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<p>Encompassing more than two decades of An-Na'im's work on critical issues, <i>Muslims and Global Justice</i> offers a much-needed theoretical approach to the challenge of realizing global justice in a world of profound religious and cultural difference.</p>

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Muslims and Global Justice Abdullahi Ahmed An-Na'im. 384 pages | 6 x 9 Cloth 2010 | ISBN 9780812242867 | \$79.95s | Outside the Americas \$64.00 Ebook editions are available from selected online vendors A volume in the series Pennsylvania Studies in Human Rights View table of contents

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summary. Over the course of his distinguished career, legal scholar Abdullahi Ahmed An-Na'im has sought to reconcile his identity as a Muslim with his commitment to universal human rights. In Muslims and Global Justice, he advances the theme of global justice from an Islamic perspective, critically examining the role that Muslims must play in the development of a pragmatic, rights-based framework for justice.

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In Muslims and Global Justice, he advances the theme of global justice from an Islamic perspective, critically examining the role that Muslims must play in the development of a pragmatic, rights-based framework for justice. An-Na'im opens this collection of essays with a chapter on Islamic ambivalence toward political violence, showing how Muslims began grappling with this problem long before the 9/11 attacks.

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Encompassing over two decades of An-Na'im's work on these critical issues, Muslims and Global Justice provides a valuable theoretical approach to the challenge of realizing global justice in a world of profound religious and cultural difference. Abdullahi Ahmed An-Na'im is the Charles Howard Candler Professor of Law at Emory University.

Over the course of his distinguished career, legal scholar Abdullahi Ahmed An-Na'im has sought to reconcile his identity as a Muslim with his commitment to universal human rights. In Muslims and Global Justice, he advances the theme of global justice from an Islamic perspective, critically examining the role that Muslims must play in the development of a pragmatic, rights-based framework for justice. An-Na'im opens this collection of essays with a chapter on Islamic ambivalence toward political violence, showing how Muslims began grappling with this problem long before the 9/11 attacks. Other essays highlight the need to improve the cultural legitimacy of human rights in the Muslim world. As An-Na'im argues, in order for a commitment to human rights to become truly universal, we must learn to accommodate a range of different reasons for belief in those rights. In addition, the author contends, building an effective human rights framework for global justice requires that we move toward a people-centered approach to rights. Such an approach would value foremost empowering local actors as a way of negotiating the paradox of a human rights system that relies on self-regulation by the state. Encompassing over two decades of An-Na'im's work on these critical issues, Muslims and Global Justice provides a valuable theoretical approach to the challenge of realizing global justice in a world of profound religious and cultural difference.

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Islamist political parties and groups are on the rise throughout the Muslim world, constituting a new political Islam that is global in scope and yet local in action. Emmanuel Karagiannis explains how various Islamists have endorsed human rights, democracy, and justice to gain influence and mobilize supporters.

Authors from a variety of fields including law, political science, international relations and economics discuss matters of justice at the national, international and global levels.

This pioneering scholarly oeuvre evaluates the major comparative philosophy of Islamic international criminal justice. It represents an in-depth analysis of the necessities of creating an Islamic international criminal court, its possible jurisdiction, proceedings, judgments, and sanctions. It implies a court functioning under the legal personality of the International Criminal Court, with comparative international criminal lawyers with basic knowledge of Shariah contributing to the prevention of crimes and impunity at an international level. The morality and philosophy of Islamic justice are highly relevant with reference to the atrocities committed explicitly or implicitly under the pretext of Islamic rules by superiors, groups and governments. The volume focuses on substantive criminal law and three methods of the criminal procedure, namely the inquisitorial, adversarial, and adquisitorial. The first two constitute the corpus juris of civil and common law systems. The third term presents a hybrid of the first two methods. The intention is to enhance the scope of each method of the criminal procedure comprehensively. The volume examines their variations and effects on a shared system of international criminal justice. The inherence of comparable norms in the foundation of Islamic and international criminal law affirms their efficacy in the implementation of the essence of the complementarity principle. This book will appeal to readers who are interested in comparative criminal law, international criminal justice, and Shariah criminal law. It is recommended for course literature.

Struggles for global justice are being fought by civil society groups across the globe, addressing global inequalities, challenging neoliberal market driven globalization and demanding to remedy its negative implications. This book examines the roles religious communities and organizations in particular play in the struggles for global justice, roles too often ignored by scholars of the Global Justice Movement (GJM). It has two central themes: - the role religion and religious actors play in global justice struggles, and - the idea that justice is a contested concept among both religious and secular actors which requires some sort of 'faith' from its proponents. These chapters transcend simplistic either/or binaries highlighting the difficulties of clearly distinguishing between religious and secular, progressive and conservative, or rational and irrational motives and norms in struggles for justice. Challenging the secularization paradigm that marginalizes the role religious actors play in public life these chapters show how these actors engage with a broad range of justice issues, how deeply contested justice is, and how its meaning may vary and change among religious actors as a result of the social or political context within which an injustice is encountered. The chapters originally published as a special issue in Globalizations.

This handbook generates new insights that enrich our understanding of the history of Islam in Africa and the diverse experiences and expressions of the faith on the continent. The chapters in the volume cover key themes that reflect the preoccupations and realities of many African Muslims. They provide readers access to a comprehensive treatment of the past and current traditions of Muslims in Africa, offering insights on different forms of Islamization that have taken place in several regions, local responses to Islamization, Islam in colonial and post-colonial Africa, and the varied forms of Jih'd movements that have occurred on the continent. The handbook provides updated knowledge on various social, cultural, linguistic, political, artistic, educational, and intellectual aspects of the encounter between Islam and African societies reflected in the lived experiences of African Muslims and the corpus of African Islamic texts.

The post-Khomeini era has profoundly changed the socio-political landscape of Iran. Since 1989, the internal dynamics of change in Iran, rooted in a panoply of socioeconomic, cultural, institutional, demographic, and behavioral factors, have led to a noticeable transition in both societal and governmental structures of power, as well as the way in which many Iranians have come to deal with the changing conditions of their society. This is all exacerbated by the global trend of communication and information expansion, as Iran has increasingly become the site of the burgeoning demands for women's rights, individual freedoms, and festering tensions and conflicts over cultural politics. These realities, among other things, have rendered Iran a country of unprecedented-and at time paradoxical-changes. This book explains how and why.

How realistic is the prospect of peace in the Muslim world? This question is the predominant focus for global analysis today, but its debate frequently ignores the cultural and social complexity of the Muslim world, reducing it into a system of states and select actors. This book addresses such a failing by exploring how the everyday interactions of women, in accordance with Islamic personal ethics, can offer the world a new interpretation of peace. In particular, it focuses on the women in Islamic societies, from Aceh to Bosnia, Morocco to Bangladesh, initiating a dialogue on the role of these women in peacemaking. This concentration upon the complex issues of the everyday both enables a detailed exploration of how people conceptualise peace and opens up new frameworks for conflict resolution. The discussions that emerge lead to a critical questioning of assumptions about peace as a state policy and cessation of violence. Drawing upon original research from different parts of the Middle East, North Africa and Asia, including Iran, India, Afghanistan, Bangladesh, Bosnia, Egypt and Sudan, the contributors offer a refreshing new look at Muslim women as peacemakers, challenging any assumptions of Islam as an inherently violent religion. Such a timely work provides new and important analyses on the role of Muslim women in forging new pathways of peace in the contemporary world.

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.

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