Islamic Theology Traditionalism And Rationalism

A unique collection of studies, the present volume sheds new light on central themes of Ibn Taymiyya's (661/1263-728/1328) and Ibn Qayyim al-Jawziyya's (691/1292-751/1350) thought and the relevance of their ideas to diverse Muslim societies. Investigating their positions in Islamic theology, philosophy and law, the contributions discuss a wide range of subjects, e.g. law and order; the divine compulsion of human beings; the eternity of eschatological punishment; the treatment of Sufi terminology; and the proper Islamic attitude towards Christianity. Notably, a section of the book is dedicated to analyzing Ibn Taymiyya's struggle for and against reason as well as his image as a philosopher in contemporary Islamic thought. Several articles present the influential legacy of both thinkers in shaping an Islamic discourse facing the challenges of modernity. This volume will be especially useful for students and scholars of Islamic studies, philosophy, sociology, theology, and history of ideas. Provides a detailed reconstruction of the heated debates between Salafis and Traditionalist over the contested role of Islamic scholarly authority. Winner of the Award for Excellence in the Study of Religion: Textual Studies from the American

Academy of Religion Fakhr al-Din al-Razi (1148 - 1210) wrote prolifically in the disciplines of theology, Quranic exegesis, and philosophy. He composed treatises on jurisprudence, medicine, physiognomy, astronomy, and astrology. His body of work marks a momentous turning point in the Islamic tradition and his influence within the post-classical Islamic tradition is striking. After his death in 1210 his works became standard textbooks in Islamic institutions of higher learning. Razi investigates his transformative contributions to the Islamic intellectual tradition. One of the leading representatives of Sunni orthodoxy in medieval Islam, Razi was the first intellectual to exploit the rich heritage of ancient and Islamic philosophy to interpret the Quran. Jaffer uncovers Razi's boldly unconventional intellectual aspirations. The book elucidates the development of Razi's unique appropriation of methods and ideas from ancient and Islamic philosophy into a unified Quranic commentary--and consequently into the Sunni worldview. Jaffer shows that the genre of Quranic commentary in the post-classical period contains a wealth of philosophical material that is of major interest for the history of philosophical ideas in Islam and for the interaction of the aqli ("rational") and naqli ("traditional") sciences in Islamic civilization. Jaffer demonstrates the ways Razi reconciled the opposing intellectual trends of his milieu on major methodological conflicts. A highly original work, this

book brilliantly repositions the central aims of Razi's intellectual program.

The Routledge Handbook of Muslim-Jewish Relations invites readers to deepen their understanding of the historical, social, cultural, and political themes that impact modern-day perceptions of interfaith dialogue. The volume is designed to illuminate positive encounters between Muslims and Jews, as well as points of conflict, within a historical framework. Among other goals, the volume seeks to correct common misperceptions about the history of Muslim-Jewish relations by complicating familiar political narratives to include dynamics such as the cross-influence of literary and intellectual traditions. Reflecting unique and original collaborations between internationally-renowned contributors, the book is intended to spark further collaborative and constructive conversation and scholarship in the academy and beyond.

Light upon Light: Essays in Islamic Thought and History in Honor of Gerhard Bowering brings together studies that explore the richness of Islamic intellectual life in the pre-modern period.

This ebook is a selective guide designed to help scholars and students of Islamic studies find reliable sources of information by directing them to the best available scholarly materials in whatever form or format they appear from books, chapters, and journal articles to online archives, electronic data

sets, and blogs. Written by a leading international authority on the subject, the ebook provides bibliographic information supported by direct recommendations about which sources to consult and editorial commentary to make it clear how the cited sources are interrelated related. A reader will discover, for instance, the most reliable introductions and overviews to the topic, and the most important publications on various areas of scholarly interest within this topic. In Islamic studies, as in other disciplines, researchers at all levels are drowning in potentially useful scholarly information, and this guide has been created as a tool for cutting through that material to find the exact source you need. This ebook is a static version of an article from Oxford Bibliographies Online: Islamic Studies, a dynamic, continuously updated, online resource designed to provide authoritative guidance through scholarship and other materials relevant to the study of the Islamic religion and Muslim cultures. Oxford Bibliographies Online covers most subject disciplines within the social science and humanities, for more information visit www.aboutobo.com.

Through a close, contextualized, and interdisciplinary reading in Hadith compilations, theological treatises, and historical sources, this book offers an evaluation and understanding of the traditionalistic endeavours to define anthropomorphism in the most crucial and indeed

most formative period of Islamic thought.
Fully revised and updated, the second edition of The
Wiley Blackwell Companion to the Qur'?n offers an
ideal resource for anyone who wishes to read and
understand the Qur'?n as a text and as a vital
component of Muslim life. While retaining the literary
approach to the subject, this new edition extends
both the theological and philosophical approaches to
the Qur'?n. Edited by the noted authority on the
Qur'?n, Andrew Rippin, and Islamic Studies scholar
Jawid Mojaddedi, and with contributions from other
internationally renowned scholars, the book is
comprehensive in scope and written in clear and
accessible language. New to this edition is material
on modern exegesis, the study of the Qur'?n in the
West, the relationship between the Qur'?n and
religions prior to Islam, and much more. The Wiley
Blackwell Companion to the Qur'?n is a rich and
wide-ranging resource, exploring the Qur'?n as both
a religious text and as a work of literature.
Made up of a number of seminal articles that are translated
for the first time in English, this prestigious book from Gregor
Schoeler gives a reasoned, informed and comprehensive
overflow of how the written and the spoken interacted,
diverged and received cultural articulation among the Muslim
societies of the first two centuries of the Hijra.
The book provides the first comprehensive study on Judah
Halevi's use of sceptical tactics in his wrestling with the
dogmatic-rationalistic trends of the Arabic culture of his period
(11th- 12th centuries).

In his controversial 1973 book, Is God a White Racist?, William R. Jones sharply criticized black theologians for their agnostic approach to black suffering, noting that the doctrine of an ominibenevolent God poses very significant problems for a perennially oppressed community. He proposed a 'humanocentric theism' which denies God's sovereignty over human history and imputes autonomous agency to humans. By rendering humans alone responsible for moral evil, Jones's theology freed blacks to revolt against the evil of oppression without revolting against God. Sherman Jackson now places Jones's argument in conversation with the classical schools of Islamic theology. The problem confronting the black community is not simply proving that God exists, says Jackson. The problem, rather, is establishing that God cares. No religious expression that fails to tackle the problem of black suffering can hope to enjoy a durable tenure in the black community. For the Muslim, therefore, it is essential to find a Quranic/Islamic grounding for the protest-oriented agenda of black religion. That is the task Jackson undertakes in this pathbreaking work. Jackson's previous book, Islam and the Blackamerican (OUP 2006) laid the groundwork for this ambitious project. Its sequel, Islam and the Problem of Black Suffering, will solidify Jackson's reputation as the foremost theologian of the black American Islamic movement. In this book, Omar Farahat presents a new way of understanding the work of classical Islamic theologians and legal theorists who maintained that divine revelation is necessary for the knowledge of the norms and values of human actions. Through a reconstruction of classical Ash?ar?-Mu?tazil? debates on the nature and implications of divine speech, Farahat argues that the Ash?ar? attachment to revelation was not a purely traditionalist position. Rather, it was a rational philosophical commitment emerging from debates in epistemology and theology. He further argues that

the particularity of this model makes its distinctive features helpful for contemporary scholars who defend a form of divine command theory. Farahat's volume thus constitutes a new reading of the issue of reason and revelation in Islam and breaks new ground in Islamic theology, law and ethics. This Encyclopedia covers the full range of Islamic thought. It takes substantial note of contemporary trends across the Muslim world, and the material on historical Islam has contemporary reference. Covering the origins, key features, and legacy of the Islamic tradition, the third edition of A New Introduction to Islam includes new material on Islam in the 21st century and discussions of the impact of historical ideas, literature, and movements on contemporary trends. Includes updated and rewritten chapters on the Qur'an and hadith literature that covers important new academic research Compares the practice of Islam in different Islamic countries, as well as acknowledging the differences within Islam as practiced in Europe Features study questions for each chapter and more illustrative material, charts, and excerpts from primary sources This book provides new information abtout the development of Indonesian Muslims' thinking on issues of theology. This theological thought, especially as reflected in the works of the modernist Muslim thinkers, may be seen as a nascent systematic attempt to draw up the essential beliefs of Islam in Indonesian historical and cultural contexts. Sufism and Theology are two major currents in Islamic thought and religious culture, and over the centuries they have displayed immense diversity and intellectual richness. This book takes a flexible and inclusive approach to these trends, revealing both how Sufis approached theological traditions and themes and practised theology themselves, and how theologians approached different aspects of Sufism.

Comprising chapters by leading specialists in the field, this volume is the first to explore the historically complex interface between these two major currents, highlighting key points of tension and interaction. Taking us through an array of subjects, including hermeneutics, psychology and metaphysics, light is shed on major intellectual trends and figures from the 12th century up to the modern period. These range from al-Hallaj, Ibn 'Arabi and Ibn Sab'in, to Fakhr al-Din al-Razi, Ibn Taymiyya, Haydar Amuli and Ibn Kemal Pasha, from the Ottoman context to the Safavid, and from Sunnism to Shi'ism

The discovery of the pulmonary transit of blood was a ground-breaking discovery in the history of the life sciences, and a prerequisite for William Harvey's fully developed theory of blood circulation three centuries later. This book is the first attempt at understanding Ibn al-Naf?s's anatomical discovery from within the medical and theological works of this thirteenth century physician-jurist, and his broader social, religious and intellectual contexts. Although Ibn al-Naf?s did not posit a theory of blood circulation, he nevertheless challenged the reigning Galenic and Avicennian physiological theories, and the then prevailing anatomical understandings of the heart. Far from being a happy guess, Ibn al-Naf?s's anatomical result is rooted in an extensive re-evaluation of the reigning medical theories. Moreover, this book shows that Ibn al-Naf?s's re-evaluation is itself a result of his engagement with post-Avicennian debates on the relationship between reason and revelation, and the rationality of traditionalist beliefs, such as bodily resurrection. Breaking new ground by showing how medicine, philosophy and theology were intertwined in the intellectual fabric of pre-modern Islamic societies, Science and Religion in Mamluk Egypt will be of interest to students and scholars of the History of Science, the History of Medicine and Islamic

Studies.

The principal theological struggle in Islam has taken place between traditionalist and rationalist theologians. Assessing material from the 3rd/9th century to the 10th/16th century, Abrahamov considers both perspectives.

This revisionist account of the history of Islamic political thought from the early to the late medieval period focuses on Ibn Taymiyya, one of the most brilliant theologians of his day. This original study demonstrates how his influence shed new light on the entire trajectory of Islamic political thought. Although he did not reject the Caliphate ideal, as is commonly believed, he nevertheless radically redefined it by turning it into a rational political institution intended to serve the community (umma). Through creative reinterpretation, he deployed the Qur'anic concept of fitra (divinely endowed human nature) to centre the community of believers and its common-sense reading of revelation as the highest epistemic authority. In this way, he subverted the elitism that had become ensconced in classical theological, legal and spiritual doctrines, and tried to revive the ethico-political, rather than strictly legal, dimension of Islam. In reassessing Ibn Taymiyya's work, this book marks a major departure from traditional interpretations of medieval Islamic thought.

A rapidly expanding Islamic revival movement shows that Islamic rationalism and not jihadism is to define twenty-first century Islam.

Islamic civilization flourished in the Middle Ages across a vast geographical area that spans today's Middle and Near East. First published in 2006, Medieval Islamic Civilization examines the socio-cultural history of the regions where Islam took hold between the 7th and 16th centuries. This important two-volume work contains over 700 alphabetically arranged entries, contributed and signed by international scholars and experts in fields such as Arabic languages, Arabic literature,

architecture, history of science, Islamic arts, Islamic studies, Middle Eastern studies, Near Eastern studies, politics, religion, Semitic studies, theology, and more. Entries also explore the importance of interfaith relations and the permeation of persons, ideas, and objects across geographical and intellectual boundaries between Europe and the Islamic world. This reference work provides an exhaustive and vivid portrait of Islamic civilization and brings together in one authoritative text all aspects of Islamic civilization during the Middle Ages. Accessible to scholars, students and non-specialists, this resource will be of great use in research and understanding of the roots of today's Islamic society as well as the rich and vivid culture of medieval Islamic civilization.

Islam and Rationality offers an account of Ab? ??mid al-Ghaz?l? as a rational theologian who created a symbiosis of philosophy and theology and infused rationality into Sufism, and how his work was received by later Muslim, Christian and Jewish scholars.

Current tendencies in religious studies and theology show a growing interest for the interchange between religions and the cultures of rationalization surrounding them. The studies published in this volume, based on the international conferences of both the Berlin-Brandenburgische Akademie der Wissenschaften and the Israel Academy of Sciences and Humanities, aim to contribute to this field of interest by dealing with concepts and influences of rationalization in Judaism, Christianity, Islam and religion in general. In addition to taking a closer look at the immediate links in the history of tradition between those rationalizing movements and evolutions in religion, emphasis is put on intellectual-historical convergences: Therefore, the articles are led by central comparative questions, such as what factors foster/hinder rationalization?; where are criteria for

rationalization drawn from?; in which institutions is rationalization taking place?; who propagates, supports and utilizes rationalization?

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

of the early modern and during the modern period.
The Oxford Encyclopedia of Philosophy, Science, and Technology in Islam provides both an overview and a comprehensive and detailed survey of the main features of philosophy, science, medicine and technology in the Muslim world. The level of entries are scholarly, based on primary and secondary sources, and aimed at advanced students of Islamic philosophy and science. The selection of entries as well as their content reflect the highest academic standards and most recent research in the field, providing scholars and advanced students with in-depth surveys on the most important issues in the study of these topics, serving as the authoritative reference work on this important area of research. Assessing materials from the 3rd/9th century to the 10th/16th century, Professor Abrahamov focuses on the foundations of both traditionalism and rationalism, the arguments which the two tendencies used against each other and the compromises reached.
This book is a study of political thought in Islam from the viewpoint of the history of ideas and the relevance of these ideas to contemporary Arabic political discourse. The author examines the use of the classical Islamic tradition (turath) and its religious and philosophical components by the three dominant Arabic political discourses: the Islamists, apologists and intellectuals. The book analyzes the different

assumptions advanced by these discourses and the way they propose to apply or restore the turath in the present. Exploring connections between the medieval Islamic tradition and current debates, this book is essential reading for advanced students and researchers of Islam and political thought.

Asma Sayeed's book explores the history of women as religious scholars from the first decades of Islam through the early Ottoman period. Focusing on women's engagement with had?th, this book analyzes dramatic chronological patterns in women's had?th participation in terms of developments in Muslim social, intellectual and legal history. It challenges two opposing views: that Muslim women have been historically marginalized in religious education, and alternately that they have been consistently empowered thanks to early role models such as '?'isha bint Ab? Bakr, the wife of the Prophet Muhammad. This book is a must-read for those interested in the history of Muslim women as well as in debates about their rights in the modern world. The intersections of this history with topics in Muslim education, the development of Sunn? orthodoxies, Islamic law and had?th studies make this work an important contribution to Muslim social and intellectual history of the early and classical eras.

In Coercion and Responsibility in Islam, Mairaj Syed explores how classical Muslim theologians and jurists from four intellectual traditions argue about

the thorny issues that coercion raises about responsibility for one's action. This is done by assessing four ethical problems: whether the absence of coercion or compulsion is a condition for moral agency; how the law ought to define what is coercive; coercion's effect on the legal validity of speech acts; and its effects on moral and legal responsibility in the cases of rape and murder. Through a comparative and historical examination of these ethical problems, the book demonstrates the usefulness of a new model for analyzing ethical thought produced by intellectuals working within traditions in a competitive pluralistic environment. The book compares classical Muslim thought on coercion with that of modern Western thinkers on these issues and finds significant parallels between them. The finding suggests that a fruitful starting point for comparative ethical inquiry, especially inquiry aimed at the discovery of common ground for ethical action, may be found in an examination of how ethicists from different traditions considered concrete problems.
In The Grey Falcon, Hamza Malik offers an account of the life and teaching of the twelfth century scholar and Sufi, Shaykh ?Abd al-Q?dir al-J?l?n? (1066-1177), through a careful analysis of his most popular written works.
With this, Martin Nguyen aims to bring Muslim theology into the present day. Modern Muslim

Theology argues that theology is a creative process, rather than a purely academic pursuit, and discusses how the Islamic tradition can help contemporary practitioners negotiate their relationships with God, with one another, and with the rest of creation. 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

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Islamic world, and the onset of the modern era. Organized in narrative sections for the history of each major region, with innovative, analytic summary introductions and conclusions, this book is a unique endeavour.

This clearly written text explores the rational theology of Islam, the conflict between the "defenders of God" and the "defenders of reason", and the controversy's historical roots.

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?

This series of critical reflections on the evolution and major themes of pre-modern Muslim theology begins with the revelation of the Koran, and extends to the

beginnings of modernity in the eighteenth century. The significance of Islamic theology reflects the immense importance of Islam in the history of monotheism, to which it has brought a unique approach and style, and a range of solutions which are of abiding interest. Devoting especial attention to questions of rationality, scriptural fidelity, and the construction of 'orthodoxy', this volume introduces key Muslim theories of revelation, creation, ethics, scriptural interpretation, law, mysticism, and eschatology. Throughout the treatment is firmly set in the historical, social and political context in which Islam's distinctive understanding of God evolved. Despite its importance, Islamic theology has been neglected in recent scholarship, and this book provides a unique, scholarly but accessible introduction.

Islam in Historical Perspective integrates history of Islamic societies with discussion of how Muslim scriptures, laws, moral values and myths have shaped lives and thought of individual Muslims and various Muslim communities from the rise of Islam until today. It provides carefully selected historical and scriptural evidence that enables readers to form a comprehensive balanced vision of Islam's evolution. Author Alexander Knysh shows Muslims have made sense of their life experiences by constantly interpreting and re-interpreting Islam's foundational ideas in accordance with ever-changing

social and political conditions. In addition to the combined historical and chronological approach, the author offers in-depth discussions of intellectual dialogues and struggles within Islamic tradition. He shows Islam to be a social and political force, while addressing Muslim devotional practices, artistic creativity and structures of everyday life and provides a wealth of historical anecdotes and quotations from original sources that are designed to illustrate principal points.

This interdisciplinary handbook provides extensive information about research in medieval studies and its most important results over the last decades. The handbook is a reference work which enables the readers to quickly and purposely gain insight into the important research discussions and to inform themselves about the current status of research in the field. The handbook consists of four parts. The first, large section offers articles on all of the main disciplines and discussions of the field. The second section presents articles on the key concepts of modern medieval studies and the debates therein. The third section is a lexicon of the most important text genres of the Middle Ages. The fourth section provides an international bio-bibliographical lexicon of the most prominent medievalists in all disciplines. A comprehensive bibliography rounds off the compendium. The result is a reference work which exhaustively documents the current status of

research in medieval studies and brings the disciplines and experts of the field together.

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This new edition of one of the most widely used course books on Islamic civilizations around the world has been substantially revised to incorporate the new scholarship and insights of the last twenty-five years. Ira Lapidus' history explores the beginnings and transformations of Islamic civilizations in the Middle East and details Islam's worldwide diffusion. The history is divided into four parts. Part I is a comprehensive account of pre-Islamic late antiquity; the beginnings of Islam; the early Islamic empires; and Islamic religious, artistic, legal and intellectual cultures. Part II deals with the construction in the Middle East of Islamic religious communities and states to the fifteenth century. Part III includes the history to the nineteenth century of Islamic North Africa and Spain; the Ottoman, Safavid and Mughal empires; and other Islamic societies in Asia and Africa. Part IV accounts for the impact of European commercial and imperial domination on Islamic societies and traces the development of the modern national state system and the simultaneous Islamic revival from the early nineteenth century to the present.

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