

The Epistemology Of Ibn Khaldun Culture And Civilization In The Middle East

The Enticement of Religion Postcolonialism and Political Theory Islam and Good Governance Islamic Environmental Systems Engineering Ibn Khaldun The Penguin Dictionary of Islam Our Knowledge of the Past Globalization on Trial Violent Modernity Ibn Khaldûn's Philosophy of History The Vanished Library Ibn Khaldun The Rise of Colleges The Epistemology of Ibn Khaldun Ibn Khaldun From reason to practice in bioethics Islam, Authoritarianism, and Underdevelopment Law and Power in the Islamic World The Routledge Companion to Islamic Philosophy Articulating Islam: Anthropological Approaches to Muslim Worlds Alternative Sociologies of Religion Islamic Civilisation and The Modern World The Epistemology of Ibn Khaldun Aesthetics in Arabic Thought EPZ Thousand Plateaus FALSAFAH IBNU KHALDUN Modernity, Civilization and the Return to History Global Intellectual History Gut Microbiota Applying Ibn Khaldûn An Arab Philosophy of History 'Umar Ibn Al-farid Christian-Muslim Relations. A Bibliographical History. Volume 5 (1350-1500) A Theory of Textuality Islam, Orientalism and Intellectual History Arab-Islamic Philosophy Constructing the Pluriverse Comparative Philosophy without Borders Revolution and Disenchantment Knowledge Triumphant

The Enticement of Religion

A biography of Ibn Khaldun (1332-1406), famous historian, scholar, theologian and statesman.

Postcolonialism and Political Theory

Includes English translation of the introduction to the Diwan, known as Dibajah (The adorned poem), by Abu al-Hasan Nur al-Din Ali al-Misri.

Islam and Good Governance

Globalization on Trial challenges the conventional view that equates globalization with the expansion of the capitalist economic system. With a broad historical and holistic brush, the author presents a view of globalization that is both multidisciplinary and multicultural. What opportunities must we seize? What dangers must we overcome? Rajae examines human governance and the paradox of globalism and nationalism (or "nativism"), providing a particularly fresh perspective on Islamic civilization. He also focuses on our education system and how it will have to adapt to meet the new challenges.

Islamic Environmental Systems Engineering

This book, first published in 1957, is the study of 14th-century Arab historian Ibn Khaldun, who founded a special science to consider history and culture, based on the philosophy of Plato and Aristotle and their Muslim followers. In no other field has the revolt of modern Western thought against traditional philosophy been so far-reaching in its consequences as in the field of history. Ibn Khaldun realized that history is more immediately related to action than political philosophy because it studies the actual state of man and society. He found that the ancients had not made history the object of an independent science, and thought it was important to fill this gap. A factual acquaintance with the conclusions of Ibn Khaldun's reflections on history is not the same as the full comprehension of their theoretical significance. When these fundamental questions are answered, it becomes possible to pose the specific question of the relation of Ibn Khaldun's philosophy of history, or his new science of culture, to other practical sciences and, particularly, to the art of history. After an exposition of the major trends of Islamic historiography, part of this book attempts to answer this question through the analysis of the method and intention of the sections of the 'History' where Ibn Khaldun himself examines the works of major Muslim historians, shows the necessity of the new science of culture, and distinguishes it from other practical sciences.

Ibn Khaldun

How do historians, comparative linguists, biblical and textual critics and evolutionary biologists establish beliefs about the past? How do they know the past? This book presents a philosophical analysis of the disciplines that offer scientific knowledge of the past. Using the analytic tools of contemporary epistemology and philosophy of science the book covers such topics as evidence, theory, methodology, explanation, determination and underdetermination, coincidence, contingency and counterfactuals in historiography. Aviezer Tucker's central claim is that historiography as a scientific discipline should be thought of as an effort to explain the evidence of past events. He also emphasizes the similarity between historiographic methodology to Darwinian evolutionary biology. This is an important, fresh approach to historiography and will be read by philosophers, historians and social scientists interested in the methodological foundations of their disciplines.

The Penguin Dictionary of Islam

The contributors to this volume explore how non-Western, pluriversal approaches to core questions in the social sciences and humanities can help to dramatically rethink the relationship between knowledge and power.

Our Knowledge of the Past

Globalization on Trial

This book presents a thematic treatment of Islamic civilisation. Each of the fourteen chapters comprising this book treats at least one of the major themes that are characteristic of this youngest religiously-based civilisation of the world. The author's thematic approach is primarily meant to promote a better appreciation of the living nature of Islamic civilisation. The book's content provides ample evidence that Islamic civilisation is not merely a passing historical phenomenon. The various themes it discusses clearly demonstrate the continuing relevance of Islamic civilisation to the present and future humanity.

Violent Modernity

Alternative Sociologies of Religion explores what the sociology of religion would look like had it emerged in a Confucian, Muslim, or Native American culture rather than in a Christian one. Sociology has long used Western Christianity as a model for all religious life. As a result, the field has tended to highlight aspects of religion that Christians find important, such as religious beliefs and formal organizations, while paying less attention to other elements. Rather than simply criticizing such limitations, James V. Spickard imagines what the sociology of religion would look like had it arisen in three non-Western societies. What aspects of religion would scholars see more clearly if they had been raised in Confucian China? What could they learn about religion from Ibn Khaldun, the famed 14th century Arab scholar? What would they better understand, had they been born Navajo, whose traditional religion certainly does not revolve around beliefs and organizations? Through these thought experiments, Spickard shows how non-Western ideas understand some aspects of religions--even of Western religions--better than does standard sociology. The volume shows how non-Western frameworks can shed new light on several different dimensions of religious life, including the question of who maintains religious communities, the relationships between religion and ethnicity as sources of social ties, and the role of embodied experience in religious rituals. These approaches reveal central aspects of contemporary religions that the dominant way of doing sociology fails to notice. Each approach also provides investigators with new theoretical resources to guide them deeper into their subjects. The volume makes a compelling case for adopting a global perspective in the social sciences.

Ibn Khaldûn's Philosophy of History

In The Enticement of Religion, Kees W. Bolle has written an accessible and informative introduction to the basic facts of religion and to the ways scholars and other people have dealt with religion over the centuries. Bolle's central purpose is to provide a serious, in-depth study that will introduce students and other general readers in a way that makes sense of

religion and religious events in the world. Part one of the book focuses on the facts of religion and covers such topics as the object and task of the historian of religions, the correct usage of words like faith and tradition, modes of religious expression, and the social and political impact of religion. Bolle raises basic, yet not often discussed, questions such as What is Religion? and What are the Religions of the World? The second part of the book provides a historical survey of Western intellectual approaches to religion. Starting with the Greeks and progressing all the way to the twentieth century, Bolle explores how writers and scholars such as David Hume, Friedrich Schleiermacher, Soren Kierkegaard, Ludwig Wittgenstein, Joseph Conrad, Charles Peguy, and many others have influenced our judgments on religio

The Vanished Library

As the events and aftermath of 9/11 have shown, the relationship between Islam and the West is deeply troubled. Here Mohammad Salama calls for a new understanding of Islam as a historical condition that has existed in relationship to the West since the seventh century. He compares the Arab-Islamic and European traditions of historical thought since the early modern period, focusing on the watershed moments that informed their ideas of intellectual history and perceptions of one another. Islam, he argues, has played a major role in enabling and positioning Western historiography at key points, leaving palpable imprints on Islamic historiography in the process. Focusing on Ibn Khaldun, the complexities of orientalism and modernity, and recent European as well as Arab writings on these themes, this book is essential for all those interested in Islamic and Middle Eastern studies, Western and Islamic philosophies of history, and modernity.

Ibn Khaldun

From reason to practice in bioethics brings together original contributions from some of the world's leading scholars in the field of bioethics. With a particular focus on, and critical engagement with, the influential work of Professor John Harris, the book provides a detailed exploration of some of the most interesting and challenging philosophical and practical questions raised in bioethics. The book's broad range of chapters will make it a useful resource for students, scholars, and practitioners interested in the field of bioethics, and the relationship between philosophical and practical ethics. The range of contributors and topics afford the book a wide international interest.

The Rise of Colleges

Christian-Muslim Relations, a Bibliographical History. Volume 5 (CMR 5) is a history of all the known works on Christian-Muslim relations in the period 1350-1500. It comprises introductory essays and detailed entries containing descriptions, assessments and comprehensive bibliographical details of individual works.

The Epistemology of Ibn Khaldun

"It is truly a masterpiece in many ways. It certainly is the first (to my knowledge) to make sense of the colonial archives in such a way as to explain the horrific violence that Algeria has experienced in past decades. It is beautifully written-clear, astute, and narratively engaging."-Deborah Kapchan, New York University --Book Jacket.

Ibn Khaldun

In Knowledge Triumphant, Franz Rosenthal observes that the Islamic civilization is one that is essentially characterized by knowledge ('ilm), for 'ilm is one of those concepts that have dominated Islam and given Muslim civilization its distinctive shape and complexion.'

From reason to practice in bioethics

Where do ideas fit into historical accounts that take an expansive, global view of human movements and events? Teaching scholars of intellectual history to incorporate transnational perspectives into their work, while also recommending how to confront the challenges and controversies that may arise, this original resource explains the concepts, concerns, practice, and promise of "global intellectual history," featuring essays by leading scholars on various approaches that are taking shape across the discipline. The contributors to Global Intellectual History explore the different ways in which one can think about the production, dissemination, and circulation of "global" ideas and ask whether global intellectual history can indeed produce legitimate narratives. They discuss how intellectuals and ideas fit within current conceptions of global frames and processes of globalization and proto-globalization, and they distinguish between ideas of the global and those of the transnational, identifying what each contributes to intellectual history. A crucial guide, this collection sets conceptual coordinates for readers eager to map an emerging area of study.

Islam, Authoritarianism, and Underdevelopment

Law and Power in the Islamic World

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.

The Routledge Companion to Islamic Philosophy

This is an analytical examination of Ibn Khaldun's epistemology, centred on Chapter Six of the Muqaddima. In this chapter, entitled The Book of Knowledge (Kitab al'Ilm), Ibn Khaldun sketched his general ideas about knowledge and science and its relationship with human social organisation and the establishment of a civilisation.

Articulating Islam: Anthropological Approaches to Muslim Worlds

Recreates the world of ancient Egypt, describes how the Library of Alexandria was created, and speculates on its destruction

Alternative Sociologies of Religion

Islamic Civilisation and The Modern World

The definitive account of the life and thought of the medieval Arab genius who wrote the Muqaddima Ibn Khaldun (1332-1406) is generally regarded as the greatest intellectual ever to have appeared in the Arab world—a genius who ranks as one of the world's great minds. Yet the author of the Muqaddima, the most important study of history ever produced in the Islamic world, is not as well known as he should be, and his ideas are widely misunderstood. In this groundbreaking

intellectual biography, Robert Irwin provides an engaging and authoritative account of Ibn Khaldun's extraordinary life, times, writings, and ideas.

The Epistemology of Ibn Khaldun

Islam today is a truly global faith, yet it remains somewhat of an enigma to many of us. Each and every day our newspapers are saturated with references to Islam; Quran, Taliban, Hijab, Fatwa, Allah, Sunni, Jihad, Shia, the list goes on. But how much do we really understand? Are we, in fact, misunderstanding? The Penguin Dictionary of Islam provides complete, impartial answers. It includes extensive coverage of the historical formations of the worldwide Muslim community and highlights key modern Muslim figures and events. Understanding Islam is vital to understanding our world and this text is the definitive authority, designed for both general and academic readers.

Aesthetics in Arabic Thought

Analyzes Muslim countries' contemporary problems, particularly violence, authoritarianism, and underdevelopment, comparing their historical levels of development with Western Europe.

EPZ Thousand Plateaus

FALSAFAH IBNU KHALDUN

Postcolonialism and Political Theory explores the intersection between the political and the postcolonial through an engagement with, critique of, and challenge to some of the prevalent, restrictive tenets and frameworks of Western political and social thought. It is a response to the call by postcolonial studies, as well as to the urgent need within world politics, to turn towards a multiplicity-largely excluded from globally dominant discourses of community, subjectivity, power and prosperity-constituted by otherness, radical alterity, or subordination to the newly reconsolidated West. The book offers a diverse range of essays that re-examine and open the boundaries of political and cultural modernity's historical domain; that look at how the racialized and gendered and cultured subject visualizes the social from elsewhere; that critique the limits of postcolonial theory and its claim to celebrate diversity; and that complicate the notion of postcolonial politics within settler societies that continue to practice exile of the indigenous. Postcolonialism and Political Theory is an ideal book for graduate and advanced undergraduate level study and for those working both disciplinarily and interdisciplinarily, both inside and outside academia.

Modernity, Civilization and the Return to History

The writings of Ibn Khaldūn, particularly the Muqaddimah (Prolegomenon) have rightly been regarded as being sociological in nature. For this reason, Ibn Khaldūn has been widely regarded as the founder of sociology, or at least a precursor of modern sociology. While he was given this recognition, however, few works went beyond proclaiming him as a founder or precursor to the systematic application of his theoretical perspective to specific historical and contemporary aspects of Muslim societies in North Africa and the Middle East. The continuing presence of Eurocentrism in the social sciences has not helped in this regard: it often stands in the way of the consideration of non-Western sources of theories and concepts. This book provides an overview of Ibn Khaldūn and his sociology, discusses reasons for his marginality, and suggests ways to bring Ibn Khaldūn into the mainstream through the systematic application of his theory. It moves beyond works that simply state that Ibn Khaldūn was a founder of sociology or provide descriptive accounts of his works. Instead it systematically applies Khaldūn's theoretical perspective to specific historical aspects of Muslim societies in North Africa and the Middle East, successfully integrating concepts and frameworks from Khaldūnian sociology into modern social science theories. Applying Ibn Khaldūn will be of interest to students and scholars of sociology and social theory.

Global Intellectual History

Comparative Philosophy without Borders presents original scholarship by leading contemporary comparative philosophers, each addressing a philosophical issue that transcends the concerns of any one cultural tradition. By critically discussing and weaving together these contributions in terms of their philosophical presuppositions, this cutting-edge volume initiates a more sophisticated, albeit diverse, understanding of doing comparative philosophy. Within a broad conception of the alternative shapes that work in philosophy may take, this volume breaks three kinds of boundaries: between cultures, historical periods and sub-disciplines of philosophy such as metaphysics, epistemology, ethics, aesthetics, and political philosophy. As well as distinguishing three phases of the development of comparative philosophy up to the present day, the editors argue why the discipline now needs to enter a new phase. Putting to use philosophical thought and textual sources from Eurasia and Africa, contributors discuss modern psychological and cognitive science approaches to the nature of mind and topics as different as perception, poetry, justice, authority, and the very possibility of understanding other people. Comparative Philosophy without Borders demonstrates how drawing on philosophical resources from across cultural traditions can produce sound state-of-the-art progressive philosophy. Fusing the horizons of traditions opens up a space for creative conceptual thinking outside all sorts of boxes.

Gut Microbiota

Makdisi's important work traces the development and organisational structure of learning institutions in Islam, and reassesses scholarship on the origins and growth of the Madrasa.

Applying Ibn Khaldūn

This is an analytical examination of Ibn Khaldun's epistemology, centred on Chapter Six of the Muqaddima. In this chapter, entitled The Book of Knowledge (Kitab al'Ilm), Ibn Khaldun sketched his general ideas about knowledge and science and its relationship with human social organisation and the establishment of a civilisation.

An Arab Philosophy of History

The modern concept and study of civilization have their roots, not in western Europe, but in the spirit of scientific investigation associated with a self-conscious Islamicate civilization. What we call modernity cannot be fathomed without this historical connection. We owe every major branch of science known today to the broad tradition of systematic inquiry that belongs to a "region of being"—as Heidegger would say—whose theoretical, practical and institutional dimensions the philosophy of that civilization played an unprecedented role in creating. This book focuses primarily on the philosophical underpinnings of questions relating to civilization, personhood and identity. Contemporary society and thinking in western Europe introduced new elements to these questions that have altered how collective and personal identities are conceived and experienced. In the age of "globalization," expressions of identity (individual, social and cultural) survive precariously outside their former boundaries, just when humanity faces perhaps its greatest challenges—environmental degradation, policy inertia, interstate bellicosity, and a growing culture of tribalism. Yet, the world has been globalized for at least a millennium, a fact dimmed by the threadbare but still widespread belief that modernity is a product of something called the West. One is thus justified in asking, as many people do today, if humanity has not lost its initiative. This is more a philosophical than an empirical question. There can be no initiative without the human agency that flows from identity and personhood—i.e., the way we, the acting subject, live and deliberate about our affairs. Given the heavy scrutiny under which the modern concept of identity has come, Dr. Shaker has dug deeper, bringing to bear a wealth of original sources from both German thought and Hikmah (Islamicate philosophy), the latter based on material previously unavailable to scholars. Posing the age-old question of identity anew in the light of these two traditions, whose special historical roles are assured, may help clear the confusion surrounding modernity and, hopefully, our place in human civilization. Proximity to Scholasticism, and therefore Islamicate philosophy, lent German thought up to Heidegger a unique ability to dialogue with other thought traditions. Two fecund elements common to Heidegger, Qūnawī and Mullā Ṣadrā are of special importance: Logos (utterance, speech) as the structural embodiment at once of the primary meaning (essential reality) of a thing and of divine manifestation; and the idea of unity-in-difference, which Ṣadrā finally formulated as the substantial movement of

existence. But behind this complexity is the abiding question of who Man is, which cannot be answered by theory alone. Heidegger, who occupies a good portion of this study, questioned the modern ontology at a time of social collapse and deep spiritual crisis not unlike ours. Yet, that period also saw the greatest breakthroughs in modern physics and social science. The concluding chapters take up, more specifically, identity renewal in Western literature and Muslim "reformism." The renewal theme reflects a point of convergence between the Eurocentric worldview, in which modernism has its secular aesthetics roots, and a current originating in Ibn Taymiyyah's reductionist epistemology and skeptical fundamentalism. It expresses a hopeless longing for origin in a historically pristine "golden age," an obvious deformation of philosophy's millennial concern with the commanding, creative oneness of the Being of beings.

'Umar Ibn Al-farid

This book is just what it says it is: A theory of textuality divided into two parts, logical and epistemological.

Christian-Muslim Relations. A Bibliographical History. Volume 5 (1350-1500)

'A rare and remarkable book.' Times Literary Supplement Gilles Deleuze (1925-1995) was Professor of Philosophy at the University of Paris VIII. He is a key figure in poststructuralism, and one of the most influential philosophers of the twentieth century. Félix Guattari (1930-1992) was a psychoanalyst at the la Borde Clinic, as well as being a major social theorist and radical activist. A Thousand Plateaus is part of Deleuze and Guattari's landmark philosophical project, Capitalism and Schizophrenia - a project that still sets the terms of contemporary philosophical debate. A Thousand Plateaus provides a compelling analysis of social phenomena and offers fresh alternatives for thinking about philosophy and culture. Its radical perspective provides a toolbox for 'nomadic thought' and has had a galvanizing influence on today's anti-capitalist movement. Translated by Brian Massumi>

A Theory of Textuality

The distinguished Moroccan philosopher Mohammed Abed al-Jabri, in this summary of his own work, examines the status of Arab thought in the late twentieth century. Al-Jabri rejects what he calls the current polarization of Arab thought between an imported modernism that disregards Arab tradition and a fundamentalism that would reconstruct the present in the image of an idealized past. Both past and present intellectual currents are examined. Al-Jabri first questions the current philosophical positions of the liberals, the Marxists, and the fundamentalists. Then he turns to history, exploring Arab philosophy in the tenth and twelfth centuries, a time of political and ideological struggle. In the writings of Ibn Hazm and Averroës, he identifies the beginnings of Arab rationalism, a rationalism he traces through the innovative fourteenth century

work of Ibn Khaldun. Al-Jabri offers both Western readers and his own compatriots a radical new approach to Arab thought, one that finds in the past the roots of an open, critical rationalism which he sees as emerging in the Arab world today.

Islam, Orientalism and Intellectual History

The gut-brain axis has gained considerable attention from different branches of the scientific community in recent years. In this book, scientists from different disciplines present current scientific knowledge on the topic. The interaction between the prokaryote and eukaryote cells stimulates the evolutionary processes, and results in various systemic illnesses such as neuropsychiatric disorders and may help the continuity of health. Nature has provided us with healthy food that builds our pharmacy. This natural pharmacy store may help the body's healing processes through its effects on gut microbiota and the immune system. This book aims to provide the reader with detailed analyses of the current scientific knowledge on the gut-brain axis and its relation with health and disease. We hope that the reader benefits from the presented material.

Arab-Islamic Philosophy

This book advances an Islamic political philosophy based on the concept of Ihsan, which means to do beautiful things. The author moves beyond the dominant model of Islamic governance advanced by modern day Islamists. The political philosophy of Ihsan privileges process over structure, deeds over identity, love over law and mercy and forgiveness over retribution. The work invites Muslims to move away from thinking about the form of Islamic government and to strive to create a self-critical society that defends national virtue and generates institutions and practices that provide good governance.

Constructing the Pluriverse

The Arab Revolutions that began in 2011 reignited interest in the question of theory and practice, imbuing it with a burning political urgency. In *Revolution and Disenchantment* Fadi A. Bardawil redescribes for our present how an earlier generation of revolutionaries, the 1960s Arab New Left, addressed this question. Bardawil excavates the long-lost archive of the Marxist organization Socialist Lebanon and its main theorist, Waddah Charara, who articulated answers in their political practice to fundamental issues confronting revolutionaries worldwide: intellectuals as vectors of revolutionary theory; political organizations as mediators of theory and praxis; and nonemancipatory attachments as impediments to revolutionary practice. Drawing on historical and ethnographic methods and moving beyond familiar reception narratives of Marxist thought in the postcolony, Bardawil engages in "fieldwork in theory" that analyzes how theory seduces intellectuals, cultivates sensibilities, and authorizes political practice. Throughout, Bardawil underscores the resonances and tensions

between Arab intellectual traditions and Western critical theory and postcolonial theory, deftly placing intellectuals from those traditions into a much-needed conversation.

Comparative Philosophy without Borders

This valuable reference work synthesizes and elucidates traditional themes and issues in Islamic philosophy as well as prominent topics emerging from the last twenty years of scholarship. Written for a wide readership of students and scholars, The Routledge Companion to Islamic Philosophy is unique in including coverage of both perennial philosophical issues in an Islamic context and also distinct concerns that emerge from Islamic religious thought. This work constitutes a substantial affirmation that Islamic philosophy is an integral part of the Western philosophical tradition. Featuring 33 chapters, divided into seven thematic sections, this volume explores the major areas of philosophy: Logic, Metaphysics, Philosophy in the Sciences, Philosophy of Mind/Epistemology, and Ethics/Politics as well as philosophical issues salient in Islamic revelation, theology, prophecy, and mysticism. Other features include: •A focus on both the classical and post-classical periods •A contributing body that includes both widely respected scholars from around the world and a handful of the very best younger scholars •"Reference" and "Further Reading" sections for each chapter and a comprehensive index for the whole volume The result is a work that captures Islamic philosophy as philosophy. In this way it serves students and scholars of philosophy and religious studies and at the same time provides valuable essays relevant to the study of Islamic thought and theology.

Revolution and Disenchantment

Aesthetics in Arabic Thought from Pre-Islamic Arabia through al-Andalus offers a history of aesthetic thought in the Arabic language from the pre-Islamic period to the Alhambra, with special attention to the great Arab philosophers of the Middle East and al-Andalus.

Knowledge Triumphant

Islamic law (the Shari'a) and its application is a central issue in contemporary Islamic politics and culture. Starting from modern concerns, this book examines the origins and evolution of the Shari'a and the corpus of texts, concepts and practices in which it has been enshrined. The central paradox in this history is one of power: the Shari'a is jurist's law, theoretically derived from sacred sources, yet dependent for its institution and application on rulers, with their own agendas and priorities. Sami Zubaida here considers key historical episodes of political accommodations and contests.

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