

## Women In The Mosque A History Of Legal Thought

The importance of a??d?th and the Sunnah within the framework of Islam cannot be overemphasized; they are foundational aspects of our belief and practice. There are two primary sources of Islam: The Quran and Sunnah. Broadly speaking, the Quran provides us with general rules, principles, morals, values, ethics, and ideas while the Sunnah provides the details. In other words, the Sunnah of the Prophet ? is a detailed explanation of what is mentioned by Allah ? in the Quran. It is impossible to act upon the Quran, to follow its guidance, teachings, commands, and prohibitions without the Sunnah of the Prophet ?.

An exquisite and inspiring memoir about one mother's unimaginable choice in the face of oppression and abuse in Taliban-controlled Afghanistan. In the days before Homeira Qaderi gave birth to her son, Siawash, the road to the hospital in Kabul would often be barricaded because of the frequent suicide explosions. With the city and the military on edge, it was not uncommon for an armed soldier to point his gun at the pregnant woman's bulging stomach, terrified that she was hiding a bomb. Frightened and in pain, she was once forced to make her way on foot. Propelled by the love she held for her soon-to-be-born child, Homeira walked through blood and wreckage to reach the hospital doors. But the joy of her beautiful son's birth was soon overshadowed by other dangers that would threaten her life. No ordinary Afghan woman, Homeira refused to cower under the strictures of a misogynistic social order. Defying the law, she risked her freedom to teach children reading and writing and fought for women's rights in her theocratic and patriarchal society. Devastating in its power, *Dancing in the Mosque* is a mother's searing letter to a son she was forced to leave behind. In telling her story—and that of Afghan women—Homeira challenges you to reconsider the meaning of motherhood, sacrifice, and survival. Her story asks you to consider the lengths you would go to protect yourself, your family, and your dignity.

Being a practicing Muslim in the West is sometimes challenging, sometimes rewarding and sometimes downright absurd. How do you explain why Eid never falls on the same date each year; why it is that Halal butchers also sell teapots and alarm clocks; how do you make clear to the plumber that it's essential the toilet is installed within sitting-arm's reach of the tap? Zarqa Nawaz has seen and done it all. And it's not always easy to get things right with the community either: Zarqa tells of being asked to leave the DBW (Dead Body Washing) committee after making unsuitable remarks; of undertaking the momentous trip to Mecca with her husband, without the children, thinking (most incorrectly) that it will also be a nice time to have uninterrupted sex; of doing the unthinkable, and creating Little Mosque on the Prairie, a successful TV sitcom about that very (horrified, then proud) community. You have to laugh.

A classic, pioneering account of the lives of women in Islamic history, republished for a new generation 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*

As President Bush is preparing to invade Iraq, Wall Street Journal correspondent Asra Nomani embarks on a dangerous journey from Middle America to the Middle East to join more than two million fellow Muslims on the hajj, the pilgrimage to Mecca required of all Muslims once in their lifetime. Mecca is Islam's most sacred city and strictly off limits to non-Muslims. On a journey perilous enough for any American reporter, Nomani is determined to take along her infant son, Shibli -- living proof that she, an unmarried Muslim woman, is guilty of zina, or "illegal sex." If she is found out, the puritanical Islamic law of the Wahabbis in Saudi Arabia may mete out terrifying punishment. But Nomani discovers she is not alone. She is following in the four-thousand-year-old footsteps of another single mother, Hajar (known in the West as Hagar), the original pilgrim to Mecca and mother of the Islamic nation. Each day of her hajj evokes for Nomani the history of a different Muslim matriarch: Eve, from whom she learns about sin and redemption; Hajar, the single mother abandoned in the desert who teaches her about courage; Khadijah, the first benefactor of Islam and trailblazer for a Muslim woman's right to self-determination; and Aisha, the favorite wife of the Prophet Muhammad and Islam's first female theologian. Inspired by these heroic Muslim women, Nomani returns to America to confront the sexism and intolerance in her local mosque and to fight for the rights of modern Muslim women who are tired of standing alone against the repressive rules and regulations imposed by reactionary fundamentalists. Nomani shows how many of the freedoms enjoyed centuries ago have been erased by the conservative brand of Islam practiced today, giving the West a false image of Muslim women as veiled and isolated from the world. *Standing Alone in Mecca* is a personal narrative, relating the modern-day lives of the author and other Muslim women to the lives of those who came before, bringing the changing face of women in Islam into focus through the unique lens of the hajj. Interweaving reportage, political analysis, cultural history, and spiritual travelogue, this is a modern woman's jihad, offering for Westerners a never-before-seen look inside the heart of Islam and the emerging role of Muslim women.

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.

The five daily prayers (ṣalāt) that constitute the second pillar of Islam deeply pervade the everyday life of observant Muslims. Until now, however, no general study has analyzed the rules governing ṣalāt, the historical dimensions of its practice, and the rich variety of ways that it has been interpreted within the Islamic tradition. Marion Holmes Katz's richly textured book offers a broad historical survey of the rules, values, and interpretations relating to ṣalāt. This innovative study on the subject examines the different ways in which prayer has been understood in Islamic law, Sufi mysticism, and Islamic philosophy. Katz's book also goes beyond the spiritual realm to analyze the political dimensions of prayer, including scholars' concerns about the righteousness and piety of rulers. The last chapter raises significant issues around gender roles, including the question of women's participating in and leading public worship. Katz persuasively describes ṣalāt as both an egalitarian practice and one that can lead to extraordinary religious experience and spiritual distinction. This book will resonate with students of Islamic history and comparative religion.

Women, Islam and Familial Intimacy in Colonial South Asia offers an account of Muslim feminism in an age of nationalism and reform, and how it shaped debates on family, morality and society.

This is a study of Chinese Hui Muslim women's historic and unrelenting spiritual, educational, political and gendered drive for an institutional presence in Islamic worship and leadership: 'a mosque of one's own' as a unique feature of Chinese Muslim culture. The authors place the historical origin of women's segregated religious institutions in the Chinese Islamic diaspora's fight for survival, and in their crucial contribution to the cause of ethnic/religious minority identity and solidarity. Against the presentation of complex historical developments of women's own site of worship and learning, the authors open out to contemporary problems of sexual politics within the wider society of socialist China and beyond to the history of Islam in all its cultural diversity. The treatment and role of women are among the most discussed and controversial aspects of Islam. The rights of Muslim women have become part of the Western political agenda, often perpetuating a stereotype of universal oppression. Muslim women living in America continue to be marginalized and misunderstood since the 9/11 terrorist attacks. Yet their contributions are changing the face of Islam as it is seen both within Muslim communities in the West and by non-Muslims. In their public and private lives, Muslim women are actively negotiating what it means to be a woman and a Muslim in an American context. Yvonne Yazbeck Haddad, Jane I. Smith, and Kathleen M. Moore offer a much-needed survey of the situation of Muslim American women, focusing on how Muslim views about and experiences of gender are changing in the Western diaspora. Centering on Muslims in America, the book investigates Muslim attempts to form a new "American" Islam. Such specific issues as dress, marriage, childrearing, conversion, and workplace discrimination are addressed. The authors also look at the ways in which American Muslim women have tried to create new paradigms of Islamic womanhood and are reinterpreting the traditions apart from the males who control the mosque institutions. A final chapter asks whether 9/11 will prove to have been a watershed moment for Muslim women in America. This groundbreaking work presents the diversity of Muslim American women and demonstrates the complexity of the issues. Impeccably researched and accessible, it broadens our understanding of Islam in the West and encourages further exploration into how Muslim women are shaping the future of American Islam.

In the medieval period, the birth of the Prophet Muhammad (the mawlid) was celebrated in popular narratives and ceremonies that expressed the religious agendas and aspirations of ordinary Muslims, including women. This book examines the Mawlid from its origins to the present day and provides a new insight into how an aspect of everyday Islamic piety has been transformed by modernity. The book gives a window into the religious lives of medieval Muslim women, rather than focusing on the limitations that were placed on them and shows how medieval popular Islam was coherent and meaningful, not just a set of deviations from scholarly norms. Concise in both historical and textual analysis, this book is an important contribution to our understanding of contemporary Muslim devotional practices and will be of great interest to postgraduate students and researchers of Islam, religious studies and medieval studies.

The spread of Salafism - often called "Wahhabism" - in the West has intrigued and alarmed observers since 9/11. Many see it as a fundamentalist interpretation of Islam that subjugates women and fuels Jihadist extremism. According to this view, Salafi women are the unwilling victims of a patriarchal, fanatical version of Islam. Yet, in Britain, growing numbers of educated women - often converts or from less conservative Muslim backgrounds - are actively choosing to embrace Salafism's literalist beliefs and strict guidelines, including full veiling, wifely obedience, and seclusion from non-related men. How do these young women reconcile these demands with their desire for fulfilling careers, university degrees and suitable husbands? How do their beliefs affect their love lives and other relationships? And why do they become Salafis in the first place? Anabel Inge has gained unprecedented access to Salafi women's groups in the UK to provide the first in-depth and vivid account of their lives. Drawing on more than two years of ethnographic fieldwork and interviews in London, she probes the reasons for Salafism's appeal among young Somalis, Afro-Caribbean converts, and women from other backgrounds. She also reveals how the women's lives are fraught with personal dilemmas. This groundbreaking, lucid, and richly detailed contribution will be of interest to policy-makers, journalists, scholars, and general readers.

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.

Juxtaposing Muslim scholars' debates over women's attendance in mosques with historical descriptions of women's activities within Middle Eastern and North African mosques, Marion Holmes Katz shows how over the centuries legal scholars' arguments have often reacted to rather than dictated Muslim women's behavior. Tracing Sunni legal positions on women in mosques from the second century of the Islamic calendar to the modern period, Katz connects shifts in scholarly terminology and argumentation to changing constructions of gender. Over time, assumptions about women's changing behavior through the lifecycle gave way to a global preoccupation with sexual temptation, which then became the central rationale for limits on women's mosque access. At the same time, travel narratives, biographical dictionaries, and religious polemics suggest that women's usage of mosque space often diverged in both timing and content from the ritual models constructed by scholars. Katz demonstrates both the concrete social and political implications of Islamic legal discourse and the autonomy of women's mosque-based activities. She also examines women's mosque access as a trope in Western travelers' narratives and the evolving significance of women's mosque attendance among different Islamic currents in the twentieth century.

The handbook offers interreligious and multicultural perspectives on women's studies in religion in conversation with specific contextualized gender-biased justice challenges. Contributing authors address 25 current and trending themes from their diverse socio-cultural-religious backgrounds. Themes move across the spectrum of women's studies in religion, blurring the boundaries beyond "religious studies" to include perspectives from ethics, philosophy, sociology, economics, and law as. Religious diversity addresses challenges for women's studies through the lens of Wicca, Buddhist, Asian Trans Pacific, Hinduism, Judaism, Muslima, and Christian. The handbook is practical, contemporary, and relevant as it moves theory to practical application in the section on challenging and changing system gender injustice with chapters on sexual violence and the #MeToo movement, femicide and feminicide, a Mohawk response to colonial dominion and violations to Indigenous lands and women, and a religio-politico witness for love and justice, include how to engage the theories of women's studies in religion in the public square through civic engagement to create empowerment for actual, practical change. It shows the future movement of the becoming of women's studies with chapters digital activism, reimagining women's mosque spaces online, minoritized sexual identities, and spiritual homelessness, and charges readers to see "hope now" by challenging and changing gender injustice.

This "book that strips off the traditional trappings of Islamic womanhood to expose the special strengths and vulnerabilities that lie beneath" (The Washington Post) affirms the reality of the romantic lives of Muslim women. Romance, dating, sex and—Muslim women? In this groundbreaking collection, twenty-five American Muslim writers sweep aside stereotypes to share their search for love openly for the first time, showing just how varied the search for love can be—from singles' events and online dating, to college flirtations and arranged marriages, all with a uniquely Muslim twist. These stories are filled with passion and hope, loss and longing: A quintessential blonde California girl travels abroad to escape suffocating responsibilities at home, only to fall in love with a handsome Brazilian stranger she may never see again. An orthodox African-American woman must face her growing attraction to her female friend. A young girl defies her South Asian parents' cultural expectations with an interracial relationship. And a Southern woman agrees to consider an arranged marriage, with surprising results. These compelling stories of love and romance create an irresistible balance of heart-warming and tantalizing, always revealing and deeply relatable. "A beautiful collection that reminds us all not only of the diversity of the American Muslim community, but the universality of the human condition, especially when it comes to something as magical and complicated as love." —Reza Aslan, #1 New York Times bestselling author of *God: A Human History* "Portraits of private lives that expose a group in some cases kept literally veiled, yet that also illustrate that American Muslim women grapple with universal issues." —The New York Times

"This marvelous, welcoming book on mosques, Muslims, and Islam is a must, offering foundational knowledge on the world's second largest religion." —School Library Journal (starred review) Step in and discover all the rituals and wonder of the mosque in this lyrical debut picture book from M. O. Yuksel, with gorgeous artwork from New York Times bestselling illustrator Hatem Aly. A great conversation starter in the home or classroom, this book is perfect for fans of *All Are Welcome* and *The Proudest Blue*. No matter who you are or where you're from, everyone is welcome here. From grandmothers reading lines of the Qur'an and the imam telling stories of living as one, to meeting new friends and learning to help others, mosques are centers for friendship, community, and love. M. O. Yuksel's beautiful text celebrates the joys and traditions found in every mosque around the world and is brought to life with stunning artwork by New York Times bestselling illustrator Hatem Aly (Yasmin series, *The Proudest Blue*, *The Inquisitor's Tale*). The book also includes backmatter with an author's note, a glossary, and more information about many historical and significant mosques around the world.

What happens when Muslim women gather together at the mosque to read the Qur'an, learn, and pray? How does family loyalty interact with mosque attendance for women? This book explores the growing Muslim women's piety movement through looking at one women's program in a Syrian suburban mosque. Community models shape individual behavior. The place and power of blessing help define the boundaries between orthodox and popular Islam. Modesty and shame, feasts and fasting, purity and prayer, interact to shape daily life possibilities for women involved in the mosque program. At the same time, the growing accessibility of religious teaching for women allows them to take up new places of authority in the Muslim ummah. Women read the Qur'an not just for blessing, but for what it has to say to issues of daily female and family life. And the words of communal dhikr devotion offer a window into the worshippers' consciousness of God and of Muhammad, Prophet of Islam. This detailed examination of a women's mosque

program places it within the wider contemporary movement of piety and da'wa (mission) in Islam, offering an insight into the forces that are shaping communities and countries today.

The extraordinary story of a young North American's conversion to Islam and her ensuing romance with an Egyptian man, *The Butterfly Mosque* is a stunning articulation of a Westerner embracing the Muslim world. After graduating from university, Willow Wilson, a young American — and newly converted Muslim — impulsively accepts a teaching position in Cairo. There, she meets Omar, a passionate young nationalist with a degree in astrophysics. Omar introduces Willow to the bustling city, and through him she discovers a young, moderate nationalist movement, a movement that both wants to divest itself of western influence and regain cultural pride. When the two find themselves unexpectedly in love, despite their deep cultural differences, they decide that they will try to forge a third culture, a new landscape that will embrace some of each of their cultures, and give their fledgling romance some hope of survival. Wilson weaves this engaging personal story with deep insights into faith in a fractured world, and gives westerners rare insight into an important young reform movement. *Butterfly Mosque* is an inspiring account of an unlikely cross-cultural love, and the moving story of two young people working within the boundaries of contemporary religion and culture to forge a life together against the odds.

This groundbreaking volume explores how Islamic discourse and practice intersect with gender relations and broader political and economic processes to shape women's geographies in a variety of regional contexts. Contributors represent a wide range of disciplinary subfields and perspectives--cultural geography, political geography, development studies, migration studies, and historical geography--yet they share a common focus on bringing issues of space and place to the forefront of analyses of Muslim women's experiences. Themes addressed include the intersections of gender, development and religion; mobility and migration; and discourse, representation, and the contestation of space. In the process, the book challenges many stereotypes and assumptions about the category of "Muslim woman," so often invoked in public debate in both traditional societies and the West.

What happens when authorities you venerate condone something you know is wrong? Every major religion and philosophy once condoned or approved of slavery, but in modern times nothing is seen as more evil. Americans confront this crisis of authority when they erect statues of Founding Fathers who slept with their slaves. And Muslims faced it when ISIS revived sex-slavery, justifying it with verses from the Quran and the practice of Muhammad. Exploring the moral and ultimately theological problem of slavery, Jonathan A.C. Brown traces how the Christian, Jewish and Islamic traditions have tried to reconcile modern moral certainties with the infallibility of God's message. He lays out how Islam viewed slavery in theory, and the reality of how it was practiced across Islamic civilization. Finally, Brown carefully examines arguments put forward by Muslims for the abolition of slavery.

Women in the Mosque A History of Legal Thought and Social Practice Columbia University Press

Why do we not see Muslim women heading to a mosque for prayers on Fridays? Why don't they participate in funeral prayers in the Indian subcontinent? Men and women pray at al-Masjid al-Haram in Mecca. They pray in Al Masjid al Nabavi in Medina. Why cannot they pray in their neighbourhood mosques in India? Islam does not discriminate between men and women. The Quran promises as much reward for a roza (fast), a Hajj or an act of charity for a woman as a man. At nearly 60 places, it asks both men and women to establish prayer, as opposed to merely offering prayer. Establishing prayer, scholars agree, is done through congregation. Men do it by praying in mosques. But what about women? They are denied the right to enter mosques across the Indian subcontinent. *Women in Masjid: A Quest for Justice* aims to give voice to those women who have been denied their due by our patriarchal society. It tells the reader that Prophet Muhammad clearly permitted women to enter a mosque. It is a permission well respected in mosques across West Asia, Europe and America. Yet, in an overwhelming majority of mosques across India, women are virtually barred from entry. No explicit ban, just a tacit one.

Drawing its arguments from the Quran and Hadiths, the book exposes the hypocrisy of men who deny women their right to pray in mosques in the name of religion, thus revealing entrenched patriarchal beliefs masquerading as faith. It also tells the stories of those brave women who are fighting for their space in mosques across the world. From Nizamuddin and Haji Ali Dargah to mosques in lanes and bylanes of India, the fight is on. *Women in Masjid* is all about righting a historical wrong.

Since the 1970s, movements aimed at giving Muslim women access to the serious study of Islamic texts have emerged across the world. In this book, Masooda Bano argues that the creative spirit that marked the rise and consolidation of Islam, whereby Islam inspired serious intellectual engagement to create optimal societal institutions, can be found within these education movements. Drawing on rich ethnographic material from Pakistan, northern Nigeria and Syria, Bano questions the restricted notion of agency associated with these movements, exploring the educational networks which have attracted educated, professional and culturally progressive Muslim women to textual study, thus helping to reverse the most damaging legacy of colonial rule in Muslim societies: the isolation of modern and Islamic knowledge. With its comparative approach, this will appeal to those studying and researching the role of women across Africa, the Middle East and South Asia, as well as the wider Muslim world.

An exploration of twentieth and twenty-first century U.S. Muslim womanhood that centers the lived experience of women of color For Sylvia Chan-Malik, Muslim womanhood is constructed through everyday and embodied acts of resistance, what she calls affective insurgency. In negotiating the histories of anti-Blackness, U.S. imperialism, and women's rights of the twentieth and twenty-first centuries, *Being Muslim* explores how U.S. Muslim women's identities are expressions of Islam as both Black protest religion and universal faith tradition. Through archival images, cultural texts, popular media, and interviews, the author maps how communities of American Islam became sites of safety, support,

spirituality, and social activism, and how women of color were central to their formation. By accounting for American Islam's rich histories of mobilization and community, *Being Muslim* brings insight to the resistance that all Muslim women must engage in the post-9/11 United States. From the stories that she gathers, Chan-Malik demonstrates the diversity and similarities of Black, Arab, South Asian, Latina, and multiracial Muslim women, and how American understandings of Islam have shifted against the evolution of U.S. white nationalism over the past century. In borrowing from the lineages of Black and women-of-color feminism, Chan-Malik offers us a new vocabulary for U.S. Muslim feminism, one that is as conscious of race, gender, sexuality, and nation, as it is region and religion.

*Politics of Piety* is a groundbreaking analysis of Islamist cultural politics through the ethnography of a thriving, grassroots women's piety movement in the mosques of Cairo, Egypt. Unlike those organized Islamist activities that seek to seize or transform the state, this is a moral reform movement whose orthodox practices are commonly viewed as inconsequential to Egypt's political landscape. Saba Mahmood's compelling exposition of these practices challenges this assumption by showing how the ethical and the political are indelibly linked within the context of such movements. Not only is this book a sensitive ethnography of a critical but largely ignored dimension of the Islamic revival, it is also an unflinching critique of the secular-liberal assumptions by which some people hold such movements to account. The book addresses three central questions: How do movements of moral reform help us rethink the normative liberal account of politics? How does the adherence of women to the patriarchal norms at the core of such movements parochialize key assumptions within feminist theory about freedom, agency, authority, and the human subject? How does a consideration of debates about embodied religious rituals among Islamists and their secular critics help us understand the conceptual relationship between bodily form and political imaginaries? *Politics of Piety* is essential reading for anyone interested in issues at the nexus of ethics and politics, embodiment and gender, and liberalism and postcolonialism. In a substantial new preface, Mahmood addresses the controversy sparked by the original publication of her book and the scholarly discussions that have ensued.

The future of Islam is female Named one of the BBC's 100 Women of 2016, and the subject of interviews in both *The Times* and the *Guardian*, Sherin Khankan is one of the very few female imams in the Western World. In addition she has founded the first mosque for women in Europe. In this urgent manifesto this remarkable woman challenges the idea that Islam should be defined by masculinity and conservatism. In her revelatory book, she addresses urgent contemporary issues, such as the place for modern women in Islam, fundamentalism, radical Islamic groups, Islamic divorce, Sufism, and describes her own personal journey as a female Muslim activist. *Women Are The Future of Islam* shines a feminist light on a gentler, more inclusive, more liberal - but also fully engaged - side of Islam that we rarely see in the West. It's an eye-opening, highly topical read.

What enables women to hold firm in their beliefs in the face of long years of hostile persecution by the Communist party/state? How do women withstand daily discrimination and prolonged hardship under a Communist regime which held rejection of religious beliefs and practices as a patriotic duty? Through the use of archival and ethnographic sources and of rich life testimonies, this book provides a rare glimpse into how women came to find solace and happiness in the flourishing, female-dominated traditions of local Islamic women's mosques, Daoist nunneries and Catholic convents in China. These women passionately - often against unimaginable odds - defended sites of prayer, education and congregation as their spiritual home and their promise of heaven, but also as their rightful claim to equal entitlements with men.

"Historians have traced the traditions of Islamic scholarship back to late antiquity. Muslim scholars were at work as early as 750 CE/AD, painstakingly copying their commentaries and legal opinions onto scrolls and codices. This venerable tradition embraced the modern printing press relatively late--movable type was adopted in the Middle East only in the early nineteenth century. Islamic scholars, however, initially kept their distance from the new technology, and it was not until the end of the nineteenth century that the first published editions of works of classical religious scholarship began to appear in print. As the culture of print took root, both popular and scholarly understandings of the Islamic tradition shifted. Particular religious works were soon read precisely because they were available in printed, published editions. Other equally erudite works still in scroll and manuscript form, by contrast, languished in the obscurity of manuscript repositories. The people who selected, edited, and published the new print books on and about Islam exerted a huge influence on the resulting literary tradition. These unheralded editors determined, essentially, what came to be understood by the early twentieth century as the classical written "canon" of Islamic thought. Collectively, this relatively small group of editors who brought Islamic literature into print crucially shaped how Muslim intellectuals, the Muslim public, and various Islamist movements understood the Islamic intellectual tradition. In this book Ahmed El Shamsy recounts this sea change, focusing on the Islamic literary culture of Cairo, a hot spot of the infant publishing industry, from the late nineteenth and twentieth centuries. As El Shamsy argues, the aforementioned editors included some of the greatest minds in the Muslim world and shared an ambitious intellectual agenda of revival, reform, and identity formation. This book tells the stories of the most consequential of these editors as well as their relations and intellectual exchanges with the European orientalists who also contributed to the new Islamic print culture"--

This volume is the first to bring together analysis of contemporary female religious leadership in ideologically-diverse Muslim communities in the Middle East, Asia, Africa, Europe, and North America, with chapters discussing the emergence, consolidation, and impact of female Islamic authority.

A powerful call to action for achieving equality in leadership. Women make up fewer than ten per cent of national leaders worldwide, and behind this eye-opening statistic lies a pattern of unequal access to power. Through conversations with some of the world's most powerful and interesting women--including Jacinda Ardern, Hillary Rodham Clinton, Christine Lagarde, Michelle Bachelet, and Theresa May--*Women and Leadership* explores gender bias and asks why there aren't more women in leadership roles.

Please note that the content of this book primarily consists of articles available from Wikipedia or other free sources online. Pages: 40. Chapters: Islamic Bill of Rights for Women

in the Mosque, National Organization of Sahrawi Women, Sisterhood (Network), Sisterhood Online Mixtape, Sisters in Islam, Timeline of first women's suffrage in majority-Muslim countries.

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