



Resurrection and Renewal: the Making of the Babi Movement in Iran, 1844-1850 by Abbas Amanat

"Resurrection and Renewal is in my judgment one of the most important books written on nineteenth-century Iran, and perhaps the fullest account we have of the development of any ideological movement in the Islamic Middle East in the nineteenth century. The story of how eschatological expectations became converted into a new religion is told here with exacting scholarship and an abundance of detail."

--Roy Mottahedeh, Professor of Islamic History, Harvard University

Second Paperback Edition, US \$29.95

Kalimat Press

Books of interest in Iranian Studies, Islamic Studies and Babi-Bahai studies

www.kalimat.com

orders@kalimat.com



Modernity and the Millennium: the Genesis of the Baha'i Faith in the Nineteenth-Century Middle East by Juan R. I. Cole.

Columbia University Press. \$19.50 paper; \$45.00 cloth

Cole examines Baha'u'llah's response to the issues of his time-- religious liberty, the separation of church and state, the need for peace and collective security, the rights of women, the dangers of unbridled nationalism. He demonstrates how the early teachings of Baha'u'llah both engage with and critique modernity.



A Traveller's Narrative written to illustrate the Episode of the Bab by 'Abdu'l-Baha, translated and edited by E. G. Browne

Originally published in 1891, the main body of the book is Browne's translation of 'Abdu'l-Baha's own history of the Bab and his religion. Browne provides hundreds of notes and dozens of essays on the history of the Baha'i religion.



Church and State: a Postmodern Political Theology by Sen McGlinn

Includes a new interpretation of Muhammad at Medina and a new reading of relevant Quranic texts, to show that the separation of state and religion is a universal ideal.

ISIM/Conference

Modern Islamic Intellectual History in Comparative Perspective

On 29-30 September 2005 a two-day conference on Modern Islamic Intellectual History in Comparative Perspective, was held in Utrecht. Altogether, the conference papers raised issues and questions about the production, transformation, and reception of Islamic intellectual discourse.

On the first day, presentations focused more on the contextual dimension of the modern intellectual production, whilst on the second they stressed the theoretical questions that have been raised for the last one hundred years by and about Muslims. Despite the difficulty of neatly dividing the individual papers along these lines, these processes, however, overarched the lively and critical discussion that ensued.

Soares opened the conference with his paper on Islam and Its Expression in Twentieth-century West Africa. He drew from a rich sample of case studies on the appeal and influence of public intellectuals in West Africa, a challenge to the adequacy of Weberian categories of rationalization and disenchantment to explain these movements. On the other hand, Schielke's paper on the debate over *mawlid*s in Egypt revealed a religious trend (even though a minority) that matched Weber's predictions. And a case study of a small group of intellectuals in Turkey by Stremmelaar, showed how Weber was used as an anti-symbol to deride an emerging Protestant Islam among the middle classes of Turkey. The conclusions drawn from the discussions pointed to the persistence of Weber's thesis despite its inadequacy.

Another set of papers highlighted the production of intellectual capital in certain very specific contexts, and through very different resources. Kugle's paper on Advocates of non-Violence in Modern Islamic Theology traced this ethic in the Quran, and more significantly, in modern Indian

history in the Khudai Khidmatgar (servants of God). Senturk's paper: Intellectual Dependency: Muslim Intellectuals in search for Human Rights in Islam, argued that an Islamic justification for human rights in late modernity was both necessary and unavoidable. While Meijer's paper traced the emergence of new Islamic politics in the posturing and missives of the Association of Muslim Scholars in Iraq, Desplat's paper showed how orthodoxy was constructed partly also by conspiracies, forged documents, and the Internet.

The conference also featured papers on the theoretical conception of modern Islamic thought. Vahdat launched the second day with a paper on the possibility of critical theory among contemporary Muslim intellectuals. Martin's paper reflected on a Muslim Enlightenment that was not restricted to the eighteenth century, but alternatively to a set of ideas and dispositions about the religious and the secular. Leezenberg considered the application of Foucault or Stalinism to better understand Saddam Hussein's reign of terror. Tayob concluded the presentation of papers by appealing to a discursive employment of religion among Muslim modernists.

The conference ended with a general discussion on the two-day meeting. Three possible areas of attention were highlighted. The first, on a better comparative understanding of public intellectuals; second, attention to explicit and implicit modern definitions of Islam; and last, attention to adequate theoretical tools to develop our understanding of the trajectory of Modern Islamic intellectual discourses.

Abdulkader Tayob holds the ISIM Chair at Radboud University Nijmegen.
Email: a.tayob@let.ru.nl

ABDULKADER TAYOB