



Max-Planck-Institut für
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BUCERIUS LAW SCHOOL
HOCHSCHULE FÜR RECHTSWISSENSCHAFT

Dr. Nadjma Yassari, LL.M. (SOAS)

Prof. Dr. Karsten Thorn, LL.M.

ISLAMIC LAW TO GO

Vortragsreihe der Max-Planck Forschungsgruppe
„Das Recht Gottes im Wandel“ und der Bucerius Law School

DR. NAHED SAMOUR, LL.M. (SOAS)

Erik Castrén Institute of International Law and Human Rights,
University of Helsinki

“Who speaks Islamic International Law Today?”

Vortrag in englischer Sprache

FREITAG, 9. Oktober 2015, 17:00 – 18:30 Uhr

Bucerius Law School

Raum 1.01

Im Anschluss: Ausklang bei Brezeln und Wein

About the speaker:

Dr. Nahed Samour ist Rechts-und Islamwissenschaftlerin und studierte in Bonn, Berlin (HU), Birzeit/Ramallah, Damaskus, London (SOAS), Harvard sowie am Max-Planck - Institut für Europäische Rechtsgeschichte in Frankfurt/Main. Seit 2015 ist sie Junior Faculty an der Harvard Law School, Institute for Global Law and Policy und Post-Doc Researcher am Eric Castrén Institute of International Law and Human Rights, Helsinki University zu „Order and Contestation in Islamic International Law and Relations“. Sie promovierte an der Humboldt Universität zu Berlin, Juristische Fakultät zum Thema „An Islamic Critique of Adjudication“.

About the Topic:

Nahed Samour explores the role of Islamic International Law by linking the Islamic imperial past to the Islamic dissident present. Despite the critique the Islamic international law tradition articulates towards modern international law, Islamic international law itself comes with an embedded political tradition of imperial rule that was hegemonic in substantial parts of the world for a long time. It is this tension between Islamic international law as a critique of the international order as well as its own history of imperial rule that is the central of the presentation.

With Islamic international law shifting from imperial to dissident, significant changes in the field of territory, population and sovereignty become apparent. Islamic international law is a striking example of how an international legal system that once possessed a strong imperial character has reacted to changing perceptions of threat and re-interpreted its international legal concepts to cope with encroachments on its jurisdiction, territory, and faith.

The main question is this: Can you re-read the history of imperial rule with its concepts, institutions and principles that were shaped at that time and still resonate today, and render it into a credible and sustainable critique of today's international order?