This innovative study of Muslims from Indonesia, Kazakstan, Pakistan, and Egypt explores the nature of Muslim religious consciousness, the concept of Ummah (a traditional community which encompasses all Muslims), and major influences on the self images of Islam held by the believers. The study also examines their attitude toward political Islam, gender roles, veiling, and patriarchy.

This book combines contemporary discussions on modernity with the history of the Muslim world. From a heuristic perspective, it is sketching out a framework for a global sociology of modernity. This framework attempts to link the history of the Muslim world with the parts played by its empires, and the role of the Muslim world in the world economy and the modern world system. The book argues that these perspectives are necessary for understanding the modernity of Islam.

The book's argument is that the history of the Muslim world is a history of modernization and Westernization. In empirical terms, the book substantiates this critique in drawing its exemplary illustrations from the historical experience of Muslim peoples. Bringing Muslim history and social theory together, this book represents a synthesis of research efforts in sociology and Islamic studies.

This book offers an in-depth analysis of the sociological aspects of Islam, focusing on the historical and contemporary contexts. It examines the role of the Islamic faith in shaping social structures and the impact of Western influence on Muslim societies. The book also discusses the cultural and political implications of modernization and Westernization in the Islamic world. A comprehensive resource for students and scholars interested in the sociology of Islam, this book provides insights into the complex interactions between religion and society in the modern world.
Clearly written, and jargon free, the book aims to create a more comprehensive and balanced understanding of recent Islamic resurgence. Amongst the many themes explored, the book brings together in a single theoretical framework for understanding the complex social facets of Islamic traditions and institutions. The study of the sociology of Islam improves the understanding of Islam as a diverse force that drives a variety of social, political, and cultural developments, and critical thinking frameworks for understanding the complex changes throughout history and its impact on the modern world.

This collection aims to illustrate the variety of different Islamic mediated expressions, both in Muslim-majority and Muslim-minority contexts. The study of the myriad of ways in which Islam is mediated in today's world is crucial for understanding the development of, this peculiar aspect of Islam. See later, in almost every phase of the human society, but it may not be an exaggeration to say that in the history of Islam it manifested itself in a very intensive form. In this thesis, the attempt is made to discuss the reason for, and the development of, this peculiar aspect of Islam.

The present thesis is an attempt to study some of the social theories of Islam, not as logical ideas existing in a vacuum, but rather as ideologies which are in close interaction with the social conditions in the midst of which they are developed. The development of social theory has been limited by the fact that it has been derived from or is influenced by the ideas of the modern world view, which itself has been formed by the cultural and political conditions of the West. The development of social theory in the West has been formed by the cultural and political conditions of the West, and the study of the sociology of Islam can contribute to the understanding of the impact of these conditions on the development of social theory.

The Sociology of Islam provides an accessible introduction to this emerging field of inquiry, teaching and debate. The study is located at the crucial intersection between a variety of disciplines in the social sciences and the humanities. It discusses the long-term dynamics of Islam as both a religion and as a social, political, and cultural force. The volume focuses on ideas of knowledge, power, and civility to provide students and readers with analytic tools to understand Islam's complex changes throughout history and its impact on the modern world.
Some recommendations and suggestions for future study are also proposed at the end of this dissertation. In conclusion, Ibn Khaldun can be said to have provided a scientific floor for Ali Shari'ati to build his metaphysical ceiling for his sociological thought. The two thinkers share a common interest in social philosophy, which consequently shed light on their respective sociological thoughts. The findings also showed that there were significant influences of their respective cultural backgrounds, religious orientations, and socio-political environments on their thoughts. These objectives were achieved by answering three corresponding research questions: 1) What are the differences and similarities in the thought of Ibn Khaldun and Ali Shari'ati? 2) What theory of ideal society can be derived from the views of these two thinkers? and (3) In what way have their social environments influenced their thought? Through a comparative study of their works, the book provides evidence for a comparative sociological thought of the two thinkers who have different cultural backgrounds and orientations. Specifically, the study was undertaken to achieve a better understanding of how Islam is related to the social and political environments of the countries where it is practiced, with a focus on how Muslims are responding to the challenges of Islam in Europe and the role of cultural exchange in shaping new perceptions of Islam and Europe. Volume 6 of the Yearbook of the Sociology of Islam presents a variety of discussions and case studies from different European countries related to how Muslims are responding to this situation, how they and Muslim representation change, and how cultural and public negotiation is involved in shaping new perceptions of Islam and Europe.
Combining anthropological observation with textual and genealogical analysis, Fabio Vicini's Reading Islam offers a journey within the intimate relations, reading practices, and forms of intellectual engagement that regulate Muslim life in two enclosed religious communities in contemporary Istanbul.