

Gender And Muslim Constructions Of Exegetical Authority A Rereading Of The Classical Genre Of Quran Commentary Islamic History And Civilization

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.

This book integrates research in positive psychology, Islamic psychology, and Muslim wellbeing in one volume, providing a view into the international experiential and spiritual lives of a religious group that represents over 24% of the world's population. It incorporates Western psychological paradigms, such as the theories of Jung, Freud, Maslow, and Seligman with Islamic ways of knowing, while highlighting the struggles and successes of minoritized Muslim groups, including the LGBTQ community, Muslims with autism, Afghan Shiite refugees, and the Uyghur community in China. It fills a unique position at the crossroad of multiple social science disciplines, including the psychology of religion, cultural psychology, and positive psychology. By focusing on the ways in which spirituality, struggle, and social justice can lead to purpose, hope, and a meaningful life, the book contributes to scholarship within the second wave of positive psychology (PP 2.0) that aims to illustrate a balance between positive and negative aspects of human experience. While geared towards students, researchers, and academic scholars of psychology, culture, and religious studies, particularly Muslim studies, this book is also useful for general audiences who are interested in learning about the diversity of Islam and Muslims through a research-based social science approach.

Exploring the status, roles and contributions of Muslim women, not only in the Middle East, but also in Africa and Asia, the authors stress the importance of historical context, local customs, the policies that define their status, and the opportunities or constraints they may experience.

This book explores how medieval and modern Muslim religious scholars ('ulam?') interpret gender roles in Qur'anic verses on legal testimony, marriage, and human creation. Citing these verses, medieval scholars developed increasingly complex laws and interpretations upholding a male-dominated gender hierarchy; aspects of their interpretations influence religious norms and state laws in Muslim-majority countries today, yet other aspects have been discarded entirely. Karen Bauer traces the evolution of their interpretations, showing how they have been adopted, adapted, rejected, or replaced over time, by comparing the Qur'an with a wide range of Qur'anic commentaries and interviews with prominent religious scholars from Iran and Syria. At times, tradition is modified in unexpected ways: learned women argue against gender equality, or Grand Ayatollahs reject sayings of the Prophet, citing science instead. This innovative and engaging study highlights the effects of social and intellectual contexts on the formation of tradition, and on modern responses to it.

Admittedly women's perspectives are not much reflected in the discourse and agenda development planning and interventions. Due to lack of research there is tremendous scarcity of information about social condition of women among various Indian communities. This book is solely devoted to examine the social situation of Muslim Women of India in general and the state of West Bengal in particular. The situation of Muslim women of West Bengal, specially of Northern region of this State has been described in details. The present study seeks to explore: Role and status of Muslim women as well as their problems and prospects, Quality of Socio-economic life of the Muslim women and the extent of changes that have occurred among them, and Problems the Muslim women face towards their empowerment under contemporary changing world order. The book also highlights some of the policy implications of major findings of the study. With its original data and fresh theoretical perspective the book will serve the interest of social scientists, policy makers and women activists.

The relationship between secularism, democracy, religion, and gender equality has been a complex one across Western democracies and still remains contested. When we turn to Muslim countries, the situation is even more multifaceted. In the views of many western commentators, the question of Women Rights is the litmus test for Muslim societies in the age of democracy and liberalism. Especially since the Arab Awakening, the issue is usually framed as the opposition between liberal advocates of secular democracy and religious opponents of women's full equality. Islam, Gender, and Democracy in Comparative Perspective critically re-engages this too simple binary opposition by reframing the debate around Islam and women's rights within a broader comparative literature. Bringing together leading scholars from a range of disciplines, it examines the complex and contingent historical relationships between religion, secularism, democracy, law, and gender equality. Part One addresses the nexus of religion, law, gender, and democracy through different disciplinary perspectives (sociology, anthropology, political science, law). Part Two localizes the implementation of this nexus between law, gender, and democracy and provides contextualized responses to questions raised in Part One. The contributors explore the situation of Muslim women's rights in minority conditions to shed light on the gender politics in the modernization of the nation and to ponder on the role of Islam in gender inequality across different Muslim countries.

To what extent does Muslim personal law, such as polygamy and triple talaq (the allowance for men to instantly divorce their wives), affect the lives of Muslim women? Are these factors more or less important than other lifestyle issues such as socioeconomic status? Over the past several decades, the most influential approaches to the study of Muslim women and nearly all the significant campaigns for their rights have focused on religious practices and the urgency to reform Islamic laws. Such focused views, however, give the false sense that religion is the main, if not the only, aspect of Muslim women's lives. In order to broaden the lens through which this demographic is typically seen, a group of researchers in India carried out a large and unprecedented study of one of the most disadvantaged sections of Indian society. The editors of The Diversity of Muslim Women's Lives in India bring together this research in a comprehensive collection of informative and revealing case studies. The essays examine Muslim identity, not only in terms of religious doctrine, but as a heterogeneous set of characteristics produced at the intersections of class, religion, and gender. Addressing issues of law, politics, education, race, and other neglected secular subjects, this volume is essential reading for policy-makers, social activists, and scholars.

An examination of the place of religion, especially Islam, in political and cultural life took on a special urgency after the events of 9/11. The essays in this volume concentrate on the way that Islam impacts on the everyday lives of people who reside in societies where Islam plays a large part. The relationship between Islam and women has always been seen as problematic, and by highlighting women's negotiations with this religion, this volume seeks to understand the many and various strategies and connections that are made, and their political and cultural ramifications. By keeping an Asian focus, the

authors also seek to understand the wide panorama that Islamic societies inhabit, and the manifold political and cultural expressions that ensue from this. The effort is not only to break the image of a monolithic structure and set of beliefs, but also to highlight on-the-ground negotiations, and the ways that women in particular find spaces within Islamic structures and discourses. This book was originally published as a special issue of *Inter-Asia Cultural Studies*.

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.

Muslim Women, Domestic Violence, and Psychotherapy reconciles newly emerging Islamic practical theology with the findings and theories of contemporary social sciences. It is an inquiry about the lived experience of the Islamic tradition and its application in Islamic counseling with Muslim women subject to domestic violence. By incorporating a holistic examination of the worldview, personhood, and understanding of social and religious obligations of Muslim women in counseling, this book shows how practitioners can empower clients facing trauma and abuse to explore feasible solutions and decrease worry, anxiety, and other negative emotions.

In recent years, geographies of identities, including those of ethnicity, religion, 'race' and gender, have formed an increasing focus of contemporary human geography. The events of September 11th, 2001 particularly illustrated the ways in which identities can be transformed across time and space by both global and local events of a social, cultural, political and economic nature. Such transformations have also demonstrated the temporal and spatial construction of hate and fear, and of increasing incidences of 'Islamophobia' through the construction of Muslims as 'the Other'. As the social scientific study of religion continues to be marginalized within mainstream scholarship, there remains an important gap in the literature. This timely book addresses this gap by collecting a range of cutting-edge contributions from the social, cultural, political, historical and economic sub-disciplines of geography, together with writings from gender studies, cultural studies and leisure studies where research has revealed a strong spatial dimension to the construction, representation, contestation and reworking of Muslim identities. The contributors illustrate the ways in which such identities are constructed, represented, negotiated and contested in everyday life in a wide variety of international contexts, focusing upon issues connected with diaspora, gender and belonging.

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

Are women in North Africa and the Middle East 'feminist'? Or is being a Muslim incompatible with feminism? Is there such a thing as 'Islamic feminism'? Through interviews with Moroccan activists and jurists - both male and female - and by situating these interviews within their socio-political and economic contexts, Doris Gray addresses these questions. By doing so, she attempts to move beyond the simple bifurcation of 'feminist' and 'Islamist' to look at the many facets of internal gender discourse within one Muslim country, allowing for a more nuanced understanding of the discussion on women's rights in the Muslim world in general. The status and the role of women is one of the most hotly debated topics throughout the Middle East and North Africa, and this is particularly visible through this discussion of what it means to engage with and promote feminist thought and actions in the region.

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*

'This book is a great genealogy of black women's unrecognised contributions within both education and the wide social context. I think it constitutes an important piece of work that is totally missing from the existing literature' - Diane Reay, Professor of Education, Cambridge University

Race, Gender and Educational Desire reveals the emotional and social consequences of gendered difference and racial division as experienced by black and ethnicised women teachers and students in schools and universities. It explores the intersectionality of race and gender in education, taking the topic in new, challenging directions and asking How does race and gender structure the experiences of black and ethnicised women in our places of learning and teaching? Why, in the context of endemic race and gender inequality, is there a persistent expression of educational desire among black and ethnicised women? Why is black and ethnicised female empowerment important in understanding the dynamics of wider social change? Social commentators, academics, policy makers and political activists have debated the causes of endemic gender and race inequalities in education for several decades. This important and timely book demonstrates the alternative power of a black feminist framework in illuminating the interconnections between race and gender and processes of educational inequality. Heidi Safia Mirza, a leading scholar in the field, takes us on a personal and political journey through the debates on black British feminism, genetics and the new racism, citizenship and black female cultures of resistance. Mirza addresses some of the most controversial issues that shape the black and ethnic female experience in school and higher education, such as multiculturalism, Islamophobia, diversity, race equality and equal opportunities *Race, Gender and Educational Desire* makes a plea for hope and optimism, arguing that black women's educational desire for themselves and their children embodies a feminised prospectus for a successful multicultural future. This book will be of particular interest to students, academics and researchers in the field of education, sociology of education, multicultural education and social policy. Heidi Safia Mirza is Professor of Equalities Studies in Education at the Institute of Education, University of London, and Director of the Centre for Rights, Equalities and Social Justice (CRESJ). She is also author of *Young, Female and Black* (Routledge).

Weber contributes to the ongoing scholarly discussion about Islam in the West, demonstrating how current thinking about gender violence prohibits the intellectual inquiry necessary to act against such violence, and analyzes ways in which Muslim women participate in the public sphere by thematizing violence in literature, art, and media.

This book represents a contribution to the studies of Muslim minorities, and can be compared and contrasted to the analysis of Islam in Europe and in the USA. Besides presenting data about the largest Muslim community in Latin America, an area of the globe that is still ignored by those who study the "Muslim diaspora", this book contributes to the understanding of religious dynamics in minority contexts, as well as issues involving integration of immigrants.

In this volume, Brownson sheds new light on Palestinian Muslim women's agency in shari'a courts from the British Mandate period to the present. Her extensive archival research on wife-initiated maintenance claims, divorce, and child custody cases deepens our understanding of women's position in the courts, demonstrating that Muslim women were and are active participants in their legal affairs. Using court registers and interviews, Brownson uncovers a variety of ways women have manipulated the system to their benefit despite its patriarchal bias. She also finds that few reforms were implemented during the Mandate period. The British were uninterested in improving colonized women's legal status and sought to avoid further antagonizing Palestinians. At the same time, Palestinians wished to uphold the one indigenous institution they still controlled while both British rule and Zionism threatened their nationalist aspirations. Although Palestinian women have had few alternatives to using this male privileged system to redress grievances with their husbands and in-laws, they continue to resist its injustices every day. Brownson finds that women's understanding of family law fundamentals has enabled some to deftly navigate the system; however, a unified, reformed law reflecting society's current needs is required so women can have full access to their rights.

In recent decades, women in the Christian and Islamic traditions have been negotiating what it means to participate in religious practice as a woman within the two traditions, and how to interpret canonical scripture. This book creates a shared space for Muslim and Christian women with diverse cultural and denominational backgrounds, by making meaning of texts from the Bible, the Koran, and the Hadith. It builds on the reading and discussion of the Hagar narratives, as well as 1 Timothy 2:8-15 and Sura 4:34 from the New Testament and the Koran respectively, by a group of both Christian and Muslim women. Interpretative strategies and contextual analyses emerge from the hermeneutical analysis of the women's discussions on the ambiguous contributions of the texts mentioned above to the traditional views on women. This book shows how intertextual dialogue between the Christian and Islamic traditions establishes an interpretative community through the encounter of Christian and Muslim readers. The negotiation between a search for gender justice and the Christian and Islamic traditions as lived religions is extended into a quest for gender justice through the co-reading of texts. In times when gender and the status of women are played into the field of religious identity politics, this book shows that bringing female readers together to explore the canonical texts in the two traditions provides new insights about the texts, the contexts, and the ways in which Muslim-Christian dialogue can provide complex and promising hermeneutical space where important questions can be posed and shared strategies found.

A must-read for anyone interested in Muslim cultures, this volume not only explores Muslim identities through the lens of sexuality and gender - their historical and contemporary

transformations and local and global articulations - but also interrogates our understanding of what constitutes a 'Muslim' identity in selected Muslim-majority countries at this pivotal historical moment, characterized by transformative destabilizations in which national, ethnic, and religious boundaries are being re-imagined and re-made. Contributors take on the most fundamental questions at the intersections of gender, sexuality, and the body. Several overarching questions frame the volume: How does studying gender and sexuality expand and enrich our understanding of Muslim-majority countries, historically and at present? How does the embodiment of 'Muslim' identity get reconfigured in the context of twenty-first-century globalism? What analytical questions are raised about 'Islam' when its diverse meanings and multifaceted expressions are closely examined? What roles do gender and sexuality play in the construction of cultural, religious, nationalistic, communal, and militaristic identities? How have power struggles been signified in and on the bodies of women and sexuality? How have global dynamics, such as the intensification and spread of neoliberal ideologies and policies, affected changing dynamics of gender and sexuality in specific locales? Here global dynamics touch down in diverse contexts, from masculinity crises around war disabilities, transnational marriages, and fathering in Turkey, Egypt, and Pakistan; to Muslim femininity narratives around female genital cutting, sexuality in divorce proceedings, and spouse selection; to gender crossing practices as well as protesting bodies, queering voices, and claims of authenticity in literary and political discourse. This book brings exciting research on these and other topics together in one place, allowing the essa

Philosophers and social theorists of color examine how racism can creep into defensive forms of nationalism.

The Religious Identity of Young Muslim Women in Berlin offers an in-depth ethnographic account of Muslim youth's religious identity formation and their everyday life engagement with Islam. It deals with the reconstruction of selfhood and the collective content of identity formation in an urban and transnational setting.

The formative period of Islam remains highly contested. From the beginning of modern scholarship on this formative period, scholars have questioned traditional Muslim accounts on early Islam. The scholarly fixation is mirrored by sectarian groups and movements within Islam, most of which trace their origins to this period. Moreover, contemporary movements from Salafists to modernists continue to point to Islam's origins to justify their positions. This Handbook provides a definitive overview of early Islam and how this period was understood and deployed by later Muslims. It is split into four main parts, the first of which explores the debates and positions on the critical texts and figures of early Islam. The second part turns to the communities that identified their origins with the Qur'ān and Muḥammad. In addition to the development of Muslim identities and polities, of particular focus is the relationship with groups outside or movements inside of the umma (the collective community of Muslims). The third part looks beyond what happened from the 7th to the 9th centuries CE and explores what that period, the events, figures, and texts have meant for Muslims in the past and what they mean for Muslims today. Not all Muslims or scholars are willing to merely reinterpret early Islam and its sources, though; some are willing to jettison parts, or even all, of the edifice that has been constructed over almost a millennium and a half. The Handbook therefore concludes with discussions of re-imaginings and revisions of early Islam and its sources. Almost every major debate in the study of Islam and among Muslims looks to the formative period of Islam. The wide range of contributions from many of the leading academic experts on the subject therefore means that this book will be a valuable resource for all students and scholars of Islamic studies, as well as for anyone with an interest in early Islam.

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.

A study that discusses the construction of gender and Islamic identities in literary writing by four prominent Indonesian Muslim women writers: Titis Basino P I, Ratna Indraswari Ibrahim, Abidah El Kalieqy and Helvy Tiana Rosa.

The fifth issue of the Interdisciplinary Journal for Religion and Transformation in Contemporary Society (J-RaT) centers on the topic of religion, transformation and sex/gender. The focal point will be on religious and cultural transformation processes and their repercussions on gender roles, constructs and representations on the one hand, and on sex and/or gender transformations which are embedded in the context of specific religious traditions on the other. Transformation is understood here as change, alteration and reformatting. The multifaceted connections between religion, transformation and sex/gender are concretized in an abundance of material and symbolic phenomena and are examined starting from different subject-specific and methodical approaches.

A number of Arab states have recently either codified Muslim family law for the first time, or have issued amendments or new laws which significantly impact the statutory rights of women as wives, mothers and daughters. In Women and Muslim Family Laws in Arab States Lynn Welchman examines women's rights in Muslim family laws in Arab states across the Middle East while also surveying the public debates surrounding the issues. The author considers these new laws alongside older statutes to comment on the patterns and dynamics of change both in the texts of the laws, and in the processes through by which they are drafted and issued. She draws on original legal texts and explanatory statements as well as on extensive secondary literature particular to certain states for an insight into practice, and on; interventions by women's rights organizations and other parties to the debate in the press and in advocacy materials. The discussions are set in the contemporary global context that 'internationalises' the domestic and regional debates. The book considers laws in states from the Gulf to North Africa in regard to their approaches to issues of codification processes and issues of and of registration, capacity and guardianship in marriage, polygyny, the marital relationship, divorce and child custody. -- Publisher description.

Gender and Muslim Constructions of Exegetical Authority A Rereading of the Classical Genre of Qur'ān Commentary BRILL

This volume challenges a long history of normalizing patriarchal approaches to the Qur'an and calls for a questioning of the interpretive credibility of many inherited Qur'anic commentaries. The author presents a fresh reading of the sacred text and Islamic teaching traditions as the rediscovery of a lost humanitarian and gender-egalitarian textual richness that has been poorly and loosely handled for centuries. The book stresses the importance of reviewing the interpretive linguistic choices that jurists and exegetes over the last fourteen centuries have adopted to

semantically reshape the Qur'anic text. The vigilant reading the author provides of carefully chosen texts and commentaries suggests that many interpretive approaches to the Qur'an are dominated by sociopolitical factors alien to the intrinsic values of the text itself. More importantly, inconsistencies across putatively sound books of tafsīr indicate that the Qur'anic text often suffers from historical and systematic drainage of its humanitarianism, gender-egalitarianism, and religious pluralism.

Over the past two decades, the fields of linguistic anthropology and sociolinguistics have complicated traditional understandings of the relationship between language and identity. But while research traditions that explore the linguistic complexities of gender and sexuality have long been established, the study of race as a linguistic issue has only emerged recently. The Oxford Handbook of Language and Race positions issues of race as central to language-based scholarship. In twenty-one chapters divided into four sections-Foundations and Formations; Coloniality and Migration; Embodiment and Intersectionality; and Racism and Representations-authors at the forefront of this rapidly expanding field present state-of-the-art research and establish future directions of research. Covering a range of sites from around the world, the handbook offers theoretical, reflexive takes on language and race, the larger histories and systems that influence these concepts, the bodies that enact and experience them, and the expressions and outcomes that emerge as a result. As the study of language and race continues to take on a growing importance across anthropology, communication studies, cultural studies, education, linguistics, literature, psychology, ethnic studies, sociology, and the academy as a whole, this volume represents a timely, much-needed effort to focus these fields on both the central role that language plays in racialization and on the enduring relevance of race and racism.

Observations about dialogue and about the theology of religions are common enough these days, but they are rarely grounded in the analysis of a particular reality and are therefore of little help to practitioners. This book, on the other hand, gives an exhaustive documentation of the background and the actual situation of Muslim-Christian relations in Northern Nigeria before proceeding to proposals for understanding the contribution of women's discourse in the development of dialogue and to a feminist theology of religions. Drawing from her empirical findings in Northern Nigeria as well as some feminist insights, the author suggests an approach to other religions, grounded in people's lived experience and a shared commitment to justice, peace and transformed human relations. Recognizing the limitations of some pluralist theories, she suggests a feminist-ethical approach to religious pluralism. The practicality and feasibility of such an approach are shown as she elaborates on its possible application in the concrete context of Northern Nigeria.

Constanze 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.

This book offers an accessible and timely analysis of the 'War on Terror', based on an innovative approach to a broad range of theoretical and empirical research. It uses 'gendered orientalism' as a lens through which to read the relationship between the George W. Bush administration, gendered and racialized military intervention, and global politics. Khalid argues that legitimacy, power, and authority in global politics, and the 'War on Terror' specifically, are discursively constructed through representations that are gendered and racialized, and often orientalist. Looking at the ways in which 'official' US 'War on Terror' discourse enabled military intervention into Afghanistan and Iraq, the book takes a postcolonial feminist approach to broaden the scope of critical analyses of the 'War on Terror' and reflect on the gendered and racial underpinnings of key relations of power within contemporary global politics. This book is a unique, innovative and significant analysis of the operation of race, orientalism, and gender in global politics, and the 'War on Terror' specifically. It will be of great interest to scholars and graduates interested in gender politics, development, humanitarian intervention, international (global) relations, Middle East politics, security, and US foreign policy.

In *Gender and Muslim Constructions of Exegetical Authority*, Aisha Geissinger examines quotations of exegetical materials attributed to female figures in classical Sunnī Quran commentaries, and analyses their significance within the pre-modern genre of tafsīr.

Following a long historical legacy, Muslim women's lives continue to be represented and circulate widely as a vehicle of intercultural understanding within a context of the "war on terror." Following Edward Said's thesis that these cultural forms reflect and participate in the power plays of empire, this volume examines the popular and widespread production and reception of Muslim women's lives and narratives in literature, poetry, cinema, television and popular culture within the politics of a post-9/11 world. This edited collection provides a timely exploration into the pedagogical and ethical possibilities opened up by transnational, feminist, and anti-colonial readings that can work against sensationalized and stereotypical representations of Muslim women. It addresses the gap in contemporary theoretical discourse amongst educators teaching literary and cultural texts by and about Muslim Women, and brings scholars from the fields of education, literary and cultural studies, and Muslim women's studies to examine the politics and ethics of transnational anti-colonial reading practices and pedagogy. The book features interviews with Muslim women artists and cultural producers who provide engaging reflections on the transformative role of the arts as a form of critical public pedagogy.

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.

This three-volume interdisciplinary collection is of use not only in Middle East studies but also in various other disciplines, including women's studies, political science, religion, cultural studies, sociology of gender and anthropology. The collection offers the most influential writings in the field by both renowned scholars as well as those by the new generation of scholars of Islam and gender and includes a wide variety of cases from Middle Eastern and Islamic societies. By including case-based articles, the collection highlights the clear links between concepts and theories and actual practices. Titles also available in this series include, Shamanism (March 2004, 3 volumes, 395) and the forthcoming titles Childhood (2005, 4 volumes, c.495), Gender (2005, 4 volumes, c.495) and Knowledge (2005, 4 volumes, c.495).

"A remarkable study, one that I recommend to any reader fascinated by the shaping of culture and the power of the psyche." - The Forward How typical of his generation was T.S. Eliot when he complained that Hitler made an intelligent anti-semitism impossible for a generation? In her new book, Loathsome Jews and Engulfing Women, novelist and critic, Andrea Freud Loewenstein examines the persistent anti-semitic tendencies in modernist, British intellectual culture. Pursuing her subject with literary, historical, and psychological analyses, Loewenstein argues that this anti-semitism must be understood in terms of its metaphorical link with misogyny. Situated in the context of the history of Jews in Britain, Loathsome Jews and Engulfing Women begins by questioning the widespread belief that the British government was a friend to the Jews in the 30s and 40s. Loewenstein shows that, as evident in the hypocrisy of many British governmental policies prior to and during WWII, Britain actively collaborated in the Jews' destruction. Against the backdrop of this tragic complicity in the Holocaust, Loewenstein evaluates Jewish stereotypes in the works of three representative twentieth-century British thinkers and writers. Her analysis provides a revealing critique of British modernism. In a larger sense, Loathsome Jews and Engulfing Women explores the riddle of prejudice. Loewenstein argues that anti-semitism is nurtured in an environment populated by other hatreds --misogyny, homophobia, and racism. To explain the interaction of these prejudices, she develops an investigative model grounded in object relations theory and informed by the works of such theoretically diverse authors as Virginia Woolf, Kate Millett, and Alice Miller. Loewenstein lucidly argues within an autobiographical framework, insisting on the need for critics to . . . look within ourselves for 'that terrible other' rather than to complacently assume that we ourselves exist outside the ideology of power. This well-written and readable book will be of interest to many people, ranging students of British history to psychoanalysts, from historians of Jewish culture to anyone interested in feminist and literary theory.

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