

1. Record Nr.	UNINA9910974752503321
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Titolo	Islamic law, epistemology and modernity : legal philosophy in contemporary Iran / / Ashk P. Dahlen
Pubbl/distr/stampa	New York : , : Routledge, , 2003
ISBN	1-135-94354-0 0-415-76240-5 1-135-94355-9 1-280-28854-X 9786610288540 0-203-50423-2
Edizione	[1st ed.]
Descrizione fisica	1 online resource (425 p.)
Collana	Middle East Studies : History, Politics and Law
Altri autori (Persone)	DahlenAshk
Disciplina	340.5/9/0955
Soggetti	Islamic law - Iran - Philosophy Islamic law - Philosophy
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Note generali	Rev. edition of: Deciphering the meaning of revealed law. c2001.
Nota di bibliografia	Includes bibliographical references and index.
Nota di contenuto	Cover; Original Title Page; Title Page; Copyright Page; Dedication; Table of Contents; Preface; List of transliteration; CHAPTER I: Introduction; A. Purpose and nature of the study; B. Theory and methodology; C. Previous research; D. Introductory remarks on analytical concepts; E. Modernity, postmodernism and secularism; CHAPTER II: The Nature of Islamic law; A. An Islamic legal system? Law, jurisprudence and ethics; B. Law and spirituality: Shi'i esoterism; CHAPTER III: Categories of traditional Islamic epistemology; A. Knowledge and science; B. The 'historical-empirical' epistemic scheme C. The 'theological', 'philosophical' and 'mystical' epistemic schemesD. The 'juristic-rational' epistemic scheme; CHAPTER IV: Shi'i legal dogmatics; A. Usul al-fiqh (legal theory); B. The constant sources of law: The Qur'an, sunnat and ijmac (consensus); C. The non-constant source of law: caql (reason); D. Ijtihad (independent reasoning) and taqlid (emulation); E. Hauzah-yi cilmiyah ('precinct of knowledge'); F. Hermeneutical principles; G. Interpretative pluralism and ikhtilaf (divergence); CHAPTER V: Islamic traditionalism and Islamic modernism;

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B. The Islamic traditionalist position of cAbdullah Jawadi-muliC. An Introduction to Islamic modernism; D. The Islamic modernist position of Muhammad Murtazavi-Shahrastani; 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. Hume; 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.
