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The closing of the muslim mind

Robert R. Reilly Intercollegiate Studies Institute 240, May Hardcover, 26.95 ISBN: 1933859911 People are shocked and frightened by the behavior coming out of the Islamic world - not only because it is violent, but also because it seems inexplicable. Although there are many answers to the question of what went wrong in the Islamic world, no one has been able to answer for sure why it went wrong. So far. In this eye-opening new book, foreign policy expert Robert R. Reilly reveals the root of the contemporary crisis: an important struggle fought in the Muslim world nearly a thousand years ago. In a heated battle over the role of reason, the side of irrationality won. Resulting in deformed theology, Reilly reveals, the spiritual pathology of Islamism is produced, and a deeply dysfunctional culture. From 9/11 to London, Madrid and Mumbai to the attempted airline bombings by Christmas 2009, terrorism is the most obvious manifestation of this crisis. But Reilly shows that pathology spreads much more. Solves puzzles such as The Closure of the Muslim Mind: why peace is so difficult in the Middle East why the Arab world stands at the bottom of every measure of human development why scientific investigation has left spain nearly dead in the Islamic world turning more books through the entire Arab world in the last thousand years why in some Saudi Arabia people still turn to the human month why muslim media often have natural disasters such as Hurricane Katrina as deeper than previous polemics and simple analyses of God's direct retaliation Delving , The Closure of the Muslim Mind provides the answers that the West desperately needs in the face of an Islamist crisis. By order: Author, Title, or History of Islam's Intellectual Suicide-and Threat to Us All People shocked and frightened by the behavior that comes out in the Islamic world-only because of violence, but also because it is seemingly inexplicable. Although there are many answers to the question of what went wrong in the Islamic world, no one has been able to answer for sure why it went wrong. So far. In this eye-opening new book, foreign policy expert Robert R. Reilly reveals the root of the contemporary crisis: an important struggle fought in the Muslim world nearly a thousand years ago. In a heated battle over the role of reason, the side of irrationality won. Resulting in deformed theology, Reilly reveals, the spiritual pathology of Islamism is produced, and a deeply dysfunctional culture. From 9/11 to London, Madrid and Mumbai to the attempted airline bombings by Christmas 2009, terrorism is the most obvious manifestation of this crisis. But Reilly shows that pathology spreads much more. Solves puzzles such as The Closure of the Muslim Mind: why peace is so difficult in the Middle East why the Arab world stands at the bottom of every measure of human development - Why scientific investigation in the Islamic world nearly dies - Why Spain translates more books in a single year than the entire Arab world in the last thousand years - I refuse to believe why some people in Saudi Arabia have still been to the human month - Why the Muslim media often has natural disasters such as Hurricane Katrina as previous polemics and simple analyses of God's direct retaliation delving deeper, shutting down the Muslim Mind provides the answers the West so desperately needs to face an Islamist crisis. The lack of freedom in Islam is a big problem. Robert Reilly's Shutting down the Muslim Mind shows that a millennium ago, Muslims discussed whether minds should be free to explore the world, and freedom was lost. The intellectual history it presents helps explain why Muslim countries lag behind Christian-based countries in scientific research, economic development and technology. Reilly provides amazing statistics. . . . [and] it's also about how theology precloses politics. —As World Magazine Robert R. Reilly pointed out in The Closure of the Muslim Mind... God's understanding of Islam, which, as pure will, cannot be associated with reason and is not known in the visible world, has revealed cause and end in nature unrelated to Muslim societies for centuries, resulting in shifted, dependent cultures. Reilly, for example, produces almost no patents in Pakistan, a nation that automatically sees science in its opinion that there is no rational order pressure worth investigating over an arbitrary God nature. -American Spectator What moderate Islam it was and what kind of hope for it in the future may be the subject of Robert Reilly's brilliant and groundbreaking new book. The Closure of the Muslim Mind is a page-turner that reads almost like an intellectual detective novel ... It clarified Reilly's narrative: Only when we move beyond the common stereotypes of our contemporary political debate and begin to deal with Islam as it really is - rather than the fiction that it is the equivalent of our Western culture dressed in a burqa - can we help make progress in that direction. —National Review Online Skip to Main Content Skip Nav Destination Some may find the title of this book 'problematic' or 'condescending', but I thought it was a pretty appropriate title for a book that discusses the evolution of theology and religious thought in Islam. There is a lot of literature that tries to demonise Muslims logically or empirically without a valid argument. However, this book is an exception. It tries to dig deep into the theological foundations of fundamentalism and fanaticism. Some of the Muslim principles stagna I thought you may find the title of this book 'problematic' or 'condescending' but I thought it was a pretty appropriate title for a book that discusses the evolution of theology and religious thought in Islam. There is a lot of literature that tries to demonise Muslims logically or empirically without a valid argument. However, this book is an exception. By deeply exploring the theological foundations of fundamentalism and fanaticism, he tries to reveal the basic principles of Muslim thought that stagnat the growth and liberalization of Muslim social, political and religious thought. In other words, if the reader stubbornly persists that there is nothing wrong with Islam or Muslims, they are disturbed by the title of the book. But for those who have value in seeking truth and the priority of the mind, this book will be a clear and thought-provoking analysis of Islamic philosophy. Islam and Muslims are in crisis right now. Educated and liberal-minded young people are abandoning faith because it no longer appeals to them. Some of its principles are incompatible with the realms of science and modern life. So while some leave for a skeptical life, many still hold those beliefs. And these conservative Muslims prioritize faith over reason and modernity. Robert Reilly believes there is a point in history where everything changes. It's a point where logic is defeated by faith. This book tells the story that Islamic Civilization has dedicated a turning point enough from the peak of progress and modernity to fundamentalism and intellectual stagnation. When Islam was exposed to Greek thought after its conquests, the role of logic became the focus of debate in philosophical circles. He was confronted with Greek philosophy with his traditional way of thinking, rich literature and gigantic mentors. Muslim intellectuals needed to reeal the role of reason in faith and God. As a result of this conflict, two groups emerged. Mu'tazilits believed in the first place of reason and the capacity of human abilities to understand and analyze God and nature. While Ash'arites believed that God was 'unknowable' and therefore 'know' God and reality were incapacitated. There are two basic way to close the mind. The first is to deny the ability of reason to know something. The other is to dismiss the truth as unknowable. He doesn't know logic, or there's nothing to know. Both approaches are enough to make the truth irrelevant. In Sunni Islam, elements of both were used in the Ash'arite school. Al-Ghazali Ash'arites was the most important and his opponent Averroes (Ibn-i Rūṣd) Mu'tazilite became the school's leading philosopher. Centered around discussion As the one and only god, God has raised some serious questions. The Mu'tazilits perceived God as the highest beginnings of reason, and we are blessed as his created with reason and critical abilities that can understand him and the events of nature. Ash'arites considered it a heretic. To them, God was pure will, and we are the result of his will. Our job is to follow him and not understand him. Creation, they organized, cannot claim to be something in common with the creator. This was one of many examples in which ash'arites' traditional conservatism faced regression with Mu'tazilite liberalism. For Ash'arites, the revelation became the only source of wisdom and knowledge. Without the help of revelation, it was beyond our capacity to understand God or nature. The autonomy of reason was anathema to them. The revelation was primary and sublime. As Ash'arism, as we will see, the priority of revelation on reason rises from the nature of what arises: God as pure will and power. The answer to God is surrender, not questioning. According to Ash'arites, it's swearing for questioning. God and his will cannot be studied by man, because he is beyond his capacity to do so. One must submit only to divine will. These Mu'tazilites are agitated. How can such an intelligent and know-it-all God create a person who is incapable of knowing and understanding Him? Surely God has given man the ability to research and imagine the natural order. But this line of questioning makes you very close to the critical question of 'Why' instead of 'How'. So the only way to ensure that 'man does not go adrop' is to abandon all inquisition to this divine phenomenology. Simon Van Den Bergh gnashed the introduction of Averroes' translation of Inconsistency: for the Muslim theologian, all nature is miraculous, and all miracles are natural. 37 In other words, each natural event is the result of a particular divine act. If this is true, if divine intervention is used to explain natural events, then rational explanations for them or interrogations against them turn into forms of imperfect luk, if not blasphemy. Ash'arites seemed to suffer from the fear that perhaps he might be autonomous, so that one could understand good and evil on his own, rather than accepting morality within the reach of reason. This possibility is not allowed, since it will directly challenge the radical conditional status of man to which he is fully committed to a strong God. God is like nothing else or compared to anything. If man could detect morality by his own logic, it would be in a way similar to God or Him. Such an offer was downright shirking. Then there was Ghazali's cause-and-conclusion denial. This they found this Greek theory to be of great doubt and inimical to the narrative of traditional religion. This complete rejection of Greek thought has led to a ridiculous and illogical attitude that God is always strong-willed, everything. I mean, God doesn't really make anything happen, but he's going to make Wills happen. Causing something to happen would be too humane and simple for hymns and would make the divine irrelevant in the existence of natural order. So according to Ash'arites, there is no natural order, but there is a constant divine intervention that makes everything. Everything happens from sunrise to ocean tides, from gravity to rain, because God makes it happen, not because he's putting in place a system that does it. God is omnipotde and omnipotde, and his Will is the chief instigator of all things. Dr Pervez Hoodbhoy, a Pakistani physicist and professor at the University of Quaid-e-Azam in Islamabad, said it was not Islam to say it makes water by combining hydrogen and oxygen. 'When you put hydrogen and oxygen together, water was created by Allah's leave. The result of this dark approach has led to the Muslim Mind being completely int senseless to science and modern reality. Fearing violations, a Muslim Mind must follow the rules that traditionalists are sacred to and question it only as long as its results are in accordance with what it knows through revelation. The great Arab poet Adonis says sarcastically: If we are slaves, we can be satisfied and not have to deal with anything. Just as Allah will solve all our problems, the dictator will solve all our problems. Over the past fourteen hundred years, Muslim civilization has completely failed to develop a counter-narrative to face this backness. Today, Muslims science and philosophy are also rotting far behind the rest of the world. Our universities have become new points of youth radicalization. A look at the textbooks taught in schools will be enough to see the devastating impact Ash'arism has had on the Muslim mind. Recently, an Arab student was given a doctorate for his thesis that the Earth is flat. Every chapter of every science book begins with the declaration that God is the creator of the universe and that everything we know for sure can only come from revelation. Then what's the point of teacher science? Free questioning and modern education are sacrificed in the entice of religious fanaticism. This, according to Reilly, is a continuation of the regression of Ghazali's collapse in Muslim Culture. Jews made up less than 0.2% of the world's population and still won the most Nobel prizes. The contributions of Jews to philosophy, medicine and all other areas of modern sciences are too great to ignore. Still, Jews are a conservative. Culture. If they were able to overcome obstacles to dogmatic belief, why couldn't Muslims do the same? In my view, the emphasis on mental and critical questioning in Jewish culture has made them the most productive contributors to human well-being and growth. When it's missing from the same Islamic culture. Religious extremism is also rooted in the belief that logic is not good enough to conbey, and that morality is only what religion tells us. The zeitgeist 21st century of the Middle Ages. And the human unification of those who do not follow this path, whatever they call themselves, has led to the moral blessing of violence. And so begins an endless circle of violence and genocide that has nothing to do with this theological tradition. As long as part of the world escapes the control of the Islamist revolutionary, the conflict with the narrow al-harb (war-insisting) continues — just as the continuous revolution was proclaimed by Marxists until the complete overthrow of the bourgeois order or the enslavement of the lower races. Because full control cannot be achieved, just as in the ever-withdrawn hopes of a classless society for Marxists, there is always a good excuse for why the kingdom does not come. The excuse for not achieving the utopia of God's kingdom on earth, the millennial Reich or classless society is always the same, and roughly similar: a heretic escaped from the palm of our hand, a Jew escaped, or a capitalist fed us. Thus, heaven is postponed forever, and the war continues as part of a lasting revolution. As Kutub points out, this struggle is not a temporary stage, but a permanent and permanent one. Hassan al-Banna said: In jihad, I mean a mission that will last until the Day of Resurrection. Reformers in the Islamic world have a monumental and almost insurmountable task of reforming an intellectual culture that jealously sits on the ashes of its dubile past. More in ...

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