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Women issuing fatwas: female Islamic scholars and community-based authority in Java, Indonesia

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WOMEN ISSUING FATWAS



**Female Islamic Scholars
and Community-Based Authority
in Java, Indonesia**

Nor Ismah

Lay out: Imam Syahirul Alim
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**Women Issuing Fatwas:
Female Islamic Scholars and Community-Based
Authority in Java, Indonesia**

Proefschrift

ter verkrijging van
de graad van doctor aan de Universiteit Leiden,
op gezag van rector magnificus prof.dr.ir. H. Bijl,
volgens besluit van het college voor promoties
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*To Ayah Rochmad,
Kak Abiq, Kak Atha, and Dik Ara,
we made it!*

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A NOTE ON TRANSLATION, SPELLING, AND OTHER CONVENTIONS

This book relies on primary resources that are written in the Indonesian language, besides many other sources. I have translated quotes and interviews originally written and spoken in the Indonesian language. I frequently refer to Indonesian words and terms, which I have written according to standard Indonesian orthography (see *Kamus Besar Bahasa Indonesia*; <https://kbbi.kemdikbud.go.id/>), including a significant number of words and terms that are derived from the Arabic language. These words, terms, and phrases are thus given in the commonly used Indonesian spelling or as I came across them in the sources I used, for instance *taharah*, *muamalah*, *majelis taklim*, *jamaah*, *niat*, *sunat*, *bidah*, *adat*, *mubalig*, *ustazah*, *dai*, *daiyah*, *mudarat*, *bahtsul masail*, *nafkah*, *salat*, *sedekah* etc. In rare cases, I have decided to privilege a more commonly used transliteration of the Arabic over the standard Indonesian (e.g. *hadith* instead of *hadis* and *fiqh* instead of *fikih*). For this, I have referred to the Oxford English Dictionary: (<https://www.oed.com/>).

I have not used diacritics and other symbols, with the exception of the Arabic letters ‘*ayn* (as in *shari‘a*) and—when occurring in word-medial position—*hamzah* (as in *Qur’an*). All non-English terms are italicized, with the exception of some terms that occur relatively frequently in the English language, for example *fatwa*, *ulama*, *mufti*, and *shari‘a*. For these non-English terms I have also used the Oxford English Dictionary. The plural forms of Arabic terms are mostly retained. The only exception is the term *ulama* (religious scholars). The term *ulama* in Arabic is the plural for ‘*alim*. However, in Indonesian usage, the term *ulama* refers to both the singular and the collective. Thus, *ulama* in this book refers to both the singular and plural forms. Similarly, the

word *jamaah*, which means a group of religious followers, can be translated as an individual follower. The plural form of other Islamic terms will be indicated with an “s”; thus fatwas is the plural form of fatwa and *pesantrens* is the plural for *pesantren*.

For Qur’anic translations, I refer to <https://quran.com/> and for dates I use the Common Era (CE) format.

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