

# Muslim Women Scholars and Religious Authority

by Tayyibah Taylor with Zabra Ayubi

Muslim women who are scholars of the Islamic studies are helping to shape the Islamic discourse in America and around the world. As more Muslim women produce scholarship, especially in the field of Islamic theology, we are witnessing a subtle change in the face of Islamic religious authority. While this may present challenges within the Muslim community for those who still equate religious authority with maleness, and may be problematic for those outside our community who equate Islam with misogyny, this change is not only providing of the potential for expanding jurisprudential constructs, but it is giving us a platform for greater adoption of the egalitarian principles of Islam and creating a heightened gender consciousness.

Looking back in history, we can point to exemplary scholarly women to see ample evidence that the growing religious authority of today's female scholars is not unprecedented, but a continuation of our Islamic intellectual tradition and a reaffirmation of women's spiritual agency. Looking forward to the future, we can envision a balanced, thriving, peaceful Muslim community – one that lives up to its name of “the middle way community” and to its legacy of pluralism – as our

women scholars and leaders continue to make significant and valuable contributions to Islamic thought.

Islamic traditions demand that each devotee seek religious knowledge. Authority is legitimized through the public recognition and respect of spiritual and scholarly credentials and expertise. As more credentialed women scholars enter the intellectual, social and religious arena of our young American Muslim community, they both raise the standard of leadership and elevate the quality of the discourse to include issues that mainstream scholars may not have addressed. They challenge scholarship from the days when males with scant formal Islamic training rose to religious leadership by virtue of their eloquence, charisma or checkbook donations. They also challenge the *fiqh* discourses that relegated women's religious interests to the two Hs of Hijab and *Haid* (menstruation).

The increase in women's scholarship is happening organically; there is no cohesive, systematic movement. The manifestation of Muslim women's religious authority in the American Muslim community is as diverse as the scholars themselves. There are converts who grew up witnessing the new ordinations of women ministers and female rabbis,

immigrants from Muslim-majority lands that combat religious and cultural patriarchal traditions, as well as second and third generation women. These scholars are publishing thought-provoking books, teaching university courses, researching legal edicts, translating and interpreting Qur'an and sometimes working with think tanks to influence policy. Many of them are active in the development of the Muslim community and are heading up national Muslim organizations, sitting on *shurah* (consultative) councils, heading up masjid boards, working as chaplains in educational, correctional and health care institutions, teaching youth in local Muslim communities, organizing community services, serving as expert witnesses and legal consultants, or several combinations of the above and more.

Although some are certified with *ijazah* diplomas from traditional Islamic institutions, many have doctorate degrees in Islamic studies from North American universities, or both. Some couch their scholarship in a secular feminist framework, some identify themselves as Muslim feminists, while others reject both labels. Some of our female scholars advocate for an expanded role of female leadership in ritual worship such as delivery of sermons or prayer

leadership, a position that is not widely accepted amongst mainstream scholars; yet, many Muslim women scholars research topics of great relevance and interest to the wider Muslim community. In doing so they utilize the opinion-shaping tools of social network to blog and educate the masses on Islamic principles. Though varied in their approaches and interpretive positions, the work of our female scholars is having a long-term positive impact on our community and increased representations of women's voices within it.

It has been almost two decades since the book *Qur'an and Women* by the famed Qur'an scholar and activist, Dr. Amina Wadud, was first published in 1991 in Malaysia and set off an animated conversation about gender equality in the Qur'an and women's scholarship in Islam. By the time it was republished in 1999 in the United States as *Qur'an and Woman: Rereading the Sacred Text from a Woman's Perspective*, this book had become recognized as one of the most important resources to cite when discussing gender equity.

Other female scholars have contributed to the discourse with their research on Islam and gender studies. Dr. Kecia Ali, a professor of religious studies at Boston University is author of *Sexual Ethics and Islam* and works in the community to increase awareness about the potential for gender equality in marriage, divorce and sexual relations in Islamic discourses. Dr. Azizah Al-Hibri, law professor at the University of Richmond and jurist, has written extensively on women's rights, Muslim marriage contracts and Islamic jurisprudence while directing *Karamah: Muslim Women Lawyers*. Another jurist, Dr. Zainab Alwani has written on the family law and domestic violence and is the first female member of the Fiqh Council of North America.

Researching Islam and Muslims in America are scholars like Dr. Jamillah

Karim, whose book *American Muslim Women: Negotiating Race, Class, and Gender within the Ummah* sparked a conversation about racial inequalities amongst Muslims in America; and Dr. Aminah McCloud of De Paul University, who has published on African American Muslims. Dr. Juliane Hammer of George Mason University has written on the significance of the 2005 mixed-gender prayer led by Dr. Amina Wadud and Dr. Gwendolyn Zoharah Simmons of the University of Florida has researched African American Islam, and gender and conversion.

Often the impact of work of our scholars pushes beyond the borders of our community and nation. Dr. Asifa Quraishi's critique of the rape laws of Pakistan and the Zina punishments of Nigeria provided a woman-centered examination of criminal due process of modern-day Islamic jurisprudence. A professor at the University of Wisconsin's Law School, Dr. Quraishi was one of five public delegates accompanying Secretary of State Hillary Rodham Clinton to the United Nations Commission on the Status of Women in March 2010.

Also concerned with the letter and the spirit of the law is Dr. Intisar Rabb (see sidebar interview) who is researching legal change in Muslim countries. Another project with promise of global influence is the current work of Dr. Asma

Afsaruddin, Professor of Islamic Studies at Indiana University, which analyzes the ethical-legal implications of the term jihad and challenges statist-military perspectives by examining the Qur'anic treatment of the term.

Qur'an scholars, Dr. Nimat Hafez Barazangi (see sidebar) and Dr. Laleh Bakhtiar are concerned about women's interpretation and understanding of the Qur'an. For example Dr. Bakhtiar told *Azizah*, "Without Muslim women scholars, husbands would continue to believe they can beat their wives. Based on the English translation of the Sublime Quran, they can no longer hold that misinterpretation."

Some scholars are activists who reach out through the media. Dr. Asma Barlas regularly writes in American and Pakistani newspapers and publications and speaks to audiences all over the world about re-representing Islam as a just religion. Sumbul Ali-Karamali, author of *The Muslim Next Door: the Qur'an, the Media, and that Veil Thing* frequently blogs on *The Huffington Post* tackling current topics like the inaccurate notions of Shari'ah held by many Americans.

In the last nine years, both the American public and the Muslim community have witnessed the leadership Dr. Ingrid Mattson as vice-president, then as president of the Islamic Society of North America (ISNA), the country's largest Muslim organization. Currently on sabbatical from her position of Professor of Islamic Studies and Director of Islamic Chaplaincy at Hartford Seminary in Connecticut, and having completed her ISNA term, Dr. Mattson demonstrates authority in political, academic and religious spheres.

It is beyond the scope of this article to give an in-depth report on the work of all the Muslim female scholars in America, or even to give a



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comprehensive list. Like the scholar, Mohammad Akram Nadwi who set out to write a single volume dictionary on the *Mubaddithat*, (the Muslim female scholars of hadith) and ended up with 40 volumes, *Azizah* Magazine was pleasantly surprised by the growing number of our women scholars. The work mentioned in this article provides only a small sampling of the notable efforts and *Azizah* urges readers to learn more about the knowledgeable women scholars in our midst and to celebrate their imprint on the Islamic discourse as it evolves.

“Women’s voices in Islamic scholarship are even more profoundly valued than we realize, as I found

while attending a Ramadan program at an Islamic Center,” relates Sumbul Ali-Karamali. “I was asked to speak at the last minute, when the imam learned I had written a book on Islam. Caught by surprise, I demurred; but then an elderly man with an Iranian accent gently pulled me aside and said diffidently, ‘Excuse me, please, but I overheard. It is very important that you speak. We must hear from our sisters who are scholars. We do not hear enough from them.’”

Those voices are growing in strength. With numerous Muslim women enrolled in Islamic Studies programs in American universities and abroad, we acknowledge the

opening of Zaytuna College in Berkeley, California and celebrate its inaugural freshman class of 15 students, 9 of whom are females. Noting that Ayesha bint Abi Bakr, may Allah be please with her, was the first female Muftiyah, we look forward to the opening of the first Muftiyah Program (see sidebar) in the US. Looking to female spiritual guides who are graduates of the Murshidat program of Morocco (See Azizah 6-1) and similar training programs of China and Turkey, we envision a world where the important voices of our female scholars are heard frequently, acknowledged widely and always respected.

## *Feminine Fatwas* by Perin Gurel

**T**hink of the last time you heard of an outrageous crime against women being committed in the name of Shari’ah Law. Now imagine a world in which it will be impossible to justify abuses of human rights in the name of Islam. What would it take? Women’s Islamic Initiative in Spirituality and Equality (WISE) and its global advisory council of Muslim women scholars and activists (the Shura Council) have an idea and a plan.

At the July 2009 WISE conference in Kuala Lumpur, convening more than two hundred Muslim women from forty-two countries, 74% of those polled selected “harmful religious interpretation” as the biggest barrier to women’s advancement in their country. 93% of those polled stated that it is important or very important for women to take leadership roles in religious interpretation and spirituality. Thus began WISE’s long-term goal of matriculating Muslim women scholars of Islamic law (*muftiyahs*) from all around the world in a world-class doctoral program. Led by the global all-women’s Shura Council, a committee that includes scholars of Islam as well as specialists in other fields, the Muftiyah Training Program will be a collaborative project with institutional and educational partners worldwide. The program will unite classical Islamic law (*fiqh*) study with top-notch secular, interfaith, and women’s studies education, matriculating leaders empowered with full Islamic legal authority and an exceptional ability to address the most critical issues of our time. The graduates, who will have both the traditional *Ijaaza* and become Doctors of Divinity in Islamic Law, will be able to issue immediate authoritative

opinions (*fatawa*) against human rights violations locally and globally, individually and as a council.

As famous scholar, Asghar Ali Engineer put it a recent article on “Woman Judges and Shari’ah, “it is high time the Muslim intelligentsia came forward to rethink the entire corpus of Islamic jurisprudence in respect of issues and bring it in conformity with the Qur’anic spirit of justice, equality and human dignity.” For that to happen, WISE believes that women must be more involved in religious leadership positions and the education system itself must be reformed, including new methodologies, ways of thinking, and new scientific information, alongside the best our traditions have to offer. In this time of widespread interest in social progress and Islamic ethics, especially among young Muslims, the need and the opportunity for a generation of comprehensively educated Muftiyahs to affect positive social change cannot be overstated. Watch as, within the next decade, Muslim women themselves make it impossible to claim that stoning, punishment of rape victims, and other abuses of human rights represent God’s law.

The Women’s Islamic Initiative in Spirituality and Equality (WISE) is a global program, social network and grassroots social justice movement led by Muslim women and sponsored by the American Society for Muslim Advancement (ASMA). The WISE Muslim Women’s Shura Council and the Muftiyah Training Program are generously supported by the Henry Luce Foundation. To find out more about WISE, the Shura Council, and the Muftiyah Training Program, please visit <http://www.wisemuslimwomen.org/>

# A Constant Process of Refining Knowledge

*An interview with Intisar Rabb*

*An assistant professor of law at Boston College Law School and a research affiliate at Harvard Law School's Islamic Legal Studies Program, Dr. Intisar Rabb teaches advanced constitutional law, criminal law and comparative and Islamic law. She received a BA from Georgetown University, a JD from Yale Law School, and a PhD in Islamic Law from Princeton University. She has studied in several countries, including Egypt, Iran, Syria, and Morocco. She speaks Arabic and Persian, and has reading proficiency in French, German and Spanish. Funded by a grant from the Carnegie Corporation for "Islamic Law and Legal Change: The Internal Critique," she is currently researching debates about Islamic law and the possibilities for legal change in the Muslim world. She is one of 24 scholars to receive this award for research on contemporary Islam.*

“Every day, we see how law regulates our society and makes things run smoothly. At a four-way stop sign, each driver knows whose turn it is and – like a dance – they maneuver gracefully. When Muslims go to the masjid, everyone knows where to line up and how to pray, no matter where they are in the world. Some details differ, but the major patterns are the same; like a choreographed dance, everyone knows where and how to move.”

Intisar Rabb explains this is the way law can work, though she is quick to acknowledge that it does not always work so smoothly. In fact, the issues of law and society that require legal solutions typically involve a lot more complex choreography than rules of administrative or ritual law. Whenever law is out of step with justice, says Ms. Rabb, it is imperative to pay attention to and reevaluate the law. A sharp curiosity into the way the world works and a keen sense of justice led her to investigate both American and Islamic law.

In college, she took a law class that gave her “the (false) impression laws have a neat answer for the issues that arise in American society – from regulation to moral imagination.” She was interested in knowing how Islamic law worked out similar issues. How did Muslim scholars and jurists move from the sources

of law to the actual rules? How did they reflect on and incorporate moral values in the law? How did they use the law as a tool to serve justice? In search of answers, she pursued a dual educational track: for studies in Islamic law, she traveled to Syria, Morocco, Iran, and elsewhere; for American law, she enrolled in Yale Law School; she brought the two tracks together at Princeton University with a dissertation on Islamic legal maxims in comparative context.

Legal maxims, explains Ms. Rabb, are “principles of interpretation that allow judges and jurists in many contexts to apply the law to new situations. In American law, they play a minor role in interpreting unclear statutes. In Islamic law, they historically have played very expansive and important role in restating and updating the law. It is interesting to note the growing interest in legal maxims in recent years, as scholars in the Muslim world are more and more concerned with finding ways to understand and update Islamic law in a way consistent with its moral ideals that often get obscured. They have also used maxims as teaching tools to convey to students the basic contours of the law.”

That is not to say the maxims provide ready answers to the most pressing questions facing Muslims around the world, Ms. Rabb points out, but it is to affirm

they are an important part of the query worth pursuing – one that “ever seeks to lessen the steps between law and justice.”

The more Ms. Rabb studied law, the more she realized that “it deals with social and moral issues that go to the heart of what a people think and believe, the very ideals each society holds most dearly.” She says she found out that not only had American law not worked everything out with neat solutions, but Islamic law had not either; nor was that the aim of law.



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Speaking on her discovery, she notes, “The beauty of law had to do with its potential to articulate and approximate the best ideals through a constant process of refining knowledge about the world and the law itself, reassessing new real-life situations, and seriously considering whether the law is serving its purpose or should be improved. We don’t often think of evaluation and change in Islamic law, and we don’t always connect morality to law; but these connections have always been there, contributing to the dynamism of the law at its best.”

Asked what *shari’ah* or Islamic law is to her, Ms. Rabb replied, “*Shari’ah* is best defined, I think, as a moral code that exists perfectly in the mind of God. What we call Islamic law or *fiqh* is the human attempt to define and implement that code. Anyone who studies Islamic law will readily find that it is a tremendously dynamic and diverse set of laws with a rich history of adapting to new cultures and circumstances. It is increasingly important to understand what it means and how it applies, particularly given the misrepresentations and austere face of the law that many Muslims and non-Muslims ascribe to it. Narrow and ugly pictures of Islamic law are reminiscent of the stingy ways that many Americans have viewed the law (most poignantly in matters of race) when saying that it did not accommodate some of the best ideals of our society – peace, equality, justice.” Yet, these are ideals, her research shows, which are common to both systems.

Some of Ms. Rabb’s favorite verses from the Qur’an exemplify such similar principles, like the verse asking Muslims to stand up for justice, in its deepest sense, “even if it be against themselves and community members” (4:135, 6:152). Another is the verse calling for Muslims to make positive contributions to

the community around them (not just the Muslim community, but the entire community), particularly those who are less well-off: “It is not righteousness that you turn your faces to the East or the West, but righteousness [describes] one who believes in God and the Last Day, the Angels, the Books, and the Prophets; [who] gives of their resources, for the love of God, to relatives, orphans, the indigent, travelers, to those who request it and to those in bondage; [who] stand in prayer and give in charity; those who fulfill their promises when they enter into agreements and those who are patient in adversity and disaster and in the midst of tribulation. Those are the people of truth, and those are the ones who are conscious” (2:177).

“This calls us to be conscious of those in need,” Ms. Rabb comments, “and to contribute to improving their wellbeing. Law is one way of doing that, as are our individual actions. In other words, the verse inspires “consciousness of the person less well-off, with attention to equality and justice, and it is the same ideal embodied in American laws at their best.”

She referred, as an example, to the sordid American history of slavery and race, which resulted in the Civil Rights Acts of 1964, 1991 and other laws designed to ensure the promise of the 14th Amendment to equal protection under the law is made a reality for all people. Just as these laws were sparked by and combined with an entire social movement, Ms. Rabb posits, it takes both laws and individual and institutional members of society at all levels to keep in their consciousness those less well-off and constantly work to ensure that the promise and dream of equality and opportunity becomes a reality. “It is

a constant exercise in choreography, constantly moving, never perfect, but ever approaching the ideal... like the ‘arc of the moral universe,’ ever bending toward justice.”



Ms. Rabb is encouraged by what she sees as a trend in the past two decades of an increased interest in seriously studying the Islamic scholarly traditions. With respect to Islamic law, she believes the aim should be to engage deep and nuanced studies in ways that allow us to better understand each legal system on its own merit and the two systems with respect to one another.

Anticipating the next twenty years, she shares her excitement at the thought of seeing more scholars and practitioners having joined in the project to research and implement ways of doing just that. “I see more young people realizing their enormous potential and privilege, and drawing on them to make a positive contribution to American society. One thing that I would emphasize to any young person is to dream big and pursue their interests; with focus

and determination there is nothing to hold them back and they will surely succeed for their own betterment and that of society.”

Several people have influenced her path and here Ms. Rabb shares her recent experience with one such person. “My biggest living inspirations have been mentors I have known up close – especially my dissertation advisor, and game-changing luminaries – like President Barack Obama, whose works I have deeply appreciated from afar. I recently had the honor of meeting the President at the White House *iftar* this Ramadan. I listened as he made remarks in defense of religious freedom and values of diversity in response to the recent wave of

hysteria surrounding Muslims and their ability to take part in community life and religious exercise.”

“It takes moral courage and wisdom for the President to take a principled stand on the side of right, however politically unpopular; I was encouraged that he spoke in defense of constitutional freedom and American ideals, and against waves of intolerance and bigotry that we’ve seen increased against Muslims recently. His words were: ‘As a citizen, and as President, I believe that Muslims have the same right to practice their religion as everyone else in this country. And that includes the right to build a place of worship and a community center on private property in Lower

Manhattan, in accordance with local laws and ordinances. This is America. And our commitment to religious freedom must be unshakeable. The principle that people of all faiths are welcome in this country and that they will not be treated differently by their government is essential to who we are. The writ of the Founders must endure.”

“Rightly, he impressed upon the American citizenry that we should recognize the difference between violent extremists, who we are fighting and Islam, which we are not.”

After the speech, Ms. Rabb spoke with the President briefly. When he asked whether she was a student, she smiled and said, “I am a law professor, like you.”

# *Why Muslim Women Must Re-interpret the Qur'an*

by Nimat Hafez Barazangi, PhD

**T**he time has come for Muslim women to move from the silent revolution, though firmly grounded in the Qur'an, into an open struggle against injustice. Conditions for the majority of 700 million Muslim women are still pathetic (segregating men and women, secluding women in the name of modesty that sometimes prevent them from accessing educational institutions, discouraging and/or preventing women from congregational prayer and communal decision-making, but above all denying the woman direct identification with the Qur'an as an autonomous person). These conditions require changes in perception, attitudes and changes on the ground. We read in the Qur'an, “God will not change the condition of a people until they change what is in themselves” 13:11.

In this short essay, I offer suggestions on how women's interpretations of the Qur'an may change the understanding of gender and transform the Muslim communities and majority societies from within the Islamic worldview, while examining the core problem within the globalization of democracy movement, that is, the absence of Muslim women in shaping and developing Islamic thought.



Women's roles have been mostly viewed as secondary, or complementary, in the structure of Muslim societies, and sadly few Muslim women recognize this view as part of the problem. In order to challenge and transform these views, women must re-take their principal role and re-interpret the primary source of Islam, the Qur'an. By doing so, they will implement a fundamental aspect of the social justice contract between Muslims and Islam. Indeed, this must be the first essential step toward accomplishing comprehensive human rights for themselves, as well as the much-needed challenge to the unwarranted authority held by Muslim men for about 14 centuries.

Neither sociological theories nor political science or legal analyses could fully explain the current crisis in

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understanding the core problem that Muslim women face, namely their absence in shaping and developing Islamic thought. Muslim women may



Nimat Hafez Barazangi, PhD, and her book *Women's Identity and the Qur'an*.

recite the Qur'an many times daily, but they have been mostly absent from extracting meanings directly from it by themselves and for themselves to produce an egalitarian interpretation of the Qur'an. This egalitarian interpretation must restore the religious-moral authority of interpretation to each individual Muslim by using two basic Qur'anic principles: observing the natural order of the world and developing action plans by means of educated reason and mutual consultation.

In my view Prophet Muhammad, peace be on him, would be amazed at the current Muslims' perception and practice of Islam. Most Muslims believe that by imitating the image and reported actions of the Prophet

of Islam that they have mastered their religious duties. Muslims have come to codify these reported actions and erroneously view them as sacred as the Qur'an, to the point of missing the basic message that the Prophet carried for 22 years, between 610 and 632 AD.

The Prophet, as an agent of change, was willing to take a risk by challenging the common sense knowledge of the time. Yet the majority of today's Muslims are not willing to abandon the centuries old representations of Islam that are misleading and unjust, and replace them with the egalitarian intention of Islam as outlined in the only divine source, the Qur'an. Let us remember that the Qur'an was the only written source for almost one hundred years after the death of Prophet Muhammad and before his biographies and these traditions were collected. Essential as they may be, some of these traditions that concern women were abused by male interpreters, such as the issue of attire and seclusion. By using one Hadith to emphasize the extreme seclusion of women behind the head cover, erroneously called 'Hijab,' Muslims are ignoring the basic teaching of the Qur'an about modesty that does not necessarily require a head cover. The head cover was practiced before Islam and continued to be practiced by Muslims for cultural or environmental reasons. More specifically, verse 31 of Chapter 24 concerning the "*Khimar*," incorrectly translated as "veil," talks about covering women's bosoms and is intended to guard the lineage and protect inheritance.

It is fair, therefore, to claim that the true message of Islam concerning women has rarely been practiced for the past 14 centuries because many of Islam's representations are based on

the reported traditions without being corroborated with the Qur'an. Only by producing a new interpretation of the Qur'an, would Muslim women be able to emancipate and help transform their communities and the Muslim majority societies. That is, there will never be a reformation movement in Muslim societies, like what happened in Europe, because the structure of Muslim societies and their aspirations are different: The social structure is built on the extended family social collaboration model (not on the nucleus, economic-based model), while the aspirations are mostly related to past history and traditional authority morality (not to nationalistic or ethnic morality).

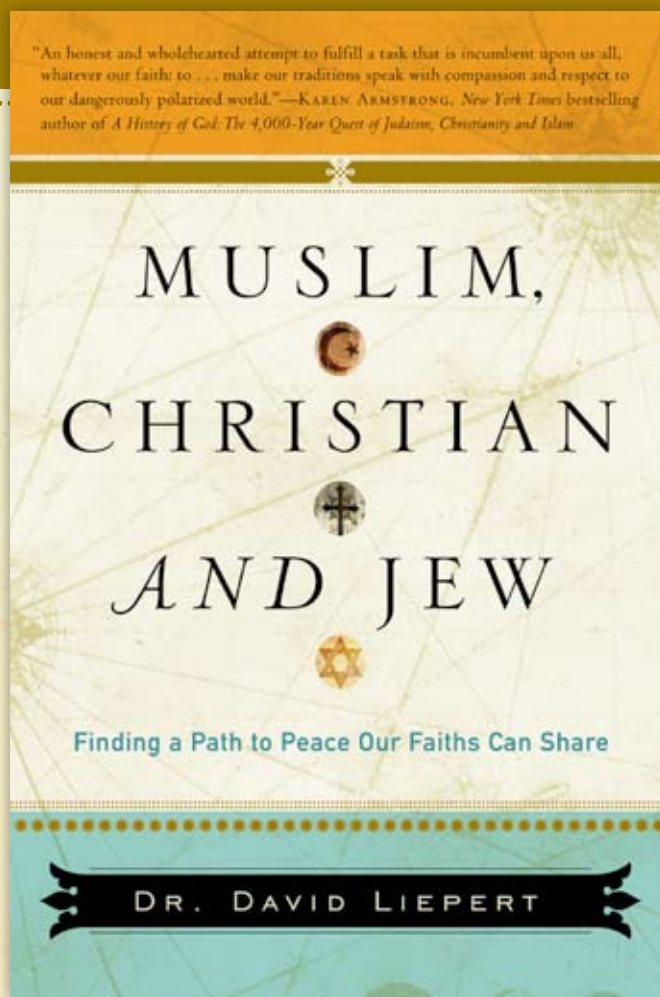
How would women's egalitarian interpretation of the Qur'an help? My answer is that it will only be able to help in the long run. First, the current Muslim women's discussion of gender and women's issues cannot be considered a social movement, nor an "Islamic feminist" movement. It is not a social movement because it is still at its infancy, limited to few scholars-activists who are scattered geographically, linguistically or disjointed by ethnic and sectarian disagreements.

Also, the intention of interpreting the Qur'an is not only to change the social structure, but mainly to change attitudes and perceptions, the process of which takes a long time. Qur'anic interpretation process is not an "Islamic feminist" movement because feminism is a creative theory intended to regain women's rights in society by mainly analyzing the social construct of gender as the unit of analysis. Islam, on the other hand, is a worldview that propagates a single pair, the human pair ("It is God who created you from a single soul, and made her mate of like nature, in order that he might dwell with her [in love]" Qur'an, 7:189),

with equal rights and responsibilities – spiritually, intellectually, and socially (Qur’an, 96: 15-19), in trusteeship and leadership: “And there will come forth every soul: with each will be an angel to drive and an angel to bear witness” (Qur’an, 50: 21). The unit of analysis for Qur’anic interpretation is Taqwa, i.e., building the capacity of each individual to balance all these roles within the guidelines of the Qur’an, the only divine source of Islam.

Second, in addition to building individual capacity, we also need to see Islam as a distinct three-legged process of (a) deconstructing the habitual idea of acceptance and transposition of social customs from one location to another, i.e., questioning the taken-for-granted interpretations that are based on certain local customs and practices, (b) making a connection between the message of Islam and the human interpretation of its nature (identifying with the message, i.e., self-reflection and deeper understanding of the meanings of the message of *Tawhid*, Oneness of God), and (c) reassessing the message of “there is no god but God” on the basis of the needs on the ground while preserving the principles of the message. Contemporary Muslim scholars and organizations are not attending to any of these processes. Hence, the struggle will be difficult, long, and uncertain. However, Muslim women need to take the lead in rethinking the Qur’anic message in the same prophetic spirit of tolerating peoples’ needs in time and place.

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# A PATH TO PEACE OUR FAITHS CAN SHARE



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