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Islamic Marriage- Initiating and Upholding Paperback || June 1, 2007 by Hedaya Hartford (Author, Editor, Illustrator) 5.0 out of 5 stars 23 ratings

Birgivi's Manual Interpreted is the explanative translation of a major Islamic legal work on menstruation, lochia, and related issues. Answering hundreds of questions needed by the Muslim woman practicing her din, this book provides accurate information and practical arrangement of charts and texts making it an important reference for every Muslim family. The primary text, Dhukhr al-Muta'ahhilih [Treasure for Those with Families] by Imam Muhammad al-Birgivi (d. 981/1573), is the most authoritative work on menstruation in the Hanafi school, which the majority of Muslims follow. The work has been commented upon by a number of traditional scholars, the best known of whom is Imam Ibn 'Abidin, the central scholar of the late Hanafi school.

Policy-makers and the public are increasingly attentive to the role of shari'a in the everyday lives of Western Muslims, with negative associations and public fears growing among their non-Muslim neighbors in the United States and Canada. The most common way North American Muslims relate to shari'a is in their observance of Muslim marriage and divorce rituals; recourse to traditional Islamic marriage and, to a lesser extent, divorce is widespread. Julie Macfarlane has conducted hundreds of interviews with Muslim couples, as well as with religious and community leaders and family conflict professionals. Her book describes how Muslim marriage and divorce processes are used in North America, and what they mean to those who embrace them as a part of their religious and cultural identity. The picture that emerges is of an idiosyncratic private ordering system that reflects a wide range of attitudes towards contemporary family values and changes in gender roles. Some women describe pervasive assumptions about restrictions on their role in the family system, as well as pressure to accept these values and to stay married. Others of both genders describe the gradual modernization of Islamic family traditions - and the subsequent emergence of a Western shari'a—but a continuing commitment to the rituals of Muslim marriage and divorce in their private lives. Readers will be challenged to consider how the secular state should respond in order to find a balance between state commitment to universal norms and formal equality, and the protection of religious freedom expressed in private religious and cultural practices.

This study analyzes the ongoing conflicts in southern Thailand and southern Philippines between indigenous Muslim minorities and their respective central governments. In particular, it investigates and interrogates the ideological context and content of conflicts in southern Thailand and southern Philippines insofar as they pertain to Islam and radicalism in order to assess the extent to which these conflicts have taken on a greater religious character and the implications this might have on our understanding of them. In the main, the monograph argues that while conflicts in southern Thailand and southern Philippines have taken on religious hues as a consequence of both local and external factors, on present evidence they share little with broader radical global Islamist and Jihadist ideologies and movements, and their contents and contexts remain primarily political, reflected in the key objective of some measure of self-determination, and local, in terms of the territorial and ideational boundaries of activism and agitation. Furthermore, though both conflicts appear on the surface to be driven by similar dynamics and mirror each other, they are different in several fundamental ways.

Islamic Perspectives on the Principles of Biomedical Ethics presents results from a pioneering seminar in 2013 between Muslim religious scholars, biomedical scientists, and Western bioethicists at the research Center for Islamic Legislation & Ethics, Qatar Faculty of Islamic Studies. By examining principle-based bioethics, the contributors to this volume addressed a number of key issues related to the future of the field. Discussion is based around the role of religion in bioethical reasoning, specifically from an Islamic perspective. Also considered is a presentation of the concept of universal principles for bioethics, with a response looking at the possibility (or not) of involving religion. Finally, there is in-depth analysis of how far specific disciplines within the Islamic tradition || such as the higher objectives of Sharia (maqāṣid al-Sharʿiah) and legal maxims (qawāʿid fiqhiyah) || can enrich principle-based bioethics.

The surprising tale of the first American Protestant missionaries to proselytize in the Muslim world On November 3, 1819, Pliny Fisk and Levi Parsons embarked from Boston on the first American mission to the Middle East. A year later they were joined by their friend Jonas King. Poor boys reared on hardscrabble New England farms and steeped in evangelical piety, they imagined themselves martyrs to the cause of converting the world. So too did their large and devoted following in the United States. Christine Leigh Heyrman's American Apostles brilliantly chronicles the first collision between American evangelicalism and the diverse religious cultures of the Levant. The founding members of the "Palestine mission" thrilled readers with tales of crossing the Sinai and exploring Cairo and Jerusalem. But their missions did not go according to plan. The Muslims of the Middle East showed no interest in converting. Instead of saving souls, the New Englanders found themselves engaging scholars in theological debate, marveling at the local folkways, and pursuing an elusive Bostonian convert to Islam. From the start, the American encounter with Islam was an unstable mix of crusading vigor and cosmopolitan curiosity. In the end, Heyrman argues that the failure of the foreign missions movement bolstered a more militant Christianity that became America's unofficial creed. The missionaries did not convert Muslims but they did transform themselves—with political and religious legacies that last to this day.

This book is written with the objective of reasonably addressing the need of Muslim gays and lesbians for a life which involves intimacy, affection and companionship within the confines of a legal contract. Contemporary conservative Muslim leaders unreasonably promote false marriages with straight spouses, failing which they prescribe the [solution] of permanent celibacy as a [test.]] This book delves into an extensive scholarship on the same sources that conservative Muslim leaders draw on/the Qurlan, Hadith and jurisprudence. It is argued that the primary sources of Muslim knowledge addressed sexual acts between the same gender in the context of inhospitality, exploitation, coercion and disease, but not true same-sex unions; past Muslim scholarship is silent on the issue of sexual orientation and Muslim same-sex unions. The arguments of contemporary conservative Muslim leaders are deconstructed and the case for Muslim same-sex unions is made based on jurisprudential principles and thorough arguments from within the Muslim tradition.

Islamic finance has started to grow in international finance across the globe, with some concentration in few countries. Nearly 20 percent annual growth of Islamic finance in recent years seems to point to its resilience and broad appeal, partly owing to principles that govern Islamic financial activities, including equity, participation, and ownership. In theory, Islamic finance is resilient to shocks because of its emphasis on risk sharing, limits on excessive risk taking, and strong link to real activities. Empirical evidence on the stability of Islamic banks, however, is so far mixed. While these banks face similar risks as conventional banks do, they are also exposed to idiosyncratic risks, necessitating a tailoring of current risk management practices. The macroeconomic policy implications of the rapid expansion of Islamic finance are far reaching and need careful considerations.

Stoning, Slavery, Honour Killings, Homosexuality. In the context of Islam, these topics are frequently discussed but little understood. When debated, such emotive issues often spark heated argument rather than reasoned deliberation. In this lucid and carefully constructed collection of essays, feminist academic Dr Kecia Ali examines classical Muslim texts and tries to evaluate whether a just system of sexual ethics is possible within an Islamic framework. Seeking to avoid polemical argument, Ali inspects key themes such as consent and control, which are crucial to any understanding of either traditional Islamic sexual ethics or the possibilities for progressive transformation in these ideals. Suitable for undergraduates and the interested reader alike, Sexual Ethics and Islam is an essential tool for understanding modern Islam in today's increasingly sexualised world.

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