Legal Authority in Premodern Islam

Fachrizal A. Halim 2019-12-12

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Fachrizal A. Halim 2014-06-01

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Fachrizal A. Halim 2014-11-20

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Islamic Natural Law Theories

Anver M. Emon 2010-04-08

This book offers the first sustained jurisprudential inquiry into Islamic natural law theory. It introduces readers to competing theories of Islamic natural law theory based on close readings of Islamic legal sources from as early as the 9th and 10th centuries CE. In popular debates about Islamic law, modern Muslims perpetuate an image of Islamic law as legislated by God, to whom the devout are bound to obey. Reason alone cannot oblige obedience; at most it can confirm or corroborate what is established by source texts endowed with divine authority. This book shows, however, that premodern Sunni Muslim jurists were not so resolute. Instead, they asked whether and how reason alone can be the basis for asserting the good and the bad, thereby justifying obligations and prohibitions under Sharia. They theorized about the authority of reason amidst competing theologies of God. For premodern Sunni Muslim jurists, nature became the link between the divine will and human reason. Nature is the product of God’s purposeful creation for the benefit of humanity. Since nature is created by God and thereby reflects His goodness, nature is fused with both fact and value. Consequently, as a divinely created good, nature can be investigated to reach both empirical and normative conclusions about the good and bad. They disagreed, however, whether nature’s goodness is contingent upon a theology of God’s justice or God’s potentially contingent grace upon humanity, thus contributing to different theories of natural law. By recasting the Islamic legal tradition in terms of legal philosophy, the book sheds substantial light on an uncharted tradition of natural law theory and offers critical insights into contemporary global debates about Islamic law and reform.

An Introduction to Islamic Law

Wael B. Hallaq 2009-07-09

The study of Islamic law can be a forbidding prospect for those entering the field for the first time. Wael Hallaq, a leading scholar and practitioner of Islamic law, guides students through the intricacies of the subject in this absorbing introduction. The first half of the book is devoted to a discussion of Islamic law in its pre-modern natural habitat. The second part explains how the law was transformed and ultimately dismantled during the colonial period. In the final chapters, the author charts recent developments and the struggles of the Islamists to negotiate changes which have seen the law emerge as a primarily textual entity focused on fixed punishments and ritual requirements. The book, which includes a chronology, a glossary of key terms, and lists of further reading, will be the first stop for those who wish to understand the fundamentals of Islamic law, its practices and history.

Religious Pluralism and Islamic Law

Anver M. Emon 2012-07-26

The question of tolerance and Islam is not a new one. Polemics are certain that Islam is not a tolerant religion. As evidence they point to the rules governing the treatment of non-Muslims and non-Muslim persons in Muslim lands, namely the dhimmis and non-Muslim residents in Islamic lands. Polemicists are certain that Islam is a tolerant religion. As evidence they point to the rules governing the treatment of non-Muslims and non-Muslim persons in Muslim lands, namely the dhimmis and non-Muslim residents in Islamic lands. In doing so, it suggests that the Islamic legal treatment of non-Muslims is symptomatic of the more general challenge of governing a diverse polity. Far from being constitutive of an Islamic ethos, the dhimmis rules have a profound influence on contemporary practices. This is an important and challenging book that sheds light on the complexities of Islamic law and pre-modern attitudes to dissidence and rebellion.
and governance is a messy business. As argued throughout this book, an inescapable, and all-too-often painful, bottom line in the pursuit of pluralism is that it requires impositions and limitations on freedoms that are considered central and fundamental to an individual’s well-being, but which must be limited for some people in some circumstances for reasons extending well beyond the claims of a given individual. A comparison to recent cases from the United States, United Kingdom, and the European Court of Human Rights reveals that however different and distant premodern Islamic and modern democratic societies may be in terms of time, space, and values, legal systems face similar challenges when governing a populace in which minority and majority groups diverge on the meaning and implication of values deemed fundamental to a particular polity.

The Impossible State—Weal B. Hallaq 2014-09-02 Weal B. Hallaq boldly argues that the Otslamic state, judged by any standard definition of what the modern state represents, is both impossible and inherently self-contradictory. Comparing the legal, political, moral, and constitutional histories of premodern Islam and Euro-America, he finds the adoption and practice of the modern state to be highly problematic for modern Muslims. He also critiques more expansively modernity’s moral predication, which renders impossible any project resting solely on ethical foundations. The modern state not only suffers from serious legal, political, and constitutional issues, Hallaq argues, but also, by its very nature, fashions a subject inconsistent with what it means to be, or to live as, a Muslim. By reclaiming Islamic standards, the state’s technologies of the self are severely lacking in moral substance, and today’s Islamic state, as Hallaq shows, has done little to advance an acceptable form of genuine Shari’i governance. The Islamists’ constitutional battles in Egypt and Pakistan, the Islamic legal and political failures of the Iranian Revolution, and similar disappointments underscore this fact. Nevertheless, the state remains the favored template to which the Islamists and the ulama (Muslim clergymen). Providing Muslims with a path toward realizing the good life, Hallaq turns to the rich moral resources of Islamic history. Along the way, he proves political and other Ocrises of Islam are not unique to the Islamic world nor to the Muslim religion. These crises are integral to the modern condition of both East and West, and by acknowledging these parallels, Muslims can engage more productively with their Western counterparts.

Locating the Shari’a—Soheila Siddiqi 2019-02-04 This volume is intended for both the novice and expert as a companion to understanding the evolution of the field of Islamic law, the current work that is shaping this field, and the new directions the shari’a will take in the twenty-first/fifteenth century.

Monsoon Islam—Sebastian R. Prange 2018-05-03 Reveals a distinct trajectory of Islamic history that developed among Muslim merchant communities across the medieval Indian Ocean.

The Oxford Handbook of Islamic Law—Anver M. Emon 2018-11 This volume provides a comprehensive survey of the contemporary study of Islamic law and a critical analysis of its deficiencies. Written by outstanding senior and emerging scholars in their fields, it offers an innovative historiographical examination of the field of Islamic law and an introduction to key personalities and concepts. While capturing the state of contemporary Islamic legal studies by chronicling how far the field has come, the Handbook also explains why certain debates recur and indicates fundamental gaps in our knowledge. Each chapter presents bold new avenues for research and will help readers appreciate the contested nature of key concepts and topics in Islamic law. This Handbook will be a major reference work for scholars and students of Islam and Islamic law for years to come.

Islamic Law—Ahmad Atif Ahmed 2017-10-12 Introducing undergraduate students to Islamic law, this accessible textbook does not presume legal or technical knowledge. Drawing on a comparative approach, it encourages students to think through the issues of the application of Islamic law where Muslims live as a majority and where they live as a minority, including the USA, Saudia Arabia, Egypt, Pakistan. The book surveys the historical development as well as the contemporary contexts of Islamic law. In distilling the history of Islamic law for non-specialists, the author covers important topics such as the development and transformation of Islamic institutions before and after colonialism. Coverage of Islamic law across contemporary contexts draws on real case material, and allows for discussion of Islam as a legal and a moral code that is activated both inside and outside the court. Readers will learn about rituals, dietary restrictions, family, contracts and property, lawful and unlawful gain, criminal law and punishments, and what makes a government legitimate in the eyes of Muslim individuals and authorities.

The Poetics of Ancient and Classical Arabic Literature—Esad Durakovic 2015-04-24 Through analysing ancient and classical Arabic literature, including the Qur’an, from within the Arabic literary tradition, this book provides an original interpretation of poetics, and of other important aspects of Arab culture. Ancient Arabic literature is a realm of poetry; prose literary forms emerged rather late, and even then remained in the shadow of poetic creative efforts. Traditionally, this literature has been viewed through a philologist’s lens and has often been represented as ‘materialistic’ in the sense that its poetry lacked imagination. As a result, Arabic poetry was often evaluated negatively in relation to other poetic traditions. The Poetics of Ancient and Classical Arabic Literature argues that old Arabic literature is remarkably coherent in poetical terms and has its own individuality, and that claims of its materialism arise from a failure to grasp the poetic principles of the Arabic tradition. Analysing the Qur’an, which is known for confronting the poetry of the time, this book reveals that “post-Qur’anic” literature came to be defined against it. Thus, the constitution and interpretation of Arabic literature imposed itself as a particular exegesis of the sacred Text. Disputing traditional interpretations by arguing that Arabic literature can only be assessed from within, and not through comparison with other literary traditions, this book is of interest to students and scholars of Islamic Studies, Arabic Studies and Literary Studies.

Islamic Law and International Human Rights Law—Mark S. Ellis 2012-10-11 Deepening the discussion of the relationship between Islamic law and human rights, this volume gathers leading experts in both fields to examine how each system protects and limits fundamental freedoms. From gender equality to freedom of religion the book explores the main flashpoints in the debate, examining the operation of the law in context.

Islamic Law and Culture, 1600-1840—Hann Gerber 1999-01-01 This study of Islamic law in the final phase of its pre-modern period of existence is based mainly on the fatwa collections of two prominent Arab jurists and one Turkish jurist from this period. The book re-examines the basic methodological structure of Islamic law (including its complex relations with the state) and poses the question as to whether Islamic law became increasingly closed and rigid. It was found that no such closure ever took place. The book will be of interest to those interested in Islamic law, as well as to those interested in Islamic thought in general and the relations between society and the state. Readability: All those interested in Islamic law, the Middle East under the Ottomans, Islam and civil society, Islam and the state.

Pragmatism in Islamic Law—Ahmed Fekry Ibrahim 2015-04-27 In Pragmatism in Islamic Law, Ibrahim presents a detailed history of Sunni legal pluralism and the ways in which it was employed to accommodate the changing needs of society. Since the formative period of Islamic law, jurists have debated whether it is acceptable for a law to be selected based on its utility rather than weighing conflicting articulations of the law to determine the most likely expression of the divine will. Virtually unanimous opposition to the utilitarian approach, referred to as “pragmatic eclecticism,” emerged among early Islamic jurists. However, due to a host of changing institutional and socioeconomic transformations, a trend toward the legitimation of pragmatic eclecticism arose in the thirteenth century. Subsequently, the Mamluk authorities institutionalized this pragmatism when Sultan Baybars appointed four chief judges representing the four Sunni schools in Cairo in 1265 CE. After a brief attempt to reverse Mamluk pluralism by imposing the Hafla school in the sixteenth century, Egypt’s new rulers, the Ottomans, embraced this pluralistic pragmatism. In examining over a thousand cases from three seventeenth- and eighteenth-century Egyptian courts, Ibrahim traces the internal logic of pragmatic eclecticism under the Ottomans. An array of archival sources documents the manner in which Egyptian society’s subaltern classes navigated Sunni legal pluralism as a tool to avoid more austere legal doctrines. The ensuing portrait challenges the assumption made by many modern historians that the utilitarian approaches adopted by nineteenth-century Muslims were a clear break with early Islamic legal history. In contrast, many of the legal strategies exercised in Egypt’s partial codification of family law in the twentieth century were rooted in premodern Islamic jurisprudence.

Literature and the Islamic Court—Erez Naaman 2016-02-12 Courts were the most important frameworks for the production, performance, and evaluation of literature in medieval Islamic civilization. Patrons trying for prestige attracted to their courts literary people who sought their financial support. The most successful courts assembled outstanding literary people
from across the region. The court of the vizier and literary person al-Sahib Ibn 'Abbad (326-385/938-995) in western Iran is one of the most remarkable examples of a medieval Islamic court, with a sophisticated literary activity in Arabic (and, to a lesser extent, in Persian). Literature and the Islamic Court examines the literary activity at the court of al-Sahib and sheds light on its functional logic. It is an inquiry into the nature of a great medieval court, where various genres of poetry and prose were produced, performed, and evaluated regularly. Major aspects examined in the book are the patterns of patronage, manuscript production, and institutions of patronage and norms governing performance, production, and criticism; the interaction between the patron and courtiers and among the courtiers themselves; competition; genres as productive molds; the hegemonic literary taste; and the court's habitus. This book reveals the significance these courts held as institutions that were at the heart of literary production in Arabic. Using primary medieval Arabic sources, this book offers a comprehensive analysis of Islamic courts and as such is of key interest to students and scholars of Arabic literature, Islamic history and medieval studies.

After Pluralism—Courtney Bender 2010 The contributors to this volume treat pluralism as a concept that is historically and ideologically produced or, put another way, as a doctrine that is embedded within a range of political, civic, and cultural institutions. Their critique considers how religious difference is framed as a problem that only pluralism can solve. Working comparatively across nations and disciplines, the essays in After Pluralism explore pluralism as a "term of art" that seeks to separate religious truth from the historical reality with which it is intertwined. By reinterpreting today and how it impacts current debates on religious difference, this book offers a new reading of Islamic ethical and political thought in the Būyid period (334-440/946-1048), this book focuses particularly on the philosopher Abū Hayyān al-Tawhīdī who lived in Baghdad and what is now western Iran. Ethics in Islam provides the first major treatment of al-Tawhīdī's ethics, political thought, and social idealism, investigating the complex influences that shaped this thought especially his concept of friendship, which is analysed in the unique context of Būyid society. Al-Tawhīdī revives the value of friendship in politics. He introduces it as the best way to reform social and political order and as a means to the good life, to restrain passion and self-interest, to bring about cooperation and promote reason, and for action in opposition to religious zeal. Instead of seeing him as alienated from society, supposedly rejecting traditional Muslim beliefs, this book places him in his historical and intellectual contexts, and shows that while he was original in many ways, his outlook was firmly rooted in the Islamic culture in which he was educated. Contributing to modern discussions of Islam and political ethics, this book is of interest to scholars and researchers of political philosophy, comparative ethical thought and Islamic studies.

Dār al-Islām Revisited—Sarah Albrecht 2018-05-03 In Dār al-Islām Revisited, Sarah Albrecht explores how the Islamic legal tradition of dividing the world into the "territory of Islam" and other geo-religious categories is reinterpreted today and how it impacts current debates on religious authority, identity, and the interpretation of the sharī'a in the West.

Eastern Rome and the Rise of Islam—Olof Heilo 2015-11-19 The emergence of Islam in the seventh century AD still polarises scholars who seek to separate religious truth from the historical reality with which it is associated. However, history and prophecy are not solely defined by positive evidence or apocalyptic truth, but by human subjects, who consider them to contain a distinct sense of their own in turn making a difference to others. These messages are mutually interdependent, and analysed together provide new insights into history. It is by way of this concept that Olof Heilo presents the decline of the Eastern Roman Empire as a key to understanding the rise of Islam; two historical processes often perceived as distinct from one another. Eastern Rome and the Islam highlights significant convergences between Early Islam and the Late Ancient world. It suggests that Islam’s rise is a feature of a common process during which tensions between imperial ambitions and apocalyptic beliefs in Europe and the Middle East cut straight across today’s theological and political definitions. The conquests of Islam, the emergence of the caliphate, and the transformation of the Roman and Christian world are approached from both prophetic anticipations in the Ancient and Late Ancient world, and from the Medieval and Modern receptions of history. In the shadow of their narratives it becomes possible to trace the outline of a shared history of Christianity and Islam. The "Dark Ages" thus emerge not merely as a tale of sound and fury, but as an era of openness, diversity and unexpected possibilities. Approaching the rise of Islam as a historical phenomenon, this book opens new perspectives in the study of early religion and philosophy, as well as providing a valuable resource for students and scholars of Islamic Studies.

Islam, Law and the Modern State—A. Jamal 2018-03-14 Within the global phenomenon of the re-emergence of Islam into issues of public debate, one of the most salient issues confronting contemporary Muslim societies is how to relate the legal and political heritage that developed in pre-modern Islamic polities to the political order of the modern states in which Muslims now live. This work seeks to develop a framework for addressing this issue. The central argument is that liberal theory, and in particular justice as discourse, can be normatively useful in Muslim contexts for relating religion, law and state. Just as Muslim contexts have developed historically, and continue to develop today, the same is the case with the requisites of liberal theory, and this may allow for liberal choices to be made in a manner that is not a renunciation of Muslim heritage.

The City in the Muslim World—Mohammad Gharipour 2015-03-05 Presenting a critical, yet innovative, perspective on the cultural interactions between the “East” and the “West”, this book questions the role of travel in the production of knowledge and in the construction of the idea of the “Islamic city”. This volume brings together authors from various disciplines, questioning the role of travel and travel writing in the production of knowledge about the East, particularly focusing on the cities of the Muslim world. Instead of concentrating on a specific era, chapters span the Medieval and Modern eras in order to present the transformation of both the idea of the “Islamic city” and also the act of traveling and travel writing. Missions to the East, when mediated by religious, economic, scientific, diplomatic or touristic purposes, resulted in a continuous construction, de-construction and re-construction of the “self” and the “other”. Including travel accounts, which depicted cities, extending from Europe to Asia and from Africa to Arabia, chapters epitomize the construction of the “Orient” via textual or visual representations. By examining various tools of representation such as drawings, paintings, cartography, and photography in depicting the urban landscape in constant flux, the book emphasizes the role of the mobile individual in defining city space and producing urban culture. Scrutinising the role of travellers in producing the image of the world we know today, this book is recommended for researchers, scholars and students of Middle Eastern Studies, Cultural Studies, Architecture and Urbanism.

Advancing the Legal Status of Women in Islamic Law—Mona Samadi 2015-05-25 Mona Samadi examines the sources of gender differences within the Islamic tradition, with particular focus on guardianship, and describes the opportunities and challenges for advancing the legal status of women.

The Princeton Encyclopedia of Islamic Political Thought—Gerhard Bowering 2013 "In 2012, the year 1433 of the Muslim calendar, the Islamic population throughout the world was estimated at approximately a billion and a half, representing about one-fifth of humanity. In geographical terms, Islam occupies the center of the world, stretching like a big belt across the globe from east to west."—P. vii.

An Arab Ambassador in the Mediterranean World—Nabi Matar 2015-04-10 This book provides translated selections from the writings of Muhammad Ibn Othman al-Miknasī (d. 1799). The only writings by an Arab-Muslim in the pre-modern period that present a comparative perspective, his travelogue provides unique insight into to Christendom and Islam. Translating excerpts from his three travelogues, this book tells the story of al-Miknasī’s travels from 1779-1789. As an ambassador, al-Miknasī was privy to court life, government offices and religious buildings, and he provides detailed accounts of cities, people, customs, ransom negotiations, historical events and political institutions. Including descriptions of Europeans, Arabs, Turks, Christians (both European and Eastern), Muslims, Jews, and (American) Indians in the last quarter of the eighteenth century. An Arab Ambassador in the Mediterranean World explores how the most travelled Muslim writer of the pre-modern period saw the world: from Spain to Arabia and from Morocco to Turkey, with second-hand information about the New World. Supplemented with extensive notes detailing the historic and political relevance of the translations, this book is of interest to
researchers and scholars of Mediterranean History, Ottoman Studies and Muslim-Christian relations.

The Sunna and its Status in Islamic Law-Adis Duderija  2015-10-14 This volume provides an overview of the nature and scope of the concept of Sunna both in pre-modern and modern Islamic discussions. The main focus is on shedding more light on the context in which the term Sunna in the major works of Islamic law and legal theory across all of the major madhhab was employed during the first six centuries Hijri.

Perspectives on Islamic Law, Justice, and Society-Ravindra S. Khare 1994 This book presents an accessible discussion of some key issues in Islamic law, justice, and society. At the center of the volume is a discussion of some interrelated theological, historical, legal, and practical issues facing Islamic law in such different countries and regions as Algeria, Morocco, South Africa, and South Asia. This will be a valuable book for students and scholars of Middle Eastern studies, law, and history.

Shari’a-Wael B. Hallaq 2009-04-16 In recent years, Islamic law, or Shari’a, has been appropriated as a tool of modernity in the Muslim world and in the West and has become highly politicised in consequence. Wael Hallaq’s magisterial overview of Shari’a sets the record straight by examining the doctrines and practices of Islamic law within the context of its history, and by showing how it functioned within pre-modern Islamic societies as a moral imperative. In so doing, Hallaq takes the reader on an epic journey tracing the history of Islamic law from its beginnings in seventh-century Arabia, through its development and transformation under the Ottomans, and across lands as diverse as India, Africa and South-East Asia, to the present. In a remarkable synthesis of academic scholarship together with his own copious research and personal experience, the author unravels the complexities of Shari’a, and encourages the reader to engage and challenge the reader.

“We Love Mr King”-Anusorn Unno 2018-10-04 This book is an ethography of the Malay Muslims of Guba, a pseudonymous village in Thailand’s Deep South, in the wake of the unrest that was primarily reinvigorated in 2004. It argues that the unrest is the effect of the way in which different forms of sovereignty converge around the residents of this region and the residents at the same time have cultivated themselves and obtained and enacted agency through the sovereigns. Rather than asking why the violence is increasing and who is behind it, like most scholarly works on the topic, it examines how different forms of sovereignty — ranging from the Thai state and the monarchy to Islamic religious movements, the insurgents and local strongmen — impose subjectivities on the residents, how they have converged in so doing and what tensions have followed, and how the residents have dealt with these tensions and cultivated themselves and obtained and enacted agency through the sovereigns. The phrase “We Love Mr King” or raya rao nay hlaung inscribed on the decorated, footed tray is one example of how the residents crafted themselves as royal subjects and enacted agency through the sovereign monarch. “This book represents one of the very few locally focussed anthropological studies to be undertaken in Thailand’s Muslim Malay border region since the upsurge in insurgent-driven violence since 2004. Just as noteworthy: the researcher is a Thai Buddhist who succeeded in establishing rapport with his Malay Muslim informants. Unlike most journalistic and academic research in this field based on hit-and-run interviews, Dr Anusorn’s work is founded on sustained in situ observation and participation with the local residents of the hamlet of Guba in Yala Province. Exploring a range of themes including local historical memory and place identification, Islamic practices, cultural rituals, complex local rivalries and violence, and interactions between villagers and military/state officials and projects, Anusorn skilfully highlights the co-existence and tension between ‘different subjectivities’ in the context of the competing ‘sovereignties’ that inform the world of the villagers of Guba.” — Marc Askew (author of Performing Political Identity in Southern Thailand and Conspiracy. Politics and a Disorderly Border)

Islam in Historical Perspective-Alexander Knysh 2016-10-28 Islam in Historical Perspective provides readers with an introduction to Islam, Islamic history and societies with carefully selected historical and scriptural evidence that enables them to form a comprehensive and balanced vision of Islam’s rise and evolution across the centuries and up to the present day. Combining historical and chronological approaches, the book employs intellectual dialogues and socio-political struggles within the extraordinary rich Islamic tradition. Treating Islam as a social and political force, the book also addresses Muslim devotional practices, artistic creativity and the structures of everyday existence. Islam in Historical Perspective is designed to help readers to develop personal empathy for the subject by relating it to their own experiences and burning issues of today. It contains a wealth of historical anecdotes and quotations from original sources that are intended to emphasize its principal points in a memorable way. This new edition features a thoroughly revised and updated text, new illustrations, expanded study questions and chapter summaries.

Moral Rationalism and Shari’a-Ali Reza Bhojani  2015-03-24 Moral Rationalism and Shari’a is the first attempt at outlining the scope for a Shari’a reading of Shari’a, based on a critical examination of why ‘Adliyya theological ethics have not significantly impacted Shi’i readings of Shari’a. Within Shi’i works of Shari’a ‘a legal approach (usul al-fiqh) there is a theoretical space for reason as an independent source of normativity alongside the Qur’an and the Prophetic tradition. The position holds that humans are capable of understanding moral values independently of revelation. Describing themselves as ‘Adliyya (literally the people of Justice), this allows the Shi’a, who describe themselves as ‘Adliyya (literally, the People of Justice), to attribute a substantive rational conception of justice to God, both in terms of His actions and His regulative instructions. Despite the Shi’i adoption of this moral rationalism, independent judgments of rational morality play little or no role in the actual inference of Shari’a norms within mainstream contemporary Shi’i thought. Through a close examination of the notion of independent rationality as a source in modern Shii usul al-fiqh, the obstacles preventing this moral rationalism from impacting the understanding of Shari’a are shown to be purely epistemic. In line with the ‘emic’ (inside) approach adopted, these epistemic obstacles are revisited identifying the scope for allowing a reading of Shari’a that is consistent with the fundamental moral rationalism of Shi’i thought. It is argued that judgments of rational morality, even when not definitively certain, cannot be ignored in the face of the apparent meaning of texts that are themselves also not certain. An ‘Adliyya reading of Shari’a demands that the strength of independent rational evidence be reconciled against the strength of any other apparently conflicting evidence, such that independent judgments of rational morality act as a condition for the validity of precepts attributed to a just and moral God.


Early Islamic Legal Theory-Joseph Edmund Lowry 2007 This book offers a comprehensive reinterpretation of Shb 7/ 4 “Risala” and shows how Sh/ 4 sought to formulate an all-embracing hermeneutic that portrays the law as a tightly interlocking structure organized around defined interactions of the Qur an and the Sunna.

American Journal of Islam and Society (AJIS) - Volume 37 Issues 3-4- Timothy Gutmann 2020-11-07 In an editorial essay, Ovamir Anjum reflects on the current moment of (and literature on) de-globalization, considering in turn conservative and liberal arguments. He concludes by raising several questions which de-globalization opens, key among them the challenges posed by ongoing ecological degradation. In the first research article, Timothy Gutmann offers the term “propaedeutic” to refer to the critical pedagogy necessary for teaching unfamiliar material to audiences whose sensibilities and expectations are already structured by distinctive anxieties and concerns. Gutmann addresses common caricatures of Islamic law and suggests that Islamic traditions may themselves contain a propaedeutic potential for teaching Islamic studies in the North American context. In the second research article, Brannon Wheeler traces a possible Islamic “Responsibility To Protect.” By focusing on Islamist exegesis of Q 3:110 and on classical and contemporary understandings of migration, Wheeler ultimately notes the political and intellectual compromises involved in accepting certain instances of violence and rejecting others. In the third research article, Abbas Ahsan makes an analytic-philosophical case for radical epistemic relativism. Our inability to conceive of the logically impossible, he concludes, is itself a testimony that God transcends the laws of logic. Next, a review essay is followed by ten book reviews; in this issue’s Forum article, Scott Lucas introduces readers to the sophisticated work of four Muslim thinkers of the 19thcentury: Muktawwah, al-Hakim al-Jishmi, Ibn Hazm, and al-Khatib al-Baghdadi. Lucas encourages Muslims to emulate these figures’ practices of reading widely, with intellectual generosity and commitment, and to insist on the relationship between knowledge and practice.
Many Muslim societies are in the throes of tumultuous political transitions, and common to all has been heightened debate over the place of shari'ah law in modern politics and ethical life. Bringing together leading scholars of Islamic politics, ethics, and law, this book examines the varied meanings and uses of Islamic law, so as to assess the prospects for democratic, plural, and gender-equitable Islamic ethics today. These essays show that, contrary to the claims of some radicals, Muslim understandings of Islamic law and ethics have always been varied and emerge, not from unchanging texts but from real and active engagement with Islamic traditions and everyday life. The ethical debates that rage in contemporary Muslim societies reveal much about the prospects for democratic societies and a pluralist Islamic ethics in the future. They also suggest that despite the tragic violence wrought in recent years by Boko Haram and the Islamic State in Iraq, we may yet see an age of ethical renewal across the Muslim world.

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A wide-ranging consideration of the place of dreams and visions in Islamic societies from the pre-modern period to the present.

Explores how contemporary clerics engage with the historically first and currently most populated Islamic nation-state: Pakistan. The book weds ethnography with textual analysis to provide insights into some of the country's most significant issues and offers a theoretical framework for assessing state-'ulama relations across the Muslim world.

A collection of essays by some of the most accomplished scholars in the field exploring the life and legacy of the Prophet.