

Transcript

00:00:00 Speaker 1

OK. Good evening, everyone, and welcome to the third seminar of the Oxford Islam and Justice Programme. My name is Jacob Williams. I'm a D field student in political theory, researching religious philosophical critiques of liberalism, and one of the conveners of the seminar series. And I'm going to shortly introduce our speaker for today, Doctor Mohammed Lesbi.

00:00:03

And.

00:00:20 Speaker 1

Before that, I'm going to say a few words about the wider purpose of the seminar series, and I should also.

00:00:26 Speaker 1

Then our thanks to Doctor Brahan Ismail and the contemporary Islamic studies centre here at the Middle East Centre at Saint Anthony's, who have made the event possible as this is our third seminar of this term. Some of you may already know that our aim is to stimulate reflection on the problems faced by Islamic political.

00:00:46 Speaker 1

Thoughts in the unprecedented and previously unimaginable social and political conditions of the model.

00:00:53 Speaker 1

And in particular for Muslims who live under the broadly liberal political regimes of the West, we suspect that regarding these regimes as representing A pragmatic compromise, a modus Vivendi with more authentic Islamic values is, among other issues, not a sufficient basis.

00:01:13 Speaker 1

For practical imperatives, for Muslims like claiming rights against hostile or Islamophobic political actors.

00:01:20 Speaker 1

Because this attitude leaves Muslims open to the accusation of accepting liberal ground rules only pragmatically and conditionally and therefore leads Muslims without an obvious, compelling response to their accusation. Now our previous seminars, led

by Doctor Mohammed Fadel and Doctor Raymond Harvey, respectively, explored the question of the Islamic intellectual traditions.

00:01:42 Speaker 1

Relationship to liberalism, namely, whether it can endorse the universal and equal civil and religious freedoms and a state that is neutral between religions as an ideal rather than a compromise.

00:01:54 Speaker 1

And also the question of the Islamic traditions relationship to the idea of natural law, a universal morality knowable independently of revelation but grounded in divine wisdom. The question today of the role of thick, the body of legal precepts derived from the Koran and the sayings of the Prophet.

00:02:14 Speaker 1

Is of particular relevance to contemporary questions about the pursuit of justice.

00:02:19 Speaker 1

While so-called thick maximalism would hold that the state has little room for discretion or political choice beyond the domain of revealed law, other perspectives, as we'll shortly see, would view other kinds of legal reasoning as potentially authentically or normatively Islamic as well, and thereby potentially allowing greater adaptation of Muslim conceptions of justice.

00:02:40 Speaker 1

To contemporary circumstances, we are greatly honoured today to be addressed on this topic by Doctor Mohammed Allenby, a research fellow at the Oxford Centre for Islamic Studies. He specialises in the law and governance of the Muslim world in late antiquity and the Middle Ages.

00:02:58 Speaker 1

Doctor Willett, we will speak for about 45 minutes. We will then open up to questions and we'll finish before 8:00 PM and we encourage you all to share your ideas and perspectives and we look forward to a stimulating conversation. So please welcome doctor Mohammed alafi.

00:03:15 Speaker 2

Thank you so much.

00:03:17 Speaker 2

And Mustafa and Rihanna's mail and the Middle Eastern studies centre for inviting me to give this talk. So today I want to present an alternative legal history of Islamic law.

00:03:29 Speaker 2

Between the 11th and 12th centuries, rulers, military elites, viziers, and even judges declared that there existed an Islamic law.

00:03:40 Speaker 2

Other than fit siasa, which I call governmental law in their books, both titled *camisole Tania* by Abbasid Booty judges, unworthy Boyata, they declare that the military administrative courts.

00:03:56 Speaker 2

Of law, and here too, siasa. Unlike the judiciary, these works were the earliest administrative legal writings available to historians of Islamic law throughout the 20th century.

00:04:10 Speaker 2

Historians of Islamic laws such as Emil Tayen declared that Siasa was the other effect arbitrary, extraordinary and extra legal. Echoing these sentiments, while Hillock states that fix is the true Islamic law and anything outside of it is not true, Islamic law is more Islamic culture.

00:04:31 Speaker 2

But I want to take an alternative approach to the ones taken by my colleagues that I consider CSA as a branch of Islam clock much more sophisticated. It's made-up of military and bureaucratic norms, procedures, rationales, and discretionary authority. So what's the? So what question for this?

00:04:50 Speaker 2

Why should we study ciasa? There's multiple reasons. Later governmental legal codes such as the Ottoman pontoon were based on the formation of CSA.

00:05:01 Speaker 2

Fahmi notes that in his quest for justice that siasa courts continued to exist until the end of the 19th century alongside Sharia courts. At the same time.

00:05:13 Speaker 2

Such a question exposes what is Islamic law? What does it constitute? It provides A nuance and ballistic understanding of Islamic law beyond fake maximalism.

00:05:29 Speaker 2

So this talk is divided into 3 periods just like the first 3 chapters of my upcoming book monograph the Origins of Siasa, the making of criminal justice in early Islam, which covers the development and formation of criminal justice between the 8th and 12th centuries.

00:05:47 Speaker 2

In the Islamic near East and Mediterranean, as an extension of governmental law.

00:05:52 Speaker 2

So the first period is the immediate period in which secretaries it can be envisioned governmental law, as one centred on the caliphate or the man.

00:06:03 Speaker 2

That the the caliph is a source of law through his discretionary judgement, moving on to the Abbasid period in which this is a transitional period which moves away from emanate as the source of this military administrative law, to an experimentation of.

00:06:22 Speaker 2

Different terminologies, mook, kingship, Ted Beer administration, Sultan, governing authority.

00:06:28 Speaker 2

And then finally see outside and then we end this talk with the end of the Abbasid Empire and the rise of non killable rulers such as boyet, in which finally siasa is the name for this military administrative approach. I argue that militias that.

00:06:48 Speaker 2

Secretaries, military elites, rulers, viziers legitimised desperate late antique procedures, new military, military, administrative methods and legal methodologies to legitimise their governance as law.

00:07:07 Speaker 2

But before we get into this talk, let's just discuss the mythological challenges such a study of Islamic cloth faces. Unfortunately, I hate to say.

00:07:17 Speaker 2

This.

00:07:18 Speaker 2

But the pre element archives are.

00:07:20 Speaker 2

Gone.

00:07:21 Speaker 2

We have no archives for the courts of law, so we have a locana of documentary evidence, so we're left with three types of genres. The first is ****, and as Christian Lang has observed, they don't reflect historical legal realities.

00:07:37 Speaker 2

And then we have edible, cloudy literature, but the quality was not.

00:07:41 Speaker 2

A figure who generally managed these military administrative courts of law.

00:07:47 Speaker 2

Now we have literary narratives which actually give reports of cases, but they're embellished because the historians weren't interested in the legal processes they were interested in these cases as extraordinary and vets. So they provide our reductive portrayal of these legal processes. So we're left with the writings.

00:08:08 Speaker 2

Left behind by the men behind this administration.

00:08:12 Speaker 2

Egyptian papyri, our oldest legal records, mayors for Princess administrative manuals and Investor Diploma, and these genres start in the Umayyad period.

00:08:23 Speaker 2

In the first half of the 8th century, the Umayyad caliph Abdul Malik the Moriah made a momentous decision that Arabic would now be the language of the empire, transforming A bureaucracy that had been based previously on late coin.

00:08:37 Speaker 2

Greek of the leading eastern Romans and Middle Persian of the Sassanian Persians. So these secretarial classes started a process of translating these administrative procedures, but adapting them, creating for the first time in Arabic.

00:08:58 Speaker 2

How did they do this? They went into the administrative bureaus and adapted late antique procedures like Eastern, the Eastern Roman. One of the rescript Topia. So how?

00:09:08 Speaker 2

Of this, the rescript was Eastern Roman procedure in which petitioners who wanted to who weren't satisfied with lower courts of law could petition higher governing authorities, such as the emperors and caliphs, and these were brought into the Islamic Arab legal milieu. The immediate Chancery also translated late antique.

00:09:29 Speaker 2

Political treatises such as the letter of Constantine Nemesianus are this year testament of art this year supposed to be composed by the founder of the Byzantine Empire, but really just composed in the 6th century.

00:09:42 Speaker 2

And when I say translate, I don't mean line by line, they actually do something more creative. They inject their ideas so they can present these works and say ohh, these are previous rulers, but it's actually their own ideas. And then finally, the epistolary novel made-up of letters of pseudo Aristotle and Alexander the Great.

00:10:01 Speaker 2

Composed in the Eastern Roman period, this led to our transmission of notions of expansive legal authority, which made secretaries used to develop political theologies to legitimise the caliph as a source of.

00:10:16 Speaker 2

Law.

00:10:17 Speaker 2

But there's also new maxims introduced what, such as in the testament of art this year, milk with Dean's kingship and religion are twin brothers, separate and intertwine, and this will shape political legal thought, as we will see later from this political administrative.

00:10:37 Speaker 2

Wellspring immediate secretaries developed from these desperate late antique procedures, and these military administrative methods, norms, and procedures for the call.

00:10:50 Speaker 2

And this the one who did this was let's. But before we get into the mayors for Princess, let's start with how they adapted Roman legal procedure. So this is a papyrus from Cora Amenturi, the first governor of Egypt, after Abdul.

00:11:10 Speaker 2

Like reform. So I happen to handout. I presented to you.

00:11:15 Speaker 2

You'll see two types of procedures. First, that he states.

00:11:21 Speaker 2

To his provincial Christian deputy, Basil go and arrest a.

00:11:26 Speaker 2

Fugitive.

00:11:27 Speaker 2

So we're seeing an inquisitorial approach that's different from the inquisitorial approach of the party. In which cases are brought to them? And then he says if you can't find this fugitive arrest, his son or sons, and if not his wife.

00:11:41 Speaker 2

And if not, his wife is head of the village. This is against ****. You're not supposed to arrest dependents or relatives or friends for the sins of another. But you know, all fair in administrative law, right? But there's another procedure as well.

00:11:57 Speaker 2

Corbin Sheriff tells Bazel. I've sent to various districts districts be Kitab, back with notices of the Fugitives, name his father's name and his village. They're using census reports to create criminal reports.

00:12:13 Speaker 2

So you're seeing this adaption of Roman legal procedures. Now, Patricia Crone and her work on the Roman law tried to prove the effect is actually from Roman law. But what she should have done is shown how military administrative law is derived from late antique.

00:12:28 Speaker 2

Legal practises.

00:12:31 Speaker 2

But another genre was also created. The mayors for Princess in Arabic, the father of Arabic political prose, Abdulhamid of Kathy, was the last head of the immediate chancellor. He wrote the first Arabic mayor for Princess, and also one called the letter to the secretaries that established the classification.

00:12:52 Speaker 2

Of secretaries and their identities, he states to them by your tabeer administration and siasa governance, God renders the Sultan of the rulers and governors righteous, accumulates their wealth.

00:13:07 Speaker 2

Hence your position among them is to be their ears from which they listen, their eyes from which they see their tongues, from which the other and their hands from which they strike. So Abdul Hamid is identifying describes as essential to the administration of law, and that the rulers cannot do governance without them. But he also wrote the 1st.

00:13:28 Speaker 2

Arabic mayor for Princess for the last Umayyad caliph, Marwan the second's son Abdullah. And in this he counsels them on administration of law and governance. And it's the first earliest treatise on institutions of early Islamic law.

00:13:44 Speaker 2

So there's a passage here on the Sahaba shortfall who will later become the administrator of criminal justice and he states that the Crown Prince, the Caliph, has to have the Sahaba law or any military commander investigate.

00:14:03 Speaker 2

Pieces of slander of courtiers. Or it could be of military soldiers or matters of public order, that they have to interview these members of the courtiers and collect this information and bring it back.

00:14:16 Speaker 2

The caliph, where he will base it off. This information, this righteous information to implement discretionary judgement. So what are we seeing? We're seeing a military administrative approach. Which of the human is elucidating, which is an intertwining of careful law and military justice. But there's something interesting about these passages.

00:14:38 Speaker 2

If you notice, there's no mention of the poor nor of the Suna or Sharia for us to get those terminologies, we have to turn on these patches on the potty.

00:14:48 Speaker 2

So on his passages, on the party, he states that the party doesn't rely on the caliph as a source of law and he actually and has to adhere to the Quran, sunna and Sharia at the same time, he relies on an inquisitorial approach. There's none of the investigative powers we see with the saheb.

00:15:09 Speaker 2

So in comparing both of these passages, what do we see that Abdul Hamid was able to through these diverse military administrative methods, formulate legal loans and procedures through an administrative?

00:15:25 Speaker 2

Based on the papyri and these passages on the circle, the governor and the Sahaba Sherpa, depending on an inquisitorial approach based on his higher rank and his role as an extension of the caliphs discretionary judgement.

00:15:40 Speaker 2

And the contrast the quality using an acquisitional approach adhered to put on Surya as well as Suna Suna being the religious traditions based on the words and actions of the Prophet and his companions. Now there's something very interesting, the sober support and the party are military officers at this point.

00:16:00 Speaker 2

In time.

00:16:01 Speaker 2

That will soon change, and the advent of the Abbasid period. So what starts what by what of the Hamid describes is 2 distinct legal approaches in this hierarchy of military administration under the Amir women, which if you see the term, it means commander of the faithful. He's head of this military administrative hierarchy.

00:16:22 Speaker 2

But as the Umayyad Empire falls, these two distinctly legal approaches would become an institutional and normative separate.

00:16:31 Speaker 2

So the abrasives succeed and toppling domains they inherit an empire stretching from eastern Iran to North Africa.

00:16:39 Speaker 2

But they can't rest on their laurels. Yet they face momentous legal and urban challenges. In the reign of Abdul Mcmorran. After multiple rebellions from Iraq, they may decide to demilitarise the Garrison towns of Basra and Kufa.

00:16:55 Speaker 2

But inadvertently, those without the focus on the military, those 2 Garrison towns became cosmopolitan cities, and with it the rise of the ulama religious scholarly

classes, who the populace saw as the ultimate authorities of religion and law through their interpretation of the Quran.

00:17:14 Speaker 2

Suna and the legal opinions of their masters. They formed schools of law.

00:17:20 Speaker 2

Thus challenging the expansive legal authority of the caliph and the Abbasid secretary, Evil Muchacha in his risada for Sahaba warns the second abbasid care of almansor of the danger posed by these allama stating in your handout that.

00:17:38 Speaker 2

When we maintain that obedience should be given to the imams on certain things and not others, this view is based on discretion, administration and the authority that God has left in the hands of the maps. No one has the authority to judge in waging war.

00:17:56 Speaker 2

In amassing wealth and employing in dismissals or in cases in which there is no existing precedent for the application of the Hadoop penalties and the ordinances. So what does this mean? This means that if makapa is continuing the military administrative framework.

00:18:17 Speaker 2

I mean has established, but he's restricting its scope now with the rise effect.

00:18:23 Speaker 2

Now, if Mokopa actually makes an interesting idea, he tells a Mansoor, why do you create a book of law like the Justinian Code or the Sassanian Book of 1000 judgments? Use your discretionary judgement and judge all these opinions.

00:18:37 Speaker 2

Of these jurists.

00:18:39 Speaker 2

But the Abbasids don't take that time route.

00:18:42 Speaker 2

Instead, what they do is they create a separation.

00:18:45 Speaker 2

Criminal justice would not be in the hands of the party anymore. It would be under military elites, thus ripple.

00:18:53 Speaker 2

And you see this in the work of the first Muslim Chief judge of a Yusuf and his kitahara, which he wrote for her new Rashid and which he tries to align these administrative legal systems with fact. And he complains about criminal justice. He criticises the mass incarceration.

00:19:13 Speaker 2

The use of excessive whippings, coercive interrogations.

00:19:17 Speaker 2

But I argue that the caliphs and their military elites were just continuing the systems that had existed in the Americas instead of using them for rebels or challengers to their authority. Now they were using them for urban crime at the same time the Abbasids.

00:19:37 Speaker 2

Also incorporate A sustainiac legal institution of Manhattan that would not be in the hands of the party but under the caliph, the vizier and the Sahib Asha.

00:19:49 Speaker 2

So what do we see? We see two branches of law being created 1 based on law as governing authority and one on religious knowledge. So let's skip 150 years now.

00:20:03 Speaker 2

Building on Abdel Hamid's work, Abbasid secretaries wrote administrative manuals with chapters dedicated to courts of law, particularly the administrative courts.

00:20:15 Speaker 2

The most significance of these are the ones by predominate and Jafar Kitahara Sinha Kitaba and Abraham Bayan by the Abbasid secretary. Even wrap and then the most significant test see asset and Luke, written by an anonymous Bassett secretary in the beginning of the 10th century.

00:20:36 Speaker 2

And it says something very interesting that all of these courts of law facade at the magallan and the sorta all divided according to hokum jurisdiction. He says the party relies on witness testimony. The medallium on interviewing virtuous men from the elites and the neighbourhoods and the sofa.

00:20:56 Speaker 2

Coupla utilising reasonable suspicion rooted in social hierarchical classifications and criminal reports, and extracts compressions through intimidation, whippings and imprisonment.

00:21:10 Speaker 2

In opposition to fit, and he also has to use cunning beans as well. I don't know. Play, play some games or something. Who knows, you know, but also in the season, Luke, he states that the vizier and the sapphire that don't have to rely on witnesses.

00:21:26 Speaker 2

Just on spies and informants to collect information that they can use as evidence to prosecute cases.

00:21:33 Speaker 2

So we're seeing this continuation of these military administrative procedures that are looted, rooted and laid antiquity as well as the creativity of the secretaries.

00:21:45 Speaker 2

But also there is all the juridical process which is done through petitions, just like the Eastern Roman period. So in your handout.

00:21:56 Speaker 2

Sudama Iban Jaffer describes how the juridical process is for the Obama that the sovereign Madam, which is usually the vizier, collects the petitions of the plaintiffs and presents it every Friday to the Caleb.

00:22:10 Speaker 2

The Caleb presiding over the people were right on each petition. If he has endurance, which means he probably wasn't there most of the time anyway, you know he writes on the back of the petition, A rescript Topia Eastern Roman procedure, his judge.

00:22:26 Speaker 2

And or if a dossier is given by the sahab, then for him to read. So it's a very complicated case.

00:22:36 Speaker 2

And then these petitions are brought back to the plaintiffs and the copies of these petitions, and the dossiers are put in the D1 and Madonna. The archives, not as arbitrary as e-mail tie, and makes it out to be. This is a very complicated administrative.

00:22:53 Speaker 2

But also.

00:22:55 Speaker 2

And also just to know Califa law as well still existing in this period that the Caleb has to be a source of law, but this system also continues with the court of the Circle even what described in his chapter on the Sahaba Sherpa that people friends or relatives of prison.

00:23:13 Speaker 2

Errors in who were accused of crimes or were criminals can write petitions to the medalist circle, and so everyone advises that that each district commander. So just to explain that in Baghdad, the criminal administrative system was A5 Stratus system.

00:23:35 Speaker 2

Yet the Saab is sure to on top 2 lieutenants on the eastern and western side of the city.

00:23:40 Speaker 2

And then on each, for every single district is a commander.

00:23:44 Speaker 2

And then under them are commanders of the watch. So he states that the the military clerk of the district has to write the petitions for each district. All the ones brought by the commander of the watch. And this is brought by the Saba strict law every Friday. So Friday's judgement day, apparently, you know, and this is brought to the emir or the amount.

00:24:05 Speaker 2

A higher governing authority.

00:24:07 Speaker 2

And so he writes on the petition, under the mention of every name. What was the judgement, whether it's release or discipline, A discretionary judgement or the prelude prescribed penalties or casas telling him? And he states that only the amount can right judgments for the prescribed penalties and the discretion. So careful.

00:24:28 Speaker 2

Even in this complicated military administration still exist, albeit a bit.

00:24:35 Speaker 2

And then the sub is short to has to transcribe these petitions, endorsers, and other documents in the one of the archive as well. So you see kind of this evolution of all

these military administrative procedures and norms throughout the two centuries. But it's not just legal practise.

00:24:55 Speaker 2

That's different from the Shariah courts. It's also the sources.

00:25:00 Speaker 2

Of law.

00:25:01 Speaker 2

That states that all the administrative protocols is from the senior members of the bureaucracy. So it's all about administrative continuity.

00:25:10 Speaker 2

The author of the season, Luke, states that the Sabre shirt and the Wazir have to read the Kutub Sarah as well as Sierra and Luke as well. So these are administrative notebooks with information on the actions of previous commanders of the Viziers and Kings.

00:25:31 Speaker 2

So you see something that's an alternative to the sumna as well, that these secretaries and these officials have their own traditions.

00:25:40 Speaker 2

And Kodama bin Jaffar speaks about intimacy ASA the science of governance based on the perspective of knowledge of administrators. So since the time of Abdul Hamid, even the Abbasid secretaries have standardised the norms of procedures that have been founded in the Omega period. But.

00:25:59 Speaker 2

In the first half of the 10th century, the caliphal authority had declined. It was in the hands of military and bureaucratic elites and would be soon conquered by non kill for rulers who would put a name to this military administrative law ciasa. But before we get into that.

00:26:16 Speaker 2

I want to get into the experimentation that's happening throughout these centuries and how this leads to an epistemology. So we have the first branch coming down from the right discretionary judgement of the caliph. This is the one that established by Abdul Hamid.

00:26:32 Speaker 2

But by the mid 9th century it's being referred to to beer pilaff.

00:26:39 Speaker 2

So now it's more about the administrative protocols than the personal authority of the Caleb as a source of.

00:26:44 Speaker 2

And then by the first half of the 10th century, Sultan, that governors can also be sources of law alongside the caliphs as well as non careful rulers. But we also have another branch from what I mentioned previously, the testament of artists here milk with Dean, but by the mid 9th century.

00:27:04 Speaker 2

And Kitab attach, written by a secretary for the basic Caleb Mapouka, states that Siasat to move or siasat ammulu.

00:27:13 Speaker 2

Is distinct from Sharia, so you see an evolution of this adapted Sasanian dichotomy, and then by the first half of this 10th century, in what states Sultan within Kodama, even Jefferson dumped political control versus Syria Islamic law as well.

00:27:31 Speaker 2

And this will all eventually culminate in the blood period blood period with Cantasia USA versus Syria.

00:27:38 Speaker 2

So under the Booleans viziers military elites, secretaries would refer to military methods.

00:27:46 Speaker 2

The protocols of viziers criminal procedures all encompassed by Siasa about Guyana, Tohidi Abuya courtier who served in Saudi Arabia, vizier states, and imagine that.

00:27:59 Speaker 2

There are two branches of law, kamaci, yasa and sunidhi.

00:28:04 Speaker 2

One is earthly, the other one is heavenly.

00:28:07 Speaker 2

And that people, secretaries and rules and officials need to study the kutum, asiasi treatises that I argued in my article started from Abdul Hamid.

00:28:19 Speaker 2

A military administrative genealogy that for them to understand this source of.

00:28:24 Speaker 2

Law.

00:28:25 Speaker 2

The Abbasid? We judge a tanuki states that a captive of the Sahaba Scripta has to know five sources of criminal law, visas tallying or dude prescribed penalties. General Hat wounds 1.

00:28:39 Speaker 2

Assaults and CSAT procedures as well, so clearly CSA one out. But why? Why was it picked over Mook to beer Sultan or the rate of alifa? Because Sias is versatile.

00:28:54 Speaker 2

See, milk doesn't really work for kings right to beer. That's just for the secretaries. You know, Sultan, that's not high enough, you know? But Siasa Ciasta has always existed. Governance can encompass all these non fake procedures and authorities of officials and rulers and of Ohana. Tahiti and miss.

00:29:14 Speaker 2

Away in a book state that the CIA assets and Luke existed alongside the Sharia of the Ambia as well. So it existed since time of Memorial as well. There's always been these two branches of law.

00:29:29 Speaker 2

So in conclusion.

00:29:32 Speaker 2

What am I trying to establish through all this? A new framework for examining this early history of Islamic law in the 7th century? Muslim Arab Caliphs took over territories in the Near East and Mediterranean where late antique Sasanian and Eastern Roman legal notions were prevalent, and various procedures remained in practise.

00:29:53 Speaker 2

By the reign of the 8th century, the Umayyad caliph Abdul Malik Anwan, they could tab secretarial classes, notably including abdominal captive, began to form an Arabic administrative language of.

00:30:05 Speaker 2

This collective project drew from the political theologies of made discourse and translated text diverse late antique practises and military administrative message of the caliphate, resulting in the creation of a military administrative law that established new forms and procedures outside effect. This development in the first half of the 8th century coincided with the rise effect.

00:30:19 Speaker 1

So.

00:30:26 Speaker 2

Public jurisprudence which influenced the judiciary and led to the emergence of two distinct legal approaches, one associated with the Caliph and their agents and secretaries, and the other with the and the.

00:30:37 Speaker 2

Desert.

00:30:38 Speaker 2

By the time the Abbasid caliphs, a clear separation, had been established between the military administrative courts of law, the shorter and the Midalam and the ones by the Sharia courts of the judiciary by the first half of the 10th century, the Abbasid secretaries had standardised the norms of procedures formed in the immediate period.

00:30:56

Yeah.

00:30:58 Speaker 2

With the short time model I'm having distinct non fake evidentiary procedures.

00:31:03 Speaker 2

And investigative powers as the caliphate diminished under the bullets, non caliphal, rulers, emirs, sultans, viziers, military elites and secretaries, and even judges, and defied this military administrative law with a name siasa governments which encompass all non thick.

00:31:23 Speaker 2

Practises and.

00:31:26 Speaker 2

Thus, the study of CIASA offers a more nuanced and pluralistic understanding of Islamic law compared to fix centric perspectives. It adds depth to ongoing debates about what constitutes law and whether laws can be considered Islamic law. The emergence of government law.

00:31:45 Speaker 2

And its subsequent legitimization under the rubric of siasa illustrates the Islamic administrative legal thought and practises that had their own genealogy beyond fact driven by the everyday demands of criminal.

00:31:59 Speaker 2

Process and the court of Readdress, which will rationalise by secretaries who acted as legal theorists, counterparts to the jurists throughout these centuries in the history of government law, has been established by rulers, military elites and secretaries who played us all a significant role in contributing.

00:32:20 Speaker 2

To some, thank you.