

Culture Diaspora And Modernity In Muslim Writing

Islam and Modernity Islam and Modernity Islam & Modernity Muslim Subjectivities in Global Modernity Islamic Law and the Challenges of Modernity Islam, Motor Or Challenge of Modernity Islamic Modernism and the Re-Enchantment of the Sacred in the Age of History Islam and Modernity Islam, the West and the Challenges of Modernity Modernity in Islamic Tradition Islamic Ethos and the Specter of Modernity Reform and Modernity in Islam Islam and Modernity Freedom, Modernity, and Islam Modern Muslim Intellectuals and the Qur'an Islam, Modernity, and the Liminal Space Between Reformist Voices of Islam Islam's Predicament with Modernity Between Europe and Islam Muslims and Modernity Muhammad Khalid Masud Ronald L. Nettler Fazlur Rahman Yvonne Yazbeck Haddad Georg Stauth Monica M. Ringer N. Hanif Tariq Ramadan Florian Zemmin Farzin Vahdat Safdar Ahmed Abdessalem, Rafik Richard K. Khuri Suha Taji-Farouki Mark W. Meehan Shireen Hunter Bassam Tibi Almut H[^{Ux945f}]fert Clinton Bennett

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recent events have focused attention on the perceived differences and tensions between the

muslim world and the modern west as a major strand of western public discourse has it islam appears resistant to internal development and remains inherently pre modern however muslim societies have experienced most of the same structural changes that have impacted upon all societies massive urbanisation mass education dramatically increased communication the emergence of new types of institutions and associations some measure of political mobilisation and major transformations of the economy these developments are accompanied by a wide range of social movements and by complex and varied religious and ideological debates this textbook is a pioneering study providing an introduction to and overview of the debates and questions that have emerged regarding islam and modernity key issues are selected to give readers an understanding of the complexity of the phenomenon from a variety of disciplinary perspectives the various manifestations of modernity in muslim life discussed include social change and the transformation of political and religious institutions gender politics changing legal regimes devotional practices and forms of religious association shifts in religious authority and modern developments in muslim religious thought

this text presents the ideas of a number of contemporary modernist and liberal muslim thinkers exposing an important intellectual current in islamic thought these figures work mainly outside established institutional political and religious frameworks whilst relying heavily on traditional sources responding to the challenges brought by colonialism and modernization they propose new conceptions and interpretations of islam consonant with the age although their specific concerns and emphases vary their thought shares certain features a reconsideration of the relation between religion and politics an easy incorporation of modern western ideas a reinterpretation of sacred sources which highlights their more universalist elements and a conception of islam as moving with historical change whilst remaining rooted in qur anic values disputing the widespread view of modern islam as essentially political the book shows a quite different face of the tradition bloomsbury publishing

as professor fazlur rahman shows in the latest of a series of important contributions to islamic intellectual history the characteristic problems of the muslim modernists the adaptation to the needs of the contemporary situation of a holy book which draws its specific examples from the conditions of the seventh century and earlier are by no means new in professor rahman s view the intellectual and therefore the social development of islam has been impeded and distorted

by two interrelated errors the first was committed by those who in reading the koran failed to recognize the differences between general principles and specific responses to concrete and particular historical situations this very rigidity gave rise to the second major error that of the secularists by teaching and interpreting the koran in such a way as to admit of no change or development the dogmatists had created a situation in which muslim societies faced with the imperative need to educate their people for life in the modern world were forced to make a painful and self defeating choice either to abandon koranic islam or to turn their backs on the modern world bernard lewis new york review of books in this work professor fazlur rahman presents a positively ambitious blueprint for the transformation of the intellectual tradition of islam theology ethics philosophy and jurisprudence over the voices advocating a return to islam or the reestablishment of the sharia the guide for action he astutely and soberly asks what and which islam more importantly how does one get to normative islam the author counsels and passionately demonstrates that for islam to be actually what muslims claim it to be comprehensive in scope and efficacious for every age and place muslim scholars and educationists must reevaluate their methodology and hermeneutics in spelling out the necessary and sound methodology he is at once courageous serious and profound wadi z haddad american arab affairs

with critical reference to eisenstadt s theory of multiple modernities muslim subjectivities in global modernity discusses the role of religion in the modern world the case studies all provide examples illustrating the ambition to understand how islamic traditions have contributed to the construction of practices and expressions of modern muslim selfhoods in doing so they underpin eisenstadt s argument that religious traditions can play a pivotal role in the construction of historically different interpretations of modernity at the same time however they point to a void in eisenstadt s approach that does not problematize the multiplicity of forms in which this role of religious traditions plays out historically consequently the authors of the present volume focus on the multiple modernities within islam which eisenstadt s theory hardly takes into account contributors are philipp bruckmayr neslihan kevser cevik dietrich jung jakob krais mex jørgensen kamaludeen nasir zacharias pieri mark sedgwick kirstine sinclair fabio vicini and ahmed al zalaf

since europeans first colonized arab lands in the 19th century they have been pressing to have

the area's indigenous laws and legal systems accord with western models although most arab states now have national codes of law that reflect western influence fierce internal struggles continue over how to interpret islamic law particularly in the areas of gender and family from different geographical and ideological points across the contemporary arab world haddad and stowasser demonstrate the range of views on just what islam's legal heritage in the region should be for either law or religion classes islamic law and the challenges of modernity provides the broad historical overview and particular cases needed to understand this contentious issue

in this first volume of the yearbook of sociology of islam georg stauth brought together islamologists and sociologists who explore islam and modern applications of islamic thought as a way of demonstrating in a variety of social fields the ambiguity of the effective use of religious ideas and specifically islamic models of social order to promote change far away from being apologetic this collection of papers intends to show that the transcendental visions of islam have been used as a foundational matrix for an indigenized islamic sociology as much as they played an important role in the modern restructuration of local symbolic and political orders analysis and discourse are privileged components in the scientific part of both the islamic and the western world accordingly this volume attempts to contribute to the ongoing dialogue among sociologists about the effective history of exchange between islamic visions and modernity contributors mona abaza mohammed arkoun friedemann büttner fanny colonna shmuエル n eisenstadt peter heine armando salvatore reinhard schulze georg stauth karin werner sami zubaida editor georg stauth teaches sociology at the university of bielefeld germany

this book studies the complex relationship of religion to modernity and argues that modernity should be understood as the consequence not the cause of the new intellectual landscape of the 19th century shows how the adoption of historicism in the 19th century engendered islamic modernism as a theological reform movement

the present title is a descriptive analysis of the nature motivation and changes in islam in modern indian perspectives it has been studied from three point of views metaphysical institutional and historical metaphysical studies deals with the concept of truth and its ultimate destiny however institutional study involves in mode of belief and worship both studies are

challenged by modern islamic historians all islamic modernists have raised question mark on the traditional islamic thought and theology the creation of new values and preservation of old tradition has created some problem among islamic modernists in context of indian muslims such a fresh outlook by indian islamic scholars is absolutely essential for giving enlightenment and guidance of lay muslims who stand totally confused by the antagonistic ideas

tariq ramadan attempts to demonstrate using sources which draw upon islamic thought and civilization that muslims can respond to contemporary challenges of modernity without betraying their identity the book argues that muslims nurished by their own points of reference can approach the modern epoch by adopting a specific social political and economic model that is linked to ethical values a sense of finalities and spirituality rather than a modernism that tends to impose westernization it is a modernity that admits to the pluralism of civilizations religions and cultures table of contents foreword introduction history of a concept the lessons of history part 1 at the shores of transcendence between god and man part 2 the horizons of islam between man and the community part 3 values and finalities the cultural dimension of the civilizational face to face conclusion appendix index tariq ramadan is a professor of islamic studies at the university of oxford and a visiting professor in identity and citizenship at erasmus university he was named by time magazine as one of the one hundred innovators of the twenty first century

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

drawing on the work of hegel this book proposes a framework for understanding modernity in the muslim world and analyzes the discourse of prominent muslim thinkers and political leaders chapter by chapter the book undertakes a close textual analysis of the works of mohammad iqbal abul ala maududi sayyid qutb fatima mernissi mehdi haeri yazdi mohammad mojtahed shabestari mohammad khatami seyyed hussein nasr and mohamad arkoun drawing

conclusions about contemporary Islamic thought with reference to some of the most significant markers of modernity

The debate over Islam and modernity tends to be approached from a eurocentric perspective that presents western norms as a template for progress against which Islamic societies can be measured. This misses the historical development of Muslim reformist thought that actively engages with the world around it and seeks to reconfigure Islam within the diverse conditions of modernity. Safdar Ahmed paints a complex and nuanced picture that goes beyond the idea that Muslim reformers have either reproduced or reacted against western ideas. Rather, Ahmed argues they have reconstructed and appropriated these ideas, and so the thread of western influence runs through modern Islamic thought on nationalism and sovereignty, femininity and gender. Ahmed uncovers new historiographical perspectives by critically examining the work of prominent intellectuals such as Muhammad Abduh, Qasim Amin, and Abdul A La Maududi.

In this compelling book, Rafik Abdessalem unpacks two major lines of thought. Firstly, he examines why many westerners dismiss Islam's vast intellectual, social, theological, and cultural heritage as flawed, violent, rigid, and fanatical despite knowing virtually nothing about it. He usefully traces the genesis of this attitude, focusing on how scholars such as Weber, Habermas, and others have helped to consolidate the West's view of itself as civilised, superior, developed, and progressive, and how the demonisation of Islam acts as a necessary foil for these notions. Secondly, he explains that Islam is subject to a variety of interpretive choices and schools of thought, ranging from legalistic fundamentalism through rigid rationalism to spiritual Sufism. By treating Islam, secularity, and modernity as distinct and separate rather than as interconnected and overlapping, Abdessalem makes no attempt to reconcile Islam with modernity or secularity, nor does he place one in opposition to the other. Instead, he looks at the interconnections between these broad and complex subjects. Abdessalem's analysis is useful in encouraging us to rethink both modernity and Islam and their relationship with each other. In this rethinking lies the potential for a better understanding of the geopolitics of what is often called the Muslim world, including the MENA region.

Richard Khuri argues that current theories do not explain the global resurgence of fundamental religion and that without a new analysis of the idea of freedom, genuine liberty will not be

attained in the arab muslim world

this volume examines the writings of ten muslim intellectuals working in the muslim world and the west who employ contemporary critical methods to understand the qur an their work points to a new trend in muslim interpretation characterised by a direct engagement with the word of god while embracing intellectual modernity in a global context the volume situates and evaluates their work and responses to it among muslim and non muslim audiences

this book investigates the development and function of the institute of traditional islamic art and architecture itiaa in amman jordan a vertical case study using grounded theory methodology the research creates a rich and holistic understanding of the institute specific areas of study include the factors involved in the founding of the institute within the context of arab and jordanian higher education the role of traditional islamic philosophy in the function of the institute and the role of the anthropological concept of liminal space in the clarification of students values during the academic program data for the research came from thirty hours of interviews completed with over thirty individuals a twenty item survey completed by sixty five students classroom observations and analysis of an array of documents from the league of arab states the jordanian ministry of higher education and research the jordanian accreditation association the world islamic science and education university and the institute for traditional islamic art and architecture in regard to the role of traditional islamic philosophy the study delineates how the combination of theological philosophical commitments of founders faculty and students combined to create a deep and pervasive role of traditional islamic philosophy evidenced in classrooms interviews and documents students faculty and staff reflected a vital commitment to islamic understandings of education art and beauty the book concludes by noting the vital importance of such institutions as itiaa in providing the space and means for arab muslims to understand their own culture assess others and form new versions of arab muslim culture that are viable and productive in the current age it is noted that transnational organizations such as the league of arab states could help facilitate educational diversity by fostering the development of a second level of small traditionally focused institutions such institutions can reinforce traditional values provide liminal experiences and facilitate creation of artifacts of liminal activity reflecting students ability to combine modern and traditional value systems

in recent years islamic fundamentalist revolutionary and jihadist movements have overshadowed more moderate and reformist voices and trends within islam this compelling volume introduces the current generation of reformist thinkers and activists the intellectual traditions they carry on and the reasons for the failure of reformist movements to sustain broad support in the islamic world today richly detailed regionally focused chapters cover iran the arab east the maghreb south asia indonesia malaysia turkey europe and north america the editor s introductory chapter traces the roots of reformist thinking both in islamic tradition and as a response to the challenge of modernity for muslims struggling to reconcile the requirements of modernization with their cultural and religious values the concluding chapter identifies commonalities comparisons and trends in the modernizing movements

islam s predicament with modernity presents an in depth cultural and political analysis of the issue of political islam as a potential source of tensions and conflict and how this might be peacefully resolved looking at the issue of modernity from an islamic point of view the author examines the role of culture and religion in muslim society under conditions of globalisation and analyses issues such as law knowledge and human rights he engages a number of significant studies on political islam and draws on detailed case studies rejecting the approaches of both orientalists and apologists and calling instead for a genuine islamic pluralism that accepts the equality of others situating modernity as a western product at the crux of his argument he argues that a separation of religion and politics is required which presents a challenge to the islamic worldview this critical analysis of value conflicts tensions and change in the islamic world will be of interest to scholars and advanced students of international relations social theory political science religion islamic studies and middle eastern studies

in the last two decades of the 20th century theorising on modernity has entered a new stage the former dichotomy between an active west exporting its successful model of modernity on a global scale and passive non westerners gratefully implementing this model in their own societies has been challenged by critical anthropology and postcolonial studies and further elaborated upon within social theory this volume focuses on europe and the islamic world as two historically constructed geo civilisational domains and shows that modernity was not achieved in splendid isolation in europe but in the tensions and conflicts within the

transcultural space between europe and islam the impact of islam as a complex civilising tradition on the making of europe and vice versa impinged on the building of political religious and scientific institutions and discourses these sustained a continuous process of drawing adjusting and transgressing symbolic and geo political boundaries between the two civilisational realms from medieval rivalries to present day migration related conflicts this volume assembles seven contributions by historians and sociologists covering the whole of the modern era and focusing on the notion of a transcultural space and the discussion of revised concepts concerning the genesis and shape of modernity in so doing they try to escape both the apories of cultural relativism and the militancy of the clash of civilizations

voicing at least two muslim opinions in each area of debate this book challenges the idea that all muslims think identically while muslims and modernity is designed primarily for use an undergraduate textbook reference to accessible internet material

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