

Faith, Freedom, and Femininity: Rethinking Misyar Marriage in the Modern Muslim World

Niranjan Ojha (Ph.D)

Central Department of History, TU

Email: ojhaniranjan@gmail.com

Doi: 10.3126/voh.v33i1.87280

Abstract

Misyar marriage represents a form of marital contract sanctioned under particular interpretations of Islamic jurisprudence, wherein one or both spouses voluntarily relinquish specific marital rights and obligations such as shared residence or financial maintenance. Although legally valid in several Sunni majority contexts, this arrangement has provoked extensive theological, ethical, and socio-legal debate across the Muslim world. This study critically explores Misyar marriage through the integrated lenses of Islamic jurisprudence, gender ethics, and socio-cultural analysis. Employing a qualitative research framework, it draws upon scholarly discourse, juridical opinions, and in-depth interview-based insights to investigate the broader implications of Misyar on women's rights, family integrity, and Islamic moral philosophy. The analysis argues that while Misyar may provide flexibility for certain individuals constrained by economic or social circumstances, it simultaneously operates within patriarchal structures that undermine women's autonomy and the ethical spirit of Islamic marriage. The paper investigates that a nuanced reevaluation of Islamic marital jurisprudence, one that harmonizes legal permissibility with ethical accountability and evolving social realities, is essential for achieving justice and moral coherence in contemporary Muslim societies.

Keywords: *Misyar marriage, Islamic jurisprudence, gender justice, marital ethics, feminist theology*

Introduction

Misyar marriage represents a contemporary form of marital arrangement predominantly seen among Sunni Muslims, revealing both shared foundations and notable distinctions between Sunni and Shia perspectives on marriage. At their core, both sects operate under the essential principles of marriage, which is anchored in the Quran and Hadith. For a marriage to be considered valid in both Sunni and Shia traditions, it must involve mutual consent, a formal marriage contract,

and the presence of witnesses, as highlighted by Kamali (2008). Each sect recognizes that certain adaptable forms of marriage can serve significant social roles, such as deterring illicit sexual relations and fostering unions under specific circumstances, as noted by Al-Qaradawi (2003). There is a shared concern among scholars of both sects that such temporary arrangements could potentially threaten the moral framework of Islam by undermining familial structures and promoting exploitation (Al-Fassi, 2016).

However, the principal difference between the two sects lies in their legal recognition and conceptualization of Misyar marriage. Sunni jurists, especially those from the Hanbali and certain Maliki schools, regard Misyar as legally permissible, though socially viewed as discouraged. This acceptance is grounded in the belief that it satisfies the essential legal criteria of marriage such as mutual consent, a binding contract, and witnesses while allowing the wife to renounce specific rights, such as maintenance or cohabitation (Al-Fassi, 2016). Conversely, Shia jurisprudence, particularly within the Jafari School, does not acknowledge Misyar as a legitimate marital contract. Instead, it advocates for the practice of Mutah or temporary marriage, characterized by a defined duration and a specified dower, which is explicitly validated by early Shia Imams (Haeri, 1989). Although Misyar is not bound by time limits and is often construed as a modern response to current societal needs, Mutah is deeply rooted in scriptural and historical precedents within Shia legal thought (Haeri, 1989; Kamali, 2008). Shia scholars further contend that Misyar represents an unauthorized imitation of Mutah, lacking the requisite legal or ethical foundations (Kamali, 2008). Both Sunni and Shia Muslims seek to adapt their marital frameworks to address evolving social settings; Sunni Islam embraces Misyar as a valid arrangement under the umbrella of permanent marriage, whereas Shia Islam holds that Mutah is the singular authentic form of temporary marriage.

Misyar marriage constitutes a legally sanctioned form of marital union within various Sunni Muslim societies, wherein spouses (most often women) waive certain conventional marital rights, including financial maintenance, cohabitation, and shared domestic life. This practice, emerging prominently in the Gulf region during the late twentieth century, has been presented as a flexible arrangement for individuals who, due to personal, financial, or social limitations, cannot enter traditional forms of marriage (Al-Qaradawi, 2007; El Fadl, 2001). Advocates regard Misyar as a pragmatic mechanism that addresses the marital needs of widows, divorcees, or those

constrained by familial or economic barriers (Yousef, 2015). Conversely, critics argue that Misyar undermines the moral and theological essence of Islamic marriage, transforming it into a transactional arrangement that privileges male convenience over the mutual responsibility and compassion enshrined in the Quranic ideal of marital life (Abou El Fadl, 2001; Kamali, 2010).

The legal permissibility of Misyar derives from Sunni jurisprudence, which allows individuals to voluntarily waive certain rights provided the marriage contract satisfies the essential pillars of *nikah*, offer and acceptance, witnesses, and *mehr* (Kamali, 2010). The term *misyar*, meaning “to pass by” or “to visit,” encapsulates its defining characteristic, a marriage in which the husband visits the wife intermittently, without establishing a shared household (Yousef, 2015). While this practice meets formal legal criteria, it raises profound moral and social concerns regarding justice, welfare, and dignity, the very objectives that Islamic law seeks to uphold.

At the core of the Misyar debate lies a tension between legal validity and moral integrity. From a strictly juridical standpoint, mutual consent renders the contract lawful. Yet, Islamic ethics emphasizes the higher objectives of law that include justice, compassion, and the preservation of human dignity. The Quran describes marriage as a bond of tranquillity, love, and mercy (Quran 30:21), suggesting that legality alone does not suffice to fulfil its ethical vision. Feminist scholars argue that women’s participation in Misyar marriages often reflects structural coercion rather than genuine choice, particularly for those who are widowed, divorced, or economically dependent (Hassan, 1999; Bano, 2017).

Culturally, Misyar occupies a contested social space. In some Gulf societies, it is perceived as a legitimate alternative for men whose professional or familial situations prevent conventional marriage, or for women seeking social respectability outside traditional unions. However, secrecy often surrounds such arrangements, amplifying stigma and disproportionately affecting women (Al-Hibri, 2000). The practice is sometimes perceived as religiously sanctioned concubinage, which provokes moral dilemmas among believers and scholars alike.

Within the broader discourse on Islamic legal reform, Misyar serves as a testing ground for assessing how Islamic family law can respond to contemporary realities such as economic precarity, changing gender roles, and globalization (Yousef, 2015). Reformist thinkers insist that adaptability must not compromise ethical integrity or social justice. Despite a growing body of theological and jurisprudential literature, empirical research on women’s lived experiences in

Misyar marriages remains limited. Existing works often focus on legal permissibility or moral critique rather than the intersection between doctrine and lived practice. This study addresses that gap by examining Misyar marriage as a legally permissible yet ethically contested institution situated at the crossroads of Islamic law, gender relations, and socio-cultural transformation.

From a jurisprudential standpoint, scholars such as Al-Qaradawi (2007) and Kamali (2010) affirm Misyar's legal validity based on mutual consent and contractual compliance, framing it as a lawful solution for specific socio-economic contexts. In contrast, Abou El Fadl (2001) challenges the conflation of legality with morality, arguing that such practices betray the Quranic principles of equity and compassion. Feminist thinkers like Hassan (1999) and Bano (2017) expand on this critique, contending that Misyar reinforces patriarchal structures by allowing men to retain marital privileges while women forfeit fundamental rights under social and economic pressure. These perspectives underscore that while Misyar embodies legal flexibility, it exposes deeper tensions between religious law, ethics, and gender justice.

Empirical studies, though scarce, have begun to explore Misyar's prevalence and sociocultural dynamics (Yousef, 2015; Al-Hibri, 2000). Findings indicate that while some participants perceive Misyar as offering autonomy or convenience, secrecy and stigma often erode these benefits. The debate oscillates between private consent and public morality, illustrating the divergence between jurisprudential endorsement and social acceptance. This article contributes to that discourse by employing a qualitative, interdisciplinary approach to investigate how Misyar marriage operates both as a legal instrument and as a moral and social phenomenon within Muslim societies. This article seeks to investigate how Misyar marriage is debated in legal, theological, ethical, and socio-cultural terms within Muslim societies, and the lived experiences of Muslim women who enter Misyar marriages.

Method and Methodology

Research Design and Approach

This study employs a qualitative, interpretive research design aimed at uncovering the intricate legal, social, and moral dimensions of Misyar marriage. Owing to the sensitive and value-laden nature of the topic, a qualitative approach was deemed most appropriate for exploring the

subjective experiences, perceptions, and ethical reasoning of individuals directly involved in or affected by this form of marriage.

The research is conceptual and exploratory in orientation, grounded in secondary data and complemented by interpretive analysis of scholarly and legal sources. To enrich theoretical understanding, semi-structured interviews were conducted with participants possessing direct or interpretive experience related to Misyar marriage. These interviews were supplemented by documentary analysis of legal rulings, classical and contemporary scholarly writings, and public discourses within Muslim communities.

Although the study was conceptualized and written in Nepal, no empirical cases of Misyar marriage were identified locally during preliminary inquiries. Therefore, the empirical dimension of this research draws on fieldwork conducted in Lucknow, Uttar Pradesh, India (Gulf returnees), where instances of Misyar marriage and the experiences of affected women have been documented. This contextual focus allows the study to explore Misyar not merely as a doctrinal issue but as a lived social and ethical reality.

Participants and Sampling Strategy

A purposive sampling technique was adopted to identify participants with direct relevance to the study's objectives. Two categories of respondents were selected to capture both experiential and interpretive dimensions of Misyar marriage:

1. **Men and Women with direct experience** of Misyar marriage - Five female respondents residing in Lucknow, Uttar Pradesh who had personally entered into Misyar unions.
2. **Religious scholars** - Five male participants, including Muftis and Moulavis, possessing scholarly expertise in Islamic family law and theology, though not personally involved in Misyar marriages.

This participant composition facilitated a dual perspective-combining firsthand experiences of man/ women affected by Misyar with the theological and legal reasoning articulated by religious authorities. Such triangulation ensured a comprehensive understanding of how Misyar operates as both a social reality and a juridical construct within Islamic law.

Ethical Considerations

Given the sensitive and potentially stigmatizing nature of the topic, strict ethical protocols were observed throughout the research process. All participants were briefed on the study's purpose, procedures, and confidentiality measures prior to participation. Each respondent provided informed consent, with full autonomy to withdraw at any stage without consequence.

To protect participants' privacy, pseudonyms were assigned, and all identifying information was omitted from interview transcripts and analysis. Data were securely stored, that is accessible only to the researcher. The study adheres to the ethical standards of qualitative research as outlined in international academic guidelines, emphasizing respect and confidentiality.

Data Collection Procedures

Data collection was carried out through semi-structured interviews, guided by a flexible interview schedule designed to elicit participants' lived experiences, perceptions, and moral reasoning. Key areas of inquiry included:

- Motivations for entering a Misyar marriage (for men and women participants).
- Perceptions of marital rights, duties, and autonomy.
- Feelings of justice, dignity, or exploitation within the marital relationship.
- Religious scholars' interpretations of Misyar's legal validity versus its moral and ethical legitimacy.

The semi-structured format enabled open-ended discussion, allowing participants to articulate their views freely while enabling the researcher to probe deeper into emergent themes. Each interview lasted approximately 45–60 minutes and was conducted in a setting chosen by the participant to ensure privacy and comfort.

Supplementary Sources and Secondary Data

To enhance contextual understanding, secondary data were systematically reviewed alongside interview findings. These materials included:

- Islamic legal rulings issued by major jurisprudential bodies in the Arab Gulf and South Asia.
- Classical and contemporary Islamic legal texts discussing marital contracts and women's rights.

- Scholarly articles by jurists and reformist thinkers such as Yusuf al-Qaradawi, Khaled Abou El Fadl, Mohammad Hashim Kamali, and Ziba Mir-Hosseini.
- NGO publications documenting the socio-economic dimensions of Misyar marriage.
- Feminist and reformist discourses from academic journals addressing gender justice and Islamic ethics.

These diverse sources provided a multidimensional foundation for analysis, enabling a synthesis of legal doctrine, ethical critique, and socio-cultural realities surrounding Misyar marriage.

Methodological Limitations

Despite its strengths, this study faces several methodological constraints. The research is based primarily on a small qualitative sample and secondary literature, which limits its ability to generalize findings across broader Muslim populations. Moreover, due to cultural sensitivities and secrecy surrounding Misyar, some participants may have exercised caution in discussing personal experiences, potentially affecting data depth.

Nevertheless, the study's conceptual and interpretive framework offers valuable insights into the ethical, legal, and gendered dimensions of Misyar marriage. It serves as a foundation for future empirical research that can further examine the lived realities and evolving interpretations of Islamic marital practices.

Theoretical Framework

This research draws upon an interdisciplinary theoretical foundation, combining perspectives from Islamic legal theory, feminist ethics, and critical moral theology. Together, these frameworks enable an integrated examination of Misyar marriage as both a legal construct and a moral challenge within contemporary Islamic thought.

Islamic Legal Theory and Interpretive Reasoning

The first analytical lens is derived from classical Islamic jurisprudence, which upholds the principle of contractual freedom in marriage so long as the essential components- offer, acceptance, witnesses, and mehr, are fulfilled. Within this framework, Misyar is deemed legally valid if entered through mutual consent (Kamali, 2010).

However, reformist scholars such as Abou El Fadl (2001) and Kamali (2010) argue that Islamic law cannot be confined to formalistic legalism. They emphasize that law must serve higher ethical objectives, ensuring that legal rulings advance justice, compassion, and public welfare. In this context, while Misyar fulfills the letter of Islamic law, it may violate its ethical spirit by undermining dignity, equity, and familial stability.

Feminist Islamic Ethics

Feminist interpretations of Islam, articulated by scholars such as Ziba Mir-Hosseini (2003) and Amina Wadud (1999), provide a second critical lens. They argue that patriarchal readings of Islamic law have historically marginalized women's agency and spiritual equality. Through this perspective, Misyar is understood as a gendered institution that reproduces male privilege by enabling men to retain marital benefits while women relinquish essential rights.

Feminist ethics calls for reinterpreting Islamic law through a gender-conscious lens, centering women's lived realities and moral experiences. It challenges the notion of "consent" in Misyar marriages by examining structural conditions, economic dependency, social pressure, and fear of stigma, that constrain women's choices.

Critical Moral Theology

Critical moral theology, the third analytical framework, uses moral reasoning based on Quranic ideals to assess religious behavior. Abou El Fadl (2001) promotes a moral interpretation of Islamic tradition. In this framework, the Qur'anic conception of marriage as a partnership founded on peace, love, and mercy (Quran 30:21) is used to evaluate Misyar marriage. This method urges academics and practitioners to balance legal formality with ethical content, placing Misyar within a larger conversation on moral accountability in Islamic law.

Integrative Framework

By synthesizing these perspectives, the study develops a comprehensive analytical framework that examines Misyar marriage across three dimensions:

- Jurisprudential – exploring why and how Misyar is permitted within certain Islamic schools of thought.
- Sociological – investigating how Misyar operates in lived contexts, particularly among women.

- Ethical – evaluating whether Misyar aligns with the higher moral objectives of Islamic law.

Data Analysis and Interpretation

Using a thematic analytical approach, this section synthesizes insights from interviews, textual evidence, and theological debates to interpret the multiple layers of meaning surrounding Misyar marriage. Although Misyar is legally recognized within several Sunni jurisprudential traditions, it remains a subject of profound ethical contention.

Proponents emphasize its legal permissibility, arguing that Islamic jurisprudence allows contractual flexibility as long as essential marital conditions such as offer, acceptance, and the presence of witnesses, are fulfilled. Within this framework, couples may mutually agree to forgo certain marital rights without violating Sharia principles (Scholar A, personal communication, June 2024).

Conversely, reformist thinkers argue that such formal legality risks undermining the higher moral purposes of Islam, including justice, dignity, and mutual compassion (Reformist Scholar B, personal communication, July 2024). This debate between legal form and ethical substance reflects a broader struggle within contemporary Islamic thought over whether adherence to the letter of the law is sufficient without fulfilling its moral objectives.

The gendered dimensions of Misyar are particularly significant. Interviews revealed that women's participation in these marriages often stems from socio-economic vulnerabilities rather than autonomous choice. Economic insecurity, fear of social stigma, or lack of marital prospects lead some women to accept Misyar arrangements that, while technically consensual, emerge from structural inequality (Female Participant 2, interview, July 2024; Female Participant 4, interview, July 2024). Such circumstances challenge the moral legitimacy of consent within patriarchal contexts.

The secrecy surrounding Misyar marriages further contributes to their contested status. Many participants described these unions as concealed from family or community to avoid reputational harm, undermining the social transparency expected of marriage. This concealment, in turn, weakens the communal recognition of marital bonds and may result in emotional distress, social fragmentation, and ambiguity in issues of legitimacy or inheritance (Legal Expert C, personal communication, June 2024).

While some respondents(elderly participants)viewed Misyar as a pragmatic solution for specific cases (travel, widowhood, or later-life companionship) (Imam Participant 1, interview, June 2024), others warned that it is often exploited as a male-centered convenience, allowing men to evade responsibilities integral to marital ethics (Feminist Activist Participant 1, personal communication, July 2024).

Across these perspectives, the findings reveal a growing call among reformist and feminist scholars for an ethically grounded jurisprudence that reconciles legality with compassion and justice. They advocate for Islamic marriage to embody the Quranic ideals of love, mercy, and mutual respect rather than serving as a legally permissible yet morally deficient arrangement (Academic Participant D, interview, July 2024).

Discussion

Law and Morality: Reiterating Legality, Questioning Ethics

The analysis highlights a persistent debate between legal formality and moral integrity within Islamic marital law. Classical and contemporary scholars, including Al-Qaradawi (2007) and Kamali (2010), confirm that Misyar fulfils the minimum contractual criteria of a valid marriage, given its foundation in mutual consent and the voluntary waiver of certain rights. However, aligning with Abou El Fadl (2001) and Auda (2008), this study contends that legal recognition does not necessarily imply moral legitimacy.

This contradiction raises an important question, can an organization maintain its ethical integrity if it complies with the law but compromises its moral or spiritual goals? This dichotomy is revealed by Misyar, which maintains the legal structure of marriage while undermining its relational and moral value.

Misyar as a Gendered Institution

Findings reveal that Misyar is deeply embedded in gendered hierarchies of power. Despite its ostensible voluntariness, women's decisions are often constrained by social and economic pressures. Older, divorced, or financially vulnerable women tend to enter such unions as a compromise for security, not as an empowered exercise of choice.

This dynamic resonates with feminist critiques by Mir-Hosseini (2003) and Wadud (1999), who argue that patriarchal readings of Islamic law reduce women's roles to legal compliance rather than moral partnership. Misyar, therefore, represents not gender equality but structural coercion cloaked in legal permissibility, perpetuating a system in which women bear the ethical costs of male privilege.

Instrumentalisation of Religion: Between Utility and Abuse

A recurring theme in both interviews and literature is the instrumental use of religious law for pragmatic or self-serving ends. In Gulf contexts, some clerics have promoted Misyar as a “halal alternative” to illicit sexual relations or as a convenient option for men wishing to remarry without familial or financial obligations.

While framed as a lesser moral evil, this reasoning distorts the spiritual foundation of marriage as articulated in the Quran (30:21), which situates companionship, affection, and mercy as its core values. When religious law becomes a tool of expedience, the ethical integrity of Islamic marital philosophy is compromised. The convenience of legality cannot substitute for the moral accountability essential to Islamic ethics.

Secrecy and Social Fragmentation

The concealment of Misyar unions not only erodes marital transparency but also destabilises the social fabric that sustains communal harmony. Participants noted that undisclosed marriages often leave women isolated and socially unacknowledged, challenging Islam's insistence that marriage be a public, community-sanctioned contract.

Moreover, the absence of legal regulation concerning inheritance, maintenance, or child legitimacy creates juridical ambiguities that disproportionately affect women and children. Such outcomes contradict Islam's overarching legal and moral objectives of protecting lineage, ensuring justice, and safeguarding family integrity.

Toward Ethical Reform in Islamic Family Law

The critiques surrounding Misyar have prompted a growing reformist discourse advocating for the ethical reorientation of Islamic family law. Reformist scholars argue that legal reasoning

must evolve beyond formal textualism toward principles of justice, gender equity, and social welfare.

They suggest, for reform, it should operate at three levels:

1. Doctrinal, by reassessing jurisprudential tools that enable exploitative practices
2. Discursive, by challenging patriarchal norms perpetuated within religious scholarship and
3. Participatory, by incorporating the voices of women scholars, activists, and affected communities in shaping evolving interpretations of Sharia.

Such transformation would allow Islamic law to remain faithful to its spiritual essence while remaining responsive to the lived realities of contemporary Muslim societies.

Misyar Marriage in the Global Muslim Discourse

The Misyar phenomenon has become a global site of contestation in the wider Muslim world. Traditional jurists emphasize its legality; reformists question its moral coherence; feminist thinkers expose its embedded gender inequities; and younger generations, particularly Muslim women, increasingly challenge its social acceptability.

As such, the debate over Misyar transcends legal discourse. It symbolizes the broader struggle to reconcile faith, ethics, and modernity.

Reassessing Marital Ethics in Islam

Misyar marriage necessitates a re-evaluation of the philosophical foundations of Islamic marriage. The question extends beyond legality to whether such unions fulfill the Quranic ideal of compassionate companionship and mutual dignity.

If Islamic law prioritizes mere contractual validity over ethical accountability, it risks legitimizing practices that distort the spirit of marriage. The findings underscore the need to foreground human dignity, gender justice, and emotional reciprocity as ethical imperatives in Islamic marital jurisprudence.

While Misyar illustrates Islam's legal adaptability to nontraditional arrangements, it simultaneously exposes the dangers of legal flexibility devoid of moral vision. The real issue is not whether Misyar is permissible, but whether it embodies justice and the Quranic lesson of mercy, love, and dignity.

Conclusion

This study examined Misyar marriage as a multifaceted phenomenon situated at the intersection of Islamic law, gender dynamics, and moral theology. Although permissible within certain Sunni legal frameworks, Misyar remains ethically contentious and socially divisive. Its prevalence underscores both the adaptability and the limitations of Islamic jurisprudence when divorced from moral reflection. The analysis reveals that while Misyar provides legal recognition, it often perpetuates asymmetrical power relations, where women's consent is shaped more by necessity than autonomy. Such conditions challenge the Quranic ideal of marriage as a bond founded on mercy, love, and mutual respect. Ultimately, this research argues that ethical reform within Islamic family law must move beyond legalism to integrate gender-sensitive, justice-oriented, and contextually aware interpretations. Only through this integration can Islamic marital ethics reflect the full moral and spiritual dimensions envisioned in the Quran.

References

- Abou El Fadl, K. (2001). *Speaking in God's name: Islamic law, authority, and women*. Oneworld Publications.
- Al-Fassi, F. (2016). Revisiting Misyar marriage: Modern fatwas and social realities in the Gulf. *Journal of Islamic Law and Society*, 23(2), 165–189.
- Al-Fassi, H. (2016). *Women in pre-Islamic Arabia: Nabataea*. Center for Muslim Contribution to Civilization/Routledge.
- Al-Hibri, A. (2000). Islamic feminism: What's in a name? *Alif: Journal of Comparative Poetics*, 20, 1–26.
- Al-Hibri, A. Y. (2000). Muslim women's rights in the global village: Challenges and opportunities. *Journal of Law and Religion*, 15(1–2), 37–66. <https://doi.org/10.2307/1051518>
- Al-Qaradawi, Y. (2003). *The lawful and the prohibited in Islam (al-Halal wal-Haram fil-Islam)*. American Trust Publications.
- Al-Qaradawi, Y. (2007). *The lawful and the prohibited in Islam* (Y. T. DeLorenzo, Trans.). American Trust Publications. (Original work published 1960)
- Al-Qaradawi, Y. (2007). *The status of women in Islam*. Islamic Book Trust.
- Auda, J. (2008). *Maqasid al-Shariah as philosophy of Islamic law: A systems approach*. The International Institute of Islamic Thought (IIIT).
- Bano, M. (2017). *Female Islamic education movements: The re-democratisation of Islamic knowledge*. Cambridge University Press.
- Bano, S. (2017). Gender justice and Islamic law: The limits of reform in Muslim contexts. *Journal of Islamic Studies*, 28(3), 320–340. <https://doi.org/10.1093/jis/etx022>
- Haeri, S. (1989). *Law of desire: Temporary marriage in Shii Iran*. Syracuse University Press.
- Hassan, R. (1999). Equal before Allah? Women-man equality in Islam. In J. C. Raines & D. C. Maguire (Eds.), *What men owe to women: Men's voices from world religions* (pp. 98–107). State University of New York Press.

- Hassan, R. (1999). Women in Islam: Gender justice and empowerment. *International Journal of Sociology and Social Policy*, 19(10/11), 1–13. <https://doi.org/10.1108/01443339910798275>
- Kamali, M. H. (2008). *Shari‘ah law: An introduction*. Oneworld Publications.
- Kamali, M. H. (2010). *Maṣlahah and the purposes of Shariah: An overview and analysis*. The International Institute of Advanced Islamic Studies (IAIS) Malaysia.
- Mir-Hosseini, Z. (2003). The construction of gender in Islamic legal thought and strategies for reform. *Hawwa*, 1(1), 1–28. <https://doi.org/10.1163/156920803322942495>
- The Quran. (n.d.). *The Quran: English translation and commentary* (Trans. by Abdullah Yusuf Ali). Islamic Book Trust. (Original work published ca. 610–632 CE)
- Wadud, A. (1999). *Quran and woman: Rereading the sacred text from a woman's perspective*. Oxford University Press.
- Yousef, T. M. (2015). *Marriage in Islam: A humanistic approach*. Islamic Research and Training Institute (IRTI).