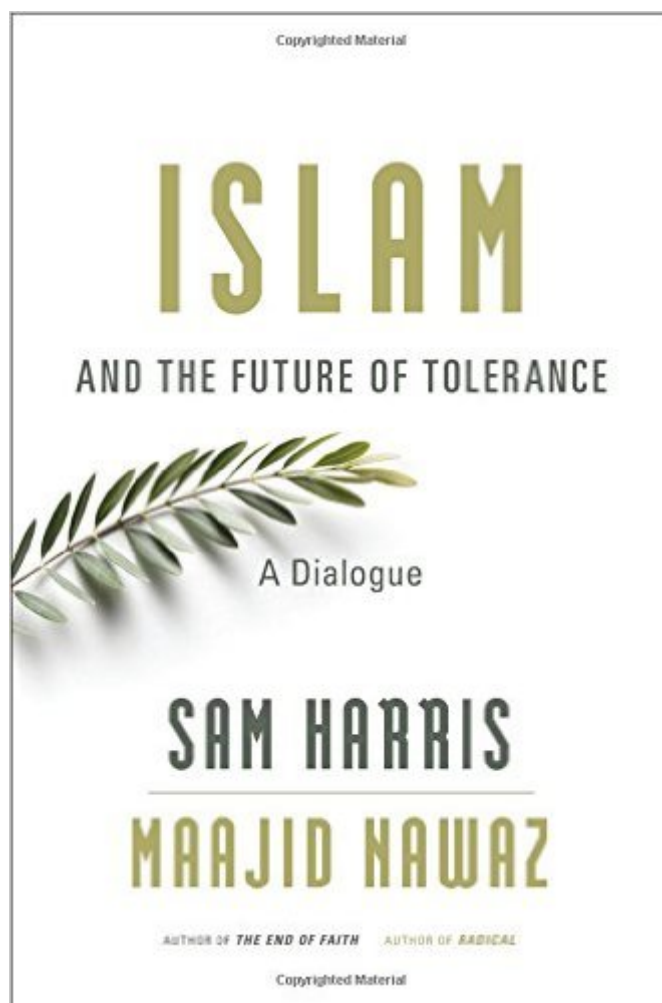


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Islam And The Future Of Tolerance: A Dialogue



Synopsis

In this short book, Sam Harris and Maajid Nawaz invite you to join an urgently needed conversation: Is Islam a religion of peace or war? Is it amenable to reform? Why do so many Muslims seem drawn to extremism? What do words like Islamism, jihadism, and fundamentalism mean in today's world? Remarkable for the breadth and depth of its analysis, this dialogue between a famous atheist and a former radical is all the more startling for its decorum. Harris and Nawaz have produced something genuinely new: they engage one of the most polarizing issues of our time fearlessly and actually make progress. *Islam and the Future of Tolerance* has been published with the explicit goal of inspiring a wider public discussion by way of example. In a world riven by misunderstanding and violence, Harris and Nawaz demonstrate how two people with very different views can find common ground.

Book Information

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Customer Reviews

Sam Harris and Maajid Nawaz know more about Islam than Reza Aslan, Glenn Greenwald, Karen Armstrong, and all the other smearests of critics of Islam combined, and they prove it in this wonderful short book. With unwavering honesty, they delve into what truly inspires Islamic violence, oppression, and hate, whether it is the Quran, Hadith, or Muslims following Muhammad's example, they aren't afraid to address the true inspiration for radical Islam. Each approaches the subject from their own background, Nawaz as a moderate Muslim, and Harris as a free thinker, to address what can be done to increase tolerance in the Islamic world. This book is vital to both non-Muslims AND Muslims to realize that beliefs matter, motivation matters, religious doctrines matter, and increasing

secularism in the Islamic world is essential if Islamic oppression is going to recede. This book is a strong primer that everyone who buys into the hype of 'Islamophobia' should read. It is OKAY and NECESSARY to criticize religion. This book is a much needed critique and discussion that more people ought to have the courage to have.

The read is fantastically quick, but it lays an amazingly useful mental frame-work in order to understand the global phenomena of political Islam. It is fascinating how the two have managed to shift the weight of the arguments back onto the turf of the pseudo-liberals, who apologize for all radical behavior as if its causes could never be Islam. Those critics have a lot to answer for according to Harris and Nawaz, in the books brilliantly explained concept of the "low expectations of reverse racism." I am hesitant to say that this book will change anyones views who has deeply held convictions on the topic, because of the sheer polarization of the discourse; however, given the nature of the conversation in its civility, tone and the specificity of terms I think anyone giving this book an honest read will come out challenging one or more of their preconceived notions about Islam, minority-groups, liberalism, radicalization ect.

Amidst ubiquitous criticisms that seem to intentionally misrepresent [Harris and Nawaz's] positions, this new work seems to clearly describe an objective that respects and bolsters every human's right to flourishing autonomy while condemning the same's iterations that diminishes that of others. Harris continues to impress as a philosopher, communicator, and scientist.

Followers of Harris probably won't pick up much new from him, but the arguments Maajid puts forth regarding a logical approach for Islamic reform are compelling and encouraging. Among the absurd conflict that exists among progressives (I use that term loosely), it's refreshing to see a truly civilized dialog between opposing views that understand a common goal (to persuade a relative minority of Muslims that faith and human rights are not mutually exclusive) without accusations of fallacies, racism, bigotry and whatever other vocabulary "regressives" can pull out of their ninth grade English hats.

I've learned is that Islamists (through political and ideological means) and jihadists (through violent means) wish to impose Islam on society. I've learned that 75%-80% of Muslims are neither Islamists nor jihadists and have no desire to impose their religion (Islam) on any society. Harris argues beliefs matter and the other 20-25% act on their beliefs and need to be taken seriously. Nawaz argues that

the rest of the world needs to support the Muslim majority and find ways to have a conversation about the belief that all people (not just Muslims, or their tribe) share common citizenship in human rights values regardless of gender, sexuality, and religion. A worthy and quick read to get the details.

Finally someone is being honest about Islam. It's great that these two individuals are working together to create a more humane world overall. It's time for Muslims to face the ugliness that some interpretations of their religion have created.

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