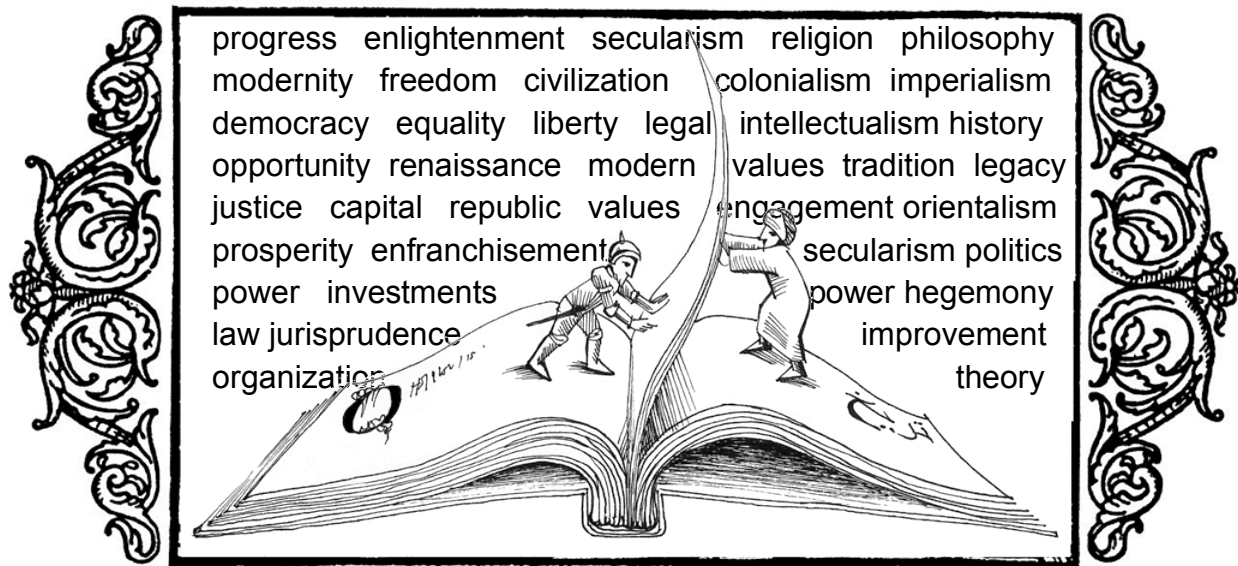


How did Islam Make it into Hegel's Philosophy of World History?



A lecture by

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Where exactly is Islam located in Hegelian thought? Is this placement indicative of any discursive tendencies in modern philosophical European views of Islam in world history? If so, what does this tell us about the universality and a-temporality of "idealism" as a philosophical discourse? Does Hegel evoke his reflection on Islam based on actual analysis of Islam's key texts like the *Quran* and *hadith*, or does his judgment derive from an already known and circulated perception in Europe, and all Hegel did was give it a retrospective intellection in his relentless attempt to account for everything? If Hegel's concept of Islam is predicated on the "Orient" – in the sense this notion was used and understood in nineteenth-century Europe – how valid is this Hegelian legacy if employed in re-examining Islam after 9/11?

Thursday, April 16, 2009

3:10 – 4:00 p.m.

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