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Hichem Djait is professor emeritus of history at University of Tunis. His work has appeared in Arabic, French and English. His writings include La Fondation du Maghreb Islamique, La Grande...

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Hichem Djait (en arabe : [Hichem Djait](#)), né le 6 décembre 1935 à Tunis, est un historien, islamologue et penseur tunisien.

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Hichem Djait (Tunisian Historian and Islamic scholar) was born in 1935 in Tunisia (Maghreb). Hichem Djait has written several books on the History of Islamic medieval and relations between the Western-Christian Civilisation and East such as: *Revelation, Qur'an, and prophecy*

Hichem Djait, Tunisia, Muslim Historian

Hichem Djait, Tunisia, Muslim Historian. His erudite father and some of his uncles and relatives were Islamic sages or sheikhs which made the name of the Djait family become traditionally associated with the Zeytouna Mosque as well as with Islamic Fiqh and Iftah or jurisprudence.

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Hichem Djait's *Fitna* is incredibly rich, detailed history and the best book on the subject I know of. Whatever you do, don't get the book with the same main title by Kepel. Djait's book is the real thing, and considering the creepy anti-Shiism rising in the Sunni Arab world it's probably worth re-reading. Issandr El Amrani October 8, 2008

On Hichem Djait — The Arabist

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Islamic Culture in Crisis examines efforts by intellectuals and leaders in the Islamic world to adapt to what Hichem Djait calls the "incredible novelty of modernity" that has come to Europe during the past 150 years. The chapters in the work are grouped into three sections, and were written by the author over a twenty-year period.

Islamic Culture in Crisis on Apple Books

Islamic Culture in Crisis A Reflection on Civilizations in History 1st Edition by Hichem Djait and Publisher Routledge. Save up to 80% by choosing the eTextbook option for ISBN: 9781351511445, 1351511440. The print version of this textbook is ISBN: 9781412811408, 1412811406.

Islamic Culture in Crisis examines efforts by intellectuals and leaders in the Islamic world to adapt to what Hichem Djait calls the "incredible novelty of modernity" that has come to Europe during the past 150 years. The chapters in the work are grouped into three sections, and were written by the author over a twenty-year period. Djait describes the different meanings of modernity, the crisis of Islamic culture in its encounter with modernity, similarities and

differences between Arabs and Muslims and other cultures, the politics of the Arabs, and the force of democracy in the Islamic world. In the sphere of politics, the Arabs have been excluded from history for a very long time. Instead, Turks, Mongols, Berbers, Persians, and Caucasians have led the destinies of the Islamic world, a domain that had become politically fragmented. But history has overlooked the concrete developments of that time, although they were full of consequences for the lives of the people. Paradoxically, what remains are the spiritual, trans-historic elements: religion, culture, and science. Contrasting the achievements of other civilizations, both past and present, Djait demonstrates eloquently that Arabs and Muslims will not be able to connect with the modern world unless they are able to be inspired by a supreme ambition to further the causes of high culture-in knowledge, science, art, literature, and other spheres.

The debate about when the middle ages ended and the modern era began, has long been a staple of the historical literature. In order to further this debate, and illuminate the implications of a *longue durée* approach to the history of the Reformation, this collection offers a selection of essays that address the medieval-modern divide. Covering a broad range of topics - encompassing legal, social, cultural, theological and political history - the volume asks fundamental questions about how we regard history, and what historians can learn from colleagues working in other fields that may not at first glance appear to offer any obvious links. By focussing on the concept of the medieval-modern divide - in particular the relation between the Middle Ages and the Reformation - each essay examines how a medievalist deals with a specific topic or issue that is also attracting the attention of Reformation scholars. In so doing it underlines the fact that both medievalists and modernists are often involved in bridging the medieval-modern divide, but are inclined to construct parallel bridges that end between the two starting points but do not necessarily meet. As a result, the volume challenges assumptions about the strict periodization of history, and suggest that a more flexible approach will yield interesting historical insights.

Islamic philosophy has often been treated as being largely of historical interest, belonging to the history of ideas rather than to philosophical study. This volume successfully overturns that view. Emphasizing the living nature and rich diversity of the subject, it examines the main thinkers and schools of thought, discusses the key concepts of Islamic philosophy and covers a vast geographical area. This indispensable reference tool includes a comprehensive bibliography and an extensive index.

A systematic treatment of the religious, intellectual, cultural, and social foundations of the Islamic resurgence in the modern Arab world that is grounded in the larger context of Arab and Islamic intellectual history.

This book offers a normative reconceptualization of a modern Islamic governed state. First, Joseph Kaminski surveys the historical context of the trajectory of Islamic thought, and offers a unique discursive framework for reconceptualizing an Islamic governed state that rejects secular Enlightenment liberalism and instead is heavily grounded in Ancient Greek ideals of politics and political leadership. Despite heavily borrowing from Greek thought, the model offered remains firmly rooted in a Shari'ah-based, discursive ontological framework. The volume explores topics of bureaucracy, law, democracy, women in politics, and economic justice. Further, this volume presents case studies from Turkey, Egypt, Tunisia, and Malaysia, and utilizes the presented theoretical framework as a lens for analysis.

In this compelling book, Rafik Abdessalem unpacks two major lines of thought. Firstly, he examines why many Westerners dismiss Islam 's vast intellectual, social, theological and cultural heritage as flawed, violent, rigid and fanatical, despite knowing virtually nothing about it. He usefully traces the genesis of this attitude, focusing on how scholars such as Weber, Habermas and others have helped to consolidate the West 's view of itself as civilised, superior, developed and progressive, and how the demonisation of Islam acts as a necessary foil for these notions. Secondly, he explains that Islam is subject to a variety of interpretive choices and schools of thought ranging from legalistic fundamentalism, through rigid rationalism, to spiritual Sufism. By treating Islam, secularity and modernity as distinct and separate, rather than as interconnected and overlapping, Abdessalem makes no attempt to reconcile Islam with modernity or secularity, nor does he place one in opposition to the other. Instead, he looks at the interconnections between these broad and complex subjects. Abdessalem 's analysis is useful in encouraging us to rethink both modernity and Islam, and their relationship with each other. In this rethinking lies the potential for a better understanding of the geopolitics of what is often called ' the Muslim world ' , including the MENA region.

To understand the Middle East we must also understand how the West produced a temporal narrative of world history in which westerners 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.

The only common aspect among all definitions of Islamophobia is that all of them have something negative to say about Muslims or Islam or both. This book traces Islamophobia as a phenomenon from history and attempts to break some of the myths that are dominant in contemporary literature. It explains how the fear of Islam travelled through ages, adding more ills into its ambit and escalating to a level of generalized fear of Muslims today. *Islamophobia: History, Context and Deconstruction* challenges many established theories including that of the influential post-colonial writer and critic. Edward Said 's view that Islamophobia is European hostility and prejudice towards Arabo-Muslim people. The author envisages Islamophobia as a multidimensional construct and provides tools for measuring its manifold dimensions. The book focuses on providing a diagnosis of the problem and prognostic solutions to avoid further degradation of the relations between Islam, the West and the rest. It is a response from the East to the Western discourses on Islamophobia.

Exploring the colonial experience through the respondents' memories resulting in a far more complex picture of the colonial situation than she had anticipated, again forcing her to question her original assumptions. This resulted not only in a more differentiated perspective on Belgian colonialist rule, but it also sensitized her as regards the question of anthropological understanding and of what constitutes a historical fact.

