

1. Record Nr.	UNINA9910255211403321
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Titolo	Post-Islamist Political Theory [[electronic resource] ] : Iranian Intellectuals and Political Liberalism in Dialogue // by Meysam Badamchi
Pubbl/distr/stampa	Cham : , : Springer International Publishing : , : Imprint : Springer, , 2017
ISBN	3-319-59492-3
Edizione	[1st ed. 2017.]
Descrizione fisica	1 online resource (XV, 223 p.)
Collana	Philosophy and Politics - Critical Explorations, , 2352-8370 ; ; 5
Disciplina	955.054
Soggetti	Political philosophy Political theory Intellectual life—History Islam Law—Philosophy Law Middle East—Politics and government Political Philosophy Political Theory Intellectual Studies Theories of Law, Philosophy of Law, Legal History Middle Eastern Politics
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Nota di bibliografia	Includes bibliographical references at the end of each chapters and index.
Nota di contenuto	Preface and Acknowledgments -- Note on Transliteration -- Chapter 1. Introduction Chapter 2. Political Liberalism for Post-Islamist, Muslim-Majority Societies -- Chapter 3. Why and How Political Liberals Need to Persuade Muslims: Ferrara and March's Interpretations of Conjecture -- Chapter 4. An Unorthodox, Islamic, Full Justification for Liberal Citizenship: the Case of Mohammad Mojtahed Shabestari -- Chapter 5. Between Contractarianism and Islamic State: A Post-Islamist Reading of M.H.Tabatabai's Theory of Justice -- Chapter 6. Reasonableness, Rationality and Government: Mehdi Haeri Yazdi's Hekmat va Hokumat

-- Chapter 7. Between Truth and Democracy: Mostafa Malekian's Spiritual Intellectualism -- Chapter 8. Guardianship, Basic Liberties, and Reform: A Post-Islamist Critique of Iran's Post- Revolutionary Constitution -- Index.

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Sommario/riassunto

This book deals with the concept of post-Islamism from a mainly philosophical perspective, using political liberalism as elaborated by John Rawls as the key interpretive tool. What distinguishes this book from most scholarship in Iranian studies is that it primarily deals with the projects of Iranian intellectuals from a normative perspective as the concept is understood by analytical philosophers. The volume includes analyses of the strengths and weakness of the arguments underlying each thinker's ideas, rather than looking for their historical and sociological origins, genealogy, etc. Each chapter develops a particular conjectural argument for the possibility of an overlapping consensus between Islam and political liberalism, though the arguments presented draw upon different Islamic, particularly Shia, resources. Thus, while Shabestari and Soroush primarily reason from a modernist theological or kalami perspective, M.H.Tabatabai and Mehdi Haeri Yazdi's arguments are mainly based on traditional Islamic philosophy and Quranic exegesis. While Kadivar, An-Naim and Fanaei are post-Islamist in the exact sense of the term, Malekian goes beyond typical post-Islamism by proposing a theory for spirituality that constrains religion within the boundaries of enlightenment thought. Throughout the book, specific attention is given to Ferrara and March's readings of political liberalism. Although the book's chapters constitute a whole, they can also be read independently if the reader is only curious about particular intellectuals whose political theories are discussed.

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