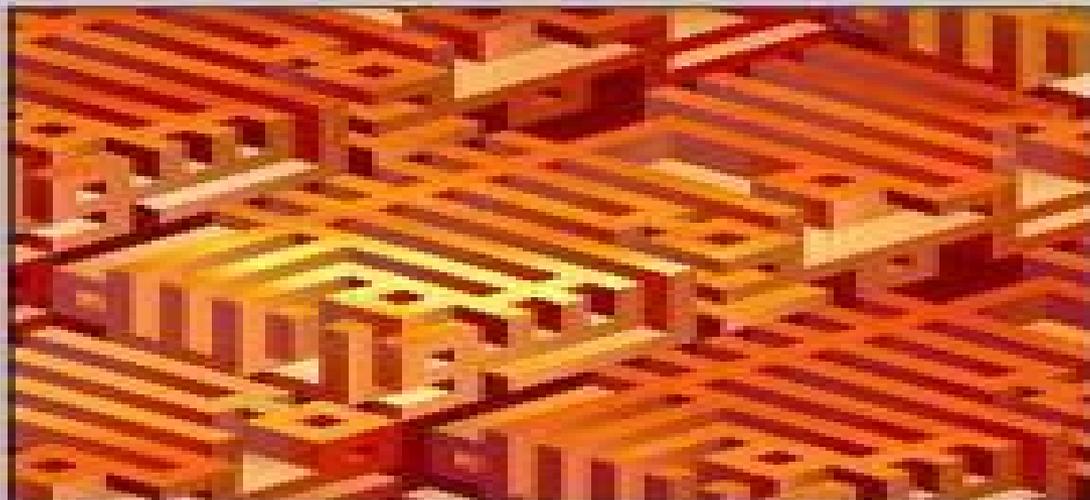


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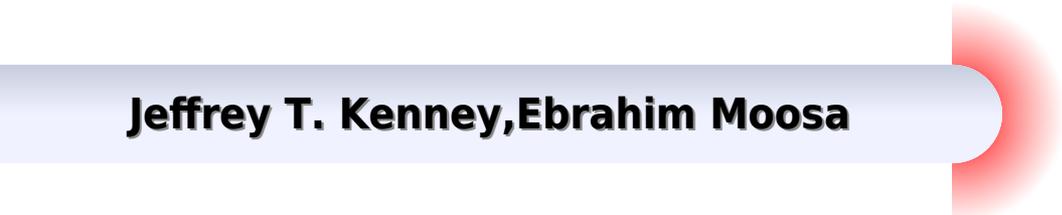
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Edited by SUHA TAJI-FAROUKI

# Modern Muslim Intellectuals And The Quran

**Jeffrey T. Kenney, Ebrahim Moosa**



## **Modern Muslim Intellectuals And The Quran:**

**Modern Muslim Intellectuals and the Qur'an** Suha Taji-Farouki, Institute of Ismaili Studies, 2006-01-26 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. **Islam in Contemporary World**

Asghar Ali Engineer, 2007 This book reflects on and re-evaluates various socially relevant topics of present times by bringing out the transcendental nature of the Qur'an and relating them to the demands of the contemporary world. Written lucidly, this well-researched and informative book will be a delightful read for scholars, students of Islamic Study, social scientists as well as lay readers. *Makers of Contemporary Islam* John L. Esposito, John O. Voll, 2001-05-03 In this timely and important work, John Esposito and John Voll explore the development of contemporary Islamic movements and thought through the biographies of nine major activist intellectuals who represent a wide range of Muslim societies. Many Muslims have combined revivalist activism with intellectual efforts, but only a few have achieved significant international visibility and influence. By examining the lives and work of nine such internationally recognized figures, Esposito and Voll provide a new understanding of the intellectual foundations of contemporary Islamic awareness and politics. Included are profiles of Ismail Ragi al-Faruqi (U.S.), Palestine Khurshid Ahmad (India), Pakistan Maryam Jameelah (U.S.), Pakistan Hasan Hanafi (Sudan), Rashid Ghannoushi (Tunisia), Hasan al-Turabi (Sudan), Abdolkarim Soroush (Iran), Anwar Ibrahim (Malaysia), and Abdurrahman Wahid (Indonesia). These thinkers contributed to some of the most significant intellectual and activist developments in the Muslim world during the 1980s and 1990s, the period during which Islamic movements became a major force in Muslim societies and international affairs. They helped to organize and lead the movements of Islamic renewal and provided the conceptual foundations for the programs those movements advocate. Together they represent a distinctive phase in the evolution of Islamic thinking, the ongoing effort to create an effective synthesis of modernity and Islamic tradition. Their work supplies the core of the Islamic resurgence of the 1990s and the foundation for what it can become in the twenty-first century. Islam in the Modern World Jeffrey T. Kenney, Ebrahim Moosa, 2013-08-15 This comprehensive introduction explores the landscape of contemporary Islam. Written by a distinguished team of scholars, it provides broad overviews of the developments, events, people, and movements that have defined Islam in the three majority Muslim regions, traces the connections between traditional Islamic institutions and concerns and their modern manifestations and transformations. How are medieval ideas, policies, and practices refashioned to address modern circumstances? Investigates new themes and trends that are shaping the modern Muslim experience, such as gender fundamentalism, the media, and secularisation. Offers case studies of Muslims and Islam in dynamic interaction with different societies. *Islam in the Modern World* includes illustrations, summaries, discussion points, and suggestions for further

reading that will aid understanding and revision Additional resources are provided via a companion website **Islamic Legal Theory** Mashood A. Baderin,2017-03-02 Islamic legal theory us l al fiqh is literally regarded as the roots of the law whilst Islamic jurists consider it to be the basis of Islamic jurisprudence and thus an essential aspect of Islamic law This volume addresses the sources methods and principles of Islamic law leading to an appreciation of the skills of independent juristic and legal reasoning necessary for deriving specific rulings from the established sources of the law The articles engage critically with relevant traditional views to enable a diagnostic understanding of the different issues covering both Sunn and Sh perspectives on some of the issues for comparison The volume features an introductory overview of the subject as well as a comprehensive bibliography to aid further research Islamic legal theory is a complex subject which challenges the ingenuity of any expert and therefore special care has been taken to select articles for their clarity as well as their quality variety and critique to ensure an in depth engaging and easy understanding of what is normally a highly theoretical subject

**Islam and Democracy in the 21st Century** Tauseef Ahmad Parray,2023-09-15 This book starts with the prevailing idea of a conflicting relationship between Islam and the Western concept of democracy both in theory and in practice With this backdrop the author addresses the crucial question Is Islam compatible with democracy The book offers very useful discussions in framing the contemporary debates surrounding Islam and democracy treads through diverse theoretical Islamic texts like the Quran and Sunnah discusses the historical evolution of the concept of Shura the primary source of democratic ethics in Islam provides an assessment of the views and visions of some selected Muslim scholars from 19th to 21st centuries on Islam democracy compatibility and examines the elements of compatibility between Islam and democracy without ignoring the basic differences that exist between the Western approach to democracy and Islamic political thought

**The Rule of Law, Freedom of Expression and Islamic Law** Hossein Esmaeili,Irmgard Marboe,Javaid Rehman,2017-12-14 The importance of the rule of law is universally recognised and of fundamental value for most societies Establishing and promoting the rule of law in the Muslim world particularly in the Middle East North Africa and Central Asia has become a pressing but complicated issue These states have Muslim majority populations and the religion of Islam has an important role in the traditional structures of their societies While the Muslim world is taking gradual steps towards the establishment of rule of law systems most Muslim majority countries may not yet have effective legal systems with independent judiciaries which would allow the state and institutions to be controlled by an effective rule of law system One important aspect of the rule of law is freedom of expression Given the sensitivity of Muslim societies in relation to their sacred beliefs freedom of expression as an international human rights issue has raised some controversial cases This book drawing on both International and Islamic Law explores the rule of law and freedom of expression and its practical application in the Muslim world Modern Interpretation of the Qur'an Hakan Çoruh,2019-04-24 This book analyzes the distinguished modern Muslim scholar Bediuzzaman Said Nursi and the methodology of Qur anic exegesis in his Risale i Nur

Collection with special reference to the views of the early Muslim modernist intellectuals such as Muhammad Abduh It seeks to locate Nursi within modern Qur'anic scholarship exploring the difference between Nursi's reading of the Qur'an and that of his counterparts and examines how Nursi relates the Qur'anic text to concerns of the modern period

**The Faith of a Modern Muslim Intellectual** William Shepard, 1982 Life and works of Ahmad Amin 1886-1954 Egyptian scholar and writer

**Islam and the Foundations of Political Power** Ali Abdel Razek, 2012-07-11 Egypt 1925 the Muslim world is in turmoil over Mustapha Kamal Atatürk's proposal to abolish the caliphate in Turkey The debate over Islam and politics re-ignites as traditional political systems dissolve under pressure from European powers and most Muslim countries lose their sovereignty Into this debate enters Ali Abdel Razek a religious cleric trained at Al Azhar University arguing in favour of secularism in his essay *Islam and the Foundations of Political Power* translated here and published in paperback for the first time Scholarly features include A substantial introduction that places the essay in its context and explains its impact An appendix of Razek's sources with full publication details Explanatory notes beside Razek's original footnotes Additional notes about particular people events or vocabulary that may be unfamiliar to modern readers

**Islam and Modernity** Fazlur Rahman, 1982 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*

**Pathways to Contemporary Islam** Mohamed Nawab Mohamed Osman, 2025-10-01 *Pathways to Contemporary Islam* *New Trends in Critical Engagement* highlights that the current tensions in Islam and the Muslim world

are the result of historical dynamics as opposed to an alleged incompatibility between religious tradition and modernity. The emphasis on pathways indicates that critical engagement and contestation have always been intrinsic to the history of Islam. The aim of the book is to elaborate the contemporary pathways and analyse the trends that contest the Islamic intellectual tradition, the relationship between religion and politics, and the individual and collective practice of religion. The collection of essays analyses the current efforts of critical re-engagement with the Islamic intellectual tradition and underlines the historical diversity of Islamic orthodoxies that led to the establishment of various pathways in the practice and role of religion in Muslim societies.

*The People on the Edge* Abdelwahab El-Affendi, Are western Muslims an endangered species or are they the future of Islam. The accelerated adaptation and change western Muslims are pushed to make in order just to survive has galvanized them into a serious effort of rethinking and reflection. This has in turn moved the worldwide debate on Islamic reform into a new higher gear. While Muslim intellectual activism in the West had deep historical roots, the claims of the new emerging movements and intellectual figures to moral, intellectual, and religious leadership of the Ummah are unprecedented in their boldness and pride in their specifically western modernist credentials. Moreover, it is paradoxical that what is in essence a response to the precariousness of the increasingly vulnerable Muslim presence in the West is at the same time trying to present itself as the most authoritative interpretation of Islam. This paper traces the historical roots of western Muslim intellectual activism and assesses its success in attracting support both within the West and the wider Muslim world.

**Islam and Contemporary Muslim World** Anwar Moazzam, 1981    The Muslim World, 1930    Islam and the Modern Muslim World Golam Wahed Choudhury, 1993    **Islam and Modernity** Fazlur Rahman, 1984-05-15. 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

An Illusion of Harmony Taner Edis,2010-03-05 Current discussions in the West on the relation of science and religion focus mainly on science s uneasy relationship with the traditional Judeo Christian view of life But a parallel controversy exists in the Muslim world regarding ways to integrate science with Islam As physicist Taner Edis shows in this fascinating glimpse into contemporary Muslim culture a good deal of popular writing in Muslim societies attempts to address such perplexing questions as Is Islam a scientific religion Were the discoveries of modern science foreshadowed in the Quran Are intelligent design conjectures more appealing to the Muslim perspective than Darwinian explanations Edis examines the range of Muslim thinking about science and Islam from blatantly pseudoscientific fantasies to comparatively sophisticated efforts to Islamize science From the world s strongest creationist movements to bizarre science in the Quran apologetics popular Muslim approaches promote a view of natural science as a mere fact collecting activity that coexists in near perfect harmony with literal minded faith Since Muslims are keenly aware that science and technology have been the keys to Western success they are eager to harness technology to achieve a Muslim version of modernity Yet at the same time they are reluctant to allow science to become independent of religion and are suspicious of Western secularization Edis examines all of these conflicting trends revealing the difficulties facing Muslim societies trying to adapt to the modern technological world His discussions of both the parallels and the differences between Western and Muslim attempts to harmonize science and religion make for a unique and intriguing contribution to this continuing debate *Muslim Intellectual Responses to "New Order" Modernization in Indonesia* Mohammad Kamal Hassan,1982 **Islam and the Modern Age** ,2008

## Enjoying the Beat of Expression: An Mental Symphony within **Modern Muslim Intellectuals And The Quran**

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