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By the end of the twentieth century it was a foregone conclusion that the central purpose of Islamic law, the original Quran, is the sole basis for the Islam that Muslim states claim to represent. The view that Islam is the heritage of Arabs and only of Arabs, is ascribed to Leo Africanus and has been brought to a certain (albeit absolute) fruition by the famous Orientalists of the nineteenth century. Since the second half of the twentieth century, Islamic sharia law has maintained its position as the ruling source of law, irrespective of the fact that it is neither the only source, nor the only source rule. Less recently, the contributions of medieval Arab thinkers have been valorized and emulated by contemporary Islamic scholars. This particularly applies to the justifications of the practice of sharia law which is frequently understood as a whole in Arabic terms or in simpler terms, as the very mandate of Islam which supersedes any other considerations. Sharia aims to regulate a society where human reason and human freedom is brought under the control of God, through revelation. Islamic scholars are of the opinion that man, by his ability to reason, subverts the divinely ordained plan. They therefore emphasize the notion that sharia law is the basic source of Islam. Its central theme is to prevent man's free will from dominating his reason and exercising a negative influence on others. The notions of good and evil, right and wrong, are, under Islamic law, determined by the divine law. Good and evil are not called "good" and "evil" in virtue of the fact that they are of benefit or harm to people. In Islam "good" means what is permissible (halal) or recommended (haram) in divine law and "evil" means what is forbidden or prohibited (mubah). It follows that, according to Islamic law, it is not for human beings to call what is good as evil or vice versa. The Qur'an only makes a difference between what is permissible or advised and what is forbidden or prohibited. For Islamic law to be applied, there has to be a knowledge of the law. In the pre-modern period, this meant a familiarity with the Qur'an and the Sunnah, the latter being the example of the behavior of the Prophet in all matters of life, not just matters of sharia. Sharia law does not develop in a vacuum, and the availability of literature in the classical Arabic language could only have a positive impact.

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