

2023



Mominoun
Without
Borders.....
For Publishing & Distributing



About us

Mominoun Without Borders Publishing House was established in Beirut on December 20th, 2015. Our focus is on publishing the scholarly outputs of the Mominoun Without Borders Research and Studies Foundation. We take pride in being among the distinguished Arab publishing houses recognized for our rigorous academic knowledge production, adhering to high academic standards, the relevance of subject matter, innovative thought, and quality contributions.

Our Commitment to Translated Works:

We place a special emphasis on translated works. In fact, translations constitute over 20% of our total publications, especially in recent years.

Expansion into the UAE:

By the end of 2020, we inaugurated our second branch in Sharjah Publishing City. This new branch enhances our publishing capabilities in the United Arab Emirates and contributes to the country's remarkable knowledge production boom. Moreover, we benefit from the numerous facilities the UAE offers to publishers, researchers, and study centers. We are proud to announce our registration with the UAE Publishers Association since 2021.

Our Achievements:

Since our inception in late 2015, we've released over 300 print titles, in addition to e-books and online publications. Our works have been honored with various awards for content quality and design.

For instance:

- Best Book Design for Adults at the Beirut International Book Fair 2016 for "The Quran and its Readings".
- The Fatima Al-Haddad Award for Philosophical Studies at the Tunisia International Book Fair 2018 for Tunisian author Fathi Inqazw's "Knowledge of the Known: Shifts in Hermeneutics from Schleiermacher to Dilthey".

• Morocco Book Award in the Social Sciences category 2019 for Moroccan author Ayad Ablal's "Complex Ignorance".

• Numerous nominations for the Sheikh Zayed Book Award over several years:



- 2019 three titles reaching the longlist in the fields of Arts, Critical Studies, and Translation.
- 2021: “Arab Thought After the Liberal Era”, translated by Fouad Abdul Mutalib, reached the longlist in the Translation category, and “The Image Between Concealment and Manifestation in Ibn Arabi’s Thought” by Ahmed Kazi for Arts and Critical Studies.
- 2022: “Invention of Europe”, translated by Ahmed Fadhel Al-Hilali, was longlisted in the Translation category. “Fraternity of Religions” by Mohammed Habash reached the longlist in the Development and Nation-building category. Furthermore, “Jihadism: The Return of the Sacrifice”, translated by Younes Al-Zawawin and Abdul-Haq Batkamnti, won the Ibn Khaldun-Senghor Translation Prize in its thirteenth edition for 2020.

International Presence:

We’ve actively participated in various international Arab book fairs, starting from Abu Dhabi 2016, extending to Algeria, Amman, Sharjah, Beirut, Cairo, Alexandria, Casablanca, Muscat, Tunis, Riyadh, Erbil, Baghdad, Najaf, and Damascus. Additionally, we’ve had partial participations in international fairs in Paris, Istanbul, Tehran, Frankfurt, and London. Our most recent participations include Cairo 2023, Tunis 2023, and Abu Dhabi International Book Fair 2023. During these fairs, we hosted dialogues featuring prominent Arab intellectuals.

Awards & Accolades:

Our publications have consistently secured top rankings in humanities and religious studies according to several publishing reports and book fair evaluations in Morocco for the years 2015-2016, 2016-2017, and 2018-2019.

Celebrating Our Authors:

We celebrate our authors and their works by organizing book signing events during fairs, announcing new releases on social media, providing book excerpts and reviews, and conducting seminars about them. We ensure extensive distribution across the Arab world and some Western countries. We also actively seek partnerships to translate our Arabic works into other languages.



Our Team



Dr. Miada Kayali
Founder
and General Manager

A Syrian researcher and writer with a Bachelor's degree in Civil Engineering from the University of Damascus and a Master's and Ph.D. in Ancient Civilizations from Van Holland University, Netherlands. She served as the Financial and Administrative Manager for the «Siraj» Research and Studies Institute under the Abu Dhabi Media Authority in the UAE. Founder and General Manager of Mominoun Without Borders Publishing House in Beirut, Lebanon. Her literary publications include «Stolen Dreams» (2010), «Letters and nostalgia» (2013), and academic works such as «Women and Feminine Deities» (2015), «The Engineering of Dominance over Women: Marriage in Ancient Iraq and Egypt Civilizations» (2018), and «In the Shadows of Jasmine» (2022).



Mr. Mehyar Al-Kurdi
Executive Director



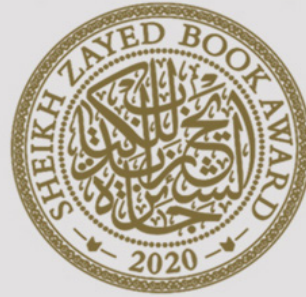
Mr. Mamoun Al-Ani
Art Director

Distribution & Reach:

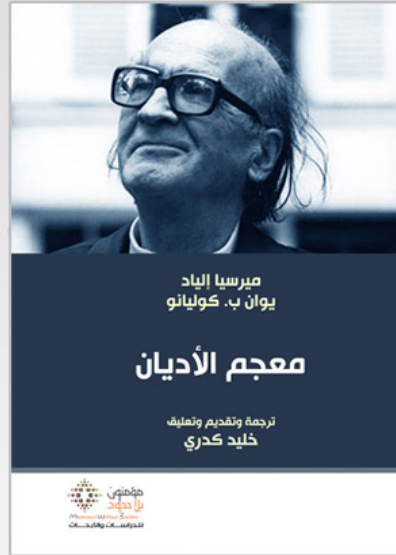
Throughout its journey, the publishing house collaborated with numerous libraries and distributors across various Arab countries, forming a robust distribution network spanning from the East to the West of the Arab world, as well as some Western countries. Since its inception, the house has been committed to making its publications accessible to a broad audience of enthusiasts and researchers. We prioritize providing complimentary copies to major universities and research centers. Additionally, we offer discounted prices during book fairs, in line with our overarching goal of disseminating knowledge and contributing genuinely to the advancement of Arab intellect.



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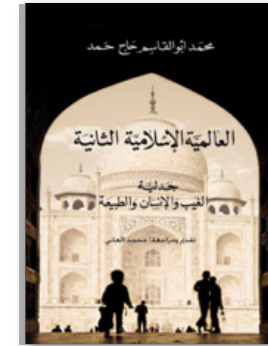
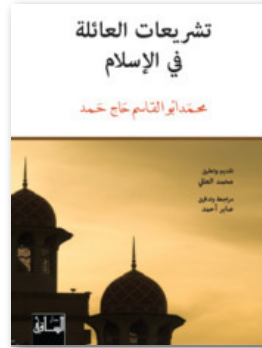




Publications

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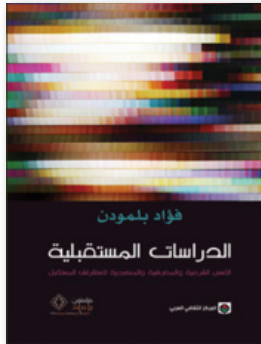
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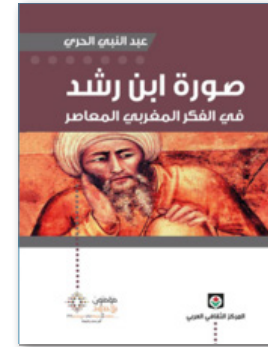
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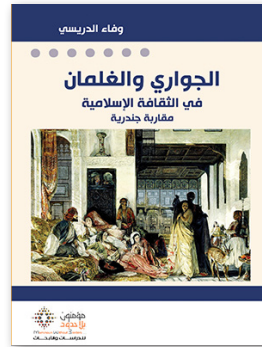
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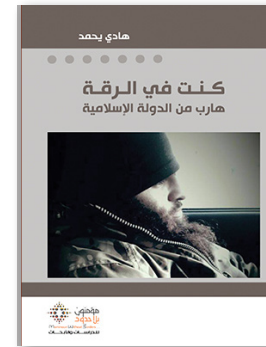
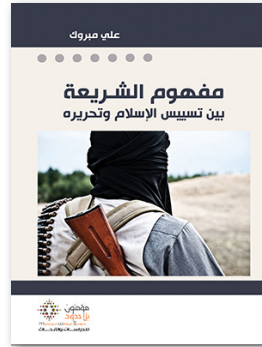
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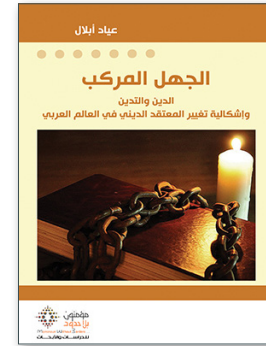
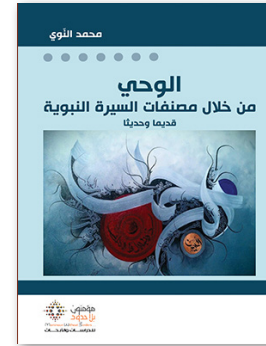
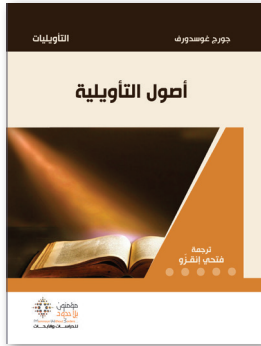
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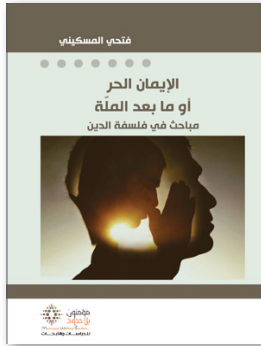
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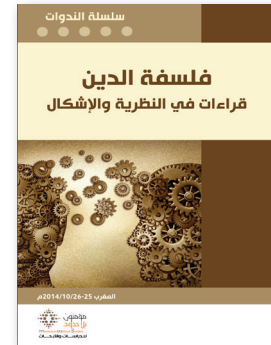
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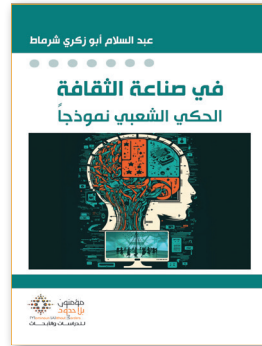
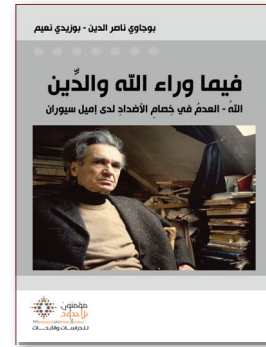
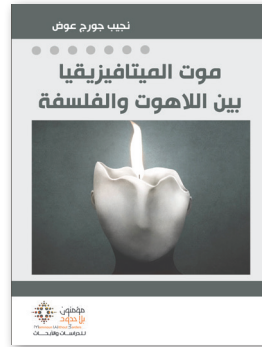
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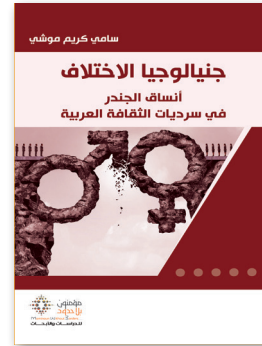
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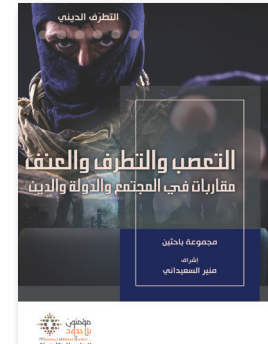
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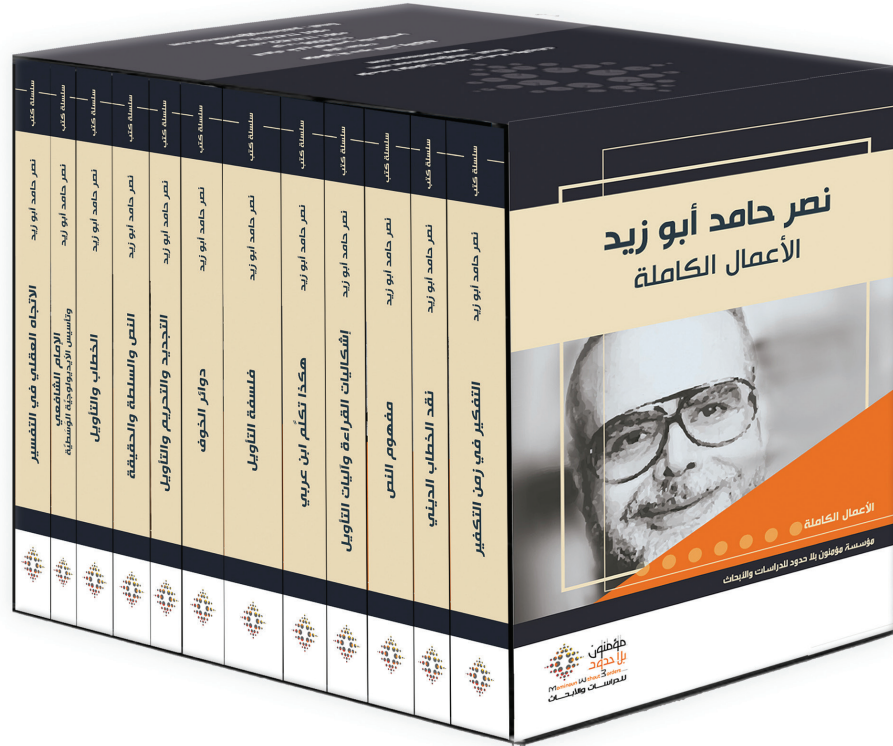




Arabic Books

The complete works collection of the thinker Nasr Hamid Abu Zayd

12
Parts



Books



The experience of issuing a study on the religious situation in Tunisia is unprecedented in terms of size and in terms of familiarity with the components of the scene in a single load. The preparation of this study took a lot of theoretical research and field research, which is mainly based on the follow-up of events, attitudes, practices and phenomena. The follow-up included the institutional organization of religious affairs in Tunisia; religious practices, and related economic, social and political aspects. The outcome is this documented analytical descriptive material that can be counted as a database in the hands of people who might be concerned.

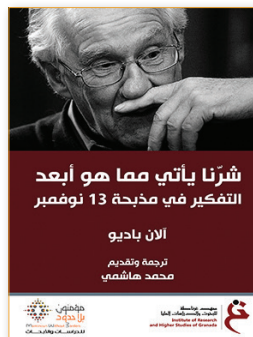
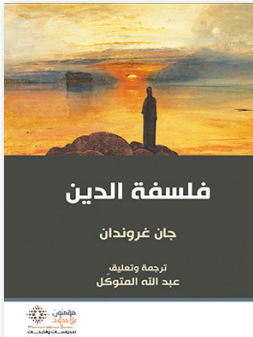


The study represents a cumulative addition to previous studies in which researches are characterized by a descriptive and precise scientific analysis of the patterns of religiosity and its institutions in Egypt. The target aim of this study is to link their methods and results on the one hand, and the subjective facts based on physical, structural and procedural data of religiosity on the other hand. The study tries to avoid the judgmental evaluation in order to examine the interferences of the religious field with the social contexts that line with it.

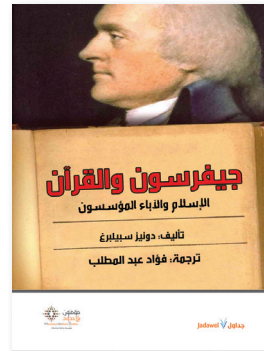
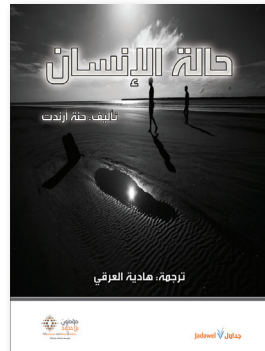
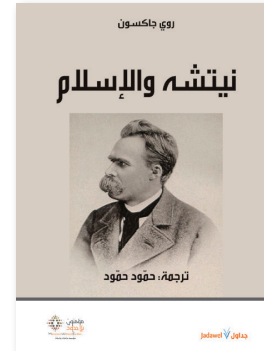


The book aims to establish a classification of the Koran and its readings. The material was collected from reliable Arabic sources that have the text of the verses and the description of the surahs and its readings; proved by the information of what is considered acceptable or odd. It also presents a scientific study ranging from the field of the special story of one aspect of the Koran, to the need to address complex issues related mainly to the text of the Koran. The advantage of this book is the combination between the most important Quranic sciences into one single body; which in itself allows the comparison, and provides research material that is not available to the individual researcher.

Translated Books



Translated Books



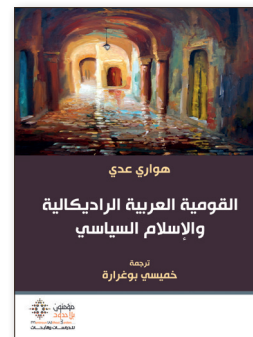
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Magazines

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Albab: A quarterly arbitrated magazine dealing with issues of religion, politics, ethics and cross-sectional areas and commonalities between these areas. Issued by the Foundation Mominoun without borders for studies and research.
Editor-in-Chief: Dr. Abdullah Seiyed Ould Bah
Managing editor: Dr. Youne Loukili

Yatafakkaron: A quarterly journal of cultural thought, published by the Foundation Mominoun without borders for studies and research, concerned with the affairs of thought and creativity, and seeks to establish the values of dialogue and openness, and renounce Intolerance and fanaticism.
Supervision: Mohammed al-Ani
Editor-in-chief: Hassan Amrani
Edition councilor: Dr. Hamadi douib, Dr. Mohammed Saghir zenjar



Hermeneutics: A semiannual, scientific journal, dealing with the hermeneutic practical theories and methods, issued by the Foundation of Mominoun without borders for studies and research.
Editor-in-chief: Dr. Mohammed Mahjoub
Secretary Editor: Dr. Fathi Nguezzou



The image features a dark blue, angular geometric shape on a yellow background. The shape is composed of several overlapping lines and polygons, creating a complex, abstract form. The word "Abstract" is written in a bold, yellow, sans-serif font within the dark blue area. In the lower right corner of the dark blue shape, the website address "library.mominoun.com" is displayed in a bold, black, sans-serif font.

Abstract

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Free Faith or Beyond the Community

Free faith does not renounce our sources of self but it changes our relationship to them; for the free believer is a rebel but does not rely on any hatred to prove his freedom. And free faith does not need a consensus ready to carry, it is an identity behavior only by accident.

Today, on the horizon of Western culture in its post-secular stage, faith has been confirmed as a personal problem, but the free believer knows very well that what is personal makes no sense without living in a society that consecrates the category of the individual.

The history of religion attests that it is possible to be a “person” (a subject of responsibility) without being an “individual” (with a free existential and social attitude). Within a communitarian culture, what is personal can be a serious accusation. If free faith refuses to lock itself into an identity shell, it will always need a sense of belonging. We can only test our authenticity as much as it can belong to us; and this is a kind of paradox: we have become our own sources of self; now we are the origin of our past.

Therefore, we should take the concept of free faith as a hermeneutical workshop and not a dogma ready to use; for no culture is empty of the elements of free faith, but the interpreters of Tradition are not yet ready for free faith.

Our relationship with our sources of self is no longer jurisprudential but rather concerns the model of life they propose to us. There is no ready-made religious community to which we must belong, but only we have a privileged moral horizon that we should reinvent in a free way. There is no merit for one culture in relation to another except to allow individuals to live an experience of free faith, whatever the purpose of that faith.



Architecture of domination over women

Marriage was not, in the ancient civilisations, the protector of love, and love was neither protector of marriage nor guarantor of its continuity, as long as one of the parties was subject to the other. Marriage carries until today the concept of dependence in exchange of something, whether it is security, gaining a partner, an economical tutor and a genitor.

In this respect, polygamy kept it's continuity throughout history for the interest of Men, since the beginning of monogamist legislation for women, which included the legal marriage based on religion, whether through legislating to polygamy with marriage contract, or with silence on the infidelity of Man and collusion with him, which means in sum the constancy of women's submission towards Man's authority who kept and keeps holding certain privileges that became a legitimate right, or a recognition close to a biological fatality offered by the skies of his role of the leader in the family, and owner of the keys of authority, and the control of its potential.

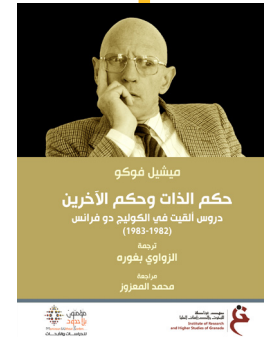
In the light of this, it is impossible, on the one hand, to overlook the fact that the relationship between marriage and religion is closely linked. Hence, the concept of chastity, abstinence and the lawfully permitted (halal), and that good men are for good women, in exchange for establishing the concepts of adultery, sedition and taboo. On the other hand, women are demonized, as the source of temptation, the cause of the original sin, the companion of the devil, the carrier of guilt, and the bringer of impurity.

In order for women to free themselves from the authority of society and religion, both of which have traced the architecture of their domination, this book proposes a number of solutions, among them the replacement of civil marriage by religious marriage; for, civil marriage works to protect the rights of women that are not guaranteed by the legislation of religions, whose legal corpuses have emerged and developed on the soil of male hegemony, and this calls for a real and bold confrontation based on the reinterpretation of religious texts, the interpretation of history, and the fairness of women, not only because they constitute half of society, but because they are the future of the world.



The Government of Self and Others

The topic of these lectures (The Government of Self and Others), presented by Michel Foucault in 1982-1983 at the Collège de France, is the study of the concept of truth-telling or “free-spokenness” (parrhesia), as a central concept of ancient Greco-Roman philosophy. In these readings, Foucault used various methodological techniques that characterize his analysis of the discourse, notably the marginal texts appearing in the first lecture course, where he focused on the text of Kant: What is Enlightenment?, and in the last lecture course in which he analyzed Plato’s letters, considered by some scholars as “letters”, in addition to the writings of certain authors, especially the play of Ion Euripides, as well as some historians and also the most important ancient philosophers: Socrates, Plato, Plutarch, Epictetus, showing the most important historical stages that make up this concept, namely: the political free-spokenness of Pericles, and philosophical truth-telling of Plato, Socrates, and Epictetus, and finally religious truth-telling in Christian pastorate. The purpose of analyzing the concept of truth-telling, as well as The Courage of Truth, is to discuss the value and limits of Greek citizenship and to reveal the moral foundation of Athenian democracy.



Ontology. Hermeneutics of Facticity

“Our theme is Dasein in its being-there for a while at the particular time. And our task: to bring this into view, have a look at it, and understand it in such a manner that in it itself basic characteristics of its being are able to be brought into relief. Dasein is not a “thing “ like a piece of wood nor such a thing as a plant-nor does it consist of experiences, and still less is it a subject (an ego) standing over against objects (which are not the ego) . it is a distinctive being which precisely insofar as it “is there” for itself in an authentic manner is not an object in formal terms: toward which of a being directed toward it by meaning it. It is an object insofar as it becomes a theme of observation, but this says nothing as to whether it must also be an object for the kind of experience in which it is there for itself and in which analysis of it actualizes itself in an authentic manner. This special investigation is being conducted with a view to working out concretely the right direction of looking toward the genuine phenomenon. for this, it is important that we already see it in its peculiar character there where everyone least suspects.” (This quote was translated to Arabic from the American version, page 37/38 paragraph 10 named: “a look of the course of interpretation” translated by John Van Buren. Edited by Indiana university press 1999)



Text and Difference

This book is based on a radical hermeneutical position of the study about the concept of the image by Ibn Arabi, its basis is the turning point of contrasting the approaches of the substantial and the essential existence to the approaches of appearances and manifestations, ie the “existence in language and speech” in the words of Heidegger and Gadamer, or “ the divine entity occurring by the word occurrence” in the words of Ibn Arabi, since the whole existence for them is presented to us through the texts in which it appeared. Therefore, the subject is related to examining the linguistic form of the concept of the image; that is, by dismantling the textual and rhetorical mediations through which the divine image was accessible for understanding. Since the image, in the Islamic perception, is a form of the system of language and speech, as it is an “audio witnessing”, as Ibn Arabi says. We have seen that hermeneutical image in this field is hearing the rhythm of the image in the words and call upon, similar to hearing the sound of pencils on the writing boards. Since the isthmus (Zwischen at Gadamer) is the preferred home in the Hermeneutics of Ibn Arabi to be able to listen to the speech of revelation and the call of heritage, so the juristic position of the divine image in the narrations about it and the narrations on it, is determined by this double opening of the Isthmus on the existing argumentative dialogue about the same image between the substantiation and the abstraction (analogy and exorcism), and the fixer of the divine image in the human being divided between the attributes of the Truth and morality.

As we are the true inheritors of this primordial dialogue going on within us through the image, and that opens the human existence in the world, it is our destiny not only to participate in this dialogue; but to understand that we are the dialogue.



The Problem of the Concordance of Faith with Reason

What's the purpose of this book?

To illustrate the historical and philosophical importance of the question of the relationship between the mind to the doctrine, the advantages of Pierre Baill's philosophy on his contemporary, Leibniz and his thoughts, and the origins of the famous book of metaphysics. In order to see the nature of Pierre Pyle's thought, his unlimited passion for contradictions, and his interesting intellectual daring, which does not fan the winds of questions and does not take care of objections.

To find out the reasons behind Pierre Pyle's desperate defense of an irreconcilable contradiction between reason and doctrine and the reasons for his insistence on the absurdity of the principles and teachings of Christianity as opposed to the principles and rules of reason.

To explore Pierre Pyle's background and his announced faith position that has raised the suspicion of the clergy of his time, especially with regard to issues of faith and its appropriateness to the mind, and to understand the perception that both Leibniz and Bale had about the mind and its role in relation to revelation in particular.

In order to reveal the well founded philosophy of rationalism formulated by Leibniz's thought (through his indirect responses in the book : Metaphysics to the objections of Pale), I defended with all the evidence i have found, of a necessary concordance between reason and doctrine and I contested with an intellectual firmness the sceptical position of Pierre Baill who has announced the inability of the radical mind to state a fact on a given truth, which made him in favor of skepticism that deepened the gap of equivocity, and shook the foundations of rational theology through its adherence to controversy and objections, and troubled the rational theology through the eternalization of the polemics and objections, and it ended up with the declaration of incompatibility of the faith with the mind and the need to take refuge in a supposed faith that would be used as an alternative source of inspiration.



الطبعة الأولى: 2017
الطبعة الثانية: 2018
الطبعة الثالثة: 2019

Custom and Sharia Law

The assumed approach of this investigation is concerned not only with the evolution of thought on the issue, but also with the various factors that contributed to its formulation within a jurisprudential, historical and humanistic conception of custom's authority over Islamic legislation.

Therefore, if our research is restricted to a historical approach that examines the concept and its manifestations in the juristic corpus from its emergence and foundation, through the transition stages, until its stability and deep-rootedness, it does not mean to fall into the narrative of opinions irrespective of the analysis that takes into account the cultural components contributing to the elaboration of a vision that has been gradually formed within its own hermeneutic sphere.

... The intended aim of this research - although hovering around the reconsideration of some of the well-established principles of Islamic thought, which was overshadowed by an apologetic, glorifying and justifying approach, and contributed unknowingly to the prevalence of many fallacies about the heritage and jurisprudential thought - is to unveil the role of the jurists in reviving their doctrinal system and constantly adjusting it in the light of transformations without compromising its pre-agreed essence.

And from there comes the example of custom embodied in this work. Indeed, its concept has undergone many transformations and has seen diverse approaches. It revealed, through that, its influential and hidden role in making the Sharia law capable to keep up with historical transformations in practice, despite the retention of its old theoretical matrix. This may be one of the reasons for the emergence of contradictory positions in some Islamic scholars when they provide the custom or interest to the text in some of their discretions, fatwas and rulings.



Theology. Anthropology of the biblical Monotheism

This book addresses the phenomenon of religion from the point of view of the religious mind, which denies any social dimension in religion, as well as from the perspective of the positivist mind, which views religion as a social phenomenon made within the world.

The religious mind identifies the meaning of the absolute with the term of God. The multiple religious conceptions of the Absolute are what this study means by the term theology. how can we separate what is social from what is divine? how can the absolute itself be determined? How is this determination possible within the world?

These questions are not merely new formulations of the traditional question of God's existence and manifestation; but they are a different methodology in the approach of the religious question; a methodology that combines on the same level the social empiricism with the philosophy of Kalām to transcend them together.

The book discusses Islamic theology on two levels:

- 1 – as a section of a system of religiosity, namely the monotheistic system
2. In itself, where the discussion is focused on its objective material and its relation to its own social climate: how it emerged from this climate in the period of its foundation? how this theology was constituted under the influence of this climate in its differentiated form in the terms of the system as a whole. And how it has already been attributed to this system despite the distinct climate? Then how did it become in the time of theological codification?

What is the difference between the founder's theology and the various sects' one? How this development has been influenced by new political and cultural factors?

Finally, has this theology developed at an academic or popular level after the time of codification? Has it shown any reaction to modernist stimulus, like Western Christianity?



Spinoza and the Bible

Spinoza's relationship with the religious establishment was questionable. After becoming an expert in Hebrew language and the origins of Judaism; and after being prepared for rabbinical rituals, he was expelled from the synagogue; as he criticized religious beliefs and scriptures. His criticism was not against true religious feeling or piety and devoutness, but it was directed against the religious institution.

Spinoza accused three people of their responsibility of the misfortunes of all mankind; the first person is the one who accepts his wretched state and remains captive to his sorrows, and called him a (slave); the other is the priest who weeps and finds consolation in others sadness; the third is who feels glad and happy for the weakness, the helplessness and the humiliation of a human being. The third is the tyrant who would seize the opportunity to rob bodies and souls, and keeps a tight hold on that slaves' society.

Spinoza believes that the best way to cure these cases is to fight and eliminate superstitious thoughts, and to stop clerics from circularizing and inflaming these thoughts, as well as to make separation between (religion) and (state) so as not to give a chance to authorities to be tyrants or to use religion as an excuse, also not to give a chance for clergymen to have a dominant power or hide behind the state.

Spinoza does not deny the role played by religion in building the identity of a community, politically and religiously. Reason and religion seek the same goal of organizing people's lives. However, reason and religion are objectively limited. History has witnessed, and experience has admitted that practically, working according to their principals and teachings is a so difficult process. So what is the solution? What does Spinoza imagine the system of life, society and state to be, under religion umbrella?



Postmodernity and the Future of Religious Discourse in the West

The last third of the 20th century witnessed the birth of a new epistemological phenomenon called 'postmodernity', which overshadowed and entire intellectual scene in the West since then.

Before this phenomenon, the theologians find themselves confronting various inquiries:

is there a specific definition to 'post-modernity'? Does it represent an epistemological detachment or rupture with Modernity, or it is just a revised extension of Modernity? What is the nature of the relation which theology must have with 'postmodernity'? Must the religious discourse be a follower of the methodological rules of knowledge, or should it rather play the role of the leader of these rules? Must the religious discourse offer the thought of human sciences the epistemological legitimization and support it expect, or should that discourse unreservedly challenge, instead, the claims of this thought in form and content alike from the perspective of the belief in a self-existing, wholly other reality called 'God'? How should the religious discourse approach some contemporary non-religious discourses on the concept of 'personhood'?

This monograph demonstrates that the ensuing years carry a challenge to the religious discourse, one which Christian theology started to perceive and confront seriously in the West.

It also argues that a correlative-reciprocal (or perichoretic) relation between the religious discourse and the other postmodernist fields of scientific inquiry is possible.

The book proposes that the existence of such a relation is not just a strategy of survival and maintaining presence. This perichoretic interaction may become a means of a dynamic openness by religious belief toward the world.



Jihad in the corpus of Islamic Jurisprudence

The concept of Jihad (holy war) has now acquired a meaning that revolves around armed violence, and it is practiced in the name of the principles of Islam, although it has other meanings that relate to the fight against the passions of the soul. How could Islamist groups confiscate the concept of moral combat and endorse its meaning for the benefit of terrorism, the execution of prisoners, hazing, corruption in the world and the slaughter of the innocent...etc.?

Is jihadist thinking linked only to the theories of Ibn Taymiyya and Ibn Quayyim, or does it have other references? Is it true that modern jihadist thinking did not start from the doctrine of Ibn Taymiyya but from the takfirist ideology of Mohamed ben Abdelwahab?

Most contemporary Islamic jihadist organizations are dependent on the writings of famous theorists of the concept of Jihad, such as Makdisi, Abu Qatada, Said Abdelaziz, Abu Bakr Naji and many others. Their writings are based on a Koranic reference extracted from a verse in Sura At-Tawba (Repentance), called the verse of the sword, which repealed dozens of verses calling men to benevolence, mercy, discussion in the most serene way and not compelling anyone in religion...etc. How did this happen?

We all know that the majority of Arab national liberation movements have raised the Jihad slogan or have been inspired by it in their fight against colonialism. But how could Islamic fundamentalist movements emerge after independence? Does the emergence of the modern nation-state have any role in the emergence of movements resourcing themselves in jihadist thinking?



Soufisme and Violence

Is it possible that violence can come from the side of the Sufis/ mystics, they who are known by their vision of Being through love? How can Sufis commit violence against others, they who practiced violence first against themselves through spiritual exercises and purifications of the soul, so as not to hinder the spirit's aspiration for serenity? How would violence be a way to strengthen and support love? And how would love be a motive and justification for violence? Can love be a solution to face or avoid violence? Therefore, is mysticism able to form a bulwark that protects against extremism, violence, hatred and fanaticism, and enshrines the culture of tolerance, communication and love?

Although Sufism is originally opposed to violence, terrorism and extremism, adopts a culture of tolerance and compassion, believes in diversity and difference and seeks coexistence and communication between beliefs and religions, the phenomenon of sanctification of saints and virtuosic man and the fear of their power accumulates a great legacy of a sacred or symbolic violence committed throughout history in order to achieve narrow individual interests.

However, Sufism will remain, by its insistence on the idea of love, able to present to the man of today alternatives that could give him once again a sense of serenity, safety, security and hope, and make him more disposed to righteousness, tolerance, and benevolence, for in his worship he does not render a service to himself alone, but he serves all humanity, and is a witness on the divine truth.



Jihadism from within

The book deals with the expansion of jihadism and the process of breeding different, and sometimes conflicting, Salafi-jihadi movements, and their transformation from regional organizations into a global movement. The author explains the influence of heterogeneous jihadism on jihadists, presenting its multiple facets and complex components. Against this background, the book distinguishes between two types of jihadist groups, the first one flourishes in the Islamic world, while the second develops in Europe and the United States, with different means of mobilization and symbols. In his treatment of global jihadism, the author draws on a wealth of sources (interviews, testimonies, court proceedings, ancient and modern documents both in Arabic and Persian) to offer a descriptive and explanatory approach to jihadism that takes into account the narratives of jihadist violence and the centrality of death in it; also the roles of jihadi intelligentsia with specific focusing on the coincidences and differences between its interpretations of religious texts. In addition, it presents the economic and political dynamics that make jihadism a multiplicative threat to Western democracies. In the background of the analysis, a presentation of the spread of the culture of internalized humiliation as the main symbolic component in the emergence of jihadism and the main motive for its reproduction, with a focus on the jihadist women's "call to arms" and the marginalized youth of the suburbs of European cities, allowing the mapping of jihadists around the world, and the delineation of jihadist models. The importance of the book stems from the author's deep and close knowledge of jihadist dynamics, his historical and social understanding of its various developments, and his extensive knowledge of the literature of jihadist thought.



Jihadism: The return of the “sacrament”

When ISIS succeeded in laying the first foundations for its so-called state, the world did not realize how it was able to achieve its interim goals (attracting fighters from all over the world). So, armies of analysts and experts set out to analyze its reality and strategic strength, but they neglected its cornerstone, which is its discourse. This is what Rozinsky tried to dig into its work tools and dig into its anthropological roots. What is the nature of ISIS radical discourse? What makes it effective and persuasive? What distinguishes it from other comprehensive or radical discourses? Its strength lies in linking the social status of jihadists candidates and their psychological wounds with a symbolism that transcends their present and put them in the context of revitalizing outdated schemata, which gives this discourse the power of attraction, and makes it an apparatus of power capable of deluding people with its ability to meet their internal call. The radical discourse, then, is an invitation to embrace the root of the problem, but the jihadist movements have modified its content in service of goals that go beyond the reality of the conflict with the West, and in search of regrouping the Islamic collective body outside the democratic process through a ritual that has a symbolic and political significance, which is the “sacrament”.



Psycho-politics: Neoliberalism and the New Techniques of Power

The Korean-German thinker Byung-Chul Han presents us with a postmodern view of the networked society and big data, characterized by a kind of pessimism, which may be surprising to a novice reader. Han does not see for living in the virtual world, no matter how limitless digital communication potential, a positive role in our lives on the long run. Han believes that the digital society is a new kind of censorship society, in which one reveals all of one's secrets by one's own free will, thereby virtually imprisoning oneself. In this context, networking, as we know it today, is a practice of psychological politics, or psycho politics. Psycho politics is the art of politics of feelings and ideas; If in the past the maximum capabilities of censorship were limited to following individuals visually and by audio, today neoliberalism has the ability to monitor their dreams, hopes, and their very souls. The presentation is characterized by polemics with some of the most important thinkers of modernity and post-modernism in Europe, intertwined with spontaneous sequencing of ideas, making it a suitable method even for the non-specialist.



The Way to Somewhere

Brexit and the election of Donald Trump—the two largest protesting ballots—cannot be seen as the birth of the era of populist sovereignty but rather its aging. Recent events have formed the main motivation for writing this book. It is an attempt to offer a broader critique of contemporary liberalism from the very core of the radical view. This book was influenced by liberal thought, but I did not use the word “post-liberalism” in this book at all, as it is a very vague word and is open to confusion in its intended meaning.

It is out of the question that liberal democracy will be overthrown, even in the United States of America. Concord and civil order are deep-rooted habits, and the vast majority will continue to view America as a multiethnic land. British politics will, to a large extent, remain either technocratic or governed by the priorities of the right and the left – as the preoccupation with finding the best way to link the market and the state in infrastructure spending, or finding a way to reduce inequality. However, since the beginning of this century, Western politics has found itself compelled to make room for new voices worried about the protection of national borders, and the rapidity of change, and to listen to those who feel they have no place in a highly open society and economy.



The Jews of Morocco in the writings of Haim Zafarani

This book is a contribution to examine the Moroccan Jewish memory through the writings of Professor Haim Al-Zafarani, who assigned himself the task of re-searching the memory of a sect that lived on the land of Morocco for nearly two thousand years, and which left a rich heritage that expresses Hebrew literary creativity, which some Moroccan Jewish writers contributed in writing. Its echo reverberates in the hearts of Moroccan Jewish immigrants, especially in their rituals and celebrations of religious occasions, such as Lalla Maimouna and Hiloula; given that Moroccan Judaism was raised and lived in Moroccan soil, and in light of coexistence manifested in daily living between Jews and Muslims on the land of Morocco where equality, tolerance, and Linguistic and social affinity.

Haim Al-Zafarani was concerned with studying a period between the fifteenth century and the twentieth century AD. He dealt with it through writings and studies that included various knowledges in order to revive the Moroccan Jewish memory. Some of them are educational, some are legislative and legal, and some are intellectual and literary. In its entirety, they express a Moroccan Jewish identity that has undergone transformations and changes at the cultural and social level during the last five centuries.



Political Islam and the reform movement

The time has come for researchers and academics to think of a new discourse strategy on political Islam that abandons academic complexities, but without compromising knowledge and falling into disgrace and disruptive simplification. At the same time, to reach the largest possible number of people, and reveal to them, in an easy, direct and also scientific discourse, the deceptions of Political Islam by dismantling its concepts and theoretical and epistemological bases. And this perception, in our estimation, is one of the most difficult things a researcher can do. It is not at all easy to simplify knowledge, dismantle the complex, and move what is considered fixed in the minds of the general public and in the minds of non-specialists. It is also confronting those who are considered to be the scientific group, but they serve the categories of political Islam by wrapping what they write, publish and broadcast in an academic scientific cover at the service of political circles that have become known today. Such a project will not invent new problems to discuss, but its main novelty lies in the way to approach problems and concepts, and to identify the backgrounds and motives behind the discourses of political Islam currents of all kinds in the fields of politics, religion, society, culture and economy.





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Book Fairs

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Through the publishing house's participation in international book fairs, there was a keen emphasis on honoring authors by organizing book signing events for their works. This was preceded by widespread announcements on the institution's websites, in addition to press conferences accompanying the release of major works, such as the collection of the Quran and its recitations, as well as the two collections on the religious state in Egypt and the religious state in Tunisia.

Book Fairs

- Abu Dhabi book fair 2016 /2017 /2018 /2019 /2021 /2022 /2023
- Algeria book fair 2016 /2017 /2018 /2019
- Amman book fair 2016 /2017 /2018
- Sharjah book fair 2016 /2017 /2018 /2019 /2020 / 2021 /2022
- Beirut book fair 2016 /2017 /2018 /2019
- Cairo book fair 2017 /2018 /2019 /2020 /2021 /2022 /2023
- Casablanca book fair 2017 /2018 /2019 /2020 /2021 /2022
- Tunisia book fair 2017 /2018 /2019 /2021 /2023
- book fair of Arbil, Baghdad and Najaf Sharif 2017 /2018 /2019 /2021 /2022 /2023
- Paris book fair 2017
- Alexandria book fair 2017
- Istanbul book fair 2017 /2018 /2019 /2020 /2021
- Tehran book fair 2017 /2018 /2019
- Oman book fair 2017 /2018 /2019 /2020
- Damascus book fair 2017 /2018
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- Al Ain book fair 2018 /2019 /2021
- Kuwait book fair 2017 /2018 /2019 /2021 /2022
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