The concept of “Muslim women’s rights” has an extraordinarily active social life these days. It circulates across continents. It travels in and out of classrooms and government policy offices; UN forums in New York and Geneva and local women’s organizations in places like Egypt, Malaysia, and Palestine; racy television soap operas and sober mosque study groups; popular novels recognizable by the veiled women stamped on their covers and innovative model marriage contracts developed by Muslim feminists seeking equity within the religious tradition. What do we make of this intense concern with “Muslim women’s rights” and what do we make of its promiscuous travels? "Women's rights" mean different things to women living complicated lives in villages and urban lawyers drawing seamlessly on the authority of CEDAW. What can we learn from tracking “rights talk,” as an anthropologist would, into everyday lives?

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