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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 shar??a will take in the twenty-first/fifteenth century. The book, based on references from the Qur'an and Hadith, explains the theory and interpretation of Islamic law. Combining ethics, epistemology and moral philosophy, it sets a tempo for a healthy dialogue between tradition and modernity.

A number of innovative hermeneutical approaches emerged in Muslim exegetical discourse in the second half of the 20th century. Among these developments is a trend of systematic reform theology that emphasises a humanistic approach, whereby revelation is understood to be dependent not only upon its initiator, God, but also upon its recipient, Prophet Muhammad, who takes an active role in the process. Ali Akbar examines the works of four noted scholars of Islam: Fazlur Rahman (Pakistan), Abdolkarim Soroush (Iran), Muhammad Mujtahed Shabestari (Iran) and Nasr Hamid Abu

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Zayd (Egypt). His study shows that the consequences of taking a humanistic approach to understanding revelation are not confined to the realm of speculation about God-human relations, but also to interpreting Qur'anic socio-political precepts. And the four scholars emerge as a distinctive group of Muslim thinkers who open up a new horizon in contemporary Islamic discourse.

Since Europeans first colonized Arab lands in the 19th century, they have been pressing to have the area's indigenous laws and legal systems accord with Western models. Although most Arab states now have national codes of law that reflect Western influence, fierce internal struggles continue over how to interpret Islamic law, particularly in the areas of gender and family. From different geographical and ideological points across the contemporary Arab world, Haddad and Stowasser demonstrate the range of views on just what Islam's legal heritage in the region should be. For either law or religion classes, *Islamic Law and the Challenges of Modernity* provides the broad historical overview and particular cases needed to understand this contentious issue. Visit our website for sample chapters!

In *The Politics of Women's Rights in Iran*, Arzoo Osanloo explores how Iranian women understand their rights. After the 1979 revolution, Iranian leaders transformed the state into an Islamic republic. At that

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time, the country's leaders used a renewed discourse of women's rights to symbolize a shift away from the excesses of Western liberalism. Osanloo reveals that the postrevolutionary republic blended practices of a liberal republic with Islamic principles of equality. Her ethnographic study illustrates how women's claims of rights emerge from a hybrid discourse that draws on both liberal individualism and Islamic ideals. Osanloo takes the reader on a journey through numerous sites where rights are being produced--including Qur'anic reading groups, Tehran's family court, and law offices--as she sheds light on the fluid and constructed nature of women's perceptions of rights. In doing so, Osanloo unravels simplistic dichotomies between so-called liberal, universal rights and insular, local culture. *The Politics of Women's Rights in Iran* casts light on a contemporary non-Western understanding of the meaning behind liberal rights, and raises questions about the misunderstood relationship between modernity and Islam.

The most comprehensive and up-to-date English-language guide on hadith scholarship The source of much of our knowledge of the first two centuries of Islamic history, the hadith literature is made up of thousands of traditions collected during the formative years of Islam. Alongside the Qur'an, the hadith forms a second major body of Islamic scripture, and much of Islamic belief and practice rests on the

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hadith including Islamic law, Islamic theology, Qur'anic interpretation, political thought, and personal behavior. Yet despite its importance to Muslims worldwide and its indispensable role as a source for early Islamic history, the hadith remains unexplored territory for many non-specialist readers. The Wiley Blackwell Companion to the Hadith is a concise yet comprehensive overview of both Islamic and Western traditions of hadith study, offering up-to-date scholarship and providing readers with an essential guide to this distinctive aspect of Islam. Written by a multidisciplinary team of distinguished scholars, the Companion discusses questions of authenticity, epistemology and authority in the hadith and explores the relationship of the hadith literature to other ways of transmitting knowledge and establishing authority. Covers the origins of hadith, the application of hadith within the Islamic intellectual tradition, and contemporary revaluations of hadith literature Addresses developments in modern scholarship about the origins of Islam and Islamic law which are rooted in a revaluation of hadith Presents new and groundbreaking research from international scholars from divergent perspectives to present an accurate and lively overview of the field Explores the emergence of skepticism about hadith among western scholars Surveys the evolution of a wide range of approaches to hadith among modern Muslims Filling a significant gap in current literature

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in the field, The Wiley Blackwell Companion to the Hadith is a valuable resource for students, scholars, and researchers in Islamic studies, Islamic law, history, and theology.

This book approaches the question of technology from an Islamic ethical perspective. The book tries to broaden the scope of the Sharia to deal comprehensively with the ethical questions and dilemmas that arise in the midst of a postmodern technological culture due to the absence of well-defined religious-ethical ends. It looks at the maqasid as a universal ethical theory to be interpreted and applied in the global technological context. It weaves the contemporary philosophical analysis of technology within the maqasid discourse and assesses modern technology through the lens of the ultimate aims and purposes of the Sharia. It works out the relationship between the various objectives and how they can be developed into an Islamic ethics of technology. Following in the recent interest in the objectives of the Sharia, the book further expands the scope of the maqasid and carries it further to encompass metaphysical and ethical debates surrounding technology. Anyone interested in finding alternatives to the existing technological model will find this book valuable. Specifically those interested in Islam and Modern World and how ijihad is being undertaken to tackle contemporary ethical problems will find this book

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This book presents an intellectual history of today's Muslim world, surveying contemporary Muslim thinking in its various manifestations, addressing a variety of themes that impact on the lives of present-day Muslims. Focusing on the period from roughly the late 1960s to the first decade of the twenty-first century, the book is global in its approach and offers an overview of different strands of thought and trends in the development of new ideas, distinguishing between traditional, reactionary, and progressive approaches. It presents a variety of themes and issues including: The continuing relevance of the legacy of traditional Islamic learning as well as the use of reason; the centrality of the Qur'an; the spiritual concerns of contemporary Muslims; political thought regarding secularity, statehood, and governance; legal and ethical debates; related current issues like human rights, gender equality, and religious plurality; as well as globalization, ecology and the environment, bioethics, and life sciences. An alternative account of Islam and the Muslim world today, counterbalancing narratives that emphasise politics and confrontations with the West, this book is an essential resource for students and scholars of Islam.

This timely book focusses on the central issues and questions which emerge in relation to the teaching and learning of Islam in confessional and constructivist religious education.

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Considering the consequences of a lack of diversity in the Islamic Religious Education curriculum, the text also explores the challenges faced by Muslim pupils in connection with secularism and radical Islam. Through rich analysis of research carried out across Muslim and public secondary schools in the UK, this book develops a meaningful pedagogy of Islamic Religious Education. In particular, the volume investigates the benefits of Critical Religious Education and Variation Theory frameworks on student learning in Religious Education classrooms and illustrates how these didactic frameworks can help to ameliorate distinct problems seen across Islamic Religious Education. Chapters identify discrete pedagogical issues that arise in the confessional and constructivist approaches to Islamic Education, such as students' difficulties in relating to concept of Islam, and progressive approaches taken in public schools. In addressing these, the text proposes a new theoretical and pedagogical approach to the teaching of Islam, which draws on the philosophy of Critical Realism, the theories of Critical Religious Education, and Variation Theory. This book will be of great interest to postgraduate students, researcher scholars and academics in the fields of religion and education and Islamic studies. In addition, it will be of interest to social equity professionals and public policy decision makers.

"Contemporary Muslims face the challenge of how can a legal system that was formulated in the classical period of Islam respond to the multitudinous challenges that present-day Muslims encounter? Is there a need for reformation in Islam? If so, where should it begin and in which direction should it proceed? Addressing this gap in Western scholarship, and contributing to the ongoing debate in Islamic scholarship, *Shi'ism Revisited: Ijtihad and Reformation in Contemporary Times* will: (i) explore how modernity has impinged on the classical formulation of Islamic law, and (ii) analyse how Shi'i

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jurists have responded to the intersection of shari'a (Islamic law) and modernity. The study is original and ground-breaking in that it seeks to tackle issues such as how Islamic law is being revised by Shi'i scholars on cases such as human rights, gender equality, the rights of non-Muslim minorities, and reconfiguring the rational and moral basis of Islamic law. Such questions have required scholars to apply *ijtihad* (independent reasoning) in providing solutions to the pressing questions in the religious and social fields. By examining the principles and application of Islamic legal theory (*usul al-fiqh*) and reformation in Shi'ism, as well as the current discourse on juristic hermeneutics and the basis of a new *ijtihad*, this research will address topics that have attracted much public attention. Since such issues have been largely neglected by Western scholarship, this book will provide a unique analysis of *ijtihad* and reformation in the Shi'i world"--

This survey of more than one century of inner-Islamic ecumenical activities in modern times concentrates on the role of the Cairo-based Azhar University and its relations to Shiite scholars. Particular emphasis is laid on the mutual dependency of theology and politics in the modern Islamic discourse.

What does sound, whether preserved or lost, tell us about nineteenth-century wartime? *Hearing the Crimean War: Wartime Sound and the Unmaking of Sense* pursues this question through the many territories affected by the Crimean War, including Britain, France, Turkey, Russia, Italy, Poland, Latvia, Dagestan, Chechnya, and Crimea. Examining the experience of listeners and the politics of archiving sound, it reveals the close interplay between nineteenth-century geographies of empire and the media through which wartime sounds became audible--or failed to do so. The volume explores the dynamics of sound both in violent encounters on the battlefield and in the experience of listeners far-removed

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from theaters of war, each essay interrogating the Crimean War's sonic archive in order to address a broad set of issues in musicology, ethnomusicology, literary studies, the history of the senses and sound studies.

The volume contributes to a better understanding of Iranian history since 1953, with a focus on societal change and its reflection in intellectual discourse. The papers explore the attitudes of Iranians toward modernity and tradition before and after the Revolution of 1979. With insights from Oriental studies, history, sociology, literature and social anthropology, the volume offers a cross-disciplinary perspective on the intellectual, political, and social history of Iran.

In this comprehensive study, Adis Duderija examines how Neo Traditional Salafi thought (NTS) and progressive Muslims interpret the normative concepts of 'Believer' and 'Muslim Woman' in contemporary Islam

Wael Hallaq's magisterial overview of Shari'a examines the doctrines and practices of Islamic law from the seventh century to the present. In a compelling narrative, the author unravels the complexities of his subject to reveal a deep knowledge of the law which will engage and challenge both student and scholar.

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 ideal 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.

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This Handbook will be a major reference work for scholars and students of Islam and Islamic law for years to come. In *Rethinking Islam*, Katajun Amirpur argues that the West's impression of Islam as a backward-looking faith, resistant to post-Enlightenment thinking, is misleading and—due to its effects on political discourse—damaging. Introducing readers to key thinkers and activists—such as Abu Zaid, a free-thinking Egyptian Qur'an scholar; Abdolkarim Soroush, an academic and former member of Khomeini's Cultural Revolution Committee; and Amina Wadud, an American feminist who was the first woman to lead the faithful in Friday Prayer—Amirpur reveals a powerful yet lesser-known tradition of inquiry and dissent within Islam, one that is committed to democracy and human rights. By examining these and many other similar figures' ideas, she reveals the many ways they reject fundamentalist assertions and instead call for a diversity of opinion, greater freedom, and equality of the sexes.

Foundations of Jurisprudence is a dual-text critical edition, edited and translated by Sayyid Amjad H. Shah Naqavi, of *Mabʿudi al-wuʿayl il-ʿilm al-uʿayl*, an introduction to Islamic legal principles (*uʿayl al-fiqh*) by the renowned Shāh jurist and theologian al-ʿAllāmah al-ʿillī.

The Guide to International Legal Research is an authoritative and comprehensive reference tool for

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law students and practitioners. Authored annually by The George Washington International Law Review, the Guide is designed to assist both novices and professionals with their international legal research. Following an introduction by Professor Christopher J. Borgen, the Guide is organized into two parts. In the first part, chapters are divided by regions. Each regional chapter includes an overview of the geopolitical climate in that region and lists government resources, legal resources, media resources, and resources by topic. Where appropriate, these sources are subdivided by country. Many of the chapters discuss general multinational organizations as well as international trade organizations and agreements that are specific to the region. The Guide also provides an overview of what each source covers and how it can be most effective. The second part of the Guide covers substantive areas of international law, including general international law, public health law, space law, human rights law, group rights, intellectual property, international trade, international business transactions, tax law, environmental law, labor law, and international security law, among other topics. Much like the regional sections, the substantive chapters begin with a section on international governance followed by a section on secondary sources pertinent to that subject area.

Visions of Shar??a offers the first broad examination

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of ways in which legal theory (u[?]?l al-fiqh) within Twelver Sh^{???} thought continues to be a forum for vibrant debates regarding the assumptions, epistemology and hermeneutics of Shar^{???}a in contemporary Sh^{???} thought.

This unparalleled Companion provides a comprehensive and authoritative guide to Islamic law to all with an interest in this increasingly relevant and developing field. The volume presents classical Islamic law through a historiographical introduction to and analysis of Western scholarship, while key debates about hot-button issues in modern-day circumstances are also addressed. In twenty-one chapters, distinguished authors offer an overview of their particular specialty, reflect on past and current thinking, and point to directions for future research. The Companion is divided into four parts. The first offers an introduction to the history of Islamic law as well as a discussion of how Western scholarship and historiography have evolved over time. The second part delves into the substance of Islamic law. Legal rules for the areas of legal status, family law, socio-economic justice, penal law, constitutional authority, and the law of war are all discussed in this section. Part three examines the adaptation of Islamic law in light of colonialism and the modern nation state as well as the subsequent re-Islamization of national legal systems. The final section presents contemporary debates on the role of Islamic law in

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areas such as finance, the diaspora, modern governance, and medical ethics, and the volume concludes by questioning the role of Sharia law as a legal authority in the modern context. By outlining the history of Islamic law through a linear study of research, this collection is unique in its examination of past and present scholarship and the lessons we can draw from this for the future. It introduces scholars and students to the challenges posed in the past, to the magnitude of milestones that were achieved in the reinterpretation and revision of established ideas, and ultimately to a thorough conceptual understanding of Islamic law.

With the proliferation of transnational Muslim networks over the last two decades, the religious authority of traditionally educated Muslim scholars, the *ulama*, has come under increasing scrutiny and disruption. These networks have provided a public space for multiple perspectives on Islam to be voiced, allowing "progressive" Islamic worldviews to flourish alongside more (neo)traditional outlooks. This book brings together the scholarship of leading progressive Muslim scholars, incorporating issues pertaining to politics, jurisprudence, ethics, theology, epistemology, gender and hermeneutics in the Islamic tradition. It provides a comprehensive discussion of the normative imperatives behind a progressive Muslim thought, as well as outlining its various values and aims. Presenting this emerging

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and distinctive school of Islamic thought in an engaging and scholarly manner, this is essential reading for any academic interested in contemporary religious thought and the development of modern Islam.

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.

This volume explores the recent decision by Egypt to constitutionalize shar'ah and analyzes the Egyptian judiciary's attempts to argue that shar'ah is consistent with human rights. It will interest anyone studying Islamic law, constitutional thought in the

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Middle East, or Islam and human rights.

Using a 'Historical Institutional' approach, this book sheds light on a relatively understudied dimension of state-building in early twentieth century Iran, namely the quest for judicial reform and the rule of law from the 1906 Constitutional Revolution to the end of Reza Shah's rule in 1941.

Recent events in the Islamic world have brought to our attention the formidable potency of the classical Islamic tradition. Debates over reform, revival, and change in the Islamic world, whether of a political, religious, or economic nature, revolve around an engagement with Islamic history, thought, and tradition. This book examines such debates by exploring modern texts, groups, and figures that stake out some sort of claim to pre-modern traditions in disciplines as diverse as Islamic law, Qur'anic exegesis, politics, literature, and jihad. It challenges the tendency to locate modern scholars and groups in the Islamic world on an ideal spectrum running in a linear way from 'modernism' to 'Islamism.' It provides new insights into the complex religious landscape of the Islamic world, drawing attention to important scholars and intellectuals, some of whom have received little or no attention in western scholarship. It provides an examination of how the classical Islamic heritage functions in today's Islamic world in regions as diverse as the Middle East, Iran, and the Indian subcontinent. In its scope and

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coverage, this book transcends an increasing tendency towards bifurcation between classical and contemporary Islamic and Middle Eastern Studies. Islamic Law, Epistemology and Modernity Legal Philosophy in Contemporary Iran Routledge

This book explores the intellectual discourse in post-revolutionary Iran. It focuses on Abdolkarim Soroush, a leading Muslim liberal thinker, whose theory of religion is regarded as highly relevant to the current theological and intellectual dynamics in the Islamic world. The Philosophy of Religion in Post-Revolutionary Iran discusses why and how Soroush's thought has developed from an Islamic apologetic modernist theology in the 1970s to a liberal theory about religion in post-revolutionary Iran. Through a close and detailed analysis of Soroush's main theories, the book argues that Soroush's thought evolved, through reception of post-positivist epistemology and interaction with Islamism in practice, into a historicist and pluralist theory of religion, a theory that regards religion, including Islam, as being a contextual and historical dialogue between man and the Absolute. The book also highlights some shortcomings of Soroush's reform project. Specifically, it notes that Soroush, consciously or unconsciously, has not yet admitted many extensive consequences of his theories, such as those relating to historicity of religious rituals ('ibadat) or recognition of the post-Mohammadan

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revelations and religions. In addition, some other features and implications of Soroush's thought, such as a historical-critical approach to the Koran, post-secular and post-Islamist theologies, and his dialogical approach that goes beyond the Orientalism–Occidentalism dichotomy, are discussed. Providing a detailed overview on this leading Muslim thinker, this book will appeal to students and scholars of Islamic Philosophy, Middle East Studies, and Philosophy of Religion.

This book contains selected papers delivered during the 22nd Congress of L'Union Européenne des Arabisants et Islamisants, held in Poland, from 29th September to 4th October 2004. The proceedings have been arranged into four thematic sections: (1) Theology and Philosophy, (2) Literature, (3) History of State and Society, and (4) Philology and Linguistics, though quite a number of the papers were of an interdisciplinary character. The authors of the 37 publications presented in this volume represent the international academic community and present in their articles the results of the latest research and studies into the areas touching on history, culture, literature, religion and art to mention a few. They constitute various attempts to answer the following questions: What is the meaning of Authority? and What is the place of the individual in Society? The book is essential source reading for specialists and students. This book is also

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recommended to all those who wish to become better acquainted with the problems and issues of the Arab-Muslim world.

A unique collection of legal, religious, ethical, and political perspectives on debates surrounding biotechnology patents or 'patents on life'.

Moral Rationalism and Shar?'a is the first attempt at outlining the scope for a theological reading of Shar?'a, based on a critical examination of why 'Adliyya theological ethics have not significantly impacted Sh?'? readings of Shar?'a. Within Sh?'? works of Shar?'a legal theory (us?'l al-fiqh) there is a theoretical space for reason as an independent source of normativity alongside the Qur?'n 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 Sh?'a, who describe themselves as 'Adiliyya (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 Sh?'? adoption of this moral rationalism, independent judgments of rational morality play little or no role in the actual inference of Shar?'a norms within mainstream contemporary Sh?'? thought. Through a close examination of the notion of independent rationality as a source in modern Sh?'? us?'l al-fiqh, the obstacles preventing

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this moral rationalism from impacting the understanding of Shar? 'a are shown to be purely epistemic. In line with the 'emic' (insider) approach adopted, these epistemic obstacles are revisited identifying the scope for allowing a reading of Shar?'a that is consistent with the fundamental moral rationalism of Sh?'? 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 Shar?'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.

This book challenges the view of Islamic Studies as a branch of "Orientalism". The West now sees Islam largely as a political problem, and research on its religious aspects is urgently needed. The book traces the relevance of the academic study of religion for Islamic Studies, contributions of prominent scholars, and studies on issues of contemporary Islam. The author advocates focusing research on Muslim interpretations of Islam which redefine Islamic values and meanings in present-day contexts, and argues for Muslims being recognized as actors in the articulation of their Islam.

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The American Journal of Islamic Social Sciences (AJISS), established in 1984, is a quarterly, double blind peer-reviewed and interdisciplinary journal, published by the International Institute of Islamic Thought (IIIT), and distributed worldwide. The journal showcases a wide variety of scholarly research on all facets of Islam and the Muslim world including subjects such as anthropology, history, philosophy and metaphysics, politics, psychology, religious law, and traditional Islam.

The death of the Islamic Republic's revolutionary patriarch, Ayatollah Khomeini, the bitter denouement of the Iran-Iraq War, and the marginalisation of leading factions within the political elite, in tandem with the end of the Cold War, harboured immense intellectual and political repercussions for the Iranian state and society. It was these events which created the conditions for the emergence of Iran's post-revolutionary reform movement, as its intellectuals and political leaders sought to re-evaluate the foundations of the Islamic state's political legitimacy and religious authority. In this monograph, Sadeghi-Boroujerdi, examines the rise and evolution of reformist political thought in Iran and analyses the complex network of publications, study circles, and think-tanks that encompassed a range of prominent politicians and intellectuals in the 1990s. In his meticulous account of the relationships between the post-revolutionary political class and intelligentsia,

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he explores a panoply of political and ideological issues still vital to understanding Iran's revolutionary state, such as the ruling political theology of the 'Guardianship of the Jurist', the political elite's engagement with questions of Islamic statehood, democracy and constitutionalism, and their critiques of revolutionary agency and social transformation. This book explores the contentious topic of women's rights in Muslim-majority countries, with a specific focus on Iran and the Iranian women's movement from 1906 to the present. The work contextualizes the authorial self through the use of personal narrative and interviews. A new critique of Islamic law is produced through an in-depth study of the Iranian Constitution, civil and criminal codes. The work presents a novel reconceptualization of the term "Islamic feminism" by revisiting the arguments of various scholars and through analysis of interviews with Iranian women's rights activists. It is contended that the feminist movements can play a critical role in Islamic law reform and consequently the eventual implementation of international human rights law in Muslim-majority countries. What emerges from this study is not only a feminist critique of two major regimes of law, but also the identification of possibilities for reform in the future. The study transitions from the Iranian national context to the international by way of a comparative legal study of international human rights laws and

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Islamic laws. The book will appeal both to academics and human rights practitioners.

This study analyses the major intellectual positions in the philosophical debate on Islamic law that is occurring in contemporary Iran. As the characteristic features of traditional epistemic considerations have a direct bearing on the modern development of Islamic legal thought, the contemporary positions are initially set against the established normative repertory of Islamic tradition. It is within this broad examination of a living legacy of interpretation that the context for the concretizations of traditional as well as modern Islamic learning, are enclosed.

This book offers a new way of understanding classical Islamic theories, holding that divine revelation is necessary for the knowledge of norms and its reading of the issue of reason breaks new ground in Islamic theology, law and ethics. It will appeal to students and scholars of Islamic studies, Islamic ethics, law and post-colonial theory.

Iraq today faces a whole gamut of problems associated with post-war recovery and state-rebuilding compounded by age old mistrust and suspicion. The situation in Iraq resembles a huge experiment in which social scientists can observe the consequences of actions taken across an entire country. Can Western ideas take route and flourish in non-western societies? Can constitutionalism take hold and work in a traditional religious and deeply

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divided society? Is Iraqi federalism a solution to the country's severe disunity or a temporary fix? Iraqi Federalism and the Kurds: Learning to Live Together addresses these important questions and focuses on the role of federalism as a viable solution to Iraq's many problems and the efforts the Kurdish government has deployed to adjust to new federal relations that entail not only gains, but also concessions and compromises. The author's direct experience of living and working within this embattled country allows a unique reflection on the successes and failures of federalism and the positive developments the introduction of federal relationships have brought.

The Blackwell Companion to Contemporary Islamic Thought reflects the variety of trends, voices, and opinions in the contemporary Muslim intellectual scene. Challenges Western misconceptions about the modern Muslim world in general and the Arab world in particular. Consists of 36 important essays written by contemporary Muslim thinkers and scholars. Covers issues such as Islamic tradition, modernity, globalization, feminism, the West, the USA, reform, and secularism. Helps readers to situate Islamic intellectual history in the context of Western intellectual trends.

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