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the mukhtasar al quduri is one of the most celebrated and influential treatises in any muslim school of methodology and thought and is the foundation for the hanafi school it is both the first source for scholars and a manual for the general reader

in an age when western feminism is continuously undergoing redefinition the struggles of women in muslim countries are often overlooked this volume illustrates how women in islamic societies have become more actively involved not only in learning their rights under the shari a islamic law but in rereading this law to improve their status and gain increased equality and freedom surveying iran saudi arabia lebanon egypt and arab societies in general feminism and islam brings together renowned women researchers and academics historians political scientists lawyers sociologists social anthropologists and literary critics to examine the phenomenon of feminism within the islamic cultural framework introducing a feminism which is islamic in its form and context the essays focus on such subjects as crimes of honor and the construction of gender in arab societies law and the desire for social control women and entrepreneurship family legislation and the political strategies of feminists in the islamic world back cover

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providing commentary on the controversial revisionist school of qur anic studies this book explores the origins scholarship and development of the qur an the collection of articles each written by a distinguished author treat very familiar passages of the qur an in an original manner combining thorough philology historical anthropology and cultural history this book addresses in a critical fashion the hottest issues in recent works on the quran among other things the contributors analyze the controversial theories of luxenberg regarding syriac and the quran and in particular his argument that the term hur refers not to virgins but to grapes

a monthly register of the most important works published in north and south america in india china and the british colonies with occasional notes on german dutch danish french italian spanish portuguese and russian books

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

after 9 11 madrasas have been linked to international terrorism they are suspected to foster anti western traditionalist or even fundamentalist views and to train al qaeda fighters this has led to misconceptions on madrasa education in general and its role in south asia in particular government policies to modernize and pacify madrasas have been precipitous and mostly inadequate this book discusses the educational system of madrasas in south asia it gives a contextual account of different facets of madrasa education from historical anthropological theological political and religious studies perspectives some contributions offer recommendations on possible and necessary reforms of religious educational institutions it also explores the roots of militancy and sectarianism in pakistan as well as its global context overall the book tries to correct misperceptions on the role of madrasas by providing a more balanced discussion which denies neither the shortcomings of religious educational institutions in south asia nor their important contributions to mass education

the jurist abu s su ud c1490 1574 occupies a key position in the history of islamic law he was a scholar who for forty years occupied successfully the senior judicial positions in the ottoman empire confronting the problem of reconciling classical islamic jurisprudence with the day to day legal needs of an empire he earned an enduring reputation as the jurist who harmonised the holy law of islam with secular practice the book examines the substance of this reputation by showing through abu s su ud s writings how he adapted

classical islamic legal doctrine to contemporary needs

a challenge to the end of the shari a thesis in islamic legal historiography in the second half of the nineteenth century states across the muslim world developed new criminal codes and reshaped their legal landscapes laying the foundations of the systems that continue to inform the application of justice today influenced by colonialism and the rise of the modern state s desire to control its populations many have seen the introduction of these codes as a pivotal shift and divergence from the shari'a the dominant paradigm in premodern muslim jurisdictions in a continuity of shari a brian wright challenges this view comparing among the egyptian ottoman and indian contexts by examining the environment in which the new codes were created highlighting the work of local scholars and legal actors and examining the content of the codes themselves wright argues that the criminal systems of the late nineteenth century have more connections to their past than is previously understood colonial influence was adapted to local circumstances and synthesized with premodern understandings in an eclectic legal environment to create solutions to local problems while maintaining a continuity with the shari a this book will be of interest to scholars and students of islamic studies islamic law and islamic legal history

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Introduction

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