at work in the Muslim world. Contributors: Esmael A. Abdula, Bjørn Atle Blengsli, Joseph Chinyong Liow, Robert W. Hefner, Richard G. Kraince, Thomas M. McKenna.

The development of new and social networking sites, as well as the growth of transnational Arab television, has triggered a debate about the rise in transnational political and religious identification, as individuals and groups negotiate this new triad of media, religion and culture. This book examines the implications of new media on the rise of political Islam and on Islamic religious identity in the Arab Middle East and North Africa, as well as among Muslim Arab Diasporas. Undoubtedly, the process of

globalization, especially in the field of media and ICTs, challenges the cultural and religious systems, particularly in terms of identity formation. Across the world, Arab Muslims have embraced new media not only as a source of information but also as a source of guidance and fatwas, thereby transforming Muslim practices and rituals. This volume brings together chapters from a range of specialists working in the field, presenting a variety of case studies on new media, identity formation and political Islam in Muslim communities both within and beyond the MENA region. Offering new insight into the influence of media exposure on national, political, and cultural boundaries of the Islamic identity, this book is a valuable resource for students and scholars of Middle Eastern politics, specifically political Islam and political communication.

For much of its modern history, a combination of deep nervousness and profound lack of interest seemed to inhibit or even prevent regular political conversations in the Arab World. Public spaces were devoid of political discussions: public squares in major cities showed no signs of assemblies for political purposes. If one picked up a newspaper, one was more likely to read about the comings and goings of officials rather than any sort of comprehensive political coverage. In the wake of the Arab Spring, newer media and older forms (such as the daily newspaper) have gradually made it easier for Middle East countries to participate in public debates from a variety of ideological perspectives. The state retreat from social welfare commitments have opened opportunities for a host of new informal groups and organizations to operate in areas previously dominated by officially-controlled bodies. These trends have obviously been noticed by social scientists, but scholars who focus on the large-scale political changes tend to edge into a celebratory tone: the changes are seen as potentially democratizing. Arguing Islam after the Revival of Arab Politics presents an understanding the "revived" forms of Arab politics as they really are, and does not speculate about the democratic future these changes could signal. In particular, this book examines various sites of Arab public life to explore how politics operates. Four kinds of public spheres are brought into focus: small group discussions that straddle the public/private divide (such as diwaniyyas in Kuwait or piety groups in Egypt), public spaces of assembly (such as public squares and mosques), media (both new and old), and parliaments (an institution etymologically founded in philosophizing and pontificating rather than legislating). Further, the author gives due attention to the ways in which these spheres interact to explore how these gradations, affirmations, and subversions of hierarchy, status, and power make up the current political landscape of the Middle East. The resulting work is one that is able to bridge disciplinary boundaries, offering understandings of the new political sphere. Designed to speak beyond a scholarly audience, this volume will contribute to broader public understandings of Islam in practice and of Arab politics as those who participate in it experience it.

Explores the terms, concepts, personalities, historical events, and institutions that helped shape the history of this religion and the way it is practiced today.

Combining anthropological observation with textual and genealogical analysis, Fabio Vicini's Reading Islam offers a journey within the intimate relations, reading practices, and forms of intellectual engagement that regulate Muslim life in two enclosed religious communities in contemporary Istanbul.

The Ulama in Contemporary Islam

The Tablighi Jama'at

Print Media and Islamic Revival

Rethinking Islamist Politics

Kharijites and the Politics of Extremism in Egypt

Islamic Legitimacy in a Plural Asia

Women's Histories in Islamic Societies

This updated, second edition of the Handbook of Political Islam covers a range of political actors that use Islam to advance their cause. While they share the ultimate vision of establishing a political system governed by Islam, their tactics and methods can be very different. Capturing this diversity, this volume also sheds light on some of the less-known experiences from South East Asia to North Africa. Drawing on expertise from some of the top scholars in the world, the chapters examine the main issues surrounding political Islam across the world, including: Theoretical foundations of political Islam Historical background Geographical spread of Islamist movements Political strategies adopted by Islamist groups Terrorism Attitudes towards democracy Relations between Muslims and the West in the international sphere Challenges of integration Gender relations Capturing the geographical spread of Islamism and the many manifestations of this political phenomenon make this book a key resource for students and researchers interested in political Islam, Muslim affairs and the Middle East.

Preaching Islamic Renewal examines the life and work of Muhammad Mitwalli Sha□rawi, one of Egypt's most beloved and successful Islamic preachers. His wildly popular TV program aired every Friday for years until his death in 1998. At the height of his career, it was estimated that up to 30 million people tuned in to his show each week. Yet despite his pervasive and continued influence in Egypt and the wider Muslim world, Sha□rawi was for a long time neglected by academics. While much of the academic literature that focuses on Islam in modern Egypt repeats the claim that traditionally trained Muslim scholars suffered the loss of religious authority, Sha□rawi is instead an example of a well-trained Sunni scholar who became a national media sensation. As an advisor to the rulers of Egypt as well as the first Arab television preacher, he was one of the most important and controversial religious figures in late-twentieth-century Egypt. Thanks to the repurposing of his videos on television and on the Internet, Sha□rawi□s performances are still regularly viewed. Jacquelene Brinton uses Sha□rawi and his work as a lens to explore how traditional Muslim authorities have used various media to put forth a unique vision of how Islam can be renewed and revived in the contemporary world. Through his weekly television appearances he popularized long held theological and ethical beliefs and became a scholar-celebrity who impacted social and political life in Egypt.

This book looks at the study of ideas, practices and institutions in South Asian Islam, commonly identified as □Sufism□, and how they relate to politics in South Asia. While the importance of Sufism for the lives of South Asian Muslims has been repeatedly asserted, the specific role played by Sufism in contestations over social and political belonging in South Asia has not yet been fully analysed. Looking at examples from five countries in South Asia (India, Pakistan, Bangladesh, Sri Lanka, and Afghanistan), the book begins with a detailed introduction to political concerns over □belonging□ in relation to questions concerning Sufism and Islam in South Asia. This is followed

with sections on Producing and Identifying Sufism; Everyday and Public Forms of Belonging; Sufi Belonging, Local and National; and Intellectual History and Narratives of Belonging. Bringing together scholars from diverse disciplines, the book explores the connection of Islam, Sufism and the Politics of Belonging in South Asia. It is an important contribution to South Asian Studies, Islamic Studies and South Asian Religion.

The development of mass education and the mass media have transformed the Islamic tradition in contemporary Egypt and the wider Muslim world. In Putting Islam to Work, Gregory Starrett focuses on the historical interplay of power and public culture, showing how these new forms of communication and a growing state interest in religious instruction have changed the way the Islamic tradition is reproduced. During the twentieth century new styles of religious education, based not on the recitation of sacred texts but on moral indoctrination, have been harnessed for use in economic, political, and social development programs. More recently they have become part of the Egyptian government's strategy for combating Islamist political opposition. But in the course of this struggle, the western-style educational techniques that were adopted to generate political stability have instead resulted in a rapid Islamization of public space, the undermining of traditional religious authority structures, and a crisis of political legitimacy. Using historical, textual, and ethnographic evidence, Gregory Starrett demonstrates that today's Islamic resurgence is rooted in new ways of thinking about Islam that are based in the market, the media, and the school.

Putting Islam to WorkEducation, Politics, and Religious Transformation in EgyptUniv of California Press

Preaching Islamic Renewal

Islam, Politics, Anthropology

Old Islam in Detroit

Curriculum Renewal for Islamic Education

Islam, Youth and Modernity in the Gambia

Political Islam and Global Media

Comparative Perspectives

The five daily prayers (Sal?t) that constitute the second pillar of Islam deeply pervade the everyday life of observant Muslims. Until now, however, no general study has analyzed the rules governing Sal?t, the historical dimensions of its practice and the rich variety of ways that it has been interpreted within the Islamic tradition. Marion Holmes Katz's richly textured book offers a broad historical survey of the rules, values and interpretations relating to Sal?t. This innovative study on the subject examines the different ways in which prayer has been understood in Islamic law, Sufi mysticism and Islamic philosophy. Katz's book also goes beyond the spiritual realm to analyze the political dimensions of prayer, including scholars' concerns about the righteousness and piety of rulers. The last chapter raises significant issues around gender roles, including the question of women's participating in and leading public worship. This book will resonate with students of Islamic history and comparative religion.

The World Yearbook of Education 2010 volume, Education and the Arab 'World': Political Projects, Struggles, and Geometries of Power, strives to do justice to the complex processes and dynamics behind the world of Arab education. Western interest in all things ?Arab? has greatly increased over the course of the decade, but this interest runs the risk of forgetting that the Arab world is positioned within wider contexts of regional, geopolitical, and global processes. This volume examines Arab education in a range of contexts ? regional, diasporic, and trans-national ? to better understand how the field of Arab education is formed through local, regional, geopolitical and global engagements and resonances. In doing so, contributors from a range of disciplines open critical conversations about the intersections of history, culture, geopolitics, policy, and education. The World Yearbook of Education 2010 offers new conceptual and empirical approaches that deal with some of the often-neglected aspects of the study of Arab education: contested political projects; struggles towards emancipation, recognition and liberation; and a larger concern for social justice, equity, and political inclusion. Andr?lias Mazawi is associate professor in the Department of Educational Studies at the University of British Columbia, Vancouver, BC, Canada. He is also an associate fellow at the Euro-Mediterranean Centre for Educational Research at the University of Malta.Ronald G. Sultana is professor in the Department of Education Studies at the University of Malta, where he also leads the Euro-Mediterranean Centre for Educational Research. He is the founding editor of the Mediterranean Journal of Educational Studies.

Unparalleled in its range of topics and geographical scope, the sixth and final volume of The New Cambridge History of Islam provides a comprehensive overview of Muslim culture and society since 1800. Robert Hefner's thought-provoking account of the political and intellectual transformation of the Muslim world introduces the volume, which proceeds with twenty-five essays by luminaries in their fields through a broad range of topics. These include developments in society and population, religious thought and Islamic law, Muslim views of modern politics and economics, education and the arts, cinema and new media. The essays, which highlight the diversity and richness of Islamic civilization, engage with regions outside the Middle East as well as within Islam's historic heartland. Narratives are clear and absorbing and will fascinate all those curious about the momentous changes that have taken place among the world's 1.4 billion Muslims in the last two centuries.

Explores how, why and where an Islamic revival emerged in 1970s Egypt, and why this shift remains relevant today.

This book is designed to serve as a text for courses on modern Islam. It challenges misleading questions which foster assumptions of Islam as a monolithic essence to instead argue that Islam, like all religions, is complex and thus best understood through analogy with language.

The New Cambridge History of Islam: Volume 6, Muslims and Modernity: Culture and Society since 1800

Rediscovering the Muslim American Past

Faith, Politics, and Education

Essays Presented to Benedict R. O'G. Anderson

Reading Islam

The Rise and Fall of Radical Political Islam

The Princeton Encyclopedia of Islamic Political Thought

Most research has accepted stereotypical images of Muslim women, treating their outward manifestations, such as veiling, as passive and oppressive. Muslim women have been depicted as different, and by

exoticizing (orientalizing) them—or Islamic society in general—"they" have been dealt with outside of general women's history and regarded as having little to contribute to the writing of world history or to the life of their sisters worldwide. By approaching widely used sources with different questions and methodologies, and by using new or little-used material (with much primary research), this book redresses these deficiencies. Scholars revisit and reevaluate scripture and scriptural interpretation; church records involving non-Muslim women of the Arab world; archival court records dating from the present back to the Ottoman period; and the oral and material culture and its written record, including oral history, textbooks, sufi practices, and the politics of dress. By deconstructing the past, these scholars offer fresh perspectives on women's roles and aspirations in Middle East societies.

In this incisive new book, Megan Brankley Abbas argues that the Western university has emerged as a significant space for producing Islamic knowledge and Muslim religious authority. For generations, Indonesia's foremost Muslim leaders received their educations in Middle Eastern madrasas or the archipelago's own Islamic schools. Starting in the mid-twentieth century, however, growing numbers traveled to the West to study Islam before returning home to assume positions of political and religious influence. Whose Islam? examines the far-reaching repercussions of this change for major Muslim communities as well as for Islamic studies as an academic discipline. As Abbas details, this entanglement between Western academia and Indonesian Islam has not only forged powerful new transnational networks but also disrupted prevailing modes of authority in both spheres. For Muslim intellectuals, studying Islam in Western universities provides opportunities to experiment with academic disciplines and to reimagine the faith, but it also raises troubling questions about whether and how to protect the Islamic tradition from Western encroachment. For Western academics, these connections raise pressing ethical questions about their own roles in the global politics of development and Islamic religious reform. Drawing on extensive archival research from around the globe, Whose Islam? provides a unique perspective on the perennial tensions between insiders and outsiders in religious studies.

Rethinking Islamic Studies upends scholarly roadblocks in post-Orientalist discourse within contemporary Islamic studies and carves fresh inroads toward a robust new understanding of the discipline, one that includes religious studies and other politically infused fields of inquiry. Editors Carl W. Ernst and Richard C. Martin, along with a distinguished group of scholars, map the trajectory of the study of Islam and offer innovative approaches to the theoretical and methodological frameworks that have traditionally dominated the field. In the volume's first section the contributors reexamine the underlying notions of modernity in the East and West and allow for the possibility of multiple and incongruent modernities. This opens a discussion of fundamentalism as a manifestation of the tensions of modernity in Muslim cultures. The second section addresses the volatile character of Islamic religious identity as expressed in religious and political movements at national and local levels. In the third section, contributors focus on Muslim communities in Asia and examine the formation of religious models and concepts as they appear in this region. This study concludes with an afterword by accomplished Islamic studies scholar Bruce B. Lawrence reflecting on the evolution of this post-Orientalist approach to Islam and placing the volume within existing and emerging scholarship. Rethinking Islamic Studies offers original perspectives for the discipline, each utilizing the tools of modern academic inquiry, to help illuminate contemporary incarnations of Islam for a growing audience of those invested in a sharper understanding of the Muslim world.

A history of Egypt's first teacher-training school, exploring 130 years of tension over the place of Islamic ideas and practices within modernized public spheres.

A Companion to the Anthropology of Religion presents a collection of original, ethnographically–informed essays that explore the variety of beliefs, practices, and religious experiences in the contemporary world and asks how to think about religion as a subject of anthropological inquiry. Presents a collection of original, ethnographically–informed essays exploring the wide variety of beliefs, practices, and religious experiences in the contemporary world Explores a broad range of topics including the perspectivism debate, the rise of religious nationalism, reflections on religion and new media, religion and politics, and ideas of self and gender in relation to religious belief Includes examples drawn from different religious traditions and from several regions of the world Features newly–commissioned articles reflecting the most up–to–date research and critical thinking in the field, written by an international team of leading scholars Adds immeasurably to our understanding of the complex relationships between religion, culture, society, and the individual in today s world

A Companion to the Anthropology of Religion

The New Politics of Religion in Morocco and the Arab World

Articulating Islam: Anthropological Approaches to Muslim Worlds

The Western University and Modern Islamic Thought in Indonesia

Corporatization, Alienation, Consumerism

Education and the Arab 'World': Political Projects, Struggles, and Geometries of Power

Rethinking Islamic Studies

This volume presents a picture of Islam in contemporary Egyptian politics and society, emphasizing its diversity and heterogeneity. It traces the development of Islam as a social, political, and economic force in Egypt. The authors also discuss Muslim-Christian relations and women in Islam.

Islam, Sufism and Everyday Politics of Belonging in South Asia

Global Impacts of the Western School Model

Beyond the Exotic

Putting Islam to Work

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