

Gender and Muslim Constructions of Exegetical Authority

*A Rereading of the Classical Genre
of Qur'ān Commentary*



BY

AISHA GEISSINGER

BRILL

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

Aisha Geissinger



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

Gender and Muslim Constructions of Exegetical Authority Aisha Geissinger, 2015-06-02 A number of classical Sunn Quran commentaries quote several different types of exegetical materials attributed to a few female figures from the first century A H seventh century C E th r ad ths legal opinions and variant readings as well as lines of poetry In *Gender and Muslim Constructions of Exegetical Authority* Aisha Geissinger provides a comprehensive introduction to such quotations and offers an analysis of their place and significance within the pre modern genre of Quran commentary demonstrating that key hermeneutical concepts in classical quranic exegesis tafs r are gendered Bringing together materials which have not previously been examined in detail and utilising gender as a lens through which to study them this work provides a new approach to the study of pre modern tafs r

Women and Gender in the Qur'an Celene Ibrahim, 2020 Stories related to gendered social relations permeate the Qur an and nearly three hundred verses involve specific women or girls These stories weave together theology and ethics to reinforce central Qur anic ideas regarding submission to God and moral accountability Women and Gender in the Qur an outlines how women and girls old young barren fertile chaste profligate reproachable and saintly enter Qur anic sacred history and advance the Qur an s overarching didactic aims

Gendering the Classical Tradition of Quran Exegesis Aisha Geissinger, 2008 This dissertation examines the traditions attributed to early Muslim women that are quoted in classical Quran commentaries and studies their literary functions within such works Traditions of this type are diverse in literary form as well as in the exegetical topics that they are made to address Several exegetical works conventionally dated the formative period i e prior to 338 A H 950 C E contain significant numbers of traditions which are ascribed to women particularly to A isha bt Abi Bakr d 58 678 Moreover three of the h dotbelow adith compilations which came to be regarded as most authoritative by Sunnis have chapters on quranic exegesis which contain substantial numbers of such traditions Furthermore traditions ascribed to early Muslim women appear in many medieval commentaries on the Quran While the existence of such traditions is well known to scholars in Quran and Tafsir Studies surprisingly little research has been done on them Therefore little is known about these traditions either as a category or about the literary functions they have in exegetical works This dissertation places traditions of this type in their literary historical context and then systematically surveys them Utilizing gender as an analytical category the textual functions of select traditions within the textual genre of medieval Quran commentary are examined Moreover the exclusionary discourse propounded in classical tafsir works which brands women in general as intellectually deficient and unfit to exercise authority is critically examined particularly with respect to its implications for our understanding of the literary functions of traditions attributed to women for medieval exegetes This study demonstrates that gender is integral to matters of central concern to medieval Quran interpreters exegetical authority social hierarchy communal and sectarian identities and even the boundaries of the canon

For them what was primarily at stake was not so much the status of women per se but the re construction and maintenance of the gendered social hierarchy upon which they believed that a believing and righteous society is of necessity founded. Their re construction and re negotiations of the contours of the exclusionary discourse is an exegetical construction of gender itself and with it interpretive authority.

Gender Hierarchy in the Qur'an Karen Bauer, 2015-06-09 This book explores how medieval and modern Muslim religious scholars have interpreted gender roles in Qur'anic verses on legal testimony marriage and human creation. Citing these verses medieval scholars developed increasingly complex laws and interpretations upholding a male dominated gender hierarchy. Aspects of their interpretations influence religious norms and state laws in Muslim majority countries today yet other aspects have been discarded entirely. Karen Bauer traces the evolution of their interpretations showing how they have been adopted, adapted, rejected or replaced over time by comparing the Qur'an with a wide range of Qur'anic commentaries and interviews with prominent religious scholars from Iran and Syria. At times tradition is modified in unexpected ways; learned women argue against gender equality or Grand Ayatollahs reject sayings of the Prophet citing science instead. This innovative and engaging study highlights the effects of social and intellectual contexts on the formation of tradition and on modern responses to it.

Qur'an and Woman Amina Wadud, 1999-06-10 Fourteen centuries of Islamic thought have produced a legacy of interpretive readings of the Qur'an written almost entirely by men. Now with *Qur'an and Woman* Amina Wadud provides a first interpretive reading by a woman, a reading which validates the female voice in the Qur'an and brings it out of the shadows. Muslim progressives have long argued that it is not the religion but patriarchal interpretation and implementation of the Qur'an that have kept women oppressed. For many the way to reform is the reexamination and reinterpretation of religious texts. *Qur'an and Woman* contributes a gender inclusive reading to one of the most fundamental disciplines in Islamic thought: Qur'anic exegesis. Wadud breaks down specific texts and key words which have been used to limit women's public and private role even to justify violence toward Muslim women, revealing that their original meaning and context defy such interpretations. What her analysis clarifies is the lack of gender bias, precedence or prejudice in the essential language of the Qur'an. Despite much Qur'anic evidence about the significance of women, gender reform in Muslim society has been stubbornly resisted. Wadud's reading of the Qur'an confirms women's equality and constitutes legitimate grounds for contesting the unequal treatment that women have experienced historically and continue to experience legally in Muslim communities. The Qur'an does not prescribe one timeless and unchanging social structure for men and women. Wadud argues lucidly affirming that the Qur'an holds greater possibilities for guiding human society to a more fulfilling and productive mutual collaboration between men and women than as yet attained by Muslims or non-Muslims.

Feminist Edges of the Qur'an Aysha A. Hidayatullah, 2014-04-01 Aysha Hidayatullah presents the first comprehensive analysis of contemporary feminist interpretations of the Qur'an. Synthesizing prominent feminist readings of the Qur'an in the United States since the late twentieth century, she provides an essential introduction to this nascent field of

Qur'anic scholarship and engages in a deep investigation as well as a radical critique of its methods and approaches. With a particular focus on feminist interpretations in the Qur'anic text, she argues that many feminist interpretations rely on claims about feminist justice that are not fully supported by the text and she proposes a major revision to their exegetical foundations. A provocative work of Muslim feminist theology, *Feminist Edges of the Qur'an* is a vital intervention in urgent conversations about women and the Qur'an.

Believing Women in Islam Asma Barlas, 2019-01-16 Does Islam call for the oppression of women? Non-Muslims point to the subjugation of women that occurs in many Muslim countries, especially those that claim to be Islamic, while many Muslims read the Qur'an in ways that seem to justify sexual oppression, inequality, and patriarchy. Taking a wholly different view, Asma Barlas develops a believer's reading of the Qur'an that demonstrates the radically egalitarian and antipatriarchal nature of its teachings. Beginning with a historical analysis of religious authority and knowledge, Barlas shows how Muslims came to read inequality and patriarchy into the Qur'an to justify existing religious and social structures and demonstrates that the patriarchal meanings ascribed to the Qur'an are a function of who has read it, how, and in what contexts. She goes on to reread the Qur'an's position on a variety of issues in order to argue that its teachings do not support patriarchy. To the contrary, Barlas convincingly asserts that the Qur'an affirms the complete equality of the sexes, thereby offering an opportunity to theorize radical sexual equality from within the framework of its teachings. This new view takes readers into the heart of Islamic teachings on women, gender, and patriarchy, allowing them to understand Islam through its most sacred scripture rather than through Muslim cultural practices or Western media stereotypes. For this revised edition of *Believing Women in Islam*, Asma Barlas has written two new chapters: "Abraham's Sacrifice in the Qur'an and Secular Feminism and the Qur'an" as well as a new preface, an extended discussion of the Qur'an's wife-beating verse, and of men's presumed role as women's guardians, and other updates throughout the book.

Women in the Qur'an, Traditions, and Interpretation Barbara Freyer Stowasser, 1994-08-18 Islamic ideas about women and their role in society spark considerable debate both in the Western world and in the Islamic world itself. Despite the popular attention surrounding Middle Eastern attitudes toward women, there has been little systematic study of the statements regarding women in the Qur'an. Stowasser fills the void with this study on the women of Islamic sacred history. By telling their stories in Qur'an and interpretation, she introduces Islamic doctrine and its past and present socio-economic and political applications. Stowasser establishes the link between the female figure as cultural symbol and Islamic self-perceptions from the beginning to the present time.

Qur'an of the Oppressed Shadaab Rahemtulla, 2017-02-09 This study analyses the commentaries of four Muslim intellectuals who have turned to scripture as a liberating text to confront an array of problems from patriarchy, racism, and empire to poverty and interreligious communal violence. Shadaab Rahemtulla considers the exegeses of the South African Farid Esack (b. 1956), the Indian Asghar Ali Engineer (1939–2013), the African American Amina Wadud (b. 1952), and the Pakistani American Asma Barlas (b. 1950). Rahemtulla examines how these intellectuals have been able

to expound this seventh century Arabian text in a socially liberating way addressing their own lived realities of oppression and thus contexts that are worlds removed from that of the text's immediate audience Through a close reading of their works he underlines the importance of both the ethico social content of the Qur'an and their usage of new and innovative reading practices This work provides a rich analysis of the thought ways of specific Muslim intellectuals thereby substantiating a broadly framed school of thought Rahemtulla draws out their specific and general importance without displaying an uncritical sympathy He sheds light on the impact of modern exegetical commentary which is more self consciously concerned with historical context and present realities In a mutually reinforcing way this work thus illuminates both the role of agency and hermeneutical approaches in modern Islamic thought

Woman's Identity and the Qur'an Nimat Hafez

Barazangi, 2004-01-01 An original study of the Qur'anic foundations of women's identity and agency this book is a bold call to Muslim women and men to reread and reinterpret the Qur'an and to discover within its revelations an inherent affirmation of gender equality Barazangi asserts that Muslim women have been generally excluded from full participation in Islamic society and thus from full and equal Islamic identity primarily because of patriarchal readings of the Qur'an and the entire range of early Qur'anic literature Based on her study of the sacred text she argues that Islamic higher learning is a basic human right that women have equal authority to participate in the interpretation of Islamic primary sources and that women will realize their just role in society and their potential as human beings only when they are involved in the interpretation of the Qur'an Barazangi offers a curricular framework for self teaching that could prepare Muslim women for an active role in citizenship and policymaking in a pluralistic society by affirming the self identity of the Muslim woman as an autonomous spiritual and intellectual human being

Qur'an Commentary and the Biblical Turn

Samuel Ross, 2024-02-19 The Qur'an and the Bible have been called intertwined scriptures due to the Qur'an's frequent invocation of biblical narratives and figures But what is the history of Muslims' exegetical engagement with the biblical text Through a comprehensive survey of more than 170 Qur'an commentaries Samuel Ross traces the longitudinal history of the Bible in tafsir Offering detailed case studies and rich in historical context Ross's narrative culminates in the remarkable late nineteenth and early twentieth century biblical turn Global in scope this development has not only generated new Muslim views of the Bible but even new interpretations of the Qur'an itself This monograph has been awarded the annual BRAIS De Gruyter Prize in the Study of Islam and the Muslim World

Islamic Interpretive Tradition and Gender Justice

Nevin Reda, Yasmin Amin, 2020-12-10 Since the 1980s Muslim women reformers have made great strides in critiquing and reinterpreting the Islamic tradition Yet these achievements have not produced a significant shift in the lived experience of Islam particularly with respect to equality and justice in Muslim families A new approach is needed one that examines the underlying instruments of tradition and explores avenues for effecting change In *Islamic Interpretive Tradition and Gender Justice* leading intellectuals and emerging researchers grapple with the problem of entrenched positions within Islam that affect women investigating the processes by which interpretations

become authoritative the theoretical foundations upon which they stand and the ways they have been used to inscribe and enforce gender limitations Together they argue that the Islamic interpretive tradition displays all the trappings of canonical texts canonical figures and canon law despite the fact that Islam does not ordain religious authorities who could sanction processes of canonization Through this lens the essays in this collection offer insights into key issues in Islamic feminist scholarship ranging from interreligious love child marriage polygamy and divorce to stoning segregation seclusion and gender hierarchies Rooting their analysis in the primary texts and historical literature of Islam contributors to Islamic Interpretive Tradition and Gender Justice contest oppressive interpretative canons subvert classical methodologies and provide new directions in the ongoing project of revitalizing Islamic exegesis and its ethical and legal implications **The**

Routledge Handbook of Islam and Gender Justine Howe,2020-11-09 Given the intense political scrutiny of Islam and Muslims which often centres on gendered concerns The Routledge Handbook of Islam and Gender is an outstanding reference source to key topics problems and debates in this exciting subject Comprising over 30 chapters by a team of international contributors the Handbook is divided into seven parts Foundational texts in historical and contemporary contexts Sex sexuality and gender difference Gendered piety and authority Political and religious displacements Negotiating law ethics and normativity Vulnerability care and violence in Muslim families Representation commodification and popular culture These sections examine key debates and problems including feminist and queer approaches to the Qur'an hadith Islamic law and ethics Sufism devotional practice pilgrimage charity female religious authority global politics of feminism material and consumer culture masculinity fertility and the family sexuality sexual rights domestic violence marriage practices and gendered representations of Muslims in film and media The Routledge Handbook of Islam and Gender is essential reading for students and researchers in religious studies Islamic studies and gender studies The Handbook will also be very useful for those in related fields such as cultural studies area studies sociology anthropology and history Modern

Interpretation of the Qur'an Hakan Çoruh,2019-04-24 This book analyzes the distinguished modern Muslim scholar Bediuzzaman Said Nursi and the methodology of Qur'anic exegesis in his Risale i Nur Collection with special reference to the views of the early Muslim modernist intellectuals such as Muhammad Abduh It seeks to locate Nursi within modern Qur'anic scholarship exploring the difference between Nursi's reading of the Qur'an and that of his counterparts and examines how Nursi relates the Qur'anic text to concerns of the modern period *Demonizing the Queen of Sheba* Jacob

Lassner,1993-12-14 Over the centuries Jewish and Muslim writers transformed the biblical Queen of Sheba from a clever politically astute sovereign to a demonic force threatening the boundaries of gender In this book Jacob Lassner shows how successive retellings of the biblical story reveal anxieties about gender and illuminate the processes of cultural transmission The Bible presents the Queen of Sheba's encounter with King Solomon as a diplomatic mission the queen comes to test him with hard questions all of which he answers to her satisfaction she then praises him and after an exchange of gifts returns to

her own land By the Middle Ages Lassner demonstrates the focus of the queen's visit had shifted from international to sexual politics The queen was now portrayed as acting in open defiance of nature's equilibrium and God's design In these retellings the authors humbled the queen and thereby restored the world to its proper condition Lassner also examines the Islamization of Jewish themes using the dramatic accounts of Solomon and his female antagonist as a test case of how Jewish lore penetrated the literary imagination of Muslims *Demonizing the Queen of Sheba* thus addresses not only specialists in Jewish and Islamic studies but also those concerned with issues of cultural transmission and the role of gender in history

Feminist Edges of the Qur'an Aysha A. Hidayatullah, 2014 This is a study and critique of feminist interpretation of the Qur'an examining its dynamic challenges to Islamic tradition and contemporary Muslim views of the Qur'an Hidayatullah analyses major feminist readings of the Qur'an by Muslim women beginning in the late 20th century synthesizing their common concepts and methods and tracing their collective trajectory as key to the development of the nascent field of feminist tafsir exegesis *Woman's Identity and the Qur'an : a New Reading* Nimat Hafez Barazangi, 2006 An original and uncompromising study of the Qur'anic foundations of women's identity and agency this book is a bold call to Muslim women and men to reread and reinterpret the Qur'an Islam's most authoritative source and to discover within its revelations an inherent affirmation of gender equality Nimat Hafez Barazangi asserts that Muslim women have been generally excluded from equal agency from full participation in Islamic society and thus from full and equal Islamic identity primarily because of patriarchal readings of the Qur'an and the entire range of early Qur'anic literature Based on her pedagogical study of the sacred text she argues that Islamic higher learning is a basic human right that women have equal authority to participate in the interpretation of Islamic primary sources and that women will realize their just role in society and their potential as human beings only when they are involved in the interpretation of the Qur'an Consequently a Muslim woman's relationship with God must not be dependent on her husband's or father's moral agency Barazangi an American Muslim of Syrian origin is a scholar an activist and a concerned feminist Her analysis of the complex interaction of gender religion and the power of knowledge for self identity offers a paradigm shift in Islamic studies She documents the historical development of Islamic thought and describes how Muslim males have arrived at the prevailing exclusionary positions She considers the issues of dependent morality and of modesty especially in attire a polarizing subject for many Muslim women She integrates her analysis with interviews she conducted with Muslim women in the United States and Canada comparing that data with information from a parallel group in Syria and with historical cases She concludes that the majority of Muslim women today are not educated even for a complementary role in society The book offers a curricular framework for self learning that could prepare Muslim women for an active role in citizenship and policy making in a pluralistic society and may serve as a guideline for moving toward a gender revolution Her main thesis if carried out in the lives of Muslims in America or elsewhere would be so radical and liberating that her discourse is more powerful than those of many Muslim feminists She

writes I intend this book to affirm the self identity of the Muslim woman as an autonomous spiritual and intellectual human being **Gender and Self in Islam** Etin Anwar,2006-09-27 Using a philosophical approach this book explores the construction of gender in Muslim societies and its implication to the constitution of the self to provide an alternative reading of gender that is egalitarian and friendly to women *Gender and Islamic History* Judith E. Tucker,1993 **Rebellious Wives, Neglectful Husbands** Hadia Mubarak,2022-04-15 *Rebellious Wives Neglectful Husbands* explores significant shifts in modern Qur'anic commentaries on the subject of women against the backdrop of broader historical intellectual and political developments in early twentieth century North Africa

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