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Philadelphia, PA: University of
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Ahmed An-Na'im is sensitive to and appreciative of the delicate relationship between Islam as a religion and Islamic law.

Nevertheless, he considers that the questions raised here must be resolved if the public law of Islam is to be implemented today. An-

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Na'im draws upon the teachings and writings of Sudanese reformer Mahmoud Mohamed Taha to provide what some have called the intellectual foundations for a total reinterpretation of the nature and meaning of Islamic public law.

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Law Contemporary Issues
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What should be the place of Shari'a
- Islamic religious law - in
predominantly Muslim societies of
the world? In this book, a Muslim
scholar and human rights activist
envisions a positive and

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sustainable role for Shari'a, based on a profound rethinking of the relationship between religion and the secular state in all societies.

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Civil Islam tells the story of Islam and democratization in Indonesia, the world's largest Muslim nation.

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Challenging stereotypes of Islam as antagonistic to democracy, this study of courage and reformation in the face of state terror suggests possibilities for democracy in the Muslim world and beyond.

Democratic in the early 1950s and with rich precedents for tolerance

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and civility, Indonesia succumbed to violence. In 1965, Muslim parties were drawn into the slaughter of half a million communists. In the aftermath of this bloodshed, a "New Order" regime came to power, suppressing democratic forces and

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instituting dictatorial controls that held for decades. Yet from this maelstrom of violence, repressed by the state and denounced by conservative Muslims, an Islamic democracy movement emerged, strengthened, and played a central role in the 1998 overthrow of the

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Soeharto regime. In 1999, Muslim leader Abdurrahman Wahid was elected President of a reformist, civilian government. In explaining how this achievement was possible, Robert Hefner emphasizes the importance of civil institutions and public civility, but

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argues that neither democracy nor civil society is possible without a civilized state. Against portrayals of Islam as inherently antipluralist and undemocratic, he shows that Indonesia's Islamic reform movement repudiated the goal of an Islamic state, mobilized

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religiously ecumenical support,
promoted women's rights, and
championed democratic ideals.

This broadly interdisciplinary and
timely work heightens our
awareness of democracy's
necessary pluralism, and places
Indonesia at the center of our

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efforts to understand what makes
democracy work.

Tariq Ramadan has emerged as
one of the foremost voices of
reformist Islam in the West,
notable for urging his fellow
Muslims to participate fully in the

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civil life of the Western societies in which they live. In this new book, he tackles head-on the main roadblock to such participation - namely, the rulings of Islamic jurists that make Islam seem incompatible with modern, scientifically and technologically

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advanced, democratic societies.

Ramadan argues that it is crucial to find solutions that will enable

Western Muslims to remain faithful to Islamic ethics while fully living

within their societies and their

time. He notes that Muslim

scholars often refer to the notion

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of ijtihad (critical and renewed reading of the foundational texts) as the only way for Muslims to take up these modern challenges.

But Ramadan argues that, in practice, such readings have reached the limits of their ability to serve the faithful in the West as

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well as the East. In this book, he sets forward a radical new concept of ijtihad, which puts context - including the knowledge derived from the hard and human sciences, cultures and their geographic and historical contingencies - on an equal footing with the scriptures

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as a source of Islamic law. This global and comprehensive approach, he says, seems to be the only way to go beyond the current limits and face up to the crisis in contemporary Islamic thought: Muslims need a contemporary global and applied ethics.

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Ramadan's radical proposal and the conclusions to which it leads him are bound to provoke discussion and controversy. Muslims and non-Muslims alike will have to contend with Ramadan's new idea of the very basis of Islam in the modern world.

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Continuing her journey from a deeply religious Islamic upbringing to a post at Harvard, the brilliant, charismatic and controversial New York Times and Globe and Mail #1 bestselling author of Infidel and Nomad makes a powerful plea for

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a Muslim Reformation as the only way to end the horrors of terrorism, sectarian warfare and the repression of women and minorities. Today, she argues, the world ' s 1.6 billion Muslims can be divided into a minority of extremists, a majority of

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observant but peaceable Muslims and a few dissidents who risk their lives by questioning their own religion. But there is only one Islam and, as Hirsi Ali shows, there is no denying that some of its key teachings—not least the duty to wage holy war—are

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incompatible with the values of a free society. For centuries it has seemed as if Islam is immune to change. But Hirsi Ali has come to believe that a Muslim

Reformation—a revision of Islamic doctrine aimed at reconciling the religion with modernity—is now at

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hand, and may even have begun. The Arab Spring may now seem like a political failure. But its challenge to traditional authority revealed a new readiness—not least by Muslim women—to think freely and to speak out. Courageously challenging the jihadists, she

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identifies five key amendments to Islamic doctrine that Muslims have to make to bring their religion out of the seventh century and into the twenty-first. And she calls on the Western world to end its appeasement of the Islamists.

“ Islam is not a religion of peace, ”

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she writes. It is the Muslim reformers who need our backing, not the opponents of free speech. Interweaving her own experiences, historical analogies and powerful examples from contemporary Muslim societies and cultures, Heretic is not a call to arms, but a

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passionate plea for peaceful change and a new era of global toleration. In the wake of the Charlie Hebdo murders, with jihadists killing thousands from Nigeria to Syria to Pakistan, this book offers an answer to what is fast becoming the world ' s number

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one problem.

This probing collection of essays bring together a stellar group of Muslim and Christian, African and Western scholars. Together they explore the question, Where does one community's right to commend

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itself to others leave off, and
another community's right to be
left alone begin?

The author of *The Caged Virgin*
recounts the story of her life, from
her traditional Muslim childhood in
Somalia and escape from a forced

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marriage to her efforts to promote women's rights while surviving numerous threats to her safety.

Reprint. 100,000 first printing.

In The Middle East

This anthology is about caring for all persons as a part of the revolutionary struggle against

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colonialism in its many forms. In recognition of the varied ways in which different forms of oppression, injustice, and violence in the world today are traceable to the legacy and continuing effects of colonialism, various authors have contributed to the volume

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from diverse backgrounds including differing ethnic identities, religious and cultural traditions, gender and sexual orientations, as well as communal and personal realities. As a postcolonial critique of spiritual care, it highlights the plurality of voices and concerns

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that have been overlooked or obscured because of the politics of race, religion, sexuality, nationalism, and other structures of power that have shaped what discursive spiritual care entails today. Postcolonial Images of Spiritual Care presents voices of

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practical and pastoral theologians, academics, spiritual care providers, religious leaders, students, and activists working to provide greater intercultural spiritual care and awareness in the areas of healthcare, community work, and education. The volume,

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as such, expands the discourse of spiritual care and participates in the ongoing paradigm shifts in the field of pastoral and practical theology.

Thirty articles reprinted from issues of the Journal of Democracy

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investigate why the Middle East is the only region of the world to have been largely untouched by the third wave of global democratizations since 1974.

Political scientists, most from or working in western countries, look at such aspects as the decline of

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pluralism in Mubarak's Egypt,
Iran's remarkable election, and the
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