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open-minded attitude can be invited into modern politics. You have been accused of sympathizing with nativism, "Islamic fundamentalism", and the like. Recently one critic charged you (along with ...

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Perhaps the most dangerous advice the Soviets gave Nasser was their insistence that Egypt should wait to initiate an attack during the June 1967 war.

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Since the end of the 1970s, “fundamentalism” has rapidly become a catchword in academic and journalistic discourse. The term is used primarily to designate the religious protest movements and militant ...

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gambit: What's happening in Afghanistan
I would give example of Africa where to be very crude
and basic about it, you have Fundamentalist Islam
pushing down and you have Evangelical Christianity
pushing up. And in the book, I went to ...

John Micklethwait Reflects on Africa and Modern Islam
The thinkers of the Enlightenment ushered in the Age
of Reason and the modern secular era, founded on
the belief that the great ideal of "You shall not
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Islamic fundamentalism as a whole, and the Wahabi

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Islam which, presumably, is a Saudi import wholly alien to our Egyptian national culture. And once again we're going to declare the eternal ...

J'accuse

Religious extremism is not unfamiliar to other faiths but has yet to be named as such among mainstream Christian confessions.

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When National Security Advisor to President Jimmy Carter, Zbigniew Brzezinski, was asked if he regretted supporting [propping] Islamic fundamentalism ...
heroin supply in modern history.

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Mission Accomplished – Again, Really?

There was no place in Jinnah's Pakistan for the likes of Zia, Musharraf, Ayub or Iskandar Mirza who occupied political roles while in uniform, nor for extremist fundamentalist and politically ...

Islam is a burning topic in modern scholarship and contemporary world affairs. It is a subject poorly understood by Western observers, and in this book Professor Montgomery Watt takes a significant step towards its demystification. Montgomery Watt

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examines the crucial questions of traditional world-view and self-image which dominate the thinking of Muslims today. This traditional self-image causes them to perceive world events in a different perspective from Westerners – a fact not always appreciated by the foreign ministries of Western powers. Professor Watt presents a brilliant and critical analysis of the traditional Islamic self-image, showing how it distorts Western modernism and restricts Muslims to a peripheral role in world affairs. In a scholarly and incisive way, he traces this harmful image to its origins in the medieval period and then to the traumatic exposure of Muslims to the West in modern times. He argues that Muslim culture is

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suffering from a dangerous introspection, and in his closing chapters presents a constructive criticism of contemporary Islam, aimed at contributing to a truer, more realistic Islamic self-image for today. First published in 1988.

In this major work, Professor Watt takes a significant step towards the demystification of Islam. He examines the traditional Islamic world view and the self-image of Muslims today, showing how they restrict Islam's role in world affairs.

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The emergence of religious fundamentalism in a globalized, post-colonial world poses a significant challenge to the "End of History" narratives common in academic and non-academic literature alike.

Globalization, Modernity and the Rise of Religious Fundamentalism proposes that we must seek new explanations for this phenomenon that recasts the relationship between globalization, modernity and religion. One model through which this possible is that of a dialectical kaleidoscopic methodology – one that applies a variety of theoretical tools and takes a truly multi-dimensional perspective. Through the

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overlapping and complementary approaches of systems theory, field theory and network theory, this book redefined the concepts of globalization, modernity and religion itself by challenging the inherent misconceptions of ethnocentric biases. It also provides a thorough historical analysis of religious systems from antiquity to the present to show the integration of modern and archaic elements within the structure of religious fundamentalism. Interdisciplinary in nature, Globalization, Modernity and the Rise of Religious Fundamentalism will appeal to students and researchers interested in fields such as geopolitics, history of race and ethnicity, postcolonialism, globalization and sociology of

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religion.

Redefines the bases and scope of modern Islamic thought, suggesting that Islamic fundamentalism might prove to be a liberating theology for the modern Islamic world. Basing his argument largely on Arabic documents, Moussalli analyzes the basic concerns of fundamentalism--epistemology, knowledge, philosophy, modernity, and science as well as politics, political philosophy, and political economy. He examines the ideas of major Muslim thinkers who have affected the contemporary Islamic revival--especially Hasan al-Banna, Sayyid Qutb, and Hasan al-Turabi--showing the range of Islamic

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fundamentalist views from liberal democracy to authoritarianism. He then discusses how their thinking could affect an Islamic state, from political repression at one extreme to political representation at the other. From publisher description.

A comparative historical analysis of the social changes that have affected the Islamic world in modern times & of the failure to achieve consensus on important social issues such as the form of government, the status of women, national identity & rule making.

"Well-argued, highly original . . . [Moussalli] asks one

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basic question--does Islamic fundamentalism have a philosophical basis?--and then proceeds to demonstrate how particular Islamic fundamentalist theorists have addressed issues such as ideology and knowledge, society and politics."--Bruce B. Lawrence, Duke University Ahmad Moussalli redefines the bases and scope of modern Islamic thought, suggesting that Islamic fundamentalism might prove to be a liberating theology for the modern Islamic world. Basing his argument largely on Arabic documents, he analyzes the basic concerns of fundamentalism--epistemology, knowledge, philosophy, modernity, and science as well as politics, political philosophy, and political economy. He examines the ideas of major Muslim

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thinkers who have affected the contemporary Islamic revival--especially Hasan al-Banna, Sayyid Qutb, and Hasan al-Turabi--showing the range of Islamic fundamentalist views from liberal democracy to authoritarianism. He then discusses how their thinking could affect an Islamic state, from political repression at one extreme to political representation at the other. Going to the core of issues raised by fundamentalists, he maintains that Islamic fundamentalism is a modern development that will have a lasting impact on the history of Islam--one comparable to the impact of Protestantism on the history of Christianity. Ahmad S. Moussalli is associate professor of political science at the American

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University of Beirut in Lebanon. He is the author or editor of many books, including *Islamic Fundamentalism: Myths and Realities*; *Historical Dictionary of Islamic Movements in the Arab World, Iran, and Turkey*; and *Radical Islamic Fundamentalism: The Ideological and Political Discourse of Sayyid Qutb* (a 1994 Choice Outstanding Academic Book).

This text draws on different disciplines, including postmodernist and critical theory, comparative politics, and anthropology, to examine Islamic fundamentalism.

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The series Religion and Society (RS) contributes to the exploration of religions as social systems– both in Western and non-Western societies; in particular, it examines religions in their differentiation from, and intersection with, other cultural systems, such as art, economy, law and politics. Due attention is given to paradigmatic case or comparative studies that exhibit a clear theoretical orientation with the empirical and historical data of religion and such aspects of religion as ritual, the religious imagination, constructions of tradition, iconography, or media. In addition, the formation of religious communities, their construction of identity, and their relation to society and the wider public are key issues of this series.

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