

Mukhtasar Al Quduri Arabic And English

Women in Middle Eastern History Nikki R. Keddie 2008-10-01 This history of Middle Eastern women is the first to survey gender relations in the Middle East from the earliest Islamic period to the present. Outstanding scholars analyze a rich array of sources ranging from histories, biographical dictionaries, law books, prescriptive treatises, and archival records, to the Traditions (hadith) of the Prophet and imaginative works like the *Thousand and One Nights*, to modern writings by Middle Eastern women and by Western writers. They show that gender boundaries in the Middle East have been neither fixed nor immutable: changes in family patterns, religious rituals, socio-economic necessity, myth and ideology—and not least, women's attitudes—have expanded or circumscribed women's roles and behavior through the ages.

Accessions List, South Asia Library of Congress. Library of Congress Office, New Delhi 1981 Records publications acquired from Afghanistan, Bangladesh, Bhutan, India, Maldives, Nepal, Pakistan, and Sri Lanka, by the U. S. Library of Congresses Office in New Delhi, India, and Karachi, Pakistan.

Bibliographic Guide to Law 1987

Defending the West Ibn Warraq 2007 This is the first systematic critique of Edward Said's influential work, *Orientalism*, a book that for almost three decades has received wide acclaim, voluminous commentary, and translation into more than fifteen languages. Said's main thesis was that the Western image of the East was heavily biased by colonialist attitudes, racism, and more than two centuries of political exploitation. Although Said's critique was controversial, the impact of his ideas has been a pervasive rethinking of Western perceptions of Eastern cultures, plus a tendency to view all scholarship in Oriental Studies as tainted by considerations of power and prejudice. In this thorough reconsideration

of Said's famous work, Ibn Warraq argues that Said's case against the West is seriously flawed. Warraq accuses Said of not only willfully misinterpreting the work of many scholars, but also of systematically misrepresenting Western civilization as a whole. With example after example, he shows that ever since the Greeks Western civilization has always had a strand in its very makeup that has accepted non-Westerners with open arms and has ever been open to foreign ideas. The author also criticizes Said for inadequate methodology, incoherent arguments, and a faulty historical understanding. He points out, not only Said's tendentious interpretations, but historical howlers that would make a sophomore blush. Warraq further looks at the destructive influence of Said's study on the history of Western painting, especially of the 19th century, and shows how, once again, the epigones of Said have succeeded in relegating thousands of first-class paintings to the lofts and storage rooms of major museums. An extended appendix reconsiders the value of 18th- and 19th-century Orientalist scholars and artists, whose work fell into disrepute as a result of Said's work.

Virgins? What Virgins? Ibn Warraq 2010 assigned reading in universities, both here and abroad."-Phyllis Chesler, PHD Author of *Woman's Inhumanity to Woman* and *The Death of Feminism* --

The Mukhtasar Al-Quduri Aḥmad ibn Muḥammad Qudūrī 2010 The *Mukhtasar Al-Quduri* is one of the most celebrated and influential treatises in any Muslim school of methodology and thought and is the foundation for the Hanafi school. It is both the first source for scholars and a manual for the general reader.

Legal and Political Reforms in Saudi Arabia Joseph A. Kechichian 2013 The fractious relationship between the United States and Saudi Arabia has long been a central concern in Washington. In the aftermath of 9/11 and amongst ongoing wars, the United States confronts an acute dilemma: how to cooperate with Riyadh against terrorism whilst

confronting acute anti-Americanism? Using information gathered from extensive interviews with a plethora of officials, this book aims to analyze Saudi domestic reforms. It addresses the significant deficiency of information on such diverse matters as the judiciary and ongoing national dialogues, but also provides an alternative understanding of what motivates Saudi policy makers. How these reforms may impact on future Saudi decision-making will surely generate a slew of policy concerns for the United States and this study offers a few clarifications and solutions. This book will be of interest to anyone seeking a new perspective on the motivation behind legal and political reforms in Saudi Arabia, and the effects of these reforms beyond the Middle East.

Women in Classical Islamic Law Susan Ann Spector 2010 Drawing on legal and ad th texts from the formative and classical periods of Islamic legal history, this book offers an overview of the development of the questions prominent jurists asked and answered about women s issues. All assumed a woman would marry and thus the book concentrates on women s family life. The introduction establishes the historical framework within which the jurists worked. A chapter on Qur n verses devoted to women s lives is followed by chapters on marriage and divorce which compare the views of jurists during the formative period. The fourth chapter describes the evolution from the formative to the classical periods. The fifth uses material from both periods to describe the array of legal opinion about other aspects of women s lives in and outside their homes. Throughout, jurists opinions are juxtaposed with relevant quotations from contemporaneous ad th collections.

The Sufi Saint of Jam Shivan Mahendrarajah 2021-04-08 The Sunni saint cult and shrine of Ahmad-i Jam has endured for 900 years. The shrine and its Sufi shaykhs secured patronage from Mongols, Kartids, Tamerlane, and Timurids. The cult and shrine-complex started sliding into decline when Iran's shahs took the Shi'i path in 1501, but are today enjoying a renaissance under the (Shi'i) Islamic Republic of Iran. The shrine's eclectic architectural ensemble has been renovated with private and public funds, and expertise from Iran's Cultural Heritage Organization. Two seminaries (madrassa) that teach Sunni curricula to

males and females were added. Sunni and Shi'i pilgrims visit to venerate their saint. Jami mystics still practice 'irfan ('gnosticism'). Analyzed are Ahmad-i Jam's biography and hagiography; marketing to sultans of Ahmad as the 'Guardian of Kings'; history and politics of the shrine's catchment area; acquisition of patronage by shrine and shaykhs; Sufi doctrines and practices of Jami mystics, including its Timurid-era Naqshbandi Sufis.

Hamdard Islamicus 1979

Arabic-English Dictionary of Legal Terms Sayed Hassan Amin 1990
Islamic Finance David Eisenberg 2012-03-22 This work is a practical and commercial guide to the fundamental principles of Islamic finance and their application to Islamic finance transactions. Islamic finance is a rapidly expanding, global industry and this book is designed to provide a practical treatment of the subject. It includes discussion and analysis of the negotiation and structure involved in Islamic finance transactions, with relevant case studies, structure diagrams and precedent material supporting the commentary throughout. An introductory section describes the theoretical background and explains the principles (and their sources) of Islamic law which underpin Islamic finance practices, providing an important backdrop to the work as a whole. The work also considers the role of Shariah supervisory boards, Islamic financial institutions and the relevance of accounting approaches. The work adopts an international perspective to reflect the pan-global nature of the industry and accepted practices, with the aim to bring together different schools of thought applied in international Islamic finance transactions. It also highlights any regional differences in accepted practice by reviewing the position in the Gulf states, Asia, the UK and Europe and the USA. The second part of the book concentrates on Islamic financial law in practice and begins with a section on financial techniques. This section explains the basic requirements for Islamic finance contracts both in terms of the underlying asset types and also both the applicability and acceptability of the underlying asset. There is a full discussion of the various types of contractual models such as Mudaraba (trustee finance), Musharaka (partnership or joint venture), Murabaha (sale of goods), and

Sukuk (participation securities: coupons etc). The nascent area of Takaful (insurance) is also covered as are matters specific to the important field of project and asset finance.

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