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Islamic law recognises that no human is an island, and so it seeks to facilitate the mutual reliance that is inevitable between people by establishing reciprocal rights and duties between them, including between men and women. Any advantages that are conferred upon a member of society, therefore, come with commensurate accountabilities; weaknesses are accommodated for with rights. Through this, equality between people is preserved. Any “law” which acts to benefit men to the detriment of women, or indeed vice versa, wholly contradicts the objective of Islamic law. The social injustice in the post-colonial Muslim world today, for example, is not due to Islamic law, but due the absence of it. This paper discusses what Islamic theology evidences with regards to this mutual reliance and, thus, it's position on individualism. It then looks at whether feminist approaches to Islamic theology, including feminist approaches to exegesis, are consistent with this and, therefore, whether a feminist theology is a required element in Islamic theological work.