By Morgan Clarke Islam And New Kinship Reproductive Technology And The Shariah In Lebanon Fertility Reproduction A Paperback

Assisted reproductive technologies such as in vitro fertilization have provoked global controversy and ethical debate. This book provides a groundbreaking investigation into those debates in the Islamic Middle East, simultaneously documenting changing ideas of kinship and the evolving role of religious authority in the region through a combination of in-depth field research in Lebanon and an exhaustive survey of the Islamic legal literature. Lebanon, home to both Sunni and Shiite Muslim communities, provides a valuable site through which to explore the overall dynamism and diversity of global Islamic debate. As this book shows, Muslim perspectives focus on the moral propriety of such controversial procedures as the use of donor sperm and eggs as well as surrogacy arrangements, which are allowed by some authorities using surprising and innovative legal arguments. These arguments challenge common stereotypes of the rigidity and conservatism of Islamic law and compel us to question conventional contrasts between 'liberal' and Islamic notions of moral freedom, as well as the epistemological assumptions of anthropology's own 'new kinship studies'. This book will be essential reading for anyone interested in contemporary Islam and the impact of reproductive technology on the global social imaginary. This collection of arresting and innovative chapters applies the techniques of anthropology in analyzing the role played by Islam in the social lives of the world's Muslims. The volume begins with an introduction that sets out a powerful case for a fresh approach to this kind of research, exhorting anthropologists to pause and reflect on when Islam is, and is not, a central feature of their informants' life-worlds and identities. The chapters that follow are written by scholars with long-term, specialist research experience in Muslim societies ranging from Kenya to Pakistan and from Yemen to China: thus they explore and compare Islam's social significance in a variety of settings that are not confined to the Middle East or South Asia alone. The authors assess how helpful current anthropological research is in shedding light on Islam's relationship to
contemporary societies. Collectively, the contributors deploy both theoretical and ethnographic analysis of key developments in the anthropology of Islam over the last 30 years, even as they extrapolate their findings to address wider debates over the anthropology of world religions more generally. Crucially, they also tackle the thorny question of how, in the current political context, anthropologists might continue conducting sensitive and nuanced work with Muslim communities. Finally, an afterword by a scholar of Christianity explores the conceptual parallels between the book’s key themes and the anthropology of world religions in a broader context. This volume has key contemporary relevance: for example, its conclusions on the fluidity of people’s relations with Islam will provide an important counterpoint to many commonly held assumptions about the incontestability of Islam in the public sphere. This book is the first ethnographic study of Muslim minorities’ practice of Islamic law in contemporary China. Following the birth of the first “test-tube baby” in 1978, Assisted Reproductive Technologies became available to a small number of people in high-income countries able to afford the cost of private treatment, a period seen as the “First Phase” of ARTs. In the “Second Phase,” these treatments became increasingly available to cosmopolitan global elites. Today, this picture is changing — albeit slowly and unevenly — as ARTs are becoming more widely available. While, for many, accessing infertility treatments remains a dream, these are beginning to be viewed as a standard part of reproductive healthcare and family planning. This volume highlights this “Third Phase” — the opening up of ARTs to new constituencies in terms of ethnicity, geography, education, and class. A case study in the textual architecture of the venerable legal and ethical tradition at the center of the Islamic experience, Sharīʿa Scripts is a work of historical anthropology focused on Yemen in the early twentieth century. There—while colonial regimes, late Ottoman reformers, and early nationalists wrought decisive changes to the legal status of the sharīʿa, significantly narrowing its sphere of relevance—the Zaydī school of jurisprudence, rooted in highland Yemen for a millennium, still held sway. Brinkley Messick uses the richly varied writings of the Yemeni past to offer a uniquely comprehensive view of the sharīʿa as a localized and lived phenomenon. Sharīʿa Scripts reads a wide spectrum of sources in search of a new historical-anthropological perspective on Islamic textual relations. Messick analyzes the sharīʿa as a local system of texts, distinguishing between theoretical or doctrinal juridical texts (or the “library”) and those produced by the sharīʿa courts and notarial writers (termed the “archive”). Attending to textual form, he closely examines representative books of madrasa instruction; formal opinion-giving by muftis and imams; the structure of court judgments; and the drafting of contracts. Messick’s intensive readings of texts are supplemented by retrospective ethnography and oral history based on extensive field research. Further, the book ventures a major methodological contribution by confronting anthropology’s longstanding reliance upon the observational and the colloquial. Presenting a new understanding of Islamic legal history, Sharīʿa Scripts is a groundbreaking examination of the interpretative range and historical insights offered by the anthropologist as reader. Sex is often regarded as a dangerous business that must be rigorously controlled, regulated, and subjected to rules. Sexual acts that defy acceptable practices may be seen as variously defiling, immoral, and even unnatural. They may challenge and subvert both cultural preconceptions and the social order in a politics of sexual transgression that threatens to transform permissible boundaries and restructure bodily engagements. This collection of essays explores acts of sexual transgression that have the power to reconfigure perceptions of bodily intimacy and the social norms of interaction.
Considering issues such as domestic violence, child prostitution, health and sex, teenage sex, and sex with animals across a range of settings from contemporary Oceania, the Pacific, South Africa, and southeast Asia to Euro-America, this book should interest all those who question the "naturalness" of sex, including public health workers, clinical practitioners and students of sex, sexuality, and gender in the humanities and social sciences. 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.
innumerable smaller traditions they inspired. At the heart of the story is a paradox: how did the pronouncements of the powerful become a vital weapon in ordinary people's fight for justice? Jewish and Islamic histories have long been interrelated. Both traditions emerged from ancient cultures born in the Middle East and both are rooted in texts and traditions that have often excluded women. At the same time, both groups have recently seen a resurgence in religious orthodoxy among women, as well as growing feminist movements that challenge traditional religious structures. In the United States, Jews and Muslims operate as minority cultures, carving out a place for religious and ethnic distinctiveness. The time is ripe for a volume that explores the relationship between these two religions through the prism of gender. Gender in Judaism and Islam brings together scholars working in the fields of Judaism and Islam to address a diverse range of topics, including gendered readings of texts, legal issues in marriage and divorce, ritual practices, and women's literary expressions and historical experiences, along with feminist influences within the Muslim and Jewish communities and issues affecting Jewish and Muslim women in contemporary society. Carefully crafted, including section introductions by the editors to highlight big picture insights offered by the contributors, the volume focuses attention on the theoretical innovations that gender scholarship has brought to the study of Muslim and Jewish experiences. At a time when Judaism and Islam are often discussed as though they were inherently at odds, this book offers a much-needed reconsideration of the connections and commonalties between these two traditions. It offers new insights into each of these cultures and invites comparative perspectives that deepen our understanding of both Islam and Judaism. In Thailand, infertility remains a source of stigma for those couples that combine a range of religious, traditional and high-tech interventions in their quest for a child. This book explores this experience of infertility and the pursuit and use of assisted reproductive technologies by Thai couples. Though using assisted reproductive technologies is becoming more acceptable in Thai society, access to and choices about such technologies are mediated by differences in class position. These stories of women and men in private and public infertility clinics reveal how local social and moral sensitivities influence the practices and meanings of treatment. Islamic Bioethics presents a wide variety of perspectives and debates on how Islamic societies deal with the ethical dilemmas raised by biomedicine and new technologies. The book is a "constructive dialogue" between contributors selected from a multidisciplinary group of Muslim and non-Muslim scholars from different Islamic countries. The 11 chapters illuminate the diversity and complexity of the issues discussed in Islamic bioethics and pave the way to a better understanding of Islamic bioethics and dialogue in the global bioethics community. The chapters take both theoretical and practical approaches to the topic, and each covers an emerging issue in Islamic bioethics. This book will be useful for academics and professional institutions in both Islamic and non-Islamic countries, and will be instrumental in providing researchers, scholars, students, policymakers and medical professionals with access to the latest issues and debates related to Islamic bioethics. Contributors include: Tariq Ramadan, Abdallah Daar, Ali Albar, Mohsin Ebrahim, Baharouddin Azizan, Alastair Campbell, Bagher Larijani, Carol Taylor, Gamal Serour, James Rusthoven, Ilhan Ilkilic, Ingrid Mattson, Hassan Chamsi-Pasha, Jonathan Crane, Hakan Ertin, Mehunisha Suleman. Contents: Islamic Ethics: Sources, Methodology and Application (T Ramadan) Islamic Bioethics: Infrastructure and Capacity Building (A Bagheri) What Islamic Bioethics Can Offer to Global Bioethics (A Bagheri et al.) Gender and Sexuality in Islamic Bioethics (I Mattson) Physician-Patient Relationship in
Since the first IVF birth in 1990, the Iranian medical community has not only given full support to the use and development of assisted reproductive technology but has aided the emergence of a powerful, locally-trained body of medical practitioners and biomedical researchers. At the same time, from a religious point of view, most Shia legal authorities – differences of opinion notwithstanding – have taken a relatively permissive view and generally support assisted reproductive technology, including procedures that involve egg, sperm and embryo donation as well as surrogacy arrangements under certain conditions. An examination of the social, legal and ethical aspects of the development and implementation of these technologies in Iran is the subject of this book. It is based on a combination of extensive ethnographic research and textual analysis of important academic and religious seminary publications in Iran, from Shia jurisprudence (fiqh) and Persian histories to the analysis of laws and verdicts. Zsuzsa Berend presents a methodologically innovative ethnography of SurroMomsOnline.com, the largest surrogacy support website in the United States. Surrogates’ views emerge from the stories, debates, and discussions that unfold online. The Online World of Surrogacy documents these collective meaning-making practices and explores their practical, emotional, and moral implications. In doing so, the book works through themes of interest across the social sciences, including definitions of parenthood, the symbolic role of money, reproductive loss, altruism, and the moral valuation of relationships. Providing a ground-breaking investigation into the changing ideas of kinship in the Middle East, the author documents Islamic responses to assisted reproductive technologies such as in vitro fertilization through fieldwork in Lebanon and the extensive reading of Islamic legal texts. This ethnography is brought to bear on the latest theories of Middle Eastern kinship, as well as the “new kinship” studies in anthropology generally. Lebanon is home to both Sunni and Shiite Muslims, and the book thus provides a full account of both schools of legal opinion: in the case of the latter, a number of the leading Shiite authorities are considered, including Ayatollah Khamene'i, Supreme Leader of the Islamic Revolution in Iran, Lebanon's own Ayatollah Fadlallah, and Ayatollah Sistani of Iraq. The debates centre on the moral propriety of such controversial procedures as the use of donor sperm and eggs and surrogacy arrangements, allowed by some authorities in surprising and innovative legal arguments that challenge common stereotypes of Islamic law, and lead the author to question conventional contrasts between “liberal” and Islamic notions of
moral freedom. Mainstream historians in recent decades have often treated formal categories and rules as something to be 'used' by individuals, as one might use a stick or stone, and the gains of an earlier legal history are often needlessly set aside. Anthropologists, meanwhile, have treated rules as analytic errors and categories as an imposition by outside powers or by analysts, leaving a very thin notion of 'practice' as the stuff of social life. Philosophy of an older vintage, as well as the work of scholars such as Charles Taylor, provides fresh approaches when applied imaginatively to cases beyond the traditional ground of modern Europe and North America. Not only are different kinds of rules and categories open to examination, but the very notion of a rule can be explored more deeply. This volume approaches rules and categories as constitutive of action and hence of social life, but also as providing means of criticism and imagination. A general theoretical framework is derived from analytical philosophy, from Wittgenstein to his critics and beyond, and from recent legal thinkers such as Schauer and Waldron. Case-studies are presented from a broad range of periods and regions, from Amazonia via northern Chad, Tibet, and medieval Russia to the scholarly worlds of Roman law, Islam, and Classical India. As the third volume in the Legalism series, this collection draws on common themes that run throughout the first two volumes: Legalism: Anthropology and History and Legalism: Community and Justice, consolidating them in a framework that suggests a new approach to rule-bound systems. Over the past two decades Global Legal Pluralism has become one of the leading analytical frameworks for understanding and conceptualizing law in the 21st century. Wherever one looks, there is conflict among multiple legal regimes. Some of these regimes are state-based, some are built and maintained by non-state actors, some fall within the purview of local authorities and jurisdictional entities, and some involve international courts, tribunals, and arbitral bodies, and regulatory organizations. Global Legal Pluralism has provided, first and foremost, a set of useful analytical tools for describing this conflict among legal and quasi-legal systems. At the same time, some pluralists have also ventured in a more normative direction, suggesting that legal systems might sometimes purposely create legal procedures, institutions, and practices that encourage interaction among multiple communities. These scholars argue that pluralist approaches can help foster more shared participation in the practices of law, more dialogue across difference, and more respect for diversity without requiring assimilation and uniformity. Despite the veritable explosion of scholarly work on legal pluralism, conflicts of law, soft law, global constitutionalism, the relationships among relative authorities, transnational migration, and the fragmentation and reinforcement of territorial boundaries, no single work has sought to bring together these various scholarly strands, place them into dialogue with each other, or connect them with the foundational legal pluralism research produced by historians, anthropologists, and political theorists. Paul Schiff Berman, one of the world's leading theorists of Global Legal Pluralism, has gathered over 40 diverse authors from multiple countries and multiple scholarly disciplines to touch on nearly every area of legal pluralism research, offering defenses, critiques, and applications of legal pluralism to 21st-century legal analysis. Berman also provides introductions to every part of the book, helping to frame the various approaches and perspectives. The result is the first comprehensive review of Global Legal Pluralism scholarship ever produced. This book will be a must-have for scholars and students seeking to understand the insights of legal pluralism to contemporary debates about law. At the same time, this volume will help energize and engage the field of Global Legal Pluralism and push this scholarly trajectory forward into another two decades of innovation.
years since the first test-tube baby, in-vitro fertilization and other methods of reproductive assistance have become a common aspect of family life and medicine in affluent nations and, increasingly, throughout the world. How do persons seeking treatment, donors, and medical experts make use of these reproductive technologies? How in crossing borders between nations do they manage to evade legal and bioethical regulations? And how do they make sense of these new modes of making kinship against the backdrop of diverse world-views and social settings? --Contemporary Dutch policy and legislation facilitate the use of high quality, accessible and affordable assisted reproductive technologies (ARTs) to all citizens in need of them, while at the same time setting some strict boundaries on their use in daily clinical practices. Through the ethnographic study of a single clinic in this national context, Patient-Centred IVF examines how this particular form of medicine, aiming to empower its patients, co-shapes the experiences, views and decisions of those using these technologies. Gerrits contends that to understand the use of reproductive technologies in practice and the complexity of processes of medicalization, we need to go beyond ‘easy assumptions’ about the hegemony of biomedicine and the expected impact of patient-centredness. Extensive social science research, particularly by anthropologists, has explored women’s reproductive lives, their use of reproductive technologies, and their experiences as mothers and nurturers of children. Meanwhile, few if any volumes have explored men’s reproductive concerns or contributions to women’s reproductive health: Men are clearly viewed as the "second sex" in reproduction. This volume argues that the marginalization of men is an oversight of considerable proportions. It sheds new light on male reproduction from a cross-cultural, global perspective, focusing not only upon men in Europe and America but also those in the Middle East, Asia, and Latin America. Both heterosexual and homosexual, married and unmarried men are featured in this volume, which assesses concerns ranging from masculinity and sexuality to childbirth and fatherhood. What might we learn if the study of ethics focused less on hard cases and more on the practices of everyday life? In Everyday Ethics, Michael Lamb and Brian Williams gather some of the world’s leading scholars and practitioners of moral theology (including some GUP authors) to explore that question in dialogue with anthropology and the social sciences. Inspired by the work of Michael Banner, these scholars cross disciplinary boundaries to analyze the ethics of ordinary practices—from eating, learning, and loving thy neighbor to borrowing and spending, using technology, and working in a flexible economy. Along the way, they consider the moral and methodological questions that emerge from this interdisciplinary dialogue and assess the implications for the future of moral theology. The current Syrian crisis has its roots in the sectarian nature of the country’s multi-religious society. Since Ottoman times, the different religious communities have enjoyed the right to regulate and administer their own family relations. Matters of personal status including marriage, divorce, child custody and inheritance continue to be managed by a variety of religious laws and courts operating simultaneously within the legal system of the state. However, this complex system of competing jurisdictions has also affected inter-communal relations and has been used to deepen communal divides. Esther van Eijk discusses socio-legal practices in Syria by focusing on three courts: a shar’iyya, a Catholic court and a Greek-Orthodox court. While the plurality of Syrian family law is clear, she shows how - irrespective of religious affiliation - it is nevertheless characterised by the prevalence of shared cultural or patriarchal views and norms on marital relations, family and gender. Based on extensive fieldwork, Family Law in Syria offers a detailed analysis of a country that has in
recent years been inaccessible to researchers. The book is a vital contribution to the growing literature on personal status laws in the Middle East and sheds light on the historical, socio-political and religious complexities and fault-lines that mark contemporary Syria. Middle Eastern Muslim men have been widely vilified as terrorists, religious zealots, and brutal oppressors of women. The New Arab Man challenges these stereotypes with the stories of ordinary Middle Eastern men as they struggle to overcome infertility and childlessness through assisted reproduction. Drawing on two decades of ethnographic research across the Middle East with hundreds of men from a variety of social and religious backgrounds, Marcia Inhorn shows how the new Arab man is self-consciously rethinking the patriarchal masculinity of his forefathers and unseating received wisdoms. This is especially true in childless Middle Eastern marriages where, contrary to popular belief, infertility is more common among men than women. Inhorn captures the marital, moral, and material commitments of couples undergoing assisted reproduction, revealing how new technologies are transforming their lives and religious sensibilities. And she looks at the changing manhood of husbands who undertake transnational "egg quests"—set against the backdrop of war and economic uncertainty—out of devotion to the infertile wives they love. Trenchant and emotionally gripping, The New Arab Man traces the emergence of new masculinities in the Middle East in the era of biotechnology. Previously published as a special issue of British Journal of Middle East Studies, this volume focuses on leading figures within Iran between 1997–2007 and their visions and works that are related to Iranian society. A cross section of opinion is investigated, including the clerical (Ali Khameneh’i, Muhammad Khatami and Mohsen Kadivar), the dissident (Mohsen Makhmalbaf), and the poetic (Qaysar Aminpour) and cinematic. The past decade has been a traumatic one in Iran, and the essays in this volume testify to the vibrancy of the responses from Iranian thinkers. It may be a surprise to some observers that in some senses, ‘Ali Khameneh’i may be considered a ‘liberal’ whereas Muhammad Khatami’s own credentials as an advocate of rapprochement with the West needs to be qualified. Responses to Western culture continue to remain centre-stage, and this is also nowhere more apparent than in the complex relationship between the directors of Iranian films (perhaps Iran’s most celebrated export these days) and their audiences, both Iranian and Western. Despite some viewing Iran as a pariah state, it remains firmly connected to the West and to modern technology, typified in the practice of blogging that is enjoyed by so many Iranians, which has provided a new space for expression and thinking. Providing an in-depth and extensive analysis of the concept of power as articulated by Muhammad Husayn Fadlallah (1935–2010), this case study analyses the systemic conceptualisation of power and his argumentation of sacralising Islamised power. The volume also offers a quick overview of how the concept was understood and articulated by other Shi’ite jurists such as Ayatollah Khomeini. Examining Fadlallah’s oeuvre, in particular his seminal book Islam and the Logic of Power [ al-Islam wa-mantiq al-quwwa ], this book focuses on the narrative itself, which played a central role in the radical transformation that occurred in the Shi’ite concept of empowerment and its recognition as a necessity. The analysis of Fadlallah’s conceptualisation and argumentation illustrates the mechanism of sacralising righteous power as well as the means of gaining it. Fadlallah reinterpreted Shi'ism as a project of empowerment to initiate and sustain an “impulse of power” amongst the Lebanese Shi’ites in the most critical moment of modern Lebanese history. Dealing with the concept of power in Shi’ite political thought from a theoretical perspective, the study has an innovative approach that offers an insight
into how the transformative narrative is constructed and what makes it convincing. Shedding light on the content and logical structure of Fadlallah’s argumentation, this volume will be of interest to scholars and students researching contemporary politics, Islam, and the Middle East. Modern medicine has produced many wonderful technological breakthroughs that have extended the limits of the frail human body. However, much of the focus of this medical research has been on the physical, often reducing the human being to a biological machine to be examined, understood, and controlled. This book begins by asking whether the modern medical milieu has overly objectified the body, unwittingly or not, and whether current studies in bioethics are up to the task of restoring a fuller understanding of the human person. In response, various authors here suggest that a more theological/religious approach would be helpful, or perhaps even necessary. Presenting specific perspectives from Judaism, Christianity and Islam, the book is divided into three parts: "Understanding the Body," "Respecting the Body," and "The Body at the End of Life." A panel of expert contributors—including philosophers, physicians, and theologians and scholars of religion—answer key questions such as: What is the relationship between body and soul? What are our obligations toward human bodies? How should medicine respond to suffering and death? The resulting text is an interdisciplinary treatise on how medicine can best function in our societies. Offering a new way to approach the medical humanities, this book will be of keen interest to any scholars with an interest in contemporary religious perspectives on medicine and the body. A dynamic account of the sharia in Lebanon as both state law and as personal ethics. Using an entirely new conceptual vocabulary through which to understand men’s experiences and expectations at the dawn of the twenty-first century, this path-breaking volume focuses on fatherhood around the globe, including transformations in fathering, fatherhood, and family life. It includes new work by anthropologists, sociologists, and cultural geographers, working in settings from Peru to India to Vietnam. Each chapter suggests that men are responding to globalization as fathers in creative and unprecedented ways, not only in the West, but also in numerous global locations. This volume combines ethnographic accounts of fieldwork with overviews of recent anthropological literature about the region on topics such as Islam, gender, youth, and new media. It addresses contemporary debates about modernity, nation building, and the link between the ideology of power and the production of knowledge. Contributors include established and emerging scholars known for the depth and quality of their ethnographic writing and for their interventions in current theory. There are over two million Shi'is, who differ from Sunni Muslims in their understandings of the early line of succession after Muhammad, in the United States. With community roots going back sometimes close to one hundred years, the Shi'i community can be found in major cities like New York, Los Angeles, Chicago, Washington, and Dearborn, Michigan. Early in the century, Shi'is and Sunnis sometimes arrived at the same time, worshipped together, shared similar experiences, and confronted the same challenges despite their sectarian differences. Both tracing the early history and illuminating the more recent past with surveys and interviews, Takim explores the experiences of this community. Filling an important scholarly gap, he also demonstrates how living in the West has impelled the Shi'i community to grapple with the ways in which Islamic law may respond to the challenges of modernity. Shi'ism in America provides the first general overview of this United States religious community, from religious, cultural, and political institutions to inter-group relations and the experience of African American Shi'is. Liyakat Nathani Takim is Sharjah Chair in
Global Islam at McMaster University in Hamilton, Ontario, Canada. A native of Zanzibar, Tanzania, he is the author of many works, including The Heirs of the Prophet: Charisma and Religious Authority in Shi’ite Islam. Focusing on Southern Europe, this study looks at currently hotly debated issues of kinship, gender and modern medical technologies. It challenges established ideas of cultural continuities and discontinuities within the European context and offers fresh insights into longstanding questions regarding gender and kin relatedness.

I.B. Tauris in association with the Institute of Ismaili Studies

Culture shapes every aspect of the relationship between God and the believer in Islam - as well as among believers, and with those beyond the fold. Fasts, prayers and pilgrimages are attuned to social rhythms old and new, no less than the designs of mosques and public gardens, the making of 'religious' music, and ways of thinking about technology and wellbeing. Ancient deserts and modern urban landscapes may echo with the same call for transcendence, but in voices that emerge from very different everyday realities. Scripture itself, as the Prophet Muhammad knew, is ever seen through a cultural lens; both language and what it communicates are intimately tied to context. And the cosmopolitanism that runs through Muslim history from the outset recalls T.S. Eliot's remark that culture is 'that which makes life worth living'. It frames how the deepest religious values are understood and practiced, from modesty in adornment and solidarity with the underprivileged, to integrity and accountability in political life. Muslims have never been content with a passive separation of faith from their daily lives, whether public or private. What are the implications of this holistic view in a diverse world of Muslims and non-Muslims? How do core ethical values interface with the particulars of local cultures in all their complexity, especially when it comes to matters like the status of women and the scope of individual religious freedom? The answers - at a time when secular and Muslim identities appear to be locked in conflict - are explored in this Companion by some of today's finest scholars.

This handbook is a detailed reference source comprising original articles covering the origins, history, theory and practice of Islamic law. The handbook starts out by dealing with the question of what type of law is Islamic law and includes a critical analysis of the pedagogical approaches to studying and analysing Islamic law as a discipline. The handbook covers a broad range of issues, including the role of ethics in Islamic jurisprudence, the mechanics and processes of interpretation, the purposes and objectives of Islamic law, constitutional law and secularism, gender, bioethics, Muslim minorities in the West, jihad and terrorism. Previous publications on this topic have approached Islamic law from a variety of disciplinary and pedagogical perspectives. One of the original features of this handbook is that it treats Islamic law as a legal discipline by taking into account the historical functions and processes of legal cultures and the patterns of legal thought. With contributions from a selection of highly regarded and leading scholars in this field, the Routledge Handbook of Islamic Law is an essential resource for students and scholars who are interested in the field of Islamic Law.

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