

Charity In Islamic Societies

Since 9/11 and the global War on Terror, practitioners of Islam in Europe and beyond have been scrutinised and surveyed under suspicion of disloyalty and as potential disrupters of national social cohesion. Seemingly benign, altruistic practices, such as charity, are viewed as potential threats to national security and have increasingly become subject to counter-terrorism policies. This work seeks to critically assess the assumptions behind the lesser-known financial War on Terror, through exploration of the effects of current policies on Muslim charitable practices in the UK. The consequences of current policies are multi-faceted – from the stigmatization and suspicion of Muslim charities and communities, individual loss of status and financial standing, a decrease of living standards and/or loss of lives. Engaging with the everyday socio-political activities of Muslim individuals, this book gives voice to the motivations, apprehensions and challenges faced by Muslim charitable practitioners. A must read for anyone wanting to challenge policy assumptions behind increased surveillance of charities and individual donors, whilst outlining the repercussions of current policies on Muslim individuals and charities.

Faith and the State offers a historical development of Islamic philanthropy from the time of the Islamic monarchs, through the period of Dutch colonialism and up to contemporary Indonesia. At a time when more nuanced understandings of Muslim countries and their legal and social practices are urgently needed in the West, the appearance of this collection is especially welcome. In these illuminating and accessible essays, the contributors explain how Islam sees itself in terms of social policy, how it treats women, and how it encourages charity, education, and general social welfare. The essays encompass many regional cultures and draw on court records and legal debates, field work on government ministries, and an extensive reading of Islamic law. In his overview of waqf (similar to the Western idea of a foundation, in which an endowment is set in perpetuity for specified purposes), Ahmad Dallal explains how charity, a central organizing principle in Islam, is itself organized and how waqf, traditionally a source of revenue for charitable purposes, can also become a source of tension and conflict. Donna Lee Bowen, in her essay on the position of women in Islamic law, points out the crucial differences between the Islamic principles of family equity and the Western notion of individual equality. In a subsequent essay, Bowen addresses the problems surrounding family planning and the dilemmas that have arisen within the Muslim world over differing ideas about birth control. The two final essays look at specific instances of how the modern state has treated Islamic social policy. Gail Richardson examines zakat, an Islamic tax used to assist the poor, and its administration in Pakistan. Carol Underwood, meanwhile, explores public health policy in Iran, both before and after the Islamic revolution that deposed the Shah. Addressing some of the most profound misunderstandings between Islamic and Western societies, *Islam and Social Policy* will be of vital interest not only to scholars and policymakers but to anyone concerned with Islam's critical place in the modern world.

This volume is concerned with the origins, development and character of ritual in Islam. The focus is upon the rituals associated with the five 'pillars of Islam': the credal formula, prayer, alms, fasting and pilgrimage. Since the 19th century academic scholarship has sought to investigate Muslim rituals from the point of view of history, the study of religion, and the social sciences, a set of the most important and influential contributions to this debate, some of them translated into English for the first time, is brought together here. Participation in the ritual life of Islam is for most Muslims the predominant expression of their adherence to the faith and of their religious identity. *The Development of Islamic Ritual* shows some of the ways in which this important aspect of Islam developed to maturity in the first centuries of Islamic history.

Islam is growing rapidly both in its traditional homelands and in the West. Some in the West view Islam with a mixture of fear and suspicion. However, it is also fair to say that there is widespread ignorance about Islam, and especially about its relationship to political systems and the economy.

Is Islam compatible with a free society and a free economy? Is the fact that many Muslim-majority states do not have free economies or polities a result of an incompatibility between and political and economic freedom, or does it result from an unfortunate series of historical events? What role has past colonialism played in encouraging Muslim extremism? Exactly what does Islam have to say about freedom in economic, political and religious life? This book, written by a range of Islamic scholars, sheds a great deal of light on these crucial questions. It is an important book for those in the West who need to understand Islam better. It is also important for those in Muslim countries who can influence the development of political systems and economic policy. The publication of this book could not be more timely.

Law and Society in Islam

Journal of Muslim Philanthropy and Civil Society

Power, Discipline, and the Construction of the Public Sphere, 7th-19th Centuries CE

Charity, Endowments, and Charitable Institutions in Medieval Islam

Islamic Societies Confronting the West

A History of Islamic Societies

Medicine, Religion, and Charity

"Based on examples ranging from Iran to Morocco, the author portrays a society he defines as peripheral - bound by a slavish adherence to its own glorified history, its "Tradition" - yet facing an external reality that derives from the West. The meeting of these two incompatible worlds leads to a profound distortion not only in how the Muslim world sees the West but, more importantly, in how it sees itself."

Waqf, a non-definition -- State, law, and the "Muslim community" -- The intent of charity -- Charity and the family -- The "Waqf's benefit" and public benefit -- Conclusion -- Appendix A. Main Ottoman Mutūn and their main commentaries and glosses -- Appendix B. Umari mosque expenditures and appointments.

*Philanthropy is a vital lens through which to examine the dynamics of the Muslim world. Islamic charities harness enormous material and human resources, as well as organizational capacity. Many in the West view Muslim philanthropic enterprises with considerable skepticism because of accusations of material support for, or condoning of, acts of violence against civilians. Drawing on CSIS's regional and functional expertise, *Understanding Islamic Charities* explores the variety of roles that Muslim philanthropies play in different countries, their interactions with national and international institutions, and the boundaries and connections between their philanthropic roles and their political impacts.*

Giving to God examines the everyday practices of Islamic giving in post-revolutionary Egypt. From foods prepared in Sufi soup kitchens, to meals distributed by pious volunteers in slums, to almsgiving, these acts are ultimately about giving to God by giving to the poor. Surprisingly, many who practice such giving say that they do not care about the poor, instead framing their actions within a unique non-compassionate ethics of giving. At first, this form of giving may appear deeply selfish, but further consideration reveals that it avoids many of the problems associated with the idea of "charity." Using the Egyptian uprising in 2011 and its call for social justice as a backdrop, this beautifully crafted ethnography suggests

that "giving a man a fish" might ultimately be more revolutionary than "teaching a man to fish."

This exploration of the role of violence in the history of Islamic societies considers the subject particularly in the context of its implementation as a political strategy to claim power over the public sphere. Violence, both among Muslims and between Muslims and non-Muslims, has been the object of research in the past, as in the case of jihad, martyrdom, rebellion or criminal law. This book goes beyond these concerns in addressing, in a comprehensive and cross-disciplinary fashion, how violence has functioned as a basic principle of Islamic social and political organization in a variety of historical and geographical contexts. Contributions trace the use of violence by governments in the history of Islam, shed light on legal views of violence, and discuss artistic and religious responses. Authors lay out a spectrum of attitudes rather than trying to define an Islamic doctrine of violence. Bringing together some of the most substantive and innovative scholarship on this important topic to date, this volume contributes to the growing interest, both scholarly and general, in the question of Muslim attitudes toward violence

Volume 1

Charity and Giving in Monotheistic Religions

God's Property

Islamic Charity in Revolutionary Times

The Charitable Crescent

How Charitable Giving Became Seen as a Threat to National Security

Background, Research, and Applications

This book addresses the discourses, agendas and actions of Muslim faith-based organizations and activists to empower Muslim communities in contemporary sub-Saharan Africa. The individual chapters discuss how traditional Muslim welfare and charity institutions, zakat (obligatory or mandatory almsgiving), sadaqa (voluntary almsgiving and donations) and waqf (pious endowments), are used to improve social welfare, focusing on instrumentalization and institutionalization in the collection and distribution of zakat. The book includes case studies from West Africa (Ghana, Burkina Faso, Cote d' Ivoire, Ghana and Senegal), the Horn of Africa (Somalia) and East Africa (Kenya and Tanzania), highlighting the role and interplay of local, national and international Sunni, Shia and Ahmadiyya Muslim faith-based organizations and NGOs. Chapters "Muslim NGOs, Zakat and the Provision of Social Welfare in Sub-Saharan Africa: An Introduction" and "Discourses on Zakat and Its Implementation in Contemporary Ghana" are available open access under a Creative Commons Attribution 4.0 International License via link.springer.com.

Amid fears of Islamic extremism, many Europeans ask whether Muslim immigrants can integrate into historically Christian countries. *Why Muslim Integration Fails in Christian-Heritage Societies* explores this question and concludes that both Muslim and non-Muslim French must share responsibility for the slow progress of integration.

This book looks at two aspects of Islamic activity in the Middle East and North Africa, the development of social capital and the provision of welfare services, within the context of

economic liberalisation programmes to see whether the retrenchment of the state under liberalisation has created a space for Islamic-based activities.

Muslim beliefs have inspired charitable giving for over fourteen centuries, yet Islamic history has rarely been examined from this perspective. In *Charity in Islamic Societies*, Amy Singer explains the basic concepts and institutions of Muslim charity, including the obligation to give on an annual basis. Charitable endowments shaped Muslim societies and cultures in every era. This book demonstrates how historical circumstances, social status, gender, age and other factors interacted with religious ideals to create a rich variety of charitable practices, from the beginnings of Islam to the present day. Using written texts, buildings, images and objects to anchor the discussions in each chapter, the author explores the motivations for charity, its impact on the rich and the poor, and the politicisation of charity. This lucidly written book will capture the attention of anyone who is interested in the nature of Islamic society and the role of philanthropy throughout history.

Exploring one of the five essential pillars of Islam, this guide to zakat explains how this Muslim practice plays a key role in preserving a peaceful economic balance within a Muslim society and how it encourages individuals to share with the less fortunate. This book is a must for Muslims who seek to observe this obligation fully and can also serve as a resource for non-Muslims as a comprehensive manual for one of its cornerstone features.

Islamic Foundations of a Free Society

Young Muslim Change-Makers

Cultural Schizophrenia

Mamluk Egypt, 1250-1517

Understanding Islamic Charities

Charities in the Non-Western World

Constructing Ottoman Beneficence

Dr Kozłowski's important study pioneers a fresh approach to the study of a critical Muslim institution: the endowments or awqaf which almost everywhere in the Islamic world provide support for mosques, schools and shrines. The wealthier Muslims who establish endowments inevitably have an eye on social, political and economic conditions and have traditionally used awqaf as part of an effort to preserve their wealth and influence, especially in periods of change and uncertainty. The book focuses on the use of endowments by Muslims suffering the dislocations caused by the imposition of British rule in India and examines in detail the social and political implications of the controversy over endowments that took place in the imperial courts and councils. The author's observations and insights can be applied to many periods and places in the Muslim world and his novel approach will attract all those interested in the study of Islam.

Based on several years of fieldwork in Egypt and Turkey, *Caring for the Poor* tells the stories of charity providers and volunteers. The book also places their stories within the overall development of Islamic ethics. Muslim charity, Tuğal argues, has interacted with Christian and secular

Western ethics over the centuries, which themselves have a conflict-ridden and still evolving history. The overall arch that connects all of these distinct elements is (a combined and uneven) liberalization. Liberalization tends to transform care into a cold, calculating, and individualizing set of practices. Caring for the Poor meticulously documents this insidious process in Egypt and Turkey, while also drawing attention to its limits and contradictions (by using the American case to highlight the contested nature of liberalization even in its world leader). However, as historians have shown, charitable actors have intervened in decisive ways in the rise and demise of social formations. Tuğal raises the possibility, especially through his study of two controversial Turkish organizations, that Islamic charity might appropriate elements of liberalism to shift the world in a post-liberal direction.

Islamic Charity Under Suspicion': such headlines have become familiar since the attacks on the United States on 9.11. **The Charitable Crescent** is a unique and original account of a hitherto little-known field of pivotal significance to our understanding of the Muslim world today: the relationship between politics and philanthropy in the workings of Islamic charities. Based on years of research, Jonathan Benthall and Jerome Bellion-Jourdan explain the long tradition of philanthropy in Muslim history and how it is constantly adapted to differing political contexts. The pervasive connections betwe.

First published in 1988, Ira Lapidus' **A History of Islamic Societies** has become a classic in the field, enlightening students, scholars, and others with a thirst for knowledge about one of the world's great civilizations. This book, based on fully revised and updated parts one and two of this monumental work, describes the transformations of Islamic societies from their beginning in the seventh century, through their diffusion across the globe, into the challenges of the nineteenth century. The story focuses on the organization of families and tribes, religious groups and states, showing how they were transformed by their interactions with other religious and political communities. The book concludes with the European commercial and imperial interventions that initiated a new set of transformations in the Islamic world, and the onset of the modern era. Organized in narrative sections for the history of each major region, with innovative, analytic summary introductions and conclusions, this book is a unique endeavour.

Amy Singer: Marriages and misdemeanors

Islamic Charity

Islamic Societies to the Nineteenth Century

Muslim Societies and the Challenge of Secularization: An Interdisciplinary Approach

Economic Liberalisation, Social Capital and Islamic Welfare Provision

Grassroots Charities Rethinking Modern Societies

Islamic and Christian Benevolence in a Liberal World

Discovering Islam

In this probing study of death rites, Leor Halevi plays prescriptive texts against material culture, advancing a new way of interpreting the origins of Islam. He shows how religious scholars produced codes of funerary law to create new social patterns in the cities of Arabia, Mesopotamia, and the eastern Mediterranean. They distinguished Islamic from Christian,

Jewish and Zoroastrian rites; and they changed the way men and women interacted publicly and privately. Each chapter explores a different layer of human interaction, following the movement of the corpse from the deathbed to the grave. Highlighting economic and political factors, as well as key religious and sexual divisions, Halevi forges a fascinating link between the development of funerary rites and the efforts of an emerging religion to carve its own distinct identity. *Muhammad's Grave* is a groundbreaking history of the rise of Islam and the roots of contemporary Muslim attitudes toward the body and society.

The Muslim charity sector is stronger than ever, attracting thousands of volunteers and millions of pounds in donations. In times of mobile internet and social media, young people have set up small scale charities in urban areas, providing general social services to Muslims and non-Muslims alike. Breaking away from bureaucratic non-governmental organisations and traditional faith-based charities, these smaller local associations are an attractive alternative to young people. This book offers an exploration of the Muslim charity sector, from multi-million pound NGOs to discrete grassroots charities who are quietly giving rise to the next generation of Muslim entrepreneurs, scholars, politicians and other influencers. From studies of eleven charities across France, Poland and the UK, it investigates key questions around this young and dynamic movement. What motivates these young Muslim volunteers? What shapes the socially-engaged behaviour of young Muslims? What is the place and the role of Islam in their involvement and commitment to their causes? What social impact do these organisations have in their local area? How do they understand religion, faith, participation and citizenship? What challenges do they face and how do they overcome these? The book also examines how these grassroots are successful in helping to prevent extremism, curb Islamophobia and challenge colonialism. The analysis of these small, local and original initiatives is fundamental in understanding the role of religiosity for these younger generations who are trying to articulate their multiple identities, cultures and traditions in a modern, secular society. Rich, detailed and vivid, the book sheds new lights on a popular field of research, unveiling exclusive key information on the subject of young European Muslims.

Muslims for hundreds of years have been involved in philanthropic activities targeting poor and needy people through varied types of 'third sector' organizations (TSOs). Nonetheless, many people in Muslim majority countries (MMCs), not having freedom from hunger, face human security crises. Not much is known about the TSOs or their human security provisions in MMCs. To fill this knowledge gap, this Volume documents and analyses philanthropy and all types of third sector organizations including the *awqaf* (Muslim endowments) vis-à-vis human security in MMCs. The study is comprehensive in treating the subject matter (analyzing the legal environment, characteristics, extent and functioning of all forms of the third sector and their human security performances) and in geographic coverage (incorporating all forty-seven Muslim majority countries in Africa and Asia). It is also innovative expounding TSO density analysis, state support score (SSS) and a third-sector capability measure (TCM) to study their interrelationships. It is an essential unique reference book for students and scholars of the third sector and human security, international organizations, development agencies, donor governments, security experts and in particular anybody with interests in Islam and MMCs. The *Journal of Muslim Philanthropy & Civil Society* (JMPCS), is a bi-annual, peer reviewed, open access journal published by the Center on Muslim Philanthropy in partnership with the IUPUI University Library Center for Digital Scholarship, and the Lilly Family School of Philanthropy at Indiana University. JMPCS seeks original academic research examining the broad scope of Muslim philanthropy and civil society. This peer reviewed online academic journal will publish research related to Muslim nonprofit, philanthropic and voluntary action. The terms "Muslim" and "philanthropy" are defined broadly to be inclusive of cutting-edge research from across the world and disciplines. JMPCS is intended to shed light on the dynamic practice and understanding of Muslim Philanthropy. We seek to draw articles by

researchers from across disciplines (History, Political Science, Religious Studies, Sociology, Public Affairs, Nonprofit Management, Business, Philanthropy etc.) and practitioners throughout the world working in this emerging field.

The first monograph on Islamic hospitals, this volume examines their origins, development, architecture, social roles, and connections to non-Islamic institutions.

An Imperial Soup Kitchen in Jerusalem

Caring for the Poor

Charity in Jewish, Christian, and Islamic Traditions

Human Security and Philanthropy

Muslim Endowments and Society in British India

Muhammad's Grave

Poverty and Charity in Middle Eastern Contexts

Gulf Charities and Islamic Philanthropy in the "Age of Terror" and Beyond is the first book to be published on the charities of Saudi Arabia and the Arabian Gulf, covering their work both domestic and international. From a diversity of viewpoints, the book addresses: the historical roots of Islamic philanthropy in religious traditions and geopolitical movements; the interactions of the Gulf charities with "Western" relief and development institutions - now under pressure owing to budgetary constraints; numerous case studies from the Middle East, Africa, and South Asia; the impact of violent extremism on the sector, with the legal repercussions that have followed - especially in the USA; the recent history of attempts to alleviate the obstacles faced by bona fide Islamic charities, whose absence from major conflict zones now leaves a vacuum for extremist groups to penetrate; the prospects for a less politicized Islamic charity sector when the so-called "war on terror" eventually loses its salience.

An accessible worldwide history of Muslim societies provides updated coverage of each country and region, in a volume that discusses their origins and evolution while offering insight into historical processes that shaped contemporary Islam and surveying its growing influence. Simultaneous. (Social Science)

In this first comparative treatment of charity and charitable institutions in Islam and Muslim societies of the Middle East, Yaacov Lev mines a variety of primary sources, including Arabic chronicles, dictionaries, waqf (pious endowment) deeds, and epigraphic evidence. The book is not only broad in scope, covering a range of periods in medieval Islam--including the Fatimids, Abbasids, Ayyubids, and the early Ottoman period--but is also relevant to a range of issues and institutions, such as statecraft and political authority, urban society, law, education, health care, and gender ... Lev examines three main topics: the meaning of charity to the individual, the social and political ramifications of alms-giving, and the impact of the institutionalized forms of charity (the waqf system) on urban and rural societies. He analyzes the motives and attitudes of the donors (the caliphs, sultans, emirs, and the wealthy); the recipients of charity (the poor and the educated class); and the charitable institutions and services that provided the framework for conveyance (hospitals, Koranic schools, and law colleges, the ransom of captives, and support of orphans and widows). First published in 1989. Routledge is an imprint of Taylor & Francis, an informa company. Addresses the ideals and institutions through which Middle Eastern societies have confronted poverty and the poor. Offering insights and analysis in a field that has only recently come into existence, this book explores the ideals and institutions through which Middle Eastern societies—from the rise of Islam in the seventh century C.E. to the present day—have confronted poverty and the poor. By introducing new sources and presenting familiar ones with new questions, the contributors examine ideas about poverty and the poor, ideals and practices of charity, and state and private initiatives of poor relief over this extensive time span. They avoid easy generalizations about Islam and the Middle East as

they seek to set the ideals and practices in comparative perspective. Michael Bonner is Professor of Medieval Islamic History at the University of Michigan at Ann Arbor. He is the author of *Aristocratic Violence and Holy War: Studies in the Jihad and the Arab-Byzantine Frontier*. Mine Ener (1965–2003) was Associate Professor of History at Villanova University. Amy Singer is Professor in the Department of Middle Eastern and African History at Tel Aviv University. She is the author of *Palestinian Peasants and Ottoman Officials: Rural Administration around Sixteenth-Century Jerusalem* and *Constructing Ottoman Beneficence: An Imperial Soup Kitchen in Jerusalem*, both also published by SUNY Press, and *Charity in Islamic Societies*.

Islam, Charity, and Activism

Charity in Islamic Societies

Islamic Perspectives and Muslim Majority Country Practices

The Development and Regulation of Indigenous and Islamic Charities

The Medieval Islamic Hospital

Middle-Class Networks and Social Welfare in Egypt, Jordan, and Yemen

Muslim Faith-Based Organizations and Social Welfare in Africa

“in their histories, there is certainly a lesson for men of understanding. it is not a narrative which could be forged, but a verification of what is before it, and a distinct explanation of all things, and a guide and a mercy to a people who believe”. (Sura Yusuf, 12:111)

A full-length treatment of poverty and charity in medieval Islamic society.

This book looks at the operation of indigenous charities at a regional, localised and global level. Chapters focus on the adaptation, accountability and operation of charities across a wide range of jurisdictions from China to Indonesia, Thailand, Iran, South Africa, Sri Lanka, Lebanon and Turkey. It examines the ownership, participation and accountability of charities in a regional, localised and international context, and draws on the experiences and operation of charities. By presenting a cross-disciplinary exploration of the operation of charities, the book offers an interesting insight into the functioning and identification of the influencing factors impacting the operation of charities.

Charity in Islamic Societies Cambridge University Press

Throughout the Middle East, Islamist charities and social welfare organizations play a major role in addressing the socioeconomic needs of Muslim societies, independently of the state. Through case studies of Islamic medical clinics in Egypt, the Islamic Center Charity Society in Jordan, and the Islah Women's Charitable Society in Yemen, Janine A. Clark examines the structure and dynamics of moderate Islamic institutions and their social and political impact. Questioning the widespread assumption that such organizations primarily serve the poorer classes, Clark argues that these organizations in fact are run by and for the middle class. Rather than the vertical recruitment or mobilization of the poor that they are often presumed to promote, Islamic social institutions play an important role in strengthening social networks that bind middle-class professionals, volunteers, and clients. Ties of solidarity that develop along these horizontal lines foster the development of new social networks and the diffusion of new ideas.

Faith and the State

Public Violence in Islamic Societies

Death Rites and the Making of Islamic Society

A History of Islamic Philanthropy in Indonesia

Charity In Islam

Poverty and Charity in Medieval Islam

Health and Well-Being in Islamic Societies

Scholars from various disciplines worked together to present the first interdisciplinary book to address the issue of Islam, secularism and globalization. The book has a clear structure which represents its interdisciplinary approach: the first section addresses the philosophical and historical discussion about Islam and secularism; the second section discusses the topic from an ethnographical and social anthropological viewpoint; and the final section addresses Islam, secularism and globalization from a political viewpoint. This unique collection not only offers innovative research and new material, it also provides empirical examples and theoretical debates, and could therefore also be used as a textbook for courses on Islam, globalization, anthropology, politics, sociology and law.

From the first hospitals to pioneering pharmacy techniques, the early history of medicine reflects the groundbreaking contributions of Islamic physicians and scientists. Less recognized, however, is the impact of Islam on the health and daily health practices of modern day Muslims. Meticulously documented with current research sources and relevant religious texts, Health and Well-Being in Islamic Societies sheds light on the relationships between Muslim beliefs and physical, psychological, and social health. Background chapters trace Muslim thought on health and healing as it has evolved over the centuries to the present. The authors provide even-handed comparisons with Christianity as the two traditions approach medical and ethical questions, and with Christian populations in terms of health outcomes, assuring coverage that is not only objective but also empirically sound and clinically useful. And as the concluding chapters show, understanding of these similarities and differences can lead to better care for clients, cost-effective services for communities, and healthier Muslim populations in general. Included among the book's topics: Muslim beliefs about health, healing, and healthcare Similarities and differences between Muslim and Christian health beliefs Impact of religion on physical, mental, and community health in Muslims Understanding how Islam influences health Applications for clinical practice Implications for public health Cultural awareness is critical to improving both individual client health and public health on a global scale. Health and Well-Being in Islamic Societies is essential reading for clinical and health psychologists, psychiatrists, social workers, and nurses, and will be informative for the general reader as well. Presents the political, social, and cultural context behind Ottoman charity.

In this thought-provoking interdisciplinary work, Shaun Marmon describes how eunuchs, as a category of people who embodied

ambiguity, both defined and mediated critical thresholds of moral and physical space in the household, in the palace and in the tomb of pre-modern Islamic society. The author's central focus is on the sacred society of eunuchs who guarded the tomb of the Prophet Muhammad in Medina for over six centuries and whose last representatives still perform many of their time honored rituals to this day. Through Marmon's account, the "sacred" eunuchs of Medina become historical guides into uncharted dimensions of Islamic ritual, political symbolism, social order, gender and time.

This book deals with various manifestations of charity or giving in the contexts of the Christian, Jewish, and Muslim medieval societies. Monotheistic charity and giving display many common features. These underlying similarities reflect a commonly shared view about God and his relations to mankind and what humans owe to God and expect from him. Nevertheless, the fact that the emphasis is placed on similarities does not mean that the uniqueness of the concepts of charity and giving in the three monotheistic religions is denied. The contributors' diverse and heterogeneous approaches distinguish the book from other works on charity and giving in monotheistic religions.

Why Muslim Integration Fails in Christian-Heritage Societies

Giving to God

Islam, Charity, and the Modern State

The Beauty of Charity

Islam and Social Policy

Eunuchs and Sacred Boundaries in Islamic Society

Gulf Charities and Islamic Philanthropy in the 'Age of Terror' and Beyond

This collection compares and contrasts the historical practice of charity among the three Abrahamic religions of Judaism, Christianity, and Islam. The international group of contributors analyzes such topics as virtue, poverty, wealth, and justifications for charity with an aim toward intercultural understanding.

A Global History

Making Sense of Muslim History and Society

The Development of Islamic Ritual

Politics of Aid in the Muslim World