Women In The Mosque A History Of Legal Thought

Muslim Religious Architecture, 1. The Mosque and Its Early DevelopmentThe Mosque and Its Early DevelopmentThe Mosque as a Community Development CentreThe Making of the MosqueThe People of the MosqueThe Mosques of Colonial South AsiaWomen in the MosqueNew Imperial SeriesThe Mosques of Bo-KaapThe BuilderConstantinopleMahomet and His SuccessorsLife of MahometCapitulations of the Ottoman Empire'The world's religions' seriesTranscaucasia and AraratTranscaucasia and Ararat, Being Notes of a Vacation Tour in the Autumn of 1876The Geographical Part of the Nuzhat-al-qulub Composed by Hamd-Allāh Mustawfī of Qazwīn in 740 (1340): The English translation, with notes [tr. by G. Le StrangeThe American Architect and Building NewsA Cruise in the Bosphorus, and in the Marmora and Aegean Seas D. Kuban Do an Kuban Mohamad Tajuddin Haji Mohamad Rasdi Essam Ayyad Lewis Bevan Jones Sana Haroon Marion Holmes Katz Achmat Davids Théophile Gautier Washington Irving Irving United States. Department of State George Thomas Bettany James Bryce Bryce (Viscount) James Bryce Hamd Allāh (Mustaufī, al-Kazwīnī) George Fyler Townsend

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scholarly monographs on the religious iconography of islam

the fact that many features are standard to the oldest surviving mosques suggests that a canonical type mostly a courtyard surrounded by four porticoes did exist early in islamic history while the structure built by the prophet in madina soon after the hijra in 622 ad is believed by many to have later provided the prototype of the mosque the dominant theory that it was only a private residence casts doubt on that belief the current study provides fresh evidence based on the qur ān adīth and early poetry that this structure was indeed built to be a mosque

in a series of legal battles starting in 1882 south asian muslims made up of modernists traditionalists reformists shias and sunnis attempted to modify the laws relating to their places of worship their efforts failed as the ideals they presented flew in the face of colonial secularism this book looks at the legal history of muslim endowments and the intellectual and social history of sectarian identities demonstrating how these topics are interconnected in ways that affected the everyday lives of mosque congregants across north india through the use of legal records archives and

multiple case studies sana haroon ties a series of narrative threads stretching across multiple regions in colonial south asia

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

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