

### Women and the Transmission of Religious Knowledge in Islam

Asma Sayeed's book explores the history of women as religious scholars from the first decades of Islam through the early Ottoman period (seventh to the seventeenth centuries). Focusing on women's engagement with hadīth, this book analyzes dramatic chronological patterns in women's hadīth participation in terms of developments in Muslim social, intellectual, and legal history. Drawing on primary and secondary sources, this work uncovers the historical forces that shaped Muslim women's public participation in religious learning. In the process, it challenges two opposing views: that Muslim women have been historically marginalized in religious education, and alternately that they have been consistently empowered thanks to early role models such as 'Ā'isha bint Abī Bakr, the wife of Prophet Muhammad. This book is a must-read for those interested in the history of Muslim women as well as in debates about their rights in the modern world. The intersections of this history with topics in Muslim education, the development of Sunnī orthodoxies, Islamic law, and *ḥadīth* studies make this work an important contribution to Muslim social and intellectual history of the early and classical eras.

Asma Sayeed is Assistant Professor of Islamic Studies in the Department of Near Eastern Languages and Cultures at the University of California, Los Angeles. She has published articles in *Studia Islamica* and *Islamic Law and Society* and has contributed a number of encyclopedia articles on women's history in early and classical Islam.



For Rashid, Sulaiman, and Yusuf



### Cambridge Studies in Islamic Civilization

Editorial Board

David O. Morgan, Professor Emeritus, University of Wisconsin-Madison (general editor)

Shahab Ahmed, Harvard University

Virginia Aksan, McMaster University

Michael Cook, Princeton University

Peter Jackson, Keele University

Chase F. Robinson,

The Graduate Center, The City University of New York





# Women and the Transmission of Religious Knowledge in Islam

**ASMA SAYEED** 

University of California, Los Angeles





# **CAMBRIDGE**UNIVERSITY PRESS

32 Avenue of the Americas, New York NY 10013-2473, USA

Cambridge University Press is part of the University of Cambridge.

It furthers the University's mission by disseminating knowledge in the pursuit of education, learning and research at the highest international levels of excellence.

www.cambridge.org
Information on this title: www.cambridge.org/9781107031586

© Asma Sayeed 2013

This publication is in copyright. Subject to statutory exception and to the provisions of relevant collective licensing agreements, no reproduction of any part may take place without the written permission of Cambridge University Press.

First published 2013

A catalogue record for this publication is available from the British Library

Library of Congress Cataloguing in Publication data Sayeed, Asma.

Women and the transmission of religious knowledge in Islam / Asma Sayeed.

pages ; cm - (Cambridge studies in Islamic civilization)

ISBN 978-1-107-03158-6

Women in Islam – History.
 Women scholars – Islamic Empire.
 Muhammad, Prophet, d. 632 – Companions.
 Title.

BP173.4.S33 2013

297.082–dc23

2012043744

ISBN 978-1-107-03158-6 Hardback

Cambridge University Press has no responsibility for the persistence or accuracy of URLs for external or third-party internet websites referred to in this publication, and does not guarantee that any content on such websites is, or will remain, accurate or appropriate.



### Contents

Acknowledgments	page ix
Introduction	I
A Tradition Invented: The Female Companions	19
2 The Successors	63
3 The Classical Revival	108
4 A Culmination in Traditionalism	144
Conclusions	186
Bibliography	199
Index	213





## Acknowledgments

I have accumulated countless debts as this project evolved from an idea into a book. I'd like to acknowledge just a few here with apologies for my omissions. Years ago, a conversation with Khaled Abou El Fadl about female jurists in early Islam sparked my interest, leading me to the world of women's <code>hadīth</code> transmission. I conducted my first research on <code>muḥaddithas</code> at SUNY-Binghamton under the exacting guidance of Akbar Muhammad, whose passion for Muslim social history was infectious and inspiring. At Princeton, Hossein Modarressi's patient mentoring, profound knowledge, and insightful comments on drafts of my dissertation have enriched the project and contributed to my growth as a scholar in critical ways. I also owe a special debt to Michael Cook. His meticulous review of the dissertation and subsequently the book manuscript has been invaluable. More importantly, his exemplary scholarship and his encouragement and support of my work have been formative throughout my career.

Colleagues and friends contributed to the project in many ways. Qasim Zaman, Issam Eido, and Martin Nguyen read selected chapters and provided valuable comments. Racha el Omari was always willing to help with many, sundry questions on Arabic translation and transliteration. My conversations with Shahab Ahmed have helped me hone a number of key points. Hanna Siurua's careful copyediting saved me from many errors and helped improve the work. Intisar Rabb provided thoughtful feedback on the introduction as well as on some central themes in the book, and her friendship over the years has provided comfort, humor, and inspiration.

My parents, Fatima and Zafar Sayeed, and my siblings, Sarah, Nadiyah, Mujahid, Salihah, and Muhasin, have supported me and made themselves available whenever I needed them. My mother especially has



#### x Acknowledgments

bolstered me with her love and unflagging energy. I've also been fortified by the good-humored support of my in-laws Mark Deevey, Shazia Khan, and the Alvis. Our Princeton clan, Faria Abedin, Simin Syed, Sofia Dasti, and their families, have been a source of comfort, strength, and community. My sons, Sulaiman and Yusuf, alternately tolerated my long library hours and battled my single-minded focus on my book. In the process, they have enriched my life beyond measure. My greatest debt is to my husband, Rashid Alvi, for reading more drafts than he cares to remember. He has been a true partner in this endeavor, and his belief in Muslim women's education is indelibly imprinted here.

Finally, I am grateful to the anonymous reviewers for their extensive, thoughtful comments and to Marigold Acland, Sarika Narula, and the team at Cambridge University Press for helping bring this manuscript to press.