Secularism, Islam and Modernity

Selected essays of Alam Khundmiri

edited with an introduction by
M.T. Ansari

Secularism Islam Modernity

Jeffrey T. Kenney,Ebrahim Moosa

Secularism Islam Modernity:

Formations of the Secular Talal Asad,2003-02-03 A dark but brilliantly original work one of the most important books on religion and the modern in recent years H Net Reviews Opening with the provocative query what might an anthropology of the secular look like this book explores the concepts practices and political formations of secularism with emphasis on the major historical shifts that have shaped secular sensibilities and attitudes in the modern West and the Middle East Talal Asad proceeds to dismantle commonly held assumptions about the secular and the terrain it allegedly covers He argues that while anthropologists have oriented themselves to the study of the strangeness of the non European world and to what are seen as non rational dimensions of social life things like myth taboo and religion the modern and the secular have not been adequately examined The conclusion is that the secular cannot be viewed as a successor to religion or be seen as on the side of the rational It is a category with a multi layered history related to major premises of modernity democracy and the concept of human rights This book will appeal to anthropologists historians religious studies scholars as well as scholars working on modernity A difficult if stunningly eloquent book a response both elusive and forthright to the many shelves of books on terrorism which this country s trade publishers are rushing into print Bryn Mawr Review of Comparative Literature This wonderfully illuminating book should be read alongside the author s Genealogies of Religion Religion One of the most interesting scholars of religious writing today Christian Scholar s Review Asad s brilliant study remains a defining piece of intellectual and scholarly contribution for all of those interested in exploring the religious and the secular in the modern era The American Journal of Islamic Social Sciences Secularism, Islam and Modernity 'Ālam Khvundmīrī,2001-07-23 Syed Alam Khundmiri 1922 83 was an important intellectual figure of his times a true humanist with rare philosophical insights ranging over a wide field The volume brings together Khundmiri s seminal essays which set out his dominant concerns Marxism with its indifference to questions of minorities in nationalism existentialism which he saw as being closed off to the problems of community and Islam which he examined in relation to history and notions of time and change Overall this absorbing collection of essays encapsulates Khundmiri s dual project of situating Islam in the modern context and scrutinizing the modern in the light of Islam Particularly relevant in the present context of the increasing sacralization of politics it will be read with great interest by students and scholars of philosophy history sociology Islamic studies Marxism comparative religion cultural studies and political and social theory as well as by the aware and concerned lay reader

Modernity, Islam, And Secularism In Turkey Alev Çinar, A fascinating look at the relation between Islam and modernity **Islam and Secularity** Nilüfer Göle,2015-10-23 In Islam and Secularity Nil fer G le takes on two pressing issues the transforming relationship between Islam and Western secular modernity and the impact of the Muslim presence in Europe G le shows how the visibility of Islamic practice in the European public sphere unsettles narratives of Western secularism As mutually constitutive Islam and secularism permeate each other the effects of which play out in embodied and

aesthetic practices and are accompanied by fear anxiety and violence In this timely book G le illuminates the recent rethinking of secularism and religion of modernity and resistance to it of the public significance of sexuality and of the shifting terrain of identity in contemporary Europe **Secularism and Islam** Ecaterina Mațoi,2023 *Islam, Modernity, and the Liminal Space Between* Mark W. Meehan,2014-02-28 This book investigates the development and function of the Institute of Traditional Islamic Art and Architecture ITIAA in Amman Jordan A vertical case study using grounded theory methodology the research creates a rich and holistic understanding of the Institute Specific areas of study include the factors involved in the founding of the Institute within the context of Arab and Jordanian higher education the role of traditional Islamic philosophy in the function of the Institute and the role of the anthropological concept of liminal space in the clarification of students values during the academic program Data for the research came from thirty hours of interviews completed with over thirty individuals a twenty item survey completed by sixty five students classroom observations and analysis of an array of documents from the League of Arab States the Jordanian Ministry of Higher Education and Research the Jordanian Accreditation Association the World Islamic Science and Education University and the Institute for Traditional Islamic Art and Architecture In regard to the role of traditional Islamic philosophy the study delineates how the combination of theological philosophical commitments of founders faculty and students combined to create a deep and pervasive role of traditional Islamic philosophy evidenced in classrooms interviews and documents Students faculty and staff reflected a vital commitment to Islamic understandings of education art and beauty The book concludes by noting the vital importance of such institutions as ITIAA in providing the space and means for Arab Muslims to understand their own culture assess others and form new versions of Arab Muslim culture that are viable and productive in the current age It is noted that transnational organizations such as the League of Arab States could help facilitate educational diversity by fostering the development of a second level of small traditionally focused institutions Such institutions can reinforce traditional values provide liminal experiences and facilitate creation of artifacts of liminal activity reflecting students ability to combine modern and traditional value systems **Ethical Selfhood and the Status of the Secular: Islam, Modernity and Everyday Life in Mumbai** Ari S. Anand,2008 In this dissertation I explore social identity secularism and Indian Muslims conceptions and experiences of living in a secular state while debating among themselves the meanings of ethical Muslim selfhood Through participant observation and interviews based on over 15months of intensive field research undertaken in a predominantly Muslim area of south east Mumbai my research focused on two groups of Muslim men middle class entrepreneurs and householders in their early to mid thirties and senior students from their late teens to early twenties from a madrasa Islamic seminary attached to a prominent mosque in the city Owing to its complex and intense dynamism I also emphasize the city as an important agent in shaping everyday life The core of my work is to explore secular life and secularism central to India s liberal conception of itself as a pluralist democracy that emerge through the lived experiences of Muslim men engaging with various daily

pressures and transactions in an intensely dynamic urban context while trying to maintain a self understood to be ethical in terms of an inherited Islamic tradition In discussing everyday phenomena such as piety and religious authority gender childraising popular culture personal and professional pursuits and ethical conduct I demonstrate that the ostensibly r eligious domain of Islam is not necessarily the only or even primary basis for achieving selfhood for even those who identify as observant and devout Muslims Rather I argue the religious domain of Islam in this context is defined as such and intersected by discourses and practices of the self as a political and economic agent that is a self defined in terms of political modernity Thus this dissertation also contributes to the current anthropological rethinking of categories like r eligion s cularism and p olitics in relation to social processes and subjects a series of projects that are related in the Indian context to modernity and liberal conceptions of statehood sovereignty and personhood A major conclusion of this work is that while most Indian Muslims have largely internalized and accept the liberal differentiation of politics and religion the modern secular project in India nevertheless remains incomplete **Islam and Secularism in the Middle East** Azzam Tamimi,John L. Esposito,2000-10 Western civilization tends to view secularism as a positive achievement From this perspective benefits of secularizing trends include the separation of church and state the rule of law and freedom from organized religion In the Arab Middle East however Islamist intellectuals increasingly cite Western inspired secularism as the source of the region s social dislocation and political instability While secularism in the West led to the spread of democratic values in the Muslim world it has been associated with dictatorship the violation of human rights and the abrogation of civil liberties Islam and Secularism in the Middle East examines the origins and growth of the movement to abolish the secularizing reforms of the past century by creating a political order guided by Shariah law Contributors explain the Islamic rejection of secularism as a failed Western Christian ideal and also discuss how secularization was pioneered by those who thought Muslims could only advance politically by emulating Western practices including the renunciation of religion   Islam and the Politics of Secularism Nurullah Ardıç,2012 This book examines the process of secularisation in the Middle East in the late 19th century and early 20th century that transformed the Ottoman Empire and led to the abolition of the Caliphate   *Religion and Secular Modernity in Russian Christianity, Judaism, and Atheism* Ana Siljak,2024-11-15 Religion and Secular Modernity in Russian Christianity Judaism and Atheism is a multifaceted account of the engagement between religion and the secular in Russia s Christian Jewish and atheist traditions Ana Siljak brings together an interdisciplinary group of leading scholars to present unique perspectives on the secularization dynamic in Russia and the Soviet Union telling stories about theologians sects churches poets and artists From the Jewish Christian priest Alexander Men to the cross dressing poet Zinaida Gippius to the Soviet promoter of Yiddish theater Solomon Mikhoels Religion and Secular Modernity in Russian Christianity Judaism and Atheism gives a voice to a variety of actors who have grappled with the possibilities of faith and unbelief in an industrialized modern and seemingly secular world Now more than ever as one

narrative of Russia s religious history dominates official Russian accounts alternative perspectives of the relationship between Russian religion and secularism should be highlighted and emphasized **Islam, Modernity, Violence, and Everyday Life** A. Ahmad,2009-03-02 This book offers a better insight into the comparison of Western and Islamic cultures with studies that address the issues of Islam and modernity violence in Islamic law and history and respect for individuals privacy in Islamic cultures *Formations of the Secular* Talal Asad,2003-02-03 Opening with the provocative query what might an anthropology of the secular look like this book explores the concepts practices and political formations of secularism with emphasis on the major historical shifts that have shaped secular sensibilities and attitudes in the modern West and the Middle East Talal Asad proceeds to dismantle commonly held assumptions about the secular and the terrain it allegedly covers He argues that while anthropologists have oriented themselves to the study of the strangeness of the non European world and to what are seen as non rational dimensions of social life things like myth taboo and religion the modern and the secular have not been adequately examined The conclusion is that the secular cannot be viewed as a successor to religion or be seen as on the side of the rational It is a category with a multi layered history related to major premises of modernity democracy and the concept of human rights This book will appeal to anthropologists historians religious studies scholars as well as scholars working on modernity Islam and Modernity in Turkey B. Silverstein,2011-01-31 In contrast to much of the Muslim world a majority of Turks consider Islam to be primarily a matter of personal choice and private belief How did such an arrangement come about Moreover most observant Muslims in Turkey do not see such a conception and practice of Islam as illegitimate Why not Islam and Modernity in Turkey addresses these questions through an ethnographic study of Islamic discourses and practices and their articulation with mass media in Turkey against the background of late Ottoman and early Republican precedents This ground breaking book sheds new light on issues of commensurability and difference in culture religion and history and reformulates our understanding of Islam secularism and public life in Turkey the Muslim world and Europe **Islam in the Modern World** Jeffrey T. Kenney,Ebrahim Moosa,2013-08-15 This comprehensive introduction explores the landscape of contemporary Islam Written by a distinguished team of scholars it provides broad overviews of the developments events people and movements that have defined Islam in the three majority Muslim regions traces the connections between traditional Islamic institutions and concerns and their modern manifestations and transformations How are medieval ideas policies and practices refashioned to address modern circumstances investigates new themes and trends that are shaping the modern Muslim experience such as gender fundamentalism the media and secularisation offers case studies of Muslims and Islam in dynamic interaction with different societies Islam in the Modern World includes illustrations summaries discussion points and suggestions for further reading that will aid understanding and revision Additional resources are provided via a companion website **Varieties of Secularism in a Secular Age** Michael Warner,Jonathan VanAntwerpen,Craig J. Calhoun,2010-03-15 What does it mean to say that we live in

a secular age This apparently simple question opens into the massive provocative and complex A Secular Age where Charles Taylor positions secularism as a defining feature of the modern world not the mere absence of religion and casts light on the experience of transcendence that scientistic explanations of the world tend to neglect In Varieties of Secularism in a Secular Age a prominent and varied group of scholars chart the conversations in which A Secular Age intervenes and address wider questions of secularism and secularity The distinguished contributors include Robert Bellah Jos Casanova Nil fer G le William E Connolly Wendy Brown Simon During Colin Jager Jon Butler Jonathan Sheehan Akeel Bilgrami John Milbank and Saba Mahmood Varieties of Secularism in a Secular Age succeeds in conveying to readers the complexity of secularism while serving as an invaluable guide to a landmark book   Muslim Identities and Modernity Maha F. Habib,2016 What have the concepts of modernity and secularization meant for Islamic tradition culture and society How have the discourses which surround all of these issues influenced Muslim self perception and individual identity There have been many attempts to describe and analyse the encounter between Islam and modernity in the Middle East but few have been able so effectively to explore the impact this has on the idea and reality of religious identity and individual religiosity Maha F Habib examines modernity from this angle offering socio cultural philosophical and literary perspectives She assesses how this is played out in Egypt analysing cultural changes in the country through its intellectual thought and literature from the nineteenth century to the present day Her references to the works of Muhammad Abdu Muhammad Husayn Haykal Abbas Mahmud al Aqqad Naguib Mahfouz Alaa al Aswany and Salwa Bakr reveal contemporary issues and concerns which will interest those researching the cultural and social milieu of modern Egypt Bloomsbury Publishing   **Islamic Modernism** S. M. A. Sayeed,1990   Islam's Predicament with Modernity Bassam Tibi,2009-02-25 Islam s Predicament with Modernity presents an in depth cultural and political analysis of the issue of political Islam as a potential source of tensions and conflict and how this might be peacefully resolved Looking at the issue of modernity from an Islamic point of view the author examines the role of culture and religion in Muslim society under conditions of globalisation and analyses issues such as law knowledge and human rights He engages a number of significant studies on political Islam and draws on detailed case studies rejecting the approaches of both Orientalists and apologists and calling instead for a genuine Islamic pluralism that accepts the equality of others Situating modernity as a Western product at the crux of his argument he argues that a separation of religion and politics is required which presents a challenge to the Islamic worldview This critical analysis of value conflicts tensions and change in the Islamic world will be of interest to scholars and advanced students of international relations social theory political science religion Islamic studies and Middle Eastern studies   *The Politics of Secularism in International Relations* Elizabeth Shakman Hurd,2009-01-10 Conflicts involving religion have returned to the forefront of international relations And yet political scientists and policymakers have continued to assume that religion has long been privatized in the West This secularist assumption ignores the contestation surrounding the category of the secular in international politics The

Politics of Secularism in International Relations shows why this thinking is flawed and provides a powerful alternative Elizabeth Shakman Hurd argues that secularist divisions between religion and politics are not fixed as commonly assumed but socially and historically constructed Examining the philosophical and historical legacy of the secularist traditions that shape European and American approaches to global politics she shows why this matters for contemporary international relations and in particular for two critical relationships the United States and Iran and the European Union and Turkey The Politics of Secularism in International Relations develops a new approach to religion and international relations that challenges realist liberal and constructivist assumptions that religion has been excluded from politics in the West The first book to consider secularism as a form of political authority in its own right it describes two forms of secularism and their far reaching global consequences   *Religion, Modernity, and the Global Afterlives of Colonialism* Atalia Omer,Joshua Lupo,2024-09-15 Religion Modernity and the Global Afterlives of Colonialism examines the tenacious lingering impact of European colonial ideology on religion and politics around the world Even though the formal structures of colonialism have crumbled with a few notable exceptions European colonial ideology continues to operate across the globe resulting in limited nationalistic conceptualizations of religion and politics Religion Modernity and the Global Afterlives of Colonialism shows convincingly that not only has colonialism had a devastating impact on the colonized but its reach has turned inward to erode the colonizer s own social and political systems By examining the colonial violence constitutive of liberal political ideology the continued oppression of Muslims in Europe in the name of security and the way neoliberal economics bends religious hermeneutics to its will the authors of Religion Modernity and the Global Afterlives of Colonialism call attention to the threats that face our world today They also point to potential sites of hope for example the work of a priest in the Balkans who seeks to build solidarity across religious differences groups in Africa who are constructing decolonial religious imaginaries and the Islamo futurism of Dune which haltingly imagines a form of modernity beyond the West Contributors Atalia Omer Joshua Lupo Santiago Slabodsky Nadia Fadil S Sayyid Luca Mavelli Edmund Frettingham Cecelia Lynch Slavica Jakeli and Gil Anidjar

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