

Contemporary Arab thought - studies in post-1967 Arab intellectual history

Pluto Press - Contemporary Islamic Intellectual History: A Theoretical Perspective on JSTOR

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Arab nationalism
 Contemporary Arab thought - studies in post-1967
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 Notes: Includes bibliographical references (p. 453-481) and index
 This edition was published in 2004

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² Many have joined this debate and some, like Egyptian thinker Faraj Füda, have fallen victim to its fiery consequences.



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¹ Or does decolonization encompass the cultural aspects of a nation, besides its political freedom? Secularism, in this regard, is not a monolithic entity, but a complex notion that can and has been interpreted in different ways by thinkers within the same discipline and trend and has been appropriated by each to varying degrees.

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The eleventh chapter is more general and examines several crises and issues related to Islam and Muslims in the contemporary world. Islamic Studies is an internationally peer reviewed research journal, published by Islamic Research Institute, Islamabad, Pakistan, since 1962.

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. Some have studied this phenomenon with a specific goal in mind: to redefine Western interests in the Arab world, especially in the wake of the collapse of Soviet communism and the need to find a new international enemy.

Contemporary Arab Thought: Studies In Post

Next is Shaykh Muhammad Al-Ghazali, who was critical of the Islamism of his day and grew increasingly more so until his death.

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¹ Zurayk had been trained at the American University of Beirut, the University of Chicago, and Princeton University. . Toward a Critical Arab Reason: The Contributions of Muhammad 'Abid al-Jabiri⁵.

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