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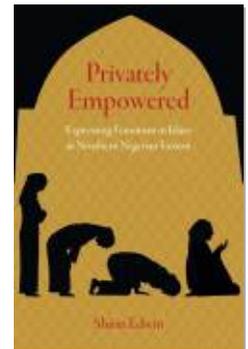
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NOTES

Introduction

The first epigraph is from “Jhumpa Lahiri > Quotes > Quotable Quote.” *Goodreads.com*. <http://www.goodreads.com/quotes/392519-fiction-is-an-act-of-willfulness-a-deliberate-effort-to>. The second epigraph is from Mir Hosseini’s interview in 2010 with Yoginder Sikand, “Understanding Islamic Feminism,” in *Countercurrents.org*. The third is from cooke, *Women Claim Islam*, x.

1. For an instructive explanation on Islamic law and its forms, *sharīʿa* (God’s law as divine and contained within the revelation), *fiqh* (jurisprudence or specifically human and scholarly activity), schools of law (Sunni and Shiʿi), reforms, civil law, and courts, see Norman Calder’s article that clearly defines the various dimensions of Islamic law. With regard to *sharīʿa* and *fiqh*, Calder helpfully explains that the word “fiqh” “connotes human and specifically scholarly activity. By contrast, *sharīʿah* refers to God’s law in its quality as divine. . . . Practitioners of *fiqh* (the *fuqahā*; sing. *faqīh*) try to discover and give expression to the *sharīʿah*.” Calder, “Law: Legal Thought and Jurisprudence,” 381.

2. Koinange, “Woman sentenced to stoning freed,” *CNN.com*.

3. Oduyoye, *The Shariy’ah Debate*.

4. “Sharia court frees Nigerian woman,” *BBC.com*.

5. Soyinka adds rather sardonically that the governor of an “obscure state,” Zamfara (a predominantly Muslim state), issued a *fatwa* against an innocent and unsuspecting journalist who, in her genuine and well-meaning effort to “control” the situation, archly stated that if Muhammad were alive, he would have not only approved of the pageant but would also have taken one of the contestants as his wife. According to Soyinka, this comment is a compliment to the Prophet’s eye for aestheticism. But the “stormtroopers” or Muslims butchered innocents over such a remark. Soyinka, “Psychopaths of Faith,” 13–16.

6. Duthiers, Karimi, and Botelho, “Boko Haram,” *CNN.com*.

7. Loimeier, *Islamic Reform and Political Change*, 1. Nigeria is not only Africa’s most populous state but also one of its most heterogeneous countries. In addition to the three largest linguistic groups—Hausa, Yoruba, and Igbo—there are numerous other languages, such as Kanuri, Bini (Edo), Nupe, Tiv, and Fulfulde. The percentage of Muslims estimated is 45% of the total population.

8. Yusuf M. Adamu, “Between the Word and the Screen,” 203–13. For an extensive discussion on the history and types of Hausa literature and orature, see Furniss’s *Poetry, Prose and Popular Culture in Hausa*; Whitsitt’s “Islamic Hausa Feminism and Kano Market Literature,” 119–36; and Abdalla Uba Adamu’s “Loud Bubbles from a Silent Book,” 133–53.

9. “The Benefits of the English Language for Individuals and Societies: Quantitative Indicators from Cameroon, Nigeria, Rwanda, Bangladesh and Pakistan: A Custom Report Compiled by Euromonitor International by the British Council,” www.euromonitor.com, last modified December 2010.

10. cooke, *Women Claim Islam*, x.

11. Alidou, *Engaging Modernity: Muslim Women*, 5.

12. Loimeier, *Muslim Societies in Africa*, ix.

13. Ibid.

14. According to Salime, the demands for reform of *sharī'a*-based family law in Morocco, also called the *mudawwana*, have become the “benchmark of the feminist movement, represented by hundreds of women’s rights organizations and research advocacy centers.” Salime, *Between Feminism and Islam*, xi–xii.

15. Esposito, *The Oxford Dictionary of Islam*, 158. Several instructive biographies on Muhammad’s life and mission allow fuller appreciation of the nature of his role. See, for instance, Ramadan’s *In the Footsteps of the Prophet* and Gabriel’s *Muhammad: Islam’s First Great General*. Despite choosing to focus on different aspects of Muhammad’s life, as Ramadan describes the magnitude of his spiritual mission as an ordinary human being and Gabriel minutely studies Muhammad’s under-evaluated military prowess, both Ramadan and Gabriel acknowledge Muhammad’s multifaceted intellect and abilities and the unique nature of the roles he fulfilled as Islam’s prophet.

16. Sikand, “Understanding Islamic Feminism,” *Countercurrents.org*.

17. Siddiqui, “Law and the Desire for Social Control,” 50.

18. Kandiyoti, “Introduction,” *Women, Islam and the State*, 1, 3.

19. Moghadem, “Islamic Feminism and Its Discontents,” 1143.

20. Esposito El-Din Shahin, introduction to *The Oxford Handbook of Islam*, 2.

21. Villalón, “Islam and Politics in Sub-Saharan Africa,” 381.

22. Ibid.

23. Ibid., 383. Paden and Loimeier furnish crucial insights into the history of the *Izala* movements in northern Nigeria by focusing attention on its legendary leader Abubakar Gumi. The *Izala* directly challenged the sufi leadership and influence on Nigerian Muslims, particularly the youth, and encouraged a “return to the basics”—the Qur’an and the *ḥadīth*. As a result, Gumi came to regard Sufism as an innovation, preaching an “anti-innovation and legalist approach” that each individual should have access to the Qur’an. Gumi is also credited with translating the Qur’an into Hausa and asking many of his former students to “interpret the Qur’an in the light of modern times” and not to adopt a literalist interpretation. On the same lines, and in a longer account, Loimeier provides an exhaustive examination of the history of the ‘*Yan Izala* in northern Nigeria since its foundation in 1978. The main points of the movement’s themes were the belief that the practice of intercession is un-Islamic and the belief that the pilgrimage to Mecca is more important than the visit to the tombs of saints. In fact, there were to be no saints in Islam as all Muslims are equally “holy.” Other points forbade the practice of tribalism, sectarian affiliation, or sectionalism. To become a member of the movement, a Muslim would, of course, need to renounce his membership to a Sufi brotherhood. Loimeier, in particular, notes women’s greater participation in the political process, especially to expand Islamic education, and the intensification of the conflict between the Sufi brotherhoods and their critics. Loimeier credits the ‘*Yan Izala* with pioneering effects on women’s education. Loimeier, *Islamic Reform and Political Change*, 207, 229; Paden, *Religion and Political Culture*, 248.

24. Majid opens his extremely pertinent thesis on Islam in a postcolonial world with an age-old debate on the compatibility of Islam and democracy. He chooses to cite a “syntactic slippage” that rather inaccurately frames any struggle in Islamic nation-states, such as Iran, within the conflict between Muslim forces and secular reformers, leading to the erroneous but predictable conclusion that Islam is incompatible with democracy and running a state on Islamic principles would most naturally be antithetical to democratic processes. Or that social justice, equality, and human rights are not easily found within Islamic political, legal, social, and spiritual systems, and that fighting undemocratic elements in an Islamic regime automatically presupposes a fight to restore democracy since democratic process are alien to the Islamic system of governance, politics, and society. Such iterations that Majid exposes, as he discusses in his essay on Islamic feminism, and as a host of Islamic theorists have pertinently sighted in European scholarship on Muslim women, are also widely prevalent in feminist studies of Islam in Africa as well, where African feminists a priori situate African Muslim women’s feminist expression within a struggle against Islam. Majid, *Unveiling Traditions*, 2.

25. Using an expression such as “Black Islam” or even “African Islam,” as Loimeier rightly points out, to represent the religion in the entire continent, cannot do justice to the complexity of the social realities of Muslims in Africa. Loimeier, *Muslim Societies*, ix–x, 11.

26. Badran provides punctilious accounts of Lawal’s and Husseini’s cases in both these studies to validate the momentum of political and feminist activism, “following the strenuous work of Nigerian activists” of the innumerable legal organizations, nongovernmental organizations (NGOs), Baobab for Women’s Human Rights, and the Women’s Rights and Protection Association (WRAPA), among others, that “mounted wide publicity campaigns” to acquit these women. Badran, “Introduction: Gender and Islam,” 5, 9; Badran, *Feminism in Islam*, 279–80.

27. Wehrs, *African Feminist Fiction*, 6; Irele, “Perspectives on the African Novel.” Irele has also made similar observations in his introduction to the influences on the African novel. In addition to the historicity of the ancient oral traditions, of course, Irele includes the colonial, and therefore Christian, imprint on the genre, to observe the much older interactions of African literature with the Qur’an and Islam. His point is similar to Wehrs’s in that the African writer draws from the influence of multiple and overlapping traditions.

28. Tunda Kolawole, “Meet the Mother of,” 7.

29. John Renard’s lucid account of the various thematic aspects of spirituality serves as an excellent discussion of the spiritual rhythms of Muslim life. For instance, Renard explains the status of *hadith*: “Next to the Qur’an, Islam’s most important documentary source is known collectively as Prophetic Hadith (*al-ahadith an-nabawiya*). As a literary source, Prophetic Hadith consists of thousands of reports of Muhammad’s words and deeds as transmitted by generations of Muslims, beginning with firsthand accounts from among the Prophet’s companions, the first generation of Muslims.” R. Marston Speight provides an instructive introduction to the *hadith*, its meanings, history, purposes, kinds, and status in Islamic literature and spiritual practice. She also covers the body of criticism, akin to a science, that has developed around the *hadith* and the modern

approaches to it. Speight describes the term as “specific reports of the prophet Muhammad’s words and deeds as well as those of many early Muslims . . . in order that the living memory of Muhammad’s example might influence the community of believers. . . . As preserved for subsequent generations, these reports, or *ḥadīth*, take the form of usually short, unconnected pieces, each of which is preceded by a list of its authoritative transmitters.” Renard, *Seven Doors to Islam*, 13; Speight, “Hadith,” 347–52.

30. Oyèwùmí, *The Invention of Women*, xix; Oyèwùmí, “The White Woman’s Burden,” 42.

31. Amadiume, *Male Daughters, Female Husbands*, 9.

32. Very few analyses on Bâ tackle her discourse on Islam or on Islamic feminism. Diallo’s work has received relatively less attention, even though she is considered as a pioneer by critics of African literature. That both these writers amply engage Islam in their writings can be easily gauged from their novels. However, the scarce reception of Islam in critical literature on them attests to the lack of interest in the religion and its culture and customs, and lack of acknowledgement of its impact on West African women.

33. Other notable writers of fiction in English from northern Nigeria are Labo Yari, Mohammed Sule, and, more recently, Helon Habila, E. E. Sule, Abubakar Adam Ibrahim, and Fatima Ba’aram Alkali, among others. Carmen McCain, “Nigeria: The Silent North—Problems in Studies of Northern Nigerian Literature,” *AllAfrica*, last modified October 2014, <http://allafrica.com/stories/201212150166.html>.

34. In her entry on Ali, Fister remarks that Ali’s work revolves around “unpretentious romance that touches on regional, cultural, religious, gender and class differences without attempting to penetrate very deeply.” Such comments explain the negligible attention to Ali’s two novellas, even though there is much in her work that repays analysis. Fister, *Third World Women’s Literatures*, 12–13.

35. Babajo, *The Novels of Abubakar Gimba*.

36. Loflin, “Zaynab Alkali,” 39–44. The entry on Alkali lists a handful (four, to be precise) of critical works on the novelist, with the same number of interviews with her, and even fewer book reviews of her novels. Since the publication of this entry as well, negligible scholarship has been devoted to Alkali’s oeuvre.

37. Sonbol, introduction to *Beyond the Exotic*, xvii.

38. *Ibid.*, xviii.

39. *Ibid.*

40. *Ibid.*, xvii–xviii.

41. cooke, *Women Claim Islam*, 4, xxviii.

42. *Ibid.*, x.

43. On this quodlibetal issue of the theory and practice of including North African countries and Egypt as part of Africa, one should consider the critical practice so far when studying Islam and gender where studies tend to limit their representations of Africa to Algeria, Morocco, Tunisia, and Egypt. See, for instance, essays by well-regarded theorists such as John Esposito and Yvonne Haddad’s collection where, from a quick glance at the table of contents, it can be noted that the focus is limited to the “Arab World,” the “Reality of Arab Women’s Lives,” and “Modernity in Egypt.” The only essay pertaining to Muslim women outside the Middle East and the surrounding region, comprising of Jordan,

Kuwait, Pakistan, Oman, and Bahrain, is on the Philippines. Here again in this collection, Egypt is made to stand in for Africa, for these case studies, in Esposito and Haddad's words, "reflect the broad sweep of the Muslim world from *Africa* to Southeast Asia, from Asia to the Philippines" (emphasis added). Esposito and Haddad, "Women in Islam and Muslim Societies," xviii.

44. Mahmood, *Politics of Piety*, 153.

45. *Ibid.*, 3.

46. Mack and Boyd, *One Woman's Jihad*.

47. Abu-Lughod, *Do Muslim Women Need Saving?*, 8–9.

48. *Ibid.*, 137.

49. *Ibid.*, 12.

50. *Ibid.*, 201–2.

51. *Ibid.*, 95.

52. Steady, "The Black Woman Cross-Culturally," 7–41, 10.

53. Aidoo, "The African Woman Today," 43.

54. Oyèwùmí, "The White Woman's Burden," 33.

55. Sofola, "Feminism and African Womanhood," 52.

56. Abu-Lughod, *Do Muslim Women Need Saving?*, 143.

57. Falola and Heaton, *A History of Nigeria*, 174.

58. Imam, "Ideology, Women and Mass Media," 43.

59. Alidou, *Engaging Modernity*, 132.

60. *Ibid.*

61. Na'Allah, *African Discourse in Islam*, 32.

62. Whitsitt, "Islamic Hausa Feminism," 120. Whitsitt explains that the *Soyayya* writers insist on working within religious parameters but have been condemned by more conservative forces for corrupting moral behavior and conduct.

63. Yahya, "The Development of Hausa Literature," 10.

64. Paden investigates the broad nature of the *mallam* class in northern Nigerian society, especially in Kano, calling it "a specialized class of learned men who are regarded as repositories of religious knowledge . . . trained in Islamic knowledge and Arabic language. At minimum he is capable of teaching elementary Qur'an lessons." Paden notes that there are different kinds of *mallam* in Hausaland, ranging from those who teach elementary Islamic knowledge and Arabic to those who engage in advanced instruction, counselling of legal and spiritual matters, and interpretations of the religion. Many of them also support themselves through secondary occupations such as trade, tailoring, and farming. Paden, *Religion and Political Culture*, 56–57, 56.

65. Smith, "The Historical Impact of Islam," 318.

66. *Ibid.*, 318–19. See also Murray Last, *The Sokoto Caliphate* and "Uthman ibn Fudi," in *The Encyclopedia of Islam*.

67. *Ibid.*, 319.

68. *Ibid.*

69. Falola and Genova, *Historical Dictionary of Nigeria*, 331.

70. Kane, *Muslim Modernity in Postcolonial Nigeria*, 35.

71. Yahya, "The Development of Hausa," 12.

72. Falola and Genova, *Historical Dictionary of Nigeria*, 331.

73. *Ibid.*, 331–32. The Sokoto Caliphate emerged as an amalgamation of numerous emirates in 1812 following a series of religious wars, or *jihād*, started

in 1804 and led by dan Fodio. Dan Fodio then divided the caliphate into two—Gwandu, to be ruled by his son Abduallahi, and Sokoto, for his other son Muhammad Bello. This provided religious independence and unity at the same time, with smaller emirates paying tributes to maintain loyalty to the caliphate. Slavery was an important facet of economic activity. Slaves worked in the fields and as domestic servants.

74. Smith, “The Historical Impact of Islam,” 327.

75. In an excerpt from an interview published in *The Guardian* on the subject, Maigari also clarifies that the *shari‘a* is meant only for Muslims and no non-Muslim is forced to observe it. The magistrates’ courts exist for non-Muslims. The presence of a legal system that covered non-Muslims existed even during the time of Muhammad and even in Nigeria during the colonial era. Oduyoye, *The Shariy’ah Debate*, 3.

76. Ogunde, “Islamic Development Bank Commits,” last modified March 15, 2012.

77. Dowd, “Civil Society: Sub-Saharan Africa.”

78. Tripp, “Political Parties and Participation.” Citing specific cases of women’s increased political participation in Islamic societies, Tripp details the role of the Convention on the Elimination of Discrimination against Women (CEDAW) that has worked to reform the Family Code in predominantly Muslim countries such as Niger, including successfully securing seats for women in the Nigerian legislature and banning FGM or female genital mutilation. See also Callaway and Creevy, *The Heritage of Islam*.

79. Abdullah, “Women as Emergent Actors,” 150–67.

80. Abdalla Uba Adamu, “Loud Bubbles,” 135.

81. Yusuf M. Adamu, “Between the Word,” 204.

82. *Ibid.*, 204, 209.

83. Abdalla Uba Adamu, “Loud Bubbles,” 145.

84. Yusuf M. Adamu, “Between the Word,” 205.

85. Abdalla Uba Adamu, “Loud Bubbles,” 140.

86. *Ibid.*, 151.

87. Whitsitt, “Islamic Hausa Feminism Meets Northern Nigerian Romance,” 119.

88. Whitsitt, “Islamic Hausa Feminism and Kano Market Literature,” 141.

89. Anike, “Censorship and Contemporary Hausa Literature,” *Patheos.com*.

90. James, “Zaynab Alkali,” 31.

91. Babajo, *The Novels of Abubakar Gimba*, 37. Babajo’s book is one of few studies on Gimba in addition to being a complete analysis of Gimba’s works and the background that informs the novelist’s fiction. From numerous sources, available perhaps only in Nigeria, such as newspaper articles, interviews, reviews, and analyses on Gimba, Babajo articulates a detailed and methodical insight into Gimba’s commitment and vision as a writer.

92. Okome, “What Women, Whose Development?,” 68; Davies, “Introduction: Feminist Consciousness,” 9.

93. cooke, *Women Claim Islam*, 91; El-Gawahry, “An Interview with Heba Ra’uf Ezzat,” 26–27.

94. James, “Zaynab Alkali,” 30.

Chapter 1

The first epigraph for this chapter is from Nnaemeka, “Reading the Rainbow,” 6. The second epigraph is from Oyèwùmí, *The Invention of Women*, 21. The third epigraph is from Badran, “Between Muslim Women and the Muslimwoman,” 105. The fourth epigraph is from Moghadem, “Islamic Feminism and Its Discontents,” 1148. The final epigraph in this chapter is from Najmabadi, “(Un)Veiling Feminism,” 31.

1. Acholonu, *Motherism*, 71.

2. Nnaemeka, “‘Nego-feminism,’” 369; Sofola, “Feminism and African Womanhood,” 61.

3. Amadiume, *Male Daughters, Female Husbands*, 3.

4. Aidoo, “The African Woman Today,” 40. Aidoo names Lady Tiy of Nubia, Nefertiti, Nzingha, Mbuya Nehanda, Sibongile Mkhabela, and Winnie Mandela, among others, in a list of independent, innovative, and brave women from Africa.

5. Oyèwùmí, “The White Woman’s Burden,” 26.

6. *Ibid.*

7. *Ibid.*, ix, 31.

8. *Ibid.*, 31.

9. Amadiume, *Male Daughters, Female Husbands*, 3.

10. *Ibid.*

11. *Ibid.*, 2, 4.

12. Davies, “Introduction: Feminist Consciousness,” 9.

13. Nnaemeka, “Reading the Rainbow,” 6.

14. *Ibid.*, 8–9.

15. *Ibid.*, 9.

16. Ogunyemi, *African Wo/Man Palava*, 114.

17. *Ibid.*, 114.

18. *Ibid.*, 105.

19. *Ibid.* Ogunyemi discusses the novel in English by Europeans and Africans and African Americans to show how Black female characters come to acquire womanism as they are burdened both by sexism and racism. She states that her definition of womanism coheres with Alice Walker’s, whom she borrows the term from, but differs from Walker in that in her characters, as opposed to Walker’s, do not come to womanism because of an event or coming-of-age incident but because of the realization that they are Black and female—a predicament that is theirs.

20. *Ibid.*, 114.

21. *Ibid.*, 5.

22. *Ibid.*, 12, 95.

23. D’Almeida, *Francophone African Women Writers*, 6.

24. Ogunyemi, *African Wo/Man Palava*, 106.

25. *Ibid.*, 119, 114.

26. *Ibid.*, 119.

27. Davies, “Introduction: Feminist Consciousness,” 8–9; Steady, “The Black Woman,” 23.

28. Ogunyemi, *African Wo/Man Palava*, 121.

29. *Ibid.*, 123.

30. *Ibid.*, 114, 119, 123.

31. *Ibid.*, 319.
32. *Ibid.*, 309.
33. Kolawole, *Womanism and African Consciousness*, 28, 193, 194.
34. *Ibid.*, 25.
35. *Ibid.*, 19, 35, 39, 193.
36. *Ibid.*, 41, 194, 197.
37. *Ibid.*, 197.
38. *Ibid.*, 204. Steady posits the core importance of motherhood in African societies, calling it the “most fundamental difference between the African woman and her Western counterpart.” To this end, she boldly states, “no doubt the most important factor with regard to the woman in traditional society is her role as mother and the centrality of this role for society as a whole.” Steady, “The Black Woman,” 29.
39. Kolawole, *Womanism and African Consciousness*, 203.
40. Nnaemeka, “‘Nego-Feminism,’” 378.
41. *Ibid.*
42. *Ibid.*, 382.
43. Ogundipe-Leslie, *Recreating Ourselves*, 35.
44. *Ibid.*, 31–32.
45. *Ibid.*, 10.
46. *Ibid.*, 230.
47. *Ibid.*, 216.
48. *Ibid.*
49. *Ibid.*, 31.
50. *Ibid.*
51. *Ibid.*
52. *Ibid.*, 31–32.
53. *Ibid.*
54. Jell-Bahlsen, “Female Power: Water Priestesses,” 101.
55. Schildkrout, “Dependence and Autonomy,” 107.
56. *Ibid.*, 124.
57. Acholonu, *Motherism*, 91.
58. *Ibid.*, 44.
59. *Ibid.*, 90.
60. *Ibid.*, 94.
61. *Ibid.*, 93.
62. *Ibid.*
63. *Ibid.*, 111.
64. *Ibid.*
65. *Ibid.*, 115.
66. *Ibid.*, 71.
67. *Ibid.*, 70, 71.
68. *Ibid.*
69. *Ibid.*, 45.
70. Nnaemeka, “Reading the Rainbow,” 9; Nzigwu, “O Africa: Gender Imperialism,” 114.
71. Mama, “Tale of a Marriage,” 1547.
72. Acholonu, *Motherism*, 70.

73. Soyinka, “Religion and Human Rights,” 83.

74. Starting with the Senegalese novelist Cheikh Hamidou Kane’s well-known novel on Islam in Africa, *Ambiguous Adventure*, Soyinka elaborates the second axis of his analysis on Islam where Islam and indigenous religions are framed in “the contest for the soul of Samba Diallo.” Etched in a persistent lexis on Islam as an “alien civilization” whose overzealous literary proponents, such as Kane and Ahmadou Hampaté Bâ, make no attempt to dissemble their “direct catechising” in their rather “idealised” and “ideal projection” of the religion in Africa, Soyinka terms both Hampaté Bâ’s biography on the African Muslim saint Tierno Bokar and *Ambiguous Adventure* as little more than “misguided literature.” However, Bâ’s biography, continues Soyinka, to chart his third axis on Islam in African literatures, melds the influences of the three religions—Islam, Christianity, and indigenous beliefs—to articulate a message of “universal humanism,” of a new African consciousness through the truth of Islam, but grounded first and foremost in African indigenous systems. So either Islam’s “fertile role” in literary creations is inspired by and, therefore, must be attributed to an indigenous African humanism, or its more aggressive influence upon African spirituality is a sign of its “unapologetic proselytizing” that produces “misguided literature” as the African did not and still does not, in Soyinka’s view, voluntarily embrace Islam. Soyinka, *Myth, Literature and the African World*, 76, 77, 79.

75. Soyinka, “Religion and Human Rights,” 83.

76. *Ibid.*

77. *Ibid.* Ahmed Bangura’s meticulous dissection of Soyinka’s and Mazrui’s discussion is one of few analyses on the issue of race, religion, and culture about Islam in Africa. While Bangura’s appraisal of Mazrui’s rather forced defense of Islam in Africa is refreshingly useful as it senses, in Mazrui’s rebuttal of Soyinka’s claims, an eagerness that does more harm than good to Islam’s case, Bangura’s stance about women’s status in pre-Islamic and Islamic Africa, as part of his critique of Mazrui’s defense, can be questioned. Bangura notes, in particular, Mazrui’s rather inaccurate statement about the status of women in pre-Islamic societies in Africa in his defense of Islam, leading Bangura to state that “the view that African women were better off in pre-Islamic African society than in African Muslim societies is one that many scholars do not share”; this is a view that I discuss at length in this chapter. It is a view, as I argue in this book, that anchors the entire African feminist discourse vis-à-vis Islam. Bangura, *Islam in the West African Novel*, 23–29, 27.

78. Appiah, “An Evening with Wole Soyinka,” 778. In this discussion about his Nobel prize, his work, and his debate on Africa with Mazrui, Soyinka responds to a question about Mazrui’s program. In his response, Soyinka clarifies his stance against Islam as that which opposes anyone who claims Africa as a historically Islamic continent. He also adds that both Islam and Christianity subverted traditional African religions and alienated the African from his traditions.

79. Soyinka, “Religion and Human Rights,” 83.

80. Kolawole, *Womanism and African Consciousness*, 25; Hudson-Weems, “Africana Womanism,” 160; Steady, “The Black Woman,” 36.

81. In the case of Egypt, Badran contextualizes public activity as the goal of Islamic feminism in 19th century Egyptian society by evoking the term “Muslim-woman” used by “Westerners and Islamists or proponents of political Islam” that customarily frames the Muslim woman as veiled, compliant and protected. As a

rejoinder to the Muslim woman's confinement in a "cage," an image sketched by Westerners and by Badran's own compatriot, the 19th century Egyptian poet Aisha al-Taimuriyya, who saw Muslim women as incarcerated in their homes, Badran asserts that "the rights-and-justice-seeking Islamic feminist movement is on a roll, chipping away at the Muslimwoman project." The Islamic feminist movement, she avers, is breaking the cages of confinement, battling to reform laws and rallying for the increased presence of women in the public sphere, arguing that "Muslim feminists have won many gains for women in Muslim societies, such as reform of Moroccan family law, nominations of judges in Egypt, or granting women suffrage in Kuwait." Badran, "Between Muslim Women," 101.

82. Salime, *Between Feminism and Islam*, 135.

83. *Ibid.*

84. Ahmed, *Women and Gender*, 237.

85. *Ibid.*, 41–2.

86. *Ibid.*, 64.

87. *Ibid.*, 65.

88. *Ibid.*, 69–70.

89. *Ibid.*, 62.

90. *Ibid.*, 79.

91. Badran, "Feminism and the Qur'an," in *Encyclopedia of the Qur'an*.

92. Badran, "Between Secular and Islamic Feminism/s: Reflections on the Middle East and Beyond," *Journal of Middle Eastern Women's Studies* 1, no.1 (2005): 14; Badran, *Feminism in Islam*, 249.

93. Badran, "Competing Agendas: Feminists, Islam and the State in 19th and 20th Century Egypt," in *Women, Islam and the State*, ed. Deniz Kandiyoti (Philadelphia: Temple University Press, 1991), 201; *Feminism in Islam*, 4, 253.

94. Mir-Hosseini, "Beyond Islam vs. Feminism," 72.

95. Badran, "Between Muslim Women," 112.

96. *Ibid.*, 119.

97. Wadud, "Towards a Qur'anic Hermeneutics," 37–38. For further commentary on Wadud's hermeneutic approach, see Haifaa Jawaad's insightful analysis "Muslim Feminism: A Case Study of Amina Wadud's 'Qur'an and Women,'" *Islamic Studies* 42, no.1 (2003): 107–25.

98. Wadud, "Towards a Qur'anic Hermeneutics," 37–38.

99. *Ibid.*, 29.

100. *Ibid.*

101. *Ibid.*, 34; Wadud, *Qur'an and Woman*, 34–35.

102. Badran, *Feminism in Islam*, 2, 300.

103. Badran, "Feminism and the Qur'an," 200.

104. cooke, *Women Claim Islam*, 91.

105. Mahmood, *Politics of Piety*, 45.

106. *Ibid.*, 3, 57.

107. Karam reads Rauf's activity as "advocacy in Islam" that brings political authority back into the family fold, giving it to women who then step out into the public domain, vested with this authority, to play a greater role in society, and eventually the state. Rauf is also known as Heba Saad Eddin and has published using both names. Karam, *Women, Islamisms and the State*, 224.

108. *Ibid.*

109. Mir-Hosseini, “Beyond Islam vs. Feminism,” 74.
110. *Ibid.*, 27.
111. Karam, *Women, Islamisms and the State*, 226.
112. Mahmood, *Politics of Piety*, 53.
113. *Ibid.*
114. Jones, *Women Warriors: A History*, 83.
115. Marilyn French, *From Eve to Dawn: The Masculine Mystique* (New York: Feminist Press at CUNY, 2008), 173.
116. Jones, *Women Warriors: A History*, 84–85.
117. Ahmed, *Women and Gender*, 169.
118. *Ibid.*, 172.
119. *Ibid.*, 173.
120. Imam, “The Development of Women’s Seclusion,” 6.
121. *Ibid.*, 7.
122. Beverly Mack, “Muslim Women’s Knowledge Production in Greater Maghreb: The Example of Nana Asma’u of Northern Nigeria,” in *Gender and Islam in Africa: Rights, Sexuality, and Law*, ed. Margot Badran (Stanford, Calif.: Stanford University Press, 2011), 24.
123. *Ibid.*; see also Horner, “Sub-Saharan Africa,” in *Encyclopedia of Women and Islamic Cultures*. Horner notes the contributions of Shaykha Khadija, a nineteenth-century Mauritanian teacher, who was also the Torodo revolution’s leader Abd al-Qadir’s instructor. Horner also documents the roles of several *muqadammat* or Sufi teachers from Kano, including Aisha, Safiya Umar Falke, Hijiya Iya, and Umma Makaranta.
124. Haylamaz, *Aisha: The Wife, the Companion, the Scholar*.
125. *Ibid.*, 78.
126. Mack and Boyd, *One Woman’s Jihad*, 168.
127. *Ibid.*, 170.
128. *Ibid.* “Fadima” in Hausa or “Fatima,” in Arabic, was Muhammad’s daughter, and also wife of the fourth caliph, Ali. “Hawau” is the Hausa variation of the Arabic “Hawa” or Eve.
129. *Ibid.*
130. *Ibid.*, 76.
131. *Ibid.*
132. Mack, *Muslim Women Sing*, 76–77.
133. *Ibid.*, 4, 46, 56.
134. Mahmood, *Politics of Piety*, 58.
135. Mack, *Muslim Women Sing*, 79.
136. *Ibid.*, 76.
137. See, in particular, Mahmood’s description of the history of the mosque movement, tracing it to the Egyptian activist Zaynab al-Ghazali’s efforts on *dawa* through Islamic nonprofit organizations. It was al-Ghazali’s Islamic institute, explains Mahmood, that was among the first in Egypt to train women in Islam through mosque lessons, and to train their teachers in dispensing such lessons in the early 20th century. Although state-run organizations such as the Muslim Brotherhood and the University of Al-Azhar, argues Mahmood, “were avenues for al-Ghazali’s activism,” they never really supported the women’s *dawa* movement. The mosque movement, the Egyptian state and the texture of nonprofit Islamic

institutions, nonetheless, as Mahmood admits, remain connected, related, even in their tensions and collusions. There is, for instance, as Mahmood, notes, an effort on the part of the Egyptian state to control, censor and police the activities of the mosque movement. This effort also includes regulating, even nationalizing thirty thousand non-government mosques. Mahmood, *Politics of Piety*, 70, 75–76.

138. Na'Allah, *African Discourse in Islam*, 36. Na'Allah discusses at length the useful public role of Hausa women poets in employing their art as an instrument of social change by educating people on common topics such as polygamy, human emotions and other themes pertinent to everyday life in Hausa society in Rukayyatu Sabuwa Nasir Adakawa's and Hauwa Gwaram Umaru's creative contributions. Also see Mack, *Muslim Women Sing*, 79. Mack devotes a chapter to Hauwa Gwaram's work and the social function of her poetry in Hausa society. She lists poetry as a teaching device, especially in adult education programs, as fostering solidarity in the community through a common interest in the arts, and of course, as an instrument for political and social change by enlightening women about their environment and current affairs.

139. For the primacy of the "homestead" as the foremost area of performance in storytelling, see Gay Wilentz's *Binding Cultures: Black Women Writers in Africa and the Diaspora* (Bloomington: Indiana University Press, 1992), xxv.

140. Physical seclusion is, as Ayesha Imam explains, a multivalent discourse that must be examined in the context of several factors such as the growth and rise of Islam in northern Nigeria, the Sokoto Caliphate, British rule of Nigeria, and the period leading up to Nigeria's independence from it. Imam begins by illustrating the nature of women's rights in the Sokoto Caliphate under dan Fodio, gesturing to the various economic forces that influenced the seclusion of women in northern Nigeria—the numerous crafts and economic activities such as cotton production, weaving, the sale of yarn, dyeing of cloth, and spinning that were mostly concentrated in rural areas, but increasing trade under the caliphate. British occupation led to the sedentarisation of the Fulani and to their exodus to urban areas, prompting greater needs for physical security, coupled with ways to avoid colonial taxation of each earning member of a household. Muslims, therefore, were motivated to show only one earning member in the household. The taxation system under the British included not only the nature of the occupation and its output but also a census. Since the British already accepted the claim that it was un-Islamic for strange men to enter Muslim compounds, it was a convenient material benefit for the Muslims to be under-counted and consequently under-taxed. However, Imam points out that these economic factors were not determinant in themselves, "but were bound up with ideologico-religious discourses about ideal social relations and the proper place of women in Islam." Imam, "The Development of Women's Seclusion," 10.

141. Coles and Mack, eds. *Hausa Women in the Twentieth Century*, 5; see also Callaway, *Muslim Hausa Women in Nigeria*.

142. Mack, *Muslim Women Sing*, 3.

143. Mack, *Muslim Women Sing*, 7.

144. Mack, *Muslim Women Sing*, 6.

145. Verde explains that Ajami is not a language itself but the alphabet script is used to write a language: Arabic-derived letters to write a non-Arabic—in this case, African—language. Ajami derives from the Arabic *a'jamiy*, meaning

“foreigner” or more specifically, “non-Arab.” Ajami thus came to mean an African language written in Arabic script that was often adapted phonetically to facilitate local usages and pronunciations across the continent, from Ethiopia in the east to Sierra Leone in the west. Verde, “From Africa in Ajami,” 36, 39.

146. Mack, *Muslim Women Sing*, 7.

147. Furniss, *Poetry, Prose and Popular Culture*; and “Contemporary Bards: Hausa Verbal Artists,” 145–46.

148. Aliyu, “Hausa Women as Oral Storytellers in Northern Nigeria,” 150.

149. *Ibid.*, 151.

150. *Ibid.*

151. *Ibid.*, 152.

152. See Coles and Mack, eds., *Hausa Women in the Twentieth Century*; also E. B. Simmons, “The Small-Scale Rural Food-Processing,” 147–161. See also VerEcke, “Muslim Women Traders,” 217–36.

153. Hill, “Hidden Trade in Hausaland,” 392, 393; *Rural Hausa: A Village and a Setting*, 22.

154. *Ibid.*, 398; *gari* in Hausa means “town.”

155. Simmons, “The Small Scale Rural,”; VerEcke, “Muslim Women Traders.”

156. Hill, “Hidden Trade in Hausaland,” 402.

157. *Ibid.*, 408. More recent studies on female seclusion, gendered spaces, and spatial praxis in Hausaland have been carried out to explore women’s socioeconomic and political functions. Robson’s work, for instance, covers all angles of women’s seclusion in northern Nigeria to conclude that women’s domesticity, a site of strength and autonomy, from which men are practically absent, is a way for women to “wield the potential for subverting male power.” In carrying out economic activities from the site of their domestication, therefore, Muslim women only appear domesticated as they resist it through “covert or indirect bargaining . . . in face-to-face relations with husbands, children, co-wives . . . with such strategies as diversion of food, income, or labor resources.” Robson, “Wife Seclusion,” 137.

158. Steady, “The Black Woman,” 25.

159. Badran, *Feminism in Islam*, 287; cooke, *Women Claim Islam*, x.

Chapter 2

The citation is “The epigraph for this chapter is taken from Ogunyemi’s *African Wo/Man Palava*, 309.”

1. Mama, “Tale of a Marriage,” 1547.

2. Makward, “Marriage, Tradition, and Woman’s Pursuit,” 171–81; Cham, “Contemporary Society and the Female Imagination,” 89–101; Edson, “Mariama Bâ and the Politics of the Family,” 13–25; and Wilcox, “Women and Power in Mariama Bâ’s Novels,” 121–42.

3. Ibeleme, “Women Writers,” 49.

4. Koroye, “The Ascetic Feminist Vision,” 50.

5. Ali, ed. and trans., *The Meaning of the Holy Qur’an*, 68:4, 26:137.

6. Glassé, *The New Encyclopedia of Islam*, 56.

7. *Hizb ut-Tabrir* is a political organization that seeks to unite all Muslims under the governance of the Islamic state and the rule of the caliph or ruler of such a state. Founded by Taqiuddin al-Mabahani in the 1960s in Lebanon, *Hizb*

ut-Tahrir means “party of liberation” and is active in many countries in the Arab world and in the West such as the United Kingdom. Their most important publication is the book used here, *The Essential Elements of the Islamic Disposition (The Nafsiyyah)*, issued by the organization in 2004.

8. Hizb ut-Tahrir, *The Essential Elements*, 1.
9. *Ibid.*, 5.
10. *Ibid.*, 4.
11. Ali, *The Meaning of the Holy Qur’an*, 2:177.
12. *Ibid.*, 70.
13. *Ibid.*, a number of verses, 3:15–17, 4:69, 6:69, 7:35, 128, 169–70, 13:35, 16:30, 97, 122, and several others, describe righteous behavior. In addition, verses on the importance of sincerity when performing good behavior are also numerous: 7:29, 31:32, 37:40, 37:74, 57:19, among others.
14. Clarke delves into the tradition of the *shahādah*, covering crucial questions about the evolution of its status such as if it were sufficient alone to establish belief and membership in the community, or if the person who recites it must have a real understanding of what he says in order to gain salvation. She notes that “it was generally agreed that true understanding of the basic tenets was necessary; sincere and heartfelt faith was also emphasized.” It is nevertheless still accepted as a declaration of acceptance of Islam by a convert. Clarke, “Shahādah,” in *The Oxford Encyclopedia of the Islamic World*, 116.
15. *Ibid.*
16. Ayoub, “Pillars of Islam,” in *The Oxford Encyclopedia of the Islamic World*.
17. Glassé, *The New Encyclopedia of Islam*, 477.
18. *Ibid.*, 476.
19. *Sahih al-Bukhari*, 1:1, 15.
20. Al-Hajjaj, *Sahih Muslim: English Translation of Sahih Muslim*, 1:93.
21. *Sahih Muslim*, 1:93–95; *Sahih al-Bukhari*, 1:15.
22. Johnson, “The Social Vision of Zaynab Alkali,” 652–53.
23. Kassam, “Behind the Veil,” 119.
24. Ladele, “Zaynab Alkali,” 2:330.
25. Ogunyemi, *African Wo/Man Palava*, 64.
26. Koroye, “The Ascetic Feminist Vision,” 50.
27. Ladele, “Zaynab Alkali,” 2:328.
28. Chukwu, “African Womanist-Self-Fashioning,” 187, 191.
29. *Ibid.*, 187.
30. *Ibid.*, 192, 195.
31. Acholonu, “The Woman Comes of Age,” quoted in Alabi, “Gender Issues,” 26.
32. Brown, “Introduction to *The Stillborn*,” vii.
33. Mama, “Tale of a Marriage,” 1547.
34. Kassam, “Behind the Veil,” 119.
35. Ogunyemi, *African Wo/Man Palava*, 3.
36. *Ibid.*, 309.
37. *Ibid.*
38. Ahmed describes Hind in generous terms as a free and uninhibited woman, and equates her “free participation in community affairs” with the autonomy to

fornicate, commit adultery, and recite satirical poetry with ferocity on the battlefield. Ahmed, *Women and Gender*, 53, 58, 70.

39. Ogunyemi, *African Wo/Man Palava*, 309.

40. Wehrs, *African Feminist Fiction*, 52–53.

41. *Ibid.*, 65. For a brief description of FOMWAN's activities, see the introduction to this volume, n77.

42. *Ibid.*, 54.

43. *Ibid.*, 55.

44. *Ibid.*, 64.

45. *Ibid.*, 52.

46. Ladele, "Zaynab Alkali," 330.

47. Ogunyemi, "Women and Nigerian Literature," 1:64.

48. Udumukwu, "Post-Colonial Feminism," 50.

49. *Ibid.*, 51–52.

50. Kassam, "Behind the Veil," 119.

51. Also known as the "people of the Book" or *Ahl al-Kitāb*, Christians and Jews are those who received revealed scriptures, as mentioned in the Qur'anic chapter *Al Maidah* in verse 69. Ali, *The Meaning of the Holy Qur'an*, 270–71.

52. Brown, "Introduction to *The Stillborn*," xiv.

53. Loflin, "Zaynab Alkali," 41.

54. Wehrs, *African Feminist Fiction*, 54.

55. Ladele, "Zaynab Alkali," 328.

56. Ogbuehi, "The Artist with a Herculean Task," 93.

57. Kassam, "Behind the Veil," 120.

58. Chukwu, "African Womanist Self-Fashioning," 120.

59. Ibeleme, "Women Writers," 49.

60. Glassé, *The New Encyclopedia of Islam*, 476.

61. *Ibid.*

62. *Ibid.*, 477.

63. Wehrs, *African Feminist Fiction*, 62.

64. *Ibid.*, 67.

65. *Ibid.*, 55.

66. *Ibid.*, 62. Glassé states that *bid'ah* or "innovation" refers to a "practice or belief that was not present in Islam as it was revealed in the Koran, and established by the *Sunnah* on the basis of the Prophetic traditions; hence something possibly contrary to Islam." According to Charles Fletcher, *Shirk* or innovation is explained as a fundamental error in associating partners with God. Since God is indivisible, complete, total, and real, nothing can be added to or removed from him. Glassé states that "shirk is the fundamental state of being in revolt against God," another name for paganism, atheism; it is the opposite of surrender to God. As for other theorists, the terms are defined similarly. Literally translated as innovation, *bid'ah* designates an innovation in religious ritual or belief. It is considered as a sin because it assumes human invention when the religion has a divine source. *Fitnah* is also translated as many things, primarily ordeal, temptations, strife, or error. It has a negative interpretation. *Shirk* is understood as a rejection of faith. The interpretive stress in each of these sins is on qualities and actions that are undesirable, negative, connoting the absence of Islamic disposition. They are all in thought and action morally opposed to Islamic principles.

Li embodies the character traits of each of these concepts in her personality and choices in the early part of the novel. Glassé, *The New Encyclopedia of Islam*, 98, 491; Fletcher, “Shirk,” 150.

67. Wehrs, *African Feminist Fiction*, 68.

Chapter 3

The first epigraph in this chapter is from Alkali’s interview with Chris Nwaumo, “Important . . . But Not the Same,” 1256; the second is from Mack and Boyd’s *One Woman’s Jihad*, 76.

1. Alkali, interview with Chris Nwaumo, “Important . . . but not the same,” *West Africa*, July 11, 1988, 1256; James, *In Their Own Voices*, 29.

2. Wadud, *Women and the Qur’an*, 29.

3. James, *In Their Own Voices*, 30.

4. Ogbuehi, “The Artist,” 90.

5. Ibeleme, “Women Writers,” 7; Nwaumo, “Important . . . But,” 1256.

6. Ofeimun, “Zainab Alkali,” 9; Nwaumo, “Important . . . But,” 1256.

7. Nwaumo, “Important . . . But,” 1256.

8. *Ibid.*; James, *In Their Own Voices*, 30.

9. In describing the common features of political Islam, Badran notes the diversity and similarities in Islamist approaches to women and gender across countries, “a rearticulation of separate roles for the two sexes grounded in biological difference that religion is said to consecrate” as a common feature of Islamist movements to gender. Badran, “Political Islam and Gender,” 114.

10. Wadud, *Qur’an and Women*, 29; Nwaumo, “Important . . . But,” 1256.

11. Nwaumo, “Important . . . But,” 1256.

12. Kolawole, “Meet the Mother,” 23.

13. *Ibid.*

14. Wadud, *Qur’an and Women*, 7.

15. *Ibid.*

16. *Ibid.*, 95, 97.

17. *Ibid.*, 96.

18. Well-known Islamic philosophers and intellectuals, Al-Ghazali and the *mutakallimūn* (theologians)—the Mutaʿzili theologians and the Ashʿari theologians—have discoursed on ethics, engaging with Plato’s and Aristotle’s works, translating them and weaving various aspects of *akhlāq* and human effort, free will, and intellect to enact it.

19. Kalin, “Akhlaq,” 95.

20. *Ibid.*

21. Numerous *ḥadīth* attest to the primacy of good behavior in Islam. In particular, Bukhari compiles such *aḥādīth* (plural) in the “Book of Al-Adab (Good Manners)” and Muslim does so in the “Book of Virtues,” covering such diverse aspects of manners as beneficence and good relations, the superiority of being good to others, being merciful and compassionate, avoiding anger, false statements, and slander, among hundreds of *ḥadīth* on the value of observing good behavior.

22. Covering a broad range of emotions, gestures and actions, in the “Book of Adab (Good Manners),” Bukhari compiles Muhammad’s repeated exhortations to hone virtuous conduct through acts of kindness, good temper, politeness,

among other qualities of good character: “Allah’s Messenger . . . used to say, “The best among you are the best in character (having good manners).” *Sahih al-Bukhari*, 8:61.

23. Nanji provides a brief history on the evolution of the *sunnah*, its meanings in the Qur’an, and its development and status in Islamic doctrinal and practical history. Primarily, Nanji explains that *sunnah* is mentioned in the Qur’an in multiple contexts, referring to tradition, custom, and usage, including the tradition of the prophets before Muhammad. Nanji elaborates on its various functions in the four schools of Islamic law and its philosophical interpretations over the centuries as well as the diversity in its application across the Muslim world. He defines *sirah* as the literary reconstruction of the narrative of the Prophet’s life and explains that the *isnād* is the chain of transmitters in the effort to memorialize Muhammad’s life and “ground it in a historically verifiable process.” Nanji, “Sunnah,” in *The Oxford Encyclopedia of the Islamic World*, 253.

24. Glassé, *The New Encyclopedia of Islam*, 179.

25. Al-Nawawi, *An-Nawawi’s Forty Hadith*. A compendium of Muhammad’s exemplary actions and words that focus on character and personality, these *ḥadīth* are also considered the most important summaries of the essential teachings of Islam. Some of the themes discussed are restraint of anger, enactment of good and charitable deeds, religious obligations, and other actions that foster perfection of religious practice.

26. Mack, “Muslim Women’s Knowledge Production,” 33.

27. *Ibid.*, 78–79.

28. Mack and Boyd, *One Woman’s Jihad*, 77.

29. Bangura, *Islam in the West African Novel*, 23.

30. Ogunyemi, *African Wo/Man Palava*, 310.

31. Ladele, “Zaynba Alkali,” 331.

32. Griswold, *Bearing Witness*, 184.

33. *Ibid.*

34. *Ibid.*

35. *Ibid.*

36. Ladele, “Zaynab Alkali,” 330–31.

37. James, *In Their Own Voices*, 31.

38. Falola and Heaton, *A History of Nigeria*, 214; “Nigeria’s Muhammadu Buhari in profile,” *BBC.com*, last modified March 2015, <http://www.bbc.co.uk/news/world-africa-12890807>.

39. Loflin, “Zaynab Alkali,” 41.

40. Alabi, “Gender Issues,” 24.

41. Njoku, “Personal Identity and the Growth of the Nigerian Woman,” 178; Ohaeto, “Shaking the Veil,” 136.

42. Alabi, “Gender Issues,” 25.

43. Ofeimun, “Zainab Alkali,” 9.

44. For a meticulous discussion of this “postscriptural” or “extralitururgical prayer,” as Renard calls it, see chapters 4 and 5 in this book. Other texts crucial to this topic are Renard’s *Seven Doors to Islam*, 52.

45. Glassé, *The New Encyclopedia of Islam*, 49.

46. *Sahih al-Bukhari*, 1:416.

47. Glassé, *The New Encyclopedia of Islam*, 247.

48. Glassé describes the background of the verses and chapters that are recommended as incantations to protect from evil or danger. The verses of the throne or the “Ayat al-Kursi” are 12:64. In addition, 13:11, 37:7, 39:62, and numerous other verses are invoked as “refuge” from evil. Glassé, *The New Encyclopedia of Islam*, 438–39.

49. Fadwa El Guindi, “Hijab,” *The Oxford Encyclopedia of the Islamic World*.

50. Scott, *Politics of the Veil*.

51. Ahmed, *Women and Gender*, 152.

52. Aidoo, “The African Woman Today,” 43.

53. Mahmood, *Politics of Piety*, 51.

54. *Ibid.*, 128.

55. *Ibid.*, 51.

56. *Ibid.*, 52.

57. *Ibid.*, 126.

58. *Ibid.*, 57.

59. Barazangi, *Woman’s Identity and the Qur’an*, 83.

60. *Ibid.*, 34.

61. *Ibid.*, 45.

62. *Ibid.*, 48.

63. *Ibid.*

64. *Ibid.*

65. *Ibid.*, 21.

Chapter 4

The epigraph for this chapter is taken from John Renard’s *Seven Doors to Islam*, 35.

1. El-Gawahry, “An Interview with Heba Ra’uf Ezzat,” 26–27.

2. Ogunyemi, “Literature and the Nigerian Woman,” 64; Alabi, “Gender Issues,” 25.

3. Egya, “Infraction and change,” 101. Sule Egya also writes fiction in English under the name E. E. Sule, whose novel *Sterile Sky* won the Commonwealth Book Prize (Africa region) in 2013.

4. *Ibid.*, 102, 104–5.

5. *Ibid.*, 106.

6. Alkali, “The Poetics of Feminism,” 110–11.

7. *Ibid.*, 108.

8. *Ibid.*

9. Razinatu, “New Perspectives on Women and Community,” 175, 176.

10. The supplication, “Ya Gafur Rahim,” in particular, potentially combines two of Allah’s ninety-nine attributes to invoke his forgiveness, while acknowledging that only he can forgive, and that he is indeed merciful or forgiving. Hence, the forgiving or *Gafur* and the Merciful or *Rahim*.

11. Glassé, *The New Encyclopedia of Islam*, 57.

12. *Sahih al-Bukhari* 7:272–73.

13. Reinhart, “Birth Rites,” in *The Oxford Encyclopedia of the Islamic World*. Reinhart enumerates the same rites—*tabnik*, uttering the *iqamah* or summons to prayer, shaving the child’s hair on the seventh day, and distributing the equivalent

weight of the hair as money to the poor—to collectively describe the *aqiqah* practice or birth rites in Islam.

14. Denny, “Funerary Rites,” in *The Oxford Encyclopedia of the Islamic World*. Denny describes both the legal foundation and modern practice of funerary rites in Islam, including the *ṣalāt al-janāzah* or funeral service.

15. *Sahih Muslim*, 2:445.

16. See Paden, *Religion and Political Culture*, 56–57.

17. Al-Jamil, “Ibadah,” in *The Oxford Encyclopedia of the Islamic World*.

18. Prayer is also widely indexed in the *hadīth* collections, particularly by Bukhari who details all aspects and components of prayer more than any other Islamic ritual or practice. For instance, Bukhari compiles narrations on the timing of the prayer in a separate book, “The Book of Times of *As-Salat*.” Likewise, he devotes an entire book on the call to prayer or *adhan*, “The Book of *Adhan*,” and other books on the ablutions (both *wuḍū* and dry), the Friday prayers or “The Book of *Al-Jum‘ua* (Friday),” “The Book of the Shortened Prayer (*At-Taqsir*),” in addition to the elaborate “Book of *Salat*,” where he focuses on the centrality of prayer in a Muslim’s life, its origins, among its numerous other aspects, to exhaustively cover details of its Qu’ranic status and Muhammad’s practice.

19. Ali, *The Meaning of the Holy Qur’an*, 1220.

20. *Ibid.*, 1011.

21. Toorawa, “Prayer,” 265.

22. Robinson, *Islam: A Concise Introduction*, 96–97.

23. Robinson, *Islam: A Concise Introduction*, 100. In addition, as Robinson explains the details, *ṣalāt* must be performed by being in a state of ritual purity through the greater ablution (*ghusl*) and the lesser ablution (*wuḍūʿ*) that involve washing of certain parts of the body in a certain order—hands, mouth, nose, face, forearms, head, and feet—or if water is scarce, the *tayyamum* or dry ablution is performed by placing the hands on clean earth, sand, or stone, and then blowing off the dust before wiping the face and forearms with them.

24. Robinson, *Islam: A Concise Introduction*, 107. Silent reflection is also recommended on the specific prayer to be performed, as is the expression of the intention of performing the prescribed number of *raka‘āt*.

25. Glassé, *The New Encyclopedia of Islam*, 547.

26. *Sahih al-Bukhari*. These prayers have been documented by Bukhari who compiles with great detail the various reports that describe their features, including their timings, occasions, exceptions, and benefits.

27. Sells, “Dhikr,” in *The Oxford Encyclopedia of the Islamic World*, 69.

28. Renard, *Seven Doors to Islam*, 53.

29. Ali, *The Meaning of the Holy Qur’an*, 62.

30. *Ibid.*

31. Renard, *Seven Doors to Islam*, 53.

32. Toorawa, “Prayer,” 266–67.

33. Esposito (2004), “Dua,” *Oxford Islamic Studies Online*, last modified May 11, 2015, <http://www.oxfordislamicstudies.com/article/opr/t125/e561>.

34. Glassé, *The New Encyclopedia of Islam*, 139.

35. Toorawa, “Prayer,” 277.

36. *Ibid.*, 279.

37. *Ibid.*, 280.

38. *Ibid.*

39. Bukhari reports accounts of the superiority of saying “amin” by noting that Muhammad is said to have told his followers, “Say *Amin* when the Imam says it and if the Amin of anyone of you coincides with that of the angels then all his past sins will be forgiven.” See also note 452. *Sahih al-Bukhari*, 1:416; see also *Sahih Muslim*, 1:521.

40. Deriving from the influential Egyptian Islamic thinker Sayyid Qutb’s idea that the family is the “basis of society,” Karam traces the earliest influences on Rauf’s conceptualization of women’s roles in Islam. Noting her political motivations, Karam argues that “Rauf’s is primarily a political message against the existing state structure” since she cannot directly contradict her conservative male colleagues nor can she divest herself of women’s political roles. Karam thus sees Rauf as “cloaking” her language and motivations to connect with a large populist base that the Muslim Brotherhood enjoys in Egypt. For an elaborate description of Rauf’s views, see her illuminating “The Silent Ayesha: An Egyptian Narrative,” 231–57. Karam, *Women, Islamisms and the State*, 225, 227.

41. *Ibid.*, 223.

42. *Ibid.*, 225.

43. *Ibid.*, 226.

44. Al-Qazwini, *Sunan Ibn Majah*, 3:154.

45. Egya, “Infraction and change,” 106.

46. *Ibid.*, 105.

Chapter 5

The first epigraph for this chapter is taken from Abu-Rabi, “Salat,” in *The Oxford Encyclopedia of the Islamic World*. The second epigraph is from *The Sun*, last modified March 7, 2015, <http://sunnewsonline.com/new/abubakar-gimba-1952-2015-light-dims-in-the-city-of-crocodiles/>. The third epigraph for this chapter can be found in Nana Wilson Tagoe’s essay “The African Novel and the Feminine Condition,” in *The Cambridge Companion to the African Novel*, ed. Abiola Irele (Cambridge: Cambridge University Press, 2009), 184.

1. Originally published as *Sacred Apples* in Nigeria, the novel has also appeared as *Golden Apples* in the United States.

2. See Sells, “Dhikr,” for a concise explanation of this practice.

3. See the introduction to this volume, n33.

4. Fister, *Third World Women’s Literatures*, 12–13.

5. Anike, “Censorship and Contemporary Hausa Literature,” *Patheos.com*.

6. Abdalla Uba Adamu, “Loud Bubbles,” 133.

7. Whitsitt, “Islamic Hausa Feminism,” 139.

8. *Ibid.*

9. Kassam, “Behind the Veil,” 122–23.

10. *Ibid.*

11. Ohaeto, “Shaking the Veil,” 138.

12. Babajo, *The Novels of Abubakar Gimba*, 239.

13. *Ibid.*, 178.

14. Alkali, “The Poetics of Feminism,” 117–18.

15. Fajenyo and Osunde, *The Writings of Abubakar Gimba*, 61.

16. Abdullahi Yunusa, “Abubakar Gimba: Adieu, My Invisible Mentor,” *Independent Newspapers Limited*, last modified March 9, 2015, <http://dailyindependentnig.com/2015/03/abubakar-gimba-adieu-invisible-mentor/>.

17. Abel Joseph, “The Nature and Development of the Novel in Northern Nigeria,” (Ph.D. diss., Ahmadu Bello University, 2005).

18. Nana Wilson Tagoe, “The African Novel and the Feminine Condition,” in *The Cambridge Companion to the African Novel*, ed. Abiola Irele (Cambridge: Cambridge University Press, 2009), 183.

19. *Ibid.*

20. *Ibid.*, 185.

21. *Ibid.*

22. *Ibid.*, 192.

23. *Ibid.*

24. *Ibid.*

25. *Ibid.*, 177.

26. *Ibid.*, 184.

27. Sells, “Dhikr,” 69–71.

28. *Sahih al-Bukhari*, 8:211–81.

29. The waiting period, literally meaning “number,” “during which the divorce of a couple or at least remarriage of the woman is to be delayed. It is fixed by the Qur’an at three menstrual periods, with the exception of widows, who wait for four months and ten days.” Clarke, “Iddah,” in *The Oxford Encyclopedia of the Islamic World*, 510.

30. See chapter 4 for an extensive discussion on the different kinds of prayer, including the supplicatory prayer or *du’a* that is described here.

31. This *ḥadīth* is said to fall in the category of *mashuūr ḥadīth* but has not been authenticated by any of the known collections such as Bukhari or *Sahih Muslim*. It is of course almost always supported with the statement that the pursuit of knowledge is an obligation on every Muslim.

32. Fajenyo and Osunde, *The Writings of Abubakar Gimba*, 61.

33. Associating partners with God violates the “central Islamic doctrine of the oneness of God (*tawḥīd*), *shirk* is considered the greatest sin in Islam because it is the worst form of unbelief.” Fletcher, “Shirk,” 150.

34. Kassam, “Behind the Veil,” 122.

35. For further commentary on the canonical prayer, see my discussion on the various kinds of prayers in chapter 4.

36. As stated in the Qur’an in the surah *An-Nisa*, (4:19), “Ye are forbidden to inherit women against their will.” Ali, *The Meaning of the Holy Qur’an*, 190.

37. The injunction to marry women with their consent is also reinforced by Islamic texts such as the *ḥadīth*. Bukhari records that Muhammad had made it clear that a marriage contracted without the consent of a woman is invalid. In the book of *Nikah* (Wedlock), Bukhari reports, “Narrated Abu Huraira . . . : the Prophet . . . said, ‘A matron should not be given in marriage except after consulting her; and a virgin should not be given in marriage except after her permission.’” And “Narrated Khansa’ Bint Khidam Al-Ansariya . . . that her father gave her in marriage . . . and she disliked the marriage. So she went to Allah’s Messenger . . . and he declared that marriage invalid.” *Sahih al-Bukhari*, 7:51–2.

38. Ali, *The Meaning of the Holy Qur'an*, 28.

39. Ibid., 1454.

40. Ibid., 1090. In the footnote to the verse on Allah testing a believer, Ali pertinently explains that the word “test” does not mean a real test for Allah knows all and does not need to test a human being. Rather, the word may be substituted with “know” to train our will and to help us subjectively by making us ask ourselves the question about our own faith in Him.

41. Abu-Rabi, “Salat,” 37.

42. Ali, *The Meaning of the Holy Qur'an*, 62, 594, 830.

Epilogue

1. Badran, *Feminism in Islam*, 145.

2. Mahmood, *Politics of Piety*, 193.

3. Ibid.

4. cooke, *Women Claim Islam*, 63, 91; Kandiyoti, “Introduction,” 2.

5. Ugbabe, “Zaynab Alkali,” 17.