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Nota di contenuto	Frontmatter -- CONTENTS -- Acknowledgments -- Foreword by Professor Hasan al-Shafi'i -- Introduction -- STORIES OF DISENCHANTMENT -- 1 Locating the (Neo)Traditional -- 2 Modern Times -- PLACES OF RE-ENCHANTMENT -- 3 Travelers to Tradition -- 4 Formation of Authority and Conditions of Plausibility -- 5 The Metaphysical Lens -- 6 Race, Gender, and Belonging -- LOCATING NEO-TRADITIONALISM IN MODERNITY -- 7 The Sufi, the Palace, and the People -- 8 The Seekers, Politics, and Power -- Conclusion -- Notes -- Bibliography -- Index
Sommario/riassunto	Studies the impact neo-traditionalism has on the religious and political subjectivities of Muslims in the WestShows the importance of neo-traditionalism in the changing conceptions of religious orthodoxy, religious authority and spirituality for young Muslims in the WestStudies primarily – although not exclusively – three neo-traditionalist shaykhs: Hamza Yusuf, Abdal Hakim Murad and Umar Faruq Abd-Allah Analyses how neo-traditionalist shaykhs construct the notion of ‘tradition’ concerning what they perceive to have been lost in modernity Examines the political implications to their critiques of modernity – as it pertains to political quietism, race and genderThis

book examines the salience of neo-traditionalism in Anglo-American Muslim communities. By tracing the scholarship and impact of the key public pedagogues (shaykhs) associated with this phenomenon – Hamza Yusuf, Abdal Hakim Murad, and Umar Faruq Abd-Allah, Quisay shows how their critiques of modernity is solidified as political ideals and strategies. The shaykhs guide their community of followers and students – known as ‘seekers of sacred knowledge’ – to paradigmatic critique of modernity that emphasises the importance of reconnecting with the tradition, self-purification, religious orthodoxy, and advocating for the notion of traditional metaphysical worldview and recognition and deference to spiritual (and political) authorities. In secluded, spiritual retreats – held by the shaykhs – the seekers hope to opt out of the disenchanted modern in search for a form of re-enchantment where neither the modern world nor the particularities of their modern subjectivities can intrude. The enticement of re-enchantment, however, proves problematic in the face of modern political power.
