Fourteen centuries of Islamic thought have produced a legacy of interpretive readings of the Qur'an written almost entirely by men. Now, with Qur'an and Woman, Amina Wadud provides a first interpretive reading by a woman, a reading which validates the female voice in the Qur'an 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 Qur'an that have kept women oppressed. For many, the way to reform is the reexamination and reinterpretation of religious texts. Qur'an and Woman contributes a gender inclusive reading to one of the most fundamental disciplines in Islamic thought, Qur'anic 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 Qur'anic evidence about the significance of women, gender reform in Muslim society has been stubbornly resisted. Wadud's reading of the Qur'an 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 Qur'an does not prescribe one timeless and unchanging social structure for men and women, Wadud argues lucidly, affirming that the Qur'an 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.

Constance Volkmann develops an innovative new gender theory labeled doing and undoing gender. Based on empirical findings she examines the highly debated intersection of gender and Islam. The analysis of interviews with various Muslim women unravels the many different ways in which gender is done and undone. Especially with regard to potential gender hierarchies, the results reveal that the category
‘gender’ is irrelevant to many Muslim women and is even used as a means to foster their status and power as women. This book makes a substantial contribution to a differentiated social debate at eye level with Muslim women.

Do Muslim Women Need Saving? is an indictment of a mindset that has justified all manner of foreign interference, including military invasion, in the name of rescuing women from Islam. It offers a detailed, moving portrait of the actual experiences of ordinary Muslim women, and of the contingencies with which they live.

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.

This pioneering study examines the process of reasoning in Islamic law. Some of the key questions addressed here include whether sacred law operates differently from secular law, why laws change or stay the same and how different cultural and historical settings impact the development of legal rulings. In order to explore these questions, the author examines the decisions of thirty jurists from the largest legal tradition in Islam: the Hanafi school of law. He traces their rulings on the question of women and communal prayer across a very broad period of time - from the eighth to the eighteenth century - to demonstrate how jurists interpreted the law and reconciled their decisions with the scripture and the sayings of the Prophet. The result is a fascinating overview of how Islamic law has evolved and the thinking behind individual rulings.

Political projects of modern nation-states, the specificities of their nationalist histories and the positioning of Islam vis-a-vis diverse nationalisms are addressed in this volume with respect to their implications and consequences for women through a series of case studies.

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.

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.

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.

Bringing together feminist analyses of economic processes and outcomes with feminist critiques of Orientalism, this book examines the diverse economic realities facing women in a range of Muslim communities. This approach pays special attention to the role of Islam in economic analyses of gender equality and women's well-being in Muslim communities, while at the same time challenging biased and inaccurate accounts that essentialize Islam. Nuanced case studies conducted in Bangladesh, Iran, Israel, Nigeria, and Turkey illustrate the historical and institutional diversity of Muslim communities and draw vivid pictures of the everyday economic lives of Muslim women in these communities. These studies are complemented by quantitative analyses that extend beyond inserting Islam as a dummy variable. The contributions represent a wide range of disciplines, including anthropology, economics, gender studies, political science, psychology, and sociology. By placing critiques of Orientalist scholarship in direct dialogue with scholarship on economic development in Muslim contexts, this diverse collection illustrates how different methods and frameworks can work together to provide a better understanding of gender equality and women's well-being in Muslim contexts. In doing so, the authors aim to facilitate conversations among feminist scholars across disciplines in order to provide a more nuanced picture of the situation facing women in Muslim communities. This book was originally published as a special issue of Feminist Economics.

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.

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

There is a long and rich history of opinion centred on female prayer leadership in Islam that has occupied the minds of theologians and jurists alike. It includes outright prohibition, dislike, permissibility under certain conditions and, although rarely, unrestricted sanction, or even endorsement. This book discusses debates drawn from scholars of the formative period of Islam who engaged with the issue of female prayer leadership. Simonetta Calderini critically analyses their arguments, puts them into their historical context, and, for the first time, tracks down how they have informed current views on female imama (prayer leadership). In presenting the variety of opinions discussed in the past by Sunni and Shi'i scholars, and some of the Sufis among them, the book uncovers how they are, at present, being used selectively, depending on modern agendas and biases. It also reviews the roles and types of authority of current women imams in diverse contexts spanning from Asia, Africa and Europe to America. The research offers readers the opportunity to gain nuanced answers to the question of female imama today that may lead to informed discussions and to change, if not necessarily in practices then at the very least in attitudes.
This ground-breaking book interrogates the cases of women who are reported to have led prayer in the past. It then analyses the voices of current women imams, many of whom engage with those women of the past to validate their own roles in the present and so pave the way for the future.

Using philosophical analysis, this book explores the construction of gender in Muslim societies and its implication to the constitution of the self. The root of the existing discourse of the hierarchical principle is examined as is the extent to which the process of human reproduction, especially the role of women in conception, contributes to an anti-egalitarian theory of gender. The author analyzes the theological, cultural and political apparatus of the masculine conception of femininity and seeks to unfold the process of the alienation of the self from a woman's sense of individuality, agency, and autonomy. Incorporating traditional Islamic sources, Western feminist texts and Christian texts, Gender and Self in Islam seeks to restructure the contradictory claims of gender hierarchy and egalitarianism and elaborate an alternative set of interpretations that is friendly and inclusive of women.

This volume brings together the work of a group of Islamic studies scholars from across the globe. They discuss how past and present Muslim women have participated in the struggle for gender justice in Muslim communities and around the world. The essays demonstrate a diversity of methodological approaches, religious and secular sources, and theoretical frameworks for understanding Muslim negotiations of gender norms and practices. Part I (Concepts) puts into conversation women scholars who define Muslma theology and Islamic feminism vis-à-vis secular notions of gender diversity and discuss the deployment of the oppression of Muslim women as a hegemonic imperialist strategy. The chapters in Part II (Sources) engage with the Qur'an, hadith, and sunna as religious sources to be examined and reinterpreted in the quest for gender justice as God's will and the example of the Prophet Muhammad. In Part III (Histories), contributors search for Muslim women's agency as scholars, thinkers, and activists from the early period of Islam to the present – from Southeast Asia to North America. Representing a transnational and cross-generational conversation, this work will be a key resource to students and scholars interested in the history of Islamic feminism, Muslim women, gender justice, and Islam.

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

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.

The advances made in women’s issues in the Gulf State of Kuwait during the last sixty years have been widely commented upon, but limited academic research has been published on their material effects. In 2005, Kuwaiti women received the right to both vote and to run in elections to Parliament—the first women in the conservative Arab Gulf bloc to do so. This book presents five remarkable women leaders in Kuwait, including one of the first elected Kuwaiti female Members of Parliament, an art advocate and museum founder, a national hero and oil industry leader, a university founder, and a current, controversial MP. In intimate conversations with the author, they share their thoughts on topics such as gender relations and equality, the current women’s rights movement, the role of religion in politics and education, and female leaders’ visibility and impact. Their different backgrounds, interpretations of Islam, and outlooks on the future of their country combine to embody the changes involving women’s issues in Kuwait that have occurred since the mid-twentieth century. Even as Muslim feminists’ critique creates new arenas in Islamic theology and stridently conservative forms of Islamism become increasingly visible in the public space, the material effects of the advances in women’s issues in Kuwait have received little academic attention until now. A book that both complicates and contributes to understandings of women, Islam, and social change, this important work will be of great interest to scholars in religious studies, women’s and gender studies, and Middle Eastern studies, as well as reformers throughout the region who continue to find inspiration in Kuwait’s “Blue Revolution.”

In Gender and Succession in Medieval and Early Modern Islam: Bilateral Descent and the Legacy of Fatima, Alyssa Gabbay examines episodes in pre-modern Islamic history in which individuals or societies recognized descent from both men and women. Fatima, daughter of the Prophet Muhammad, features prominently in this study, for her example constituted a striking precedent for acknowledging bilateral descent in both Sunni and Shi'i societies, with all of its ramifications for female inheritance, succession and identity. Covering a broad geographical and chronological swath, Gender and Succession in Medieval and Early Modern Islam presents alternative perspectives to patriarchal narratives, and breaks new ground in its focus upon how people conceived of family structures and bloodlines. In so doing, it builds upon a tradition of studies seeking to dispel monolithic understandings of Islam and Gender.

Following a period of rapid political change, both globally and in relation to the Middle East and South Asia, this collection sets new terms of reference for an analysis of the intersections between global, state, non-state and popular actors and their contradictory effects on the politics of gender. The volume charts the shifts in academic discourse and global development practice that shape our understanding of gender both as an object of policy and as a terrain for activism. Nine individual case studies systematically explore how struggles for political control and legitimacy determine both the ways in which dominant gender orders are safeguarded and the diverse forms of resistance against them.

Over the past three decades, scholars, government analysts and terrorism experts have examined the relationship between Islam and politics. But specialists have tended to limit their analysis to a specific country or focus. Few works have provided a geographically comprehensive, in-depth analysis. Since 9/11, another wave of literature on political Islam and global terrorism has appeared, much of it superficial and sensationalist. This situation underscores the need for a comprehensive, analytical, and in-depth examination of Islam and
politics in the post-9/11 era and in an increasingly globalizing world. The Oxford Handbook of Islam and Politics, with contributions from prominent scholars and specialists, provides a comprehensive analysis of what we know and where we are in the study of political Islam. It enables scholars, students, and policymakers to understand the interaction of Islam and politics and the multiple and diverse roles of Islamic movements, as well as issues of authoritarianism and democratization, religious extremism and terrorism regionally and globally.

This book investigates female Muslims pilgrimage practices and how these relate to women’s mobility, social relations, identities, and the power structures that shape women’s lives. Bringing together scholars from different disciplines and regional expertise, it offers in-depth investigation of the gendered dimensions of Muslim pilgrimage and the life-worlds of female pilgrims. With a variety of case studies, the contributors explore the experiences of female pilgrims to Mecca and other pilgrimage sites, and how these are embedded in historical and current contexts of globalisation and transnational mobility. This volume will be relevant to a broad audience of researchers across pilgrimage, gender, religious, and Islamic studies.

Many Westerners view Islam as a religion that restricts and subordinates women in both private and public life. Yet a surprising number of women in Western Europe and America are converting to Islam. What attracts these women to a belief system that is markedly different from both Western Christianity and Western secularism? What benefits do they gain by converting, and what are the costs? How do Western women converts live their new Islamic faith, and how does their conversion affect their families and communities? How do women converts transmit Islamic values to their children? These are some of the questions that Women Embracing Islam seeks to answer. In this vanguard study of gender and conversion to Islam, leading historians, sociologists, anthropologists, and theologians investigate why non-Muslim women in the United States, several European countries, and South Africa are converting to Islam. Drawing on extensive interviews with female converts, the authors explore the life experiences that lead Western women to adopt Islam, as well as the appeal that various forms of Islam, as well as the Nation of Islam, have for women. The authors find that while no single set of factors can explain why Western women are embracing Islamic faith traditions, some common motivations emerge. These include an attraction to Islam’s high regard for family and community, its strict moral and ethical standards, and the rationality and spirituality of its theology, as well as a disillusionment with Christianity and with the unrestrained sexuality of so much of Western culture.

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.

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.

In the first book to address the dilemma faced by Jordanian women in the workforce, Amira El-Azhary Sonbol delineates the constraints that exist in a number of legal practices, namely penal codes that permit violence against Muslim women and personal status laws that require a husband's permission for a woman to work. Leniency in honor crimes and early marriage and motherhood for girls are other factors that extend the patriarchal power throughout a woman's life, and ultimately deny her full legal competency. Significantly, Sonbol notes that society's accepting as "Islamic" the legal constraints that control women's work constitutes a major barrier to any effort to change them, even though historically the Islamic sharia actually encourages women's work, and despite the fact that Muslim women have contributed materially to their society's economy. The author covers new ground as she effectively illustrates how Jordanian laws governing gender, family, and work combine with laws and legal philosophies derived from tribal, traditional, Islamic, and modern laws to form a strict patriarchal structure.

Extrait de la préface : "The subject of this study is social change in the Middle East, North Africa, and Afghanistan ; its impact on women's legal status and social positions ; and women's varied responses to, and involvement in, change processes. It also deals with constructions of gender during periods of social and political change. Social change is usually described in terms of modernization, revolution, cultural challenges, and social movements. Much of the standard literature on these topics does not examine women or gender, and thus [the author] hopes this study will contribute to an appreciation of the significance of gender in the midst of change. Neither are there many sociological studies on MENA and Afghansitan or studies on women in MENA and Afghanistan from a sociological perspective. Myths and stereotypes abound regarding women, Islam, and the region, and the sevents of September 11 and since have only compounded them. This book is intended in part to "normalize" the Middle East by underscoring the salience of structural determinants other than religion. It focuses on the major social-change processes in the region to show how women's lives are shaped not only by "Islam" and "culture", but also by economic development, the state, class location, and the world system. Why the focus on women? It is [the autor's] contention that middle-class women are consciously and unconsciously major agents of social change in the region, at the vanguard of movements for modernity, democratization and citizenship."

In Islam and Gender in Colonial Northeast Africa, Silvia Bruzzi provides a social history of the colonial encounter across the Red Sea and the Mediterranean region during the life and times of Sitt? ‘Alawiyya (1892-1940), the ‘Uncrowned Queen’ of Eritrea.
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

9. The first feminists

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.

"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.

This social, cultural, and political history of Slavic Muslim women of the Yugoslav region in the first decades of the post-Ottoman era is the first to provide a comprehensive overview of the issues confronting these women. It is based on a study of voluntary associations (philanthropic, cultural, Islamic-traditionalist, and feminist) of the period. It is broadly held that Muslim women were silent and relegated to a purely private space until 1945, when the communist state “unveiled” and “liberated” them from the top down. After systematic archival research in Bosnia, Croatia, Serbia, and Austria, Fabio Giomi challenges this view by showing: • How different sectors of the Yugoslav elite through association publications, imagined the role of Muslim women in post-Ottoman times, and how Muslim women took part in the construction or the contestation of these narratives. • How associations employed different means in order to forge a generation of “New Muslim Women” able to cope with the post-Ottoman political and social circumstances. • And how Muslim women used the tools provided by the associations in order to pursue their own projects, aims and agendas. The insights are relevant for today’s challenges facing Muslim women in Europe. The text is illustrated with exceptional photographs.
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.

The first book to examine the troubled relationships between women, Islam and cinema.

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 pursing 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.

Given the intense political scrutiny of Islam and Muslims, which often centres on gendered concerns, Islam and Gender: Major Issues and Debates is an accessible and comprehensive introduction to the key topics, problems and debates in this engaging subject. Split into three parts, this book places the discussion in its historical context, provides up-to-date case studies and delves into contemporary debate on the subject. This book includes discussion of the following important topics: Marriage and divorce Interpretations of the Qur’an and Sunna Male and female sexuality and sexual diversity Classical Islamic thought on masculinity and femininity Gender and hadith Polygamy and inheritance Adultery and sexual violence Veiling, female circumcision and crimes of honour Lived religiosities Gender justice in Islam. Islam and Gender is essential reading for students in religious studies, Islamic studies and gender studies, as well as those in related fields, such as cultural studies, politics, area studies, sociology, anthropology and history.

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.
Ibtissam Bouachrine's Women and Islam: Myths, Apologies, and the Limits of Feminist Critique calls for a shift away from the unproductive paradigm of “us” vs. the West that has informed discourse on Muslim women and feminism in the post-9/11 era. Bouachrine challenges and calls for further challenge to the long-celebrated myths and ideologies that have circulated in academic and non-academic circles about Muslim women and the role of feminism, both within and outside the Muslim world.

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.

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