



**THE AGA KHAN UNIVERSITY**

(International) in the United Kingdom

Institute for the Study of Muslim Civilisations



**PUBLICATIONS CATALOGUE**

# Ordering Information

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The epub will shortly be available directly to consumers (e.g. through Amazon, etc).

# Table of Contents

## Ordering Information

Aga Khan University	4
Aga Khan University Institute for the Study of Muslim Civilisations	5
Publications at Aga Khan University Institute for the Study of Muslim Civilisations	6

## Series

<b>In Translation: Modern Muslim Thinkers</b>	<b>8</b>
<b>Series Editor: Abdou Filali-Ansary</b>	

Between Message and History	9
Islam and the Foundations of Political Power	10
Enlightenment of the Community and Purification of the Religion: Governance from the Perspective of Islam	11

<b>Exploring Muslim Contexts</b>	<b>12</b>
<b>Series Editor: Farouk Topan</b>	

The Challenge of Pluralism: Paradigms from Muslim Contexts	13
Development Models in Muslim Contexts: Chinese, 'Islamic' and Neo-liberal Alternatives	14
Ethnographies of Islam: Ritual Performances and Everyday Practices	15
Cosmopolitanisms in Muslim Contexts: Perspectives from the Past	16
Genealogy and Knowledge in Muslim Societies: Understanding the Past	17
Contemporary Islamic Law in Indonesia: Shari'ah and Legal Pluralism	18

<b>Muslim Civilisations Abstracts</b>	<b>20</b>
<b>Series Editor: Aptin Khanbaghi</b>	

Encyclopaedias about Muslim Civilisations	21
Interpretations of Law & Ethics in Muslim Contexts	22
Cities: Two Centuries of Scholarship from Muslim Contexts	23

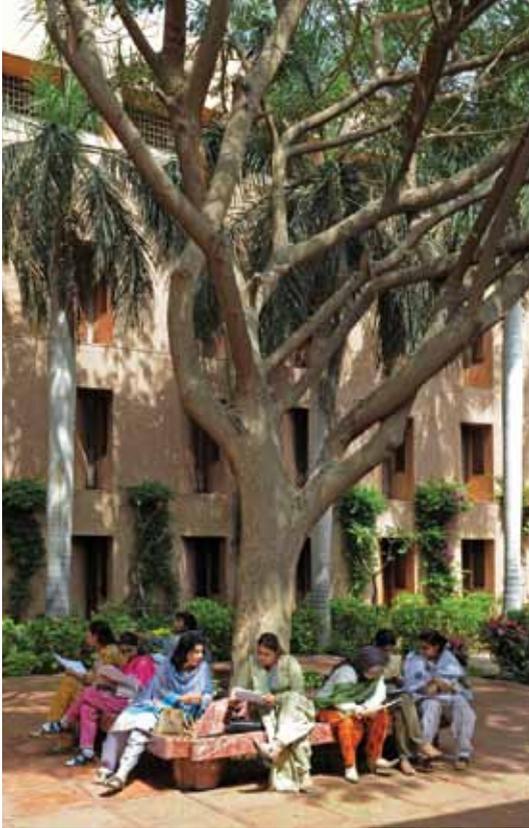
## Books

Organising Knowledge: Encyclopaedic Activities in the Pre-Eighteenth Century Islamic World	25
The Construction of Belief: Reflections on the Thought of Mohammed Arkoun	26
Understanding the Qur'an Today	27
The Political Aesthetics of Global Protest: The Arab Spring and Beyond	28

<b>Author and Editor Biographies</b>	<b>30</b>
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## Contact Information

# Aga Khan University



## Aga Khan University

Chartered in 1983, Aga Khan University promotes human welfare through research, teaching and community service initiatives. Private, autonomous and not-for-profit, the university has campuses and teaching sites in Afghanistan, Kenya, Pakistan, Tanzania, Uganda and the United Kingdom.

The University is one of 11 agencies comprising the Aga Khan Development Network, working in over twenty countries, with mandates that include:

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### **Developing /Supporting**

**High quality services for health and education**

**Microfinance activities**

**Sustainable rural development**

**Private sector enterprise**

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### **Providing**

**Emergency relief and disaster reduction**

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### **Promoting**

**Excellence in architecture**

**The cultural revitalisation of communities**

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“

The key to intellectual progress will not lie in any single body of instruction, but in a spirit of openness to new expression and fresh insights.”

His Highness the Aga Khan, Chancellor,  
Aga Khan University, Karachi, Pakistan, 2006

# Institute for the Study of Muslim Civilisations

## Aga Khan University Institute for the Study of Muslim Civilisations

The University's Institute for the Study of Muslim Civilisations (AKU-ISMC) seeks to provide a multifaceted approach to the study of Muslim cultures utilising the humanities and social sciences. The Institute examines the huge diversity and broad range of contexts that shape Muslim societies today.

Research at AKU-ISMC concentrates on three interconnected themes critical to all contemporary societies, particularly those themes that remain relatively unexplored within Muslim environments.



### **The Construction of Knowledge about Muslim Societies and Cultures**

Building on contemporary work in the sociology of knowledge, historiography, education theory and other fields, the Institute seeks to examine the ways that knowledge about Muslim cultures and societies is created, negotiated and legitimised. The diverse effects of this knowledge in social, political and educational realms are also explored.

### **Understanding the Processes of Change in Muslim Societies and Cultures**

The Institute addresses questions pertaining to processes of change and new forms of socio-economic, political and cultural practices in Muslim-majority societies, as well as in Western countries with Muslim populations.

### **Governance in Muslim Contexts**

The Institute's governance initiative provides a platform for intellectual interaction between different constituencies: academics, policy makers, constitutional experts, journalists, ulama and so forth, to contribute to the scholarship on governance, an area in which Muslim societies are facing significant challenges today. It aims to examine the deep structural issues at the root of these challenges in developing contexts.

## Publications at Aga Khan University Institute for the Study of Muslim Civilisations

Muslim societies have become the focus of more international attention than ever before; however, their representation on the world stage has been greatly distorted by the spotlight on violence, extremism and hero/anti-hero politics. The contemporary thinking of Muslims, their intellectual debates and discussions, their dynamic process of intense self-scrutiny and self-renewal and the vibrancy of their cultural expressions are very seldom given voice in this global debate.

AKU-ISMC is primarily an educational institution that engages in original academic research. It also functions as a hub for intellectual exchange and dialogue about and between Muslim societies and cultures. The Institute's mandate, implemented in part by its publications programme, is unique in its attempt to respond to current trends of thought about Islam, Muslims and Muslim societies. Its publications seek to have a finger on the pulse of the ways that knowledge is produced in contemporary Muslim societies and cultures.

By publishing in different languages and media, the Institute hopes to broaden the debates within Muslim societies by producing works that contribute to i) a new consciousness among Muslims at large, and ii) new attitudes towards the issues faced by contemporary societies in an increasingly globalising world.

Publications meet an important objective of the Institute by creating access to scholarship from Muslim societies in the English language and on a global platform. They are a testament to the dynamism of scholarship, the critical reassessment of heritages and histories, the rapidly accelerating impetus towards social change and globalisation, and the urgent upheavals around notions of governance and civil life that are taking place in Muslim communities today.

AKU-ISMC publications have become an effective vehicle for deepening the understanding of Muslim societies.

Idealised depiction of a court manuscript workshop; Folio 195r from manuscript of the *Akhlaq-I Nasiri* (Nasir Ethics) by Nasir al-Din Tusi (d.1274); Northern India, about 1590-1595; Paper, Ink, opaque watercolour, gold; Image © Aga Khan Trust for Culture

# Series



# In Translation: Modern Muslim Thinkers

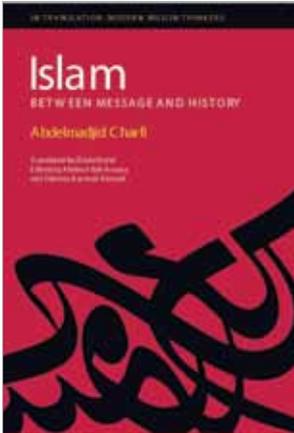
Series Editor: Abdou Filali-Ansary

The remarkable scope of modern scholarship in the Muslim world spans a multitude of languages: not just Arabic and Persian, but also Indonesian, Bengali, Swahili, Russian, Turkish, Urdu and so forth.

Muslims, who seek new ways of thinking about social, political, and economic conflicts, often lack access to the works of academics or scholars. By translating and making available in English (the lingua franca of the academic world) important contributions to the contemporary debates of the Muslim world, this series hopes to encourage greater dialogue and understanding among Muslim and non-Muslim thinkers.

*In Translation: Modern Muslim Thinkers* aims to broaden the current debate around Muslim civilisations. Although global in scope, academic and media conversations about Muslims often overlook works of new and original thinking produced in non-European languages. This series aims to identify and translate some of these works, which have engendered important debates within their own indigenous settings, thereby introducing them into the domain of the larger discussion about Muslim civilisations taking place on the world stage.

The texts chosen for the series represent some of the most important, new, and cutting edge thinking from the Muslim world over the past century (1900-2013). Their relevance is universal, addressing salient questions, such as how to live peacefully among divergent cultures and systems of belief, or the impact of religion in the modern world – issues that cut across civilisations and are equally important for Muslims and non-Muslims alike. Many of these books and essays are written by specialists, based on a lifetime of scholarship, and are intended for the readership of the general thinking public. They bring their expertise to the treatment of some of the essential questions of our times.



This book could easily be called ‘A Guide for the Modern Muslim’; someone for whom the sentiments of his or her ancestors resonate but who cannot accept the canonised formulas of a prescriptive education. Charfi spells out what for him is the essential message of Islam, followed by a history of its unfolding through the person of the Prophet Muhammad, whom he perceives as a visionary seeking to change the ideals, attitudes and behaviours of the society in which he lived. The message and its history are delineated as two separate elements, conflated by tradition.

Charfi confronts with great lucidity the difficult questions with which Muslims are struggling, attempting to reconsider them from a moral and political perspective independent of the frameworks produced by tradition.

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## Volume 1

### **Islam: Between Message and History**

Author: Abdelmajid Charfi

Translated by David Bond

Edited by Abdou Filali-Ansary  
& Sikeena Karmali Ahmed

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ISBN: 978 0 7486 3967 0

Price: £70.00

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Publication date: 2009

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Co-publisher:  
Edinburgh University Press

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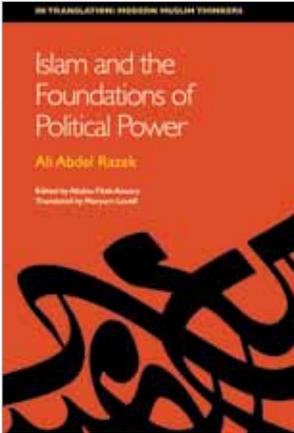
The core beliefs and initial message of all religions tend to undergo a process of organisation and institutionalisation, and Islam was no exception in this respect. The basic principles of the message of Islam could not take form in the setting of the history of the first/seventh century without undergoing a similar process...”

Abdelmajid Charfi, University of Tunis, Tunisia

“

Charfi’s enquiry covers the whole of the Islamic tradition, promoting deeper understanding and attitudes conducive to personal lucidity and responsibility, in harmony with contemporary values.”

Moncef Ben Abdeljelil, University of Sousse, Tunisia



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## Volume 2 Islam and the Foundations of Political Power

Author: Ali Abdel Razek

Translated by Maryam Loutfi

Edited by Abdou Filali-Ansary

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ISBN: 978 0 7486 3978 6 (HB)

Price: £50.00

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ISBN: 978 0 7486 8983 5 (PB)

Price: £19.99

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Publication date: 2012  
and 2013

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Co-publisher:  
Edinburgh University Press

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The publication of this essay in Egypt in 1925 took the contemporaries of Ali Abdel Razek by storm. At a time when there was widespread turmoil over the abolition of the caliphate by Ataturk in Turkey, Ali Abdel Razek, a religious cleric trained at Al-Azhar University, argued in favour of secularism.

The abolition of the caliphate had reignited the question of Islam and its relationship to political power. This essay unleashed the Arab world's first great public debate published in the press with polemics supporting or refuting Ali Abdel Razek's ideas.



Ali Abdel Razek's work interrogates and provides a perspective on prevailing interpretations of the Islamic past and attitudes about the relationship between politics and religion that have become widespread in contemporary contexts."

Abdou Filali-Ansary, AKU-ISMC



This book can form the backbone of a sound, logical and scholarly inquiry into the question of political power as it pertains to Muslim societies."

Extract from *A Tribute to Ali Abdel Razek* written by his grandson, Amr K Hamed

Enlightenment of  
the Community and  
Purification of the  
Religion: Governance  
from the Perspective  
of Islam

COVER ART TO BE  
CONFIRMED

This work comprises a translation of the 1909 treatise by Ayatullah Aqa Shaykh Muhammad Hussein Na'ini with the 1955 Persian commentary by the Iranian Ayatullah Sayyid Mahmud Taleqani. The treatise examines Islamic governance and its relationship to the Shi'a doctrine of Imamate based on two basic principles: preservation of the domestic order and infrastructure, and safeguarding from foreign intervention, or in the lexicon of Islamic scholars, "preserving the essence of Islam".

The discussion centres around two types of governance: firstly, legitimate guardianship and secondly, a necessarily corrupted monopoly. Ayatullah Na'ini addresses the foundations of "truth", the limitation of power during the occultation of the Imam, the function of constitutional governance, the nature of parliament and parliamentary representation, and the forces of despotism and how to overcome them.

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**Volume 3**  
**Enlightenment of  
the Community and  
Purification of the  
Religion: Governance from  
the Perspective of Islam**

Authors:

Muhammad Hussein Na'ini  
& Sayyid Mahmud Taleqani

Translated by Lotfali Khonji &  
Mohammad Reza Nourbaksh

Edited by Mohammad Nafissi

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ISBN: 978 0 7486 3979 3

Price: TBC

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Publication date: Forthcoming

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Co-publisher:

Edinburgh University Press

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Just as religion is used as a trap to ensnare [the believers] by another group of hunters, patriotism is the excuse and instrument of this group whose heinous actions are the cause of most social divisions. By words, they are constitutionalists. In practice, they reinforce tyranny more vehemently than do the accursed forces that openly espouse the cause of despotism.”

Ayatullah Aqa Shaykh Muhammad Hussein Na'ini  
Author of the translated text

# Exploring Muslim Contexts

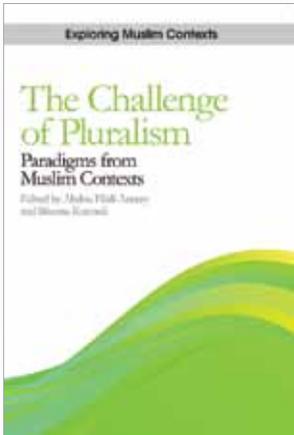
Series Editor: Farouk Topan

Rapid political, demographic, technological and cultural transformations are shaping the power relations, self-perceptions and religious sensibilities of many Muslim societies today. The Exploring Muslim Contexts (EMC) series examines the processes and forces that drive these changes both in Muslim majority societies and Western countries with Muslim populations. While the focus of research will be on Muslim contexts, it is obvious that no such undertaking is possible without taking into account change at the global level. Muslim cultures and societies are integrally linked to and embedded in the processes and impacts of globalisation and transnational exchanges.

The contemporary social sciences and humanities provide sound intellectual tools to study the ways in which Muslim populations participate in and engage with local and global transformations. The EMC series addresses questions pertaining to social change, development and new forms of socio-economic, political and cultural practices and differentiations in Muslims contexts.

This multitiered, interdisciplinary approach concentrates on the production, negotiation and expressions of social, political, and religious forms and practices, in relation to the processes of change in Muslims cultures and societies.





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## **Volume 1 The Challenge of Pluralism: Paradigms from Muslim Contexts**

Edited by Abdou Filali-Ansary  
& Sikeena Karmali Ahmed

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ISBN: 978 0 7486 3969 4

Price: £70.00

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Publication date: 2009

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Co-publisher:  
Edinburgh University Press

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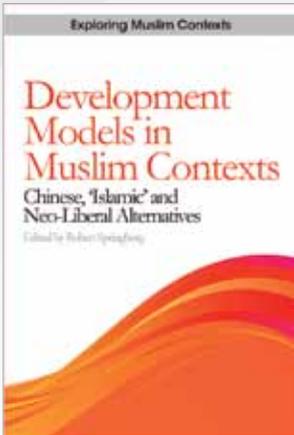
From 2003 to 2007, AKU-ISMC hosted a series of academic seminars in Karachi and London titled 'Approaches to Pluralism in Muslim Contexts'. Their purpose was to encourage discussion about the notion of pluralism and its specific relevance to Muslim societies. Current popular and academic discussions tend to make certain assumptions regarding Islam and its lack of compatibility with notions of pluralism. Some notable liberal thinkers have even argued that pluralism itself is inherently antithetical to Islam.

Volume 1 of the Exploring Muslim Contexts series challenges these assumptions by bringing clarity to some key suppositions and conjectures. It seeks to go beyond the parameters of political correctness by engaging in a dialogue that refutes these postulations. Eight eminent scholars from around the world explore notions of pluralism. They discuss the broad spectrum of its relevance and application to modern day societies, examining secularism, multiculturalism, democracy, globalisation and the pivotal role of civil society.



Pluralism has very quickly joined the group of major notions discussed by various thinkers interested in issues related to norms of political and social life, such as liberty, sovereignty and toleration... Even by discussing a concept like pluralism, we have already moved away from the idea that what is true or good can be defined and expressed in a single 'orthodox' way."

Abdou Filali-Ansary, AKU-ISMC



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**Volume 2**  
**Development Models**  
**in Muslim Contexts:**  
**Chinese, 'Islamic' and**  
**Neo-liberal Alternatives**

Edited by Robert Springborg

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ISBN: 978 0 7486 3968 7

Price: £80.00

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Publication date: 2009

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Co-publisher:  
Edinburgh University Press

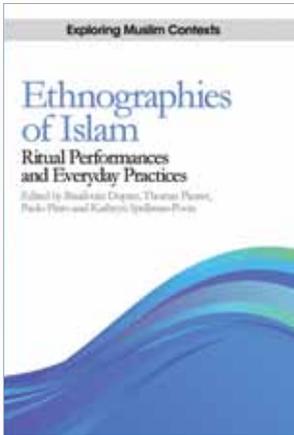
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Recent discussion of the “Chinese economic development model”, the emergence of an alternative “Islamic’ model” and the faltering globalisation of the “Washington Consensus” all point to the need to investigate more systematically their respective natures and attractions, especially across various Muslim societies. The “Chinese model” has attracted the greatest attention in lockstep with the country’s phenomenal growth, and therefore provides the primary focus for this book. The work examines the characteristics of this model and its reception in two major regions of the world – Africa and Latin America. It also investigates the current competition over governance models in Muslim countries.

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Taking stock of the attraction and utility of development models, with particular attention to the Chinese variant is an important intellectual undertaking. As alternatives to the Washington Consensus proliferate, with the Chinese one apparently in the lead, it is important to know more about them and their prospects for success outside their countries of origin. Competition between development models is not just a struggle between ideas; it also reflects competition for economic and political power. The models themselves may well play a major role in shaping the objective outcomes of that competition.”

Robert Springborg, Naval Postgraduate School, Monterey, USA



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**Volume 3**  
**Ethnographies of Islam:**  
**Ritual Performances and**  
**Everyday Practices**

Edited by Baudouin Dupret,  
Thomas Pierret, Paulo G. Pinto  
& Kathryn Spellman Poots

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ISBN: 978 0 7486 4550 3 (HB)  
Price: £60.00

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ISBN: 978 0 7486 8984 2 (PB)  
Price: £24.99

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Publication date: 2012  
and 2013

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Co-publisher:  
Edinburgh University Press

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This comparative approach to the various uses of the ethnographic method is particularly relevant in the current climate. Global political discourses and stereotypical media portrayals of Islam as a monolithic civilisation have prevented the emergence of cultural pluralism and individual freedom. This book counters such discourses by showing the diversity and plurality of Muslim societies, and promoting reflection on how the ethnographic method assists in the description, representation and analysis of their social and cultural complexity.

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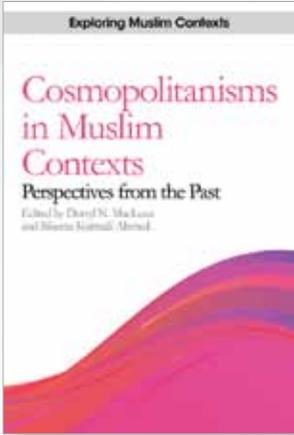
A collective volume of rare intellectual and methodological coherence... This is a landmark volume that marks the coming of age for the study of Islam through ethnography.”

Nile Green, Anthropos

“

The ethnographic studies comprising this book are a timely corrective to common perceptions of Islam and Muslims in current public discourse as a unitary and uniform body. The ethnographies show the diversity of the ways in which the religion is lived in different contexts, times and places: not so much a unitary Islam, but a diversity of Muslims adapting and constructing elements of the common religious corpus to their particular social relations and beliefs. Religion is then seen in the references made to it in various cultural, political and legal contexts. This is an enlightening approach which yields many vivid portrayals of communities and cultures.”

Sami Zubaida, Birkbeck College, University of London, UK



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**Volume 4**  
**Cosmopolitanisms**  
**in Muslim Contexts:**  
**Perspectives from the Past**

Edited by Derryl MacLean  
& Sikeena Karmali Ahmed

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ISBN: 978 0 7486 4456 8 (HB)

Price: £60.00

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ISBN: 978 0 7486 8985 9 (PB)

Price: £24.99

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Publication date: 2012  
and 2013

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Co-publisher:  
Edinburgh University Press

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Cosmopolitanism is a key concept in social and political thought, standing in opposition to ideologies such as tribalism, nationalism and fundamentalism. Much recent discussion of this concept has been situated within Western self-perceptions, with little inclusion of information from Muslim contexts.

This volume redresses the balance by focusing on instances in world history when cosmopolitan ideas and actions pervaded specific Muslim societies and cultures, exploring the tensions between regional cultures, isolated enclaves and modern nation-states. Models are chosen from four geographic areas: the Swahili coast, the Ottoman Empire/Turkey, Iran and Indo-Pakistan.

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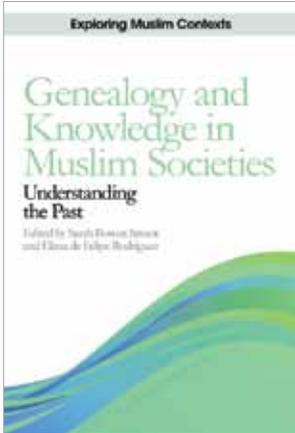
Cosmopolitanisms in Muslim Contexts exceeds all previous efforts to address the intersection of Islam and cosmopolitan norms, values and options. Against the backdrop of Islamicate civilization and contemporary global challenges, its contributors accent cosmopolitanism as both a political ideal and a social practice in several contexts. At last one can, and does, grasp the critical cosmopolitan element of the Muslim world throughout the Afro-Eurasian ecumene.”

Bruce B. Lawrence, Duke University, USA

“

Societies which have grown more pluralistic in make-up are not always growing more pluralistic in spirit. What is needed – all across the world – is a new ‘cosmopolitan ethic’ – rooted in a strong culture of tolerance.”

Derryl MacLean, Simon Fraser University, Canada



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## Volume 5 Genealogy and Knowledge in Muslim Societies: Understanding the Past

Edited by Sarah Bowen Savant  
& Helena de Felipe

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ISBN: 978 0 7486 4497 1

Price: TBC

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Publication date:  
Forthcoming

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Co-publisher:  
Edinburgh University Press

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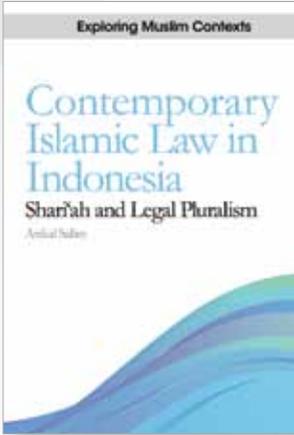
Genealogy is one of the most important and authoritative organising principles of Muslim societies. Expressions of genealogy have over the course of history taken particular forms and performed important functions in Muslim societies. The Prophet's family tree, including ancestors, descendants (the *sayyids* or *sharīfs*) and adoptive clients (*mawālī*), has provided an important paradigm, underwriting dynastic arrangements, providing access to patronage and supporting power brokers and mediators. Other patterns of kinship, including tribal lineages or descent from Sufi saints, have conferred similar forms of opportunity or prestige. Converts with family ties to other Muslims have felt a stronger sense of connection to their new faith; during the first centuries of Islam, converts even became fictively adopted into Arab tribes.

Today, ideas about kinship and descent continue to shape communal and national identities in virtually every Muslim country, where they permeate at the very highest levels of state and religion. An understanding of genealogy is therefore vital to our understanding of Muslim societies. This book addresses the subject through a range of case studies that link genealogical knowledge to the particular circumstances in which it was created, circulated and promoted.

“

Genealogies create an aura of continuity with past times and a sense of connectivity, although an interest in them is not simply a product of a long-lived heritage and consciousness of it; rather, genealogies are often used to create a picture of continuity precisely in times of change, when a group's heritage is scattered across geography and its need to feel rooted in place and time is, as a result, most acute.”

Sarah Bowen Savant, AKU-ISMC



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**Volume 6**  
**Contemporary Islamic Law in Indonesia: Shari'ah and Legal Pluralism**

Arskal Salim

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ISBN: 978 0 7486 9333 7

Price: TBC

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Publication date: 2014

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Co-publisher:  
Edinburgh University Press

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This book presents an ethnographic account of legal pluralism in the post-disaster situation in Aceh, Indonesia. It addresses legal problems and disputes that took place in the tsunami affected areas, and examines how various players or institutions (such as tradition, religion and the state) selectively and interchangeably use particular norms in different cases and forums to secure or to defend their interests.

The author argues that the uses of available “legal” resources in local communities for addressing disputes in the wake of catastrophe do not simply represent legal disagreement. Rather, legal disputes are embedded within larger tensions in local communities in which law becomes a legitimate reference as they recover from natural disaster. The law appears as a site of contestation reflecting the unique conflicts brought about by the 2004 Boxing Day tsunami. The book includes a range of socio-legal issues from the dispute of jurisdictions between (legal) institutions, competing sources of legal rules, and the emerging challenges of pre-existing local norms, as well as transnational issues. The case studies reveal that in plural legal constellations it is often particular historical circumstances and competing legal reasoning that create law.



Legal pluralism in Aceh has transformed from sociological fact to legal reality, thus demonstrating how two different types of legal pluralism are not mutually exclusive, but that they are, in fact, dynamic and interactive.”

Arskal Salim, University of Western Sydney, Australia

© Arskal Salim



# Muslim Civilisations Abstracts

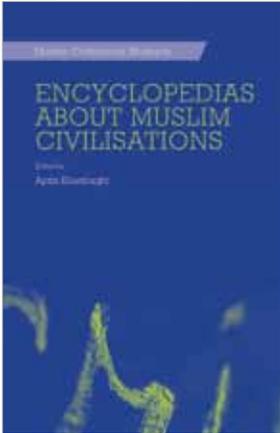
Series Editor: Aptin Khanbaghi

Global understanding and the promotion of peace depend crucially on the sharing of knowledge across linguistic and cultural divides. There is an urgent need for equal access to scholarly resources and a common understanding of where the frontiers of knowledge lie. This exchange is especially lacking across one of the most serious divides in the modern world, that between “Western” and Muslim cultures. Much valuable and original work published in Muslim societies remains largely unknown in Europe and America. Muslims themselves are often not informed of the intellectual endeavours of their fellow colleagues elsewhere in the Muslim world. Indeed, many Muslim academics have access only to the scholarship produced in Arabic, their own indigenous language, or in European languages. Thus, scholarship about Islam and about Muslims has proceeded without taking due account of the scholarship produced in neighbouring Muslim societies.

The Muslim Civilisations Abstracts (MCA) Project was conceived as a response to this intellectual gap. It identifies and collates a database of abstracts about works produced in Muslim majority contexts organised around specific themes. From Volume 3 onwards, the abstracts will be accompanied by alphabetical indexes, allowing scholars and researchers to locate the works of specific authors along with the themes, historical figures, geographic and urban locations covered in the abstracts. The abstracted titles represent selected works of scholarship involving original research and analysis, advances in relevant methodology, and creative contributions to the debate around

the specified theme. The MCA aspires to include abstracts of titles relevant to Muslim civilisations from around the world. The initial focus will be primarily on Muslim majority contexts, expanding to China, India, Russia, and South Eastern Europe, where large Muslim communities have been living for centuries. The abstracts, written by impartial scholars of various ethnic and religious backgrounds, are submitted in eight languages: Arabic, English, French, Indonesian/Malay, Persian, Russian, Turkish and Urdu; and are published in Arabic, Turkish and English.

The abstracts will be made available as a free, open-access online database, which can be consulted by anyone using the internet.



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**Volume 1**  
**Encyclopaedias about**  
**Muslim Civilisations**

Edited by Aptin Khanbaghi

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ISBN: 978 0 7486 3970 0

Price: £85.00

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Publication date: 2009

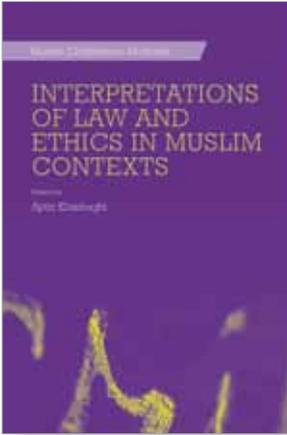
.....  
Co-publisher:  
Edinburgh University Press

Over the past 150 years, numerous encyclopaedias have been produced on Muslim civilisations, both by Muslims and non-Muslims, with different approaches to the organisation of knowledge and understanding of Muslim beliefs, cultures and societies. Access to and knowledge of these reference works and databases have until now been hindered by language barriers. The first volume in the MCA series seeks to overcome this obstacle by presenting material in three languages: English, Arabic and Turkish. This is a unique reference catalogue containing 200 annotated bibliographies and abstracts of encyclopaedias published during the nineteenth, twentieth and twenty-first centuries.



Globalisation can benefit the academic world if knowledge is shared, and if scholars of different regions are equitably represented... Intellectual activity is essential to promote intercultural dialogue and to build a foundation for enhanced cultural cooperation.”

Aptin Khanbaghi, AKU-ISMC



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**Volume 2**  
**Interpretations of**  
**Law and Ethics in**  
**Muslim Contexts**

Edited by Aptin Khanbaghi

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ISBN: 978 0 7486 4500 8

Price: £75.00

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Publication date: 2012

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Co-publisher:  
Edinburgh University Press

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Law within Muslim societies is far from uniform. This is partly because Muslim societies extend over three continents, from the Atlantic to the Pacific Ocean. However, even within Muslim majority regions, laws can be interpreted differently according to respective denominations and legal traditions. Volume 2 of the Muslim Civilisations Abstracts project brings together the many unheard voices of scholars studying law and ethics in languages other than English. The volume features 200 abstracts with bibliographical details in three languages (English, Arabic and Turkish), giving access to information about scholarly publications from Muslim contexts in the fields of law and ethics.



Law in each Muslim country has been influenced by ancient traditions, religious creed and contemporary European legal codes. Within the nineteenth century Ottoman, Persian and Mughal empires, there had existed multiple legal systems for ruling the extensive territories and various communities. Since the dismantlement of these empires and the appearance of dozens of independent Muslim states, we can hardly speak of legal uniformity within the Muslim world. Thus, the idea of a single Islamic law is quite reductive.”

Aptin Khanbaghi, AKU-ISMC

Cities: Two Centuries  
of Scholarship from  
Muslim Contexts

COVER ART TO BE  
CONFIRMED

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## Volume 3 Cities: Two Centuries of Scholarship from Muslim Contexts

Edited by Aptin Khanbaghi

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ISBN: TBC

Price: TBC

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Publication date: 2014

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Co-publisher:

Edinburgh University Press

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The rich diversity of the Muslim world is strikingly expressed through its myriad of cities. Volume 3 of the Muslim Civilisations Abstracts project presents scholarship examining socio-cultural and cosmopolitan processes with aspects of material culture in contemporary and historic urban contexts. The abstracts, in English, Arabic and Turkish, examine cities as built (architecture and urban infrastructure) and lived (urban social life and culture) environments.

The important subject of urban growth in Muslim majority countries over the past fifty years is dealt with in the abstracts of recent works from Turkey, Iran, Egypt and Indonesia. These works discuss infrastructural and environmental issues as well as migration from rural areas to cities.

While in 1950, just one city in the Muslim world had a population exceeding two million residents, today there are at least nine megalopolises. This swift urbanisation and demographic crisis is a topic requiring more exploration; this volume may be useful to local scholars and governmental agencies in pin-pointing gaps in research on certain urban subjects within their countries.

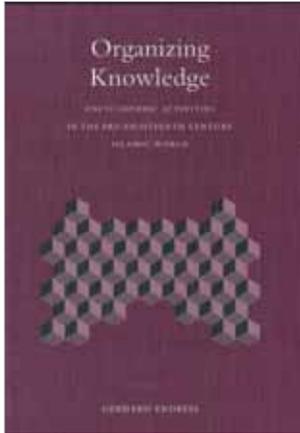
“

The topics related to cities and urban life discussed in these abstracts, such as the organisation of societies and culture, demonstrate that concerns differ from one region to another. For instance, the bazaar plays a very important role in Iranian urban society and culture, whereas in the case of Indonesia long-established urban concepts barely exist since the archipelago does not have a strong tradition of urbanism. Therefore, researchers interested in the Iranian city of Tabriz would familiarise themselves with the concept of the Bazaar, while students working on the Indonesian city of Bandung would develop an understanding of kotadesa (city villages which form Indonesian cities) before embarking on their respective research on urbanism.”

Aptin Khanbaghi, AKU-ISMC

# Books





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## Organizing Knowledge: Encyclopaedic Activities in the Pre-Eighteenth Century Islamic World

Edited by Gerhard Endress

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ISBN: 978 9 0041 4697 6

Price: €102,00

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Publication date: 2006

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Co-publisher: Brill

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Through the ages, encyclopaedias have presented the stock-taking and classification, concepts and methods, matters of knowledge and the acknowledged bases of authority in the communities of science and learning.

*Organizing Knowledge* presents the clerical, legal, religious, scientific, and courteous traditions of classical and post-classical Muslim institutions of learning; it examines their approaches to authority and tradition and the constituents of material knowledge regarded as essential.

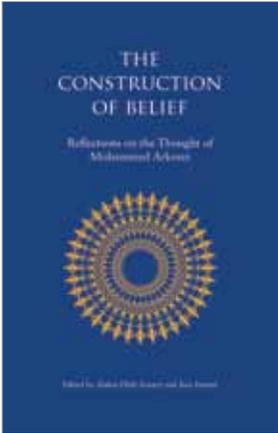
The first section examines the institutions of religion and law, followed by a study of the summæ of scientific and philosophical learning based on Greek and Iranian sources. During the first period of classical Muslim civilisation, these were developed in separate institutions and traditions of learning, although in constant interaction with the concurrent traditions of the ummah.

It was at the courts and in the chanceries of the central and provincial administrations, the scope of a third group of studies, that models of integration and amalgamation were worked out by both secretaries and jurists.

“

Classification, systemisation and dissemination of knowledge played a vital role in the process of transmitting the views of scholars – together with the truths they strongly assumed – to the public.”

Abdou Filali-Ansary, AKU-ISMC



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**The Construction  
of Belief: Reflections  
on the Thought of  
Mohammed Arkoun**

Edited by Abdou Filali-Ansary  
& Aziz Esmail

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ISBN: 978 0 86356 424 6

Price: £35.00

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Publication date: 2012

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Co-publisher: Saqi

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This book is based on the proceedings of a conference entitled Construction of Belief: Comparative Perspectives, held in October 2009 to honour the work of Professor Mohammed Arkoun. Professor Arkoun, who passed away in Paris in 2010, is one of the most prominent and influential figures in Islamic Studies.

This work brings together the contributions of eleven distinguished scholars of history, religious studies and philosophy. It offers a comprehensive selection of critical engagements with Arkoun's work, reflecting his considerable influence on contemporary thought about Islam and its ideological, philosophical and theological dimensions.

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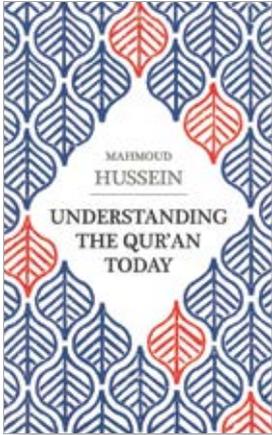
He (Arkoun) had no sympathy whatsoever for wholesale comparison or contrast between “Islam” and the “West”, no matter which of this pair of ultimately fictitious wholes was glorified and which was vilified.”

Aziz Esmail, The Institute of Ismaili Studies, UK

“

Arkoun was perceptive in calling for an outright adoption of historical-critical approaches. It is the case that in most Muslim contexts, education in religious matters and the prevailing perceptions in general, are overwhelmingly dogmatic and built upon assumptions that are often unacceptable to the modern mind.”

Abdou Filali-Ansary, AKU-ISMC



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## Understanding the Qur'an Today

Author: Mahmoud Hussein

Translated by David Bond

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ISBN: 978 0 86356 849 7

Price: TBC

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Publication date: 2013

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Co-publisher: Saqi

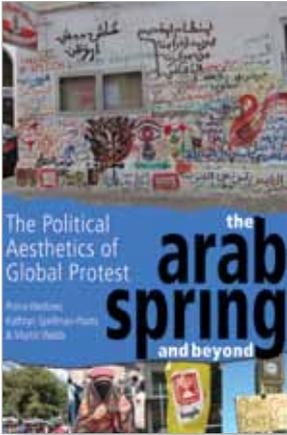
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Muslims believe that the Qur'an is the Word of God. Historically, there is a long tradition of interpretation regarding the meaning and significance of Divine revelation, reflecting a plurality of views. This book argues that whereas God transcends time, His word is inscribed in time. It is not a monologue, but a living exchange, through which God reveals to His Prophet different orders of truth, weaving together the absolute and the relative, the general and the particular, the eternal and the contingent. An international bestseller, this book offers a contemporary perspective on one of the world's most influential texts.

“

In today's world, following the example of the companions of the Prophet means taking a course contrary to that which the literalists urge us to follow. It means recognising that Qur'anic prescriptions, which reflect the specific aspirations of people in the seventh century, can no longer guide men and women in the twenty-first century. Thus believers are relieved of a crushing burden, one that involves cheating one's conscience, ignoring or skirting round certain Qur'anic prescriptions while believing that one has to follow them. They recover their interior freedom and are open to the spiritual and human adventure to which believers are invited by the Qur'an.”

Mahmoud Hussein, Volume author



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## **The Political Aesthetics of Global Protest: The Arab Spring and Beyond**

Edited by Pnina Werbner,  
Kathryn Spellman Poots &  
Martin Webb

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ISBN: 978 0 7486 9334 4 (HB)  
Price: TBC

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ISBN: 978 0 7486 9335 1 (PB)  
Price: TBC

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Publication date: 2014

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Co-publisher:  
Edinburgh University Press

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This volume addresses the aesthetic dimensions of the Arab Spring and other protest movements that followed during 2011 and 2012. The chapters examine countries and regions as diverse as North Africa, Europe, India, Israel, Botswana, Iran and the USA. The contributors to this work are anthropologists and comparative sociologists writing from first-hand experience of the protests. They bring a diversity of perspectives in political, media, visual, economic and linguistic anthropology, the anthropology of work, art, social organisation and social movements.

“

Without depoliticising or undermining the political objectives of the protests, the volume approaches them from the perspective of their aesthetic and poetic articulations, material, visual, physical and sensual manifestations and how these were mobilised and contested to constitute the politics of the revolt.”

Kathryn Spellman Poots, AKU-ISMC

“

Protest movements do not just emerge out of nothing, however sudden their spectacular mobilisation might seem. They often have a hidden archaeology of sustained, less visible activism.”

Martin Webb, Birkbeck College, University of London and the University of Sussex

# Author and Editor Biographies

**Ali Abdel Razek** (1888-1966) was born in Egypt and graduated from Al-Azhar University as an *'alim* (cleric) in 1915 and later became a judge (qadi) in the traditional Islamic courts of Alexandria. **10**

**Sarah Bowen Savant** is Associate Professor at AKU-ISMC. An historian of religion, her research interests include early Islam, the study of religion, historiography, late antique Iran and Iraq and prophetic biography. **17**

**Abdelmadjid Charfi** is Professor Emeritus of Arab Civilization and Islamic Thought at the University of Tunis and is also Director of the collection *Ma'alim al Hadatha*. **9**

**Baudouin Dupret** is Director of the Centre Jacques-Berque in Rabat, Morocco and Director of Research at the French National Centre for Scientific Research (CNRS). He has published extensively in the field of the sociology and anthropology of law in the Middle East. **15**

**Gerhard Endress** is Professor Emeritus of Arabic and Islamic Studies at Ruhr University, Bochum, Germany. His published works include numerous studies on the sources, development and transmission of medieval Arabic-Islamic philosophy. **25**

**Aziz Esmail** is a governor of The Institute of Ismaili Studies, London, where he was the Dean from 1988-98. He has held teaching and research positions at various American universities, and has been associated with Harvard University's Centre for the Study of World Religions and Graduate School of Education. **26**

**Helena de Felipe** is Lecturer in the Department of Historia II, Universidad de Alcalá, Spain. Her research has focused on Berber communities in al-Andalus, onomastics and toponymy in Medieval al-Andalus and the relationship between the Maghreb and Spain and Morocco in the nineteenth and twentieth centuries. **17**

**Abdou Filali-Ansary** is the founding Director of AKU-ISMC where he is currently a Professor. He has contributed widely to the academic discourse on Islam and modernity and on democratisation and civil society in the Middle East. **8, 9, 10, 26**

**Mahmoud Hussein** is the pseudonym of Bahgat Elnadi and Adel Rifaat, French political writers of Egyptian origin. Together, they have published many successful works, including *Al-Sira, le Prophète de l'islam raconté par ses compagnons*. **27**

**Sikeena Karmali Ahmed** was Manager of Publications at AKU-ISMC from 2008 to 2013. She has published a book of poetry and is the author of an award-winning novel. **9, 13, 16**

**Aptin Khanbaghi** is the Senior Researcher and Project Team Leader for the Muslim Civilisations Abstracts (MCA) project at AKU-ISMC. His areas of academic interest include religious minorities in West Asia, Iran under the Mongols and the Safavids, and cultural and commercial exchanges between Europe and Asia. **20, 21, 22, 23**

**Derryl MacLean** is Associate Professor in the Department of History and Director of The Centre for the Comparative Study of Muslim Societies and Cultures (CCSMSC) at Simon Fraser University, Canada. He is a social historian of religion with a focus on Islamic studies. **16**

**Mohammad Nafissi** is a research associate at the London Middle East Institute, School of Oriental and African Studies, and an associate fellow at the Department of Study of Religions at Södertörn University in Stockholm. His research interests include comparative religion and development; and democratic governance, ancient and modern. **11**

**Muhammad Hussein Na'ini** (1860-1936) was born in Na'in in Central Iran and received his religious education in Isfahan, Karbala and Najaf. He was a leading *mujtahid*, or legal scholar, during the first half of the twentieth century. **11**

**Thomas Pierret** is Lecturer in Contemporary Islam at the University of Edinburgh. His research interests include sectarianism (Sunni-Shi'a relations), the religious legitimisation of authoritarian regimes, and the concept of post-Islamism. **15**

**Paulo G. Pinto** is Professor of Anthropology and Director of the Center for Middle East Studies, Universidade Federal Fluminense, Brazil. He has published on Sufism and other forms of Islam in contemporary Syria, as well as on Arab ethnicity and Muslim communities in Brazil. **15**

**Arskal Salim** is Senior Research Lecturer at the University of Western Sydney, Australia. His research interests focus on legal anthropology, Islamic legal theory, law and politics in Indonesian society, comparative constitutional law in Muslim countries, and legal practices in Muslim communities. **18**

**Kathryn Spellman Poots** is Associate Professor at AKU-ISMC. Her areas of research include Shi'a Muslims in Europe, the Iranian Diaspora, transnational migration networks, and gender and religious practices in the Middle East and North Africa. **15**

**Robert Springborg** is Professor in the Department of National Security Affairs at the Naval Postgraduate School in Monterey, USA. His research interests include political economy of the Middle East, governmental institutions and processes; democratisation and European-Middle Eastern relations. **14**

**Sayyid Mahmud Taleqani** (1911-79) was born in Iran's northern city of Taleqan, and received his higher religious education in Qom, Iran's premier centre of Shi'a learning. Taleqani stands out as the leading reformist amongst his generation of Shi'i clergy. **11**

**Farouk Topan** is Associate Professor at AKU-ISMC, where he served as Interim Director from 2009 to 2013. He has published widely on various aspects of Swahili literature, religion, spirit possession and identity in East Africa. **12**

**Martin Webb** teaches in anthropology and in development studies at the University of Sussex and Birkbeck College, University of London. He specialises in the anthropology of development and south Asia, especially India, with an interest in transparency and accountability initiatives. **28**

**Pnina Werbner** is Professor Emerita of Social Anthropology, Keele University. She is the editor of several theoretical collections on hybridity, multiculturalism, migration and citizenship and has researched in Britain, Pakistan, and Botswana. **28**





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