

Asad

Eyal Zisser

Asad Patrick Seale, 1989 From the John Holmes Library collection.

Commanding Syria Eyal Zisser, 2007-04-25 When Basher al-Asad became President of Syria in June 2000, he had a tough act to follow. A quiet, unassuming ophthalmologist, trained in Britain, young Asad was successor to his dynamic, wily father Hafiz, who had consolidated power in his ethnically diverse and politically restive state through personal charisma, brute force and political balancing acts. Now, some years after Basher's succession and with mounting international pressure for political and economical reform, his handling of the issues facing Syria raises serious questions for the future stability of the Middle East. This is the first major work on Basher al-Asad. It assesses the durability of Hafiz's legacy, including the influence of the old power-brokers, the effectiveness of Basher's attempts to move away from his father's shadow, and prospects for reform. Above all, it evaluates Basher's continuing hold on power following Syria's humiliating retreat from Lebanon in Spring 2005.

Asad's Legacy Eyal Ziser, 2001 Hafez al-Asad (d. 2000) ruled Syria for 30 of its 55-year history as a modern state. Zisser (Moshe Dayan Center for Middle Eastern and African studies, Tel Aviv U.) offers a balanced view of Asad's role in elevating Syria to a stable, major Middle East player but with a legacy of authoritarianism and struggles over succession. Includes maps of Syria's frontier with Israel and Lebanon. c. Book News Inc.

On Suicide Bombing Talal Asad, 2007-05-11 Like many people in America and around the world, Talal Asad experienced the events of September 11, 2001, largely through the media and the emotional response of others. For many non-Muslims, the suicide bomber quickly became the icon of an Islamic culture of death a conceptual leap that struck Asad as problematic. Is there a religiously-motivated terrorism? If so, how does it differ from other cruelties? What makes its motivation religious? Where does it

stand in relation to other forms of collective violence? Drawing on his extensive scholarship in the study of secular and religious traditions as well as his understanding of social, political, and anthropological theory and research, Asad questions Western assumptions regarding death and killing. He scrutinizes the idea of a clash of civilizations, the claim that Islamic jihadism is the essence of modern terror, and the arguments put forward by liberals to justify war in our time. He critically engages with a range of explanations of suicide terrorism, exploring many writers' preoccupation with the motives of perpetrators. In conclusion, Asad examines our emotional response to suicide (including suicide terrorism) and the horror it invokes. *On Suicide Bombing* is an original and provocative analysis critiquing the work of intellectuals from both the left and the right. Though fighting evil is an old concept, it has found new and disturbing expressions in our contemporary war on terror. For Asad, it is critical that we remain aware of the forces shaping the discourse surrounding this mode of violence, and by questioning our assumptions about morally good and morally evil ways of killing, he illuminates the fragile contradictions that are a part of our modern subjectivity.

Islam at the Crossroads Muhammad Asad, 2005-03-31 This book was written as a plea to the Muslims to avoid a blind imitation of Western social forms and values, and to try to preserve instead their Islamic heritage which once upon a time had been responsible for the many-sided historical phenomenon comprised in the term 'Muslim civilisation'. It clarifies something of the tragic confusion nowadays prevailing in the Muslim world.

The Struggle for Power in Syria Nikolaos Van Dam, 2011-05-30 In the midst of turmoil in the Middle East, and in the face of protests and demonstrations from Homs to Damascus and other places all over Syria, the Ba'th Party and Bashar al-Asad are truly caught up in a struggle to hold onto power in Syria. In this important book, Nikolaos van Dam explores and explains how the Asad dynasty has come to rule Syria for about half a century and

keep the complex patchwork of minorities, factions and opponents securely under control for such an unprecedented long period. Through an in-depth examination of the role of sectarian, regional and tribal loyalties, van Dam traces developments within the Ba'th party and the military and civilian power elite from the 1963 Ba'thist takeover up to the present day.

Formations of the Secular Talal Asad, 2003-02-03 Opening with the provocative query "what might an anthropology of the secular look like?" this book explores the concepts, practices, and political formations of secularism, with emphasis on the major historical shifts that have shaped secular sensibilities and attitudes in the modern West and the Middle East. Talal Asad proceeds to dismantle commonly held assumptions about the secular and the terrain it allegedly covers. He argues that while anthropologists have oriented themselves to the study of the "strangeness of the non-European world" and to what are seen as non-rational dimensions of social life (things like myth, taboo, and religion), the modern and the secular have not been adequately examined. The conclusion is that the secular cannot be viewed as a successor to religion, or be seen as on the side of the rational. It is a category with a multi-layered history, related to major premises of modernity, democracy, and the concept of human rights. This book will appeal to anthropologists, historians, religious studies scholars, as well as scholars working on modernity.

Asad in Search of Legitimacy Mordechai Kedar, 2005 The Syrian regime, ruled by the Ba'th socialist party and headed by presidents from the 'Alawi minority, faces problems of legitimacy vis- -vis its people, which it tackles through powerful security organizations and the state media. The government media machine exists to express the regime's viewpoint in both local and external spheres, and to promote acceptance of the legitimacy of Asad's presidency and government. The media also attempts to mobilize the masses to act in the service of the state by disseminating information which reflects Asad's position on current

issues. The organs of the regime - army, party, security services, national and local authorities - are proclaimed as acting by order of the president. While personal commitment to the legitimacy of Hafiz al-Asad is the principal article of faith, this message is supported by complementary messages - Asad being true to the Moslem faith; Asad as historic leader; Asad as the focus of identity of all Syrian citizens; the crimes of the Moslem Brotherhood, etc. - and vociferous political discourse. A unique feature of the book is the quotation of newspaper sources in their original Arabic, and their English translation

Engage and Evade Asad L. Asad, 2023-06-13 Because immigration is such a recurring-and divisive-topic in the United States, it is easy to assume that we understand what it means for an immigrant to live under the specter of surveillance and punishment. It is easy to assume, as many scholars and journalists do, that undocumented immigrants live on the run from the authorities, constantly fleeing to the margins of daily life, staying in the shadows beneath the eyes of the law. And yet, while it is certainly true that immigrants are constantly faced with mechanisms of surveillance that function as tools of societal exclusion, this only tells part of the story. As Asad L. Asad shows, many people with a sanctionable status cannot-and, in some cases, do not want to-evade surveilling institutions or the formal records they generate: evading the institutions that keep formal records is a luxury that most immigrants (especially those with children) cannot afford. In *Engage and Evade*, Asad uses a wealth of interviews and ethnographic observations collected in Dallas County, Texas, bolstered and contextualized by original analyses of national survey data, to explore whether, how, and why immigrants engage with surveilling institutions. Presenting the stories of immigrants living in mixed-status families in which at least two members of the household have different legal statuses, and focusing especially on the experiences of immigrant parents, Asad argues that engagement with such institutions stems as

much from hope for societal inclusion as it does from fear of exclusion. By paying attention to the ways in which immigrants make sense of, pursue, and use the records that result from these engagements, Asad reveals a variety of ways these individuals reinforce or resist their sanctionable status through the state's own surveillance--

Muhammad Asad Tobias Hoenger, 2010-12 Seminar paper from the year 2010 in the subject Theology - Miscellaneous, University of Bern (Theological Institute), course: Modern Trends in Islam, language: English, abstract: I. Introduction My story is simply the story of a European's discovery of Islam and of his integration within the Muslim community. This is one of the first sentences of the book, *The Road to Mecca* written by Muhammad Asad and published in 1955. It is surely true, he just wanted to live the Islam way and be a part of the Muslim community. Asad was an Austrian Jew from Lemberg who converted to Islam and became one of the most meaningful Muslim thinkers of the 20 century. He was a visionary, a diplomat and he searched for adventures. As an author and Koran translator he had a big influence in the modern theologian thinking of Islam and became a great pioneer and cultural mediator between the Western world and Islam. He had a controversial life, but also had (and still has) a number of critics and on the other hand he has a lot of sympathizer. *The Road to Mecca* is a great adventure story with a warm-hearted picture of the religion of Islam, (unlike the stories we hear about Islam in the media today). In the present paper two interesting points in relation to Muhammad Asad will be dealt with. Many reports draw a picture of a very controversial Asad relating to Islam. Some of his critics accuse him of not being strict in his beliefs; who would often changes his views. For example, at first he turned his back to Western civilization and then suddenly came back to live in New York. In relation to this point, the following questions are of interest: 1. What is Muhammad Asad's comprehension of Islam? As has been noted before, Asad tried to build bridges between the

abyss of the Muslim world and the West. It would be an exercise to list some important points of his life and his thinking to show how he contributed to the interreligious dialogue. 2. How did Asad mediate between the Western w

The Road To Mecca Muhammad Asad, 1954 Part travelogue, part autobiography, The Road to Mecca is the compelling story of a Western journalist and adventurer who converted to Islam in the early twentieth century. A spiritual and literary counterpart of Wilfred Thesiger and a contemporary of T. E. Lawrence (Lawrence of Arabia), Muhammad Asad journeyed around the Middle East, Afghanistan and India. This is an account of Asad's adventures in Arabia, his inner awakening, and his relationships with nomads and royalty alike, set in the wake of the First World War. It can be read on many levels: as a eulogy to a lost world, and as the poignant account of a man's search for meaning. It is also a love story, defying convention and steeped in loss. With its evocative descriptions and profound insights on the Islamic world, The Road to Mecca is a work of immense value today.

Muhammad Asad, 2006

On Suicide Bombing Talal Asad, 2007 Drawing on his extensive scholarship in the study of secular and religious traditions as well as his understanding of social, political and anthropological theory and research, Talal Asad questions Western assumptions regarding death and killing.

Commanding Syria Eyal Ziser, 2006 When Basher al-Asad became President of Syria in June 2000, he had a tough act to follow. A quiet, unassuming ophthalmologist, trained in Britain, young Asad was successor to his dynamic, wily father Hafiz, who had consolidated power in his ethnically diverse and politically restive state through personal charisma, brute force and political balancing acts. Now, some years after Basher's succession and with mounting international pressure for political and economical reform, his handling of the issues facing Syria raises serious questions for the future stability of the Middle East. This is the first

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Genealogies of Religion Talal Asad,1993-08-18 In

Genealogies of Religion, Talal Asad explores how religion as a historical category emerged in the West and has come to be applied as a universal concept. The idea that religion has undergone a radical change since the Christian Reformation—from totalitarian and socially repressive to private and relatively benign—is a familiar part of the story of secularization. It is often invoked to explain and justify the liberal politics and world view of modernity. And it leads to the view that politicized religions threaten both reason and liberty. Asad's essays explore and question all these assumptions. He argues that religion is a construction of European modernity, a construction that authorizes—for Westerners and non-Westerners alike—particular forms of history making.

Hafiz Al-Asad of Syria Charles Patterson,1991-01-01 Describes the childhood, rise to power, and political influence of the military leader who has been president of Syria since 1970.

Asad's Autocratic Dynasty in Syria Moshe Ma'oz,2023-02-08 In 2011, the diplomatic and expert consensus was that Bashar al-Asads regime would fail, causing Syria to disintegrate into several ethnic enclaves or mini-states. A decade later and Bashar is still in control, having defeated the rebels and gained the support of Russia. The years of internal warfare have brought about changes in the spectrum of parties involved in the Syrian state, and the final outcome is inevitably going to be shaped by geo-politics. The Alawi minority still in large measure controls the Sunni-Muslim (Arab) majority. The other players are a gallery of ever changing allegiances: ISIS, Jabhat al-Nusra, and many other radical Islamic

groups; the Muslim Kurdish and Christian Arab communities; as well as Shii Lebanese Hizballah. External horizon players are Iran; Sunni Turkey and Saudi Arabia; Jewish Israel; the United States and Russia. This study aims to analyze the agendas, actions, and interrelations of these various actors from 2011 until the present. It will discuss their ongoing politics and assess forthcoming developments. Both Iran and Russia continue to support Bashar, but compete for political, military, and economic influence. The US has greatly reduced involvement, keeping only 900 troops in northeastern Syria, to protect its Kurdish allies and fight against ISIS. Turkey still occupies parts of northern Syria, with the aim of eliminating the Kurdish forces. Syrian and Russian military attempts to conquer this area continue sporadically. The Israeli air force has attacked Iranian and Hizballah positions with the tacit approval of Russia. However, Russias war on Ukraine in February 2022 may result in restricting Israeli interdictions and instead enhance cooperation with Tehran in order to counter the US and NATO. Both Russia and Iran have been incapable of reconstructing the massively destroyed Syrian infrastructure; the US and Europe are reluctant to contribute due to Bashars continued Alawi minority-based autocratic and corrupt rule.

Mistaken Identity Asad Haider, 2018-05-15 A powerful challenge to the way we understand the politics of race and the history of anti-racist struggle Whether class or race is the more important factor in modern politics is a question right at the heart of recent history's most contentious debates. Among groups who should readily find common ground, there is little agreement. To escape this deadlock, Asad Haider turns to the rich legacies of the black freedom struggle. Drawing on the words and deeds of black revolutionary theorists, he argues that identity politics is not synonymous with anti-racism, but instead amounts to the neutralization of its movements. It marks a retreat from the crucial passage of identity to solidarity, and from individual recognition to the collective struggle against an oppressive social structure.

Weaving together autobiographical reflection, historical analysis, theoretical exegesis, and protest reportage, *Mistaken Identity* is a passionate call for a new practice of politics beyond colorblind chauvinism and “the ideology of race.”

Asad in Search of Legitimacy Mordechai Kedar, 2006-11 The Syrian regime, ruled by the Ba'th socialist party and headed by presidents from the 'Alawi minority, faces problems of legitimacy vis-à-vis its people, which it tackles through powerful security organizations and the state media. The government media machine exists to express the regime's viewpoint in both local and external spheres, and to promote acceptance of the legitimacy of Asad's presidency and government. The media also attempts to mobilize the masses to act in the service of the state by disseminating information which reflects Asad's position on current issues. The organs of the regime - army, party, security services, national and local authorities - are proclaimed as acting by order of the president. While personal commitment to the legitimacy of Hafiz al-Asad is the principal article of faith, this message is supported by complementary messages - Asad being true to the Moslem faith; Asad as historic leader; Asad as the focus of identity of all Syrian citizens; the crimes of the Moslem Brotherhood, etc. - and vociferous political discourse.

كتاب ديوان شعر عبيد بن الأبرص 'Abīd ibn al-Abrāṣ, 1913

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