Muhammad Khalid Masud, Armando Salvatore, and Martin van Bruinessen (Eds.). Islam and Modernity Key Issues and Debates. Edinburgh: Edinburgh University Press, 2009

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The Muslim world's engagement with modernity has been ongoing since the 19th century. Since that time, the Muslim world has been engaged in an unending encounter with the West as the source of modernity in its various forms, including through (1) colonial enterprise, (2) Muslim student immigration to the West for the purpose of acquiring modern education (and the variety of forms this experience produced upon the students' return to different Muslim countries), and (3) the postcolonial encounter between Muslim secular-nationalists and Islamic modernists in newly formed countries, leading to the eventual eclipse of Islamic modernism and the rise of political Islamism, with its theologically construed religious nationalism, which is distinct from contemporary radical and extremist versions of *Jihadism.*

Contemporaneously, the Islamic and Muslim encounter with modernity is taking place in Western countries (from Australia, to France, to the USA) within the Muslim diaspora, alongside the emergence of native African American and European Muslim communities and the growth of second and third generation European and American Muslims, who are struggling to form their Muslim identities in the Western milieu. The encounter between Islam and modernity is an encounter that is theological, philosophical, political, social, and cultural in nature, involving two cosmological worldviews:. one based on the beliefs and values rooted in the *Tauhidic* worldview of Islam and the other based on the European world view, rooted in the philosophical rationale of eighteenth century Enlightenment and the doctrines of progress, rationality, secularity, individualistic understanding of the self, mastery over nature through human knowledge, market based economy, the abolition of religion based in revelation or superstition, and support for values of gender equality, liberal democracy and human rights.

The Enlightenment-based worldview spread to the African and Asian world in the form of colonial modernity through imperialism. Western Christianity tagged along in this enterprise, leading to the rise of identification of modernity with Western Christianity in the Afro-Asian world in spite of the existence of many diverse Afro-Asian religio-philosophical orientations. Indeed, in the eyes of a common citizen of the Afro-Asian world modernity, the West and Christianity are often construed as identical. (This leads, however, to a different discussion.)

The book under review here offers a discussion about the differences and tensions between the Muslim world and the modern West, the interactions between which have become more tense in recent times. The fact is that Islamic modernism was eclipsed long time ago and has become a marginal trend in the Muslim world rather than a contemporary debate between Islam and the West involving, on the Muslim side, the secularists, political authoritarians, Muslim moderates, liberals, democrats, Islamists, and the radical extremists and, on the Western side, the liberals, conservatives, orthodox Christians and Jews, moderates, and fundamentalists.. It is as though the debate between Islam and modernity is still stuck in the 19th century, yet to make it to the postmodern era.

The book describes modernity as being constituted by structural changes brought through massive urbanization, mass education, increased communication, the emergence of new types of institutions and associations, political mobilization, and major transformations of economy. The book offers a wide debate on these issues in their complexity from different disciplinary perspectives.

Coming out of a 2004 workshop at the now defunct International Institute for the Study of Islam in the Modern World (ISIM) in the Netherlands, the book is divided into three parts. The first part, titled, "Conceptualizing Modernity," consists of two articles. The first is Armando Salvatore's "Tradition and Modernity within Islamic Civilisation and the West," in which the author discusses how Islam's transnational civilizational response to modernity fits within the

tradition of multiple modernities. The second article, by Armando Salvatore and Khalid Masud, titled, "Western Scholars of Islam on the Issue of Modernity," describes the dichotomy in the Western view of the world of Islam: the perception of Islam as being stagnant in spite of the rise of Islamic Modernism, which grappled with modernity on native ground prior to the impact of Western colonial modernity.

The second part, "Negotiating Modernity," consists of four articles. Sami Zubaida's "Political Modernity" offers an excellent historical tour through the intricate Muslim debate and response to modernity in the political arena. It discusses the rise of political Islam alongside the ideologies of nationalism, socialism, fascism, and the modern social movements in the various parts of the Muslim world. In the same part of the book, Deniz Kandiyoti discusses politics of gender, while Martin van Bruinessen examines the encounter between Sufism, popular Islam, and Modernity; he highlights the continuing presence of Sufism as an alternative to the political and puritan forms of Islam. Ebrahim Moosa discusses the interaction between colonialism and law in India. This part of the book offers a comprehensive discussion of the processes of Muslim modernization in the social and political areas.

The third part of the book, "Debating Modernity," offers an analysis of how Muslim scholars and intellectuals have viewed and responded to modernity. Armando Salvatore looks at how the reform discourse created a public ethic of citizenship. By highlighting the different character of Muslim political economies and public reason, he illustrates that the Western experience of modernity is not universally normative. Muhammad Qasim Zaman talks of ambiguities of authority between the *ulama* and the moderns. The *ulama* continue to suspect modern institutions, practices, and forms of knowledge. Zaman could have more critically analyzed the struggle of the *ulama*, who are caught between the trends of modernity and tradition, and their resistance to the former as they manipulate their religious authority as a source of power over the masses. In the postcolonial phase, it was the rise of the *ulama* in political acquiescence with the Muslim nationalists that led to the eclipse of Islamic modernism. In this same part, Muhammad Khalid Masud's brilliant article, "Islamic Modernism," addresses the above mentioned issues. He also remarks that at the present historical juncture, the post-colonial Muslim theologies of modernity are subjective and rights oriented; these theologies are more concerned about the consequences of modernity than they are with its content base and are gradually replacing theologies of Islamic modernism. The final paper, by Abdulkader Tayob, "The Shifting Politics of Identity," discusses the shift in Muslim identity discourse since 1967, which now includes issues such as political action, dress, and radical politics.

This volume offers a good overview of the thematic discourse about contemporary issues of modernity in the Muslim world from various perspectives. Modernity remains a theme with which Muslims and the Muslim world seem to have been having, since the dawn of the colonial age, a long and unending tryst, one which has yet to be overcome.

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