

Fatima Is Ali Shariati

In a challenging and authoritative analysis, Parvin Paidar considers how Iranian women have been affected, and their position redefined, by the political transformations of twentieth-century Iran.

A unique collection that provides insights into economic, political, and social aspects of contemporary Iran.

A narrative history of the origins of the Shia and Sunni conflict describes how a seventh-century struggle between the supporters of the late Muhammad's surviving family members erupted in a massacre at Karbala that would become a central component of Shia Islam.

IslamiCity presents daily-updated news and information about Hajj, a spiritual pilgrimage of Muslims to the holy city of Mecca, Saudi Arabia. All Muslims who are physically and financially able are expected to perform the Hajj at least once. Articles, guidelines, software, photographic images, questions and answers, and reference materials relating to Hajj are available online.

In the wake of the uprisings which rocked the Arab world, Maxime Rodinson's work has taken on a new and powerful resonance. Dating from 1958, the time of his expulsion from the French Communist Party, to 1972, the assembled articles, papers and essays which form this book outline his vision of the role of Marxist politics in Muslim history and society. By applying a materialist approach to Islam, which encompassed its social and economic history rather than simply studying it in terms of belief, Rodinson reclaimed the field of Islamic studies

from Orientalism. Rodinson's work was both pioneering and provocative. Today, when an increasingly virulent Islamophobia is taking hold across the West, Rodinson's work provides a vital counterweight to reductionist depictions of Islam and remains just as indispensable to those seeking to understand the Muslim World as it was when it was first published.

The 'war on terror' tends to circumscribe crucial developments in the Islamic world within a narrow definition of 'Islamic terrorism'. This partial and incomplete perspective fails to comprehend the links between today's scenario and the Iranian revolution of 1979 - a revolution fought in the name of God and spearheaded by religious scholars. It is vital to examine the relationship between religious and revolutionary ideologies and the revolutionary potentials of Islamic teachings. In a penetrating new study, Najibullah Lafaie examines how revolutionary ideologies function, and applies these insights to the Quran and its interpreters in the vanguard of the Iranian revolution. By unpacking these discourses, Lafaie develops and refines the concept of a 'Quranic' revolutionary ideology. "The Ideology of the Islamic Revolution" delineates the different ways in which the Quran was used to mobilise action in 1979, and in so doing provides a context for understanding today's Islamist movements.

A new reading of Ali Shariati's intellectual legacy on Iranian political discourse and concepts of Islam and modernity.

This work presents the views of two contemporary Muslims on Iqbal Lahori, the ideologue-founder of

Pakistan. Iqbal has rarely been studied so brilliantly as a Muslim with particular emphasis upon his Islamic world view and ideology.

A compilation of lectures by Dr Ali Shariati on the concept of martyrdom, and the importance of martyrdom in Shi'ite ideology This book is one of the many Islamic publications distributed by Ahlulbayt Organization throughout the world in different languages with the aim of conveying the message of Islam to the people of the world. Ahlulbayt Organization (www.shia.es) is a registered Organization that operates and is sustained through collaborative efforts of volunteers in many countries around the world, and it welcomes your involvement and support. Its objectives are numerous, yet its main goal is to spread the truth about the Islamic faith in general and the Shi`a School of Thought in particular due to the latter being misrepresented, misunderstood and its tenets often assaulted by many ignorant folks, Muslims and non-Muslims. Organization's purpose is to facilitate the dissemination of knowledge through a global medium, the Internet, to locations where such resources are not commonly or easily accessible or are resented, resisted and fought! In addition, For a complete list of our published books please refer to our website (www.shia.es) or send us an email to info@shia.es

This book discusses the common principles of morality and ethics derived from divinely endowed intuitive reason through the creation of al-fitr' a (nature) and human intellect (al-'aql). Biomedical topics are presented and ethical issues related to topics such as

genetic testing, assisted reproduction and organ transplantation are discussed. Whereas these natural sources are God's special gifts to human beings, God's revelation as given to the prophets is the supernatural source of divine guidance through which human communities have been guided at all times through history. The second part of the book concentrates on the objectives of Islamic religious practice – the maqa' sid – which include: Preservation of Faith, Preservation of Life, Preservation of Mind (intellect and reason), Preservation of Progeny (al-nasl) and Preservation of Property. Lastly, the third part of the book discusses selected topical issues, including abortion, assisted reproduction devices, genetics, organ transplantation, brain death and end-of-life aspects. For each topic, the current medical evidence is followed by a detailed discussion of the ethical issues involved.

The best current research on Philo's allegorical exegesis of Scripture The strong element of Greek philosophy in Philo's thought has been recognized since antiquity, but his relation to the Pythagorean-Platonic tenet of reincarnation has been a neglected, even avoided, topic in research. This book confirms the view common in the seventeenth to nineteenth centuries that Philo accepted the doctrine of reincarnation even though he preferred not to speak openly about it. The book shows how allegorization enabled Philo to give a reincarnational interpretation to very different scriptural passages. Features: Highlights the importance of reading Philonic parallel passages together for fuller understanding of Philo's message Discusses the difference between

protological and universal allegory in Philo's exegesis of the first chapters of Genesis Introduces new concepts to Philonic research such as the corporealization of the mind (the result of transgression and a driving force for reincarnation) and monadization (the human soul's transformation into pure mind upon salvation)

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.

Chosen among Women: Mary and Fatima in Medieval

Christianity and Shi'ite Islam combines historical analysis with the tools of gender studies and religious studies to compare the roles of the Virgin Mary in medieval Christianity with those of Fatima, daughter of the prophet Muhammad, in Shi'ite Islam. The book explores the proliferation of Marian imagery in Late Antiquity through the Church fathers and popular hagiography. It examines how Merovingian authors assimilated powerful queens and abbesses to a Marian prototype to articulate their political significance and, at the same time, censure holy women's public charisma. Mary Thurlkill focuses as well on the importance of Fatima in the evolution of Shi'ite identity throughout the Middle East. She examines how scholars such as Muhammad Baqir al-Majlisi advertised Fatima as a symbol of the Shi'ite holy family and its glorified status in paradise, while simultaneously binding her as a mother to the domestic sphere and patriarchal authority. This important comparative look at feminine ideals in both Shi'ite Islam and medieval Christianity is of relevance and value in the modern world, and it will be welcomed by scholars and students of Islam, comparative religion, medieval Christianity, and gender studies.

This timely and important book presents the first overview of Shi'i political activism in the countries where it has been most significant—from Iran and Lebanon to Saudi Arabia and Egypt. The contributors present up-to-date information on the factors involved in Shi'ism's recent movement away from quietism and toward an active involvement in politics. They also discuss how Shi'i political activism will affect the struggle in and for Lebanon; the Iran-Iraq war; Soviet attitudes toward Afghanistan and Iran; and U.S. policies toward the Middle East.

The underlying infrastructure of Islam as a school of thought and action is presented by Ali Shariati along with its superstructure in terms of ideology.

Even when he was a prototype of European identity, Paul transgressed the limits of Europe. It is not clear whether he was conformist or rebellious, orthodox or liberal, sexist, or egalitarian. Instead of pushing the Apostle into the arbitrary categories of modern European identity, Fatima Tofghi takes into account the challenge that Paul brings to normative conceptions of political theology (Rom 13), 'religion' (Gal 2.12-14), and women's veiling (1 Cor 11. 5-16). Alternative interpretations of these passages, with the help of postmodern theory, both solve the major problems of biblical exegesis and offer a critique of the allegedly well-defined European categories.

This ebook is a selective guide designed to help scholars and students of Islamic studies find reliable sources of information by directing them to the best available scholarly materials in whatever form or format they appear from books, chapters, and journal articles to online archives, electronic data sets, and blogs. Written by a leading international authority on the subject, the ebook provides bibliographic information supported by direct recommendations about which sources to consult and editorial commentary to make it clear how the cited sources are interrelated related. A reader will discover, for instance, the most reliable introductions and overviews to the topic, and the most important publications on various areas of scholarly interest within this topic. In Islamic studies, as in other disciplines, researchers at all levels are drowning in potentially useful scholarly information, and this guide has been created as a tool for cutting through that material to find the exact source you need. This ebook is a static version of an article from Oxford Bibliographies Online: Islamic Studies, a dynamic, continuously updated, online resource designed to provide authoritative guidance through scholarship and other materials relevant to the study of the Islamic religion and Muslim cultures. Oxford Bibliographies Online covers

most subject disciplines within the social science and humanities, for more information visit www.aboutobo.com. Ratified by the Parliament of the World's Religions in 1993 and expanded in 2018, "Towards a Global Ethic (An Initial Declaration)," or the Global Ethic, expresses the minimal set of principles shared by people—religious or not. Though it is a secular document, the Global Ethic emerged after months of collaborative, interreligious dialogue dedicated to identifying a common ethical framework. This volume tests and contests the claim that the Global Ethic's ethical directives can be found in the world's religious, spiritual, and cultural traditions. The book features essays by scholars of religion who grapple with the practical implications of the Global Ethic's directives when applied to issues like women's rights, displaced peoples, income and wealth inequality, India's caste system, and more. The scholars explore their respective religious traditions' ethical response to one or more of these issues and compares them to the ethical response elaborated by the Global Ethic. The traditions included are Hinduism, Engaged Buddhism, Shi'i Islam, Sunni Islam, Confucianism, Protestantism, Catholicism, Judaism, Indigenous African Religions, and Human Rights. To highlight the complexities within traditions, most essays are followed by a brief response by an expert in the same tradition. Multi-Religious Perspectives on a Global Ethic is of special interest to advanced students and scholars whose work focuses on the religious traditions listed above, on comparative religion, religious ethics, comparative ethics, and common morality. After the Islamic revolution in Iran, revolutionary leaders had to compromise their ideology. The Iranian ship of state continues to drift in search of an equilibrium between revolutionary convictions and the demands of governance, between religion and

state, and Islam and the West.

Works include: - On the Sociology of Islam - The History of Religions - Existentialism - Renaissance - Martyrdom - Islamology - Marxism and Other Western Fallacies

'...her short analysis of the Iranian armed forces in the 1980s is first-rate, so too is her much more substantial section on women and the state in Iran...As well as offering useful insights into the workings of the Islamic state in Iran, this readable book also provides a warning of the struggles ahead in many other Muslim societies.' - Anoushiravan Ehteshami, Times Higher Education Supplement

;Islam has been the driving force shaping the ideology and the power base of the Iranian revolution. This volume engages critically with the Islamic perspective and promises offered by the revolution. Looking at the rise of the religious institution as a revolutionary force, the author observes their post-revolutionary policies in the domains of politics, economics, education, the armed forces and women's status. In the event, the volume demonstrates that the Iranian government has failed to deliver on most, if not all, of its Islamic pledges.

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world. Ahlulbait Organization (www.shia.es) is a registered Organization that operates and is sustained through collaborative efforts of volunteers in many countries around the world, and it welcomes your involvement and support. Its objectives are numerous, yet its main goal is to spread the truth about the Islamic faith in general and the Shi`a School of Thought in particular due to the latter being misrepresented, misunderstood and its tenets often assaulted by many ignorant folks, Muslims and non-Muslims. Organization's purpose is to facilitate the dissemination of knowledge through a global medium, the Internet, to locations where such resources are not commonly or easily accessible or are resented, resisted and fought! In addition, For a complete list of our published books please refer to our website (www.shia.es) or send us an email to info@shia.es

This timely work explores two influential religious traditions that might seem to have little in common: Twelver Shi'i Islam and Roman Catholicism. With the worldwide rise of religious fundamentalism, it is imperative that religious movements such as Chri
Compilation of lectures given by Dr Shariati on the roles and responsibilities of women as according to the life of Fatima Zahra (a).

Can Islamic societies embrace democracy? In
Democracy in Modern Iran, Ali Mirsepassi maintains that it is possible, demonstrating that Islam is not inherently

hostile to the idea of democracy. Rather, he provides new perspective on how such a political and social transformation could take place, arguing that the key to understanding the integration of Islam and democracy lies in concrete social institutions rather than pre-conceived ideas, the every day experiences rather than abstract theories. Mirsepassi, an Iranian native, provides a rare inside look into the country, offering a deep understanding of how Islamic countries like Iran and Iraq can and will embrace democracy. Democracy in Modern Iran challenges readers to think about Islam and democracy critically and in a far more nuanced way than is done in black-and-white dichotomies of Islam vs. Democracy, or Iran vs. the West. This essential volume contributes important insights to current discussions, creating a more complex conception of modernity in the Eastern world and, with it, Mirsepassi offers to a broad Western audience a more accurate, less clichéd vision of Iran's political reality.

“Authenticity” has begun to rival “development” as a key to understanding the political aspirations of the Islamic world. Almost everywhere modernity has laid waste to tradition, those habits and practices deemed to be timeless and true. Imperialism carried European notions of progress into Muslim-dominated parts of the globe, and subsequently Muslims themselves espoused Western practices, techniques, and philosophies. Regimes calling themselves liberal, socialist, and Arab nationalist all embraced modernity as their principal objective. Most of these regimes failed to create the promised better lives their citizens desired. Moreover,

ordinary Muslims felt despair as modernity ripped apart families, exposed youngsters to the materialism and hedonism of Western entertainments, heightened social expectations, and undermined religious belief. Even though tradition has proved itself incapable of staving off modernity, the promises and premises of modern development literature have been called into question. Where is the truth around which Muslims can rally? Does modernity require a rejection of tradition? Does the embrace of Islamic ideas necessitate turning away from modernity? Robert D. Lee explores these compelling questions by presenting four contemporary Muslim writers—Muhammad Iqbal, Sayyid Qutb, ‘Ali Shari’ati, and Mohammed Arkoun—all of whom have refused to bow to such a dichotomy of modernity and tradition. This study examines their efforts, deeply influenced by European thinking, to find a truth beyond tradition and modernity—an “authentic” understanding of Islam upon which Muslims can build a future. All four thinkers believe such an authentic understanding can serve as the foundation for a new politics. Lee argues, however, that each of these versions of authenticity suffers shortcomings and falters in its efforts to move from the particularity of culture onto a grander scale of political organization appropriate for the modern world.

Stephen C. Poulson investigates cycles of social protest in Iran from 1890 to the present era. This work covers the following social movements: the 1890-92 Tobacco Movement; the 1906-09 Constitutional Revolution; two post-World War II movements, the Tudeh (Masses) and the National Front; the 1963 Qom Protest; and the

1978-79 Iranian Revolution. Poulson shows how various Iranian political actors have framed their dissent, drawing on both regional and Western-influenced modes of protest to achieve their ends.

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