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Writing the Self Peter Heehs, 2013-02-14. The self has a history. In the West, the idea of the soul entered Christianity with the Church Fathers, notably Augustine. During the Renaissance, the idea of the individual attained preeminence as in the works of Montaigne. In the seventeenth century, philosophers such as Descartes formulated notions of selfhood that did not require a divine foundation. In the next century, Hume grew skeptical of the self's very existence. Ideas of the self have changed markedly since the Romantic period, and most scholars today regard it as at best a mental construct. First-person genres such as diaries and memoirs have provided an outlet for self-expression. Protestant diaries replaced the Catholic confessional, but secular diaries such as Pepys's may reveal yet more about the self. After Richardson, novels competed with diaries and memoirs as vehicles of self-expression, though memoirs survived and continue to thrive while the diary has found a new incarnation in the personal blog. *Writing the Self* narrates the intertwined histories of the self and of self-expression through first-person literature.

Siebel SOA & Fusion Blackbook, *Web Technologies: Html, Javascript, Php, Java, Jsp, Asp.Net, Xml And Ajax, Black Book (With Cd)* Kogent Learning Solutions Inc. (with Cd), 2009-09-01.

[The Perplexity of a Muslim Woman](#) Olfa Youssef, 2017-03-08. Using the methodology of modern scholars in the fields of Arabic lexicography, linguistics, and psychoanalysis, Tunisian feminist scholar Olfa Youssef investigates the rulings about inheritance, marriage, and homosexuality in the Qur'anic text itself and compares them with the interpretations provided by male Muslim theologians and legal scholars from medieval times to the present. In this book, she makes five central arguments:

1. There is a discrepancy between the layered signification in the Qur'anic text itself and the sutured explanations by religious scholars which have been enacted into law in many Muslim countries today.
2. The plurality of meanings is the quintessential essence of the Qur'an, as evidenced in the absence of any sura over which there was unanimous agreement among Muslim scholars.
3. When male privilege was at stake, male legal scholars to protect their own interests ignored the divine text and based their rulings on human consensus.
4. Muslim medieval views on gender and homosexuality were more tolerant than contemporary ones.
5. Preferring indeterminacy and perplexity over the finality and certainties found in the judgements of male theologians.

Youssef argues that only God knows the Qur'an's true meaning. Her job as a Muslim female scholar is only to raise questions over those human interpretations that many Muslim societies mistake for divine will.

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