On The Sociology Of Islam Lectures

The Sociology of Islam

The central focus of this volume is to explore and highlight the nexus between the ideology of Islam and social and cultural milieus with the aim of reconceptualising the sacred as a socially constructed reality and not a transcendental supernatural phenomenon. From this perspective, human agency and society become the main focus for shaping, perpetuating and institutionalising religious beliefs, ideas and practices, opening up space for empirical and sociological analyses of religious phenomena. The seven essays in this volume seek to explore and examine some of the key debates in contemporary sociology of Islam. The topics explored are: * social factors in the origins of Islam * social theory and Muslim society * Islam and politics in South Asia * Muslim piety * anti-Semitism * the social foundations of Muhammad's prophetic mission, with a special reference to Arab historical memory and the role of his first wife Khadija bint Khuwaylid * and the barriers to social inclusion of Australian Muslims in Australian society.

Muslim History and Social Theory

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On the Sociology of Islam

"Sociology of Shi'ite Islam" is a comprehensive study of the development of Shi'ism from its sectarian formation in the eighth century through its establishment as Iran's national religion in the sixteenth to the Islamic revolution Iran in the twentieth century.

Yearbook of the Sociology of Islam

This innovative study of Muslims from Indonesia, Kazakhstan, Pakistan, and Egypt explores the nature of Muslim religious consciousness, the concept of Ummah (a traditional community which encompasses all Muslims), and the self images of Islam held by the believers. The study also examines their attitude toward political Islam, gender roles, veiling, and patriarchy.

A study in the sociology of Islam

In the post-9/11 era the complexity of Muslim and non-Muslim relations within Europe has sharpened: Global events have contributed to the reshaping of religious and cultural, in particular Muslim, representations and arenas. The position of Europe as such is in doubt. Much of its future depends on how to deal with the emerging new ideals and realities with respect to religion and the challenges of Islam in Europe. Muslim participation in contemporary European affair has been long standing. But in the past the minority status of such ethnic and religious communities from the Middle East has never been in question. Now they are, Cities and communities now boast Muslim majorities. Questions emerge of bilingualism, political participation, head dress at public institutions of learning, and protection of other minorities, such as the Jewish community. On the other side, European concerns over immigration, unemployment, health and welfare for the newly arrived, and the admission of predominantly Muslim states into the European Community have begun to test the social welfare systems of many nations within Europe. The idea of cultural exchange based on tolerance has lost its magical aura. Volume 6 of the Yearbook of the Sociology of Islam presents a variety of discussions and case studies from different European countries related to how Muslims are responding to this situation, how they and Muslim representation change, and how cultural and public negotiation is involved in shaping new perceptions of Islam and Europe.

Women and Islam: Social conditions, obstacles and
Militant Islam provides a sociological framework for understanding the rise and character of recent Islamic militancy. It takes a systematic approach to the phenomenon and includes analysis of cases from around the world, comparisons with militancy in other religions, and their causes and consequences. The sociological concepts and theories examined in the book include those associated with social closure, social movements, nationalism, risk, fear and de-civilising. These are applied within three main themes; characteristics of militant Islam, multi-layered causes and the consequences of militancy, in particular Western reactions within the war on terror. Interrelationships between religious and secular behaviour, terrorism and counter-terrorism, popular support and opposition are explored. Through the examination of examples from across Muslim societies and communities, the analysis challenges the popular tendency to concentrate upon al-Qaeda and the Middle East. This book will be of interest to students of Sociology, Political Science and International Relations, in particular those taking courses on Islam, religion, terrorism, political violence and related regional studies.

Investigating the South-south Dimension of Modernity and Islam

This book is about cultural and political figures, institutions and ideas in a period of transition in two Muslim countries in Southeast Asia, Malaysia and Indonesia. It also addresses some of the permutations of civilizing processes in Singapore and the city-state's image, moving across its borders into the region and representing a miracle of modernity beyond ideas. The central theme is the way in which Islam was re-constructed as an intellectual and socio-political tradition in Southeast Asia in the nineteen-nineties. Scholars who approach Islam both as a textual and local tradition, students who take the heartlands of Islam as imaginative landscapes for cultural transformation and politicians and institutions which have been concerned with transmitting the idea of Islamization are the subjects of this inquiry into different patterns of modernity in a tropical region still bearing the signature of a colonial past.
The Sociology of Islam

"The second volume of the Yearbook of Sociology enters into a new terrain in the analysis of relationships which are grouped around the tensions between Islam and Modernity: the South-South dimension of cultural exchange. The editors, Georg Stauth and Helmut Buchholt, propose with this volume to limit in a first step of analysis the South-South dimension, first, to the intermediary role of Islam as a pattern of cultural exchange between various regions of the Non-Western World. More specifically, here, the perspective focusses on the Middle East and Southeast Asia. Second, like with Islam, the circulation of mundane ideas, such as Feminism, Ghandism, Socialism, the Non-alignment movement and Postmodernism contributed to the gradual shaping of patterns and ideas of cultural reconstruction in the national cultures, exemplified in this volume with intellectual developments, Islamic and non-Islamic, in Egypt, Bangladesh, Iran and Malaysia. Third, local groups and cultural settings are largely effected by cross-religious and interregional discourse in a South-South dimension, and this is studied, here, with examples drawn from Turkey, Sudan, Southern Thailand and the Indonesian Moluccas. These exchanges stand in an ambiguous relationship to colonial and post-colonial structures, however, they also reach far beyond any open expected form of Western domination. At the same time the South-South dimension contributed to bring forth modes of modernity which in itself exceed the visions and ideas of local traditions, Islam and the West all alike. Table of Contents: 1 Speculations on South-South Connections, Modernity and Islam, Mona Abaza; 2 Behind the Veil: Islam in Malaysia and Tunesia, Asma Larif-Beatrix; 3 Local Islam and Islamization between the Middle East and Southeast Asia, Georg Stauth; 4 From the Cape to to Istanbul: Transnational Networks and communal Conflicts, Roman Loimeier; 5 Satyagraha. Ghandi's Influence on an Egyptian Feminist, Synthia Nelson; 6 Islam and Socialism: Perspectives from Autonomous Social Science and Occidentalism, Syed Farid Alatas; 7 Islam and National

The Origins of Islam

Reading Islam

Lifeworlds of Islam shows that Islam has typically operated not in the form of standard dogmas, but more often as a compass for practical individual orientations or lifeworlds. Mohammed A. Bamyeh develops a sociology of Islam that maps out how Muslims have employed the faith to foster global networks, public philosophies, and engaged civic lives both historically and in the present.


On the Sociology of Islam

The Social Structure of Islam

This book combines contemporary discussions on modernity with the history of the Muslim world. From a heuristic perspective, it is sketching out a framework for a global sociology of modernity. This framework attempts to accommodate a core assumption of classical modernization theory - the global nature of modernity - with the pluralistic perspective of the rise of a multiplicity of historically concrete forms of modernities. It tries to reconcile a universalistic concept of modernity with the fact of modernity’s multiple historical realizations. At the same time, this discussion of contemporary social theory puts forward a critique of the still so conveniently applied
equation of modernization with Westernization. In empirical terms, the book substantiates this critique in drawing its exemplary illustrations from the historical experience of Muslim peoples. Bringing Muslim history and discussions in social theory together, this book represents a synthesis of research efforts in sociology and Islamic studies.

**Politics and Cultures of Islamization in Southeast Asia**

Taking a thematic approach, Bryan S. Turner draws together his writings which explore the relationship between Islam and the ideas of Western social thinkers. Turner engages with the broad categories of capitalism, orientalism, modernity, gender, and citizenship among others, as he examines how Muslims adapt to changing times and how Islam has come to be managed by those in power.

**A Short Annotated Bibliography Relating to the Sociology of Muslim Peoples**

The contemporary resurgence of Islam in all of its varied manifestations demands the attention of social scientists. This groundbreaking book provides a unique insight into resurgent Islam from the standpoint of sociology. Clearly written, and jargon free, the book aims to create a more comprehensive and balanced understanding of recent Islamic resurgence. Amongst the many themes explored, the book brings together in a single theoretical framework debates on the diversity of Islam, moderate and radical forms of Islamic belief, secularisation, the role of education and socialisation, the impact of globalization processes, and 'Islamic terrorism' and its causes. Resurgent Islam provides a genuinely refreshing sociological alternative to the many politically loaded arguments on 'Islam and the West'. As such, it encourages deeper reflection on the causes of the current religious resurgence and associated conflicts. The book will be essential reading for students across the social sciences, and for anyone seeking to understand how Islam has risen to prominence in local, national, and global contexts.

**At Freedom's Limit**

This study analyses and compares two important works of two prominent Muslim scholars of different periods - one classical and the other contemporary. The works are Al-Muqaddimah by Ibn Khaldun and On the Sociology of Islam by Ali Shari’ati. The two works provide evidence for a comparative sociological thought of the two thinkers who have different cultural backgrounds and orientations. Specifically, the
study was undertaken to achieve three main objectives: 1) to compare the sociological thought of Ibn Khaldun and Ali Shari'ati based on their selected works, 2) to produce a synthesized thought on ideal society based on the views of these two thinkers and 3) to analyse the influence of their respective social environment in shaping their sociological thoughts. These objectives were achieved by answering three corresponding research questions: 1) What are the differences and similarities in the thought of Ibn Khaldun and Ali Shari'ati? 2) What theory of ideal society can be derived from the views of these two thinkers? and (3) In what way have their social environments influenced their thought? Methodologically, the study followed ‘The Ten Steps Content Analysis’ technique in drawing comparison and identifying the differences and similarities between the two respective scholars as detailed in the Methodology Chapter. In generating their synthesized thought, the study was inspired by the approach employed by McNelis (1972) in one of his works. In terms of findings, the research has found that there are aspects which are peculiar to each of the thinker such as their scientific and philosophical approaches in constructing their views and thought as reported in the Findings Chapter. More importantly, the study found significant commonalities between the two, particularly in terms of their interest in social philosophy, which consequently shed light on their respective sociological thoughts. The findings also showed that there were significant influences of their respective academic, socio-cultural and religious backgrounds on their thoughts. In conclusion, Ibn Khaldun can be said to have provided a scientific floor for Ali Shari'ati to build his metaphysical ceiling for his sociological thought. Some recommendations and suggestions for future study are also proposed at the end of this dissertation.

Islam in Bangladesh

Offering writings in Middle East studies by renowned scholars and by the new generation of scholars of Islam and gender, this collection includes a wide variety of cases from Middle Eastern and Islamic societies. By including case-based articles, the collection highlights the clear links between concepts and theories and actual practices.

The Sociology of Religion

Islam and the Media
Sociology of Shi'ite Islam

Combining anthropological observation with textual and genealogical analysis, Fabio Vicini's Reading Islam offers a journey within the intimate relations, reading practices, and forms of intellectual engagement that regulate Muslim life in two enclosed religious communities in contemporary Istanbul.

On the Sociology of Islam

Islam

This study, done within the comprehensive Weberian framework, focuses on religion and social change in Bangladesh through an imaginative use of qualitative as well as quantitative methods of modern social research. It first provides a sociological interpretation of the origin and development of Islam in Bengal using historical and literary works on Bengal. The main contribution is based on two sample surveys conducted by Mrs. Banu in 20 villages of Bangladesh and in three areas in the metropolitan Dhaka city. Using these survey data, she gives a sociological analysis of Islamic religious beliefs and practices in contemporary Bangladesh, and more importantly, she studies the impact of the Islamic religious beliefs on the socio-economic development and political culture in present-day Bangladesh. She also shows how Islam compares with modern education in social 'transforming capacity'. This careful and rigorous work is a notable contribution to sociology of religion and helps to deepen our understanding of the interactions between religious and social changes common to many parts of the Third World.

On the Sociology of Islam

Islam & Muslims

Faithlines

Islamic Sociology

Islamic religion has become an object of political discourse in ways that
also affects academic reflection; against this background this volume aims to provide a theoretically and empirically founded assessment of where social sciences currently stand with regard to Islam. For this purpose, the volume continues to develop the sociological knowledge of Islam that began in the 1980s. Given the Orientalism inherent in sociology, the volume focuses on Muslim knowledge systems and institutions, as well as the practice of Muslim religiosity in various social contexts stretching from Algeria and Morocco to Turkey.

**Islam and the New Europe**

The Sociology of Islam is an interpretive account of Islam as a religion and civilization in world history and global society, which focuses on the notions of knowledge-culture, power and civility to provide key interpretive and analytic tools to practitioners. The first substantial introduction to the field of the Sociology of Islam that combines theoretical reflections with historical analysis. Explores the original civilizational trajectory of Islam and its specific entry point into modernity. Develops a narrative and analytic thread that makes the 'dual' role of Islam - as a religion and civilization - comprehensible to non-specialists. Allows Islamic Studies specialists and students to locate the study of Islam in a comparative perspective with the help of simple, yet rigorous conceptual tools drawn from sociology and social theory. The author is a scholar of both the Sociology of Islam and Comparative Civilizational Analysis and ideally placed to write this text.

**Islam and Society Sociological Explorations**

The present thesis is an attempt to study some of the social theories of Islam, not as logical ideas existing in a vacuum, but rather as ideologies which are in close interaction with the social conditions in the midst of which they arise. It should be remembered at this point that this thesis is not intended to be a comprehensive research into the entire field of the sociology of Islam. The job is too enormous to be undertaken by a single researcher. This work is restricted to the study of one aspect of it, that is: the dilemma of Islam, or in other words, the conflict between idealism and realism in the history of Islam. The conflict between idealism and realism exists, as we shall see later, in almost every phase of the human society, but it may not be an exaggeration to say that in the history of Islam it manifested itself in a very intensive form. In this thesis the attempt is made to discuss the reason for, and the development of, this peculiar aspect of Islam.

**Resurgent Islam**
The Sociology of Islam

Militant Islam

The Social Structure of Islam

This collection aims to illustrate the variety of different Islamic mediated expressions, both in Muslim-majority and Muslim-minority contexts. The study of the myriad of ways in which Islam is mediated in today's world is important, because the media (both traditional, i.e. print and broadcast, and new/social/online) are a battleground for the meaning and nature of Islam. Different discourses about Islam are vying for public attention, because to be in the spotlight means to be influential. From everyday accounts of religious experience, through reformist, conservative, and reactive narratives, it is possible to observe many claims to religious authority as well as different Islamic religious identities. With a full index, together with a comprehensive introduction, newly written by the editor, which places the collected material in its historical and intellectual context, "Islam and the Media is a crucial work of reference. It is destined to be valued by scholars, students, and researchers as a vital resource."

Lifeworlds of Islam

In preparing the way for the unparalleled surge of Islamic revival in Iran, many factors have been at work. One of the most important is the legacy of Dr. Ali Shari'ati (1933-1977). A teacher, scholar and writer, Shari'ati and a dynamic influence on the young people of Iran with his classes, discussions, free lectures and articles during the 1960's and 1970's. Shari'ati was a sociologist, educated in Mashhad and Paris, as well as a student of history and philosophy. He subjected contemporary society to careful examination, using the terms, experiences and concepts found in Islamic philosophy and culture for his analysis. He formulated and presented to his students and readers a coherent Islamic world-view and an ideology of social, political and economic change. His views have contributed much to the Iranian Islamic revolution. Shari'ati works are constantly reprinted and eagerly studies through-out Iran. This anthology is the first systematic presentation in English of some of his major ideas. -- Back cover.
**Sociology and Islam**

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**Islam, Sociology**

The subject of this book is a new "Islam." This Islam began to take shape in 1988 around the Rushdie affair, the collapse of the Berlin Wall in 1989, and the first Gulf War of 1991. It was consolidated in the period following September 11, 2001. It is a name, a discursive site, a signifier at once flexible and constrained--indeed, it is a geopolitical agon, in and around which some of the most pressing aporias of modernity, enlightenment, liberalism, and reformation are worked out. At this discursive site are many metonyms for Islam: the veiled or "pious" Muslim woman, the militant, the minority Muslim injured by Western free speech. Each of these figures functions as a cipher enabling repeated encounters with the question "How do we free ourselves from freedom?" Again and again, freedom is imagined as Western, modern, imperial--a dark imposition of Enlightenment. The pious and injured Muslim who desires his or her own enslavement is imagined as freedom's other. At Freedom's Limit is an intervention into current debates regarding religion, secularism, and Islam and provides a deep critique of the anthropology and sociology of Islam that have consolidated this formation. It shows that, even as this Islam gains increasing traction in cultural production from television shows to movies to novels, the most intricate contestations of Islam so construed are to be found in the work of Muslim writers and painters. This book includes extended readings of jihadist proclamations; postcolonial law; responses to law from minorities in Muslim-majority societies; Islamophobic films; the novels of Leila Aboulela, Mohammed Hanif, and
Nadeem Aslam; and the paintings of Komail Aijazuddin.

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