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Autore	Zemmin Florian
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Nota di contenuto	Frontmatter -- Acknowledgments / Florian, Zemmin -- Contents -- Chapter 1 Introduction: Modernity, Islam, and Society - The Argument for a Heuristic Eurocentrism -- Part A. Assumptions: 'Society' and the Secular in European Modernity -- Chapter 2. 'Society' in European Modernity -- Chapter 3. A Secular Age as a Heuristic Tool -- Part B. Expectations: Egyptian Modernity, al-Manar, and Arabic Concepts -- Chapter 4. Modernity in Egypt: Nation, Society, Secularism, and the Press -- Chapter 5. Al-Manar: The Mouthpiece of Islamic Reformism -- Chapter 6. The Arabic Saddle Period and Arabic Terms for 'Society' -- Part C. Findings: 'Society' in al-Manar -- Chapter 7. Al-Haya al-Ijtimiyya in al-Manar: Offering Umma as an Alternative -- Chapter 8. Mujtama in al-Manar: Avoiding the Established Meaning of 'Society' -- Chapter 9. Rafiq al-Azm: Islamic Reformist, Secular Historian, and Sociological Thinker -- Chapter 10. Social Association Reified: Ijtim, Ijtim, and Umma in Articles by Rashid Rida -- Chapter 11. Conclusion: Society, The Immanent Frame, and Modernity - Concepts, Spins, and Genealogies -- Bibliography -- Appendix: Tables of Search Terms -- Index
Sommario/riassunto	What does it mean to be modern? This study regards the concept of 'society' as foundational to modern self-understanding. Identifying Arabic conceptualizations of society in the journal al-Manar, the mouthpiece of Islamic reformism, the author shows how modernity was articulated from within an Islamic discursive tradition. The fact that the

classical term *umma* was a principal term used to conceptualize modern society suggests the convergence of discursive traditions in modernity, rather than a mere diffusion of European concepts.

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