

Islam and Women Entrepreneurship: Constraint or Enabler? A Qualitative Study

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ABSTRACT

This study delves into the perceptions and interpretations of Islam among Muslim women entrepreneurs and how it influences their entrepreneurial endeavors within the context of Egypt. In achieving this objective, a qualitative interpretive method was employed. In data collection, ten in-depth semi-structured interviews were conducted with female entrepreneurs in Egypt. Accordingly, the contextualized analysis was used adopting the Islam feminist perspective to investigate the empowerment of Islamic feminism on women entrepreneurs to validate their business ventures and behaviors within the constraints of a patriarchal society. Based on the research framework, their interpretations and application of the Islamic beliefs were in line with Islamic feminist principles that challenged the prevailing patriarchal structures in Egypt. This research has contributed to the literature of entrepreneurship by investigating how Islam inspires and supports women entrepreneurs, particularly in the view of Islamic feminism.

Keywords:

Islam, Gender, Women Entrepreneurship, Islamic Feminism, Egypt

INTRODUCTION

People from diverse culture and religious backgrounds have viewed entrepreneurship through various lenses, necessitating a comprehensive approach to entrepreneurship research that incorporates religious perspective (Murtaza et al., 2016). This inclusive approach enriches existing entrepreneurship theory and practice, especially concerning women's entrepreneurship, where studies examining the influence of religion remains scarce, particularly withing patriarchal and restrictive cultural context (Althalathini et al., 2022; Tlaiss & McAdam, 2021). There is a notable gap in critically examining how Islam influences the entrepreneurship pursuits of Muslim women, with limited empirical research exploring this intersection within normative cultural boundaries (Roomi, Rehman & Henry, 2018; Sakai, 2022). Understanding how Muslim women entrepreneurs' perspective of Islam – whether as a

constraints or enabler, remain an underexplored area, highlighting the need for further investigation into their interpretation and engagement with entrepreneurship.

Therefore, this study seeks to address this gap by exploring how Islam shapes the entrepreneurial activities of Muslim women in Egypt, situated within the broader Arab Middle Eastern context. Employing an Islamic feminist perspective, the research delves into how these entrepreneurs navigate restrictive cultural norms while exercising agency within a moderate Islamic society. Given the homogenous ideology of Islam, however there are different approaches of interpreting of Islamic texts across Islamic countries (Karakas, Sarigollu, & Kavas, 2015), adopting the Islamic feminism lens, allows us to unfold a nuanced understanding of how Muslim women entrepreneurs in moderate Islamic society exercise their agency within restrictive Arabic culture.

This study adopted a qualitative interpretative methodology, drawing upon ten in-depth, semi-structured interviews with women entrepreneurs based in Egypt. Through the qualitative interpretative methodology, ten in-depth, semi-structured interviews with women entrepreneurs in Egypt are analyzed to elucidate how they interpret Islamic teachings and the implications for their entrepreneurial endeavors. By examining how Egyptian Muslim women entrepreneurs perceive Islam's role in their business activities, this study contributes to understanding the Islamic feminist perspective on entrepreneurship and responds to the call for diverse feminist interpretation in gender and entrepreneurship literature. Additionally, it shed light on how these entrepreneurs leverage their understanding of Islam to legitimize and navigate entrepreneurship within the constraints of their socio- cultural environment, thereby enriching the literature on women's entrepreneurship in Egypt.

LITERATURE REVIEW

Egypt is Arab nation described as a patriarchal, male-dominated culture, where women encounter gender issue across various levels of society, including policy and community levels and within households. Egypt constitutes from 27 Governorates classified as Urban Governorates (Cairo, Alexandria, Port Said, Suez). The Governorates of South and Lower Egypt (Lower Egypt is primarily the Nile Delta, while South Egypt is South of the Nile Delta), and the rural Governorates (all other parts of the country) (Samari, 2021).

Majority of Egyptians embrace Islam where 90% of population Muslims. The remain of population (10%) are followers of Christianity, or Judaism, or do not identify themselves with any religion. The majority of Egyptian Muslims are Sunnis (Lombardi & Brown, 2012). Women face serious challenges in terms of participation in economic life in Egypt. Women make up only 26% of the labor force, an unemployment rate among women approximately four times higher than men. A considerable amount of unemployment exists among young women, 11% of all women are unemployed, which is higher than among young men. Overall, the percentage of illiteracy among female is higher than among males in all Egyptian governorates, but it is notably higher in Lower and Upper Egypt.

Islam

Islam is the world's largest monotheistic religion and the fastest-growing religion in the world (Gümüşay, 2015), with approximately 25% of the world's population, almost 1.8 billion, are

followers of Islam (Pew Research Center, 2017). Muslims have learned about Islam from two sources, the holy Quran and Sunnah (including Hadith). First, the holy Quran is the verbatim word of Allah, which Muslims regard as a comprehensive text that addresses all aspects of human life. The second source is Sunnah, which ranks after the Holy Quran in terms of importance. The Sunnah includes the prophet Muhammad's (PBUH) words, acts, and deeds (Tlaiss, 2015). Together, the holy Quran and the Sunnah shape values, behaviors, principles, and ethics of Muslim women and men including entrepreneurial endeavors (Gümüşay, 2015; Tlaiss, 2015). Moreover, the teachings mentioned in the Holy Quran and the Sunnah are assumed by Muslims to be comprehensive, not subject to change and abolition, applicable to every aspect of life, and valid for all times and places (Murtaza et al., 2016).

Islamic View on Entrepreneurship

While Islam lacks a definitive theory of entrepreneurship, it provides guidance and a framework for economic activity (Gümüşay, 2015). Over 50 verses in Islam emphasize the importance of work for both genders (Possumah, Ismail, & Shahimi, 2013). Koburtay, Syed, and Haloub (2020) argued that Islam underscores the significance of work for individual well-being and societal prosperity, viewing it as form of worship and religious duty. Islam described as “entrepreneurial religion” (Kayed & Hassan, 2010) encourages ethical business practices and the creation of employment opportunities to foster society's welfare (Possumah et al., 2013; Usman & Mat, 2021). The Quran explicitly permits trade while prohibiting usury as mentioned in this verse: “God hath permitted trade and forbidden usury” (Quran 2:275). Hence, Islam portrays commercial activity as a divine mandate and a means of societal and personal fulfillment (Hammoudeh, 2016). This sentiment is echoed in the Quranic verse “And when the prayer has been concluded, disperse within the land seek from the bounty of Allah, and remember Allah often that you may succeed” (Quran 62:10). Prophet Muhammad (PBUH) himself engaged in trade, with numerous references to merchants and traders in the Quran and Sunnah (Tlaiss & McAdam, 2021). Prophet Muhammad (PBUH) said, “No food is better to man than that which he earns through his manual work, Daoud (PBUH) the prophet of Allah, ate only of his earning from his manual work” (Al-Bukhari).

Islam and Women Entrepreneurship

One of the most controversial themes found in Arab women entrepreneurship studies was the Islamic perception of women and its role in their lives and business. The literature sheds light on the negative influence of the socio-cultural values on women entrepreneurship (Bastian, Sidani, & El Amine, 2018; Ennis, 2019; Erogul & McCrohan, 2008; Ghouse, McElwee, Meaton, & Durrah, 2017; Jamali, 2009; Madichie & Gallant, 2012). Gallant and Pounder (2008) argued that Islam limited the role of women to being only housewives and mothers over any others roles. Thereby, the above argument implies that Islam strengthens the discriminatory gender stereotype. In contrast to the above argument, there were views that Islam strongly supports Muslim women in various life aspects, including their education and career (Roomi, Rehman, & Henry, 2018). Men and women have equal rights and obligations from an Islamic perspective (Roomi et al., 2018; Tlaiss & McAdam, 2021). It is noted that gender equality is espoused by Islam through the first resources of Islam, the holy Quran, which addressed gender equality in terms of rights and responsibilities. It is stated in the Quran that “Every soul for what it has earned, will be retained” (Quran, 78:38). In another verse, it is mentioned “And whoever does the righteous deed, whether male or female, while being believer, those will

enter paradise and will not be wronged [even as much as] the speck a date seed” (Quran, 4:124). Islam does not just grant equal rights and obligations to male and females, but it also teaches men to treat women with dignity, honor, and kindness. The holy prophet (PBUH) said “whoever has a daughter and does not bury her alive, does not abuse her and does not favor a son over her, Allah will enter him into paradise” (Ibn Hanbal. No. 1957). Also, the holy prophet (PBUH) said “the most perfect believers are the best in conduct and the best of you are those who are best to their wives” (Ibn Hanbal, No. 7396).

Therefore, the holy Quran and Sunnah do not inhibit women from engaging in economic opportunity. Instead, Islam gives right to women to work within the framework that identifies the basic roles of women as being responsible for the household and caring for children in addition to any shariah compliant (Halal) activity and avoid what is forbidden (Haram) such as alcohol drinks, pork, gambling, charging and collecting interest, and bribery (Naguib & Jamali, 2015; Akter, Rahman, Subat, & Rahman, 2021). The mother of believers, Alsaida Khadija (R.A), the spouse of the Prophet (PBUH) was a businesswoman of her time who had her trade supported by her independent financial budget. Numerous studies have shown that female entrepreneurs, frequently feel motivated by the teaching of Islam and they view it in a favorable way (Althalathini, 2021; Madichie & Gallant, 2012; Roomi et al., 2018; Tlaiss, 2015). Women from all social strata look up to Alsaida Khadija (R.A) as a successful businesswoman and she is seen as a role model by highly educated women in Islamic countries (Al-Dajani & Marlow, 2010; Naguib & Jamali, 2015; Sakai, 2022).

Islamic Feminism: The Theoretical Lens

While Muslim draws their Islamic teachings from Quran and Hadith, there are divers’ schools of thought within Islamic interpretation. Islamic feminism is characterized by its “advocacy for gender equality and social justice, rooted in Quran principles and intend to practice of rights and justice for all human beings in the totality of their existence across the public – private domains” (Badran, 2005). Islamic feminists challenge the idea of women’s subordination, arguing it is misinterpretation by men rather than an inherent Islamic tenet (Badran, 2005). Islamic Feminism contend that the Quran emphasizes gender egalitarianism and reject traditional interpretations that subordinate women. Moreover, they asserted that the Quran, being polysemous, allows for multiple interpretations (Badran, 2005) which have been distorted by decontextualization from its original historical and literary context. Instead, it has been recontextualized in various cultures to suit different contextual needs (Hammoudeh, 2016). By adopting an Islamic feminism perspective, this paper suggests that diverse contexts within the Muslim world leads to varying interpretations of Islam, shaped by local societal norms and cultures. These interpretations influence beliefs, practices, entrepreneurship and business ethics (Hammoudeh, 2016).

Al-Azhar Institution

Al-Azhar stands as the oldest educational institution in Sunni Islam, renowned for its influence globally and serves as a key hub for Islamic scholarship, it embraces four Sunni Madhhabs(Schools of law) (Gesink, 2009). Al-Azhar has been recognized as a bastion of wasatiyya (moderate Islam) (Bano, 2015). Al-Azhar Mosque was established in the tenth century by the Islamic Shi’I Fatima dynasty. Annually, it enrolls over 30,000 students from approximately one hundred nations, including a significant number of female students. Recent studies highlighted the growing interest among Muslim women in pursuing formal Islamic education, with some emerging as notable scholars in their respective countries (Bano, 2015).

This surge in female enrollment at Al-Azhar underscores the institution's pivotal role in fostering Islamic feminism, particularly through its wasatiyya approach, which influencing interpretation of Islamic teaching not only in Egypt but also across Islamic societies via its graduation.

METHODOLOGY

The interpretive qualitative methodology was employed in understanding the experience of Muslim women entrepreneurs in Egypt, and to apply their experience in the context of socio-culture, economy and religion (Busetto, Wick, & Gumbinger, 2020). This study explored comprehensively the role of Islam as perceived and practiced by these entrepreneurs.

Bullough, Renko and Abdelzaher (2017) mentioned that feminist qualitative approaches are appropriate to explore the phenomena of entrepreneurship among under-studied women in conservative cultural settings. Thus, in-depth, semi-structured interviews were conducted individually in understanding and analyzing the practice of entrepreneurial activities among Egyptian women entrepreneurs through an Islamic teaching perspective. The purposive sampling strategy was utilized (Althalathini, 2021) to select the participants who would offer rich insights to the research question (Al-Asfour, Tlaiss, & Shield, 2021; Moser & Korstjens, 2018). Initially the participants were selected based on existing relations and connections within community, targeting information of rich entrepreneurs who recognized Muslim women entrepreneurs in Egypt. Nonetheless, in reducing the probability bias in this approach, the snowballing method was used (Ames, Glenton, & Lewin, 2019) to select ten Muslim women entrepreneurs as the sample who start and operate their ventures in Egypt.

Furthermore, two entrepreneurship academics reviewed the questions to confirm the reliability and validity of the research. Moreover, a pilot test of the interview questions with three entrepreneurs confirmed that the questions were easily understood and could be answered by the participants. Six interview sessions were conducted offline in the participants' business places, whereas the four interviews were conducted online. On average the interviews lasted between 1-2 hours and a tape-recording was used to store the data collected. All the participants were allowed to use Arabic to avoid any misinterpretations. In the interview sessions, an investigation on the impact of Islam on entrepreneurial experience was conducted using the open-ended questions: Are/were you affected by your religion or beliefs in conducting the activities of the entrepreneurship? In addition, more in-depth questions were asked to prompt the entrepreneurs to share more details on their answers (please provide examples or more details on the matter? These open-ended questions would allow the participants to describe what they experienced and tell their stories freely. The transcriptions were in Arabic and the English-translation versions were produced by an English professional translator. For anonymity of the participants, each interviewee was identified by unique symbol: as C1, C2, B1, B2, etc.

The interviews' transcripts underwent thematic analysis, utilizing an iterative process that involved deduction and introduction. Initially, a codebook was established based on the existing literature (Glaser &Straus, 2017). Subsequently, researchers individually coded the transcripts after multiple readings. Through comparative analysis, the initial code list was refined, incorporating inductive coding to generate more nuanced, first – order concepts. A continued comparison method (Glaser &Straus, 2017) facilitated the identification of new

codes, ensuring ongoing refinement and expansion of the code list for comprehensiveness (Leitch, Hill, & Harrison, 2010).

FINDINGS

This paper aims to explore the effect of Islamic teaching on Egyptian women entrepreneurs, more specifically to examine if Islamic teachings inspire them to engage in entrepreneurial activities, or serve as restraints from pursuing and achieving the entrepreneurial goal. Ten participants were interviewed and their profiles were summarized in Table 1. The findings indicated that Islamic teaching through feminism Islamic perspective did not impose any hurdle on Muslim women entrepreneurs. In the contrary, many participants drew entrepreneurial inspiration from the Islamic values and referred to the first wife of prophet Mohamed Al Saida (Khadija) as an entrepreneurial role model. The findings revealed that the prevailing gender norms and traditions that restrained Muslim women entrepreneurs were part of local cultural practices and did not represent actual Islamic teaching.

Table 1: Demographic composition of participants

Profile	Frequency	Profile	Frequency
Age		Enterprise profile	
<i>Less than 40</i>	7	<i>Sole proprietorship</i>	8
<i>40 or above</i>	3	<i>Partnership</i>	2
Marital status		Number of employees	
<i>Married</i>	5	<i>Fewer than 5</i>	7
<i>Single</i>	2	<i>5 or more</i>	3
<i>Widow</i>	2		
<i>Divorced</i>	1	Age of the business	
Number of children		<i>Less than 3 years</i>	2
Two or less than two children	2	<i>3 years or more</i>	8
More than two children	5		
Educational level			
<i>Secondary school</i>	2		
<i>Bachelor degree</i>	7		
<i>Master's degree or more</i>	1		

These notions are obviously and mentioned in the following comments, participant C1 cited that: (Religion does not prevent women from work, because (Alsaida Khadija, prophet Mohamed's first wife) was one of the most prominent businesswomen of Makkah, 1400 years back having her own trade business. Thus, it is not an issue of religion, but our society has made it as a religious matter). Here, C1 took Alsaida Khadija, the wife of prophet Mohamed (PBUH), who was herself an entrepreneur as a role model. She referred to the societal norms

and sometimes misinterpretations of Islamic teaching that are being used to restrain women from working outside of the home.

In the same vein, the participant ASN1 explained that the negative society's viewpoint against women's entrepreneurship stemmed from the gender beliefs system which identified the gender role, with women being subordinate to men. She said: - (As a woman entrepreneur running our businesses in Upper Egypt, we face a lot of gender situations, for example, when I would like to rent a shop, the owner of the shop asked me to bring a male to sign the rent contract, even though Islam does not prevent women from owning or renting properties; thus, such masculine attitude does not stem from Islam. I surprise you; even non- Muslims in Upper Egypt have a same negative attitude when dealing with businesswomen).

Participant S2 emphasized that Islam does not forbid women from working and doing business. She stated: (I do not believe that Islam is the issue, rather our issue is with the fundamentalist interpretation of Islam, as the prophet Mohamed (PBUH) let his wife (Aisida Khadija) be a trader. Since I am a Muslim woman, all of my interactions with male clients and suppliers are completely professional and linked to my work, additionally, I meet male clients and suppliers only in public places).

These women demonstrated their pride as being Muslim women entrepreneurs, and they frequently used the example of the first wife of the prophet Mohamed (PBUH) who was a female merchant. The interviewees' accounts indicated that they believed that negative gendered practices against working women sprang from norms derived from culture and not from Islamic teaching.

Another finding indicated that the participants demonstrated their Islamic faith as a matter of personal conviction. Many participants considered religion as a great spiritual force, personal motivator, and moral guide. This finding is consistent with previous research findings which argued that religions can influence on the day – to day proactive behavior of entrepreneurs and employees, owing to religious rituals that Muslims practice daily. Muslim religious practices are conducive to building a set of work ethics and these ethics continually influence their beliefs and behaviors. Hence, entrepreneurs with strong Islamic beliefs perceive themselves as being protected by Allah and they can change negative circumstances into better ones. Their belief in the existence of Allah delivers positive means and build confidence against uncertainties linked with taking a risk in business. Participants asserted the positive impact of Islamic values on their abilities to overcome difficult times while managing their businesses. As AST1 said: (I derived substantial energy from Islam, it gives me hope when I am despaired about my business, and communicating with Allah through my daily prayers gives me satisfaction to my soul in tough times).

The women resorted to Allah and Islam as sources of entrepreneurial resilience. They drew on their tawakkul (trusting) in Allah as means of accepting and overcoming severe difficulties, this approach was evident in B1's remark: (I believe that religion is an important source of hope, and positive energy and gives you extra strength in times of despair). Similarly, participant ASN2 argued that: (My belief in Allah gives me strength in the difficult time, I am deeply believing that Allah will solve any problem, just do your best and Allah will help you). Participant S2 revealed that: (I had to go through so many difficulties to establish my business, but I always trust in Allah (and) that helps me to defeat these obstacles). The participants emphasized that Islam does not just inspire them to engage in entrepreneurial activities to benefit themselves, but also inspire them to help others. Through its teaching on poverty alleviation, Islam made the women entrepreneurs feel responsible for the sustenance of their employees and their families.

This notion was addressed by AST2: (being the owner of a business means that you are responsible for your family and employees and their families as well. This responsibility let me feel that Allah will survive my ventures to keep the employees' home open). Thus, from the Islamic perspective, Muslim women entrepreneurs do not consider their ventures as just business, but a way to help others, and consequently, Allah will keep the venture sustain and growing. The women also pointed to using hard work as a way to get closer to Allah, as evident in S2's comment: (Islam orders us to work hard and to seek quality in products and services that we give to our client and to do work properly (Itqan). These Islamic teachings motivated women entrepreneurs to seek itqan (quality and excellence) in every endeavor).

The participants emphasized the role of Al-Azhar in shaping their Islamic feminism, as remarked by B1 and C2, respectively: (Al-Azhar plays a very important role in educating us the moderate Islam and interpret Quran text away from patriarchal interpretation. Fatwa and responses, we get from Al-Azhar, enhance our thinking about our religion). The participants mentioned the significant role of Al-Azhar on Muslim women's thinking and interpretation of Islam teaching.

The findings reflect other research results which argued that religion is not an obstacle to entrepreneurial activities, but, serves as a catalyst for it. Since values are embedded in Egyptian people's life, they benefit from the spiritual practices. The prayers and contemplation serve as sources of strength in managing their day-to-day tasks and teach them to be resilient in times of difficulty. It is generally pointed out that entrepreneurial behaviors require orientation to dedicated work and the ability to deal with situations of high uncertainty. Thereby, the sense of security derived from high religious capital allows them to move forward despite risk and uncertainty. In other words, entrepreneurs who are highly sensitive to Islamic values are likely to be more proactive, innovative, and skilled in problem-solving.

DISCUSSION

This paper sought to contribute to the dearth of literature on the impact of Islam on entrepreneurship by focusing on women entrepreneurs and how they interpret Islamic teaching to support their entrepreneurial endeavors. Although patriarchal Islam remains a predominant and pervasive social structure in Egypt, the interviews discovered that Muslim businesswomen in Egypt were actively adopting Islamic values to facilitate, justify, and legitimize their entrepreneurial activities. The findings further revealed that Egyptian women entrepreneurs utilized the Islamic feminist in the engagement and operation of their venture in the patriarchal setting. In addition, they also navigated and challenged entrenched restriction of norms in their society.

The role of Al-Azhar and its Wasatiyya (Moderate Islam) discourse is important to educate Egyptian women and interpret Islamic teaching in a way from extremely conservative interpretation. In fact, moderate Islam in Egypt helped in shaping a new generation of Islamic feminism. Therefore, a feminist interpretation of Islam is produced by providing creative solutions to the barriers of economy and social experienced by Muslim women entrepreneurs. Obviously, there are many diversified ways to interpret Islam throughout Islamic countries (Karakas et al. 2015). Hence, it is argued that Wasatiyya (Moderate Islam) adopted by the Al-Azhar institution significantly influenced the mentality of women and the decision to choose liberal, the feminist interpretation in the teachings of Islam.

It was also argued how feminist interprets Islam and its positive impact on Muslim women entrepreneurs and their abilities in overcoming patriarchal barriers in Egypt. Evidently, the Islamic feminist believes that “gender equality is promoted by Islam, however it has been wrongly interpreted” (Koburtay et al., 2020). The essence of this statement was noticeable in all of the interviews with the women entrepreneurs. Furthermore, they supported their approach in challenging conservative, patriarchal settings that demotivated women from being engaged publicly and entrepreneurship filed, and entrenched the superiority of men over women. Likewise, to mainstream research about Muslim women entrepreneurs, those participated in this research acknowledged that women entrepreneurship is supported by Islam and drawn upon *Alsaïda Khadija (R.A) Prophet Muhammad’s wife* as an example.

Muslim women entrepreneurs within their Islamic feminism perspective thought that by engaging in entrepreneurial activities, they practiced real Islam and became pious by helping others and create jobs for individuals. Evidently, this belief is emphasized by a Hadith which stated “the best of people are those who benefit others” (Tlaiss, 2015). Hence, the women demonstrated their responsibility to employees by offering employment, helping people, and enabling them to live with human dignity. Capitalizing on Islamic values such as hard work and *itqan*, the women entrepreneurs in this study experienced personal growth. Muslim women practice hard work and *itqan* as a mean to get closer to Allah and actualize personal development. They follow the Hadith which cited that “When one of you is doing something, let him do it most excellently” (Gümüşay, 2015; Possumah et al., 2013). The women conduct physical and hard work with pride rather than being ashamed by moderately interpret the teaching of Islam (Tlaiss & McAdam, 2021). Hence, it justifies and legitimizes the entrepreneurial activities from the perspective of the society that view women in physical work as a shame.

The findings of this study invalidate the western-centric research in which Islam is associated with gender inequality and that Muslim women are dominantly stereotyped as inferiority being. Furthermore, the participants in this research disagreed that Islam supports gender inequality. On the contrary, they understood and agreed that Islam treats people with justice and equality regardless of genders. Moreover, the participants emphasized that their venture developed as a result of following Islamic teachings.

CONCLUSION

This paper delved into the perceptions and interpretations of Islam based on the perspectives of female entrepreneurs in Egypt and its impact on their business endeavors. It presented empirical findings illustrating how these entrepreneurs navigate Islamic teachings to justify and validate their business activities within a patriarchal and culturally restrictive environment. This research sheds light on the complex interplay between Islamic teachings, patriarchal norms, and entrepreneurial pursuits among Muslim women in Egypt, offering valuable insights into how Islam can serve as a source of inspiration and support for women entrepreneurs when viewed through an Islamic feminist lens in socio-cultural settings. This study also underscores the significance of recognizing the diverse interpretations of Islam prevalent across Islamic nations. It was proven by this study that the discourse of moderation, as exemplified by *Wasatiyya*, significantly shapes women’s agency and their adoption of feminist interpretation of Islamic teachings.

While the focus of this study remains on the influence of Islam on women’s entrepreneurships in the context of moderate Islam in Egypt, future researchers are suggested

to explore how Islam impacts female entrepreneurs in more conservative contexts. Such inquiries would deepen the present understanding of the varied interpretations of Islam and their implications for Muslim women entrepreneurs. Additionally, further investigation is necessary to examine the experience of Muslim male entrepreneurs within the Islamic framework.

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