Islam In Our Backyard A Novel Argument

#Islam local context #new arguments about Islam #understanding Islam contemporary #religious perspectives discussion #modern Islamic thought

This insightful piece delves into Islam, offering a truly novel argument about its presence and influence right in our backyard. It provides fresh perspectives for understanding Islam in a contemporary setting, fostering crucial discussions on modern religious thought and its interpretation within local communities.

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Islam in Our Backyard

WINNER: 2003 Australian Christian book of the Year

Grace for Muslims?

"Why should an essentially ls"benignrs" religion turn some into ls"demonsrs"?" asked a Muslim journalist. It is a question that is at the heart of the Islamic debate. Alarmist claims are made about these ls"demonsrs\

Weed in our backyard

"Be ware of European Islam!" This warning I have heard so many times during my stay in the East. But the authors of this warning ignore wittingly or unwittingly the fact that one of Islam’s secrets for survival through history has been its ability to adapt to the conditions of the different peoples and territories it reached. Uniform Islam does not exist; Muslims of Arabia understand it in a way that corresponds to their conditions and mentality, so do Muslims in Indonesia, Pakistan, Turkey, Morocco, Sub-Saharan Africa, and so on. Accordingly, Muslims living in the Western hemisphere must have the same right to understand it according to their conditions. To me, that is the universality of Islam.

Islamophobia and the Novel

In an era of rampant Islamophobia, what do literary representations of Muslims and anti-Muslim bigotry tell us about changing concepts of cultural difference? In Islamophobia and the Novel, Peter Morey analyzes how recent works of fiction have framed and responded to the rise of anti-Muslim prejudice, showing how their portrayals of Muslims both reflect and refute the ideological preoccupations of media and politicians in the post-9/11 West. Islamophobia and the Novel discusses novels embodying a range of positions—from the avowedly secular to the religious, and from texts that appear to underwrite Western assumptions of cultural superiority to those that recognize and critique neoimperial impulses. Morey offers nuanced readings of works by John Updike, Ian McEwan, Hanif Kureishi, Monica Ali, Mohsin Hamid, John le Carré, Khaled Hosseini, Azar Nafisi, and other writers, emphasizing the demands of the literary marketplace for representations of Muslims. He explores how depictions of Muslim experience have challenged liberal assumptions regarding the novel’s potential for empathy and its ability to encompass a variety of voices. Morey argues for a greater degree of critical self-consciousness in our understanding of writing by and about Muslims, in contrast to both exclusionary nationalism and the fetishization of difference. Contemporary literature’s capacity to unveil the conflicted nature

of anti-Muslim bigotry expands our range of resources to combat Islamophobia. This, in turn, might contribute to Islamophobia's eventual dismantling.

Islam and the Future of Tolerance

In this dialogue between a famous atheist and a former radical, Sam Harris and Maajid Nawaz invite you to join an urgently needed conversation: Is Islam a religion of peace or war? Is it amenable to reform? Why do so many Muslims seem drawn to extremism? The authors demonstrate how two people with very different views can find common ground.

Islam: A Profound Insight

- It is the only book which enables the reader a deep and comprehensive view of Islam as religion, practices and a way of life. - Taking in consideration that there are many books on variety of Islamic issues, still, this is almost the only book that enables a comprehensive overview of Islam covering all of its different aspects and sides. Besides, it explores profoundly the Islamic practices and their argumentations towards women, violence, sex and many other controversial issues around Islam. - It explores in a new and unique way the Islamic rituals (especially the five prayers) in a way the exposes the beauty and secrets of Sufism in its practical form, mixing between practice and theory as it is felt and done by the leaders of Sufism in their most rightful moments. - The book is meant to be an enchanting art piece. Its layout and illustrations were innovated by German arts and designers to provide the reader with enjoyable read experience. - It analysis also the motivations and argumentations the terrorism considers in the name of Islam. - The variety of the topic discussed in the book and the way of dividing and classifying them makes it a good page turner.

Islam and America

Islam and America argues that the current animosity between the U.S. and Muslim world should be understood through the often-overlooked history between the two. Tracing the genealogy of this conflicted relationship from the Pilgrims to the present, author Anouar Majid weaves personal stories with historical narratives to offer a critical view of both cultures and to suggest a path towards future peace. The book shows how America's current conflict with Islam is rooted in a long and complicated history of prejudice and missed opportunities, as well as a history of benevolence and fruitful exchange on both sides. While historically Americans have generally regarded Islam as a despotic religion that needed to be overcome, the military and educational establishments that Americans built through their attempts at converting Muslims became sources of national pride in the Middle East. And while Muslims have often distrusted Americans, they, too, have made significant contributions to American culture. Majid contends that knowing this history of both conflict and collaboration can help promote the mutual goodwill and appreciate that will be necessary to tackle the challenges facing Islam and America. Majid makes a provocative argument against faith-inspired prejudices and offers suggestions for the future.

The Curse of God

This book is a critical analysis of religion in general and Islam in particular. It covers some common misconceptions about Islam that both Muslims and non-Muslims have. The book starts with a little introduction of the author—how and why he became an ex-Muslim—and it is followed up with the importance of writing the book. The first chapter covers the importance of critical sense over common sense and how we should always invoke critical thinking when it comes to looking at the world around us. The book also covers some arguments for God and some counterarguments against God's existence. It discusses the importance of God in keeping the morality of the society and the mental well-being of the human species. It also discusses the baggage that comes with religion, leaving our only lives here on planet earth devoid of pleasure and enjoyment. Moreover, it discusses the scientific flaws in the Quran and argues how it looks like a book written by a seventh century Arab warlord rather than the creator of the billions of galaxies. It discusses the critical and sensitive topic of the character of Allah (Muslim God) and Muhammad in light of the Quran, Hadith (collection of Muhammad's quotes), and the biography of Muhammad. It gives a detailed account of Muhammad's wives and violence in his life. In the last part of the book, the author discusses the rise of Islamism in the western world and its dangers. Finally, it educates its readers on how to debate with a religious apologist and some common arguments and techniques employed by them. It is a very interesting read into Islam from an ex-Muslim's point of view and the best guide to learning Islam.

Islam, Fundamentalism, and the Betrayal of Tradition

How has fundamentalism betrayed the true spirit of Islam? This fully revised and expanded edition of the critically acclaimed book provides answers to this question and contains: a new essay on the role of women in Islam; an updated chapter containing insights into the true nature of the jih three fully revised chapters that bring the discussion up-to-date with the current global situation; a revised introduction. Book jacket.

Reopening Muslim Minds

A fascinating journey into Islam's diverse history of ideas, making an argument for an "Islamic Enlightenment" today In Reopening Muslim Minds, Mustafa Akyol, senior fellow at the Cato Institute and opinion writer for The New York Times, both diagnoses “the crisis of Islam” in the modern world, and offers a way forward. Diving deeply into Islamic theology, and also sharing lessons from his own life story, he reveals how Muslims lost the universalism that made them a great civilization in their earlier centuries. He especially demonstrates how values often associated with Western Enlightenment — freedom, reason, tolerance, and an appreciation of science — had Islamic counterparts, which sadly were cast aside in favor of more dogmatic views, often for political ends. Elucidating complex ideas with engaging prose and storytelling, Reopening Muslim Minds borrows lost visions from medieval Muslim thinkers such as Ibn Rushd (aka Averroes), to offer a new Muslim worldview on a range of sensitive issues: human rights, equality for women, freedom of religion, or freedom from religion. While frankly acknowledging the problems in the world of Islam today, Akyol offers a clear and hopeful vision for its future.

The Trouble with Islam Today

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 cornerstones of Islam as it is widely practised today: tribal insularity, deep-seated anti-Semitism and an uncritical acceptance of the Quran as the final, and therefore superior, manifesto of God. In this open letter to Muslims and non-Muslims alike, Manji breaks the conspicuous silence that surrounds mainstream Islam with a series of pointed questions: 'Why are we all being held hostage by what's happening between the Palestinians and the Israelis? Who is the real coloniser of Muslims - America or Arabia? How can we read the Quran literally when it's 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.

Evangelical Christian Responses to Islam

Do Christians and Muslims worship the same God? Who was Muhammad? How does the Israeli–Palestinian conflict affect Christian–Muslim relations? This is a book about Evangelical Christians and how they are answering challenging questions about Islam. Drawing on over 300 texts published by Evangelicals in the first two decades of the twenty-first century, this book explores what the Evangelical micro-public sphere has to say about key issues in Christian–Muslim relations today. From the books they write, the blogs they post and the videos they make, it is clear that Evangelical Christians profoundly disagree with one another when discussing Islam. Answers to the questions range from seeing Muslims as the enemy posing an existential threat to Christians, through to welcoming them as good neighbours or even as close cousins.

Islamic Exceptionalism

In Islamic Exceptionalism, Brookings Institution scholar and acclaimed author Shadi Hamid offers a novel and provocative argument on how Islam is, in fact, "exceptional" in how it relates to politics, with profound implications for how we understand the future of the Middle East. Divides among citizens aren't just about power but are products of fundamental disagreements over the very nature and purpose of the modern nation state—and the vexing problem of religion’s role in public life. Hamid argues for a new

understanding of how Islam and Islamism shape politics by examining different models of reckoning with the problem of religion and state, including the terrifying—and alarmingly successful—example of ISIS. With unprecedented access to Islamist activists and leaders across the region, Hamid offers a panoramic and ambitious interpretation of the region's descent into violence. Islamic Exceptionalism is a vital contribution to our understanding of Islam's past and present, and its outsized role in modern politics. We don't have to like it, but we have to understand it—because Islam, as a religion and as an idea, will continue to be a force that shapes not just the region, but the West as well in the decades to come.

The Good Muslim

Muhammad: a frank look at his influential (and violent) life and teachings In The Truth about Muhammad, New York Times bestselling author and Islam expert Robert Spencer offers an honest and telling portrait of the founder of Islam-perhaps the first such portrait in half a century-unbounded by fear and political correctness, unflinching, and willing to face the hard facts about Muhammad's life that continue to affect our world today. From Muhammad's first "revelation" from Allah (which filled him with terror that he was demonpossessed) to his deathbed (from which he called down curses upon Jews and Christians), it's all here-told with extensive documentation from the sources that Muslims themselves consider most reliable about Muhammad. Spencer details Muhammad's development from a preacher of hellfire and damnation into a political and military leader who expanded his rule by force of arms, promising his warriors luridly physical delights in Paradise if they were killed in his cause. He explains how the Qur'an's teaching on warfare against unbelievers developed-with constant war to establish the hegemony of Islamic law as the last stage. Spencer also gives the truth about Muhammad's convenient "revelations" justifying his own licentiousness; his joy in the brutal murders of his enemies; and above all, his clear marching orders to his followers to convert non-Muslims to Islam-or force them to live as inferiors under Islamic rule. In The Truth about Muhammad, you'll learn - The truth about Muhammad's multiple marriages (including one to a nine-year-old) - How Muhammad set legal standards that make it virtually impossible to prove rape in Islamic countries - How Muhammad's example justifies jihad and terrorism - The real "Satanic verses" incident (not the Salman Rushdie version) that remains a scandal to Muslims - How Muhammad's faulty knowledge of Judaism and Christianity has influenced Islamic theology--and colored Muslim relations with Jews and Christians to this day. Recognizing the true nature of Islam, Spencer argues, is essential for judging the prospects for largescale Islamic reform, the effective prosecution of the War on Terror, the democracy project in Afghanistan and Iraq, and immigration and border control to protect the United States from terrorism. All of which makes it crucial for every citizen (and policymaker) who loves freedom to read and ponder The Truth about Muhammad

The Truth About Muhammad

The attacks on 9/11 were part of a 1,400 year Islamic jihad against the non-Islamic world. Since 9/11 there have been over 10,000 additional violent jihads. In addition, there have been thousands of "soft jihads" where Muslims have attempted to replace Western culture with that of Islam. The jihadists are motivated by the core principles of Islam with the goal of converting, killing, or subjugating all non-Muslims. Unfortunately, too many non-Muslims have reverted to a pre-9/11 mentality and do not see the necessity of an offensive war in Iraq or Afghanistan, or of a defensive war at home. Non-Muslims are going to have to decide to fight for their cultures, freedoms, and values or they are going to lose them. Dr. Crandall has been teaching sociology at the college and university level for over 30 years. The focus of some of his other books have been in the area of gerontology, the physiological and psychological consequences of running, and Inuit art. The attacks on 9/11 changed the focus of his research, and he has spent the last seven years researching and writing this book.

Islam

Why and how Islam must reform and join the modern world As the world reels from the Charlie Hebdo related murders, Ayaan Hirsi Ali the brilliant, charismatic and controversial New York times and Globe and Mail #1 bestselling author of Infidel and Nomad makes a powerful plea for a Muslim Reformation as the only way to end the horrors of terrorism, sectarian warfare and the repression of women and minorities. today, she argues, the world's 1.6 billion Muslims can be divided into a minority of extremists, a majority of observant but peaceable Muslims and a few dissidents who risk their lives by questioning their own religion. But there is only one Islam and, as Hirsi Ali shows, there is no denying that some of its key teachings - not least the duty to wage holy war - 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 Muslim Reformation - a revision of Islamic doctrine aimed at reconciling the religion with modernity - is now at hand, and may even have begun. the Arab Spring may now seem like a political failure. But its challenge to traditional authority revealed a new readiness - not least by Muslim women - to think freely and to speak out. Courageously challenging the jihadists, she identifies five key amendments to Islamic doctrine that Muslims have to make to bring their religion out of the 7th century and into the 21st. And she calls on the Western world to end its appeasement of the Islamists. ""Islam is not a religion of peace,"" she writes. It is the Muslim reformers who need our backing, not the opponents of free speech. Interweaving her own experiences, historical analogies and powerful examples from contemporary Muslim societies and cultures, Heretic is not a call to arms, but a passionate plea for peaceful change and a new era of global toleration. With jihadists killing thousands from Nigeria to Syria to Pakistan, this book offers an answer to what is fast becoming the world's number one problem.

Heretic

A Muslim woman's passionate, eloquent challenge to the contradictions of mainstream Islam--and a provocative call for reform. In a conversational voice that will grip every reader, Muslim and non-Muslim alike, Manji educates, exposes, and honestly addresses the questions readers all have--yet rarely pose--about Islam today.

The Trouble with Islam

The terrorist attacks of September 11, 2001 and their aftermath have focused the world's attention on Islamic fundamentalism. This accessible volume aims to rebutt the misconceptions about Islam articulated by many European intellectuals down the centuries. For non-Muslims these still obstruct a clear understanding of both the nature of Islam and the history of Christian/Muslim interactions.

Islam & Jihad

According to this volume, for centuries, Europe has often benefited from Islam without acknowledging its contributions or giving anything in return. This book presents a comprehensive study of leading world views and establishes the place of Islam as a dominant ideological force. This powerful sweep of its logic gives the reader a sense of the beauty and universality of Islam. The author wrote this analysis of the human condition while struggling against Communist/Serbian control during the 1980s. This work is his attempt to elaborate the ideological underpinnings of the central political argument of the "Islamic Declaration." It is thus part of the intellectual preparation which he considered necessary before proceeding to the next step of establishing Islamic government. The author's thinking seems to center on a single simple formula -- Islam is the only synthesis capable of unifying mankind's essentially dualistic existence. His approach is to attempt to fit everything -- notably all philosophy and science -- into his three preconceived categories (his "religious, " "materialistic, " and the "Islamic" views of the world). These categories are summarized in the book's appendix as the "table of the opposites." The "Islamic" is the synthesis of the other two, which unites them, as it unites the dual aspects of man's nature. "Man" as a whole thus belongs in the "Islamic" category. The author devotes many pages to expressing his regard for science and attempting to recount what he takes for those of its findings that seem to support his thesis. A golden age of scientific knowledge is one of the benefits he foresees from Islamic renewal

Islam Between East and West

A Muslim punk house in Buffalo, New York, inhabited by burqa-wearing riot girls, mohawked Sufis, straightedge Sunnis, Shi’a skinheads, Indonesian skaters, Sudanese rude boys, gay Muslims, drunk Muslims, and feminists. Their living room hosts parties and prayers, with a hole smashed in the wall to indicate the direction of Mecca. Their life together mixes sex, dope, and religion in roughly equal amounts, expressed in devotion to an Islamo-punk subculture, “taqwacore,” named for taqwa, an Arabic term for consciousness of the divine. Originally self-published on photocopiers and spiralbound by hand, The Taqwacores has now come to be read as a manifesto for Muslim punk rockers and a “Catcher in the Rye for young Muslims.” There are three different cover colors; red, white, and blue.

The Taqwacores

Written 40 years ago, Islam and Secularism is one of the most creative and original works of a Muslim thinker in the contemporary Muslim world. The author deals with fundamental problems faced by contemporary Muslims and provides real solutions, beginning with a discussion on 'The Contemporary Western Christian Background' in Chapter (I), followed by his analysis of the concepts (which he newly defines) of 'secular', 'secularization', and 'secularism' in Chapter (II). All this is then contrasted in Chapter (IV) of the book entitled 'Islam: The Concept of Religion and the Foundation of Ethics and Morality'. Based on all the preceding explanation, the author proceeds to analyze the Muslim 'dilemma' by declaring that it should be resolved primarily through what he calls the "dewesternization of knowledge" or, conversely, the "islamization of contemporary knowledge\

Islam and Secularism

Award-winning novelist Bensalem Himmich’s third novel to be translated into English is a vertiginous exploration of one of Islam’s most radical thinkers, the Sufi philosopher Ibn Sab’in. Born in Spain, he was forced to immigrate to Africa because of his controversial views. Later expelled from Egypt, Ibn Sab’in made his way to Mecca, where he spent his final years. Himmich follows the philosopher’s journey, outlining an array of characters he meets along the way who usher in debates of identity and personal responsibility through their interactions and relationships with Ibn Sab’in. Set against the backdrop of a politically charged thirteenth–century Islamic world, Himmich’s novel is a rich blend of fact and imagination that re–creates the intellectual debates of the time. As the culture of prosperity and tradition was giving way to the chaos created by political and social instability, many Arabs, as Ibn Sab’in does in the novel, turned inward toward a spiritual search for meaning. In his fictional portrait of Ibn Sab’in, Himmich succeeds in creating a character, with his many virtues and flaws, to whom all readers can relate.

A Muslim Suicide

In this brilliant look at the rise of political Islam, the distinguished political scientist and anthropologist Mahmood Mamdani brings his expertise and insight to bear on a question many Americans have been asking since 9/11: how did this happen? Mamdani dispels the idea of "good" (secular, westernized) and "bad" (premodern, fanatical) Muslims, pointing out that these judgments refer to political rather than cultural or religious identities. The presumption that there are "good" Muslims readily available to be split off from "bad" Muslims masks a failure to make a political analysis of our times. This book argues that political Islam emerged as the result of a modern encounter with Western power, and that the terrorist movement at the center of Islamist politics is an even more recent phenomenon, one that followed America's embrace of proxy war after its defeat in Vietnam. Mamdani writes with great insight about the Reagan years, showing America's embrace of the highly ideological politics of "good" against "evil." Identifying militant nationalist governments as Soviet proxies in countries such as Nicaragua and Afghanistan, the Reagan administration readily backed terrorist movements, hailing them as the "moral equivalents" of America's Founding Fathers. The era of proxy wars has come to an end with the invasion of Iraq. And there, as in Vietnam, America will need to recognize that it is not fighting terrorism but nationalism, a battle that cannot be won by occupation. Good Muslim, Bad Muslim is a provocative and important book that will profoundly change our understanding both of Islamist politics and the way America is perceived in the world today.

Good Muslim, Bad Muslim

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 cornerstones of Islam as it is widely practiced: tribal insularity, deep-seated anti-Semitism and uncritical acceptance of the Koran as the final, superior manifesto of God. But the book begins with and repeatedly returns to Manji’s own experience of Islam, from a teenage debate with a madressa teacher who couldn’t explain to her 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 her B.C. public

school so open and tolerant, but her religious school bigoted and rigid? How could she reconcile her faith with the misogynist, homophobic and anti-Semitic violence committed in its name? Why are rote, literal readings of the Koran the mainstream of Islamic thought today? “When Did We Stop Thinking?” she asks in chapter three, unearthing Islam’s tradition of creativity and curiosity — a tradition that died for entirely political reasons. Then, trekking through the Middle East, that Islamic countries’ difficulties can’t easily be 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 “foundamentalism.” 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-tee-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.

The Trouble with Islam Today

Fiction and lyric essay combine in Zahia Rahmani's poetic reflection on Islamic history and what it means to be Muslim.

Muslim, a Novel

Since at least the attacks of September 11, 2001, one of the most pressing political questions of the age has been whether Islam is hostile to religious freedom. Daniel Philpott examines conditions on the ground in forty-seven Muslim-majority countries today and offers an honest, clear-eyed answer to this urgent question. It is not, however, a simple answer. From a satellite view, the Muslim world looks unfree. But, Philpott shows, the truth is much more complex. Some one-fourth of Muslim-majority countries are in fact religiously free. Of the other countries, about forty percent are governed not by Islamists but by a hostile secularism imported from the West, while the other sixty percent are Islamist. The picture that emerges is both honest and hopeful. Yes, most Muslim-majority countries are lacking in religious freedom. But, Philpott argues, the Islamic tradition carries within it "seeds of freedom," and he offers guidance for how to cultivate those seeds in order to expand religious freedom in the Muslim world and the world at large. It is an urgent project. Religious freedom promotes goods like democracy and the advancement of women that are lacking in the Muslim-majority world and reduces ills like civil war, terrorism, and violence. Further, religious freedom is simply a matter of justice--not an exclusively Western value, but rather a universal right rooted in human nature. Its realization is critical to the aspirations of religious minorities and dissenters in Muslim countries, to Muslims living in non-Muslim countries or under secular dictatorships, and to relations between the West and the Muslim world. In this thoughtful book, Philpott seeks to establish a constructive middle ground in a fiery and long-lasting debate over Islam.

Religious Freedom in Islam

Islam is often portrayed, especially in Western media, as an alien, violent, hostile, and monolithic religion, whose adherents are intent upon battling nonbelievers throughout the world. Shattering the Myth demonstrates that these conceptions more accurately reflect the bias of Western reporters than they do the realities of contemporary Islam. Westerners are barraged by images of violence that usually originate from armed confrontations in one small corner of the world. Islam, Bruce Lawrence argues, is a complex, international religious system that cannot be reduced to stereotypes. As Lawrence demonstrates, Islam is a religion shaped as much by its own postulates and ethical demands as by the specific circumstances of Muslim people in the modern world. The last two hundred years have brought many challenges for Muslims, from colonial subjugation through sporadic revivalism to elitist reform movements and, most recently, pervasive struggles with fundamentalism. During each period, Muslims have had to address internal tensions, as well as external threats. Today Muslims in the post-colonial era, only some of whom are Arab and living in the Middle East, are playing ever greater roles in economic changes, both regional and international. As the impact of these changes has become evident in societies around the globe, new leaders have come into public view. The most remarkable emerging presence is that of Muslim women. Lawrence argues that it is the experience of Muslim women in particular that calls for a more nuanced understanding of Islam today. It is time, Lawrence believes, to replace inaccurate images of Islam with a recognition of the multifaceted character of this global religion and of its widely diverse adherents. Here he describes changes that are taking place throughout the world, particularly in Southeast Asia, enacted by governments and nongovernmental organizations alike. In a time of rapid international change, Lawrence suggests that it is time for our images of Islam to reflect more clearly the realities of Islam as it is lived. Shattering the Myth provides significant insights into the history of Islam and a greater understanding of the varied experiences of Muslims today. "An informed interpretation of the contemporary Muslim experience . . . Lawrence's explanations for the particular states of affairs in Egypt, Iran, Pakistan, and Malaysia, among other cases, are compelling . . . [A] distinguished contribution."--From the foreword by James Piscatori and Dale F. Eickelman

Shattering the Myth

Mere claims do not prove that a certain religion is true. The distinct hallmark of a true and living religion is that it establishes the existence of God in every age and with undeniable evidence. In this work, Mirza Ghulam Ahmad of Qadian, the Promised Messiah and Mahdi, explains that Islam is a living religion that is not based on tales of the past, but possesses the power to endow its followers the ability to manifest miracles and signs even today. A tree is recognised by its fruit he states, and the fruits of Islam can be tasted by all even today. The author takes up the challenge of Dr Henry Martyn Clark to engage in a debate that he said would once and for all settle the differences between Christianity and Islam, and determine the superiority of one over the other – a debate dubbed ‘The Holy War’ by Dr Clark. The author presents copies of correspondence between Dr Clark and himself, as well as letters to and from the Muslims of Jandiala, who were to be represented in this debate. It also contains the conditions settled for the aforementioned debate and proclaims a prophecy regarding Muhammad Husain of Batala.

A Conclusive Argument in Favour of Islam

Ziauddin Sardar argues why Islamic reform is necessary, Bruce Lawrence sees Muslim cosmopolitanism as the future, Parvez Manzoor declares jihad on the idea of 'the political', Samia Rahman gets to the root of Muslim misogyny, Michael Muhammad Knight explains his taqwacore beliefs, Soha al-Jurf has problems with orthodoxy, Carool Kersten suggests that critical thinkers and reformers are often seen as heretics, and Ben Gidley on what keeps Muslims and Jews apart and what can bring them together. Also in this issue: Stuart Sim takes a sledgehammer to the 'profit motive', Andy Simons argues that Jazz is just as Muslim as it is American, Robin Yassin-Kabbab meets the new crop of Iraqi writers in Erbil, Said Adrus visits a Muslim cemetery in Woking, Ehsan Masood confesses he spent his youth reading the extremist writer Maryam Jameelah, Iftikar Malik dismisses pessimism about Pakistan, Hassan Mahamdallie explores what it means to be an American, Jerry Ravetz discovers the Arabic Maimonides, Vinay Lal assesses the legacy of Edward Said, and Merryl Wyn Davies takes a train to 9/11. Plus a brilliant new story from Aamer Hussein and four poems by the celebrated Mimi Khalvati. About Critical Muslim: A quarterly publication of ideas and issues showcasing groundbreaking thinking on Islam and what it means to be a Muslim in a rapidly changing, interconnected world. Each

edition centers on a discrete theme, and contributions include reportage, academic analysis, cultural commentary, photography, poetry, and book reviews.

Critical Muslim 2

The entire world of Islam is today in profound ferment. From Morocco to China and from Turkestan to the Congo, the 250,000,000 followers of the Prophet Mohammed are stirring to new ideas, new impulses, new aspirations. The story of that strange and dramatic evolution the author has endeavored to tell in the following pages. Considering in turn its various aspects—religious, cultural, political, economic, social—the author has tried to portray their genesis and development, to analyze their character, and to appraise their potency. While making due allowance for local differentiations, the intimate correlation and underlying unity of the various movements have ever been kept in view. Although the book deals primarily with the Muslim world, it necessarily includes the non-Muslim Hindu elements of India. The field covered is thus virtually the entire Near and Middle East. The Far East has not been directly considered, but parallel developments there have been noted and should always be kept in mind.

The New World of Islam

Islam on the Street deals with the popular side of Islam, as described not only in tracts and manuals written by Sufi shaykhs and Islamist thinkers from among the more militant groups in Islam, but also in writings by other, more secular thinkers who have also influenced public opinion. Muhsin al-Musawi explains the growing rift that has occurred between the secular intellectual—the forerunner of Arab and Islamic modernity since the late nineteenth century—and the upsurge of Islamic fervor in the street, at the grassroots level, and what these secular intellectuals can do to reconnect with the masses.

Islam on the Street

A Choice 2015 Outstanding Academic Title Throughout history, Muslim men have been depicted as monsters. The portrayal of humans as monsters helps a society delineate who belongs and who, or what, is excluded. Even when symbolic, as in post-9/11 zombie films, Muslim monsters still function to define Muslims as non-human entities. These are not depictions of Muslim men as malevolent human characters, but rather as creatures that occupy the imagination -- non-humans that exhibit their wickedness outwardly on the skin. They populate medieval tales, Renaissance paintings, Shakespearean dramas, Gothic horror novels, and Hollywood films. Through an exhaustive survey of medieval, early modern, and contemporary literature, art, and cinema, Muslims in the Western Imagination examines the dehumanizing ways in which Muslim men have been constructed and represented as monsters, and the impact such representations have on perceptions of Muslims today. The study is the first to present a genealogy of these creatures, from the demons and giants of the Middle Ages to the hunchbacks with filed teeth that are featured in the 2007 film 300, arguing that constructions of Muslim monsters constitute a recurring theme, first formulated in medieval Christian thought. Sophia Rose Arjana shows how Muslim monsters are often related to Jewish monsters, and more broadly to Christian anti-Semitism and anxieties surrounding African and other foreign bodies, which involves both religious bigotry and fears surrounding bodily difference. Arjana argues persuasively that these dehumanizing constructions are deeply embedded in Western consciousness, existing today as internalized beliefs and practices that contribute to the culture of violence--both rhetorical and physical--against Muslims.

Muslims in the Western Imagination

"Since the Iraq crisis, the attack on the twin towers and the constant terrorist threat to the West, many of our worst fears seem to be connected to the religion of Islam. And yet we are told that Islam is a peace-loving religion, concerned with worship of God and care for the poor. What is the truth behind the prejudice and the politics?" "Drawing from sources such as the Qur'an, Ibn Ishaq's biography of Muhammad and contemporary writings, Islam in Conflict goes behind the recent crisis to discuss the history of Islam, and its basic structure and beliefs. The authors ask the non-Muslim world to attempt to understand Islam from the perspective of Muslims and to acknowledge past mistakes. At the same time, they challenge the Muslim world by suggesting that Islam stands at a vital crossroads and the way forward is for them alone to decide." "Islam in Conflict will appeal to all those who are interested in an alternative to the easily packaged descriptions of the relationship between Islam and the West."--BOOK JACKET.

Islam in Conflict

No other religion is subject to as much debate and controversy as Islam. But who was Muhammad, and what did he teach? Does the Qur'an really preach holy war? What is the role of women within Islam? And what does the rise of Isil and militant Islam mean for Muslims and for the world? Explaining Islam's history, core beliefs and rituals, as well as current issues of political and social importance, this book covers everything you need to understand the world's fastest-growing religion. Written by renowned scholar and Professor of Islamic and Interreligious Studies, Mona Siddiqui, it addresses such varied concepts as the five pillars of Islam; the divisions between Sunni and Shi'a; the importance of Shari`a law; the significance of Mecca and the Ka'ba; the role of Ramadan, the veil, the mosque and the madrasa; and much more - all in 50 concise and expert essays.

50 Islam Ideas You Really Need to Know

A Call for Heresy discovers unexpected common ground in one of the most inflammatory issues of the twenty-first century: the deepening conflict between the Islamic world and the United States. Moving beyond simplistic answers, Anouar Majid argues that the Islamic world and the United States are both in precipitous states of decline because, in each, religious, political, and economic orthodoxies have silenced the voices of their most creative thinkers—the visionary nonconformists, radicals, and revolutionaries who are often dismissed, or even punished, as heretics. The United States and contemporary Islam share far more than partisans on either side admit, Majid provocatively argues, and this “clash of civilizations” is in reality a clash of competing fundamentalisms. Illustrating this point, he draws surprising parallels between the histories and cultures of Islam and the United States and their shortsighted suppression of heresy (zandaqa in Arabic), from Muslim poets and philosophers like Ibn Rushd (known in the West as Averros) to the freethinker Thomas Paine, and from Abu Bakr Razi and Al-Farabi to Thomas Jefferson and Abraham Lincoln. He finds bitter irony in the fact that Islamic culture is now at war with a nation whose ideals are losing ground to the reactionary forces that have long condemned Islam to stagnation. The solution, Majid concludes, is a long-overdue revival of dissent. Heresy is no longer a contrarian’s luxury, for only through encouraging an engaged and progressive intellectual tradition can the nations reverse their decline and finally work together for global justice and the common good of humanity. Anouar Majid is founding chair and professor of English at the University of New England and the author of Freedom and Orthodoxy: Islam and Difference in the Post-Andalusian Age; Unveiling Traditions: Postcolonial Islam in a Polycentric World; and Si Yussef, a novel. He is also cofounder and editor of Tingis, a Moroccan-American magazine of ideas and culture.

A Call for Heresy

One of the grandest undertakings of the next decade is the fostering of dialogue on religious liberty and the enabling of the voices of moderation within our different faiths. This book proves with verses from the Quran that Islam came to promote freedom of religion for all people. The author argues that the renewal of correct religious perception and tradition preceded the social and political movements in the United States and for the enlightened social order established by Prophet Mohammed in the 7th century. The author provides valid argument that Muslims should identify with and cherish the precious ideology of the Constitution of the United States. The author writes that, we (Muslims) see in the Constitution principles that are compatible with our religion and with the concept of man in our Holy Book. Chapter 18 of the book provides a glimpse of America's Imam (Imam W. Deen Mohammed) the leader (now deceased) of the largest Muslim community in the U.S. The author points out that his 33 years of dedicated service to his faith, his nation and to mankind should be considered as major factors contributing to a more peaceful and tolerant coexistence between Muslims and people of other faiths in the United States than is found in Britain and France. The author states, "We want our Christian and Jewish friends to know how Muslims see America and the ideals that preserve the life of this nation".

Islam and Western Democracy

Was Salman Rushdie right to have written The Satanic Verses ? Were the protestors right to have done so? What about the Danish cartoons? This book examines the moral questions raised by cultural controversies, and how intercultural dialogue might be generated within multicultural societies.

Islam and Controversy

This is a full account of the Rushdie affair pointing out how the crisis has focused attention on the cultural divide between the West and Muslim countries and secular and religious cultures.

A Satanic Affair

Based on actual cases, these original essays present an honest and critical evaluation of the problems and challenges that confront Muslims in the Contemporary world. Using the Muslim experience in the United States as a lens, the author examines what he identifies as a pervasive alienation suffered by Muslims over their place in history, source of identity, and moral foundations. The author imagines himself sitting in a conference of Islamic books- the Conference convening to examine the contemporary Muslim condition. Various influential intellectual trends are represented in this Conference, but the author is not a passive observer, he is an active participant who reacts to the Conference with introspection and critical moral insight. The author positions himself on a bridge between the intellectual heritage of Islam and the oppressive Muslim present, arguing that the salvation of one is intricately linked to the other. This book attempts to reclaim what the author maintains is a core moral value in Islam- the value of beauty.

Conference of the Books