

## An Overview of Islamic Feminist Paradigms and Methodologies in the light of Islamic Feminist Discourses

Dr. Humaira Ahmad \*

Dr Muhammad Tahir Mustafa \*\*

### Abstract:

*Islamic feminism' is a comparatively latest stream of thoughts and discourses developed by a network of transnational, educated and urban settled men and women activist around the world, who aim to re-interpret the Holy Qur'ān and other religious texts to draw inspiration and to recover religious teachings from the patriarchal interpretations and practises, to endorse and promote equality of genders. Islamic feminists challenge the patriarchal setup and norms, which are ingrained within our cultural, societal, economic and political domains, by arguing that these notions and conceptions have nothing to do with the truest sense of Islam, but are only related with the traditional setup of society. The primary objective of this system is to change the ideas and practices that leads to marginalization, speaking against the canons related to male superiority which are manifested within the patriarchal cultures. This article explores the several scopes of Islamic feminism, along with investigating the important works of prominent Islamic feminists around the globe. It also aims to elaborate the standpoints of different school of thoughts of Islamic feminism. Moreover, this article explains the methodologies of Islamic Feminists in interpreting Qur'ān and Hadith and how these methodologies transform the classical interpretations of Qur'anic verses to meet the gender justice program.*

**Keywords:** Islamic Feminism, Women Emancipation, Re-interpretation of Qur'ān, Contextual Methodology, Intra-textual Paradigm

### 1. Introduction

In the last three plus decades a new area of scholarship and research has emerged which engages with the interpretation of religious texts including Qur'ān and *Sunnah*, primarily to imitate efforts and derive attention towards the gender justice question in the Muslim world. This area of research focuses on unpacking and reinterpreting the dominant religious interpretations that are thought to have a patriarchal bias against women or endorses discrimination against them, with the aim to lead to a new body of knowledge that primarily focuses on gender equality but within Islamic parameters, hence named as Islamic Feminism.<sup>1</sup>

Islamic feminists around the globe are continuously struggling to develop new interpretations or methods constructed within the Islamic paradigm to promote diversity to demand justice and equality for women. Unfortunately, contemporary debates and discussions regarding feminism within Islam or Islamic countries still remains a disputable topic, due to a history of political and ideological disagreements between the west and the oriental space. Women in

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\* Assistant Professor. Department of Islamic Thought and Civilization Editor, Journal of Islamic Thought and Civilization .UMT, Lahore

\*\*Associate Professor Department of Islamic Thought and Civilization. Editor, Journal of Islamic Thought and Civilization .UMT, Lahore

Muslim majority countries have been raising arguments and discussion in relation to Islamic feminism and have been mobilizing efforts to reform the religiously framed family laws. They demand equal rights to that of the men and challenge the patriarchal forces that try to impose their own version of Islam in society.<sup>2</sup>

The objective of this paper is to elaborate Islamic feminism, its epistemological classification, methods and paradigms under which Islamic feminists interpret texts. While providing an insight into the methodologies adopted by Islamic Feminists, it also discusses the dimensions and categories of Islamic feminism and varieties of discourses that have been shaped by Islamic feminists.

## 2. Islamic Feminism – An Overview

The usage of term of “Islamic Feminism” is credited to bunch of Iranian expats who coined the term in early 90’s and published their ideas in a magazine called “*Zannan*.”<sup>3</sup> In this magazine they questioned, as well as raised discussions about whether Islam was compatible with the western notions of feminism or not and whether such conceptions can be investigated within the Islamic discourse.<sup>4</sup> On the level of term, Islamic feminism signifies the engagement of a comparatively small fraction of Muslim women who seek change in the Islamized gender relations, by promoting for legislation and reformation within the parameters set forth by Islam.<sup>5</sup>

According to Badran, the architects of Islamic feminism are those men and women who believe religion plays a vital role in their daily lives and suffer at the hands of injustices and inequalities that are committed in the name of religion.<sup>6</sup> Islamic feminists concern is to explore a religious validation to endorse their feminist notions for which they advocate an ethical reading of Qur’ān and *Sunnah*. Hence, their main aim and task is to produce new Islamic discourses to advocate the feminist ideas.<sup>7</sup>

Some proponents of Islamic feminism associate it with the liberation of women on theological grounds on the pattern of liberation theology developed in the West. For Instance Tohidi argues that different Christian feminists including Elizabeth Cady Stanton partake in a struggle movement quite similar to that of Islamic feminists.<sup>8</sup> However other academicians and scholars reject the similarities and comparison between western and Islamic feminism.

## 3. Epistemological Classification of Islamic Feminism

Islamic feminism can be broadly divided into two categories that are thoroughly developed, and two other categories that are less methodical and orderly. The first category encompasses the works or writings that focus on the Qur’an and

the tradition such as the scholarly work of Amina Wadud (suggests re-reading of the Holy Qur'an keeping in mind the perspectives of women)<sup>9</sup> Asma Barlas (deconstructing the patriarchal interpretations),<sup>10</sup> Maysam Al-Faruqi (discussing the role of Islamic Law in advocating women's identity)<sup>11</sup> Nevin Reda (raising the case of women's political role according to Islam),<sup>12</sup> and Omaira Abou-Bakr (arguing the traditional notion of Qawwama).<sup>13</sup> The other group takes up the task of working on the re-defining the role of Islamic Jurisprudence. Most prominent name in this category is of Iranian Anthropologist Ziba Mir-Hosseini, who have discussed at length, the need of religious reforms required to endorse gender equality and the role of women in prevailing Iranian context.<sup>14</sup> There is third category who is involved in exploring the role of Hadith in constructing patriarchy and ways to deconstruct it. Presently, Sa'diyya Shaikh based in South Africa<sup>15</sup> and Faqihuddin Abdul Kodir based in Indonesia<sup>16</sup> are working on re-interpreting the Hadiths which have been used to support patriarchal ideas in Muslim societies. The last category encompasses the ethical and theological role of Sufi thought in modifying the patriarchal principles of the Islamic jurisprudence such as the works of Sa'diyya Shaikh.<sup>17</sup>

There is another classification of Islamic feminism on the basis of knowledge streamline. The first group's work is transnational while the second group is working nationally. These groups include the works of Muslim scholars, working to find out how the problematic religion-based patriarchal notions have led to gender inequality in society, by producing alternative writings. While the transnational group focused on ethical and theological underpinnings, it also included different writings of female Muslim writers in English language belonging to different academic institutes and disciplines. These projects differ from one another on the basis of the political pertinence and the outputs of knowledge produced, but share two important features. The studies are hermeneutical in nature and mainly carried out by women scholars either employed at universities or research institutes in their national languages and secondly these studies are aimed at initiating gender-based reforms and legislation in society.<sup>18</sup>

#### **4. Discourses in the Spectrum of Islamic Feminism:**

The spectrum of Islamic feminism is quite broad ranging from apologist to rejectionist and from reformist to hermeneutic.<sup>19</sup> All four standpoints advocate their own versions of religious explanations to endorse women's rights and promote gender justice in Muslim societies that are rooted in Islamic teachings.

- The apologist present Islamic feminism in conservative light which cannot be named as feminism at all. They reread the religious injunctions including the Qur'an and *Sunnah* and through a conciliatory method tries to rationalize the notions of quality. Hence, they provide a patriarchal explanation of the *Shari'ah* and conforming laws. According to

Moghadam, this class of feminism is prevalent in Iran, calling its advocates as state feminists who stress on the notions of culture and gender, emphasizing on family, motherhood, domesticity and keeping the family together.<sup>20</sup> Apologists reinstate the traditional gender roles and hence gender equality within the western school of thought is seen compromised, having nothing to do with the Islamic culture.

- The reformist or modernist discourse which emerged due to the western colonization of Muslim lands. This school of thought, known as Islamic Modernism emphasized the need of modernization of *Shari'ah* and the utilization of Ijtihād. Most prominent figure in Arab world in raising his voice for the rights of women inspired by western thought was Qasim Amin (1863-1908), the disciple of Muhammad Abduh, a reformer and modernist, widely known as “the father of Arab feminism.”<sup>21</sup> This school of thought stressed on the need of eliminating irrational religious injunctions related to women.<sup>22</sup> Having its roots within the western framework became the major reason for its failure in achieving acceptability within the Arab region and elsewhere. Instead of endorsing women rights, it focuses on promoting women liberation. It redefines gender roles and women rights so that they can perform their duties and responsibilities effectively.
- The hermeneutic discourse forms the basis of Islamic feminism gained prominence in 80's and 90's at the times when religious texts were reinterpreted. This approach became popular in the context of feminism and emerged as the powerful movement across the Islamic world.<sup>23</sup> This movement drew its philosophies from Ijtihād, combining modern elements from the reformist discourse with Islamic traditions and setting. For Abdullah an-Na'im the objective of interpreting religious text is to understand its purpose and remove disagreements, but unfortunately the problem lies in the framework of interpretation, the one that lays down the rules and techniques for interpretation and also the assumptions that are recognized by religious scholars and hence are valid and authoritative.<sup>24</sup> Scholars like Mirriam Cooke argue that “women should have equal access to scriptural truth,” in order to make the difference. These scholars work on the simple premise that author gender does affect the interpretation of the work and women's understanding of religious texts can create a huge difference.<sup>25</sup> Some of the prominent contributors in deconstructing the classical interpretations and reinterpreting the Qur'ānic verses include Riffat Hassan, Amina Wadud, Asma Barlas, Fatima Mernessi Ziba Mir-Hosseini, Azizah al Hibri, Nawal Saadawi and others.<sup>26</sup> These scholars used religious texts including the Qur'ān and *Sunnah* and tried to reinterpret these texts within the modern-day

Islamic theoretical framework. The hermeneutic discourse discussed how egalitarian philosophies have played an important role in defining gender roles, leading to cultural norms that are supported patriarchy rather than gender equality.

- The rejectionist discourse completely rejects the notion that gender equality and Islam are harmonious with each other. This discourse portrays and declares Islam as inherently patriarchal and misogynist while providing an inflexible and rigid interpretation of Islamic texts. On the basis of this literal interpretation of the religious text, with no other alternative description the proponents of this discourse fail in finding out the societal (cultural and historical) factors that were given preference at the time of the implementation of *Shari'ah* and jurisprudence, leading to discernment against women. Iranian Shahrzad Mojab and Haideh Moghissi are the prominent rejectionists' scholars who are strong in their conviction about Islam as misogynist and male.<sup>27</sup> This school of thought denies reinterpretation with the imposition of inherent bias and hence views Islam and the notions of human right incompatible to each other.

##### 5. Methodologies and paradigms of Islamic Feminists Interpretation of Texts

Islamic Feminism relies primarily on Qur'ān to derive their arguments of equality and gender justice from it. However, their methodology and paradigm of reference differ from the traditional methodologies.<sup>28</sup>

- **Historical Contextual Method:** The most important dimension in the *tafsīr* domain is the use of historical contextual method pioneering in the work of Dr Fazlur Rahman<sup>29</sup> which investigates the context of the revelation of verses distinguishing them as universal (*Aam*) and particular (*Khaas*) verses (differentiating between verses which should be defined in particular context and the ones that apply to humans in general). It also deals with exploring the historical context which shaped the revelations in the 7<sup>th</sup> century in Arabia and also the preceding exegesis of the Qur'ān.<sup>30</sup> The main assumption of this method is based on the premises that majority of times, the statements present in the Qur'ān correspond to specific historical situations which must be taken into account to comprehend the underlying message or meaning in those statements.<sup>31</sup> The traditional and orthodox point of view negates the historical contextualization, as it would imply the significance of the meanings of Qur'ān only within certain historical contexts which in turn weakens the conception of its divine authorship by God who is all-knowing and omnipresent.<sup>32</sup> Scholars of feminist *tafsīr*, however, defend the practice of reading the Qur'ān historically against the traditional claim that this approach diminishes universality of Qur'ān.<sup>33</sup> Islamic

Feminists assert that by ignoring the historical context in constructing the meaning of a verse, exegetes have made erroneous mistakes particularly on the instances where Qur'ān have referred to gendered practices.<sup>34</sup>

For Barlas, reading the Qur'ān historically does not reduce its doctrine of universalism, however, it permits the divine book to be read in the context of evolving times, hence making it more credible, applicable and relevant from a universal point of view.<sup>35</sup> Amina Wadud, basing her claims on Rehman's work of historical contextual method calls for developing an interpretive model to understand the spirit of the Qur'ān and to understand the underlying universal teachings that can be applied in the present times as well. In her book titled, '*Inside the Gender Jihad: Women's Reform in Islam*', Wadud says that a few 'amm verses provide general explanations or meanings and hence do not denote a universal meaning or understanding.<sup>36</sup> The attitude and approach of people towards women in the historical context of revelation, i.e., place and time, assisted in shaping down specific expressions within the divine book. The areas it dealt with were relevant and applicable to the context and situational factors of the Arabian audiences during the 7<sup>th</sup> century.<sup>37</sup> Therefore, Qur'ān must be read and elucidated, while keeping in mind the settings and framework of the 7<sup>th</sup> century Arabia. It addressed the Arabian people keeping in mind the contextual factors so that the text could have a broader meaning and understanding outside that setting. Failure in doing so would place limitations on the commandments in the divine book and its power to provide universal teachings or guidance to people of all times, living at different places.<sup>38</sup>

- ***Intra-textual Paradigm and Method*** On another level Feminism's equality arguments rests on the call of reading Qur'ān in a holistic manner advocated by Dr. Fazlur Rahman and others. This practice involves the reading and understanding of the Qur'ān intra-textually which means correlating and comparing the allied verses and terms of Qur'ān to one another instead of studying their solitary.<sup>39</sup> It also includes reading the verses in the light of what interpreter's recognize as the overall movement of the Qur'ān and its teachings directed towards endorsing justice and equality for all human beings, regardless of their genders.<sup>40</sup> This method opposes the "atomistic approach" in the interpretation of text adopted by classical exegetes.<sup>41</sup> This atomistic approach ignores the overall unity and *nazm* of the Qur'ān, and takes either one or few verses in isolation from the previous or latter verses for interpretations.<sup>42</sup> This solitary interpretation of verses results an incomplete understanding. While adopting this approach, traditional

interpreters have mostly side-lined the principle of holism and coherence within the divine text.<sup>43</sup> In response to this failing of the *tafsir* tradition, modern and contemporary Muslim scholars have shown considerable interest in studying the *nazm* of the Qur'ān.<sup>44</sup>

Riffat Hassan is quite explicit in advocating holistic reading of Qur'an. Asma Barlas,<sup>45</sup> Azizah al-Hibri,<sup>46</sup> and Amina Wadud also stress upon holistic reading to understand the élan of the Qur'ān.<sup>47</sup> Moreover, she also calls out for developing a systematic and organized system of interpretation, the one that can help to compare different parts of the Holy text with one another, in order to study the repetitive terms, linguistic structures and themes so that a much broader, comprehensive and “unified image of the Qur'ānic meaning and intent can be derived.”<sup>48</sup>

Pakistani origin, Riffat Hassan's discourse elaborating the Qur'ānic concept of human creation is all-embracing and most referenced feminist work based on the holistic reading of Qur'anic verses. The thesis statement of Hassan is that according to the Qur'ān, both man and women have been created equally, with a single soul or *nafs*, at the same time. Also, the first woman is neither created from man or for man, nor she is the reason behind his fall from grace.<sup>49</sup> After reading the story of Adam and Eve in the Holy book, Hassan discovered that both of them committed the sin and were tempted by Satan and hence were equally responsible for the crime. Also, no reference was present in the Holy book to support the claim that Eve is responsible for the grave crime committed by Adam.<sup>50</sup> She also claims that the Qur'ān does not describe any kind of fall of humanity, however, Almighty expels both the Adam and Eve from the garden, but forgives them for the act. Humanity does not bear any responsibility for the unforgivable sin committed by the Adam and Eve.<sup>51</sup> According to Hassan, this widely held belief led to the treatment of women as inferior beings, the ones that were created to be used by superior men. From this standpoint, women are seen as a secondary creation of Almighty, derived for man from them and is lesser in virtue.<sup>52</sup> Moreover, they are regarded as the vessel of evil and temptation. Hassan in the study points out that the Qur'ān itself, does not contain the rib narrative and presents a completely different understanding of the creation of both the genders.<sup>53</sup>

- **Tawhīdi Paradigm** The “*tawhidic* paradigm,” is another one of principle method for interpretation of feminists.<sup>54</sup> This paradigm is named after the fundamental Islamic doctrine of *Tawhid*, that emphasises “God's unity in all aspects.”<sup>55</sup> Islamic feminists proclaim that sexism is like idolatry as it elevates the role of male members of the society to God-like over females. They also use it to assert that that one can never articulate a final interpretation of the Holy text, since to claim this would

mean to have knowledge equivalent to God or to place oneself in an identical role.<sup>56</sup> The exegetes utilize this core canon of Islam to validate their claims that both men and women are equal to one another and use them in their revised interpretations of the Holy Qur'an. The exegetes of feminist *tafsir* claim that the Qur'an supports the metaphysical similarity between all the creations of Almighty, and hence they must be treated with equality as his moral agents, as they were created from the same soul or *nafs*.<sup>57</sup>

According to these exegetes, the principle of piety (*taqwa*) and personal devotion of individuals towards creator define the levels and differences among human beings. This distinction is based on their moral consciousness and level of piety rather than superficial characteristics such as sex, class or race.<sup>58</sup> Additionally, the only distinctive characteristic of *taqwa* may be evaluated or accessed only by Almighty as it is an internal matter of hearts not readily "accessible for human-to-human judgment."<sup>59</sup> Hence, the judgement of people and assessing differences among them is at the sole discretion of creator alone. Thus, we can say that to construct different hierarchies between human beings in order to access their superiority over others is a role that belongs to the creator alone. Wadud argues that putting oneself in the same position of judging others and placing oneself above others can be regarded as an act of *Shirk*.<sup>60</sup> Azizah al-Hibri infers from the story of Satan's disobedience of God by his refusal to bow before Adam due to his arrogance led him to *shirk*.<sup>61</sup>

Sa'diyya Shaikh in her work states that the interpretations of 4:34<sup>62</sup> which binds women to obey their husbands violate the doctrine of *tawhid*.<sup>63</sup> The problem with such readings, according to Shaikh, is that a "marital hierarchy" that is already in violation of *tawhid* finds religious justification.<sup>64</sup> This leads to the creation of submissive relationship of women with her husband, just like the one between women with God, which means that conformity and submission to one's husband is equal to the submission of creator. This interpretation creates a spiritual hierarchy in society where God takes the pinnacle, men are considered the centre and are given the role of mediators, while women are given the lower or bottom spot.<sup>65</sup> This spiritual hierarchy forces women to consider their relationship with God as secondary which can only be achieved via a man-woman relationship and start considering their partners as the mediators between them and God, which makes their husbands divine intermediaries"<sup>66</sup>

- ***Contradictory use and interpretation of Hadith*** Scholars of feminist *tafsir* approach the Hadith with a marked inconsistency and hence their



utilization of the hadith for the historical contextualization method to the Qur'ān unveils some serious procedural discrepancies.<sup>67</sup> In a few cases, the interpreters are disposed to cite certain Hadith that are positive in its core, without even checking the historical authenticity, while rendering their support to just and equal treatment of women. They use these Hadith to support their individual interpretations of the Qur'ān.<sup>68</sup> In some other cases, they argue against the inauthenticity of Hadith reports that demean the stature of women, negating all such reports and maintaining that the Qur'ānic injunctions must be given priority over them. Also, in a lot of their interpretations of the Qur'ān, they do not look up to the Hadith tradition at all.<sup>69</sup>

Barlas states that most of the recorded *Sunnah* does not reflect the Prophet (SAW)'s practices but echoes the level of understanding of the early Muslim community.<sup>70</sup> She critically pinpoints that a few scholars equated the authority of these transmitted *Sunnah* with Qur'ān and in some cases even elevated their significance, treating it above the Qur'ānic authority.<sup>71</sup> Riffat Hassan also criticizes the 'misuse' of Hadith in the *tafsir* tradition. She argues that utilization of inauthentic Hadith reports to understand the meaning of the Qur'ān became a widespread practice and can be found in earlier Qur'ānic exegesis and works of Islamic history. During the course of time, numerous *ahadīth* became extinct on account of being inauthentic and later exegetes instead of further investigation and research referred to earlier interpreters who cited these inauthentic Hadiths in their works to endorse their ideas. Hassan argues that any such report should be rejected that contradicts the teachings and words of the divine book, asserting that the Qur'ān is unparalleled in its authority and meaning and must always be given precedence over the Hadith that are conflictual.<sup>72</sup> Wadud also prioritizes the Qur'ān over the Hadith as according to her Qur'ān has been preserved flawlessly throughout the ages while in the case of Hadith, there are historical contradictions.<sup>73</sup> However, a practical problem within the feminist *tafsir* arises when scholars of this domain use Hadith reports to either produce or rule out historical contexts without passing all the reports through similar standards of scrutiny.<sup>74</sup> When reports favour or support their ideas, the exegetes do not question its reliability. However, when the reports are contradictory, they give considerable attention towards negating and criticizing their authenticity.<sup>75</sup>

## 6. Conclusion

The doctrine of feminism which advocates and demands political, social and economic equality among genders and believes that both men and women should

have equal prospects and rights.<sup>76</sup> It does not promote sameness between the genders, an explanation that most people offer to demean the stature of feminism and its significance in the present times. However, over here it is critical to understand that equality is different than sameness and that physicality should not determine the right of equality at any costs.<sup>77</sup>

Islamic feminism which advocates gender justice and equality rooted in Islamic teachings is relatively a new discourse. It would be unfair to label Islamic Feminism as an extension of western feminism, as it is quite different than the western notions of feminism. Islamic Feminist discourse is ingrained with Islamic principles and teachings and anchored within Qur'ānic injunctions and prophetic traditions, rather on western inspired notions of secularism, corruption and immorality. Islamic feminists have produced a plethora of literature ranging from deconstructing the classical exegesis of Qur'an to proposing new methodologies to re-read religious texts. Despite being diverse in their methodologies and paradigm differences, all Islamic Feminists demand gender equality and justice on the basis of religious texts. Islamic feminists position themselves as a marginalized group, not as sufferers but as a group of women who aspire to change the societal set up and demand their right to choose individualities. However, the relevance and impact of this school of thought still remains a disputable topic. Only time will decide whether this discourse has been able to solve the day to day issues of common lay women, who reside in different parts of the Muslim world and even in other parts of the globe.

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<sup>24</sup>Abdullahi Ahmed. An-Na'im, 'Human Rights in the Muslim World. Socio-Political Conditions and Scriptural Imperatives: a Preliminary Inquiry,' *Harvard Human Rights Journal* 3 (1990): 23.

<sup>25</sup>Miriam Cooke, "Multiple Critique: Islamic Feminist Rhetorical Strategies," *Nepantla: Views from South* 1, no. 1 (2000): 95  
<https://org.uib.no/smi/seminars/newsletter/Pensum/Cooke,%20Miriam.pdf>

<sup>26</sup>F. Jada'an, *KhaXrij Al-Sirb: A Research in Rejectionist Islamic Feminism and the Temptations of Freedom*, 37.

<sup>27</sup>Asma Barlas, "The Qur'an, Sexual Equality, and Feminism," Lecture at the University of Toronto, 12 January (2004): 1; Mehrdad Darvishpour, "Islamic Feminism: Compromise or Challenge to Feminism? Iran- bulletin.org-Middle East Forum," 2003.

<sup>28</sup>The upcoming details of feminist methodologies and types of discourses is derived from the Aysha A. Hidayatullah, *Feminist Edges of the Qur'an* (Oxford: Oxford University Press, 2014)

<sup>29</sup>Abdullah Saeed, "Fazlur Rahman: A Framework for Interpreting the Ethico-Legal Content of the Qur'an," in *Modern Muslim Intellectuals and the Qur'an*, ed., Suha Taji Farouki (Oxford: Oxford University Press, 2006), 37-66; Abdullah Saeed, *Interpreting the Qur'an: Towards a Contemporary Approach* (New York: Routledge, 2006)

<sup>30</sup>Aysha A. Hidayatullah, *Feminist Edges of the Qur'an* (Oxford: Oxford University Press, 2014), 65-66.

<sup>31</sup>Fazlur Rahman, *Islam and Modernity: Transformation of an Intellectual Tradition* (Chicago: Chicago University Press, 1984), 5.

<sup>32</sup>Aysha A. Hidayatullah, *Feminist Edges of the Qur'an*, 65-66.

<sup>33</sup>Ibid.

<sup>34</sup>Amina Wadud, observes, "when there are particular practices referred to in the Qur'an, they are often "restricted to that society which practised them . . . Therefore, each new Islamic society must understand the principles intended by the particulars. Those principles are eternal and can be applied in various social contexts." Amina Wadud, *Qur'an and Woman: rereading the Sacred Text from a Woman's Perspective*, 9.

<sup>35</sup>Asma Barlas, *Believing Women*, 50-69.

<sup>36</sup>Amina Wadud, *Inside the Gender Jihad*, 195.

<sup>37</sup>Amina Wadud, *Qur'an and Woman*, 100-101.

- <sup>38</sup>Amina Wadud, *Qur'an and Woman*, 62-63.
- <sup>39</sup>Aysha A. Hidayatullah, *Feminist Edges of the Qur'an*, 87.
- <sup>40</sup>Asma Barlas, *Believing Women*, 16, 18; Amina Wadud, "Towards a Qur'anic Hermeneutics," 43.
- <sup>41</sup>Fazlur Rahman, *Islam and Modernity*, 2.
- <sup>42</sup>Mustansir Mir, *Coherence in the Qur'an: A Study of Islahi' Concept of Nazm in Tadabbur-i-Qur'an* (Indianapolis: American Trust Publications, 1986), 1.
- <sup>43</sup>Aysha A. Hidayatullah, *Feminist Edges of the Qur'an*, 8.
- <sup>44</sup>Fazlur Rahman, *Major Themes of the Qur'an*, xiv-xv; Mustanser Mir, *Coherence*, 2.
- <sup>45</sup>Asma Barlas, *Believing Women*, 16-17.
- <sup>46</sup>Azizah al-Hibri, "Muslim Women's Rights in the Global Village: Challenges and Opportunities," *Journal of Law and Religion* 15, No. 1/2 (2000 - 2001): 60.
- <sup>47</sup>Amina Wadud, *Qur'an and Women*, xii.
- <sup>48</sup>*Ibid.*, 3, 62.
- <sup>49</sup>Riffat Hassan, "The Issue of Woman-Man Equality in the Islamic Tradition," *Women's and Men's Liberation: Testimonies of Spirit*, 65-82, ed., Loanrd Grob, Riffat Hassan and Haim Gordon (New York: Greenwood Press, 1991)," 80; Riffat Hassan, "Muslim Women and the Post-Patriarchal Islam," in *After Patriarchy: Feminist Transformations of the World Religions*, ed., Paula M. Coey, William R. Eakin, and Jay B. McDaniel, Maryknoll (New York: Orbis Books, 1991), 47-49.
- <sup>50</sup>Riffat Hassan, "Muslim Women and the Post-Patriarchal Islam," in *After Patriarchy: Feminist Transformations of the World Religions*, 54.
- <sup>51</sup>Riffat Hassan, "Muslim Women and the Post-Patriarchal Islam," 49-50.
- <sup>52</sup>*Ibid.*, 44.
- <sup>53</sup>Riffat Hassan, "The Issue of Woman-Man Equality in the Islamic Tradition," 74, 80.
- <sup>54</sup>Abou el Fadl, *Speaking in God's Name: Islamic Law, Authority and Women* (Oxford: Oneworld, 2001), 93.
- <sup>55</sup>Aysha A. Hidayatullah, *Feminist Edges of the Qur'an*, 110.
- <sup>56</sup>*Ibid.*
- <sup>57</sup>Aysha A. Hidayatullah, *Feminist Edges of the Qur'an*, 111.
- <sup>58</sup>Amina Wadud, *Inside the Gender Jihād*, 185.
- <sup>59</sup>*Ibid.*
- <sup>60</sup>Aysha A. Hidayatullah, *Feminist Edges of the Qur'an*, 112; Amina Wadud, *Inside the Gender Jihād*, 32.
- <sup>61</sup>Azizah Y. al-Hibri, *Divine Justice and Human Order: An Islamic Perspective, in Humanity before God: Contemporary Faces of Jewish, Christian, And Islamic Ethics* (William Schweiker, Michael A. Johnson, and Keven Jung eds., 2006), 240.
- <sup>62</sup>Men are in charge of women by [right of] what Allah has given one over the other and what they spend [for maintenance] from their wealth. So righteous women are devoutly obedient, guarding in [the husband's] absence what Allah would have them guard. But those [wives] from whom you fear arrogance - [first] advise them; [then if they persist], forsake them in bed; and [finally], strike them. But if they obey you [once more], seek no means against them. Indeed, Allah is ever Exalted and Grand.
- <sup>63</sup>Saadiya Sheikh, "Exegetical Violence: Nushūz in Qur'anic Gender Ideology," *Journal for Islamic Studies* 17 (1997): 61.
- <sup>64</sup>Saadiya Sheikh, "Exegetical Violence," 61-62.
- <sup>65</sup>Saadiya Sheikh, "Exegetical Violence," 62.
- <sup>66</sup>Saadiya Sheikh, "Exegetical Violence," 62.

<sup>67</sup>Aysha A. Hidayatullah, *Feminist Edges of the Qur'an* (Oxford: Oxford University Press, 2014), 81.

<sup>68</sup>Ibid.

<sup>69</sup>Ibid.

<sup>70</sup>Asma Barlas, *Believing Women*, 42-49, 64-68.

<sup>71</sup>Ibid., 64.

<sup>72</sup>Riffat Hassan, "The Issue of Woman-Man Equality in the Islamic Tradition," *Women's and Men's Liberation: Testimonies of Spirit*, 80; Riffat Hassan, "An Islamic Perspective," *Women, Religion and Sexuality: Studies on the Impact of Religious Teachings on Women*, ed., Jeanne Bechar (Philadelphia: Trinity Press International, 1990), 94.

<sup>73</sup>Amina Wadud, *Qur'an and Women*, xvii.

<sup>74</sup>Riffat Hassan, "The Issue of Woman-Man Equality in the Islamic Tradition," 77-80.

<sup>75</sup>Ibid., 80.

<sup>76</sup>Miriam Cooke, *Creating Islamic Feminism through Literature Women Claim Islam* (New York: Routledge, 2001), x.

<sup>77</sup>Kathy Caprino, "What Is Feminism, And Why Do So Many Women and Men Hate It?". [online] Forbes.com. (2007) Available at: <https://www.forbes.com/sites/kathycaprino/2017/03/08/what-is-feminism-and-why-do-so-many-women-and-men-hate-it/#50ee9c5e7e8e> [Accessed 5 Mar. 2019].