Interpreting The Quran Towards A Contemporary Approach

Interpreting the Qur'an: Abdullah Saeed 2005-12-20 How is the Qur'an - central to all Muslim societies - to be understood today in order to meet the needs of these societies? Abdullah Saeed, a distinguished Muslim scholar, explores the interpretation of the ethico-legal content of the Qur'an, whilst taking into consideration the changing nature of the modern world. Saeed explores the current debates surrounding the interpretation of the Qur'an, and their impact on contemporary understanding of this sacred text. Discussing the text's relevance to modern issues without compromising the overall framework of the Qur'an and its core beliefs and practices, he proposes a fresh approach, which takes into account the historical and contemporary contexts of interpretation. Inspiring healthy debate, this book is essential reading for students and scholars seeking a contemporary approach to the interpretation of the Qur'anic text.

Interpreting the Qur'an: Abdullah Saeed 2006 An introduction to the debates within the field of Islamic studies regarding the interpretation of the Qur'an and its relevance to contemporary issues in the modern world.

Interpreting the Qur'an: Abdullah Saeed 2006 An introduction to the debates within the field of Islamic studies regarding the interpretation of the Qur'an and its relevance to contemporary issues in the modern world.

The Qur'an with Annotated Interpretation in Modern English: Ali Unal 2008-11-01 A timely addition to the literature on the holy book of Islam, this translation provides both the original Arabic verse as well as extensive explanations and interpretations in modern English. Additional commentary is offered on the social and historical aspects of Islam, as well as the existence and unity of God, the concept of resurrection, and other theological complexities. Several special glossaries detailing the names of God and Qur'an vocabulary are also included.


Modern Interpretation of the Qur'an: Hakan Çoruh 2019-04-24 This book analyzes the distinguished modern Muslim scholar Bediuzzaman Said Nursi and the methodology of Qur'anic exegesis in his Risale-i Nur Collection, with special reference to the views of the early Muslim modernist intellectuals such as Muhammad 'Abduh. It seeks to locate Nursi within modern Qur'anic scholarship, exploring the difference between Nursi's reading of the Qur'an and that of his counterparts, and examines how Nursi relates the Qur'anic text to concerns of the modern period.

Reading the Qur'an in the Twenty-First Century: Abdullah Saeed 2013-12-04 Reading the Qur'an in the Twenty-First Century considers the development of Qur'anic interpretation and highlights modern debates around new approaches to interpretation. It explores how Muslims from various theological, legal, socio-political and philosophical backgrounds think about the meaning and relevance of the Qur'an, and how their ideas apply in the contemporary world. The book reflects on one of the most dominant approaches to interpretation in the pre-modern period, textualism, and the reaction to that in Muslim feminist readings of the Qur'an today. Covers issues such as identifying the hierarchical nature of Qur'anic values, the criteria for the use of hadith in interpretation, fluidity of meaning and ways of ensuring a degree of stability in interpretation, examines key Qur'anic passages and compares pre-modern and modern interpretations to show the evolving nature of interpretation. Examples discussed include: the authority of men over women, the death of Jesus, sharia and democracy, and riba and interest. Abdullah Saeed provides a practical guide for interpretation and presents the principal ideas of a contextual approach, which situates the original message of the Qur'an in its wider social, political, cultural, economic and intellectual context. He advocates a more flexible method of interpretation that gives due recognition to earlier interpretations of the Qur'an while also being aware of changing conditions and the need to approach the Qur'an afresh today.

Women in the Qur'an, Traditions, and Interpretation: Barbara Freyer Stowasser 1998-06-22 Islamic ideas about women and their role in society spark considerable debate both in the Western world and in the Islamic world itself. Despite the popular attention surrounding Middle Eastern attitudes toward women, there has been little systematic study of the statements regarding women in the Qur'an. Stowasser fills the void with this study on the women of Islamic sacred history. By telling their stories in Qur'an and interpretation, she introduces Islamic doctrine and its past and present socio-economic and political applications. Stowasser establishes the link between the female figure as cultural symbol, and Islamic self-perceptions from the beginning to the present time.

The Qur'an: Massimo Campanini 2010-10-04 The Qur'an: Modern Muslim Interpretations offers a lucid guide to how Muslims have read the Qur'an in the twentieth and twenty-first centuries. Massimo Campanini explores early approaches to the understanding of the Qur'an, including that of the Salafis and the construction of the Islamic Renaissance Movement, contrasting the development of traditional and modern approaches. In this lively book, Campanini analyses and compares the lived experiences of very different types of ideas as Sayyid Qutb and his followers, a significant part of what is known as political Islamicism, and investigates the idea of exegesis as a liberation theology, through the work of Esack and Wadud. Students taking courses on the interpretation of the Qur'an will find this an invaluable aid to their study, and it is essential reading for all those interested in how Muslims have understood the Qur'an in the contemporary period.

Muslim Qur'anic Interpretation Today: Johanna Pink 2018

Feminist Edges of the Qur'an: Ayya H. Hidayatullah 2014-04-01 Ayya Hidayatullah presents the first comprehensive analysis of contemporary feminist interpretations of the Qur'an. Synthesizing prominent feminist readings of the Qur'an in the United States since the late twentieth century, she provides an essential introduction to this nascent field of Qur'anic scholarship and engages in a deep investigation of a rich critique of its methods and approaches. With a particular focus on feminist "impasses" in the Qur'anic text, she argues that many feminist interpretations rely on claims about feminist justice that are not fully supported by the text, and she proposes a major revision to their exegetical foundations. A provocative work of Muslim feminist theology, Feminist Edges of the Qur'an is a vital intervention in urgent conversations about women and the Qur'an.

Al Ghazali's Theory on the Recitation and Interpretation of the Qur'an: Muhammad Abul Quasem 2020-07-24 This book is the first accurate English translation, with useful introduction and many valuable notes, of al-Ghazali's Kitab Adab Tilawat al-Qu'ran, which is a part of his greatest work Ihya' 'Ulum al-Deen (The Revival of the Religious Sciences). In the Introduction of this translation (pages 9-18) the subject of Qur'an-reading is nicely initiated. In chapter I (pp. 19-53) the merits of Qur'an- recitation are discussed. In chapters II & III (pp. 34-85) ten external etiquettes or praiseworthy manners and ten internal (mental) tasks of Qur'an-recitation are set forth. In chapter IV (pp. 86-104) the existence of deep, hidden meaning of the Qur'an is proved as against the proponents of outward excesses. The obstacles to the understanding of deep, hidden meanings of the Qur'anic verses are pointed out. The Prophet's prohibition of Qur'an-explanation according to one's personal opinion is discussed in detail in pp. 90-104. In this context the controversial problem of ta'wil jayy (interpretation of Qur'an according to valid personal opinion) is seriously considered and supported with proofs and evidences. The Arabic text translated here has been compared with eight other printed Arabic texts and then translated very carefully and accurately using free-flowing, modern English.

The Cambridge Companion to the Qur'an: Jane Dammen McAuliffe 2006-11-23 An introduction to the Qur'an (Koran), a text that has guided the lives of millions.

Believing Women in Islam: Asma Barlas 2019-01-16 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 anti-patriarchal 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.

Interpreting Islam in China: Kristian Petersen 2017 During the early modern period, Muslims in China began to embrace the Chinese characteristics of their heritage. Several scholar-teachers began to incorporate tenets from traditional Chinese education into their promotion of Islamic knowledge. As a result, some Sino-Muslims established anecdotally important, the scripture hall as well as extensive explanations and interpretations in modern English. Additional commentary is offered on the social and historical aspects of Islam, as well as the existence and unity of God, the concept of resurrection, and other theological complexities. Several special glossaries detailing the names of God and Qur'an vocabulary are also included.

The truth about the Chinese对待 of the Quran is that it is preserved and interpreted within the Islamic tradition. Three prominent Sino-Muslim authors are used to illustratetransformations within this tradition, Wang Dayou (1590-1658), Liu Zhi (1670-1724), and Ma Dexin (1794-1874). Kristian Petersen puts these scholars in dialogue and demonstrates the continuities and departures within this tradition. Through an analysis of their writings
on the subjects of pilgrimage, scripture, and language, he considers several questions: How malleable are religious categories and why are they variously interpreted across time? How do changing historical circumstances affect the interpretation of religious beliefs and practices? How do individuals navigate multiple sources of authority? How do practices inform belief? Overall, he shows, these authors presented an increasingly universalistic portrait of Islam through which Sino-Muslims were encouraged to participate within the global community of Muslims in both theological and experiential spaces. The growing emphasis on performing the pilgrimage to Mecca, comprehensive knowledge of the Qur’an, and personal knowledge of Arabic further stimulated communal engagement. Petersen demonstrates that the integration of Sino-Muslims into a growing global environment, where international travel and communication was increasingly possible, was accompanied by the rising self-consciousness of a universally engaged Muslim community.

A Brief Introduction to Qur’anic Exegesis- Ali Suleiman Ali 2017-01-01 Generating precise comprehension of the Qur’an and the true meaning of its verses is arguably the essence of the most important of the Islamic sciences, Qur’anic exegesis or taṣāfiq. Since the passing of the Prophet many scholars have worked hard to bring a proper understanding of the meaning of the Qur’an to Muslims, and indeed to the world at large, as fully as possible, in an attempt to widen knowledge of the guidance contained therein, and how to live in accordance with its principles. The result has been a wealth of historical Muslim literature on the subject which has come to be known as Ulum al-Tafsir or the sciences of taṣāfiq; a systematic exegesis of the Qur’an following several methodologies. This work traces the evolution of Qur’anic exegesis, from the time of the Prophet, the Companions, the Successors, the early mufassirun (expositors) with independent tafsir works, to the present day. In doing so, it addresses some major issues including to what extent has tafsir been influenced by differing theological traditions (classical, mystical sufi, persian), political and sectarian interests etc. and how interpretation has differed in some cases, mainly pertaining to juridical, theological, historical, and linguistic issues. Certain scholars and Qur’anic commentators have stood the test of time and stand as some of the most influential and renowned. What we are left with in a broad, Qur’anic exegesis, is an instructive overview of a subject which can otherwise be too complex and extensive for the ordinary reader to grasp taking as a valuable addition to his/her understanding and study of the Qur’anic text.

Qur’an and Woman-Amina Wadud 1999-06-10 Fourteen centuries of Islamic thought have produced a legacy of interpretive readings of the Qur’an written almost entirely by men. Now, with Qur’an and Woman, Amina Wadud provides a first interpretive reading by a woman, a reading which validates the female voice in the Qur’an and brings it out of the shadows. Muslim progressives have long argued that it is not the religion but patriarchal interpretation and implementation of the Qur’an that have kept women oppressed. For many, the reform is a reexamination and reinterpretation of religious texts. Qur’an and Woman contributes a gender inclusive reading to one of the most fundamental disciplines in Islamic thought, Qur’anic exegesis. Wadud breaks down specific texts and key words which have been used to limit women’s public and private role, even to justify violence toward Muslim women, revealing that their original meaning and context defies such interpretations. What her analysis clarifies is the lack of gender bias, prejudice, or preconceived notions in the Qur’an. Despite much Qur’anic evidence about the significance of women, gender reform in Muslim society has been stubbornly resisted. Wadud’s reading of the Qur’an confirms women’s equality and constitutes legitimate grounds for contesting the unequal treatment that women have experienced historically and continue to experience legally in Muslim communities. The Qur’an does not prescribe one timeless and unchanging social structure for men and women, Wadud argues lucidly, affirming that the Qur’an is a book that holds greater possibilities for guiding human society to a more fulfilling and productive mutual collaboration between men and women than as yet attained by Muslims or non-Muslims.

Women in the Qur’an, Traditions, and Interpretation-Barbara Freyer Stowasser 1994 Islamic ideas about women and their role in society spark considerable debate - both in the Western world and in the Islamic world itself. Despite the popular attention surrounding Middle Eastern attitudes toward women, there has been little systematic study of the statements regarding women in the Qur’an. Barbara Stowasser fills this void with this study on the women of Islamic sacred history. Women in the Qur’an, Traditions, and Interpretation presents the Qur’anic revelations on female figures associated with God’s prophets from Adam to Muhammad. Revealed narratives and legislation are then pursued through their medieval, modern, and contemporary interpretations. The theological exegetical sources here chosen, all Sunni, include the major classical works as well as, for the modern period, examples of modernist, traditionalist, and fundamentalist exegetical traditions. For Hadith material beyond the theological tafsir, Stowasser analyzes both popular narratives of the “tales of the prophets” genre and representative samples of the classical historical and legal Hadith. A close reading of modern sources, including those by lay women, shows the waning influence of these traditional materials in present-day Islamic thought. By telling the stories of the women of sacred history in Qur’anic and interpretation, this book presents an introduction to past and present Islamic paradigms of doctrine and their socio-economic and political applications. Stowasser establishes the link between the female figures as cultural, Islamic and cultural self-perceptions from the beginning to the present time.

The Qur'an with Annotated Interpretation in Modern English-Ali Ünal 2006 Literal translations of the Qur’an may sound irrelevant and fail to correspond to the original meaning. Therefore, many scholars recommend studying the Qur’an through annotations with commentaries that deal with the reasons for revelation (asbāb an-nuzūl) and notes for specific references. This book is a comprehensive source that combines interpretation and commentary with extensive notes of explanation.

Reading the Qur’an in the Twenty-First Century-Abdullah Saeed 2013 Reading the Qur’an in the Twenty-First Century considers the development of Qur’anic interpretation and highlights modern debates and concerns. By looking at current religious and political events and social issues from an Islamic perspective, this book explains the spiritual and practical importance of interpreting the Qur’an in light of the challenges of the modern world today.

Interpreting al-Tha’labi’s Tales of the Prophets-Marianna Klar 2009-09-10 Al-Tha’labi was a renowned Qur’anic scholar of the fifth/eleventh century, and his ‘Ara’is al-majalis is arguably the finest and most widely consulted example of the Islamic qisas al-anbiya’ genre. Drawing on primary Arabic sources, Klar applies modern critical methods in order to explore the history of al-Tha’labi’s ‘Ara’is al-majalis within its historical and literary context, and thereby produces a compelling examination of the stories of Noah, Job, Saul and David as portrayed in the key historiographical and folkloric models of Qisas al-Anbiya’. Through this study, Klar reveals how the stories of the biblical prophets, Qur’anic studies, Islamic historiography, folklore and literary criticism.

Misquoting Muhammad-Jonathan A.C. Brown 2014-08-07 AN INDEPENDENT BEST BOOKS ON RELIGION 2014 PICK Few things provoke controversy in the modern world like the religion brought by Prophet Muhammad. Modern media are replete with reports of Muslim terrorism and the threat of amputation or stoning under Shariah law. Sometimes rumor, sometimes based on fact and often misunderstood, the tenets of Islamic law and dogma were not set in the religion’s founding moments. They were developed, like in other world religions, over centuries by the clerical class of Muslim scholars. Misquoting Muhammad takes the reader back in time through the Islamic civilization and traces how and why such controversies developed, offering an inside view into how key and controversial aspects of Islamic thought took shape. From the protests of the Arab Spring to Istanbul at the fall of the Ottoman Empire, and from the ochre red walls of Delhi’s great mosques to the trade routes of the Indian Ocean, Misquoting Muhammad lays out how Muslim intellectuals have sought to balance reason and revelation, weigh science and religion, and negotiate the eternal truths of scripture amid shifting views.

The Quran: A New Interpretation- M. B. Behbudi 2013-09-13 This new rendering of the Holy Quran into the English language is the first of its kind, since it is a combination of translation and exegesis in which the author ‘opens up’ the verses of the Holy Quran to reveal some of the layers of meaning expounded by the Prophet and transmitted through the ages by the Prophet’s companions, family and the scholars who followed him. The fruit of over thirty years of research into the principles of Qur’anic exegesis and hadith analysis, this work matches a depth of Arabic and Islamic learning with a mastery of English that is lucid and accessible while preserving the integrity of the original text.

Major Themes of the Qur’an-Fazlur Rahman 2009-06-15 In this introduction to the Qur’an, Fazlur Rahman unravels its complexities on themes such as God, society, revelation, and prophecy.

Interpreting Scriptures in Judaism, Christianity and Islam-Mordechai Z. Cohen 2016-05-26 This comparative study examines how scriptures - the Bible and the Qur’an - were interpreted in Judaism, Christianity, and Islam throughout history, with emphasis on the pivotal medieval period. Topics discussed include the challenges of translating scripture, its literal and non-literal meanings, and how scripture was used to fulfill changing social and political needs.
its portrayal in art, and its relation to secular literature.

The Qur'an—Andrew Rippin 1999 The Qur'an: Formative Interpretation is concerned with the questions that have been addressed within the study of the early interpretation (tafsir) of the Qur'an. These papers exemplify the areas of debate within the field, the need for detailed investigative scholarship of individual texts, and the progress made in the systematic study of these early works. This volume is one of two edited by Andrew Rippin which are designed to complement one another, and to comprehend the principal trends in modern scholarship on the Qur'an. Both volumes are provided with a new introduction by the editor, analysing this scholarship, and providing references for further study.

Approaches to the Qur'an in Contemporary Indonesia—Abdullah Saeed 2005-11-10 "Indonesia, the world's most populous Muslim country, has a vibrant intellectual community that is undertaking interesting and challenging work on Islam. This volume brings together a cross-section of Muslim intellectuals, from traditionalist to neo-modernists, and makes their varied approaches to the Qur'an accessible in English to a wider, global audience for the first time."

How to Read the Qur'an—Carl W. Ernst 2011-12-05 For anyone, non-Muslim or Muslim, who wants to know how to approach, read, and understand the text of the Qur'an, How to Read the Qur'an offers a compact introduction and reader's guide. Using a chronological reading of the text according to the conclusions of modern scholarship, Carl W. Ernst offers a non-theological approach that treats the Qur'an as a historical text that unfolded over time, in dialogue with its audience, during the career of the Prophet Muhammad.

Approaching the Interpretation of the Qur'an—Andrew Rippin 1988 These essays explore aspects of the field of "tafsir", the traditional interpretation of the Qur'an.

Mecca—Zaūdūn Sādār 2014-09-25 Mecca is the heart of Islam. It is the birthplace of Muhammad, the direction towards which Muslims turn when they pray and the site of pilgrimage which annually draws some three million Muslims from all corners of the world. Yet Mecca's importance goes beyond religion. What happens in Mecca and how Muslims think about the political and cultural history of Mecca has had and continues to have a profound influence on events and developments around the world. In this captivating book, Zaūdūn Sādār unravels the significance of Mecca. Tracing its history, from its origins as a 'barren valley' in the desert to its evolution as a trading town and sudden emergence as the religious centre of a world empire, Sādār examines the religious struggles and rebellions in Mecca that have profoundly shaped Muslim culture. Interweaving stories of his own pilgrimages to Mecca with those of others, Sādār offers a unique perspective into not just the spiritual aspects of Mecca - the passion, ecstasy and longing it evokes - but also the conflict between history and modernity that has characterised its history. He unpeels the physical, social and cultural dimensions that have helped form the city and also, through accounts of such Orientalist travellers as Richard Burton and Charles Doughty, the strange fascination that Mecca has long inspired in the Western imagination. And, ultimately, he explores the search for identity that characterises Muslim society. An immensely learned, witty and wily blend of history and memoir, this outstanding book reflects all that is profound, enlightening and curious about one of the most important religious sites in the world.

Quranic Studies—John E. Wansbrough 1977 Originally published in 1977 by one of the most innovative thinkers in the field of Islamic Studies, "Quranic Studies" presents an in-depth textual exegesis of the Qur'an, based on form analysis.

A Christian Reads the Qur'an—James Wright 2013-08-02 Why would a Christian read the Qur'an? To criticize it? To convert to Islam? Many of my Muslim friends want me to read it because they believe the Qur'an is the most important book in the world. I don't want to criticize the Qur'an. My purpose is to invite others on a quest for truth and respect. Far too often Muslims and Christians live in parallel universes. Reading the Qur'an can help build bridges of respect between one another. The Qur'an says "Do not argue with the People of the Book except in the best way" (Surah 29:44). Al-Ankabut. "This can also be very readable to Muslims because it runs smoothly and seems to contain no dogmatic complexities...I like the conclusions especially the ultimate one in chapter 55. I would say, Yes it's perfect for the audience..." Mr. Nadir, Arab author. "I'm sure that this book will touch the hearts of many people and stir their thinking..." Mr. L., Turkish author and scholar. "I congratulate you and your team on producing a book in which all the years of your work has materialised. It is an outstanding achievement" Mr. H. - Cambridge. "You have presented us with positive insights and stories to share which do raise many valid questions. These questions should provide some good food for thought for people to think about." Dan Wicksire, author and scholar Middle East.

Summary of Holy Quran—Nagina Kanwal 2019-10-19 Quran is the book of Guidance for humanity. This book has summarized the chapters of the Quran. There are two summaries of every chapter. The first summary gives a brief description of the discussed topics in every chapter. The second summary provides a detailed description. The language used in this very simple plane and easy to understand. We hope, that you will find it useful and it will help you in understanding the book's message of the book of guidance.

Interpreting the Qur'an with the Bible—R. Michael McCoy III 2021-09-13 In Interpreting the Qurʾān with the Bible, R. Michael McCoy III examines the reception of the Arabic Bible in tafsīr literature by analyzing Ibn Barraǧān’s (d. 546/1141) and al-Biqāʿī’s (d. 885/1480) methods of scriptural engagement.

Reading the Bible in Islamic Context—Daniel J Crowther 2017-11-08 In the current political and social climate, there is increasing demand for a deeper understanding of Muslims, the Qur'an and Islam, as well as a keen demand among Muslims to explore ways of engaging with Christians theologically, culturally, and socially. This book explores the ways in which an awareness of Islam and the Qur'an can change the way in which the Bible is read. The contributors come from both Muslim and Christian backgrounds, bring various levels of commitment to the Qur'an and the Bible as Scripture, and often have significantly different perspectives. The first section of the book contains chapters that compare the report of an event in the Bible with a report of the same event in the Qur'an. The second section addresses Muslims readings of the Bible and biblical tradition and looks at how Muslims might regard the Bible - Can they recognise it as Scripture? If so, what does that mean, and how does it relate to the Qur'an as Scripture? Similarly, how might Christian readers regard the Qur'an? The final section explores different analogies for understanding the Bible in relation to the Qur'an. The book concludes with a reflection upon the particular challenges that await Muslim scholars who seek to respond to Jewish and Christian understandings of the Bible and its place in the celebration of faith.

Women's Identity and the Qur'an—Naimat Hafez Barzangi 2006 An original study of the Qurʾānic foundations of women's identity and agency, this book is a bold call to Muslim women and men to reinterpret and to discover its potential as a catalyst for releasing its inherent affirmation of gender equality. Barzangi argues that Muslim women have been generally excluded from full participation in Islamic society, and thus from full and equal Islamic identity, primarily because of patriarchal readings of the Qur’an and the entire range of early Qurʾānic literature. Based on her study of the sacred text, she argues that Islamic higher learning is a basic human right, that women have equal authority to participate in the interpretation of Islamic primary sources, and that women will realize their just role in society and their potential as human beings only when they are involved in the interpretation of the Qur’an. Barzangi offers a curricula for self-teaching that could prepare Muslim women for an active role in citizenship and policymaking in a pluralistic society by affirming the self-identity of the Muslim woman as an autonomous spiritual and intellectual human being.

An Interpretation of Islam—Laura Vecchi Vagnoli 1957

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Al-Ghazali, Averroes and the Interpretation of the Qur’an - Avital Wohlman 2009-12-04 This book examines the contrasting interpretations of Islam and the Qur’an by Averroes and Al-Ghazali, as a way of helping us untangle current impasses affecting each Abrahamic faith. This has traditionally been portrayed as a battle between philosophy and theology, but the book shows that Averroes was rather more religious and Al-Ghazali more philosophical than they are usually portrayed. The book traces the interaction between two Muslim thinkers, showing how each is convinced of the existence of a Book in which God is revealed to rational beings, to whom He has given commandments, as well as of the excellence of Islamic society. Yet they differ regarding the proper way to interpret the sacred Book. From this point of view, their discussion does not address the contrast between philosophy and religion, or that between reason and revelation that is so characteristic of the Middle Ages, but rather explores differences at the heart of philosophical discussion in our day: is there a level of discourse which will facilitate mutual comprehension among persons, allowing them to engage in debate? This interpretation of sacred texts illustrates the ways religious practice can shape believers’ readings of their sacred texts, and how philosophical interpretations can be modified by religious practice. Moreover, since this sort of inquiry characterizes each Abrahamic tradition, this study can be expected to enhance interfaith conversation and explore religious ways to enhance tolerance between other believers.
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