



and Salam. Islamic insurance (Takaful) is also covered. Finally the book takes a look at Sharia'a law and Sharia'a boards, indicating the roles and responsibilities that come with membership. Islamic banks have been operating in places such as Bahrain, Saudi Arabia, Malaysia and Dubai for some time. Conventional bankers have traditionally viewed the sector as a small, exotic niche but recent years have seen a dramatic surge in popularity. A number of Western investment banks have started working with Muslim clerics to create new ranges of financial products designed for devout Muslims, a large and growing market. Although estimates of the size of the Islamic finance industry vary greatly, everyone agrees that it is expanding rapidly and this is the perfect book for anyone looking to understand the industry.

What does it mean to be Muslim in Britain today? If the media is anything to go by, it has something to do with mosques, community leaders, whether you wear a veil, and what your views on religious extremists are. But as all our lives become increasingly entwined with our online presence, British Muslims are taking to social media to carve their own narratives and tell their own stories, challenging stereotypes along the way. Follow Me, Akhi explores how young Muslims in Britain are using the internet to determine their own religious identity, both within their communities and as part of the country they live in. Entering a world of Muslim dating apps, social media influencers, online preachers, and LGBTQ and ex-Muslim groups, journalist Hussein Kesvani explores how British Islam has evolved into a multi-dimensional cultural identity that goes well beyond the confines of the mosque. He shows how a new generation of Muslims who have grown up in the internet age use blogs, vlogging, and tweets to define their religion on their terms -- something that could change the course of 'British Islam' forever.

Medicine and Shariah brings together experts from various fields, including clinicians, Islamic studies experts, and Muslim theologians, to analyze the interaction of the doctors and jurists who are forging the field of Islamic bioethics. Although much ink has been spilled in generating Islamic responses to bioethical questions and in analyzing fatwas, Islamic bioethics still remains an emerging field. How are Islamic bioethical norms to be generated? Are Islamic bioethical writings to be considered as part of the broader academic discourse in bioethics? What even is the scope of Islamic bioethics? Taking up these and related questions, the essays in Medicine and Shariah provide the groundwork for a more robust field. The volume begins by furnishing concepts and terms needed to map out the discourse. It concludes by offering a multidisciplinary model for ethical deliberation that accounts for the various disciplines needed to derive Islamic moral norms and to understand biomedical contexts. In between these bookends, contributors apply various analytic, empirical, and normative lenses to examine the interaction between biomedical knowledge (represented by physicians) and Islamic law (represented by jurists) in Islamic bioethical deliberation. By providing a multidisciplinary model for generating Islamic bioethics rulings, Medicine and Shariah provides the critical foundations for an Islamic bioethics that better attends to specific biomedical contexts and also accurately reflects the moral vision of Islam. The volume will be essential reading for bioethicists and scholars of Islam; for those interested in the dialectics of tradition, modernity, science, and religion; and more broadly for scholarly and professional communities that work at the intersection of the Islamic tradition and contemporary healthcare. Contributors: Ebrahim Moosa, Aasim I. Padela, Vardit Rispler-Chaim, Abul Fadl Mohsin Ebrahim, Muhammed Volkan Yildiran Stodolsky, Mohammed Amin Kholwadia, Hooman Keshavarzi, and Bilal Ali.

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