An Islamic Reformation

Michaelle Browers 2004 This book brings together scholars with expertise in modern Islamic thought and practice to evaluate the claim that we are witnessing something tantamount to an ‘Islamic Reformation,’ by assessing the character and impact of various reformist trends in the Middle East and North Africa. Each chapter also addresses the question of the appropriateness and usefulness of comparisons between ‘Christian’ and ‘Islamic’ or ‘Western’ and ‘Eastern’ reformation movements.

Toward an Islamic Reform-Abdullah Ahmed An-Na’im 1996-07-01 Toward an Islamic Reformation is an ambitious attempt to modernize Islamic law, calling for reform of the historical formulations of Islamic law, commonly known as Sharia that is perceived by many Muslims to be part of the Islamic faith. As a Muslim, Abdullah Ahmed An-Na’im is sensitive to and appreciative of the delicate relationship between Islam as a religion and Islamic law. Nevertheless, he considers that the questions raised here must be resolved if the public law of Islam is to be implemented today. An-Na’im draws upon the teachings and writings of Sudanese reformer Mahmoud Mohamed Taha to provide what some have called the intellectual foundations for a total reinterpretation of the nature and meaning of Islamic law.

Roots of an Islamic Reformation-Emily Helen Minver 2007 Shaping the Current Islamic Reformation-R.B. Roberson 2004-08-02 The essays that comprise this study eschew stereotypical representations of a politicized Islam in the Mediterranean Region. The contributors consider the reality that lies behind current issues in the role and the impact that an embedded Islam has played or may play in the region.

A Challenge to Islam for Reformation-Gunter Luling 2003 As a Protestant theologian and diciple of renowned critics of Christianity, Albert Schweitzer and Martin Werner, the Author wanted since long to contribute to the breakthrough of their resolute nontrinitarian position which has throughout the twentieth century by all and every Western Christian university theology been silenced by pretending tacitly and tenaciously the non-existence of their strong argument. In the last A. Palmer, is engaged in a political crusade to modernize the Islamic world. Americanism is in the vanguard of modernity’s relentless advance, promoting capitalist markets and democratic institutions. To compete, Islamic societies must adopt a more secular and material approach, as have the West and South and East Asia. But these principles conflict with Islamic fundamentals. Once a vibrant force, much of the Muslim world spent four centuries as prisoner of an Ottoman Empire that embraced feudalism while the West jettisoned it. In the absence of a renaissance or enlightenment, modernization in the Islamic world has been painful and unsuccessful. Many in the West long for an “Islamic reformation,” Palmer argues that Muslims such as Osama bin Laden are the face of that reformation. Just as Protestant reformers sought a return to the purity of early Christianity, jihadi desire a return to the halcyon days of conquest and expansion, when the Caliphate controlled a united and powerful Muslim World. American actions have not provoked this conflict, nor can American withdrawal end it, Palmer contends. For example, China, also a once-powerful civilization subjected to Western imperialism, has not produced homicide bombers. Instead, the Chinese are busy modernizing. Islam’s failure to modernize is the root cause of the current situation. Bin Laden and other jihadi understand, correctly, that if Islam is to avoid the materialism and secularism that come with modernity, they must Islamize the West by force.

Reformation of Islamic Thought-Nasr Hamid Abu Zayd 2006 After September 11, Islam became nearly synonymous with fundamentalism in the eyes of Western media and literature. However widely held this view may be, it is at odds with Islam’s rich political history. Renowned Egyptian scholar Nasr Abu Zayd here considers the full breadth of contemporary Muslim writings to examine the diverse political, religious, and cultural views that inform discourse in the Islamic world. Reformulation of Islamic Thought explores the writings of intellectuals from Egypt to Iran to Indonesia, probing their efforts to expand Islam beyond traditional and legalistic interpretations. Zayd reveals that many Muslim thinkers advocate culturally enlightened Islam with an emphasis on individual freedom. He then investigates the extent of these Muslim reformers’ success in generating an authentic faith. Is it possible that the Islamic world is in crisis? And, if so, what can be done to save it? The Author concludes that a reformation of the Islamic order is necessary to avoid the present political and social crisis. Zayd is an influential Islamic scholar, who has written a number of important books on the subject of Islamic reformation.

Ayaan Hirsi Ali 2006 This book is about a movement that will determine the future of the Muslim world and the Western world—the Islamic reformation. In this book, the Author uses a series of powerful, inspiring stories to bring to life the movement for religious and political reformation that is taking place within the Muslim world.

Heretic-Ayaan Hirsi Ali 2016-03-01 Continuing her very personal journey from a deeply religious Islamic upbringing to a post at Harvard, the brilliant, charismatic and controversial New York Times and Globe and Mail #1 bestselling author of Infidel and Nomad makes a powerful plea for an Islamic Reformation as the only way to end the horrors of terrorism and sectarian warfare and the repression of women and minorities. Today, the world’s 1.6 billion Muslims can be divided into a minority of fundamentalists, a majority of observant “daily” Muslims and a few dissidents who risk their lives by questioning their own religion. But there is only one Islam and, as Ayaan Hirsi Ali argues, there is no denying that some of its key tenets are incompatible with the values of a free society. For centuries it has seemed as if Islam is immune to change. But Hirsi Ali has come to believe that a movement for Islamic reform—“a reformation of Islamic doctrine aimed at reconciling the religion with modernity”—is now at hand, and may even have begun. The Author argues that Islam, with its 1.6 billion adherents, has the potential to change the world in a way that would not be possible for any other religion.

The Last Crusade-Michael A. Palmer 2007 The United States, argues Michael A. Palmer, is engaged in a political crusade to modernize the Islamic world. Americanism is in the vanguard of modernity’s relentless advance, promoting capitalist markets and democratic institutions. To compete, Islamic societies must adopt a more secular and material approach, as have the West and South and East Asia. But these principles conflict with Islamic fundamentals. Once a vibrant force, much of the Muslim world spent four centuries as prisoner of an Ottoman Empire that embraced feudalism while the West jettisoned it. In the absence of a renaissance or enlightenment, modernization in the Islamic world has been painful and unsuccessful. While many in the West long for an “Islamic reformation,” Palmer argues that Muslims such as Osama bin Laden are the face of that reformation. Just as Protestant reformers sought a return to the purity of early Christianity, jihadi desire a return to the halcyon days of conquest and expansion, when the Caliphate controlled a united and powerful Muslim World. American actions have not provoked this conflict, nor can American withdrawal end it, Palmer contends. For example, China, also a once-powerful civilization subjected to Western imperialism, has not produced homicide bombers. Instead, the Chinese are busy modernizing. Islam’s failure to modernize is the root cause of the current situation. Bin Laden and other jihadi understand, correctly, that if Islam is to avoid the materialism and secularism that come with modernity, they must Islamize the West by force.

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The Trouble with Islam-Irshad Manji 2004-01-16 “I have to be honest with you. Islam is on very thin ice with me....Through our screaming self-pity and our conspicuous silences, we Muslims are conspiring against ourselves. We’re in crisis behind current issues in the role and the impact that an embedded Islam has played or may play in the region.

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Shi'i Reformation in Iran-Ali Rahmema 2016-03-03 Shi 'ism caugh the attention of the world as Iran experienced her revolution in 1979 and was subsequently cast in the mold of a monolithic discourse of radical political Islam. The spokespersons of Shi'i Islam, in or out of power, have not been the sole representatives of the faith. Nonconformist and uncompromising, the Shi' jurist and reformist Shari' at Sangel (1891-1944) challenged certain popular Shi' beliefs and the mainstream clerical establishment, guarding and propagating it. In Shi'i Reformation in Iran, Ali Rahmema offers a fresh understanding of Sangelji's reformist discourse from a theological standpoint, and takes readers into the heart of the key religious debates in Iran in the 1940s. Exploring Sangelji’s life, theological position and disputations, Rahmema demonstrates that far from being change resistant, debates around why and how to reform the faith have long been at the heart of Shi’i Islam. Drawing on the writings and sermons of Sangelji, as well as interviews with his son, this book provides a detailed and comprehensive introduction to the reformist’s ideas. As such it offers scholars of religion and Middle Eastern politics alike a penetrating insight into the impact that these ideas have had on Shi'ism - an impact which is still felt today.

Reforming the Prophet-W. R. Clement 2002 Many people in the West have difficulty gaining a deeper understanding of what is going in the Middle East. The conflicts in Israel and the West Bank, for example, appear to be random when viewed solely through the lens of current media reports. Offshoots of Middle East conflicts, like the September 11 terrorist attacks in New York, can appear to have occurred without reason. In this important book, well-regarded consultant and ex-policy analyst W.R. Clement proposes that these conflicts are part of a larger change underway in the Islamic world. He argues that Islam is in the early stages of a religious reformation not unlike the Protestant Reformation of sixteenth-century Europe. According to Clement, what we are witnessing is the beginning of a long and bloody religious struggle into which the West is being drawn whether it likes it or not.

The Turks and Islam in Reformation Germany-Gregory J. Miller 2017-08-11 Sixteenth-century bestsellers -- The intellectual context: western views of Islam in the late Middle Ages -- The political context: Hapsburg-Ottoman relations in the sixteenth century -- Knowledge and depictions of the religious life of the Ottoman Turks in Reformation Germany -- Knowledge and depictions of the Turks -- Holy terror: depictions of the Islamic threat and its causes -- Holy war and its discontents: responses to the Ottoman advance -- Escaped slaves of the Turks: George of Hungary and Bartholomew Georgivoci -- Early modern transformations of the image of Islam in the West -- Reform and Development in the Muslim World-Hossein Askari 2017-07-06 This book explores how the recent development of Muslim countries as a group has fallen far short of non-Muslim countries, which, some have concluded, may be a result of their Islamic heritage. The authors of this book argue that it is the adoption of an authoritarian and monolithic mindset, especially regarding religious discourse, that it is the adoption of an authoritarian and monolithic mindset, especially regarding religious discourse, which hinders the development of Islamic countries.

The Qur'an's Reformation of Judaism and Christianity-Holger M. Zellentin 2020-12-18 This volume explores the relationship between the Qur'an and the Jewish and Christian traditions, considering aspects of continuity and reform. The chapters examine the Qur'an's retelling of biblical narratives, as well as its reaction to a wide array of topics that mark Late Antique religious discourse, including eschatology and ritual purity, propheticism and paganism, and heresiology and Christology. Twelve emerging and established scholars explore the many ways in which the Qur'an updates, transforms, and challenges religious practice, beliefs, and narratives that Late Antique Jews and Christians had developed in dialogue with the Bible. The volume establishes the Qur'an's often unique perspective alongside its surprising continuity with Judaism and Christianity. Chapters focus on individual suras and on intra-Qur'anic parallels, on the Qur'an's relationship to pre-Islamic Arabian culture, on its intertextuality and its literary intricacy, and on its legal and moral framework. It illustrates a move away from the problematic paradigm of cultural influence and instead emphasizes the Qur'an's attempt to reform the religious landscape of its time. The Qur'an's Reformation of Judaism and Christianity offers new insight into the Islamic Scripture as a whole and into recent methodological developments, providing a compelling snapshot of the burgeoning field of Qur'anic studies. It is a key resource for students and scholars interested in religion, Islam, and Middle Eastern Studies.

Shi'i Reformation in Iran-Alireza Sangelj 2016-04-19 Shi'i Reformation in Iran: A Quest for Legitimacy in a Challenging Political Context. This book provides a detailed analysis of the Shi'i Islamic reform movement in Iran, focusing on the key figure of the late Ayatollah Muhammad Baqir al-Sadr. The author examines the movement's origins, its political aims, and its impact on Iranian politics. The book is essential reading for scholars of Islamic studies and political science.

The Trouble with Islam-Irshad Manji 2007-04-01 “I have to be honest with you. Islam is on very thin ice with me....Through our screaming self-pity and our conspicuous silences, we Muslims are conspiring against ourselves. We’re in crisis and we’re dragging the rest of the world with us. If ever there was a moment for an Islamic reformation, it’s now. For the love of God, what are we doing about it?” In blunt, provocative, and deeply personal terms, Irshad Manji unearths the root causes of the maelstrom of violence, repressed by the state and denounced by conservative Muslims, an Islamic democracy movement emerged, strengthened, and played a central role in the 1998 overthrow of the Soeharto regime. In 1999, Muslim leader Abdurrahman Wahid was elected President of a reformist, civilian government. In explaining how this achievement was possible, Robert Hefner emphasizes the importance of civil institutions and public civility, but argues that neither democracy nor civil society is possible without a civilized state. Against portrayals of Islam as inherently antipluralist and undemocratic, he shows that Indonesia’s Islamic reform movement repudiated the goal of an Islamic state, mobilized religiously ecumenical support, promoted women’s rights, and championed democratic ideals. This broadly interdisciplinary and timely work heightens our awareness of democracy’s necessary pluralism, and places Indonesia at the center of our efforts to understand what makes democracy work.

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Robert W. Hefner 2000 “Civil Islam” tells the story of Islam and democratization in Indonesia, the world’s largest Muslim nation. Challenging stereotypes of Islam as antagonistic to democracy, this study of courage and conviction shows how Indonesia’s Islamic reform movement repudiated the goal of an Islamic state, mobilized religiously ecumenical support, promoted women’s rights, and championed democratic ideals. This broadly interdisciplinary and timely work heightens our awareness of democracy’s necessary pluralism, and places Indonesia at the center of our efforts to understand what makes democracy work.
The Problem with Islam-Irshad Manji 2005 Irshad Manji calls herself a Muslim refusenik. "That doesn't mean I refuse to be a Muslim,' she writes, 'it simply means I refuse to join an army of automatons in the name of Allah.' These automatons, Manji argues, include many so-called moderate Muslims in the West. In blunt, provocative and deeply personal terms, she unearths the troubling cornerstone of Islam as it is widely practiced today: tribal insularity, deep-seated anti-Semitism, and an uncritical acceptance of the Quran as the final, superior manifest of God. In this open letter to Muslims and non-Muslims alike, Manji broadened, her words have a clear message: the spirit of the Qur'an and the Prophet’s message, but a disastrous exercise. Consequences being blatant abuse of the Muslim populace under cover of implementing a bogus Shariah. This abuse and misapplication is explored throughout the work.

Contemporary Islamic Movements of Reformation Era- 2005 Tajdid, Ishlah and Civilisational Renewal in Islam-Ahmad Hashim Kamali 2018-09-15 The history of Islamic thought is marked by a continuous tradition of internal revitalisation and reform embedded in the principles of islah, and tajdid. The ultimate purpose has been to bring existing realities and social change in line with the transcendental and universal standard of the Qur’an and Sunnah through a process of restoration and reform. The tradition of tajdid-tajdid has thus been the dominant and fresh consensus of intellectual opinion, as well as the dominant form of intellectual and political activity in the Islamic world. It has contributed to the transformation of the Islamic culture, and accretions to the original messages of Islam. The basic theme of the paper is that civilisational renewal is an integral part of Islamic thought. The paper looks into the meaning, definition and origins of tajdid and islah and their relationship with jihad, and how these have been manifested in the writings and contributions of the thought leaders of Islam throughout its history. It also develops tajdid-related formulas and guidelines that should lead the efforts of contemporary Muslims in forging the objectives of inter-civilisational harmony and their cooperation for the common good.

Books-in-Brief: Toward Our Reformation (Italian Language)-Mohammad Omar Farooq 2020-01-01 It is the author’s contention that at the heart of the Muslim predicament lies ignorance and/or lack of commitment to core Islamic values, thus what is advocated throughout this work is a return to what is termed a “value-oriented” approach. We further learn that with the passage of time what we today consider to be the Shariah is in effect an original hub enveloped in a labyrinthine shroud of scholastic views and deductions hindering Muslim development, and to rely on fraudulent hadith and fallacious implementation of hudud law is not only to betray the spirit of the Qur’an and the Prophet’s message, but a disastrous exercise. Consequences being blatant abuse of the Muslim populace under cover of implementing a bogus Shariah. This abuse and misapplication is explored throughout the work.

The Trouble with Islam Today-Irshad Manji 2005 The Trouble with Islam Today is an open letter from award-winning journalist Irshad Manji to concerned citizens worldwide-Muslim or not. The book is a lively wake-up call, a demand for honesty and change in Islamic countries and the West. With guts and sincerity Manji insists that readers face some of the most important questions troubling the world today. A self-proclaimed Muslim Refusenik, Manji exposes the disturbing corners of Islam as it is widely practiced: tribal insularity, deep-seated anti-Semitism and an uncritical acceptance of the Koran as the final, superior manifest of God. But the book begins with and repeatedly returns to Manji’s own experiences. She explains why girls weren’t allowed to lead prayer, to how she discovered what’s worth salvaging about Islam, to the surprising conclusions she reached about the Arab-Jewish conflict after traveling to Israel — a part of the Middle East that few Muslims dare visit. Irshad Manji doesn’t claim to have all the answers, but in the book’s first two chapters she relates how, through her journey from childhood to adulthood, she came to ask several key questions about Islam that continue to concern her (and that few other writers have had the courage to raise). Why was the B.C. public school so open and tolerant, but her religious school so contradictory and ambiguous? Why are we squandering the talents of women, fully half of God’s creation? Not one to be satisfied with merely criticising, Manji offers a practical vision of how Islam can undergo a reformation that empowers women, promotes respect for religious minorities and fosters a competition of ideas. Her vision revives Islam’s lost tradition of independent thought. The recipient of death threats as well as heartfelt support from her co-religionists, Manji travels throughout the world with her challenge for both Muslims and non-Muslims: dare to ask questions - out loud! Civil Islam-Robert W. Hefner 2005-02-27 Civil Islam tells the story of Islam and democratization in Indonesia, the world’s largest Muslim nation. Challenging stereotypes of Islam as antagonistic to democracy, this study of courage and reformation in the face of state terror suggests possibilities for democracy in the modern world and beyond. Democratic change in the 1950s and with rich experiences for tolerance and civility, Indonesia succumbed to violence. In 1965, Muslim parties were drawn into the slaughter of half a million communists. In the aftermath of this bloodshed, a “New Order” regime came to power, suppressing democratic forces and instituting dictatorial controls that held for decades. Yet from this maelstrom of repression,برز the demand for authoritative and authentic religious advice. Upon migrating to Egypt, Rida founded an Islamic magazine, The Lighthouse, which cultivated an educated, prosperous readership within and beyond the British Empire. To an audience eager to know if their scriptures sanctioned particular interactions with particular objects, he preached the message that by rediscovering Islam’s foundational spirit, the global community of Muslims would thrive and realize modernity’s religious and secular promises. Through analysis of Rida’s international correspondence, Halevi argues that religious entanglements with new commodities and technologies were the driving forces behind local and global projects to reform the Islamic legal tradition. Shedding light on culture, commerce, and consumption in Cairo and other colonial cities, Modern Things on Trial is a groundbreaking account of Islam’s material transformation in a globalizing era.

Reforming the Prophet-Wilfred Reid Clement 2002 In the important book, well-regarded consultant and ex-policy analyst W.R. Clement proposes that the current conflicts in the Middle East are part of a larger change underway in the Islamic world. Toward Our Reformation: From Legalism to Value-Oriented Islamic Law and Jurisprudence-Mohammad Omar Farooq 2011 It is the author’s contention that at the heart of the Muslim predicament lies ignorance and/or lack of commitment to core Islamic values, thus what is advocated throughout this work is a return to what is termed a “value-oriented” approach. We further learn that with the passage of time what we today consider to be the Shariah is in effect an original hub enveloped in a labyrinthine shroud of scholastic views and deductions hindering Muslim development, and to rely on fraudulent hadith and fallacious implementation of hudud law is not only to betray the spirit of the Qur’an and the Prophet’s message, but a disastrous exercise. Consequences being blatant abuse of the Muslim populace under cover of implementing a bogus Shariah. This abuse and misapplication is explored throughout the work.

Shi'm Revisited: Lijjat and Reformative in Contemporary Islam. Leor Halevi 2019 In his book, Leor Halevi tells the story of the Islamic trials of technological and commercial innovations of the late nineteenth and early twentieth centuries. He focuses on the communications of an entrepreneur Syrian interpreter of the shariʿa named Rashid Rida, who became a renowned reformer by responding to the demand for authoritative and authentic religious advice. Upon migrating to Egypt, Rida founded an Islamic magazine, The Lighthouse, which cultivated an educated, prosperous readership within and beyond the British Empire. To an audience eager to know if their scriptures sanctioned particular interactions with particular objects, he preached the message that by rediscovering Islam’s foundational spirit, the global community of Muslims would thrive and realize modernity’s religious and secular promises. Through analysis of Rida’s international correspondence, Halevi argues that religious entanglements with new commodities and technologies were the driving forces behind local and global projects to reform the Islamic legal tradition. Shedding light on culture, commerce, and consumption in Cairo and other colonial cities, Modern Things on Trial is a groundbreaking account of Islam’s material transformation in a globalizing era.

Irshad Manji - Author Page

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blamed on the usual scapegoats: Israel, she discovers, is a fiercely pluralistic society that should be an example to Muslim nations; the United States, surprisingly, is admired by many Muslims and is seen more as an unrealized hope than as lead criminal. This being the case, Manji wonders if the Muslim world is being colonized not by America, but by Arabia. Because Islam was founded in the land of Arabia, in the language of Arabia, for the people of Arabia, Muslims around the world have succumbed to “fundamentalism.” Even non-Arab Muslims – Islam’s majority – have come to imitate the seventh-century tribal rites of the Arabian Peninsula. But this narrow, intolerant and paternalistic system isn’t the only way to be a Muslim. “Ijtihad” (ij-teh-had) is the positive message of this book. Ijtihad is Islam’s lost tradition of independent thinking, which flowered in the Islamic golden age between 700 and 1200 CE. Reviving ijtihad requires Muslims and non-Muslims alike to stop spouting received wisdom, start thinking for themselves and take action. For example, Manji writes, we can revitalize the economies of the Islamic world by engaging the talents of female entrepreneurs. When offered micro-business loans, women accrue assets, become literate, read the Quran for themselves and see the options it gives women for self-respect as well as for respect for the ‘other.’ Through this and other practical ideas, Manji shows how ordinary Muslims, with a little help from their friends, can have a future to live for rather than a past to die for. Of course, her campaign to revive ijtihad raises concerns: For Islamic countries, does becoming more humane mean becoming more Western? Can one sow reform without being a cultural colonizer? Manji addresses these questions head-on – and reminds us of a crucial fact; In the West one can ask dissenting questions about religion and society without fear of being raped, maimed or murdered by the state. Manji gives thanks for these precious freedoms and she challenges Muslims in the West to exercise them. She also invites non-Muslims to step out of ‘orthodox multiculturalism’ and expect better of Muslims, both at home and abroad. Irshad Manji remains a Muslim, one who takes seriously the verse in the Quran that states: “Believers, conduct yourselves with justice and bear true witness before God – even if it be against yourselves, your parents or your family.” In that spirit, she ends her open letter by asking critics to tell her where her analysis has gone wrong. The result is an intense discussion on her website. Whether you agree or disagree with her argument, one thing can’t be disputed: The Trouble with Islam Today has already created a worldwide conversation where none existed before.

Special Issue on Shaping the Current Islamic Reformation-Barbara A. Roberson 2003

The Trouble with Islam Today-Irshad Manji 2005-03-16

“I have to be honest with you. Islam is on very thin ice with me.... Through our screaming self-pity and our conspicuous silences, we Muslims are conspiring against ourselves. We're in crisis and we're dragging the rest of the world with us. If ever there was a moment for an Islamic reformation, it's now. For the love of God, what are we doing about it?” In this open letter, Irshad Manji unearths the troubling cornerstones of mainstream Islam today: tribal insularity, deep-seated anti-Semitism, and an uncritical acceptance of the Koran as the final, and therefore superior, manifesto of God’s will. But her message is ultimately positive. She offers a practical vision of how Islam can undergo a reformation that empowers women, promotes respect for religious minorities, and fosters a competition of ideas. Her vision revives “ijtihad,” Islam’s lost tradition of independent thinking. In that spirit, Irshad has a refreshing challenge for both Muslims and non-Muslims: Don’t silence yourselves. Ask questions—out loud. The Trouble with Islam Today is a clarion call for a fatwa-free future.

Islam Evolving-Taner Edis 2016-06-14

How is Islam adapting to the rapid changes of the 21st century? Despite political unrest and terrorism, the author argues that many Muslim societies are successfully developing their own versions of modern life. In contrast to the secular liberal model that prevails in the West, Islam is demonstrating alternative ways to be modern while maintaining a distinctly Muslim worldview. Professor Edis, an American physicist with a secular viewpoint who was raised in Turkey, is uniquely qualified to evaluate the interplay of modern trends and Islamic values. He devotes separate chapters to prominent examples of what he calls Islam’s “pious modernity.” For instance, while most Muslim societies embrace the applied sciences and technology, they are cooler toward aspects of science with materialist implications. They are also enthusiastically adopting a market economy and consumerism, while preserving Muslim religious values. Even in such controversial areas as multiculturalism, individual human rights, freedom of speech, and gender roles, the author shows that Muslim societies are drawn toward a flexible conservatism. He critically evaluates attempts to import Western political and cultural notions into Muslim societies and draws interesting parallels between conservative Christian reactions to secular society and similar responses in Islam. This balanced overview of Islam’s relationship with the modern world will be of interest to open-minded readers in both the West and the East.

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