Sharia And Social Engineering The Implementation Of Islamic Law In Contemporary Aceh Indonesia Oxford Islamic

In 1945, Sukarno declared that the new Indonesian republic would be grounded on monotheism, while also insisting that the new nation would protect diverse religious practice. The essays in Religious Pluralism in Indonesia explore how the state, civil society groups, and individual Indonesians have experienced the attempted integration of minority and majority religious practices and faiths across the archipelagic state over the more than half century since Pancasila. The chapters in Religious Pluralism in Indonesia offer analyses of contemporary phenomena and events; the changing legal and social status of certain minority groups; inter-faith relations; and the role of Islam in Indonesia's foreign policy. Amidst infringements of human rights, officially recognized minorities—Protestants, Catholics, Hindus, Buddhists and Confucians—have had occasional success advocating for their rights through the Pancasila framework. Others, from Ahmadi and Shi'i groups to atheists and followers of new religious groups, have been left without safeguards, demonstrating the weakness of Indonesia's institutionalized "pluralism." Contributors: Lorraine Aragon, Christopher Duncan, Kikue Hamayotsu, Robert Hefner, James Hoesterey, Sidney Jones, Mona Lohanda, Michele Picard, Evi Sutrisno, Silvia Vignato

This book underlines the mutability of Islamic law and attempts to relate its substantive and institutional varieties and transformations to social, political, economic and other historical circumstances. The studies in the book range from discussion of the received wisdom in Islamic law to studies of legal institutions and the theoretical means employed by Islamic law for the accommodation of changing historical circumstances. First published in 1988.

Provides a detailed and comparative assessment of the humanitarian responses to major disasters in Asia over the past two decades.

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.

This multidisciplinary volume explores the role of Islamic law within the dynamic processes of postcolonial transformation, nation building, and social reform. Here, eleven international scholars examine Islamic law in several contemporary sociopolitical contexts, focusing specifically on Malaysia, Indonesia, Pakistan, China, Tunisia, Nigeria, the United States, and the International Islamic Fiqh Academy (IIFA) of the Organization of Islamic Cooperation (OIC). The contributors also address the entanglement of Islamic law and ethics with the history of Muslim religious discourses, shifts toward modernity, gender relations, and efforts to construct exclusive or plural national communities. Sharia Dynamics, at once enchanting and enlightening, is a must-read for scholars of contemporary Islam.

Introducing undergraduate students to Islamic law, this accessible textbook does not presume legal or technical knowledge. Drawing on a comparative approach, it encourages students to think through the issues of the application of Islamic law where Muslims live as a majority and where they live as a minority, including the USA, Saudia Arabia, Egypt, Pakistan. The book surveys the historical development as well as the contemporary contexts of Islamic law. In
distilling the history of Islamic law for non-specialists, the author covers important topics such as the development and transformation of Islamic institutions before and after colonialism. Coverage of Islamic law across contemporary contexts draws on real case material, and allows for discussion of Islam as a legal and a moral code that is activated both inside and outside the court. Readers will learn about rituals, dietary restrictions, family, contracts and property, lawful and unlawful gain, criminal law and punishments, and what makes a government legitimate in the eyes of Muslim individuals and authorities. While the booming humanitarian sector faces daunting challenges, humanitarian economics emerges as a new field of study and practice—one that encompasses the economics and political economy of war, disaster, terrorism and humanitarianism. Carbonnier's book is the first to present humanitarian economics to a wide readership, defining its parameters, explaining its utility and convincing us why it matters. Among the issues he discusses are: how are emotions and altruism incorporated within a rational-choice framework? How do the economics of war and terrorism inform humanitarians' negotiations with combatants, and shed light on the role of aid in conflict? What do catastrophe bonds and risk-linked securities hold for disaster response? As more actors enter the humanitarian marketplace (including private firms), Carbonnier's revealing portrayal is especially timely, as is his critique of the transformative power of crises.

Indonesia has probably the fastest changing legal system in the Muslim world. This ethnographic account of legal pluralism in the post-conflict and disaster situation in Aceh addresses changes in both the national legal system and the regional legal structure in the province. Focusing on the encounter between diverse patterns of legal reasoning advocated by multiple actors and by different institutions (local, national and international; official and unofficial; judicial, political and social cultural) it considers the vast array of issues arising in the wake of the December 2004 earthquake and tsunami in Aceh. It investigates disputes about rights to land and other forms of property, power relations, the conflict of rules, gender relationships, the right to make decisions, and prevailing norms. These disputes are presented on multiple levels and in various forums, either through negotiation or adjudication, regardless of whether they are settled or not. The cases involve various actors from villages, the courts, the provincial government and the legislature, the national Supreme Court and the central government of Indonesia.

Drawing on ethnographic research, Living Sharia examines the role of sharia in the sociopolitical processes of contemporary Malaysia. The book traces the contested implementation of Islamic family and criminal laws and sharia economics to provide cultural frameworks for understanding sharia among Muslims and non-Muslims. Timothy Daniels explores how the way people think about sharia is often entangled with notions about race, gender equality, nationhood, liberal pluralism, citizenship, and universal human rights. He reveals that Malaysians ideas about sharia are not isolated from nor always opposed to liberal pluralism and secularism. Living Sharia will be of interest to scholars as well as to policy makers, consultants, and professionals working with global NGOs.

The decolonization of Indonesia, the world's most populous Muslim country, was seen by up to half of the population as a religious struggle. Utilizing a combination of oral history and archival research, Kevin W. Fogg presents a new understanding of the Indonesian revolution and of Islam as a revolutionary ideology. Despite its overwhelmingly Muslim majority, Indonesia has always been seen as exceptional for its diversity and pluralism. In recent years, however, there has been a rise in "majoritarianism", with resurgent Islamist groups pushing hard to impose conservative values on public life—in many cases with considerable success. This has sparked growing fears for the future of basic human rights, and, in particular, the rights of women and sexual and ethnic minority groups. There have, in fact, been more prosecutions of unorthodox religious groups
since the fall of Soeharto in 1998 than there were under the three decades of his authoritarian rule. Some Indonesians even feel that the pluralism they thought was constitutionally guaranteed by the national ideology, the Pancasila, is now under threat. This book contains essays exploring these issues by prominent scholars, lawyers and activists from within Indonesia and beyond, offering detailed accounts of the political and legal implications of rising resurgent Islamism in Indonesia. Examining particular cases of intolerance and violence against minorities, it also provides an account of the responses offered by a weak state that now seems too often unwilling to intervene to protect vulnerable minorities against rising religious intolerance.

This book examines the life of women in the Indonesian province of Aceh, where Islamic law was introduced in 1999. It outlines how women have had to face the formalisation of conservative understandings of sharia law in regulations and new state institutions over the last decade or so, how they have responded to this, forming non-governmental organisations (NGOs) that have shaped local discourse on women’s rights, equality and status in Islam, and how these NGOs have strategised, demanded reform, and enabled Acehnese women to take active roles in influencing the processes of democratisation and Islamisation that are shaping the province. The book shows that although the formal introduction of Islamic law in Aceh has placed restrictions on women’s freedom, paradoxically it has not prevented them from engaging in public life. It argues that the democratisation of Indonesia, which allowed Islamisation to occur, continues to act as an important factor shaping Islamisation’s current trajectory; that the introduction of Islamic law has motivated women’s NGOs and other elements of civil society to become more involved in wider discussions about the future of sharia in Aceh; and that Indonesia’s recent decentralisation policy and growing local Islamism have enabled the emergence of different religious and local adat practices, which do not necessarily correspond to overall national trends.

By examining the intersection of Islamic law, state law, religion, and culture in the Egyptian nation-building process, Recasting Islamic Law highlights how the sharia, when attached to constitutional commitments, is reshaped into modern Islamic state law. Rachel M. Scott analyzes the complex effects of constitutional commitments to the sharia in the wake of the Egyptian Revolution of 2011. She argues that the sharia is not dismantled by the modern state when it is applied as modern Islamic state law, but rather recast in its service. In showing the particular forms that the sharia takes when it is applied as modern Islamic state law, Scott pushes back against assumptions that introductions of the sharia into modern state law result in either the revival of medieval Islam or in its complete transformation. Scott engages with premodern law and with the Ottoman legal legacy on topics concerning Egypt’s Coptic community, women’s rights, personal status law, and the relationship between religious scholars and the Supreme Constitutional Court. Recasting Islamic Law considers modern Islamic state law’s discontinuities and its continuities with premodern sharia.

If you’ve ever read a news story about radical Islam, you’ve probably seen “sharia law” mentioned. But for something that is becoming increasingly prevalent in political rhetoric, it's
hard to believe how little most people actually know about Islamic law. In this concise and instructive book, Khurram Dara explains not only the history and origins of Islamic law but also the interesting role it has played in the politics of the Middle East and Middle America. Challenging the conventional wisdom that Islamic law is rigid and permanent, Dara argues that the political and cultural realities of its formation suggest otherwise and should change how Islamic law is thought of and discussed in both the East and the West. Combining religious history with legal analysis, Contracting Fear explains Islamic law in the context of the global political climate today.

This book addresses the complexity of Islam in Thailand, by focusing on Islamic charities and institutions affiliated to the mosque. By extrapolating through Islam and the waqf (Islamic charity) in different regions of Thailand the diversity in races and institutions, it demonstrates the regional contrasts within Thai Islam. The book also underlines the importance of the internal histories of these separate spaces, and the processes by which institutions and ideologies become entrenched. It goes on to look at the socio economic transformation that is taking place within the context of trading networks through Islamic institutions and civil networks linked to mosques, madrasahs and regional power brokers. Brown casts this study of private Islamic welfare as strengthening rather than weakening relations with the secular Thai state. The current regime’s effectiveness in coopting these Muslim elites, including Lutfi and Wisoot, into state bureaucracies assists in widening their popular base in the south, in the north-east, and in Bangkok. Such appointments were efficacious in reinforcing the elite’s Islamic identity within a modern, secular, literate, and cosmopolitan Thai culture. In challenging existing studies of Thai Muslims as furtive protest minorities, this book diverts our attention to how Islamic philanthropy provides the logic and dynamism behind the creation of autonomous spaces for these independent groups, affording unusual insights into their economic, political and social histories.

While nearly one in every five people in the world today is Muslim, Islam is spreading most rapidly in Sub-Saharan Africa, where one in three Africans today practices a form of Islam. Sub-Saharan Africa is today home to over 150 million Muslims. Although immensely varied, African Islam, the authors demonstrate, is defined by three overarching beliefs. First, African Islam is local Islam, with no ordained clergy or international body to regulate doctrine. At the same time, the importance of Islam as a source of communal identity, both within African societies and as part of the worldwide Islamic community, is a defining feature of the African Muslim worldview. Finally, there is a pervasive belief among African Muslims that the West is on a new crusade against Islam. At a time of growing interest in the worldwide expansion of Islam, the Islamic revival in Africa deserves special attention. With in-depth coverage of Islam in countries across Sub-Saharan Africa, Pride, Faith, and Fear provides both a general overview of African Islam and a detailed picture of Muslim politics—which are increasingly national politics--in some of Africa's most populous regions.

This volume brings emerging research on religion and development into conversation with politics. Deploying innovative conceptual frameworks, and drawing on empirical research from across contemporary Asia, this collection makes an incisive contribution to the analysis of aid and development processes. Arguing for new consideration of calls for implementation of Islamic law as projects of future-oriented social transformation, this book presents a richly-
textured critical overview of the day-to-day workings of one of the most complex experiments with the implementation of Islamic law in the contemporary world - that of post-tsunami Aceh.


Lawyers, according to Edmund Burke, are bad historians. He was referring to an unwillingness, rather than an inaptitude, on the part of early nineteenth-century English lawyers to concern themselves with the past: for contemporary jurisprudence was a pure and isolated science wherein law appeared as a body of rules, based upon objective criteria, whose nature and very existence were independent of considerations of time and place. Despite the influence of the historical school of Western jurisprudence, Burke's observation is generally valid for Middle East studies. Muslim jurisprudence in its traditional form provides an extreme example of a legal science divorced from historical considerations. Law, in classical Islamic theory, is the revealed will of God, a divinely ordained system preceding, and not preceded by, the Muslim state controlling, but not controlled by, Muslim society. There can thus be no relativistic notion of the law itself evolving as an historical phenomenon closely tied with the progress of society. The increasing number of nations that are largely Muslim or have a Muslim head of state, emphasizes the growing political importance of the Islamic world, and, as a result, the desirability of extending and expanding the understanding and appreciation of their culture and belief systems. Since history counts for much among Muslims and what happened in 632 or 656 is still a live issue, a journalistic familiarity with present conditions is not enough; there must also be some awareness of how the past has molded the present. This book is designed to give the reader a clear picture. But where there are gaps, obscurities, and differences of opinion, these are also indicated.

This is a compelling analysis of the corporate economies of China and India, which are having a huge impact not just on the international economy, but also in the geopolitical and international strategy sphere as a result of an accelerated globalisation by these two countries, which is unleashing powerful economic challenges to corporate structures, economic institutions and law worldwide. The big question is how after centuries of underdevelopment China and now India are emerging powerfully and pulling ahead of Western European economies. Analysing the role of the state and the adroit use of law, and their impact on the corporate evolution of both China and India, provides greater clarity and insight into why China has evolved as a manufacturing nation utilizing cheap abundant labour while India has not exploited such advantages but instead focused on IT
and higher value industries, even abroad as Tata has demonstrated in the motor industry in Europe. Again while Chinese corporations have expanded abroad as an arm of the state into Asia, Middle East, Africa, Europe, Latin America and parts of the southern states of the USA, India has pushed principally into Europe through the efforts of powerful minority capitalists of Parsi and Gujerati background, overcoming technological gaps and differences through acquisitions and absorptions of existing corporations in particular industries, especially in steel, automobiles and textiles. In China, state owned corporations have been dominant. In India, though state owned enterprises have been powerful since 1951, it has been private capitalists with an established stronghold since the colonial period and even under the Socialist period from 1951-1991 who have been the more productive main actors both in India and abroad.

The first work of analytical legal theory exploring law's relations to environment, security, and technology as preconditions of legal order. "Islamic Law and International Law is a comprehensive examination of differences and similarities between the Islamic legal tradition and international law, especially in the context of dispute settlement. Sharia embraces a unique logic and culture of justice--based on nonconfrontational dispute resolution--as taught by the Quran and the Prophet Muhammad. This book explains how the creeds of Islamic dispute resolution shape the Islamic milieu's views of international law. Is the Islamic legal tradition ab initio incompatible with international law, and how do states of the Islamic milieu view international courts, mediation, and arbitration? Islamic law constitutes an important part of the domestic legal system in many states of the Islamic milieu--Islamic law states--displacing secular law in state governance and affecting these states' contemporary international dealings. The book analyzes constitutional and subconstitutional laws in Islamic law states. The answer to the "Islamic law-international law nexus puzzle" lies in the diversity of how secular laws and religious laws fuse in domestic legal systems across the Islamic milieu. These states are not Islamic to the same degree or in the same way. Thus, different international conflict management methods appeal to different states, depending on each one's domestic legal system. The main claim of the book is that in many instances the Islamic legal tradition points in one direction while Western-based, secularized international law points in another direction. This conflict is partially softened by the reality that the Islamic legal tradition itself has elements fundamentally compatible with modern international law. Islamic legal tradition, international law, sharia settlement, peaceful dispute resolution"--

Sharia implementation and democratic discourse in Northern Nigeria -- What we talk about when we talk about Islam and democracy -- Envisioning sharia, imagining the past -- Democracy, federalism, and the sharia question -- Sharia in a time of transition -- Framing sharia and democracy -- Muslims talking politics -- All sharia is local: islamic law and democracy in practice.

This book examines the complex relationships between the state state implementation of Shari'a and diverse lived realities of everyday Islam in contemporary Aceh, Indonesia.
Few symbols in today’s world are as laden and fraught as sharia—an Arabic-origin term referring to the straight path, the path God revealed for humans, the norms and rules guiding Muslims on that path, and Islamic law and normativity as enshrined in sacred texts or formal statute. Yet the ways in which Muslim men and women experience the myriad dimensions of sharia often go unnoticed and unpublicized. So too do recent historical changes in sharia judiciaries and contemporary strategies on the part of political and religious elites, social engineers, and brand stewards to shape, solidify, and rebrand these institutions. Sharia Transformations is an ethnographic, historical, and theoretical study of the practice and lived entailments of sharia in Malaysia, arguably the most economically successful Muslim-majority nation in the world. The book focuses on the routine everyday practices of Malaysia’s sharia courts and the changes that have occurred in the court discourses and practices in recent decades. Michael G. Peletz approaches Malaysia’s sharia judiciary as a global assemblage and addresses important issues in the humanistic and social-scientific literature concerning how Malays and other Muslims engage ethical norms and deal with law, social justice, and governance in a rapidly globalizing world.

Offers an analysis of the politics of court reform through a focused review of Indonesia’s complex court system.

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.

Islamic law influences the lives of Muslims today as aspects of the law are applied as part of State law in different forms in many areas of the world. This volume provides a much needed collection of articles that explore the complexities involved in the application of Islamic law within the contemporary legal systems of different countries today, with particular reference to Saudi Arabia, Morocco, Indonesia, Nigeria, Turkey, Malaysia and Pakistan. The articles identify the relevant areas of difficulties and also propose possible ways of realising a more effective and equitable application of Islamic law in the contemporary world. The volume features an introductory overview of the subject as well as a comprehensive bibliography to aid further research.

The answer to the question raised in the title of this book is yes. This well-documented account explores the four culprits: progressivism, communism, Islamism, and globalism.
presenting the American concept and its key vulnerabilities, the book tracks the history of each of these isms, comparing their similarities and describing why Americanism runs totally counter to their principles. From 1900 to the present, this chilling but factual account shows the impact the isms have had on the evolution of America. Starting in 1960, the four have combined forces to attack the family, religion, and education in order to take down this country, its Constitution, and moral firewall. In the end, the fallacy of the four isms, along with their collective operational formula, is exposed and how emerging generations are the unwitting victims of their assault.

This book explores the ways in which Muslim communities across the Indian Ocean world produced and shaped Islamic law and its texts, ideas and practices in their local, regional, imperial, national and transregional contexts. With a focus on the production and transmission of Islamic law in the Indian Ocean, the chapters in this book draw from and add to recent discourses on the legal histories and anthropologies of the Indian Ocean rim as well as to the conversations on global Islamic circulations. By doing so, this book argues for the importance of Islamic legal thoughts and practices of the so-called "peripheries" to the core and kernel of Islamic traditions and the urgency of addressing their long-existing role in the making of the historical and human experience of the religion. Islamic law was and is not merely brought to, but also produced in the Indian Ocean world through constant and critical engagements. The book takes a long-term and transregional perspective for a better understanding of the ways in which the oceanic Muslims have historically developed their religious, juridical and intellectual traditions and continue to shape their lives within the frameworks of their religion. Transregional and transdisciplinary in its approach, this book will be of interest to scholars of Islamic Studies, Indian Ocean Studies, Legal History and Legal Anthropology, Area Studies of South and Southeast Asia and East Africa.

This book offers a critical analysis of gender mainstreaming initiatives in the post-tsunami context in Indonesia. Aiming to challenge the terms of the debate in gender mainstreaming and disaster reconstruction efforts, Jauhola offers an important contribution for the discussion of what ‘feminisms and disasters’ could be. The work provides an in-depth analysis of three governmental practices of gender mainstreaming: the use of the concept pair sex/gender; the use of gender analysis and the use of project management tools and local subversion that challenges the potential normative violence of gender mainstreaming. Providing feminist intersectional reading of gender mainstreaming the book aims to illustrate that this framework does not lack political alternatives, but rather, it offers an alternative focus for feminism and for the re-conceptualisation of ‘political’, and provides tools for practitioners of aid aiming to come to grips with the complexity of gender equality policy agenda and its potential violent social consequences in global politics. Drawing on extensive field research in Aceh, this text is one of the first book length studies, and thus provides a significant addition to Indonesian literatures on intersectional analysis of gender, religion, heteronormativity, and feminist subversive practice. It is a vital resource for those
interested in understanding global interconnections of localised disaster and conflict reconstruction.

This book analyses the formulation, interpretation and implementation of sharia in Pakistan and its relationship with the Pakistani state whilst addressing the complexity of sharia as a codified set of laws. Drawing on insights from Islamic studies, anthropology and legal studies to examine the interactions between ideas, institutions and political actors that have enabled blasphemy laws to become the site of continuous controversy, this book furthers the readers’ understanding of Pakistani politics and presents the transformation of sharia from a pluralistic religious precepts to a set of rigid laws. Using new materials, including government documents and Urdu language newspapers, the author contextualises the larger political debate within Pakistan and utilises a comparative and historical framework to weave descriptions of various events with discussions on sharia and blasphemy. A contribution to the growing body of literature, which explores the role of state in shaping the religion and religious politics in Muslim-majority countries, this book will be of interest to academics working on South Asian Politics, Political Islam, Sharia Law, and the relationship of Religion and the State.

For many Americans today, the word sharia strikes fear in their hearts. Over the last decade, many state legislatures have introduced anti-sharia laws, and a few have even passed them. The concept sharia conjures up images of medieval torture, beheading of infidels, and the brutal oppression of women. Some Americans fear that Muslim Americans harbor a secret desire to destroy the American constitutional system and replace it with sharia law. This irrational fear of sharia, fueled as it is by the deeply entrenched Islamophobic environment in which we live, is actually quite ironic. By laying out the true objectives of sharia as they emerge from Islamic sources, the author paints a picture of a framework for life that should sound quite familiar to Americans. When properly understood, sharia is simply not the scary oppressive idea that Islamophobic stereotypes try to create in our minds. Social welfare, freedom, human dignity, and human relationships are among the higher objectives of sharia. Sharia protects the inalienable rights of people, such as those pertaining to their individual faith, life, family, property, and intellect. Sharia addresses many contemporary problems and provides solutions to the collective affairs of society as a whole. Classical sharia is often divided into four parts: 1) Laws relating to personal acts of worship; 2) Laws relating to commercial dealings; 3) Laws relating to marriage and divorce; and 4) Penal laws. Simply put, sharia regulates public and private affairs of human beings with regulations for personal hygiene, diet, marriage, divorce, inheritance, ethics, morality, etiquette, customs, human rights, human relationships, sexual conduct, commercial transactions, international dealings, settlement of disputes, conduct in war and peace, felonies and misdemeanors, enjoining good and eradicating evil, and all matters of worship. The book Sharia: The Untold Truth will open your mind to a new and more positive way of viewing
our Muslim neighbors, who, as much as anyone, want nothing more than to strive for a world of justice and peace.

The twentieth century has been a century of wars, genocides and violent political conflict; a century of militarization and massive destruction. It has simultaneously been a century of feminist creativity and struggle worldwide, witnessing fundamental changes in the conceptions and everyday practices of gender and sexuality. What are some of the connections between these two seemingly disparate characteristics of the past century? And how do collective memories figure into these connections? Exploring the ways in which wars and their memories are gendered, this book contributes to the feminist search for new words and new methods in understanding the intricacies of war and memory. From the Italian and Spanish Civil Wars to military regimes in Turkey and Greece, from the Armenian genocide and the Holocaust to the wars in Abhazia, East Asia, Iraq, Afghanistan, former Yugoslavia, Israel and Palestine, the chapters in this book address a rare selection of contexts and geographies from a wide range of disciplinary perspectives. In recent years, feminist scholarship has fundamentally changed the ways in which pasts, particularly violent pasts, have been conceptualized and narrated. Discussing the participation of women in war, sexual violence in times of conflict, the use of visual and dramatic representations in memory research, and the creative challenges to research and writing posed by feminist scholarship, Gendered Wars, Gendered Memories will appeal to scholars working at the intersection of military/war, memory, and gender studies, seeking to chart this emerging territory with ‘feminist curiosity’.

The relationship between Islamic law and society is an important issue in Iran under the Islamic Republic. Although Islamic law was a pivotal element in the traditional Iranian society, no comprehensive research has been made until today. This is because modern reformers emphasized the lack of rule of law in nineteenth-century Iran. However, a legal system did exist, and Islamic law was a substantial part of it. This is the first book on the relationship between Islamic law and the Iranian society during the nineteenth century. The author explores the legal aspects of urban society in Iran and provides the social context in which political process occurred and examines how authorities applied law in society, how people utilized the law, and how the law regulated society. Based on rich archival sources including court records and private deeds from Qajar Tehran, this book explores how Islamic law functioned in Iranian society. The judicial system, sharia court, and religious endowments (vaqf) are fully discussed, and the role of ‘ulama as legal experts is highlighted throughout the book. It challenges nationalist and modernist views on nineteenth-century Iran and provides a unique model in terms of the relationship between Islamic law and society, which is rather different from the Ottoman case. Providing an understanding of this legal system in Iran and its role in society, this book offers a basis for assessing the motives and results of modern reforms as well as the modernist discourse. This book will be of interest to students of Middle Eastern
Shari’a, Inshallah shows how people have used shari’a to struggle for peace, justice, and human rights in Somalia and Somaliland. The sharia is a set of traditional laws that define a Muslim's obligations to God and his fellow human beings. Westerners often misunderstand the nature of the sharia, born as it is of a complicated legal and academic tradition that may not always seem relevant to today's world. Written for those unfamiliar with Islam, this volume provides an accurate and objective assessment of the sharia's achievements, shortcomings and future prospects. It explores the fundamentals of Islam and traditional sharia laws. In addition, the sharia is discussed with respect to Ottoman law, puritanism and jihad. The sharia's relevance to today's world events is also explored. Among items provided in appendices are a commentary on a Western translation of the concept of jihad and an analysis of the sharia in 29 selected countries.

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