

Islam Fazlur Rahman

Ethics in Islam Qur'an and the Just Society The Oxford Handbook of Islamic Theology The Islâmic World International Handbook of Philosophy of Education Islamic Methodology in History New Thinking in Islam Prophecy in Islam Islam Cartesian Poetics Beyond Belief Quran and Reform Religion and Representation Textual Sources for the Study of Islam Health and Medicine in the Islamic Tradition The Quranic Foundations and Structure of Muslim Society The Temple Road Strange Likeness Islam Living as a Muslim in a Plural Society The Islamic World Islam in Pakistan Dynamic Islam The Theological Thought of Fazlur Rahman The Philosophy of Mulla Sadra Shirazi Political Islam and the Arab Uprising Believing Women in Islam The Many Faces of Political Islam, Second Edition Dynamic Islam Observing the Observer The Wahhabi Movement in India Revival and Reform in Islam Islam and Modernity Major Themes of the Qur'an Revival and Reform in Islam Islam, Peace and Social Justice Islam Sejarah Pemikiran dan Peradaban The Arabs and Arabia on the Eve of Islam Islam and Modernity Islamic Methodology in History

Ethics in Islam

Qur'an and the Just Society

THE collection of papers in this volume documents the study of Islam in American Universities. Over the last few decades the United States has seen significant growth in the study of Islam and Islamic societies in institutions of higher learning fueled primarily by events including economic relations of the U.S. with Muslim countries, migration of Muslims into the country, conversion of Americans to Islam, U.S. interests in Arab oil resources, involvement of Muslims in the American public square, and the tragic events of 9/11. Although there is increasing recognition that the study of Islam and the role of Muslims is strategically essential in a climate of global integration, multiculturalism, and political turmoil, nevertheless, the state of Islamic Studies in America is far from satisfactory. The issue needs to be addressed, particularly as the need for intelligent debate and understanding is continuously stifled by what some have termed an "Islam industry" run primarily by fly-by journalists, think tank pundits, and cut-and-paste "experts."

The Oxford Handbook of Islamic Theology

The Islâmic World

The Islamic World is an outstanding guide to Islamic faith and culture in all its geographical and historical diversity. Written by a distinguished international team of scholars, it elucidates the history, philosophy and practice of one of the world's great religious traditions. Its grounding in contemporary scholarship makes it an ideal reference source for students and scholars alike. Edited by Andrew Rippin, a leading scholar of Islam, the volume covers the political, geographical, religious, intellectual, cultural and social worlds of Islam, and offers insight into all aspects of Muslim life including the Qur'an and law, philosophy, science and technology, art, literature, and film and much else. It explores the concept of an 'Islamic' world: what makes it distinctive and how uniform is that distinctiveness across Muslim geographical regions and through history?

International Handbook of Philosophy of Education

In Rethinking Islam, Katajun Amirpur argues that the West's impression of Islam as a backward-looking faith, resistant to post-Enlightenment thinking, is misleading and—due to its effects on political discourse—damaging. Introducing readers to key thinkers and activists—such as Abu Zaid, a free-thinking Egyptian Qur'an scholar; Abdolkarim Soroush, an academic and former member of Khomeini's Cultural Revolution Committee; and Amina Wadud, an American feminist who was the first woman to lead the faithful in Friday Prayer—Amirpur reveals a powerful yet lesser-known tradition of inquiry and dissent within Islam, one that is committed to democracy and human rights. By examining these and many other similar figures' ideas, she reveals the many ways they reject fundamentalist assertions and instead call for a diversity of opinion, greater freedom, and equality of the sexes.

Islamic Methodology in History

Does Islam call for the oppression of women? Non-Muslims point to the subjugation of women that occurs in many Muslim countries, especially those that claim to be "Islamic," while many Muslims read the Qur'an in ways that seem to justify sexual oppression, inequality, and patriarchy. Taking a wholly different view, Asma Barlas develops a believer's reading of the Qur'an that demonstrates the radically egalitarian and antipatriarchal nature of its teachings. Beginning with a historical analysis of religious authority and knowledge, Barlas shows how Muslims came to read inequality and patriarchy into the Qur'an to justify existing religious and social structures and demonstrates that the patriarchal meanings ascribed to the Qur'an are a function of who has read it, how, and in what contexts. She goes on to reread the Qur'an's position on a variety of issues in order to argue that its teachings do not support patriarchy. To the contrary, Barlas convincingly asserts that the Qur'an affirms the complete equality of the sexes, thereby offering an opportunity to theorize radical sexual equality from within the framework of its teachings. This new view takes readers into the heart of Islamic teachings on women, gender, and patriarchy, allowing them to understand Islam through its most sacred scripture, rather than through Muslim cultural practices or Western media stereotypes. For this revised edition of *Believing Women in Islam*, Asma Barlas

has written two new chapters—“Abraham’s Sacrifice in the Qur’an” and “Secular/Feminism and the Qur’an”—as well as a new preface, an extended discussion of the Qur’an’s “wife-beating” verse and of men’s presumed role as women’s guardians, and other updates throughout the book.

New Thinking in Islam

Prophecy in Islam

Islam

This volume examines the background to the rise of Islam. The opening essays consider the broad context of nomad-sedentary relations in the Near East; thereafter the focus is on the Arabian peninsula and the history of the Arab peoples. The following papers set out the political and economic structures of the pre-Islamic period, and are concerned to trace the evolution of religious beliefs in the area, looking in particular at the role of local traditions and the impact of Jewish and Christian influences.

Cartesian Poetics

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

Beyond Belief

Explores the philosophy of Mulla Sadra Shirazi.

Quran and Reform

The author examines contemporary exegesis/hermeneutics by three 20th century Muslim intellectuals. Their ideas on a reformed Islam consider sharia, education, ethos, democracy, society, pluralism, state. Scriptural interpretations address meaning, equality, humanism, determinism, violence, responsibility, justice.

Religion and Representation

Founded by Sayyid Ahmad (1786-1831) of Rae Bareilly, the Wahhabi Movement in India was a vigorous movement for socio-religious reforms in Indo-Islamic society in the nineteenth century with strong political undercurrents. It stood for a strong affirmation of Tauhid (unity of God), the efficacy of ijihad (the right of further interpretation of the Quran and the Sunnah, or of forming a new opinion by applying analogy) and the rejection of bid'at (innovation). It remained active for half a century. Sayyid Ahmad's writings show an awareness of the increasing British presence in the country and he regarded British India as a daru'l harb (abode of war). In 1826 he migrated and established an operational base in the independent tribal belt of the North Western Frontier area. After his death in the battle of Balakote, the Movement slackened for some time but his adherents particularly Wilayat Ali and Enayat Ali of Patna revived the work and broad-based its activities. The climax of the Movement was reached in the Ambeyla War (1863) during which the English army suffered serious losses at the hands of the Wahhabis. This led the Government to take stern measures to suppress the Movement. Investigations were launched, the leaders were arrested and sentenced to long-term imprisonments and their properties confiscated. That broke the back of the Movement but it continued to be a potential source of trouble to the government. The Movement does not fit in neatly in any one of the groups and categories into which the history of the early resistance to British rule has been divided by some of the writers on the subject. It cut across some of them time-wise and theme-wise. The existing studies on the subject do not offer a comprehensive profile of the Movement and fail to analyse its nature and the reasons for its failure politically. This well researched study drawing on a vast array of contemporary records, many of them for the first time, seeks to fill this gap and presents an integrated account of the rise and growth of the Movement, its operation over the entire area and period of its existence, its impact and reasons for its failure. Please note: This title is co-published with Manohar Publishers, New Delhi. Taylor & Francis does not sell or distribute the Hardback in India, Pakistan, Nepal, Bhutan, Bangladesh and Sri Lanka

Textual Sources for the Study of Islam

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

Health and Medicine in the Islamic Tradition

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

The Quranic Foundations and Structure of Muslim Society

This work has been selected by scholars as being culturally important and is part of the knowledge base of civilization as we know it. This work is in the public domain in the United States of America, and possibly other nations. Within the United States, you may freely copy and distribute this work, as no entity (individual or corporate) has a copyright on the body of the work. Scholars believe, and we concur, that this work is important enough to be preserved, reproduced, and made generally available to the public. To ensure a quality reading experience, this work has been proofread and republished using a format that seamlessly blends the original graphical elements with text in an easy-to-read typeface. We appreciate your support of the preservation process, and thank you for being an important part of keeping this knowledge alive and relevant.

The Temple Road

"[This collection] is distinguished by its wide range and the care which has clearly gone into the selection of texts for inclusion. . . . Attention has understandably been focused on what might be called the religious aspects of Islam, such as scripture, theology, sects, law, ritual and mysticism, but within those limits the texts chosen are marked by substantially of content, by geographical, chronological and social diversity, and by an intelligent use of less well known authors. . . . An excellent starting point for a systematic and analytical examination of Islam."—G. R. Hawting, Bulletin of the School of Oriental and African Studies

Strange Likeness

"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*

Islam

Living as a Muslim in a Plural Society

Traces the changing trajectory of Arab politics through the Arab uprising Delving into the history of political Islam in the colonial period, this book shows how the idea of modernity, intense interaction, contestation and engagement between Islamist forces and the emerging democratic voices in the region have contributed to the recent Arab uprising. While investigating the role of religion in shaping the unfolding political situation in the Arab world it also discusses the future of political Islam. This is an ethnographic study encompassing the contestation between political Islam and the secular polity of the past and present, as well as the reconciliation between post-Arab spring politics and new Islamist forces in the region.

The Islamic World

This authoritative book argues that what is considered today to be Islamic fundamentalism is inconsistent with the true meaning of this faith. Rahman demonstrates that the true roots of Islamic teachings advocate adaptability, creativity, and innovation.

Islam in Pakistan

What is thinking? What does it feel like? What is it good for? Andrea Gadberry looks for answers to these questions in the philosophy of René Descartes and finds them in the philosopher's implicit poetics. Gadberry argues that Descartes's thought was crucially enabled by poetry and shows how markers of poetic genres from love lyric and elegy to the puzzling forms of the riddle and the anagram betray an impassioned negotiation with the difficulties of thought and its limits. Where others have seen Cartesian philosophy as a triumph of reason, Gadberry reveals that the philosopher accused of having "slashed poetry's throat" instead enlisted poetic form to contain thought's frustrations. Gadberry's approach to seventeenth-century writings poses questions urgent for the twenty-first. Bringing literature and philosophy into rich dialogue, Gadberry centers close reading as a method uniquely equipped to manage skepticism, tolerate critical ambivalence, and detect feeling in philosophy. Helping us read classic moments of philosophical argumentation in a new light, this elegant study also expands outward to redefine thinking in light of its poetic formations.

Dynamic Islam

The modern novel, so the story goes, thinks poorly of mere description—what Virginia Woolf called "that ugly, that clumsy, that incongruous tool." As a result, critics have largely neglected description as a feature of novelistic innovation during the twentieth century. Dora Zhang argues that descriptive practices were in fact a crucial site of attention and experimentation for a number of early modernist writers, centrally Woolf, Henry James, and Marcel Proust. Description is the novelistic technique charged with establishing a common world, but in the early twentieth century, there was little agreement about how a common world could be known and represented. Zhang argues that the protagonists in her study responded by shifting description away from visualizing objects to revealing relations—social, formal, and experiential—between disparate phenomena. In addition to shedding new light on some of the best-known works of modernism, Zhang opens up new ways of thinking about description more broadly. She moves us beyond the classic binary of narrate-or-describe and reinvigorates our thinking about the novel. *Strange Likeness* will enliven conversations around narrative theory, affect theory, philosophy and literature, and reading practices in the academy.

The Theological Thought of Fazlur Rahman

Islam, Peace and Social Justice examines the ways in which Islamic cultures have dealt with issues of social justice historically and culturally. With unwavering objectivity, the author helps readers of any faith to gain a nuanced and accurate understanding of the challenges that we face in contemporary multifaith engagements. Dr van Gorder offers a comprehensive and sympathetic Christian insight into Islam. The contentious issues of social justice that are encountered in this broad, yet intricate, study include the concept of Jihad, poverty, political oppression, human rights, genocide, racism, sexual injustice, homophobia, and environmental degradation. The challenges are real and the problems are vast; partnerships and solutions must be found - people of faith, Muslim, Jewish and Christian, must find ways to work together to address these shared challenges. This work exposes misrepresentations and stereotypes about Islamic views of social justice that abound in Europe and North America. The author encourages a deeper appreciation of how themes of social justice resound through Islamic texts and have been expressed both in the contemporary and historical life of various and diverse Islamic communities worldwide.

The Philosophy of Mulla Sadra Shirazi

Political Islam and the Arab Uprising

Analysts and pundits from across the American political spectrum describe Islamic fundamentalism as one of the greatest threats to modern, Western-style democracy. Yet very few non-Muslims would be able to venture an accurate definition of political Islam. Fully revised and updated, *The Many Faces of Political Islam* thoroughly analyzes the many facets of this political ideology and shows its impact on global relations.

Believing Women in Islam

Beyond Belief is a book about one of the more important and unsettling issues of our time: the effects of the Islamic conversion of Indonesia, Iran, Pakistan, and Malaysia. It is not a book of opinion. It is - in the Naipaul way - a very rich and human book, full of people and stories. Islam is an Arab religion, and it makes imperial Arabizing demands on its converts. In this way it is more than a private faith, and it can become a neurosis. What has this Arab Islam done to the histories of these converted countries? How do the converted peoples, non-Arabs, view their past - and their future? In a follow-up to *Among the Believers*, his classic account of his travels through these countries, V. S. Naipaul returns after seventeen years to find out how and what the converted preach. In Indonesia he finds a pastoral people who have lost their history through a confluence of Islam and technology. In Iran he discovers a religious tyranny as oppressive as the secular one of the Shah, and he meets people weary of the religious rules that govern every aspect of their lives. Pakistan - in a tragic realization of

a Muslim re-creation fantasy - inherited blood feuds, rotting palaces, antique cruelty; then President Zia installed religious terror with \$100 million of Saudi money. In Malaysia, the Muslim Youth organization is alive and growing, and the people are mentally, physically, and geographically torn between two worlds, struggling to live the impossible dream of a true faith born out of a spiritual vacancy. A startling and revelatory addition to the Naipaul canon, *Beyond Belief* confirms the author's reputation as a masterly observer, a "finder-out" of stories, as well as a magnificent teller of them.

The Many Faces of Political Islam, Second Edition

Examines the diverse uses of conspiracy theory in Egyptian fiction over the last century

Dynamic Islam

With special reference to India.

Observing the Observer

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

The Wahhabi Movement in India

Religion and Representation: Islam and Democracy brings together a series of reflections, studies and observations that examine the complex relationship between political representation and Islam. Through the perspectives of theology, history, sociology, philosophy and political science, contributions to this volume explore the connections between religious beliefs, religiosity, political ideals and political behaviour. Grounded in the experience of both Muslim-majority and Muslim-minority states, the chapters represent a broad cross-section of approaches that emerge from a process of exchange and dialogue, which began with a three-day conference in London, Canada in March 2012. Beyond demonstrating how Islam and democracy are compatible, the authors in this volume employ theological reasoning, theoretical insight, logical argumentation and empirical data to explore in detail the points of connection. Contributions encompass a broad spectrum of interpretations of Islam, as well as consideration of critical and compelling issues and controversies across a range of contemporary settings.

Revival and Reform in Islam

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

Islam and Modernity

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Major Themes of the Qur'an

The Islamic World is a collection of important and representative documents from all periods of Islamic history. From the formative years in Arabia to the confrontations with and responses to modernity, these translations indicate the continuity and development of the youngest of the world's greatest civilizations. Included are historical, theological, philosophical, and political writings, as well as poetry and narratives, from Muslim writers in the Arab lands, Turkey, Persia, and other parts of the Islamic world.

Revival and Reform in Islam

Within the field of Islamic Studies, scientific research of Muslim theology is a comparatively young discipline. Much progress has been achieved over the past decades with respect both to discoveries of new materials and to scholarly approaches to the field. The Oxford Handbook of Islamic Theology provides a comprehensive and authoritative survey of the current state

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

Islam, Peace and Social Justice

The first book to explore the modern history of Islam in South Asia The first modern state to be founded in the name of Islam, Pakistan was the largest Muslim country in the world at the time of its establishment in 1947. Today it is the second-most populous, after Indonesia. Islam in Pakistan is the first comprehensive book to explore Islam's evolution in this region over the past century and a half, from the British colonial era to the present day. Muhammad Qasim Zaman presents a rich historical account of this major Muslim nation, insights into the rise and gradual decline of Islamic modernist thought in the South Asian region, and an understanding of how Islam has fared in the contemporary world. Much attention has been given to Pakistan's role in sustaining the Afghan struggle against the Soviet occupation in the 1980s, in the growth of the Taliban in the 1990s, and in the War on Terror after 9/11. But as Zaman shows, the nation's significance in matters relating to Islam has much deeper roots. Since the late nineteenth century, South Asia has witnessed important initiatives toward rethinking core Islamic texts and traditions in the interest of their compatibility with the imperatives of modern life. Traditionalist scholars and their institutions, too, have had a prominent presence in the region, as have Islamism and Sufism. Pakistan did not merely inherit these and other aspects of Islam. Rather, it has been and remains a site of intense contestation over Islam's public place, meaning, and interpretation. Examining how facets of Islam have been pivotal in Pakistani history, Islam in Pakistan offers sweeping perspectives on what constitutes an Islamic state.

Islam Sejarah Pemikiran dan Peradaban

This authoritative book argues that what is considered today to be Islamic fundamentalism is inconsistent with the true meaning of this faith. Rahman demonstrates that the true roots of Islamic teachings advocate adaptability, creativity, and innovation.

The Arabs and Arabia on the Eve of Islam

Islam adalah sebuah agama yang barangkali paling banyak dikenal dan sekaligus paling sering disalahpahami. Meski mengaku bertuhan dan bernabi yang sama, umat Islam dewasa ini menampilkan banyak wajah yang masing-masing mengklaim sebagai representasi Islam yang paling sah. Orang pun bertanya-tanya: manakah Islam yang sesungguhnya? Buku ini kiranya hendak menjawab pertanyaan tentang hakikat Islam sebagai doktrin dan peradaban. Buku ini mengangkat isu-isu kunci seputar sosok Nabi Muhammad, al-Qur'an, hadis/sunnah, hukum/syariah, teologi/kalam, filsafat, dan tasawuf. Terkait peradaban, Rahman mengulas tentang tarekat, gerakan filsafat, perkembangan mazhab, pendidikan, gerakan pembaruan, dan perkembangan modern. Melalui buku ini, Rahman bukan hanya mengajak pembaca untuk menelusuri doktrin utama Islam dan perkembangan peradaban Muslim dari awal kelahirannya hingga kini, melainkan juga mengajukan perspektif jernih untuk membaca persoalan zaman dan agenda kerja umat Islam demi memajukan masyarakat yang beradab, etis, dan maju. “Fazlur Rahman adalah seorang guru yang mengasyikkan, lautan ilmunya seakan tanpa batas. Selama empat tahun lebih belajar dengannya di Universitas Chicago, saya benar-benar merasa tercerahkan. Karyanya dengan judul Islam ini sekarang telah menjadi klasik, dijadikan rujukan di berbagai universitas hampir di seluruh jagat.” — Ahmad Syafii Maarif “Fazlur Rahman adalah seorang sarjana yang sangat peka terhadap persoalan-persoalan kontemporer. Ia mengabdikan dirinya dengan serius dalam menjawab tantangan-tantangan zaman yang dihadapi umat.” — Mulyadhi Kartanegara [Mizan, Mizan Publishing, Mizan Pustaka, Religion, Islam, Sejarah, Pemikiran, Peradaban, Dewasa, Indonesia]

Islam and Modernity

This handbook presents a comprehensive introduction to the core areas of philosophy of education combined with an up-to-date selection of the central themes. It includes 95 newly commissioned articles that focus on and advance key arguments; each essay incorporates essential background material serving to clarify the history and logic of the relevant topic, examining the status quo of the discipline with respect to the topic, and discussing the possible futures of the field. The book provides a state-of-the-art overview of philosophy of education, covering a range of topics: Voices from the present and the past deals with 36 major figures that philosophers of education rely on; Schools of thought addresses 14 stances including Eastern, Indigenous, and African philosophies of education as well as religiously inspired philosophies of education such as Jewish and Islamic; Revisiting enduring educational debates scrutinizes 25 issues heavily debated in the past and the present, for example care and justice, democracy, and the curriculum; New areas and developments addresses 17

emerging issues that have garnered considerable attention like neuroscience, videogames, and radicalization. The collection is relevant for lecturers teaching undergraduate and graduate courses in philosophy of education as well as for colleagues in teacher training. Moreover, it helps junior researchers in philosophy of education to situate the problems they are addressing within the wider field of philosophy of education and offers a valuable update for experienced scholars dealing with issues in the sub-discipline. Combined with different conceptions of the purpose of philosophy, it discusses various aspects, using diverse perspectives to do so. Contributing Editors: Section 1: Voices from the Present and the Past: Nuraan Davids Section 2: Schools of Thought: Christiane Thompson and Joris Vlieghe Section 3: Revisiting Enduring Debates: Ann Chinnery, Naomi Hodgson, and Viktor Johansson Section 4: New Areas and Developments: Kai Horsthemke, Dirk Willem Postma, and Claudia Ruitenberg

Islamic Methodology in History

The author counsels, and demonstrates, that for Islam to be 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. --book cover.

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