

Politics Of Piety The Islamic Revival And The Feminist Subject

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AUS Lectures | The Politics of Piety and the Loss of Spirituality Saba Mahmood on the Discourse of Religious Freedom

A feminist revolution in the Middle East? Mona Eltahawy and Saba Mahmood debateFemale Piety and the Concept of Agency Politics of Piety Chapters 1-3 Islam u0026 Politics | Full Panel Discussion | Oxford Union Dr. Saba Mahmood on "Politics of Piety!" Islam, Authoritarianism, and Underdevelopment (Book Talk), Ahmet Kuru Islam and Politics: Crash Course World History 216 Arsalan Khan | Islamic Piety and Moral Order in Pakistan Frederic Wehrey and Anouar Boukhars on 'Salafism in the Maghreb: Politics, Piety, and Militancy' Islam's Diverse History of Ideas President Obama on Atheism | Real Time with Bill Maher (Web Exclusive) What Makes Christianity Different from Other Religions? | Illuminate Ep-3 Turkification of Anatolia - Nomads DOCUMENTARY What is good governance? | Ben Warner | TEDxJacksonvilleSalon From Jesus to Christ: The First Christians, Part One (full documentary) | FRONTLINE From Jesus to Christ: The First Christians, Part Two (full documentary) | FRONTLINE John L. Esposito - The Future of Islam NEW | The Story of Prophet Muhammad (?) - Mufti Menk Conversations with History - Talal Asad NEW | Trust in Allah During Trying Times - Mufti Menk Islamicate Book Reviews 8: Law and Politics Under the Abbasids by Sohaira Siddiqui Islam and Good Governance: A Political Philosophy of Ihsan Islamicate Book Reviews 17: 'Before Sufism: Early Islamic Renunciant Piety' by Christopher Melchert Values as a Key Component of Good Governance: The Islamic Case Brotherhoods and Coups: Islamic Revival in Egypt The Future of Political Islam: Trends and Prospects Mustafa Akyol: Faith versus tradition in Islam Politics of Piety Part 2 Politics Of Piety The Islamic The Islamic resurgence in modern times has received extensive treatment in scholarly literature. Most of this literature, however, deals with the concept of jihad and disputes between radicals and ...

Piety, Power, and Politics

The Taliban, a Pashto-language term for students of religious seminaries, were historically known as devout ascetics who avoided politics in communities across Afghanistan, Pakistan and Central Asia.

A Reporter Looks Back at Taliban's 1994 Rise to Power

Unluckily, the Muslim politicians who should introduce moratoriums on such practices fallaciously judge them as evidence of piety and ... and insisting that "political Islam" demands such ...

Muslim Leaders are Complicit in the Global Rise of Islamophobia

In early May, in a televised address, the Democratic Republic of Congo's president, Felix Tshisekedi, declared martial law in North Kivu and Ituri, two provinces on the country's eastern border with ...

Fixating on the ISIS Connection in Eastern Congo Will Make Things Worse

Fuelled by his newfound political power and ... a kind of piety by proxy. All the while, they have neglected their own public Islamic obligations to combat poverty, cultivate unity, provide ...

The selective piety of Egypt's Islamists

It has been part of usual propaganda carried without context, with vested political ... any way except piety and good action. Hazrat Bilal (R.A.) was a black slave who embraced Islam in initial ...

Muslims: The misunderstood community

This is what I mean by secularism in this book, namely, a secular state that facilitates the possibility of religious piety out of honest conviction. My call... CHAPTER 2 Islam, the State, and ...

Islam and the Secular State

One might think this is not a great problem in the case of different monotheistic revealed religions, since they all agree that there is only one God; who is concerned with all human beings and wants ...

Must a believer in one monotheistic religion disbelieve another revelation

Based on one of the five pillars of Islam, siyam (fasting) in Ramadan is compulsory for those who are physically able to do it. Beyond such basic knowledge of the month lies the "politics" of ...

The economics of Ramadan: from piety to commercialization and excessive consumption

Political actors in the contemporary Muslim ... when they may not personally wish to embrace a life of rigorous Islamic piety—is that they understand that the failures of their states can ...

Excerpt: The Fall and Rise of the Islamic State

What applies in countries are religious governments and politics; Christian/Islamic ... the humanity of nonbelievers on the altar of Islamic piety. Early in this 21st century, the violation ...

Religion and persecution of non-believers in Africa

Misrepresentation of Islam in media and political discourse as a violent religion ... their colours but it ranks them according to their piety. This in a broader sense also addresses the issue ...

Education is the key to counter Islamophobia

The possibility of congregants being "disciplined" suggests a multitude of perils, and those perils get greatly magnified when organizations acquire political power ... Not following the precepts of ...

Should congregants be disciplined for not following all precepts of religion? | Faith Forum

Young Islam: The New Politics of Religion in Morocco and the Arab World Avi ... An Enchanted Modern: Gender and Public Piety in Shi'i Lebanon Lara Deeb Based on two years of ethnographic research in ...

Princeton Studies in Muslim Politics

However, there is a whole range of calendrical celebrations and rites of passage associated with Islam, not to mention the simple acts of piety that some perform ... than contesting expressions of ...

Islam in Southeast Asia

What applies in countries are religious governments and politics; Christian/Islamic ... the humanity of nonbelievers on the altar of Islamic piety. Early in this 21st century, the violation ...

Religions And Persecution Of Nonbelievers In Africa By Leo Igwe

with hands-on experience in the institutions of the Islamic Republic, with strong ties to the security establishment. In other words, someone very like Ebrahim Raisi. Indeed, Iranian political circles ...

Politics of Piety is a groundbreaking analysis of Islamist cultural politics through the ethnography of a thriving, grassroots women's piety movement in the mosques of Cairo, Egypt. Unlike those organized Islamist activities that seek to seize or transform the state, this is a moral reform movement whose orthodox practices are commonly viewed as inconsequential to Egypt's political landscape. Saba Mahmood's compelling exposition of these practices challenges this assumption by showing how the ethical and the political are indelibly linked within the context of such movements. Not only is this book a sensitive ethnography of a critical but largely ignored dimension of the Islamic revival, it is also an unflinching critique of the secular-liberal assumptions by which some people hold such movements to account. The book addresses three central questions: How do movements of moral reform help us rethink the normative liberal account of politics? How does the adherence of women to the patriarchal norms at the core of such movements parochialize key assumptions within feminist theory about freedom, agency, authority, and the human subject? How does a consideration of debates about embodied religious rituals among Islamists and their secular critics help us understand the conceptual relationship between bodily form and political imaginaries? Politics of Piety is essential reading for anyone interested in issues at the nexus of ethics and politics, embodiment and gender, and liberalism and postcolonialism. In a substantial new preface, Mahmood addresses the controversy sparked by the original publication of her book and the scholarly discussions that have ensued.

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Saba Mahmood's 2005 Politics of Piety is an excellent example of evaluation in action. Mahmood's book is a study of women's participation in the Islamic revival across the Middle East. Mahmood – a feminist social anthropologist with left-wing, secular political values – wanted to understand why women should become such active participants in a movement that seemingly promoted their subjugation. As Mahmood observed, women's active participation in the conservative Islamic revival presented (and presents) a difficult question for Western feminists: how to balance cultural sensitivity and promotion of religious freedom and pluralism with the feminist project of women's liberation? Mahmood's response was to conduct a detailed evaluation of the arguments made by both sides, examining, in particular, the reasoning of female Muslims themselves. In a key moment of evaluation, Mahmood suggests that Western feminist notions of agency are inadequate to arguments about female Muslim piety. Where Western feminists often restrict definitions of women's agency to acts that undermine the normal, male-dominated order of things, Mahmood suggests, instead, that agency can encompass female acts that uphold apparently patriarchal values. Ultimately the Western feminist framework is, in her evaluation, inadequate and insufficient for discussing women's groups in the Islamic revival.

In this original and controversial 2005 book, Mahmood argues that Muslim women can show independence even while assuming traditional Islamic roles. Her research suggests that, in choosing to embrace the norms of their faith, these pious Muslims are not limiting, but rather affirming, themselves. They do not value the idea of 'freedom' in the same way the liberal West does, and this can give us new insights into ideas about autonomy that we all too often take for granted. Mahmood challenges many assumptions made by feminists from the secular liberal tradition. She insists these Muslim women must be understood on their own terms, rather than via conventional feminist views. Book jacket.

"Investigates how different approaches to religious interpretation influence Indonesian women's engagement with global Islam and feminism. It also explores the consequences of a more public Islam for women's participation in the public sphere. The book is based on extensive ethnographic fieldwork between 2002 and 2010 with four different groups of women activists in Jakarta, the Indonesian capital. The groups include a secular feminist NGO (Solidaritas Perempuan), a Muslim women's rights NGO (Rahima), the women's group of one of the country's largest Muslim organizations (Fatayat N.U.), and women in a conservative Muslim political party (the Prosperous Justice Party). The women in these have all been deeply influenced by the ongoing Islamic revival. In addition, they are part of the urban middle class. The women of Rahima and Fatayat N.U. are influenced by global feminism and Islamic discourses. They use Islam to express feminist and liberal ideals of equality and rights, and they strive to integrate these frameworks in their own lives. In contrast, women in the Prosperous Justice Party (PKS) reject feminism as Western and secular and are more influenced by global Islamic discourses. Although some scholars argue that pious Islam and liberal ideals are incompatible, these activists embrace modernity and sometimes speak in terms of individual agency, empowerment, and rights. The women of Solidaritas Perempuan maintain a balance between their secular activism and personal religiosity. The overall conclusion of Mobilizing Piety is that the Islamic revival has not stymied but has in fact helped to empower many Indonesian women, especially by allowing them to participate in national debates about moral and religious issues"--

Based on two years of ethnographic research in the southern suburbs of Beirut, An Enchanted Modern demonstrates that Islam and modernity are not merely compatible, but actually go hand-in-hand. This eloquent ethnographic portrayal of an Islamic community articulates how an alternative modernity, and specifically an enchanted modernity, may be constructed by Shi'i Muslims who consider themselves simultaneously deeply modern, cosmopolitan, and pious. In this depiction of a Shi'i Muslim community in Beirut, Deeb examines the ways that individual and collective expressions and understandings of piety have been debated, contested, and reformulated. Women take center stage in this process, a result of their visibility both within the community, and in relation to Western ideas that link the status of women to modernity. By emphasizing the ways notions of modernity and piety are lived, debated, and shaped by "everyday Islamists," this book underscores the inseparability of piety and politics in the lives of pious Muslims.

Robert Rozehnal traces the ritual practices and identity politics of a contemporary Sufi order in Pakistan: the Chishti Sabris. He takes multiple perspectives from the rich Urdu writings of Twentieth Century Sufi masters, to the complex spiritual life of contemporary disciples and the order's growing transnational networks.

Home to the largest Muslim minorities in Western Europe and Asia, France and India are both grappling with crises of secularism. In Politicizing Islam, Fareen Parvez offers an in-depth look at how Muslims have responded to these crises, focusing on Islamic revival movements in the French city of Lyon and the Indian city of Hyderabad. Presenting a novel comparative view of middle-class and poor Muslims in both cities, Parvez illuminates how Muslims from every social class are denigrated but struggle in different ways to improve their lives and make claims on the state. In Hyderabad's slums, Muslims have created vibrant political communities, while in Lyon's banlieues they have retreated into the private sphere. Politicizing Islam elegantly explains how these divergent reactions originated in India's flexible secularism and France's militant secularism and in specific patterns of Muslim class relations in both cities. This fine-grained ethnography pushes beyond stereotypes and has consequences for burning public debates over Islam, feminism, and secular democracy.

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