
Contingency In A Sacred Law Legal And Ethical Nor

Islamic Legal Revival
 Law, Empire, and the Sultan
 Collective Liability in Islam
 The Transformation of Islamic Law in Global Financial Markets
 The Ottoman Empire, 1300-1650
 Dimensions of Transformation in the Ottoman Empire from the Late Medieval Age to Modernity
 Ghazali's Politics in Context
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 The Ashgate Research Companion to Islamic Law

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Islamic Legal Revival Cornell University Press

A unique collection of studies, the present volume sheds new light on central themes of Ibn Taymiyya's (661/1263-728/1328) and Ibn Qayyim al-Jawziyya's (691/1292-751/1350) thought and the relevance of their ideas to diverse Muslim societies. Investigating their positions in Islamic theology, philosophy and law, the contributions discuss a wide range of subjects, e.g. law and order; the divine compulsion of human beings; the eternity of eschatological punishment; the treatment of Sufi terminology; and the proper Islamic attitude towards Christianity. Notably, a section of the book

is dedicated to analyzing Ibn Taymiyya's struggle for and against reason as well as his image as a philosopher in contemporary Islamic thought. Several articles present the influential legacy of both thinkers in shaping an Islamic discourse facing the challenges of modernity. This volume will be especially useful for students and scholars of Islamic studies, philosophy, sociology, theology, and history of ideas.

Law, Empire, and the Sultan Princeton University Press

Drawing on legal and ad th texts from the formative and classical periods of Islamic legal history, this book offers an overview of the development of the questions prominent jurists asked and answered about women s issues. All assumed a woman would marry and thus the book concentrates on women s family life. The

introduction establishes the historical framework within which the jurists worked. A chapter on Qur n verses devoted to women s lives is followed by chapters on marriage and divorce which compare the views of jurists during the formative period. The fourth chapter describes the evolution from the formative to the classical periods. The fifth uses material from both periods to describe the array of legal opinion about other aspects of women s lives in and outside their homes. Throughout, jurists opinions are juxtaposed with relevant quotations from contemporaneous ad th collections. Collective Liability in Islam BRILL Today, more than ever, jihad signifies the political opposition between Islam and the West. As the line drawn between Muslims and non-Muslims becomes more rigid, Jalal seeks to retrieve the ethical meanings of

this core Islamic principle in South Asian history. Drawing on historical, legal, and literary sources, Jalal traces the intellectual itinerary of jihad through several centuries and across the territory connecting the Middle East with South Asia.

[The Transformation of Islamic Law in Global Financial Markets](#) Routledge

The edited volume *Unity in Diversity: Mysticism, Messianism and the Construction of Religious Authority in Islam* explores the role of mystical and messianic groups and movements in the construction and re-construction of religious authority in Muslim societies. *The Ottoman Empire, 1300-1650* Cambridge University Press
This book offers a comprehensive reinterpretation of Shāfi'ī's *Risāla* and shows how Shāfi'ī sought to formulate an all-embracing hermeneutic that portrays the law as a tightly interlocking structure organized around defined interactions of the Qur'ān and the Sunna.

Dimensions of Transformation in the Ottoman Empire from the Late Medieval Age to Modernity Bloomsbury Publishing
Provides a close analysis of the 'Aqila, a group collectively liable for blood money payments, in Islamic law and history. *Ghazali's Politics in Context* Princeton University Press

Imam Abū Hamid al-Ghazalī is perhaps the most celebrated Muslim theologian of medieval Islam yet little attention has been paid to his personal theology. This book sets out to investigate the relationship between law and politics in the writings of Ghazalī and aims to establish the extent to which this relationship explains Ghazalī's political theology. Articles concerned with Ghazalī's political thought have invariably paid little attention to his theology and his thinking about God, neglecting to ask what role these have contributed to his definition of politics and political ethics. Here, the question of Ghazalī's politics takes into account his thinking on God, knowledge, law, and the Koran, in addition to political systems and ethics. Yazeed Said puts forward the convincing argument that if Ghazalī's legal and political epistemology provide a polemic analogous to his writings on philosophy, for which he is more famed, they would reveal to us a manifesto for an alternative order, concerned with a coherent definition of the community, or Ummah. This book will be an invaluable resource for students and scholars of the Middle East, political theology and Islamic studies.

Islamic Theology, Philosophy and Law
Saqi

Adab is a concept situated at the heart of Arabic and Islamic civilization. What became of it, towards modernity? The question of the civilising process (Norbert Elias) helps us reflect on this story.

[Politics of Honor in Ottoman Anatolia](#) Vandenhoeck & Ruprecht

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.

[The Qur'an between the Ottoman Empire and the Turkish Republic](#) BRILL

The *Encyclopedia of Islamic Civilization and Religion* provides scholarly coverage of the religion, culture and history of the Islamic world, at a time when that world is undergoing considerable change and is a focus of international study and debate. The non-Muslim world's perceptions of Islam have often tended to be dominated by unrepresentative radical extremist movements and media interpretations of events involving such movements, to the extent that many people are unaware of the depth and variety of Islamic thought. At the same time, many who have had a formal training in Islamic studies have tended to concentrate on the traditional, to the exclusion of the contemporary. The *Encyclopedia of Islamic Civilization and Religion* covers the full range of Islamic thought, in historical depth, but it also provides substantial coverage of contemporary trends across the Muslim world. With well over a thousand entries on Islamic theology, history, arts, science, law and institutions, and coverage of Islam in individual countries and cities around the world, the *Encyclopedia of Islamic Civilization and Religion* provides an extremely rich resource for students and researchers in religious studies and Middle Eastern studies. Entries are cross-referenced and bibliographies are provided. There is a full index. Routledge published *The Qur'an: An Encyclopedia* in 2005, an excellent companion to the *Encyclopedia of Islamic Civilization and Religion*.

[Doubt in Islamic Law](#) Peter Lang Pub Incorporated

In *The Codification of Islamic Criminal Law in the Sudan*, Olaf Köndgen offers an in-depth analysis of Islamic criminal law in the Sudan through the penal codes of 1983 and 1991; he examines their application and interpretations in the case law of the Sudan's Supreme Court. [State Law as Islamic Law in Modern Egypt](#) Routledge

Drawing on a multitude of sources online and offline, in *A Bibliography of Islamic Criminal Law* Olaf Köndgen offers the most extensive bibliography on Islamic criminal law ever compiled.

[Sexual Violation in Islamic Law](#) Cambridge University Press

While the Ottoman conquest of the Mamluk realm in 1516-17 doubtlessly changed the balance of political power in Egypt and Greater Syria, the changes must be seen as a wide-ranging transition process. The present collection of essays provides several case studies on the changing situation during the fifteenth and sixteenth centuries and explains how the reconfiguration of political power affected both Egypt and Greater Syria. With reference to the first volume (2017), this second volume continues the debate on key issues of the transition period with contributions by scholars from both Mamluk and Ottoman studies. By combining these perspectives, the authors provide a more comprehensive and nuanced picture of the process of transformation from Mamluk to Ottoman rule.

[The Political Identity of the West](#) Princeton University Press

To assert that a 'clash of civilizations' follows inexorably from the different religious convictions at the foundations of Western Judeo-Christian and Arabic-Islamic cultures means to deny that a common political rationality can articulate genuinely universal, albeit culturally situated values. The eleven contributions to the present volume take up this controversy by challenging its premise that the heritage of classical Greek thought is exclusively part of Western political identity. By exploring the tradition of Platonism informing both Arabic-Islamic and Western political thought and intellectual history in key stations in their history, the contributors show how Platonic political theory can still bear fruit in the present day, especially in the context of dialogue between cultures.

[A Bibliography of Islamic Criminal Law](#) BRILL

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.

Partisans of Allah BRILL

The Qur'an between the Ottoman Empire and the Turkish Republic is one of the few book-length studies on an Ottoman Qur'an commentary. Its premise is that "the Ottoman Empire" did not come to an end until 1950 so far as Islam was concerned in Turkey. The work explores the relationship between Elmalili's Qur'an commentary and the intellectual trends of the period, including the impact of materialism, the sciences, notions of civilizational progress, and philosophy. In doing so, this study emphasizes the "local" aspect of the Qur'an commentary, through a sustained focus on the Istanbul context in which it was written. This work demonstrates that Elmalili's Qur'an commentary is a product of and reaction to the religious, intellectual, political, and social trends of the period. This work, in considering all the factors that led to the commissioning of Elmalili's Qur'an commentary, also contributes to our understanding of the history of Islam in

early to mid-twentieth-century Turkey. This intellectual history of modern Islamic thought contributes to our understanding of the genre of Qur'an commentary in the early twentieth century. It is a key text for students and scholars interested in Islam in the Ottoman Empire and Turkey, modern Islamic thought, and the Middle East.

Encyclopedia of Islamic Civilization and Religion BRILL

A focus on the way in which Muslim scholars of the Hanafite school of Muslim law, from the 10th-12th centuries, adapted their legal norms to changing circumstances and distinguished between legal and ethical norms, religious and legal status, legal propositions and religious judgment. The introduction links this debate to the sociology of law and spells out the distinction between theology and law in Islam.

Ibn Taymiyya's Theological Ethics

Cambridge University Press

It is widely held today that classical Islamic law frees wives from any obligation to do housework. Wives' purported exemption from domestic labor became a talking point among Muslims responding to Orientalist stereotypes of the "oppressed Muslim woman" by the late nineteenth century, and it has been a prominent motif in writings by Muslim feminists in the United States since the 1980s. In *Wives and Work*, Marion Holmes Katz offers a new account of debates on wives' domestic labor that recasts the historical relationship between Islamic law and ethics. She reconstructs a complex discussion among Sunni legal scholars of the ninth to fourteenth centuries CE and examines its wide-ranging implications. As early as the ninth century, the prevalent doctrine that wives had no legal duty to do housework stood in conflict with what most scholars understood to be morally and religiously right. Scholars' efforts to resolve this tension ranged widely, from drawing a clear distinction between legal claims and ethical ideals to seeking a synthesis of the two. Katz positions legal discussion within a larger landscape of Islamic normative discourse, emphasizing how legal models diverge from, but can sometimes be informed by, philosophical ethics. Through the lens of wives' domestic labor, this book sheds new light on notions of family, labor, and gendered

personhood as well as the interplay between legal and ethical doctrines in Islamic thought.

A Common Justice Oxford Handbooks in Law

This book considers an important and largely neglected area of Islamic law by exploring how medieval Muslim jurists resolved criminal cases that could not be proven beyond a doubt, calling into question a controversial popular notion about Islamic law today, which is that Islamic law is a divine legal tradition that has little room for discretion or doubt, particularly in Islamic criminal law. Despite its contemporary popularity, that notion turns out to have been far outside the mainstream of Islamic law for most of its history. Instead of rejecting doubt, medieval Muslim scholars largely embraced it. In fact, they used doubt to enlarge their own power and to construct Islamic criminal law itself. Through examination of legal, historical, and theological sources, and a range of illustrative case studies, this book shows that Muslim jurists developed a highly sophisticated and regulated system for dealing with Islam's unique concept of doubt, which evolved from the seventh to the sixteenth century.

Wives and Work Oxford University Press

The role of global capital in relation to human social systems has assumed enormous proportions in liberalised, deregulated markets. States attempt to nationalise it, financial centres spring up in its wake, and INGOs attempt to deal with its de-territorialising, supranational characteristics. A global adjudication system (arbitration) has been introduced to safeguard and buttress its flow. The power of Islamic capital has generated numerous sites of legal contestation and negotiation, ranging from gateway financial centres, international law firms and transnational financial institutions, all of which interact in the production of Islamic financial law (IFL). The process of producing IFL illustrates complex fields of action driven by power dynamics, neoliberal paradigms and the institutional momentum of the global economy. The municipal legal systems under study in this book (the United Kingdom, Bahrain, United Arab Emirates and the Dubai International Financial Centre) illustrate globalisation's acceleration of legal, economic and social production.