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A. An Introduction to Islamic traditionalism
B. The Islamic traditionalist position of cAbdullah Jawadi-muliC. An Introduction to Islamic modernism; D. The Islamic modernist position of Muhammad Mujtahid-Shabistari; CHAPTER VI: Surush on the nature of Islamic law; A. The Biography of cAbd al-Karim Surush; B. Style of communication; C. Philosophical foundation: Critical realism; D. Modernity and the West; E. Religion; F. Jurisprudence; G. Ijtihad; H. Hauzah; CHAPTER VII: Surush's theory of contraction and expansion of religious knowledge; A. Its principal objectives; B. History: The Stage of natural man
C. Critical rationality: Self-determining and liberatedD. Science: Falsification and corroboration; E. Religious epistemology: Divine absolute or provisional conjecture?; F. Epistemological ambiguities: A priori and a posteriori; G. Epistemic relativism or epistemological relativism; H. Hermeneutics: There is nothing beyond the text; I. Divergent interpretations: The Problem of truth and probability; Conclusions; Bibliography; Index

Sommario/riassunto

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.
