

**INTERNATIONAL ILEM**  
**SUMMER**  
**SCHOOL** **2013**

**Transformation of Muslim World  
in the 21<sup>st</sup> Century**

ABSTRACTS

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### **Scientific Studies Association (İLEM)**

For a long time, we have been witnessing a lack of an authentic tradition of science and thought in Turkey and Islamic World. Even, we have been experiencing a crisis in this regard. Similarly, there has been a sterility of qualified and original scientific works. Today, it is also confirmed by scholars that multi-faceted rupture along with westernization was the reason

behind this infertility in the realm of science and thought.

Universities, as contemporary agents for the creation of knowledge, have neither the vision nor the equipment for scoping out and resolving the ongoing crisis. Scientific Studies Association (İLEM) was founded in 2002 with a view to train and support scientists and intellectuals who are expected to suggest encompassing solutions for those problems that have been taking place over two centuries. Studies within İLEM are planned with a comparative and multi-dimensional interdisciplinary approach to assist the training of sapient and sagacious scholars who understand zeitgeist and main dynamics of their own civilization. With this regard, one of the main objectives of İLEM is conducting scientific research to suggest solutions for the questions of humanity by laying a ground for training scientists who preserve our tradition of science. İLEM hopes its scientific studies to inspire varied groups in Turkey and abroad.



**T.C. BAřBAKANLIK  
YURTDIŐI TÜRKLER  
VE ABYERBA TOPULULUKLAR BAřKANLIđI**

### **Presidency for Turks Abroad and Related Communities (YTB)**

The Presidency for Turks Abroad and Related Communities is established as a public institution under the Prime Ministry. After its establishment, Turkey's relations with its citizens living in different parts of the world, as well as with kin communities with whom Turkish people share a common cultural and historic heritage, have been firmly restructured on a more institutional foundation. Of its various responsibilities, the Presidency's coordination responsibilities include defining strategies to meet the needs of related communities and Turkish citizens living abroad, and implementing steps in accordance with the planned strategies.

The Presidency is comprised of a Legal Advisory Office and eight departments, each functioning in the respective areas of Overseas Citizens, Cultural and Social Relations, Institutional Relations and Communications, International Students, Human Resources and Education, Support Services, Strategy Development and Information Technology.

In order to formulate policies pertaining to its areas of responsibility and increase its efficiency and productivity, the Presidency has formed three separate boards. These boards are the Overseas Citizens Advisory Board, the Evaluation Board for the Coordination of Cultural and Social Relations, and the International Students Evaluation Board. With the participation of relevant stakeholders, these three permanent boards have carried out extensive work to formulate strategies in these issue areas. The decisions of these boards are taken in coordination with relevant state institutions and organizations. The Presidency's structure is designed to ensure the systematic execution of planning, coordination, monitoring and evaluation of subjects that fall within its scope of responsibilities.



T.C. BAŞBAKANLIK  
KAMU DİPLOMASİSİ KOODİNATÖRLÜĞÜ

### **Republic Of Turkey Prime Ministry, Office of Public Diplomacy (KDK)**

Prime Ministry, the office of Diplomacy was established on January 30th 2010 precisely to voice what it has to say to the world and to share its story. The Office, founded by the mandate of the Prime Ministry ,understands its mission to be a multi-dimensional and multi-faceted dialogue.

The Office of Public Diplomacy aims to open up new communication lines with diverse groups and positions, create an effective network, and enable an enriched discussion of New Turkey's message to the world. To this end, the Office launches various initiatives, domestically and internationally, ranging from discussion panels at universities to joint programs on public diplomacy and Turkey's foreign policy; from meetings with national and international media to workshops whit think tanks; from international student programs to promotional programs on Turkey's cultural heritage.

The New Turkey's story, which offers a perspective on the future, found life in the juncture of the pluralist traditions of Turkey's historical and cultural heritage with the political environment and institutions that the New Turkey established using all of its resources. As such, the Office of Public Diplomacy attaches utmost importance to its task of developing a policy of public diplomacy that is unique to Turkey in vision and in practice while observing international standarts and practices. The Office of Public Diplomacy, by sharing this story with the world, aims foster the trust Turkey gained with its diverse and dynamic human resourcess and its pluralist and multi dimensional vision and contribute to regional and global stability.



**IIS** POLITICAL CHANGE IN MUSLIM WORLD  
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# Turkey and the Muslim World in the 21st Century: Is Turkey Capable Enough to Enhance the Transformation of the Muslim World?

**Abdulkadir Wahab**

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The major objective of this paper is to draw attention to the multidimensional determinants of Turkey's economic importance in the Islamosphere. In this study, only the member countries of the Organization of Islamic Cooperation are included purposively. Two approaches are followed to meet the objective. First, a comparative analysis FDI and Trade of Turkey, China and India is conducted by employing Gravity Model. Second, the factors for Turkey to become a foremost economic player in the Muslim World in contrast to some selected Muslim nations are described. The results illustrate that Turkey has an equivalent FDI outward positions with China and significantly higher than India's. Moreover, Turkey invests more in countries with low economic size than the biggest Muslim economies. Its Bilateral Trade Flow is increasing in parallel to its economic growth. Moreover, Turkey is expected to be a leading country in the Muslim World in the near future followed by Indonesia and Saudi Arabia.

**Keywords:** Muslim World, Turkey, Emerging Economies, Gravity Model, FDI, BTF

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# The Transformation of Turkish Political Culture in the Justice and Development Party's Government Period

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In order to understand politics, political debates and political divisions in Turkey; it is critical to provide a thinking that incorporates both sociological and economic dimensions in a historical perspective. This is because, current political-economic structure that has been formed with the foundation of the Republic through creating its own elites, historically finds its roots in the pre-Republic period. From a hundred-year perspective, it should be noticed that political changes and transformations are not independent of previously established political culture while the process of transition towards a new political culture, of changes in political and economic structure. In this context, the core question of our study is background of this change in the political culture, and the relation of this aforesaid transformation process with domestic historical, political and economic parameters as well as the global economic and political structure and culture. Moreover, it is the question over the crystallization of such a process under the Justice and Development Party (AK Party) government, ruling for almost the whole course of the last decade. This study aims at evaluating the last decade of Turkish politics, dominated by the AK Party, and the change in Turkey's political structure and culture in this period, on the grounds of its internal dynamics as well as the international dynamics relating with the globalization and Europeanization context of Turkish politics. Analysing the transformation of Turkish political culture within this context, which takes the historical, political, economic and social dimensions into account will provide a comprehensive insight to the issue.

**Keywords:** Turkey, Turkish Political Culture, AK Party, Transformation in Turkey

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# Responding to the Globalization Era: Managing the Energy Resources

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The dependent of natural resources between countries in the world and consumption energy in all of countries (including Moslem countries) because of the high velocity of index community growth in the world, will be more strict in the future (globalization era). Competition to get the natural resources is also potential to make conflict between countries, including Moslem countries. It is because the authority of majority source of raw material is handled by Moslem countries. For instance, Muslim countries in the Middle East (Saudi Arabia, Iran, Iraq, UEA, Kuwait, and Libya) have the biggest oil source in the world (center of gravity of world oil industry). Iran, Indonesia, Malaysia, Egypt, and Turkey have domination over most important strategic waterways across the world, namely Hormuz, Malacca, Suez, Bosphorus and Dardanelles. This paper tries to analyze the phenomenon that is called as “world war competition to get natural resources” especially energy source which will appear in the globalization era. Besides that, impact of this problem to Moslem country also will be analyzed and how Muslim country takes important role managing global governance to responds to this problem.

**Keywords:** Globalization, World Energy Source, Muslim World, Global Resources

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# Islamist Women's Political Participation in Reshaping Islamic Public Sphere

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In this essay, the term 'Islamist women' will refer to Muslim women who are active political participants defending a certain ideology; it doesn't refer to fundamentalist or extremist women. Before discussing Islamist women's participation in reshaping Islamic civilization, it's rather important to discuss the Islamic public sphere and Islamic civilization's marginalization in civilizational discourses. Turkish and Egyptian examples will be explored to discover the relationship between Islamist women and her contribution to the Islamic public sphere. In suggesting Islamist women's participation in the public arena, we need to recognize the possibility of having different versions of modernity, including a version of modernity that could well fit into the Islamic civilization. I will argue that Islamist as well as Muslim women's active participation is essential in reshaping the Islamic public sphere; Islamic public sphere can be politically more progressive, liberal and inclusive with women's political participation.

**Keywords:** Political Islam, Islamist Women, Islamic Civilization, Self/State/Society

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# The impact of Arab Spring on Central Asia

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There are debates on whether Arab spring will affect or not affect the Central Asian states. By analyzing regional identities of Middle East and Central Asia, it is concluded that although two regions once were the parts of one region with the same world view, as result of colonization period both regions experienced, today two regions are differ from each other in terms of world views. Central Asia became part of Russian empire then Soviet Union. Imperial colonization and Soviet assimilation policies destroyed common language and values shared with Middle East. As a result, two regions were torn from each other. Based on this assumption, one of the main demands of Arab Spring democracy is perceived in different ways in Middle East and Central Asia. In Middle East democracy is considered as a chance to improve people's economic condition through participation in politics. In Central Asia democracy is debatable phenomenon due to the Soviet past, economic disasters experienced in early 1990s, and geopolitical location of the region. Taking into consideration the differences between identities of Middle East and Central Asia, it is concluded that Arab Spring can't affect Central Asia.

**Keywords:** Middle East, Central Asia, Darussalam, Identity, Civilization, Democracy

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# Political Change in the Middle East: First Consolidated Reflections and Challenges Ahead

**Dr. Hani Albasoos**

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Years after the end of the apartheid regime in South Africa and the democratic reform in Indonesia, the Middle East/North Africa beginning to change politically. The current popular uprisings sweeping across the region began in Tunisia in December 2010 and in Egypt on 25 January 2011. These uprisings are not a product of foreign interventions or a side-effect of outside agendas. Rather, they are concerned with young men and women who are determined to take their future into their own hands. The younger generation wants their freedom, human rights, and dignity back; and, they want to be politically represented in the governance of their countries. Their ushering in of and calls for change and reform have brought a renewed vitality and insistence for democracy in many states across the region. They have also raised valuable lessons to be learned, both positively and negatively. These lessons need to be underlined and access to that knowledge should be available for the new emerging actors on the political stage in the region.

**Keywords:** Middle East/North Africa, Popular Uprising, Instability, Political Change, Democracy

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# The Egyptian Revolution: A Generational Battle

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The revolution of Egypt in 2011 was a milestone in history, in that it ushered the age of the masses seeking political direct self-rule, by an exemplary peaceful but forceful change. Unfortunately, political power was assumed not by those who impelled the revolution but by members of the same decaying generation -- a different clique, but the same mentality. The youth took different paths since in the hope of realizing the goals of the revolution. Some decided to continue the political path and created or joined new parties, others engaged in social work and community development while others could not make the transition from the revolutionary to the political. The present growing discontent in Egypt is clearly demarcated along a generational line. It is not merely an offshoot of political, religious or economic disagreement, but rather a disparity in orientation in addressing the country's problems. It is my intent to ascertain in these paper two essential premises. First, the demographic factor and especially the generational one is an essential one in understanding the eruption of the Egyptian revolution and for analyzing the reasons for the continuous unrest; second, technological innovations are spurring an accelerating widening of differences in social, political and economic orientations between youth and elderly instigating thus major generational gaps in problem resolution. By facilitating fast organization of youth groups, they will allow them to assume political leadership and effect direct people rule in the near future. For these reasons, this paper projects the upcoming of a new "youthful" revolutionary wave to achieve the aims of January 25th Revolution. Youth empowerment is the only way forward for Egypt to make the quantum leap. It is both the solution and the challenge.

**Keywords:** Youth, Egyptian Revolution, Generational Politics, Demography, Youth Empowerment, Political Participation, Technology, Egypt

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# Challenges of Metamorphosis in the Middle East: Religion-Politics Relations under Construction

**Markos Troulis**

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As Ahmet Davutoglu has claimed, the Arab Spring events have been 20-year late taking into account the post-Cold War systemic opportunities towards democratization. With regard to the Greater Middle East, Ben Ali, Qaddafi and Mubarak's ousters represented the end of the post-colonization era, when pro-western dictatorships were established in order to preserve ex-colonizers' national interests. Nevertheless, which model of polity is demanded? Is this positioned closer to modernism or theocracy? Apparently neither. Peoples of the Middle East seem to demand their unconditional freedom from 'patrons' as well as adoption of democratic principles while, at the same time, they try to bring their proposals in line with the Islamic value system and political tradition. Taking into consideration special identity characteristics and the nature of the new polity-construction processes from below, it seems that what is demanded is a western-style rule of law in accordance with Islamic morality. Such a model can be met – especially after 1980 and the adoption of the Turkish-Islamic Synthesis – in Turkey. Therefore, this paper addresses the issue of Turkey's role as a model for post-Arab Spring regimes. Currently, the coexistence of secularist and Islamic principles is considered the greatest challenge of the metamorphosis taking place in the Greater Middle East since 2010.

**Keywords:** Turkey, Arab Spring, Islam, polity-formation, Turkish-Islamic Synthesis, Greater Middle East

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# The Effect of Globalization on Muslim Women's Role: Case Study of Kyrgyzstan

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The present paper aims to examine how globalization affected Muslim women, focusing on Kyrgyz society. The trend of globalization advanced women in the world politically, economically and socially by introducing technological and informational progress, free trade and integration. In the era of globalization, the women's empowerment can be witnessed in different parts of the world, including empowerment of Muslim women. The region of Central Asia is shaped on traditional patriarchal societies and hierarchies that restrict the Muslim women's role, rights and opportunities. Globalization indeed did improve the situation in this region, but only on surface. The local and cultural norms still restrict women's empowerment in Kyrgyzstan and globalization was not able to remove such obstacles. More radical responses are directed to women from patriarchal communities as a result of globalization. Additionally, liberalization of market and diversification of employment led to women's exploitation and discrimination in workplaces. Therefore, this paper attempts to study the other side of globalization in order to analyze how Muslim women's position has changed since.

**Keywords:** Globalization, Kyrgyz Muslim Women, Norms, Tradition, Islam, Kyrgyzstan

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# International Islamic Revival and Muslims of Sri Lanka as a Minority

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The article will be provided all the information required by the organizers under the title of International Islamic Revival and Muslims of Sri Lanka as a Minority. The article will be divided in to two chapters, The first chapter will be discussed on Current situation of International Islamic Revival and the other chapter will be expressed the Muslims of Sri Lanka as a Minority in the country. The both first and second chapters will be explained the World Muslims situations and their challenges in various fields. The Economy of the Muslims, Religious Rights and Practicing the Religion, Islamic Politics, Involvement of West in Muslim Affairs, The Modern era of Islamic revival and the Current and New issues of Muslim world will be the key terms in this article. Also the West, Non-Muslim Economies and US how to involve in the Muslim minority countries jointly with Israel to provoke their hidden agendas will be expressed and Sri Lanka will be focused in this article as a minority.

**Keywords:** Islamic Revival, Minority, Muslims in Sri Lanka, Islamic Politics, the West

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# Democracy, Development and the Dominant Discourse in Pakistan: Prospects and Challenges for Internal Stability

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In Pakistan, in the last decade, there has emerged a dominant political discourse influenced, both from within and without the state, by predominantly liberal world view. The impact of dominant political discourse aligned with democracy and development has been witnessed in democratic consensus resulting, in May 2013 elections, smooth democratic transition for the first time ever in Pakistan's history. It is argued that the bulk of political mass guided by competing political forces united for democracy and aspiring for development is deeply divided from within. The deep division is both ideological and religious in nature. This diversity in political consensus can be a potential source of conflict with unintended and unanticipated consequences. Thus the ideas and ideals of democracy and development need to be contextually reassessed to understand the current socio-political dynamics of Pakistan and implications for future political stability. In this backdrop the first part of the paper deals with the critical analysis of theoretical foundations relating to the emergence of dominant political discourse on democracy and development which purport to be universally true. Second part maps Pakistan's post-colonial experience with democracy to date and consequential challenges for social-political spheres while relating it with the ideological roots and socio-political specificities. Conclusion would draw attention towards the possibilities of and challenges for future political stability in Pakistan.

**Key Words:** Democracy, Development, Islamists, Western discourse, Ethnocentrism.



# Changing Discourse about Islamic State

## Mushtaq ul Haq Ahmad Sikander

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The concept of Islam State has figured prominently in the discourses of some Muslim Revivalist thinkers during the 20th century. A few notable among them are Mawlana Abul Ala Mawdudi (1903-1979), Muhammad Hamidullah (1908-2002), Syed Qutb (1906-1966), Yusuf Al Qardawi (1926- ), Taqi uddin An Nabhani (1909-1977) etc. who are among the few pioneers of Muslim Revivalist Movement in contemporary times. For these revivalists religion encompassed the entire gamut of human life, thus it was one of the founding pillars of the Islamic civilization. According to these ideologues of Islamic State; Renaissance and the colonialism of Muslim lands gave birth to a new language, educational system, social values, cultural norms and a code of conduct that was imposed on the colonized people, and Muslims became a special target of this onslaught because in its spirit the Renaissance was anti God and anti Religion, hence was anti-thetical to Muslims as well as to Islam. This aggression and onslaught shaped their response to Western Civilization and as a result these revivalists tried to put a pace on this aggression while trying to simultaneously combat and formulate contours of the Islamic State. Hence in this paper I intend to study the life, ideas and responses of some of these revivalists to the Western Civilization in the form of Islamic State. Whether their concept, ideas and generalizations about Islamic state still hold well and how their views of political Islam help reinforce the Islamophobia of our times will also be analyzed in the paper. Also few surmises about the future of Islamic State in the Muslim World, particularly in South Asia and Arab world is too discussed in the aftermath of Arab Spring of 2011.

**Keywords:** Islamic State, Revivalist Movements, West, Nation States, Muslims, Political Parties, Political Islam.

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# Voices on Islam-Democracy Relationship in Pakistan: Comparing the Views and Visions of Khurshid Ahmad (Islamist) and Javed Ahmad Ghamidi (Reformist/Secularist)

**Sadia Jabeen**

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Democracy in Islam is strongly debated and discussed by the diversity of voices—ranging from proponents to opponents, Islamists to modernists/reformists—and thus, due to this diversity, there have been disagreements and diverse answers to various questions related to the compatibility between the two. In this paper, the relationship of Islam with democracy is analysed and examined in the views and writings of two prominent Muslim intellectuals of Pakistan—both represent two different visions (Islamist and reformist/secularist respectively)—viz., Professor Khurshid Ahmad (b.1932) and Javed Ahmad Ghamidi (b.1939). While both use the Qur’anic verses related to Shura, 3:159 and 42:38, as the main basis of their interpretation for describing democracy in Islam, but their approaches, views and visions, are different: Ghamidi’s approach is liberal or (ultra)secular, and is of the view that Islam prescribes democracy—neither a theocracy nor a monarchy—as the way to run the affairs of the state and as a system of government for Muslim societies. For him, the form of government envisaged by Islam is more akin and similar to democracy as a Muslim government comes into existence on the basis of a public mandate. Professor Khurshid Ahmad, a (moderate) Islamist differentiates between democracy as a “philosophy” and as a “system of government”, and he sees no contradiction between Islam and the essence of democracy (as form of government); Islam and true democratization are two sides of the same coin, and as such “democratic processes and Islam would go hand in hand”. For him, ‘adl (justice) and shura are the real substance of operational democracy in Islam. The paper, in this direction, will look analytically and comparatively, on the views and visions of these two living voices of Pakistan, thereby pushing this century-long (old discourse) and search ever forward.

**Key Words:** Pakistani Intellectuals, Javed Ahmad Ghamidi, Khurshid Ahmad, Shura, Democracy,

# The Role of Military in the Egyptian Democratic Transition

## Sherif Mohy Eldeen

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Most of Studies related to (the Role of Military in the Egyptian Democratic Transition) are focusing on the democratic procedures such as Preliminary and Presidential Elections, in addition to constitutional referendums. Although as we know that the Democracy is not just procedures, but it also contain many unique values. As a result we are focusing here on the experience of the (Supreme Council of Armed Forces) (SCAF) in administrating the democratic transition in Egypt through the main values of the Egyptian Revolution (Bread “which means the living”, Freedom, and Justice especially the social one). This comes after discussing the position of the military in Egypt first. Then we finish by drawing and analyzing the SCAF’s Strategies in the democratic transition after the Mubarak family’s ouster in February 2011

**Keywords:** Democratic Transition, Egyptian Revolution, SCAF, Arab Spring, and “Bread, Freedom, and Social Justice”.

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# Crisis of Governance and the Arab Spring

## Case Study: Bahrain

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Most of the Persian Gulf Arab monarchies have escaped the impacts of the Arab Spring. The protest in Bahrain was exceptional among the Arab monarchies both in terms of its scale and the threat it created to the regime. Overall the study aims at making a theoretical contribution by providing a deeper understanding into the socio—political structures and the important factors that led to the uprisings in the Bahrain. This study tries to show that how the rentier state theory, traditional monarchical legitimacy or strategic partnership are dysfunctional in Bahrain and crisis of governance (Orderly rule) in this country is influenced by the demands of majority of Bahrain citizens. This research uses ‘rational choice’ and ‘neo-institutionalism’ as the theoretical framework. This study tries to show that crisis of governance (Orderly rule) in this country is influenced by rational choice of majority of Bahrain citizens. This study proves that rational individuals will be governed if, and only if, they consider being governed worth their while. The final conclusion of this study is despite some political and constitutional reforms, Bahrain as a deeply divided society, failed in transformation of Shia citizens as the majority of Bahrain population into actors and stakeholders in the main organs of the body politic.

**Keywords:** Bahrain, Governance, Political Instability, Neo-Institutionalism, Arab Spring

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# Islam-Democracy Discourse: From Post-9/11 to the Post-Arab Spring Era

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The debate on Islam and democracy, having generated considerable controversy and acrimony over the years, is one of the key political and intellectual debates of the post-Cold War era that rose in importance in post-9/11 period and more recently due to the uprisings and revolutions in the Middle East, the 'Arab Spring', it has gained prominence once again. In recent times the 'democratic storm' swept across whole MENA region, bringing into its fold one Muslim country after another. As this region is diverse, so the "exact" outcomes and results of these convulsions varied, and are diverse at different places – as is evident from Tunisia and Egypt especially. This paper, an attempt to understand the "dramatic" changes in the region, since the beginning of the 'Arab Spring', draws attention to and underscores some main reflections on the Islam-democracy discourse vis-a-vis Arab Spring, for everyone knows that in these uprisings, what the protestors demanded was the establishing and maintaining of "Democracy, Human rights, Free and fair elections, Regime change" and/or 'freedom, justice and dignity'. Are these 'uprisings' and revolutions not a clear reply – a reaction and response – to the myth that Islam and democracy are incompatible? Has Arab spring not proved erroneous the perception and theorization of Huntington: More Muslims = less democracy? In this paper, I will try to answer these and other related questions, under these sub-titles/headings: a) Islam-Democracy Discourse: From Post-9/11 to 'Arab Spring'; b) Real and Important Questions(s) behind the Myth of Islam's Incompatibility with Democracy; and c) The Arab Spring and "New" Waves/Trends in Islam-Democracy Discourse. The paper concludes, among others, that Arab Spring has substantially undermined, if not nullified, the general common conceptual perception that Islam and democracy are "by definition" very opposed to each other.

**Keywords:** Islam-Democracy Discourse, Arab Spring, Middle East, Tunisia, Turkey, Rachid al-Ghannouchi;

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# Secularism and Its Paradoxes in Bangladesh

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Secularism as Islam's dominant "other" experiences a revival in Bangladesh and exposes its paradoxes too. At one extreme, this God-limiting ideology with its socio-political anti-religious conceptual apparatus is acquiring potency over middle class cultures as recent dominant secularist-quake "Shahbag-Movement" demonstrates. By using narratives of Liberation War it attempts to hegemonize people's psychology for secularization of society. While secular intelligentsia claim popular support exists for its de-Islamization programs, a counter anti-Shahbag uprising seriously defaces this view and negates the notion that religion is diminishing from the domain of public perception. And at another extreme, the secular parties use popular legitimacy to control the domain of power and, as means, recourse to suppression of opponents. In that process they undermine many ideals like rule of law, freedom of expression and even detachment of religion from politics. Its actions hence reveal its own paradoxes. Considering the secular moment of Shahbag-Movement and resultant paradoxes as case study, this article argues that the category of "secularism for power" prevails over the category of "secularism as intellectual commitment" in the context of Bangladesh.

**Keywords:** Secularism, Shahbag-Movement, Paradoxes, Religion, Islam.

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# Eschatological and Metaphysical Perspectives in Muslim Historiography: Rethinking the Current Global Events

**Abdullah Al Mahmud**

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History has been typically interpreted on a positivist 'cause and effect's ground. This is more or less true about the top Muslim historiographer Ibn Khaldun. Thus the global events of today have been viewed progressively along a straight endless line to be fully explicable in regular terms of history and not as a strange phenomenon. On the other side, the holy scripts of all major religions have always presented history as working under divine will and at times being moved by direct divine interventions. The divine books also set the idea of after life and the end of the world at the core of their faith systems and have left clear indications about the end of time. Does this metaphysical or eschatological chapter have any role in interpreting the current global events? Are there certain things in the modern age which cannot be fully explained by rational attempts? Can we really compare the present time's total breakdown of eternal humane values with any time earlier? Do we Muslims sometimes feel that all our efforts are proving futile before an all-encompassing 'wave after wave'? Raising such questions, this article proposes a new historiography to understand history from a religious perspective.

**Keywords:** Historiography, Divine Will, Eschatology, Signs of Last Hour, Kaliyuga, Biblical Prophecies

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# “Is Islam a Source of Legitimate Violence?”: Right to Rebel and Quranic Dictum of not Killing the Fellow Believer (and non-Believer)

**Erol Firtin**

*Research Assistant, Department of Political Science and Public Administration, Istanbul Medeniyet University, Turkey*

Islamic political theory offers diverse positions regarding the right to rebel against despotic rulers and maintaining order. This presentation aims to give an overview of the juridical treatment of the violence in the literature and examine the religious motivations to resort to violence in a modern nation state context. The paradox that I will focus on is the practice of killing on the name of self-defense and / or keeping the order in a Muslim modern nation state and Islamic imperative to refrain from killing human beings. I will argue for the impossibility of upholding an armed just rebellion against an oppressive ruler who keeps relative order in a modern nation state. For the explication of this claim, I will focus on three points. First I will go through our conceptions of “self- defense” both in the liberal sense and in the Islamic tradition. Second, I analyze how the issue of violence is taken by the Islamic tradition. Here I ask to what extent we can talk about legitimate violence on Islamic grounds. What makes an act of killing legitimate on Islamic base? How do we distinguish it from governmental violence which operates on a nation state level? Third and lastly I attempt to question the limits of democratic rights seeking process by Muslim actors in modern nation state by concentrating on the contingency of violence as a necessary part of political negotiation.

**Keywords:** Violence and Its Religious Justifications, Modern Nation State, Ahkam Al-Bughah Discourse, Self-Defense

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# Science in Islam and Challenge of Modern Western Philosophy of Science

**Haerul Anwar**

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Amongst the many confusions that arise in understanding the philosophy of science in Islam are due to the application of Western methods of philosophy of science consisting of rationalism, secularism, and empiricism in which altogether deny the validity of revelation as a source of knowledge. Such denial will only result in the discovery of truth that is limited to rational and sense experience. Western philosophy of science itself must be put in its right place and be guided by revelation as to avoid the corruption of knowledge. Revelation is the foundation of science in Islam. But the application of Western methods of science had raised the question, what is science and revelation in Islam? Is the revelation that was revealed through the Prophet's soul as a means for us to know the truth and reality beyond human reason and experience? How was revelation revealed to the Prophet by God? Can revelation be classified as natural phenomena in man's experience in accordance to the methods of modern philosophy? If not, how can Muslims explain this from the worldview of Islam? Islam combines the methods of rationalism and empiricism, and with the addition of revelation as a source of knowledge, that is necessary in understanding things that cannot be grasped by the senses nor by the rational method. Western methods in its philosophy of science cannot be accepted nor applied in validating the reality of things, because it is founded upon formulation and interpretation of facts that are only limited to human existence without taking into consideration the reality and truth that comes from another dimension, that is revelation.

**Keywords:** Revelation; worldview of Islam; Science of Islam; Philosophy of Science; Source of Knowledge.

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# Toward a Historical-Critical Methodology in Islam

## Abdolkarim Soroush's Historicist Religious Epistemology: Outline of a New Paradigm in Islamic Thought?

**Heydar Shadi**

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This article reviews Abdolkarim Soroush's philosophy of religion and interprets his historicist religious epistemology as an introduction to a historical-critical methodology in Islamic thought. Soroush's apologetic modernist theology, in late 70s, evolved through interaction with Islamism, and other factors of the post-revolutionary Iranian context, since 90s, into a pluralist, historicist and liberal theory of religion; a theory that regards Islam as being one contextual dialogue, among many, between man and the Absolute and regards the Koran as being Mohammad's interpretation of his prophetic experience. From this vantage point, the Koran is now there not as an ahistorical verbal revelation but as a "text" to be decoded; all from within a religious perspective that does not necessitate a de-legitimization of Islam as a religion. This study understands Soroush's historicist epistemology as a radical break with traditional Islamic epistemology and interprets it as an "epistemological turn" in Islamic reform discourse that can play the role of a theoretical and theological foundation for a "historical-critical methodology" and hence an outline of a new paradigm in Islamic thought.

**Keywords:** Abdolkarim Soroush, epistemological turn, historicism, historical-critical methodology, Koran.

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# Reflection Religious Beliefs in the image of Islamic Cites

**Dr. Mansour Yeganeh**

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One of the oldest yet most contentious concepts in the study of Islamic history and culture is that of the Islamic City. To introduce the concept of Islamic cities is influenced by cultural and religious teachings and Islamic values. Understanding of the physical, spatial, social, economic and management model for differentiated explain Islam to the towns and cities of the world to other cities, studies and several researches and analyzes are presented. In some of these studies, the architectural and spatial trends of Islamic cities are more common, but social issues have been addressed in the cities. Indication of the social nature of social characteristics of urban governance is in the realm of faith and their relationship with the Islamic religious teachings. Islamic architectures are overflowed with symbols, designs and mementoes, whose mysteries are hidden for intuitive senses. And their presence in architectural spaces leads to acquisition of those intuitive knowledge. For spiritual human being, everything on the earth is reflections of the things in celestial world. And spiritual architectures have often attempted to establish connection between worldly visage and purport.

**Keywords:** Traditional, Islamic, Religious Beliefs, Identity, Image City, Symbols and Mementoes

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# Islamic Financial Ethics

**Muhammad Adli Musa**

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The recent financial crises testify that the lack of ethics in financial businesses has malignant effects on economic activity as a whole. Moreover, finance has developed into a subfield of economics and the distinction between the ethical concerns of economics and the ethical concerns of finance has become increasingly irrelevant. Interestingly, financial ethics is considered a subfield of business ethics rather than a subfield of finance or economics due to the voluminous amount of research devoted to financial ethics by non-finance scholars, who are mostly business ethicists. Financial ethics as an academic field is concerned with the moral issues that arise in finance theory, financial markets, financial services and financial management. It is claimed that Islamic finance, which is gaining recognition as a component of the global financial system, can play a role in establishing a sense of ethics that has been lost within the broader financial system. In this paper I look at Islamic financial ethics with particular reference to Islamic financial services. Based on the literature on Islamic business ethics and Islamic finance, I present a framework of Islamic financial ethics for Islamic financial institutions. Building upon three main guiding principles of Islamic business ethics, which I identify to be God-consciousness, justice and benevolence, I present ethical norms which should govern the activities of Islamic financial institutions. I conclude that Islamic financial institutions should not Islamise every financial practice but emphasize on the social and economic end of financial transactions in order to provide a genuine alternative to the current operating financial systems.

**Keywords:** Islamic Finance, Islamic Banking, Financial Ethics, Business Ethics, Islamic Ethics

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# The Sources of Knowledge in ‘Aqa’id of Al-Nasafi: An Encounter to Modern Science Epistemological Problem

**Mohamad Firdaus Pozi**

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On the question of ‘how do we know?’, rationalism and empiricism are the major contenders in modern science’s epistemological debate. Despite of this dualism, science is still being trusted by modern man because of its applicability in human daily activities. However, somehow this leads to the trend that science is the only reliable and authoritative platform to know everything (scientism) while Revelation has no part in it, even though they are not denying its authority in religion especially in the Muslim World. In this article, we will be deliberating on the three sources of knowledge based on the ‘Aqā’id al-Nasafīyyah i.e (i) sound senses (ii) true report and (iii) al-‘aql. We affirm the unification (tawhīd) of all those three sources as a valid channel of knowing. At the end, we will see that we have no problem with science provided that we know what the object of knowledge we wanted to know and what the limits are in order to arrive at truth and certainty. We hope that this paper can break the perplexed and cast out doubt from the Muslims mind especially to who involve in working in the field of science and philosophy of science.

**Keywords:** Sound Senses, Sound Reason, True Report, Rationalism, Empiricism

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# Revisiting Muhammad Rasjidi Response to Muslim Liberalists' Qur'anic Interpretation

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This paper focuses on the contribution of Muhammad Rasjidi (1915-2001) in responding to the statement of Nurcholish Madjid (1939-2005) and Harun Nasution (1919–1998) particularly in their usage of Qur'anic interpretation for invigorating religious understanding. Both Nurcholish Madjid and Harun Nasution applied the Qur'anic verses to support the idea of reforming the religious thoughts. Muhammad Rasjidi was regarded among the celebrated Islamic scholars from Indonesia and was invited as a Professor at McGill Institute of Islamic Studies in Montreal, Canada University (1958-1963). In this brief study is referring to the special reference to the two books of Muhammad Rasjidi, entitled *"Koreksi terhadap Drs. Nurcholish Madjid Tentang Sekularisasi*, [A correction to Nurcholish Madjid on Secularization], in 1972, and *"Koreksi Terhadap Dr. Harun Nasution Tentang 'Islam Ditinjau Dari Berbagai Aspeknya'*, [Correction to Dr. Harun Nasution on (his book) Islam viewed from its Various Aspects] in 1977. According to Muhammad Rasjidi, both Nurcholish Madjid and Harun Nasution are neither invigorating the understanding of Islam nor reforming the Islamic thought but rather corrupting the understanding and the framework of Islam.

**Key Terms:** Qur'an, interpretation, revelation, reason,

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# CAM Analysis of Nation-State in IR and Islam

**Nassef Manabilang Adiong**

*Founder, IR-IS Research Cohort*

The elemental subject of this study is the concept of 'nation-state' but delimited within the bounds of two disciplines, i.e. International Relations (IR) and Islamic Studies (IslStud), particularly Political Islam and Jurisprudence. To ameliorate our focal understanding, the proponent selected two frameworks: 1) a selective mainstream theoretical IR survey, i.e. Liberalism, Realism, and Social Constructivism, and 2) Islamic jurisprudential and political understanding of nation-state. It will humbly try to examine, analyze, and decipher the origin, idea, and operationalization of nation-state in IR and IslStud by the usage of Comparative Analytical Method (CAM). Three data analytical or coding stages under CAM will be operationalized: the first stage is setting the Textual Codes via alpha-numerical representation next is processing the Arithmetical Codes and the last step is determining the Categorical Codes. Through these CAM codes, the inferential chart of 'compare and contrast' will compose the result of data analysis. Thus, allowing us to categorically pinpoint inferences of similarities and differences, and further it through the use of analytical induction, which is, inducing it to specific facts or imperative details. In generalization, there were foreseen differences and/or similarities on the notions of level of analysis, sovereignty, citizenship, and territoriality.

**Keywords:** Nation-State; International Relations; Islam; Comparative Analytical Method; Sovereignty

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# Cultural Differences between the East and the West and their Impact on Career Management

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The paper examines the influence of culture on career management practices in the West and in the Middle East. The article focuses on the role of national culture in the lifelong process of career building and analyses the extent to which the Western and Eastern models of career management differ and are similar to each other. Building upon Hofstede's cultural dimensions and the pyramids of hierarchy of needs by Pinto and Maslow as a theoretical background, the work defines the main cultural differences between the Western and Middle East cultures and explores their implications for career development processes. The paper arrives at conclusion that individuals' career development is greatly influenced by their cultural background, and based on this fact; employees' national culture should be compatible with applied management practices.

**Keywords:** Career Management, Culture, Influence, Western Culture, Middle East Culture

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# The Theology of Progress: An Islamic Critique on the Tragic Spirit of Modernity

**Wan Ahmad Fayhsal Wan Ahmad Kamal**

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The advent of modernity under the aegis of Enlightenment circa late 17<sup>th</sup> and early 18<sup>th</sup> centuries in Europe heralded novel concepts that had never existed before. One of the most important concepts that characterized such age was the *'idea of Progress'* (Hobsbawm, 1962; Nisbet, 1980, Bury, 1955). The idea is further fortified by other major concepts such as 'change', 'development', 'evolution', 'rational', and 'secular' that had dramatically altered the meaning of religion, culture and intellectual milieu of Western civilization through the displacement or limitation of their original meanings casted by new spirit of Enlightenment (Watson, 2005). Despite the idea is claimed to be universal and good for all mankind – hence value-free – it could not be mistaken that the idea of Progress is still laden with Western values that emerged from the turmoil and radical changes experienced by Western civilizations of the Medieval period up till modern times (Latouche, 1993, 1996). In light of the challenge posed by Western stream of thoughts above, the paper would elucidate a critique as put forth by a renowned contemporary Islamic thinker, Syed Muhammad Naquib Al-Attas on the problems as well a counter response to Western philosophical conception on the idea of Progress – especially in the form of secularization as a philosophical program contra the process of Islamization .

**Keywords:** Progress, Secularization, Islamization, Tragedy, History, Enlightenment.

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# Islamic Sciences between Tradition and Modernity

**Yusuf Özcan**

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Since the 19th century, the Muslim world crosses changes on the intellectual and religious level. The Moslem intellectuals of 19th and 20th century such as Muhammed Iqbal, Hasan Hanefi, Muhammed Abduh, Cemaleddin Afghani, Nasr Hamid Hamid Abu Zeyd, Fazlur Rahman, Iranian Ali Shariati, Muhammed Arkoun, made a great effort of reflection and tried to make a major criticism of the Islamic heritage. They thus resort to the fundamental sources of Islam, the Koran and the prophetic tradition, to reinterpret them according to the historical circumstances of the time. They thus plan to contextualize Islam. However, they use the modern concepts to restore the interpretation of the texts and to meet the needs for the company. On the other hand, the methods applied are not univocal, they vary from one author to the author, and the relationship between tradition and modernity are apprehended in various ways according to the authors. However, all these intellectuals meet on the fact Islam classical or traditional need has to renew itself. This work has as an optics to define what is a tradition and what is modernity, then to analyze the professional work carried out by these authors in order to observe how precisely the report between tradition and modernity was drawn up by these authors, and consequently which form took religious sciences.

**Keywords:** Islam, Science, Modernity, Tradition, Muslim Intellectuals

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**IIS EAST- WEST RELATIONS: CONFLICTS AND NEGOTIATION**  
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# Egyptian Revolution between Independence and Dependence

**Ahmed Abdelhameed Hussien Elsayed**

*Director of Research and studies, Sena'at Al-fikr Think Tank for Studies*

Great revolutions have their mission to achieve its fundamental objectives that it happened for, according to the circumstances of each nation which produced the revolution, within the American Revolution history imposed to become its basic mission is "independence"; independence and freedom from Britain colonization, and the goals of the French Revolution were "liberty, fraternity and equality". And before them was a British revolution in disarming the Royal British authorities in power in the name of "divine right", and make authority in hand of the Parliament alone, which is known then the "Declaration of Rights". Reflected the larger goal to be achieved by the Egyptian revolution is in three dimensions are (Bread, freedom and social justice), the issue of national independence of the nation of Egypt, and dislocation subordination of political, economic, and recover its civilizational and cultural and historic in the Arab region and the territory of geographical location, particularly with the states of the center of Turkey and Iran. The paper talks about the project by which colonialism kept its presence in the region where its vital strategic interests which is the existence of a State of "quality" in the region linked to fundamental interests the west, and working at the same time to abort any project renaissance and liberally region; and the state is "Israel". The product of this colonial domination is to prevent any project renaissance real exists in the region is based on two main pillars of liberation and the Arab coalition and also at regional levels, the colonial project aware - perhaps much more than the elites of Arab and Islamic - link closely between the project renaissance and liberation and Alliance between parts of the nation, and that the element in them is inevitably linked to the other program. The paper proposes mainly the central objectives for which the Egyptian revolution was made, and can it be said that the Egyptian revolution and the Arab Spring is a beginning to get rid of colonial domination represented in the political and economic domination.

**Keywords:** Egypt, 25 January Revolution, Arab Spring, Dependency, Independency

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# Western Imperialism and Neo-Colonial Strategy of the Clash of Civilizations in the Muslim World

**Alassa Fouapon**

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After the fall of the Berlin Wall in 1990, it was expected that people move towards a world where the pursuit of peace, stability, justice and development became the preserve of all peoples and all States. Unfortunately the reality shows otherwise as more progression ideological and armed conflicts between states and between peoples is observed. In addition to these multifaceted conflicts, the world is witnessing a nostalgic revival of Islamic civilization, which sometimes takes the form of a rejection of Western civilization. Yet the glorious past of Islamic civilization was the origin of the progress of the modern world. Muslim scholars and some impartial orientalist are constantly providing historical and sociological evidence proving the peaceful essence of Islamic civilization and peaceful coexistence between the Muslim world and other people. The attitude of the West towards Islam and Muslim countries of the Third World suggests a media manipulation of an Islamist threat to justify the duty to bring Western civilization and the fight against terrorism, hiding interests to remain master of the world economically, politically and ideologically.

**Keywords:** West, Neocolonial, Clash, Civilizations, Islam, Terrorism

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# Can the Islamist Moderate? The 'Moderation Theory' in Critical Context

**Gerasimos Tsourapas**

*Department of Politics and International Studies, SOAS, University of London & Department of Political Science, American University of Cairo, Egypt (Visiting Scholar, 2013-14)*

In detailing the development of 'moderation theory' within Western comparative politics the paper highlights the normative aspects shaping the literature on Islamic fundamentalism. The taxonomic bifurcation between 'moderate' and what this paper terms 'immoderate' actors serves as an indication of a long struggle by analytical tools developed under a universalising occidental narrative of liberalism and modernisation to explain a phenomenon that, by definition, challenges post-Enlightenment paradigms by accentuating the metaphysical. In framing the scholarly problematizing of Islamic fundamentalists' identities according to the terms of Eurocentrism, this paper also delineates how the 'moderation' literature resembles less a descriptive exercise than an ideological project. By employing its argument to the case of the Egyptian Muslim Brotherhood's 'moderation,' the paper urges for a proper problematizing of researchers' epistemological commitments not merely for the sake of methodological validity, but due to the degree of interpellation that the 'moderation theory' is capable of producing in its subjects.

**Keywords:** Moderation, Critical Theory, Islamic Fundamentalism, Muslim Brotherhood, Eurocentrism

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# The Relation between Islam and the West within the Context of Dialogue among Civilizations

**Haris Ubeyde Dünder**

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When Samuel Huntington wrote “The Clash of Civilizations” thesis, the debate over the relation between Islam and West entered a new dimension. In post-cold war era, the thesis became one of the most discussed arguments with the Francis Fukuyama’s “The End of History and the Last Man”. As the West, with the leadership of the USA, is searching new frames and ideas to give a new meaning to new conjuncture after the Cold War and to define the new international order, Huntington gave the West and the USA what they wanted. While Fukuyama is promoting the liberal West as the victors of historical progress and struggle, Huntington warned the Western world against the rising of a new threat; Islamic world. Huntington signaled the Islamic world and religious resurgence around the globe as the most threatening issue. As soon as “The Clash of Civilizations” was published, notable critics were emerged both from Islamic world and the Western world. While the debate over the thesis is begun to fade, the events of September 11 occurred and the arguments based on conflict and clash are reemerged. Besides that, as an opposing and alternative argument, the concept of dialogue among civilizations began to be emphasized. Many initiatives were held about the dialogue issue. This paper is aimed to analyze the arguments about the clash and dialogue among the Islamic and Western civilizations and to argue the chance and the role of the debates over dialogue among civilizations within the frame of the notable figures such as Samuel Huntington, Francis Fukuyama, Roger Garaudy, John Esposito, Richard Falk, and Noam Chomsky. While arguing the ideas of these names, it will also try to analyze how the future of international relations will be affected by the character of the relation between the West and Islam.

**Keywords:** The Clash of Civilizations, September 11, The Bush Doctrine, The New World Order, Dialogue among Civilizations.

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# What if Elma Çayı and Darjeeling Tea were Sipped Together? Facets of Indo-Turkish Relations

**Kamakshi Nanda**

*Independent Researcher, India*

Indo-Turkish relations have a long history. The Cold War, internal changes in domestic politics, economy and foreign policy, exigencies of present-day international developing scenarios have influenced, shaped and determined the course of bilateral ties. As India and Turkey came out in the multi-polar world with a renewed sense of openness and cooperation, dynamics between them changed. The paper attempts to sketch the evolution of Indo-Turkish links by looking at past divergences and present trends towards convergence. It examines the nature and potential of the Indo-Turkish engagement in the century of rising emerging powers.

**Keywords:** India, Turkey, Indo-Turkish Relations, Post-Cold War, Pakistan, Trade

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# New Approaches towards the Middle East: Beyond Exceptionalism

**Marsha M. Hall**

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“Is the Middle East still an enigma to the West or has the region transcend notions of exceptionalism?” these nuanced questions continue to prevail even amidst current patterns suggesting otherwise of individual countries in the region. However, this article argues that continued failure to broadly include the region into world systems, augmented by discourses of a disconnected Middle East /‘Arab world’/ ‘Muslim world’ from the West led to many myths and exegesis of a unique region. Contemporary studies still insist on Western oriented social and historical engineered approaches towards a region presented as monolithic, homogenous, atrophied and above all exceptional further encapsulated by religion- Islam- as an institutionalised edifice. Orientalist discourse thrives as an embedded hallmark, somewhat akin to terms of endearment regarding studies on the region and the framework for numerous narratives about its inhabitants. While paradigms shifted, vis-à-vis scholarly works on the region, patterns of linkages between orientalism and exceptionalism remains as the basis for elaborating other theories.

**Keywords:** Middle East, New Approach, Exceptionalism, World Systems, West, Islam, Orientalist

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# Critical Analysis of the Application of Contemporary Global Development Model: Toward Indigenous Model of Development in Islamic Countries

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Development is a sort of intervention in the social systems to improve them. So far, various approaches have been formulated and executed in order to intervene in these systems, but unfortunately the government and political and academic elites in Islamic countries have little used these scientific findings. Thus, either they are passive or take a uniform reaction when they encounter the strategies resulted from these sciences applied by so-called developed countries. The true meaning of development is different than western conceptions of progress. Islamic countries including their governments, academics and elites should be aware of using western models of development, because they are the hidden tool of globalization. Due to the numerous differences in the conditions of the world's countries, the same model of progress cannot be applied by all countries, so historical, geographical, political and cultural situation of each country is a determining factor in developing its model and this should be noticed by Islamic countries. In this paper it's highly suggested that Islamic countries take active actions to find a genuine model of progress. They must conduct research in order to develop a domestic model of progress. By focusing on development indices, they can manage the path of their development.

**Key Words:** Development, Progress, Islamic Countries, Indices, Indigenous

# Weber, Nietzsche, and Method: Orientalism and Occidentalism

**Mehmet Murat Şahin**

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In this presentation, I will argue that Max Weber, who is for some the orientalist par excellence, has more to tell us than most of his critics assume. Labeling him as orientalist, I claim, should not avoid us to come to terms with his life-work on the methodology of social/cultural sciences. As Salman Sayyid, in his short piece on "Islam and Knowledge", points out post structuralism and post colonialism as possible sources for an Islamicate knowledge production, I remind that these two currents of thought share a certain legacy of Nietzschean critique of modernity, and though it is not enough appreciated, I argue that Max Weber is also a part of this legacy, as his writings on methodology of social/cultural sciences especially testifies to this clear influence. Taking as this Nietzschean reading of his writings, I want to offer a question whether we could develop a new methodology for the study of East-West relations. I will claim that Weber's alleged orientalism, when it is understood with reference to his methodology (his conception of objectivity, its construction through value-relations, and ideal-types), could open us to more different forms of problematizing East and West relations than a stereotyping discourses of orientalism vs. Occidentalism.

**Keywords:** Weber, Nietzsche, Orientalism, Occidentalism, East-West Relations

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# Human Development and Islamic World

**Melih Sever**

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Social policy (wellbeing, happiness, quality of life) has always been an important aspect of religious texts. For example, the Quran indicates that Islam is not to bother human beings but to take their burdens from them (Note that sacrificing your own welfare-altruism- is asked for at times including war, fasting, hajj etc...). The influences of religions are visible in many parts of the world such as in the Middle East in terms of social policies of states. Islam might not consider economic progress to be the most important aspect of social progress. Therefore, in any index which an Islamic organisation attempts to make, the economic dimension may not be one of the components of the index. Instead, a minimum level of income may be set for each country and countries are expected to meet that level. Islam values the even distribution of wealth, justice and obedience to God (taqwa) and moral values education. These dimensions should be used in any Islamic measure of social progress. However, any comparison between a western understanding of progress and an Islamic understanding of progress has to fail as Islam constructs 'a world of meaning' while the west aims to grasp the power via the tools they produce based on scientific knowledge. It would not be fair to expect from an ideology, world view or religion (whatever one prefers to call it) that sees the life as joy, play and illusory pleasure like Islam, to compete with an understanding which is only concerned with this world and sees life as an opportunity to be happy by using or exploiting the world resources like western secular ideology.

**Keywords:** Social Progress, Human Development, Islam, Culture, Religion

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# On The Concept of the Secular: An Analysis of the Sociopolitical Dynamics in the Muslim World

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The present paper is an attempt to provide a working definition of the concept of the secular. It attempts to countenance three general misunderstandings within the Muslim world concerning the secular: first, that it is primarily political; second, that it is positive; third, that provides a room where incompatible and mutually exclusive ways of life can coexist, with only systemic and limited constraints. After having done that the paper would critically analyze the role of religiously motivated political groups in the Muslim world. The paper will end with a brief note on the need and desirability of reinvigorating and revitalizing the knowledge tradition of Islam, in order to fabricate a strategy to counter the secular.

**Keywords:** Secularism, Muslim World, Islam, Secular, Sociopolitical Dynamics

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# Kazakhstan's Eurasianism as Doctrine of Prevention of Polarization within Country

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Kazakh Soviet Socialist Republic the predecessor of the Republic of Kazakhstan was the most sovietized and Russified part of the Soviet Union. The population was composed of many ethnic and religious groups. International experts expected the conflicts between ethnic Kazakhs and Russian and between Muslims and Christians. Due to heterogeneous composition, Kazakhstan was last republic of the Union to declare its independence. Under these conditions national identity was number one concern for Kazakh founding leaders. To prevent ethnic and religious clashes and avoid zigzags in foreign policy Kazakhstan was defined as Eurasian country, where the term Eurasia is interpreted as common space of Turkic and Slavic peoples. This identity formulation proved to solve identity crisis of Kazakhstan which was hanged between Europe and Asia, between Slavic and Turkic worlds, between Christianity and Islam. This article discusses how national identity of Kazakhstan was built taking into consideration the heterogeneous composition of the population and neighborhood with different civilizations around the country.

**Keywords:** National Identity, Civilization, Ethnic and Religious Groups, Christian Slavic World, Muslim Turkic World

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# Lack of Intellectuality among Intellectuals: Recent Issues of ‘Shahbag’ in Bangladesh

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Having a diverse ethnic background, the people of the territory of Bangladesh could not develop a national consensus even after its nine months' long liberation war, and even after its majority of the population being Muslims. Historically this place was the fertile land for many ideas to take over but is yet to develop a common platform for the most of its citizens. Even the aftermath of liberation war could not channelize a meeting point for all conflicting political and social groups and ideas, as the different streams began to fight for the position of dominant ideology. However, having met the prerequisites of capitalism, secularism won over in this second largest country of the Muslim world. Based initially on rationalism and humanism, the dominant idea of secularism gave birth to an intellectually driven civil society that contributed to its socio-political and cultural reformation in many ways. However, the recent upheaval at Shahbag in Dhaka, the capital city of Bangladesh, put a big question mark to the rationality and humanism of the said civil society. Using semiotic analysis method, this paper anticipates the analysis of leading intellectuals' behavior regarding the series of phenomenon concerning Shahbag issue and its aftermath.

**Keywords:** 1971, Doxa, Epistemic Violence, Intellectuals, Projonmo Chattar, Secularism, Shahbag, War Crimes Tribunal

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# Arab Spring and Adab Winter: How Recent Revolts in Middle East Threatens Muslims Diversity and Cultural Heritage

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Recent waves of revolutionary protests in the Middle East, known as “Arab Spring”, not only changed the very political structures of the region but also brought into power some interest groups with distinct political and religious agendas. Some institutions and religious symbols of the citizens whom did not stand at the side of victorious parties have been threatened, destroyed or forced to be further marginalized since new religious parties came to power. My research shows that former governmental forces and political elements behind protests have failed to recognize the ethos of Adab, as Islamic manner of life with the aim of preserving justice and good conduct in life. Many of the toppled regimes violated the Islamic Adab by repressing their citizens, meanwhile those Islamic parties and interest groups who gained power have restricted the very right of Muslim and non-Muslim minorities and eliminating cultural symbols of narrow defined “others” violated Islamic Adab. In light of unfolding developments that continue to threaten the region and its citizens, some considerations are made to build a peaceful future for Middle East.

**Keywords:** Arab Spring, Middle East, Political Islam, Islamists, Wahhabism, Salafism

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# Muslim Brotherhood between the Management of the State and the Management of the Organization

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After about 29 months from Mubarak's ouster, the Egyptian army took over and removed Dr. Muhammad Morsi the first elected president from office. The army's generals claimed that they responded to the people's call, and used this pretext in drawing a new political map for the transitional phase. The escalating political scene in Egypt ever since these events took place provides researchers and analysts with rich material for debate and analysis. My focus in this paper will be on the essential questions relating to the Muslim brotherhood political course during Morsi's presidency. First, the paper will investigate the common characteristics between the ways Muslim brotherhood managed its closed organization and its strategy in running the state. The comparison will demonstrate that the MB failed to make the distinction between the two as they employed the same means of running the organization in running the state. These concepts such as appointing people of trust not of competence and lack of transparency resulted in the failure of the MB to professionally manage the Egyptian state throughout the year Morsi was in power which eventually led to the accumulation of popular anger that was used by the army to intervene.

**Keywords:** Egypt, Muslim Brotherhood, Organization, Management of the State, Morsi, Mubarak

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# Liberal or Imperial? U.S. discursive formations of the Muslim Image

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Navigating popular conversations around Islam and Muslims across eastern-western socio-cultural and geopolitical terrains reveals a critical site of inquiry that necessitates unpacking the discursive formations of the Muslim image, particularly in the twenty-first century. For a more focused analysis, I propose a case-study reading of the discourses shaping the popularized images of Muslims in the United States. To properly ground this reading in theory, I suggest an examination of two prominent discourses, i.e., *American Orientalism* and *American Exceptionalism*. Then, I explore a conflicting paradox essential to the U.S. identity that celebrates *America* as a set of timeless and universal human ideals yet confines to the reality of the *United States* as a nation-state. It is this seemingly contradictory characterization of the United States—I argue—that misconfigures Americans' attitude towards and sustains their perceptions, if not misconceptions, of Islam and Muslims; thereby offering a breathing ground to the sensational narratives of Islamophobia and clash of civilizations.

**Keywords:** Muslim Image, American Orientalism, American Exceptionalism, Islamophobia, Clash of Civilization, Imperial Internationalism, Liberal Internationalism

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