



## Call for Papers for a Special Section on “Recent Developments in Egypt”



Islam in Egypt is not only a religion but also a lived experience and a way of life that shapes the history, culture, and identity of millions of people. Islam in Egypt is dynamic, reflecting the country’s rich and varied cultural heritage with its interactions with other regions and civilisations. Islamic law has a long history in the Egyptian society going through various phases. Recently, Egypt has witnessed several legal developments that have implications in relation to Islamic law, particularly in matters including:

- **Family law:** amendments, reforms, and developments in family law reflect certain interpretations of Islamic principles.
- **Human rights:** legal developments in the realm of human rights, women’s rights, and freedom of expression have been frequently inspired by Islamic principles. Egypt faces a challenge between upholding religious principles and adhering to universal standards of human rights.
- **Criminal law:** significant reforms derived originally from the Islamic principles and values have been incorporated into Egyptian criminal law.
- **Islamic banking and finance:** Egypt has been developing its Islamic finance sector, which operates in accordance with Shari’ah principles. Legal developments in this field involve creating regulatory frameworks that accommodate modern financial instruments and products while ensuring compliance with Shari’ah law.
- **Socio-legal developments:** The significance of Shari’ah in shaping public opinion, education, business, culture etc., and the impact of Shari’ah on economic activities.





The Manchester Journal of Transnational Islamic Law & Practice (MJTILP) will dedicate a special section in a forthcoming regular issue in 2024 to recent legal, social, and political developments in Egypt that relate to Islamic law and practice. Contributors are invited to submit short papers that offer sharp insights, scholarship, and critical analysis of the current or most recent legal, social, cultural, economic, religious, and political developments in Egypt having transnational implications for Islam, Islamic law and practice, or Muslims generally. Contributors are expected to provide background information about the underlying issue, development, law, or policy being examined related to, for example, human rights, equalities, and social justice (including poverty, family, racism, gender, and environmental justice), democracy (including freedom of expression, protection of minority rights, political reform, and corruption), economic development (including business, banking and economic policy and practice) peace and security (including violence, war, or terrorism, prevention and resolution of conflicts, promotion of dialogue and cooperation, and the respect for human dignity and international law).

Contributors should explain the previous state of affairs on the issue addressed and the underlying reasons leading to change. Additionally, they should identify recent development in the light of thinking of traditional Islamic schools of jurisprudence and current international sources, and discuss the possible impact on Egypt's social, political, and legal landscape. Contributors may also delve into the intricacies of contemporary developments in Islamic law and its relationship with the recent change or development, and how societal norms and values and their intersections with international sources are reflected in the recent development.

### **Guidelines:**

1. The length of the submitted paper should be **2000 words (excluding abstract and footnotes), but not exceeding 2500 in any event.** Manuscripts should be in Microsoft Word format, and they should be double-spaced.





2. Submitted papers must examine specific legal, social, cultural, economic, religious, and political developments in Egypt which are relatively recent, clarifying the change and linking it with principles of Islamic law. Papers may also outline comparisons between the new developments with other legal and political systems and international sources. Merely descriptive papers presenting the content of recent developments will not be accepted.
3. An abstract of no more than 250 words should be included with all submissions along with 3 to 5 keywords.
4. Contributions must be original and not previously published elsewhere.
5. Submissions must comply with the standards and rules of MJTILP, including research ethics, style, and citation.
6. The MJTILP follows the OSCOLA 4<sup>th</sup> edn referencing style mainly, as adopted with slight modifications suited to the specific citation requirements of the MJTILP. Please see the MJTILP Author Guidelines for further information on formatting the referencing style.
7. Contributions must be written in a scholarly style and academic English. Proofreading may be required by the Journal's editors if a paper is otherwise acceptable.

## **Structure of Submissions:**

All papers must be uniformly structured using the following headings:

### **I. BACKGROUND INFORMATION**

This section should cover the explanation of the previous position [of the legal, social, cultural, family, economic, religious, and political development or issue examined] addressing its strengths and weaknesses or impacts on society.

### **II. CHANGE AND UNDERLYING REASONS**

This section should explain the changes or development in question, discuss the rationale/ underlying reasons for the change or development, and examine





if and how Islam, Islamic law and practice, principles or values have influenced that change.

### III. IMPLICATIONS AND INSIGHTS

This section should incorporate discussion of the implications of the change or development for the society and identify gaps in the existing research and areas for further investigation. How the change or development is viewed from a comparative (religious and secular) lens and what transnational impacts it may produce for the contemporary understanding of Islam.

### IV. CONCLUDING REMARKS

#### Submission and Deadline:

All contributions corresponding to the **Call for Papers for a Special Section on “Recent Developments in Egypt”** should be submitted to the Guest Editor for this special section **Prof. Yasmine Abdel Moneim, LLB** Academic Director- University of London- European Universities in Egypt, via email: [yasmine.moneim@outlook.com](mailto:yasmine.moneim@outlook.com).

Final review of all contributions will be conducted by the **Editor-in-Chief Dr. Ahmad Ali Ghouri**, who can be contacted for general enquiries on our Recent Developments section via email: [a.a.ghouri@outlook.com](mailto:a.a.ghouri@outlook.com).

This Special Section will be published in our **October 2024 Issue**. All contributions should be submitted to **Prof. Yasmine Abdel Moneim latest by 31 July 2024**. Submissions well in advance of the deadline are encouraged.

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## Manchester Journal of Transnational Islamic Law & Practice

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### About the Journal

*The MJTILP is independent of any state, school of fiqh, or institutional affiliation and has a diverse and global editorial board. It is indexed on Scopus and publish four times a year.*



### Aims of the Journal

The principal objectives of the Manchester Journal of Transnational Islamic Law & Practice (MJTILP) are to provide a vehicle for the consideration of transnational forms of Islamic law and practice. Transnationalism in Islamic law is taken broadly as communications and interactions linking Islamic thoughts, ideas, people, practices and institutions across nation-States and around the globe. In recent times, research in Islamic law has shaped narratives based on nation-States, demographics, diasporic communities, and ethnic origins instead of developing around a central core. Contemporary issues of Islamic law are increasingly linked to geographical locations and ethnic or parochial forms of religious beliefs and practices. Expressions like American, European, British, Asian and Arab Islam have widely gained acceptance.

Despite the growing importance of dialogue to develop shared understandings of issues facing Islamic law and proposing coordinated solutions, contemporary research and scholarship have not developed harmoniously and remain piecemeal and sporadic. Researchers and practitioners of Islamic law are drawn from a wide variety of subjects and come from various regions of the world but have insufficient institutional support for sharing information and comparing experiences. Innovation in various strands and paradigms of Islamic law and practice is stifled because there are limited spaces where evolutionary, collaborative and interdisciplinary discourses can take place. This, in turn, hampers the ability to build on past research and record best practices, negatively impacting a consistent and orderly development of the field. There is a need to constitute a world community of Islamic law scholars based on interactions and aspirations moving across linguistic, ethnic, geographical and political borders.

The MJTILP is inspired by the need to fill these gaps. It provides a platform to legal and interdisciplinary scholars and researchers for critical and constructive commentaries, engagements and interactions on Islamic law and practice that are built upon configurations in contemporary contexts. It welcomes contributions that look comparatively at Islamic law and practice that apprise and inspire knowledge across national boundaries, whether enforced by a State or voluntarily practised by worldwide Muslim communities. We are equally interested in scholarships on encapsulated cultural worlds, diaspora, identity and citizenship that are embedded and circumscribed by religious ties. As it has been the practice of the Journal since its establishment in 2005, it also has a specific interest in issues relating to the practice of Muslim States in international law, international law issues that may concern Muslim countries, and all aspects of law and practice affecting Muslims globally.

