

060034

DİA

FAİZ

Madde Yayınlandıktan Sonra Gelen Doküman

Gamal, Mahmoud A. el-

An attempt to understand the economic wisdom (hikma) in the prohibition of riba .-- : Interest in Islamic economics: understanding riba

Edit. Abdulkader Thomas , pp. 112-124,

19.01.2021

Madde Yayınlandıktan Sonra Gelen Doküman

Hernández López, Adday

Una aproximación a las prácticas usurarias en las ciudades andalusíes .-- Verbum, Madrid, 2003 : I

Congreso Internacional Escenarios Urbanos de al-Andalus y el Occidente musulmán: Vélez-Málaga, 16-18 de junio de 2010

Edit. científica Virgilio Martínez Enamorado , pp. 369-383,

19.01.2021

Yet after considering various aspects of what *is* being discussed in the nail polish debate, it is also instructive to consider what *is not* being discussed. At the most obvious level, one is struck by the absence of female voices in a juristic discussion that affects countless women. Even when scholars allowing the performance of ritual ablutions over nail polish invoke the plight of women who might be subjected to the onerous burden of repeatedly removing their nail polish to perform their prayers, we have seen that they have no qualms about suggesting that a woman ought to make herself desirable for her husband by wearing nail polish. For these scholars, emancipation for women takes the form of facilitating less onerous legal obligations or legal concessions for women, not a fundamental reconceptualization of gender roles and identity. While on the subject of identity, we might also ask if there are voices that are even more silenced than those of women, who always appear as the discursive subjects but never the protagonists of the nail polish debate. What about men, straight or queer, or gender nonconformists, for whom the act of wearing nail polish might not be one through which a preexisting sexual or gender identity is manifested but rather, one of a multitude of practices by which such an identity is *constructed*? These voices, these possibilities, also appear to be absent from the juristic discussion we have surveyed. What we have seen is that ritual law is an arena of ongoing theological, legal and social controversy within contemporary Sunni Islam as competing impulses within Sunnism, such as *madhhab* based scholarship and Salafism, seek to negotiate their relationship with each other and with the historical tradition of Sunnism within which they situate themselves.

Acknowledgements

I would like to thank Felicitas Opwis and Jonathan Brown for their comments on earlier drafts of this paper. All errors are my own.



BRILL

Book Reviews

Faiz
060034

Adday Hernández López, (2016) *El valor del tiempo: Doctrina jurídica y práctica de la usura (ribā) en el Occidente islámico medieval*. Suomalaisen Tiedeakatemia Toimituksia Humanoria 376. Helsinki, Finland: Annales Academiae Scientiarum Fennicae. 326 pages. ISBN: 978-951-41117-4.
rev. Camilo Gomez-Rivas

Ribā (usury) has long been at the center of the debate over the relationship between economy and culture and the comparative histories of Islam and the West. Scholars have shown a sustained interest in understanding the role of religious doctrine and culture in shaping the economy of societies, especially in the Mediterranean, where Islamic and Latin-Christian legal and political systems came into contact and where a medieval European economy, associated with long-distance trade, emerged in port cities such as Venice and Genoa. Max Weber is but one illustrious contributor to this debate, continued today (and with powerful echoes in contemporary political discourse) by scholars such as Timur Kuran, whose book, *The Long Divergence: How Islamic Law Held Back the Middle East*, is invoked in the introduction and conclusion of the present work as a point of reference for the study of economic history and the role of law.

Although several seminal studies have used documentary sources to analyze Muslim-Christian commercial zones in e.g. the Italian Mediterranean, the general understanding of Islamic financial and commercial practices and doctrines and their historical development leaves much to be desired. On this point alone, Adday Hernández López's *El valor del tiempo: Doctrina jurídica y práctica de la usura (ribā) en el Occidente islámico medieval*, a study of Islamic legal doctrine and practice relating to the concept of *ribā*, is a major contribution. Hernández López catalogues and surveys all of the significant textual sources (or the most common locations or passages across several legal genres) on *ribā* in the broad corpus of Mālikī law (the predominant legal school of the Islamic West). Arguably her most significant contribution is to provide the reader with a guide to navigate this corpus, carefully translating passages that relate to granting credit and charging interest in the Islamic West, with an eye

284-288