

The History Of Womens Mosques In Chinese Islam

Women in the Mosque The History of Women's Mosques in Chinese Islam The History of Women's Mosques in Chinese Islam The History of Women's Mosques in Chinese Islam Women Places and Spaces in Contemporary American Mosque Reclaiming the Mosque Locating Maldivian Women's Mosques in Global Discourses Inside the Expressive Culture of Chinese Women's Mosques Women, Leadership, and Mosques Inside the Expressive Culture of Chinese Women's Mosques The Women's Mosque of America Women in Masjid The Making of a Mosque with Female Imams The Women's Mosque of America The Role of Muslim Women at Ndirande and Kachere Mosques, Blantyre City Studies in a Mosque Devout Societies Vs. Impious States? Women, Religion, and Space in China Mosques and Imams Archæological Researches in Palestine During the Years 1873-1874 Marion Holmes Katz Maria Jaschok Maria Jaschok Maria Jaschok Maryam Eskandari (S.M.) Jasser Auda Jacqueline H. Fewkes Maria Jaschok Masooda Bano Maria Jaschok Tazeen M. Ali Ziya Us Salam Jesper Petersen Tazeen M. Ali Miriam Memory Chipeta Banda Stanley Lane-Poole Stéphane A. Dudoignon Maria Jaschok Kathryn May Robinson Charles Simon Clermont-Ganneau

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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

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

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there is an ever present demand for mosques in american cities to accommodate the more than 8 percent of the american population that are muslims the majority of which are american born muslims or american converts however muslim american communities have implemented the same architectural vocabulary of mosques seen in the middle east into their american neighborhoods nevertheless this architectural transplantation from the middle east to america does not come without problems the weaving of middle eastern architectural culture with an american application of islam which is prominent within modern american society gives rise to internal tensions felt within the community in particular to the issue of muslim women's place in community mosques through the numerous case studies and investigations of the american mosques that i documented it is clear that the community does not provide adequate spaces for their women members my thesis explores the process of modifying and developing a new architectural vocabulary for the american mosques within the confinements and boundaries in islam in particular creating an adequate space for women a lack of attention to the needs of american muslim women in the states has caused a gender conflict over the adequacy of spaces for muslim women within american mosques for example in the 2006 controversial documentary titled the mosque of morgantown 1 located in west virginia a significant dilemma was created dividing the muslim community residing in the united states the mosque of morgantown set the social precedent for some muslim women to question some of the religious rulings regarding prayers and set the tone for numerous other protests of which the most recent occurred at the islamic center of washington dc in early part of 2010 the islamic center of washington d c 2 had an outburst of escalating tensions between genders thirty washington d c women united in protest and refused to pray in the basement of the mosque which was their designated area of worship instead they decided to attend prayers under the same roof as the men during worship this seemingly simple act of protest was frowned upon the imam of the mosque declared that the allocated rows were for men only the presence of women in the rows resulted in the delay of the obligatory friday prayer that is mandatory for men in islam through these incidences it is clear that an investigation of a new architectural expression within the confinement of the religion for women driven spaces needs to be conducted

at a time when misogyny and hostile attitudes towards women are plaguing muslim communities throughout the world dr jasser auda presents a timely and vital challenge to the contentious issue of women s access to the mosque expounding an islamic perspective reclaiming the mosque is a crucial response to the current trials facing muslim communities and moreover it offers a clear and cohesive call to action that harks back to the islamic principles of freedom justice and human rights

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

this book presents a multi voice narrative of the history and significance of current contestations over the increasing prominence of expressive piety in hui muslim women s mosques in central china by drawing on a song book of chants collected from the tradition of women s mosques as context it reveals just how the increasing prominence of female voices has given rise to considerable misgivings among senior religious leaders over the potential destabilization of orthodox islamic gendered practices providing a historical introduction to the place and function of islamic chants jingge and zansheng the book gives a conceptual framing of female silence sound and agency in local translations of confucian and islamic precepts and women s personal accounts of the role played by traditional and modern soundscapes in transmitting and celebrating islamic knowledge and faith as a study of women s soundscapes and the significance of legitimacy ambiguities and implications of female sound this book will be of considerable interest to students and scholars of chinese society and culture gender studies cultural anthropology and islam

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

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the women s mosque of america analyzes how american muslim women cultivate new forms of islamic authority that contend with gender inequality anti blackness and global islamophobia by approaching the qur an as a tool for social justice and community building providing insights on islamic authority at the intersections of gender religious space and national belonging

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

in the last decade a number of women led mosques have emerged in europe and north america in the making of a mosque with female imams jesper petersen documents the serendipitous yet predictable emergence of the mariam mosque in copenhagen the study first demonstrates that individuals facing the unpredictable plays a decisive role in social processes this leads to an investigation of how serendipities are erased when narratives are

erected retrospectively in the form of commodified products autobiographical narratives and research furthermore petersen conceptualizes non muslims theological productions of islam islam without the worship of allah so to speak and demonstrates how this influences muslim productions of islam

analyzes how american muslim women assert themselves as religious actors in the us and beyond using the qur an as a tool for social justice and community buildingthe women s mosque of america wma a multiracial women only mosque in los angeles is the first of its kind in the united states since 2015 the wma has provided a space for muslim women to build inclusive communities committed to gender and social justice challenging the dominant mosque culture that has historically marginalized them through inadequate prayer spaces exclusion from leadership and limited access to religious learning tazeen m ali explores this congregation focusing on how members contest established patriarchal norms while simultaneously contending with domestic and global islamophobia that renders their communities vulnerable to violence drawing on textual analysis of wma sermons and ethnographic interviews with community members and utilizing black feminist and womanist frameworks ali investigates how american muslim women create and authorize new conceptions of islamic authority whereas the established model of islamic authority is rooted in formal religious training and arabic language expertise the wma is predicated on women s embodied experiences commitments to social and racial justice english interpretations of the qur an and community building across islamic sects and in an interfaith context situating the us at the center rather than at the margins of debates over islamic authority and showing how american muslim women assert themselves as meaningful religious actors in the us and beyond ali s work offers new insights on islamic authority as it relates to the intersections of gender religious space and national belonging

no detailed description available for devout societies vs impious states

what enables women to hold firm in their beliefs in the face of long years of hostile persecution by the communist party state how do women withstand daily discrimination and prolonged hardship under a communist regime which held rejection of religious beliefs and practices as a patriotic duty through the use of archival and ethnographic sources and of rich life testimonies this book provides a rare glimpse into how women came to find solace and happiness in the flourishing female dominated traditions of local islamic womenâe tm s mosques daoist nunneries and catholic convents in china these women passionately âe often against unimaginable odds âe defended sites of prayer education and congregation as their spiritual home and their promise of heaven but also as their rightful claim to equal entitlements with men

islam has long been part of the fabric of life in eastern indonesia with the early fifteenth century masjid tua wapauwe in northern maluku arguably the oldest mosque in indonesia mosques and imams offers a rich introduction to the myriad ways of being muslim across this diverse archipelago from sulawesi to maluku and nusa tenggara timor as seen through the role of imams and the institution of the local mosque the book is unique not only in its geographic coverage but also in the way it takes as an organizing principle the individuals and institutions that embody islam in local communities the contributions in this volume complement and contribute to broader discussions of contemporary issues in islam and other contemporary religions including migration proselytisation networks and changing models of religious authority

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