

Freedom Of Expression In Islam Fundamental Rights And Liberties In Islam Series

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Women and Equality in Iran Bloomsbury Publishing
Exploring the ideas of human rights according to the laws of Islam, this discussion examines the sanctity of life, murder, unintentional killing, the death penalty, abortion, suicide, and euthanasia. The arguments are introduced by Qur'anic quotations and Prophetic anecdotes and include practical examples of both medieval and contemporary applications. Relevant to the current international interest of multicultural perspectives on human rights, this analysis also covers security against unlawful arrest, freedom from torture, immunity against invasion of privacy, and restrictions imposed by the Shari'a on the exercises of these rights.

Arab Conquests and Early Islamic Historiography Prometheus Books
The importance of the rule of law is universally recognised and of fundamental value for most societies. Establishing and promoting the rule of law in the Muslim world, particularly in the Middle East, North Africa, and Central Asia, has become a pressing but complicated issue. These states have Muslim majority populations, and the religion of Islam has an important role in the traditional structures of their societies. While the Muslim world is taking gradual steps towards the establishment of rule of law systems, most Muslim majority countries may not yet have effective legal systems with independent judiciaries, which would allow the state and institutions to be controlled by an effective rule of law system. One important aspect of the rule of law is freedom of expression. Given the sensitivity of Muslim societies in relation to their sacred beliefs, freedom of expression, as an international human rights issue, has raised some controversial cases. This book, drawing on both International and Islamic Law, explores the rule of law, and freedom of expression and its practical application in the Muslim world.
Partition, Shrine Culture and the Sindhis in India Simon and Schuster

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.

Ten Principles for a Connected World Bloomsbury Publishing
Freedom of Expression in IslamChallenging Apostasy and Blasphemy LawsBloomsbury Publishing
Religious Freedom in Islam Bloomsbury Publishing

Established in 1969, the Organization of Islamic Cooperation (OIC) is an intergovernmental organization the purpose of which is the strengthening of solidarity among Muslims. Headquartered in Jeddah, the OIC today consists of fifty seven states from the Middle East, Asia, Africa, and Latin America. The OIC's longevity and geographic reach, combined with its self-proclaimed role as the United Nations of the Muslim world, raise certain expectations as to its role in global human rights politics. However, to date, these hopes have been unfulfilled. The Organization of Islamic Cooperation and Human Rights sets out to demonstrate the potential and shortcomings of the OIC and the obstacles on the paths it has navigated. Historically, the OIC has had a complicated relationship with the international human rights regime. Palestinian self-determination was an important catalyst for the founding of the OIC, but the OIC did not develop a comprehensive human rights approach in its first decades. In fact, human rights issues were rarely, if at all, mentioned at the organization's summits or annual conferences of foreign ministers. Instead, the OIC tended to focus on protecting Islamic holy sites and strengthening economic cooperation among member states. As other international and regional organizations expanded the international human rights system in the 1990s, the OIC began to pay greater attention to human rights, although not always in a manner that aligned with Western conceptions. This volume provides essential empirical and theoretical insights into OIC practices, contemporary challenges to human rights, intergovernmental organizations, and global Islam. Essays by some of the world's leading scholars examine the OIC's human rights activities at different levels—in the UN, the organization's own institutions, and at the member-state level—and assess different aspects of the OIC's approach, identifying priority areas of involvement and underlying conceptions of human rights. Contributors: Hirah Azhar, Mashood A. Baderin, Anthony Tirado Chase, Ioana Cismas, Moataz El Fegieri, Turan Kayaoglu, Martin Lestra, Ann Elizabeth Mayer, Mahmood Monshipouri, Marie Juul Petersen, Zeynep Şahin-Mencütek, Heini Skorini, M. Evren Tok.
The Concept of Freedom in Judaism, Christianity and Islam International Institute of Islamic Thought (IIIT)
Is there a basis for human rights in Islam? Beginning with an exploration of what rights are and how the human rights discourse developed, Abdullah Saeed explores the resources that exist within Islamic tradition. He looks at those that are compatible with international human rights law and can be garnered to promote and protect human rights in Muslim-majority states. A number of rights are given specific focus, including the rights of women and children, freedom of expression and religion, as well as jihad and the laws of war. Human Rights and Islam emphasises the need for Muslims to rethink problematic areas of Islamic thought that are difficult to reconcile with contemporary conceptions of human rights.

Partners, Resources, and Strategies Council of Europe
In recent years, Islam — whether via the derivatives of 'Political Islam' or 'Islamism' — has come to be seen as an 'activist' force in social and political spheres worldwide. What such representations have neglected is the strong countervailing tradition of political quietism. Political quietism in Islam holds that it is not for Muslims to question or oppose their leaders. Rather, the faithful should concentrate on their piety, prayer, religious rituals and personal quest for virtue. This book is the first to analyze the history and meaning of political quietism in Islamic societies. It takes an innovative cross-sectarian approach, investigating the phenomenon and practice across both Sunni and Shi'i communities. Contributors deconstruct and introduce the various forms of political quietisms from the time of the prophetic revelations through to the contemporary era. Chapters cover issues ranging from the politics of public piety among the women preachers in Saudi Arabia, through to the legal discourses in the Caucasus, the different Shi'i communities in Iran, Lebanon, Iraq and Pakistan, and the G ü len movement in Azerbaijan. The authors describe a wide range of political quietisms and assess the continuing significance of the tradition, both to the study of Islam and to the modern world today.
The Organization of Islamic Cooperation and Human Rights OUP Oxford
The relationship between Islam and human rights forms an important aspect of contemporary international human rights debates. Current international events have made the topic more relevant than ever in international law discourse. Professor Abdullahi An-Na'im is undoubtedly one of the leading international scholars on this subject. He has written extensively on the subject and his works are widely referenced in the literature. His contributions on the subject are however scattered in different academic journals and book chapters. This anthology is designed to bring together his academic contributions on the subject under one cover, for easy access for students and researchers in Islamic law and human rights.
Human Rights in Islam ISEAS-Yusof Ishak Institute

One of the great political writers of our time offers a manifesto for global free speech in the digital age Never in human history was there such a chance for freedom of expression. If we have Internet access, any one of us can publish almost anything we like and potentially reach an audience of millions. Never was there a time when the evils of unlimited speech flowed so easily across frontiers: violent intimidation, gross violations of privacy, tidal waves of abuse. A pastor burns a Koran in Florida and UN officials die in Afghanistan. Drawing on a lifetime of writing about dictatorships and dissidents, Timothy Garton Ash argues that in this connected world that he calls cosmopolis, the way to combine freedom and diversity is to have more but also better free speech. Across all cultural divides we must strive to agree on how we disagree. He draws on a thirteen-language global online project--freespeechdebate.com--conducted out of Oxford University and devoted to doing just that. With vivid examples, from his personal experience of China's Orwellian censorship apparatus to the controversy around Charlie Hebdo to a very English court case involving food writer Nigella Lawson, he proposes a framework for civilized conflict in a world where we are all becoming neighbors.

Islam and Good Governance Bloomsbury Publishing
Within the complex religious landscape of modern India, the community of Sindh stands out as a powerful example of interfaith relations. This Hindu community moved to India and practiced Sufism following Sindh's inclusion to Pakistan in the 1947 partition. Drawing on a close analysis of literature and poetry, interviews with key informants, and a reading of historic rituals and architectures, Michel Boivin demonstrates that this active religious minority has managed to retain its unique Hindu-Sufi identity amidst the rigidification of official religions in both India and Pakistan. Of particular significance, Boivin argues, was the creation of sacred spaces called darbars. These shrines include a religious building where the Hindu Sindhis worship Sufi saints, chant Sufi poetry and perform Sufi rituals. In looking at this vibrant community as a trans-religious culture capable of navigating the challenges of the modern nation state, this book is an important contribution to understanding the Muslim-Hindu encounter in India.
Islam and Religious Expression in Malaysia Ashgate Publishing, Ltd.
Those who practice the Muslim faith have resisted examinations of their religion. They are extremely guarded about their religion, and what they consider blasphemous acts by skeptical Muslims and non-Muslims alike has only served to pique the world's curiosity. This critical examination reveals an unflattering picture of the faith and its practitioners. Nevertheless, it is the truth, something that has either been deliberately concealed by modern scholars or buried in obscure journals accessible only to a select few.

The Futuh al-Buldan of al-Baladhuri Bloomsbury Publishing
Of the available sources for Islamic history between the seventh and eighth centuries CE, few are of greater importance than al-Baladhuri's Kitab Futu' al-buldan (The Book of the Conquest of Lands). Written in Arabic by a ninth-century Muslim scholar working at the court of the 'Abbasid caliphs, the Futu?'s content covers many important matters at the beginning of Islamic history. It informs its audience of the major events of the early Islamic conquests, the settlement of Muslims in the conquered territories and their experiences therein, and the origins and development of the early Islamic state. Questions over the text's construction, purpose, and reception, however, have largely been ignored in current scholarship. This is despite both the text's important historical material and its crucial early date of creation. It has become commonplace for researchers to turn to the Futu? for information on a specific location or topic, but to ignore the grander — and, in many ways, more straightforward — questions over the text's creation and limitations. This book looks to correct these gaps in knowledge by investigating the context, form, construction, content, and early reception history of al-Baladhuri's text.

Religion and International Law Fundamental Rights and Liberti
Since at least the attacks of September 11, 2001, one of the most pressing political questions of the age has been whether Islam is hostile to religious freedom. Daniel Philpott examines conditions on the ground in forty-seven Muslim-majority countries today and offers an honest, clear-eyed answer to this urgent question. It is not, however, a simple answer. From a satellite view, the Muslim world looks unfree. But, Philpott shows, the truth is much more complex. Some one-fourth of Muslim-majority countries are in fact religiously free. Of the other countries, about forty percent are governed not by Islamists but by a hostile secularism imported from the West, while the other sixty percent are Islamist. The picture that emerges is both honest and hopeful. Yes, most Muslim-majority countries are lacking in religious freedom. But, Philpott argues, the Islamic tradition carries within it "seeds of freedom," and he offers guidance for how to cultivate those seeds in order to expand religious freedom in the Muslim world and the world at large. It is an urgent project. Religious freedom promotes goods like democracy and the advancement of women that are lacking in the Muslim-majority world and reduces ills like civil war, terrorism, and violence.

Further, religious freedom is simply a matter of justice--not an exclusively Western value, but rather a universal right rooted in human nature. Its realization is critical to the aspirations of religious minorities and dissenters in Muslim countries, to Muslims living in non-Muslim countries or under secular dictatorships, and to relations between the West and the Muslim world. In this thoughtful book, Philpott seeks to establish a constructive middle ground in a fiery and long-lasting debate over Islam.

[A Critique with Reference to Freedom of Expression in Islam](#) Routledge

Debate on freedom of religion as a human right takes place not only in the Western world but also in Muslim communities throughout the world. For Muslims concerned for this freedom, one of the major difficulties is the 'punishment for apostasy' - death for those who desert Islam. This book argues that the law of apostasy and its punishment by death in Islamic law is untenable in the modern period. Apostasy conflicts with a variety of foundation texts of Islam and with the current ethos of human rights, in particular the freedom to choose one's religion. Demonstrating the early development of the law of apostasy as largely a religio-political tool, the authors show the diversity of opinion among early Muslims on the punishment, highlighting the substantial ambiguities about what constitutes apostasy, the problematic nature of some of the key textual evidence on which the punishment of apostasy is based, and the neglect of a vast amount of clear Qur'anic texts in favour of freedom of religion in the construction of the law of apostasy. Examining the significant challenges the punishment of apostasy faces in the modern period inside and outside Muslim communities - exploring in particular how apostasy and its punishment is dealt with in a multi-religious Muslim majority country, Malaysia, and the challenges and difficulties it faces there - the authors discuss arguments by prominent Muslims today for an absolute freedom of religion and for discarding the punishment of apostasy.

America Alone John Wiley & Sons

How Muftis Think offers a wealth of new materials from the nearly unexplored field of contemporary women-related fatwas in Europe. Lena Larsen ' s interviews and readings provide fascinating insights into fatwa-giving as a contribution to developing a local European Islamic jurisprudence.

Yale University Press

Nineteenth-century Istanbul was an intellectual hub of rich discussions about Islam, in which leading reformists had a significant role. Turkey today appears to be an intellectual vacuum to anyone searching for ongoing critical engagement with Islam. The main purpose of this book is to adjust this view of Turkey by showcasing the modern Turkish theologians who challenge mainstream Sunni interpretations of Islam. Labelling these theologians as 'rationalist' rather than 'reformist', the author reveals that their theology is inherently anti-establishment and thus a religiously-oriented challenge to the hegemony of the state-sanctioned Islam: for the rationalists, Turkey's problems have their origins in the Sunni interpretation of Islam. Contemporary Rationalist Islam in Turkey analyses nine prominent scholars of Islam who provide a religious opposition to the Sunni revival in Turkey: H ü seyin Atay, Yasar Nuri Özt ü rk, M. Hayri Kirbasoglu, İlhami G ü ler, R. İhsan Elia ç ik, Ömer Özsoy, Mustafa Özt ü rk, İsrail Balci, and Mehmet Azimli. These scholars' writings are almost exclusively published in Turkish, so this book makes their ideas available in English for the first time. It also examines the scope, methodology and argumentation of the scholars' theology, categorizing their theological interpretations from 'historicist' to 'universalist' and from 'empiricist' to 'rationalist'. In identifying a new 'rationalist' school of Turkish theology and outlining its different manifestations, the book breaks new ground. It fills a significant gap in the literature on Islamic studies and reveals an understudied dimension of Turkey and Turkish Islam beyond the well-known ideas of the AKP and the Gulenists.

The Hindu Sufis of South Asia Walter de Gruyter GmbH & Co KG

The relationship between Islamic law and international human rights law has been the subject of considerable, and heated, debate in recent years. The usual starting point has been to test one system by the standards of the other, asking is Islamic law 'compatible' with international human rights standards, or vice versa. This approach quickly ends in acrimony and accusations of misunderstanding. By overlaying one set of norms on another we overlook the deeply contextual nature of how legal rules operate in a society, and meaningful comparison and discussion is impossible. In this volume, leading experts in Islamic law and international human rights law attempt to deepen the understanding of human rights and Islam, paving the way for a more meaningful debate. Focusing on central areas of controversy, such as freedom of speech and religion, gender equality, and minority rights, the authors examine the contextual nature of how Islamic law and international human rights law are legitimately formed, interpreted, and applied within a community. They examine how these fundamental interests are recognized and protected within the law, and what restrictions are placed on the freedoms associated with them. By examining how each system recognizes and limits fundamental freedoms, this volume clears the ground for exploring the relationship between Islamic law and international human rights law on a sounder footing. In doing so it offers a challenging and distinctive contribution to the literature on the subject, and will be an invaluable reference for students, academics, and policy-makers engaged in the legal and religious debates surrounding Islam and the West.

Political Quietism in Islam W. W. Norton & Company

Freedom of speech and expression is considered in the West a high public good and an important social value, underpinned by legislative and ethical norms. Its importance is not shared to the same extent by conservative and devout Muslims, who read Islamic doctrines in ways seemingly incompatible with Western notions of freedom of speech. Featuring experts across a spectrum of fields within Islamic studies, Freedom of Speech and Islam considers Islamic concepts of blasphemy, apostasy and heresy and their applicability in the modern world.

[Islamic Law and International Human Rights Law](#) Rand Corporation

‘ Islamophobia ’ is a term that has existed since the nineteenth century. But in recent decades, argues Pascal Bruckner in his controversial new book, it has become a weapon used to silence criticism of Islam. The term allows those who brandish it in the name of Islam to ‘ freeze ’ the latter, making reform difficult. Whereas Christianity and Judaism have been rejuvenated over the centuries by external criticism, Islam has been shielded from critical examination and has remained impervious to change. This tendency is exacerbated by the hypocrisy of those Western defenders of Islam who, in the name of the principles of the Enlightenment, seek to muzzle its critics while at the same time demanding the right to chastise and criticize other religions. These developments, argues Bruckner, are counter-productive for Western democracies as they struggle with the twin challenges of immigration and terrorism. The return of religion in those democracies must not be equated with the defence of fanaticism, and the right to religious freedom must go hand in hand with freedom of expression, an openness to criticism, and a rejection of all forms of extremism. There are already more than enough forms of racism; there is no need to imagine more. While all violence directed against Muslims is to be strongly condemned and punished, defining these acts as ‘ Islamophobic ’ rather than criminal does more to damage Islam and weaken the position of Muslims than to strengthen them.

A Historical and Scriptural Analysis Bloomsbury Publishing

It is an established fact that the Prophet never, in his entire life, put an apostate to death. Yet, the issue remains one of the most controversial to have afflicted the Muslim world down the centuries. It is also the source of much damaging media coverage today as Islamic jurisprudence stands accused of a flagrant disregard for human rights and freedom of expression. The subject of this book is a highly sensitive and important one. The author rightly concentrates on evidence, to examine the historical origins of the debate in rigorous detail, as well as the many moral and contextual issues surrounding it. Disputing arguments put forward by proponents of the death penalty he contends that both the Qur ’ an and the Sunnah promote freedom of belief including the act of exiting the Faith and do not support capital punishment for the sin of al-riddah. Note that attention is on the word sin, for there is qualification: as long as one ’ s

apostasy has not been accompanied by anything else that would be deemed a criminal act, particularly in terms of national security, then according to the author, it remains a matter strictly between God and the individual. Of interest is the fact that the Qur ’ an significantly refers to individuals repeatedly returning to unbelief after having believed, but does not mention that they should be killed or punished. This work has been written at a time of great complexity and vulnerability when a true understanding of the higher intents and values of the Qur ’ an and the Sunnah, maqasid al-shariah, is sorely needed. The author employs a strong evidence-based approach examining in detail the Qur ’ an and authentic Hadith, taking into consideration traditional approaches to the study of the Islamic textual sciences and other fields of knowledge, as well as analyzing scholastic interpretation. Taking the life of a person without just cause is according to the Qur ’ an equivalent to the killing of the whole of mankind. It is vital therefore, that in the interests of compassion and justice, as well as freedom of belief, this subject is clearly addressed once and for all.