

Women In The Mosque A History Of Legal Thought

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 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.

The History of Women's Mosques in Chinese Islam Routledge

Following the events of September 11, 2001, American Muslims found themselves under unprecedented scrutiny. Muslim communities in the United States suffered from negative representations of their religion, but they also experienced increased interest in aspects of their faith and cultures. They seized the opportunity to shape the intellectual contribution of American Muslims to contemporary Muslim thought as never before. Muslim women in particular—often assumed to be silenced, oppressed members of their own communities—challenged stereotypes through their writing, seeking to express what it means to be a Muslim woman in America and carrying out intra-Muslim debates about gender roles and women's participation in society. Hammer looks at the work of significant female American Muslim writers, scholars, and activists, using their writings as a lens for a larger discussion of Muslim intellectual production in America and beyond. Centered on the controversial women-led Friday prayer in March 2005, Hammer uses this event and its aftermath to address themes of faith, community, and public opinion. Tracing the writings of American Muslim women since 1990, the author covers an extensive list of authors, including Amina Wadud, Leila Ahmed, Asma Barlas, Riffat Hassan, Mohja Kahf, Azizah al-Hibri, Asra Normani, and Asma Gull Hasan. Hammer deftly examines each author's writings, demonstrating that the debates that concern American Muslim women are at the heart of modern Muslim debates worldwide. While gender is the catalyst for Hammer's study, her examination of these women's intellectual output touches on themes central to contemporary Islam: authority, tradition, Islamic law, justice, and authenticity.

WOMAN IN THE MOSQUE

Being Muslim

Politics of Piety

The Mosque and Muslim Women

Authority and Community in US Islam

Locating Maldivian Women's Mosques in Global Discourses

Short Essays

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 ground-breaking, lucid, and richly detailed contribution will be of interest to policy-makers, journalists, scholars, and general readers.

There is an ever-present demand for Mosques in American cities to accommodate the more than 8 percent of the American population that are Muslims; the majority of which are American-born Muslims or American converts. However, Muslim-American communities have implemented the same architectural vocabulary of mosques seen in the Middle East into their American neighborhoods. Nevertheless, this architectural transplantation from the Middle East to America does not come without problems. The weaving of Middle Eastern architectural culture with an American application of Islam, which is prominent within Modern American society, gives rise to internal tensions felt within the community, in particular to the issue of Muslim women's place in community mosques. Through the numerous case studies and investigations of the American Mosques that I documented, it is clear that the community does not provide adequate spaces for their women members. My thesis explores the process of modifying and developing a new architectural vocabulary for the American mosques within the confinements and boundaries in Islam, in particular, creating an adequate space for women. A lack of attention to the needs of American Muslim women in the states has caused a gender conflict over the adequacy of spaces for Muslim women within American mosques. For example, in the 2006 controversial documentary titled the "Mosque of Morgantown"¹, located in West Virginia, a significant dilemma was created dividing the Muslim community residing in the United States. The "Mosque of

Morgantown" set the social precedent for some Muslim women to question some of the religious rulings regarding prayers and set the tone for numerous other protests, of which the most recent occurred at the Islamic Center of Washington DC. In early part of 2010, the Islamic Center of Washington D.C.² had an outburst of escalating tensions between genders. Thirty Washington D.C. women united in protest and refused to pray in the basement of the mosque, which was their designated area of worship. Instead they decided to attend prayers under the same roof as the men during worship. This seemingly simple act of protest was frowned upon. The Imam of the mosque declared that the allocated rows were for men only. The presence of women in the rows resulted in the delay of the obligatory Friday prayer that is mandatory for men in Islam. Through these incidences, it is clear that an investigation of a new architectural expression, within the confinement of the religion, for women-driven spaces needs to be conducted.

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.

an investigation into the beliefs, practices and policies regarding Muslim women's rights to mosque space, with particular reference to Durban

Gender, Religion, and Space

An Afghan Mother's Letter to Her Son

More Than a Prayer

Muslim Women in America

Laughing All the Way to the Mosque

Islamic Mosques & Daoist Temples, Catholic Convents & Chinese Virgins

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.

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 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.

An Examination of Mosques in Denmark as Gendered Organisations and Women's Participation from the Perspective of 'lived Institutions'
Women, Religion, and Space in China

A Young Woman's Journey to Love and Islam

Women in Masjid

A Quest for Justice

Muslim Women's Movements in the United States

The Forgotten Queens of Islam

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.

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.

In this ethnographic examination of women's mosques in the Maldives, anthropologist Jacqueline H. Fewkes probes how the existence of these separate buildings--where women lead prayers for other women--intersect with larger questions about gender, space, and global Muslim communities. Bringing together ethnographic insight with historical accounts, this volume develops an understanding of the particular religious and cultural trends in the Maldives that have given rise to these unique socio-religious institutions. As Fewkes considers women's spaces in the Maldives as a practice apart from contemporary global Islamic customs, she interrogates the intersections between local, national, and transnational communities in the development of Islamic spaces, linking together the role of nations in the formation of Muslim social spaces with transnational conceptualizations of Islamic gendered spaces. Using the Maldivian women's mosque as a starting point, this book addresses the roles of both the nation and the global Muslim ummah in locating gendered spaces within discourses about gender and Islam.

Shifting Allegiances: Networks of Kinship and of Faith

The Making of a Salafi Muslim Woman

Challenging Identities

A History of Legal Thought and Social Practice

The History of Women's Mosques in Chinese Islam

Women are the Future of Islam

An American Woman's Struggle for the Soul of Islam

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.

"Muslim women in Australia are at the forefront of a culture war, and not necessarily by choice. As visible representatives of Islam, veiled women face discrimination and abuse, and carry the stigma of a culture frequently deemed unacceptable and inferior. Despite these adverse conditions, Muslim women have demonstrated a remarkable resilience by maintaining their presence in the public domain and by continuing to make a positive contribution to Australia. The experiences of Muslim women in Australia cannot be typecast as a sisterhood of oppressed females. *Challenging Identities* questions the assumption of incompatible 'Australian values' and 'Islamic values', and provides valuable first-person accounts from the lives of Muslim women in Australia."--Publisher description.

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.

Locating Maldivian Women's Mosques in Global Discourses

Living Islam Out Loud

Reclaiming the Mosque

The Women's Program in a Syrian Mosque

Women & Gendered Mosque Organisations

The Islamic Revival and the Feminist Subject

Living Islam Out Loud presents the first generation of American Muslim women who have always identified as both American and Muslim. These pioneers have forged new identities for themselves and for future generations, and they speak out about the hijab, relationships, sex and sexuality, activism, spirituality, and much more. Contributors: Su'ad Abdul-Khabeer, Sham-e-

Ali al-Jamil, Samina Ali, Sarah Eltantawi, Yousra Y. Fazili, Suheir Hammad, Mohja Kahf, Precious Rasheeda Muhammad, Asra Q. Nomani, Manal Omar, Khalida Saed, Asia Sharif-Clark, Khadijah Sharif-Drinkard, Aroosha Zoq Rana, Inas Younis

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 People Book of the Week & a Kirkus Best Nonfiction of the Year 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.

From Mosque to the Media

The Women's Mosque of America

The Role of Women in Islam's House of Worship

American Muslim Women, Religious Authority, and Activism

Changes in Contemporary Islamic Authority

Standing Alone

Women, Leadership, and Mosques

The five daily prayers (ṣalāt) that constitute the second pillar of Islam deeply pervade the everyday life of observant Muslims. Until now, general study has analyzed the rules governing ṣalāt, the historical dimensions of its practice, and the rich variety of ways that it has been practiced within the Islamic tradition. Marion Holmes Katz's richly textured book offers a broad historical survey of the rules, values, and interpretations of 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' conceptions of the righteousness and piety of rulers. The last chapter raises significant issues around gender roles, including the question of women's participation 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.

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 leadership. Being a practicing Muslim in the West is sometimes challenging, sometimes rewarding and sometimes downright absurd. How do you explain why the Islamic calendar 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

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 work 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 uninterrupted sex; of doing the unthinkable, and creating Little Mosque on the Prairie, a successful TV sitcom about that very (horrified) community. You have to laugh.

A Cultural History of Women of Color in American Islam

Muslim women's rights to mosque space

Women in the Mosque

Prayer in Islamic Thought and Practice

Qur'an and Woman

American Muslim Women Speak

The Rights and Duties of Women in Islam

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.

In this ethnographic examination of women's mosques in the Maldives, anthropologist Jacqueline H. Fewkes probes how the existence of these separate buildings—where women lead prayers for other women—intersect with larger questions about gender, space, and global Muslim communities. Bringing together ethnographic insight with historical accounts, this volume develops an understanding of the particular religious and cultural trends in the Maldives that have given rise to these unique socio-religious institutions. As Fewkes considers women's spaces in the Maldives as a practice apart from contemporary global Islamic customs, she interrogates the intersections between local, national, and

transnational communities in the development of Islamic spaces, linking together the role of nations in the formation of Muslim social spaces with transnational conceptualizations of Islamic gendered spaces. Using the Maldivian women's mosque as a starting point, this book addresses the roles of both the nation and the global Muslim ummah in locating gendered spaces within discourses about gender and Islam.

Mernissi recounts the extraordinary stories of fifteen queens and reflects on the implications for the ways in which politics is practiced in Islam today, a world in which women are largely excluded from the political domain.

Dancing in the Mosque

Rereading the Sacred Text from a Woman's Perspective

The Rights of Women in Islam

Women Places and Spaces in Contemporary American Mosque

Paths to Conversion

Geographies of Muslim Women

Women's Day in the Mosque in Morocco

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.

Women's issues continue to dominate the Islamic world in particular, as there has been a very gradual change in the status of women in the Islamic world as a whole. This book covers various aspects relating to the status of women in the pre-Islamic period -- customs and -traditions, forms of marriage, divorce and forms of divorce, dower, traditions regarding slave-girls, and so on. It then goes on to deal with the status of women in the post-Islamic period -- the Qur'anic concept of women's rights in marriage, divorce, inheritance, custody of children, polygamy, maintenance, property, right to earn, etc. It quotes extensively from the Qur'an and Sunnah. It also deals with the Arab adaat, that is, pre-Islamic customs and traditions regarding women. Altogether, it attempts to arm Muslim women with Islamic arguments for their empowerment. The author, a renowned scholar, has sought to set the record straight by reinterpreting women's rights in the true Qur'anic spirit. He argues quite convincingly that the Holy Book gives equal rights to both the sexes, and it does not discriminate between them as regards personal, democratic and human rights. The question whether in a secular society Muslim personal law needs any change, and, if so, in which direction the reform should be undertaken is dealt with in detail. This third edition contains a chapter: 'On a Muslim Woman Leading the Congregational Prayer'. This chapter deals with the important aspect of Muslim women's problems and also hopes to further enhance their understanding of the Shari'ah issues.

At a time when misogyny and hostile attitudes towards women are plaguing Muslim communities throughout the world, Dr Jasser Auda presents a timely and vital challenge to the contentious issue of women's access to the mosque, expounding an Islamic perspective. Reclaiming The Mosque is a crucial response to the current trials facing Muslim communities, and moreover, it offers a clear and cohesive call to action that harks back to the Islamic principles of freedom, justice and human rights.

The Right of Women to Attend Mosque

The Challenge of Islamic Identity Today

The Role of Muslim Women at Ndirande and Kachere Mosques, Blantyre City

The Butterfly Mosque

The Prophetic Invocations

The Misadventures of a Muslim Woman

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.

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.

Analyzes how American Muslim women assert themselves as religious actors in the US and beyond, using the Qur'an as a tool for social justice and community building The Women's Mosque of America (WMA), a multiracial, women-only mosque in Los Angeles, is the first of its kind in the United States. Since 2015, the WMA has provided a space for Muslim women to build inclusive communities committed to gender and social justice, challenging the dominant mosque culture that has historically marginalized them through inadequate prayer

spaces, exclusion from leadership, and limited access to religious learning. Tazeen M. Ali explores this congregation, focusing on how members contest established patriarchal norms while simultaneously contending with domestic and global Islamophobia that renders their communities vulnerable to violence. Drawing on textual analysis of WMA sermons and ethnographic interviews with community members, and utilizing Black feminist and womanist frameworks, Ali investigates how American Muslim women create and authorize new conceptions of Islamic authority. Whereas the established model of Islamic authority is rooted in formal religious training and Arabic language expertise, the WMA is predicated on women's embodied experiences, commitments to social and racial justice, English interpretations of the Qur'an, and community building across Islamic sects and in an interfaith context. Situating the US at the center rather than at the margins of debates over Islamic authority and showing how American Muslim women assert themselves as meaningful religious actors in the US and beyond, Ali's work offers new insights on Islamic authority as it relates to the intersections of gender, religious space, and national belonging.