

Sheikh Imran Hosein

Contemporary Qur'anic Hermeneutics New World Order, the 21st Century The Qur'an and the Moon The Minaret The Koran: Commonly Called the Alcoran of Mohammed The Criterion Islam in New Zealand Jewish Political Studies Review Unified World Islamic Calendar Islamic Finance - Islamkonforme Finanzgeschäfte in Europa Information Services Latin America The Pakistan National Bibliography Status of Treaties in Islam The Koran The Message Latin American Weekly Report Muslim Education Quarterly The British Library General Catalogue of Printed Books 1976 to 1982 Islamic Order Georges Tamer Farida Jabin Aziz Imran HOSEIN Kaukab Siddique Abdullah Drury Sven Gußmann Jamshed A. Hamid British Library

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this project presents the hermeneutical approaches to the qur'an of the most prominent qur'anic scholars in islamic intellectual history not only scholars who wrote commentaries on the qur'an in the narrow sense of the word tafsisr are to be presented but also those who dealt hermeneutically with the qur'an in various ways the handbook of qur'anic hermeneutics is the first book that discusses all the hermeneutical fields of the qur'an it will be published in seven volumes

this book on the topic of the qur'an and the moon methodology for monthly recitation of the qur'an is a companion volume to my previous book entitled methodology for study of the qur'an but which will now be renamed the qur'an and the stars methodology for study of the qur'an i was in london on the evening of 29th day of shab'n 1440 h when it became known that the moon of ramad'n was not seen anywhere in uk and yet schoolboys in the muslim community declared that ramad'n had commenced in uk the sheep and the cattle then followed them blindly the same mistake was repeated in 1441 h when they again commenced fasting one day early on the basis of a plea that they had arrived at the 30th day of shab'n the sheep and the cattle again followed them blindly they acted on the basis of an announcement that the moon was sighted in dajj's kingdom of saudi arabia or that the month had commenced in saudi arabia and in doing so they made both a silly as well as a dangerous mistake in departing from the system of time ordained by allah most high this book explains that mistake those who took that wrong decision as well as those who accepted and followed that decision will be questioned on judgement day for what they did since they started ramad'n or shab'n before ramad'n on the wrong day the implication is that they lost the greatest

night of the whole year namely lailatul qadr and even more damage was done when they consequently lost the capacity to connect from lunar time to cosmic time and thence to absolute time only lunar time can take us to a timeless world we can climb even up a mountain to sit in a cave in an effort to travel to other worlds of space and time but if we do not live in lunar time we will travel to nowhere they are probably unaware that only lunar time can take us to a timeless world and that whoever has never tasted timelessness can eventually become a prisoner of the dunyah the imam of purley masjid in croydon london made a tearful request that i address the subject of moon sighting for the commencement of the lunar month in islam so that muslims might be better guided on that subject this book emerged in consequence of my attempt to respond to that request and i am confident that our explanation of the subject of dajjal and the system of time in islam would now deter such muslims who have the capacity to think from ever again following those who even though they are in london recklessly rush to embrace a saudi or a moroccan moon i am grateful for the numerous offers of help i received from so many to meet the cost of printing this book in several languages so that in addition to being sold on my online bookstore imranhosein.com large numbers of copies could be distributed free of charge in uk and elsewhere may allah most kind bless them all amin those who read this book and would like to participate in the effort to print large numbers of copies for free distribution around the world should kindly contact me by email inhosein@hotmail.com if you would also like me to come in person to teach this subject to your community do please send me an email and if allah so wills i will come to you

contributed papers presented in a world conference on international islamic calendar

diplomarbeit aus dem jahr 2010 im fachbereich bwl allgemeines note 1 2 hochschule für technik und wirtschaft dresden sprache deutsch abstract die begriffe islamic banking und islamic finance also islamkonforme finanzprodukte und finanzierungstechniken unterliegen aktuell egal ob frankfurt london oder new york einem weltweiten hype das mag zum einen an den arabisch westlichen verflechtungen in kultur und wirtschaft hängen zum anderen aber auch an der vielzahl an publikationen aus nicht muslimischen ländern liegen das gesteigerte interesse hat einen einfachen grund denn während sich die industriestaaten mäßig von den folgen der subprime krise erholen boomt der markt für islamkonforme finanzprodukte und wächst seit jahren mit zweistelligen wachstumsraten die perspektiven sind weiterhin glänzend denn der marktanteil ist im internationalen vergleich immer noch gering für die islamischen finanzinstitute legen der koran und die sunna die religiösen und rechtlichen rahmenbedingungen fest und bilden auch das soziale und ethische fundament für das gesamte islamische finanzwesen dessen wichtigstes merkmals ist dass geldzinsen riba arabisch grundsätzlich nicht statthaft ja sogar verboten sind ein geschäftsmodell bei dem zinsen für vergebene darlehen verlangt und auf die einlagen des kunden gezahlt werden kommt für eine konforme bank nicht in frage noch problematischer ist die situation für versicherungsunternehmen denn das konventionelle versicherungsgeschäft ist absolut unzulässig neben dem riba verbot welches auch die versicherer mit ihren kapitalanlagen betrifft sind im islam auch glückspiel und bestimmte formen von unsicherheit in verträgen verboten beispielsweise wird eine lebensversicherung als wette auf den tod verstanden und ist damit weder aus ethischer noch aus rechtlicher sicht ein im islam zulässiges produkt die religiösen restriktionen führen dazu dass islamische finanzdienstleistungen für einen außenstehenden nicht nur kompliziert klingen sondern auf den ersten blick auch wenig attraktiv erscheinen die perspektive ändert sich allerdings wenn man bedenkt dass jeder vierte mensch auf erden ein muslim ist

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