



The female body: an outraged space in Islamic thought

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Introduction

- The situation of women differs from one society to another. To each society its knowledge and its morality, which decide the feminine status and contributes to it its value and its meaning.
- They do not have the value of the masculine being. Considered a source of seduction (fitna), they threaten religious peace.

I. the primacy of the man over the woman

- Islam doesn't give the same consideration to men and women.
- About fifty verses of the Koran and as many hadiths clearly define the status of the Muslim woman.
- Islam undeniably considers the superiority of men over women.

- The Koran is very explicit about everyone's place in society. He takes up, in his introduction to this discriminatory logic, the myth of Adam's rib to define the level of inferiority of women in relation to men.
- “It is He who created you from one soul and created from it its mate that he might dwell in security with her.” 7; 189 (al a’raf)

- Sura 64 confirms the market value of women (as well as children), as part of the enumeration of earthly riches ("temptation" in the text): 64:14:

"(.) O you who have believed, indeed, among your wives and your children are enemies to you, so beware of them

the Koran places the woman in the rank of spectator and servant of the man. She is dependent on the husband in the same way as the cattle

Women are only a commodity whose value depends on their submission to Islam

The man in Islam is entitled to exert violence against his wife as the fourth sura confirms

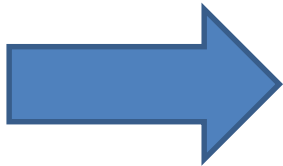
II. The identity sacrificed

- A. The body: between veiling and prevention

It has neither freedom nor individuality, since religious values are incorporated in the individual's attitudes, gestures and movements.

It is in this sense that it loses the sense of individuation since the individual himself is not distinguished from the community

- She was born to venerate Allah, to fade before him and, and to be at the service of man.



In short, to no longer be.

- Exhibiting the female body subverts .it by disappropriating it from the divine.
- This assertion seems to validate the doxological discourse that requires the wearing of the veil and the enveloping of the body - and consequently the mind.
- Any bodily exhibition seeking to disturb the divine order is to be abolished

- But "*the veil was prescribed in a context where it seemed to represent a sign intended to identify respectable women*". Abdelwahab, MEDDEB, *Sortir de la malédiction*, Paris, Seuil, 2008, p 178.

- Thus they aim at the disappearance of the face as a frank identity of being.



In this perspective, camouflaging the face of the individual camouflages its identity.

B. The sacrifice of the onomastic identity

- "the Qur'an rarely speaks of women, it is only in popular legends" that it he speaks about them.
- Even the most famous mythical women are devoid of their identities, in this case, reference to their names.
- Eve is not mentioned in the Koran. Zuleikha and Balqis neither.
- Zuleikha is known by the seduction of the prophet Youssef and Baquis by the seduction of Solomon. Annemarie, SCHIMMEL, *L'Islam au féminin*, Albin Michel, 2000.p.25

C. The woman: A demonic being

The woman is often perceived as impure because she knows recurrent bleeding.

This imposes several conditions before she can be considered cleansed. She is forbidden to pray, to fast, to make love, to touch the sacred text, or to enter a mosque.

Because of this, she must distance herself from God and thus becomes closer to Satan

III. The doxological violence

- This modeling of the body implies a doxological violence against femininity of which religious rituals are merely an image.
- God is present even in the sexual act by imposing his sacrality
- Islam has begun to sacralize sexuality through marriage. Marriage is an act which transforms desire into a social and religious

Conclusion

- The name "Islam" means submission and deconstruction is a sign of disobedience to a closed theology and an inheritance that dissociates the being from its primary identity (the body).
- To recover its body, its identity and its status as a human being equal to its male counterpart it must reject the old order.

- This rejection can only bring us into conflict with the Coran, whose commandments promoting feminine inequality must be seen as outmoded and inappropriate in the wake of modernity and the new universal values of humanity.

- Thank you for your attention