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This book is the first analysis of parental care regimes in Muslim jurisdictions, both in a comparative and country-specific sense. It contains the proceedings of a workshop on Parental Care and the Best Interests of the Child in Muslim Countries that the Max Planck Research Group "Changes in God's Law: An Inner-Islamic Comparison of Family and Succession Law" hosted in Rabat, Morocco in April 2015. This workshop saw a total of 15 country reports presented on questions of custody, guardianship and their development within different Muslim jurisdictions (ranging from Indonesia to Morocco), a number of which are included in full in the book. Each of these country reports contains a historical perspective on the evolution of domestic rules regarding custody and guardianship, and on the introduction and development of the notion of the best interests of the child. Most importantly, the prevailing legal norms, both substantive and procedural, are explored and particular attention is given to legal practice and the role of the judiciary. In addition to a selection of country reports from the workshop, the volume includes two comparative analyses on questions of parental care in both public and private international law. With a high practical relevance for legal practitioners working in the area of cross-border custody disputes and the most up-to-date assessment of parental care regimes beyond a pure analysis of statutory law, this book combines a number of country reports authored by experts who have worked or are still based in the respective countries they are reporting on and thus contains in-depth discussions of legal practice and custody law in action. Nadjma Yassari is Director of the Research Group "Changes in God's Law: An Inner-Islamic Comparison of Family and Succession Law" while Lena- Maria Möller and Imen Gallala-Arndt are Senior Research Fellows at the Max Planck Institute for Comparative and International Private Law in Hamburg and the Max Planck Institute for Social Anthropology in Halle respectively.

Drawing upon Arabic literary sources, iconographic evidence and archaeological finds, this book examines trade, port towns, ship construction, seamanship, ship typology and their historical development in the Western Indian Ocean, focussing on the Medieval Islamic period but including earlier sources.

As a thriving port city, nineteenth-century Bombay attracted migrants from across India and beyond. Nile Green's Bombay Islam traces the ties between industrialization, imperialism and the production of religion to show how Muslim migration fueled demand for a wide range of religious suppliers, as Christian missionaries competed with Muslim religious entrepreneurs for a stake in the new market. Enabled by a colonial policy of non-intervention in religious affairs, and powered by steam travel and vernacular printing, Bombay's Islamic productions were exported as far as South Africa and Iran. Connecting histories of religion, labour and globalization, the book examines the role of ordinary people - mill hands and merchants - in shaping the demand that drove the market. By drawing on hagiographies, travelogues, doctrinal works, and poems in Persian, Urdu and Arabic, Bombay Islam unravels a vernacular modernity that saw people from across the Indian Ocean drawn into Bombay's industrial economy of enchantment.

This book contains articles on historic cities of the Islamic world, ranging from West Africa to Malaysia, which over the centuries have been centres of culture and learning and of economic and commercial life, and which have contributed much to the consolidation of Islam as a faith and as a social and political institution. The articles have been taken from the second edition of the Encyclopaedia of Islam, completed in 2004, but in many cases expanded and rewritten. All have been updated to include fresh historical information, with note of contemporary social developments and population statistics. The book thus delineates the urban background of Islam has it has evolved up to the present day, highlighting the role of such great cities as Cairo, Istanbul, Baghdad and Delhi in Islamic history, and also brings them together in a rich panorama illustrating one of mankind's greatest achievements, the living organism of the city.

This book explores how modern Egyptians understand the Mamluks and reveals the ways in which that historical memory is utilized for political and ideological purposes. It specifically examines the representations of the Mamluks from two historical periods: the Mamluk Sultanate era (1250–1517) and the Mamluks under the Ottoman era (1517–1811) focusing mostly on the years 1760–1811. Although the Mamluks have had a great impact on the Egyptian collective memory and modern thought, the subject to date has hardly been researched seriously, with most analyses given to stereotypical negative representations of the Mamluks in historical works. However, many Egyptian historians and intellectuals presented the Mamluk era positively, and even symbolized the Sultans as national icons. This book sheds light on the heretofore-neglected positive dimensions of the multifaceted representations of the Mamluks and addresses the ways in which modern Egyptians utilize that collective memory.

This book investigates the Muslim castles of greater Syria from c.700 to c.1700 from archaeological and historical perspectives.

Many doctors have argued that destiny respects only the final state of a certain portion of men (believers and unbelievers), and that in general man is endowed with free will, which he should exercise according to the laws of God and his own conscience and judgment, praying to God for a blessing on his endeavours, or imploring the intercession of the Prophet or of any of the saints in his favour, and propitiating them by offering alms or sacrifices in their names, relying upon God for the result, which he may then, and then only, attribute to fate or destiny. They hold, therefore, that it is criminal to attempt resistance to the will when its dictates are conformable with the laws of God and our natural consciences and prudence, and so passively to await the fulfilment of God's decrees.—The doctrine of the ʿur-ʿān and the traditions respecting the decrees of God, or fate and destiny, appears, however, to be that they are altogether absolute and unchangeable, written in the beginning of the creation on the "Preserved Tablet" in heaven; that God hath predestined every event and action, evil as well as good,—at the same time commanding and approving good, and forbidding and hating evil; and that the "cancelling" mentioned in the preceding paragraph relates (as the context seems to show) to the abrogation of former scriptures or revelations, not of fate. But still it must be held that He hath not predestined the will; though He sometimes inclines it to good, and the Devil sometimes inclines it to evil. It is asked, then, If we have the power to will, but not the power to perform otherwise than as God hath predetermined, how can we be regarded as responsible beings? The answer to this is that our actions are judged good or evil according to our intentions, if we have faith: good actions or intentions, it should be added, only increase, and do not cause, our happiness if we are believers; and evil actions or intentions only increase our misery if we are unbelievers or irreligious: for the Muslim holds that he is to be admitted into heaven only by the mercy of God, on account of his faith, and to be rewarded in proportion to his good works. The Prophet's assertions on the subject of God's decrees are considered of the highest importance as explanatory of the ʿur-ʿān.—"Whatever is in the universe," said he, "is by the order of God."—"God hath pre-ordained five things on his servants; the duration of life, their actions, their dwelling-places, their travels, and their portions."—"There is not one among you whose sitting-place is not written by God, whether in the fire or in paradise."—"Some of the companions of the Prophet, on hearing the last-quoted saying, asked him, "O Prophet, since God hath appointed our places, may we confide in this, and abandon our religious and moral duties?" He answered, "No: because the happy will do good works, and those who are of the miserable will do bad works."

This English edition of Massignon's philological work on the origins of the technical language of Islamic mysticism incorporates the corrections from 1954 edition and updated references. It concentrates on the development of the words used by 10th-century mystic and poet al-Hallaj.

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