

Believing Women In Islam Unreading Patriarchal Interpretations Of The Quran Asma Barlas

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[Homosexuality in Islam](#) Simon and Schuster

A captivating look at the history of the pure females of Islamic paradise known as the houri The fascination with the houri, the pure female of Islamic paradise, began long before September 11, 2001. Beauty of the Houri: Heavenly Virgins, Feminine Ideals demonstrates how the ambiguous reward of the houri, mentioned in the Qur'an and developed in Islamic theological writings, has gained a distinctive place in the cultural eye from the seventeenth to the twenty-first century. The houri had multiple functions in Islamic texts that ranged from caretaker, to pure companion, to personal entertainment. French, English, and American writers used the houri to critique Islam and Muslim societies, while also adopting the houri as a model of feminine beauty. Unlike earlier texts that presented different forms of the houri or universalized the houri for all women, writings about the houri after September 11th offer contradictory messages about Islam. In the twenty-first century, the image of the houri has come to symbolize a reward for violence and the possibility of gender parity. As a cosmic figure that inspires enduring questions about the promise of paradise and the idealized feminine form, the houri has a singular past and broad potential for future interpretation. The Beauty of the Houri narrates an intellectual history of the houri and offers a contemporary account of how theological ambiguity has led to different interpretations of this powerfully enduring Islamic concept. [God, the Qur'an, and Women's Rights](#) Simon and Schuster

A compelling study of the little known contributions of Islam's cultural, artistic, and scientific accomplishments to Western civilization looks not only at the historic achievements of the Muslim world and the role of inspired leaders who encouraged intellectual inquiry, championed tolerance, and sponsored artistic and literary endeavors, but also at the ancient envy that fuels today's conflicts. Reprint. [Lost History](#) John Wiley & Sons

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.

[Gender Equity in Islam](#) Zed Books

Homosexuality is anathema to Islam — or so the majority of both believers and non-believers suppose. Throughout the Muslim world, it is met with hostility, where state punishments range from hefty fines to the death penalty. Likewise, numerous scholars and commentators maintain that the Qur'an and Hadith rule unambiguously against same-sex relations. This pioneering study argues that there is far more nuance to the matter than most believe. In its narrative of Lot, the Qur'an could be interpreted as condemning lust rather homosexuality. While some Hadith are fiercely critical of homosexuality, some are far more equivocal. This is the first book length treatment to offer a detailed analysis of how Islamic scripture, jurisprudence, and Hadith, can not only accommodate a sexually sensitive Islam, but actively endorse it. [Critical Reflection on Gay, Lesbian, and Transgender Muslims](#) Yale University Press

Authors of autobiographies are always engaged in creating a "self" to present to their readers. This process of self-creation raises a number of intriguing questions: why and how does anyone choose to present herself or himself in an autobiography? Do women and men represent themselves in different ways and, if so, why? How do differences in culture affect the writing of autobiography in various parts of the world? This book tackles these questions through a close examination of Arab women's autobiographical writings. Nawar Al-Hassan Golley applies a variety of western critical theories, including Marxism, colonial discourse, feminism, and narrative theory, to the autobiographies of Huda Shaarawi, Fadwa Tuqan, Nawal el-Saadawi, and others to demonstrate what these critical methodologies can reveal about Arab women's writing. At the same time, she also interrogates these theories against the chosen texts to see how adequate or appropriate these models are for analyzing texts from other cultures. This two-fold investigation sheds important new light on how the writers or editors of Arab women's autobiographies have written, documented, presented, and organized their texts.

[Shahrazad Tells Her Story](#) University of Texas Press

A fascinating journey into Islam's diverse history of ideas, making an argument for an "Islamic Enlightenment" today In Reopening Muslim Minds, Mustafa Akyol, senior fellow at the Cato Institute and opinion writer for The New York Times, both diagnoses "the crisis of Islam" in the modern world, and offers a way forward. Diving deeply into Islamic theology, and also sharing lessons from his own life story, he reveals how Muslims lost the universalism that made them a great civilization in their earlier centuries. He especially demonstrates how values often associated with Western Enlightenment — freedom, reason, tolerance, and an appreciation of science — had Islamic counterparts, which sadly were cast aside in favor of more dogmatic views, often for political ends. Elucidating complex ideas with engaging prose and storytelling, Reopening Muslim Minds borrows lost visions from medieval Muslim thinkers such as Ibn Rushd (aka Averroes), to offer a new Muslim worldview on a range of sensitive issues: human rights, equality for women, freedom of religion, or freedom from religion. While frankly acknowledging the problems in the world of Islam today, Akyol offers a clear and hopeful vision for its future.

[Qur'an of the Oppressed](#) Oxford University Press (UK)

Description: A significant contribution to a new genre of scholarship, this book takes readers into the very heart of Islamic teachings on women, gender and patriarchy, allowing them to understand Islam through its most sacred scripture rather than through cultural practices or Western media stereotypes. Serious and well researched, this is a rich resource book. Barlas develops a believer's reading of the Qur'an that demonstrates the egalitarian and antipatriarchal nature of its teachings.

[Unreading Patriarchal Interpretations of the Qur'an](#) SUNY Press

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

[Women and Gender in Islam](#) SUNY Press

Preface; Foreword Michael Marmura; Conventions; Titles and locations of the original articles; Introduction; 1. Islamic theology and Muslim philosophy; 2. Ethics in classical Islam: a conspectus; 3. Ethical presuppositions of the Qur'an; 4. 'Injuring oneself' in the Qur'an, in the light of Aristotle; 5. Two theories of value in early Islam; 6. Islamic and non-Islamic origin of Mu'tazilite ethical rationalism; 7. The rationalist ethics of 'Abd al-Jabbar; 8. Deliberation in Aristotle and 'Abd al-Jabbar; 9. Ash'ari; 10. Juwayni's criticisms of Mu'tazilite ethics; 11. Ghazali on the ethics of action; 12. Reason and revaluation in Ibn Hazm's ethical thought; 13. The basis of authority of consensus in Sunnite Islam; 14. Ibn Sina's 'Essay on the secret of destiny'; 15. Averroes on good and evil; 16. Combinations of reason and tradition in Islamic ethics; Select bibliography; Index.

[A Double Critique](#) National Geographic Books

"In these two lectures [delivered in May and June 2008] Barlas offers a double critique: of Muslims for reading sexual inequality and oppression into Islam's scripture, the Qur'an, and a critique of "the West" for failing to develop morally relevant ways of speaking about Islam and Muslims"--Back cover.

[The Limits of Postmodern Analysis](#) Wm. B. Eerdmans Publishing

An exploration of the impact of modernity on religious authority.

[Rethinking Authority in Muslim Legal Tradition](#) Princeton University Press

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

[Reopening Muslim Minds](#) Springer Nature

An accessible introduction to postmodernism, feminist theory and Islamic fundamentalism, this book is a highly controversial intervention into the debate on postmodernism and feminism which looks at what happens when they are jointly employed to illuminate the sexual politics of Islam. The author describes the rise of Islamic fundamentalism and the West's response to it. Postmodernism has exposed the vested interests implicit in racist stereotyped and colonial images of Islam, particularly radical Islam. However, the author argues that regardless of the sophisticated argument of postmodernists and their suspicion of power, as an intellectual and political movement, postmodernism has put itself in service to power and the status quo. She brilliantly demonstrates how this has given rise to a neo-conservative feminism--or a new feminist orientalism, asking some hard questions of those who denounce the racism of Western feminism but uncritically embrace the Islamic identity of Muslim women.

[Believing Women In Islam: Unreading Patriarchal Interpretations Of The Qur'an](#) Edition St. Martin's Essentials

[Believing Women in Islam](#)Unreading Patriarchal Interpretations of the Qur'anUniversity of Texas Press

[The Story of the Qur'an](#) Believing Women in IslamUnreading Patriarchal Interpretations of the Qur'an

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.

Historical Roots of a Modern Debate University of Texas Press

Aysha A. Hidayatullah offers the first comprehensive examination of contemporary feminist Qur'anic interpretation, exploring its dynamic challenges to Islamic tradition and contemporary Muslim views of the Qur'an. She analyzes major feminist readings of the Qur'an beginning in the latetwentieth century, synthesizing their common concepts and methods and revealing their vital part in the development of the nascent field of Qur'anic tafsir (exegesis). Hidayatullah contributes her own critical assessment of feminist "impasses" in the Qur'anic text and the field's appeals to the principles of equality and justice. She expands these observations into a radical critique of feminist approaches to the Qur'an, arguing that the feminist exegeticalendeavor has reached a point of irresolvable contradiction by making claims about the Qur'an that are not fully supported by the text. Hidayatullah outlines major challenges to the authority of feminist interpretations of the Qur'an and interrogates the feminist premises on which they have relied,questioning the viability of current strands of feminist Qur'anic interpretation and proposing a major revision of its exegetical positions. An innovative work of Muslim feminist theology, this volume offers an essential contribution to conversations about feminist tafsir and asking bold questions at the "edge" of Qur'anic interpretation.

Some Impressions of an American Convert to Islam Sterling Publishers Pvt. Ltd

In this comprehensive open access book, written for readers from any or no religious background, Leena El-Ali does something remarkable. Never before has anyone taken on every last claim relating to Islam and women and countered it not just with Qur ' anic evidence to the contrary, but with easy-to-use tools available to all. How can a woman ' s testimony be worth half of a man ' s? How can men divorce their wives unilaterally by uttering three words? And what ' s with the obsession with virgins in Paradise? Find the chapter on any of the seventeen topics in this book, and you will quickly learn a) where the myth came from and b) how to bust it. The methodology pursued is simple. First, the Qur ' an is given priority over all other literary or “ scriptural ” sources. Second, the meaning of its verses in the original Arabic is highlighted, in contrast to English translations and/or widespread misunderstanding or misinterpretation.

Unreading Patriarchal Interpretations of the Qur'an University of Texas Press

The Tao of Islam is a rich and diverse anthology of Islamic teachings on the nature of the relationships between God and the world, the world and the human being, and the human being and God. Focusing on gender symbolism, Sachiko Murata shows that Muslim authors frequently analyze the divine reality and its connections with the cosmic and human domains with a view toward a complementarity or polarity of principles that is analogous to the Chinese idea of yin/yang. Murata believes that the unity of Islamic thought is found, not so much in the ideas discussed, as in the types of relationships that are set up among realities. She pays particular attention to the views of various figures commonly known as "Sufis" and "philosophers," since they approach these topics with a flexibility and subtlety not found in other schools of thought. She translates several hundred pages, most for the first time, from more than thirty important Muslims including the Ikhwan al-Safa', Avicenna, and Ibn al-'Arabi.

Unreading Patriarchal Interpretations of the Qur'an Oxford University Press

Samira Haj conceptualizes Islam through a close reading of two Muslim reformers—Muhammad ibn 'Abdul Wahhab (1703 — 1787) and Muhammad 'Abduh (1849 — 1905)—each representative of a distinct trend, chronological as well as philosophical, in modern Islam. Their works are examined primarily through the prism of two conceptual questions: the idea of the modern and the formation of a Muslim subject. Approaching Islam through the works of these two Muslims, she illuminates aspects of Islamic modernity that have been obscured and problematizes assumptions founded on the oppositional dichotomies of modern/traditional, secular/sacred, and liberal/fundamentalist. The book explores the notions of the community-society and the subject's location within it to demonstrate how Muslims in different historical contexts responded differently to theological and practical questions. This knowledge will help us better understand the conflicts currently unfolding in parts of the Arab world.

Feminist Theology in the Light of Christian Tradition McGill-Queen's Press - MQUP

Since the 1980s, Muslim women reformers have made great strides in critiquing and reinterpreting the Islamic tradition. Yet these achievements have not produced a significant shift in the lived experience of Islam, particularly with respect to equality and justice in Muslim families. A new approach is needed: one that examines the underlying instruments of tradition and explores avenues for effecting change. In Islamic Interpretive Tradition and Gender Justice leading intellectuals and emerging researchers grapple with the problem of entrenched positions within Islam that affect women, investigating the processes by which interpretations become authoritative, the theoretical foundations upon which they stand, and the ways they have been used to inscribe and enforce gender limitations. Together, they argue that the Islamic interpretive tradition displays all the trappings of canonical texts, canonical figures, and canon law — despite the fact that Islam does not ordain religious authorities who could sanction processes of canonization. Through this lens, the essays in this collection offer insights into key issues in Islamic feminist scholarship, ranging from interreligious love, child marriage, polygamy, and divorce to stoning, segregation, seclusion, and gender hierarchies. Rooting their analysis in the primary texts and historical literature of Islam, contributors to Islamic Interpretive Tradition and Gender Justice contest oppressive interpretative canons, subvert classical methodologies, and provide new directions in the ongoing project of revitalizing Islamic exegesis and its ethical and legal implications.