

## The History Of Womens Mosques In Chinese Islam

Muslim women living in America continue to be marginalized and misunderstood since the 9/11 terrorist attacks, yet their contributions are changing the face of Islam as it is seen both within Muslim communities in the West and by non-Muslims.

The future of Islam is female Named one of the BBC's 100 Women of 2016, and the subject of interviews in both The Times and the Guardian, Sherin Khankan is one of the very few female imams in the Western World. In addition she has founded the first mosque for women in Europe. In this urgent manifesto this remarkable woman challenges the idea that Islam should be defined by masculinity and conservatism. In her revelatory book, she addresses urgent contemporary issues, such as the place for modern women in groups, Islamic divorce, Sufism, and describes her own personal journey as a female Muslim activist. Women Are The Future of Islam shines a feminist light on a gentler, more inclusive, more liberal - but also fully engaged - side of Islam that we rarely see in the West. It's an eye-opening, highly topical read

Die Reihe Islamkundliche Untersuchungen wurde 1969 im Klaus Schwarz Verlag begründet und hat sich zu einem der wichtigsten Publikationsorgane der Islamwissenschaft in Deutschland entwickelt. Die über 330 Bände widmen sich der Geschichte, Kultur und den Gesellschaften Nordafrikas, des Nahen und Mittleren Ostens sowie Zentral-, Sud- und Südost-Asiens.

Debra Majeed's ethnography of contemporary African American Muslim polygyny illuminates the varieties of and struggles within a type of family whose form and function is contrary to U.S. civil law.

From Sojourners to Citizens

The Challenge of Islamic Identity Today

Chinese Muslims and the Global Ummah

Standing Alone

African American Women and Islam

A Young Woman's Journey to Love and Islam

Islamophobia and Securitization

"Judicious juggling of insider and outsider perspectives. [Tayob] brings real knowledge and experience of South African Islam. . . . Anyone interested in religion in the South African context as well as those interested in Islam in different contexts should be interested in this book."--Rosalind I. J. Hackett, University of Tennessee Until now, researchers on Islam in Africa have paid little attention to the continent's southern tip. In the first English-language study of the subject, Abdulkader Tayob examines the Islamic institutions of South Africa, tracing their development over the years, from the first European colony in the 17th century through British colonialism and apartid. Beyond the institutions, Tayob also examines the sermons of South Africa's imams as expressions of the country's Islamic faith. He argues that the sermons function both as symbols of the Word of God and as venues for contextual interpretations of the Qu'ran. The unusual character of South Africa, he maintains, has not only shaped the country's Islamic institutions but has also helped to define its Muslim identity. For outsiders to either Islam or South Africa, Tayob interprets the symbols of Islam, the overly politicized dimensions of South African Islamic life, and the sacred spaces within each community. Writing as an "insider" to the faith, he also reveals a rich history of Muslim institutions previously inaccessible to non-Moseims. Abdulkader I. Tayob is associate professor in the Department of Religious Studies at the University of Cape Town, where he teaches Islamic studies and the history of religions. He is the author of Islamic Resurgence in South Africa: The Muslim Youth Movement.

The global spread of Islamic movements and the ascendance of a Chinese state that limits religious freedom have aroused anxieties about integrating Islam and protecting religious freedom around the world. Focusing on violent movements like the so-called Islamic State and Uygur separatists in China ` s Xinjiang Province threatens to drown out the alternatives presented by apolitical and inwardly focused manifestations of transnational Islamic revival popular among groups like the Hui, China ` s largest Muslim minority. This book explores how Muslim revivalists in China ` s Qinghai Province employ individual agency to reconcile transnational notions of religious orthodoxy with the materialist rationalism of atheist China. Based on a year immersed in one of China ` s most concentrated and conservative urban Muslim communities in Xining, the book puts individuals ` struggles to navigate theological controversies in the contexts of global Islamic revival and Chinese modernization. By doing so, it reveals how attempts to revive the original essence of Islam can empower individuals to form peaceful and productive articulations with secular societies, and further suggests means of combating radicalization and encouraging interfaith dialogue. As the first major research monograph on Islamic revival in modern China, this book will be of interest to students and scholars of Anthropology, Islamic Studies, and Chinese Studies.

Since the 1970s, movements aimed at giving Muslim women access to the serious study of Islamic texts have emerged across the world. In this book, Masooda Bano argues that the creative spirit that marked the rise and consolidation of Islam, whereby Islam inspired serious intellectual engagement to create optimal societal institutions, can be found within these education movements. Drawing on rich ethnographic material from Pakistan, northern Nigeria and Syria, Bano questions the restricted notion of agency associated with these movements, exploring the educational networks which have attracted educated, professional and culturally progressive Muslim women to textual study, thus helping to reverse the most damaging legacy of colonial rule in Muslim societies: the isolation of modern and Islamic knowledge. With its comparative approach, this will appeal to those studying and researching the role of women across Africa, the Middle East and South Asia, as well as the wider Muslim world.

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

Muslims in the West

Chinese Women Organizing

The Secret Love Lives of American Muslim Women

Being Muslim

The Position of Women from the Viewpoint of Imam Khomeini

Cadres, Feminists, Muslims, Queers

Space, Gender, and Aesthetics

The extraordinary story of a young North American's conversion to Islam and her ensuing romance with an Egyptian man, *The Butterfly Mosque* is a stunning articulation of a Westerner embracing the Muslim world After graduating from university, Willow Wilson, a young American — and newly converted Muslim — impulsively accepts a teaching position in Cairo. There, she meets Omar, a passionate young nationalist with a degree in astrophysics. Omar introduces Willow to the bustling city, and through him she discovers a young, moderate nationalist movement, a movement that both wants to divest itself of western influence and regain cultural pride. When the two find themselves unexpectedly in love, despite their deep cultural differences, they decide that they will try to forge a third culture, a new landscape that will embrace some of each of their cultures, and give their fledgling romance some hope of survival. Wilson weaves this engaging personal story with deep insights into faith in a fractured world, and gives westerners rare insight into an important young reform movement. *Butterfly Mosque* is an inspiring account of an unlikely cross-cultural love, and the moving story of two young people working within the boundaries of contemporary religion and culture to forge a life together against the odds.

This volume is the first to bring together analysis of contemporary female religious leadership in ideologically-diverse Muslim communities in the Middle East, Asia, Africa, Europe, and North America, with chapters discussing the emergence, consolidation, and impact of female Islamic authority.

This "book that strips off the traditional trappings of Islamic womanhood to expose the special strengths and vulnerabilities that lie beneath" (The Washington Post) affirms the reality of the romantic lives of Muslim women. Romance, dating, sex and—Muslim women? In this groundbreaking collection, twenty-five American Muslim writers sweep aside stereotypes to share their search for love openly for the first time, showing just how varied the search for love can be—from singles' events and online dating, to college flirtations and arranged marriages, all with a uniquely Muslim twist. These stories are filled with passion and hope, loss and longing: A quintessential blonde California girl travels abroad to escape suffocating responsibilities at home, only to fall in love with a handsome Brazilian stranger she may never see again. An orthodox African-American woman must face her growing attraction to her female friend. A young girl defies her South Asian parents' cultural expectations with an interracial relationship. And a Southern woman agrees to consider an arranged marriage, with surprising results. These compelling stories of love and romance create an irresistible balance of heart-warming and tantalizing, always revealing and deeply reliable. "A beautiful collection that reminds us all not only of the diversity of the American Muslim community, but the universality of the human condition, especially when it comes to something as magical and complicated as love." —Reza Aslan, #1 New York Times bestselling author of God: A Human History "Portraits of private lives that expose a group in some cases kept literally veiled, yet that also illustrate that American Muslim women grapple with universal issues." —The New York Times

Terrains of Exchange offers a bold new paradigm for understanding the expansion of Islam in the modern world. Through the model of religious economy, it traces the competition between Muslim, Christian and Hindu religious entrepreneurs that transformed Islam into a proselytising global brand. Drawing Indian, Arab, Iranian and Tatar Muslims together with Scottish missionaries and African-American converts, Nile Green brings to life the local sites of globalisation where Islam was repeatedly reinvented in modern times. Evoking terrains of exchange from Russia's imperial borderlands to the factories of Detroit and the ports of Japan, he casts a microhistorian's eye on the innovative new Islams that emerged from these sites of contact. Drawing on a multilingual range of materials, the book challenges the idea that globalisation has given rise to a unified "global Islam." Instead, it reveals the forces behind the fracturing of Islam in the hands of feuding and fissiparous "religious firms". Terrains of Exchange not only presents global history as Islamic history. It also reveals the forces of that history at work in the world today.

Hjabis, Mosques and Force

An Afghan Mother's Letter to Her Son

Polygyny

From Conversion to the Taliban

The Re-democratisation of Islamic Knowledge

The Islamic Revival and the Feminist Subject

Women, Islam and Culture in Central Asia

From the avant-garde design of the Islamic Cultural Center in New York City to the simplicity of the Dar al-Islam Mosque in Abiquiu, New Mexico, the American mosque takes many forms of visual and architectural expression. The absence of a single, authoritative model and the plurality of design nuances reflect the heterogeneity of the American Muslim community itself, which embodies a whole spectrum of ethnic origins, traditions, and religious practices. In this book, Akei Ismail Kahera explores the history and theory of Muslim religious aesthetics in the United States since 1950. Using a notion of deconstruction based on the concepts of "jamaal" (beauty), "subject," and "object" found in the writings of Ibn Arabi (d. 1240), he interprets the forms and meanings of several American mosques from across the country. His analysis contributes to three debates within the formulation of a Muslim aesthetics in North America—first, over the meaning, purpose, and function of visual religious expression; second, over the spatial and visual affinities between American and non-American mosques, including the Prophet's mosque at Madinah, Arabia; and third, over the relevance of culture, place, and identity to the making of contemporary religious expression in North America.

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

*A People Book of the Week 4* a Kirkus Best Nonfiction of the Year An exquisite and inspiring memoir about one mother's unimaginable choice in the face of oppression and abuse in Taliban-controlled Afghanistan. In the days before Homeira Qaderi gave birth to her son, Siawash, the road to the hospital in Kabul would often be barricaded because of the frequent suicide explosions. With the city and the military on edge, he became an armed soldier to point his gun at the pregnant woman's bulging stomach, terrified that she was hiding a bomb. Frightened and in pain, she was once forced to make her way on foot. Propelled by the love she held for her soon-to-be-born child, Homeira walked through blood and wreckage to reach the hospital doors. But the joy of her beautiful son's birth was soon overshadowed by other dangers that would threaten her life. No ordinary Afghan woman, Homeira refused to cower under the strictures of a misogynistic social order. Defying the law, she risked her freedom to teach children reading and writing and fought for women's rights in her theocratic and patriarchal society. Devastating in its power, *Dancing in the Mosque* is a mother's searing letter to a son she was forced to leave behind. In telling her story—and that of Afghan women—Homeira challenges you to reconsider the meaning of motherhood, sacrifice, and survival. Her story asks you to consider the lengths you would go to protect yourself, your family, and your dignity.

"Focusing on women, who sometimes move outside of their ethnic Muslim spaced and interact with other Muslim ethnic groups in search of gender justice, this ethnographic study of African American and South Asian immigrant Muslims in Chicago and Atlanta explores how Islamic ideas of racial harmony amd equality create hopeful possibilities in an American society that remains challenged by race and class inequalities."—Page 4 of cover.

Mosques, Imams, and Sermons

Migration, Nation States, and International Cooperation

Religious Economies of Global Islam

A Cultural History of Women of Color in American Islam

Making and Remaking Mosques in Senegal

Ibn Taymiyya on Fleeing from Sin; Kinds of Emigration; the Status of Mardin; Domain of Peace/war, Domain Composite; the Conditions for Challenging Power

Politics of Piety

This book constitutes a seminal contribution to the fields of Islamic architectural history and gender studies. It is the first major empirical study of the history and current state of mosque building in Senegal and the first study of mosque space from a gender perspective.

This book explores everyday realities of young Muslim women in Britain, who are portrayed as antithetical to the British way of life in media and political discourse. The book captures how geo-political events, and national tragedies continue to implicate individuals and communities at the domestic and local level, communities that have no connection to such tragedies and events, other than being associated with a religio-ethnic identity. The author shows how Muslim women are caught within the spectrum of the vulnerable-fanatic, always perceived to be 'at risk' of being 'radicalized'. Focusing on educated Muslim females, the book explores experiences of Islamophobia and securitization inside and outside educational institutions, and highlights individual and group acts of resistance through dialogue, with Muslim women challenging the metanarrative of insecurity and suspicion that plagues their everyday existence in Britain. Islamophobia and Securitization will be of intrest to scholars and students researching Muslims in the West, in particular sociologists, anthropologists, and political scientists. It will also appeal to analysts and academics researching security and terrorism, race and racialization, as well as gender, immigration, and diaspora.

An exploration of twentieth and twenty-first century U.S. Muslim womanhood that centers the lived experience of women of color For Sylvia Chan-Malik, Muslim womanhood is constructed through everyday and embodied acts of resistance, what she calls affective insurgency. In negotiating the histories of anti-Blackness, U.S. imperialism, and women ` s rights of the twentieth and twenty-first centuries, Being Muslim explores how U.S. Muslim women ` s identities are expressions of Islam as both Black protest religion and universal faith tradition. Through archival images, cultural texts, popular media, and interviews, the author maps how communities of American Islam became sites of safety, support, spirituality, and social activism, and how women of color were central to their formation. By accounting for American Islam ` s rich histories of mobilization and community, Being Muslim brings insight to the resistance that all Muslim women must engage in the post-9/11 United States. From the stories that she gathers, Chan-Malik demonstrates the diversity and similarities of Black, Arab, South Asian, Latina, and multiracial Muslim women, and how American understandings of Islam have shifted against the evolution of U.S. white nationalism over the past century. In borrowing from the lineages of Black and women-of-color feminism, Chan-Malik offers us a new vocabulary for U.S. Muslim feminism, one that is as conscious of race, gender, sexuality, and nation, as it is region and religion.

Against a background of past, limited examples of international cooperation, and ambitious hopes for extensive future efforts, this volume puts two related questions to the empirical test: under which conditions are states prepared to cooperate over international migration, and what form - bilateral, multilateral, formal, informal - will this cooperation take?

Women and Gender in Islam

Women as Imams

An American Woman's Struggle for the Soul of Islam

Muslims Under Non-Muslim Rule

The Friday Mosque in the City

A History of Legal Thought and Social Practice

Women are the Future of Islam

"This text will be the classic work in the field... It will be extremely useful for general Islamic studies, for studies of Islam in America." —Aminah Beverly McCloud, Associate Professor of Islamic Studies, DePaul University, Chicago From the avant-garde design of the Islamic Cultural Center in New York City to the simplicity of the Dar al-Islam Mosque in Abiquiu, New Mexico, the American mosque takes many forms of visual and architectural expression. The absence of a single, authoritative model and the plurality of design nuances reflect the heterogeneity of the American Muslim community itself, which embodies a whole spectrum of ethnic origins, traditions, and religious practices. In this book, Akei Ismail Kahera explores the history and theory of Muslim religious aesthetics in the United States since 1950. Using a noton of deconstruction based on the concepts of "jamaal" (beauty), "subject," and "object" found in the writings of Ibn Arabi (d. 1240), he interprets the forms and meanings of several American mosques from across the country. His analysis contributes to three debates within the formulation of a Muslim aesthetics in North America—first, over the meaning, purpose, and function of visual religious expression; second, over the spatial and visual affinities between American and non-American mosques, including the Prophet's mosque at Madinah, Arabia; and third, over the relevance of culture, place, and identity to the making of contemporary religious expression in North America.

This edited volume explores the dynamic relationship between the Friday Mosque and the city and addresses traditional topics such as the Friday mosque or the Islamic city through a fresh new lens, critically examining each case study in its own spatial urban and socio-cultural context. While these two well-known themes—concepts that once defined the field—have been widely studied by historians of Islamic architecture and urbanism, this compilation specifically addresses the functional and spatial ambiguity or liminality between these spaces. Thus, instead of addressing the Friday mosque as the central signifier of the Islamic City, the articles in this volume provide evidence that there was (and continues to be) a tremendous variety in the way architectural borders became fluid in and around Friday mosques across the Islamic geography, from Cordoba to Jerusalem and from London to Lahore. By historicizing different cases and contributing to our knowledge of the way human agency through ritual and politics shaped the physical and social fabric of the city, the papers collectively challenge the generalizing and reductionist tendencies in earlier scholarship.

"This is the first book decodes and analyzes the new phase of women's organizing in China, which started in the 1980s, and remains a vital force to the present day ... this volume enriches our understanding of the working of grassroots democracy in China by exploring women's popular organizing activities and their interaction with party-state institutions. By subjecting these activities to both empirical enquiry and theoretical scrutiny, negotiation and transformation among and within three groups of political actors - popular women's groups, religious groups and All China Women's Federation - is concisely presented to the reader." -- BACK COVER.

The History of Women's Mosques in Chinese Islam!roledge

Terrains of Exchange

Dancing in the Mosque

Transmitting Islamic Learning in Russia, Central Asia and China, Through the Twentieth Century : Proceedings of an International Colloquium Held in the Carré Des Sciences, French Ministry of Research, Paris, November 12-13, 2001

Women in the Mosque

Religion, Ethnicity and the Female Voice

Historical Roots of a Modern Debate

The Forgotten Queens of Islam

Why do we not see Muslim women heading to a mosque for prayers on Fridays? Why don't they participate in funeral prayers in the Indian subcontinent? Men and women pray at al-Masjid al-Haram in Mecca. They pray in Al Masjid al Nabavi in Medina. Why cannot they pray in their neighbourhood mosques in India? Islam does not discriminate between men and women. The Quran promises as much reward for a roza (fast), a Hajj or an act of charity for a woman as a man. At nearly 60 places, it asks both men and women to establish prayer, as opposed to merely offering prayer. Establishing prayer, scholars agree, is done through congregation. Men do it by praying in mosques. But what about women? They are denied the right to enter mosques across the Indian subcontinent. Women in Masjid: A Quest for Justice aims to give voice to those women who have been denied their due by our patriarchal society. It tells the reader that Prophet Muhammad clearly permitted women to enter a mosque. It is a permission well respected in mosques across West Asia, Europe and America. Yet, in an overwhelming majority of mosques across India, women are virtually barred from entry. No explicit ban, just a tacit one. Drawing its arguments from the Quran and Hadiths, the book exposes the hypocrisy of men who deny women their right to pray in mosques in the name of religion, thus revealing entrenched patriarchal beliefs masquerading as faith. It also tells the stories of those brave women who are fighting for their space in mosques across the world. From Nizamuddin and Haji Ali Dargah to mosques in lanes and bylanes of India, the fight is on. Women in Masjid is all about righting a historical wrong.

As President Bush is preparing to invade Iraq, Wall Street Journal correspondent Asra Nomani embarks on a dangerous journey from Middle America to the Middle East to join more than two million fellow Muslims on the hajj, the pilgrimage to Mecca required of all Muslims once in their lifetime. Mecca is Islam's most sacred city and strictly off limits to non-Muslims. On a journey perilous enough for any American reporter, Nomani is determined to take along her infant son, Shibil -- living proof that she, an unmarried Muslim woman, is guilty of zina, or "illegal sex." If she is found out, the puritanical Islamic law of the Wahabbis in Saudi Arabia may mete out terrifying punishment. But Nomani discovers she is not alone. She is following in the four-thousand-year-old footsteps of another single mother, Hajjar (known in the West as Hagar), the original pilgrim to Mecca and mother of the Islamic nation. Each day of her hajj evokes for Nomani the history of a different Muslim matriarch: Eve, from whom she learns about sin and redemption; Hajjar, the single mother abandoned in the desert who teaches her about courage; Khadijah, the first benefactor of Islam and trailblazer for a Muslim woman's right to self-determination; and Aisha, the favorite wife of the Prophet Muhammad and Islam's first female theologian. Inspired by these heroic Muslim women, Nomani returns to America to confront the sexism and intolerance in her local mosque and to fight for the rights of modern Muslim women who are tired of standing alone against the repressive rules and regulations imposed by reactionary fundamentalists. Nomani shows how many of the freedoms enjoyed centuries ago have been erased by the conservative brand of Islam practiced today, giving the West a false image of Muslim women as veiled and isolated from the world. Standing Alone in Mecca is a personal narrative, relating the modern-day lives of the author and other Muslim women to the lives of those who came before, bringing the changing face of women in Islam into focus through the unique lens of the hajj. Interweaving reportage, political analysis, cultural history, and spiritual travelogue, this is a modern woman's jihad, offering for Westerners a never-before-seen look inside the heart of Islam and the emerging role of Muslim women.

A 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 Vertas 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

Juxtaposing Muslim scholars' debates over women's attendance in mosques with historical descriptions of women's activities within Middle Eastern and North African mosques, Marion Holmes Katz shows how over the centuries legal scholars' arguments have often reacted to rather than dictated Muslim women's behavior. Tracing Sunni legal positions on women in mosques from the second century of the Islamic calendar to the modern period, Katz connects shifts in scholarly terminology and argumentation to changing constructions of gender. Over time, assumptions about women's changing behavior through the lifecycle gave way to a global preoccupation with sexual temptation, which then became the central rationale for limits on women's mosque access. At the same time, travel narratives, biographical dictionaries, and religious polemics suggest that women's usage of mosque space often diverged in both timing and content from the ritual models constructed by scholars. Katz demonstrates both the concrete social and political implications of Islamic legal discourse and the autonomy of women's mosque-based activities. She also examines women's mosque access as a trope in Western travelers' narratives and the evolving significance of women's mosque attendance among different Islamic currents in the twentieth century.

Liminality, Ritual, and Politics

From Shamanism to Sufism

Islamic Revival and Ethnic Identity Among the Hui of Qinghai Province

Locating Maldivian Women's Mosques in Global Discourses

What It Means When African American Muslim Women Share Their Husbands

Engaged Surrender

This is a study of Chinese Hui Muslim women's historic and unrelenting spiritual, educational, political and gendered drive for an institutional presence in Islamic worship and leadership: 'a mosque of one's own' as a unique feature of Chinese Muslim culture. The authors place the historical origin of women's segregated religious institutions in the Chinese Islamic diaspora's fight for survival, and in their crucial contribution to the cause of ethnic/religious minority identity and solidarity. Against the presentation of complex historical developments of women's own site of worship and learning, the authors open out to contemporary problems of sexual politics within the wider society of socialist China and beyond to the history of Islam in all its cultural diversity.

"This book provides the first ever overview of the history and development of Islam in Afghanistan. It covers every era from the conversion of Afghanistan through the medieval and early modern periods to the present day. Based on primary sources in Arabic, Persian, Pashto, Urdu and Uzbek, its depth and scope of coverage is unrivalled by any existing publication on Afghanistan. As well as state-sponsored religion, the chapters cover such issues as the rise of Sufism, Sharia, women's religiosity, transnational Islamism and the Taliban. Islam has been one of the most influential social and political forces in Afghan history. Providing idioms and organizations for both anti-state and anti-foreign mobilization, Islam has proven to be a vital socio-political resource in modern Afghanistan. Even as it has been deployed as the national cement of a multi-ethnic 'Emirate' and then 'Islamic Republic,' Islam has been no less a destabilizing force in dividing Afghan society. Yet despite the universal scholarly recognition of the centrality of Islam to Afghan history, its developmental trajectories have received relatively little sustained attention outside monographs and essays devoted to particular moments or movements. To help develop a more comprehensive, comparative and developmental picture of Afghanistan's Islam from the eighth century to the present, this edited volume brings together specialists on different periods, regions and languages. Each chapter forms a case study 'snapshot' of the Islamic beliefs, practices, institutions and authorities of a particular time and place in Afghanistan" --Provided by publisher

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

Love, InshAllah

Afghanistan's Islam

Muslim Women in America

#### Female Islamic Education Movements

#### Changes in Contemporary Islamic Authority

#### Women in Masjid

#### Classical Islamic Sources and Modern Debates on Leading Prayer

*Described is why the Islam gives African American women a sense of power and control over interpretations of gender, family, authority, and obligations. The author did her study among the women of the Sunni Muslim mosques in Los Angeles.*

*Women have traditionally played a vital part in Islam throughout Central Asia – the vast area from the Caspian Sea to Siberia. With this ground-breaking and original study, Razia Sultanova examines the experiences of Muslim women in the region and the ways in which religion has shaped their daily lives and continues to do so today. 'From Shamanism to Sufism' explores the fundamental interplay between religious belief and the cultural heritage of music and dance and is the first book to focus particularly on the role of women.*

*Based on evidence derived from over fifteen years of field work, 'From Shamanism to Sufism' shows how women kept alive traditional Islamic religious culture in Central Asia, especially through Shamanism and Sufism, even under Soviet rule when all religion was banned. Nowhere was the role of women more important than in the Ferghana Valley in Uzbekistan, the cradle of female Islamic culture and a centre for women's poetry and music. This area is home to the 'Otin-Oy', a sisterhood of religiously educated women and members of Sufi orders, who take a leading part in rituals, marking the pivotal moments in the Islamic calendar and maintaining religious practices through music and ritual dances. Sultanova shows how the practice of Islam in Uzbekistan has evolved over time: long underground, there was a religious resurgence at independence in 1991, boosting national Uzbek identity and nationalism - 500 new mosques were built - only to be followed by a return to persecution by a repressive state under the banner of the 'war against terror'.*

*Now events have come full circle, and once again covert worship by women remains crucial to the survival of traditional Muslim culture. Ritual and music are at the heart of Central Asian and Islamic culture, not only at weddings and funerals but in all aspects of everyday life. Through her in-depth analysis of these facets of cultural life within Central Asian society, 'From Shamanism to Sufism' offers important insights into the lives of the societies in the region. The role of women has often been neglected in studies of religious culture and this book fills an enormous gap, restoring women to their rightful historical and cultural context. It will be essential reading for anyone with a serious interest in the History or Religion of Central Asia or in Global Islam.*

*Khadija was the first believer, to whom the Prophet Muhammad often turned for advice. At a time when strongmen quickly seized power from any female Muslim ruler, Arwa of Yemen reigned alone for five decades. In nineteenth-century Russia, Mukhlisa Bubi championed the rights of women and girls, and became the first Muslim woman judge in modern history. After the Gestapo took down a Resistance network in Paris, British spy Noor Inayat Khan found herself the only undercover radio operator left in that city. In this unique history, Hossain Kamaly celebrates the lives and achievements of twenty-one extraordinary women in the story of Islam, from the formative days of the religion to the present.*

*Politics of Piety is a groundbreaking analysis of Islamist cultural politics through the ethnography of a thriving, grassroots women's piety movement in the mosques of Cairo, Egypt. Unlike those organized Islamist activities that seek to seize or transform the state, this is a moral reform movement whose orthodox practices are commonly viewed as inconsequential to Egypt's political landscape. Saba Mahmood's compelling exposition of these practices challenges this assumption by showing how the ethical and the political are indelibly linked within the context of such movements. Not only is this book a sensitive ethnography of a critical but largely ignored dimension of the Islamic revival, it is also an unflinching critique of the secular-liberal assumptions by which some people hold such movements to account. The book addresses three central questions: How do movements of moral reform help us rethink the normative liberal account of politics? How does the adherence of women to the patriarchal norms at the core of such movements parochialize key assumptions within feminist theory about freedom, agency, authority, and the human subject? How does a consideration of debates about embodied religious rituals among Islamists and their secular critics help us understand the conceptual relationship between bodily form and political imaginaries? Politics of Piety is essential reading for anyone interested in issues at the nexus of ethics and politics, embodiment and gender, and liberalism and postcolonialism. In a substantial new preface, Mahmood addresses the*

*controversy sparked by the original publication of her book and the scholarly discussions that have ensued.*

#### American Muslim Women

*Muslim Women's Search for Self in Britain - Islamic Background of the Hijab, Religious Wear, Forced Marriage, Multiculturalism, Gender Rights, Prayer, Female Imams*

#### A Quest for Justice

#### Deconstructing the American Mosque

#### Devout Societies Vs. Impious States?

#### Islam in South Africa

#### Negotiating Race, Class, and Gender Within the Ummah

Great Britain has struggled with how to treat its Muslim population since the terrorist attacks in 2005. Prime Minister David Cameron believes that British multiculturalism is not working, and the country needs to move to a more integrative approach for its diverse population. Muslim women in Britain, however, have already integrated. They have taken on British values of social and gender equality as their own. They seek to practice their religion as freely as men. They participate in the British market, and they demand the same rights as all other British citizens. They have found a hybrid identity that blends these values with Islam and have found a new, Western sense of self. These women prove that identity compromise and integration are possible in multicultural Britain. CHAPTER I - INTRODUCTION \* A. BACKGROUND: MUSLIMS IN EUROPE \* B. MULTICULTURALISM AND PERCEIVED THREATS \* C. METHODOLOGY AND ROADMAP \* CHAPTER II - HJABISTAS \* A. INTRODUCTION \* 1. Islamic Background of the Hijab \* 2. British Hijab History \* B. THE CAPITALIST HJABI \* 1. Tapping Into a Western Market for Traditional Clothing \* 2. Fashioning the Jilbab \* 3. The Hijab Gets a Makeover \* 4. Appealing to a Broader Market \* 5. Profiting and Giving \* 6. Hijabistas Create Negotiation \* C. BRITAIN, POLITICS, AND MUSLIM WOMEN'S RELIGIOUS WEAR \* 1. The Hijab in School \* 2. The Jilbab Goes to Court \* 3. Jack Straw Vs. the Niqab \* D. CONCLUSION \* CHAPTER III - FIGHTING THE MAN: FORCED MARRIAGE AND IMMIGRANT WOMEN IN BRITAIN \* A. INTRODUCTION - THE PROBLEM OF FORCED MARRIAGE \* 1. What Is Forced Marriage? \* 2. Who Practices Forced Marriage and How Prevalent Is It in Britain? \* 3. What Are "British Values" and How Does Forced Marriage Violate These? \* B. INTERNATIONAL LAW \* C. MULTICULTURALISM, INTEGRATIONISM AND GENDER RIGHTS: HOW THE BRITISH GOVERNMENT SPARKED THE DEBATE \* 1. The 1999 Working Group on Forced Marriage \* 2. The Forced Marriage (Civil Protection) Act and Forced Marriage Unit \* 3. "How Do We Raise This [Issue] Without Inviting a Racist Backlash?" \* D. WHAT ARE IMMIGRANT WOMEN DOING TO SOLVE THE PROBLEM? \* 1. Jasvinder Sanghera and Karma Nirvana: Supporting Victims and Dispelling Myths Through Education \* 2. Victim Advocacy and the Southall Black Sisters \* E. WHY ARE WOMEN FIGHTING FORCED MARRIAGE? \* F. CONCLUSION \* CHAPTER IV - LET ME IN: THE MOSQUE AND WOMEN \* A. INTRODUCTION \* B. BACKGROUND \* C. HOW ARE WOMEN PUSHING FOR THEIR PLACE \* 1. Muslim Public Affairs Council United Kingdom \* 2. The List: How Are These Mosques Female-Friendly? What Are Their Criteria? \* 3. Finsbury Park Mosque-Transformation Through Gender \* 4. True Equality? A Brief Comparison with the United States \* a. Side-by-Side Prayer \* b. Female Imams \* D. WHY ARE THERE ROADBLOCKS? \* E. WHY ARE WOMEN FIGHTING FOR REFORMS? \* F. CONCLUSION \* CHAPTER V - CONCLUSION \* A. SUMMARY \* B. FUTURE RESEARCH \* LIST OF REFERENCES

#### A History of Islam in 21 Women

#### Women, Leadership, and Mosques

#### The Butterfly Mosque

#### The History of Women's Mosques in Chinese Islam