Islam between Culture and Politics

Second Edition

145078

A 445978

Bassam Tibi

Professor of International Relations
University of Göttingen and non-resident
A.D. White Professor-at-Large, Cornell University,
formerly Bosch Fellow and currently
Visiting Scholar at Harvard University,
Senior Research Fellow at the
National University of Singapore



Contents

Preface to the First Edition	ix
Preface to the Second Edition	xvi
Acknowledgements	хx
Introduction: Islam between Culture and Politics: the Scope and Implications The issues: what is political Islam? (p. 1) – Islam and cultural modernity (p. 4) – Is semi-modernity manageable? (p. 6) – An important distinction: globalisation and universalisation (p. 8) – Ignorance and confusion (p. 11) – From Islamic modernism to fundamentalism (p. 12) – From the caliphate to the secular nation-state – and back to an Islamic order? (p. 13) – The place of this book in my study of Islam: the formative years (p. 16) – The cultural study of Islam (p. 18)	
Part I Religion, Culture and Development – Islam between Past and Present	
Introductory remarks	24
1 Religion, Culture and Social Reality: Islam as a Cultural System, and its Diversity The tension between belief and reality (p. 28) – The symbolic clothing of reality (p. 34) – What is Islam? Unity and diversity in historical perspective: religion between doctrine and reality (p. 37) – Islam between divine law, everyday spirituality and a rational view of the world (p. 45)	28 in
2 Cultural Patterns and the Perception of Change in Islam. A Religious Model for Reality: the Islamic Worldview The historical background: the Islamic religious view of the world, its sources and its goal (p. 56) – The Islamic sources of the prevailing cultural patterns (p. 59) – Islamic law (Shari'a): a social regulative or a stumbling block? (p. 63) – The exposure to the industrial West in the modern age (p. 66)	53

3 Par the	Culture and Social Change: Tradition and Innovation in Cultural Analysis The study of culture at the crossroads (p. 70) – Evolution and modernisation (p. 72) – Religious reformation and cultural innovation (p. 75) – Who are the instigators of cultural innovations? (p. 78) It II The Context: the Politicisation of Islam in Global Age	69
Intr	oductory remarks	84
4	The Dichotomy of Structural Globalisation and Fragmenting Cultural Self-Assertion: the Case of Islamic Civilisation Culture, economy and politics in the global age (p. 87) – Islam at the crossroads: competing civilisational models for the future (p. 90) – An interplay is not a mechanism: modernisation, culture and development (p. 93) – Bringing culture into international studies: what is development in a global context? (p. 96) – Civilisations do matter! (p. 99) – Civilisation-awareness, politicisation of religion and its impact (p. 101) – Modernisation and secularisation: religion, culture, social change and politics (p. 102) – Is the politics of Islamic revival a spiritual mobilisation? (p. 106) – Islam between secularisation and de-secularisation (p. 110) – From secularisation to profanation? (p. 113)	87
5	The Politicisation of Religion: Political Islam as a Defensive-Cultural Response to Global Challenges. A Social-Scientific Interpretation The socio-political constraints. The political revitalisation of Islam (p. 119) – al-nizam al-Islami as a backward-looking political utopia of political Islam (p. 126)	116
6	From Religious Belief to Political Commitment: the Fundamentalist Revolt against the Secular Order. Between Cultural Modernity and Neo-Absolutism A clear distinction: Islam is not Islamism. Cultural relativist confusions (p. 132) – The background: the predicament with modernity (p. 136) – Culture and knowledge (p. 138) – Islam and the West: a cultural revolt? (p. 141) – Conclusion (p. 143)	131

The	t III The Framework: the Means of Politicisation. Revival of the Shari'a and the Islamisation of acation	
Intr	oductory remarks	146
7	Social Change and the Potential for Flexibility in Islamic Law: the Shari'a between Ethics and Politicisation Legal differences and cultural diversity (p. 148) – The roots and patterns. Islamic law as Shari'a (p. 153) – The reform of Islamic law and the potential for flexibility in the Islamic notion of law (p. 159)	148
8	Institutions of Learning and Education in Islam: between the Cultural Accommodation of Change, Religious Orthodoxy and the Politics of Cultural Islamisation Learning in Islam and Islamic institutions of education (p. 168) – The Universitas Litterarum as a European educational institution: its universalisation and incursion into the Islamic civilisation (p. 174) – The crisis of Muslim education and the related cultural perceptions (p. 179).	167
Int	t IV The Topicality: Islam and the West between er-Civilisational Dialogue and Political tagonisation	
Intr	oductory remarks	188
9	Islam Matters to the West! Islam and Europe, Islam in Europe: Islamic Migration between Cultural Assimilation, Political Integration and Communitarian	
	Ghettoisation Islam in Europe: the Euro-Mediterranean dimension (p. 192) – Is the global village an international system or an international society? (p. 195) – Islam and the West in the Euro-Mediterranean region. Inherited burdens and new patterns (p. 197) – Islam in the West: culture and politics (p. 200) – Dialogue needs to be reason-based. The politicisation of cultural-religious beliefs leads to confrontation (p. 203) – An urgent distinction: cultural pluralism is not communitarian multiculturalism (p. 204) – What Islam in Europe? Conclusions (p. 206)	191

Subject Index

Islam and the West in the Age of Conflict among Civilisations: the Alternative of Intercultural Dialogue as a Means of Conflict Resolution Why do Europeans know so little about Islam? (p. 211) – Religion and politics in Europe and Islam (p. 214) – Between polemics and analysis: understanding world politics and the heterogeneity of civilisations (p. 216) – Islam: civilisational unity in cultural diversity (p. 218) – Islam and the claim for a de-Westernisation of the world (p. 222) – The options: head-on collision or bridge- building between the civilisations (p. 224) – An alternative to fundamentalism in Europe: Euro-Islam as an opening for migrants (p. 226) – Is an Islamic–Western peace of civilisations possible? Cultural dialogue without self-denial (p. 228)	210
Part V The Predicament of Islam between Culture and Politics Revisited after September 11, 2001 and March 1 2004	
Introductory remarks	232
of the Sacred in Islamic Civilisation: between Religious Revival and the New Totalitarianism of Political Islam Is Orientalism at work when <i>jihadism</i> is addressed critically?: freedom of speech, the philosophical discourse of modernity and the study of Islam (p. 235) – Islam and the debate on the return of the sacred (p. 244) – The study of political Islam since the Islamic Revolution in Iran and September 11: the overall context (p. 249) – The alternative to global <i>jihad</i> : joining democratic peace (p. 254) – Political religion vs globalisation and the secular nation-state (p. 259) – Is dialogue over order possible under conditions of polarisation? Islamic peace vs democratic peace (p. 262) – Islam and the return of the sacred revisited: conclusions (p. 269)	
Notes	273
Bibliography	316
Name Index	328

331