

## 6. Literatur

### Bücher und Fachartikel

- ʿAbdal-Rahim, Muddathir (2013): »Islam and the future of the international community«, in: Marie-Luisa Frick/Andreas Th. Müller (Hg.), S. 440–463.
- (2005): *The Islamic Tradition. Human Rights and the World's Major Religions* Vol. 3, London: Praeger.
- Abi-Rached, Laurent et al. (2011): »The Shaping of Modern Human Immune Systems by Multiregional Admixture with Archaic Humans«, *Science* Vol. 334, S. 89–94.
- Abu-Zayd, Nasr (2003): »The Dilemma of the Literary Approach of the Qurʿan«, *Alif. Journal of Comparative Poetics* Vol. 23, S. 8–47.
- Afsaruddin, Asma (2009): »The Hermeneutics of inter-faith relations: Retrieving moderation and pluralism as universal principles in Qurʿanic exegesis«, *Journal of Religious Ethics* Vol. 37, S. 331–354.
- (2006): »The ›Islamic State‹: Genealogy, Facts, and Myths«, *Journal of Church and State* Vol. 48, S. 153–174.
- Albers, Marion/Hoffmann, Thomas/Reinhardt, Jörn (Hg.) (2014): *Human Rights and Human Nature*, Dodrecht: Springer.
- Alboĝo, Bekir (2013): »Toleranz im Islam«, in: Hamid Reza Yousefi/Harald Seubert (Hg.), *Toleranz im Weltkontext. Geschichten – Erscheinungsformen – Neue Entwicklungen*, Wiesbaden: Springer VS, S. 117–125.
- Ali, Shaheen Sardar (1997/98): »Women's Human Rights in Islam. Towards a Theoretical Framework«, *Yearbook of Islamic and Middle Eastern Law* Vol. 4, S. 117–152.
- Altmann, Philipp (2014): *Die Indigenenbewegung in Ecuador. Diskurs und Dekolonialität*, Bielefeld: transcript.
- Amartya, Sen (2006): *Identity and Violence. The Illusion of Destiny*, New York: W. W. Norton.
- (1985): *Commodities and Capabilities*, New York: Elsevier Science Publisher.
- Ambedkar, Bhimrao Ramji (2013): »Castes in India«, in: *The Essential Writings of B. R. Ambedkar*, hg. von Valerian Rodrigues, Oxford: Oxford University Press, S. 241–262.
- (2013): »Annihilation of Caste«, in: *The Essential Writings of B. R. Ambedkar*, hg. von Valerian Rodrigues, Oxford: Oxford University Press, S. 263–305.
- [AMERICAN ANTHROPOLOGICAL ASSOCIATION] (1947): »Statement on Human Rights«, *American Anthropologist* Vol. 49, S. 539–543.
- Amesbury, Richard (2010): »Inter-Religious Declarations of Human Rights: Grounding Rights or Constructing ›Religion?‹«, *Religion and Human Rights* Vol. 5, S. 43–64.
- Amirpur, Katajun (2013): *Den Islam neu denken. Der Dschihad für Demokratie, Freiheit und Frauenrechte*, München: C. H. Beck.
- (2013): »Scharia und Gender. Geschlechtergerechtigkeit und islamischer Feminismus«, in: Gabriele Münnix (Hg.), S. 121–139.
- Anders, Günther (2002): *Die Antiquiertheit des Menschen* Bd. 2, München: C. H. Beck.
- Anderson, Benedict (1983/2006): *Imagined Communities. Reflections on the Origins and Spread of Nationalism*, London: Verso.
- Angle, Stephen C. (2012): *Contemporary Confucian Political Philosophy. Towards Progressive Confucianism*, Cambridge MA: polity press [= CCPP].
- (2002): *Human Rights and Chinese Thought*, Cambridge: Cambridge University Press.
- (2008): »Human Rights and Harmony«, *Human Rights Quarterly* Vol. 30, S. 76–94.
- An-Naʿim, Abdullahi Ahmed (1994): »State Responsibility Under International Human Rights Law to Change Religious and Customary Laws«, in: Rebecca J. Cook (Hg.), S. 168–188.
- (1990/1996): *Toward an Islamic Reformation. Civil Liberties, Human Rights, and International Law*, New York: Syracuse Press [= TIR].
- (1992): »Toward a Cross-Cultural Approach to Defining International Standards of Human Rights. The Meaning of Cruel, Inhuman, or Degrading Treatment or Punishment«, in: ders. (Hg.), S. 19–43.