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Fatima Is Fatima Ali Shariati

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Fatima Is Fatima Ali Shariati:

Ali Shariati's Fatima is Fatima ﺍﻟﯩﺒﺮﺍﻫﯩﻤﯩﻤﺎﻥ ﺷﺎﺭﯨﺎﺗﯩ, ﺷﺎﺭﯨﺎﺗﯩ ﻓﯘﻧﺪﯨﺸﺎﻥ, 2001 **Ali Shariati's Fatima is Fatima** 2001, ﺍﻟﯩﺒﺮﺍﻫﯩﻤﯩﻤﺎﻥ **Fatima is Fatima** 'Alī Šarī'atī, 1980 Social Movements in Twentieth-Century Iran Stephen C. Poulson, 2005-10-17 In this work Stephen C Poulson a scholar of collective action and social movements investigates cycles of social protest in Iran from 1890 to the present era He illuminates the following social movements the 1890 1892 Tobacco Movement the 1906 1909 Constitutional Revolution two post World War II movements the Tudeh Masses and the National Front the 1963 Qom Protest and the 1978 1979 Iranian Revolution These movements confronted two primary questions How should the Iranian state achieve independence in the world and what rights should individual Iranians enjoy in their political and social system Poulson examines the framing of these questions and their answers by various Iranian political actors over time revealing both continuity and change **The Art of Resistance in Islam** Yafa Shanneik, 2022-01-20 Based on first hand ethnographic insights into Shi'i religious groups in the Middle East and Europe this book examines women's resistance to state as well as communal and gender power structures It offers a new transnational approach to understanding gender agency within contemporary Islamic movements expressed through language ritual practices dramatic performances posters and banners By looking at the aesthetic performance of the political on the female body through Shi'i ritual practices an aspect that has previously been ignored in studies on women's acts of resistance Yafa Shanneik shows how women play a central role in redefining sectarian and gender power relations both in the Middle East and in the European diaspora

Overcoming Tradition And Modernity Robert D. Lee, 2018-02-12 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

Domesticity and Consumer Culture in Iran Pamela Karimi, 2013-05-29 Examining Iran's recent history through the double lens of domesticity and consumer culture Domesticity and Consumer Culture in Iran demonstrates that a significant component of the modernization process in Iran advanced beyond political and public spheres On the cusp of Iran's entry into modernity the rules and tenets that had traditionally defined the Iranian home began to vanish and the influx of new household goods gradually led to the substantial physical expansion of the domestic milieu Subsequently architects designers and commercial advertisers shifted their attention from commercial and public architecture to the new home and its contents Domesticity and consumer culture also became topics of interest among politicians Shiite religious scholars and the Left who communicated their respective views via the popular media and numerous other means In the interim ordinary Iranian families who were capable of selectively appropriating aspects of their immediate surroundings demonstrated their resistance toward the officially sanctioned transformations Through analyzing a series of case studies that elucidate such phenomena and appraising a wide range of objects and archival documents from furnishings appliances architectural blueprints and maps to photographs films TV series novels artworks scrapbooks work logs personal letters and reports this book highlights the significance of private life in social economic and political contexts of modern Iran Tackling the subject of home from a variety of perspectives Domesticity and Consumer Culture in Iran thus shows the interplay between local aspirations foreign influences gender roles consumer culture and women's education as they intersect with taste fashion domestic architecture and interior design

Queens and Prophets Emran Iqbal El-Badawi, 2022-12-01 A genuinely paradigm shifting work by one of the most exciting and innovative scholars in the field compelling and powerful Reza Aslan Arab noblewomen of late antiquity were instrumental in shaping the history of the world Between Rome's intervention in the Arabian Peninsula and the Arab conquests they ruled independently conducting trade and making war Their power was celebrated as queen priestess and goddess With time some even delegated authority to the most important holy men of their age influencing Arabian paganism Christianity and Islam Empress Zenobia and Queen Mavia supported bishops Paul of Samosata and Moses of Sinai Paul was declared a heretic by the Roman church while Moses began the process of mass Arab conversion The teachings of these men survived under their queens setting in motion seismic debates that fractured the early churches and laid the groundwork for the rise of Islam In sixth century Mecca Lady Khadijah used her wealth and political influence to employ a younger man then marry him against the wishes of dissenting noblemen Her husband whose religious and political career she influenced was the Prophet Muhammad A landmark exploration of the legacy of female power in late antique Arabia Queens and Prophets is a corrective that is long overdue

Clash of Modernities Khaldoun Samman, 2015-12-03 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 Most Learned of the Shi'a** Linda S. Walbridge, 2001 The problem of who should succeed the Prophet has plagued the Islamic community since the time of his death The Shiites have decided on a successor but that does not solve who is the lawful marja or grand ayatollah of all the Shi'a

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