1: Navvab Safavi - Wikipedia

This study of dominant social movements in the Middle and Near East by a group of social scientists and historians is the first attempt to bring nationalism and the contemporary Islamic movements into a unified thematic perspective.

This article appeared in the Christian Century, January 28, , p. Copyright by the Christian Century Foundation and used by permission. Current articles and subscription information can be found at www. It has become common to use the term "fundamentalism" to refer to certain tendencies and groups in the Muslim world that have been regularly making headlines during the past decade. As a teacher of Islamic studies, I have been extremely ambivalent about this term. My first reaction in the late s was to reject it on the grounds that it would seriously mislead us about events such as the Iranian revolution. Later I began to use the term, partly bowing to what seemed the inevitable, and partly because I saw some shock value in statements such as "Islamic fundamentalism is very modern. I am increasingly convinced that to use the term "fundamentalism" for both the Christian and the Islamic realities is to perpetrate one of those half-truths that is more dangerous than an outright lie. Both Christian and Islamic "fundamentalists" are greatly concerned about the authority of their respective Scriptures. Other than this bare generalization, however, it is the differences between the two that are striking. The Bible is so central to Christian fundamentalism that a good case can be made for defining the movement by its insistence on the inerrancy or infallibility of Scripture. Social and Political Orientation. For "fundamentalists," Islam in effect provides the ideology for society, and they commonly speak of Islam as offering a "comprehensive system" for all areas of life. By contrast, Christian fundamentalists have varied considerably in degree and type of political involvement. Islamic "fundamentalists" may also be contrasted with "Islamic modernists," who likewise claim that Islam applies to all areas of life, but who tend to interpret its social application in terms of ideas and practices derived from the West, so that "true Islam" may be seen as the ideal form of democracy or socialism, for example. For these people, Islam provides not only a comprehensive system but a comprehensive and independent system for all of life. In one sense, this concern with distinctiveness in paralleled by Christian fundamentalists. In stressing not only the authority of the Christian Scriptures but also such doctrines as the deity of Christ and the substitutionary atonement, they are stressing those elements that most obviously distinguish Christianity and in particular certain forms of Protestant Christianity from other religions. Muslim "fundamentalists" vehemently reject such doctrines as atonement and incarnation, while Christian fundamentalists can be apolitical. Both "fundamentalisms" are distinctively modern in some very important respects, and this goes beyond the mere but important fact that they are both reactions to modem developments. Both embrace modern technology and modern methods of communication and mass mobilization without reserve. The fundamentalist predominance in the American "electronic church" is an obvious example on the Christian side. The role of the cassette tape recorder in the Iranian revolution and the success of the "fundamentalist" Islamic Republican Party in attaining and holding power in Iran provides examples from Islam. Moreover, Islamic "fundamentalists" have adopted modem, Western structures of thought in subtle but significant ways. For example, Mawdudi, probably the most important Indo-Pakistani "fundamentalist," once described Muslims as an "International Revolutionary Party," language which no doubt owes something to Western ways of thinking. Media reports sometimes use the term "fundamentalist" for such conservatives, confusing our understanding even further. In fact, this particular similarity between the Christians and Muslims is probably more of an argument against the fundamentalist label than for it. The fact that fundamentalism is commonly identified with obscurantism and reaction tends to obscure these important modern aspects in both the Christian and Islamic cases. Both "fundamentalisms" loudly proclaim their opposition to the religious and moral threats they perceive in the society around them; this stance would have to be considered one of the defining characteristics in both cases. It is this tendency that gains them the label "fanatic" But the cultural contexts of the two faiths are significantly different. From a certain global perspective, the quarrel might be described as a family fight. The main enemy for Islamic "fundamentalists" comes from outside their Islamic culture and civilization, although today it is massively abetted by many Muslims as well. This enemy is the political, economic and, above all, cultural imperialism

of the West. The Muslims, therefore, share many of the goals of more secularist Third World anti-imperialists, frequently adopt much of the same rhetoric, and can cooperate with them during certain stages of an anti-imperialist revolution, as in Iran in The parting of the ways comes in due time, however, because the "fundamentalists" view themselves as the only thoroughgoing anti-imperialists. In their view, others may claim to fight Western imperialism but have, in fact, been seduced by essentially Western ideologies such as nationalism or Marxism, especially the former. While most American Christian fundamentalists are quite nationalistic "superpatriots" , Islamic "fundamentalists" violently reject nationalism as a Western virus designed to divide Muslims from each other and pervert their minds. Thus, Christian and Islamic "fundamentalisms" have some important features in common. Both represent a certain kind of reaction to modernity that might perhaps be labeled "radical neo-traditionalism" which is found not only among Muslims and Protestant Christians but also, in distinctive forms, among Jews, Catholics, Sikhs, Hindus and others. But their differences are particularly important, especially because if we do not understand them there is no way we will understand important aspects of the larger world in which we live, and we will very likely suffer more unpleasant surprises of the sort that have confronted us in Iran and Lebanon in recent years. Is there a suitable alternative to the term "fundamentalism" in the Muslim case? I believe there is and would recommend "Islamic radicalism" a suggestion I owe to Eric Davis, in an article titled "Ideology, Social Class and Islamic Radicalism in Modern Egypt," in From Nationalism to Revolutionary Islam [edited by Said Arjomand, Macmillan , since the Muslims in question insist on being Islamic in a particularly thorough and radical way. Hrair Dekmejian in Islam in Revolution [Syracuse University Press,] has created an Arabic term for "fundamentalism" usuliyyah , since such a word did not heretofore exist. I do not know if this word will catch on in Arabic usage, but if it does, and if I were an Islamic "fundamentalist," I am sure I would view it was a particularly subtle and dangerous example of the Western colonization of Muslim minds.

2: Revolutionary Islam | Download eBook PDF/EPUB

An analysis of nationalism and the role Islam plays in the politics of the Middle and Near East. This study of dominant social movements in the Middle and Near East by a group of social scientists and historians is the first attempt to bring nationalism and the contemporary Islamic movements into a unified thematic perspective.

Throughout the late 19th century, beginning in the s, a sense of loyalty to the "Fatherland" developed in intellectual circles based in the Levant and Egypt, but not necessarily an "Arab Fatherland". It developed from observance of the technological successes of Western Europe which they attributed to the prevailing of patriotism in those countries. In the s, literature produced in the Mashriq the Levant and Mesopotamia which was under Ottoman control at the time, contained emotional intensity and strongly condemned the Ottoman Turks for "betraying Islam" and the Fatherland to the Christian West. In the view of Arab patriots, Islam had not always been in a "sorry state" and attributed the military triumphs and cultural glories of the Arabs to the advent of the religion, insisting that European modernism itself was of Islamic origin. The Ottomans, on the other hand, had deviated from true Islam and thus suffered decline. The reforming Ottoman and Egyptian governments were blamed for the situation because they attempted to borrow Western practices from the Europeans that were seen as unnatural and corrupt. Ibrahim al-Yaziji , a Lebanese Christian philosopher, called for the Arabs to "recover their lost ancient vitality and throw off the yoke of the Turks" in A secret society promoting this goal was formed in the late s, with al-Yazigi as a member. The group placed placards in Beirut calling for a rebellion against the Ottomans. Meanwhile, other Lebanese and Damascus -based notables, mostly Muslims, formed similar secret movements, although they differed as Christian groups who disfavoured Arabism called for a completely independent Lebanon while the Muslim Arab societies generally promoted an autonomous Greater Syria still under Ottoman rule. By the beginning of the 20th century, groups of Muslim Arabs embraced an Arab nationalist "self-view" that would provide as the basis of the Arab nationalist ideology of the 20th century. This new version of Arab patriotism was directly influenced by the Islamic modernism and revivalism of Muhammad Abduh , the Egyptian Muslim scholar. Thus, while Europe advanced from adopting the modernist ideals of true Islam, the Muslims failed, corrupting and abandoning true Islam. Its stated aim was "raising the level of the Arab nation to the level of modern nations. Al-Fatat hosted the Arab Congress of in Paris, the purpose of which was to discuss desired reforms with other dissenting individuals from the Arab world. They also requested that Arab conscripts to the Ottoman army not be required to serve in non-Arab regions except in time of war. By now, Faysal along with many Iraqi intellectuals and military officers had joined al-Fatat which would form the backbone of the newly created Arab state that consisted of much of the Levant and the Hejaz. Nonetheless, Jerusalem , Beirut , and Baghdad remained significant bases of support. Its goal was to achieve unity and complete Arab independence. Prominent members included Izzat Darwaza and Shukri al-Quwatli. Centered in Damascus with branches in various cities throughout the Levant, al-Istiqlal received political and financial support from Faysal, but relied on the inner circle of al-Fatat to survive. Although the Arab forces were promised a state that included much of the Arabian Peninsula and the Fertile Crescent the secret Sykes—Picot Agreement between Britain and France provided for the territorial division of much of that region between the two imperial powers. During the inter-war years and the British Mandate period, when Arab lands were under French and British control, Arab nationalism became an important anti-imperial opposition movement against European rule. Growth of the movement[edit] Syrian rebel leader Hilal al-Atrash at a ceremony marking a prisoner exchange with the French Mandate authorities during the Great Syrian Revolt , A number of Arab revolts against the European powers took place following the establishment of the British and French mandates. The uprising which was carried out by the urban population as well as the rural tribes of Iraq ended in The British drastically changed their policy in Iraq afterwards. Although the mandate was still in place officially, the British role was virtually reduced to an advisory one. The revolt subsequently spread throughout Syria, particularly in Damascus where an uprising by the citizens took place. The French responded by systematically bombarding the city, resulting in thousands of deaths. The revolt was put down by the end of the year, but it is credited with forcing the

French to take more steps to ensure Syrian independence. It should also be noted that the political leaders of the Egyptian revolution espoused Egyptian nationalism , rather than an Arab nationalist alternative. According to historian Youssef Choueiri, the "first public glimmerings" of a pan-Arab approach occurred in , during the convention of a pan-Islamic conference in Jerusalem which highlighted Muslim fears of the increasing growth of Zionism in Palestine. Arab delegates held a separate conference and for the first time delegates from North Africa, Egypt, the Arabian Peninsula and the Fertile Crescent convened together to discuss Arab matters. A pan-Arabist covenant was proclaimed centering on three main articles: The Arab countries form an integral and indivisible whole. Hence the Arab nation does not accept or recognize the divisions of whatever nature to which it has been subjected. All efforts in every Arab country are to be directed towards the achievement of total independence within one single unity. Every endeavor which confines political activities to local or regional issues is to be fought against. Since colonialism is, in all its forms and manifestations, incompatible with the dignity and paramount aims of the Arab nation, the Arab nation rejects it and will resist it with all the means at its disposal. However, the Arab Independence Party was formed by Palestinian and Iraqi activists from al-Fatat as a direct result of the Jerusalem conference on 13 August In August , the League of Nationalist Action LNA was founded in Lebanon by Western-educated professional civil service groups with the aims of creating a common Arab market and industrial base as well as the abolishment of customs barriers between the Arab countries. The LNA enjoyed a level of popularity throughout the s, but did not survive into the s. After Jews retaliated by killing two Arab farmers near Jaffa , this sparked an Arab revolt in Palestine. To protest increased Jewish immigration , a general strike was declared and a political, economic, and social boycott of Jews soon ensued. In Egypt, week-long anti-British demonstrations had eventually resulted in the restoration of the Egyptian constitution while in Syria, a general strike held in January–February led to major negotiations for an independence deal with the French government. He died in a car accident in , but his death was blamed on the British by Iraqi army officers loyal to him. The ANP typically confined itself to influencing events and leaders in Iraq rather than taking the lead of a mass nationalist movement. King Ghazi of Iraq was one such leader. Ghazi intended to build a strong Iraqi army and actively sought to annex Kuwait. Many Arab nationalist politicians from Kuwait, who favored independence particularly after the discovery of oil there in , were provided safe haven in Iraq after being repressed by the quasi-rulers of the sheikhdom , the al-Sabah family Kuwait was still a British territory at the time. Ghazi died in a car accident in , prompting a number of his army officers to allege the king was assassinated by British forces. Under great pressure from the latter, al-Gaylani resigned on 31 January and al-Said took his place. By 1 June, al-Gaylani and al-Husayni fled to the country for Germany, while the army officers who carried out the coup were captured and executed. Branches were subsequently opened in Baghdad, Beirut, Jaffa and Damascus, and Egyptian Prime Minister Mostafa El-Nahas adopted its platform, pledging to help protect "the interests and rights" of the "sister Arab nations" and explore the "question of Arab unity. It sought to unify those states in a stage-based process whereby the initial stage would see Syria, Transjordan, Palestine and Lebanon unite with limited autonomy given to the Jews in Palestine and special rights for the Christians in Lebanon. Between 25 September-8 October , the leaders of Iraq, Syria, Saudi Arabia, Lebanon, Transjordan, Yemen and the Palestinian Arab community convened in Alexandria , Egypt in a meeting hosted by the Egyptian government which ended with an agreement known as the " Alexandria Protocol. A key aspect of this was the need for economic aid that was not dependent on peace with Israel and the establishment of U. Nasser nationalized the Suez Canal and directly challenged the dominance of the Western powers in the region. At the same time he opened Egypt up as a Cold War zone by receiving aid and arms shipments from the Soviet bloc countries that were not dependent on treaties, bases and peace accords. However, because of the connotations for Cold War dominance of the region, Egypt also received aid from the U. The question of Palestine and opposition to Zionism became a rallying point for Arab nationalism from both a religious perspective and a military perspective. The fact that the Zionists were Jewish promoted a religious flavor to the xenophobic rhetoric and strengthened Islam as a defining feature of Arab nationalism. However, the fact that most Arabs were Muslims was used by some as an important building block in creating a new Arab national identity. So let all the Arabs today be Muhammed. Islam had given the Arabs a "glorious past", which was very different from the

"shameful present". In effect, the troubles of the Arab presence were because the Arabs had diverged from their "eternal and perfect symbol", Islam. He called for the establishment of the Muslim World League, visiting several Muslim countries to advocate the idea. He also engaged in a propaganda and media war with Nasser. From the mids onward, the movement was further weakened by factional splits and ideological infighting. The formerly pro-Nasser Arab Nationalist Movement , publicly abandoned "Nasserism" in favor of Marxismâ€"Leninism and fell apart soon after. Reasons for decline[edit] Aside from the defeat, factors credited with weakening the movement include: Attempts at unity[edit] Egyptian president Gamal Abdel Nasser signing unity pact with Syrian president Shukri al-Quwatli , forming the United Arab Republic , February In the s, rulers such as Abdullah I of Jordan and Nuri al-Said of Iraq sought to create an expanded Arab empire constructed out of the smaller nation-states that had been created in the mandate period. These aspirations, however, were unpopular and met with suspicion in the countries they sought to conquer. The creation of the Arab League and its insistence on the territorial integrity and respect for sovereignty of each member state, the assassination of Abdullah , and the 14 July Revolution weakened the political feasibility of these ideas. It was accompanied by attempts to include Iraq and North Yemen in the union. With the 14 July Revolution taking place in Iraq the same year, Western powers feared the fallouts of a powerful Arab nationalism in the region. However, due to discontent over the hegemony of Egypt and after a coup in Syria that introduced a more radical government to power, the United Arab Republic collapsed in Another unsuccessful attempt at union occurred in In response, large pro-Nasser riots erupted in Damascus and Aleppo but were crushed with 50 rioters killed. A pro-Nasser coup attempt on 18 July in Syria also ended unsuccessfully. Hundreds of people killed or wounded in an attempt to take over the Damascus radio station and army headquarters, and 27 rebel officers were summarily executed. The plan was rejected by Bourgiba due to his realization of unity of the Maghreb states. This would later become the Arab Maghreb Union. They signed a charter in Baghdad for Joint National Action which provided for the "closest form of unity ties" including "complete military unity" as well as "economic, political and cultural unification". However, Iraqi Vice President Saddam Hussein was fearful of losing his power to Assad who was supposed to become the deputy leader in the new union and forced al-Bakr into retirement under threat of violence. Instead Assad, perhaps fearful of Iraqi domination and a new war with Israel, advocated a step-by-step approach. The unity talks were eventually suspended indefinitely after an alleged discovery of a Syrian plot to overthrow Saddam Hussein in November

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3: What is the Nation of Islam?

FROM NATIONALISM TO REVOLUTIONARY ISLAM This study of dominant social movements in the Middle and Near East by a group of social scientists and historians is the.

What is the Nation of Islam? The Nation of Islam is a religious organization based in the United States that encourages black nationalism in the name of Islam. Depending on whom you ask, the Nation of Islam is considered a religion, an arm of Islam, a hate group, or a cult. The Nation of Islam holds to a form of Islam, but it is considered heretical by traditional Muslims. It incorporates aspects of Scientology and many beliefs tied to black supremacy. Like many others, Fard was highly frustrated with the amount of racial discrimination he faced, and he wanted to create change. Muhammad chose a very different path than Dr. Martin Luther King, Jr. Muhammad chose to embrace an altered form of Sunni Islam and added many of his own ideas to the belief system he built for the Nation of Islam. Muhammad claimed direct revelation from Allah and instituted the formation of places of worship called temples or mosques. In , after a couple years under the leadership of E. The form of Islam practiced by the Nation of Islam is not generally accepted by the wider Muslim community. In fact, in the Italian Muslim Association issued a fatwa against the Nation of Islam for its twisting of Islamic doctrine. The beliefs of the Nation of Islam go far beyond simply encouraging African-Americans to embrace Islam. The Nation of Islam has a number of goals and beliefs that place it in the black supremacist camp. A stated goal of the Nation of Islam is to create an all-black state in which people of African descent can run their own society without people of any other race being involved. In the meantime, the Nation of Islam promotes segregation in the here and now: African-Americans should establish separate schools, places of worship, and businesses. During his time in the Nation of Islam, Malcolm X claimed that black people were genetically superior to white people he later changed his position. Farrakhan is on record making many anti-Jewish statements, and he promotes the theory that the Jews control America in order to corrupt society. How should Christians respond to the Nation of Islam? We must recognize that the Nation of Islam is not in any way biblical. Its association with Islam and, more recently, Scientology makes it a false religion. Beyond that, the Nation of Islam holds to many dangerous ideologies about human value and race relations that are unacceptable to a Christian understanding of humanity. The Bible teaches that all human life is valuable and therefore racism in all forms is deplorable. The civil rights movement in the USA was and is important, but fighting racism with racism is not right. Holding the same beliefs about racial supremacy and segregation as what started the problem only now with blacks as the preferred race is not the answer to the problem of racism. God desires all people to love each other Leviticus

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