

Journal of Religion & Society (JR&S)

Available Online:

<https://islamicreligious.com/index.php/Journal/index>

Print ISSN: [3006-1296](#) Online ISSN: [3006-130X](#)

Platform & Workflow by: [Open Journal Systems](#)

**Reinterpreting Qawwam through the Lens of Modern Muslim
Feminism: A Critical Analysis in Islamic Discourse**

Ms. Faryal Gul

Research Scholar, Department of Islamic Studies Riphah International
University, Islamabad.

genishg6@gmail.com

Dr. Nazia Zamman

Lecturer Department of Islamic Studies Fatima Jinnah Women
University, Rawalpindi

Abstract

This study critically investigates the progressing interpretations of the Quranic term Qawwam (Qur'an 4:34) within modern Muslim feminist discourse, underlining how traditional interpretations emphasized male authority, are being challenged by feminist scholars promoting for ethical responsibility and gender justice. Using a mixed-methods approach grounded in qualitative analysis and textual explanation, the research explores both traditionalist and feminist readings of Qawwam, revealing the tension between traditionalist and existing egalitarian ideals. Prominent feminist such as Riffat Hassan and Fatima Mernissi are studied for their contributions to a gender-equitable hermeneutic grounded in the Islamic tradition. The results suggest that feminist reinterpretations not only contest patriarchal norms but also offer alternatives for integrating justice-oriented viewpoints into Islamic thought. While opposition to these re-readings continues within conventional circles, the study highlights the transformative potential of feminist scholarship in reforming Muslim understandings of gender, authority, and religious text.

Keywords: *Islamic Feminism; Qawwam; Gender Justice; Quranic Exegesis; Patriarchal Interpretation; Muslim Women; Feminist Hermeneutics.*

Introduction

Modern Muslim feminism seeks to settle Islamic teachings with current ideals of gender justice. Central to this discourse is the Quranic term *Qawwam* (Quran 4:34), historically interpreted to assert male authority over women. Feminist scholars challenge these patriarchal readings, offering new interpretations that emphasize responsibility, mutual care, and ethical leadership rather than superiority. This article examines how the re-reading of *Qawwam* reflects broader shifts in Islamic thought towards justice and

gender equality. However, further study and understanding are necessary to fully comprehend the impact of feminist reinterpretations of Islamic texts on the evolution of gender roles within Muslim societies. While modern Muslim feminism offers opportunities to promote justice, equality, and reinterpretation of key concepts like *Qawwam*, it also raises important concerns about the acceptance of new readings within traditional communities, the preservation of Islamic authenticity, and the challenge of crossing reform within a deeply rooted religious and cultural framework.

This study employed a mixed-methods approach, utilizing both qualitative and analytical techniques. Data was gathered from e-books, peer-reviewed articles, and academic reports focused on Islamic thought and feminist reinterpretations. This methodology provided a comprehensive understanding of the significance of reexamining the concept of *Qawwam* in advancing gender justice and challenging patriarchal interpretations within Muslim societies. Modern Muslim feminist scholarship plays a vital role in highlighting the potential of Islamic teachings to uphold principles of equality, justice, and inclusivity. The findings of this study contribute to the development of strategies aimed at integrating feminist perspectives into mainstream Islamic discourse, fostering more equitable gender dynamics, and supporting the evolution of a just and inclusive Muslim community.

Literature review

The trip into the complex terrain of modern Muslim feminism invites us to cross a region where tradition meets transition, and where the echoes of past narratives connect with the energy of modern discourse. This terrain is where we will find ourselves. The purpose of this literature review is to shed light on the complex tapestry of Islamic feminist thinking, which has been molded by the writings of scholars, the voices of activists, and the stories of women who have made the courageous decision to challenge the status quo within the rich tapestry of Islam. As one embarks on literary journey, the literature review will attempt to reveal this tapestry.

1. Feminism

Feminism acts as a compass, guiding the reader through the intellectual landmarks and ideological forks that have shaped the discourse on women's rights within the context of Islam. We go into a world where Quranic verses and Hadiths are examined through the prism of gender, revealing the intricacies and complexity that lay under the surface.

1.1 Historical Background

The history of feminism would go through a number of waves, each of which would present a clearly defined set of objectives for feminism in the

western world¹. Equal property and political rights were the primary concerns of the first wave of feminists, which eventually evolved into the right to vote by the end of the nineteenth century². During the second wave of feminism, the primary focus was on securing cultural and social equality for women, as well as enhancing the position of women inside governments and other political institutions. Simone de Beauvoir, a French philosopher who lived from 1908 to 1986, was honored during this time period³. She came to the conclusion that "one is not born woman, but becomes one," and she focused on the social structure of women as the other. A skewed perspective has been presented by feminists, who have also used the concept of gender equality as a rallying cry.

1.1.1 Radical Feminism

The radical feminists are concerned with the patriarchal family system and say that women are exploited because it is expected that men should be in charge⁴. They think that this problem is caused by biological factors, society, and physical violence. The group doesn't want men to be part of the feminist movement, which fights for women's rights and matriarchy instead of sexism.⁵ Women should not be controlled by men, and they think women are better than men in every way.

1.1.2. Marxists and Socialists Feminism

According to Friedrich Engels's Marxist theory, women are oppressed not because of patriarchal society but because of capitalism. People think it's unfair that women aren't paid for the work they do around the house.⁶ Conservative feminists agree with this theory because they are worried about the difference between women from rich and poor backgrounds. People think it's good to have socialism, in which the tools of production are owned by everyone. A big reason for the gender gap is thought to be the difference in wealth and power between men and women.

1.1.3. Liberal Feminism

¹ Offen, Karen. "Defining feminism: A comparative historical approach." *Signs: Journal of women in culture and society* 14, no. 1 (1988): 119-157

² Siegel, Reva B. "She the People: The Nineteenth Amendment, Sex Equality, Federalism, and the Family." *Harv. L. Rev.* 115 (2001): 947.

³ Bauer, Nancy. *Simone de Beauvoir, philosophy, and feminism*. Columbia University Press, 2001.

⁴ Jackson, Stevi, and Jackie Jones, eds. *Contemporary feminist theories*. Edinburgh: Edinburgh University Press, 1998.

⁵ Anderson, Kristin J. *Modern misogyny: Anti-feminism in a post-feminist era*. Oxford University Press, 2014.

⁶ Delphy, Christine. *Close to home: A materialist analysis of women's oppression*. Verso Books, 2016.

Egalitarian feminism, which is another name for liberal feminism, is on the more moderate end of the range. Its main goal is to achieve gender equality through individual goals.⁷ In the UK, it backs rules like the Sex Discrimination Act and the Equal Pay Act. It also supports democratic ways to make changes. Keeping an open mind could lead to big changes in society. After the second wave of feminism failed, the third wave came along to change the focus from white women's experiences to other women's experiences⁸. In the 1980s, Gloria Jean Watkins and Audre Lorde were among the first artists to talk about race. Audre Lorde brought back black feminism, which talks about important issues like sexuality and birth control. She stressed how important it is for women to be friends. Other types of feminism, like postcolonial and third-world feminism, which deal with global problems, got their start with the work of African-American feminists.

1.1.4. Modern Muslim Feminism:

One definition of Muslim feminism describes it as "a feminist discourse and practice articulated within an Islamic paradigm"⁹. The introduction of modernism into the Muslim world has prompted a passionate debate among Muslims about the legitimacy of modernism, particularly among conservative parts, and has most likely given feminist activity with a new path¹⁰. Towards the end of the twentieth century, colonialism gave rise to aggressive forces in the Muslim world that advocated for the revival of Islam or the study of fundamental Islamic principles.¹¹ During the 1990s, Muslim modernism was essential in laying the framework for the development of counter-readings, which eventually evolved into a global movement, more precisely "Muslim Feminism," an ideology that promotes equality between men and women¹². The term "Islamic Feminism" was originally used in the writings of Iranian academics Ziba Mir Hosseini and Afsaneh Najmabadeh, which were published in the women's monthly

⁷ Zhang, Yiyue, and Kimberly Rios. "Understanding Perceptions of Radical and Liberal Feminists: The Nuanced Roles of Warmth and Competence." *Sex Roles* 86, no. 3-4 (2022): 143-158.

⁸ Gerhard, Jane. *Desiring revolution: Second-wave feminism and the rewriting of twentieth-century American sexual thought*. Columbia University Press, 2001.

⁹ Jamal, Amina. "Gendered Islam and modernity in the nation-space: Women's modernism in the Jamaat-e Islami of Pakistan." *Feminist review* 91, no. 1 (2009): 9-28.

¹⁰ Moaddel, Mansoor. *Islamic modernism, nationalism, and fundamentalism: Episode and discourse*. University of Chicago Press, 2005.

¹¹ Hossein-Zadeh, Ismael. "The Muslim world and the West: The roots of conflict." *Arab studies quarterly* (2005): 1-20.

¹² Barlas, Asma. *Believing women in Islam: Unreading patriarchal interpretations of the Qur'an*. University of Texas Press, 2019.

Zanan during the 1990s. As Nazira Zain al Din did in her 1928 Beirut lecture titled "Unveiling and Veiling," a number of female academics claimed to have drawn male female equality directly from the Quran. They accomplished this by allowing themselves the power to interpret the Quran in contrast to the experience of men. Instantly, these feminist interpreters formed "Ijtihad" as a doorway for individual readings of the Quran based on their intended notions of the text¹³. When it came to distinguishing between specific and general passages of the Quran, they adhered to the concepts offered by modernist thinkers, who had a comprehensive understanding of the principles outlined in the Quran. In the same way that male interpreters did in the past from their own point of view, including their experience in the reading of the Quran is comparable to finishing the process of interpretation in a manner that pushes fresh direction according to the necessities of present times¹⁴ mainly due to the fact that feminist academics say that both classical and post-classical interpretations of the Quran are founded on male-centered experiences that are in dire need of being supplemented by the perspectives of women¹⁵. Within the Ijtihad lineage, the interpretation is always legally possible, as stated in the previous sentence. In light of this, feminist researchers make an effort to create their own position in the work of interpretation in order to provide evidence in favor of their assertion that males and females experience equality¹⁶.

1.1.5 Muslim Feminism Exists in the Religion

Scholars of feminist theology engage in intense debates on the possibility of feminism coexisting with Islam, specifically regarding the question of whether or not feminism is compatible with Islam. In response to the idea that feminism is foreign to Islam, the viewpoint that arises from such arguments demonstrates that feminism is indigenous to Islam¹⁷.

Margot Badran¹⁸ and Sa'adiyya Shaikh¹⁹ argue that Islam and feminism are mutually supportive and compatible, despite the naive approach of Muslim

¹³ Freamon, Bernard K. "Slavery, freedom, and the doctrine of consensus in Islamic jurisprudence." *Harv. Hum. Rts. J.* 11 (1998): 1.

¹⁴ Barlas, Asma. *Believing women in Islam: Unreading patriarchal interpretations of the Qur'an*. University of Texas Press, 2019.

¹⁵ Barlas, Asma. *Believing women in Islam: Unreading patriarchal interpretations of the Qur'an*. University of Texas Press, 2019.

¹⁶ *ibid*

¹⁷ Seedat, Fatima. "Islam, feminism, and Islamic feminism: Between inadequacy and inevitability." *Journal of Feminist Studies in Religion* 29, no. 2 (2013): 25-45.

¹⁸ Badran, Margot. "Understanding Islam, Islamism, and Islamic Feminism." *Journal of Women's History* 13, no. 1 (2001): 47-52.

¹⁹ Fard, Nafiseh Danesh, and Marzieh Mohasses. "A STUDY OF SA" ADIYYA SHAIKH'S READING OF IBN AL-ARABI'S THOUGHTS ON WOMEN."

feminists. They believe that Islam discredits feminist discourses and counters the legitimacy of Quranic interpretations. Sa'adiyya Shaikh²⁰ suggests that Islamic feminists can make Islam more accommodating to feminism by connecting it with patriarchal society and the gender biased reading of the Quran. They believe that Islam and feminism are mutually supportive and promise something. Muslim feminists aim to resolve the conflict of idealism vs radicalism in various social circumstances, investigating the unfair experiences of women in accessing social activities like education and jobs. They derive their positions from the Quran to legitimize their movement within the framework of equality as it is rendered in the Quran.

A variety of perspectives are presented by the feminists regarding the merger of Islam with feminism, which, in essence, made Islam a means of liberation for them. This is the reason why there are a number of feminist experts who feel that there is no room for disagreement between Islam and feminism²¹. In the Iranian context, Valentine Moghadam, Afsaneb Najmabadi, and Ziba Mir Hosseini strove to empower women by adopting an approach that converged feminism and Islam in order to use it as a binary position in response to situations that were anti-women. Mariam Cooke frequently provides a simpler idea of Muslim feminism in comparison to other Arab women writers, such as Fatima Mernissi and Zainab al-Ghazali, while deriving it from the work produced by these Arab women writers. In opposition to the post-colonial modern age, they embarked on a mission to promote women's activity and the evolution of women's roles. Specifically, she makes a connection between the idea of Islamic feminism and their discourses on modernity. Within this context, Islamic feminism was applied in a generic sense to the majority of the gender work that is performed by modern Muslim women.

As a result of the unchanging nature of Muslim civilizations, there is a wide range of applications of Muslim feminism, which makes it challenging to present a definition of Muslim feminism that is universally accepted. It would be challenging to constrain the meaning of Muslim feminism to an inarticulate form, and it would be hard to align all of the various, indigenous interpretations of Muslim feminism²². At the point where it The work of providing an elegant definition is a challenging one since it is filled with a

²⁰ *ibid*

²¹ Seedat, Fatima. "Islam, feminism, and Islamic feminism: Between inadequacy and inevitability." *Journal of Feminist Studies in Religion* 29, no. 2 (2013): 25-45.

²² Richardson, John E. (Mis) representing Islam: The racism and rhetoric of British broadsheet newspapers. Vol. 9. John Benjamins Publishing, 2004.

variety of perspectives and meanings that are open to debate, which makes it tough to acknowledge.

Over the past two decades, a new wave of feminists has emerged as women's issues have become an essential part of modern Islamic thought. Islamic feminism, a branch of modernist feminism, has engaged at religious and cultural levels to transform the condition of women in muslim cultures and civilizations. Feminism is a growing theme in muslim countries, but feminists are cautious about how their causes can be defined to remove the stigma connected with opposing cultural customs²³. The effect of Muslim feminism is more systematic than secular feminism, which has been resisted as a threat to 'authenticity' in Muslim societies. The controversy between Muslim and secular feminists has been ongoing in the Muslim Middle East, with many third-world women challenging the word feminism due to cultural hegemony and short-sightedness in defining gender in terms of middle class, white experience, and internal racism, classism, and homophobia²⁴.

2 Traditional and Feminist approach to Quran (Quwamoona)

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ ۚ فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ ۗ وَاللَّاتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاصْرَبُوهُنَّ ۚ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا

Ibn-e-Kathir explains that the Quranic declaration, "Men are protectors and maintainers of women," establishes men's duty to care for, manage, and guide women, including correcting them when necessary²⁵. He presents two main reasons for this leadership role. First, men possess qualities that make them more capable than women in certain responsibilities, such as prophethood and leadership positions, which were historically reserved for men. He supports this by citing the Prophet Muhammad's (PBUH) statement, as recorded by Bukhari in *Fath al-Bari* (Vol. 7, p. 732): "A nation led by a woman will never prosper." Based on this, Ibn-e-Kathir argues against appointing women as judges or leaders. Second, he points out that men are obligated to financially support women, covering dowry and necessary living expenses, as mandated by Allah in the Quran and through the Sunnah of the Prophet.²⁶

²³ Hasan, Abla. *Decoding the Egalitarianism of the Qur'an: Retrieving Lost Voices on Gender*. Lexington Books, 2019.

²⁴ Hasan, Abla. *Decoding the Egalitarianism of the Qur'an: Retrieving Lost Voices on Gender*. Lexington Books, 2019.

²⁵ Tafsir Abn Kathir, abridged English version, ed. Shaykh Safiur Rahman Al Mubarakpuri, (Riyad:Darus Salam, 2000), 442

²⁶ Mubarakpuri, Tafsir Abn Kathir, 442-443.

Ashraf Ali Thanawi has translated qawwam as hakim (ruler) over women²⁷. Due to his greater influence in Indo-Pak, this adopted meaning had wider and deeper effects on the legal discourse in this regard. The same translation of the word is shared by Dr. Israr Ahmed²⁸ who explains the word fazeelat describing that in few traits men have been given prominent precedence over women; the other reason of course has been described clearly for all the financial responsibility of the family on men.

Syed Qutub explains this term, “Men shall take full care of women”. He emphasizes that this verse deals with the institution of family, its management, delegation of responsibilities and defining duties, giving instructions for the strength, stability and protection of family from internal conflicts.²⁹ He describes devotion within obedience motivated by love and not the one enforced against one’s will. According to him Qawwamah does not by any means lead to the negation of the women’s character and role in the family home and in society at large nor does it mean the cancellation of her civil status.³⁰

Javaid Ahmad Ghamidi has used the term qawwam without translating it and he is of the opinion that the verse refers to the family organization only. He infers that there are certain Godly endowed differences necessary for family organization, which (natural differences) are in no way a source of religious or moral superiority of anyone as a general rule. He is convinced that family organization certainly requires a certain level of hierarchy. Giving reference from Amin Ahsan Islahi, he considers it an obligation for a pious wife to be obedient and cooperative for managing the family life and to keep guard of their secrets and honor. Discussing nushuz on behalf of wife, he writes that the word is not used for each and every mistake rather for the extreme rebelliousness when she refuses to accept the leadership of husband and family system is collapsed. In such a case, the last resort of three level remedial strategy only allows the slight

²⁷ Ashraf Ali Thanawi, *Al Quran Al Hakeem Maa’ Tarjuma wa Tafseer Biyan Al Quran*, (Lahore, Karachi: Taj Company Ltd), 74, 75.

²⁸ Israr Ahmed, *Biyan Al Quran*, comp. Hafiz Khalid Mahmud Khizar and Ashiq Hussain, (Peshawar: Anjuman Khuddam Al Quran, 2013), 5th edition, vol.2, 147.

²⁹ Sayyid Qutb, *Fe Zilal-Al Quran (In the shade of Quran)*, trans. and ed. Adil Salahi Ashur Shamis, (The Islamic Foundation, 2000), vol.4, 129.

³⁰ ibd

punishment same to that applied by a teacher to their student or a father to his child for teaching them manners, and in doing so one should be mindful of Allah who is over and above of all ³¹.

Riffat Hassan argue that the interpretation of Quranic verses pertaining to gender roles, such as Quran 4:34, which is frequently understood to mean that men are superior to women, is one example of subjective text that Riffat Hassan refers to in her discussion. Hassan provides a critique of such interpretations, stating that they have been biased to favor men and that they continue to foster gender inequity within Islamic countries. The traditional meanings of these verses are called into question by her, and she proposes alternative interpretations that place an emphasis on equality and justice for all individuals alike, regardless of gender.

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ ۚ فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ ۗ وَاللَّاتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاصْرِبُوهُنَّ ۚ فَإِنِ أَطَعْنَكُمْ فَلَا تَبِعُوا عَلَيْهِنَّ سَبِيلًا ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا

Over the course of history, this verse has been interpreted in ways that have contributed to the perpetuation of the idea that men are superior to women. Hassan, on the other hand, criticizes these interpretations, arguing that they have been twisted in order to favor men and to maintain gender inequity within Islamic societies. Specifically, she contends that such traditional readings contribute to the perpetuation of patriarchal norms and impede the advancement of gender equality.

The technique that Hassan takes involves posing questions to these traditional interpretations of the Quranic text and providing alternative interpretations of the Holy Scripture. A more nuanced exegesis that takes into account the broader context as well as the linguistic intricacies of the verses is something that she wants to see implemented. For example, Hassan reexamines the term "qawwamun" in Quran 4:34, which is commonly translated as "protectors" or "maintainers" and has traditionally been used to support male dominance over women along the course of Islamic history. The alternative interpretation that Hassan suggests is that "qawwamun" should be interpreted as "those who are morally responsible," with the emphasis being placed on the ethical duty that males have towards women rather than on establishing their authority.

By means of her academic work, Hassan intends to destroy the patriarchal frameworks that are embedded in readings of verses from the Quran that

³¹ Javid Ahmad Ghamidi, *Meezan*, (Lahore: Al-mawrud, 2010), 420-421

are specifically relevant to gender roles. She adds to broader discussions within Islamic scholarship on reinterpreting religious texts to promote gender equity and social justice by giving alternative readings that value equality and justice. These readings are offered in order to highlight the importance of these concepts. In conclusion, the work of Hassan highlights the significance of opposing interpretations that are subjective and biased and working toward a more inclusive vision of Islam that respects the rights and dignity of all individuals, regardless of their gender. Riffat Hassan engages in critical analysis of verses from the Quran and Hadiths in order to unearth biased and subjective interpretations that contribute to the perpetuation of gender inequity within Islamic discourse. The purpose of her research is to advance a fairer and just view of Islamic teachings, one that respects the rights and dignity of every individual, irrespective of their gender.

Fatima Murnissi

Fatima Mernissi, a well-known Moroccan feminist academic, has made substantial contributions to the discussion on biased interpretations of the Quran and the impact that these interpretations have on gender relations within Islamic countries. Specifically, *The Veil and the Male Elite: A Feminist Interpretation of Women's Rights in Islam*, which is one of Mernissi's books, provides vital insights into the ways in which patriarchal interpretations have affected understandings of Islamic literature and perpetuated gender inequities.³²

Mernissi emphasises the importance of adopting a more nuanced and inclusive approach to the interpretation of the Quran, one that takes into account the historical and cultural settings in which the scriptures were revealed. She places a strong emphasis on the significance of approaching the Quran from a feminist point of view, thereby challenging traditional interpretations that support the oppression of women.¹¹² In addition, Mernissi's analysis throws light on the various interpretations of Quranic verses that are present within Islamic scholarship. This highlights the fact that the tradition contains a variety of perspectives. Mernissi asks for a reevaluation of established patriarchal interpretations of the Quran and a recovery of women's agency within the Islamic faith. She does this by directing attention to alternative readings of the Quran that respect women's rights and dignity.

Mernissi argues on 4:34 patriarchal interpretation;

³² Mernissi, Fatima. *The veil and the male elite: A feminist interpretation of women's rights in Islam*. Cambridge, MA: Perseus Books, 1991.

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ ۚ فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ ۚ وَاللَّاتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاصْرَبُوهُنَّ ۚ فَإِن أَطَعْتَكُمْ فَلَاتَّبِعُوا عَلَيْنَّ سَبِيلًا ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا

She contends that these interpretations have been utilized to justify male superiority and power over women within the context of the family structure. Her argument questions the idea that men have an innate control over women and places an emphasis on alternate interpretations that place an emphasis on equality and mutual respect between partners in a marriage. The argument that she is making is that the Quran makes it very plain that Allah does not discriminate on the basis of gender when it comes to concerns of righteousness; rather, Allah examines individuals based on their piety and virtue.

مَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةًۭ وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ

Whoever is a believer and does good acts, regardless of whether they are male or female, We will certainly bless them with a good life, and We will certainly recompense them according to the things that they have done that are the best.

In her book "The Forgotten Qurans of Islam," Fatima Murnissi criticizes al-Ghazali's ideas about sexuality and unfair treatment of women in the Muslim Arab world. She says that women have more control over their lives than men do and that keeping men and women separate protects women more than men.³³ Murnissi says that the Islamic school saw women as busy, while the first school saw women as passive or inactive.

Within the context of her perspective on the responsibility of men over women, she asserts that male superiority over females is not an innate quality, but rather a responsibility that is placed upon men for the sake of ensuring the well-being of women.

وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذٰلِكَ إِنْ أَرَادُوا إِصْلَاحًا وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ ۗ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ

According to Murnissi, this does not imply that men are inherently superior to women; rather, it reflects a distribution of responsibilities within the family unit. Murnissi explains her interpretation of this verse. She criticises traditional readings of this verse, which have been used to legitimize male domination, and instead places an emphasis on the significance of mutual respect and cooperation between spouses.

Murnissi's research shows that al-Ghazali divides society into two groups: those who create information and those who consume it, which includes

³³ Farrell, Warren. *The myth of male power*. Berkeley Publishing Group, 1996.

women. She says that traditionalist's plans go against the core of Islamic teachings, which say that all Muslims should be treated equally³⁴.

Feminist's Methodological Differences

Feminist works have made a substantial contribution to the interpretation of the Quran, and feminists argue that every component of their work stems directly from the Quran.³⁵ This is a claim that feminists have made. Despite the fact that they believe that their study of the Quran is an authentic portrayal of the egalitarian affirmations that can be found in the Quran, it is possible that this approach is not the best way to proceed with their theological endeavours.

When attempting to incorporate equality into their theories, feminists frequently reject one of their own theories, which may not be the best way to infect other conceptions. The pursuit of equality by these individuals frequently results in the loss of ground for their pathways and the maintenance of a position of mastery over women.³⁶ It is necessary for them to reopen the Quran for new research in order to liberalize their theology, which may not be acceptable to feminists.

It is commonly believed that feminist interpretation is an ongoing process that involves disowning responsibility for the prescriptive interpretation and prescribing their reading, which may or may not be in accordance with the nature of the Quran. There should be no obligation placed on them to receive favour from the Quran, nor should they be held accountable for acknowledging their viewpoints.

It is likely that the Quran should not be interpreted in line with the objectives of feminists in order to safeguard it from being interpreted in a variety of ways by private individuals. The question of how to assert that certain interpretations of the Quran are correct on the basis of sexual biases while simultaneously holding the perspective that all pre-feminist interpretations are flawed and functionalize the illegitimate superiority of males is a matter that needs to be investigated. This is a matter that needs to be investigated.

Gender equality

Feminists have a holistic vision of gender equality, which is taken from the Quran. However, they are limited to narrations that are reciprocal and do not assert on verses that are hierarchical in terms of sexual inequalities. It's possible that they will take precedence over verses that only highlight the

³⁴ Rosener, Judy B. "Ways women lead." In *Leadership, gender, and organization*, pp. 19-29. Dordrecht: Springer Netherlands, 2011.

³⁵ Hidayatullah, Aysha A. *Feminist Edges of the Qur'an*. Oxford University Press, USA, 2014.

³⁶ Cooper, Dominic. *Challenging diversity*. Cambridge University Press, 2004.

fundamental inequality that exists between the sexes, highlighting the discontent that exists between men and women in mutual and hierarchical loops. A holistic approach to the Holy Quran is being utilized by feminists in order to acquire a deeper comprehension of the text. This is accomplished by accepting responsibility for resolving their ambivalence.

The Quran has been the topic of discussion and interpretation, with feminists saying that it does not contain a notion of gender equality. It has also been the subject of dispute. Asma Barlas says that such a theory can be drawn from the contextual interpretation of the Quran, which implies that there is a certainty that is anti-patriarchal. Feminists like as Wadud and Asma Barlas, on the other hand, admit the sexual distinction between males and females, but they also respect the responsibilities that are allotted to them based on their self-evident interpretation of the Quran.

Hierarchical differences

When feminists read the passages that discuss the mutuality of both sexes, they must necessarily fight the endorsement of hierarchical relationships between the two sexes.³⁷ According to them, equality between the sexes may be maintained by trusting in mutuality, which will not be hindered by the hierarchical difference that exists between males and females among the population. The hierarchical difference results in the perception that males and females are superior to one another, which is considered to be an act of idolatry.³⁸ According to Riffat Hassan, who was mentioned in the previous chapter, and a great number of other feminists, the idea that both sexes can be created from a single substance is one that they are very eager to continue supporting. The true distinction between the two lies in their devotion to God, which is the foundation of their sincere relationship with him.³⁹ Both of them have been given the ability to be faithful to God, who evaluates the extent of their devotion. This attribute has been bestowed upon them equally. As a result of this viewpoint, feminists are of the belief that men are not ordained with a superiority role, and if it is described through conventional interpretive works, then it appears to amount to a violation of God's authority. Both men and women belong to the same class, which should be governed solely by God and not by man in order to subdue his

³⁷ Hidayatullah, Aysha A. "Feminist interpretation of the Qur'an in a comparative feminist setting." *Journal of Feminist Studies in Religion* 30, no. 2 (2014): 115-129.

³⁸ Barfield, Owen. *Saving the appearances: A study in idolatry*. Wesleyan University Press, 1988.

³⁹ Edwards, Jonathan. *Religious affections*. Vol. 2. Yale University Press, 2009.

female counterpart.⁴⁰ Feminist interpreters clinch the mutuality settlement of the Quran and transform it on the medium of the social equality of male and female. This is due to the fact that equality, which is directed on the social level, may associate with conflict with ontological and moral equality. For the purpose of conducting a critical analysis of this paradigm, it refers to the position taken by Hidayatullah, in which she claims that even the Quran describes reciprocal equality, but that this must not be in conflict with the hierarchical difference that exists between males and females.⁴¹

There is no indication in the Quran of any form of separation of roles between men and women, and neither gender is given any specific position in the text. Despite the fact that Hidayatullah criticises feminist interpretation as being illusory owing to the fixed nature of the text, Asma Barlas's perspective on the job of mother does not include birthing for women.

Analysis

Modern muslim feminist study of the Holy Quran has shown how harmful traditional readings of Islam and the Quran are, which have led to a negative view of real Islam and the mistreatment of women⁴². She says that traditional readings of the Quran have been biased and subjective.⁴³

Subjective Reading of Quran and Hadith:

A leading scholar in the field of muslim feminism, Riffat Hassan, provides a critical critique of conventional interpretations of the Quran. She contends that these interpretations have been polluted by bias and subjective from the beginning. According to Hassan, these readings have led to a misleading portrayal of Islamic ideas, particularly with regard to gender roles. She makes this argument in her work.

Hassan contends that certain words from the Quran have been read in a way that gives men an advantage over women, which has contributed to the continuation of uneven gender dynamics within Islamic cultures. She contends that such interpretations do not adequately reflect the spirit of Islam, which places an emphasis on equality and justice for all those who believe in it. In reference she takes example from Quran 4:34 as

⁴⁰ Bird, Phyllis A. "'Male and Female He Created Them': Gen 1: 27b in the Context of the Priestly Account of Creation1." *Harvard Theological Review* 74, no. 2 (1981): 129-160.

⁴¹ Finn, David Raeburn. "Islam's Foundational Equality." *American Journal of Islam and Society* 34, no. 3 (2017): 98-112.

⁴² Stack, Roohi Khan. "An analysis of Muslim women's rights based on the works of Amina Wadud, Fatima Mernissi, and Riffat Hassan." PhD diss., Harvard University, 2020.

⁴³ Barlas, Asma. "Muslim women and sexual oppression: Reading liberation from the Quran." *Macalester International* 10, no. 1 (2001): 15.

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ ۗ فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ ۗ وَاللَّاتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاصْرَبُوهُنَّ ۚ فَإِن أَطَعْنَكُمْ فَلَا تَبِعُوا عَلَيْهِنَّ سَبِيلًا ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا

Hassan provides a critique of such interpretations, suggesting that they have been biased to favor men and that they continue to foster gender inequity within Islamic countries. The traditional meanings of these verses are called into question by her, and she proposes alternative interpretations that place an emphasis on equality and justice for all individuals alike, regardless of gender.

Riffat Hassan claims that conventional readings of the Quran have been tainted by bias, which has resulted in an erroneous portrayal of Islamic doctrines⁴⁴. She suggests that this has led to an inaccurate portrayal of Islamic doctrine. On the other hand, she contends that the interpretation of particular verses has been skewed to favour men over women, which has contributed to the perpetuation of a mistaken understanding of gender roles within Islam. She argues that in many sayings of Prophet PBUH; there is no comparison and contrast between the Muslims, all are equal. In the last Khutbah on 9th Dhul Hijjah the Prophet Mohammed (PBUH) said: “you are all equal. Nobody has superiority over other except by piety and good action. Remember, one day you will appear before Allah and answer for your deeds. So beware, do not astray from the path of righteousness after I am gone”.

Presence of binary opposition

The research conducted by Hassan recognizes the presence of and binary opposition within the conventional interpretations of the Quwaam⁴⁵. Within the context of religious beliefs, the second explanation is based on the argument that these interpretations contribute to the perpetuation of discriminatory attitudes by depicting women as being of lower quality than men. She contends that binary ideas are a factor in the improper treatment of women because they lead to the creation of an atmosphere in which gender-based inequity is accepted as the norm.

Men are superior

Hassan outlines three particular religious perspectives that are found within traditional interpretations and that support the concept of male supremacy. It is characterized as contributing to a hierarchical concept of gender, in which men are believed to be superior to women within religious contexts.

⁴⁴ Hassen, Rim. "English translations of the Quran by women: different or derived?." PhD diss., University of Warwick, 2012.

⁴⁵ Hamisan, Nur Saadah. "Debate on Patriarchal Interpretation of Hadith: An Overview." *ALBASIRAH JOURNAL* 11, no. 2 (2021): 57-67.

Although the precise nature of these attitudes is not explicitly addressed, they are characterized as having this effect.

Interrogation of Traditional Narratives

The Torah says that Adam's wife was made from one of his ribs, but the Quran doesn't give any physical proof that rib bone was used to make women. In line with Hidayatullah's method to historical contextualization, Hassan's philosophy puts a high value on accurate language and understanding the Quran in the historical contexts in which it was written.⁴⁶

The question rises about the traditional story that is offered in the Torah concerning the creation of Adam's wife. In doing so, it discreetly (carefully) examines and undermines the assumptions that are inherent in the biblical narrative by pointing out that the Quran does not provide any physical proof of the rib being used to make women. This is consistent with a feminist approach, which promotes the critical study and reevaluation of conventional narratives that may be patriarchal in nature.

The reference to Hidayatullah's method of historical contextualization denotes an approach that places a high importance on questioning and interpreting religious writings in the context of their respective historical and cultural settings⁴⁷. In line with feminist studies, which frequently aims to uncover hidden or neglected aspects of religious texts that may have been influenced by patriarchal interpretations, this method is consistent with the objectives of feminist scholarship.

Gender Roles and Quwaam:

Al Ghazali's ideas on genders, quwaam and the unequal treatment of women in the Muslim Arab world are challenged by Fatima Mernissi⁴⁸, in her argument; she asserts that women, in comparison to men, possess a greater degree of agency in their lives. It is her debate that ensuring that men and women remain separate at all times is beneficial to the safety of women. Mernissi's argument with Al Ghazali exemplifies her dedication to challenge conventional ideas of gender roles and bringing attention to the agency that women possess in their own lives. Through her advocacy for the separation of men and women as a means of protecting the protection of women, she deals with broader societal issues that are related to gender dynamics and personal independence. Furthermore, her criticism of the

⁴⁶ Saeed, Abdullah. *Reading the Qur'an in the twenty-first century: A contextualist approach*. Taylor & Francis, 2014.

⁴⁷ Alamsyah, Alamsyah, Mahmudah Siti, and Huda Syamsul. "The Contextualization of Hadith in Indonesia: Nusantara Ulema's Response to Islamists." *International Journal of Psychosocial Rehabilitation* 24, no. 7 (2020): 1548-1558.

⁴⁸ Mernissi, Fatima. "Women in Muslim history." *Women and Islam: Images and Realities* 1 (2005): 37.

binary separation that exists within Islamic institutions throws light on her worries regarding the structural limits that are placed on women in terms of their level of access to information and their ability to produce it. Therefore, the work of Mernissi is a feminist critique of the prevalent norms that exist within the Muslim Arab world. The goal of this critique is to cultivate a society that is more equal and supportive of all people.

Feminist activists reinterpret terms like *quwaam*, to fight for women's rights even though conservative ideas and tight rules in Islamic schools make it hard for them to do so⁴⁹. Although feminist works have made important contributions to how the Quran is understood.

Feminists disagree with the idea that men and women are ranked differently in the Quran. They believe that everyone can be equal as long as everyone trusts and loves God. They think that men and women are the same and that God, not people, rules over them. Feminist scholars focus on the social equality of men and women, even though this may be at odds with the ontological and moral equality of men and women.

The fundamental principle of the feminist perspective is the conviction that men and women are inherently equal to one another. There is a strong emphasis placed on the fact that both genders are fundamentally identical, and that the position of both genders is determined by God, not by human interpretations or society standards. In this assertion, the locus of authority is placed outside of human creations, and the equality of men and women is attributed to divine principles through the use of this assertion.

To put it simply, the feminist analysis challenges preconceived conceptions about *Qawaaam*, gender roles and pushes for a reinterpretation of the teachings of the Quran that is in line with their vision of equality. It places an emphasis on the significance of trusting in and loving God as the foundation for an egalitarian worldview.

Conclusion:

The last part of this look at modern muslim feminist thought shows how it is always changing because of complicated history, different points of view, and ongoing battles. Modern Muslim feminism was made possible by the way feminism has changed over time. In its early stages, it fought for political and property rights. Now, it focuses on the lives of Muslim women. The ongoing reinterpretation of *Quwaam* and religious writings, especially the Quran, is at the heart of the debate. Modern muslim feminists question what things really mean and are always making their ideas and points of view known. *Quwaam* and Gender roles, how traditional practices can live

⁴⁹ Barber, Jessica. "Mapping the Institutional History of Women's Organizations in Morocco and Egypt: A Comparative Case Study." *MUNDI* 2, no. 1 (2022).

alongside equal rights for men and women are all controversial topics in this discussion.

Some important works by scholars, like "Believing Women in Islam" and "Feminism and Islamic Fundamentalism," have helped to challenge male-centered interpretations of the term *quwaam* Quran and give different points of view. Muslim feminist thought has the power to change things because it stresses mental equality and recognizes that roles change over time in Islamic societies.

As the study comes to a close, it is important to remember that muslim feminism is still a work in progress. The struggles, debates, and new views shown are just a few examples of a conversation that is still going on. Muslim feminists have a big impact on the future of gender equality in the Islamic world and beyond. Their views matter, whether they are questioning social norms or pushing for more nuanced readings of religious texts.

To sum up, Muslim feminist thought is like a tapestry: it's made up of stories from the past, evolving ideas, and battles happening now. This study helps us understand how deep and varied Muslim feminism is, and how it can be used in different social and cultural settings. Muslim women, scholars, and activists are still shaping a more inclusive and fair future in the Islamic world and beyond. They are very important to the progress of the debate.

- Abboud, Hosn. "The Arab Women Discourses on Feminism and Islam." Abdul-Rahman, Muhammad Saed. *Tafsir Ibn Kathir Juz'5 (Part 5): An-Nisaa 24 to An-Nisaa 147 2nd Edition*. Vol. 5. MSA Publication Limited, 2009.
- Ahmed-Ghosh, Huma. "Dilemmas of Islamic and secular feminists and feminisms." *Journal of International Women's Studies* 9, no. 3 (2008): 99-116.
- Afsaruddin, Asma. *A Shii polemic against al-Jahiz: The "Bina'al-maqala al-fatimiyya" of Ahmad ibn Tawus*. The Johns Hopkins University, 1993.
- Ahmad, Faris. *Corruptions, imitations, and innovations: Tropes of ibn Taymiyya's polemics*. City University of New York, 2015.
- Al-Hibri, Azizah Yahia. "Muslim womens rights in the global village: Challenges and opportunities." *Women and islam: Critical Concepts in Sociology*. London & New York: Routledge (2005): 449-466.
- Amir-Moazami, Schirin, and Armando Salvatore. "Gender, generation, and the reform of tradition: From Muslim majority societies to Western Europe." In *Muslim networks and transnational communities in and across Europe*, pp. 52-77. Brill, 2003.
- Anderson, Kristin J. *Modern misogyny: Anti-feminism in a post-feminist era*. Oxford University Press, 2014.

- Aronson, Jane. "WOMEN'S SENSE OF RESPONSIBILITY FOR THE CARE OF OLD PEOPLE: "But Who Else Is Going to Do It?"". *Gender & Society* 6, no. 1 (1992): 8-29.
- Azizalam, Shaista. "ROLE AND STATUS OF WOMEN IN THE QUR'AN." PhD diss., ALIGARH MUSLIM UNIVERSITY ALIGARH, 1988.
- Barber, Jessica. "Mapping the Institutional History of Women's Organizations in Morocco and Egypt: A Comparative Case Study." *MUNDI* 2, no. 1 (2022).
- Badran, Margot. *Feminists, Islam, and nation: Gender and the making of modern Egypt*. Princeton University Press, 1996.
- Badran, Margot. "Understanding Islam, Islamism, and Islamic Feminism." *Journal of Women's History* 13, no. 1 (2001): 47-52.
- Barfield, Owen. *Saving the appearances: A study in idolatry*. Wesleyan University Press, 1988.
- Baider, Fabienne. "Feminism and Linguistics: How Technology Can Prove Our Point." *Resources for Gender and Women's Studies* 17, no. 2 (1996): 28.
- Barlas, Asma. *Believing women in Islam: Unreading patriarchal interpretations of the Qur'an*. University of Texas Press, 2019.
- Bauer, Nancy. *Simone de Beauvoir, philosophy, and feminism*. Columbia University Press, 2001.
- Bielby, William T., and Denise D. Bielby. "I will follow him: Family ties, gender-role beliefs, and reluctance to relocate for a better job." *American Journal of Sociology* 97, no. 5 (1992): 1241-1267.
- Bird, Phyllis A. "'Male and Female He Created Them': Gen 1: 27b in the Context of the Priestly Account of Creation1." *Harvard Theological Review* 74, no. 2 (1981): 129-160.
- Bosanquet, Antonia. "The kitābī Wife's Conversion to Islam: An Unusual Interpretation by Ibn Qayyim al-Jawziyya." *Islamic Law and Society* 27, no. 3 (2019): 185-213.
- Braidotti, Rosi. *Women, the environment and sustainable development: Towards a theoretical synthesis*. Zed books, 1994.
- Brar, Miranda. "The Nation and Its Burka Avenger, the 'Other' and its Malala Yusufzai: The Creation of a Female Muslim Archetype as the Site for Pakistani Nationalism." *Prandium: The Journal of Historical Studies at U of T Mississauga* 3, no. 1 (2014).
- Brewer, Pat. *The Dispossession of Women*. Resistance Book, Australia, 2000.
- Brown, Jennifer K. "The Nineteenth Amendment and women's equality." *The Yale Law Journal* 102, no. 8 (1993): 2175-2204.
- Cahill, Lisa Sowle. *Sex, gender, and Christian ethics*. No. 9. Cambridge University Press, 1996.

Chaudhary, Nipun, Sk Abdul Hasinur Rahaman, Abhilash Kaushik, Merry Baruah Bora, Ashaq Hussain Parray, Tanu Gupta, Beetoshok Singha et al. "Literary Voice."

Chrysochou, Polina-Theopoula. "Dialectical Materialism." *Keywords in Radical Philosophy and Education: Common Concepts for Contemporary Movements* 1 (2019): 147.

Combs, Mary Beth. "A measure of legal independence": The 1870 Married Women's Property Act and the portfolio allocations of British wives." *The Journal of Economic History* 65, no. 4 (2005): 1028-1057.

Cooke, Miriam. "Women, religion, and the postcolonial Arab world." *Cultural Critique* 45 (2000): 150-184.

Cooper, Dominic. *Challenging diversity*. Cambridge University Press, 2004.

Darzi, Ghasem, Abbas Ahmadvand, and Musa Nushi. "Revealing gender discourses in the Qur'ān: An integrative, dynamic and complex approach." *HTS Theologiese Studies/Theological Studies* 77, no. 4 (2021): 6228.

Delphy, Christine. *Close to home: A materialist analysis of women's oppression*. Verso Books, 2016.

Douki, S., S. Ben Zineb, F. Nacef, and U. Halbreich. "Women's mental health in the Muslim world: Cultural, religious, and social issue

Edwards, Jonathan. *Religious affections*. Vol. 2. Yale University Press, 2009.

El Guindi, Fadwa. "Gendered resistance, feminist veiling, Islamic feminism." *The Ahfad Journal* 22, no. 1 (2005): 53-78.

Fadel, Mohammad. "Two women, one man: knowledge, power, and gender in medieval sunni legal thought." *International Journal of Middle East Studies* 29, no. 2 (1997): 185-204.

Fard, Nafiseh Danesh, and Marzieh Mohasses. "A study of Sa'adiyya Shaikh's Reading of Ibn Al-Arabi's Thoughts on Women."

Ferree, Myra Marx, and Carol M. Mueller. "Feminism and the women's movement: A global perspective." *The Blackwell companion to social movements* (2004): 576-607.

Finn, David Raeburn. "Islam's Foundational Equality." *American Journal of Islam and Society* 34, no. 3 (2017): 98-112.

Formichi, Chiara. *Islam and Asia: A History*. Cambridge University Press, 2020.

Freamon, Bernard K. "Slavery, freedom, and the doctrine of consensus in Islamic jurisprudence." *Harv. Hum. Rts. J.* 11 (1998): 1.

Giladi, Avner. "8 Sex, Marriage and the Family in Al-Ghazālī's Thought: Some Preliminary Notes." In *Islam and Rationality*, pp. 165-185. Brill, 2015.

Grami, Amal. "Islamic Feminism: a new feminist movement or a strategy by women for acquiring rights?." *Contemporary Arab Affairs* 6, no. 1 (2013): 102-113.

Gerhard, Jane. *Desiring revolution: Second-wave feminism and the rewriting of twentieth-century American sexual thought*. Columbia University Press, 2001.

- Gunn, John. "Human violence: a biological perspective." *Criminal behaviour and mental health* 1, no. 1 (1991): 34-54.
- Hajjar, Lisa. "Religion, state power, and domestic violence in Muslim societies: A framework for comparative analysis." *Law & Social Inquiry* 29, no. 1 (2004): 1-38.
- Hamid, Mohd Hishamuddin A. *Pursuit of Excellence by Muslim Scientists with a Special Reference to Ibn Sina*. University of Malaya (Malaysia), 2011.
- Hasan, Abla. *Decoding the Egalitarianism of the Qur'an: Retrieving Lost Voices on Gender*. Lexington Books, 2019.
- Hassan, Riffat. "Islamic modernist and reformist discourse in South Asia." In *Reformist Voices of Islam*, pp. 159-186. Routledge, 2014.
- Hassan, Siti Hasnah, and Husna Ara. "Thematic analysis of hijab fashion from Muslim clothing retailers perspective." *Journal of Islamic Marketing* 13, no. 11 (2022): 2462-2479.
- Haroun, Yazid. "Qur'an Translation as a Saudi Ideological State Apparatus." *Religion und translation: impulse für translationswissenschaft und religionspädagogik* 2 (2021): 43.
- Hidayatullah, Aysha A. "Feminist interpretation of the Qur'an in a comparative feminist setting." *Journal of Feminist Studies in Religion* 30, no. 2 (2014): 115-129.
- DeKeseredy, Walter S. *Violence against women: Myths, facts, controversies*. University of Toronto Press, 2011.
- Hesová, Zora. "Secular, Islamic or Muslim Feminism? The Places of Religion in Women's Perspectives on Equality in Islam." *Gender a výzkum* 20, no. 2 (2019): 26-46.
- Hidayatullah, Aysha A. *Feminist Edges of the Qur'an*. Oxford University Press, USA, 2014.
- Hoover, Jon. "Ibn taymiyya between moderation and radicalism." Edinburgh University Press, 2016.
- Hossein-Zadeh, Ismael. "The Muslim world and the West: The roots of conflict." *Arab studies quarterly* (2005): 1-20.
- Isaac, Carol, Kara Petrashek, Megan Steiner, Linda Baier Manwell, Angela Byars-Winston, and Molly Carnes. "Male spouses of women physicians: communication, compromise, and carving out time." *Qualitative Report (Online)* 18 (2013): 1.
- Jackson, Stevi, and Jackie Jones, eds. *Contemporary feminist theories*. Edinburgh: Edinburgh University Press, 1998.
- Jamal, Amina. "Gendered Islam and modernity in the nation-space: Women's modernism in the Jamaat-e-Islami of Pakistan." *Feminist review* 91, no. 1 (2009): 9-28.
- Jeenah, Na'eem. "Towards an Islamic feminist hermeneutic." *Journal for Islamic Studies* 21, no. 2001 (2001): 36-42.

- Kabeer, Naila. "Resources, agency, achievements: Reflections on the measurement of women's empowerment." *Development and change* 30, no. 3 (1999): 435-464.
- Kamali, Mohammad Hashim. "Women in the workplace: ShariAh and contemporary prespective."
- Kassam, Zayn. "The Hermeneutics of Problematic Gender Verses in the Qur'an." *The Journal of Sacred Texts & Contemporary Worlds* 1 (2005): 77-104.
- Kausar, Zeenath. "Oikos/polis conflict: Perspectives of gender feminists and Islamic revivalists." *American Journal of Islam and Society* 13, no. 4 (1996): 475-496.
- Kessler-Harris, Alice. *A woman's wage: Historical meanings and social consequences*. University Press of Kentucky, 2014.
- Law, Sylvia A. "Women, work, welfare, and the preservation of patriarchy." *U. Pa. L. Rev.* 131 (1982): 1249.
- Al Rifai, Sayyid Rami. *The Islamic Journal | 05 | : From Islamic Civilisation To The Heart Of Islam, Ihsan, Human Perfection*. Vol. 5. Sunnah Muakada, 2015.
- Lazarus, Richard S., and Bernice N. Lazarus. *Passion and reason: Making sense of our emotions*. Oxford University Press, USA, 1994.
- Leibowitz, Lila, Monique Saliou, Nicole Chevillard, and Sébastien Leconte. *Women's work, men's property: The origins of gender and class*. Verso Books, 2016.
- Love, Alexandra. "Uncovering Constructions of Gender and Sexuality in al-Ghazali's Etiquette of Marriage." PhD diss., 2015.
- Lorber, Judith. "Gender inequality." *Los Angeles, CA: Roxbury* (2001).
- Luker, Kristin. *Dubious conceptions: The politics of teenage pregnancy*. Harvard University Press, 1996.
- Manna, Haytham. "Islam and Women's Rights."
- Matsuda, Mari J. "Liberal jurisprudence and abstracted visions of human nature: A feminist critique of Rawls' theory of justice." *Gender and Justice* (2017): 47-64.
- Mayer, Ann Elizabeth. "Universal versus Islamic human rights: A clash of cultures or clash with a construct." *Mich. J. Int'l L.* 15 (1993): 307.
- Meiering, David, Aziz Dziri, and Naika Foroutan. "Connecting structures: Resistance, heroic masculinity and anti-feminism as bridging narratives within group radicalization." *International Journal of Conflict and Violence (IJCV)* 14 (2020): 1-19.
- Melkebeek, Tineke. "The medieval Islamic commentary on Plato's republic: Ibn Rushd's perspective on the position and potential of women." *Islamology* 11, no. 1 (2021): 9-23.
- Melkebeek, Tineke. "Warrior Women in Ibn Rushd's Commentary on Plato's Republic: Mythico-Barbarian Geography in the Case for Female Guardians, an Unsolved Passage." *Al-Masāq* 34, no. 3 (2022): 314-335.

- Mernissi, Fatima. *Beyond the Veil, Revised Edition: Male-Female Dynamics in Modern Muslim Society*. Vol. 423. Indiana University Press, 1987.
- Mezit, Lelja. "Language, gender and religion: an investigation into some genderspecific issues in religious texts and the impact of language on the role of woman in Judaism, Christianity and Islam." Master's thesis, Universitetet i Agder; University of Agder, 2011.
- Mir-Hosseini, Ziba. "Muslim women's quest for equality: Between Islamic law and feminism." *Critical Inquiry* 32, no. 4 (2006): 629-645.
- Mir-Hosseini, Ziba. "Towards gender equality: Muslim family laws and the Shari'ah." *Wanted: Equality and justice in the Muslim family* (2009): 23-63.
- Mir, Shabana. "'You can't really look normal and dress modestly.'" The Problem of Dress & American Muslim Women College Students." *Pluralism Project, Harvard University*. <http://www.pluralism.org/affiliates/student/mir> (2003).
- Mitchell, Juliet. *Woman's estate*. Verso Books, 2015.
- Moaddel, Mansoor. *Islamic modernism, nationalism, and fundamentalism: Episode and discourse*. University of Chicago Press, 2005.
- Moghadam, Valentine M. "Islamic feminism and its discontents: Toward a resolution of the debate." *Signs: Journal of Women in Culture and Society* 27, no. 4 (2002): 1135-1171.
- Moghissi, Haideh. *Populism and feminism in Iran: Women's struggle in a male-defined revolutionary movement*. Springer, 2016.
- Montagu, Ashley. *The natural superiority of women*. Rowman Altamira, 1999.
- Morris, Bonnie J., and D. M. Withers. *The Feminist Revolution: The Struggle for Women's Liberation*. Smithsonian Institution, 2018.
- Mustafa, Abdul-Rahman. *On Taqlid: Ibn Al Qayyim's Critique of Authority in Islamic Law*. Oxford University Press, USA, 2013.
- Isaac, Carol, Kara Petrashek, Megan Steiner, Linda Baier Manwell, Angela Byars-Winston, and Molly Carnes. "Male spouses of women physicians: communication, compromise, and carving out time." *Qualitative Report (Online)* 18 (2013): 1.
- Nigosian, Solomon A. *Islam: Its history, teaching, and practices*. Indiana University Press, 2004.
- Norris, Pippa, and Ronald F. Inglehart. "Muslim integration into Western cultures: Between origins and destinations." *Political Studies* 60, no. 2 (2012): 228-251.
- Offen, Karen. "Defining feminism: A comparative historical approach." *Signs: Journal of women in culture and society* 14, no. 1 (1988): 119-157
- Orakzai, Saira Bano. "The rights of women in Islam: The question of 'public' and 'private' spheres for women's rights and empowerment in Muslim societies." *Journal of Human Rights in the Commonwealth* 2, no. 1 (2014).

- Preston, Cheryl B. "Women in traditional religions: Refusing to let patriarchy (or feminism) separate us from the source of our liberation." *Miss. CL Rev.* 22 (2002): 185.
- Raina, Javeed Ahmad. "Feminism: An Overview." *International Journal of Research* 4, no. 13 (2017): 3372-3376.
- Ramadan, Tariq. *In the Footsteps of the Prophet: Lessons from the Life of Muhammad*. Oxford University Press, 2007.
- Rhouni, Raja. *Secular and Islamic feminist critiques in the work of Fatima Mernissi*. Vol. 9. Brill, 2010.
- Richardson, John E. *(Mis) representing Islam: The racism and rhetoric of British broadsheet newspapers*. Vol. 9. John Benjamins Publishing, 2004.
- Rhode, Deborah L. "Feminist critical theories." In *Feminist Legal Theories*, pp. 109-130. Routledge, 2013.
- Roded, Ruth. "Jewish and Islamic religious feminist exegesis of the sacred books: Adam, woman and gender." *Nashim: A Journal of Jewish Women's Studies & Gender Issues* 29 (2015): 56-80.
- Rosener, Judy B. "Ways women lead." In *Leadership, gender, and organization*, pp. 19-29. Dordrecht: Springer Netherlands, 2011.
- Rowland, Robyn, and Renate Klein. "Radical feminism: History, politics, action." *Radically speaking: Feminism reclaimed* (1996): 9-36.
- Rutter, Michael. "Stress, coping and development: Some issues and some questions." *Journal of child psychology and psychiatry* 22, no. 4 (1981): 323-356.
- Sardar, Ziauddin. *Reading the Qur'an: The contemporary relevance of the sacred text of Islam*. Oxford University Press, 2017.
- Seedat, Fatima. "Islam, feminism, and Islamic feminism: Between inadequacy and inevitability." *Journal of Feminist Studies in Religion* 29, no. 2 (2013): 25-45.
- Siegel, Reva B. "She the People: The Nineteenth Amendment, Sex Equality, Federalism, and the Family." *Harv. L. Rev.* 115 (2001): 947.
- Spielhaus, Riem. "Making Islam Relevant: female authority and representation of Islam in Germany." In *Women, Leadership, and Mosques*, pp. 437-455. Brill, 2012.
- Syah, M. Aqiel. "The role of Prophet Ibrahim as a father according to Ibnu Katsir interpretation perspective (An Analytical Study)." PhD diss.. Universitas Islam Negeri Sultan Syarif Kasim Raiiau. 2022.
- Taiwo, Olusegun Stephen. "African womanism as a response to Simone De Beauvoir's Existential Feminism." PhD diss., 2019.
- Thapa, Archana. "Performance Art: Feminine Representations as Cultural Intervention." *IMAP Reader: A Collection of Essays on Art and Theater in Kathmandu* (2011): 17-36
- Tohidi, Nayerh, and Jane H. Bayes. "Women redefining modernity and religion in the globalized context." *Globalization, gender, and religion: The politics of women's rights in catholic and Muslim contexts* (2001): 17-60.

- Tohidi, Nayereh. "Islamic feminism: Perils and promises." *Middle Eastern Women on the move* (2003): 135-146.
- Waines, David, and D. ed Waines. "abu Zayd al-Balkhi on the nature of forbidden drink: a medieval islamic controversy." *Patterns of Everyday Life* (2002): 329-344.
- Wagner, Walter H. *Opening the Qur'an: introducing Islam's holy book*. University of Notre Dame Press, 2010.
- Weitz, Lev. "Al-Ghazālī, Bar Hebraeus, and the "Good Wife"." *Journal of the American Oriental Society* 134, no. 2 (2014): 203-223.
- Wiley, Joyce. *The Islamic political movement of Iraq*. University of South Carolina, 1988.
- Farrell, Warren. *The myth of male power*. Berkeley Publishing Group, 1996.
- Williams, Rhys H., and Gira Vashi. "Hijab and American Muslim women: Creating the space for autonomous selves." *Sociology of religion* 68, no. 3 (2007): 269-287.
- Yaqin, Amina. "Autobiography and Muslim women's lives." *Journal of Women's History* 25, no. 2 (2013): 171-184.
- Zaretsky, Eli. "The Three Faces of the New Left: Civil Rights, The Anti-War Movement, Women's Liberation." *Revisiting the Sixties: Interdisciplinary Perspectives on America's Longest Decade* 32 (2013): 27.
- Zeineddine, Nazira. "the girl and the shaykhs." *Mulheres na teoria social* (2022): 92.
- Zhang, Yiyue, and Kimberly Rios. "Understanding Perceptions of Radical and Liberal Feminists: The Nuanced Roles of Warmth and Competence." *Sex Roles* 86, no. 3-4 (2022): 143-158.
- Ziadeh, Nicola A. *Sanūsīyah: a study of a revivalist movement in Islam*. Vol. 31. Brill Archive, 1958.
- Zucker, David J. *The Torah: an introduction for Christians and Jews*. Paulist Press, 2005.