

Maslaha And The Purpose Of The Law Islamic Discourse On Legal Change From The 4th 10th To 8th 14th Century

The common ground between religions could be fruitfully promoted in order to call for an effective protection of the climate system. Positioned at a junction of different worlds, this book is a multidisciplinary work on Islamic law, common law and environmental law. Looking at the past, present and future, the author suggests a paradigm shift starting from the common ground in order to propose a better future for environmental law in Muslim countries. As the first book to compare Shari'a and common law in field of environmental protection, it suggests a new path in comparative environmental law by recognizing the contributions of both history and spirituality.

Studies conducted in the field of Islamic economics lose their relevance over time. Works examining Islamic economics since the 1970s have been co-opted by the existing economic system and have become limited to a large extent, as they are now only concerned with financial transactions. In fact, "Islamic economics" as a concept should actually be conceptualized as an alternative economic system. However, because of the financial and commercial transactions implemented in daily economic life ...

How do ethical norms relate to human nature? This comprehensive and interdisciplinary volume surveys the latest thinking on natural law.

Ibn Taymiyya (1263–1328) of Damascus was one of the most prominent and controversial religious scholars of medieval Islam. He called for jihad against the Mongol invaders of Syria, appealed to the foundational sources of Islam for reform, and battled against religious innovation. Today, he inspires such diverse movements as Global Salafism, Islamic revivalism and modernism, and violent jihadism. This volume synthesizes the latest research, discusses many little-known aspects of Ibn Taymiyya's thought, and highlights the religious utilitarianism that pervades his activism, ethics, and theology.

Popular culture serves as a fresh and revealing window on contemporary developments in the Muslim world because it is a site where many important and controversial issues are explored and debated. Aesthetic expression has become intertwined with politics and religion due to the uprisings of the "Arab Spring," while, at the same time, Islamist authorities are showing increasingly accommodating and populist attitudes toward popular culture. Not simply a "westernizing" or "secularizing" force, as some have asserted, popular culture now plays a growing role in defining what it means to be Muslim. With well-structured chapters that explain key concepts clearly, *Islam and Popular Culture* addresses new trends and developments that merge popular arts and Islam. Its eighteen case studies by eminent scholars cover a wide range of topics, such as lifestyle, dress, revolutionary street theater, graffiti, popular music, poetry, television drama, visual culture, and dance throughout the Muslim world from Indonesia, Africa, and the Middle East to Europe. The first comprehensive overview of this important subject, *Islam and Popular Culture* offers essential new ways of understanding the diverse religious discourses and pious ethics expressed in popular art productions, the cultural politics of states and movements, and the global flows of popular culture in the Muslim world. 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 obligate 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,

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thereby justifying obligations and prohibitions under Shari'a. 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.

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'ah will take in the twenty-first/fifteenth century.

This text provides an in-depth analysis of the politics and organization of Muslim autocracies, radical Islamist movements, and democracies, explaining their influence on the never-ending conflicts in the Middle East. • Bibliography contains numerous Arab and Muslim-authored works rarely cited in the West, but are highly influential on Arab political thought and Islamic social mobilization • Provides a glossary of dozens of critical Islamic concepts like Ijtihad, Ulema, Awqaf, Zakat, Taqfir, and Hudna that are key to understanding Middle Eastern sociopolitical and diplomatic discourse • An index of concepts, persons, locations, and events allows quick access to information by grouping similar concepts or directing the reader to related terms

This book examines whether Islamic finance and Islamic economics is challenging the orthodoxy of the money markets. Can ethical finance combined with the prohibition on interest and speculation really work in the global economy? With a political economy approach, the book explores how the industry has grown in modern times - from a short-lived bank in an Egyptian city in the 1960s through to a global industry that is today valued at US\$2.05 trillion. From the revelation as articulated by the Prophet Muhammed in the seventh century through to the gleaming 21st century skyscrapers of Dubai and Kuala Lumpur, the book covers the end of European colonialism, the controversial utterances of self-styled religious leaders, the impact of Islamophobia, and the efforts to end poverty through Islamic microfinance. The book uncovers an industry that is both profitable and changing the face of contemporary capitalism. James Simon Watkins is a Lecturer at Regent's University London, UK. He was the Political Adviser at the Embassy of Japan in London and he has worked in the UK Houses of Parliament. He was the Chief Executive of a business group and was a UK Labour Party candidate for the 2014 European Parliament election.

This book discusses the common principles of morality and ethics derived from divinely endowed intuitive reason through the creation of al-fitr' a (nature) and human intellect (al-'aql). Biomedical topics are presented and ethical issues related to topics such as genetic testing, assisted reproduction and organ transplantation are discussed. Whereas these natural sources are God's special

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gifts to human beings, God's revelation as given to the prophets is the supernatural source of divine guidance through which human communities have been guided at all times through history. The second part of the book concentrates on the objectives of Islamic religious practice – the maqa' sid – which include: Preservation of Faith, Preservation of Life, Preservation of Mind (intellect and reason), Preservation of Progeny (al-nasl) and Preservation of Property. Lastly, the third part of the book discusses selected topical issues, including abortion, assisted reproduction devices, genetics, organ transplantation, brain death and end-of-life aspects. For each topic, the current medical evidence is followed by a detailed discussion of the ethical issues involved.

Concubines and Courtesans: Women and Slavery in Islamic History contains sixteen essays on enslaved and freed women across medieval and pre-modern Islamic social history. The essays consider questions of slavery, gender, social networking, cultural production, sexuality, Islamic family law, and religion in the shaping of Near Eastern and Islamic society over time.

Based on a comparative analysis of several hundred religio-juristic treatises and fatwas (religious decisions), Shari'a and Muslim Minorities: The Wasati and Salafi Approaches to Fiqh al-Aqalliyat al-Muslima offers the most systematic and comprehensive study to date of fiqh al aqalliyat al-Muslima - the field in Islamic jurisprudence that treats issues that are unique to Muslims living in majority non-Muslim societies. The book argues that two main contesting approaches to fiqh al-aqalliyat al-Muslima, the wasati and the salafi, have developed, in part dialectically. While both envision a future Islamizing of the West as a main justification for Muslim residence in the West, the wasati approach is pragmatic, facilitating, and integration-minded, whereas the salafi calls for strict application of religious norms and for introversion. The volume examines diverse and highly-debated juristic issues, including the permissibility of naturalizing in non-Muslim states, participating in their electoral systems and serving in their militaries and police forces; the permissibility of taking mortgages and student loans; the permissibility of congratulating Christians on Christmas or receiving Christmas bonuses; and the permissibility of working in professions that involve breaching of religio-legal prohibitions (e.g. serving pork). Discussions highlight the diversity within contemporary Islamic jurisprudence and introduce new nuances to highly-charged concepts such as proselytizing, integration, and multiculturalism.

The origins of Islamic pacifism

Masterarbeit aus dem Jahr 2020 im Fachbereich Orientalistik / Sinologie - Islamwissenschaft, Note: 1,8, Universität Leipzig (Oriental Institute),

Veranstaltung: Arabic and islamic Studies, Sprache: Deutsch, Abstract: This

study aims to find an access point from which one can arrive at a principle that, based on the authoritative sources of Islam, provides a solution to the current problems of the entire Islamic community. The study deals scientifically with the concepts common good (al-Maslahah), the text (al-Nass) and the specification (at-

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Takhsis) of Al-Tufi to then examine whether this principle applies to current problems of Islamic law how the daughters' inheritance entitlement is to be applied. The right of inheritance of women in Islam was revolutionary. Now that women are on the job market, take part in the maintenance of the family, and even become the breadwinner, it is totally unfair to give them only half of the inheritance of a male person. The practice of the Companions of the Prophet shows several cases where they have deviated from the authoritative parts of the inheritance in the Quran for achieving justice among the heirs, which questions whether they have any definite meaning. Did the inheritance parts in the Quran only serve as guiding examples? The maslaha concept by Al-Tufi checks the legal norms for consequences in reality. If a norm was derived from a presumptive text and in practice somehow leads to harm to people, one may rather recognize the benefit of the people and avert the harm. Whether the inheritance of Quranic parts are presumptive and the maslaha concept comes into use is the subject of this thesis.

Among traditionally educated scholars in the Islamic world there is much disagreement on the crises that afflict modern Muslim societies and how best to deal with them, and the debates have grown more urgent since 9/11. Through an analysis of the work of Muhammad Rashid Rida and Yusuf al-Qaradawi in the Arab Middle East and a number of scholars belonging to the Deobandi orientation in colonial and contemporary South Asia, this book examines some of the most important issues facing the Muslim world since the late nineteenth century. These include the challenges to the binding claims of a long-established scholarly consensus, evolving conceptions of the common good, and discourses on religious education, the legal rights of women, social and economic justice and violence and terrorism. This wide-ranging study by a leading scholar provides the depth and the comparative perspective necessary for an understanding of the ferment that characterizes contemporary Islam.

In any field—whether scientific, business, or social—ethics plays a critical role in determining what is acceptable in a particular community and what is considered taboo. The source of these preconditions is often a complex interweaving of tradition and rational thought. *Socio-Cybernetic Study of God and the World-System* investigates morality in a socio-scientific worldview, examining the epistemology of existence in conjunction with Islamic monotheistic law to generate a world-system that governs action and reaction in the context of a variety of cognitive and social environments. Readers with backgrounds in finance and economics can utilize this book to construct a more thorough theoretical understanding of their societal and professional associations.

I.B.Tauris in association with the Institute of Ismaili Studies Sharia has been a source of misunderstanding and misconception in both the Muslim and non-Muslim worlds. *Understanding Sharia: Islamic Law in a Globalised World* sets out to explore the reality of sharia, contextualising its development in the early centuries of Islam and showing how it evolved in line with historical and social circumstances. The authors, Rafiq S.

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Abdulla and Mohamed M. Keshavjee, both British-trained lawyers, argue that sharia and the positive law flowing from it, known as fiqh, have never been an exclusive legal system or a fixed set of beliefs. In addition to tracing the history of sharia, the book offers a critique concerning its status today. Sharia is examined with regard to particular issues that are of paramount importance in the contemporary world, such as human rights; criminal penalties, including those dealing with apostasy, blasphemy and adultery, commercial transactions, and bio-medical ethics, amongst other subjects. The authors show that sharia is a legal system underpinned by ethical principles that are open to change in different circumstances and contexts, notwithstanding the claims for 'transcendental permanence' made by Islamists. This book encourages new thinking about the history of sharia and its role in the modern world.

This book engages the diverse meanings and interpretations of Islamic and Western law which have affected people and societies across the globe, past and present, in correlation to the epistemological groundings of those meanings and interpretations. The volume takes a distinctively comparative approach, advancing dialogue on crucial transnational and global debates over the history of Western and Islamic approaches to law, politics and society and their relevance for today. It discusses how fundamental concepts are understood and even translated from one historical or political context or one semantic domain to another. The book provides focused studies of key figures and theories in a manageable, accessible format useful for specialized academic courses and research as well as general audiences.

2019 Choice Outstanding Academic title I.B.Tauris in association with the Institute of Ismaili Studies Why is the term shari'a-the mention of which conjures up images of a politicised religion in many parts of the world-understood in the ways that it is today? For Muslims and non-Muslims alike, much is read into this term, often with scant regard for its historical, cultural or theological underpinnings. The politics of identity has a profound effect on contemporary life, both secular and religious, and this includes our understandings of the shari'a. Yet at the core of this concept, for Muslims, is the quest for a moral compass by which to navigate a path through life (Qur'an, 45:18), informed deeply by revelation and its interpretation by the Prophet Muhammad as well as his closest Companions. Built on this foundation is an ongoing human endeavour to grasp and lend expression to that teaching-elaborately in law, but no less so in devotional, ethical and customary practices in diverse Shi'i and Sunni Muslim communities, including in the West. Popular myths about the shari'a - that it is divine law, that it is contained in a single code recognised by all Muslims, that it is about controlling behavior, that it 'defines' Islam - are challenged in this volume by leading scholars, with a view to illuminating how we arrived here and where we might be headed. The claims of the modern state as the custodian of the shari'a are put into perspective, alongside the vital role of a pluralist civil society. From bioethics, human development, family law and finance to constitutional and human rights issues, this fifth volume in the Muslim Heritage Series offers an accessible account of the ideals and realities of the shari'a. As such, it will appeal not only to specialists in the humanities and social sciences, but also to the general reader with an interest in global affairs and informed citizenship. This book invokes the Tawhidi ontological foundation of the Quranic law and worldview, and is also a study of tawil, the esoteric meaning of Quranic verses. It presents a comparative analysis between the Tawhidi methodology and the contemporary subject

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of Shariah. Masudul Alam Choudhury brings about a serious criticism of the traditional understanding of Shariah as Islamic law contrary to the holistic socio-scientific worldview of the unity of knowledge arising from Tawhid as the law. A bold repudiation of the Islamic traditional understanding and the school of theocracy, Choudhury's critique is in full consonance with the Quran and Sunnah. It is critical of the sectarian (madhab) conception of relational independence of facts. Thus the non-creative outlook of Shariah contrasts with universality and uniqueness of Tawhid as the analytically established law explaining the monotheistic organic unity of being and becoming in everything. This wide and strict methodological development of the Tawhidi worldview is articulated in this work. This wide and strict methodological development of the Tawhidi worldview is articulated in this work. The only way that Tawhid and Shari'ah can converge as law is in terms of developing the Tawhidi methodology, purpose and objective of the universal and unique law in consonance with the ontology of Tawhid. Such a convergence in the primal ontological sense of Tawhid is termed as maqasid as-shari'ah al-Tawhid.

Islam has long been a part of the West in terms of religion, culture, politics and society. Discussing this interaction from al-Andalus to the present, this Handbook explores the influence Islam has had, and continues to exert; particularly its impact on host societies, culture and politics. Highlighting specific themes and topics in history and culture, chapters cover: European paradigms Muslims in the Americas Cultural interactions Islamic cultural contributions to the Western world Western contributions to Islam Providing a sound historical background, from which a nuanced overview of Islam and Western society can be built, the Routledge Handbook of Islam in the West brings to the fore specific themes and topics that have generated both reciprocal influence, and conflict. Presenting readers with a range of perspectives from scholars based in Europe, the US, and the Middle East, this Handbook challenges perceptions on both western and Muslim sides and will be an invaluable resource for policymakers and academics with an interest in the History of Islam, Religion and the contemporary relationship between Islam and the West.

Amidst recent hype about events in the Middle East, there have been few attempts to get below the surface and develop a fuller understanding of what politics means there. The Middle East: The Politics of the Sacred and Secular redresses this balance and provides essential historical and theoretical context. In this book, Shahrough Akhavi shows that the way people think about politics in the Middle East has developed in response to historical experience. Islam has obviously played a pivotal role and the book does much to disentangle myth and reality about Islamic responses to politics. Refreshingly, however, the book focuses on the universal concepts of the individual, civil society, the state, justice, authority and obligation and how these have been interpreted by Middle Eastern thinkers in the twentieth and twenty-first centuries. Akhavi builds a dynamic picture of a politically exciting and engaged region. The fresh perspective this book brings to global political theory, and the background it gives students of politics in the Middle East make it an important addition to the World Political Theories series.

Scholars, thinkers, and activists around the world are paying increasing attention to a legal reform method that promises to revolutionize the way people think about Islamic law. Known as "The Objectives of the Shar?‘a" (maq??id al-shar?‘a), the theory offers

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a way to derive and apply new Islamic laws using an ancient methodology. The theory identifies core objectives that underlie Islamic law, and then looks at inherited Islamic laws to see whether they meet those objectives. According to the maqāṣid theory, historical Islamic laws that meet their objectives should be retained, and those that do not—no matter how entrenched in practice or embedded in texts—should be discarded or reformed. Recently, several scholars have questioned the maqāṣid theory, arguing that it is designed not to reform laws, but to support existing power structures. They warn that adopting the maqāṣid wholesale would set the reform project back, ensuring that inherited Islamic laws are never fully reformed to agree with contemporary values like gender-egalitarianism and universal human rights. *The Objectives of Islamic Law: The Promises and Challenges of the Maqāṣid al-Sharʿa* captures the ongoing debate between proponents and skeptics of the maqāṣid theory. It raises some of the most important issues in Islamic legal debates today, and lays out visions for the future of Islamic law.

This book brings together scholars with expertise in modern Islamic thought and practice to evaluate the claim that we are witnessing something tantamount to an 'Islamic Reformation,' by assessing the character and impact of various reformist trends in the Middle East and North Africa. Each chapter also addresses the question of the appropriateness and usefulness of comparisons between 'Christian' and 'Islamic' or 'Western' and 'Eastern' reformations.

Humanitarian crises have become more frequent, complex and protracted. If current trends continue, it is estimated that by 2030, humanitarian assistance costs could increase to \$50 billion per year. By then, two-thirds of the world's poor are at risk of living in conflict-affected countries. To bridge the gap, humanitarian organizations are increasingly utilizing innovative financing tools such as impact bonds, faith-based finance and other innovative financial products and services to mobilize greater funding to address humanitarian needs. This book is among the first to assess a set of innovative financing mechanisms that have been transforming the humanitarian sector and explores their key opportunities, challenges and future prospects. This book will be of interest to academics, practitioners, humanitarian organizations and policy makers involved in humanitarian financing and to the humanitarian sector in general.

This book develops and applies the methodology of Tawhid ("monotheism") as law and the Sunnah (the teachings of Prophet Muhammad) in the Qur'an in establishing a transdisciplinary foundation for the study of Islamic economics, finance, society, and science. It employs the Tawhidi String Relation (TSR), a new theoretical framework in contemporary Islamic sciences, in the methodological formalisation and application of the Tawhidi worldview - as the primal ontological law of monotheism. It employs a deeply Qur'anic exegesis, and a mathematical, philosophical, and socio-scientific mode of inquiry in deriving, developing, and empirically applying the Qur'anic methodology of "unity of knowledge". It is the first book of its kind in rigorously studying the true foundation of the Qur'anic concept of 'everything' - as the world-system extending between the heavens and Earth. The Qur'anic terminology of the precept of this "world-system" in its most comprehensive perspective is A'lameen, the terminology in the Qur'an that accounts for the generality and details of the world-systems that are governed by the method of evaluation of the objective criterion of wellbeing. Wellbeing objective criterion is evaluated subject to inter-causal relations between systemic entities, variables, and functions. The cardinal principle of Tawhid in its relationship with the world-system conveys the corporeal meaning of monotheism in its cognitive implication of abstraction and application. Such a study has not been undertaken in existing Islamic socio-scientific literature in analysing Islamic

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economics, finance, science, and society collectively, using Tawhidi law as a theoretical framework. This book will be relevant to all such scholars who are interested in studying the monotheistic law and the Islamic principles, particularly Tawhid, Shari'ah, and Islamic philosophical thought.

Analyzing pre-modern writings on Islamic legal theory, this book comprehensively presents the transformation of the concept of *ma la a* as a vehicle of legal change from a minor legal principle to being understood as the all-encompassing purpose of God's law.

Freedom of speech and expression is considered in the West a high public good and an important social value, underpinned by legislative and ethical norms. Its importance is not shared to the same extent by conservative and devout Muslims, who read Islamic doctrines in ways seemingly incompatible with Western notions of freedom of speech. Since the Salman Rushdie affair in the 1980s there has been growing recognition in the West that its cherished value of free speech and associated freedoms relating to arts, the press and media, literature, academia, critical satire etc. episodically clash with conservative Islamic values that limit this freedom for the sake of holding religious issues sacrosanct. Recent controversies - such as the Danish cartoons, the Charlie Hebdo affair, Quran burnings, and the internet film 'The Innocence of Muslims' which have stirred violent reactions in the Muslim world - have made the West aware of the fact that Muslims' religious sensitivities have to be taken into account in exercising traditional Western freedoms of speech. Featuring experts across a spectrum of fields within Islamic studies, *Freedom of Speech and Islam* considers Islamic concepts of blasphemy, apostasy and heresy and their applicability in the modern world.

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In the wake of the Ottoman Empire's nineteenth-century reforms, as guilds waned and new professions emerged, the scholarly 'estate' underwent social differentiation. Some found employment in the state's new institutions as translators, teachers and editors, whilst others resisted civil servant status. Gradually, the scholar morphed into the public writer. Despite his fledgling status, he catered for the public interest all the more so since new professionals such as doctors, engineers and lawyers endorsed this latest social role as an integral part of their own self-image. This dual preoccupation with self-definition and all things public is the central concern of this book. Focusing on the period after the tax-farming scholar took the bow and before the alienated intellectual prevailed on the contemporary Arab cultural scene, it situates the making of the Arab intellectual within the dysfunctional space of competing states' interests known as the 'Nahda'. Located between Empire and Colony, the emerging Arab public sphere was a space of over- and under-regulation, hindering accountability and upsetting allegiances. The communities that Arab intellectuals imagined, including the Pan-Islamic, Pan-Arab and socialist sat astride many a polity and never became contained by post-colonial states. Examining a range of canonical and less canonical authors, this interdisciplinary approach to *The Making of the Modern Arab Intellectual* will be of interest to students and scholars of the Middle East, history, political science, comparative literature and philosophy.

The idea of *maslaha* has a rich history in classical legal thought and literature. Conventionally translated into English as 'general benefit' or 'general interest', it has been the subject, over many centuries, of intense argument in Muslim legal manuals about how the concept should be constructed and how it might be interpreted. Some celebrated scholars have even elevated its status to an independent legal source; while other prominent jurists have spoken of the special strictures which need to be applied to *maslaha* when considering it within the overall framework of Islamic law. In this thorough and original treatment of the concept, Abdul Aziz bin Sattam offers the first sustained examination of one of the most important tenets of Sharia. Seeking to illuminate not only the intricacies of its application, but also the wider history which

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has shaped it, the author examines its foundations, theoretical underpinnings and the key debates in both classical and contemporary texts. His book will be a vital resource for all those with an interest in Islamic law, whether of the medieval or modern periods.

Arguing Islam after the Rebirth of Arab Politics analyzes the politics of religion in the Arab world after the emergence of new public spheres over the past few decades. The book examines those spheres as they really are, not measuring them against any ideal of democratic deliberation, and show how they are lively and increasingly participatory but also polarizing, divisive, and far from egalitarian. And while they have grown in force, they are not efficacious, leading to a widening gap between regimes and the societies they govern. Focusing on arguments aired in new and old media, neighborhood discussions, and parliaments, Arguing Islam After the Revival of Arab Politics probes in special depth debates over constitution, family law, and education. It shows how these various places where arguments take place are increasingly linked, forming not a uniformed citizenry but instead a badly divided one in which a leader's words to followers are overheard and then lampooned by opponents and various groups become aware of how deeply they differ. Arguments are detached from the authority of the person making them. Without a strong political process to forge agreement and reward coalition building, the reborn Arab politics is exciting and vital but also noisy and rough.

The "home" is a quintessentially quotidian topic, yet one at the center of global concerns: Consumption habits, aesthetic preferences, international trade, and state authority all influence the domestic sphere. For middle-class residents of late-nineteenth- and early-twentieth-century Beirut, these debates took on critical importance. As Beirut was reshaped into a modern city, legal codes and urban projects pressed at the home from without, and imported commodities and new consumption habits transformed it from within. Drawing from rich archives in Arabic, Ottoman, French, and English—from advertisements and catalogues to previously unstudied government documents—A Taste for Home places the middle-class home at the intersection of local and global transformations. Middle-class domesticity took form between changing urbanity, politicization of domesticity, and changing consumption patterns. Transcending class-based aesthetic theories and static notions of "Westernization" alike, this book illuminates the self-representations and the material realities of an emerging middle class. Toufoul Abou-Hodeib offers a cultural history of late Ottoman Beirut that is at once global in the widest sense of the term and local enough to enter the most private of spaces.

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.

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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 helpful. How and to what extent have Islamic legal scholars and Middle Eastern lawmakers, as well as Middle Eastern Muslim physicians and patients, grappled with the complex bioethical, legal, and social issues that are raised in the process of attempting to conceive life in the face of infertility? This path-breaking volume explores the influence of Islamic attitudes on Assisted Reproductive Technologies (ARTs) and reveals the variations in both the Islamic jurisprudence and the cultural responses to ARTs.

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

Ibn Taymiyya is a thinker often associated with dogmatism, but who also valued moderation and considered himself a defender of the harmony between human reason and religious faith. By closely examining the tenets of his ethical thought, Sophia Vasalou sheds fresh light on Taymiyya's intellectual identity.

"This thesis studies Shâtibi's (d.790/1388) frequently quoted yet little explored and often misunderstood concept of maslaha. The thesis argues that Shatibi's doctrine, that the protection of the maslaha of men is the main objective of Islamic law, was a product of the grave need of his time to adapt Islamic legal theory to new social conditions. Certain theological and moral considerations had limited the validity of maslaha as a principle of legal reasoning. After an analysis of such considerations, Shatibi proposed maslaha as the most fundamental source of Islamic law. Shatibi was, however, reluctant to accept the logical conclusions of his argument and let his definition of ta'abbud be ambiguous." --

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.

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