

## **Toward An Islamic Reformation Civil Liberties Human Rights And International Law Contemporary Issues In The Middle East**

In this dialogue between a famous atheist and a former radical, Sam Harris and Maajid Nawaz invite you to join an urgently needed conversation: Is Islam a religion of peace or war? Is it amenable to reform? Why do so many Muslims seem drawn to extremism? The authors demonstrate how two people with very different views can find common ground.

The author of *The Caged Virgin* recounts the story of her life, from her traditional Muslim childhood in Somalia and escape from a forced marriage to her efforts to promote women's rights while surviving numerous threats to her safety. Reprint. 100,000 first printing.

*An Introduction to Islam, Fourth Edition*, provides students with a thorough, unified and topical introduction to the global religious community of Islam. In addition, the author's extensive field work, experience, and scholarship combined with his engaging writing style and passion for the subject also sets his text apart. *An Introduction to Islam* places Islam within a cultural, political, social, and religious context, and examines its connections with Judeo-Christian morals. Its integration of the doctrinal and devotional elements of Islam enables readers to see how Muslims think and live, engendering understanding and breaking down stereotypes. This text also reviews pre-Islamic history, so readers can see how Islam developed historically.

After September 11, Islam became nearly synonymous with fundamentalism in the eyes of Western media and literature. However widely held this view may be, it is at odds with Islam's rich political history. Renowned Egyptian scholar Nasr Abû Zayd here considers the full breadth of contemporary Muslim writings to examine the diverse political, religious, and cultural views that inform discourse in the Islamic world. *Reformation of Islamic Thought* explores the writings of intellectuals from Egypt to Iran to Indonesia, probing their efforts to expand Islam beyond traditional and legalistic interpretations. Zayd reveals that many Muslim thinkers advocate culturally enlightened Islam with an emphasis on individual faith. He then investigates the extent of these Muslim reformers' success in generating an authentic renewal of Islamic ideology, asking if such thinkers have escaped the traditionalist trap of presenting a negative image to the West. A fascinating and highly relevant study for our times, *Reformation of Islamic Thought* is an essential analysis of Islam's present and future.

The processes of modernization and globalization promise more wealth and health for many people. But they are also a threat to the stability and quality of marriage and family life. This new book -- at once sobering and constructive -- looks at the impact of these processes on marriage and asks what Christianity, in cooperation with other religions, can do to strengthen married life today. Among

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the deleterious effects of modernization and globalization on marriage are a worldwide drift of men away from the responsibility of parenthood and the tendency of mothers too readily to take on the task of childrearing alone. After looking at recent research on these and other problems, Don Browning suggests that the cure for modern marital disruption entails reforming and reconstructing the institution of marriage while also nurturing relevant forms of social support. Yet the effort to initiate a "world marriage revival" requires a complex cultural work, and Browning explores the key contributions that the religions of the world must make for such an effort to be successful.

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.

Thoughtful and challenging, this book argues for a reassessment of the role historically played by Islam in Africa, and offers new hope for increased mutual understanding between African people of different faiths. Drawing on a wealth of sources, from the colonial period to the most up-to-date scholarship, the author challenges the widely held perception that, while Christianity oppressed and subjugated the African people, Islam fitted comfortably into the indigenous landscape. Instead, this penetrating account reveals Muslim settlers to be as guilty of enforcing slavery and conversion as those of their more maligned sister tradition. Only with an acknowledgement of the true roles of both faiths in African history, suggests Azumah, can the people of both traditions move themselves and their continent towards a new future of tolerance and self-awareness.

Over the last decade, political Islam has been denounced in the Western media and in the surrounding literature as a terrorist or fascist movement that is entirely at odds with Western democratic ideology. Kai Hafez's book overturns these arguments, contending that, despite its excesses, as a radical form of political opposition the movement plays a central role in the processes of democratization and modernization, and that these processes have direct parallels in the history and politics of the West. By analyzing the evolution of Christian democratization through the upheavals of the Reformation, colonisation, fascism, and totalitarianism, the book shows how radicalism and violence were constant accompaniments to political change, and that these components - despite assertions to the contrary - are still part of Western political culture to this day. Punishment in different forms is examined, including corporal and economic punishment.

Illustrates the origin and ways of Western hegemony over other civilizations across the world.

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Within the framework of the Forum A. & A Leysen, several experts from in and outside the Muslim world contributed to this book. In *Islam and Europe: Crises Are Challenges* they discuss how dialogues between Islam and the West, with a focus on Europe, can be achieved. The various authors (legal scholars, political theorists, social scientists, and psychologists) explore in these collected essays such interrelated questions as: How much diversity is permissible within a liberal pluralistic democratic society? How strong are the implications of citizenship? What are equitable accommodations of contested practices? They argue for an adequate understanding of how Western Muslim communities in Europe experience their minority position and what needs to be done to improve their participation in European society. The second part of this Volume is a collection of papers written around the work of Abdullahi Ahmed An-Naim, Who also makes his own contribution to the book. The Catholic University of Leuven awarded An-Naim an honorary doctorate in 2009 on the theme of multiculturalism, intercultural relations and diversity. An-Naim is recognized the world over as a leading expert in the area of religion and law, and as a human rights activist. *Islam and Europe: Crises Are Challenges* reinforces our sense that a better knowledge and awareness of the growing diversity of our society, and striving for harmonious relations between Islam and the West, are among the most important challenges of our time.

Recent events such as 'Iran's Green Revolution' and the 'Arab Uprisings' have exploded notions that human rights are irrelevant to Middle Eastern and North African politics. Increasingly seen as a global concern, human rights are at the fulcrum of the region's on-the-ground politics, transnational intellectual debates, and global political intersections. *The Routledge Handbook on Human Rights and the Middle East and North Africa*: emphasises the need to consider human rights in all their dimensions, rather than solely focusing on the political dimension, in order to understand the structural reasons behind the persistence of human rights violations; explores the various frameworks in which to consider human rights—conceptual, political and transnational/international; discusses issue areas subject to particularly intense debate—gender, religion, sexuality, transitions and accountability; contains contributions from perspectives that span from global theory to grassroots reflections, emphasising the need for academic work on human rights to seriously engage with the thoughts and practices of those working on the ground. A multidisciplinary approach from scholars with a wide range of expertise allows the book to capture the complex dynamics by which human rights have had, or could have, an impact on Middle Eastern and North African politics. This book will therefore be a key resource for students and scholars of Middle Eastern and North African politics and society, as well as anyone with a concern for Human Rights across the globe.

Irshad Manji's message of moral courage, with stories about contemporary reformers such as Martin Luther King, Jr., Gandhi, and Islam's own Gandhi, inspire and show the way to practicing faith without fear. Irshad addresses all people, Muslim and non-Muslim alike, in this universal message about the importance of independent thought and internal strength, of love, liberty, free speech, and the pursuit of happiness. Allah, Liberty, and Love is about creating choices beyond conforming or leaving the faith, which is what Manji hears from young Muslims who write to her in frustration, whose emails, letters, and conversations are included in this book. Manji writes, "I'll show struggling Muslims how to embrace a third option: reforming ourselves." And she

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recounts many affecting stories from young people who have contacted her for advice on how to step out of limiting views of Islam and the restrictions they put on life, love, family, and careers.

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. This Handbook will be a major reference work for scholars and students of Islam and Islamic law for years to come.

Should judges in United States courts be permitted to cite foreign laws in their rulings? In this book Jeremy Waldron explores some ideas in jurisprudence and legal theory that could underlie the Supreme Court's occasional recourse to foreign law, especially in constitutional cases. He argues that every society is governed not only by its own laws but partly also by laws common to all mankind (*ius gentium*). But he takes the unique step of arguing that this common law is not natural law but a grounded consensus among all nations. The idea of such a consensus will become increasingly important in jurisprudence and public affairs as the world becomes more globalized.

Early modern Protestant scholars closely engaged with Islamic thought in more ways than is usually recognized. Among Protestants, Lutheran scholars distinguished themselves as the most invested in the study of Islam and Muslim culture. Mehmet Karabela brings the neglected voices of post-Reformation theologians, primarily German Lutherans, into focus and reveals their rigorous engagement with Islamic thought. Inspired by a global history approach to religious thought, *Islamic Thought Through Protestant Eyes* offers new sources to broaden the conventional interpretation of the Reformation beyond a solely European Christian phenomenon. Based on previously unstudied dissertations, disputations, and academic works written in Latin in the seventeenth and eighteenth centuries, Karabela analyzes three themes: Islam as theology and religion; Islamic philosophy and liberal arts; and Muslim sects (Sunni and Shi'a). This book provides analyses and translations of the Latin texts as well as brief biographies of the authors. These texts offer insight into the Protestant perception of Islamic thought for scholars of religious studies and Islamic studies as well as for general readers. Examining the influence of Islamic thought on the construction of the Protestant identity after the Reformation helps us to understand the role of Islam in the evolution of Christianity.

Tariq Ramadan has emerged as one of the foremost voices of reformist Islam in the West, notable for urging his fellow Muslims to participate fully in the civil life of the Western societies in which they live. In this new book, he tackles head-on the main roadblock to such participation - namely, the rulings of Islamic jurists that make Islam seem incompatible with modern, scientifically and technologically advanced, democratic societies. Ramadan argues that it is crucial to find solutions that will enable Western Muslims to remain faithful to Islamic ethics while fully living within their societies and their time. He notes that Muslim scholars often refer to the notion of *ijtihad* (critical and renewed reading of the foundational texts) as the only way for Muslims to take up these modern challenges. But Ramadan argues that, in practice,

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such readings have reached the limits of their ability to serve the faithful in the West as well as the East. In this book, he sets forward a radical new concept of *ijtihad*, which puts context - including the knowledge derived from the hard and human sciences, cultures and their geographic and historical contingencies - on an equal footing with the scriptures as a source of Islamic law. This global and comprehensive approach, he says, seems to be the only way to go beyond the current limits and face up to the crisis in contemporary Islamic thought: Muslims need a contemporary global and applied ethics. Ramadan's radical proposal and the conclusions to which it leads him are bound to provoke discussion and controversy. Muslims and non-Muslims alike will have to contend with Ramadan's new idea of the very basis of Islam in the modern world.

This book examines the legal conundrum of reconciling international human rights law in a Muslim majority country and identifies a trajectory for negotiating the protection of religious minorities within Islam. The work explores the history of religious minorities within Islam in Indonesia, which contains the world's largest Muslim population, as well as the present-day ways by which the government may address issues through reconciling international human rights law and Islamic law. Given the context of multiple sets of religious norms in Indonesia, this is a complicated endeavour. In addition to amending and enacting human rights norms, the government is also negotiating with the long history of Islamisation in Indonesia. Particularly relevant is the practice of customary law, which puts the rights of community over individualism. This practice directly affects the rights of religious minorities within Islam. Readers, especially those conducting research, will also be provided with information and references which are relevant to the field of human rights, especially in relation to religious minorities and international law. The book will be a valuable resource for academics and researchers in the fields of International Human Rights Law, Law and Religion, and Islamic Studies.

Socio-cultural and historical contextualizations precede legal profiles for nine regions and 38 Islamic countries around the world. [back cover].

Toward an Islamic Reformation is an ambitious attempt to modernize Islamic law, calling for reform of the historical formulations of Islamic law, commonly known as *Shari'a* that is perceived by many Muslims to be part of the Islamic faith. As a Muslim, Abdullahi Ahmed An-Na'im is sensitive to and appreciative of the delicate relationship between Islam as a religion and Islamic law. Nevertheless, he considers that the questions raised here must be resolved if the public law of Islam is to be implemented today. An-Na'im draws upon the teachings and writings of Sudanese reformer Mahmoud Mohamed Taha to provide what some have called the intellectual foundations for a total reinterpretation of the nature and meaning of Islamic public law.

Is there a basis for human rights in Islam? Beginning with an exploration of what rights are and how the human rights discourse developed, Abdullah Saeed explores the resources that exist within Islamic tradition. He looks at those that are compatible with international human rights law and can be garnered to promote and protect human rights in Muslim-majority states. A number of rights are given specific focus, including the rights of women and children, freedom of expression and religion, as well as *jihad* and the laws of war. Human Rights and Islam emphasises the need for Muslims to rethink problematic areas of Islamic thought that are difficult to reconcile with contemporary conceptions of human rights.

Suspensions about the integration of Islam into European cultures have been steadily on the rise, and dramatically so since 9/11. One reason lies in the visibility of anti-Western Islamic discourses of *salafi* origin, which have monopolized the debate on the "true" Islam, not only among Muslims but also in the eyes of the general population across Europe; these discourses combined with Islamophobic discourses reinforce the so-called incompatibility between the West and Islam. This book breaks away from this clash between Islam and the West, by

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arguing that European Islam is possible. It analyzes the contribution that European Islam has made to the formation of an innovative Islamic theology that is deeply ethicist and modern, and it clarifies how this constructed European Islamic theology is able to contribute to the various debates that are related to secular-liberal democracies of Western Europe. Part I introduces four major projects that defend the idea of European Islam from different disciplines and perspectives: politics, political theology, jurisprudence and philosophy. Part II uses the frameworks from three major philosophers and scholars to approach the idea of European Islam in the context of secular-liberal societies: British scholar George Hourani, Moroccan philosopher Taha Abderrahmane and the American philosopher John Rawls. The book shows that the ongoing efforts of European Muslim thinkers to revisit the concept of citizenship and political community can be seen as a new kind of political theology, in opposition to radical forms of Islamic thinking in some Muslim-majority countries. Opening a new path for examining Islamic thought "in and of" Europe, this book will appeal to students and scholars of Islamic Studies, Islam in the West and Political Theology.

What should be the place of Shari'a - Islamic religious law - in predominantly Muslim societies of the world? In this book, a Muslim scholar and human rights activist envisions a positive and sustainable role for Shari'a, based on a profound rethinking of the relationship between religion and the secular state in all societies.

This book presents a critical study of citizenship, state, and globalization in societies that have been historically influenced by Islamic traditions and institutions. Interrogating the work of contemporary theorists of Islamic modernity such as Mohammed Arkoun, Abdul an-Na'im, Fatima Mernissi, Talal Asad, Saba Mahmood, and Aziz Al-Azmeh, this book explores the debate on Islam, democracy, and modernity, contextualized within contemporary Muslim lifeworlds. These include contemporary Turkey (following the 9/11 attacks and the onset of war in Afghanistan), multicultural France (2009-10 French burqa debate), Egypt (the 2011 Tahrir Square mass mobilizations), and India. Ali Mirsepassi and Tadd Ferneé critique particular counterproductive ideological conceptualizations, voicing an emerging global ethic of reconciliation. Rejecting the polarized conceptual ideals of the universal or the authentic, the authors critically reassess notions of the secular, the cosmopolitan, and democracy. Raising questions that cut across the disciplines of history, anthropology, sociology, and law, this study articulates a democratic politics of everyday life in modern Islamic societies.

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.

The book examines the growing tension between social movements that embrace egalitarian and inclusivist views of national and global politics, most notably classical liberalism, and those that advance social hierarchy and national exclusivism, such as neoliberalism, neoconservatism, and national populism. In exploring issues relating to tensions and conflicts around globalization, the book identifies historical patterns of convergence and divergence rooted in the monotheistic traditions, beginning with the ancient Israelites that dominated the Near East during the Axial age, through Islamic civilization, and finally by considering the idealism-realism tensions in modern times. One thing remained constant throughout the various historical stages that preceded our current

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moment of global convergence: a recurring tension between transcendental idealism and various forms of realism. Transcendental idealism, which prioritize egalitarian and universal values, pushed periodically against the forces of realism that privilege established law and power structure. Equipped with the idealism-realism framework, the book examines the consequences of European realism that justified the imperialistic venture into Africa, the Middle East, and Latin America in the name of liberation and liberalization. The ill-conceived strategy has, ironically, engendered the very dysfunctional societies that produce the waves of immigrants in constant motion from the South to the North, simultaneously as it fostered the social hierarchy that transfer external tensions into identity politics within the countries of the North. The book focuses particularly on the role played historically by Islamic rationalism in translating the monotheistic egalitarian outlook into the institutions of religious pluralism, legislative and legal autonomy, and scientific enterprise at the foundation of modern society. It concludes by shedding light on the significance of the Muslim presence in Western cultures as humanity draws slowly but consistently towards what we may come to recognize as the Global Age. The Open Access version of this book, available at <http://www.taylorfrancis.com/books/e/9781003203360>, has been made available under a Creative Commons Attribution-Non Commercial-No Derivatives 4.0 license.

Each year, about two million pilgrims from over 100 countries converge on the Islamic holy city of Mecca for the hajj. While the hajj is first and foremost a religious festival, it is also very much a political event. No government can resist the temptation to manipulate the hajj for political and economic gain. Every large Muslim state has developed a comprehensive hajj policy and a powerful bureaucracy to enforce it. The Muslim world's leading multinational organization, the Organization of the Islamic Conference, has established the first international regime explicitly devoted to pilgrimage. Yet, Robert Bianchi argues, no secular or religious authority - national or international - can really control the hajj. State-sponsored pilgrimage management consistently backfires, giving government opponents valuable ammunition and allowing them to manipulate the symbols and controversies of the hajj to their own ends. Bianchi has been researching the hajj for over ten years and draws on interviews with and data from hajj directors in five Muslim countries (Pakistan, Malaysia, Turkey, Indonesia, and Nigeria), statistics from Saudi Arabian hajj authorities, as well as his personal experience as a pilgrim. The result is the most complete picture of the hajj available anywhere, and a wide-ranging work on Islam, politics, and power.

This book presents the work and ideas of the Syrian writer Muhammad Shahrur to the English-speaking world. Shahrur is at the moment the most innovative intellectual thinker in the Arab Middle East. Often described as the a ~Martin Luther of Islam,a (TM) he offers a liberal, progressive reading of Islam that aims to counter the influences of religious fundamentalism and radical politics. Shahrura (TM)s innovative interpretation of the Qura (TM)an offers

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groundbreaking new ideas, based on his conviction that centuries of historical Islam, including scholarship in the traditional Islamic religious sciences, have obscured or even obliterated the Qura (TM)ana (TM)s progressive and revolutionary message. That message is one that has endured through each period of human history in which Islam has existed, encouraging Muslims to apply the most contemporary perspective available to interpret the Qura (TM)ana (TM)s meaning.

Constitutionalism is steadily becoming the prevalent form of governance in Africa. But how does constitutionalism deal with the lingering effects of colonialism? And how does constitutional law deal with Islamic principles in the region? African Constitutionalism and the Role of Islam seeks to answer these questions.

Constitutional governance has not been, nor will be, easily achieved, Abdullahi Ahmed An-Na'im argues. But setbacks and difficulties are to be expected in the process of adaptation and indigenization of an essentially alien concept—that of of nation-state—and its role in large-scale political and social organization. An-Na'im discusses the problems of implementing constitutionalized forms of government specific to Africa, from definitional to conceptual and practical issues. The role of Islam in these endeavors is open to challenge and reformulation, and should not be taken for granted or assumed to be necessarily negative or positive, An-Na'im asserts, and he emphasizes the role of the agency of Muslims in the process of adapting constitutionalism to the values and practices of their own societies. By examining the incremental successes that some African nations have already achieved and An-Na'im reveals the contingent role that Islam has to play in this process. Ultimately, these issues will determine the long-term sustainability of constitutionalism in Africa.

This probing collection of essays bring together a stellar group of Muslim and Christian, African and Western scholars. Together they explore the question, Where does one community's right to commend itself to others leave off, and another community's right to be left alone begin?

Review: "Islamic Civilization: History, Contributions, and Influence - A Compendium of Literature is a window to literature pertaining to Islamic history and Islam's contributions to knowledge and its influence in medieval Europe. The book is unique in that it presents more than mere annotations - it is a collection of "literature briefs," detailed and focused descriptions of each of the more than six hundred books and articles covered." "In the post-9/11 environment, there has been a surge of interest regarding all things Islamic. While much of the new literature is refreshingly positive, some works demonstrate a revival of centuries-old misconceptions about the Islamic world. Islamic Civilization examines that dichotomy through literature that the author has accumulated over the past twenty years in connection with other research endeavors concerning early Islamic social thought; thus, most references have a social-science/humanities orientation. Students, research scholars, and professionals will find this bibliography full of useful resources and a stimulus for further reading."--BOOK



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### JACKET

Continuing her journey from a deeply religious Islamic upbringing to a post at Harvard, the brilliant, charismatic and controversial New York Times and Globe and Mail #1 bestselling author of *Infidel* and *Nomad* makes a powerful plea for a Muslim Reformation as the only way to end the horrors of terrorism, sectarian warfare and the repression of women and minorities. Today, she argues, the world's 1.6 billion Muslims can be divided into a minority of extremists, a majority of observant but peaceable Muslims and a few dissidents who risk their lives by questioning their own religion. But there is only one Islam and, as Hirsi Ali shows, there is no denying that some of its key teachings—not least the duty to wage holy war—are incompatible with the values of a free society. For centuries it has seemed as if Islam is immune to change. But Hirsi Ali has come to believe that a Muslim Reformation—a revision of Islamic doctrine aimed at reconciling the religion with modernity—is now at hand, and may even have begun. The Arab Spring may now seem like a political failure. But its challenge to traditional authority revealed a new readiness—not least by Muslim women—to think freely and to speak out. Courageously challenging the jihadists, she identifies five key amendments to Islamic doctrine that Muslims have to make to bring their religion out of the seventh century and into the twenty-first. And she calls on the Western world to end its appeasement of the Islamists. “Islam is not a religion of peace,” she writes. It is the Muslim reformers who need our backing, not the opponents of free speech. Interweaving her own experiences, historical analogies and powerful examples from contemporary Muslim societies and cultures, *Heretic* is not a call to arms, but a passionate plea for peaceful change and a new era of global toleration. In the wake of the Charlie Hebdo murders, with jihadists killing thousands from Nigeria to Syria to Pakistan, this book offers an answer to what is fast becoming the world's number one problem.

*Religion in 50 More Words: A Redescriptive Vocabulary* provides a succinct historical, social, and political examination of some of the key words used in the modern study of religion. Differing from the first volume's more theoretical focus, this volume analyzes more common first order descriptive terms that are used throughout the field, inviting readers to theorize their traditional vocabulary. Topics covered include: • Atheism/Theism • Conversion • Cult • Evil • Fundamentalism • Idol • Magic • Pilgrimage • Ritual • Sacrifice Religion in 50 More Words submits such terms to a critical interrogation and subsequent redescription. This paves the way for a collective and more critical reframing of the field. The volume, along with *Religion in 50 Words*, provides an indispensable resource for students and academics working in the field of religious studies and cognate disciplines.

Leading scholars engage the false dichotomy whereby 'security' and basic liberties are set in opposition.

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

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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 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 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 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.

Why is there a need to rethink madrasah education? What is the positioning of Muslims in contemporary society, and how are they prepared? What is the role of the ulama in the reform process? This book explores these questions from the perspective of madrasah education and analyses curricular and pedagogic innovations in Islamic faith-based education in response to the changing place of Islam in a globalised world. It argues for the need for madrasahs to reconceptualise education for Muslim children. Specifically, it explores the problems and challenges that come with new knowledge, biotechnological advancement and societal transformation facing Muslims, and to identify the processes towards reformation that impinge on the philosophies (both Western and Islamic), religious traditions and spirituality, learning principles, curriculum, and pedagogy. This book offers glimpses into the reform process at work through contemporary examples in selected countries.

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"Traditional Islamic Ethics: The Concept of Virtue and its Implications for Human Rights" concentrates on the subject of Islam and modernity and Islam and human rights, a topic that has become popular and relevant with the rise of globalization and the interest in Islamic

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extremism and human rights. This book distinguishes itself by operating within the framework of the traditional school of thought or 'Islamic Traditionalism'. In doing so, it draws on Islam's 1400-year-old spiritual and intellectual tradition and its understanding of ethics and virtue, along with truth, justice, freedom, and equality. This book argues that Islam's pre-modern approach is indispensable in creating an organic and integral human rights model for Muslims. The first section argues that the current understanding and implementation of international human rights needs to be more flexible and inclusive if it truly aims to be universal in scope; this is because 'The Universal Declaration' and its offshoots are still underpinned by secular-liberal principles, and therefore, are at odds with other cultural traditions. To this end, this section critically explores popular human rights histories and contemporary ethical theories that attempt to justify human rights. The second section of this book provides a general overview on the subject of 'Islam and Human Rights'. After explaining some of the main problems, this section examines various solutions offered by Muslim academics and scholars, focusing on four different types of Muslim responses to modernity and human rights: liberal, progressive, traditional, and fundamentalist. It concludes that there are 'spaces of convergence' between modern-liberal ethics and traditional Islamic virtue ethics while maintaining that there are also fundamental differences and that these differences should be welcomed by human rights theorists and advocates. The book's intended audience is primarily post-graduate students and professional academics in the fields of Human Rights, Ethical Philosophy, and Islamic Studies (modern Islamic thought, Sufism, Islamic theology, Islamic Philosophy, and Traditionalism). It will also appeal to anyone interested in the subject of Islam and modernity in general and Islam and human rights in particular.

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