

Needs Or Rights Shura

Egypt's revolutionary uprising in 2011 raised important questions about the kind of journalism that would be viable in the country's changing political dynamics. Suddenly the output of bloggers, online radio and social media news operations, which had all formed part of the groundswell of action against dictatorship and repression, posed an explicit challenge to journalists in state-run and commercial media companies who were more directly subject to government controls. As different interest groups struggle over the country's future, Naomi Sakr

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considers emerging visions of journalism in Egypt. In this book she charts recent transformations in Egyptian journalism, exploring diverse approaches to converged media and the place of participatory cross-media networks in expanding and developing the country's body of professional journalists. She analyses journalists' initiatives for restructuring publicly owned media and securing a safe and open environment in which to work.

Do Muslim Women Need Saving? is an indictment of a mindset that has justified all manner of foreign interference, including military invasion, in the name of rescuing women from Islam. It offers a

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detailed, moving portrait of the actual experiences of ordinary Muslim women, and of the contingencies with which they live.

This book provides an excellent handbook to the Islamic movements in Morocco, Tunisia, Algeria, and Libya and fills a major gap in the scholarship on Islam and the Arab West.

This book examines the legal nature of Islamic states and the human rights they have committed to uphold. It begins with an overview of the political history of Islam, and of Islamic law, focusing primarily on key developments of the first two centuries of Islam. Building on this foundation, the book presents the first study into

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Islamic constitutions to map the relationship between Sharia and the state in terms of institutions of governance. It then assesses the place of Islamic law in the national legal order of all of today's Islamic states, before proceeding to a comprehensive analysis of those states' adherences to the UN human rights treaties, and finally, a set of international human rights declarations made jointly by Islamic states. Throughout, the focus remains on human rights. Having examined Islamic law first in isolation, then as it reflects into state structures and national constitutional orders, the book provides the background necessary to understand how an Islamic

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state's treaty commitments reflect into national law. In this endeavour, the book unites three strands of analysis: the compatibility of Sharia with the human rights enunciated in UN treaties; the patterns of adherence of Islamic states with those treaties; and the compatibility of international Islamic human rights declarations with UN standards. By exploring the international human rights commitments of all Islamic states within a single analytical framework, this book will appeal to international human rights and constitutional scholars with an interest in Islamic law and states. It will also be useful to readers with a general interest in the

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*relationships between Sharia,
Islamic states, and
internationally recognised human
rights.*

*Joint Committee Print, U. S.
House of Representatives and U.
S. Senate*

*An Islamic Perspective on
Governance*

*With a focus on Wilayat al-Faqih
Classical and Modern*

Interpretations

*Country Reports on Human
Rights Practices for 2005*

*New Muslims in the European
Context*

*The Rule of Law, Freedom of
Expression and Islamic Law*

The importance of the rule of law is
universally recognised and of
fundamental value for most

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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

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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.

Offering a comprehensive analysis, bestselling COMPARATIVE CRIMINAL JUSTICE SYSTEMS, 5e compares the various criminal justice systems throughout the world using six model countries: China, England, France, Germany,

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Japan, and Saudi Arabia. The book illustrates the different types of law and justice systems while exploring the historical, political, economic, social, and cultural influences on each system. It examines important aspects of each type of justice system--common law, civil law, socialist law, and sacred (Islamic) law--to highlight the similarities and differences of each. Completely up to date, it provides expanded coverage of such high-profile topics as human trafficking, Internet pornography, identity theft, transnational policing, terrorism and more. Important Notice: Media content referenced within the product description or the product text may not be available in the

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ebook version.

When protests erupted across the Middle East and North Africa (MENA) in 2011, the general view was that these events would bring forward the regeneration of democracy. They were also meant to represent the Spring of women ' s fight for freedom and equality. As time passed, it became clear that the process of social and political changes necessary to tackle female issues would be a long one. The “ Thahiris ” and their equivalents did not prevail and, in the absence, or weakness, of political institutions, Islamic parties emerged. The urgent issue then became how to reconcile the demands of women with the Islamic character of the

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new political establishments. This book discusses this issue through the analysis of the socio-political meanings of the constitutional reforms after the 2011 Arab Spring. It is inspired by the testimony of local women from the MENA area, who can be the makers of real social change.

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

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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.

With a Focus on Nationality, Shura,
and Freedom of Association
Cross-Cultural Perspectives
Country Reports on Human Rights
Practices for 2007
Gender Politics in Transition:
Women's Political Rights after the
January 25 Revolution

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Routledge Handbook of South Asian Criminology
Moroccan Islamism and the Sacralization of Democracy
Country Reports on Human Rights Practices for 2008: Vols. I and II
This series called Persian Gulf focuses on India's bilateral relations with the region and discusses the political, strategic, economic, energy, cultural and social relations. Backed by statistical information, it provides a comprehensive account of various aspects of the bilateral relations and gives detailed analytical insights into recent developments. It also delves into the internal dynamics of the Persian Gulf states, particularly focusing on the

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economic and political developments during 2013. Persian Gulf 2014, second in the series, examines the bilateral developments during 2013.

This report on Yemen's Assessment of Development Results (ADR) focuses on the following three thematic areas: fostering democratic governance; achieving the Millennium Development Goals (MDGs) and reducing poverty under a human development perspective; and ensuring environmental sustainability. Reflecting on the characteristics of Yemen's economic history, its current juncture and prospects, the ADR examined the past with a forward-

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looking perspective.

Report submitted to the Committee on Foreign Relations, U.S. Senate, and the Committee on International Relations, U.S. House of Representatives, by the U.S. Dept. of State. These country reports on human rights cover the human rights practices of all nations that are members of the United Nations and a few that are not. They are printed to assist members of Congress in the consideration of legislation, particularly foreign assistance legislation

Constitutionalism in Islamic Countries: Between Upheaval and Continuity examines the question of whether something similar to an "Islamic constitutionalism" has

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emerged out of the political and constitutional upheaval witnessed in many parts of North Africa, the Middle East, and Central and Southern Asia. In order to identify its defining features and to assess the challenges that Islamic constitutionalism poses to established concepts of constitutionalism, this book offers an integrated analysis of the complex frameworks in Islamic countries, drawing on the methods and insights of comparative constitutional law, Islamic law, international law and legal history. European and North American experiences are used as points of reference against which the peculiar challenges, and the

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specific answers given to those challenges in the countries surveyed, can be assessed. The book also examines ways in which the key concepts of constitutionalism, including fundamental rights, separation of powers, democracy and rule of law, may be adapted to an Islamic context, thus providing valuable new insights on the prospects for a genuine renaissance of constitutionalism in the Islamic world in the wake of the "Arab spring."

The Democratic Prophet
Oman's Basic Statute and Human Rights: Protections and Restrictions
Comparative Criminal Justice Systems

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Human Rights Commitments of
Islamic States

Persian Gulf 2014

Women's Rights after the Arab
Spring

Human Rights in Africa

The Country Reports on
Human Rights Practices are
submitted annually by the U.S.
Department of State to the U.S.
Congress. The reports cover
internationally recognized
individual, civil, political, and
worker rights, as set forth in
the Universal Declaration of
Human Rights.

"Several studies were issued
on the practice of shura in the
life of the Prophet, but it did

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not go beyond the administrative aspect of his dignified life. In this book Dr. Habash presents a new vision of the Holy Prophet's democratic approach in legislation in particular, and stresses the democratic practice in legislation, where the legislation itself was constantly subject to forms of The democratic process before its decisions or even within the framework of its modification and copying. The study observed dozens of situations in which the Noble Prophet modified verses and hadiths in response to the

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public's desire when they were issued by the real needs of society."

When the Universal Declaration of Human Rights was drafted in 1945, French Catholic philosopher Jacques Maritain observed, "We agree on these rights, providing we are not asked why. With the 'why,' the dispute begins." The world since then has continued to agree to disagree, fearing that an open discussion of the divergent rationales for human rights would undermine the consensus of the Declaration. Is it possible, however, that

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current failures to protect human rights may stem from this tacit agreement to avoid addressing the underpinnings of human rights? This consequential volume presents leading scholars, activists, and officials from four continents who dare to discuss the "why" behind human rights. Appraising the current situation from diverse religious perspectives -- Jewish, Protestant, Orthodox, Muslim, Confucian, and secular humanist -- the contributors openly address the question whether God is a necessary part of human

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rights. Despite their widely varying commitments and approaches, the authors affirm that an investigation into the "why" of human rights need not devolve into irreconcilable conflict. Contributors: Khaled Abou El Fadl Barbra Barnett Elizabeth M. Bucar Jean Bethke Elshtain Robert P. George Vigen Guroian Louis Henkin Courtney W. Howland David Novak Sari Nusseibeh Martin Palouš Robert A. Seiple Max L. Stackhouse Charles Villa-Vicencio Anthony C. Yu Liberal Feminism has made a strong point that women's equality with men can be

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achieved best through the establishment of civil and political rights through legal reform and liberal legislation. This offers a political agenda that can work in existing democratic systems and effect change from within, and as such is closer to practice and women's immediate needs than the more radical approaches of feminism. This study sets out to put the premise of liberal feminism to develop an argument about the cases I want to study because of applications need. This is first operationalised through a concept of liberal

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citizenship, which is then compared to the legal and real situation in two Arab countries, which have established liberal women's rights. Both, Jordan and Bahrain grant complete political and economic rights to women in their liberal constitutions. Both countries have made legislation efforts and reforms to bring women's equality in the countries' laws and to end discrimination against women as agreed to in the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW), to which both

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countries are party. The two countries share several political features, both are Arab countries with the political system of monarchy; both have Islam as the main religion and both endorse Shari'a law as part of the legal system. A key difference is that Bahrain has a Sunni-Shi'ite split, whereas in Jordan there are only Sunni. The research presented in this study employs the qualitative comparatives methodology by Sotirios Sarantakos. The comparison between both countries has been made according to a set of

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categories which based on the field study. This way the theoretical conclusions regarding the two cases are compared by identifying the similarities and differences. The primary field data comes from nine elite interviews in Jordan and seven in Bahrain; and from parliament debate records, newspaper articles, reports of organisations and other grey literature documents. All original material in Arabic has been translated to English. Research in Bahrain is rather difficult and particularly concerning women's rights.

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By this and also by conducting a comparative study of Arab countries the thesis fills research gaps. The core finding is that the liberalist promise of women's equality from legal rights is stopped short by the dual legal system of the countries. The liberal constitutions coexist with Shari'a interpretation control of family life. This reproduces the well known division of public and private sphere. Thus, while women have full political and economic rights on the paper, it is difficult for them to practice and exercise these

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rights in reality. They have the right to run for office, but are rarely elected due to bias against women. They have the right to work and education, but many graduates do not find a job and many working women cannot control the earned money but have to yield it to their husbands. The failure to wrest control of social rights from religious clergymen obsoletes many reforms aimed to empower women. Three empirical chapters present detailed analysis on specific laws and bylaws, on political processes and parliamentary procedures,

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on the intertwinement of societal bias and stereotypes with legal arrangements and reforms, of family and domestic power structures with political participation in the public sphere; on working conditions of women, the role of NGOs and international actors such as the UN, and finally recommendations to better women's situation in Jordan and Bahrain – based both on the content analysis of documents and on insights given by members of the political elites including members of parliament, lawyers, NGO representatives

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and women's activists.
Sexual Minorities And
Freethinkers In Egypt And
Tunisia
Political Economy of
Development
Report Submitted to the
Committee on International
Relations, U.S. Senate and the
Committee on Foreign Affairs
US House of Representatives
Assessment of Development
Results - Yemen
Report Submitted to the
Committee on Foreign Affairs,
U.S. House of Representatives
and Committee on Foreign
Relations, U.S. Senate by the
Department of State in

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Accordance with Sections
116(d) and 502B(b) of the
Foreign Assistance Act of
1961, as Amended
National Security in Saudi
Arabia

A Comparative Study of
Regime Performance

"In 2012, the year 1433 of
the Muslim calendar, the
Islamic population
throughout the world was
estimated at approximately
a billion and a half,
representing about one-
fifth of humanity. In
geographical terms, Islam
occupies the center of the
world, stretching like a

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big belt across the globe
from east to west."--P.
vii.

Reveals recent progress in
Saudi reform efforts and
formulates a plan to forge
a true strategic
partnership with the
United States for the
future.

Although the literature
and cultural practices of
the South Asian region
demonstrate a rich
understanding of
criminology, this handbook
is the first to focus on
crime, criminal justice,
and victimization in
Afghanistan, Bangladesh,

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Bhutan, India, Maldives, Nepal, Pakistan, and Sri Lanka. South Asia's rapid growth in population and economy continues to introduce transformations in social behaviors, including those related to criminality and victimization. Readers of this handbook will gain a comprehensive look at criminology, criminal justice, and victimology in the South Asian region, including processes, historical perspectives, politics, policies, and victimization. This collection of chapters

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penned by scholars from all eight of the South Asian nations, as well as the US, UK, Australia, and Belgium, will advance the study and practice of criminology in the South Asian region and carry implications for other regions. The Routledge Handbook of South Asian Criminology provides a wealth of information on criminological issues and their effect on the countries and governments' efforts to mitigate them. It is essential reading for students and scholars of South Asian

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criminology, criminal justice, and politics. Some so-called authorities claim that Muslims came to America hundreds of years before Columbus arrived in the New World. Are the claims true? Columbus' expedition represents the first major discovery of the Americas and the first appearance of non-Native Americans. The conventional wisdom is that Columbus ended tens of thousands of years of near-total isolation for the Native Americans. Since the Americas had been initially populated

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(probably between 13,000 BC and 11,000 BC) there had been no engagement with peoples from any other continent, save small ventures by the Norse into Northeastern Canada. Did Muslims come to the Americas, possibly as early as the 700s? These researchers argue that Muslims came from Islamic Spain, particularly the port of Delba (Pelos) during the rule of Caliph Abdullah Ibn Mohammed (888-912). A Muslim historian, Abul-Hassan Al-Masudi (c. 895-957), added a map of

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the world to his book, one that contained "a large area in the ocean of darkness and fog" (the Atlantic ocean) which he referred to as the unknown territory (the Americas). This book demonstrates that this assertion is important for Muslims because in conjunction with the relevant verses from the Koran and quotes from Mohammed it establishes the claim of Muslims that Allah intended America to be Islamic. The book also investigates the lives of selected Muslims in

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America and organizations from the eighteenth century into the twenty-first century. It reveals that there was nothing more than a continuation of typical Islamic deception and subversive jihad. It also documents the lie of the Islamic claim that hundreds of place names in the United States of America and Canada derive from Arabic-Islamic roots. Finally, the book exposes the rewriting of American history by Islamic and pro-Islamic media. This book is alarming, informative,

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interesting, and true.
India's Relations with the
Region

Country Reports on Human
Rights Practices for 2006
Country Evaluation

Living Together

Legal Reform in Women's
Rights

The Oxford Handbook of
American Islam

Islamism and Secularism in
North Africa

The Routledge Handbook of Political Islam
provides a multidisciplinary overview of the
phenomenon of political Islam, one of the
key political movements of our time.

Drawing on the expertise from some of the
top scholars in the world it examines the
main issues surrounding political Islam
across the world, from aspects of Muslim

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integration in the West to questions of political legitimacy in the Muslim world. Bringing together an international team of renowned and respected experts on the topic, the chapters in the book present a critical account of:

- Theoretical foundations of political Islam
- Historical background
- Geographical spread of Islamist movements
- Political strategies adopted by Islamist groups
- Terrorism
- Attitudes towards democracy
- Relations between Muslims and the West in the international sphere
- Challenges of integration
- Gender relations.

Presenting readers with the diversity of views on political Islam in a nuanced and dispassionate manner, this handbook is an essential addition to the existing literature on Islam and politics. It will be of interest across a wide range of disciplines, including political science, Islamic studies, sociology and history.

This powerful volume challenges the

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conventional view that the concept of human rights is peculiar to the West and, therefore, inherently alien to the non-Western traditions of third world countries. This book demonstrates that there is a contextual legitimacy for the concept of human rights. Virginia A. Leary and Jack Donnelly discuss the Western cultural origins of international human rights; David Little, Bassam Tibi, and Ann Elizabeth Mayer explore Christian and Islamic perspectives on human rights; Rhoda E. Howard, Claude E. Welch, Jr., and James C. N. Paul examine human rights in the context of the African nation-state; Kwasi Wiredu, James Silk, and Francis M. Deng offer African cultural perspectives; and Abdullahi Ahmed An-Na'im and Richard D. Schwartz discuss prospects for a cross-cultural approach to human rights. The contributors to this edited collection provide first-hand experiences in directing,

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working for, and studying ICRI and detail their unique, in-depth accounts of factors shaping ICRI's efforts to monitor and advance children's rights.

Contemporary mass media descriptions of Muslims often suggest that Islam and Muslims are fundamentally undemocratic. Policy-makers in the West have weaponized these descriptions in attempts to legitimize anti-Muslim right-wing policy developments across the West and in the United States in particular, from surveillance in the aftermath of 9/11 to the anti-Islamic travel ban of 2017. But are Muslims undemocratic? Ahmed Khanani argues that this is not the case. In *All Politics are God's Politics*, Khanani shows that in fact, the opposite holds true: for socially conservative, politically active Muslims (Islamists), democracy or *dimuqr iyya* reflects and extends their religious values. By drawing on conversations with over 100

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Islamists in Morocco, this book enables readers to understand and appreciate the significance of *dimuqr iyya* as a concept alongside new prospects for Islam and democracy in the Arab Middle East and North Africa (MENA). Khanani's in-depth analysis of the Moroccan case brings these Islamists and their attending political views to the forefront.

Religion and International Law

The Princeton Encyclopedia of Islamic Political Thought

Country Reports on Human Rights

Practices For 2006, Vol. 2, April 2008, 110-2

Joint Committee Print, S. Prt. 110-40, *

People, Land, and Water

Sharia, Treaties and Consensus

All Politics are God ' s Politics

Country Reports on Human Rights

Practices

Living together explores

international law responses to the

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challenges of growing religious antagonisms. Building on historic concepts, it looks at the role of religious institutions and religious law before examining the contribution of human rights bodies and particular human rights.

This material on Scandinavian converts tells the unique story of how Europeans embrace a new religion and their tendency to adjust and modify the social message of their new religion to the social values handled by the society they live in.

Islam, Context, Pluralism and Democracy aspires to clarify the tensions and congruences between the revelational and the rational, the text and the context, the limits and the horizons of

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contextualization in Islam, as these emanate from the Islamic interpretative tradition. This book examines classical and modern Muslim interpretations with regard to the concepts of diachronic development, pluralism and democracy based on Arabic-Islamic sources and literature. Focusing on the parameters of semantic changes, methods of interpretation and cultural variables, it shows how this interpretative tradition offers a diversity of ideas and approaches that can be utilized in contemporary debates concerning the socio-political contextualization of Islamic genuine thought. However, within this diversity, Islam presents generic principles and core values

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as 'moral paradigms' that can deal with such modern challenges. Based on the analysis of core Islamic texts and key-terms related to the discussed issues, mainly from the Quran and the Sunnah, and the broader Arabic-Islamic literature, it explores the boundaries of the mutable and constant in the Islamic worldview. Presenting classical Muslim interpretations and scholars as possible interlocutors in debates over the compatibility of Islam with challenges of modernity, this book is essential reading for researchers and postgraduates interested in Islamic Studies, Philosophy of Religion and Political Science.

Islam has been part of the

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increasingly complex American religious scene for well over a century, and was brought into more dramatic focus by the attacks of September 11, 2001. American Islam is practiced by a unique blend of immigrants and American-born Muslims. The immigrants have come from all corners of the world; they include rich and poor, well-educated and illiterate, those from upper and lower classes as well as economic and political refugees. The community's diversity has been enhanced by the conversion of African Americans, Latina/os, and others, making it the most heterogeneous Muslim community in the world. With an up-to-the-minute analysis by thirty of the top scholars in the

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field, this handbook covers the growth of Islam in America from the earliest Muslims to set foot on American soil to the current wave of Islamophobia. Topics covered include the development of African American Islam; pre- and post-WWII immigrants; Sunni, Shi`ite, sectarian and Sufi movements in America; the role and status of women, marriage, and family; and the Americanization of Islamic culture. Throughout these chapters the contributors explore the meaning of religious identity in the context of race, ethnicity, gender, and politics, both within the American Islamic community and in relation to international Islam.

Routledge Handbook of Political

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Islam

*Does Human Rights Need God?
The Experience of Scandinavian
Converts*

Buds without Flowers?

*The Muslim Discovery of America
Islam, Constitutional Law and
Human Rights*

Islam and Human Rights

*Presents conceptual and
methodological issues
related to the use of
Participatory Development
Communication (PDC). This
book describes the major
issues involved in applying
PDC to natural resource
management practices and
research, and also discusses
the challenges and the
difficulties linked to such
an approach.*

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This book focuses on Islamic constitutionalism, and in particular on the relation between religion and the protection of individual liberties potentially clashing with sharica and the Islamic ethos. The analysis goes from general to particular, starting with a theoretical overview on constitutionalism, human rights and Islam, moving to the assessment of the post-Arab Spring Constitutions of Egypt and Tunisia, and concluding with a specific focus on the rights of sexual minorities and freethinkers. Part I provides a theoretical account of the conception of

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constitutionalism and human rights in Islam, compared and contrasted with Western constitutionalism. A set of issues where the tension between sharica and human rights is accentuated is analysed against the backdrop of the main Islamic charters of rights. Part II conducts a similar assessment based on the Constitutions of Tunisia and Egypt - the two main epicentres of the Arab Spring. Part III moves to two specific rights in the same countries, from the twofold perspective of the Constitutions and international law: the freedom from interference in

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one's intimate life, with particular regard to homosexuality; and the freedom of holding and expressing nonconventional beliefs, deemed unacceptable from the point of view of traditional Islam. These issues have been chosen as representative of the most controversial, still considered taboo in both legal and social terms, hence at the fringes of the debate on individual freedoms. Focusing on two overlooked and underexplored issues, the work thus pushes the boundaries of the human rights discourse in Muslim contexts.

Since its emergence in 1979,

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the Islamic Republic of Iran has remained a conundrum for observers, particularly in the West. Shi'ism and the Democratisation Process in Iran examines the fundamentals of Iran's Islamic governance and asks the pivotal question: can democracy and Islam cohere? Addressing Wilayat al-Faqih, or rule by the jurisprudent - the theory upon which the Islamic Republic was constructed - he asserts that the system upholds both individual and communal rights, and provides scope for citizens to express their interests. Moussawi draws on the history and theological underpinnings of

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Shi'i Islam to argue that in today's Iran, politics and religion are neither rigid nor in diametric opposition.

Exhaustively researched, Shi'ism and the

Democratisation Process in Iran marks an invaluable addition to the growing oeuvre of books on Iran.

Presents an analysis of key areas in governance from an Islamic standpoint. This book draws on classical Islam and contemporary sources to provide a comprehensive Islamic governance framework to contrast with the Western position.

Transformations in Egyptian Journalism

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*A Comparative Study between
Jordan and Bahrain*

*Concerning Citizenship and
Political Participation*

*Islam, Context, Pluralism
and Democracy*

*Participatory Development
Communication for Natural*

Resource Management

*Report Submitted to the
Committee on International*

*Relations, U.S. House of
Representatives and the*

Committee on Foreign

Relations, U.S. Senate

*Selected Essays of Abdullahi
An-Na'im*

*Constitutionalism in Islamic
Countries: Between Upheaval
and Continuity*