

# **Azhar University Islamic Studies**

**azhar university islamic studies: Tradition and Islamic Learning** Norshahril Saat, 2018-03-19 The Al-Azhar University remains the top destination for Southeast Asian students pursuing an Islamic studies degree. The university, built in the last millennium, has been able to withstand competition from modern universities across the globe and continues to produce influential Islamic studies graduates. What are the motivations of students pursuing a degree at Al-Azhar? What are the challenges they face? Are they certain of their future and career opportunities upon their return to Singapore? This book combines both qualitative and quantitative analysis of former and current students at the Al-Azhar University. It not only hopes to develop more critical analysis of returning Al-Azhar graduates but also attempts to understand the deeper connections between Muslims in Southeast Asia, particularly Singapore, and the Middle East.

**azhar university islamic studies: The Anthropology of Islamic Law** Aria Nakissa, 2019-04-05 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 Islamicist 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.

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**azhar university islamic studies: Shaping Global Islamic Discourses** Masooda Bano, 2015-03-20 Explores the influence of centres of Islamic learning using 3 case studies: Al-Azhar University in Egypt, International Islamic University of Medina in Saudi Arabia, and Al-Mustafa University in Iran

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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.

**azhar university islamic studies:** *Muslim Institutions of Higher Education in Postcolonial Africa* Mbaye Lo, Muhammed Haron, 2016-01-26 Muslim Institutions of Higher Education in Postcolonial Africa examines the colonial discriminatory practices against Muslim education through control and dismissal and discusses the education reform movement of the post-colonial experience.

**azhar university islamic studies:** *Islamic Ecumenism in the 20th Century* Rainer Brunner, 2004-10-01 This survey of more than one century of inner-Islamic ecumenical activities in modern times concentrates on the role of the Cairo-based Azhar University and its relations to Shiite scholars. Particular emphasis is laid on the mutual dependency of theology and politics in the modern Islamic discourse.

**azhar university islamic studies:** *Economics of an Islamic Economy* Rauf A. Azhar, 2010 This book challenges the interventionist stance of Islamic economics as well as its presumption that *riba* equals interest. An Islamic economy, it argues, is essentially a market economy, but it differs from capitalist economies because both its institutions and the structure of, for example, property rights are specifically Islamic, deriving from Qur'an and other sources of Islamic law. The book also focuses on the similarities and differences between *riba* and interest, establishes the often neglected connection between the two, and explores the ramifications of this connection for Islamic financial systems.

**azhar university islamic studies:** *Islamic Knowledge and the Making of Modern Egypt* Hilary Kalmbach, 2020-10-22 This historical study transforms our understanding of modern Egyptian national culture by applying social theory to the history of Egypt's first teacher-training school. It focuses on Dar al-Ulum, which trained students from religious schools to teach in Egypt's new civil schools from 1872. During the first four decades of British occupation (1882-1922), Egyptian nationalists strove to emulate Europe yet insisted that Arabic and Islamic knowledge be reformed and integrated into Egyptian national culture despite opposition from British officials. This reinforced the authority of the alumni of the Dar al-Ulum, the *daramiyya*, as arbiters of how to be modern and authentic, a position that graduates Hasan al-Banna and Sayyid Qutb of the Muslim Brotherhood would use to resist westernisation and create new modes of Islamic leadership in the 1930s, 40s and 50s. Establishing a 130-year history for tensions over the place of Islamic ideas and practices within modernized public spaces, tensions which became central to the outcomes of the 2011 Arab Uprisings, Hilary Kalmbach demonstrates the importance of Arabic and Islamic knowledge to notions of authority, belonging, and authenticity within a modernising Muslim-majority community.

**azhar university islamic studies:** *Yusuf Al-Qaradawi, Islam and Modernity* Samuel Helfont, 2009 This work analyzes how the conditions of modernity have shaped the contemporary views of the prominent Islamic thinker, Yusuf al-Qaradawi. At the outset, it lays the foundation for a discussion of modernity by reviewing the ideas of prominent philosophers, such as Kant, Hegel, as well as of contemporary social scientists, such as Habermas. Based on their understanding of modernity, this work shows how increased education, mass communication, and migration have changed the way Muslims perceive their religion. It also shows how al-Qaradawi's thinking reflects this. Al-Qaradawi is put into historical perspective through a review of modernity in the Islamic world over the last 200 years. This is followed by an examination of his views on a number of pertinent issues, including science, massmedia, jihad, international relations, democracy, and feminism. The findings are based on hundreds of fatwas, sermons, and interviews in the Arab media, and on relevant secondary sources, both in English and Arabic. As of yet, no in-depth work of this length has been published on al-Qaradawi in English.

**azhar university islamic studies:** *Islamic Ecumenism In The 20th Century* Rainer Brünner, 2004 This survey of more than one century of inner-Islamic ecumenical activities in modern times concentrates on the role of the Cairo-based Azhar University and its relations to Shiite scholars. Particular emphasis is laid on the mutual dependency of theology and politics in the modern Islamic discourse.

**azhar university islamic studies: Islam and International Relations** D. Abdelkader, N. Adiong, R. Mauriello, 2016-04-15 This edited volume conceives of International Relations (IR) not as a unilateral project, but more as an intellectual platform. Its contributors explore Islamic contributions to this field, addressing the theories and practices of the Islamic civilization and of Muslim societies with regards to international affairs and to the discipline of IR.

**azhar university islamic studies:** *Sufism in Ottoman Egypt* Rachida Chih, 2019-04-17 This book analyses the development of Sufism in Ottoman Egypt, during the seventeenth and eighteenth centuries. Examining the cultural, socio-economic and political backdrop against which Sufism gained prominence, it looks at its influence in both the institutions for religious learning and popular piety. The study seeks to broaden the observed space of Sufism in Ottoman Egypt by placing it within its imperial and international context, highlighting on one hand the specificities of Egyptian Sufism, and on the other the links that it maintained with other spiritual traditions that influenced it. Studying Sufism as a global phenomenon, taking into account its religious, cultural, social and political dimensions, this book also focuses on the education of the increasing number of aspirants on the Sufi path, as well as on the social and political role of the Sufi masters in a period of constant and often violent political upheaval. It ultimately argues that, starting in medieval times, Egypt was simultaneously attracting foreign scholars inward and transmitting ideas outward, but these exchanges intensified during the seventeenth and eighteenth centuries as a result of the new imperial context in which the country and its people found themselves. Hence, this book demonstrates that the concept of 'neosufism' should be dispensed with and that the Ottoman period in no way constituted a time of decline for religious culture, or the beginning of a normative and fundamentalist Islam. Sufism in Ottoman Egypt provides a valuable contribution to the new historiographical approach to the period, challenging the prevailing teleology. As such, it will prove useful to students and scholars of Islam, Sufism and religious history, as well as Middle Eastern history more generally.

**azhar university islamic studies:** *The Concept of Justice in Islam* Safraz Bacchus, 2014-10-20 The book is laid out to outline the Islamic standpoint on justice and its high standard. This manuscript will attempt to clarify a major misconception that has gained widespread acceptance in some academic circles. The misconception is that the Muslim judge judges blindly according to a rigid set of outdated laws without giving due consideration to what is in the best interest of either the public or in upholding the rights of a person. Finally, it will seek to demonstrate how the ethical standards that govern the conduct and office of the qadi reinforces the public trust and confidence in the Islamic judicial system as a whole. Given that the Islamic judiciary does not have the powers of the sword or the purse - powers that are reserved for the executive and the legislative branches of government - respect is said to be the greatest strength of the institution itself. Islamic law requires a Muslim judge (hakim or qadi) to conform to the highest ethical standards both in their personal conduct and in issuing rulings that are just and seen to be just.

**azhar university islamic studies:** *Studying Islam in the Arab World* Sari Hanafi, 2023-12-21 Addressing the rupture between religious and social sciences in Arab universities, this book provides a critical assessment of the curricula of Shariah and Islamic Studies departments across the Arab World, arguing for increased interdisciplinary dialogue. Based on over 250 interviews with university students and teachers, this study is the sum of five years of field research observing the curricula and teaching styles of colleges in the Shariah sciences. The author provides critical insight into these curricula by focusing on case studies in Lebanon and Jordan, Morocco, Kuwait and Qatar, and in Malaysia. In doing so, the book aims to answer the following questions: What is the aim of religious education? Does it aim to create people who specialize solely in religious affairs, or does it

aim to form the student according to a comprehensive human framework? What is the nature of the relationship between the social sciences and the Shariah sciences? The book concludes by examining three pioneering institutions which have introduced alternative curricula in teaching Shariah studies. The book has wide geographic and ideological coverage, and will appeal to university students, academics, and policy analysts working across a range of disciplines, including the philosophy of knowledge, Islamic law and education, and sociology.

**azhar university islamic studies:** *Reaching for the Crescent* Norshahril Saat, Azhar Ibrahim, Noor Aisha Abdul Rahman, 2021-07-29 Islamic religious teachers (asatizah) and scholars (ulama) play a significant role in providing spiritual leadership for the Singapore Malay/Muslim community. Lately, the group has been cast under the spotlight over a range of issues, from underperformance in the national examination, their ability to integrate into the broader society, exposure to radical and conservative ideas such as Salafism from the Middle East, and unemployment. *Reaching for the Crescent* examines a growing segment within the group, namely Islamic studies graduates, who obtained their degrees from universities in the Middle East and neighbouring Malaysia and Indonesia. It identifies factors that condition the proliferation of Islamic studies graduates in Singapore, examine the dominant religious institutions they attend, the nature of Islamic education they received, and their challenges. It tackles the impact of their religious education on the spiritual life and well-being of the community. Based on qualitative and quantitative data collected, the book calls for a rethinking of a prevailing discourse of Arabization of Singapore Muslims and academic approaches that focus on madrasah education and Islam through the security lens.

**azhar university islamic studies:** *Islam and Muslim Politics in Africa* B. Soares, R. Otayek, 2007-10-01 Political liberalization and economic reform, the weakening of the state, and increased global interconnections have all had profound effects on Muslim societies and the practice of Islam in Africa. The contributors to this volume investigate and illuminate the changes that have occurred in Africa, through detailed case studies.

**azhar university islamic studies:** *Teaching Islamic Studies in the Age of ISIS, Islamophobia, and the Internet* Courtney M. Dorroll, 2019-01-24 How can teachers introduce Islam to students when daily media headlines can prejudice students' perception of the subject? Should Islam be taught differently in secular universities than in colleges with a clear faith-based mission? What are strategies for discussing Islam and violence without perpetuating stereotypes? The contributors of *Teaching Islamic Studies in the Age of ISIS, Islamophobia, and the Internet* address these challenges head-on and consider approaches to Islamic studies pedagogy, Islamophobia and violence, and suggestions for how to structure courses. These approaches acknowledge the particular challenges faced when teaching a topic that students might initially fear or distrust. Speaking from their own experience, they include examples of collaborative teaching models, reading and media suggestions, and ideas for group assignments that encourage deeper engagement and broader thinking. The contributors also share personal struggles when confronted with students (including Muslim students) and parents who suspected the courses might have ulterior motives. In an age of stereotypes and misrepresentations of Islam, this book offers a range of means by which teachers can encourage students to thoughtfully engage with the topic of Islam.

**azhar university islamic studies:** *Maḥmūd Shaltūt and Islamic Modernism* Kate Zebiri, Lecturer in Arabic and Islamic Studies at the School of Oriental and African Studies Kate Zebiri, 1993 This is the first detailed study of the life and thought of Shaykh Mahmud Shaltut (1897-1963). Shaltut was an Egyptian scholar and reformer who held the most senior position open to Sunni Muslim religious scholars - that of Rector of the Azhar University in Cairo. His period of office (1958-63) was a turbulent time in Egypt and within the Azhar itself, with President Nasser's socialist government initiating a radical reorganization of that institution in accordance with its policy of exerting greater control over the forces of Islam in Egypt. One of the most popular and progressive Rectors of the Azhar in recent times, his writings have received extremely wide readership throughout the Muslim world. They reflect both his traditional religious background and his great concern with the contemporary problems of Muslims, thus providing an insight into some

of the tensions which arise in the confrontation with modernity. In his important work in the areas of Islamic jurisprudence and Qur'anic commentary, he strove to demystify Islamic scholarship and make its fruits available to ordinary Muslims. He issued fatwas on a wide range of topics of particular relevance in the modern age, such as financial transactions and family planning. By focusing on the work of an essentially traditional religious scholar, this study will fill a serious gap in modern Islamic studies. Set against the wider context of the cultural and revolutionary changes of Egypt at this time, it will also provide valuable insights for students charting the development of the modern Middle East.

**azhar university islamic studies:** Islamic Jurisprudence on the Regulation of Armed Conflict Nesrine Badawi, 2019-10-01 In *Islamic Jurisprudence on the Regulation of Armed Conflict: Text and Context*, Nesrine Badawi argues against the existence of a "true" interpretation of the rules regulating armed conflict in Islamic law. In a survey of formative and modern seminal legal works on the subject, the author sheds light on the role played by the sociopolitical context in shaping this branch of jurisprudence and offers a detailed examination of the internal deductive structures of these works.

**azhar university islamic studies:** Quantitative Study of Islamic Literature Mohamed Taher, 1993 This book is the first attempt to analyse the Islamic in its totality. The quantification technique used here is called Bibliometrics. And the work in hand is also the first attempt to apply the Bibliometric method to the study of Islamic literature. It is on this basis that the author hopes his book to be of some significance to those concerned with Area studies, Orientalism, History, culture, comparative Religion and Islam.

**azhar university islamic studies:** Islam and Disability Mohammed Ghaly, 2009-12-21 This book explores the position of Islamic theology and jurisprudence towards people with disabilities. It seeks to reconcile their existence with the concept of a merciful God, and also looks at how this group might live a dignified and productive life within an Islamic context.

**azhar university islamic studies:** International Law and Islam Ignacio de la Rasilla del Moral, Ayesha Shahid, 2018-12-10 *International Law and Islam: Historical Explorations* offers a unique opportunity to examine the Islamic contribution to the development of international law in historical perspective. The role of Islam in its various intellectual, political and legal manifestations within the history of international law is part of the exciting intellectual renovation of international and global legal history in the dawn of the twenty-first century. The present volume is an invitation to engage with this thriving development after 'generations of prejudiced writing' regarding the notable contribution of Islam to international law and its history.

**azhar university islamic studies:** Dār al-Islām Revisited Sarah Albrecht, 2018-04-24 Where is dār al-islām, and who defines its boundaries in the 21st century? In *Dār al-Islām Revisited. Territoriality in Contemporary Islamic Legal Discourse on Muslims in the West*, Sarah Albrecht explores the variety of ways in which contemporary Sunni Muslim scholars, intellectuals, and activists reinterpret the Islamic legal tradition of dividing the world into dār al-islām, the "territory of Islam," dār al-ḥarb, the "territory of war," and other geo-religious categories. Starting with an overview of the rich history of debate about this tradition, this book traces how and why territorial boundaries have remained a matter of controversy until today. It shows that they play a crucial role in current discussions of religious authority, identity, and the interpretation of the shari'a in the West.

**azhar university islamic studies:** Education and the Arab Spring Hannah R. Gerber, 2016-07-15 *Education and the Arab Spring: Resistance, Reform, and Democracy* explores the current debate about education in the Middle East and North Africa post-Arab Spring. It draws from a variety of conceptual frameworks rooted in different disciplines and fields, such as education, religious and cultural studies, political science, and Arab studies. The book is, in part, a response to an increased demand since the Arab Spring – by universities, cultural institutions, think-tanks, education officials, policymakers and journalists – for a richer, deeper understanding of the role of education in post-Arab Spring states and societies. The book adds a unique and much-needed

perspective to this field: its specific focus is on the Arab context, and its analysis is of issues of particular relevance to a changing world order. The great mix of experiences of the contributors attests to the excellent quality of this promising work. "It is not infrequent to hear sweeping but general criticisms of all aspects of educational systems in the Arab world – everything from textbooks to teaching methodologies have come under scrutiny. The authors of this collection seek to move the debate beyond generalities by providing detailed studies; while informed by a sense of the inadequacy of existing systems, they also provide an empirically rich analysis of existing systems." – Nathan Brown, George Washington University, USA

**azhar university islamic studies:** *Islamic-Based Educational Leadership, Administration and Management* Khalid Arar, Rania Sawalhi, Amaarah DeCuir, Tasneem Amatullah, 2023-02-10 Offering a vital, critical contribution to discussions on current perspectives, practices and assumptions on Islamic education, this book explores the topic through a wide range of diverse perspectives and experiences. This volume challenges current assumptions around what is known as Islamic education and examines issues around educational leadership based on Islamic principles to confront xenophobia and Islamophobia in educational systems, policies and practices. Arguing for a new term to enter the discourse – 'Islamic-based' educational leadership – chapters approach the issue through critical reflexivity and diverse perspectives, addressing issues such as the higher education of immigrant students around the globe and the rising tensions in Muslim and non-Muslim populations. Exploring topics ranging from the leverage of leadership to religious education, this text brings together a wide range of case studies, experiences and examinations to shed light to the different approaches of Islamic-based educational leadership, administration and management. This book will support researchers, doctoral students and scholars involved with multicultural education, school leadership and management studies, and education policy and politics more widely to explore new theories and practices that pave the way for future educational systems to meet faith-based demand in the school choice era.

**azhar university islamic studies:** *Islam and Other Faiths* Ismail Raji Al-Faruqi, 1998 Collected in this volume are Ismail al-Faruqi's articles written over a span of two decades, which deal directly with Islam and other faiths, and Christianity and Judaism in particular. The book provides a good cross-section of al-Faruqi's contribution to the study of comparative religion and covers a wide spectrum of inter-religious issues including commonality and differences between Islam, Christianity and Judaism, Muslim-non-Muslim relations, and the issue of Mission and Da'wah. It is a fascinating study by an engaging and challenging scholar and activist of our time.

**azhar university islamic studies:** *Oxford Dictionary of National Biography 2005-2008* Lawrence Goldman, 2013-03-07 Who made modern Britain? This book, drawn from the award-winning Oxford Dictionary of National Biography, tells the story of our recent past through the lives of those who shaped national life. Following on from the Oxford DNB's first supplement volume-noteworthy people who died between 2001 and 2004-this new volume offers biographies of more than 850 men and women who left their mark on twentieth and twenty-first century Britain, and who died in the years 2005 to 2008. Here are the people responsible for major developments in national life: from politics, the arts, business, technology, and law to military service, sport, education, science, and medicine. Many are closely connected to specific periods in Britain's recent history. From the 1950s, the young Harold Pinter or the Yorkshire cricketer, Fred Trueman, for example. From the Sixties, the footballer George Best, photographer Patrick Lichfield, and the Pink Floyd musician, Syd Barrett. It's hard to look back to the 1970s without thinking of Edward Heath and James Callaghan, who led the country for seven years in that turbulent decade; or similarly Freddie Laker, pioneer of budget air travel, and the comedians Ronnie Barker and Dave Allen who entertained with their sketch shows and sit coms. A decade later you probably browsed in Anita Roddick's Body Shop, or danced to the music of Factory Records, established by the Manchester entrepreneur, Tony Wilson. In the 1990s you may have hoped that 'Things can only get better' with a New Labour government which included Robin Cook and Mo Mowlam. Many in this volume are remembered for lives dedicated to a profession or cause: Bill Deedes or Conor Cruise O'Brien in

journalism; Ned Sherrin in broadcasting or, indeed, Ted Heath whose political career spanned more than 50 years. Others were responsible for discoveries or innovations of lasting legacy and benefit-among them the epidemiologist Richard Doll, who made the link between smoking and lung cancer, Cicely Saunders, creator of the hospice movement, and Chad Varah, founder of the Samaritans. With John Profumo-who gave his name to a scandal-police man Malcolm Fewtrell-who investigated the Great Train Robbery-or the Russian dissident Aleksandr Litvinenko-who was killed in London in 2006-we have individuals best known for specific moments in our recent past. Others are synonymous with popular objects and experiences evocative of recent decades: Mastermind with Magnus Magnusson, the PG-Tips chimpanzees trained by Molly Badham, John DeLorean's 'gull-wing' car, or the new British Library designed by Colin St John Wilson-though, as rounded and balanced accounts, Oxford DNB biographies also set these events in the wider context of a person's life story. Authoritative and accessible, the biographies in this volume are written by specialist authors, many of them leading figures in their field. Here you will find Michael Billington on Harold Pinter, Michael Crick on George Best, Richard Davenport-Hines on Anita Roddick, Brenda Hale on Rose Heilbron, Roy Hattersley on James Callaghan, Simon Heffer on John Profumo, Douglas Hurd on Edward Heath, Alex Jennings on Paul Scofield, Hermione Lee on Pat Kavanagh, Geoffrey Wheatcroft on Conor Cruise O'Brien, and Peregrine Worsthorne on Bill Deedes. Many in this volume are, naturally, household names. But a good number are also remembered for lives away from the headlines. What in the 1980s became 'Thatcherism' owed much to behind the scenes advice from Ralph Harris and Alfred Sherman; children who learned to read with Ladybird Books must thank their creator, Douglas Keen; while, without its first producer, Verity Lambert, there would have been no Doctor Who. Others are 'ordinary' people capable of remarkable acts. Take, for instance, Arthur Bywater who over two days in 1944 cleared thousands of bombs from a Liverpool munitions factory following an explosion-only to do the same, months later, in another factory. Awarded the George Cross and the George Medal, Bywater remains the only non-combatant to have received Britain's two highest awards for civilian bravery.

**azhar university islamic studies: *Historical Dictionary of Brunei Darussalam*** Jatswan S. Sidhu, 2016-12-20 After being a British protectorate for about 96 years since the 1888 Treaty of Protection, the modern state of Negara Brunei Darussalam (Abode of Peace) eventually obtained its independence from Great Britain on 1 January 1984. Run by a royal family that established a kingdom in Brunei some 650 years ago, the first sultan, Muhammad Shah (Alak Betatar) was installed in c.1363. Sultan Hassanal Bolkiah, the current ruler, is the 29th sultan of the lineage and is one of the richest men in the world. In spite of being called a mini-state, Brunei is well-known around the world because its population enjoys one of the highest gross national income per capita in the world, at an average of US\$39,943 (2015) a year. This third edition of *Historical Dictionary of Brunei Darussalam* contains a chronology, an introduction, appendixes, and an extensive bibliography. The dictionary section has over 300 cross-referenced entries on important personalities, politics, economy, foreign relations, religion, and culture. This book is an excellent access point for students, researchers, and anyone wanting to know more about the Brunei Darussalam.

**azhar university islamic studies: *Yearbook of Muslims in Europe*** Jørgen Schøler Nielsen, Samim Akgönül, Ahmet Alibaşı?, Brigitte Maréchal, Christian Moe, 2010-11-11 The *Yearbook of Muslims in Europe* provides up-to-date factual information, statistics and analysis of the situation of Muslims in 46 European countries.

**azhar university islamic studies: *Daily Report, Foreign Radio Broadcasts*** United States. Central Intelligence Agency, 1966

**azhar university islamic studies: *The Islamists*** M. Nafi, 2017-08-09 Today's Islamists are not a reproduction of an ancient legacy, but are modern political actors defined by modern discourses, argues Basheer Nafi in *The Islamists*. He examines the emergence and development of political Islam in the twentieth century and the beginning of the twenty-first century, discussing the historical context within which political Islam arose, and relating it to the social movements and political

parties that lead the phenomenon today. On questions concerning the state, economics and law, the differences among Islamists are no less than their agreements. Nafit eases out some of these agreements and differences relating to governance, citizenship, pluralism, unity, revivalism, and truth. This very accessible work, intended for both an academic and general audience, highlights these matters by examining the groups and individuals that constitute the broad category of political Islam, considering how they have developed over time, and how they have impacted on the countries in which they operate.

**azhar university islamic studies: *Who's Who in the Arab World 2007-2008*** Publitec Publications, 2011-12-22 *Who's Who in the Arab World 2007-2008* compiles information on the most notable individuals in the Arab world. Additionally, the title provides insight into the historical background and the present of this influential and often volatile region. Part I sets out precise biographical details on some 6,000 eminent individuals who influence every sphere of public life in politics, culture and society. Part II surveys the 19 Arab Countries, providing detailed information on the geography, history, constitution, economy and culture of the individual countries. Part III provides information on the historical background of the Arab world. Indexes by country and profession supplement the biographical section. A select bibliography of secondary literature on the Middle East is also included.

**azhar university islamic studies: *Makers of Contemporary Islam*** John L. Esposito, John O. Voll, 2001-05-03 In this timely and important work, John Esposito and John Voll explore the development of contemporary Islamic movements and thought through the biographies of nine major activist intellectuals who represent a wide range of Muslim societies. Many Muslims have combined revivalist activism with intellectual efforts, but only a few have achieved significant international visibility and influence. By examining the lives and work of nine such internationally recognized figures, Esposito and Voll provide a new understanding of the intellectual foundations of contemporary Islamic awareness and politics. Included are profiles of: Ismail Ragi al-Faruqi (U.S./Palestine), Khurshid Ahmad (India/Pakistan), Maryam Jameelah (U.S./Pakistan), Hasan Hanafi (Sudan), Rashid Ghannoushi (Tunisia), Hasan al-Turabi (Sudan), Abdolkarim Soroush (Iran), Anwar Ibrahim (Malaysia), and Abdurrahman Wahid (Indonesia). These thinkers contributed to some of the most significant intellectual and activist developments in the Muslim world during the 1980s and 1990s--the period during which Islamic movements became a major force in Muslim societies and international affairs. They helped to organize and lead the movements of Islamic renewal and provided the conceptual foundations for the programs those movements advocate. Together, they represent a distinctive phase in the evolution of Islamic thinking: the ongoing effort to create an effective synthesis of modernity and Islamic tradition. Their work supplies the core of the Islamic resurgence of the 1990s and the foundation for what it can become in the twenty-first century.

**azhar university islamic studies: *Observing the Observer*** Zahid Bukhari, Sulayman Nyang, 2012-01-01 THE collection of papers in this volume documents the study of Islam in American Universities. Over the last few decades the United States has seen significant growth in the study of Islam and Islamic societies in institutions of higher learning fueled primarily by events including economic relations of the U.S. with Muslim countries, migration of Muslims into the country, conversion of Americans to Islam, U.S. interests in Arab oil resources, involvement of Muslims in the American public square, and the tragic events of 9/11. Although there is increasing recognition that the study of Islam and the role of Muslims is strategically essential in a climate of global integration, multiculturalism, and political turmoil, nevertheless, the state of Islamic Studies in America is far from satisfactory. The issue needs to be addressed, particularly as the need for intelligent debate and understanding is continuously stifled by what some have termed an "Islam industry" run primarily by fly-by journalists, think tank pundits, and cut-and-paste "experts."

**azhar university islamic studies: *The Handbook of International Psychology*** Michael J. Stevens, Danny Wedding, 2005-07-05 World events have raised pressing questions of psychology as it is practiced all over the globe. The Handbook of International Psychology chronicles the discipline of psychology as it evolves in different regions, in the hope of reducing the isolated, parochial, and



ethnocentric nature of the American profession. It surveys the history, methodology, education and training, and the future of psychology in nine distinct regions across six continents. They represent long histories in the field, such as the United States and the United Kingdom, emerging practices, such as Uganda, Korea and Spain, the lesser-known philosophies of China and histories marked by massive social change, as in Poland and Iran. The editors have carefully selected contributors, as well as an editorial board created especially for this project. Each chapter follows a uniform outline, unifying the volume as a whole, but allowing for the cultural diversity and status of psychology in each country.

**azhar university islamic studies:** *The Oxford Handbook of Islam and Politics* John L. Esposito, Emad El-Din Shahin, 2016 The Oxford Handbook of Islam and Politics, with contributions from prominent scholars and specialists, provides a comprehensive analysis of what we know and where we are in the study of political Islam.

**azhar university islamic studies:** *The Secret Apparatus* Cynthia Farahat, 2022-09-27 The world's most dangerous terrorist group is not hiding in the caves of the Hindu Kush or in the Saharan wilderness—it operates inside the United States, and its members have sworn to fight eternal jihad. The Muslim Brotherhood is a fraternal cult inspired by the Order of the Assassins and modeled after Joseph Stalin's Secret Apparatus. It's an incubator for Islamic terrorist organizations, and it has implemented a one-hundred-year plan to destroy the West. The Muslim Brotherhood claims to be a reformist, non-violent political organization, but it is a terrorism apparatus with a political facade, which its founder Hassan al-Banna called "an industry of death." The Secret Apparatus proves the Muslim Brotherhood's clandestine militia—the secret apparatus—is still operational. The Brotherhood leadership's own words, internal documents, and highest-ranking defector confirm the Brotherhood founded most modern terrorist groups, including al-Qaeda and the Islamic State. This book examines the Brotherhood's history, political theology, and secret alliance with Iran, and offers policy recommendations needed to stop an existential threat to the United States and the world.

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


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


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


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