

Crossroads Islam Origins Arab Religion State

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The Arab world today is at a crossroads, with the transition to more open political systems looking possible in many of the Arab countries.

The state of the Arab world
This is, clearly, to deny these lands their true place in the history of Islam ... It is, clearly, very unlikely that early converts to Islam were not amongst the Arab traders who, we now know, were ...

The thoroughfare of Islam
In addition to his expertise on religious traditions along the Silk Road, Professor Foltz's research interests include the intersection of Islam and ecology ... Can you discuss the origins of the term ...

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The region remains important because of its geostrategic centrality, located at the crossroads of Europe and Asia. Israel and Washington's Arab allies depend on the ... "For most people in most ...

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The Cambridge Companion to American Islam
632), this tradition reflects the importance assigned to clerics in Arab-Muslim culture. Although in theory Islam gives all believers equal ... and legitimate conduct in keeping... 9 At the Crossroads ...

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As a result, it has attracted people of various ethnic and tribal origins (Amazigh, Arabs ... Islamism and religious terrorism. He is, also, a specialist on political Islam in the MENA region ...

Sefrou, the 'Little Jerusalem' of all times Part 1
Surprisingly, the religious ... Islam should be a pattern for the rest of the world, but that Islam will naturally adjust to the society in which it exists. The Islam that teaches that Arab ...

Indonesia's Challenge to Radical Islam
Gregory Elder is a professor emeritus of history and humanities ... From a religious perspective the greatest impact on Afghanistan was the invasion by Islamic Arabs under the control of the ...

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Morocco's governing Islamist party has suffered a shocking defeat in recent elections - a turn of events reverberating across North Africa given its pioneering role for political Islam amid the Arab ...

How Morocco's king dealt a blow to political Islam
Abou El Fadl, Khaled, Joshua Cohen, and Deborah Chasman. Islam and the Challenge of Democracy. Princeton: Princeton University Press, 2004. Abou El Fadl, Khaled ...

Islam and Politics:
Some, including a coalition of advocates who called for the inclusion of Arab American history, hoped that California's new ... teachers and administrators making offensive comments about Islam, ...

For the most part, Crossroads employs a very rigorous, historical methodology...this reviewer finds much of Nevo and Koren's work to be plausible or at least arguable, and it certainly provides a powerful challenge to the mainstream view of the origins of Islam...the account given by Nevo and Koren must be seriously considered by scholars of early Islam. Middle East QuarterlyIn this controversial exploration of the early history of Islam, archaeologist Yehuda D. Nevo and researcher Judith Koren present a revolutionary theory of the origins and development of the Islamic state and religion. Whereas most works on this subject derive their view of the history of this period from the Muslim literature, Crossroads to Islam also examines important types of evidence hitherto neglected: the literature of the local (Christian) population, archaeological excavations, numismatics, and especially rock inscriptions. These analyses lay the foundation for a radical view of the development of Islam.According to Nevo and Koren, the evidence suggests that the Arabs were in fact pagan when they assumed power in the regions formerly ruled by the Byzantine Empire. They contend that the Arabs took control almost without a struggle, because Byzantium had effectively withdrawn from the area long before. After establishing control, the new Arab elite adopted a simple monotheism influenced by Judaeo-Christianity, which they encountered in their newly acquired territories, and gradually developed it into the Arab religion. Not until the mid-8th century was this process completed. This interpretation of the evidence corroborates the view of other scholars, who on different grounds propose that Islam and the canonized version of the Koran were preceded by a long period of development. This new view turns on its head the traditional history of the rise of Islam, which claims that Islam began with Muhammad in Mecca and Medina around 622; then spread throughout Arabia under his charismatic leadership; and finally, after Muhammad's death (632), inspired his followers to conquer widespread territories both in the East and West. By contrast, Nevo and Koren suggest that the rise of the Arab state created a need for a state religion, eventually called Islam.This absorbing and controversial rethinking of Islam's early history is must reading for students and scholars of Islamic history and anyone interested in the origins of the world's second largest religion.Yehuda Nevo (1932-1992) was a practicing archaeologist who was Director of Field Research of the Negev Archaeological Project at his untimely death. His previous publications include Pagans and Herders (1991) and Ancient Arabic Inscriptions from the Negev (1993), coauthored with Zemira Cohen and Dalia Heftmann.Judith Koren (Haifa, Israel) is an information specialist who collaborated with Nevo for many years on the historical synthesis elaborated in Crossroads to Islam.

In this controversial exploration of the early history of Islam, archaeologist Yehuda D. Nevo and researcher Judith Koren present a revolutionary theory of the origins and development of the Islamic state and religion. Whereas most works on this subject derive their view of the history of this period from the Muslim literature, Crossroads to Islam also examines important types of evidence hitherto neglected: the literature of the local (Christian) population, archaeological excavations, numismatics, and especially rock inscriptions. These analyses lay the foundation for a radical view of the development of Islam. According to Nevo and Koren, the evidence suggests that the Arabs were in fact pagan when they assumed power in the regions formerly ruled by the Byzantine Empire. They contend that the Arabs took control almost without a struggle, because Byzantium had effectively withdrawn from the area long before. After establishing control, the new Arab elite adopted a simple monotheism influenced by Judaeo-Christianity, which they encountered in their newly acquired territories, and gradually developed it into the Arab religion. Not until the mid-8th century was this process completed. This interpretation of the evidence corroborates the view of other scholars, who on different grounds propose that Islam and the canonized version of the Koran were preceded by a long period of development. This new view turns on its head the traditional history of the rise of Islam, which claims that Islam began with Muhammad in Mecca and Medina around 622; then spread throughout Arabia under his charismatic leadership; and finally, after Muhammad's death (632), inspired his followers to conquer widespread territories both in the East and West. By contrast, Nevo and Koren suggest that the rise of the Arab state created a need for a state religion, eventually called Islam. This absorbing and controversial rethinking of Islam's early history is must reading for students and scholars of Islamic history and anyone interested in the origins of the world's second largest religion.

Sheda light on one of the most important religious thinkers in the modern Muslim world.

In this comprehensive study of the Islamic revival from 1947 to the present, historian David Selbourne traces in detail the complex causes motivating the rise of Muslim fundamentalism in many countries and the West's largely uncomprehending response to it. He frankly describes the hostilities, cruelties, and errors of judgment on both sides.Writing neither from the left nor from the right, Selbourne pieces together up-to-date information from more numerous sources than in any other work on the subject. He highlights the grotesque role that some sections of the Western media have played and seeks to do justice to the Islamist cause, demonstrating how many of the real issues of the Islamic revival have been evaded.Selbourne argues that whether the reawakening of the Islamic and Arab worlds has taken the political form of Arab nationalism, as under the leadership of Egyptian president Gamal Abdul Nasser in the 1950s, or the economic form of the OPEC oil embargo in 1973 and 1974, or the religious form of the Iranian revolution of 1989 and the present al-Qaeda suicide squads, in all its guises it is motivated by a sense of entitlement in Muslims to determine their own destiny free of Western subordination.Selbourne concludes with a warning against the illusions of the West about its superiority and ability to contain a force that is confident of its own moral superiority and certain of its ultimate triumph.Addressed both to general readers and to policy makers, academics, and journalists, The Losing Battle with Islam will stand for some time as one of the most impartial and authoritative accounts of a half century of Western conflict with Islam.David Selbourne is a historian who taught for two decades at Ruskin College, Oxford, the college of the British labour movement. He is also a freelance writer who has written for The Times, The Guardian, The Sunday Telegraph, The Independent, New Statesman, and India Today. Among his many books are The Principle of Duty and The Spirit of the Age.

Presents the central tenets of Islam in the words of Muslim doctors, engineers, politicians, bankers, carpenters, and theologians

This successor volume to The Hidden Origins of Islam (edited by Karl-Heinz Ohlig and Gerd-R. Puin) continues the pioneering research begun in the first volume into the earliest development of Islam. Using coins, commemorative building inscriptions, and a rigorous linguistic analysis of the Koran along with Persian and Christian literature from the seventh and eighth centuries-when Islam was in its formative stages-five expert contributors attempt a reconstruction of this critical time period. Despite the scholarly nature of their work, the implications of their discoveries are startling: • Islam originally emerged as a sect of Christianity. • its central theological tenets were influenced by a pre-Nicean, Syrian Christianity. Aramaic, the common language throughout the Near East for many centuries and the language of Syrian Christianity, significantly influenced the Arabic script and vocabulary used in the Koran. • Finally, it was not until the end of the eighth and ninth centuries that Islam formed as a separate religion, and the Koran underwent a period of historical development of at least 200 years. Controversial and highly intriguing, this critical historical analysis reveals the beginning of Islam in a completely new light.

An accessible overview of the history of Islam, its core beliefs, and its conflicts documents events from the works of the Prophet Mohammad to the present, citing the link between certain Islamic beliefs and terrorist groups while distinguishing between militants and peaceful Muslims. Original.

A major feature of the rise of Islamism in the Middle East, Asia, Africa and parts of the West is the current rapid growth of a starkly repressive version of shari'a, Islamic law. In this book, noted human rights activists and scholars trace the growth of such law in Saudi Arabia, Iran, Pakistan, Sudan, Nigeria, Malaysia, and Indonesia; document its threat to the status of women, religious freedom, and democracy itself; and suggest how the rest of the world should respond. Published in cooperation with Freedom House's Center for Religious Freedom.

This groundbreaking study of race, religion and popular culture in the 21st century United States focuses on a new concept, "Muslim Cool." Muslim Cool is a way of being an American Muslim—displayed in ideas, dress, social activism in the 'hood, and in complex relationships to state power. Constructed through hip hop and the performance of Blackness, Muslim Cool is a way of engaging with the Black American experience by both Black and non-Black young Muslims that challenges racist norms in the U.S. as well as dominant ethnic and religious structures within American Muslim communities. Drawing on over two years of ethnographic research, Su'ad Abdul Khaiber illuminates the ways in which young and multiethnic U.S. Muslims draw on Blackness to construct their identities as Muslims. This is a form of critical Muslim self-making that builds on interconnections and intersections, rather than divisions between "Black" and "Muslim." Thus, by countering the notion that Blackness and the Muslim experience are fundamentally different, Muslim Cool poses a critical challenge to dominant ideas that Muslims are "foreign" to the United States and puts Blackness at the center of the study of American Islam. Yet Muslim Cool also demonstrates that connections to Blackness made through hip hop are critical and contested-critical because they push back against the pervasive phenomenon of anti-Blackness and contested because questions of race, class, gender, and nationality continue to complicate self-making in the United States.

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