

Islam Fazlur Rahman

"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*

This book presents an intellectual history of today's Muslim world, surveying contemporary Muslim thinking in its various manifestations, addressing a variety of themes that impact on the lives of present-day Muslims. Focusing on the period from roughly the late 1960s to the first decade of the twenty-first century, the book is global in its approach and offers an overview of different strands of thought and trends in the development of new ideas, distinguishing between traditional, reactionary, and progressive approaches. It presents a variety of themes and issues including: The continuing relevance of the legacy of traditional Islamic learning as well as the use of reason; the centrality of the Qur'an; the spiritual concerns of contemporary Muslims; political thought regarding secularity, statehood, and governance; legal and ethical debates; related current issues like human rights, gender equality, and religious plurality; as well as globalization, ecology and the environment, bioethics, and life sciences. An alternative account of Islam and the Muslim world today, counterbalancing narratives that emphasise politics and confrontations with the West, this book is an essential resource

for students and scholars of Islam.

Originally published in 1958. This volume brings into focus an area of Islamic religio-philosophical thought to which relatively little attention has been paid by modern scholars of Muslim thought. The importance of the subject lies in the fact that it constitutes a central point at the confrontation of the traditional Islamic and Hellenic thought currents.

Dynamic Islam analyzes the lives and works of four of the most influential liberal diaspora Muslim intellectuals of the late twentieth and early twenty-first centuries-Fatima Mernissi, Leila Ahmed, Fazlur Rahman, and Mohammed Arkoun. These prolific scholars are among the first generation of Muslims writing in Western languages who have intentionally directed their works toward audiences in the West, as well as the Muslim world. Jon Armajani examines the way these cutting-edge scholars have interpreted the Quran, Hadith, and Islamic history as they have constructed their visions for Islam in the modern world. Armajani vividly describes their perspectives on women and gender, veiling, Islamic revivalism, Islam and democracy, and Islamic mysticism. The volume also situates their ideas with respect to conservatively minded western Muslims and Islamic revivalists.

The American Journal of Islamic Social Sciences (AJISS), established in 1984, is a quarterly, double blind peer-reviewed and interdisciplinary journal, published by the International Institute of Islamic Thought (IIIT), and distributed worldwide. The journal showcases a wide variety of scholarly research on all facets of Islam and the Muslim world including subjects such as anthropology, history, philosophy and metaphysics, politics, psychology, religious law, and traditional Islam.

In De islam geeft Küng een grondig en compleet overzicht de qua aanhang op een na grootste wereldgodsdienst. Hij toont aan dat er zonder een dialoog met de islam geen uitzicht is op een duurzame wereldvrede of op een harmonieus samenleven met moslims in Europa. Wie de huidige wereld wil begrijpen, moet de islam begrijpen. Küng behandelt onder meer de veranderingen in het verleden, de onderscheiden stromingen, en kiest positie ten opzichte van de klemmende vragen van onze tijd. Hij geeft een omvattende analyse van de politieke, culturele en religieuze betekenis van de islam. Van de theologen van onze tijd kan alleen Küng zo'n magistraal werk schrijven. Al tientallen jaren vormen de wereldreligies het centrale thema voor Hans Küng. Als voorvechter van de dialoog tussen de culturen schreef hij er verschillende boeken over, die in veel talen verschenen zijn.

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 authoritative book argues that what is considered today to be Islamic fundamentalism is inconsistent with the true

meaning of this faith. Rahman demonstrates that the true roots of Islamic teachings advocate adaptability, creativity, and innovation.

Fazlur Rahman's Islam is aptly titled, in that this slim volume constitutes an incisive and surprisingly comprehensive history and analysis of Islam—its history, its conflicts, its legacy—and its prospects. From Mohammed to the late twentieth century, Rahman traces the development of Islam as a religion and, more importantly, as an intellectual tradition, offering both an easily understood introduction to the faith and an impassioned argument for its future direction.

This book introduces a new approach to the comparative study of sacred texts - here the Christian Bible, the Islamic Koran, the Hindu Veda and the Buddhist Tipiaka. The author demonstrates that, in spite of their great differences, these works show a fundamental analogy. Considered as canonical within their own religious context, each text possesses absolute authority in comparison with other authoritative texts from their respective religious traditions. This fundamental analogy allows one to describe the growth and history of these canons, step by step, as a process that takes place in analogous phases that are clearly distinguishable. The author follows a strictly phenomenological method: he tries to understand the development of these canons in terms of a potential that lies within the phenomena themselves, i.e. the texts, while refraining in any way from assessing their claim to absolute authority. In part I the author describes the development from the 'revelation' of the texts to a climax with respect to reflection on the canons. This climax has been reached in all four cases. Part II investigates the crisis that these canons are currently undergoing as a consequence of the modern intellectual climate. Can we expect that this crisis will be overcome by the canons? And if so, will they be in a position of mutual exclusion or will they form a sort of unity such as, for example, the Old and New Testament in the Christian Bible? Finally the author traces what the religions themselves have postulated about the future of their respective canons. The result is surprising: the current crisis is only faint reflection of what, according to age-old predictions, awaits the canons in the future.

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.

In this introduction to the Qur'an, Fazlur Rahman unravels its complexities on themes such as God, society, revelation, and prophecy.

Fazlur Rahman (d. 1988) was a Muslim theologian and philosopher who integrated the spiritual and intellectual heritages of the Islamic and

Western worlds. In this study, Berry (missiology and world religions, Gardner-Webb University) examines Rahman's life and thought and looks at religious traditionalism in the context of modernity, discussing pro

This is a detailed, critical study of the reforms which have been made in recent years to the law in the State of Pakistan with the ostensible objective of bringing it into accord with the requirements of Islam. Special emphasis is given to the period from 1977 when General Zia ul Haque adopted a period of Islamization. This is a field of investigation of considerable importance both for the advancement of legal and political theory and for practical purposes, especially as regards human rights. The author, trained both in Pakistan law and the concepts and practice of Islamic law, has been able to advance significantly our understanding of the doctrinal developments documented in this book. First published in 1994.

?slamIslamUniversity of Chicago Press

A number of innovative hermeneutical approaches emerged in Muslim exegetical discourse in the second half of the 20th century. Among these developments is a trend of systematic reform theology that emphasises a humanistic approach, whereby revelation is understood to be dependent not only upon its initiator, God, but also upon its recipient, Prophet Muhammad, who takes an active role in the process. Ali Akbar examines the works of four noted scholars of Islam: Fazlur Rahman (Pakistan), Abdolkarim Soroush (Iran), Muhammad Mujtahed Shabestari (Iran) and Nasr Hamid Abu Zayd (Egypt). His study shows that the consequences of taking a humanistic approach to understanding revelation are not confined to the realm of speculation about God-human relations, but also to interpreting Qur'anic socio-political precepts. And the four scholars emerge as a distinctive group of Muslim thinkers who open up a new horizon in contemporary Islamic discourse. This book discusses the general problematic of Islam and democracy and the ideas of certain Iranian religious modernists on the issue. Examining the development of religious intellectualism in post-revolutionary Iran, it presents Abdolkarim Soroush's novel approach to this pertinent topic.

Fazlur Rahman was one of the most influential Muslim thinkers of the 20th Century. His encyclopedic understanding of both the Islamic and Western traditions rendered him as most suited for the task of tajdid ul-din (intellectual and academic revivification, reformism and modernism). As a pragmatist he believed that 'social change' could not be translated into reality without an active, positive and vital engagement with the present world which stood as the élan of Islamic morality and ethics. The present work attempts to critically analyze and deconstruct Fazlur Rahman's thought in order to ascertain the key principles that govern the oeuvre of his work. Further, the author has provided a 'bridge' to facilitate an empathetic introduction to Fazlur Rahman's life, person and thought which are essential for understanding him and his work. Also, the prejudice he faced from the orthodox ulama' and political Islam activists in Pakistan foreshadowed a biased misrepresentation of his work qua Orientalism and Western Imperialist agenda. As a representative of modern Islam it seems plausible that serious attention must be given to 'reconstruct' kalâm whilst standing in the midst of Western theology in a postmodern time and kalâm in its post-medieval phase. Thus, Fazlur Rahman was not simply a falsafi which the majority hold him to be but also a mutakallim in the full-blooded sense.

Jawzi offered the first Marxist interpretation of the history and development of Islamic thought. Sonn's translation brings to life his skillful and entertaining critique.

Philosophy flourished in the Islamic world for many centuries, and continues to be a significant feature of cultural life today. Now available in paperback, The Biographical Encyclopedia of Islamic Philosophy covers all the major and many minor philosophers, theologians, and mystics

who contributed to its development. With entries on over 300 thinkers and key concepts in Islamic philosophy, this updated landmark work also includes a timeline, glossary and detailed bibliography. It goes beyond philosophy to reference all kinds of theoretical inquiry which were often linked with philosophy, such as the Islamic sciences, grammar, theology, law, and traditions. Every major school of thought, from classical Peripatetic philosophy to Sufi mysticism, is represented, and entries range across time from the early years of the faith to the modern period. Featuring an international group of authors from South East Asia, the Indian Subcontinent, the Middle East and North Africa, Europe and North America, The Biographical Encyclopedia of Islamic Philosophy provides access to the ideas and people comprising almost 1400 years of Islamic philosophical tradition.

"In 2012, the year 1433 of the Muslim calendar, the Islamic population throughout the world was estimated at approximately a billion and a half, representing about one-fifth of humanity. In geographical terms, Islam occupies the center of the world, stretching like a big belt across the globe from east to west."--P. vii.

Within the field of Islamic Studies, scientific research of Muslim theology is a comparatively young discipline. Much progress has been achieved over the past decades with respect both to discoveries of new materials and to scholarly approaches to the field. The Oxford Handbook of Islamic Theology provides a comprehensive and authoritative survey of the current state of the field. It provides a variegated picture of the state of the art and at the same time suggests new directions for future research. Part One covers the various strands of Islamic theology during the formative and early middle periods, rational as well as scripturalist. To demonstrate the continuous interaction among the various theological strands and its repercussions (during the formative and early middle period and beyond), Part Two offers a number of case studies. These focus on specific theological issues that have developed through the dilemmatic and often polemical interactions between the different theological schools and thinkers. Part Three covers Islamic theology during the later middle and early modern periods. One of the characteristics of this period is the growing amalgamation of theology with philosophy (Peripatetic and Illuminationist) and mysticism. Part Four addresses the impact of political and social developments on theology through a number of case studies: the famous mihna instituted by al-Ma'mun (r. 189/813-218/833) as well as the mihna to which Ibn 'Aqil (d. 769/1367) was subjected; the religious policy of the Almohads; as well as the shifting interpretations throughout history (particularly during Mamluk and Ottoman times) of the relation between Ash'arism and Maturidism that were often motivated by political motives. Part Five considers Islamic theological thought from the end of the early modern and during the modern period.

This volume unfolds the ebbs and flows of Muslim thought in different regions of the world, as well as the struggles between the different intellectual discourses that have surfaced against this backdrop. With a focus on Turkey, Egypt, Iran and the Indian subcontinent – regions that, in spite of their particular histories and forms of thought, are uniquely placed as a mosaic that illustrates the intertwined nature of the development of Muslim socio-political thought – it sheds light on the swing between right and left in different regions, the debates surrounding nationalism, the influence of socialism and liberalism, the rise of Islamism and the conflict between state bureaucracy and social movements. Exploring themes of civil society and democracy, it also considers

current trends in Muslim thought and possible future directions. As such, it will appeal to scholars across the fields of sociology, anthropology, political science, history and political economy, as well as those with interests in the study of religion, the development of Muslim thought, and the transformation of Muslim societies in recent decades.

Examines the experiences of women activists of the Islamist Refah (Welfare) party in Turkey. In Turkey, no secular party has approximated the high levels of membership and intense activism of women within the Islamist Refah (Welfare) Party. *Rethinking Islam and Liberal Democracy* examines the experiences of these women, who represented an unprecedented phenomenon within Turkish politics. Using in-depth interviews, Ye?im Arat reveals how the women of the party broadened the parameters of democratic participation and challenged preconceived notions of what Islam can entail in a secular democratic polity. The women of the party successfully mobilized large groups of allegedly apolitical women by crossing the boundaries between the social and the political, reaching them through personal networks cultivated in private spaces. The experiences of these women show the contentious relationship between liberal democracy and Islam, where liberalism that prioritizes the individual can transform, coexist, or remain in tension with Islam that prioritizes a communal identity legitimized by a sacred God. Ye?im Arat is Professor of Political Science and International Relations at Bo?aziçi University, Istanbul. She is the author of *The Patriarchal Paradox: Women Politicians in Turkey* and the coeditor (with Barbara Laslett and Johanna Brenner) of *Rethinking the Political: Gender, Resistance, and the State*.

To find more information on Rowman & Littlefield titles, please visit us at www.rowmanlittlefield.com.

[Copyright: e4210e25dcc639885b703eab93ebadb1](#)