

## Islamic Law in Circulation

Analysing the spread and survival of Islamic legal ideas and commentaries in the Eastern Mediterranean and the Indian Ocean littorals, *Islamic Law in Circulation* focuses on Shāfi‘ism, one of the four Sunnī schools of Islamic law. It explores how certain texts shaped, transformed and influenced the juridical thoughts and lives of a significant community over a millennium *in* and *between* Asia, Africa and Europe. By examining the processes of the spread of legal texts and their roles in society, as well as thinking about how Afrasian Muslims responded to these new arrivals of thoughts and texts, Mahmood Kooria weaves together a narrative with the textual descendants from places such as Damascus, Mecca, Cairo, Malabar, Java, Malindi, Aceh and Zanzibar and colonial powers such as Britain, the Netherlands and Germany to tell a compelling story of how Islam contributed to the global history of law from the thirteenth to the twentieth century.

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## Islamic Law in Circulation

*Shāfi'ī Texts across the Indian Ocean  
and the Mediterranean*

MAHMOOD KOORIA  
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*To all the PhD students across the world,  
who pursue their dreams with dedication to knowledge  
despite the paucity of resources and pressures of various sorts.  
May your paths shine ever and may our paths cross!*





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Academic and personal journeys of a doctoral student between the regions now usually identified as the Global South and North are always enshrined in struggles between homelands and new homes, where familiar and unfamiliar words and worlds dance in tandem and the pursuit of knowledge becomes the pleasure of life but also the struggle of existence. Prudent words attributed to the ninth-century jurist al-Shāfiʿī, whose ideas formed the school of thought with which this book engages, resonate with a *kennismigrant* when he says: "The stranger is as fearful as a thief, as depressed as a debtor, as humiliated as a prisoner. When he recalls his folks and his country, his heart flutters like a bird's wing." To the struggles of such early pursuers of knowledge in strange situations and distant lands, I dedicate this book.

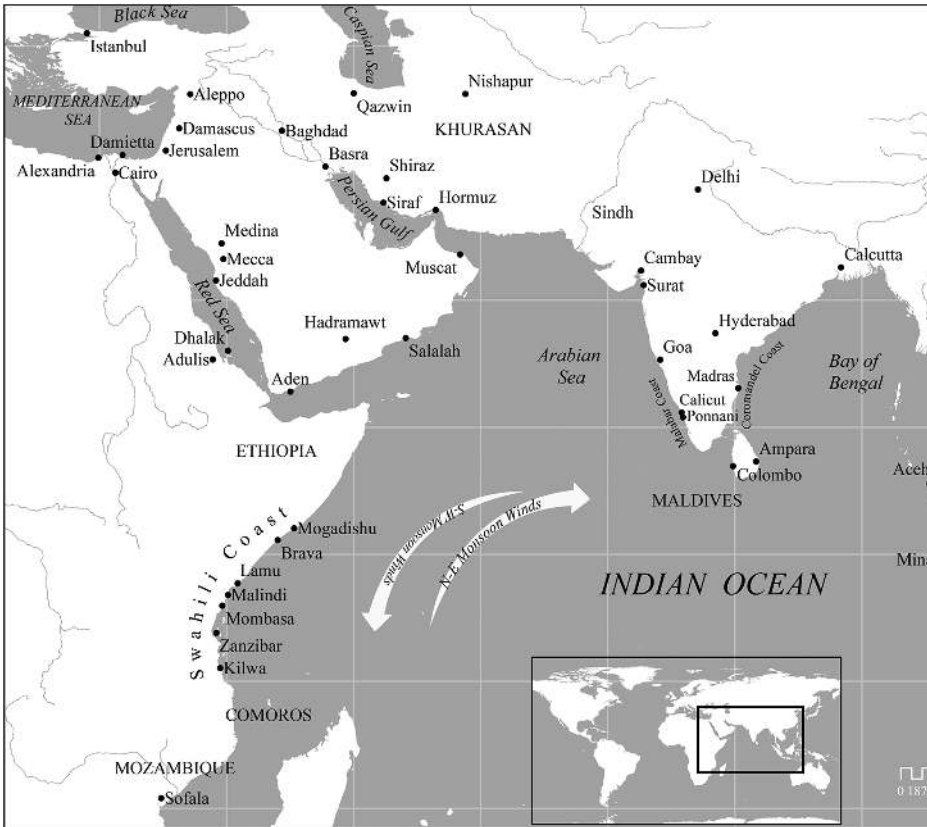
## Notes on Transliteration, Dates and Places

In translating Arabic, Persian and Ottoman Turkish words, I have followed the *International Journal of Middle Eastern Studies* (IJMES) transliteration system, except for *dāl* (د). For Malayalam, Tamil and Urdu words I have mostly followed the schemes of *ALA-LC Romanization Tables*. For Arabi-Malayalam (Malabārī), Arabu-Tamil (Arwī) and Jāwī I have mixed the IJMES style for Arabic with that of ALA-LC, identifying the root-language of the words. I did the same for the Malay and Bahasa Indonesia words, except for some commonly used names. I have italicised the foreign terms at their first occurrence but avoided italicisation when those are too recurrent, such as ḥadīth, fuqahā' and madrasa.

I have given only Common Era years and avoided the Hijri Era for the sake of smooth readability. All dates converted thus have been cross-checked with the Hijri months and years. For a few dates I have depended on secondary sources. If the month of the year is not known, and thus not convertible into a single Common Era year, I have identified the year, qualified as “in or after”.

As this book covers a vast littoral of the Indian Ocean with several subcontinents on its shores, I use the term “South|East” Asia and Africa in order to refer to South Asia, Southeast Asia, East Asia, South Africa, Southeast Africa, Northeast Africa and East Africa, unless I specify otherwise.

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