

The Clerics Of Islam Religious Authority And Political Power In Saudi Arabia

Explores how Shi' clerical authority is established and maintained across borders, examining clerical networks based on religious authority, political organizations, and international charities across the Middle East, South Asia, South-East Asia and the West.

This book examines the attitudes of the Saudi 'ulama toward the Shi'a. It is an in-depth study of the theological convictions of the 'ulama' and their political motivation when examining Shi'a sects, communities, and political actors. The Saudi 'ulama' are known for their strong opposition to Shi'a theology, Shi'a communities in Saudi Arabia, and external Shi'a influences such as Iran and Hezbollah.

Ethical, cultural, and religious struggle that exists today between fundamentalist and conservative Islamic sects and its consequences for the West. This collection of essays explores the nature of political and religious leadership in Shi'ism. Contributors look at a variety of critical historical periods—from medieval to modern—to reveal the social, political, and theological factors that have influenced the development of Shi'ite leadership.

Islam Or Christianity

Challenged by the West, Threatened by Fundamentalism, Keeping Faith with Tradition

State Efforts to Undermine Religious Allegiances

Religious Secularity

Islam and Gender

What The Clerics Say

Islam Instrumentalized

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.

Followers of Muhammad b. 'Abd al-Wahhab, often considered to be Islam's Martin Luther, shaped the political and religious identity of the Saudi state while also enabling the significant worldwide expansion of Salafist Islam. Studies of the movement he inspired, however, have often been limited by scholars' insufficient access to key sources within Saudi Arabia. Nabil Mouline was granted rare interviews and admittance to important Saudi archives in preparation for this groundbreaking book, the first in-depth study of the Wahhabi religious movement from its founding to the modern day. Gleaning information from both written and oral sources and employing a multidisciplinary approach that combines history, sociology, and Islamic studies, Mouline presents a new reading of this movement that transcends the usual resort to polemics.

Religion and Politics in Iraq features four chapters that outline the major political developments faced by Iraq's Muslim clerics from the end of the 19th century, under the ailing Ottoman empire, to the 1980s. This crucial period saw fierce internal struggles, foreign intervention and bloody persecution of the political opposition, as well as the emergence of a totalitarian one-party system with absolute control over all sectors of social and religious life. During this period, Baathist Iraq attacked its Muslim neighbours Kuwait and Iran and used poison gas in its 'ethnic cleansing' campaign against the Kurds. This book focuses on the dilemma of Iraq's clerics within this setting, caught between political activism and quietism. It addresses also major developments in neighbouring Iran insofar as they had a bearing on Iraq.

China and Islam examines the intersection of two critical issues of the contemporary world: Islamic revival and an assertive China, questioning the assumption that Islamic law is incompatible with state law. It finds that both Hui and the Party-State invoke, interpret, and make arguments based on Islamic law, a minjian (unofficial) law in China, to pursue their respective visions of the 'good'. Based on fieldwork in Linxia, 'China's Little Mecca', this study follows Hui clerics, youthful translators on the 'New Silk Road', female educators who reform traditional madrasas, and Party cadres as they reconcile Islamic and socialist laws in the course of the everyday. The first study of Islamic law in China and one of the first ethnographic accounts of law in postsocialist China, China and Islam unsettles little-known dimensional perceptions of extremist Islam and authoritarian China through Hui minjian practices of law.

The Fate of a Universal Human Right in the Muslim World Today

Saudization. How Saudi Arabia Spreads Wahhabism

Status, Competition, and Violent Islamic Mobilization in Indonesia

Islam, Authoritarianism, and Underdevelopment

Saudi Clerics and Shi'a Islam

Imale

In the Shadow of the Prophet

The Roots of Sectarianism in a Changing Middle East

This book examines in historical perspective the hitherto little-studied relationship between Islam and caste among the Haalpulaaren of Senegal. The Islamic uprising of the 1770s, which established a class of Islamic clerics in positions of authority in the Senegal river valley, had long-term consequences for the social relations between clerics and caste groups. The book examines how at different historical junctures attempts were made to negotiate the equalitarian claims of a universalist faith with the expression of social differentiation lying at the heart of caste inequality. While the existing literature focuses on those who established Islam within the region, this present work provides insights into how marginalised artisans, poets and musicians understood themselves and how they responded to a faith which had become the cornerstone of social prestige and status. It analyses the knowledge practices of clerics and of spiritual healers, arguing that they are crucial for our understanding of social and cultural distinction. This involves a synthesis of historical sources and ethnography, and provides an innovative approach to the study of religious identity and specialist practitioners. Since the 1979 revolution, scholars and policy makers alike have tended to see Iranian political actors as religiously driven—dedicated to overturning the international order in line with a theologically prescribed outlook. This provocative book argues that such views have the link between religious ideology and political order in Iran backwards. Religious Statecraft examines the politics of Islam, rather than political Islam, to achieve a new understanding of Iranian politics and its ideological contradictions. Mohammad Ayatollahi Tabaar traces half a century of shifting Islamist doctrines against the backdrop of Iran's factional and international politics, demonstrating that religious narratives in Iran can change rapidly, frequently, and dramatically in accordance with elites' threat perceptions. He argues that the Islamists' gambit to capture the state depended on attaining a monopoly over the use of religious narratives. Tabaar explains how competing political actors strategically develop and deploy Shi'a-inspired ideologies to gain credibility, constrain political rivals, and raise mass support. He also challenges readers to rethink conventional wisdom regarding the revolution, Ayatollah Khomeini, the U.S. embassy hostage crisis, the Iran-Iraq War, the Green Movement, nuclear politics, and U.S.-Iran relations. Based on a micro-level analysis of postrevolutionary Iranian media and recently declassified documents as well as theological journals and political memoirs, Religious Statecraft constructs a new picture of Iranian politics in which power drives Islamist ideology.

The Clerics of IslamReligious Authority and Political Power in Saudi ArabiaYale University Press

First published in 1994, this volume brings together essays from the celebrated scholar of African history, Nehemia Levtzion. The articles cover a wide range of themes including Islamization, Islam in politics, Islamic revolutions and the work of the historian in studying this field. This collection is a rich source of supplementary material to Professor Levtzion's major publications on Islam in West Africa. This book will be of key interest to those studying Islamic and West African history.

The Struggle for the Soul of Islam

Cyber Muslims

Islam, Society, and Politics in Central Asia

Themes and Arguments of Anti-Islamic Propaganda During the Soviet Period

Islam in West Africa

The Common Word

Islam in the Modern World

Beyond Sunni and Shia

As is the case for most of sub-Saharan Africa, African Traditional Religion (ATR) is the indigenous religion of Sierra Leone. When the early forebears and later progenitors of Islam and Christianity arrived, they met Sierra Leone indigenes with a remarkable knowledge of God and a structured religious system. Successive Muslim clerics, traders, and missionaries were respectful of and sensitive to the culture and religion of the indigenes who accommodated them and offered them hospitality. This approach resulted in a syncretistic brand of Islam. In contrast, most Christian missionaries adopted an exclusive and insensitive approach to African culture and religiosity. Christianity, especially Protestantism, demanded a complete abandonment of African culture and religion, and a total dedication to Christianity. This attitude is continued by some indigenous clerics and religious leaders to such an extent that Sierra Leone Indigenous Religion (SLIR) and its practitioners continue to be marginalised in Sierra Leone's interreligious dialogue and cooperation. Although the indigenes of Sierra Leone were and continue to be hospitable to Islam and Christianity, and in spite of the fact that SLIR shares affinity with Islam and Christianity in many theological and practical issues, and even though there are many Muslims and Christians who still hold on to traditional spirituality and culture, Muslim and Christian leaders of these immigrant religions are reluctant to include Traditionalists in interfaith issues in the country. The formation and constitution of the Inter-Religious Council of Sierra Leone (IRCSL), which has local and international recognition, did not include ATR. These considerations, then, beg the following questions: Why have Muslim and Christian leaders long marginalized ATR, its practices, and practitioners from interfaith dialogue and cooperation in Sierra Leone? What is lacking in ATR that continues to prevent practitioners of Christianity and Islam from officially involving Traditionalists in the socioreligious development of the country? This book investigates the reasons for the exclusion of ATR from interreligious dialogue/cooperation and ATR's relevance and place in the socioreligious landscape of Sierra Leone and the rest of the world. It also discusses possible ways for ATR's inclusion in the ongoing interfaith dialogue and cooperation in the country; this is important because people living side by side meet and interact personally and communally on a regular basis. As such, they share common resources; communal benefits; and the joys, crises, and sorrows of life. The social and cultural interaction and cooperation involved in this dialogue of life are what compel people to fully understand the worldviews of their neighbours and to seek out better relationships with them. Most of the extant books and courses about interreligious encounters and dialogue deal primarily with the interaction between two or more of the major world religions: Christianity, Islam, Judaism, Hinduism, Buddhism, and Sikhism. This book fills a gap in the study of interreligious dialogue in Africa by taking into consideration the place and relevance of ATR in interreligious dialogue and cooperation in Sierra Leone. It provides the reader with basic knowledge of ATR, Islam, and Christianity in their Sierra Leonean contexts, and of interfaith encounters and dialogue among the three major faith traditions in Africa. As such, it provides for the first time a historical, chronological, and comparative study of interreligious encounters and dialogue among Traditionalists, Muslims, and Christians in Sierra Leone. Traditionalists, Muslims, and Christians in Africa is an important reference for scholars, researchers, religious leaders, missionaries, and all who are interested in interfaith cooperation and dialogue, especially among all three of Africa's major living religions-ATR, Islam, and Christianity."

The "Culture of Hejab"

Why do some Muslim leaders radicalize while others do not? Drawing on a study of radical mobilization in Indonesia, this dissertation argues that Muslim leaders radicalize when they find religious authority hard to gain and maintain. It makes two specific points: 1) radical mobilization is more likely among weak and precarious religious leaders, those with few followers and little institutionalization; and, 2) weak and precarious leaders are more likely to radicalize in crowded and competitive religious markets, because they need to be creative if they want to survive. It argues that weak Muslim leaders, in competitive environment, are the ones most likely to use strategies of outbidding, scapegoating, and provocation. The dis-ertation's empirical puzzle is the cross-regional variations in Islamist mobilization observed in post-transition Java, Indonesia. Since 1999, radical groups have proliferated and mobi-ized more in some regions than others. The study finds that in regions with radical groups and mobilization, most clerics have weak religious institutions, fragmented networks, and operate in competitive religious markets. In these markets, radical mobilization provides low-status clerics with a cheap and efficient way to bolster their religious authority. In re-gions where radical groups did not proliferate, most clerics have strong religious institutions with deep roots in society, extensive networks, and operate in much less competitive re-ligious environments. In these markets, clerics do not feel the same urge to mobilize, as reli-gious authority is more secure, stable, and routinized. The origins of these religious markets are traced back to sub-regional variations in the process of state building. State building strategies had long-lasting consequences on contemporary Muslim institutions by shaping subsequent political cleavages and state policies toward Islam. This dissertation is based on 13 months of fieldwork in Indonesia, 126 interviews with Muslim clerics and activists, and a new dataset of Java's 15,000 Islamic boarding schools and their 30,000 Muslim clerics.

This book attends the first major study of the Jakhanke people. The Jakhanke have since the thirteenth century been a specialist group of Muslim clerics and teachers, living among the Serakuhle, from whom they sprang, and the Manding, whose language they speak. Despite the nineteenth-century ambience of militancy, they maintained their tradition of consistent pacifism and political neutrality which is unique in Muslim Black Africa. Their manuscripts and clan histories survive today in precious family collections and libraries. The author has drawn on these histories, present-day interviews, travellers' observations and colonial reports to weave a fascinating, comprehensive study of the Jakhanke for the first time in any language. The author traces the details of their wanderings and analyzes important themes such as their system of education, their function as dream-interpreters and amulet-makers and finally, the dark side of the coin, the dependence of their way of life on the institution of slavery. Includes photos and maps.

Religiosity, Politics and Cultural Diversity in Bira

Religious Freedom in Islam

Religion, Modernity, and the State

Mapping Islamic Digital Media in the Internet Age

Islam

The Longevity of Clerical Business As Usual

The History of an Islamic Clerical People of the Senegambia

A Religious and Historical Study of Islam in Senegambia

Through an array of detailed case studies, this book explores the vibrant digital expressions of diverse groups of Muslim cybernauts: religious clerics and Sufis, feminists and fashionistas, artists and activists, hajj pilgrims and social media influencers. These stories span a vast cultural and geographic landscape—from Indonesia, Iran, and the Arab Middle East to North America. These granular case studies contextualize cyber Islam within broader social trends: racism and Islamophobia, gender dynamics, celebrity culture, identity politics, and the shifting terrain of contemporary religious piety and practice. The book's authors examine an expansive range of digital multimedia technologies as primary "texts." These include websites, podcasts, blogs, Twitter, Facebook, Instagram, YouTube channels, online magazines and discussion forums, and religious apps. The contributors also draw on a range of methodological and theoretical models from multiple academic disciplines, including communication and media studies, anthropology, history, global studies, religious studies, and Islamic studies. Analyzes Muslim countries' contemporary problems, particularly violence, authoritarianism, and underdevelopment, comparing their historical levels of development with Western Europe.

Seminar paper from the year 2020 in the subject Politics - International Politics - Region: Near East, Near Orient, grade: 4.00, Wayne State University, language: English, abstract: After the Bosnian genocide, Saudi aid swept into the country, reforming the Muslim institutions already in place, essentially Wahabifying the region. Workers in Saudi Arabia bring over Saudi culture, including the black face-veil and Wahabi thought into their home countries. Many mosques in the United States are funded by Saudi Arabia, as are many masjids in the world. Controlling Islamic websites and dominating the Sunni world, Muslims have fallen into more and more of a Saudized Islam. The spread of Wahabism destroys Sufism, saint shrines, and tries to counter liberal Islam. By controlling the mass Islamic religious media through the internet and controlling the two holiest cities in Islam, Saudi Arabia has been able to command its place in society. Through oil and partnership with the United States in its secular state and through asserting its spiritual prowess in social media, Saudi Arabia has taken root in the modern psyche. This study looks at how Saudi Arabia affects the global Muslim world by funding Islamic institutes, Islamic websites, and media. Discovering whether or not the Saudi influence spreads extremism, religiosity, or creates a more cohesive Muslim community.

Why and how did Islam become such a political force in so many Muslim-majority countries? In this book, Jocelyne Cesari investigates the relationship between modernization, politics, and Islam in Muslim-majority countries such as Egypt, Iraq, Pakistan, Tunisia, and Turkey - countries that were founded by secular rulers and have since undergone secularized politics. Cesari argues that nation-building processes in these states have not created liberal democracies in the Western mold, but have instead spurred the politicization of Islam by turning it into a modern national ideology. Looking closely at examples of Islamic dominance in political modernization, this study provides a unique overview of the historical and political developments from the end of World War I to the Arab Spring that have made Islam the dominant force in the construction of the modern states, and discusses Islam's impact on emerging democracies in the contemporary Middle East.

A Socio-political History of Iranian Twelver Shi'i Clergy

Muslim Shia Clerics Between Quietism and Resistance

Islamic and Caste Knowledge Practices among Haalpulaaren in Senegal

Being Muslim in Indonesia

A Theological Challenge to the Islamic State

Deadly Clerics

Yoruba Participation in the Muslim Tradition : a Study of Clerical Piety

Sacred Authority and Transnational Family Networks

Islam and feminism are often thought of as incompatible. Through a vivid ethnography of Muslim and secular women activists in Jakarta, Indonesia, Rachel Rinaldo shows that this is not always the case. Examining a feminist NGO, Muslim women's organizations, and a Muslim political party, Rinaldo reveals that democratization and the Islamic revival in Indonesia are shaping new forms of personal and political agency for women. These unexpected kinds of agency draw on different approaches to interpreting religious texts and facilitate different repertoires of collective action - one oriented toward rights and equality, the other toward more public moral regulation. As Islam becomes a primary source of meaning and identity in Indonesia, some women activists draw on Islam to argue for women's empowerment and equality, while others use Islam to advocate for a more Islamic nation. Mobilizing Piety demonstrates that religious and feminist agency can coexist and even overlap, often in creative ways.

"This is a strong Christian's apologetics that believers can be proud of, as it relates to Islamic religion. It's a research material for Christians, Muslims and free thinkers alike?" Rev Dr J.E.Tomwaso. "I consider this volume- Islam or Christianity: 850 Reasons Why We Make Our Choice- a scholarly, systematic and analytical expose of an indisputable distinction between the Judo/Christian God and Allah of the Quran, and the incongruity of the Muslim Quran and the Christian Bible, a dichotomy unknown to many including adherents of both faiths. Without fear of contradiction, I recommend it as an academic text for schools, in particular the religious institutions and a necessary companion for clerics and those who have sincere desire to win their Muslim friends to the true faith in Christ. It is a must-read for all researchers on religious matters and students of Comparative studies" A CLERGY. Q2:256 Says "Let there be no compulsion in religion: truth stands out clear from error. Whoever rejects evil and believes in Allah hath grasped the most trustworthy band hold, never breaks. And Allah heareth and knoweth all things" Yusuf Ali Rev 22:17 " And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come, and whoever will, let him take the water of life freely." KJV John 8:32" And ye shall know the truth, and the truth shall make you free." KJV This collection seeks to advance our understanding of intra-Islamic identity conflict during a period of upheaval in the Middle East. Instead of treating distinctions between and within Sunni and Shia Islam as primordial and immutable, it examines how political economy, geopolitics, domestic governance, social media, non- and sub-state groups, and clerical elites have affected the transformation and diffusion of sectarian identities. Particular attention is paid to how conflicts over distribution of political and economic power have taken on a sectarian quality, and how a variety of actors have instrumentalized sectarianism. The volume, covering Syria, Iraq, Lebanon, Saudi Arabia and the Gulf, Iran, and Egypt, includes contributors from a broad array of disciplines including political science, history, sociology, and Islamic studies. Beyond Sunni and Shia draws on extensive fieldwork and primary sources to offer insights that are empirically rich and theoretically grounded, but also accessible for policy audiences and the informed public.

The Saudi "ulama" are known for their strong opposition to Shi'a theology, Shi'a communities in Saudi Arabia, and external Shi'a influences such as Iran and Hezbollah. Their potent hostility, combined with the influence of the 'ulama' within the Saudi state and the Muslim world, has led some commentators to blame the Saudi 'ulama' for what they see as growing sectarian conflict in the Middle East. However, there is very little understanding of what reasoning lies behind the positions of the 'ulama' and there is a significant gap in the literature dealing with the polemics directed at the Shi'a by the Saudi religious establishment. In Saudi Clerics and Shi'a Islam, Raihan Ismail looks at the discourse of the Saudi "ulama" regarding Shiism and Shi'a communities, analysing their sermons, lectures, publications and religious rulings. The book finds that the attitudes of the "ulama" are not only governed by their theological convictions regarding Shiism, but are motivated by political events involving the Shi'a within the Saudi state and abroad. It also discovers that political events affect the intensity and frequency of the rhetoric of the ulama at any given time.

Traditionalists, Muslims, and Christians in Africa

The Institution of the Marja' Taqid

Guardians of Shi'ism

The Religious Debate in Contemporary Iran

Interreligious Encounters and Dialogue

Between Mosque and Termitte Mound

Religion and Politics in Iraq

A Global and Historical Comparison

When originally published in 1979, this was the first comprehensive study of the Jakhanke in any language. Despite the 19th ambience of jihad, the Jakhanke maintained their tradition of consistent pacifism and political neutrality which is unique in Muslim Black Africa. Drawing on histories, interviews, and colonial reports the book traces the details of the Jakhanke pilgrimages and analyses important themes such as their system of education, their function as dream-interpreters and amulet-makers and finally the dependence of their way of life on the institution of slavery.

From the cleric-led Iranian revolution to the rise of the Taliban in Afghanistan, many people have been surprised by what they see as the modern reemergence of an antimodern phenomenon. This book helps account for the increasingly visible public role of traditionally educated Muslim religious scholars (the 'ulama) across contemporary Muslim societies. Muhammad Qasim Zaman describes the transformations the centuries-old culture and tradition of the 'ulama have undergone in the modern era—transformations that underlie the new religious and political activism of these scholars. In doing so, it provides a new foundation for the comparative study of Islam, politics, and religious change in the contemporary world. While focusing primarily on Pakistan, Zaman takes a broad approach that considers the Taliban and the 'ulama of Iran, Egypt, Saudi Arabia, India, and the southern Philippines. He shows how their religious and political discourses have evolved in often unexpected but mutually reinforcing ways to redefine and enlarge the roles the 'ulama play in societies. Their discourses are formed by a longstanding religious tradition, of which they see themselves as the custodians. But these discourses are equally shaped by—and contribute in significant ways to—contemporary debates in the Muslim public sphere. This book offers the first sustained comparative perspective on the 'ulama and their increasingly racial religious and political activism. It shows how issues of religious authority are debated in contemporary Islam, how Islamic law and tradition are continuously negotiated in a rapidly changing world, and how the 'ulama both react to and shape larger Islamic social trends. Introducing previously unexamined facets of religious and political thought in modern Islam, it clarifies the complex processes of religious change unfolding in the contemporary Muslim world and goes a long way toward explaining their vast social and political ramifications.

In 2007 a consortium of Muslim clerics and scholars produced a document entitled A Common Word Between Us and You which was issued as an open letter to the leaders of the major Christian churches. This document was answered by another open letter from religious academics at the Yale Center for Faith and Culture. At first glance, the authors of both documents seem to be motivated by a desire to establish a dialogue between Christians and Muslims. Yet, is this really the case? There is an underlying assumption for both documents. This assumption is that since both are monotheistic religions then it may be asserted that both Christians and Muslims not only believe in only one God but they believe in the same God. Thus, although outwardly the two religions are very different, in fact they are essentially the same, or at least equivalent. Such teaching is commonly accepted in many religious circles today, even among some evangelical Christians. However, it is not a Biblical concept, nor is it consistent with the historic faith of the church. Furthermore, it is also inconsistent with the Islamic faith as presented in both the Quran and Islamic traditional teaching. In this important book we are presented with a solid biblical understanding of the nature of God and His revealed truth. In addition, with many years experience and training in Islamic law and tradition, the authors expertly demonstrate the fallacies in the A Common Word from a Muslim worldview. Today, when Islam is making aggressive advances in much of the world, it is imperative that the church maintains the truths of the faith with greater zeal than ever before. This book is an invaluable tool to accomplish this very purpose. Sam Solomon, a convert to Christianity, is a senior lecturer, a human rights activist and an advisor to British and European parliamentarians on Islamic issues. Sam has authored a numerous thought-provoking books and articles on Christian-Muslim relations. E Al Maqdisi is a prolific writer and debater, an author of some 15 books, and a regular contributor to many Internet sites on the complex subject of Islam and its teachings.

This book is based in part on my experience as a seminary student in Shiraz, Qum, and Tehran and talking in those years with many Shi'i clerics and other religious functionaries, and supplemented by analysis of the literature on Shi'i clergy in Persian and English languages. The author tries to untangle the web of mysteries spun around the clerical establishment and make the facts, theories, and myths about the clerics clear.

Blocked Ambition and the Paths to Jihad

Custodians of Change

The Prophet, the Party, and Law

Islam and Feminism in Indonesia

The Undeminding of the Church

The Pacifist Tradition in West African Islam

The Ulama in Contemporary Islam

A Muslim Cleric on the Power of His Faith, the Struggle Against Prejudice, and the Future of Islam and America

Renewed authoritarianism, national disintegration, sectarian violence, and the increasing radicalization of jihadi-Salafism since the Arab uprisings have significantly blurred visions for constructive religion-state-society relations in the MENA region. The dissolution of the 'Arab Spring' seems to have revived the questionable notion of Islamic exceptionalism. In sharp contrast, this book seeks to invalidate the supposed incompatibility of Islam and secular democracy. It outlines a complex Islamic political theology that undermines the religious basis of the religionand state, offering religious justification for their separation. Naser Ghobadzadeh coins the seemingly oxymoronic notion 'religious secularity' to encapsulate the Islamic quest to emancipate religion from state. In simultaneous opposition to both the politicisation of Islam and authoritarian secularism, religious secularity employs Islamic sources such as the Quran and Hadiths to articulate a robust religious rationale for state secularism. Whereas mainstream literature frequently presents being secular as 'antithetical to being religious', religious secularity blurs the boundaries between the 'religious' and the 'secular'. This book suggests that therein between the religious and the secular is no more pronounced than the relationship between the two understood in dualistic terms, as evinced by Islamic history. Thus, religious secularity supports a theoretical shift away from the religious-secular dichotomy.

During the 1990s, there was a general consensus that Central Asia was witnessing an Islamic revival after independence, and that this occurrence would follow similar events throughout the Islamic world in the prior two decades, which had negative effects on both social and political development. Twenty years later, we are still struggling to fully understand the transformation of Islam in a region that ' evolved through a complex and dynamic process, involving diversity in belief and practice, religious authority, and political intervention. This volume seeks to shed light on these crucial questions by bringing together an international group of scholars to offer a new perspective on Central Asian states and societies. The chapters provide analysis through four distinct categories: the everyday practice of Islam across local communities; state policies toward Islam, focusing on attempts to regulate public and private practice through cultural, legal, and political institutions and how these differ from Soviet policies; how religious actors influence communities in the practice of Islam, state policies towards the religion, and subsequent communal responses to state regulations; and how knowledge of and interaction with the larger Islamic world is shaping Central Asia ' s current Islamic revival and state responses. The contributors, a multidisciplinary and international group of leading scholars, develop fresh insights that both corroborate and contradict findings from previous research, while also highlighting the problem of making any generalizations about Islam in individual states or the region. As such, this volume provides new and impactful analysis for scholars, students, and policy makers concerned with Central Asia.

In this book we will see the political naivete in the way Islam is dealt with. Political correctness has nearly destroyed Europe. It is not too late for America to stop the spread of this ideology within our borders. We have 1,400 years of history by which we can judge this religion. What we find is not pretty. You will learn what political leaders around the world know about Islam in the past. Most importantly, you will learn what the top Muslim scholars tell us about the nature of Islam.

The foremost U.S. authority on Islam and, Seyyed Hossein Nasr discusses today ' s hot button issues—including holy wars, women ' s rights, the rise of Islamic fundamentalism, and the future of Moslems in the Middle East—in this groundbreaking discussion of the fastest-growing religion in the world. One of the great scholars in the modern Islamic intellectual tradition, and the acclaimed author of books such as The Garden of Truth and The Heart of Islam, Nasr brings incomparable insight to this exploration of Muslim issues and realities, delivering a landmark publication promoting cross-cultural awareness and world peace.

The World of Dionysius of Tel-Mahre, c. 750–850

American Crescent

Religion, Society and Politics to 1800

China and Islam

Religious Authority and Political Power in Saudi Arabia

The Politics of Islam in Iran

The Imam of the Christians

Beyond Jihad

Over the course of the last 1400 years, Islam has grown from a small band of followers on the Arabian peninsula into a global religion of over a billion believers. How did this happen? The usual answer is that Islam spread by the sword - that believers waged jihad against rival tribes andkingdoms and forced them to convert. Lamin Sanneh argues that this is far from the case. Beyond Jihad examines the origin and evolution of the Muslim African pacifist tradition, beginning with an inquiry into Islam's beginnings and expansion in North Africa and its transmission across trans-Saharantrade routes to West Africa. The book focuses on the ways in which, without jihad, the religion spread and took hold, and what that assimilation process means for understanding the nature of religious and social change.At the heart of this process were clerics who used educational, religious, and legal scholarship to promote Islam. Once this clerical class emerged it offered continuity and stability in the midst of political changes and cultural shifts; it helped inhibit the spread of radicalism, and otherwisechallenged it in specific jihad outbreaks. With its roots in the Mali Empire and its policy of religious and inter-ethnic accommodation, and going beyond routes and kingdoms, pacifist teaching tracked a 'ulama path for Islamic districts of the Mali Empire by instilling a patient,Sufi-inspired, and jihad-negating impulse into religious life and practice. Islam was successful in Africa, the book argues, not because of military might but because it was made African by Africans who adapted it to a variety of contexts. In this book, economist Jean-Philippe Platteau addresses the question: does Islam, the religion of Muslims, bear some responsibility for a lack of economic development in the countries in which it dominates? In his nuanced approach, Platteau challenges the widespread view that the doctrine of Islam is reactionary in the sense that it defends tradition against modernity and individual freedom. He also questions the view that fusion between religion and politics is characteristic of Islam and predisposes it to theocracy. He disagrees with the substantivist view that Islam is a major obstacle to modern development because of a merging of religion and the state, or a fusion between the spiritual and political domains. But he also identifies how Islam's decentralized organization, in the context of autocratic regimes, may cause political instability and make reforms costly.

Explores multiple pathways of cleric radicalization to explain why some Muslim clerics turn to militant jihadism. How Christian leaders adapted the governmental practices and political thought of their Muslim rulers in the Abbasid caliphate The Imam of the Christians examines how Christian leaders adopted and adapted the political practices and ideas of their Muslim rulers between 750 and 850 in the Abbasid caliphate in the Jazira (modern eastern Turkey and northern Syria). Focusing on the writings of Dionysius of Tel-Mahre, the patriarch of the Jacobite church, Philip Wood describes how this encounter produced an Islamicate Christianity that differed from the Christianities of Byzantium and western Europe in far more than just theology. In doing so, Wood opens a new window on the world of early Islam and Muslims' interactions with other religious communities. Wood shows how Dionysius and other Christian clerics, by forging close ties with Muslim elites, were able to command greater power over their coreligionists, such as the right to issue canons regulating the lives of lay people, gather theites, and use state troops to arrest opponents. In his writings, Dionysius advertises his ease in the courts of 'Abd Allah ibn Raqqa and the caliph al-Ma'mun in Baghdad, presenting himself as an effective advocate for the interests of his fellow Christians because of his knowledge of Arabic and his ability to redeploy Islamic ideas to his own advantage. Strikingly, Dionysius even claims that, like al-Ma'mun, he is an imam since he leads his people in prayer and rules them by popular consent. A wide-ranging examination of Middle Eastern Christian life during a critical period in the development of Islam, The Imam of the Christians is also a case study of the surprising workings of cultural and religious adaptation.

The Awakening of Muslim Democracy

The Jakhanke Muslim Clerics

Radical Leaders

Religious Statecraft

Mobilizing Piety

The Most Learned of the Shi'a

The Jakhanke

