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**Mai Yamani**

## FROM MOSUL TO MECCA: LAILA SULAIMAN FAIDHI Her Life with Ahmet Zaki Yamani in Letters and Documents

This book about Laila Sulaiman Faidhi is more than a biography about a proud and mesmerising Arab woman, the Iraqi wife of one of the most powerful men in Saudi History. The book also gives a unique insight into Arab life and the trajectory of two countries in particular: Iraq, where Laila originated from and Saudi Arabia, the homeland of her larger-than-life husband: Sheikh Ahmed Zaki Yamani, the Minister of Petroleum and Mineral Resources under four Saudi monarchs and a minister in OPEC for 25 years.

The book then recounts the radiant life of two Arab individuals during some of the most turbulent times in 20th century world history and by that gives a unique insight into the history of their countries, the region and the world.

Laila meticulously collected documents, pictures, certificates, letters, passports, plane tickets, university reports, and diaries which are the basis of this book. A number of documents, letters, and photos have been digitally reproduced.

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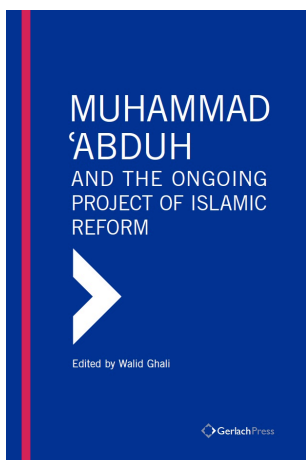
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Author of: Cradle of Islam: The Hijaz and the Quest  
for an Arabian Identity



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**Walid Ghali (Ed.)**

## MUHAMMAD 'ABDUH AND THE ONGOING PROJECT OF ISLAMIC REFORM

Muhammad 'Abduh as one of the most influential figures in the modern history of Muslim societies and the reform movement. Although his demise was at an early age (53 years) over a century ago, his thoughts and ideas are still discussed in different spheres. In the chaotic political, social and religious circumstances we find ourselves in post-Arab Spring, thinkers and scholars increasingly turn to the work of some great reformers who appeared in the late 19th century.

Muhammad 'Abduh (1849-1905) is an Egyptian philosopher, sociologist, and reformer ranked one of the most remarkable figures in the contemporary Muslim world. At his death in 1323/1905, he left numerous disciples and works of genuine interest and inestimable value. He was, and still is, commonly given the superb title "al-Ustādh al-Imām" (The Master and Guide); this title alone shows his influence upon his contemporaries.

Muhammad Abduh was one of those reformers who tried to explain the reasons for the decline of Muslims and their cultures. Muhammad 'Abduh was born in Egypt, an autonomous province of the ancient Ottoman Empire. He was instrumental in developing one of the first political parties in Egypt (The National Party); he participated in a failed attempt at revolution ('Urabi, 1881), went into exile, and died in Egypt under British occupation. He had many occupations: journalist, teacher, writer, politician, and the Grand Mufti of Egypt. Politically, he lived through extraordinary eventful times, and politics occupied him throughout his life.

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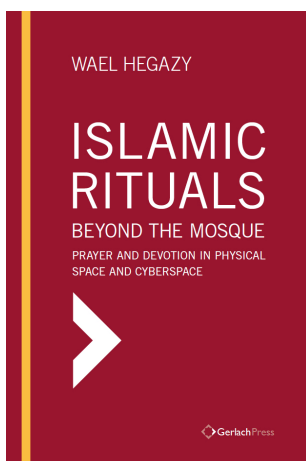
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**Wael Hegazy**

## ISLAMIC RITUALS BEYOND THE MOSQUE HISTORICAL EVOLUTION OF PRAYER AND DEVOTION IN PHYSICAL SPACE AND CYBERSPACE

Prevailing assumptions posit that Islamic rituals are inextricably bound to corporeal enactments and spatial constraints. This study, however, critically interrogates such presuppositions, challenging the notion that ritual praxis necessitates physical embodiment. A common misconception is that the conceptualization of Islamic rituals divorced from spatiality and physicality is a contemporary phenomenon, catalyzed by the exigencies of the Covid-19 pandemic or formulated by modern Muslim intellectuals. This research, however, dismantles this anachronistic view by tracing the origins of such conceptualizations to the 9th century, wherein early Muslim jurists theorized non-physical ritual practices such as the "Heart Prayer" and the "Ship Prayer."

Grounded in rigorous legal and philosophical analysis, this study offers a comprehensive reassessment of the historical evolution of ritual performance, illuminating its fluidity rather than its presumed immutability. The investigation extends beyond theoretical inquiry to examine the broader ramifications of cyber-Islamic rituals, interrogating their implications for religious authority, the construction of authenticity, and communal identity formation. Through empirically substantiated case studies of Sunni and Sufi communities in both Egypt and the United States, this work situates contemporary digital ritual practices within a historically and legally nuanced framework, thus making a substantive contribution to scholarly discourse on the transformation of Islamic ritual.

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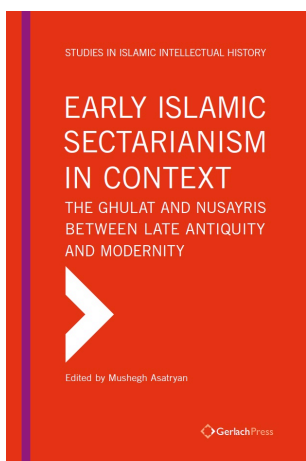
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University of California Santa Barbara



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**Mushegh Asatryan (Ed.)**

## EARLY ISLAMIC SECTARIANISM IN CONTEXT THE GHULAT AND NUSAYRIS BETWEEN LATE ANTIQUITY AND MODERNITY

The essays in this volume open new horizons for studying the Ghulat and early Islamic sectarianism more generally. On the one hand, they eschew the polemical approaches used hitherto, by situating the Ghulat in their proper Late Antique and later contexts. On the other, they engage a number of texts written by the Ghulat themselves, which have only recently become available.

In the early 700s, several men rebelled in Iraq, claiming to be acting on behalf of a God who had become incarnate in human shape. They were defeated but their beliefs – God's taking on human flesh, reincarnation of souls, a chain of prophecy that did not end with Muhammad, etc. – lived on. For centuries after these rebellions, these religious teachings were recorded and elaborated by the followers of these men (in Iraq, Iran, and Syria), creating a rich and imaginative religious literature. Because they did not conform to later standards of Muslim orthodoxy, medieval Muslim writers painted them as heretics and derisively called them ghulat, i.e., "extremists." Much of modern scholarship has replicated this approach, treating the Ghulat as bizarre, un-Islamic deviants.

This volume is part of the series **STUDIES IN ISLAMIC INTELLECTUAL HISTORY** (ISSN 2941-1491).

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**N. Janardhan**

**GLOBAL GULF  
GEO-ECONOMIC, GEO-POLITICAL, AND GEO-TECHNOLOGICAL TRANSFORMATION  
IN SAUDI ARABIA, THE UNITED ARAB EMIRATES, AND QATAR**

It is common knowledge that 'great powers', especially the United States and China, exert economic, political and military dominance over the world. But several middle powers, including those in the Gulf region, especially Qatar, Saudi Arabia and the United Arab Emirates, are changing tack. They are increasingly exerting influence through several Cs: crude (oil), capital, commerce, collaboration, cyber (technology), climate, connectivity, competition, and compromise.

The chapters of this book argue that the abovementioned factors are rooted more in geoeconomics and less in geopolitics, with very little focus on military dynamics. The book stitches together a narrative promoting the idea that pursuing any or many of these Cs makes these countries relatively more pragmatic, thus enabling them to focus and further their economic agenda and growth. This has helped them to punch above their weight, not just in the economic domain, but also in the political sphere.

Encouraged by the fragmented world order, the Gulf middle powers are pursuing multialigned strategies. They are simultaneously straddling separate partnerships, not alliances, with the United States and China, and building other networks in a world that is witnessing the rise of new markets and power centres.

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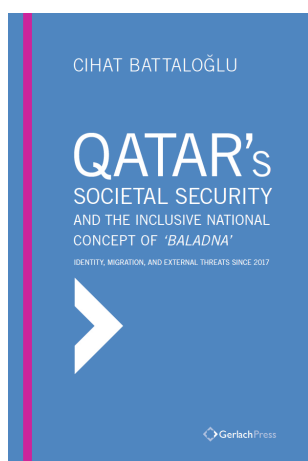
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**Cihat Battaloğlu**

**QATAR'S SOCIETAL SECURITY AND THE INCLUSIVE NATIONAL  
CONCEPT OF 'BALADNA'  
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Since the 1990s, Qatar has been expanding its concept of societal security to address migration as a presumed threat to national identity. Local citizens regarded communities of migrants increasingly as a threat to existing cultural and linguistic norms, and as a challenge to the country's traditional "we".

The crisis of 2017, which isolated Qatar through a regional blockade, fundamentally changed the perception of the country's societal security. In response, Qatar turned 'Baladna' ('our country') into a symbol of inclusion, expanding tribal solidarity into a unifying national identity that encompassed both citizens and non-citizens.

Following Nordic models, the understanding of social security in Qatar has transformed from a concern about identity to the protection of vital functions of society as a whole.

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Mediterranean Technical University  
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**Series:**  
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**Mohammed Al Oudat**

**AL-ĞĀBIRĪS GENESE UND KRITIK DER ARABISCHEN VERNUNFT  
ON GENESIS AND CRITIQUE OF ARAB REASON BY MUHAMMED 'ĀBID AL-ĞĀBIRĪ  
– Text in German with English Summary –**

The Moroccan philosopher and literary scholar Muḥammed 'Ābid al-Ğābirī (1935–2010) is a pioneering example of how Arab intellectuals can create new spaces for critical thinking and the use of reason. His work has been widely received and has triggered an ambivalent attitude towards him. It has garnered much praise and admiration, but also criticism, and his view of Arab reason in Arab-Islamic thought and the problem of progress is still being discussed today.

This monograph aims to give the reader an insight into al-Ğābirī's intellectual thinking and the history of his ambitious project, Critique of Arab Reason. It is his magnum opus, dealing with topics such as philosophical thought and ideology, as well as offering a different interpretation of the discourse on tradition.

The author addresses the question of modernity in contemporary Arab-Islamic culture, clarifying its relationship to both tradition (turāṭ) and European modernity. In doing so, al-Ğābirī critically examines Arab liberal reformists and postmodernists.

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