

CALL FOR PAPERS

for the

Special Issue

on

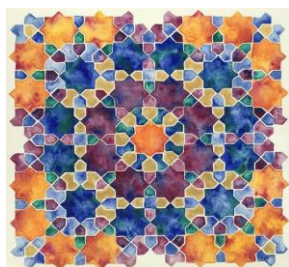
**The Jurisprudence of Giving: Islamic Charity and Socio-Legal Transformation
(Scopus Indexed Journal)**

Background:

Islamic charity, encompassing *Zakat* (obligatory almsgiving), *Sadaqah* (voluntary charity), and *Waqf* (endowment), forms a cornerstone of Islamic economic and social thought. Rooted in the principles of justice (*‘adl*), compassion (*rahma*), and shared responsibility (*mas‘ūliyya ijtīmā‘iyya*), these practices have historically shaped welfare, education, healthcare, and poverty alleviation across Muslim societies.

In the contemporary world, Islamic charitable practices are undergoing significant transformation. They are being reshaped by modern state institutions, global regulatory regimes, financial innovations, humanitarian crises, and evolving interpretations of *Shari‘ah* (Islamic law). From digital zakat platforms to the reorganisation of *awqāf* (plural of *waqf*), and faith-based humanitarian aid to legal debates on Islamic charitable trusts, this special issue aims to explore the multiple intersections of Islamic charity with law, ethics, governance, and society.





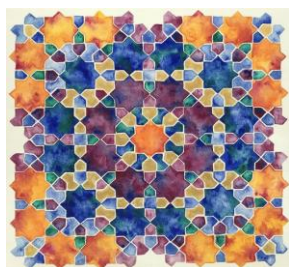
Why This Special Issue?

- **Revisiting Classical Doctrines** – Unpacking the jurisprudential foundations of Islamic charity and their historical developments.
- **Engaging Contemporary Transformations** – Understanding how Islamic charity is practised, regulated, and institutionalised in modern states and societies.
- **Highlighting Legal Pluralism** – Analysing how Islamic charitable practices interact with secular laws, NGO regulations, financial norms, and transnational humanitarian frameworks.
- **Advancing Socio-Legal Discourse** – Bringing together legal, ethical, economic, and theological analyses of Islamic giving.

Suggestive Themes for Contributions:

- **The Fiqh of Zakat, Waqf, and Sadaqah** – Classical juristic principles and their modern interpretations.
- **State Regulation of Islamic Charity** – Legal frameworks and statutory reforms governing Islamic charitable institutions.
- **Islamic Charity and Social Justice** – How Islamic giving addresses poverty, inequality, and human rights.
- **Digital Zakat and Fintech Innovations** – Modern technologies and Islamic charity platforms.
- **Waqf and Development** – Historical and contemporary roles of endowments in public infrastructure, education, and healthcare.
- **Gender and Islamic Charity** – Women's roles as donors, beneficiaries, and administrators in charitable practices.
- **Comparative Legal Frameworks** – Islamic charity in secular and semi-secular or hybrid legal and Islamic legal systems, including India, Malaysia, Turkey, Egypt, Pakistan, Indonesia, the Gulf region, including Saudi Arabia and Iran, the UK, the USA and others.
- **Faith-Based NGOs and Islamic Humanitarianism** – The role of Islamic charity in global humanitarian work.





- **Reform, Accountability, and Good Governance** – Transparency, misuse, and legal reforms in charitable institutions.
- **Theology of Generosity and Social Responsibility** – Ethical and spiritual dimensions of Islamic giving.
- **Historical Evolution of Islamic Charity in Muslim Societies** – How *zakat*, *waqf*, and *sadaqah* evolved under various Islamic dynasties and their legal-political structures.
- **The Role of Ulama and Islamic Jurists in Charitable Governance** – Juridical authority and *fatwa* (juristic opinions) related to Islamic charity in pre-modern and modern times.
- **Islamic Charity and Nation-Building in Post-Colonial States** – The reconstruction and nationalisation of *awqaf* institutions after independence in states where Muslims are in the majority or living as a minority.
- **Islamic Charity and Economic Development** – How Islamic giving mechanisms contribute to sustainable development goals (SDGs), microfinance, and social entrepreneurship.
- **Comparative Analysis of Charity Laws Across Madhāhib (Islamic Legal Schools)** – Differences in interpretation and application among Hanafi, Shafi'i, Maliki, Hanbali, and Ja'fari traditions.
- **Islamic Philanthropy and Civil Society** – Role of faith-based organisations and community-led initiatives in creating a resilient civil society.
- **Zakat and Taxation: Overlaps, Conflicts, and Harmonisation** – Legal dilemmas of integrating zakat within or alongside state tax systems.
- **Islamic Charity and Refugee/Humanitarian Relief** – Faith-based responses to displacement, war, and disaster relief through Islamic giving.
- **The Ethics of Receiving Charity in Islam** – The jurisprudence and social philosophy of *mustahiq* (eligible recipients of *zakat* and *sadaqah*).
- **Artificial Intelligence and Digitalising Islamic Charity** – Utilisation of emerging technologies, such as AI and blockchain, in the transparent disbursement of zakat and the monitoring of *waqf* properties.

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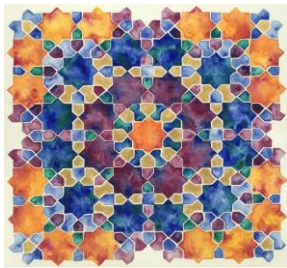
- **Corruption and Mismanagement in Waqf Institutions** – Legal accountability, reform efforts, and case studies of *waqf* misappropriation.
- **Islamic Charity in Non-Muslim Majority Societies** – Legal recognition, community dynamics, and challenges in countries like the USA, UK, India, and the European Union.
- **Environmental Philanthropy and Green Waqf** – Integration of Islamic charity with ecological sustainability and climate resilience.
- **Zakat and Social Protection Systems** – Integrating *zakat* into public welfare schemes and universal basic income models in Muslim societies.

We invite Legal scholars, practitioners, Islamic Scholars and policymakers to contribute to this Special Issue of **Legal Transformation in Muslim Societies (LTIMS)**, offering interdisciplinary insights that bridge Shari'ah and Islamic law, public policy, political thought, social justice, development studies, and comparative legal frameworks. Contributions may include theoretical explorations, empirical fieldwork, doctrinal analysis, or comparative studies that reflect the dynamic interplay between religious perspectives, state regulation, and societal practice in shaping charitable giving in Muslim contexts. This issue particularly seeks to explore how Islamic charity, through mechanisms such as *zakat* (obligatory almsgiving), *sadaqah* (voluntary charity), and *waqf* (endowment), influences social transformation, legal reform, and economic justice in both Muslim-majority and minority regions.

Author Guidelines:

Authors are invited to submit original research articles, review essays, and case studies that explore the intersection of Islamic charitable jurisprudence (*fiqh al-sadaqah*, *fiqh al-zakat*, *fiqh al-waqf*) and the evolving socio-legal frameworks of giving in both classical and contemporary contexts. We particularly welcome contributions that examine the legal, ethical, economic, and societal dimensions of Islamic charity, ranging from *zakat* (obligatory almsgiving) and *waqf* (endowments) to *sadaqah* (voluntary charity), as well as their modern





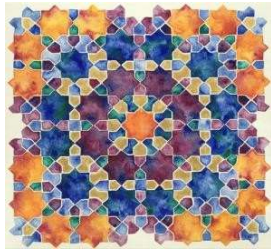
reinterpretations within public policy, political discourse, development, humanitarian aid, and civil society.

Contributions may critically examine the role of Islamic giving in legal reform, poverty alleviation, governance, and the transformation of Muslim societies, encompassing both theoretical foundations and real-world implications. Contribution may also engage with diverse geographies, schools of jurisprudence (*madhāhib*), or comparative perspectives.

Contributors are requested to comply with the following guidelines:

1. The length of the submitted paper should be **around 8000 words (excluding abstract and footnotes) but not exceeding 10000 in any event.**
2. Manuscripts should be in Microsoft Word format and double-spaced.
3. An abstract of no more than 250 words and 3 to 5 keywords should be included with all submissions.
4. Contributions must be original and not previously published elsewhere.
5. Contributions must be written in a scholarly style and academic English.
6. Authors are required to adhere strictly to the submission guidelines. Non-compliance will result in the outright rejection of the manuscript at the initial stage.
7. Submissions must comply with the standards and rules of LTIMS, including research ethics, style, and citation.
8. The LTIMS follows the OSCOLA referencing style, mainly with slight modifications. Please refer to the **Author Guidelines** for additional information on formatting and referencing style.
9. The Journal's editors may require proofreading if a paper is otherwise acceptable.





Submission of Manuscripts and Peer Review:

All contributions corresponding to this Special Call should be submitted to the Guest Editors, **Prof. (Dr) Sheikh Inam Ul Mansoor**, Assistant Professor of Law, Symbiosis Law School Hyderabad, Symbiosis International (Deemed University), Pune, India, and **Prof. (Dr) Showkat Ahmad Wani**, Assistant Professor, Law, School of Law, Alliance University, Bangalore, India and via email: jurisprudenceofgiving@gmail.com

The final review of all contributions will be conducted by the **Editor-in-Chief, Dr Ahmad Ghouri**, who can be contacted for general enquiries via email: a.a.ghouri@outlook.com

Deadline for Submissions:

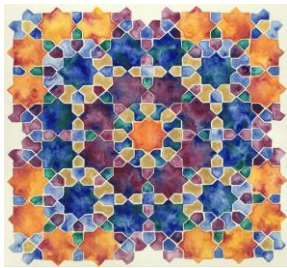
1. Prospective contributors should submit their **article title, abstract (no more than 250 words) and a detailed outline of their article (no less than 1000 words, including its structure and primary resources cited in footnotes according to the journal's citation style)** to jurisprudenceofgiving@gmail.com by **30 August 2025**.
2. The deadline for submitting final papers for the Special Issue is **30 October 2025**.
3. The Special Issue will be **published in April 2026**.

Legal Transformation in Muslim Societies

Website: Revival Press - Legal Transformation in Muslim Societies

Scopus: Scopus - Legal Transformation in Muslim Societies





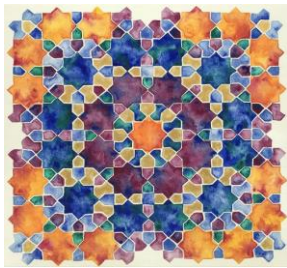
About the Journal

The Legal Transformation in Muslim Societies is a Scopus-indexed quarterly journal that offers a platform for intellectually stimulating and critical commentaries and new discourses on issues shaping the law in Muslim societies worldwide. Legal transformation in societies is broadly construed as the processes and forms of reforming legal systems and their rules that reflect and promote the values, goals, cultures, customs, structures, interests, and working mechanisms of societies. Legal transformation can involve creating new laws, reforming existing laws, or abolishing unjust or oppressive laws. Legal transformation can also affect the way law is interpreted, applied, enforced, and challenged by different actors and institutions.

Islamic law is not a stagnant system; it has continuously transformed, reflecting the changing needs and circumstances of Muslim societies around the globe. Several factors influence the transformation of Islamic law, including general conceptions of Islamic law, the role of customs and cultures in adapting and developing Islamic law, and the intersections of Islamic law with non-Islamic legal systems. Islamic law scholars hold diverse views on various aspects of Islamic law and frequently debate how it should be interpreted and applied. They place different degrees of emphasis on the primacy of the Qur'an and the Sunnah (the teachings and practices of Prophet Muhammad (PBUH)) as the sources of Islamic law whilst relying in different proportions on consensus (*ijma*) and rational arguments such as analogical reasoning (*qiyas*) or public interest (*maslaha*) as additional sources. Amidst scholarly debates on the sources of Islamic law and methods of their interpretation, Islamic law has undergone a long and complex history spanning over fourteen centuries, covering different regions, societies, and cultures. As Islamic law has replaced or reformed existing customs in societies that were incompatible with Islamic principles, local customs, traditions, and cultures have also influenced the interpretation and progress of Islamic law. When Muslim societies expanded their influence, or when Muslims and Islam spread across different regions and continents, they encountered various legal norms and systems with diverse origins, sources, methods, and outcomes. Islamic law has incorporated elements from other legal systems that existed in societies when appropriate and has also reshaped or repudiated elements of other legal systems when necessary, giving rise to questions related to rejection, harmonisation, and reconciliation of these legal systems with Islamic law.

The Legal Transformation in Muslim Societies welcomes contributions that seek to assess existing legal concepts and develop new ones to address issues arising from the transformation, reform, reinterpretation, re-evaluation, and





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reconstruction of Islamic law, as well as diversity and pluralism within Islam, and its cross-cultural interactions. We are also interested in new ideas on the implementation and administration of Islamic law efficiently and effectively in Muslim societies through transformation of institutions such as politics (*siyasa*), judgeship (*qadayya*), market inspection (*hisba*), consultation (*shura*), law schools (*madrasas*), colleges (*madrasas al-tayyibah*), etc. as these institutions play essential roles in developing Islamic jurisprudence (*fiqh*), codifying legal norms (*usul al-fiqh*), resolving legal disagreements (*fiqh al-madhdhab*), producing legal scholarship (*ijtihad*), and building culture and civilisations (*tamudan*). We also seek contributions on aspects such as challenges and opportunities for modernisation. As modernity brings about social changes in the shape of, for example, technological advancements, industrialisation, urbanisation, secularisation, capitalism, liberalism, and globalisation, it also poses new challenges for Muslims in terms of preserving their identity, values, and traditions while making positive advancements to new realities, demands, and expectations from within and outside of their communities. Authors may also focus on modernisation as a source of new opportunities for Muslims, promoting their interests, rights, and welfare while contributing to global peace, justice, and development through innovation, dialogue, and cooperation with other actors.



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