Islamic Theology Philosophy And Law Debating Ibn

In this Very Short Introduction, Peter Adamson sheds light on the philosophical ideas that emerged in the Islamic world. From the beginnings of the tradition to the twenty first century, he traces the history of philosophy among those living in Islamic lands, highlighting its key themes and ongoing relevance to contemporary concerns.
Ibn Taymiyya (1263–1328) of Damascus was one of the most prominent and controversial religious scholars of medieval Islam. He called for jihad against the Mongol invaders of Syria, appealed to the foundational sources of Islam for reform, and battled against religious innovation. Today, he inspires such diverse movements as Global Salafism, Islamic revivalism and modernism, and violent jihadism. This volume synthesizes the latest research, discusses many little-known aspects of Ibn Taymiyya's thought, and highlights the religious utilitarianism that pervades his activism, ethics, and theology.
In Beyond Schools: Muḥammad b. Ibrāhīm al-Wazīr's (d. 840/1436) Epistemology of Ambiguity, Damaris Wilmers offers the first extensive analysis of Ibn al-Wazīr's life and work and the significance of his thought for theological and legal diversity beyond the Yemeni context.
With some exceptions, there is not a real interest in Islamic philosophy and t- ology

in Western institutions today. This largely ignored area has the potential to present enlightening insights into the development of the Western thought and to contribute to contemporary discussions in philosophy and theology in general. Scholars working in Islamic thought usually focus on its medieval background and consider it to be mainly of a historical interest and far away from the intellectual world of today. Showing its contemporary relevance is an important task by which the status of Islamic philosophy can be elevated to its proper station. By considering these points in mind, the University of Kentucky organized an international graduate student conference on Islamic philosophy and the- ogy with an emphasis on its contemporary relevance which was held between the 28th and 30th September 2007. This book emerged out of the conf- ence by adding more chapters relevant to the main theme of the book. This book presents analyses and discussions of different topics in Islamic philo- phy and theology by relating them to contemporary debates and ideas in four main areas: epistemology, metaphysics, philosophy of religion and value t- ory. There are ten chapters in sum. Some of the chapters are written by graduate students and some of them by experienced scholars. Each chapter presents c- siderable insight into its relevant topic but does not represent the opinion of anybody except the author.
The SAGE Handbook of Islamic Studies
The Impact of al-Ghazālī. Papers collected on his 900th Anniversary

A New Introduction to Islam
Studies in Honor of Professor Hossein Modarressi
The Foundation of Norms in Islamic Jurisprudence and Theology
The Teaching of Yusuf al-Qaradawi
Covering the origins, key features, and legacy of the Islamic tradition, the third edition of A New Introduction to Islam includes new material on Islam in the 21st century and discussions of the impact of historical ideas, literature, and movements on contemporary trends. Includes updated and rewritten chapters on the Qur'an and hadith literature that covers important new academic research Compares the practice of Islam in different Islamic countries, as well as acknowledging the differences within Islam as practiced in Europe Features study questions for each chapter and more illustrative material, charts, and excerpts from primary sources
Muslims have always used verses from the Qur'an to support opinions on law, theology, or life in general, but almost no attention has been paid to how the Qur'an presents its own precepts as conclusions proceeding from reasoned arguments. Whether it is a question of God's powers of creation, the rationale for his acts, or how people are to think clearly about their lives and fates, Muslims have so internalized Qur'anic patterns of reasoning that many will assert that the Qur'an appeals first of all to the human powers of intellect. This book provides a new key to both the Qur'an and Islamic intellectual history. Examining Qur'anic argument by form and not content helps readers to discover the significance of passages often ignored by the scholar who compares texts and the believer who focuses upon commandments, as it allows scholars of Qur'anic exegesis, Islamic theology, philosophy, and law to tie their findings in yet another way to the text that Muslims consider the speech

of God.

This book offers the first sustained jurisprudential inquiry into Islamic natural law theory. It introduces readers to competing theories of Islamic natural law theory based on close readings of Islamic legal sources from as early as the 9th and 10th centuries CE. In popular debates about Islamic law, modern Muslims perpetuate an image of Islamic law as legislated by God, to whom the devout are bound to obey. Reason alone cannot obligate obedience; at most it can confirm or corroborate what is established by source texts endowed with divine authority. This book shows, however, that premodern Sunni Muslim jurists were not so resolute. Instead, they asked whether and how reason alone can be the basis for asserting the good and the bad, thereby justifying obligations and prohibitions under Shari'a. They theorized about the authority of reason amidst competing theologies of God. For premodern Sunni Muslim jurists, nature became the link between the divine will and human reason. Nature is the product of God's purposeful creation for the benefit of humanity. Since nature is created by God and thereby reflects His goodness, nature is fused with both fact and value. Consequently, as a divinely created good, nature can be investigated to reach both empirical and normative conclusions about the good and bad. They disagreed, however, whether nature's goodness is contingent upon a theology of God's justice or God's potentially contingent grace upon humanity, thus contributing to different theories of natural law. By recasting the Islamic legal tradition in terms of legal philosophy, the book sheds substantial light on an uncharted tradition of natural law theory and offers critical insights into contemporary global debates about Islamic law and reform.

Islam and Morality considers how Islam, the Qur'an, and other Islamic texts have approached the ethics of a variety of contemporary and historical issues. Oliver Leaman provides a varied, balanced, and thought-provoking account of how Islamic thinkers discussed medical ethics, wealth, poverty, the

environment, and law. He explores the work of a range of Islamic thinkers, including Rumi, Ibn al-'Arabi, al-Ghazali, Mutahhari and Barlas, while taking into consideration the different branches of Islam and Islamic theology and law. The book also considers how Islam understands the concept of free will, the relationship between good and evil, and far less abstract topics like what we should eat and drink. Aimed at upper level undergraduates, postgraduates, and researchers working in Islamic Studies and ethics, this is one of the first books to provide a sustained reading of the importance of ethics within Islam.

The Rediscovery and Reliable Reconstruction of a Comprehensive Pre-Islamic Christian Hymnal Hidden in the Koran Under Earliest Islamic Reinterpretations

Beyond Schools: Muḥammad b. Ibrāhīm al-Wazīr's (d. 840/1436) Epistemology of Ambiguity

Justifications and Regulations

Studies in Honor of George F. Hourani

Later Ashʿarism East and West

The Practice Of Iftā' And Religious Institutions

The Decisive Treatise is perhaps the most controversial work of Averroes (Ibn Rushd, 1126-1198) and belongs to a trilogy which boldly represent the philosophical contribution to Islamic theology of this famous Andalusian commentator on Aristotle. The Decisive Treatise is a fatwa (a legal opinion) that the judge, Averroes, promulgated for his fellow Malikite jurists in order to demonstrate that the study of philosophy is not only licit from the point of view of religious law, but even mandatory for the skilled people. However, many subjects are dealt with in this

comparatively short book: An epistemology aimed to show that philosophical truth and religious truth are not in contradiction; a sociology of knowledge pointing out that humans are classified in three classes (philosophers, theologians, common folk); a Qur'anic hermeneutics suggesting how to approach philosophically the Holy Book in agreement with religious requirements and linguistic rules.

Philosophical Theology in Islam explores the later history of the Ash ar school of theology through in-depth studies on its thought, sources, scholarly networks and contexts.

The second volume of Islam and Rationality: The Impact of al-Ghaz l brings together twelve leading experts in the field of Ghaz l -studies who write about his thought and the influence he had on later Muslim thinkers.

This book examines the relation between religion and jurisprudence, God, and peace respectively. It argues that in order to elucidate the possible role religion can play in the contemporary world, it is useful to analyse religion by associating it with other concepts. Why peace? Because peace is probably the greatest promise made by religions and the greatest concern in the contemporary world. Why jurisprudence? Because, quoting Kelsen's famous book "Peace through Law", peace is usually understood as something achievable by international legal instruments. But what if we replace "Peace through Law" with "Peace through Religion"? Does law, as an instrument for achieving peace, incorporate a religious dimension? Is law, ultimately,

a religious and normative construction oriented to peace, to the protection of humanity, in order to keep humans from the violence of nature? Is the hope for peace rational, or just a question of faith? Is religion itself a question of faith or a rational choice? Is the relatively recent legal concept of "responsibility to protect" a secular expression of the oldest duty of humankind? The book follows the structure of interdisciplinary research in which the international legal scholar, the moral philosopher, the philosopher of religion, the theologian, and the political scientist contribute to the construction of the necessary bridges. Moreover, it gives voice to different monotheistic traditions and, more importantly, it analyses religion in the various dimensions in which it determines the authors' cultures: as a set of rituals, as a source of moral norms, as a universal project for peace, and as a political discourse.

Islamic Theology, Philosophy and Law

Averroes, the Decisive Treatise

The Connection Between Islamic Religious Law and Philosophy

A Very Short Introduction

The Oxford Handbook of Islamic Theology

Philosophy in the Islamic World

As a Protestant theologian and diciple of renowned critics of Christianity, Albert Schweitzer and Martin Werner, the Author wanted since long to contribute to the breakthrough of their resolute

nontrinitarian position which has throughout the twentieth century by all and every Western Christian university theology been silenced by pretending tacitly and tenaciously the non-existence of their strong argument.

The events of September 11 and the subsequent war on terrorism have provoked widespread discussion about the possibility of democracy in the Islamic world. Such topics as the meaning of jihad, the role of clerics as authoritative interpreters, and the place of human rights and toleration in Islam have become subjects of urgent public debate around the world. With few exceptions, however, this debate has proceeded in isolation from the vibrant traditions of argument within Islamic theology, philosophy, and law. Islam and the Challenge of Democracy aims to correct this deficiency. The book engages the reader in a rich discourse on the challenges of democracy in contemporary Islam. The collection begins with a lead essay by Khaled Abou El Fadl, who argues that democracy, especially a constitutional democracy that protects basic individual rights, is the form of government best suited to promoting a set of social and political values central to Islam. Because Islam is about submission to

God and about each individual's responsibility to serve as His agent on Earth, Abou El Fadl argues, there is no place for the subjugation to human authority demanded by authoritarian regimes. The lead essay is followed by eleven others from internationally respected specialists in democracy and religion. They address, challenge, and engage Abou El Fadl's work. The contributors include John Esposito, Muhammad Fadel, Noah Feldman, Nader Hashemi, Bernard Haykel, Muqtedar Khan, Saba Mahmood, David Novak, William Quandt, Kevin Reinhart, and Jeremy Waldron.

Some of the foremost living scholars in Islamic thought have come together to create a standard and definitive work on the subject of Islamic thought. Noted scholars from North America, Europe, and the Middle East offer new and generative interpretations of major themes in the field. They address perennial theological and philosophical questions: the nature of the God-head, the ultimate constitution of matter, the world's origin, causality, divine providence and the existence of evil, freedom and determinism, political wisdom, and the reaches of human knowledge, The contributions include historical and analytical expositions of these issues in medieval Islam as well as

discussions of individual thinkers, translations of Arabic texts with commentary, comparisons of Greek and Islamic thought, and bibliographical and textual sources. As a whole, these essays offer a wealth of philosophical, theological, bibliographical, philological, and historical information. Among the outstanding contributions are: an article by Charles Butterworth on Aristotle's rhetoric and how it was understood by al-Farabi, Avicenna and Averroes; Richard M. Frank's essay on the concepts of atoms and bodies, one of the most complex subjects in Islamic theology; and an article by Shams Inati on Ibn Sina and single expressions that discusses how language relates to mental processes and the unknown. Michael E. Marmura develops a new perspective on the subject of efficient causality, emphasizing the paradigmatic position of God's relationship to the world; Muhsin Mahdi analyzes a treatise of Averroes' that deals with the relationship between philosophy and law.

Al-Dawoody examines the justifications and regulations for going to war in both international and domestic armed conflicts under Islamic law. He studies the various kinds of use of force by both state and non-state actors in order to determine the nature of the Islamic law of

war.
Al-Ghazali's Philosophical Theology
Late Antique Islamicate Legal Traditions
A Philosophical Introduction
Islamic Theology and Philosophy
Introduction to Islamic Theology and Law
The Beginnings of Islamic Law

Devoting especial attention to questions of rationality, scriptural fidelity, and the construction of 'orthodoxy', this volume introduces key Muslim theories of revelation, creation, ethics, scriptural interpretation, law, mysticism, and eschatology. The treatment is firmly set in the historical, social and political context in which Islam's distinctive understanding of God evolved.

This book critically and constructively explores the resources offered for natural law doctrine by classical thinkers from three traditions: Jewish, Christian, and Islamic. Three scholars each offer a programmatic essay on natural law doctrine in their particular religious tradition and then respond to the other two essays.

This series of critical reflections on the evolution and major themes of pre-modern Muslim theology begins with the revelation of the Koran, and extends to the beginnings of modernity in the eighteenth century. The significance of Islamic theology reflects the immense importance of Islam in the history of monotheism, to which it has brought a unique approach and style, and a range of solutions which are of abiding interest. Devoting especial attention to questions of rationality, scriptural fidelity, and the construction of 'orthodoxy', this volume introduces key

Muslim theories of revelation, creation, ethics, scriptural interpretation, law, mysticism, and eschatology. Throughout the treatment is firmly set in the historical, social and political context in which Islam's distinctive understanding of God evolved. Despite its importance, Islamic theology has been neglected in recent scholarship, and this book provides a unique, scholarly but accessible introduction.

This book brings together the study of two great disciplines of the Islamic world: law and philosophy. In both sunni and shiite Islam, it became the norm for scholars to acquire a high level of expertise in the legal tradition. Thus some of the greatest names in the history of Aristotelianism were trained jurists, like Averroes, or commented on the status and nature of law, like al-Fārābī. While such authors sought to put law in its place relative to the philosophical disciplines, others criticized philosophy from a legal viewpoint, like al-Ghazālī and Ibn Taymiyya. But this collection of papers does not only explore the relative standing of law and philosophy. It also looks at how philosophers, theologians, and jurists answered philosophical questions that arise from jurisprudence itself. What is the logical structure of a well-formed legal argument? What standard of certainty needs to be attained in passing down judgments, and how is that standard reached? What are the sources of valid legal judgment and what makes these sources authoritative? May a believer be excused on grounds of ignorance? Together the contributions provide an unprecedented demonstration of the close connections between philosophy and law in Islamic society, while also highlighting the philosophical interest of texts normally studied only by legal historians.

Law and Tradition in Classical Islamic Thought
A Challenge to Islam for Reformation

The Routledge Companion to Islamic Philosophy
Islam and Rationality
The Islamic Law of War
Rethinking Islamic Legal Modernism

A unique collection of studies, the present volume sheds new light on central themes of Ibn Taymiyya's (661/1263-728/1328) and Ibn Qayyim al-Jawziyya's (691/1292-751/1350) thought and the relevance of their ideas to diverse Muslim societies. Investigating their positions in Islamic theology, philosophy and law, the contributions discuss a wide range of subjects, e.g. law and order; the divine compulsion of human beings; the eternity of eschatological punishment; the treatment of Sufi terminology; and the proper Islamic attitude towards Christianity. Notably, a section of the book is dedicated to analyzing Ibn Taymiyya's struggle for and against reason as well as his image as a philosopher in contemporary Islamic thought. Several articles present the influential legacy of both thinkers in shaping an Islamic discourse facing the challenges of modernity. This volume will be especially useful for students and scholars of Islamic studies, philosophy, sociology, theology, and history of ideas.

'... a welcome addition to the already available introductory works on Islam. The chapters of the book combine depth of analysis and erudition on a wide range of subjects. Thus in a single volume one finds several superbly written papers not only on the foundations of Islam and the manifestations of Islamic culture but also on issues which are at the centre of contemporary debates among Muslims such as multiculturalism, social justice, democracy and diversity. As a sourcebook this work is equally useful for students, academicians and general readers' - Zafar Ishaq Ansari, Director, Islamic Research Institute, International Islamic University Islamic Studies is at a critical moment in its history. It seeks both to maintain its rich history and to engage with other - sometimes dominant - cultural and political studies. This tension is

producing complex changes in both the theory and the practice of Islamic Studies. This timely and stimulating Handbook, edited by world-class experts in the field, provides a comprehensive guide to Islamic Studies today. It examines the main issues in the field and explores the key debates. It provides readers with an indispensable, balanced guide to the roots of Islam and the challenges it faces in the twenty-first century. The Handbook includes discussions of: - Islam as a community of discourse and a global system - Islam, diaspora and multiculturalism - The Qu'ran today - Islam as a moral and judicial system - Islam and politics - Islam and culture - Diversities and Islam Concise, level-headed and penetrating, this collection will be of interest to anyone who studies contemporary Islam. It brings together an unparalleled collection of international scholars who illuminate some of the most urgent and complex issues in the world today. This unparalleled Companion provides a comprehensive and authoritative guide to Islamic law to all with an interest in this increasingly relevant and developing field. The volume presents classical Islamic law through a historiographical introduction to and analysis of Western scholarship, while key debates about hot-button issues in modern-day circumstances are also addressed. In twenty-one chapters, distinguished authors offer an overview of their particular specialty, reflect on past and current thinking, and point to directions for future research. The Companion is divided into four parts. The first offers an introduction to the history of Islamic law as well as a discussion of how Western scholarship and historiography have evolved over time. The second part delves into the substance of Islamic law. Legal rules for the areas of legal status, family law, socio-economic justice, penal law, constitutional authority, and the law of war are all discussed in this section. Part three examines the adaptation of Islamic law in light of colonialism and the modern nation state as well as the subsequent re-Islamization of national legal systems. The final section presents contemporary debates on the role of Islamic law in areas such as finance, the diaspora, modern governance, and medical ethics, and the volume concludes by questioning the role of Sharia law as a legal authority in the modern

context. By outlining the history of Islamic law through a linear study of research, this collection is unique in its examination of past and present scholarship and the lessons we can draw from this for the future. It introduces scholars and students to the challenges posed in the past, to the magnitude of milestones that were achieved in the reinterpretation and revision of established ideas, and ultimately to a thorough conceptual understanding of Islamic law.

This volume provides a comprehensive survey of the contemporary study of Islamic law and a critical analysis of its deficiencies. Written by outstanding senior and emerging scholars in their fields, it offers an innovative historiographical examination of the field of Islamic law and an idealintroduction to key personalities and concepts. While capturing the state of contemporary Islamic legal studies by chronicling how far the field has come, the Handbook also explains why certain debates recur and indicates fundamental gaps in our knowledge. Each chapter presents bold new avenues for research and will help readers appreciate thecontested nature of key concepts and topics in Islamic law. This Handbook will be a major reference work for scholars and students of Islam and Islamic law for years to come.

Critical Concepts in Islamic Thought. Eclectism, Illumination and Reform. Volume IV

Natural Law

Transcendent God, Rational World

Philosophical Theology in Islam

Why Religion? Towards a Critical Philosophy of Law, Peace and God

A Jewish, Christian, and Islamic Trialogue

Within the field of Islamic Studies, scientific research of Muslim theology is a comparatively young discipline. Much progress has been achieved over the past decades with respect both to discoveries of new materials and to scholarly approaches to the field. The Oxford Handbook of Islamic Theology

provides a comprehensive and authoritative survey of the current state of the field. It provides a variegated picture of the state of the art and at the same time suggests new directions for future research. Part One covers the various strands of Islamic theology during the formative and early middle periods, rational as well as scripturalist. To demonstrate the continuous interaction among the various theological strands and its repercussions (during the formative and early middle period and beyond), Part Two offers a number of case studies. These focus on specific theological issues that have developed through the dilemmatic and often polemical interactions between the different theological schools and thinkers. Part Three covers Islamic theology during the later middle and early modern periods. One of the characteristics of this period is the growing amalgamation of theology with philosophy (Peripatetic and Illuminationist) and mysticism. Part Four addresses the impact of political and social developments on theology through a number of case studies: the famous mi?na instituted by al-Ma'mun (r. 189/813-218/833) as well as the mihna to which Ibn 'Aqil (d. 769/1367) was subjected; the religious policy of the Almohads; as well as the shifting interpretations throughout history (particularly during Mamluk and Ottoman times) of the relation between Ash'arism and Maturidism that were often motivated by political motives. Part Five considers Islamic theological thought from the end of the early modern and during the modern period.
Scholars have come to recognize the importance of classical Islamic philosophy both in its own right and in its preservation of and engagement with Greek philosophical ideas. At the same time, the period immediately following the so-called classical era has been considered a sort of dark age, in which Islamic thought entered a long decline. In this monumental new work, Frank Griffel seeks to overturn this conventional wisdom, arguing that what he calls the "post-classical" period has been unjustly maligned and neglected by previous generations of scholars. The Formation of Post-

Classical Philosophy in Islam is a comprehensive study of the far-reaching changes that led to a re-shaping of the philosophical discourse in Islam during the twelfth century. Earlier Western scholars thought that Islam's engagement with the tradition of Greek philosophy ended during that century. More recent analyses suggest that Islamic thinkers instead integrated Greek thought into the genre of rationalist Muslim theology (kal=am). Griffel argues that even this new view misses a key point. In addition to the integration of Greek ideas into kal=am, Muslim theologians picked up the discourse of classical philosophy in Islam (falsafa) and began to produce books in the tradition of Plato, Aristotle, and Avicennaa new and oft-misunderstood genre they called ".hikma"in which they left aside theological concerns. They wrote in both genres, kal=am and .hikma, and the same writers argued for opposing teachings on the nature of God, the world's creation, and the afterlife depending on the genre in which they were writing. Griffel shows how careful attention to genre demonstrates both the coherence and ambiguity of this new philosophical approach. A work of extraordinary breadth and depth, The Formation of Post-Classical Philosophy in Islam offers a detailed, insightful history of philosophy in Iraq, Iran, and Central Asia during the twelfth century. It will be essential reading for anyone interested in the history of philosophy or the history of Islam.

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.

In Rethinking Islamic Legal Modernism Ron Shaham presents Yusuf al-Qaradawi (b. 1926) as a genuine student of Rashid Rida (d. 1935) and offers an extensive analysis of Qaradawi's Wasati theory of ijtihad and its application in his legal opinions (fatwas).

Islam and Morality

The Formation of Post-Classical Philosophy in Islam

Islam and the Challenge of Democracy

The Cambridge Companion to Classical Islamic Theology

God's Arguments

The Ashgate Research Companion to Islamic Law

Bringing together essays on topics related to Islamic law, this book is composed of articles by prominent legal scholars and historians of Islam. They exemplify a critical development in

the field of Islamic Studies: the proliferation of methodological approaches that employ a broad variety of sources to analyze social and political developments.
The book description for the previously published "Introduction to Islamic Theology and Law" is not yet available.
This study analyses the major intellectual positions in the philosophical debate on Islamic law that is occurring in contemporary Iran. As the characteristic features of traditional epistemic considerations have a direct bearing on the modern development of Islamic legal thought, the contemporary positions are initially set against the established normative repertory of Islamic tradition. It is within this broad examination of a living legacy of interpretation that the context for the concretizations of traditional as well as modern Islamic learning, are enclosed.
This book offers a new way of understanding classical Islamic theories, holding that divine revelation is necessary for the knowledge of norms and its reading of the issue of reason breaks new ground in Islamic theology, law and ethics. It will appeal to students and scholars of Islamic studies, Islamic ethics, law

and post-colonial theory.
Islamic Philosophy and Theology
A Maturidi Theology
Debating Ibn Taymiyya and Ibn Qayyim al-Jawziyya
The Oxford Handbook of Islamic Law
Islamic Law, Epistemology and Modernity
Islamic Natural Law Theories

The Muslim thinker al-Ghazali (d. 1111) was one of the most influential theologians and philosophers of Islam and has been considered an authority in both Western and Islamic philosophical traditions. Born in northeastern Iran, he held the most prestigious academic post in Islamic theology in Baghdad, only to renounce the position and teach at small schools in the provinces for no money. His contributions to Islamic scholarship range from responding to the challenges of Aristotelian philosophy to creating a new type of Islamic mysticism and integrating both these traditions-falsafa and Sufism-into the Sunni mainstream. This book offers a comprehensive study of al-Ghazali's life and his understanding of cosmology-how God creates things and events in the world, how human acts relate to God's power, and how the universe is structured. Frank Griffel presents a serious revision of traditional views on al-Ghazali, showing that his most important achievement was the creation of a new rationalist theology in which he transformed the Aristotelian views of thinkers such as Avicenna to accord with intellectual currents that were well-established within Muslim theological discourse. Using the most authoritative sources, including reports from al-Ghazali's students, his

contemporaries, and his own letters, Griffel reconstructs every stage in a turbulent career. The al-Ghazali that emerges offers many surprises, particularly on his motives for leaving Baghdad and the nature of his "seclusion" afterwards. Griffel demonstrates that al-Ghazali intended to create a new cosmology that moved away from concerns held earlier by Muslim theologians and Arab philosophers. This new theology aimed to provide a framework for the pursuit of the natural sciences and a basis for Islamic science and philosophy to flourish beyond the 12th century. Al-Ghazali's Philosophical Theology is the most thorough examination to date of this important thinker.

This book places context at the core of the Islamic mechanism of iftāʾ to better understand the process of issuing fatwās in Muslim and non-Muslim countries, thus highlighting the connection between context and contemporaneity, on one hand, and the adaptable perception of Islamic law, on the other. The practice of iftāʾ is one of the most important mechanisms of Islamic law that keeps Islamic thought about ethical and legal issues in harmony with the demands, exigencies and developments of time. This book builds upon the existing body of work related to the practice of iftāʾ, but takes the discussion beyond the current debates with the intent of unveiling the interaction between Islamic legal methodologies and different environmental contexts. The book specifically addresses the three institutions (Saudi Arabiaʾs Dār al-Iftāʾ, Turkeyʾs Diyanet and Americaʾs FCNA) and their Islamic legal opinions (fatwās) in a comparative framework. This demonstrates the existence of complex and diverse ideas around similar issues within contemporary Islamic legal opinions that is further complicated by the influence of international, social, political, cultural and ideological contexts. The book thus unveils a more complicated range of interactive constituents in the process of the practice of

iftāʾ and its outputs, fatwās. The work will be of interest to academics and researchers working in the areas of Islamic law, Middle Eastern studies, religion and politics.

Ramon Harvey revisits the Muslim theologian Abū Manṣūr al-Māturīdī (d. 333/944) from Samarqand and puts his system, and that of the Māturīdī school, into lively dialogue with modern thought to show that a contemporary Muslim philosophical theology (kalām jadīd) can provide original and constructive answers to perennial theological questions.

Classic Issues in Islamic Philosophy and Theology Today

Islamic Law and Society

Ibn Taymiyya

A Boston Review Book

Logic, Rhetoric and Legal Reasoning in the Qur'an

Philosophy and Jurisprudence in the Islamic World