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Arabic Thought in the Liberal Age 1798–1939 by Albert Hourani

The subject of Albert Hourani's Arabic Thought in the Liberal Age is self-explanatory: the scholar traces the growth of Arab thought until the pre-World War II period with a specific focus on the ways in which it interacted with Europe and re-examined traditional ways of thinking about Islam. The version I read seems to be the original 1962 version, so there are no additional chapters or epilogues to deal with any developments since then.

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## Albert Hourani

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Using Hourani's Arabic Thought in the Liberal Age, 1798-1939 (Cambridge, 1962) as a starting point, it reassesses Arabic cultural production and political thought in the light of current scholarship and extends the analysis beyond Napoleon's invasion of Egypt and the outbreak of World War II.

Arabic Thought beyond the Liberal Age on Apple Books

This is the first of two volumes deriving from a conference held in 2012 to celebrate the fiftieth anniversary of Albert Hourani's Arabic Thought in the Liberal Age 1798-1939 (1962), a work which defined the field of study of the Arab Nahda of the long nineteenth century. The present volume deals

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broadly with the period covered by Hourani's book itself, from the late eighteenth century to the mid-twentieth.

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Arabic Thought in the Liberal Age, 1798 - 1939: Hourani ...

Few books on the Middle East can match Albert Hourani's classic Arabic Thought in the Liberal Age, 1798-1939, for relevance or longevity. More than half a century after it was first published in 1962, the book is still in print—the current paperback edition has been reprinted eighteen times—and features prominently in university reading lists.

This book is a most comprehensive study of the modernizing trend of political and social thought in the Arab Middle East.

Arabic Thought in the Liberal Age 1798-1939 is the most comprehensive study of the modernizing trend of political and social thought in the Arab Middle East. Albert Hourani studies the way in which ideas about politics and society changed during the nineteenth and the first half of the twentieth centuries, in response to the expanding influence of Europe. His main attention is given to the movement of ideas in Egypt and Lebanon. He shows how two streams of thought, the one aiming to restate the social principles of Islam, and the other to justify the separation of religion from politics, flowed into each other to create the Egyptian and Arab nationalisms of the present century. The last chapter of the book surveys the main tendencies of thought in the post-war years. Since its publication in 1962, this book has been regarded as a modern classic of interpretation. It was reissued by the Cambridge University Press in 1983 and has subsequently sold over 8000 copies.

What is the relationship between thought and practice in the domains of language, literature and politics? Is thought the only standard by which to measure intellectual history? How did Arab intellectuals change and affect political, social, cultural and economic developments from the eighteenth to the twentieth centuries? This volume offers a fundamental overhaul and revival of modern Arab intellectual history.

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Using Hourani's *Arabic Thought in the Liberal Age, 1798–1939* (Cambridge, 1962) as a starting point, it reassesses Arabic cultural production and political thought in the light of current scholarship and extends the analysis beyond Napoleon's invasion of Egypt and the outbreak of World War II. The chapters offer a mixture of broad-stroke history on the construction of 'the Muslim world', and the emergence of the rule of law and constitutionalism in the Ottoman empire, as well as case studies on individual Arab intellectuals that illuminate the transformation of modern Arabic thought.

*Arabic Thought in the Liberal Age 1798-1939* is the most comprehensive study of the modernizing trend of political and social thought in the Arab Middle East. Albert Hourani studies the way in which ideas about politics and society changed during the nineteenth and the first half of the twentieth centuries, in response to the expanding influence of Europe. His main attention is given to the movement of ideas in Egypt and Lebanon. He shows how two streams of thought, the one aiming to restate the social principles of Islam, and the other to justify the separation of religion from politics, flowed into each other to create the Egyptian and Arab nationalisms of the present century. The last chapter of the book surveys the main tendencies of thought in the post-war years. Since its publication in 1962, this book has been regarded as a modern classic of interpretation. It was reissued by the Cambridge University Press in 1983 and has subsequently sold over 8000 copies.

Forged in the age of empire, the relationship between Islam and liberalism has taken on a sense of urgency today, when global conflicts are seen as pitting one against the other. More than describing a civilizational fault-line between the Muslim world and the West, however, this relationship also offers the potential for consensus and the possibility of moral and political engagement or compatibility. The existence or extent of this correspondence tends to preoccupy academic as much as popular accounts of such a relationship. This volume looks however to the way in which Muslim politics and society are defined beyond and indeed after it. Reappraising the 'first wave' of Islamic liberalism during the nineteenth century, the book describes the long and intertwined histories of these categories across a large geographical expanse. By drawing upon the contributions of scholars from a variety of disciplines -- including philosophy, theology, sociology, politics and history -- it explores how liberalism has been criticised and refashioned by Muslim thinkers and movements, to assume a reality beyond the abstractions that define its compatibility with Islam.

A fundamental overhaul of modern Arab intellectual history, reassessing cultural production and political thought in the light of current scholarship.

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