

Dr Yusuf Al Qardawi

This book discusses the common principles of morality and ethics derived from divinely endowed intuitive reason through the creation of al-fitr' a (nature) and human intellect (al-'aql). Biomedical topics are presented and ethical issues related to topics such as genetic testing, assisted reproduction and organ transplantation are discussed. Whereas these natural sources are God's special gifts to human beings, God's revelation as given to the prophets is the supernatural source of divine guidance through which human communities have been guided at all times through history. The second part of the book concentrates on the objectives of Islamic religious practice – the maqa' sid – which include: Preservation of Faith, Preservation of Life, Preservation of Mind (intellect and reason), Preservation of Progeny (al-nasl) and Preservation of Property. Lastly, the third part of the book discusses selected topical issues, including abortion, assisted reproduction devices, genetics, organ transplantation, brain death and end-of-life aspects. For each topic, the current medical evidence is followed by a detailed discussion of the ethical issues involved.

The contrast between religion and law has been continuous throughout Muslim history. Islamic law has always existed in a tension between these two forces: God, who gave the law, and the state--the sultan--representing society and implementing the law. This tension and dynamic have created a very particular history for the law--in how it was formulated and by whom, in its theoretical basis and its actual rules, and in how it was practiced in historical reality from the time of its formation until today. That is the main theme of this book. Knut S. Vikor introduces the development and practice of Islamic law to a wide readership: students, lawyers, and the growing number of those interested in Islamic civilization. He summarizes the main concepts of Islamic jurisprudence; discusses debates concerning the historicity of Islamic sources of dogma and the dating of early Islamic law; describes the classic practice of the law, in the formulation and elaboration of legal rules and practice in the courts; and sets out various substantive legal rules, on such vital matters as the family and economic activity.

Written by the Qadi (judge) of the Shari'a Court of Jerusalem and former director of the Shari'a Court system in Israel, this book offers a unique perspective on the religious law of Muslim minorities living in the West. Specifically, it explores the fiqh al-aqalliyy?t doctrine of religious jurisprudence developed by modern Islamic jurists to resolve the challenges of maintaining cultural and religious identity in majority non-Muslim societies. The author examines possible applications across numerous cultural and geographical contexts, answering such questions as: what are the rules for assuming political and public roles, and should one deposit money that incurs interest? Building on a growing scholarship, this book aims to resolve points of view and facets of religious law that have been neglected by

previous studies. Accessibly written, Shari'a in the Modern Era is designed to promote cross-cultural understanding among readers of all faiths.

The most authoritative anthology of Islamist texts This anthology of key primary texts provides an unmatched introduction to Islamist political thought from the early twentieth century to the present, and serves as an invaluable guide through the storm of polemic, fear, and confusion that swirls around Islamism today.

Roxanne Euben and Muhammad Qasim Zaman gather a broad selection of texts from influential Islamist thinkers and place these figures and their writings in their multifaceted political and historical contexts. The selections presented here in English translation include writings of Ayatollah Khomeini, Usama bin Laden, Muslim Brotherhood founder Hasan al-Banna, and Moroccan Islamist leader Nadia Yassine, as well as the Hamas charter, an interview with a Taliban commander, and the final testament of 9/11 hijacker Muhammad Atta. Illuminating the content and political appeal of Islamist thought, this anthology brings into sharp relief the commonalities in Islamist arguments about gender, democracy, and violence, but it also reveals significant political and theological disagreements among thinkers too often grouped together and dismissed as extremists or terrorists. No other anthology better illustrates the diversity of Islamist thought, the complexity of its intellectual and political contexts, or the variety of ways in which it relates to other intellectual and religious trends in the contemporary Muslim world.

No religion in the modern world is as feared and misunderstood as Islam. It haunts the popular imagination as an extreme faith that promotes terrorism, authoritarian government, female oppression, and civil war. In a vital revision of this narrow view of Islam and a distillation of years of thinking and writing about the subject, Karen Armstrong's short history demonstrates that the world's fastest-growing faith is a much more complex phenomenon than its modern fundamentalist strain might suggest.

In the hierarchy of Islamic faith and religious duties zakat is next only to the acclamation of Allah's unity and prophecy of Muhammad (peace be unto him) and the five daily prayers. It is rather significant that a measure of far-reaching economic consequences should find such a high place in that hierarchy and be counted as one of the five pillars of Islam. Zakat is doubly important in the way of life that is Islam. On the one hand, it is a means of spiritual purification and on the other a way to regain balance and equilibrium in social and economic life. One would expect religious scholars as well as economists not to miss these points and pay due attention to this unique institution. However, the subject of zakat did not attract the attention of contemporary scholars to an extent commensurate with its importance. There is a need for economists, legal experts and shariah scholars who would elaborate and analyze the law of zakat in a contemporary manner. Sheikh Yusuf al Qardawi's book is one of those exceptions to the above which give one the needed hope and reassurance to carry on. First published more than 3 decades ago, *Fiqh al Zakat* still remains unparalleled in its

comprehensiveness exposition and depth. It is, therefore, with great pleasure that we present it to the English reading public. Shaykh Yusuf Al-Qaradawi Born in Egypt in 1926. One of the most prominent scholars of the 20th century. He memorized the Quran before the age of 10. He is an expert on principals of Islamic jurisprudence (Fiqh), Arabic language, and other Islamic Sciences. He has published over 100 books, which are bestsellers in the Islamic world. His books cover various topics, such as: Fiqh, how to understand the Sunnah, how to understand the Qur'an, a two-volume book on Zakat which is considered by many scholars as a treasure house for the Islamic library, environment, Fiqh of Minorities, poetry, and many other topics. Shaykh Al-Qaradawi represents an original effort to make the comprehensive rules of Islam accessible and understandable to non-specialists, and he always tries to join between the principles of the religion and the problems facing the Muslims today.

Originally written as an article, this covers the view of women in Islam. The author, Yusuf al-Qaradawi, certainly has some controversial views, and has been refused entry to the UK and France. We realise the importance of this book in dispelling some of the misconceptions of Islam, and in spreading a religion on Earth which can solve or allay the adversities which abound. With books such as *The Status of Women in Islam*, it is hoped the recognition of Islam as a mercy to mankind becomes apparent. *The Status of Women in Islam* is hoped to be one of many to be put forth on this subject of the continual discovery of women, their abilities, and the solace they provide.

Islam and Current Issues Views of Prof. Dr. Yusuf Al-Qaradawi Approaching the Sunnah Comprehension & Controversy International Institute of Islamic Thought (IIIT)

The Arab revolutions of 2011 were a transformative moment in the modern history of the Middle East, as people rose up against long-standing autocrats throughout the region to call for 'bread, freedom and dignity'. With the passage of time, results have been decidedly mixed, with relative success stories like Tunisia contrasting with the emergence of even more repressive dictatorships in places like Egypt, with the backing of several Gulf states. Focusing primarily on Egypt, this book considers a relatively understudied dimension of these revolutions: the role of prominent religious scholars. While pro-revolutionary religious scholars justified activism against authoritarian regimes, counter-revolutionary scholars have provided religious backing for repression, and in some cases the mass murder of unarmed protestors. Usaama al-Azami traces the public engagements and religious pronouncements of several prominent scholars in the region, including Yusuf al-Qaradawi, 'Ali Jum'a, and 'Abdullah bin Bayyah, to trace their role in either championing the Arab revolutions or supporting their repression. He concludes that a significant consequence of counter-revolutionary scholarly engagements has been the precipitation of a crisis of authority among their followers around the world, including among Western Muslims.

Based on the authoritative source, "Fiqh-uz-Zakat," by Sheikh Yusuf al-Qaradawi.

The Lawful and the Prohibited in Islam is a long-awaited translation of Dr. Yusuf Al-Qaradawi's well-known Arabic work, *Al-Halal Al-Haram Fil-Islam*. Over the years since its first publication in 1960, this volume has enjoyed a huge readership in the Arabic speaking world and is now in its 20th edition. It came to dispel the ambiguities surrounding the honorable Shari'ah, and to fulfill the essential needs of the Muslims in this age. It clarifies the Halal (Lawful) and why it is Halal, and the Haram (Prohibited) and why it is Haram, referring to the Book of Allah and the Sunnah of His Messenger (peace be on him). It answers all the questions which may face the Muslims today, and refutes the ambiguities and lies about Islam. In a very simple way, *Al-Halal Al-Haram Fil-Islam* delves into the authentic references in Islamic jurisprudence and fiqh. It

therefrom extracts judgments of interest to contemporary Muslims in the areas of worship, business dealings, marriage and divorce, food and drink, dress and ornaments, patterns of behavior, individual and group relations, family and social ethics, habits and social customs. Referring to authentic texts, it clarifies that "Permission is the rule in everything, unless it is otherwise specified in matters that adversely affect individuals or groups." It also clarifies that "Allah is the only authority who has the right to legislate for the lawful and the prohibited." What kind of duty do we have to try to stop other people doing wrong? The question is intelligible in just about any culture, but few of them seek to answer it in a rigorous fashion. The most striking exception is found in the Islamic tradition, where 'commanding right' and 'forbidding wrong' is a central moral tenet already mentioned in the Koran. As an historian of Islam whose research has ranged widely over space and time, Michael Cook is well placed to interpret this complex subject. His book represents the first sustained attempt to map the history of Islamic reflection on this obligation. It covers the origins of Muslim thinking about 'forbidding wrong', the relevant doctrinal developments over the centuries, and its significance in Sunni and Shi'ite thought today. In this way the book contributes to the understanding of Islamic thought, its relevance to contemporary Islamic politics and ideology, and raises fundamental questions for the comparative study of ethics.

Covering a wide range of topics, the collection consists of twenty-six papers and essays published over a period of two decades. Readers of this book are thus enabled to trace the analyst's development, in which his scientific approach is evident throughout, from his earliest papers through to his last works. First published in 1927 in the International Psychoanalytical Library, the author's Selected Papers on Psychoanalysis has since established itself as one of the seminal works essential to the training of workers in the psychoanalytic field. Includes the author's classic paper A Short Study of the Development of the Libido.

From the cleric-led Iranian revolution to the rise of the Taliban in Afghanistan, many people have been surprised by what they see as the modern reemergence of an antimodern phenomenon. This book helps account for the increasingly visible public role of traditionally educated Muslim religious scholars (the `ulama) across contemporary Muslim societies. Muhammad Qasim Zaman describes the transformations the centuries-old culture and tradition of the `ulama have undergone in the modern era--transformations that underlie the new religious and political activism of these scholars. In doing so, it provides a new foundation for the comparative study of Islam, politics, and religious change in the contemporary world. While focusing primarily on Pakistan, Zaman takes a broad approach that considers the Taliban and the `ulama of Iran, Egypt, Saudi Arabia, India, and the southern Philippines. He shows how their religious and political discourses have evolved in often unexpected but mutually reinforcing ways to redefine and enlarge the roles the `ulama play in society. Their discourses are informed by a longstanding religious tradition, of which they see themselves as the custodians. But these discourses are equally shaped by--and contribute in significant ways to--contemporary debates in the Muslim public sphere. This book offers the first sustained comparative perspective on the `ulama and their increasingly crucial religious and political activism. It shows how issues of religious authority are debated in contemporary Islam, how Islamic law and tradition are continuously negotiated in a rapidly changing world, and how the `ulama both react to and shape larger Islamic social trends. Introducing previously unexamined facets of religious and political thought in modern Islam, it clarifies the complex processes of religious change unfolding in the contemporary Muslim world and goes a long way toward explaining their vast social and political ramifications.

Like no book before it, Preachers of Hate uncovers an ancient hatred that threatens the life and livelihood of every American. The "new" anti-Semitism targets not only Jews, but Americans specifically and the West in general. It targets our values, our lifestyle, and our freedoms. It is the single most important issue we face when trying to make sense of the Arab

world. Most Americans will be stunned to discover the depth and extent of anti-Semitic hatred in today's Middle East and Europe, and that many Muslim leaders are not just encouraging it, but spending a great deal of money to spread the lies that spawned the terrorists responsible for the September 11 attack on America. In *Preachers of Hate*, bestselling author Kenneth R. Timmerman (who is not Jewish) contends that, besides Islam itself, the core unifying force in the Muslim world is a virulent strain of anti-Semitism that postulates the existence of a Jewish conspiracy to take over the world. From the pulpits of fiery Muslim clerics to the Arab street, and to the highest reaches of government and state-sponsored media, there is a belief that this thousand-year-old conspiracy has already taken hold in America and is now, especially after the war in Iraq, about to do the same in the Middle East and beyond. It is seen as no less than Muslims' historical destiny to prevent such a takeover, and to do so by any means possible. To misunderstand the ferocity of that belief is to vastly underestimate the resolve of many Muslims to repel America, Israel, and all things Western. Timmerman explores the roots of this hatred, examining its history, the religious sources upon which it draws, and how it is being transmitted to young people growing up in Arab societies by their leaders, their teachers, and their mosques. He documents how U.S. and European Union money has been used to finance hatred in Palestinian schools. He exposes the double-talk of Arab leaders and their supporters in the West. As it so often was throughout history, this new strain of Jew hatred is really about much more than Jews. They get attacked first, when the enemies of America can't attack Americans. However, what begins with the Jews never ends with the Jews. "Is there a conspiracy between America and the Jews?" asks Timmerman. "Indeed there is: A common heritage, a dedication to improving the human condition through compassion and tolerance of differences—a conspiracy of freedom. And that is why they hate us." As with the Jews throughout history, America has been "unfairly successful." As have the Jews, Americans have "profited" from the misery and poverty of others. If you hate Jews, you must also hate America. Such is the simple logic of the anti-Semite. Such, increasingly, is the logic of the Middle East. It is a message that is reinforced day in and day out by the official government-sanctioned Arab media, from the streets of Egypt, London, Lebanon, Saudi Arabia, Paris, and Gaza, and in the mosques where impassioned clerics quote verbatim texts like the Protocols of the Elders of Zion, a pillar of anti-Semitic hatred that originated in czarist Russia. As America reasserts her role in the Middle East and attempts to bring peace between Jews and Arabs, *Preachers of Hate* is an essential book that reframes a very complicated issue as a matter of life and death.

Rivals in the Gulf: Yusuf al-Qaradawi, Abdullah Bin Bayyah, and the Qatar-UAE Contest Over the Arab Spring and the Gulf Crisis details the relationships between the Egyptian Shaykh Yusuf al-Qaradawi and the Al Thani royal family in Qatar, and between the Mauritanian Shaykh Abdullah Bin Bayyah and the Al Nahyans, the rulers of Abu Dhabi and senior royal family in the United Arab Emirates. These relationships stretch back decades, to the early 1960s and 1970s respectively. Using this history as a foundation, the book examines the connections between Qaradawi's and Bin Bayyah's rival projects and the development of Qatar's and the UAE's competing state-brands and foreign policies. It raises questions about how to theorize the relationships between the Muslim scholarly-elite (the *ulam*?) and the nation-state. Over the course of the Arab Spring and the Gulf Crisis, Qaradawi and Bin Bayyah shaped the Al Thani's and Al Nahyan's competing ideologies in important ways. Offering new ways for academics to think about Doha and Abu Dhabi as hegemonic centers of Islamic scholarly authority alongside historical centers of learning such as Cairo, Medina, or Qom, this book will appeal to those with an interest in modern Islamic authority, the *ulam*?, Gulf politics, as well as the Arab Spring and its aftermath.

Many of our interactions in the twenty-first century - both good and bad - take place by means of institutions, technology, and artefacts. We inhabit a world of implements, instruments,

devices, systems, gadgets, and infrastructures. Technology is not only something that we make, but is also something that in many ways makes us. The discipline of ethics must take this constitutive feature of institutions and technology into account; thus, ethics must in turn be embedded in our institutions and technology. The contributors to this book argue that the methodology of 'designing in ethics' - addressing and resolving the issues raised by technology through the use of appropriate technological design - is the way to achieve this integration. They apply their original methodology to a wide range of institutions and technologies, using case studies from the fields of healthcare, media and security. Their volume will be important for philosophical practitioners and theorists alike.

There is an Arab proverb that says, "O Pharaoh, what has made you be such a tyrant? He said, 'I did not find anyone to stand against me.'" Jerusalem is facing the direction of the wind, contending with an imminent danger that has set its goal and schemed to swallow Jerusalem, Judaize it, and uproot it from its Arab and Muslim origins. This is the tenth message of *Rasa'il Tarsheed As-Sahwah* (Message of awakening guidance), which deals with one of the most important issues before us as both Muslims and Arabs: Al-Quds Ash-Sharif (the Noble Jerusalem). This enemy has declared its decision, challenged, confronted, and aggressed and has not found anyone from among the entire nation of Islam who can stand against it.

The Sunnah still provides the stable moral framework – the grammar – that enables Muslims, by formal rules and inward sense, to know right from wrong. However, separation from the mainstream of life puts the Sunnah in danger of becoming rigid – an archaism. Addressing that danger, this book explains how the Sunnah can function as the grammar of a living, adaptive language, capable of guiding (and not shying from) the mainstream. The first chapter sets out the qualities that characterize authentic application of the Sunnah: universality, coherence (so that different spheres of human responsibility are not split), compassionate realism, moderation, and humility. The second explains standards and procedures for determining the Sunnah in the fields of jurisprudence and moral instruction. The third chapter illustrates through detailed examples common errors in understanding the Sunnah – reading hadiths singly without sufficient context, confusing legal and moral injunctions, means and ends, figurative and literal meanings...–and it proposes remedies for these errors. In the hierarchy of Islamic faith and religious duties zakat is next only to the acclamation of Allah's unity and prophecy of Muhammad (peace be unto him) and the five daily prayers. It is rather significant that a measure of far reaching economic consequences should find such a high place in that hierarchy and be counted as one of the five pillars of Islam. Zakat is doubly important in the way of life that is Islam. On the one hand it is a means of spiritual purification and on the other a way to regain balance and equilibrium in social and economic life. One would expect religious scholars as well as economists not to miss these points and pay due attention to this unique institution. However, the subject of zakat did not attract the attention of contemporary scholars to an extent commensurate with its importance. There is a need for economists, legal experts and shariah scholars who would elaborate and analyze the law of zakat in a contemporary manner. Sheikh Yusuf al Qardawi's book is one of those exceptions to the above which give one the needed hope and reassurance to carry on. First published

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One of the most important developments in Muslim politics in recent years has been the spread of movements calling for the implementation of shari`a or Islamic law. *Shari`a Politics* maps the ideals and organization of these movements and examines their implications for the future of democracy, citizen rights, and gender relations in the Muslim world. These studies of eight Muslim-majority societies, and state-of-the-field reflections by leading experts, provide the first comparative investigation of movements for and against implementation of shari`a. These essays reveal that the Muslim public's interest in shari`a does not spring from an unchanging devotion to received religious tradition, but from an effort to respond to the central political and ethical questions of the day.

One of the most prominent Sunni clerics in the Muslim world today, Shaykh Yusuf al-Qaradawi influences the discourse around matters central to the Islamic faith and to Islam's relationship with Western culture. As the spiritual leader of the wasat.iyya movement, he is the voice of the moderate current in contemporary Islam. In this volume, Polka explores al-Qaradawi's life and development as a Muslim scholar and likewise examines the philosophy of the wasat.iyya movement. In so doing, Polka compares wasat.iyya to two rival schools of contemporary Islamic thought—jihadist Salafism and secular liberalism—creating a thorough analysis of the Islamic tradition. Polka offers a broad panoramic view of these three trends and their positions on core issues debated in the Muslim world: Islamic reform, democracy and human rights, feminism, the concept of jihad, and suicide attacks and the killing of civilians. Through his writing and preaching, al-Qaradawi has become the Islamic legal authority for Hamas and for the current generation of the Muslim Brotherhood but remains a controversial figure. While his many students admire him as their spiritual mentor, others have accused him of exploiting his pulpit and his media stardom in order to promote terrorism and violence toward both Muslims and non-Muslims. Polka helpfully explores this duality, providing a much-needed comprehensive analysis of al-Qaradawi's philosophy and the centrist approach within Islamic thought.

Since its first publication in 1960, this famous work by Yusuf al-Qaradawi has enjoyed a huge readership in the Muslim world, and has been translated into many languages. It dispels the ambiguities surrounding the Shar`ah to fulfil the essential needs of the Muslims in this age. It clarifies the *halal* (lawful) and why it is *halal*, and the *haram* (prohibited) and why it is *haram*, referring to the Qur'an and the Sunnah of the Prophet. It answers questions which may face the Muslims today, and refutes the ambiguities and lies about Islam. Dr al-Qaradawi delves into the authentic references in Islamic jurisprudence, extracting judgements of interest to contemporary Muslims in the areas of worship, business dealings, family life, food and drink, dress and ornaments, patterns of

behaviour, individual and group relations, family and social ethics, habits and social customs.

A widely respected legal scholar, Islamist activist, and renowned host of al-Jazeera's most popular religious program, Sharia and Life, Yusuf al-Qaradawi is an extremely controversial figure in contemporary Islamism. When he was a young man, Qaradawi attended a lecture by Hassan al-Banna, founder of the Muslim Brotherhood, and immediately joined the organization's youth wing. After earning his degree in theology at al-Azhar University in Cairo, Qaradawi settled in Qatar, where he played a pivotal role in establishing a system of Islamic higher education. When the Muslim Brotherhood was forced underground in the 1960s, Qaradawi eschewed a formal position with the movement, opting instead to pursue a career as a major writer and ideologist of contemporary Islamist thought. Beginning in the mid-1970s, Qaradawi became one of a handful of Islamist ulama (Muslim scholars) who were accepted as authorities on doctrinal and political matters, both by Islamists and within the wider Islamic resurgence. Bettina Gräf and Jakob Skovgaard-Petersen provide the first book-length treatment of Yusuf al-Qaradawi in English. Since the 1990s, Qaradawi has cleverly exploited new media to reach a global audience. He was one of the first Sunni scholars to launch his own Web site and is heavily involved with Islam Online. Having just celebrated the ten year anniversary of Sharia and Life, Qaradawi is unquestionably the most important Sunni religious figure in the world today, and these essays initiate readers into his immensely influential speeches and thought.

The Muslim Brotherhood is the oldest and most important international Islamist group. Aside from strong organizations in Egypt, Jordan, Syria—where it provides the main opposition--and its Palestinian offshoot Hamas which rules the Gaza Strip, the Brotherhood has become active in Europe and North America. Its flexible tactics which range from terrorism through electoral participation to social welfare activities have made it a particularly effective group. This book is the first comprehensive analysis of the Brotherhood's organizations, doctrine, and leaders in all the main countries where it operates.

This book examines recent reformations of Islam and culture in Turkey and the successful Islamic modernist Fethullah Gulen movement. Combining a devotion to Islam with love for modern learning, especially modern science, the Fethullah Gulen movement has gained a substantial following in Turkey over the past 20 years, and since 1991 has achieved great influence in Central Asia through the establishment of schools. Contributors explore the origins and establishment of the Gulen movement, its intellectual and religious formation, its spread across Turkey and Central Asia, and its influence on citizens outside the movement, including on leading Turkish politicians. Islam's tense relationship with modernity is one of the most crucial issues of our time. Within Islamic legal systems, with their traditional preference for eyewitness testimony, this struggle has played a significant role in attitudes toward expert witnesses. Utilizing a uniquely comparative approach, Ron Shaham here examines the evolution of the role of such witnesses in a number of Arab countries from the premodern period to the

present. Shaham begins with a history of expert testimony in medieval Islamic culture, analyzing the different roles played by male experts, especially physicians and architects, and females, particularly midwives. From there, he focuses on the case of Egypt, tracing the country's reform of its traditional legal system along European lines beginning in the late nineteenth century. Returning to a broader perspective, Shaham draws on a variety of legal and historical sources to place the phenomenon of expert testimony in cultural context. A truly comprehensive resource, *The Expert Witness in Islamic Courts* will be sought out by a broad spectrum of scholars working in history, religion, gender studies, and law.

Internet communication makes people have no time for long Articles or Novels. In this mental voyage Series, the author invites you for a short mental meal to enjoy knowledge on various topics suit modern day internet and time in the 21st century. The writer in this book responds critically, to a misleading perception of secularism expressed by a well known Muslim scholar, namely Sh. Yusuf al Qaradawi. Dr. Yahya, a philosopher himself, a former professor of sociology argues that the perception of secularism from Islamic point of view expressed by Al Qaradawi was misleading and needs from him more clarification and understanding of the concept. Dr. Yahya authored more than 140 books available for readers in both Arabic and English, some translated into dozens of languages. Dr. Yahya resides in Michigan, USA, and have four children and 10 grandchildren.

Appendices contain texts of fatwas in Arabic.

Fiqh al-Aqalliyyat (the fiqh, or jurisprudence, of Muslim minorities) is a legal doctrine introduced in the 1990s by two prominent Muslim religious figures, Shaykh Dr. Taha Jabir al-Alwani of Virginia, and Shaykh Dr. Yusuf al-Qaradawi of Qatar. This doctrine asserts that Muslim minorities, especially those residing in the West, deserve a special new legal discipline to address their unique religious needs, which differ from those of Muslims residing in Islamic countries. Al-Alwani coined the term fiqh al-aqalliyyat and used it for the first time in 1994 when the Fiqh Council of North America, under his presidency, issued a fatwa (legal opinion) allowing American Muslims to vote in American elections. While Muslim minorities have lived under non-Islamic rule throughout Islamic history, the immigration of Muslims to Europe and America over the last hundred years, particularly during the second half of the twentieth century, has created an unprecedented situation: Today, large Muslim communities live under non-Islamic Western rule and culture.

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