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Ritual practices identified with Sufism are also to be avoided, as is involvement in activities associated with Shiism, particularly in light of the increasingly Wahhabi-inflected Salafi coloration ..

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Saint veneration atau penghormatan terhadap wali, dengan segala bentuknya, merupakan living tradition di kalangan umat Islam, baik itu di kalangan Muslim Sunni maupun Syiah. Dalam Syiah sendiri, Wali mempunyai kedudukan yang tinggi dan merupakan aktor sentral dalam berbagai ritus keagamaan. Wali diyakini mempunyai kedekatan khusus dengan Allah, sehingga ia diyakini dapat membantu dalam hal terkabulnya doa dan hajat. Selain itu, konsep wali sendiri merupakan bagian yang tidak terlepaskan dari konsep Imamah yang merupakan bagian penting dari keyakinan kalangan Syiah. Ibn Abd al-Wahhab menilai bahwa penghormatan terhadap wali, terutama dalam bentuk melibatkan sang wali dalam doa, merupakan bentuk kesyirikan karena dinilai menyalahi prinsip tauhid uluhiyyah. Konsepsi tauhid uluhiyyah Ibn Abd al-Wahhab dibangun pada dimensi yang bersifat fi'ly. Seorang dapat dinilai menyalahi tauhid dan melakukan perbuatan syirik besar berdasarkan pada perbuatannya. Oleh karena itu, hal ini berpengaruh dalam pandangannya mengenai konsep ibadah dan syirik akbar, dimana perbuatan pelibatan wali dalam doa dinilai sebagai bentuk penyembahan terhadap wali tersebut dan dapat mengeluarkan seseorang dari keislamannya (excommunication). Di sisi lain, ada beberapa kalangan yang menolak pandangan Ibn Abd al-Wahhab dan menghadirkan pandangan alternatif mengenai keabsahan tradisi tersebut, salah satunya adalah Ja'far al-Subhani. Dalam buku ini, penulis mencoba menghadirkan argumen Al-subhani terhadap keabsahan tradisi tersebut, yang sekaligus menjadi jawaban terhadap pandangan Ibn Abd al-Wahhab terkait relasi tradisi tersebut dengan konsep tauhid. Hal ini melalui tiga hal berikut: konsepsi Ibadah, al-mudabbirat (konsep pengaturan alam raya), konsep al-sababiyyah (sebab-akibat). Pemahaman al-Subhani sendiri dalam aspek tauhid uluhiyyah berdimensi i'tiqadi, sehingga parameter tindakan seorang Muslim yang layak dinilai syirik atau menyalahi tauhid lebih dilihat dari sisi intensi atau keyakinan yang mendasarinya, bukan pada perbuatannya. Dari sini, al-Subhani melihat bahwa persoalan pelibatan wali dalam berbagai bentuk aktifitas seorang Muslim, diantaranya seperti dalam berdoa atau meminta kepada Allah merupakan nisbatani lifi'lin wahid, oleh karena itu tidak menyalahi prinsip tauhid. Buku ini mengetengahkan dua varian wacana tauhid dan relasinya dengan syirik akbar. Pertama, tauhid fi'ly yang mana menjadi pondasi bagi Ibn Abd al-Wahhab dalam memformulasikan konsep syirik. Pemahaman ini berperan dalam meluasnya cakupan syirik akbar, dari bentuknya yang i'tiqadi menjadi 'amaly. Hal ini menimbulkan penilaian bahwa kesalahan dalam hal yang bersifat 'amaly (perbuatan), meski tanpa disertai aspek i'tiqad atau keyakinan, dapat menjadi justifikasi keluarnya seseorang dari keislamannya. Kedua, tauhid i'tiqadi yang menjadi pondasi bagi al-Subhani dalam menolak anggapan syirik terkait tradisi penghormatan Wali. Pemahaman ini menitikberatkan bahwa justifikasi syirik hanya dapat dibenarkan manakala didasarkan pada niat atau keyakinan seseorang, bukan pada perbuatannya.

The Prosperous Justice Party (PKS) is the most interesting phenomenon in contemporary Indonesian politics. Not only is it growing rapidly in membership and electoral support, it is also bringing a new and markedly different approach to Islamic politics, one which has no precedent in Indonesian history. Understanding PKS and analysing its political behaviour presents challenges to scholars and observers. This is partly due to the fact that the party represents a new trend within Indonesian Islam which has few parallels with preceding movements. Yon Machmudi has rendered us a valuable service. In this book, he provides a thoughtful and authoritative context for viewing PKS. He critiques the existing categorisations for Indonesian Islam and points to their inadequacy when describing the PKS and the campus-based Tarbiyah movement from which it sprang. He reworks the santri typology, dividing it into convergent, radical and global substreams. This offers new possibilities for explaining the PKS phenomenon and assists in differentiating between various types of Islamic revivalism in contemporary Indonesia. It also allows a more understanding of the accommodatory stance which PKS has towards the state and other political forces. Yon's text provides a good overview of the development of PKS from its Tarbiyah movement origins to its impressive success at the 2004 general elections. It considers the party's attitude towards the issues of sharia implementation and community welfare and closes by examining the future challenges facing PKS. It is a well written and authoritative account from a scholar who has done wideranging research on the party.

The Lawful and the Prohibited in Islam is a long-awaited translation of Dr. Yusuf Al-Qaradawi's well-known Arabic work, Al-Halal Al-Haram Fil-Islam. Over the years since its first publication in 1960, this volume has enjoyed a huge readership in the Arabic speaking world and is now in its 20th edition. It came to dispel the ambiguities surrounding the honorable Shari'ah, and to fulfill the essential needs of the Muslims in this age. It clarifies the Halal (Lawful) and why it is Halal, and the Haram (Prohibited) and why it is Haram, referring to the Book of Allah and the Sunnah of His Messenger (peace be on him). It answers all the questions which may face the Muslims today, and refutes the ambiguities and lies about Islam. In a very simple way, Al-Halal Al-Haram Fil-Islam delves into the authentic references in Islamic jurisprudence and fiqh. It therefrom extracts judgments of interest to contemporary Muslims in the areas of worship, business dealings, marriage and divorce, food and drink, dress and ornaments, patterns of behavior, individual and group relations, family and social ethics, habits and social customs. Referring to authentic texts, it clarifies that "Permission is the rule in everything, unless it is otherwise specified in matters that adversely affect individuals or groups." It also clarifies that "Allah is the only authority who has the right to legislate for the lawful and the prohibited."

An in-depth study of the militant Islamic Laskar Jihad movement and its links to international Muslim networks and ideological debates. This analysis is grounded in extensive research and interviews with Salafi leaders and activists who supported jihad throughout the Moluccas.

Moosa (Duke Univ.) offers a comprehensive study that brilliantly clarifies the multifaceted and conflicted legacy of the great Muslim medieval religious philosopher al-Ghazali. Competing religious, cultural, and political agendas have distorted his real contributions to Islamic culture. Spurned by both fundamentalists and rationalists in the contemporary Muslim world, Ghazali is prized by traditionalists for his mystical piety and ethical insight. Centering his inquiry on the image of the dihliz, the threshold which occupies the border between the subjective and the objective, Moosa explores problems of knowledge through a focus on the self as it manifests in poetics, self-creation, the pursuit of virtue, ethical self-mastery, and ultimately the sociopolitical realm, where ethics meets law and jurisprudence. Ghazali's own crisis of faith led him to reinvigorate his own religious tradition by situating traditional problems in metaphysics, theology, ethics, law, and mysticism in the context of the soul's overcoming its exile from God. Thus, ethics ceases to be only abstract theory and becomes the art of transformation. Especially impressive is Moosa's linking of historical inquiry with the existential interests of contemporary Muslim subjectivity. Summing Up: Highly recommended. Upper-level undergraduates through researchers/faculty. Upper-division Undergraduates; Graduate Students; Researchers/Faculty. Reviewed by J. Bussanich

According to some observers, Southeast Asian Islam is undergoing a conservative turn. This means voices that champion humanist, progressive or moderate ideas are located on the fringes of society. Is this assessment accurate for a region that used to be known for promoting the 'smiling face of Islam'? Alternative Voices in Muslim Southeast Asia examines the challenges facing progressive voices in Indonesia, Malaysia and Singapore today. It examines their discourses, which delve into how multiculturalism and secularism are the way forward for the diverse societies of these three countries. Moreover, it analyses the avenues employed by these voices in articulating their views amidst the dominance of state and quasi-state religious officials who seek to restrict and discipline them. Contributors to the volume include scholars, activists and observers, some of whom are victims of repression and discrimination. While most of the chapters cover developments of the last decade, some of them go back to the previous century, capturing the emergence of modernist thinkers influenced by parallel movements in the Middle East and the wider region. Others respond to recent developments concerning Islam and Muslims in the three countries: the Pakatan Harapan coalition victory in the 2018 Malaysian election, the re-election of Joko Widodo as Indonesia's president in 2019, and recent religious rulings passed in Singapore. Readers should come not only to reflect on the struggles faced by this group but also to appreciate the humanist traditions essential for the development of the societies of these countries in the midst of change.

"Maps out differences in various Salafist schools. This book examines the phenomenon both in its regional manifestations - which demonstrate surprising diversities, ambivalences and contradictions - and in its shared essential doctrines"--

Volume two of Theorizing Rituals mainly consists of an annotated bibliography of more than 400 items covering those books, edited volumes and essays that are considered most relevant for the field of ritual theory. Instead of proposing yet another theory of ritual, the bibliography is a comprehensive monument documenting four decades of theorizing rituals.

This volume seeks to introduce and deepen the understanding of Islam and its role in politics as encountered in different national and transnational contexts in Southeast Asia, eschewing the neo-orientalist approach that has informed public discourse in recent years. In Encountering Islam, the book lingers beyond the summary moment and reflects on the multiple impressions, suppressions and repressions, whether coherent or incoherent, associated with Islam as a socio-political force in public life. To this end, it is not adequate simply to represent the divergent identities associated with Islam in Southeast Asia, whether embedded in state-endorsed orthodoxy or Islamic movements that contest such orthodoxy. It is also important to examine religious minorities in political contexts where Islam is dominant and Muslim communities in national contexts where they are minorities. By situating these religious identities within their larger socio-political contexts, this volume seeks to provide a more holistic understanding of what is encountered as Islam in Southeast Asia.

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