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The late Edward Said remains one of the most influential critics and public intellectuals of our time, with lasting contributions to many disciplines. Much of his reputation derives from the phenomenal multidisciplinary influence of his 1978 book *Orientalism*. Said's seminal polemic analyzes novels, travelogues, and academic texts to argue that a dominant discourse of West over East has warped virtually all past European and American representation of the Near East. But despite the book's wide acclaim, no systematic critical survey of the rhetoric in Said's representation of *Orientalism* and the resulting impact on intellectual culture has appeared until today. Drawing on the extensive discussion of Said's work in more than 600 bibliographic entries, Daniel Martin Varisco has written an ambitious intellectual history of the debates that Said's work has sparked in several disciplines, highlighting in particular its reception among Arab and European scholars. While pointing out Said's tendency to essentialize and privilege certain texts at the expense of those that do not comfortably fit his theoretical framework, Varisco analyzes the extensive commentary the book has engendered in Oriental studies, literary and cultural studies, feminist scholarship, history, political science, and anthropology. He employs "critical satire" to parody the exaggerated and pedantic aspects of post-colonial discourse, including Said's profound underappreciation of the role of irony and reform in many of the texts he cites. The end result is a companion volume to *Orientalism* and the vast research it inspired. Rather than contribute to dueling essentialisms, Varisco provides a path to move beyond the binary of East versus West and the polemics of blame. Reading *Orientalism* is the most comprehensive survey of Said's writing and thinking to date. It will be of strong interest to scholars of Middle East

studies, anthropology, history, cultural studies, post-colonial studies, and literary studies. Exploring the colonial experience through the respondents' memories resulting in a far more complex picture of the colonial situation than she had anticipated, again forcing her to question her original assumptions. This resulted not only in a more differentiated perspective on Belgian colonialist rule, but it also sensitized her as regards the question of anthropological understanding and of what constitutes a historical fact. Why did non-Muslims convert to Islam during Muhammad's life and under his immediate successors? How did Muslim historians portray these conversions? Why did their portrayals differ significantly? To what extent were their portrayals influenced by their time of writing, religious inclinations, and political affiliations? These are the fundamental questions that drive this study. Relying on numerous works, including primary sources from over a hundred classical Muslim historians, *Conversion to Islam* is the first scholarly study to detect, trace, and analyze conversion themes in early Muslim historiography, emphasizing how classical Muslims remembered conversion, and how they valued and evaluated aspects of it. Ayman S. Ibrahim examines numerous early Muslim sources and wrestles with critical observations regarding the sources' reliability and unearths the hidden link between historical narratives and historians' religious sympathies and political agendas. This study leads readers through a complex body of literature, provides insights regarding historical context, and creates a vivid picture of conversion to Islam as early Muslim historians sought to depict it. Advocacy for religious freedom has become a global project while religion, and the management of religion, has become of increasing interest to scholars across a wider range of disciplines. Rather than adopting the common assumption that religious freedom is simply incompletely realized, the authors in this book suggest that the starting point for understanding religion in public life today should be religious establishment. In the hyper-globalized world of the politics of religious freedom today, a focus on establishments brings into view the cultural assumptions, cosmologies, anthropologies, and institutions which structure religion and religious diversity. Leading international scholars from a diverse range of disciplines explore how countries today live with religious difference and consider how considering establishments reveals the limitations of universal, multicultural, and interfaith models of religious freedom. Examining the various forms religion takes in Tunisia, Canada, Taiwan, South Africa, and the USA, amongst others, this book argues that legal protections for religious freedom can only be understood in a context of socially and culturally specific constraints. This book introduces readers to many previously neglected Arab-Muslim thinkers who, over the past 1,000 years, have reflected on the relation between Islam and the West. Many of these thinkers have been overlooked by Western scholars because of their orientalist frame of mind, but they were important bridge builders. *Political Islam in Tunisia* uncovers the secret history of Tunisia's main Islamist movement, Ennahda, from its origins in the 1960s to the present. Banned until the popular uprisings of 2010-11 and the overthrow of Ben Ali's dictatorship, Ennahda has until now been impossible to investigate. This is the first in-depth account of the movement, one of Tunisia's most influential political actors. Drawing on more

than four years of field research, over 400 interviews, and access to private archives, Anne Wolf masterfully unveils the evolution of Ennahda's ideological and strategic orientations within changing political contexts and, at times, conflicting ambitions amongst its leading cadres. She also explores the challenges to Ennahda's quest for power from both secularists and Salafis. As the first full history of Ennahda, this book is a major contribution to the literature on Tunisia, Islamist movements, and political Islam in the Arab world. It will be indispensable reading for anyone seeking to understand the forces driving a key player in the country most hopeful of pursuing a democratic trajectory in the wake of the Arab Spring. Recipient of the Governor General's Literary Award for Translation, *Imagining the Middle East* examines how Western perceptions of the Middle East were formed and how they have been used as a rationalization for setting policies and determining actions. *Islamic Culture in Crisis* examines efforts by intellectuals and leaders in the Islamic world to adapt to what Hichem Djait calls the "incredible novelty of modernity" that has come to Europe during the past 150 years. The chapters in the work are grouped into three sections, and were written by the author over a twenty-year period. Djait describes the different meanings of modernity, the crisis of Islamic culture in its encounter with modernity, similarities and differences between Arabs and Muslims and other cultures, the politics of the Arabs, and the force of democracy in the Islamic world. In the sphere of politics, the Arabs have been excluded from history for a very long time. Instead, Turks, Mongols, Berbers, Persians, and Caucasians have led the destinies of the Islamic world, a domain that had become politically fragmented. But history has overlooked the concrete developments of that time, although they were full of consequences for the lives of the people. Paradoxically, what remains are the spiritual, trans-historic elements: religion, culture, and science. Contrasting the achievements of other civilizations, both past and present, Djait demonstrates eloquently that Arabs and Muslims will not be able to connect with the modern world unless they are able to be inspired by a supreme ambition to further the causes of high culture-in knowledge, science, art, literature, and other spheres. *JAVA LOST, A Child Imprisoned, Part II, Eighteen Inches on a Mattress: As a tomboy and daughter of Lady Emilie, life growing up on the coffee and rubber plantation was heaven for Jannie. She had many adventures that she relished. But there was unrest spreading around the world that would soon land on her doorstep, changing her tropical paradise into a dark world where her family is torn apart. World War II was well under way, yet life on Java, Indonesia remained isolated and separate. Until, that is, the Japanese military invaded the island. Quickly life changed, never to return to its previous tranquility. Here the Dutch who once owned and managed plantations and ran local governments suddenly became the oppressed and were mercilessly imprisoned. Not even their Nobility could spare them now. Be sure to read Book 1, JAVA LOST, A Child Imprisoned, Part I, The Belt of Emeralds, setting the stage of this amazing trilogy. And don't miss the third and final book coming in 2012! JAVA LOST, A Child Imprisoned, containing Part III, The Aftermath, and Part IV, On to a New Country. Why did orientalism emerge and how has it evolved? Has the theory of orientalism developed by Edward Said and others stood the test of time? What*

is the significance of postmodernism for the future of orientalism? Orientalism, the theory and practice of representing 'the Orient' in European thought, is a controversial and a problematic concept. This book provides a concise text on the evolution and development of the theory of orientalism, the practice of orientalism in history, and its persistence and reformulation in contemporary times. It places Edward Said's contribution in an appropriate historical context, examines the work of his critics, and explores the postmodern future of orientalism. Ziauddin Sardar provides a highly original historical perspective and shows how orientalism was reworked and reinvested during the Middle Ages, the Enlightenment, colonialism and under the impact of modernity. Through the examination of a wide range of cultural products - films, television, fiction, CD-roms - this clear and coherent overview suggests that, as a practice of representing the 'Other', orientalism has been substantially transformed: it has reformulated itself as a diverse and sophisticated tool of representation. ""The Expeditions: An Early Biography of Muhammad" is among the most ancient biographies of the Prophet Muhammad to survive into the modern era. Its primary author, Ma'mar ibn Rashid (714-770), was a prominent Muslim scholar who hailed from Basra in southern Iraq and who was revered for his learning in prophetic traditions, Islamic law, and the interpretation of the Qur'an. This fascinating and seminal work contains traditions handed down by Ma'mar to his most prominent pupil, 'Abd al-Razzaq of San'a' (744-827), relating the stories of Muhammad's early life and prophetic career as well as the adventures and tribulations of his earliest followers during their conquest of the Near East in the wake of his death. The Arabic text has been edited anew from its sole surviving manuscript, offers numerous improved readings over those of previous editions, and includes detailed notes on the text's transmission and variants as found in quotations of the text in later works. The translation renders the text into readable, modern English for the first time, and is accompanied by an extended introduction, glossary, and numerous annotations elucidating the cultural, religious and historical context of the historical events and persons that feature within its pages. "The Expeditions: An Early Biography of Muhammad" represents a important testimony to the earliest Muslims' memory of the lives of Muhammad and his companions, and is an indispensable text for gaining insight to the historical biography of Muhammad and the rise of Islam and its empire"-- Vol. 2 : papers of the 2nd workshop on late antiquity and early Islam. Vol. 3 : papers of the 3rd workshop on late antiquity and early Islam. Vol. 6 : papers of the 6th workshop on late antiquity and early Islam. Includes bibliographical references and index. 1. Problems in the literary source material / edited by Averil Cameron and Lawrence I. Conrad -- 2. Land use and settlement patterns / edited by G.R.D. King and Averil Cameron -- 3. States, resources, and armies / edited by Averil Cameron -- 6. Elites old and new in the Byzantine and early Islamic Near East / edited by John Haldon and Lawrence I. Conrad. In the early centuries of Islam the response of Muslims to problem-solving the various issues and challenges that faced their rapidly expanding community was to use intelligence and independent reasoning based on the Qur'an and Sunnah to address them. This practice is known as ijihad. As the centuries wore on however the gates of ijihad were

generally closed in favor of following existing rulings developed by scholars by way of analogy. And as reason and intellect, now held captive to madhhabs (schools of thought) and earlier scholarly opinion stagnated, so did the Muslim world. Ijtihad and Renewal is an analysis of ijtihad and the role it can play for a positive Muslim revival in the modern world, a revival based on society-wide economic and educational reform and development. It makes the case that the grafting of solutions rooted in the past onto the complex and unique realities of our own age, in a one-size-fits-all perspective, has paralysed the vitality of Muslim thought, and confused its sense of direction, and that to revive the Muslim world from its centuries of decline and slumber we need to revive the practice of ijtihad. Focusing attention on thinking through solutions for ourselves based on our own times and context, using the Qur'an and Sunnah, as well as the wisdom and experience of the past distilled from these, as tools in this endeavor whilst not the only solution, is certainly a viable and powerful one. A systematic treatment of the religious, intellectual, cultural, and social foundations of the Islamic resurgence in the modern Arab world that is grounded in the larger context of Arab and Islamic intellectual history. This comprehensive history of Tunisia covers an essential period in the country's development, from the Arab conquest of the 7th century to the Jasmine Revolution and the fall of Ben Ali's regime in 2010. The book describes the evolution of the Tunisian state, its place in the Mediterranean basin, and its contacts with the civilizations of that region. Beginning with the conquest of AD 648-669, it analyzes the crucial events that shaped the country's history in the dynastic age. The book then goes on to discuss the impact of the Ottoman conquest, as well as the impact of the European competition in the Mediterranean, on the development of the Tunisian state. Tunisia since the Arab Conquest provides a thorough coverage of the French conquest and the French Protectorate, and their influence on the country's development. It discusses Franco-Tunisian relations in a vivid manner and explores the impact of the first and second World Wars on the country. The book then examines the Tunisian nationalist movement and the country's struggle for independence, assessing the main personalities who played a role in that movement. Tunisia's relations with France and the methods by which the country obtained its independence are discussed in great detail. The narrative continues with an analysis of the political, social, economic, and cultural developments in Tunisia since its independence, including an in-depth analysis of the country's achievements and failures under the regimes of Habib Bourguiba and Ben Ali. Based on primary and secondary sources in Arabic, French, Italian, Hebrew, and English, this book provides the reader with a comprehensive history of the country. It will be essential reading for students and academics who wish to understand the formative years of the Tunisian state, as well as the political developments which took place after its independence. * "Abadi provides a comprehensive, detailed, and factual narrative of Tunisian history..."**

Recommended. - Choice, July 13, Vol. 50 No. 11 Islamic philosophy has often been treated as being largely of historical interest, belonging to the history of ideas rather than to philosophical study. This volume successfully overturns that view. Emphasizing the living nature and rich diversity of the subject, it examines the

main thinkers and schools of thought, discusses the key concepts of Islamic philosophy and covers a vast geographical area. This indispensable reference tool includes a comprehensive bibliography and an extensive index. Representing some of the best of the innovative work in Middle East studies, Theory, Politics and the Arab World is a comprehensive, multidisciplinary effort to reconstruct the field. The contributors utilize a new criticism, largely fashioned by the concepts and vocabularies of postmodern paradigms--Continental theory, neo-Marxism, structuralism, poststructuralism, and feminist theory. Die in diesem Sammelband "Anfänge bei Hegel" vereinigten Beiträge gehen zum größeren Teil auf Vorträge zurück, die auf dem gleichnamigen Symposium gehalten wurden, das wir zum 70. Geburtstag von Helmut Schneider am 2. Juli 2008 an der Universität Kassel durchführten. Darüber hinaus haben wir zur Abrundung der Thematik noch weitere Artikel von Freunden eingeholt, sodass nun ein in sich gerundetes Studienbuch zu Hegel sowie zeitlich und kritisch über ihn hinaus entstanden ist

Islamic philosophy has often been treated as being largely of historical interest, belonging to the history of ideas rather than to philosophical study. This volume successfully overturns that view. Emphasizing the living nature and rich diversity of the subject, it examines the main thinkers and schools of thought, discusses the key concepts of Islamic philosophy and covers a vast geographical area. This indispensable reference tool includes a comprehensive bibliography and an extensive index. For over a decade the Middle East has monopolized news headlines in the West. Journalists and commentators regularly speculate that the region's turmoil may stem from the psychological momentum of its cultural traditions or of a "tribal" or "fatalistic" mentality. Yet few studies of the region's cultural psychology have provided a critical synthesis of psychological research on Middle Eastern societies. Drawing on autobiographies, literary works, ethnographic accounts, and life-history interviews, *The Middle East: A Cultural Psychology*, offers the first comprehensive summary of psychological writings on the region, reviewing works by psychologists, anthropologists, and sociologists that have been written in English, Arabic, and French. Rejecting stereotypical descriptions of the "Arab mind" or "Muslim mentality," Gary Gregg adopts a life-span- development framework, examining influences on development in infancy, early childhood, late childhood, and adolescence as well as on identity formation in early and mature adulthood. He views patterns of development in the context of recent work in cultural psychology, and compares Middle Eastern patterns less with Western middle class norms than with those described for the region's neighbors: Hindu India, sub-Saharan Africa, and the Mediterranean shore of Europe. The research presented in this volume overwhelmingly suggests that the region's strife stems much less from a stubborn adherence to tradition and resistance to modernity than from widespread frustration with broken promises of modernization--with the slow and halting pace of economic progress and democratization. A sophisticated account of the Middle East's cultural psychology, *The Middle East* provides students, researchers, policy-makers, and all those interested in the culture and psychology of the region with invaluable insight into the lives, families, and social relationships of Middle Easterners as they struggle to reconcile the lure of Westernized life-styles with traditional values. The author

investigates the configurations of power implicated in the production of the discourses on the 'muslim woman' in the West and North Africa. She argues that as a single category, the 'muslim woman' is an 'invention', whether in the Western discourses of Orientalism (Isabelle Eberhardt) and psychoanalytic feminism (De Beauvoir, Irigaray, Cixous and Lacan), or in the discourses of islamic feminism (Djebar and Mernissi) and Maghrebian nationalism (Habib Bourguiba and Tahar al Haddad). Presents an analysis of Arab culture and society. This book offers a normative reconceptualization of a modern Islamic governed state. First, Joseph Kaminski surveys the historical context of the trajectory of Islamic thought, and offers a unique discursive framework for reconceptualizing an Islamic governed state that rejects secular Enlightenment liberalism and instead is heavily grounded in Ancient Greek ideals of politics and political leadership. Despite heavily borrowing from Greek thought, the model offered remains firmly rooted in a Shari'ah-based, discursive ontological framework. The volume explores topics of bureaucracy, law, democracy, women in politics, and economic justice. Further, this volume presents case studies from Turkey, Egypt, Tunisia, and Malaysia, and utilizes the presented theoretical framework as a lens for analysis. This book brings together international scholars of Islamic philosophy, theology and politics to examine these current major questions: What is the place of pluralism in the Islamic founding texts? How have sacred and prophetic texts been interpreted throughout major Islamic intellectual history by the Sunnis and Shi'a? How does contemporary Islamic thought treat religious and political diversity in modern nation states and in societies in transition? How is pluralism dealt with in modern major and minor Islamic contexts? How does modern political Islam deal with pluralism in the public sphere? And what are the major internal and external challenges to pluralism in Islamic contexts? These questions that have become of paramount relevance in religious studies especially during the last three-four decades are answered as critically highlighted in Islamic founding sources, the formative classical sources and how it has been lived and practiced in past and present Islamic majority societies and communities around the world. Case studies cover Egypt, Turkey, Indonesia, and Thailand, besides various internal references to other contexts. "How do we understand religious spaces? What is their role or function within specific religious traditions or with respect to religious experience? This handbook brings together thirty-seven authors addressing these questions, using a range of methods to analyze specific spaces or types of spaces around the world and across time. Their methods are grounded in many disciplines: religious studies and religion, anthropology, archaeology, architectural history and architecture, cultural and religious history, sociology, gender and women's studies, geography, and political science, resulting in a distinctly interdisciplinary collection. These essays are snapshots, each offering a specific way to think about the religious space(s) under consideration: Roman shrines, Jewish synagogues, Christian churches, Muslim and Catholic shrines, indigenous spaces in Central America and East Africa, cemeteries, memorials, and others. They are organized here by geographical region rather than tradition, to emphasized the cultural roots of religion and religious spaces. Several overarching principles emerge from these snapshots.

The authors demonstrate that religious spaces are simultaneously individual and collective, personal, and social; that they are influenced by culture, tradition, and immediate circumstances; and that they participate in various relationships of power. Most importantly, these essays demonstrate that religious spaces do not simply provide a convenient background for religious action but are also constituent of religious meaning and religious experience, that is, they play an active role in creating, expressing, broadcasting, maintaining, and transforming religious meaning, experience"-- This book provides a highly original historical perspective and shows how orientalism was reworked and reinvested during the Middle Ages, the Enlightenment, colonialism and under the impact of modernity. Through the examination of a wide range of cultural products - films, television, fiction, CD-roms - this clear and coherent overview suggests that, as a practice of representing the 'Other', orientalism has been substantially transformed: it has reformulated itself as a diverse and sophisticated tool of representation. In this compelling book, Rafik Abdessalem unpacks two major lines of thought. Firstly, he examines why many Westerners dismiss Islam's vast intellectual, social, theological and cultural heritage as flawed, violent, rigid and fanatical, despite knowing virtually nothing about it. He usefully traces the genesis of this attitude, focusing on how scholars such as Weber, Habermas and others have helped to consolidate the West's view of itself as civilised, superior, developed and progressive, and how the demonisation of Islam acts as a necessary foil for these notions. Secondly, he explains that Islam is subject to a variety of interpretive choices and schools of thought ranging from legalistic fundamentalism, through rigid rationalism, to spiritual Sufism. By treating Islam, secularity and modernity as distinct and separate, rather than as interconnected and overlapping, Abdessalem makes no attempt to reconcile Islam with modernity or secularity, nor does he place one in opposition to the other. Instead, he looks at the interconnections between these broad and complex subjects. Abdessalem's analysis is useful in encouraging us to rethink both modernity and Islam, and their relationship with each other. In this rethinking lies the potential for a better understanding of the geopolitics of what is often called 'the Muslim world', including the MENA region. The debate about when the middle ages ended and the modern era began, has long been a staple of the historical literature. In order to further this debate, and illuminate the implications of a *longue durée* approach to the history of the Reformation, this collection offers a selection of essays that address the medieval-modern divide. Covering a broad range of topics - encompassing legal, social, cultural, theological and political history - the volume asks fundamental questions about how we regard history, and what historians can learn from colleagues working in other fields that may not at first glance appear to offer any obvious links. By focussing on the concept of the medieval-modern divide - in particular the relation between the Middle Ages and the Reformation - each essay examines how a medievalist deals with a specific topic or issue that is also attracting the attention of Reformation scholars. In so doing it underlines the fact that both medievalists and modernists are often involved in bridging the medieval-modern divide, but are inclined to construct parallel bridges that end between the two starting points but do not necessarily meet. As

a result, the volume challenges assumptions about the strict periodization of history, and suggest that a more flexible approach will yield interesting historical insights. To understand the Middle East we must also understand how the West produced a temporal narrative of world history in which westemers placed themselves on top and all others below them. In a landmark reinterpretation of Middle Eastern history, this book shows how Arabs, Muslims, Turks, and Jews absorbed, revised, yet remained loyal to this Western vision. Turkish Kemalism and Israeli Zionism, in their efforts to push their people forward, accepted the narrative almost wholeheartedly, eradicating what they perceived as 'archaic' characteristics of their Jewish and Turkish cultures. Arab nationalists negotiated a more culturally schizophrenic approach to appeasing the colonizer's gaze. But so too, Samman argues, did the Islamists who likewise wanted to improve their societies. But in order to modernize, Islamists prescribed the eradication of Western contamination and reintroduced the prophetic stage that they believe - if the colonizer and their local Arab coconspirators hadn't intervened - would have produced true civilization. Samman's account explains why Islamists broke more radically with the colonizer's insult. For all these nationalists gender would be used as the measuring device of how well they did in relation to the colonizer's gaze. The Sunni-Shi'a schism is often framed as a dispute over the identity of the successor to Muhammad. In reality, however, this fracture only materialized a century later in the important southern Iraqi city of Kufa (present-day Najaf). This book explores the birth and development of Shi'i identity. Through a critical analysis of legal texts, whose provenance has only recently been confirmed, the study shows how the early Shi'a carved out independent religious and social identities through specific ritual practices and within separate sacred spaces. In this way, the book addresses two seminal controversies in the study of early Islam, namely the dating of Kufan Shi'i identity and the means by which the Shi'a differentiated themselves from mainstream Kufan society. This is an important, original and path-breaking book that marks a significant development in the study of early Islamic society.

Die Reihe Islamkundliche Untersuchungen wurde 1969 im Klaus Schwarz Verlag begründet und hat sich zu einem der wichtigsten Publikationsorgane der Islamwissenschaft in Deutschland entwickelt. Die über 330 Bände widmen sich der Geschichte, Kultur und den Gesellschaften Nordafrikas, des Nahen und Mittleren Ostens sowie Zentral-, Süd- und Südost-Asiens. In het Indisch Lexicon zijn bijna 19.000 Indische woorden en begrippen, zoals ze in de Nederlandse taal vanaf ongeveer 1600 gebruikt zijn, vastgelegd, omschreven en in hun context geplaatst. Van ieder woord is de betekenis gegeven op basis van reeds bestaande Indonesische, Maleise, Javaanse, Soedanese en Nederlandse woordenboeken. Niet alleen enkelvoudige woorden maar ook samenstellingen en spellingsvarianten zijn opgenomen, met citaten uit de bron waarin het betreffende woord voorkomt. Dit lexicon is een belangrijk naslagwerk om de Indische woorden en uitdrukkingen die langzaam uit ons collectieve geheugen verdwijnen, vast te houden, weer tot leven te wekken en te verklaren binnen hun semantische en culturele context.

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