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Nationalism (1911 and 1928–1935) -- 17 Ziya Gökalp: Religion, Religiosity, and the State (1916) -- 18 Ziya Gökalp: The State (1918) and The Office of the Sheikh ül-Islam (1918) -- 19 Said Halim Pasha: Reform of Muslim Society (1922) -- 20 Ahmed Cevdet [Oran]: The Secular State (1928) -- 21 Abdülbaki Gölpnarlı: Religious Education for the Republican Child (1928–1929) -- 22 Halide Edip Advar: The Clown and His Daughter (1935) -- 23 Ahmet Hamdi Tanpınar: Mahur Beste (1944) -- 24 Ali Fuad Bagil: Religion and Secularism (1954) -- 25 Yusuf Ziya Yörükhan: Islam (1957) -- 26 hsan Eliaçk: A Religion of Life (2006) -- 27 Abdurrahman Dilipak: Secularism (2020) -- 28 Levent Gültekin: Why Is Liberal Laicism Important? (2020) -- Colonial Formations and Postcolonial Elaborations in Arab Countries: Reason, Law, Socialism, Islamism, Secularism, and Civil Rights -- Introduction -- 29 Salm al-Bustn: On the Constitution (1877) -- 30 Jamil al-Dn al-Afghn: The Truth about the Neicheri Sect (1880/1881) -- 31 Shibli Shumayyil: The Philosophy of Evolution (1910) -- 32 Fara Ann and Muhammad Abdūh: A Debate on Secularity, Christianity and Islam (1902/03) -- 33 Rafiq al-Am: The Weakness of Muslims (1904) -- 34 Al Abd al-Rziq: Islam and the Foundations of Power (1925) -- 35 Salma Ms: Freedom of Thought (1927) -- 36 Khlid Muhammad Khlid: Religion, not Priesthood (1950) -- 37 Michel Aflaq: Our View on Religion (1956) -- 38 Muhammad Sad al-Ashmw: The Truth of the Slogan "Islam is State and Religion" (1987) -- 39 asan anaf and Muhammad bid al-Jbr: Dialogue of East and West (1990) -- 40 Muhammad Brt: On Islamic Secularisation (1994) -- 41 Abdelwahab Elmessiri: Partial and Comprehensive Secularism (2002) -- 42 Georges Tarabichi: Secularism as an Islamic-Islamic Problematic (2008) -- 43 Nassif Nassar: Secularity as a Victory for Justice (2009) -- 44 Rached Ghannouchi: Secularism and the Relation of Religion to the State (2012) -- 45 Abderrahmane Taha: The Misery of Secularism (2014) -- 46 Ahmad Beydoun: Accommodating Secularism (2019) -- 47 Sari Hanafi: Secularism and its Types (2021) -- Iran's Modernity (Late 19th Century – Early 21st Century) -- Introduction -- 48 Mrz Ysuf Khn Mustashr al-Dawla: One Word (1870) -- 49 Mrz Fat Ali khndzhdah: Letter to Mustashr al-Dawla (1875) -- 50 Ali Akbar Dihkhud: A New Epiphany (1907) -- 51 adqa Dawlatbd: Wake up Sisters (1919) -- 52 Jalal Al Ahmad: Westoxification (1962) -- 53 Ali Shariati: Religion Contra Religion (1972) -- 54 Khomeini: Sermon in Najaf (1977) -- 55 Mehrangiz Kar: Political Rights of Women (1993) -- 56 Morad Saghafi: Religious New-thinking or Political Rethinking (2000) -- 57 Abdolkarim Soroush: Reason, Freedom, & Democracy in Islam (2000) -- 58 Sedigheh Vasmaghi: Law and the Exigencies of Time (2008) -- 59 Seyed Ali Mirmousavi: A Critique of Religion-Based Politics (2021) -- Israeli Debates and Hebrew Sources: Between Jewish Particularism and a Seat at the Table of Nations -- Introduction -- 60 Theodor Herzl: The Jewish State (1896) and Altneuland (1902) -- 61 Shaul Tchernichovsky: Before the Statue of Apollo (1898) -- 62 Aharon David Gordon: Our Score with the [Jewish] Faith (ca. 1900) -- 63 Yosef Haim Brenner: On the Spectacle of Jewish Conversion (1910) -- 64 Haim Nahman Bialik: Halacha and Aggada (1916) -- 65 Salim Yitzhak Nissim: Daughter of Babylon (1920) -- 66 Jacqueline Kahanoff: Childhood in Egypt (1959) -- 67 Yeshayahu Leibowitz: A Call for the Separation of Religion and State (1959) -- 68 Rabbi Ovadia Yosef: He shall Opine (1980/1981)

significant references for modern appropriations of secularity. The texts, for the most part previously untranslated, reflect commonalities within the region as well as its great diversity. Thus, while Islam is a common reference for most of our authors, the selections point to its varied invocations in the interest of differing political ends. Others write from a Christian or Jewish perspective, or subscribe to non-religious intellectual traditions. They range from premodern Muslim jurisprudents and philosophers to Ottoman statesmen, Arab socialist and nationalist intellectuals of the interwar period, Iranian revolutionaries, Israeli novelists, and finally, post-secular intellectuals, lay and religious, predominantly from the former Islamic heartland: modern Arab states and Iran. Several introductions weave together the swathe of topics raised in the discussions, beginning with a schematic presentation of the concerns that undergird the volume's organization
