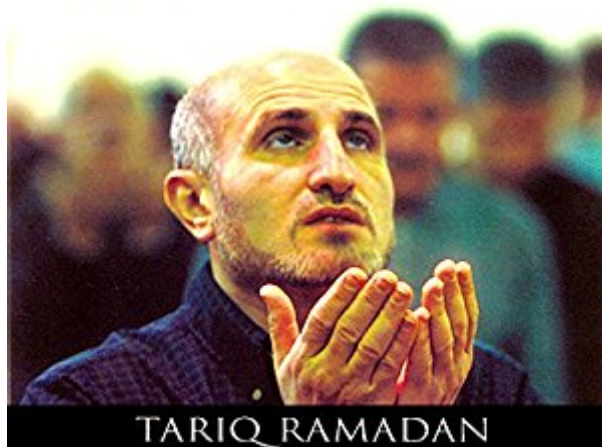


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# Western Muslims And The Future Of Islam

WESTERN MUSLIMS  
*and*  
THE FUTURE OF ISLAM



## Synopsis

In a Western world suddenly acutely interested in Islam, one question has been repeatedly heard above the din: *Where are the Muslim reformers?* With this ambitious volume, Tariq Ramadan firmly establishes himself as one of Europe's leading thinkers and one of Islam's most innovative and important voices. As the number of Muslims living in the West grows, the question of what it means to be a Western Muslim becomes increasingly important to the futures of both Islam and the West. While the media are focused on radical Islam, Ramadan claims, a silent revolution is sweeping Islamic communities in the West, as Muslims actively seek ways to live in harmony with their faith within a Western context. French, English, German, and American Muslims - women as well as men - are reshaping their religion into one that is faithful to the principles of Islam, dressed in European and American cultures, and definitively rooted in Western societies. Ramadan's goal is to create an independent Western Islam, anchored not in the traditions of Islamic countries but in the cultural reality of the West. He begins by offering a fresh reading of Islamic sources, interpreting them for a Western context and demonstrating how a new understanding of universal Islamic principles can open the door to integration into Western societies. He then shows how these principles can be put to practical use. Ramadan contends that Muslims can-indeed must-be faithful to their principles while participating fully in the civic life of Western secular societies. Grounded in scholarship and bold in its aims, *Western Muslims and the Future of Islam* offers a striking vision of a new Muslim Identity, one which rejects once and for all the idea that Islam must be defined in opposition to the West.

## Book Information

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## Customer Reviews

Islamic philosopher Tariq Ramadan asks a fundamental question. Is it possible for a devout Muslim living here to also be a responsible and loyal American? As a member of what Ramadan calls the Other, I find it disturbing it even needs to be asked. It isn't trivial and Ramadan doesn't ask it on behalf of Muslims. He asks it of Muslims because they ask it of themselves. We have people living among us who are unsure of the answer, millions of them apparently, some of them second and third generation Americans. More than a few have concluded the answer is no. Their devotion to Islam supersedes and is incompatible with any duty to their adopted country. The question cuts to the heart of what Americans have been asking since 9/11. What on earth are these people so angry about and what in heavens name does it have to do with us? In attempting to answer Ramadan directs his comments to those Muslims living in the West for whom religion is at the center of daily life, Muslims who are struggling with a very real identity crisis. Ramadan isn't proposing an interfaith dialogue, though he thinks one is important. He is proposing an intra-faith dialogue. He wants to reopen a debate that has been closed for a thousand years. At issue is the long held Islamic view of a world divided into two parts, dar al-Islam and dar al-harb, the abode of submission and the abode of war. This view didn't originate in the Koran or with the Prophet. It was developed later by Islamic scholars to offer a code of conduct for Muslims living in or traveling through areas not subject to Islamic rule, places where any exercise of an alien religion was usually restricted and often prohibited. Muslims in these conditions were called not to compromise their faith, to remain apart, at all costs to avoid assimilating.

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