



# Islam

*Fazlur Rahman*

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## Islam Fazlur Rahman

Fazlur Rahman's *Islam* is aptly titled, in that this slim volume constitutes an incisive and surprisingly comprehensive history and analysis of Islam—its history, its conflicts, its legacy—and its prospects. From Mohammed to the late twentieth century, Rahman traces the development of Islam as a religion and, more importantly, as an intellectual tradition, offering both an easily understood introduction to the faith and an impassioned argument for its future direction.

## Islam Details

Date : Published August 15th 1979 by University of Chicago Press (first published January 1st 1968)

ISBN : 9780226702810

Author : Fazlur Rahman

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## Ali Khan says

To those who are unfamiliar with Fazlur Rahman, he was a Muslim Modernist, i.e., a scholar who believed in Islam to be compatible with the modern culture and institutions.

He is well versed in Islam as well as modern scholarship that shows in his works. During 60's he was leading the Islamic Ideology Council in Pakistan but had to be relieved principally due to the opposition of the Reformist, extremist Islamic Party, Jama't-i-Islami, and he then took a teaching position at an American University in Chicago). The same opposition to his views also ensured that due to influence of that Islamist party, which later entrenched itself in the country's state, intelligence and military institutions for the preferred and central rule they played in the American sponsored Afghan Jihad in the 80's, the works of Fazul Rahamn were never popular as the State machinery that controls media and education always deferred to the sensitivities of the Islamists at the time.

For any Muslim as well as non-Muslim reader of the Islam, reading Fazul Rahman should be essential as it would enable one to identify the popular yet overlooked strain of Pakistani brand of popular Islam.

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## Intikhab says

Fazlur Rahman introduces an Islam that is not known to many: from among its non-believers and a good many Muslims as well. 'Islam' leaves one with an impression of Islam as a religion that needs in depth study and research for one to be able to pass judgement about it. Rahman had adequately put across his point that it would not be possible to correctly understand Islam without developing understanding and knowledge about the historical period it came in. The book introduces Islam in detail, its major schools of thoughts, groups, movements, challenges, and numerous early fissures it experienced from within and outside. While adequately defending Islam, its teachings and the social order that it propagates, Rahman has held no bones about the forces that have kept Islam from evolving to remain compatible with the current age's pressing requirements. He has held orthodox Ulemas and lack of education among Muslims for religious fanaticism. He propagates the need for Muslims to make use of the facility of Ijtehaad to find solutions to questions that Islam cannot answer because of brakes to its evolution process in an effort to maintain theocracy's strong grip over it.

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## Adam says

Best book on Islam EVER. But it may not be for the non-specialist. I don't know 'cause I read it after becoming a "specialist", but he does really go through things in detail so one can be versed, not just in Islam, but in the debates about sources, etc., that go on within and without the Muslim world.

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## ???? ?????? says



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### Ade Rully says

buku ini membawa saya pada analisis yang tajam, sangat bermanfaat..

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### Ifreet\_Mohamed says

The language can be a bit off putting. Some of his analysis, due to his reliance and or over confidence in the works of Islamicists such as Schact seem archaic today.

He does ask some of the important existential questions facing us today, and his last few chapters are golden.

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### Mohammad Javad says

Fazlur Rahman does not disappoint. One of my favorite scholars on Islam. Great introduction to Islam, its historical context, and its present situation.

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### Rika says

buku yang sangat berpengaruh pada cara pandangku akan islam  
bintangnya 'cuma' empat karena bahasa terjemahannya agak aneh bagiku saat itu.

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### Alp Eren Topal says

Although clearly a dated book considering its 50 years old, still one of the best introductions to Islamic

history and its recurring social, political, philosophical problems.

The main originality and novelty of the book is that it explains the emergence of Islamic concepts such as f?qh, sunna, icma, kelam, sufism and exegesis by relating to several central questions, tensions, uncertainties and problematiques surrounding the Islamic community, i.e. mind-body dualism, legal-bureacratic routinization vs. individual agency etc. The book is thus especially revealing for a student of social sciences as it gives you the internal dynamics and main variables of Muslim societies which allows you to understand its historical development without having recourse to clearly Western constructs such as state, civil society, class, status, contract etc.

The way Fazlur Rahman delicately weaves the narrative of more than a thousand years in a space of 300 pages alone deserves applause.

Yet, I must admit I wouldn't have been able to appreciate this book had I read it 2 years ago, due to its high level of abstraction. It requires an average command of Islamic history and contemporary problems of Islam and without necessary background in these it might even confuse the lay man.

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### **Rebecca says**

A bit dry at times, but this book is a solid piece of scholarship that really helps the average intelligent person understand the philosophy of the Islamic faith through its origins to present day conflicts. Recommend highly.

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### **Vivian says**

A nice, if somewhat dated, introduction to the religion of Islam.

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### **Nandan says**

Bapak Fazlur Rahman ini seorang neomodernis islam. Atas dasar itu saya membaca buku beliau. Buku ini membahas islam 14 abad silam. Buat saya yang awam, buku "islam" ini sangat membantu dalam memahami tidak cuma sejarah islam, tapi juga cerita perkembangan pemikiran-pemikiran islam. Mulai dari persoalan Al-Qur'an, gerakan sholat, sunnah nabi Muhammad SAW, kontroversi hadis, serba-serbi syariah, sampai sufisme dan dialektika aliran-aliran di islam. Bagi yang ingin tahu apa itu "sunni" dan "syiah", termasuk komunikasi antara keduanya, juga aliran-aliran syiah dan perbedaan di antara mereka, wajib baca buku ini. Terdapat juga penjelasan fanatisme (kaum konservatif) yang saat ini gencar. Dijelaskan pula gerakan islam pra-modern salah satunya wahabisme (dijelaskan siapa penggagas, dampak terhadap dunia dan islam). Di buku ini semua dijelaskan dengan ringkas dan efektif tentang perkembangan sektarian dalam islam. Setelah membaca buku ini pertanyaan mengenai kenapa terdapat ulama yang berbeda pendapat, bagaimana agar saya bisa bertoleransi dengan beda agama maupun aliran lain islam, dan arti makna sesungguhnya "qiyas" "ijmak" "sunnah" "ijtihad" terjawab. Saya jadi semakin cinta dengan islam (agama warisan orang tua saya, agama yang tertulis di ktp, dan agama yang saya pilih) bahwa islam itu sejatinya damai, luwes dan luas. Luwes sesuai perkembangan zaman.

“prinsip pengukuhan tanpa disertai prinsip perkembangan niscaya akan menjadi alat penindas yang statis.”

— fazlur rahman, dalam buku “islam”, tentang masa ketika hadis, yang dikukuhkan ijmak, menurunkan derajat ijtihaad dan memisahkannya dari ijmak.

Terimakasih banyak untuk bude Sri (orang tua asuh saya), yang ngasi kado ulang tahun ini ke saya. Walaupun beliau kalau mau ngasi kado (selalu buku) selalu nanya dulu ke saya "Mau kado buku apa, Nduk Cah ayu?" Hehehehe.

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### **Rangga Fadhillah says**

writing this controversial book had consequence expulsion of him from his motherland, Pakistan. his liberal view in understanding Islam was contradictory with his formalist counterpart led by Abu Al-A'la Al-maududi. But it was worthed expulsion because this book is absolutely the masterpiece contribution for the development of islamic studies and to straighten western misled point of view toward Islam.

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### **Teguh Santoso says**

Islam itu LUAS dan LUWES

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### **Brock says**

Some convoluted writing. "In 629 the Meccans were party to a conflict in which their opponents had an alliance with the Muslims who, therefore, had to move into action."

"The text of this sermon, towards the authenticity of which modern scholarship has also extended its general skepticism, must, nevertheless, be accepted as being reliable on the whole." Modern scholarship is skeptical, but never mind that.

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