

Women And Gender In Islam Historical Roots Of A Modern Debate Leila Ahmed

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Women, Islam and Education in Iran

“Destined to become a classic. . . . It gives [Muslim women] back our rightful place, at the center of our histories.”—Rana Kabbani, *The Guardian* “[O]ne of the best studies of Islam’s discourse on gender.”—Hans Kundnani, *Wall Street Journal* “This book stands out as particularly original, insightful and sensitive.”—*Foreign Affairs* Are Islamic societies inherently oppressive to women? Is the trend among Islamic women to appear once again in veils and other traditional clothing a symbol of regression or an effort to return to a “pure” Islam that was just and fair to both sexes? In this book Leila Ahmed adds a new perspective to the current debate about women and Islam by exploring its historical roots, tracing the developments in Islamic discourses on women and gender from the ancient world to the present. In order to distinguish what was distinctive about the earliest Islamic doctrine on women, Ahmed first describes the gender systems in place in the Middle East before the rise of Islam. She then focuses on those Arab societies that played a key role in elaborating the dominant Islamic discourses about women and gender: Arabia during the period in which Islam was founded; Iraq during the classical age, when the prescriptive core of legal and religious discourse on women was formulated; and Egypt during the nineteenth and twentieth centuries, when exposure to Western societies led to dramatic social change and to the emergence of new discourses on women. Throughout, Ahmed not only considers the Islamic texts in which central ideologies about women and gender developed or were debated but also places this discourse in its social and historical context. Her book is thus a fascinating survey of Islamic debates and ideologies about women and the historical

circumstances of their position in society, the first such discussion using the analytic tools of contemporary gender studies.

Between Feminism and Islam

When the Abbasids overthrew the Umayyads in 750 CE and ushered in Islam's Golden Age, ideas about gender and sexuality were central to the process by which the caliphate achieved self-definition and articulated its systems of power and thought. Nadia Maria El Cheikh's study reveals the importance of women to the writing of early Islamic history.

A Quiet Revolution

This book is an urban ethnographic study of several Muslim women's organisations in northern India. These organisations work to carve out spaces that allow for the articulation of alternative experiences and conceptions of religion and justice that challenge Islamic orthodoxy as well as the monopoly of the Indian state in the domain of family law. While most analyses on reform efforts within Muslim family law in India have focused on women's protection within the state legal system, this book offers the rare opportunity to understand how organised groups of Muslim women's rights activists contest marginalising forces present in the family and criminal courts, Shariat courts, local mosques, workplace, legislature and legal documents. It pushes against troubling assumptions that Islam is incompatible with ideas of women's rights and that the State is the only dispenser of justice, and offers new directions for studies on the dispersed nature of women's identities in Islamic family law.

Being Muslim

Islamic scriptural sources offer potentially radical notions of equality. Yet medieval Islamic philosophers chose to establish a hierarchical, male-centered virtue ethics. In *Gendered Morality*, Zahra Ayubi rethinks the tradition of Islamic philosophical ethics from a feminist critical perspective. She calls for a philosophical turn in the study of gender in Islam based on resources for gender equality that are unlocked by feminist engagement with the Islamic ethical tradition. Developing a lens for a feminist philosophy of Islam, Ayubi analyzes constructions of masculinity, femininity, and gender relations in classic works of philosophical ethics. In close readings of foundational texts by Abu Hamid Muhammad al-Ghazali, Nasir-ad Din Tusi, and Jalal ad-Din Davani, she interrogates how these thinkers conceive of the ethical human being as an elite male within a hierarchical cosmology built on the exclusion of women and nonelites. Yet in the course of prescribing ethical behavior, the ethicists speak of complex gendered and human relations that contradict their hierarchies. Their metaphysical premises about the nature of the divine, humanity, and moral responsibility indicate a potential egalitarian core. *Gendered Morality* offers a vital and disruptive new perspective on patriarchal Islamic ethics and metaphysics, showing the ways in

which the philosophical tradition can support the aims of gender justice and human flourishing.

Women Judges in the Muslim World

"Performing Islam" focuses on a wide spectrum of ritual activities in Iran today as a key for elucidating social, cultural and political processes, but in particular the values and beliefs underpinning gender constructions in a rapidly changing complex society.

Economic Empowerment Of Women In The Islamic World: Theory And Practice

The book, Economic Empowerment of Women in the Islamic World, discusses the economic, social, and political rights and status of women in Islam, which is theoretically given by the Islamic Jurisprudence (Shariah law). The chapters in this volume will address historical practices in comparison to the status of women in the contemporary Muslim world. Men and women in Islam, regardless of their age, social class, and education, are equal as citizens and individuals, but not identical in their rights and responsibilities. It can be observed from Islamic history that in the early age of Islam, women were given full confidence, trust, and high responsibilities in leadership, educational guidance, and decision-making. This volume will try to clarify the confusion in the status of the women in Islam that is presented by the media, as it is assumed that theoretical Islamic empowerment of women bears little relation to the real conditions of women in modern Muslim societies. It has been widely claimed in the media that Muslim women suffer more than men in Muslim societies and communities in terms of insecurity, domestic abuse, and low access to education and medical care. It is also stated in the press and media that absence of good governance also results in gender inequality and violation of the rights of Muslim women. This volume also aims to provide the solutions for the empowerment of women in the Islamic world. We assumed that without good governance, the status of women is not likely to improve. Muslim women have the potential to play a fundamental role in curbing corruption, social ills, violence, and crime in the Muslim world. This volume will make the case that in order to achieve stability and prosperity, the government must ensure a platform for women to participate in decision-making and hence benefit from the rights they are accorded in Islam. By covering a range of perspectives on the economic lives of Muslim women around the world, it hopes to shed light on the problems faced and to offer possible solutions to the empowerment of women in the Islamic world.

Muslim Women in the Economy

A world-renowned professor of Islamic studies, Amina Wadud has long been at the forefront of what she calls the 'gender jihad,' the struggle for justice for women within the global Islamic community. In 2005, she made international headlines

when she helped to promote new traditions by leading the Muslim Friday prayer in New York City, provoking a firestorm of media controversy and kindling charges of blasphemy among conservative Muslims worldwide. In this provocative book, "Inside the Gender Jihad", Wadud brings a wealth of experience from the trenches of the jihad to make a passionate argument for gender inclusiveness in the Muslim world. Knitting together scrupulous scholarship with lessons drawn from her own experiences as a woman, she explores the array of issues facing Muslim women today, including social status, education, sexuality, and leadership. A major contribution to the debate on women and Islam, Amina Wadud's vision for changing the status of women within Islam is both revolutionary and urgent.

Gendered Morality

A probing study of the veil's recent return—from one of the world's foremost authorities on Muslim women—that reaches surprising conclusions about contemporary Islam's place in the West today In Cairo in the 1940s, Leila Ahmed was raised by a generation of women who never dressed in the veils and headscarves their mothers and grandmothers had worn. To them, these coverings seemed irrelevant to both modern life and Islamic piety. Today, however, the majority of Muslim women throughout the Islamic world again wear the veil. Why, Ahmed asks, did this change take root so swiftly, and what does this shift mean for women, Islam, and the West? When she began her study, Ahmed assumed that the veil's return indicated a backward step for Muslim women worldwide. What she discovered, however, in the stories of British colonial officials, young Muslim feminists, Arab nationalists, pious Islamic daughters, American Muslim immigrants, violent jihadists, and peaceful Islamic activists, confounded her expectations. Ahmed observed that Islamism, with its commitments to activism in the service of the poor and in pursuit of social justice, is the strain of Islam most easily and naturally merging with western democracies' own tradition of activism in the cause of justice and social change. It is often Islamists, even more than secular Muslims, who are at the forefront of such contemporary activist struggles as civil rights and women's rights. Ahmed's surprising conclusions represent a near reversal of her thinking on this topic. Richly insightful, intricately drawn, and passionately argued, this absorbing story of the veil's resurgence, from Egypt through Saudi Arabia and into the West, suggests a dramatically new portrait of contemporary Islam.

Muslim Women's Quest for Gender Justice

For several decades, the Muslim world has experienced a religious resurgence. The reassertion of Islam in personal and political life has taken many forms, from greater attention to religious practice to the emergence of Islamic organizations, movements, and institutions. One of the most controversial and emotionally charged aspects of this revival has been its effect on women in Muslim societies. The essays collected in this book place this issue in its historical context and offer case studies of Muslim societies from North Africa to Southeast Asia. These fascinating studies shed light on the impact of

the Islamic resurgence on gender issues in Iran, Egypt, Jordan, Pakistan, Oman, Bahrain, the Philippines, and Kuwait. Taken together, the essays reveal the wide variety that exists among Muslim societies and believers, and the complexity of the issues under consideration. They show that new things are happening for women across the Islamic world, and are in many cases being initiated by women themselves. The volume as a whole militates against the stereotype of Muslim women as repressed, passive, and without initiative, while acknowledging the very real obstacles to women's initiatives in most of these societies.

Women and Gender in Islam

Drawing on the complexities and nuances in women's education in relation to the aftermath of the 1979 Iranian Revolution, this edited collection examines implications of religious-based policies on gender relations as well as the unanticipated outcomes of increasing participation of women in education. With a focus on the impact of the Islamic Republic's Islamicization endeavor on Iranian society, specifically gender relations and education, this volume offers insight into the paradox of increasing educational opportunities despite discriminatory laws and restrictions that have been imposed on women.

Muslim Women and Gender Justice

How Islam treats women is one of the most hotly contested questions of our times. Islamic law is often misrepresented as a single monolithic concept, rather than a collection of different interpretations and practices. To move the debate on Islamic law and gender forward, it is necessary to establish how Islamic law actually operates. In this groundbreaking work, Chris Jones-Pauly explores what conditions sustain the most liberal interpretation of Islamic law on gender issues. She examines the different interpretations, histories and practices of Islamic law in different countries. She finds that the political independence of judicial institutions is a far more important factor than the relative conservatism of the society. This wide-ranging book will provide new insights not only for those studying law and gender, but for anyone with an interest in Islamic societies

The Oxford Handbook of Women and Gender in Medieval Europe

It brings light to all issues, concerning women, in relation to Islam and makes clarifications on the misunderstanding on gender justice in Islam. Being a reputed Islamic theologian, his statements ascend logical exclusiveness with the discovery of true Islamic commands to the second sex. A benchmark for the disciplines of Islamic and women studies.

The Unforgettable Queens of Islam

A cross-cultural and ethno-historical perspective exploring the lives and legacies of several Muslim women rulers from medieval to modern times.

Qur'an and Woman

This collection of essays brings together voices from the most recent development in Muslim women's studies, namely, the burgeoning network of Muslim women working on issues of women's human rights through engaged revisionist scholarship in such areas as theology, law and jurisprudence, and women's literature. The essayists are leading Islamic women scholars in North America who affirm their religious self-identity in their acknowledgment of, and striving toward solving, serious problems women have faced in Muslim societies and communities around the world. Their approach is designated as "scholarship-activism" because it comes from the common conviction that to look at women's issues from within the Islamic perspective must unite issues of theory and practice. Any theory or analysis of women's nature, role, rights, or problems must include attention to the practical, "on-the-ground" issues involved in actualizing the Qur'anic mandate of social justice. Concomitantly, any considerations of practical solutions to problems and injustices faced by women must have a solid theological grounding in the Qur'anic world view. Contributors include representatives from the variety of constituents of Islam in America "immigrant" and "indigenous"—whose works are in the forefront of Islamic discussion and reform today: Amina Wadud, Nimat Hafez Barazangi, Maysam J. al-Faruqi, Azizah Y. al-Hibri, Asifa Quraishi, Riffat Hassan, Aminah Beverly McCloud, Mohja Kahf, Rabia Terri Harris, and Gwendolyn Zoharah Simmons.

Believing Women in Islam

Given the intense political scrutiny of Islam and Muslims, which often centres on gendered concerns, The Routledge Handbook of Islam and Gender is an outstanding reference source to key topics, problems, and debates in this exciting subject. Comprising over 30 chapters by a team of international contributors the Handbook is divided into seven parts: Foundational texts in historical and contemporary contexts Sex, sexuality, and gender difference Gendered piety and authority Political and religious displacements Negotiating law, ethics, and normativity Vulnerability, care, and violence in Muslim families Representation, commodification, and popular culture These sections examine key debates and problems, including: feminist and queer approaches to the Qur'an, hadith, Islamic law, and ethics, Sufism, devotional practice, pilgrimage, charity, female religious authority, global politics of feminism, material and consumer culture, masculinity, fertility and the family, sexuality, sexual rights, domestic violence, marriage practices, and gendered representations of Muslims in film and media. The Routledge Handbook of Islam and Gender is essential reading for students and researchers

in religious studies, Islamic studies, and gender studies. The Handbook will also be very useful for those in related fields, such as cultural studies, area studies, sociology, anthropology, and history.

Women, Islam, and Abbasid Identity

How feminists and Islamists have constituted each other's agendas in Morocco

Women and Gender in Islam

Gender equity in Islam presents an overview of the status and rights of Muslim women as defined by the Qur'an and Sunnah. Dr. Badawi examines the spiritual, social, economic and political aspects of women's position in Islam and, in doing so, effectively summarizes the role of women in Muslim society.

A Border Passage

In an rewarding new study, Tucker explores the way in which Islamic legal thinkers understood Islam as it related to women and gender roles. In seventeenth and eighteenth century Syria and Palestine, Muslim legal thinkers gave considerable attention to women's roles in society, and Tucker shows how fatwas, or legal opinions, greatly influenced these roles. She challenges prevailing views on Islam and gender, revealing Islamic law to have been more fluid and flexible than previously thought. Although the legal system had a consistent patriarchal orientation, it was modulated by sensitivities to the practical needs of women, men, and children. In her comprehensive overview of a field long neglected by scholars, Tucker deepens our understanding of how societies, including our own, construct gender roles.

Marriage, Gender and Islam in Indonesia

While many in the West regard feminism and Islam as a contradiction in terms, many Muslims in the East have perceived Western feminist forces in their midst as an assault upon their culture. In this career-spanning collection of influential essays, Margot Badran presents the feminisms that Muslim women have created, and examines Islamic and secular feminist ideologies side by side. Borne out of over two decades of work, this important volume combines essays from a variety of sources, ranging from those which originated as conference papers to those published in the popular press. Also including original material written specifically for this book, "Feminism and Islam" provides a unique and wide-ranging contribution to the field of Islam and gender studies.

Inside the Gender Jihad

This book, the first in a new book series, examines the range of circumstances and assumptions that affect the scope of the global antitrust/competition law enterprise.

Islam, Women, and Gender Justice

This book presents a historical overview of the Indonesian film industry, the relationship between censorship and representation, and the rise of Islamic popular culture. It considers scholarship on gender in Indonesian cinema through the lens of power relations. With key themes such as nationalism, women's rights, polygamy, and terrorism which have preoccupied local filmmakers for decades, Indonesia cinema resonates with the socio-political changes and upheavals in Indonesia's modern history and projects images of the nation through the debates on gender and Islam. The text also sheds light on broader debates and questions about contemporary Islam and gender construction in contemporary Indonesia. Offering cutting edge accounts of the production of Islamic cinema, this new book considers gendered dimensions of Islamic media creation which further enrich the representations of the 'religious' and the 'Islamic' in the everyday lives of Muslims in South East Asia.

Women, Family, and Gender in Islamic Law

An exploration of Islamic law from the perspective of women and gender.

Islam, Gender, & Social Change

The Oxford Handbook of Women and Gender in Medieval Europe provides a comprehensive overview of the gender rules encountered in Europe in the period between approximately 500 and 1500 C.E. The essays collected in this volume speak to interpretative challenges common to all fields of women's and gender history - that is, how best to uncover the experiences of ordinary people from archives formed mainly by and about elite males, and how to combine social histories of lived experiences with cultural histories of gendered discourses and identities. The collection focuses on Western Europe in the Middle Ages but offers some consideration of medieval Islam and Byzantium. The Handbook is structured into seven sections: Christian, Jewish, and Muslim thought; law in theory and practice; domestic life and material culture; labour, land, and economy; bodies and sexualities; gender and holiness; and the interplay of continuity and change throughout the medieval period. It contains material from some of the foremost scholars in this field, and it not only serves as the major reference text in medieval and gender studies, but also provides an agenda for future new research.

The Routledge Handbook of Islam and Gender

This book explores the changing role of Muslim women in the economy in the twenty-first century. Sociological developments such as secular education, female-focused policies, national and global commitments to gender equality as well as contemporary technological advances have all served to shift and redefine the domestic and public roles of Muslim women, leading in many places to increases in workplace participation and entrepreneurship. The volume investigates the contexts of these shifts and the experiences of women balancing faith and other commitments to actively engage in the economy in vastly different countries. The book looks at how family codes and the understandings of Muslim male and female roles sit alongside social and economic advances and the increases in women partaking in the economy. Within a globalised world, it also highlights the importance of the implementation of the current sustainable development priorities in the context of Muslim societies, including Sustainable Development Goal 5 that focuses on the vital role of women and their full participation in all areas of sustainable development. With cases ranging from Saudi Arabia, Iran, Bangladesh, Pakistan, Indonesia, Nigeria, Kenya through to Spain, Bulgaria and Australia, Muslim Women in the Economy will be of considerable interest to those studying, researching and interested in gender, development and religious studies.

Gender and Islam in Indonesian Cinema

This history of Middle Eastern women is the first to survey gender relations in the Middle East from the earliest Islamic period to the present. Outstanding scholars analyze a rich array of sources ranging from histories, biographical dictionaries, law books, prescriptive treatises, and archival records, to the Traditions (hadith) of the Prophet and imaginative works like the Thousand and One Nights, to modern writings by Middle Eastern women and by Western writers. They show that gender boundaries in the Middle East have been neither fixed nor immutable: changes in family patterns, religious rituals, socio-economic necessity, myth and ideology—and not least, women's attitudes—have expanded or circumscribed women's roles and behavior through the ages.

Performing Islam

Marriage is central to Indonesia's social fabric and critical in defining socially legitimate relationships. This book offers a rich anthropological account of Muslim Indonesian women's experiences of courtship, love, marital discord and separation, polygamy, divorce and remarriage. By applying a new approach to theorising marital experiences as playing out across a dynamic marital continuum, it expands static and dichotomous understandings of marriage and divorce. It offers new insights on how local modalities of Islam shape gender relations and are actively negotiated by women in pursuing their marital desires. The book draws upon ethnographic case studies from the eastern Indonesian island of Lombok where early

marriage, divorce and remarriage, are common place for Muslim women. In this context up to 70 per cent of marriages are legitimated through Islamic ceremonies and remain unregistered with the state. While these unregistered marriages are legally valid within the communities in which they occur, such unions exclude women from accessing the marital rights theoretically enshrined in Indonesian marriage law. A key contribution of this book lies in its exploration of legal plurality in relation to Indonesian marriage, which involves investigating the salience of Islamic law, local customary law and state law, for women's varied marital trajectories.

Gender and Power in Indonesian Islam

This pioneering study of the social and political lives of Muslim women has shaped a whole generation of scholarship. In it, Leila Ahmed explores the historical roots of contemporary debates, ambitiously surveying Islamic discourse on women from Arabia during the period in which Islam was founded to Iraq during the classical age to Egypt during the modern era. The book is now reissued as a Veritas paperback, with a new foreword by Kecia Ali situating the text in its scholarly context and explaining its enduring influence. "Ahmed's book is a serious and independent-minded analysis of its subject, the best-informed, most sympathetic and reliable one that exists today."--Edward W. Said "Destined to become a classic. . . . It gives [Muslim women] back our rightful place, at the center of our histories."--Rana Kabbani, *The Guardian*

Muslim Women of Power

Fourteen centuries of Islamic thought have produced a legacy of interpretive readings of the Qu'ran written almost entirely by men. Now, with *Qu'ran and Woman*, Amina Wadud provides a first interpretive reading by a woman, a reading which validates the female voice in the Qu'ran and brings it out of the shadows. Muslim progressives have long argued that it is not the religion but patriarchal interpretation and implementation of the Qu'ran that have kept women oppressed. For many, the way to reform is the reexamination and reinterpretation of religious texts. *Qu'ran and Woman* contributes a gender inclusive reading to one of the most fundamental disciplines in Islamic thought, Qu'ranic exegesis. Wadud breaks down specific texts and key words which have been used to limit women's public and private role, even to justify violence toward Muslim women, revealing that their original meaning and context defy such interpretations. What her analysis clarifies is the lack of gender bias, precedence, or prejudice in the essential language of the Qur'an. Despite much Qu'ranic evidence about the significance of women, gender reform in Muslim society has been stubbornly resisted. Wadud's reading of the Qu'ran confirms women's equality and constitutes legitimate grounds for contesting the unequal treatment that women have experienced historically and continue to experience legally in Muslim communities. The Qu'ran does not prescribe one timeless and unchanging social structure for men and women, Wadud argues lucidly, affirming that the Qu'ran holds greater possibilities for guiding human society to a more fulfilling and productive mutual collaboration

between men and women than as yet attained by Muslims or non-Muslims.

Feminism in Islam

Does Islam call for the oppression of women? Non-Muslims point to the subjugation of women that occurs in many Muslim countries, especially those that claim to be "Islamic," while many Muslims read the Qur'an in ways that seem to justify sexual oppression, inequality, and patriarchy. Taking a wholly different view, Asma Barlas develops a believer's reading of the Qur'an that demonstrates the radically egalitarian and antipatriarchal nature of its teachings. Beginning with a historical analysis of religious authority and knowledge, Barlas shows how Muslims came to read inequality and patriarchy into the Qur'an to justify existing religious and social structures and demonstrates that the patriarchal meanings ascribed to the Qur'an are a function of who has read it, how, and in what contexts. She goes on to reread the Qur'an's position on a variety of issues in order to argue that its teachings do not support patriarchy. To the contrary, Barlas convincingly asserts that the Qur'an affirms the complete equality of the sexes, thereby offering an opportunity to theorize radical sexual equality from within the framework of its teachings. This new view takes readers into the heart of Islamic teachings on women, gender, and patriarchy, allowing them to understand Islam through its most sacred scripture, rather than through Muslim cultural practices or Western media stereotypes. For this revised edition of *Believing Women in Islam*, Asma Barlas has written two new chapters—"Abraham's Sacrifice in the Qur'an" and "Secular/Feminism and the Qur'an"—as well as a new preface, an extended discussion of the Qur'an's "wife-beating" verse and of men's presumed role as women's guardians, and other updates throughout the book.

Women in Middle Eastern History

This collection of original essays examines the relationship between Islam, the nature of state projects, and the position of women in the modern nation states of the Middle East and South Asia. Arguing that Islam is not uniform across Muslim societies and that women's roles in these societies cannot be understood simply by looking at texts and laws, the contributors focus, instead, on the effects of the political projects of states on the lives of women.--provided by publisher.

Gender and Islam in Southeast Asia

An exploration of powerful Muslim women covering issues of gender, culture and politics in Islam.

Women and Gender in Islam

This book provides an overview of Islamic theology by, or from the perspective of, Muslim women. It's organized, thematically, into three sections: women as religious scholars, issues of gender equality, and feminist exegesis of Islam's scripture, the Qur'an.

Women, Islam, and the State

The volume is the first comprehensive compilation of texts on gender constructions, normative gender orders and their religious legitimizations, as well as current gender policies in Islamic Southeast Asia and contributes on current debates on gender and Islam.

Gender Equity in Islam

Women's movements in Islamic countries have had a long and arduous journey in their quest for the realization of human rights and genuine equality. The author examines whether discriminatory laws against women do in fact originate from Islam and, ultimately, if there is any interpretation of Islam compatible with gender equality. She investigates women's rights in Iran since the 1979 Revolution from the perspectives of the main currents of Islamic thought, fundamentalists, reformists, and seculars, using a sociological explanation.

Gender and Islam in Africa

The traditional Islamic boarding schools known as pesantren are crucial centres of Muslim learning and culture within Indonesia, but their cultural significance has been underexplored. This book is the first to explore understandings of gender and Islam in pesantren and Sufi orders in Indonesia. By considering these distinct but related Muslim gender cultures in Java, Lombok and Aceh, the book examines the broader function of pesantren as a force for both redefining existing modes of Muslim subjectivity and cultivating new ones. It demonstrates how, as Muslim women rise to positions of power and authority in this patriarchal domain, they challenge and negotiate "normative" Muslim patriarchy while establishing their own Muslim "authenticity." The book goes on to question the comparison of Indonesian Islam with the Arab Middle East, challenging the adoption of expatriate and diasporic Middle Eastern Muslim feminist discourses and secular western feminist analyses in Indonesian contexts. Based on extensive fieldwork, the book explores configurations of female leadership, power, feminisms and sexuality to reveal multiple Muslim selves in pesantren and Sufi orders, not only as centres of learning, but also as social spaces in which the interplay of gender, politics, status, power and piety shape the course of life.

Women and Gender in the Qur'an

Stories related to gendered social relations permeate the Qur'an, and nearly three hundred verses involve specific women or girls. These stories weave together theology and ethics to reinforce central Qur'anic ideas regarding submission to God and moral accountability. Women and Gender in the Qur'an outlines how women and girls - old, young, barren, fertile, chaste, profligate, reproachable, and saintly-enter Qur'anic sacred history and advance the Qur'an's overarching didactic aims.

Women Under Islam

"Four American Moslem Ladies": early U.S. Muslim women in the Ahmadiyya Movement in Islam, 1920-1923 -- Insurgent domesticity: race and gender in representations of NOI Muslim women during the Cold War era -- Garments for one another: Islam and marriage in the lives of Betty Shabazz and Dakota Staton -- Chadors, feminists, terror: constructing a U.S. American discourse of the veil -- A third language: Muslim feminism in America -- Conclusion: Soul Flower Farm

In the House of the Law

Explores the historical roots of the debate about women in Islamic societies by tracing the developments in Islamic discourses on women and gender up to the present. The book describes the gender systems in place in the Middle East both before and after the rise of Islam.

Changing Gender Norms in Islam Between Reason and Revelation

Women Judges in the Muslim World: A Comparative Study of Discourse and Practice offers a socio-legal account of public debates and judicial practices surrounding the performance of women as judges in eight Muslim-majority countries.

Windows of Faith

Leila Ahmed grew up in Cairo in the 1940s and '50s in a family that was eagerly and passionately political. Although many in the Egyptian upper classes were firmly opposed to change, the Ahmeds were proud supporters of independence. But when the Revolution arrived, the family's opposition to Nasser's policies led to persecutions that would throw their lives into turmoil and set their youngest child on a journey across cultures. Through university in England and teaching jobs in Abu Dhabi and America, Leila Ahmed sought to define herself - and to understand how the world defined her - as a woman, a

Muslim, an Egyptian, and an Arab. Her search touched on questions of language and nationalism, on differences between men's and women's ways of knowing, and on vastly different interpretations of Islam. She arrived in the end as an ardent but critical feminist with an insider's understanding of multiculturalism and religious pluralism. In language that vividly evokes the lush summers of her Cairo youth and the harsh barrenness of the Arabian desert, Leila Ahmed has given us a story that can help us all to understand the passages between cultures that so affect our global society.

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