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‘Abdulḥalīm Abū Shuqqa’s The Liberation of Women in the Age of Revelation: A Translation and Critical Commentary

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A thesis submitted in partial fulfillment of the requirements for the Master of Arts degree in Theology

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Abstract

One of Muslim scholars' modern endeavours is to identify Islam's egalitarian and liberating views on women as espoused by its earliest sources— the Qur'an and hadith. 'Abdulḥalīm Abū Shuqqa makes such an attempt in his six-volume, Arabic book titled “The Liberation of Women in the Age of Revelation” (*Tahrīr al-Mar'a fī 'Aṣr al-Risāla*) published in 1995. He shows evidence from the Qur'an and authentic hadith reports for women's autonomy, involvement in communal worship, public life, politics, battlefields, and professional work, among other activities. In an attempt to analyze and bring what was considered a 'breakthrough' in the Islamic discourse on women to a wider audience, this thesis provides an annotated translation of four chapters from the book's first volume that addresses Muslim women's character in the Qur'an and hadith, supported by a critical introduction that discusses the reception of the book and situates it within contemporary Islamic discourses on women.

Keywords: Islam, women, women's rights, character, theology, feminism, translation, Quran, hadith, 'Abdulḥalīm Abū Shuqqa.

Summary for Lay Audience

In his six-volume, Arabic book titled “The Liberation of Women in the Age of Revelation” (*Tahrīr al-Mar’a fī ‘Aṣr al-Risāla*), ‘Abdulḥalīm Abū Shuqqa revisits primary religious texts in an attempt to demonstrate how Islam can be an agent of liberation for women. This work explores women’s autonomy in the Qur’an and hadith, focusing on the egalitarian message that is spread through stories of women’s involvement in communal worship, public life, politics, battlefields, and professional work, among other activities.

In an effort to make this important work accessible to a wider audience, this thesis offers an annotated translation of four chapters from the first volume of this work. Here Abū Shuqqa addresses the character of Muslim women as described in the Qur’an and hadith. The thesis also contributes a critical introduction which situates Abū Shuqqa’s within contemporary Islamic discourses on women and discusses the book’s reception among Islamic scholars.

Acknowledgments

{الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ}

Upon embarking on this research project, it seemed nothing short of a distant dream, an unattainable goal. But here I stand, by God’s grace, at the finish line.

This thesis would have never come to fruition without the patient and steady support and encouragement from my supervisor, Dr. Ingrid Mattson. I am eternally grateful for Dr. Mattson’s unwavering faith in me, for the gentle guidance and thoughtful discussions, for opening my eyes to new horizons, and for helping me navigate this personal, spiritual and academic terrain with much wisdom, knowledge, and courage.

I extend my sincerest thanks to the members of Western University and the Faculty of Theology at Huron University College for providing every possible accommodation, making this degree and project possible.

Last but not least, I would like to thank my family and friends who supported me behind the scenes and cheered me on, knowingly or unknowingly, throughout this journey. Special thanks to my parents, my first teachers, for setting the bar of achievement incredibly high. My heartfelt thanks to my friends—particularly Alyssa, Darlan, Heba, and Seereen—who lent a ready ear to my tales of academic woes, offered coffee and food when needed, and saw me, at my best and worst, through it all.

Table of Contents

| | |
|---|------|
| Abstract..... | i |
| Summary for Lay Audience..... | ii |
| Acknowledgments..... | iii |
| List of Tables | viii |
| Writing Conventions..... | ix |
| Chapter 1..... | 1 |
| 1 Introduction..... | 1 |
| 1.1 Overview of Book..... | 2 |
| 1.1.1 The Author: ‘Abdulḥalīm Abū Shuqqa..... | 3 |
| 1.1.2 Book Contents..... | 4 |
| 1.2 Selection of Chapters and Methodology | 10 |
| 1.2.1 Selected Chapters..... | 10 |
| 1.2.2 The Text and Translation | 11 |
| 1.3 A Critical Introduction..... | 13 |
| 1.3.1 Reception and Critique | 13 |
| 1.3.2 Relevance and Contribution to Contemporary Discourses..... | 19 |
| Chapter 2..... | 28 |
| 2 Some Features of a Woman’s Character in Ṣaḥīḥ al-Bukhārī and Muslim | 28 |
| 2.1 Autonomy of a Woman’s Character | 29 |
| 2.2 Her Right to Character Formation and Education (at a level that would aid her in executing her responsibilities) | 32 |
| 2.3 Her Participation in Narrating Hadith and Teaching People | 33 |
| 2.4 Her Participation in Communal Worship..... | 40 |
| 2.5 Her Participation in Public Celebrations..... | 42 |
| 2.6 Her Participation in Social Services (through various social activities)..... | 44 |

| | |
|--|----|
| 2.7 Her Participation in Guarding Society and Directing its Path (through various political activities)..... | 44 |
| 2.8 Her Participation in the Military (through tasks that suit her nature) | 45 |
| 2.9 Her Place in the Family..... | 47 |
| 2.10 The Distribution of Responsibilities Between a Married Couple..... | 48 |
| 2.11 Collaboration Between Spouses to Carry Out Responsibilities | 49 |
| 2.12 God's Honouring of Women..... | 51 |
| 2.13 Honouring Women as Wives..... | 53 |
| 2.14 Honouring Women as Daughters..... | 54 |
| 2.15 The Prophet's Honouring of Women | 54 |
| 2.16 Islam Urges Taking Good Care of Women | 56 |
| 2.17 Mentioning Women's Names | 58 |
| 2.18 Mentioning Women's Characteristics | 60 |
| 2.19 Mentioning Women's News..... | 63 |
| Chapter 3..... | 75 |
| 3 Women's Noble Stances | 75 |
| 3.1 Sacrificing One's Self for the Sake of God..... | 75 |
| 3.2 Aspiring to Perfection | 78 |
| 3.3 Devotion to Worship..... | 78 |
| 3.4 Charity and Giving..... | 79 |
| 3.5 Benevolence Towards Parents (during their lives and after their passing)..... | 80 |
| 3.6 Complete Dependence on God | 82 |
| 3.7 Patience in the Face of Calamities | 83 |
| 3.8 Adherence to Virtuousness | 83 |
| Chapter 4..... | 86 |
| 4 Examples of Muslim Women's Strong Character and their Awareness of their Rights and Duties | 86 |

| | |
|--|-----|
| 4.1 Women Request More Opportunities for Education from the Messenger..... | 87 |
| 4.2 Asmā' B. Shakl Overcomes Shyness to Learn About Religion..... | 88 |
| 4.3 Sabī'a B. Al- Ḥārith Knows How to Investigate to Arrive at the Truth | 89 |
| 4.4 The Woman from Khath'am—A Young Woman—Is Distracted from her Father by the Ḥajj Ruling..... | 90 |
| 4.5 Women Cling to their Right to Choose their Husbands..... | 90 |
| 4.6 Women Cling to Their Right to Leave their Husbands | 92 |
| 4.7 'Āatika b. Zaid, the Wife of 'Umar . Al-Khattāb, Clings to Her Right to Join the Community..... | 93 |
| 4.8 Women Practice Some Handiwork to Make Money | 93 |
| 4.9 Women Answer the Call to a Public Meeting in the Mosque..... | 94 |
| 4.10 Umm Kulthūm B. Abū Ma'īt--and she is a young girl—Leaves her Entire Family and Emigrates Fleeing for her Religion | 94 |
| 4.11 Umm Ḥarām Requests Martyrdom with the Fighters at Sea..... | 94 |
| 4.12 Umm Hāni' Protects a Warrior and Complains About her Brother who Objects..... | 95 |
| 4.13 Hind b. 'Utba Salutes the Messenger of God After she Embraces Islam..... | 95 |
| 4.14 Umm Ayman is Preoccupied and Saddened by the Discontinuation of Divine Revelation After the Death of the Messenger of God..... | 96 |
| 4.15 Zainab b. al-Muhājir Debates with Abū Bakr al-Siddīq..... | 96 |
| 4.16 Ḥafṣa b. 'Umar Averts 'Abdullah b. 'Umar | 97 |
| 4.17 Umm Ya'qūb Debates with 'Abdullah b. Mas'ūd..... | 97 |
| 4.18 Umm al-Dardā' Condemns some of the Caliph 'Abdulmalik b. Marwān's behaviour..... | 98 |
| Chapter 5..... | 102 |
| 5 Authentic (Ṣaḥīḥ) Hadith Reports Regarding Women's Character that have been Misunderstood and Incorrectly Implemented | 102 |
| 5.1 The First Hadith | 102 |
| 5.2 The Second Hadith..... | 105 |
| 5.3 The Third Hadith..... | 123 |

| | |
|------------------------|-----|
| Bibliography | 129 |
| Curriculum Vitae | 136 |

List of Tables

| | |
|--|----|
| Table 1 Chapters of Volume One of <i>Tahrīr al-Mar'a fī 'Aṣr al-Risāla</i> | 11 |
|--|----|

Writing Conventions

Transliteration. I used the IJMES Transliteration System for Arabic, Persian and Turkish to transliterate all Arabic terms throughout the thesis.¹

IJMES TRANSLITERATION SYSTEM FOR ARABIC, PERSIAN, AND TURKISH

CONSONANTS

A = Arabic, P = Persian, OT = Ottoman Turkish, MT = Modern Turkish

| | A | P | OT | MT | | A | P | OT | MT | | A | P | OT | MT |
|---|----|----|----|--------|---|----|----|--------|--------|-----------------|----------------|--------|----------------|----------------|
| ء | ʾ | ʾ | ʾ | — | ز | z | z | z | z | ك | k | k or g | k or ñ | k or n |
| ب | b | b | b | b or p | ژ | — | zh | j | j | | | | or y | or y |
| پ | — | p | p | p | س | s | s | s | s | | | | or ğ | or ğ |
| ت | t | t | t | t | ش | sh | sh | ş | ş | گ | — | g | g | g |
| ث | th | ḡ | ḡ | s | ص | ṣ | ṣ | ş | s | ل | l | l | l | l |
| ج | j | j | c | c | ض | ḏ | ḏ | z | z | م | m | m | m | m |
| چ | — | ch | ç | ç | ط | ṭ | ṭ | ṭ | t | ن | n | n | n | n |
| ح | h | ḥ | ḥ | h | ظ | ẓ | ẓ | ẓ | z | ه | h | h | h ¹ | h ¹ |
| خ | kh | kh | h | h | ع | ʿ | ʿ | ʿ | — | و | w | v or u | v | v |
| د | d | d | d | d | غ | gh | gh | g or ğ | g or ğ | ي | y | y | y | y |
| ذ | dh | z | z | z | ف | f | f | f | f | ا ² | a ² | | | |
| ر | r | r | r | r | ق | q | q | ķ | k | ال ³ | | | | |

¹ When h is not final. ² In construct state: at. ³ For the article, al- and -l-.

VOWELS

| | ARABIC AND PERSIAN | OTTOMAN AND MODERN TURKISH |
|-------------------------|--|---|
| <i>Long</i> <i>or</i> | ا ā و ū ي ī | ā ū ī |
| | | } |
| | | words of Arabic and Persian origin only |
| <i>Doubled</i> | ئى iyy (final form ī) ئو uww (final form ū) | iy (final form ī) uvv |
| <i>Diphthongs</i> | او au or aw اي ai or ay | ev ey |
| <i>Short</i> | ا a و u ي i | a or e u or ü / o or ö ı or i |

¹ [IJMES Transliteration System for Arabic](#)

Dates. By default, all dates throughout the thesis are given according to the Gregorian calendar. However, in some instances where I refer to events from Islamic history I give the dates in the form of CE/AH where CE is the Gregorian date and AH is the *hijrī* date.

Annotations and Citations. Because this thesis is an annotated translation, two reference styles are used throughout the text of this thesis. My annotations and citations follow the 8th edition Turabian, full note reference style, which can be found throughout the text in the form of footnotes. Meanwhile, I retained Abū Shuqqa’s citation style within the original text, which can be found throughout the translated text in this thesis in the form of square brackets (e.g., [12]). The original text’s bibliography can be found at the end of each chapter transliterated, organized according to the order they appeared in the text and identified by the number in square brackets.

Punctuation. While much of the original text’s punctuation has been edited, I retained Abū Shuqqa’s use of ellipses (...) throughout the translated text to show his omissions and abridgements.

Arabic Names. The terms *bin/ibn* or *bint*, meaning “son of” and “daughter of”, are used in Arabic names (e.g., *Ibtehal bint Abdulsalam* means Ibtehal the daughter of Abdulsalam) as connectors between the first name and the father’s name. For consistency, I use **b.** in place of all *ibn*, *bin*, and *bint* occurrences.

Islamic Honorifics. It is common Islamic practice to use honorifics in speaking and writing when the Prophet Muhammad and his companions are mentioned. “Prophet Muhammad”, “The Prophet”, “The Messenger”, and “The Messenger of God” are usually followed with “Peace be upon him” (*ṣalla allahu ‘alaihi wa sallam*). I use the Arabic digital symbol of the phrase, ﷺ, after any mention of the Prophet Muhammad throughout the thesis (e.g., The Messenger ﷺ). Similarly, the names of companions may be followed with “May God be pleased with him/her” (*raḍiya allahū ‘anhu/‘anhā*), which I use in parentheses throughout the thesis wherever I encountered it in the original Arabic text.

Chapter 1

1 Introduction

“Indeed, the Muslim men and Muslim women, the believing men and believing women, the obedient men and obedient women, the truthful men and truthful women, the patient men and patient women, the humble men and humble women, the charitable men and charitable women, the fasting men and fasting women, the men who guard their private parts and the women who do so, and the men who remember God often and the women who do so - for them God has prepared forgiveness and a great reward.” Qur’an, (33:35)

The topic of “women in Islam” has received significant attention from within and outside Islamic circles. Attempts to deal with this topic range from a complete rejection of any reinterpretation or reinvestigation of Islamic scripture (Qur’an and hadith)² to a complete upheaval of tradition and law to make way for “modern”³ understandings and interpretations of the Islamic texts. For the contemporary Muslim woman, the issue becomes a defining, personal venture that seeks to reconcile her belief in God’s justice and Islam’s intrinsic message of humanity and dignity with interpretations of the scripture that seem at odds with those beliefs and incompatible with a contemporary and changing mode of life.

For any serious scholar or student of Islam who attempts to reinterpret and reconstruct divine guidance on women’s issues, legitimacy is derived from remaining faithful to the Qur’an and hadith. One such attempt was made by ‘Abdulḥalīm Abū Shuqqa who wrote a

² Qur’an and Sunna (i.e., “established custom, normative precedent, conduct, and cumulative tradition, typically based on Muḥammad’s example) are considered the main two sources for Islamic law upon which the two other sources, *ijtihād* and *ijmā’*, rely. John Esposito, “Sunnah,” *The Oxford Dictionary of Islam* (Oxford University Press, 2003).

³ The meaning of “modernity” remains elusive among scholars and laymen alike. In the interest of simplicity, we define it as the “opposition to tradition, prioritization of the individual, belief in reason, progress and science and the detachment of society from religion through the process of secularization.” Tariq Ramadan, *Islam, the West and the Challenges of Modernity* (Leicester, UK: The Islamic Foundation, 2001), 1–2.

book that caused a ruckus in the Arab world upon its publication: “The Liberation of Women in the Age of Revelation” (*Tahrīr al-Mar’a fī ‘Aṣr al-Risāla*). In this book, Abū Shuqqa goes back to the main sources, the Qur’an and hadith, to reconstruct some long-held, restrictive views on issues concerning women such as modes of dress, roles within society, and the social mingling of the sexes, to name a few. In an attempt to get an in-depth understanding of Abū Shuqqa’s methods and views and to bring the contents and results of the book to a wider audience, this thesis consists of a translation of four chapters from the first volume of “The Liberation of Women in the Age of Revelation” that address Muslim women’s character as depicted in the hadith. The translation is supported by a critical introduction and commentary.

While the selection of chapters is but a small part of the six-volume book that covers a wide variety of topics concerning women—about which I will further elaborate in the following subsections—the translated chapters attempt to answer questions concerning women’s autonomy, involvement in communal worship, political participation, professional work, military involvement, familial responsibilities, virtuousness and morality, among others.

In this introduction, I introduce Abū Shuqqa and provide an overview of the book’s contents. I will also discuss my selection of translated chapters and the methodology adopted in the thesis. Finally, I contextualize the translated work through a survey of its reception and discuss its relevance and contribution to contemporary discourses. I draw upon secondary literature that has either agreed with or opposed the contents and methodology of this book and which I use in my commentary of the translation.

1.1 Overview of Book

In the following subsections, I briefly discuss the author’s life and works and provide an overview of the book’s topics and a summary of its introductions, methods, and main contributions.

1.1.1 The Author: ‘Abdulḥalīm Abū Shuqqa

‘Abdulḥalīm Abū Shuqqa (1924-1995) was an Egyptian, Muslim activist, teacher, scholar and author. He is best known for his book “The Liberation of Women in the Age of Revelation” (*Tahrīr al-Mar’a fī ‘Aṣr al-Risāla*) and ‘A Critique of the Muslim Intellect’ (*Naqd al-‘Aql al-Muslim*). Most of what we know about Abū Shuqqa is through the narrations of his colleagues and contemporaries, mainly the Egyptian scholar Yūsuf al-Qaraḏāwī (1926-) and ‘Abdullah al-‘Aqīl (1928-).⁴

Since his early college days, Abū Shuqqa showed a keen interest in the education and development of Muslim youth. It is reported that he debated with the Muslim Brotherhood’s founder Ḥassan al-Banna (1906-1949) about the importance of prioritizing education over political activity as part of the movement’s agenda.⁵ His dedication to education is evidenced by the jobs, activities and research endeavors he undertook throughout his life. He worked as a high school principal in Qatar until he quit to dedicate his time to research on a full-time basis. Further, he wrote about various topics including education, Muslim movements, and intellectual labor. He then developed a deep interest in women’s issues, particularly the status—legal, moral, political—of women in Islam, which took up most of his time and effort. The result of his dedication to this topic resulted in the book under study here. He also founded a book store with his friends called “Committee of Muslim Youth (*lajnat al-shabāb al-muslim*)”, a Kuwaiti-based publishing house “*Dār al-Qalam*”, and a magazine titled “The Modern Muslim (*al-Muslim al-Mu‘āṣir*).”⁶

⁴ See Yūsuf Al-Qaraḏāwī, *Ma’a A’imat Al-Tajdīd Wa Ru’ahum Fī Al-Fikr Wa Al-Iṣlāḥ*, 2006; Abdullah Al-Aqīl, “Al-Dā’iya Wal Mufakkir Al-Murabbī Al-Fāḏil Al-Sheikh ‘Abdulḥalīm Abū Shuqqa,” *Ikhwan Wiki*, last modified 2011, accessed August 25, 2019, ikhwanwiki.com.

⁵ It seems that his earlier involvement in the Muslim brotherhood led to his arrests by the newly formed Egyptian government in 1954 and 1965, although the sources do not explicitly give the reasons for his arrests. The Qatari government had to intervene on his behalf until he was released.

⁶ *Ibid.*

1.1.2 Book Contents

The *Liberation of Women in the Age of Revelation* is a six-volume book. Each volume addresses the following topics, respectively: (i) women’s character in the Qur’an and hadith, (ii) women’s social engagement and their mingling with men, (iii) debates with those opposed to women’s social engagement, (iv) women’s dress and adornment, (v) women’s roles within the family, (vi) and sex education for spouses. It was first published in 1995.

The book is introduced by the well-known Egyptian scholars Moḥammad al-Ghazālī⁷ (1917-1996) and Yūsuf al-Qaraḍāwī⁸ (1926-). In his introduction, Al-Ghazālī asserts that the oppressive treatment of women is a modern invention that can be attributed to a lack of knowledge on behalf of Muslims. Thus, Abū Shuqqa is attempting to rectify this situation through this book by unraveling the “authentic stance” of Islam towards women—which he asserts is a liberating stance. Al-Ghazālī also asserts that Abū Shuqqa steers clear of Western influence—for Western civilization “has its own plentiful transgressions against women”—and derives his empowerment from Islam only.⁹

Al-Qaraḍāwī begins his introduction by praising the tremendous effort Abū Shuqqa expended on this book. He then argues that the stance regarding women in the Muslim world has fallen into two extremes: i) an ultra-conservative stance that has oppressed

⁷ Al-Ghazālī –not to be confused with the medieval theologian, jurist, and mystic Abū Ḥāmid al-Ghazālī— is a Muslim, Egyptian cleric and scholar ‘whose writings have influenced generations of Egyptians’ and ‘sought to interpret Islam and its holy book, the Koran, in a modern light.’ For more on al-Ghazālī’s life and works see Douglas Jehl, “Mohammed Al-Ghazali, 78, An Egyptian Cleric and Scholar,” *The New York Times*, last modified March 14, 1996, nytimes.com; Yūsuf Al-Qaraḍāwī, *Al-Sheikh Al-Ghazālī Kamā ‘Ariftahū*, 1st ed. (Cairo, Beirut: Dār al-Shurūq, 2000).

⁸ Al-Qaraḍāwī is a prominent Egyptian-born Sunni scholar who graduated from Al-Azhar University in Cairo and a Qatari national residing in Qatar. According to Foreign Policy Newspaper, he ranked third in the world’s top 20 public intellectuals. For more on al-Qaraḍāwī see Jeffrey R. Halverson, “Yusuf Al-Qaradawi,” *Oxford Bibliographies* (Oxford University Press, 2018); Brad Amburn, “The World’s Top 20 Public Intellectuals,” *Foreign Policy*, last modified October 7, 2009, foreignpolicy.com.

⁹ Abū Shuqqa, al-Ghazālī, and al-Qaraḍāwī anticipated the type of criticism that the book might trigger – that of submitting to Western influences and agendas—and so they addressed it preemptively in their introductions. Nevertheless, such criticism was levelled against the book as we will see in Section 1.3.1.

women in the name of religion, misinterpreted religious texts and made use of weak and false hadith reports and ii) an extremely westernized stance that has either completely overlooked or misinterpreted explicit Qur’anic verses and authentic hadith reports on issues such as modesty in dress and clothing. He argues that Abū Shuqqa adopted a middle stance where he demonstrates the true Islamic stance on women, one that is liberating and not oppressive. He also states that Abū Shuqqa focused his efforts on the following two aspects: i) bringing to light many neglected authentic (*ṣaḥīḥ*) hadith reports and ii) rectifying incorrect views and interpretations of sacred texts.

Abū Shuqqa then includes his own introduction in which he discusses the main motivation for writing the book, the book’s topics, his employed methodology, the book’s main results, and finally, future work. He begins by explaining how his interest in the topic of Muslim women began. He initially began studying hadith with Shaikh al-Albānī¹⁰ with a particular interest in the biographical literature about the Prophet (*sīra*) which, in his opinion, has not received the same attention as has the Prophetic hadith. During his study of the Prophetic tradition, he was surprised to find numerous hadith reports on women that contradicted what he knew and believed about women’s roles in Islam, roles that have been unquestioningly adopted and practiced by many Muslim communities. It was then that the importance and significance of such hadith reports for rectifying the view on the status of women in Islam struck him. He goes on to list many examples from the Prophetic tradition that have asserted women’s active roles in Islam including participating in communal prayers and meetings, requesting private lessons with the Prophet, commanding good and preventing harm, accepting male visitors, attending battles, and many others. These discoveries led him to shift from his study of the *sīra* and focus on the study of women during the time of the Prophet.

¹⁰ An Albanian scholar of hadith in the 20th century. He is “considered one of the century’s most controversial Muslim scholars, this towering figure in Salafi circles is sometimes considered to be the greatest hadith scholar of his time due to the popularity of his writings and articulation of solutions to problems faced by the Muslim community. Despite Albānī’s prestige among Salafis, Traditionalists despise him for his controversial attempts to “clean up” fiqh and reexamine the entire hadith corpus.” See Emad Hamdeh, “The Formative Years of an Iconoclastic Salafi Scholar,” *Muslim World* 106, no. 3 (2016): 411–432.

In Abū Shuqqa’s view, the topic of women is an important one for several reasons: (i) Muslim women are the “mothers, sisters, wives, and daughters of Muslim men”, (ii) Muslim women have been the target of two ignorant ideologies; the ignorance of the *jāhiliyya* and the ignorance of 20th/14th century ideologies, (iii) the empowerment of women “is an empowerment of the male and female Muslim counterparts”, (iv) women are society’s “dysfunctional half due to a long tradition of marginalization and oppression, rendering them incapable of raising proper Muslims and preventing them from participating in the revival of the Muslim community (*umma*), socially and politically.” Thus, liberating women means liberating half of a society and women will not be liberated until men are liberated from ignorance, but liberation can only be achieved by following God’s guidance. Finally, (v) God has endowed women with a “magnitude of tender emotions”¹¹ that make them more inclined to adhering to Islamic principles.

Abū Shuqqa then discusses another motivating factor that has prompted him to write the book, which is the opinions and rulings (*fatwā*) of traditional and modern scholars that are at odds with what he found in the hadith. He presents several examples from traditional and modern sources such as dictating the veil for women in front of their maternal and paternal uncles, ruling women’s face covering as mandatory, and prohibiting the social mingling between men and women, among others.

Abū Shuqqa considers the book a social and jurisprudential (*fiqh*) study on Muslim women in the age of revelation. The goal of this study is to aid in the liberation of women according to the first liberation that is guided by the Prophet’s example, which, he argues, brings to our attention a more significant goal: the liberation of the “Muslim mind” from constraints and corrupt ideas that have accumulated for centuries.

Abū Shuqqa employs an inductive content analysis method on texts from the Qur’an and hadith. He began with *Ṣaḥīḥ al-Bukhārī* followed by *Ṣaḥīḥ Muslim*. His first attempt in writing the book consisted of analyzing the Qur’an and all fourteen Sunna books. In the

¹¹ ‘Abdulḥalīm Abū Shuqqa, *Taḥrīr Al-Mar’a Fī ‘Aṣr Al-Risāla (The Liberation of Women in the Age of Revelation)*, 5th ed. (Kuwait City: Dar Al-Qalam, 1999), 31.

end, he decided to restrict his study to texts from the Qur'an and *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*¹² for three reasons: (i) to reduce the time to publishing the study and making it available to the public, (ii) to reduce the complexity of the material and, thus, simplify the contents for the reader, and (iii) to increase the reader's confidence in the book's content since *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim* contain only "authentic" hadith reports. In summary, Abū Shuqqa intended to produce the book in two stages; the first consists of texts from the Qur'an and *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim* and the second was to include texts from the Qur'an and the largest possible collection of hadith reports. However, he only published the result of the first stage (i.e., this book) during his lifetime.

In Abū Shuqqa's view, one of the most significant contributions of the book is the topical classification of religious texts that pertain to women. He argues that this is an important

¹² Muḥammad b. Ismā'īl al-Bukhārī and his student Muslim b. al-Ḥajjāj al-Naysabūrī were the first among 'the Partisans of Hadith' (*ahl al-hadīth*) to exclude the use of weak hadith reports in law. Al-Bukhārī and Muslim were the first to produce hadith collections devoted only to hadith reports whose chain of narration (*isnāds*) they felt met the requirements of authenticity. Their books were the first wave of what some have termed 'the Ṣaḥīḥ Movement.' Known as the Ṣaḥīḥayn (literally, the two Ṣaḥīḥs), the collections of al-Bukhārī and Muslim would become the most famous books of hadith in Sunni Islam. It is reported that al-Bukhārī devoted sixteen years to sifting the hadiths he included in his Ṣaḥīḥ from a pool of six hundred thousand narrations. The finished work was not a mere hadith collection—it was a massive expression of al-Bukhārī's version of Islamic law and dogma backed up with hadith reports the author felt met the most rigorous standards of authenticity. The book covers the full range of of legal and ritual topics, but also includes treatments of many other issues such as the implication of technical terms in hadith transmission. The book consists of ninety-seven chapters, each divided into subchapters. The subchapter titles indicate the legal implication or ruling that reader should derive from the subsequent hadith reports, and often include a short comment from the author or a report from a companion or successor elucidating the hadith. Al-Bukhārī often repeats a Prophetic tradition, but through different narrations and in separate chapters. Opinions have varied about the exact number of hadith reports in the Ṣaḥīḥ, depending on whether one defines hadith as a Prophetic tradition or a narration of that tradition. Generally, experts have placed the number of full-isnad narrations at 7,397. Of these, many are repetitions of different versions of the same report, with the number of Prophetic traditions at approximately 2,602.

Muslim's Ṣaḥīḥ is a much more raw hadith collection than al-Bukhārī's work. It contains far fewer chapters (only fifty-four) and lacks al-Bukhārī's legal commentary. It has many more narrations, numbering about twelve thousand, with Muslim scholars placing the number of Prophetic traditions at around four thousand. Unlike al-Bukhārī, Muslim keeps all the narrations of a certain hadith in the same section. Muslim also diverges significantly from al-Bukhārī in his exclusion of commentary reports from companions and later figures. There is considerable overlap between the Ṣaḥīḥayn. Muslim scholars generally put the number of traditions found in both books at 2,326. Al-Bukhārī and Muslim drew on essentially the same pool of transmitters, sharing approximately 2400 narrators. Al-Bukhārī narrated from only about 430 that Muslim did not, while Muslim used about 620 transmitters al-Bukhārī excluded. See Jonathan A.C. Brown, *Hadith: Muhammad's Legacy in the Medieval and Modern World* (Oxford, England: OneWorld, 2009), 31–32.

step towards creating new classifications of religious texts that address current needs such as psychology, sociology, education, economics, and politics.

He then presents the study's most significant results according to the five topics covered by each of the book's volumes. In the area of Muslim women's character, he found that: (i) Muslim women had a high degree of awareness of their character during the Prophet's time, (ii) the Prophet's saying "women are men's counterparts" summarizes the entirety of Muslim women's position and asserts their equality to men, and (iii) the hadith "women are deficient in intellect and religion" is an authentic hadith that has been misunderstood and incorrectly implemented by the majority of Muslims, which led to dire consequences for women.

In the area of women's dress and adornment, he found: (i) the uncovering of a woman's face was the common practice during the Prophet's time and it remains the norm, (ii) a reasonable amount of adornment on the face, hands, and clothing is permissible in public according to what is customary among women and that there is no mandatory model of clothing that must be adhered to.

In the area of women's social engagement and activity, he found: (i) remaining at home and donning the hijab¹³ was a practice specific to the Prophet's wives only, (ii) women were active participants in social activities and they met men in almost every sphere of life, both public and private, (iii) the interactions between men and women were only restricted

¹³ "In Arabic, *hijāb* literally means partition, curtain, or barrier. Traditionally, the word was used to denote the illusory nature of the world, where creation is "veiled" from God, or in reference to the physical partition that divided the public from the Prophet Muhammad's wives, allowing them greater privacy from Muhammad's many visitors. Thus, hijab retains the meaning of barrier in both usages, whether in the metaphysical or literal sense. The word *khimār*, rather than hijab, is used in the Qur'an to signify the headscarf. However, the etymology and meaning of hijab expanded in Islamic scholarship to include the concepts of modesty and morality manifested in particular styles of religious clothing, including various types of head coverings. Hijab, within contemporary discourse, refers broadly to modest Islamic clothing and more particularly to the head-covering practice of Muslim women. Although there are a variety of styles of Islamic headscarves or veils, hijab most often refers to the style consisting of a cloth wrapped around the head and neck, covering the hair, neck, and ears but leaving the face visible." See Emily Regan Wills, "Hijab," *Multicultural America: A Multimedia Encyclopedia* (SAGE Publications, Inc., 2013).

by a few guidelines aimed to protect rather than restrict,¹⁴ and (iv) women participated in social, political, and professional activities during the time of the Prophet.

In the area of family, he found: (i) confirmation of women's right to choose their husbands and to separate from them, (ii) familial responsibilities were divided between couples, (iii) husband and wife had equal rights, (iv) the Sharī'a provided conditions and guidelines (*adāb*) for divorce and marrying multiple wives and there is no issue with enforcing laws in the present day that guarantee the fulfillment of these conditions, and (v) a woman's main role is her role in the family. However, that does not negate the necessity of her engagement in other social responsibilities.

In the area of sex, he found: (i) sex is considered one of life's pleasures and it is permissible (*ḥalal*), good and worthy of reward (*thawāb*) as long as it is within the boundaries of the Sharī'ah, (ii) the Prophet and his companions followed a path that was in accordance with a healthy sex education, which led to healthy self-esteem for both men and women, (iii) there is a need to correct our view of our Prophet and his stance on sex, and (iv) facilitating early marriage is a feature of a Muslim community and modern day Muslim communities should actively work towards upholding this Islamic feature.

He then concedes that there is still much to learn in order to liberate Muslim women and recommends five areas of study for future work: (i) a study of all religious texts (Qur'an and Hadith) that includes all books of hadith, (ii) a study of the Islamic tradition that consists of all the opinions and sayings of Muslim scholars over the years to provide a better understanding of the history of our intellectual and social traditions, (iii) an analysis of modern Muslim discourse, (iv) practical applications of the results of the analysis in our modern societies, and (v) studies on modern Western discourses on women including psychology, education, sex education, professional work, and so forth.

¹⁴ The majority of scholars are of the view that it is good practice to add extra restrictions and precautions. While this is well-intentioned, it is nevertheless unbalanced, authoritarian, and paternalistic.

Al-Qaraḍāwī, who was Abū Shuqqa’s main consultant during the writing of the book, reports that Abū Shuqqa spent 20 years researching and writing this book. He also consulted with Muḥammad al-Ghazālī, ‘Izz al-Dīn Ibrāhīm, Muḥyī al-Dīn ‘Atiyya, Aḥmad Kamāl Abū al-Majd, Ṭāriq al-Bishrī, and Rāshid al-Ghanūshī. In addition, his wife, Malika Zain al-Dīn, contributed significantly to the book; she edited, researched, and consulted with him on the contents of the book, looked up definitions for difficult and arcane terminology, and sifted through the hadith narrations.¹⁵

1.2 Selection of Chapters and Methodology

1.2.1 Selected Chapters

I have chosen to translate four chapters from Volume 1 of the book under study, which deals with women’s character in the Qur’an and hadith. Table 1 shows the chapters in Volume 1, the respective topics and page numbers in the original text, and the selected chapters for translation (highlighted).¹⁶

The reason that I chose Volume 1 of the book for the translation is my interest in taking up the translation of this work in its entirety as part of a long-term project. Thus, it only makes sense to begin with the first volume and follow with the remaining volumes later on. Moreover, an understanding of aspects of women’s personalities as depicted in the Qur’an and hadith will set the stage for understanding the other topics discussed in the book, which is evidenced by its inclusion as the opening volume by the author. However, my selection of the four chapters (3, 4, 5, and 7) within Volume 1 were driven by the time and space restrictions imposed on the completion of the thesis and thus I had to prioritize. I decided to omit chapters 1 and 2, which draw upon Qur’anic verses because many translations of the Qur’an are widely available rendering the contribution to be minimal. A reading of

¹⁵ Given the extent of the work that his wife put into this work, this raises the question of why she was not listed as a coauthor, which reinforces the persistent theme in academia in general where the contributions of the male author’s female collaborators (wives, daughter etc.) go unnoticed .

¹⁶ Two short sections at the end of Chapter 4 were left out of the translation, because the hadith reports presented in the sections touched upon topics outside the scope of this thesis and a brief commentary would not have been sufficient to address the topics.

Chapter 6 revealed that its contents consists of an amalgamation (with some additions) of chapters 4 and 5. Finally, Chapter 8 was initially selected for translation, but upon translating chapters 3, 4, 5, and 7, the content has already exceeded the recommended length of a thesis. Thus, I opted to exclude it from the selection of translated chapters, and it will be included as part of my long-term project to translate the entire book.

Table 1 Chapters of Volume One of *Tahrīr al-Mar'a fī 'Aṣr al-Risāla*

| Chapter No. | Topic | Pages in Original Text |
|--------------------|---|-------------------------------|
| Chapter 1 | Features of Muslim Women's Character in the Qur'an | 65-98 |
| Chapter 2 | Noble Stances for Muslim Women in the Qur'an | 99-110 |
| Chapter 3 | Features of Muslim Women's Character in the Hadith Books by al-Bukhārī and Muslim | 113-154 |
| Chapter 4 | Noble Stances for Muslim Women in Hadith | 155-167 |
| Chapter 5 | Examples of Muslims Women's Strong Character and their Awareness of their Rights and Duties | 169-182 |
| Chapter 6 | Women Exemplars | 183-270 |
| Chapter 7 | Prophetic Reports on Women that have been Misunderstood and Incorrectly Implemented | 271-292 |
| Chapter 8 | Commentary on Muslim Women's Character | 293-319 |

1.2.2 The Text and Translation

For my translation, I have relied upon the fifth, hard cover, printed edition of the book published in 1999 by *Dār al-Qalam* in Kuwait and Cairo. The methodology adopted for this work consisted of roughly five stages.

In the first stage, I read the book's introductions to gain an understanding of the author's intentions, methodology, and overall themes and sensibilities of the book. The brief commentaries by al-Qaraḍāwī and al-Ghazālī helped in gaining a preliminary perspective

on the book's reception. This phase resulted in an abridged translation of the introductions as seen in Section 1.1.2.

In the second stage, I used my knowledge of the Arabic and English languages for the literal translation of the text with help from scholarly dictionaries.¹⁷ In addition, because the body of work contained a significant number of hadith reports, I consulted established translations of hadith¹⁸ to compare my translation against the published work and take note of any significant deviations. I tried to maintain a literal translation of the text without making significant adjustment to style. Thus, unconventional use of the English language may be noted in some parts of the translation. On the other hand, the punctuation was altered to spare the reader a plethora of unnecessary parentheses, dashes, inconsistent quotation marks, and so on. During this initial translation process, I took note of areas and issues that need to be addressed with commentary and secondary literature.

In the third stage, I edited the translated text once more for inconsistencies, mistakes, errors, and unclear wording. I clarified language usage and transliterated all Arabic words and names using the IJMES translation system for Arabic, Persian and Turkish.¹⁹

In the fourth stage, I went through the translated text for a third time with a focus on the content. I consulted and cited secondary sources in order to provide a critical commentary on Abū Shuqqa's methods and conclusions. The surveyed literature includes supporting and conflicting perspectives from traditional and contemporary sources. I also included my commentary and analysis where applicable. The final translation and commentary were reviewed by Dr. Mattson and updated accordingly for style, language, and content.

¹⁷ *Cambridge Dictionary of American English*, 2nd ed. (New York, Cambridge: Cambridge University Press, 2008); Hans Wehr, *A Dictionary of Modern Written Arabic*, ed. J Milton Cowan (Ithaca: Cornell University Press, 1966); "Al-M'āny," last modified 2018, <https://www.almaany.com/en/dict/ar-en/>.

¹⁸ Muhammed b. Ismail Al-Bukhari and Aisha Bewley (trans.), *Sahih Al-Bukhari*, 2012; Imam Muslim and Abdul Hamid Siddiqi, *Sahih Muslim* (Kitab Bhavan, 2000).

¹⁹ [IJMES Transliteration System for Arabic](#)

1.3 A Critical Introduction

1.3.1 Reception and Critique

The Liberation of Women in the Age of Revelation caused quite a stir in the Islamic world when it was first published in 1995. Between high praise and complete rejection, the book received its fair share of reactions along the critique spectrum. Supporters of the book, such as al-Qaraḍāwī, went as far as to claim that it is the ‘book of the century’ that served as a rebuttal to Qāsim Amīn²⁰ (1863 – 1908) who penned a famous book with a similar name *The Liberation of Women (taḥrīr al-mar’a)*, as if Abū Shuqqa is saying: “women have been liberated by Islam fourteen centuries ago.”²¹ On the other hand, it was completely rejected by others, particularly within Salafī circles²², who, ironically, considered it to be on the same path as Amīn’s book; a book that has succumbed to a Western agenda and is divorced from the authentic Islamic message. “The Liberation of Women in the Age of Revelation” has been banned for the longest time in Saudi Arabia until it was recently made available in book fairs, albeit an abridged version of it.²³ It is still discussed and critiqued to this day.

²⁰ Amīn is “an Egyptian lawyer, and writer, who was known as an advocate of women's rights... Signature publications, *Tahrir al-marrah* (The liberation of women) (1899) and *Al-marrah al-jadidah* (The new woman) (1900), advocated greater rights for women and spawned great debate over women's issues throughout the Arab world. Critiqued veiling, female seclusion, early marriage, and lack of education. Historically viewed as a pioneer of Egyptian feminism, though revisionist scholarship has criticized Amin's work as pro-Western and as treating Egyptian women as objects through which nationalist issues were deliberated,” John Esposito, “Amin, Qasim,” *The Oxford Dictionary of Islam* (Oxford Islamic Studies Online, n.d.).

²¹ “A’imat Al-Tajdid: Kitab Jadid Lil Qaraḍāwī,” *Al-Qaradawi.Net*, last modified 2006, accessed August 31, 2019, al-qaradawi.net.

²² “Salafism, in the strictest sense of the word, advocates a return to the first generation of Muslims (the Salaf, or pious leaders) and a period of history that was considered to be the pristine time of Islam characterized by an uncorrupted religious community... Those who seek a return to the first generation of Islam are known as Salafis, and they are said to desire a purge of these un-Islamic influences. Wiktorowicz explains this as reliance only on those who learned Islam directly from the Prophet or from those who knew him, which the Salafis believe grants them a pure understanding of religion.” See Chris LaRossa, “Salafī Groups,” *The Oxford Encyclopedia of Islam and Women. Oxford Islamic Studies Online* (Oxford Islamic Studies Online, n.d.).

²³ Ahmad Al-Misainid, “Taḥrīr Al-Mar’a Fī ‘Aṣr Al-Risāla Yuthīr Ḥanaq Al-Salafiyīn,” *Al-Hayat* (Riyadh, August 31, 2012), last modified August 31, 2012, alhayat.com

As we have seen in the discussion of the book's topics, among the supporters were al-Qaraḍāwī and al-Ghazālī, who introduced the book. In addition, the book and author received support from ‘Abdullah al-‘Aqīl, ‘Alī al-Ṭanṭāwī, Muḥammad b. Aḥmad al-Rāshid, Rāshid al-Ghanūshī, Salmān al-‘Oda, and Ṭāreq al-Suwaidān, among others, who are notable clerics, ministers, thinkers, and speakers in Middle East. Al-Qaraḍāwī has been the most vocal of the author's and book's advocates. He discusses the book's content and praises Abū Shuqqa's effort and character extensively in his writings and speeches. He considers it a “breakthrough in the field of women's issues in Islamic discourses.”²⁴

Muḥammad b. Aḥmad al-Rāshid (1944-2013), a former Saudi minister of education, published a book titled “The Muslim Woman: Between Religion's Justice and Fanatics' Interpretations” (*al-mar'a al-muslima bayna inṣāf al-dīn wa fihm al-mughālīn*).²⁵ He states that Abū Shuqqa's book was the main source upon which he relied for his research.²⁶ Al-Rāshid addresses topics such as the equality between men and women in Islam, the equality between men and women's compensation for loss of life (*diyya*),²⁷ the permissibility of uncovering the face, the importance of girls' and women's education, the need for equality between men and women in assuming positions of power, women's testimonies, women's work, and women's travelling without a male guardian. What is interesting is that al-Rāshid's book was well received by the public, particularly media outlets, while Abū Shuqqa's book was banned in Saudi Arabia for many years despite a similarity in the topics covered and the stances adopted by both.²⁸

²⁴ See “A’imat Al-Tajdīd: Kitāb Jadīd Lil Qaraḍāwī”; “Mu’tamar Taḥrīr Al-Mar’a Fī Al-Islām - Iḥtifāliyyat ‘Abdulḥalīm Abū Shuqqa (Video),” last modified 2003, accessed August 31, 2019, [youtube.com](https://www.youtube.com).

²⁵ Muḥammad Al-Rashīd, *Al-Mar’a Al-Muslima Bayna Inṣāf Al-Dīn Wa Fihm Al-Mughālīn* (Al-Dar Al-Arabiyya lī al-Mawasu’at, 2010).

²⁶ Muḥammad Al-Marzūqī, “Dr. Al-Rashīd: Mā Katabtāhū Laysa Min Qabīl Al-Ifṭā’ Wa Innamā Baḥṭh ‘ammā Huwa Ḥaq Bi Naṣṣ Al-Adilla,” *Al-Riyadh* (Riyadh, October 20, 2010), last modified October 20, 2010, alriyadh.com.

²⁷ The traditional compensation due for the shedding of blood.

²⁸ Although delving into the reasons behind this discrepancy in reactions is out of the scope of this thesis, it is worth mentioning that the relationship between Saudi Arabia and the Muslim Brotherhood—with whom Abū Shuqqa was affiliated—began deteriorating in the 1990s (the book was published in 1995) due to

Similarly, Salmān al-‘Oūda (1956-), a Saudi cleric and Muslim scholar, is of the view that Abū Shuqqa adopted a middle ground in his treatment of the topic (i.e., women’s issues) and supported his work with strong evidence from the Qur’an and authentic hadith reports.²⁹

Ṭāreq al-Suwaidān (1953-), a Kuwaiti writer, businessman, and TV personality with a large following among Muslims in both the Arab and Western nations, is an avid advocate of the book and recommended it on his TV show ‘What Life Taught Me’ (*‘allamatni al-hayāt*)³⁰. Growing up with a traditional religious education, he says it is the most important book that changed his views on women. Commenting on the book’s contents, he argues that the book simply describes how women lived during the time of the Prophet and, it follows, that if we are to talk about what is Islamically permissible and impermissible for women, the best place to start is to draw upon women’s lives during the Prophet’s time, which is what Abū Shuqqa’s book accomplishes. He goes on to express his amazement at the banning of the book by some Muslim countries despite its complete reliance on the Qur’an and the hadith books by al-Bukhārī and Muslim. He further argues that the only reason for banning the book is because it contradicts traditions and ingrained cultural practices that have no religious basis. Al-Suwaidān supports Abū Shuqqa’s views on most of the discussed topics in the book including women’s clothing, face covering, women’s independence and equality with men, and women assuming political positions.

In a recent in-depth analysis, Mustafā Ḥakīm, head of the International Center for Educational and Family Strategies in the United Kingdom, identifies the liberating aspects

Saudi Arabia’s decision to involve the USA during the Iraqi invasion of Kuwait, to which the Muslim Brotherhood was opposed. Matthew Hedges and Giorgio Cafiero, “The GCC and the Muslim Brotherhood: What Does the Future Hold?,” *Middle East Policy* 24, no. 1 (2017): 129–153.

See the following newspaper articles for media reception of Al-Rashid’s book: Ali Al-Khibti, “Al-Mar’a Al-Muslima Bayna Inṣāf Al-Dīn Wa Fihm Al-Mughālīn,” *Al-Watan*, last modified October 22, 2010, alwatan.com; ‘Azīza Al-Māni’, “Al-Mar’ah Al-Muslima Bayna Inṣāf Al-Dīn Wa Fihm Al-Mughālīn,” *Okaz*, last modified September 4, 2011, okaz.com; Al-Marzūqī, “Dr. Al-Rashīd: Mā Katabtahū Laysa Min Qabīl Al-Iftā’ Wa Innamā Baḥṭh ‘ammā Huwa Ḥaq Bi Naṣṣ Al-Adilla.”

²⁹ Al-Misainid, “Taḥrīr Al-Mar’a Fī ‘Aṣr Al-Risāla Yuthīr Ḥanaq Al-Salafiyīn.”

³⁰ I personally first learned about the book under study through this show years ago, which has sparked my curiosity in the book since then and eventually led to studying it in depth for my thesis. See “Kitāb Taḥrīr Al-Mar’a Fī ‘Aṣr Al-Risāla (Video),” last modified 2012, accessed August 31, 2019, youtube.com.

of Abū Shuqqa’s work, which he considers to be one of the foundational and essential building blocks of a “modernized Islamic jurisprudence (*fiqh*)” in general and of a “Muslim women’s jurisprudence” specifically.³¹ He argues that Abū Shuqqa’s voice was not an anomalous one but a wise voice that built upon the works of many knowledgeable scholars. He also considers his work a monumental reply to the jurisprudence of “the obstruction of means to evil” (*sadd al-dharā’i*)³², which he argues has wreaked havoc on women and women’s rights. Women’s lives during the time of the Prophet were the farthest possible from what a jurisprudence of “obstruction of means to evil” would have dictated. He continues by saying that Abū Shuqqa adopts the perfect, middle ground between an oppressive conservatism and a corrupt liberalism.

On the other end of the spectrum, Abū Shuqqa’s work has been severely criticized to the point of complete rejection of the book due to its ‘invalidity’ (*bāṭil*).³³ Al- Qaraḍāwī says³⁴ “only one group [of people] who were intolerant of him [Abū Shuqqa] and his views, have rejected him and his views, and have rejected his book in its entirety. It is the rigid group that I have called ‘the modern literalists (*zāhirīs*).’”³⁵ Similarly, ‘Alī al-Ṭanṭāwī (1909 –

³¹ Mustafā Ḥakīm, “M’ālim Al-Ru’yā Al-Taḥrīriyya ‘ind ‘Abdulḥalīm Abī Shuqqa Min Khilāl Kitābih Taḥrīr Al-Mar’a Fī ‘Aṣr Al-Risāla,” *The International Center for Educational and Family Strategies*, last modified 2018, accessed August 31, 2019, icefs.net.

³² This is a principle of *uṣūl al-fiqh* that renders what is permissible (lawful) impermissible (unlawful) if it (the permissible) is feared to lead to something impermissible. This principle has been used extensively in rulings concerning women.

³³ Upon being asked about the book by a member of the audience, the cleric responds by saying ‘This book is a complete sham, do not read such books.’ See “Kitāb Taḥrīr Al-Mar’a Fī ‘Aṣr Al-Risāla: Su’āl Wa Jawāb Al-Sheikh Al-Numairi 1/1/1440 (Video),” last modified 2018, accessed September 1, 2019, youtube.com.

³⁴ “Mu’tamar Taḥrīr Al-Mar’a Fī Al-Islam - Iḥtifāliyyat ‘Abdulḥalīm Abū Shuqqa (Video);” Al-Qaraḍāwī, *Ma’a A’imat Al-Tajdīd Wa Ru’āhum Fī Al-Fikr Wa Al-Iṣlāḥ*.

³⁵ “The Zāhirīs insist that only the scriptural texts of the Qur’ān and the Prophet’s sunna can serve as evidence in legal issues. Views of earlier authorities should therefore be discarded if they contradict some textual evidence. The Prophet’s deeds, considered compelling evidence in other Sunnī madhāhib, only establish recommendation for Zāhirīs, not obligation. Ijmā’ (consensus) after the generation of the Prophet’s Companions cannot be ascertained and therefore cannot be a source of law. Neither can qiyās (legal analogy), for it is based only on an uncertain understanding of God’s reasons for permitting or prohibiting things and on a presumed relationship between two cases. In addition, only things that are clearly prohibited by a proven legal text are prohibited; everything else is not, and we cannot and need not find out the rational for these prohibitions or permissions.” See Amr Osman, “Zahiri School of Law,” *The [Oxford] Encyclopedia of Islam and Law* (Oxford Islamic Studies Online, n.d.).

1999) commented, “They are then rejecting al-Bukhārī and Muslim because the book is based on the Qur’an and hadith reports from the two *ṣaḥīḥ* collections. I am astonished by a Muslim who rejects submitting to the Qur’an and the two *ṣaḥīḥ* collections!”³⁶

Sulaimān b. Ṣāliḥ al-Kharāshī, a Saudi, *salafī* preacher and writer, penned a critique of “*The Liberation of Women in the Age of Revelation*.”³⁷ Al-Kharāshī begins his critique by classifying the book as part of the ‘the modern school’, ‘the enlightened movement’, or ‘the accessible jurisprudence movement.’ The bulk of his criticism is concerned with the covering of women’s faces and the mingling between the sexes, which Abū Shuqqa argues are lawful according to what we can deduce from women’s way of life during the Prophet’s time. The remainder of his criticisms are directed towards another set of issues including women’s involvement in politics, their touching men (e.g., handshaking), and their unrestricted involvement in public life, all of which Abū Shuqqa deems Islamically lawful. As for methodology, al-Kharāshī criticizes Abū Shuqqa for “making the exception the rule while completely ignoring the general rulings, delving into ambiguous and uncertain texts while ignoring the clear and certain ones and using his imagination to make baseless deductions from the religious texts.”³⁸

‘Alawī al-Saggāf, a Saudi writer and researcher, provides another shorter, critique of the book as well.³⁹ He also classifies the book as one of the most famous books of the ‘modern school.’ He believes that Abū Shuqqa’s stances on many issues go against Islamic principles, including: (i) the permissibility of the mingling between the sexes, (ii) the uncovering of a woman’s face being the norm and not the exception, (iii) the permissibility for women to adorn and display their faces (e.g., makeup) and hands (e.g., jewelry) in front of men, (iv) the specificity of the ruling that restricts women to their homes to the Prophet’s

³⁶ “Mu’tamar Taḥrīr Al-Mar’a Fī Al-Islam - Iḥtifāliyyat ‘Abdulḥalīm Abū Shuqqa (Video).”

³⁷ Sulaimān B. Salīḥ Al-Kharāshī, *Naqḍ Kitāb “Taḥrīr Al-Mar’a Fī ‘Aṣr Al-Risāla” Li Mu’alifihī ‘Abdulḥalīm Abū Shuqqa” - A Critique of ‘Abdulḥalīm Abū Shuqqa’s Book “The Liberation of Women in the Age of Revelation”* (Dār al-Amal, n.d.).

³⁸ Ibid.

³⁹ ‘Alawī b. ‘Abdulqādir Al-Saggāf, “Taḥrīr Al-Mar’a Fī ‘Aṣr Al-Risāla,” *Al-Dorar Al-Sunniya*, accessed September 1, 2019, dorar.net.

wives, and (v) the equality between men and women in the nature of work they do. His main contentions regarding Abū Shuqqa’s methodology with the text are: (i) that he depends on vague and uncertain texts while ignoring the clear and certain, (ii) that he has questionable scientific integrity evidenced by his truncation of hadith reports and scholars’ sayings, (iii) that he over-extrapolates from the religious texts, and (iv) that he distorts the meanings of some hadith reports.

Similarly, ‘Ādil b. Ḥasan al-Ḥamad—a Bahraini imam and preacher—wrote a book titled *‘The Liberation of Women by Modernists: A Case Study of ‘The Liberation of Women in the Age of Revelation.’*’⁴⁰ Al-Ḥamad addresses the issues and topics addressed by the previous two authors but in more depth as the book is close to 500 pages long. He dedicates an entire chapter to a comparison of Abū Shuqqa’s book with Qasim Amin’s book and lists twenty-two similarities between them.

One might notice that the survey of reactions to Abū Shuqqa’s books fails to include opinions of Muslim women scholars, which is surprising for a book that discusses women’s issues yet may be telling of the state of women’s religious leadership and authority.⁴¹ I also note that the book is rarely mentioned in non-Arabic Islamic literature. Of all the secondary, contemporary sources I consulted, none of them referred to Abū Shuqqa’s work with only three exceptions. The first is a French translation of the book, although it is not clear whether it is a translation of the first three volumes only or the entire book.⁴² The second is a reference to Abū Shuqqa’s work by Iraqi-American scholar Zainab Alwani in her study on “The Qur’anic Model on Social Change: Family Structure as a Method of

⁴⁰ I was only able to find an overview of the book and not the complete text. See ‘Ādil b. Ḥasan Al-Ḥamad, *Tahrīr Al-Mar’a ‘Ind Al-‘Asrāniyīn: Kitāb Tahrīr Al-Mar’a Fī ‘Aṣr Al-Risāla Onmūdhajan (The Liberation of Women by Modernists - A Case Study of ‘The Liberation of Women in the Age of Revelation’)*, 1st ed. (Dahran: Al-Durar Al-Sunniyya, 2009).

⁴¹ While Muslim women’s religious authority still significantly lags behind men’s authority, Kalmbach argues that the Muslim world has witnessed a significant expansion of Muslim women’s religious authority since the 20th century. For a detailed analysis on the state of Muslim women’s religious leadership see Masooda Bano and Hilary Kalmbach, eds., *Women, Leadership, and Mosques: Changes in Contemporary Islamic Authority* (Leiden, Boston: Brill, 2012), 1–25.

⁴² amazon.fr and adf.site

Social Reform.”⁴³ She highlights the significance of Abū Shuqqa’s work in using hadith reports to advocate for women’s roles, rights, and status in society and in tracing the gender-relations and their impact on the society at different times and locations throughout Islamic history. The third is also a reference to Abū Shuqqa’s work by Anne Sofie Roald, a Norwegian, Muslim, professor in Religious Studies. Roald argues that his analysis of the hadith report on women’s intellectual abilities is “weapon against degrading attitudes towards women in Muslim society.”⁴⁴

1.3.2 Relevance and Contribution to Contemporary Discourses

In this subsection, I focus my discussion on the topics the author deals with in the four translated chapters and contextualize his position in relation to contemporary discourses on the same topics.

In Chapter 3 of the book (Chapter 2 of this thesis), “Features of Muslim Women’s Character in the Hadith Books by al-Bukhārī and Muslim,” Abū Shuqqa highlights aspects of women’s character as depicted in the hadith collections by al-Bukhārī and Muslim. He organizes the hadith reports so as to address different angles of women’s character including: women’s autonomy, women’s rights to education, women’s participation in hadith narration, communal worship, public celebrations, community service, military forces, and professional work, women’s positions in the family, God’s honoring of women, the Prophet’s honoring of women, the Islamic guidance to care for women, and the legality of mentioning women’s names, descriptions, and news.

To demonstrate women’s autonomy during the Prophetic era, Abū Shuqqa enumerates the hadith reports that narrate stories of women’s reception of the Prophet’s message alongside men, their precedence in accepting Islam, and their summoning of their tribes to embrace Islam. These examples highlight Muslim women’s *spiritual* autonomy, an aspect which is

⁴³ Zainab Alwani, “The Qur’anic Model on Social Change: Family Structure as a Method of Social Reform,” *Islam and Civilisational Renewal (ICR)* 3, no. 1 (2011).

⁴⁴ Anne-Sofie Roald, *Women in Islam: The Western Experience* (Routledge, 2001), 131–135.

neither new nor revolutionary. The Qur'an grants women absolute spiritual and moral autonomy and equality with men, an aspect that is recognized even by the most critical of feminist voices.⁴⁵ However, Abū Shuqqa's treatment of women's autonomy and independence is rather narrow as he fails to address the more contentious aspects of women's autonomy—legal, social, and political autonomy.

He then addresses the issue of women's education and lists hadith reports that encourage the educating of young girls and women. Although the hadith reports do not specify the type of education that girls and women should receive, Abū Shuqqa adds his own condition: an education that enables her to perform "her duties." While he does not elaborate on the nature of said duties in this chapter, such a condition is potentially dangerous because it can be used to severely restrict the scope of a women's education. Such an interpretation can be witnessed in some Muslim societies where a girl's education is restricted to basic reading, writing, sewing, cooking, and religious education that enable her to perform what are considered her duties towards her family, children, and husband.⁴⁶ In stark contrast, Muslim feminist Nimat Barazangi, defines women's education as "everything required to produce an autonomous individual capable of making the intellectual and spiritual choice to build this earth alongside men for they are, after all, men's counterparts, as the Prophetic hadith states."⁴⁷

Abū Shuqqa's treatment of women's participation in hadith narration, communal worship, public celebrations, community service, military service, and professional work can be described as cautious. On the topic of hadith narration, he lists twenty-three hadith reports

⁴⁵ Leila Ahmed, *Women and Gender in Islam: Roots of a Modern Debate* (New Haven and London: Yale University Press, 1992), 64.

⁴⁶ See Amani Hamdan, "Women and Education in Saudi Arabia: Challenges and Achievements," *International Education Journal* 6, no. 1 (2005): 42–64 for an example. While the state of education has drastically changed in Saudi Arabia over the past few years, certain disciplines, such as engineering, were unavailable for women until only recently because they were deemed incompatible with a woman's duties and interests.

⁴⁷ Nimat Hafez Barazangi, "Muslim Women's Islamic Higher Learning as a Human Right: Theory and Practice," in *Windows of Faith: Muslim Women Scholar-Activists in North America*, ed. Gisela Webb (Syracuse University Press, 2000), 22–47.

that were narrated by women—not in any sense meant to be exhaustive—to make his point about hadith narration. This observation is in line with more recent, in-depth studies on women hadith narrators by scholars who, upon investigating the hadith corpus, found around 8000 women hadith narrators throughout the early period of Islam.⁴⁸

On the topic of communal worship, Abū Shuqqa shows how women actively participated, alongside men, in all forms of communal worship. The issue of women's access to the mosque and, hence, their participation in communal worship, has been subject to many conditions and stipulations in certain Muslim communities that significantly restrict their participation. Such restrictions were justified by certain hadith reports which, Jasser Auda argues in his historical assessment of women's involvement in the mosque, have been taken out of context.⁴⁹ Thus, in relation to the views of his time and community, Abū Shuqqa adopts a more progressive stance regarding women's communal worship and participation in the mosque.

Abū Shuqqa ever so briefly touches on the topic of women's political involvement. While he tries to show how women were politically involved in their communities by choosing rulers and dissenting against oppressive ones, he does not broach the subject of assuming political positions. The discourse on women's political involvement is wide and ranges from extremely limited political involvement to unrestricted involvement.⁵⁰ Practice in Muslim countries also varies from near complete exclusion of women in politics to Muslim women assuming head of state positions such as in Turkey, Bangladesh, and Indonesia. Similarly, Abū Shuqqa's view on women's involvement in the military is also limited to an involvement with what 'suits her nature.' He provides examples centering on women's involvement in catering, first-aid, transportation, and nursing. However, he does not

⁴⁸ Mohammad Akram Nadwi, *Al-Muhadithāt: The Women Scholars in Islām* (Oxford, London: Interface Publications, 2007).

⁴⁹ Jasser Auda, *Reclaiming the Mosque: The Role of Women in Islam's House of Worship* (Claritas Books, 2017).

⁵⁰ For an analysis of the hadith "no people will succeed that entrusts their affairs to a woman," see Khaled Abou El Fadl, *Speaking in God's Name: Islamic Law, Authority and Women* (London: OneWorld, 2001), 111–115.

mention Umm ‘Umāra who was known as the ‘warrior companion’ who protected the Prophet on the battlefield.⁵¹

When speaking of women’s professional work, Abū Shuqqa is of the view that it is permissible to the extent that it does not obstruct her familial responsibilities. This echoes the widely adopted sentiments among traditional Muslim scholars who believe woman’s first and foremost role is her role as a wife and mother within her home.⁵² However, others have argued that the Qur’an does not, in fact, define women in terms of their role as mothers and wives.⁵³

On the issue of women’s familial responsibilities, Abū Shuqqa first delineates men and women’s roles within the household and prescribes men as the guardians and bread winners while women are the child caretakers and managers of the internal household affairs. He then tempers this division by emphasizing the *collaborative* nature between the spouses in familial responsibilities. This may have been a cautious approach on his behalf to soften the divide between men’s and women’s roles within the household that has long been defined and held by traditional Muslim scholars.

The topics of familial responsibilities and professional work for women ties into the wider topic of gender roles in society, a hotly debated topic within and outside the Islamic purview. More recently, and in light of changing economic circumstances, female Muslim scholars are challenging the ideal of the man as the sole bread winner with a stay-at-home mother. The effects of such efforts can be seen in the nature of *fatwas* being issued that seem to take into account Muslim women’s changing circumstances and lived realities.⁵⁴

⁵¹ I will discuss this in more detail in chapter 5 of the thesis.

⁵² Fazlur Rahman, *Major Themes of the Qur’an*, Second Ed. (University of Chicago Press, 2009); Yūsuf Al-Qaraḏāwī, *Fatāwa Al-Mar’a Al-Muslima* (Dār al-Furqān, 1995).

⁵³ Asma Barlas, “The Family and Marriage: Retrieving the Qur’an’s Egalitarianism,” in *Believing Women in Islam: Unreading the Patriarchal Interpretations of the Qur’ān* (Austin: University of Texas Press, 2002), 179–189.

⁵⁴ Lena Larsen, “‘Men Are the Protectors and Maintainers of Women...’ Three Fatwas on Spousal Roles and Rights,” in *Men in Charge? Rethinking Authority in Muslim Legal Tradition*, ed. Ziba Mir-Hosseini, Mulki Al-Sharmani, and Jana Rumminger (OneWorld, 2015), 197–218.

In Chapter 4 of the book (Chapter 3 of this thesis), “Noble Stances for Muslim Women in Hadith,” Abū Shuqqa does not adopt a specific stance as much as he provides evidence for Muslim women’s virtuousness, patience, devotion to worship, charity, caring of parents, and their quick confession of sins. These characteristics have not generally been contested, for the female companions of the Prophet have always been celebrated by Muslims for their noble traits. Moreover, much work has been conducted to unearth the women saints and religious figures throughout Islamic history,⁵⁵ which takes us back to Islam’s concept of absolute spiritual equality between Muslim women and men. However, despite the plethora of evidence on Islam’s moral and ethical egalitarianism, certain hadith reports, such as the one that states women are “deficient in religion and intellect” come to the fore and are heavily circulated within Muslim circles, casting doubt on Muslim women’s religiosity and spiritual status, and relegating them to an inferior religious and spiritual level. I will not delve into a detailed discussion of this hadith here because Abū Shuqqa deals with it at length in Chapter 7 of the book (Chapter 5 of the thesis), which we will discuss below.

In Chapter 5 of the book (Chapter 4 of this thesis), “Examples of Muslim Women’s Strong Character and their Awareness of their Rights and Duties,” Abū Shuqqa presents examples of women during the Prophetic era in an attempt to paint a picture of Muslim women as strong, active, and curious individuals. Abū Shuqqa presents women who have a thirst for knowledge, possess inquisitive minds, fight for their freedom to marry and divorce, demand to be heard, contribute to society with their skills, time and money, fight for their religious freedom, go to battle on land and sea, and who are not afraid to stand up to the mightiest of men. This picture is in stark contrast with the image of the Muslim woman that has been typically perpetuated by both traditional Muslims and Western mainstream media. On the one hand, when searching for the defining characteristics of Muslim women, we will find that the majority of descriptions are those of a Muslim *wife*; patient, obedient, sacrificing, residing in the home and taking care of her husband, children and household.

⁵⁵ Camille Adams Helminski, *Women of Sufism: A Hidden Treasure* (Shambhala, 2003); Margaret Smith, *Muslim Women Mystics: The Life and Work of Rābi‘a and Other Women Mystics in Islām* (OneWorld, 2001).

Such an image is still upheld in some circles within Muslim countries, particularly Middle Eastern ones, as evidenced by the media and literature produced and catered to women.⁵⁶ Such an audience seems to be Abū Shuqqa’s target audience, because the history and lived realities of Muslims across different nations are—if not more progressive than—similar to Abū Shuqqa’s image of a Muslim woman.⁵⁷ On the other hand, the stereotypes perpetuated by Western media—Muslim women are oppressed, uneducated, and backwards—are also unrepresentative of the image put forth by Abū Shuqqa.⁵⁸

Finally, Chapter 7 (Chapter 5 of this thesis) follows a different format than those of the previous three chapters. In the previous chapters Abū Shuqqa organizes the hadith reports topically to address different issues regarding women while keeping his own comments to a minimum. In contrast, in this chapter, he provides an in-depth analysis of three hadith reports “that have been widely circulated but always misunderstood.” The three hadith reports are centered upon women being: i) the majority of hellfire’s inhabitants, ii) deficient in religion and intellect, and iii) created from a crooked rib.

Generally, the treatment of such hadith reports can be divided into four approaches: i) the literal text is accepted as truth without delving into any form of linguistic or historical analysis of the text, ii) an apologetic stance is adopted in which the content is explained from different angles, which may include, but not limited to, linguistic analyses to restrict its meaning or contextual and historical analyses to restrict its application,⁵⁹ iii) an

⁵⁶ “Şifāt Al-Mar’a Al-Muslima (Characteristics of a Muslim Woman) (Video),” last modified 2016, <https://www.youtube.com/watch?v=AYrakjpOEmY>.

⁵⁷ Jen’nan Ghazal Read, “Challenging Myths of Muslim Women: The Influence of Islam on Arab-American Women’s Labor Force Activity,” *Muslim World* 92, no. 1–2 (2002): 19–37.

⁵⁸ Katherine H. Bullock and Gul Joya Jafri, “Media (Mis)Representations: Muslim Women in the Canadian Nation,” *Canadian Woman Studies* 20, no. 2 (2000); Sarah F. Aziz, “From the Oppressed to the Terrorist: Muslim American Women in the Crosshairs of Intersectionality,” *Hastings Race & Poverty Law Journal* (2012).

⁵⁹ Such approaches are the most common and are outlined by Mitter, Ulrike Mitter, “‘The Majority of the Dwellers of Hell-Fire Are Women’; A Short Analysis of a Much Discussed Hadith,” in *The Transmission and Dynamics of Textual Sources in Islam: Essays in Honour of Harald Motzski*, ed. Nicolet van der Boekhoff, Kees Versteegh, and Joas Wagemakers (Brill, 2011), 443–473.

investigation of the chain of transmission (*sanad*) and content (*matn*) of the hadith,⁶⁰ iv) an analysis of the authorial enterprise supporting these reports as espoused by scholars such as Abou El Fadl.⁶¹

Abū Shuqqa adopts the second approach; he accepts the hadith reports without any critique of the enterprise that produced them due to their existence in the authentic collections of al-Bukhārī and Muslim. He employs methods of linguistic and contextual analysis of the texts. He, however, does not stop there, but takes a step further by also employing a form of “scientism”⁶² in his analysis of the hadith report concerning women’s intellectual and religious deficiencies, an interesting approach that warrants a discussion here.

The rise of scientific tafsīr (*tafsīr ‘ilmī*) during the late 19th /13th and throughout 20th/ 14th centuries has clearly influenced Abū Shuqqa in the writing of his book. While *tafsīr ‘ilmī* targeted the Qur’an, Abū Shuqqa extended its application to hadith reports in Chapter Five by citing studies in psychology and sociology in an attempt to explain the meaning of

⁶⁰ See, as an example, Ibid.

⁶¹ He says, “...as to traditions that cause a conscientious-pause, the totality of circumstances must be carefully scrutinized. This has relevance to reports that demean women because of the stubborn institutions of patriarchy that are likely to have played a predominant role in the authorial enterprise that generated many traditions... This lays the foundation for most of the patriarchal and condescendingly paternalistic determinations of Islamic law... Attempting to evaluate these traditions by simply scrutinizing the chain of transmission is pedantic and non-probative. I am not dismissing the chain of transmission analysis as entirely irrelevant. But it simply constitutes one of the elements that needs to be evaluated. The issues that confront us in addressing these traditions consist of evaluating the authorial enterprise supporting these reports and exploring the extent that they can form part of the instructions that the special agent is charged with interpreting and implementing.” See Abou El Fadl, *Speaking in God’s Name: Islamic Law, Authority and Women*, 222–231.

⁶² “Scientism cultivated the belief that the assumptions and methods of research of the modern physical sciences and biological sciences are equally appropriate and essential for all other disciplines, including philosophy, theology, the humanities, and the social sciences. This doctrine spread to the Muslim world at a time when most of the traditional lands of Islam were under colonial rule, and this situation had a deep impact on the traditional understanding of the sign verses of the Quran... These attempts had two distinct goals. The first was to provide a certain degree of legitimacy to the enterprise of modern science in the Muslim world... The second goal was to prove that the Quran is a Divine Book on the basis of the fact that it contains particular facts or theories recently discovered by modern science, facts and theories that could not have been known to the Prophet... the second goal of the reformists’ approach to the Quran bloomed and eventually gave rise to a fully differentiated branch of Quranic commentary (*tafsīr*), the scientific *tafsīr* (*tafsīr ‘ilmī*.” See Muzaffar Iqbal, “Scientific Commentary on the Quran,” in *The Study Quran: A New Translation and Commentary*, ed. Syed Hossein Nasr et al. (HarperOne, 2016), 1677–1693.

“intellectual deficiency” referred to in the hadith report. Iqbal⁶³ argues that attempts at finding modern science in the Qur’an or proving the veracity of the Qur’an by way of modern science are “fundamentally flawed because they dissociate and decontextualize the Qur’anic vocabulary and concepts in order to graft modern and ever evolving theories onto the Book.” Although his psychological analysis is deemed “innovative” and the results of his analysis “an interpretation suitable for the twentieth century” by some scholars such as Anne Sofie Roald,⁶⁴ I argue that such an approach is even less fitting for attempting to transplant results from the fields of psychology and sociology to hadith for three reasons. First, hadith reports—as opposed to the Qur’an—vary greatly in wording across narrations and the authenticity of many is not proven. Second, results in psychology and sociology—as opposed to results in mathematics, physics and biology—are more volatile, subjective and rarely conclusive. Thus, attempting to associate inconclusive results with varying narrations of hadith reports can be a risky endeavor. Finally, individuals like Abū Shuqqa, albeit well-intentioned, lack the expertise and holistic knowledge required to understand and contextualize the results in psychology and sociology within their respective fields.

In summary, it can be said that Abū Shuqqa’s work is well intentioned and forges new pathways in the discourses on women and Islam among his contemporaries and within his context—that is, traditional, Middle Eastern circles. His work challenges his society’s status quo on what constitutes an ideal Muslim woman, her level of professional and political involvement in society, and attempts to place boundaries on the circulation and use of problematic hadith reports. Yet he is cautious in his methodology and interpretations in an attempt to ensure that no signs of western influence are visible in his work. It may be the case, however, that his caution is what garnered him a wide range of acceptance from influential figures within his target audience. Despite his caution and his insistence on keeping ‘western influence at bay’, some groups levelled that exact criticism at him, as we’ve seen above. However, the same context in which he preached is experiencing

⁶³ Ibid.

⁶⁴ Roald, *Women in Islam: The Western Experience*, 134.

significant change; there is an openness to new ideas and, given the advent of the internet and globalization that has exploded since the first publication of the book, his work may find wider acceptance. This can be evidenced by the lifting of the ban on the book in Saudi Arabia, for instance.

However, due to the context from which he emerged and in which he was operating, it can also be said that Abū Shuqqa views certain issues through a narrow lens which led him to fall into common stereotypes regarding women and to maintain a degree of paternalism in his interpretations—particularly those cornering gender roles. Abū Shuqqa is also restricted by his methodologies that the wider range of literature and methodologies began adopting and accepting—such as questioning the entire enterprise that led to production of authentic hadith reports demeaning to women. In addition, his attempt to employ a “scientific” approach raises many questions and the results he arrives at must be interpreted with caution.

It remains the case, however, that this is scholarly work conducted on women by men. All of his collaborators are men with the exception of his wife. The majority of his supporters and critics are men. Thus, involving women scholars and paving the way for women to become scholars is of utmost importance in order to achieve a more balanced and just view on issues concerning women.

Finally, as a Muslim woman attempting to navigate the sea of text, opinions, and interpretations on a topic that is central to my beliefs and mode of existence is an endeavor that has been, and continues to be, fraught with fear and uncertainty; a fear that I may impose upon the scripture what it is not able to accommodate and uncertainty about whether I will find answers to my many questions. However, my studying of this book has given me hope, hope that I can comfortably shed the many views that regulated the society I grew up in favor of more just, liberating, and progressive ones that I can forcefully support with evidence from Islam’s main sources.

Chapter 2

2 Some Features of a Woman's Character⁶⁵ in Ṣaḥīḥ al-Bukhārī and Muslim

- Autonomy of her character:
 - Women receive, with men, God's call since the first day.⁶⁶
 - Women precede their husbands and tribes in believing in the new religion.⁶⁷
- Her right to character formation and education in order for her to execute her responsibilities effectively.
- Her participation in narrating the Sunna.
- Her participation in communal worship.
- Her participation in public celebrations.
- Her participation in social services (through various social activities).
- Her participation in guarding society and directing its path (through various political activities).
- Her participation in military forces through tasks that suit her nature.
- Her participation in professional work through what is suited to her familial responsibilities.
- Her position in the family.
- God's honoring of women.
- The Messenger of God's honoring of women.
- Islam urges taking good care of women.
- The legality of mentioning women's names, characteristics, and news (within the limits of Islamic morals).

⁶⁵ Abū Shuqqa uses the Arabic term *shakhsīyya*, which can also mean 'personality.' However, I chose to use the English term 'character' as it seems more elemental and less subjective than the term 'personality.' Moreover, 'character' seems more fitting to Abū Shuqqa's discussion of a woman's *shakhsīyya*.

⁶⁶ Meaning the first day of the revelation of the Qur'an to Prophet Muhammad (ﷺ).

⁶⁷ Islam.

Features of a Woman's Character in Ṣaḥīḥ al-Bukhārī and Muslim⁶⁸

§ The Messenger of God (ﷺ) said, “Indeed, women are men’s counterparts.” [Narrated by Abū Dāwūd][1]⁶⁹ §

§ ‘Umar b. al-Khaṭṭāb said, “By God, during the Age of Ignorance (*al-jāhiliyya*) we did not give women regard until God revealed about them what he has revealed and apportioned for them what he has divided. [Narrated by al-Bukhārī and Muslim][2] §

§ In another narration, he said: “During *al-jāhiliyya* we did not consider women to be anything, and when Islam came and God mentioned them, we consequently saw that they have rights over us.” [Narrated by al-Bukhārī][3]⁷⁰ §

2.1 Autonomy of a Woman's Character

Women receive, with men, God's call since the first day: § On the authority of Abū Huraira, he said, “The Messenger of God (ﷺ) stood up when God revealed ‘Warn your nearest kinsmen.’⁷¹ He said, “O people of Quraish, purchase yourselves (from God), I

⁶⁸ Beginning with this chapter onwards, Hadith texts are enclosed between § symbols to demarcate Hadith text from Abu Shuqqa’s commentary.

⁶⁹ In the book’s introduction, the author asserts that this hadith serves as the basis for the definition of women’s status in Islam and, more specifically, in relation to men. Hence, his choice to open the chapter with this hadith. This is in line with the Qur’anic verse “The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give zakat and obey God and His Messenger. Those – God will have mercy upon them. Indeed, God is Exalted in Might and Wise.” Qur’an, (9:71)

⁷⁰ There is an almost unanimous consensus among traditional and modern Muslim scholars that Islam came as a radical reformer to women’s rights in seventh century Arabia during which women were inherited as property and girls were buried alive. However, while some view this reformation as a starting point for a continuous trajectory towards improved rights for women, others have used Islam’s initial reformation as a means to avoid any discussion on women’s rights in the modern era because “Islam already granted women all their rights.” See Barlas, “The Family and Marriage: Retrieving the Qur’ān’s Egalitarianism.”; b. Saleḥ al-kharāshī, *Naqd Kitāb ‘taḥrīr Al-Mar’a Fī ‘aṣr Al-Risāla’ Li Mu’alifihi ‘Abdulḥalīm Abū Shuqqa’ - A Critique of ‘Abdulḥalīm Abū Shuqqa’s Book ‘The Liberation of Women in the Age of Revelation.’*

⁷¹ Qur’an, (19:214).

cannot avail you against God. O sons of ‘Abd Manāf, purchase yourselves (from God), I cannot avail you against God. O ‘Abbās b. ‘Abd al-Muṭṭalib, I cannot avail you against God. O Ṣafiya, aunt of the Messenger of God, I cannot avail you against God. O Fāṭima, daughter of Muḥammad, request what you wish of my money, I cannot avail you against God.” [Narrated by al-Bukhārī and Muslim][4]⁷² §

Women precede their husbands and tribes in believing in the new religion: § On the authority of ‘Abdullah b. ‘Abbās, he said, “My mother and I were among the oppressed (*mustaḍ‘afīn*).⁷³ I from among the children and my mother from among the women.” [Narrated by al-Bukhārī][5] §

§ Al-Bukhārī reported in the chapter’s explanation, “Ibn ‘Abbās (may God be pleased with him) was with his mother among the oppressed and not with his father who was following his tribe’s religion.” §

Al-Ḥāfiẓ b. Ḥajar said in the explanation of the hadith, “... and his mother’s name was Lubāba b. al-Ḥārith al-Hilāliyya and she is nicknamed by Umm al-Faḍl and al-Faḍl was the eldest of al-‘Abbās’ sons. And regarding his saying, “and (he was) not with his father who was following his tribe’s religion,” the narrator said this based on his understanding that al-‘Abbās embraced Islam after the Battle of Badr and that fact was contested... what is correct is that he migrated at the beginning of the Year of Conquest (*al-Faṭḥ*)⁷⁴ and he came with the Prophet (ﷺ) and witnessed the conquest... and God knows best.” [6]⁷⁵

⁷² The point being made here is that women are included independently in the Prophet’s call to God.

⁷³ The *mustaḍ‘afīn* were a group of Muslims who converted to Islam in Makkah and were oppressed by their tribes due to their conversion. ‘Abdullah b. ‘Abbās is referring to the Qur’anic verse that mentions them: “And what is [the matter] with you that you fight not in the cause of God and [for] the oppressed among men, women, and children who say, “Our Lord, take us out of this city of oppressive people and appoint for us from Yourself a protector and appoint for us from Yourself a helper?”” Qur’an, (4:75).

⁷⁴ The year of conquest, or al-Faṭḥ, is the year that the Prophet (ﷺ) conquered Makkah in December 629 or January 630 AD, 10-20 Ramadān, 8 AH. See Fazlur Rahman Sheikh, *Chronology of Prophetic Events* (Ta-Ha Publishers Ltd., 2001), 72.

⁷⁵ Khadija b. Khuwailid, the Prophet’s first wife, was the first convert to Islam. See Ibn Ishāq and Alfred Guillaume, *The Life of Muhammad: A Translation of Ishāq’s Sīrat Rasūl Allāh* (Oxford University Press, 1994), 111.

Women call their tribes to accept the new religion: § On the authority of ‘Imrān b. Ḥuṣain that they were with the Prophet (ﷺ) on a journey, which they started at the beginning of the night. When morning was upon them and dawn approached, they took rest and sleep overwhelmed them till the sun rose. The first to wake up from his sleep was Abū Bakr and he did not wake God’s Messenger (ﷺ) from his sleep until he awoke by himself. ‘Umar woke up and Abū Bakr sat by his (the Prophet’s) head and started saying “God is the Greatest” (*Allāhū Akbar*) and he kept raising his voice till the Prophet (ﷺ) woke up and came down and led us in the morning prayer. A man amongst the people failed to join us in the prayer. When he (the Prophet) had finished the prayer, he said: “O so-and-so! What prevented you from praying with us?” He replied, “I have been afflicted with ritual impurity,”⁷⁶ so he (the Prophet) ordered him to perform *tayammum* using sand and he (the man) prayed. §

§ God’s Messenger (ﷺ) placed me on a riding animal with him and we had become extremely thirsty. While we were moving along, we came across a woman, with her legs draped across two water-skins (on an animal), so we said to her, “Where is the water?” She replied, “Oh! There is no water.” We asked, “How far is it between your family and the water?” She said, “A day and a night,” so we said, “Come over to speak to God’s Messenger,” she asked, “and what is God’s Messenger?” We left her to her own devices until the Prophet (ﷺ) greeted us. She told him what she had told us earlier and added that she was the mother of orphans, so he ordered that her two water-skins be brought, and he rubbed the mouths of the water-skins and we thirstily drank till we quenched our thirst and we were forty men. We also filled every waterskin with us and other utensils with water, but we did not water the camels. The waterskins were so full that they were about to burst. Then he said, “Bring what (food) you have.” Dates and pieces of bread were collected for her and she went to her people. She said, “I have met either the greatest magician or he is

⁷⁶ The Arabic term is *janāba* and it is a state of ritual impurity caused by sexual intercourse, seminal emission, menstruation, and childbirth. A Muslim in such a state cannot perform acts of worship such as the five daily prayers (*salāt*) until he or she is ritually purified through ablution (*wuḍū’*) using water, and in the absence of water, through *tayammum*, in which water is substituted with sand. See Noah Tesch, “Ṭahāra,” *Encyclopedia Britannica*.

a prophet as they claim.” So God guided the people of that village through that woman and she embraced Islam and they all embraced Islam.⁷⁷ In another narration [7A]: The Muslims after that would raid the non-believers around her and would avoid raiding her village. She said one day to her tribe, “I see these people deliberately avoiding raiding you, so will you consider Islam?” They obeyed her and embraced Islam. [Narrated by al-Bukhārī and Muslim][7B] §

2.2 Her Right to Character Formation and Education (at a level that would aid her in executing her responsibilities)

§ On the authority of ‘Ā’isha (may God be pleased with her), she said, “The Messenger of God (ﷺ) said, “Whoever is in charge of these girls and treats them generously, then they will act as a shield for him from hellfire.”” [Narrated by al-Bukhārī and Muslim][8] §

What benevolence towards girls is greater than educating and forming their character?

§ On the authority of Abū Barda through his father, he said: “God's Messenger (ﷺ) said, “Any man who has a slave girl whom he educated properly, taught her good manners, then manumitted and married her, will get double the reward...”” [Narrated by al-Bukhārī][9] §

If a Muslim is called to provide his slave girl with the best education and teaching her the best manners, then his free daughter is more worthy of this education, and the best to be given to a girl is proper manners and beneficial knowledge. Although proper manners are constant, beneficial knowledge changes in type and quantity through the ages.

§ On the authority of Ibn Juraiḥ through ‘Aṭā’ through Jābir b. ‘Abdullah, he said, “The Prophet (ﷺ) stood on the day of al-Fiṭr⁷⁸ and began with the prayer and then delivered the sermon and when he was done, he descended (from the pulpit) and went to the women. He

⁷⁷ An array of miracles is attributed to the Prophet Muḥammad including multiplication of food, manifestation of water, hidden knowledge, prophesies, healing, punishment, and power over nature. The vast majority of miracle descriptions come from the hadith. See Mohammad Elshinawy, “The Physical Miracles of the Prophet,” *Yaqeen Institute*, last modified 2019, <https://yaqeeninstitute.org/mohammad-elshinawy/the-physical-miracles-of-the-prophet/#.XchSpZNKit8>.

⁷⁸ The ceremonial day of breaking the fast after Ramaḍān.

exhorted them while he was leaning on the arm of Bilāl while Bilāl spread his garment so that women could place alms in it. (In another narration [10] by Ibn ‘Abbās: he thought the women didn't hear him so he exhorted them and asked them to give charity)... and Ibn Juraiḥ said to ‘Aṭā’, “Do you think that it is the right upon the imam to give advice to the women?” He said, “No doubt, it is their right to do so and why should they not do so!”” [Narrated by al-Bukhārī and Muslim][11] §

When the Messenger of God (ﷺ) realized that he has not made himself heard to the women, for the crowds were large and the rows of women were behind the rows of men, he came to them and advised them to fulfil their right to education. And may God have mercy on ‘Aṭā’ for he saw the necessity of advising and educating women and criticized the imams of his time for their failure to fulfill that obligation.

In addition to these texts that assert a woman’s right to character formation and education, in order for her to perform her responsibilities there is the fundamental *uṣūli* principle⁷⁹ that states “that without which an obligation cannot be fulfilled is itself an obligation” and all of women’s responsibilities are either obligatory (*wājib*)⁸⁰ or recommended (*mandūb*).^{81 82}

2.3 Her Participation in Narrating Hadith and Teaching People

Al-Ḥāfidh al-Dhahabī said, “It has not been found that a woman has lied in a hadith.” [12A]

⁷⁹ *Uṣūl al-fiqh* means ‘the roots of law’ and they are the body of principles and investigative methodologies through which practical legal rules are developed from the foundational sources.

⁸⁰ In Islamic Fiqh, a ruling that is *wājib* is that for which the one who performs it is rewarded, whilst the one who abandons it is punished.

⁸¹ A ruling that is *mandūb* is that for which the one who performs it is rewarded, whilst the one who leaves it is not punished.

⁸² The author’s focus on an education that enables women to perform their duties requires the question of what the nature of those duties and corresponding education is. Barazangi argues education “must fulfill the premise of producing an autonomous individual who intellectually and spiritually makes the choice to be *khalīfa* (trustee, vicegerent) and to follow the course of action toward achieving social justice described in the Qur’an and objectified by the Prophet Muḥammad.” See Barazangi, “Muslim Women’s Islamic Higher Learning as a Human Right: Theory and Practice,” 22–47.

Al-Shawkānī said, “It has not been reported from any of the scholars that he rejected a woman’s narration because she is a woman. How many hadith reports have been readily accepted by the *Umma* from one woman of the Companions and this fact cannot be contested even by those with minimum knowledge of the *Sunna*.” [12B]

§ **On the authority of ‘Ā’isha,**^{83 84} she said: “The Messenger of God (ﷺ) said, “Whoever introduces in our matter something which does not belong to it, will be rejected.”” [Narrated by al-Bukhārī and Muslim][13] §

§ **And she said,** “God’s Messenger (ﷺ) loved to begin with the right while putting on his shoes, combing his hair, in his purification and in all his affairs.” [Narrated by al-Bukhārī and Muslim][14] §

§ **And she said,** “The Messenger of God (ﷺ) heard arguing voices at the door; their voices loud. One was pleading to the other and asking to show leniency towards him, whereupon the (other one) said: “By God, I will not do that.” The Messenger of God (ﷺ) went out to them and said, “Where is he who swore by God that he would not do good?” He said: “O Messenger of God, it is me. Now he may do as he desires.”” [Narrated by al-Bukhārī and Muslim][15] §

⁸³ The *content* of the many hadith reports enlisted under this subsection does not directly relate to women’s narration of hadith and teaching people but demonstrates the many instances in which women narrated hadith. In his extensive study of women hadith scholars throughout Islamic history, Nadwi argues “that there is no period when men have certain privileges to speak or think or act, and then women find a way to ‘invade’ the men’s ground. Rather, the women and men both know, from the outset of Islam, what their duties are: women are there teaching and interpreting the religion from the time that the duty to do so passed, with the Prophet’s death, to the scholars among his Companions. Indeed, by the assessment of some later scholars, the Companion most often referred to for fatwas or *fiqh* was ‘Aisha b. Abī Bakr al-Siddīq.” See Nadwi, *Al-Muhadithāt: The Women Scholars in Islām*, xvi.

⁸⁴ ‘Ā’isha was one of the Prophet’s wives and the daughter of Abū Bakr. Biographers agree that she surpassed all her contemporaries in the transmission of religious knowledge and that the chains of hadith transmission that begin with ‘Ā’isha are consistently described as among the best. For further studies on ‘Ā’isha’s role as a hadith transmitter, legal expert, and other historical roles see Asma Sayeed, *Women and the Transmission of Religious Knowledge in Islam* (Cambridge University Press, 2013); Nadwi, *Al-Muhadithāt: The Women Scholars in Islam*; D. Spellberg, *Politics, Gender, and the Islamic Past: The Legacy of ‘A’isha Bint Abī Bakr* (Columbia University Press, 1996).

§ **On the authority of Ḥafṣa**⁸⁵, she said, “Never did I see the Messenger of God (ﷺ) observing the recommended (*nafl*) prayer while he was sitting till one year before his death when he would observe the recommended prayer in a sitting position and recite the chapter of Qur’an (*Sūra*) in such a slow-measured tone that it became lengthier than one longer than it.” [Narrated by Muslim][16] §

§ **On the authority of Umm Salama**⁸⁶, she said, “On the authority of God’s Messenger (ﷺ) that he heard some people quarreling at the door of his dwelling, so he went out to them and said, “I am only a human being, and litigants with cases of dispute come to me, and some of you may happen to be more eloquent (in presenting his case) than the other, whereby I may consider that he is truthful and pass a judgment in his favor. If ever I pass a judgment in favor of somebody whereby, he takes a Muslim’s right unjustly, then whatever he takes is nothing but a piece of Fire, and it is up to him to take or leave it.”” [Narrated by al-Bukhārī and Muslim][17] §

§ **On the authority of Zainab b. Jaḥsh**⁸⁷, she said, “The Prophet (ﷺ) came to visit me one day, frightened, saying, “There is no god but God (*Lā ilāha illallah*). Woe to the Arabs from an evil which has drawn near! Today an opening of this size has been made in the barrier restraining the Gog and Magog people (*Ya’jūj and Ma’jūj*),” and he made a circle with his thumb and index finger.” Zainab b. Jaḥsh said, “I said, “O Messenger of God! Shall we perish while there are righteous people among us?” He said, “Yes, when wickedness prevails.”” [Narrated by al-Bukhārī and Muslim][18] §

⁸⁵ A wife of the Prophet Muḥammad and a daughter of the caliph ‘Umar b. al-Khaṭṭāb. The first written version of the Qur’an was entrusted to her for safe-keeping. On the authority of Zaid b. Thābit, he said, “... then the complete manuscripts (copy) of the Qur’an remained with Abū Bakr till he died, then with ‘Umar till the end of his life, and then with Ḥafṣa, the daughter of ‘Umar.” Saḥīḥ al-Bukhārī 4986, book on the virtues of the Qur’an, chapter of the gathering of the Qur’an. See Uri Rubin, “Ḥafṣa,” *Encyclopaedia of the Qur’ān* (Brill, n.d.).

⁸⁶ Her name was Hind b. Abū Umayya and known by her nickname Umm Salama. She was one of the Prophet’s wives and is said to rank second to ‘Ā’isha in female hadith transmission. See Sayeed, *Women and the Transmission of Religious Knowledge in Islam*, 34.

⁸⁷ Although not as prolific as ‘Ā’isha or Umm Salama, Zainab was among the wives of the prophet and a narrator of hadith. See *Ibid.*, 39.

§ **On the authority of Umm Ḥabība**⁸⁸, she said, “O God, enable me to derive benefit from my husband, the Messenger of God (ﷺ), and from my father Abū Sufyān and from my brother Mu’āwiya.” The Prophet (ﷺ) said, “You have asked God for fixed durations, numbered days, and already allotted sustenance, God would not hurry anything before its due time, nor would He postpone anything beyond its due time. And were you to ask God to provide you refuge from the torment of hellfire or from the torment of the grave, it would have been better.” He (the narrator) further said, “Monkeys were mentioned in his (the Prophet’s) presence, and Mis’ar (one of the narrators) said, “I think he (the narrator) mentioned the swine, which had suffered metamorphosis.” Thereupon he (the Prophet) said, “God did not give the race of those which suffered metamorphosis any offspring or descendants and monkeys and swine have existed before that (the metamorphosis of the human beings).”” [Narrated by Muslim][19] §

§ **On the authority of Juwairiya**⁸⁹, she said that the Prophet (ﷺ) came out from (her apartment) in the morning when he prayed the morning prayer and she was in her place of worship. He came back in the forenoon while she was still sitting there, he said to her, “You are still in the same position since I left you.” She said, “Yes.” The Prophet (ﷺ) said, “I recited four words three times after I left you and if these are to be weighed against what you have recited since morning these would outweigh them; Glory and praise be to God as large as His number of creations, His self-contentment, His throne’s weight, and His words’ ink.” [Narrated by Muslim][20] §

§ **On the authority of Ṣafiyya b. Ḥuyay**⁹⁰, she said that she went to God’s Messenger (ﷺ) to visit him during his seclusion (*i’tikāf*)⁹¹ at the mosque during the last ten days of Ramaḍān. She talked with him for an hour and then got up to return home. The Prophet (ﷺ)

⁸⁸ Her name was Ramla b. Abū Sufiān and nicknamed Umm Ḥabība. She was one of the Prophet’s wives and a narrator of hadith.

⁸⁹ Juwairiya b. al-Hārith is another of the Prophet’s wives and a narrator of hadith.

⁹⁰ She is also one of the Prophet’s wives and a narrator of hadith.

⁹¹ The literal translation is seclusion and it is an Islamic practice during which an individual resides at a mosque for a number of days devoting their time for worship and prayer and away from worldly affairs. It is a common practice during the last ten days of the month of Ramaḍān.

got up and accompanied her until they reached the mosque by the door of Umm Salama. Two men from the Anṣār passed by. They greeted the Messenger of God (ﷺ). He said to them: “Slow down; she is Ṣafiyya b. Ḥuyayy.” Both of them said, “Glory be to God, O God’s Messenger (ﷺ)!” And they felt the weight of it. The Prophet said: “Satan reaches everywhere in the human body as blood reaches in it and I was afraid lest Satan provoke something in your hearts.” [Narrated by al-Bukhārī and Muslim][21] §

§ **On the authority of Maimūna**⁹², she said, “When the Messenger of God (ﷺ) prostrated, he spread his arms, meaning he separated them so much that the whiteness of his armpits became visible from behind him, and when he sat back up he rested on his left thigh.” [Narrated by Muslim][22] §

§ **On the authority of Asmā’ b. Abū Bakr**⁹³, she said, “The Prophet (ﷺ) said, ‘I will be standing at the Pond⁹⁴ so that I will see whom amongst you will come to me; some people will be taken away from me, and I will say, ‘O Lord, they are from me and from my followers.’ Then it will be said, ‘Did you notice what they did after you? By God, they kept on turning back on their heels.’” [Narrated by al-Bukhārī and Muslim][23] §

§ **On the authority of Asmā’ also, she said**, “We were ordered to manumit the slaves during an eclipse (of the moon).” In another narration, “The Prophet (ﷺ) ordered (people) to manumit during an eclipse of the sun.” [Narrated by al-Bukhārī][24] §

§ **On the authority of Umm Sulaim**⁹⁵, she said that the Prophet (ﷺ) used to visit her and nap at her place so she spread a leather mat for him upon which he slept. He used to sweat

⁹² One of the Prophet’s wives and a narrator of hadith.

⁹³ She was the sister of ‘Ā’isha, the daughter of Abū Bakr, and the wife of al-Zubair b. al-‘Awwām, and a close Companion of the Prophet. She ranks as the third most prolific female companion transmitter of hadith after ‘Ā’isha and Umm Salama. See Sayeed, *Women and the Transmission of Religious Knowledge in Islam*, 48–49.

⁹⁴ The Pond (*al-Ḥawḍ*) is a body of water dedicated to the Prophet (ﷺ) on the Day of Judgement to which his people will flock.

⁹⁵ Her name was Rumaitha b. Malḥān, the mother of the Anas b. Mālīk who was the Prophet’s servant. abū ‘Abdullah Sham al-Dīn Al-dhahabi, *Seyar A ‘lām Al-Nubalā’*, ed. Shu‘aib Al-arna’ūt and Muḥammad Al-‘erqsūsī (Beirut: al-risāla, 1993).

heavily, so she collected his sweat and placed it in perfumes and bottles. The Prophet (ﷺ) said, “What is this, Umm Sulaim?” She said, “It is your sweat, which I mix with my perfume.” [Narrated by Muslim][25] §

§ **On the authority of Umm ‘Aṭīyya**⁹⁶, she said, “I accompanied the Messenger of God (ﷺ) in seven battles in which I would stay behind in the camp to cook their food, treat their wounded and nurse the sick.” [Narrated by Muslim][26] §

§ **On the authority of Zainab the wife of ‘Abdullah b. Mas’ūd**⁹⁷, she said, “The Messenger of God (ﷺ) said to us, “When any one of you comes to the mosque, she should not apply perfume.”” [Narrated by Muslim][27] §

§ **On the authority of Umm Sharik**⁹⁸, she said the Prophet (ﷺ) ordered her to kill lizards. [Narrated by al-Bukhārī and Muslim][28] §

§ **On the authority of Khawla b. Ḥakīm**⁹⁹, she said, “I heard the Messenger of God (ﷺ) say, “Whoever arrives at a place, and then says: ‘I seek refuge in the perfect words of God from the evil of what He has created,’ nothing would harm him until he leaves that place.”” [Narrated by Muslim][29] §

§ **On the authority of Umm Ḥuṣain**¹⁰⁰, she said, “I performed the Farewell Pilgrimage¹⁰¹ (*Ḥajjat al-Wadā‘*) with the Messenger of God (ﷺ).” She said, “He said many things. Then I heard him say, “If a maimed slave is appointed a commander over you (the narrator says,

⁹⁶ Her name was Nusaiba b. al-Ḥārith. She narrated several hadith and was a jurist. Ibid.

⁹⁷ Zainab b. Abū Mu‘āwiya was the wife of ‘Abdullah b. Mas’ūd and a narrator of hadith. Mohammad ibn Sa’d, *Al-Ṭabaqāt Al-Kubrā* (Beirut: Dār al-Kutub al-‘Ilmiyya, 1990).

⁹⁸ It is said that she offered herself in marriage to the Prophet but it is contested whether he married her. See Al-Dhahabi, *Siyar A‘lām Al-Nubalā’*.

⁹⁹ She was one of the companions of the Prophet and narrated several hadith. She is known for advising the Prophet to remarry after the death of his first wife Khadīja. Ibid.

¹⁰⁰ A companion of the Prophet and hadith narrator. Ibid.

¹⁰¹ It is the last and only pilgrimage to Makkah that the Prophet (ﷺ) performed after revelation.

“I think she said a black slave”) who leads you according to the Book of God, then listen to him and obey him.” [Narrated by Muslim][30] §

§ **On the authority of Umm Kulthūm b. ‘Uqba**¹⁰², she said, “I heard the Messenger of God (ﷺ) say, “He is not a liar who (lies) in order to conciliate between people, when he spreads good or says (something) good.”” [Narrated by al-Bukhārī and Muslim][31] §

§ **On the authority of Umm Hāni**¹⁰³, she said, “I went to God’s Messenger (ﷺ) during the Year of Conquest of Makkah and found him taking a bath, and his daughter Fāṭima was screening him. I greeted him and he asked, “Who is that?” I said, “It is I, Umm Hāni’ b. Abū Ṭālib.” He said, “Welcome, O Umm Hāni’.” When he had finished his bath, he stood up and prayed eight *rak’āt* while dressed in one garment...” [Narrated by al-Bukhārī and Muslim][32] §

§ **On the authority of Fāṭima b. Qais**¹⁰⁴, she said, “I married the son of Mughīra and he was one of best young men of Quraish at that time. He fell as a martyr during the early battles with the Messenger of God (ﷺ). When I became a widow, ‘Abd al-Raḥmān b. ‘Awf, one of the Companions of God’s Messenger (ﷺ), sent me a proposal of marriage. God’s Messenger (ﷺ) also sent me a proposal for his freed slave ‘Usāma b. Zaid and I have been informed that God’s Messenger (ﷺ) had said, “He who loves me should also love ‘Usāma.” When God’s Messenger (ﷺ) talked to me (about this matter), I said, “My affairs are in your hand so you may marry me to whomever you like...”” [Narrated by Muslim][33] §

¹⁰² A companion of the Prophet, a hadith narrator, and among the first to immigrate from Makkah to Madinah after the Prophet’s immigration. See Ibn Sa’d, *Al-Ṭabaqāt Al-Kubrā*.

¹⁰³ Her name is Fākhita b. Abū Ṭāleb b. ‘Abdulmuṭṭalib, the Prophet’s cousin. She was a narrator of hadith and was known for her wisdom and learning. Muḥammad Ibrahīm Salīm, *Nisā’ Ḥawl Al-Rasūl Al-Qudwa Al-Ḥasana Wal Uswa Al-Ṭayyiba Li Nisā’ Al-’usra Al-Muslima* (Maktabat ibn Sīna, n.d.).

¹⁰⁴ She is one of the Prophet’s companions who immigrated from Makkah to Madinah and a hadith narrator. Al-Dhahabi, *Siyar A’lām Al-Nubalā’*.

§ **On the authority of Umm Hishām b. Ḥāritha b. al-Nu‘mān**¹⁰⁵, she said, “I did not memorize Sūra Qāf¹⁰⁶ except from the mouth of the Messenger of God (ﷺ); he would recite it in his sermon every Friday.” She said, “Our oven and the Messenger of God’s oven were one.” [Narrated by Muslim][34] §

§ **On the authority of al-Rabī‘ b. Mu‘awith**¹⁰⁷, she said, “The Prophet (ﷺ) sent a messenger to the village of the Anṣār on the morning of the day of ‘*Āshūra*’¹⁰⁸ to announce, “Whoever has eaten something should stop eating and complete the fast, and whoever is observing the fast should complete it.” Since then we used to fast on that day regularly and make our children fast. We used to make toys of wool for the children and if any one of them cried for food, they were given those toys till it was time to break the fast.” [Narrated by al-Bukhārī and Muslim][35] §

2.4 Her Participation in Communal Worship

Obligatory prayers: § On the authority of ‘Ā’isha, she said the believing women used to attend dawn (*Fajr*) prayer with the Messenger of God (ﷺ) covered with their veils, and after finishing the prayer they would return to their homes and nobody could recognize them due to the darkness. [Narrated by al-Bukhārī and Muslim][36] §

Eclipse prayers: § On the authority of Asmā’ b. Abū Bakr (may God be pleased with her), she said, “I went to ‘Ā’isha, the wife of the Prophet (ﷺ), during an eclipse of the sun, and everybody was standing in prayer, and she too was standing praying. I said, “What is everybody doing?” She pointed towards the sky with her hand and said, “Glory be to God.” I said, “A sign?” She nodded, “Yes, indeed.” So I stood until I had almost fainted, and I

¹⁰⁵ A companion of the Prophet from the Anṣār and a hadith narrator. See Ibn Sa’d, *Al-Ṭabaqāt Al-Kubrā*.

¹⁰⁶ The fiftieth chapter (*sūra*) of the Qur’an.

¹⁰⁷ A companion of the Prophet from the Anṣār and a hadith narrator. See Al-Dhahabi, *Siyar A’lām Al-Nubalā’*.

¹⁰⁸ The tenth of the first lunar month in the Islamic calendar, Muḥarram.

began to pour water over my head. When the Messenger of God (ﷺ) was done, he praised God and extolled Him then said...” [Narrated by al-Bukhārī and Muslim][37] §

Funeral prayers: § On the authority of ‘Ā’isha (may God be pleased with her), she said, “When Sa’d b. Abū Waqqāṣ died, the wives of the Prophet (ﷺ) sent a message requesting that his bier be brought into the mosque so that they should offer prayer for him. They (the participants of the funeral) obliged, and it was placed in front of their apartments and they offered prayer for him.” [Narrated by Muslim][38] §

Women also participated in the funeral prayers of the Messenger of God (ﷺ). Al-Imam al-Nawawī said, “The correct report that has been agreed upon is that they prayed for him individually; a group would enter and each person would pray individually and then they leave and another group enters and they pray as well then the women entered after the men then the boys.” [39]

Mosque Retreat: § On the authority of ‘Ā’isha (may God be pleased with her), the Prophet’s wife, she said, “The Prophet (ﷺ) used to retreat in the mosque (*i’tikāf*) during the last ten days of Ramaḍān till he passed away; thereafter, his wives retreated in the mosque (during the last ten days of Ramadan) after him.” [Narrated by al-Bukhārī][40] §

Pilgrimage (Ḥajj): § On the authority of Umm Salama (may God be pleased with her), she said, “I complained to God’s Messenger (ﷺ) that I was sick. He said, ‘Perform the circumambulation around the Ka’ba (*Ṭawāf*) while riding behind the people.’ I performed the circumambulation while God’s Messenger (ﷺ) was offering the prayer by the side of the Ka’ba and was reciting, ‘By the mount and by a book inscribed.’”¹⁰⁹ [Narrated by al-Bukhārī and Muslim][41] §

§ On the authority of Umm al-Faḍl b. al-Ḥārith (may God be pleased with her), she said that some people with her on the day of ‘Arafa differed about the fasting of the Prophet (ﷺ) –some said, “He is fasting,” while others said, “He is not fasting.” “So I sent a bowl full of

¹⁰⁹ Qur’an, (52:1-2).

milk to him while he was riding his camel, and he drank it.” [Narrated by al-Bukhārī and Muslim][42] §

§ On the authority of Yaḥiā b. al-Ḥuṣain through his grandmother Umm al-Ḥuṣain (may God be pleased with her), he said he heard her say: “I performed The Farewell Pilgrimage with God’s Messenger (ﷺ) and saw him when he threw pebbles at *Jamrat al-‘Aqaba*¹¹⁰ and left...”. [Narrated by Muslim][43]¹¹¹ §

2.5 Her Participation in Public Celebrations

Celebrating weddings: § On the authority of Anas (may God be pleased with him), he said, “The Prophet (ﷺ) saw women and children returning from a wedding. The Prophet (ﷺ) stood up purposely and said, “By God! You are among the most beloved people to me.” He said it three times.” [Narrated by Bukhārī and Muslim][44] §

¹¹⁰ Among the rituals of Ḥajj, Muslims are to throw pebbles at the three locations, called *jamarāt*, as a reenactment of the Prophet Ibrāhīm’s actions when he threw pebbles at Satan at these three locations. The third and last of these locations is *Jamrat al-‘Aqaba*.

¹¹¹ Despite the many examples shown in the previous hadith reports of how women were active in communal worship and the Prophet’s explicit prohibition of preventing women from the mosque, “Do not prevent the maid-servants of God from going to the mosque.” (narrated by Muslim, see Muslim ibn al-ḥajjāj, *Saḥīḥ Muslim*, The Book of Prayers, ḥadīth 152 (865), hadith reports such as “it is better for a woman to pray in her house than in her courtyard, and her prayer in her private chamber is better than in her house” (Narrated by Abū Dawūd), have been used to restrict women’s going to the mosque.

Jasser Auda explains how the famous narration of this hadith is incomplete. He says, “The context of the hadith was an argument between Umm Ḥumaid and her husband, Abū Ḥumaid Al-Sā‘edi. The argument was due to Umm Ḥumaid’s regular attendance of congregational prayer at the Prophet’s Mosque. In these narrations, Umm Ḥumaid visited the Prophet with a group of women and said, “O Messenger of God, we like to pray with you but our husbands prevent us from coming to the mosque.” Abū Ḥumaid Al-Sā‘edi was from the family of Bani Sā‘edah, a branch of Al-Khazraj tribe in Medina. They used to live far from the Prophet’s Mosque, beyond the borders of Medina at the time, and had their own farms, their own Bani Sā‘edah Council (saqīfat bani Sā‘edah) and their own mosque, which the Prophet visited once and prayed in. (Ibn Majah No. 1217) Therefore, the Messenger of God only intended to resolve a marital disagreement between Umm Ḥumaid and Abū Ḥumaid, which was over the long distance she had to walk five times a day to pray behind him in his mosque. The Prophet basically advised Umm Ḥumaid to accommodate her husband’s request, for the sake of her children and family, and pray in the tribe’s mosque or at home. There is no evidence that the Prophet meant to change the default rule for women to visit mosques, or even the special reward for praying in his mosque, which he mentioned in several other narrations for visitors to his mosque – men and women. This is the only possible interpretation that resolves the conflict between the different hadiths. The basic juridical rule states that the application of all scripts is better than neglecting any of them.” See Jasser Auda, *Reclaiming the Mosque: The Role of Women in Islam’s House of Worship* (Claritas Books, 2017) for a comprehensive discussion of women’s roles in the mosque.

§ On the authority of Sahl (may God be pleased with him), he said, “When Abū ’Usaid As-Sa’idi got married, he invited the Prophet (ﷺ) and his companions. None prepared the food for them and brought it to them but his wife, Umm ’Usaid. She soaked some dates in water in a stone pot overnight, and when the Prophet (ﷺ) had finished his food, she dissolved it for him and provided him specifically with that drink (of soaked dates).” [Narrated by al-Bukhārī and Muslim][45] §

Celebrating Eid: § On the authority of Umm ‘Atīyya (may God be please with her), she said, “... We were ordered to come out on the Day of Eid and even bring out the virgin girls from their houses and the menstruating women so that they might stand behind the people and praise God (*tabbīr*) with their *tabbīr* and supplicate with their supplication, and hope for the blessings of that day and its purification (from sins).” In another narration [46A], “To witness the goodness and the believers’ prayers.” [Narrated by al-Bukhārī and Muslim][46B] §

§ On the authority of ‘Ā’isha (may God be pleased with her), she said: “... it was the day of Eid and the African men were playing with shields and spears. I either asked the Prophet (ﷺ) or he said, “Do you wish to watch?” I said, “Yes.” I stood behind him, my cheek on his cheek as he was saying, “O Banu Arfida, keep going (in your sports)!” till I was bored. He said (to me), “Is that enough?” I said, “Yes.” He said, “then you can go.”” [Narrated by al-Bukhārī and Muslim][47] §

Reception ceremonies: § On the authority of Abū Bakr the Truthful (may God be pleased with him), “... We¹¹² came to Medina during the night on the day of migration,¹¹³ then the men and women climbed on the rooftops of houses and the boys and servants scattered along the way calling out, “O Muhammad, O Messenger of God, O Muhammad, O Messenger of God.”” [Narrated by Muslim][48] §

¹¹² The Prophet Muhammad (ﷺ) and Abū Bakr.

¹¹³ It is the day the Prophet Muhammad (ﷺ) and his companion Abū Bakr migrated from Makkah to Medina in the year 622 CE, which also marks the beginning of the Islamic calendar.

2.6 Her Participation in Social Services (through various social activities)

Collaborating in the area of celebrations: § On the authority of ‘Abdulwāhid b. Ayman, he said, “My father narrated to me, he said, ‘I went to ‘Ā’isha (may God be pleased with her) and she was wearing a cotton dress worth five dirhams. She said, “Look at my slave-girl! Look at her, she refuses to wear it in the house, and I had a similar dress during the lifetime of God’s Messenger (ﷺ) which no woman in Al-Madina who wanted to dress up failed to borrow it from me.” ’ ’¹¹⁴ [Narrated by al-Bukhārī][49] §

Facilitating residence and food for newcomers: § On the authority of Fāṭima b. Qaiṣ ... Umm Sharīk was a wealthy Anṣārī woman of great charity with whom guests lodged... [Narrated by Muslim][50] §

Health care: § On the authority of Umm al-‘Alā’, she said, “... ‘Uthmān b. Maz‘ūn fell ill at our place so I nursed him till he passed away.” [Narrated by al-Bukhārī][51]¹¹⁵ §

2.7 Her Participation in Guarding Society and Directing its Path (through various political activities)

Immigrating from the homeland to escape a non-believing society: § On the authority of Marwān b. Makhrama, he said, “... and the believing women came as emigrants, and Umm Kulthūm b. ‘Uqba b. Abī Ma‘īṭ was among those who came to God’s Messenger (ﷺ) that day—she was at a marriageable age—so her relatives came to the Prophet (ﷺ) and asked him to return her to them, but he did not return her to them...” [Narrated by al-Bukhārī][52] §

¹¹⁴ The point of the hadith is that women lent dresses to each other for celebrations. It also indicates that at this point of ‘Ā’isha’s life, the community was more affluent and that is reflected by the fact that the dress that ‘Ā’isha once wore was no longer good enough even for her slave-girl.

¹¹⁵ Abū Shuqqa provides a more granular classification of women’s activities (i.e., communal worship, public celebrations, and social services), while Auda includes most of women’s activities as part of her participation in the mosque provides similar examples as provided by Abu Shuqqa. Thus, Auda argues that there is no limit on women’s participation in the mosque’s social activities. See Auda, *Reclaiming the Mosque: The Role of Women in Islam’s House of Worship*.

Actively Working Towards Choosing a Ruling Successor (to protect a nation's security during war): § On the authority of Ibn 'Umar, he said: "I entered the apartment of Ḥafṣa and she said, "Do you know that your father is not going to nominate his successor?" I said, "He will not do that (i.e., he would nominate)." She said, "He is going to do that."" The narrator said, "I took an oath that I will talk to him about it..." [Narrated by Muslim][53] §

Dissenting against an oppressive ruler: § On the authority of Abū Nawfal, he said, "... al-Ḥajjaj b. Yūsuf al-Thaqafī entered Asmā' b. Abū Bakr's apartment after the killing of 'Abdullah b. al-Zubair and said, "How do you find what I have done with the enemy of God?" She said, "I find that you have destroyed his worldly life, whereas he has spoiled your afterlife. Verily God's Messenger (ﷺ) told us that in Thaqīf there would be born a great liar and great murderer. As for the liar, we have seen him, and as for the murderer, I do not find anyone else besides you."" The narrator said, "Thereupon he (al-Ḥajjaj) stood up and did not argue with her." [Narrated by Muslim][54]¹¹⁶ §

2.8 Her Participation in the Military (through tasks that suit her nature)¹¹⁷

Working in the areas of catering, first-aid, and transportation: § On the authority of al-Rabī' b. Mu'awath, she said, "We used to go on military expeditions with God's

¹¹⁶ Opinions on the extent of women's involvement in politics range from limited political involvement to unrestricted involvement. The prohibition of women assuming political leadership roles is usually supported by the following ḥadīth: On the authority of Abū Bakra, he said, "During the battle of al-Jamal, God benefited me with a Word (I heard from the Prophet). When the Prophet heard the news that the people of Persia had made the daughter of Kisra their Queen (ruler), he said, 'No people will succeed that entrusts their affairs to a woman.'" (ṣaḥīḥ al-Bukhārī, Book no. 92, ḥadīth 50). For an analysis on the contextual circumstances surrounding the ḥadīth see Abou El Fadl, *Speaking in God's Name: Islamic Law, Authority and Women*, 111–115; David Solomon Jalajel, *Women and Leadership in Islamic Law: A Critical Analysis of Classical Legal Texts* (Routledge, 2017), 51–55. Despite the wide adoption of this ḥadīth to prohibit women from assuming political roles, Muslim women have held head of state positions in Muslim countries such as Pakistan, Turkey, Bangladesh, and Indonesia, among others. See Clinton Bennett, *Muslim Women of Power: Gender, Politics, and Culture in Islam* (Continuum International Publishing Group, 2010).

¹¹⁷ Although Abū Shuqqa emphasizes the nature of women's participation in the military as that which 'suits her nature', he does not mention Umm 'Umāra Nasībah b. Ka'b who was known to have fought in the Battle of 'Uḥūd in defense of the Prophet when he was injured. Ibn Sa'd narrates Umm 'Umāra's account of the battle of 'Uḥūd: "Um Sa'd b. Sa'd b. al-Rabī' used to say, I visited her and said, "Aunt, tell

Messenger (ﷺ) and provide the people with water, serve them and bring the dead and the wounded back to Medina.” [Narrated by al-Bukhārī][55] §

Working behind the battle lines in the areas of feeding and nursing: § On the authority of Um ‘Atṭīyya al-Ansāriyya, she said, “I accompanied the Messenger of God (ﷺ) in seven battles in which I would stay behind in the camp to cook their food, treat their wounded and nurse the sick.” [Narrated by Muslim][56] §

Her Participation in Professional Work (through what does not contradict her familial responsibilities)

Working in farming: § On the authority of Jābir b. ‘Abdullah, he said, “My maternal aunt was divorced, and she wanted to pick her dates (during her waiting period)¹¹⁸. A man scolded her for having come out so she came to the Prophet (ﷺ) and he said, “Certainly, you can pick (dates) from your palm trees, for perhaps you may give charity or do an act of kindness.”” [Narrated by Muslim][57] §

Working in shepherding: § On the authority of Sa‘ad b. Mu‘ādh that a slave girl belonging to Ka‘b b. Mālik used to graze some sheep at Sal‘ (mountain) and one of her sheep was injured. She reached it (before it died) and slaughtered it with a stone. The Prophet (ﷺ) was asked (about the sheep), and he said, “Eat it.” [Narrated by al-Bukhārī][56]§

me your account of the Day of ‘Uḥud.” Then she said, “I went out on the Day of ‘Uḥud with canteens filled with water, and we ended up beside the Messenger (ﷺ) while he was in the midst of his companions, and the state and the victory were for the Muslims. Then, when the Muslims were losing, I made my way over to the Messenger of God, and I began direct combat, shielding them with the sword and shooting from the bow, until the wounds I sustained overtook me.” Then I saw a scar on her shoulder with a deep hollowness, so I said, “Who struck you with this?” She said: Ibn Qamī‘a came forth, and the people have left the Messenger of God (ﷺ), shouting: direct me to Muḥammad! I will not survive if he has survived. Muṣ‘ab b. ‘Umair and people with him intercepted him and I was among them and he struck me with this strike, and I struck him in return many strikes, but the enemy of God had two armors on him.” See ibn Sa‘d, *Al-Ṭabaqāt Al-Kubrā*; Amīnah ‘Umar al-Kharrāt, *Umm ‘Umāra Nasībah Bint Ka‘b: The Warrior Companion* (Damascus: Dār al-Qalam, 1998).

¹¹⁸ The *‘idda* is “the waiting period a woman must observe after the death of her spouse or a divorce, during which she may not remarry, based on the Quran 2:228 and 2:238. The waiting period after a divorce is three months, and after the death of a spouse it is four months and ten days. Any pregnancy discovered during this period is assumed to be the responsibility of the former husband.” John Esposito, “Iddah,” *The Oxford Dictionary of Islam* (Oxford University Press, 2003).

Nursing: § On the authority of ‘Ā’isha (may God be pleased with her), she said, “Sa‘ad b. Mu‘adh was injured on the day of battle of the Trench¹¹⁹ (*al-Khandaq*)... and the Prophet (ﷺ) pitched a tent in the mosque to look after him closely.” [Narrated by al-Bukhārī and Muslim][59] §

Al-Ḥāfiẓ b. Ḥajar said, “... and the Messenger of God (ﷺ) placed Sa‘ad in the tent of Rufaida next to his mosque and she was a woman who nursed the wounded. He said, “Place him in her tent so I can visit him from near.”” [60]¹²⁰

2.9 Her Place in the Family

A good wife is life's best pleasure: § On the authority of ‘Abdullah b. ‘Umar that the Messenger of God (ﷺ) said, “Life is a pleasure and its best pleasure is a good woman.” [Narrated by Muslim][61] §

Her right to choose a husband: § On the authority of Abū Huraira that the Prophet (ﷺ) said, “A matron should not be given in marriage except after consulting her, and a virgin should not be given in marriage except after her permission.” [Narrated by al-Bukhārī and Muslim][62] §

¹¹⁹ The Battle of the Trench, also known as the Battle of the Confederates, was a 30-day long siege by Arab and Jewish tribes of Medina during 5 AH/ 627 AD.

¹²⁰ A common stance among traditional Muslim scholars which Abū Shuqqa seems to adopt (see next section) dictates that although women are not to be prevented from public life and professional work, her first and foremost role that must be prioritized over any other role is her domestic role as a mother and wife, which entails child-rearing, managing household affairs, and attending to her husband. For example, Fazlur Rahman argues that although the Qur’an envisages “a division of labor and difference in function”, it is not “against women earning wealth and being economically self-sufficient.” See Rahman, *Major Themes of the Qur’an*. Yusuf al-Qaradāwī holds a similar stance. See Al-Qaradāwī, *Fatāwa Al-Mar’a Al-Muslima*. However, others argue that a contextualized reading of the Qur’an indicates that the Qur’an does not define women in terms of their role as mothers nor wives. See Barlas, “The Family and Marriage: Retrieving the Qur’ān’s Egalitarianism,” 177–180.

2.10 The Distribution of Responsibilities Between a Married Couple

Men's Responsibilities

(a) Guardianship (*qiwāmah*)¹²¹: § On the authority of Ibn 'Umar that the Prophet (ﷺ) said, "... a man is a guardian of his family and is responsible (for them)." [Narrated by al-Bukhārī and Muslim][63] §

(b) Financial support: § On the authority of Jābir that the Prophet (ﷺ) said, "... they have from you their providence and clothing with kindness..."¹²² [Narrated by Muslim][64a] §

Women's Responsibilities

(a) Nurturing children and raising them: § On the authority of Ibn 'Umar that the Messenger of God (ﷺ) said, "... the woman is a guardian over her husband's home and his children and is responsible for them." [Narrated by al-Bukhārī and Muslim][64b] §

(b) Managing household affairs: § On the authority of Ibn 'Umar that the Messenger of God (ﷺ) said, "... the woman is a guardian over her husband's household, and she is responsible." [Narrated by al-Bukhārī and Muslim][65]¹²³ §

¹²¹ The concept of *qiwāma* has been the target of numerous interpretations varying between traditionalist interpretations, that interpret *qiwāma* as male authority over women and entails women's obedience, and contemporary interpretations that interpret *qiwāma* as men's financial responsibility towards women. See F. V. Greifenhagen, "North American Islamic Feminist Interpretation: The Case of Sūrah 4:34, with a Comparison to Christian Feminist Interpretation," *Studies in Religion* 33, no. 1 (2004): 51–70; Kecia Ali, "Muslim Sexual Ethics: Understanding a Difficult Verse, Qur'an 4:34," last modified 2003, accessed March 10, 2019, <https://www.brandeis.edu/projects/fse/muslim/diff-verse.html>; Amina Wadud, "Alternative Qur'anic Interpretation and the Status of Muslim Women," in *Windows of Faith: Muslim Women Scholar-Activists in North America*, ed. Gisela Webb (Syracuse University Press, 2000), 3–21.

¹²² Although the author does not explicitly delve into his interpretation of the concept of *qiwāma*, his distinguishing between *qiwāma* and financial support as two of the men's responsibilities indicate that he does not adopt the contemporary interpretation of *qiwāma* to mean financial support. However, his enlisting *qiwāma* as a man's responsibility may indicate that he views *qiwāma* as a responsibility of protection and support and not one that necessarily entails authority over the wife.

¹²³ The hadith uses the same wording for defining men and women's responsibilities toward their families and homes. As a result, it is unclear how Abū Shuqqa extrapolated different responsibilities for men and women. Though the hadith has many narrations, the words *rā'ī* and *rā'īya* are consistently used in both their masculine and feminine forms to mean 'guardian' or 'caretaker.' Similarly, all the narrations consistently use the words *mas'ūl* and *mas'ūla* in their masculine and feminine forms to mean 'responsible.' The variation occurs in the wording used to describe the targets (as opposed to the agents) of

2.11 Collaboration Between Spouses to Carry Out Responsibilities

Collaborating in guardianship “*qiwāmah*” (through feedback and consultation): § On the authority of ‘Umar b. al-Khaṭṭāb, he said, “... By God, during *jāhiliyya* we did not give women regard until God revealed about them what he has revealed and apportioned for them what he has divided.” He said, “Once while I was thinking over a certain matter, my wife said, “I see that you do so-and-so.” I said to her, “What have you got to do with the matter? Why do you get involved in what is not your business and something that I want?” She said, “How strange you are, O son of al-Khaṭṭāb! You don’t want to be argued with whereas your daughter¹²⁴ argues with God’s Messenger (ﷺ) till he remains angry for a full day!”” [Narrated by al-Bukhārī and Muslim][66] §

§ On the authority of ‘Umar b. al-Khaṭṭāb, he said, “... We, the people of Quraish, used to have the upper hand over our wives. When we came to the Anṣār, we found that their women had the upper hand over their men, so our women also started learning the ways of the Anṣārī women. I shouted at my wife, she argued with me and I disliked that she should argue with me, she said, “Why do you dislike my arguing? By God, the wives of the Prophet (ﷺ) argue with him and some of them may leave (do not speak to) him throughout the day till the night.” And that scared me...” [Narrated by al-Bukhārī and Muslim][67] §

‘caretaking’ or ‘guardianship’ and ‘responsibility.’ For the man, the wording used to describe the target of ‘caretaking’ or ‘guardianship’ include ‘his family’ and ‘the family in his home’. For women, on the other hand, there is greater variation in the wording used to describe the target of ‘caretaking’ or ‘guardianship.’ Her responsibilities include ‘her husband’s home’, ‘her husband’s home and his offspring’, ‘her husband’s family and his offspring’, ‘in her husband’s home’. As for the target of a man and woman’s responsibility, the word *ra’iyya* is used for both men and women and means ‘subjects’. Thus, men and women are responsible for their subjects.

It can be deduced from the text then, that the variation in wording, and consequently, responsibility, refers to the ‘scope’ of caretaking and guardianship, but not to the ‘nature’ of the responsibilities men and women carry towards their homes and families as Abū Shuqqa would like to suggest. Thus, the targets of men’s caretaking and guardianship are broader in scope, including everyone in his family and home. This could comprise a wife, children, his parents, etc. In contrast, the scope of a woman’s caretaking and guardianship seems to be limited to her husband’s home, including only her husband and his children.

¹²⁴ Ḥafṣa is the daughter of ‘Umar b. al-Khaṭṭāb and one of the wives of the Prophet Muḥammad (ﷺ).

Al-Ḥāfīz b. Ḥajar said "... in it was mentioned in the hadith that harsh oppression of women is abhorred because the Prophet (ﷺ) followed al-Anṣār's conduct regarding their women and disregarded his people's conduct..." [68]

Collaborating in expenditure: § On the authority of Abu Sa'īd al-Khudri that the Prophet (ﷺ) said to Zainab, the wife of 'Abdullah b. Mas'ūd, "Your husband and your children are the most rightful recipients of your charity." [Narrated by al-Bukhārī][69] §

Collaborating in nurturing children and raising them: § On the authority of 'Abdullah b. 'Amr b. al-Āṣ, he said, "The Prophet (ﷺ) said to me, "Your son has a right upon you."” [Narrated by Muslim][70] §

Collaborating in managing household affairs: § On the authority of Aswad, he said, "I asked 'Ā'isha what did the Prophet (ﷺ) used to do at home. She replied, "He used to serve his family and when it was time for the prayer, he would go out for prayer."” [Narrated by al-Bukhārī][71] §

Al-Ḥāfīz b. Ḥajar said, "... it was mentioned in another hadith narrated by 'Ā'isha and produced by Aḥmad and Ibn Sa'd and corrected by Ibn Ḥabban ... she said, "He sewed his clothes and mended his shoes and did what men do in their homes."” [72]¹²⁵

The right to separate from the husband: § On the authority of Ibn 'Abbās, he said that the wife of Thābit b. Qais came to the Prophet (ﷺ) and said, "O God's Messenger, I do not blame Thābit for any defects in his character or religion, but I am afraid of ungratefulness (due to hating him)." The Messenger of God (ﷺ) said, "Will you return his garden to him?" She said, "Yes." So she returned his garden and he ordered him to separate from her. [Narrated by al-Bukhārī][73] §

¹²⁵ Abū Shuqqa attempts to reconcile the gendered differences in familial responsibilities that he delineated in the previous section by emphasizing the idea of *collaboration* between the spouses in this section.

Al-Ḥāfiẓ b. Ḥajar said, “this hadith contains lessons ... if discord occurs on behalf of the woman only then dissolution (*khul*’)¹²⁶ and payment are legitimate and it (discord) is not incumbent on both parties; dissolution is permissible if a woman has grown to hate the companionship of the man even if he does not hate her and has not seen from her what instigates a dissolution.” [64] It was added: “and he was not harmed by her.”

Al-Qāḍī b. Rashīd said, “When divorce was placed in the hands of the man if he hated the woman, dissolution (*khul*’) was placed in the hands of the woman if she hated the man.” [75]

2.12 God's Honouring of Women

Honouring Women as Mothers

(a) Umm Juraij: § On the authority of Abū Huraira on behalf of the Prophet (ﷺ), he said, “None spoke in the cradle but three (persons): Jesus, son of Mary, and the companion of Juraij and Juraij was a worshipper who had constructed a temple to which he confined himself. His mother came to him as he was praying and she said: “O Juraij.” He said, “O Lord of my mother and my prayer” and continued praying. She left him and when it was the next day she returned while he was praying and said, “O Juraij.” He said, “O Lord of my mother and my prayer” and he continued praying. She left him and when it was the next day she returned while he was praying and said, “O Juraij.” He said, “O Lord of my mother and my prayer” and he continued praying. She said, “My Lord, do not let him die until he has seen the face of prostitutes.” Banī Isrā’īl circulated the story of Juraij and his worship and there was a prostitute of exemplary beauty. She said (to the people), “If you like, I can seduce him for you.” She presented herself to him but he paid no heed (to her). She then came to a shepherd who came to his temple and offered herself to him, he had

¹²⁶ “Refers to a divorce procedure under Islamic law whereby a woman may obtain a divorce without showing cause by returning her dowry or conceding other financial obligations to her husband. This divorce procedure is initiated by the wife and is usually not revocable within the waiting period (*idda*) prescribed for women before remarriage is allowed. Muslim legal sources disagree as to whether the consent of the husband is necessary for this procedure to take effect.” See John Esposito, “Khul’,” *The Oxford Dictionary of Islam* (Oxford University Press, 2003).

sexual intercourse with her and she became pregnant. When she gave birth to the child she said, “This is from Juraij.” They came and asked him to come down, demolished his temple and began to beat him. He said, “What is the matter?” They said:, “You have committed adultery with this prostitute and she has given birth to your child.” He said, “Where is the child?” They brought him (the child) and he said, “Let me pray” and he prayed. When he finished, he came to the child and struck his stomach and said, “O boy, who is your father?” The child said, “The fellow shepherd.” So they turned towards Juraij, kissing and touching him (to seek blessings) and said, “We will build your temple with gold.” He said, “No, just rebuild it with mud as it had been,” and they did.” [Narrated by al-Bukhārī and Muslim and this is Muslim’s narration][76]¹²⁷ §

(b) The mother of the child who spoke in his cradle: § On the authority of Abū Huraira on behalf of the Prophet (ﷺ), he said, “... while there was a baby who was being breastfed by his mother, a person dressed in fine garments riding upon a beautiful beast passed by. His mother said, “O God, make my child like this one.” He (the baby) stopped suckling and looked towards him and said, “O God, do not make me like him.” He then returned to his mother’s breast and continued to suckle.” He (Abū Huraira) said, “It’s as if I am seeing God’s Messenger (ﷺ) as he is narrating the scene of the child suckling milk with his forefinger in his mouth sucking it.” He (the Prophet (ﷺ)) said, “They happened to pass by a girl who was being beaten while they were saying, “You have committed adultery and you have stolen” while she was saying, “God is enough for me and He is my good Protector.” His mother said, “O God, don’t make my child like her.” He stopped suckling, looked at her and said, “O God, make me like her.” Then there was a discussion between them. She said, “O you with shaven head!¹²⁸ A good-looking person happened to pass by and I said, “O God, make my child like him,” and you said, “O God, do not make me like him,” and they passed by this girl while they were beating her, saying, “You have committed adultery and you have stolen,” and I said, “O God, do not make my child like

¹²⁷ The point being made in the hadith is that despite Juraij’s apparent devotion and piety, his neglected mother’s prayers were answered by God, implying that a mother’s call is to be prioritized even over prayer.

¹²⁸ According to the author, this is an expression used by the Arabs to express astonishment.

her,” and you said, “O God, make me like her!”” Thereupon he (the baby) said, “That person was a tyrant, and I said, “O God, don't make me like him,” and they were saying to her, “You committed adultery,” whereas in fact she had not committed adultery, and “you have stolen,” and she has not. So I said, “O God, make me like her.”” [Narrated by al-Bukhārī and Muslim and this is Muslim’s narration][77]¹²⁹ §

2.13 Honouring Women as Wives

(a) Khadīja b. Khuwailid: § On the authority of Abū Huraira (may God be pleased with him), he said, “Gabriel came to the Prophet (ﷺ) and said, “O Messenger of God, this is Khadīja ... If she comes to you, pass the greetings of peace to her from her Lord and from me.”” [Narrated by al-Bukhārī and Muslim][78]¹³⁰ §

(b) ‘Ā’isha b. Abū Bakr: § On the authority of ‘Ā’isha (may God be pleased with her), she said, “The Messenger of God (ﷺ) said, “O ‘Ā’ish¹³¹, this is Gabriel sending you his greetings of peace.”” [Narrated by al-Bukhārī and Muslim][79] §

¹²⁹ The point of the hadith is that God compelled an infant to speak to save his mother from a misguided prayer. The hadith corpus is replete with texts extolling a mother’s status. One of the most widely circulated hadith is Abu Huraira’s report that a person came to God’s Messenger and said, “Who among the people is most deserving of my benevolent companionship?” He said, “Your mother.” He again said, “Then who?” He said, “Then your mother.” He said, “Then who?” He said, “Then your mother.” He said, “Then who?” Thereupon he said, “Then it is your father” (ṣaḥīḥ muslim, book 45, hadith 1). In her discussion of the Qur’anic verse “show *taqwā* (God consciousness) for God, through whom Ye demand your mutual (rights), and show *taqwā* for the wombs”, Qur’an, (4:1), Barlas states that “God’s rule has radical implications for the real and symbolic rights that mothers enjoy in Islam because the Qur’an evokes one of the most symbolically charged and powerful of all concepts, that of *taqwā*, to link the reverence of humans owed to God and the reverence they owe to their mothers.” She continues, “By using the words *taqwā* and *rahma*, the Qur’an not only brings mothers into the same sphere of symbolic signification as that reserved for God, but, in doing so, it also privileges them in a way that it never privileges fathers.” For Barlas’ poetic and insightful discussion on God’s rule and motherhood, see Asma Barlas, *Believing Women in Islam: Unreading Patriarchal Interpretations of the Qur’an* (Texas: University of Texas Press, 2002), 177–180.

¹³⁰ For details on Khadīja b. Khuwailid, the Prophet’s first wife, see Ibn Ishāq and Guillaume, *The Life of Muhammad: A Translation of Ishāq’s Sīrat Rasūl Allāh*, 82–83.

¹³¹ The Prophet (ﷺ) used ‘Ā’ish’ as a nickname for his wife ‘Ā’isha.

2.14 Honouring Women as Daughters

Fāṭima the daughter of the Messenger of God (ﷺ): § On the authority of ‘Ā’isha that the Prophet (ﷺ) said to Fāṭima, “... Wouldn't you like to be the noblewoman of all the ladies of Paradise or of the believing women?” [Narrated by al-Bukhārī][80] §

2.15 The Prophet's Honouring of Women

His mother: § On the authority of Abū Huraira (may God be pleased with him), he said that the Prophet (ﷺ) visited the grave of his mother and wept, making the people around him weep. Then he said, “I asked my Lord for permission to seek forgiveness for her, but He did not give me permission. Then I asked my Lord for permission to visit her grave and He gave me permission. So visit the graves, for they will remind you of death.” [Narrated by Muslim][81] §

His wife: § On the authority of ‘Ā’isha (may God be pleased with her), she said, “I did not feel jealous of any of the wives of the Prophet (ﷺ) as much as I did of Khadīja though I did not see her, but the Prophet (ﷺ) used to mention her very often. He would slaughter a sheep then cut it into parts and send them to the women friends of Khadīja. I may have said to him, “As if there is no woman on earth except Khadīja,” he would say, “Khadīja was such-and-such, and from her I had children.”” [Narrated by al-Bukhārī and Muslim][82] §

His daughter: § On the authority of al-Misawer b. Makhrama that the Messenger of God (ﷺ) said, “Fāṭimah is a piece of me and who makes her angry makes me angry.” [Narrated by al-Bukhārī and Muslim][83] §

On the authority of ‘Ā’isha (may God be pleased with her), she said, “... Fāṭimah came forward... and when he (The Messenger of God (ﷺ)) saw her he greeted her, “Welcome, my daughter!” Then he would seat her to his right or left...” [Narrated by al-Bukhārī and Muslim][84]

His Granddaughter: § On the authority of Abū Qutāda al-Anṣārī that the Messenger of God (ﷺ) used to pray while carrying Umāma the daughter of Zainab, the daughter of the Messenger of God (ﷺ) and Abū al-‘Āṣ b. Rabī‘a b, ‘Abd Shams, and when he prostrated

he placed her down and when he got up he carried her. [Narrated by al-Bukhārī and Muslim][85] §

The notable Fak-hānī was truthful when he said, “As if the secret in carrying Umāma during prayer was to eliminate what the Arabs were accustomed to in hating girls and carrying them. He opposed them in that [their hatred of girls] even in prayer to exaggerate in deterring them and demonstration through action is stronger than through speech.” [86]

His nanny: § On the authority of Anas that some (of the Anṣār) used to present date palm trees to the Prophet (ﷺ) till Quraiza and An-Naḍīr¹³² were conquered. “My people ordered me to go to the Prophet (ﷺ) and ask him to return some or all the date palms they had given to him, but the Prophet (ﷺ) had given those trees to Umm Aiman. Umm Aiman¹³³ came and grabbed the garment around my neck and said, “No, by Him who no other God but Him exists, he will not return those trees to you as he has given them to me.” The Prophet (ﷺ) said (to her), “You will get this much (from me).” She said, “No, by God,” till he gave her—I think he said—ten times the number of her date palms.” [Narrated by al-Bukhārī and Muslim][87] §

The Messenger’s (ﷺ) honouring of his caregiver reminds us of his honouring of his wet nurse Ḥalīma al-Sa‘diyya (may God be pleased with her). Abū Dawūd narrated on behalf of Abū al-Ṭufail, he said, “I saw the Prophet (ﷺ) dividing meat in al-Ji‘rāna ... a woman approached until she came close to the Prophet (ﷺ) upon which he spread his garments for her and she sat on it. I said, “Who is she?” They said, “That is his mother who breastfed him.””¹³⁴ [88]

¹³² Jewish tribes of Medina.

¹³³ Her name is Baraka b. Tha‘laba al-Ḥabashiyya and her nickname is Umm Aiman. She was the Prophet’s maid and nanny. He inherited her from his father then he manumitted her when he married Khadija. The Prophet referred to her as a part of his family. See Al-dhahabi, *Seyar A‘lām Al-Nubalā’*.

¹³⁴ Ḥalīma al-Sa‘diyyah is the Prophet Muhammad’s (ﷺ) foster mother because she breastfed him. For more details on milk kinship (riḍā‘a) in Islam, see Peter Parkes, “Milk Kinship in Islam. Substance, Structure, History,” *Social Anthropology* 13, no. 3 (2005): 307–329. and Soraya Altorki, “Milk-Kinship in Arab Society: An Unexplored Problem in the Ethnography of Marriage,” *Ethnology* 19, no. 2 (1980): 233–244.

The common women: § On the authority of Anas, he said, “The Prophet (ﷺ) saw women and children coming back from a wedding; the Prophet (ﷺ) stood up and said, “By God, you are among the most beloved people to me.” He said it three times.” [Narrated by al-Bukhārī and Muslim][89] §

§ On the authority of Anas b. Mālik, he said, “A woman from al-Anṣār came to the Messenger of God (ﷺ) and a young son of hers was with her, the Messenger of God (ﷺ) spoke to her and said, “By Him in Whose Hand my life is, you are the most beloved people to me,” twice.” [Narrated by al-Bukhārī and Muslim][90] §

§ On the authority of Abū Huraira that a black man or black woman used to sweep the mosque (in the narration of al-Bukhārī: “I don't see it except a woman”) [91] and he passed away. The Prophet (ﷺ) asked about him, they said, “he passed away.” He said, “Why did you not inform me about him? Guide me to his grave,” or he said “her grave”, and he came to her grave and prayed upon her. [Narrated by al-Bukhārī and Muslim][92]¹³⁵ §

2.16 Islam Urges Taking Good Care of Women

Caring for mothers: § On the authority of Abū Huraira, he said, “A man came to the Messenger of God (ﷺ) and said, “O, Messenger of God, who among the people is most deserving of my companionship?” He said, “Your mother.” He said, “Then who?” He said, “Your mother.” He said, “Then who?” He (the Prophet) said, “Your mother.” He said, “Then who?” He said, “Then it is your father.”” [Narrated by al-Bukhārī and Muslim][93a]¹³⁶ §

Caring for sisters: § On the authority of ‘Ā’isha (may God be pleased with her), on behalf of the Prophet (ﷺ), “Whomever from my people (*umma*) supports three daughters or three

¹³⁵ Barlas says of the Prophet Muḥammad, “There is no record that he ever abused them physically or verbally. Indeed, for most of his life Muḥammad himself respected and trusted women, was strongly influenced by a number of forceful females, and attempted to provide for equal participation of women in the religious life of the new community.” See Jane I. Smith, “Women, Religion and Social Change in Early Islam,” *Women, Religion and Social Change*, 1985, 20; Barlas, *Believing Women in Islam: Unreading Patriarchal Interpretations of the Qur’an*, 167–202.

¹³⁶ See footnote 129.

sisters and does good to them, they will be a shield for him from hellfire.” [Narrated by al-Buhaiqi][93b] §

Caring for wives: § On the authority of Abū Huraira, he said, “The Prophet (ﷺ) said, “... be good to women...” [Narrated by al-Bukhārī and Muslim][94] §

This is corroborated by the Messenger’s (ﷺ) saying, “He is the best of you who is best to his wife, and I am the best of you to my wives.” [Narrated by Ibn Mājah][95]

Caring for girls: § On the authority of ‘Urwa b. al-Zubair that ‘Ā’isha, the wife of the Prophet (ﷺ), said to him, “A woman came to me, and she had two daughters with her, asking me (for charity) and she did not find in my possession except one date so I gave it to her. She split it between her two daughters then she stood and left. The Prophet (ﷺ) entered and I told him that, he said, “Whoever is in charge of these girls and treats them generously, then they will be a shield for him from hellfire.” [Narrated by al-Bukhārī][96]§

§ On the authority of Anas b. Mālik (may God be pleased with him), he said, “The Messenger of God (ﷺ) said, “Whoever supports two girls until they come of age he and I will come on the Day of Judgement,” and he joined his fingers together.” [Narrated by Muslim][97] §

Caring for slave girls: § On the authority of Abū Burda on behalf of his father, he said, “The Messenger of God (ﷺ), said, “Any man who has a slave girl, educates her and educates her well, forms her character and forms it well, then manumits her and marries her, will receive two rewards.” [Narrated by al-Bukhārī][98] §

After we examined texts from the purified Sunna that clarify some of the aspects of a Muslim woman’s personality we would like to add an issue that may seem amusing or strange and that (issue) is examining some of the texts that include mentions of women’s names, descriptions, or their news in the purified Sunna. The reader may ask—and he has the right to do so—how is this related to aspects of women’s personalities? We answer: Our aim in referring to these texts is to refute what prevailed among some Muslims for long centuries, which is the feeling of extreme shame at the mention of the names of

women, their characteristics, or news and considering all of that among the taboos (‘*awra*) that must be covered, thinking that that is part of Islam’s teachings.¹³⁷

2.17 Mentioning Women’s Names

§ “Two men from al-Anṣār passed by and greeted the Messenger of God (ﷺ), he said to them, “Slow down, she is Ṣafiyya b. Ḥuyay.”” [Narrated by al-Bukhārī and Muslim][99] §

§ Hāla b. Khuwailid, the sister of Khadīja, sought permission from God’s Messenger (ﷺ) to see him and he was reminded of Khadīja’s (manner of) asking permission to enter and was overwhelmed (with emotion), thereby he said, “O God, Hāla b. Khuwailid!” [Narrated by al-Bukhārī and Muslim][100] §

§ On the authority of Anas b. Mālīk that his grandmother Malīka invited the Messenger of God (ﷺ) for food she has prepared. [Narrated by al-Bukhārī and Muslim][101] §

§ When the Messenger of God (ﷺ) came to ‘Ā’isha he said, “Do you have anything?” She said, “No, but Nusaiba sent to us some of the lamb which you had sent her.” [Narrated by Muslim][102] §

§ Bilāl said, “... A woman from al-Anṣār and Zainab.” The Messenger of God (ﷺ) said, “Which Zainab?” He said, “The wife of ‘Abdullah b. Mas‘ūd.”” [Narrated by al-Bukhārī and Muslim][103a] §

§ ... Then ‘Umar visited Ḥafṣa and Asmā’ was with her, he said, “Who is this?” She said, “‘Asmā’ b. ‘Umais.” [Narrated by al-Bukhārī and Muslim][103b] §

¹³⁷ This practice is still prevalent in modern times in some Arab countries to the extent that it warrants posing the question about the permissibility of mentioning women’s names to religious figures for fear of ‘sinning’ by doing so. In response, *fatwās* have been issued to confirm the permissibility of mentioning women’s names and underscoring the fact that this practice has no religious basis. See “Mashrū’iyat Dhikr Asmā’ Al-Nisā’ - Fatwā No. 194535,” *Islamweb.Net*, last modified 2012, accessed May 29, 2019, <https://www.islamweb.net/ar/fatwa/194535/>. Despite the religious figures’ *fatwās*, the practice is still common warranting discussions in major newspapers and news outlets. See Wafā’ BaDawūd, “Mal ‘aib Fī Dhikr Ism Al-Mar’a?,” *Okāz Newspaper* (Jeddah, Saudi Arabia, May 15, 2008), <https://www.okaz.com.sa/article/185182>.

§ On the authority of Umm Salama, the Prophet's (ﷺ) wife, that a woman from Aslam named Sabī'a was living with her husband; he passed away while she was pregnant. [Narrated by al-Bukhārī and Muslim][104] §

§ He fought them (Anas b. al-Naḍr) until he was killed and eighty or so injuries were found on his body. His sister, my aunt, al-Rabī' b. al-Naḍr said, "I didn't recognize my brother except by his fingertips." [Narrated by Muslim][105] §

§ Abū Bakr visited a woman from Aḥmas named Zainab b. al-Muhājir. [Narrated by al-Bukhārī][106] §

§ Arwa b. Owais accused Sa'īd b. Zaid that he took something from her land. [Narrated by al-Bukhārī and Muslim][107] §

What may be more significant of an indication than merely mentioning a woman's name is affiliating a son to his mother (name) sometimes—instead of his father—and the tongues of the Messenger (ﷺ) and his noble companions flowed with that.¹³⁸

§ The Messenger of God (ﷺ) did not pray upon Suhail *b. al-Bayḍā'*¹³⁹ except in the mosque. [Narrated by Muslim][108] §

§ On the authority of 'Abd al-Rahmān b. 'Awf, "While I was in the front row on the Day of *Badr*¹⁴⁰, there upon my right and left were two young boys and I did not feel safe standing between them. Then one of them said to me in secrecy from his companion, "O Uncle! Show me Abū Jahl." I said, "O son of my brother! What will you do to him?" He said, "I have promised God that if I see him (i.e. Abū Jahl), I will either kill him or be killed

¹³⁸ This is an interesting observation as Islam is predominantly patrilineal, where one's lineage is determined through the agnatic line of descent. However, there exists many instances throughout Islamic history where individuals were affiliated with their mothers' names. See Ayman Shabana, "Islamic Law of Paternity between Classical Legal Texts and Modern Contexts: From Physiognomy to DNA Analysis," *Journal of Islamic Studies* 25, no. 1 (2014): 1–32.

¹³⁹ The italicized names in this section indicate a mother's name.

¹⁴⁰ The Battle of Badr (624 CE) was the first military victory for the Prophet Muhammad against pagan Meccan tribes. Tony Bunting, "Battle of Badr," *Britannica*, n.d.

trying.” Then the other said the same to me in secrecy from his companion. I would not have been pleased to be in between two other men instead of them. Then I pointed him (i.e. Abū Jahl) out to them. Both of them attacked him like two hawks till they knocked him down. They were the sons of ‘*Afrā*’.” [Narrated by al-Bukhārī][109] §

§ Ibn Mas‘ūd said, “Did you presume any heedlessness on the part of the family of *Ibn Umm ‘Abd*?” [Narrated by al-Bukhārī] [110] §

§ The Messenger of God (ﷺ) said, “Move to the house of *ibn Umm Maktūm*.” [Narrated by Muslim][111a] §

§ ... On the authority of ‘Abdullah b. Mālik b. *Baḥīna* (may God be pleased with him) that the Prophet (ﷺ) used to spread his hands when he prayed. [Narrated by al-Bukhārī and Muslim][111b] §

Ibn Daqīq al-‘Abd said, “‘Abdullah b. Mālik b. *Baḥīna*, and *Baḥīna* is his mother... and his father Mālik b. al-Qashab... he was one of those who took his mother’s name such as Muḥammad b. Ḥabīb al-Lughawi, author of the book ‘*The Inked on the Similar and Different among Arab Tribes*’. Ḥabīb was his mother and not his father... What I found strange on such a topic is (Muḥammad b. Sharaf) al-Qairawānī, the illustrious literary and poet, that he is affiliated with his mother’s name (Sharaf) and there are instances like that if you investigated and many [instances] would have been gathered.” [111c]

Al-Nawawi said in his explanation of Ṣaḥīḥ Muslim, “Isma‘īl narrated to us and he means the son of ‘Aliyya and ‘Aliyya is the mother of Isma‘īl and his father is Ibrahīm b. Sahn al-Asdi... Shu‘bah said, “Isma‘īl b. ‘Aliyya is the blossom of the jurists and the master of hadith scholars.”” [111d]

2.18 Mentioning Women's Characteristics

§ The Messenger of God (ﷺ) said, “Ibrahīm (peace be upon him) migrated with Sāra and with her, he entered a village that had one of the kings, or one of the tyrants, and it was said, “Ibrahīm entered with a woman who is among the most *beautiful* women.”” [Narrated by al-Bukhārī and Muslim][112] §

§ On the authority of Abū Qulāba on behalf of Anas (may God be pleased with him) that the Prophet (ﷺ) was on a journey and a slave boy named Anjasha was urging on the camels of some of the wives of the Prophet and Umm Salīm. The Prophet (ﷺ) said, “Easy there, O Anjasha, while driving the *glass vessels*” and in another narration [113], Abū Qulāba¹⁴¹ said, “The Prophet (ﷺ) uttered a word that if someone amongst you had uttered, you would have found fault with him.” [Narrated by al-Bukhārī and Muslim][114] §

§ Al-Shaikh b. Bādīs said, “Abū Qulāba (may God be pleased with him) was aware of an inflexibility and intransigence among those who narrated this hadith, which led them to avoid words that described women, so he argued against them with the Prophet’s (ﷺ) use of this word, which, if used by any of them, they would have found fault with him in using it. He clarified to them that there is no shame in that word and similar words that do not include obscenity or ugliness in meaning or illness of intention in using it.” [115a] §

§ ‘Umar said to Ḥafsa, “Do not be deceived if your neighbour is *more radiant* than you...” and in a narration by Muslim [115b], he said, “O daughter, do not be deceived by her who admires her own beauty.” [Narrated by al-Bukhārī and Muslim][116] §

§ Sawada b. Zam‘ah, the Prophet’s (ﷺ) wife, went out on one of the nights during the evening and she was a *tall* woman [117a], and in another narration, “*bulky*” [117b], and in another narration, “*exceeded women in body size.*” [Narrated by al-Bukhārī and Muslim][117c] §

§ Abu Sufyān said to the Messenger of God (ﷺ), “I have the *fairest and most beautiful* of the Arabs—Umm Ḥabība the daughter of Abū Sufyān—I can marry her to you.” [Narrated by Muslim][118] §

§ Then the Prophet (ﷺ) proceeded until he came to the women and counselled them ... a woman from among the *best of them rose and she had reddened cheeks.* [Narrated by Muslim][119] §

¹⁴¹ Abū Qulāba: A famous Imam and jurist from the *tāb ‘īn*. A *tāb ‘ī* is one who met one of the Prophet’s companions (but did not meet the Prophet) and died a Muslim.

§ A *black* woman used to sweep the mosque ... and the Prophet (ﷺ) came to her grave and prayed over her. [Narrated by al-Bukhārī and Muslim][120] §

§ When it was the day of (the battle of) 'Uḥud¹⁴²... “I saw ‘Ā’isha b. Abū Bakr and Umm Salīm and they had their ankles uncovered; I could see their anklets.” [Narrated by al-Bukhārī and Muslim][121] §

§ “When we met (the disbelievers on the day of 'Uḥud) they fled until I saw the women climbing the mountain and they lifted (their garments) from their legs and their anklets were showing.” [Narrated by al-Bukhārī][122] §

§ God defeated them (meaning the people of Khaybar¹⁴³) ... and a *beautiful* slave girl fell to Daḥiyya. [Narrated by Muslim][123] §

§ “We attacked Fazāra ... when they saw the arrow they stood so I came to lead them (away) and among them was a woman from the tribe of Fazāra covered in an old fur garment and she had her daughter with her who was among the *fairest* of the Arabs.” [Narrated by Muslim][124] §

§ The Prophet (ﷺ) did not pray upon Suhail the son al-Bayḍā’ except inside the mosque. (al-Bayḍā’—The White One—is a description and her name is Da‘d b. Juḥdom).” [Narrated by Muslim][124] §

§ Ibn al-‘Abbās said to me, “Will you allow me to show you a woman from the people of Paradise?” I said, “Yes,” he said, “this *black* woman.” [Narrated by al-Bukhārī and Muslim][125] §

§ This is Umm al-Zubair narrating that the Messenger of God (ﷺ) authorized this (‘*umrah* during ḥajj), so go to her and ask her. We entered upon her and we found a *large, blind* woman. [Narrated by Muslim][126] §

¹⁴² The battle of 'Uḥud took place in year 625 between the Muslims and the Quriash tribes from Makkah. Nader Entessar, “Uḥud, Battle Of,” *The Oxford Encyclopedia of the Islamic World*, n.d.

¹⁴³ An oasis north of Madīna.

§ The eleventh one said, “My husband is Abū Zar‘ and what is Abū Zar‘? He has filled my ears with jewelry and fattened my arms. The daughter of Abū Zar‘ and what is the daughter of Abū Zar‘? She is obedient to her father and obedient to her mother and has a *full body* ... Abū Zar‘ went out at the time when the milk was being milked from the animals, and he met a woman with two sons like leopards playing in her lap with *two pomegranates* (her breasts).”¹⁴⁴ [Narrated by al-Bukhārī and Muslim][127] §

May God have mercy on al-Ḥāfiẓ b. Ḥajar for he said in his explanation of the Ḥadith of Umm Zar‘, “... and it indicates the permissibility of describing women and their attractive features to a man but they must be strangers. What is forbidden in this is describing a specific woman in the presence of a man. Or he mentions some of her features that are not permissible for men to look at.” [128, 129]¹⁴⁵

2.19 Mentioning Women's News

§ On the authority of Jābir b. ‘Abdullah, he said, “Abū Bakr (may God be pleased with him) entered and sought permission to see God's Messenger (ﷺ). He found people sitting at his door and none amongst them had been granted permission, but it was granted to Abū Bakr and he went in. Then came ‘Umar and he sought permission and it was granted to him, and he found the Prophet (ﷺ) sitting sad and silent, surrounded by his wives. He (‘Umar) said, “I would say something which would make the Prophet (ﷺ) laugh,” so he said, “O Messenger of God, I wish you had seen the daughter of Khārija when she asked me for money, I got up and poked her neck.” The Prophet (ﷺ) laughed and said, “They are around me as you see, asking for money.” Abū Bakr (may God be pleased with him) then got up went to ‘Ā’isha (may God be pleased with her) and slapped her on the neck, and

¹⁴⁴ This is part of a hadith in which the Prophet narrates a long story.

¹⁴⁵ The ḥadith reports under this section address the extreme aversion to describing women as prevalent in some Muslim societies, which stems from the Prophet’s ḥadith that states, “A woman should not look at or touch another woman to describe her to her husband in such a way as if he was actually looking at her.” (ṣaḥīḥ al-bukhārī, book 67, ḥadith 174). While the objective of the prohibition is to prevent one from describing what is generally covered by the *ḥijāb* (i.e., hair, bosom, skin, etc.) to a strange (non-miḥram) man, the prohibition is taken to an extreme and one refrains from describing general features that are openly visible such as skin color, height, weight, and so forth.

‘Umar stood up before Ḥafṣa and slapped her neck, both of them (‘Umar and Abū Bakr) saying, “You ask God’s Messenger (ﷺ) which he does not possess.” They said, “By God, we don’t ask the Messenger of God (ﷺ) anything that he does not have.”” [Narrated by Muslim][130] §

§ On the authority of Sa‘d b. Abū Waqqāṣ, he said, “‘Umar asked permission to see God’s Messenger (ﷺ) and there were some women from Quraish with him, talking to him and asking him for more than he was giving them, their voices loud. When ‘Umar asked permission to enter the women got up hurriedly to screen themselves. When God’s Messenger admitted ‘Umar, God’s Messenger (ﷺ) was laughing, ‘Umar said: “O God’s Messenger (ﷺ), may God keep you in happiness always.” God’s Messenger (ﷺ) said, “I am astonished at these women who were with me; as soon as they heard your voice, they hastened to screen themselves.” ‘Umar said, “O Messenger of God (ﷺ), you have more right to be feared by them.” Then he said (to the women), “O enemies of your own souls! Do you fear me and do not fear God’s Messenger?” They said, “Yes, you are more blunt and harsher than the Messenger of God (ﷺ).” God’s Messenger (ﷺ) said (to ‘Umar), “By Him in Whose Hands my life is, whenever Satan sees you taking a path, he follows a path different than yours.”” [Narrated by al-Bukhārī and Muslim][131] §

§ On the authority of ‘Ā’isha that whenever the Prophet (ﷺ) intended to go on a journey, he drew lots among his wives (so as to take one of them along with him), so the lot fell on ‘Ā’isha and Ḥafṣa. When night fell the Prophet (ﷺ) would ride beside ‘Ā’isha and talk with her. Ḥafṣa said to ‘Ā’isha: ‘Won’t you ride my camel tonight and I ride yours, so that you may see (me) and I see (you)?’ ‘Ā’isha said: ‘Yes,’ and mounted (the camel). The Prophet (ﷺ) then came towards ‘Ā’isha’s camel on which Ḥafṣa was riding. He greeted Ḥafṣa and then proceeded (beside her) till they dismounted. ‘Ā’isha missed him, and so, when they dismounted, she put her legs in a fragrant plant and said: ‘O Lord! Send a scorpion or a snake to bite me so I will not be able to say anything to him.’ [Narrated by al-Bukhārī and Muslim][132] §

§ On the authority of Anas that the Prophet (ﷺ) was at one of his wives’ and one of the mothers of the believers sent a meal in a dish. The wife at whose house the Prophet (ﷺ)

was, struck the hand of the servant, causing the dish to fall and break. The Prophet (ﷺ) gathered the broken pieces of the dish and then started collecting on them the food which had been in the dish and said, “Your mother¹⁴⁶ (my wife) is jealous.” Then he detained the servant till a (sound) dish was brought from the wife at whose house he was. He gave the sound dish to the wife whose dish had been broken and kept the broken one at the house where it had been broken. [Narrated by al-Bukhārī][133] §

§ On the authority of Anas that the Prophet (ﷺ) had nine wives. When he divided (his stay) among them, the first wife’s turn did not come until nine days. They (all the wives) used to gather every night in the house of the one where he had to come. He was in the house of ‘Ā’isha (may God be pleased with her), Zainab came and he stretched his hand towards her, whereupon she (‘Ā’isha) said, “This is Zainab.” The Prophet (ﷺ) withdrew his hand. There was an altercation between the two of them until their voices became loud and the call to prayer (*‘iqāma*) was pronounced for prayer. Abū Bakr¹⁴⁷ passed by and heard their voices and said, “Messenger of God, come out for prayer, and throw sand in their mouths.” So the Prophet (ﷺ) went out. ‘Ā’isha said, “Now the Prophet (ﷺ) will finish his prayer and Abū Bakr will come and do as he usually does (i.e. reprimand).” When the Prophet (ﷺ) finished his prayer, Abū Bakr came to her, and reprimanded her saying, “[How] Do you behave like this?” [Narrated by Muslim][134] §

§ On the authority of ‘Ā’isha (may God be pleased with her) that the wives of God’s Messenger (ﷺ) were in two groups: One group consisted of ‘Ā’isha, Ḥafṣa, Ṣafīyya and Sawda and the other group consisted of Umm Salama and the other wives of God’s Messenger (ﷺ). The Muslims knew of the Messenger of God’s love for ‘Ā’isha, so if any of them had a gift they wanted to give to God’s Messenger (ﷺ), he would delay it, till God’s Messenger (ﷺ) had come to ‘Ā’isha’s home and then he would send his gift to God’s Messenger (ﷺ) in her home. The group of Umm Salama talked to her and said, “Talk to the Messenger of God (ﷺ) to talk to the people and say, “Whoever wanted to gift the Messenger

¹⁴⁶ The Prophet’s wives are referred to as the Mothers of the Believers.

¹⁴⁷ He is ‘Ā’isha’s father.

of God (ﷺ), then they must send their gifts to him in whichever wife's house he was staying.”” Umm Salama told God's Messenger (ﷺ) about what they had said, but he did not reply. Then they (the wives) asked Umm Salama about it. She said, “He did not say anything to me.” They said to her, “Then talk to him (again).” She said she talked to him again when she met him on her day, but he did not reply. When they asked her, she said, “He did not say anything to me.” They said to her, “Talk to him till he gives you a reply.” When it was her turn, she talked to him again. He then said to her, “Do not hurt me regarding ‘Ā’isha, for the Divine Revelation has not come to me on any woman's bed except that of ‘Ā’isha.” She (Umm Salama) said, “So I said, “I repent to God for hurting you, O Messenger of God.”” Then the group of Umm Salama called Fāṭima, the daughter of God's Messenger (ﷺ), and sent her to God's Messenger (ﷺ) to say to him, “Your wives demand equality with the daughter of Abū Bakr.” Then she talked to him and he said, “O my daughter, don't you love what I love?” She said, “Yes” and returned and told them what happened. They requested her to go to him again but she refused. They then sent Zainab b. Jaḥsh who went to him and was harsh and said, “Your wives demand equality with the daughter of Abū Quḥāfa.” She raised her voice until she reached ‘Ā’isha while she was sitting and cursed her until God's Messenger (ﷺ) looked at ‘Ā’isha. Did he speak? He said, “‘Ā’isha spoke replying to Zainab till she silenced her.” She said, “The Prophet (ﷺ) then looked at ‘Ā’isha and said, “She is the daughter of Abū Bakr.”” [Narrated by al-Bukhārī and Muslim][135]¹⁴⁸ §

§ On the authority of ‘Ā’isha, she said, “Eleven women sat together and promised and made a pact that they would not conceal anything of their husbands’ news.

¹⁴⁸ Although the ḥadīth reports are compiled to demonstrate the wide dissemination of women's news, which will be addressed below, there emerges a common theme regarding the Prophet's treatment of women; as opposed to his contemporaries' tendency to reprimand and control women, the Prophet was lenient and benevolent. In a discussion of a ḥadīth attributed to the Prophet which states that he would have ordered women to prostrate to their husbands if prostration to humans were permitted in Islam, Abou El Fadl says “these reports cast an image of the Prophet, as a husband, that is very different from the image advocated by the prostrating and submission tradition. The point, again, is not whether these reports, even if in ṣaḥīḥ al-bukhārī, have legal imperative value. The point is that the Prophet, as the most elementary reading of the sīrah (traditions of the Prophet's life) would reveal, was not a dictator within his family”. Abou El Fadl, *Speaking in God's Name: Islamic Law, Authority and Women*, 215.

The first one said, “My husband is like the meat of a slim, weak camel which is kept on the top of a mountain which is neither easy for anyone to climb, nor is the meat fat, so that one might climb the mountain to fetch it.”

The second one said, “I shall not relate my husband’s news, for I fear that I may not be able to finish his story, for if I describe him, I will mention all his internal and external faults.”

The third one said, “My husband, the ‘extremely tall’, if I describe him, he will divorce me, and if I keep quiet, he will keep me hanging (neither divorcing me nor treating me as a wife).”

The fourth one said, “My husband is like the night of Tihāma; neither hot nor cold; I am neither afraid of him, nor am I discontented with him.”

The fifth one said, “My husband, when entering is like a leopard, and when going out, is a lion and he does not ask about what was in the past.”¹⁴⁹

The sixth one said, “If my husband eats, he eats too much (leaving the dishes empty), and if he drinks he leaves nothing, if he sleeps he rolls himself (alone in our blankets); and he does not extend his hand to inquire about my feelings.”

The seventh one said, “My husband is a fool or weak and a fool. All the defects are present in him. He may injure your head or your body or may injure both.”

The eighth one said, “My husband has the touch of a rabbit and the smell of a Zarnab (a good smelling plant).”

The ninth one said, “My husband is of noble roots, tall, abundant ashes (i.e., generous to his guests), and his house is near to the people (who would easily consult him).”

The tenth one said, “My husband is Mālik, and what is Mālik? Malik is greater than that. He owns many camels with many resting places¹⁵⁰ and little grazing.¹⁵¹ If they hear the sound of the lute, they realize that they are going to be slaughtered for the guests.”

¹⁴⁹ Meaning what was in the house due to his extreme generosity.

¹⁵⁰ Indicating constant milking.

¹⁵¹ Meaning they are kept at home ready to be slaughtered for the guests.

The eleventh one said, “My husband is Abū Zar‘ and what is Abū Zar‘? He has filled my ears with jewelry, fattened my arms and honoured me till I felt I was honoured to myself. He found me with my family who were owners of a few sheep and living in poverty and brought me to a respected family that owned horses, camels, farmland and were caretakers (of animals). Whatever I said in his presence, he did not rebuke or insult me. When I slept, I slept till late in the morning, and when I drank water (or milk), I drank my fill. The mother of Abū Zar‘ and what is the mother of Abū Zar‘? Her saddle bags were always full of provision and her house was spacious. The son of Abū Zar‘ and what is the son of Abū Zar‘? His bed is as narrow as a piece of hay and an arm of a kid (of four months) satisfies his hunger. The daughter of Abū Zar‘ and what is the daughter of Abū Zar‘? She is obedient to her father, obedient to her mother, has a full body, and is the envy of the other wife. The slave girl of Abū Zar‘ and what is the slave girl of Abū Zar‘? She does not spread our secrets, nor waste our provisions and does not leave the rubbish scattered everywhere in our house.” She said, “Abū Zar‘ went out at the time when the milk was being milked from the animals, and he met a woman with two sons like leopards playing in her lap with two pomegranates (her breasts), so he divorced me and married her. Thereafter, I married a noble man who used to ride a fast, tireless horse and kept a spear in his hand. He gave me many camels and a pair of every kind of livestock he owned and he said, “Eat, O Umm Zar‘, and give provision to your family.”” She said, “Yet if I combined everything he gave me, they could not equal the smallest utensil of Abū Zar‘.” ‘Ā’isha said, “God’s Messenger (ﷺ) said to me, “I am to you as Abū Zar‘ was to his wife Umm Zar‘.”” [Narrated by al-Bukhārī and Muslim][136]¹⁵² §

¹⁵² The reports under this section along with the two previous sections are intended to challenge a common practice that came to take root in some Muslim societies; the practice of excluding women’s names, descriptions, and news from circles of conversation, particularly by men and among men, as if it is something to be ashamed of and, hence, kept hidden. Indeed, women’s news were widely circulated by the Prophet and his companions and their full names were used unapologetically.

Endnotes for Chapter Two

Notice: Please note that the section and page numbers that are mentioned after the books' title and chapter for Ṣaḥīḥ al-Bukhārī reference the book 'Fath al-Bārī, Sharḥ Ṣaḥīḥ Muslim' Mustafa Ḥalabi edition, Cairo. However, the section and page numbers that are mentioned for Ṣaḥīḥ Muslim reference 'Al-Jāmi' al-Ṣaḥīḥ for Al-Imam', Istanbul edition.

- [1] See: *Ṣaḥīḥ al-Jāmi' al-Ṣaḥīḥ*, hadith 2329.
- [2] Al-Bukhārī: *Kitāb al-Tafsīr, Sūrat al-Taḥrīm*, bāb: {*tabtaghī marḍāt azwājik*}. s. 10, p. 283. Muslim: *Kitāb al-Ṭalāq*, bāb: *fī al-'ilā' wa i'tizāl al-nisā'*, s.4, p. 190.
- [3] Al-Bukhārī: *Kitāb Al-libās*, bāb: *mā kāna al-nabi yatajawwaz min al-libās wal baṣṭ*, s. 12, p. 418.
- [4] Al-Bukhārī: *Kitāb al-Tafsīr, Sūrat al-Shu'arā'*, bāb: {*wa andher 'ashīrataka al-aqrabīn wakhfed janāḥak*}, s. 10, p. 120. Muslim: *Kitāb al-Īmān*, bāb *fī qawlihi: {wa andher 'ashīrataka al-aqrabīn}*, s. 1, p. 133.
- [5] Al-Bukhārī: *Kitāb al-Janā'ez*, bāb: *idha aslama al-ṣabi fa māta hal yuṣallā 'alayhi*, s. 3, p. 464.
- [6] *Fath al-Bārī*, s. 3 p. 462.
- [7A] Al-Bukhārī: *Kitāb Aḥādīth al-Anbiyā'*, bāb: '*alāmāt al-nubuwwa fil Islam*, s. 7, p. 392. Muslim: *Kitāb al-Masājed wa mawāde' al-Ṣalāt*, bāb: *qaḍā' al-ṣalāt al-fā'ita*, s. 2, p. 140.
- [7B] Al-Bukhārī: *Kitāb al-Tayamum*, bāb: *al-ṣa'īd al-ṭayyib*, s. 1, p. 470.
- [8] Al-Bukhārī: *Kitāb al-Adab*, bāb: *rahmat al-walad wa taqbīluḥ wa mu'ānaqatu*, s. 13, p. 33. Muslim: *Kitāb al-Bir wal Ṣila wal Adāb*, bāb: *faḍl al-iḥsān ilā al-banāt*, s. 8, p. 38.
- [9] Al-Bukhārī: *Kitāb al-Nikāḥ*, bāb: *itikhādh al-sarārī wa man a 'taqa jāriya thumma tazawajahā*, s. 11, p. 28.
- [10] Al-Bukhārī: *Kitāb al-'Ilm*, bāb: '*izāt al-imam al-nisā'* wa ta'limuhun, s. 1, p. 203. Muslim: *Kitāb ṣalāt al-'īdain*, s. 3, p. 18.
- [11] Al-Bukhārī: *Kitāb al-'īdain*, bāb: *maw'izāt al-imām al-nisā'* yawm al-'īd, s. 3, p. 119. Muslim: *Kitāb ṣalāt al-'īdain*, s. 3, p. 18.
- [12a] See: Introduction of *al-Mīzān* by al-Dhahabi, inspected by Abū al-Faḍl Ibrāhīm.
- [12b] *Nail al-Awṭār*, s. 8, p. 122.
- [13] Al-Bukhārī: *Kitāb al-Ṣulḥ*, bāb: *idhā aṣlahū 'alā ṣulḥ jūr fa huwā mardūd*, s. 6, p. 230. Muslim: *Kitāb al-Aqḍeya*, bāb: *naqḍ al-aḥkām al-bāṭila*, s. 5, p. 132.
- [14] Al-Bukhārī: *Kitāb al-Wuḍū'*, bāb: *al-tayamun fil wuḍū' wal ghusl*, s. 1, p. 280. Muslim: *Kitāb al-ṭahāra* bāb: *al-tayamun fel ṭahūr wa ḡhayrahū*, s. 1, p. 156.
- [15] Al-Bukhārī: *Kitāb al-ṣulḥ*, bāb: *hal yushīr al-imam bil ṣulḥ*, s. 6, p. 236. Muslim: *kitāb al-buyū'*, bāb: *istiḥbāb al-waḍ' min al-dīn*, s. 5, p. 30.
- [16] Muslim: *Kitāb ṣalāt al-musāfrīn*, bāb: *jawāz al-nāfila qā'iman wa qā'idan*, s.2, p. 194.
- [17] Al-Bukhārī: *Kitāb al-mazālem*, bāb: *ithm man khāṣama fī bāṭil wa huwa ya'lam*, s. 6, p. 31. Muslim: *Kitāb al-aqḍeya*, bāb: *al-ḥukm bil zāher wal laḥn bil ḥujja*, s. 5, p. 129.
- [18] Al-Bukhārī: *Kitāb aḥādīth al-anbeyā'*, bāb: {*wa yas'alūnaka 'an dhī al-qarnain*}, s. 7, p. 195. Muslim: *kitāb al-fītan wa ishrāt al-sā'a*, bāb *iqtirāb al-fītan*, s. 8, p. 166.
- [19] Muslim: *Kitāb al-qaḍar*, bāb: *bayān anna al-ājāl wal arzāq wa ḡhayrahumā la tazīd wa lā tanquṣ 'ammā sabaq bihī al-qaḍar*, s. 8, p. 55.
- [20] Muslim: *Kitāb al-dhikr wal du'a'*, bāb: *Al-tasbīḥ awwal al-nahār wa 'ind al-nawm*, s. 8, p. 83.
- [21] Al-Bukhārī: *Kitāb al-i'tikāf*, bāb: *bayān annahū yustaḥab liman ru'yā khāliyan bī imra'a wa kānat zawjatahū aw miḥraman laḥū 'an yaqūl: ḥāthihī fulāna*, s. 7, p. 8.
- [22] Muslim: *Kitāb al-ṣalāt*, bāb: *mā yajma' ṣefat al-ṣalāt wa mā yuftataḥ bihī wa yukhtam bihī*, s. 2, p. 54.

- [23] Al-Bukhārī: *Kitāb al-Riqāq, bāb: fel ḥawḍ wa qawl qowluhu ta'ālā: {innā a'aṭaynāka al-kawthar}*, s. 14, p. 275. Muslim: *Kitāb al-faḍā'el, bāb: ithbāt ḥawḍ nabiyyinā*, s. 7 p. 66.
- [24] Al-Bukhārī: *Kitāb al-'itq wa faḍlahū, bāb: ma yustaḥab min al-'itāqa fel kusūf aw al-'ayāt* s. 6, p. 76.
- [25] Muslim: *Kitāb al-faḍā'il, bāb: ṭīb 'araq al-nabi wal tabarruk bihī*, s. 7, p. 82.
- [26] Muslim: *Kitāb al-jihād wal sayr, bāb al-nisā al-ghāziyāt yardakh lahun*, s. 5, p. 199.
- [27] Muslim: *Kitāb al-ṣalāt, bāb khurūj al-nisā' lil masājed*, s. 2, p. 31, 32.
- [28] Al-Bukhārī: *bid' al-khalq, bāb: khayr māl al-muslim ghinam yabi' bihā shu'ab al-jibāl*, s. 7, p. 163. Muslim: *Kitāb al-salām, bāb: istiḥbāb qatl al-wazaḡh*, s. 7, p. 42.
- [29] Muslim: *kitāb al-thikr wal du'ā' wal tawba wal istiḡfār, bāb: fil ta'awudh min sū' al-qaḍā' wa dark al-shaqā' wa gharahū*, s. 8, p. 76.
- [30] Muslim: *Kitāb al-imāra, bāb: wujūb tā'at al-umarā' fī ḡayr ma'ṣiya*, s. 6, p. 15.
- [31] Al-Bukhārī: *Kitāb al-ṣulḡ, bāb: laysa al-kidhāb alladhī yuṣliḡ bayna al-nās*, s. 6, p. 228. Muslim: *Kitāb al-bir wal 'ādāb, bāb: taḡrīm al-kidhāb wa bayān mā yubāḡ minhu*, s. 8, p. 28.
- [32] Al-Bukhārī: *Kitāb farḍ al-khams, bāb: amān al-nisā'*, s. 7, p. 83. Muslim: *Kitāb ṣalāt al-musāfirīn wa qaṣrihā, bāb: istiḥbāb ṣalāt al-ḡuhā wa aqallehā rak'atain*, s. 2 p. 158.
- [33] Muslim: *Kitāb al-fitan wa ashraṭ al-sā'a, bāb: fī khurūj al-dajjāl wa makthahū fī al-arḍ*, s. 8 p. 203.
- [34] Muslim: *Kitāb al-jum'a, bāb: takhṡif al-ṣalāt wal khiṭba*, s. 3 p. 13.
- [35] Al-Bukhārī: *Kitāb al-ṣawm, bāb: ṣawm al-ṣibyān*, s. 5 p. 104. Muslim: *Kitāb al-ṣiyām, bāb: man akala fī 'āshūrā' fal yakuf baqeyyat yawmihī*, s. 3 p. 152.
- [36] Al-Bukhārī: *Kitāb bāb al-ṣalāt, bāb: waqt al-fajr*, s. 2 p. 195. Muslim: *Kitāb al-masājid wa mawāde' al-ṣalāt, bāb: istiḥbāb al-tabkīr bil ṣubḡ*, s. 2 p. 118.
- [37] Al-Bukhārī: *Kitāb al-wuḍū', bāb: man lam yatawaḍḍa' illā min al-ḡhashā al-muthḡal*, s. 1, p. 300. Muslim: *Kitāb ṣalāt al-kusūf, bāb: mā 'uriḍa 'alā al-nabī fī ṣalāt al-kusūf*, s. 3, p. 32, 33.
- [38] Muslim: *Kitāb al-janā'iz, bāb: al-ṣalāt 'alā al-janāza fī al-masjed*, s. 3, p. 63.
- [39] See: *Sharḡ al-nawawī 'alā ṣaḡīḡ muslim*, s. 7, p. 36.
- [40] Al-Bukhārī: *Kitāb al-ṣawm, bāb: al-i'tikāf fil 'ashr al-awākhir*, s. 5, p. 177.
- [41] Al-Bukhārī: *Kitāb al-ṣalāt, bāb: idkhāl al-ba'ir al-masjid li'illa*, s. 2, p. 103. Muslim: *Kitāb al-ḡajj, bāb: jawāz al-ṭawāf 'alā ba'ir wa ḡayrahū*, s. 4, p. 68.
- [42] Al-Bukhārī: *Kitāb al-ḡajj, bāb: al-wuḡūf 'alā al-dāba bi'arafa*, s. 4, p. 259. Muslim: *Kitāb al-ṣiyām, bāb: istiḥbāb al-fiṭr lil ḡaj bi'arafa yawm 'arafa*, s. 3, p. 145.
- [43] Muslim: *Kitāb al-ḡajj, bāb: istiḥbāb ramī jamarat al-'aqaba yawm al-naḡr*, s. 4, p. 79.
- [44] Al-Bukhārī: *Kitāb manāqeb al-anṣār, bāb qawl al-nabī lil anṣār: antum aḡab al-nās elay*, s. 8, p. 114. Muslim: *kitāb faḍā'il al-ṣaḡāba, bāb: min faḍā'il al-anṣār raḍī qowluhu ta'āla 'anhum*, s. 7, p. 174.
- [45] Al-Bukhārī: *Kitāb al-nikāḡ, bāb: qiyām al-mar'a 'alā al-rijāl fī al-'urs wa khedmathum bil nafs*, s. 11, p. 160. Muslim: *Kitāb al-ashriba, bāb: ibāḡhat al-nabīdh alladhi lam yashtad*, s. 6, p. 103.
- [46a] Al-Bukhārī: *Kitāb al-ḡayḍ, bāb: shuhūd al-ḡā'eḍ al-'idain*, s. 1, p. 439.
- [46b] Al-Bukhārī: *Kitāb al-'idain, bāb: Al-takbīr fī ayyām mina*, s. 3, p. 115. Muslim: *Kitāb ṣalāt al-'idain, bāb: Ibāḡhat khurūj al-nisā' fil 'idain*, s. 3, p. 20.
- [47] Al-Bukhārī: *Kitāb al-'idain, bāb: al-ḡirāb wal darq yawm al-'id*, s. 3, p. 95. Muslim: *Kitāb al-'idain, bāb: Al-rukḡsa fil la'ib alladhī lā ma'ṣayat fīh*, s. 3, p. 22.
- [48] Muslim: *Kitāb al-zuhd wal raqā'eq, bāb: Fī ḡadīth al-ḡijra*, s. 8, p. 237.
- [49] Al-Bukhārī: *Kitāb al-ḡiba wa faḍlahā wal taḡrīḍ 'alayhā, bāb: Al-isti'āra lil 'arūs 'ind al-binā'*, s. 6, p. 169.
- [50] Muslim: *Kitāb al-fitan wa ashraṭ al-sā'a, bāb: Fī khurūj al-dajjāl wa makthahū fī al-arḍ*, s. 8 p. 203.
- [51] Al-Bukhārī: *Kitāb faḍā'il aṣḡāb al-nabī, bāb: Muḡaddim al-nabī wa aṣḡābihī al-madīna*, s. 8, p. 266.

- [52] Al-Bukhārī: *Kitāb al-shurūṭ, bāb: Mā yajūz min al-shurūṭ fil Islam*, s. 6, p. 241.
- [53] Muslim: *Kitāb al-imāra, bāb: Al-istikhlāf wa tarkihī*, s. 6, p. 5.
- [54] Muslim: *Kitāb faḍā'il al-ṣaḥāba, bāb: Dhikr kedhāb thaqīf wa mubīrahā*, s. 7, p. 190.
- [55] Al-Bukhārī: *Kitāb al-jihād, bāb: Rad al-nisā' al-qatlā wal jarḥā*, s. 6, p. 420.
- [56] Muslim: *Kitāb al-jihād, bāb: Al-nisā' al-ghāziyāt yardakh lahun wa lā yas-hum*, s. 5, p. 199.
- [57] Muslim: *Kitāb al-ṭalāq, bāb: Jawāz khurūj al-mu'tadda al-bā'in*, s. 4, p. 200.
- [58] Al-Bukhārī: *Kitāb al-dhabā'ih wal ṣayd, bāb: Dhabīḥat al-mar'a wal ama*, s. 12, p. 51.
- [59] Al-Bukhārī: *Kitāb al-maghazī, bāb: Marjī' al-nabī min al-aḥzāb*, s. 8, p. 416. Muslim: *Kitāb al-jihād wal sayr, bāb: Jawāz qitāl man naqaḍa al-'ahd*, s. 5, p. 160.
- [60] *Fath al-Bārī*, s. 8, p. 415.
- [61] Muslim: *Kitāb al-nikāḥ, bāb: Khayr matā' al-dunyā al-mar'a al-ṣāliḥa*, s. 4, p. 178.
- [62] Al-Bukhārī: *Kitāb al-nikāḥ, bāb: Lā yankih al-ab wa ghayrahū al-bikr wal thayyeb illā bī riḍāhā*, s. 11, p. 96. Muslim: *Kitāb al-nikāḥ, bāb: Isti'dhān al-thayyib fī al-nikāḥ bil nuṭq wal bikr bil sukūt*, s. 4, p. 140.
- [63] Al-Bukhārī: *Kitāb al-nikāḥ, bāb: {quwū anfusakaum wa ahlīkum nāran}*, s. 11, p. 163. Muslim: *Kitāb al-imāra, bāb: faḍīlat al-imam al-'ādil*, s. 6, p. 8.
- [64a] Muslim: *Kitāb al-ḥajj, bāb: Hujjat al-nabī*, s. 4, p. 41.
- [64b] Al-Bukhārī: *Kitāb al-aḥkām, bāb: Qawlahū ta'āla {wa aṭī'ū allaha wa aṭī'ū al-rasūl wa 'ulū al-amr minkum}*, s. 16, p. 229. Muslim: *Kitāb al-imāra, bāb: Faḍīlat al-imam al-'ādil* s. 6, p. 8.
- [65] Al-Bukhārī: *Kitāb al-nikāḥ bāb: {quwū anfusakum wa ahlīkum nāran}*, s. 11, p. 163. Muslim: *Kitāb al-imāra bāb: Faḍīlat al-imam al-'ādil*, s. 6, p. 8.
- [66] Al-Bukhārī: *Kitāb al-tafsīr, bāb: {tabtaghī marḍāt azwājik}*, s. 10, p. 283. Muslim: *Kitāb al-ṭalāq, bāb: Fī al-'il'* s. 4, p. 190.
- [67] Al-Bukhārī: *Kitāb al-nikāḥ, bāb: maw'idhat al-rajul ibnatahu li ḥāl zawjihā*, s. 11, p. 190. Muslim: *Kitāb al-ṭalāq, bāb: fī al-'il' wa i'tizāl al-nisā'*, s. 4, p. 192.
- [68] *Fath al-Bārī*, s. 11, p. 202.
- [69] Al-Bukhārī: *Kitāb al-zakāt, bāb: al-zakāt 'alā al-aqārib*, s. 4, p. 68.
- [70] Muslim: *Kitāb al-ṣiyām, bāb: Al-nahī 'an ṣawm al-dahr*, s. 3, p. 163.
- [71] Al-Bukhārī: *Kitāb abwāb al-adhān, bāb: man kāna fī ḥājat ahlilī fa 'uqīmat al-ṣalāt fa kharaja*, s. 2, p. 303.
- [72] *Fath al-Bārī*, s. 13, p. 70.
- [73] Al-Bukhārī: *Kitāb al-ṭalāq, bāb: Al-khul'*, s. 11, p. 319.
- [74] *Fath al-Bārī*, s. 11, p. 320.
- [75] See: *Bidāyat al-mujtahid wa nihāyat al-muqtaṣid*, s. 2, p. 50.
- [76] Al-Bukhārī: *Kitāb aḥādīth al-anbiyā', bāb: Qawlilī ta'ālā: {wadhkur fī al-Kitāb mariam idh entabadhat min ahliahā}*, s. 7, p. 287. Muslim: *Kitāb al-bir wal ṣila wal adāb, bāb: Taqdīm bir al-wālidain 'alā al-tatawwu' bil ṣalāt wa ghayrahā*, s. 8, p. 3.
- [77] Al-Bukhārī: *Kitāb aḥādīth al-anbiyā', bāb: Qawlilī ta'ālā: {wadhkur fī al-kitāb mariam idh entabadhat min ahliahā}* s. 7, p. 291. Muslim: *Kitāb al-bir wal ṣila wal adāb, bāb: Taqdīm bir al-wālidain 'alā al-tatawwu' bil ṣalāt wa ghayrahā*, s. 8, p. 5.
- [78] Al-Bukhārī: *Kitāb manāqeb al-anṣār, bāb: tazwīj al-nabī khadīa wa faḍlihā*, s. 8, p. 138. Muslim: *Kitāb faḍā'il al-ṣaḥāba bāb: faḍl khadīja umm al-mu'minīn*, s. 7, p. 144.
- [79] Al-Bukhārī: *Kitāb faḍā'il al-ṣaḥāba bāb: Faḍl 'Ā'isha raḍī Allahu 'anhā*, s. 8, p. 107. Muslim: *Faḍā'il al-ṣaḥāba, bāb: Fī faḍl 'Ā'isha raḍī Allahu ta'ālā 'anhā* s. 7, p. 139.
- [80] Al-Bukhārī: *Kitāb aḥādīth al-anbiyā', bāb: 'alāmāt al-nubuwwa fī al-Islam*, s. 7, p. 440.
- [81] Muslim: *Kitāb al-janā'iz, bāb: Isti'dhān al-nabī rabbahū 'azza wa jal fī ziyārat qabr ummihī*, s. 3, p. 65.
- [82] Al-Bukhārī: *Kitāb manāqib al-anṣār, bāb: Tazwīj al-nabī khadīja wa faḍlihā*, s. 8, p. 136. Muslim: *Kitāb faḍā'il al-ṣaḥāba, bāb: faḍl khadīja umm al-mu'minīn*, s. 7, p. 134.
- [83] Al-Bukhārī: *Kitāb al-manāqib, bāb: Manāqib qarābat rasūl Allah*, s. 8, p. 80. Muslim: *Kitāb faḍā'il al-ṣaḥāba, bāb: Faḍā'il fātima bint al-nabī*, s. 7, p. 141.

- [84] Al-Bukhārī: *Kitāb al-isti'dhān, bāb: Man nājā bayna yadai al-nās wa man lam yukhbir*, s. 13, p. 322. Muslim: *Kitāb faḍā'il al-ṣaḥāba, bāb: Faḍā'il fāṭima bint al-nabi*, s. 7, p. 142.
- [85] Al-Bukhārī: *Kitāb al-ṣalāt, bāb: Idhā ḥamala jāriya saghīra 'alā 'uniqihī fī al-ṣalāt*, s. 2, p. 137. Muslim: *Kitāb al-masājīd wa mawāḍi' al-ṣalāt, bāb: jJwāz ḥaml al-ṣibyān fī al-ṣalāt*, s. 2, p. 73.
- [86] *Fath al-Bārī*, s. 2, p. 139.
- [87] Al-Bukhārī: *Kitāb al-maghāzī, bāb: Marji' al-nabī min al-aḥzāb*, s. 8, p. 414. Muslim: *Kitāb al-jihād, bāb: Rad al-muhājirīn lil anṣār manā'eḥum*, s. 5, p. 163.
- [88] Sunan Abū Dawūd: *Kitāb al-adab, bā: fī bir al-wāledain*, no. 5144 s. 5, p. 353. The hadith is not narrated in *Ṣaḥīḥ Sunan Abū Dawūd*.
- [89] Al-Bukhārī: *Kitāb al-manāqib, bāb: qawl al-nabi lil anṣār: (antum aḥab al-nās elai)*, s. 8, p. 114. Muslim: *Kitāb faḍā'il al-ṣaḥāba, bāb: min faḍā'il al-anṣār*, s. 7, p. 174.
- [90] Al-Bukhārī: *Kitāb al-manāqib, bāb: qawl al-nabi lil anṣār: (antum aḥab al-nās elai)*, s. 8, p. 114. Muslim: *Kitāb faḍā'il al-ṣaḥāba, bāb: min faḍā'il al-anṣār*, s. 7, p. 174.
- [91] Al-Hāfidh b. Ḥajar indicated that the suspicion in the hadith goes back to one of the sanad narrators, al-tābi'ī ow tābi' al-tābi'ī, and it was narrated with certainty that it was a woman, he said, "Ibn Khuzaima narrated through al-'Alā' b. 'Abd al-Raḥmān on behalf of his father on behalf of Abu Huraira, he said, "(a black woman) and he did not suspect (otherwise)." Narrated by al-Buhaiqī with a ḥasan isnād from ibn buraida's hadith through his father and he called her umm miḥjan. See: *Fath al-Bārī*, s. 2, p. 99.
- [92] Al-Bukhārī: *Kitāb al-ṣalāt, bāb: Kans al-masājīd wa iltiqāt al-khiraq wa al-qazā wa al-'idān*, s. 2, p. 99. Muslim: *Kitāb al-janā'iz, bāb: al-ṣalāt 'alā al-qabr*, s. 3 p. 54.
- [93a] Al-Bukhārī: *Kitāb al-adab, bāb: Man aḥaq al-nās bi ḥusn al-ṣuḥba*, s. 13, p. 4. Muslim: *Kitāb al-bir wal ṣila wal adāb, bāb: Bir al-wālidain wa annahumā aḥaq bihī*, s. 8, p. 2.
- [93b] Narrated by al-Buhaiqī fī *shu'ab al-īmān*. See *Ṣaḥīḥ al-Jāmi' Al-Ṣaghīr no. 5248*.
- [94] Al-Bukhārī: *Kitāb al-nikāḥ, bāb: Al-wuṣāt bil nisā'*, s. 11, p. 162. Muslim: *Kitāb al-riḍā', bāb: Al-waṣiyya bil nisā'*, s. 4, p. 178.
- [95] Sunan Ibn Māja. *Kitāb al-nikāḥ. bāb: Ḥusn mu'āsharat al-nisā'*, hadith no. 1977. See *Ṣaḥīḥ Ibn Māja hadith no. 1608 wa Ṣaḥīḥ Al-Jāmi' Al-Ṣaghīr hadith no. 3309*.
- [96] Al-Bukhārī: *Kitāb al-adabm bāb: Raḥmat al-walad wa taqbīluḥū wa mu'ānaqataḥū*, s. 13, p. 33.
- [97] Muslim: *Kitāb al-bir wal ṣila wal adāb, bāb: Faḍl al-iḥsān ilā al-banāt*, s. 8, p. 38.
- [98] Al-Bukhārī: *Kitāb al-nikāḥ, bāb: Itikhādh al-sarārī wa man a' aq jāria thumma tazawwajahā*, s. 11, p. 38.
- [99] Al-Bukhārī: *Kitāb al-i'tikāf, bāb: Hal yakhruj al-mu'takif li ḥawā'jihī ilā bāb al-masjid*, s. 5, p. 182. Muslim: *Kitāb al-salām, bāb: Bayān annahū yustahab liman ru'aa khāliyan bi imra'a an yaqūl: ḥādhihī fulāna*, s. 7, p. 8.
- [100] Al-Bukhārī: *Kitāb al-manāqib bāb: Tazwīj al-nabi khadīja wa faḍlihā*, s. 8, p. 140. Muslim: *Kitāb faḍā'il al-ṣaḥāba, bāb: Faḍā'il khadīja umm al-mu'minīn*, s. 7, p. 134.
- [101] Al-Bukhārī: *Kitāb al-ṣalāt, bāb: Al-ṣalāt 'alā al-ḥaṣīr*, s. 2, p. 35. Muslim: *Kitāb al-masājīd, bāb: Jawāz al-jamā'a fil nāfila*, s. 2, p. 127.
- [102] Muslim: *Kitāb al-zakāt, bāb: Ibāḥat al-hadiyya lil nabi*, s. 3, p. 120.
- [103a] Al-Bukhārī: *Kitāb al-zakāt, bāb: Al-zakāt 'alā al-zawj wal aytām fī al-ḥijr*, s. 4, p. 70. Muslim: *Kitāb al-zakāt, bāb: faḍl al-naḥqa wal ṣadaqa 'alā al-aqrabīn wal zawj*, s. 3, p. 80.
- [103b] Al-Bukhārī: *Kitāb al-maghāzī, bāb: Ghazwat Khaybar*, s. 6, p. 24. Muslim: *Kitāb faḍā'il al-ṣaḥāba, bāb: min faḍā'il ja'far bin abī ṭālib wa asmā' bint 'umais*, s. 7, p. 172.
- [104] Al-Bukhārī: *Kitāb al-ṭalāq, bāb: Wa 'ulāt al-aḥmāl*, s. 11, p. 395. Muslim: *Kitāb al-ṭalāq, bāb: Inqīḍā' iddat al-mutawafī 'anhā zawjahā bi waḍ' al-ḥaml*, s. 4, p. 201.
- [105] Muslim: *Kitāb al-imāra, bāb: Thubūt al-janna lil shahīd*, s. 6, p. 46.
- [106] Al-Bukhārī: *Kitāb al-manāqib, bāb: Ayyām al-jāhiliyya*, s. 8, p. 148.

- [107] Al-Bukhārī: *Kitāb bid' al-khalq, bāb: Mā jā'a fī sab' arāqīn*, s. 7, p. 104. Muslim: *Kitāb al-musāqāt, bāb: Tahrīm al-zulm wa ghaṣb al-arḍ wa ghayrahā*, s. 5, p. 58.
- [108] Muslim: *Kitāb al-janā'iz, bāb: Al-ṣalāt 'alā al-janāza fil masjid*, s. 3, p. 62.
- [109] Al-Bukhārī: *Kitāb al-maghāzī, bāb: Ḥaddathanī 'Abdullah bin Muḥammad al-Ja'fī*, s. 8, p. 310.
- [110] Muslim: *Kitāb ṣalāt al-musāfirīn, bāb: Tartīl al-Qur'an wa ijtināb al-haz*, s. 2, p. 205
- [111a] Muslim: *Kitāb al-ṭalāq, bāb: Al-muṭallaqa thalāthan lā nafaqa lahā*, s. 4, p. 197.
- [111b] Al-Bukhārī: *Kitāb al-ṣalāt, bāb: Yubdī ḍab'aihi wa yujāfi fil sujūd*, s. 2, p. 42. Muslim: *Kitāb al-ṣalāt, bāb: Mā yajma' ṣifat al-ṣalāt*, s. 2, p. 53.
- [111c] *Kitāb Iḥkām al-aḥkām sharḥ 'umdat al-aḥkām* s. 1, p. 208.
- [111d] s. 1, p. 66.
- [112] Al-Bukhārī: *Kitāb al-buyū', bāb: Shirā' al-mamlūk min al-murabbī wa hibatahū wa 'itqihī*, s. 5, p. 316. Muslim: *Kitāb al-faḍā'il, bāb: Min Faḍā'il ibrahīm al-khalīl 'alaihī al-salām*, s. 7, p. 98.
- [113] Al-Bukhārī: *Kitāb al-adab, bāb: Mā yajūz min al-sha'ar wal rijz wal ḥidā'*, s. 13, p. 162. Muslim: *Kitāb al-faḍā'il bāb: Fī raḥmat al-nabi al-nisā'*, s. 7, p. 79.
- [114] Al-Bukhārī: *Kitāb al-adab, bāb: Al-ma'ārīḍ mandūḥa 'an al-kadhib*, s. 13, p. 216. Muslim: *Kitāb al-faḍā'il, bāb: Fī raḥmat al-nabi al-nisā'*, s. 7, p. 78.
- [115a] See *Kitāb: Ibn Badīs, Hayātihī wa āthārih*, s. 2, p. 149, 150.
- [115b] Muslim: *Kitāb al-ṭalāq, bāb: Fī al-'ilā' wa i'tizāl al-nisā' wa takhayurihun*, s. 4, p. 193.
- [116] Al-Bukhārī: *Kitāb al-nikāḥ, bāb: Maw'izat al-rajul ibnatahu li ḥāl zawjihā*, s. 11, p. 191. Muslim: *Kitāb al-ṭalāq, bāb: Fī al-'ilā' wa i'tizāl al-nisā' wa takhayurihun* s. 4, p. 193.
- [117a] Al-Bukhārī: *Kitāb al-tafsīr, bāb: Qawluhu {lā tadkhalū buyūt al-nabi}*, s. 10, p. 150. Muslim: *Kitāb al-salām bāb: Ibāḥat al-khurūj lil nisā' li qaḍā' ḥājat al-insān*, s. 7, p. 6.
- [117b] Muslim: *Kitāb al-salām, bāb: Ibāḥat al-khurūj lil nisā' li qaḍā' ḥājat al-insān*, s. 7, p. 6.
- [117c] Al-Bukhārī: *Kitāb al-wuḍū', bāb: Khurūj al-nisā' ilā al-burāz*, s. 1, p. 259. Muslim: *Kitāb al-salām, bāb: Ibāḥat al-khurūj lil nisā' li qaḍā' ḥājat al-insān*, s. 7, p. 7.
- [118] Muslim: *Kitāb faḍā'il al-ṣaḥāba raḍi Allahu 'anhum, bāb: Min faḍā'il abī sufiān bin ḥarb*, s. 7, p. 171.
- [119] Muslim: *Kitāb ṣalāt al-'idain*, s. 3, p. 19.
- [120] Al-Bukhārī: *Kitāb al-ṣalāt, bāb: Kans al-masjid* s. 2, p. 99. Muslim: *Kitāb al-janā'iz, bāb: Al-ṣalāt 'alā al-qabr*, s. 3, p. 56.
- [121] Al-Bukhārī: *Kitāb al-jihād, bāb: Ghazū al-nisā' wa qitālihin ma'ā al-rijāl*, s. 5, p. 196.
- [122] Al-Bukhārī: *Kitāb al-maghāzī, bāb: Ghazwat uḥud*, s. 8, p. 353.
- [123] Muslim: *Kitāb al-nikāḥ, bāb: Faḍilat i'tāqihī amatihī thumma yatazawajjahā*, s. 4, p. 147.
- [124a] Muslim: *Kitāb al-jihād wal siyar, bāb: Al-tanfīl wa fidā' al-Muslimīn bil asrā*, s. 5, p. 150.
- [124b] Muslim: *Kitāb al-jihād wal siyar, bāb: Al-ṣalāt 'alā al-janāza fil masjid*, s. 3, p. 63.
- [125] Al-Bukhārī: *Kitāb al-marḍā, bāb: Faḍl man yaṣra' min al-rīḥ*, s. 12, p. 218. Muslim: *Kitāb al-bir wal ṣalāt wal adāb, bāb: Faḍl thawāb al-mu'min fīmā yuṣībuhu*, s. 8, p. 16.
- [126] Muslim: *Kitāb al-ḥajj, bāb: Fī mut'at al-ḥajj*, s. 4, p. 55.
- [127] Al-Bukhārī: *Kitāb al-nikāḥ, bāb: Ḥusn al-mu'āshara ma'ā al-ahl*, s. 11, p. 176. Muslim: *Kitāb faḍā'il al-ṣaḥāba, bāb: Dhikr hadīth Umm Zar'*, s. 7, p. 139.
- [128, 129] *Fath al-Bārī*, s. 11, p. 186.
- [130] Muslim: *Kitāb al-ṭalāq, bāb: Bayān anna takhyīr imra'atahu lā yakūn ṭalāqan illā bil niyya*, s. 4, p. 187.
- [131] Al-Bukhārī: *Kitāb bid' al-khalq, bāb: Ṣifat iblīs wa junūdihi*, s. 7, p. 152. Muslim: *Kitāb faḍā'il al-ṣaḥāba, bāb: Min faḍā'il 'Umar raḍi Allahu 'anhu*, s. 7, p. 115.
- [132] Al-Bukhārī: *Kitāb al-nikāḥ, bāb: Al-qur'a bayn al-nisā' in arāda safaran*, s. 11, p. 223. Muslim: *Kitāb faḍā'il al-ṣaḥāba, bāb: Fī faḍl 'Ā'isha raḍi Allahu 'anhā*, s. 7, p. 138.
- [133] Al-Bukhārī: *Kitāb al-nikāḥ, bāb: Al-ghīra*, s. 11, p. 237.
- [134] Al-Bukhārī: *Kitāb al-nikāḥ, bāb: Al-qism bayn al-zawjāt*, s. 4, p. 173.

[135] Al-Bukhārī: *Kitāb al-hiba wa fadhlihā wal taḥrīd ‘alayhā*, bāb: *Man ahdā ilā ṣiḥābihi wa taḥarrī ba‘ḍ al-nisā doona ba‘ḍ*, s. 6, p. 133. Muslim: *Kitāb faḍā’il al-ṣaḥāba*, bāb: *Faḍl ‘Ā’isha*, s. 7, p. 135.

[136] Al-Bukhārī: *Kitāb al-nikāḥ*, bāb: *ḥusn al-mu‘āshara ma‘ā al-ahl*, s. 11, p. 176. Muslim: *Kitāb faḍā’il al-ṣaḥāba*, bāb: *Dhikr hadith Umm Zar’*, s 7, p. 139.

Chapter 3

3 Women's Noble Stances

- Sacrificing one's self for the sake of God
- Aspiring to perfection
- Devotion to worship
- Charity and giving
- Benevolence towards parents (during their lives and after their passing)
- Complete dependence on God
- Patience in the face of calamities
- Adherence to virtuousness

We present here some stances for women that demonstrate that the woman whom Islam liberated has attained a high level of merit and has achieved many noble traits.

3.1 Sacrificing One's Self for the Sake of God

§ On the authority of Şuhaib that the Messenger of God (ﷺ) said, "There lived a king before you and he had a magician. When he (the magician) grew old, he said to the king, "I have grown old, bring me a young boy so that I should teach him magic". He (the king) sent to him a young boy so that he should train him (in magic). On his way (to the magician) there was a monk so he (the young man) sat with him (the monk) and listened to his talk and was impressed by it. Every time he came to the magician he passed by the monk and sat with him and when he came to the magician, he beat him. He (the young boy) complained of that to the monk and he said to him, "When you feel afraid of the magician, say, "Members of my family had detained me" and when you feel afraid of your family you should say, "The magician had detained me."'" While he was doing that, it so happened that there came a huge beast and it blocked people's path. He (the young boy) said, "I will come to know today whether the magician is superior, or the monk is superior." He picked up a stone and said, "O God, if the affair of the monk is dearer to Thee than the affair of the magician, kill this animal so that the people should be able to pass." He threw the stone towards it and killed it and the people began to move about. He (the young man) then came to the monk

and informed him and the monk said, "My son, today you are superior to me. Your affair has come to a stage where I find that you would be soon put to a trial, and in case you are put to a trial don't lead them to me." The young man began to treat the blind and those suffering from leprosy and began to cure people from all kinds of illnesses. When a companion of the king who had gone blind heard about him, he came to him with numerous gifts and said, "If you cure me, all these things collected together here would be yours." He (the young boy) said, "I myself do not cure anyone; it is God Who cures and if you affirm faith in God, I shall supplicate to God to cure you." He affirmed his faith in God and God cured him and he came to the king and sat by his side as he used to sit before. The king said to him, "Who restored your eyesight?" He said:, "My Lord." Thereupon he said, "Do you have a Lord other than me?" He said, "My Lord and your Lord is God." The (the king) took hold of him and tormented him till he gave a clue leading to the boy. The young man was thus summoned and the king said to him, "O boy, it has been conveyed to me that you have become so much proficient in your magic that you cure the blind and those suffering from leprosy and you do such and such things." Thereupon he said, "I do not cure anyone; it is God Who cures." The (the king) took hold of him and began to torture him until he gave a clue leading to the monk. The monk was thus summoned and it was said to him, "You must turn back from your religion," but he refused. He ordered for a saw to be brought and the king placed it in the middle of his head and tore it into parts till two parts fell down. Then the companion of the king was brought and it was said to him, "Turn back from your religion, but he refused to do so," and the saw was placed in the middle of his head and it was torn till two parts fell down. Then that young boy was summoned and it was said to him, "Turn back from your religion," but he refused to do so. He was handed over to a group of his courtiers and the king said to them, "Take him to such and such mountain and take him up the mountain and when you reach its top (ask him to renounce his faith) but if he refuses to do so, then throw him (down the mountain)." They took him and climbed him up the mountain and he said, "O God, save me from them (in any way) Thou likes," the mountain began to shake, they all fell down and the young boy came walking to the king. The king said to him, "What has happened to your companions?" He said, "God has saved me from them." He again handed him to some of his courtiers and said, "Take him and carry him in a small boat and when you reach the middle of the ocean

(ask him to renounce) his religion, but if he refuses throw him (into the water).” They took him and he said, “O God, save me from them (in any way) Thou likes.” The boat turned over and they drowned, and he came walking to the king, and the king said to him, “What happened to your companions?” He said, “God has saved me from them.” He said to the king, “You cannot kill me until you do what I ask you to do.” He said, “What is that?” He said, “You should gather the people in one location and crucify me on a trunk (of a tree). Then take hold of an arrow from my quiver and place the arrow in its bow and say, “In the name of God, the Lord of the young boy”; then shoot the arrow and if you do that then you would be able to kill me.” The (the king) called the people in an open plain and crucified him (the boy) to the trunk of a tree, then he took hold of an arrow from his quiver and placed it in the bow and said, “In the name of God, the Lord of the young boy”; he then shot the arrow and it bit his temple. He (the boy) placed his hands upon the temple where the arrow had hit him and died. The people said, “We affirm our faith in the Lord of this young man, we affirm our faith in the Lord of this young man, we affirm our faith in the Lord of this young man.” The courtiers came to the king and it was said to him, “Do you see that what you feared, by God you have been afflicted by what you feared; the people have declared their faith in the Lord.” He (the king) commanded ditches to be dug at the road gates. When the ditches were dug and the fire was lit in them he (the king) said, “He who would not turn back from his religion then throw him in the fire,” or it would be said to him, “jump in.” That is what happened till a woman came with her child and she hesitated in jumping into the fire and the child said to her, “O mother, be patient for you are with the Truth.” [Narrated by Muslim][1]¹⁵³ §

¹⁵³ This story did not occur during the Prophet’s time. The sunna tradition is replete with examples of women expending themselves for the sake of God and who were contemporaries of the Prophet Muḥammad. Such an example is the story of Sumayya b. Khabbāt, who was among the first seven people to publicize their conversion to Islam in Makkah and who became the first martyr in Islam. Sumayya, her husband, Yāsir b. ‘Āmer, and her son ‘Ammār b. Yāsir endured torture from the Meccan Quraish tribe due to their conversion until Abū Jahl killed Sumayya, who was then an old, frail woman. Al-dhahabi, *Seyar A’lām Al-Nubalā’*.

This is how the woman who submitted herself to God before Muḥammad's (ﷺ) mission preferred God's true religion over everything and sacrificed her life readily for the sake of God.

3.2 Aspiring to Perfection

§ On the authority of Ibn 'Atā' b, Rabāḥ, he said, "Ibn 'Abbās said to me, "Shall I show you a woman of the people of Paradise?" I said, "Yes." He said, "This black lady came to the Prophet (ﷺ) and said, "I get attacks of epilepsy and my body becomes uncovered; please pray to God for me." He (the Prophet) said (to her), "If you wish, be patient and Paradise is yours; and if you wish, I will pray to God to cure you." She said, "I will remain patient," and she said, "but I become uncovered, so please pray to God for me that I may not become uncovered." He prayed to God for her." [Narrated by al-Bukhārī and Muslim][2] §

3.3 Devotion to Worship

§ On the authority of Anas b. Mālik, he said, "The Prophet (ﷺ) entered the mosque and saw a rope hanging in between its two pillars. He said, "What is this rope?" The people said, "This rope is for Zainab¹⁵⁴ who, when she feels tired, holds it." The Prophet (ﷺ) said, "No. Remove the rope. One should pray as their energy permits, and when you get tired, sit down." [Narrated by al-Bukhārī and Muslim][3] §

§ On the authority of 'Ā'isha, she said, "The Prophet (ﷺ) entered while a woman was with her. He said, "Who is she?" She said, "She is so and so, she is known for her prayers." (In Muslim's narration: "they claim that she does not sleep the night"). He said, "Tsk! You must take on what you can bear. By God, God does not tire until you tire." [Narrated by al-Bukhārī and Muslim][4] §

§ On the authority of Ibn 'Abbās (may God be pleased with them), he said, "A man came to the Prophet (ﷺ) and said to him, "My sister vowed to perform ḥajj, but she died." The Messenger of God (ﷺ) said, "If she owed a debt, would you have paid it?" He (the man)

¹⁵⁴ Zainab b. Jaḥsh, one of the Prophet's wives.

said, “Yes.” The Prophet (ﷺ) said, “So pay God’s debts as He is more worthy of being repaid.””[Narrated by al-Bukhārī][5] §

§ On the authority of ‘Uqba b. ‘Āmer, he said, “My sister vowed to walk to God’s House (The Holy Mosque), and she asked me to ask for the Prophet’s legal counsel. I did and the Prophet (ﷺ) said, “She should walk and ride.”” [Narrated by al-Bukhārī and Muslim][6]¹⁵⁵§

The ḥadīth reports indicate women’s devotion to worship and it is laudable but the Messenger—and he teaches people well—rejected excessiveness in worship here as he has rejected it for men such as ‘Abdullah b. ‘Amr b. al-‘Āṣ and Abū al-Dardā’ and others. We suppose that women heeded the noble guidance and took on worship without excess just as the men did and may God be pleased by all of them, men and women.¹⁵⁶

3.4 Charity and Giving

§ On the authority of Abū Sa‘īd al-Khudri that the Messenger of God (ﷺ) used to go out on the day of al-Aḍḥa and the day of al-Fiṭr and begin to pray. After he has prayed his prayer and pronounced the salutation¹⁵⁷, he stood up facing people as they were still seated at their places of prayer. If he had a need for an army he would mention it to the people and if he had any other need he commanded them to do it. He used to say (to the people), “Give

¹⁵⁵ Islam’s history is replete with examples of Muslim women as saints, spiritual guides, Sufi guides, worshippers, and devotees. See Camille Adams Helminski, *Women of Sufism: A Hidden Treasure* (Shambhala, 2003); Margaret Smith, *Muslim Women Mystics: The Life and Work of Rābi‘a and Other Women Mystics in Islam* (OneWorld, 2001).

¹⁵⁶ Despite all the debates surrounding women’s rights, equality, and the status of women in Islam among scholars and laymen alike, there is a unanimous consensus that Islam grants men and women complete spiritual equality. Ahmed argues, “Among the remarkable features of the Qur’an, particularly in comparison with the scriptural texts of other monotheistic traditions, is that women are explicitly addressed; one passage in which this occurs declares by the very structure of the utterance, as well as in overt statement, the absolute moral and spiritual equality of men and women. ‘For Muslim men and women, for believing men and women, for devout men and women, for true [truthful] men and women, for men and women who are patient and constant, for men and women who humble themselves, for men and women who give in charity, for men and women who fast, for men and women who guard their chastity, and for men and women who engage much in God’s praise, for them God has prepared forgiveness and great reward. (Qur’an, 33:35)” Ahmed, *Women and Gender in Islam: Roots of a Modern Debate*, 64–65.

¹⁵⁷ i.e., ended his prayer.

charity, give charity, give charity,” and the majority who gave charity were women. [Narrated by Muslim][7]¹⁵⁸ §

§ On the authority of Ibn ‘Abbās (may God be pleased with them), he said, “I attended the Fiṭr prayer with the Prophet... He then made his way through them (the men) till he came to the women and Bilāl was with him... He (the Prophet) said, “Give charity.” Bilāl stretched his clothes and then said, “Come! May my father and mother be sacrificed for you¹⁵⁹.” They began to throw rings and ringlets into Bilāl’s clothes.” [Narrated by al-Bukhārī and Muslim][8] §

Al-Ḥāfiẓ b. Ḥajar said, “In those women’s initiative to give charity with what is precious to them of their jewelry and in those frugal circumstances at that time is an indication of their elevated statuses in the religion and their keenness to follow the command of the Messenger (ﷺ) and may God be pleased with them.” [9]

3.5 Benevolence Towards Parents (during their lives and after their passing)

§ On the authority of Ibn ‘Abdullāh b. Buraida on his father’s authority, he said, “While I was sitting with the Messenger of God (ﷺ), a woman came to him and said, “I gave a maid to my mother as charity and she died.” He (the narrator) said he (the Prophet) said, “Your award is inevitable, and inheritance will return her (maid) to you.” She said, “O Messenger of God, she had a month of fasting to make up for, shall I fast on her behalf?”¹⁶⁰ He said,

¹⁵⁸ This is an interesting observation that has been echoed nearly 1400 years later by modern research. See: Debra J Mesch et al., “Gender Differences in Charitable Giving,” *International Journal of Nonprofit and Voluntary Sector Marketing* 16 (2011): 342–355; Chulhee Kang et al., “What Gives? Cross-National Differences in Students’ Giving Behavior,” *The Social Science Journal* 48 (2011): 283–294; Christopher J Einolf, “Gender Differences in the Correlates of Volunteering and Charitable Giving,” *Nonprofit and Voluntary Sector Quarterly* 40, no. 6 (2011): 1092–1112; Ali Khimji, *A Survey of Charitable Giving in the British Muslim Community*, 2014; Greg Piper and Sylke V. Schnepf, “Gender Differences in Charitable Giving in Great Britain,” *Voluntas* 19 (2008): 103–124.

¹⁵⁹ *Fidā ‘ummi wa abī* is a common Arabic expression used to express devotion. It means that the subjects (i.e., mother and father in this case) are used as a shield from harm in place of another person or thing.

¹⁶⁰ If one breaks their fast during Ramaḍān for any of the allowed reasons such as travel, sickness, menstruation, pregnancy, breastfeeding then the days during which the fast was broken must be made up

“Fast on her behalf.” She said, “She has never performed ḥajj, shall I perform ḥajj on her behalf?” He said, “Perform ḥajj on her behalf.”” [Narrated by Muslim][10] §

§ On the authority of Ibn ‘Abbās, he said, “A woman came to the Messenger of God (ﷺ) and said, “O Messenger of God, my mother has died and she has fasting to make up for which was made on a vow, shall I fast on her behalf?” He said, “You see that if your mother had died in debt and you paid her debt, would it not have been paid on her behalf?” She said, “Yes.” He said, “Then fast on behalf of your mother.”” [Narrated by al-Bukhārī and Muslim and this is the narration of Muslim][11] §

§ On the authority of Ibn ‘Abbās that a woman from the tribe of Juhaina came to the Prophet (ﷺ) and said, “My mother had vowed to perform ḥajj but she died before performing it. Shall I perform ḥajj on my mother’s behalf?” He said, “Yes, perform ḥajj on her behalf. Had there been a debt on your mother, would you have paid? So, pay God’s debt as He is more worthy of having (his rights) fulfilled.”” [Narrated by al-Bukhārī][12]¹⁶¹ §

for by fasting an equal number of days after Ramaḍān. If one passes away before being able to make up the fast, then it is considered a debt and a family member may do it in their place.

¹⁶¹ Benevolence towards parents is a strong and recurrent theme in Islam. The Qur’an constantly prescribes kindness and benevolence towards them in many instances: “We have enjoined on man kindness to his parents: In pain did his mother bear him, and in pain did she give him birth. The carrying of the (child) to his weaning is (a period of) thirty months. At length, when he reaches the age of full strength and attains forty years, he says, “O my Lord! Grant me that I may be grateful for Thy favour which Thou has bestowed upon me, and upon both my parents” (46:16), “And We have enjoined upon man concerning his partners - His mother beareth him in weakness upon weakness, and his weaning is in two years - Give thanks unto Me and unto thy parents. Unto Me is the journeying.” (31:14), “Thy Lord hath decreed, that ye worship none save Him, and (that ye show) kindness to parents. If one of them or both of them attain old age with thee, say not “Fie” unto them nor repulse them, but speak unto them a gracious word.” (17:23). Kindness towards parents is not limited to their lifetime; on the authority of Abū Huraira, he said: the Messenger of God (ﷺ) said: “When a man dies, his deeds come to an end except for three things: an ongoing charity; beneficial knowledge, or a virtuous offspring who prays for him (for the deceased)” (ṣaḥīḥ Muslim, Book 13, Hadith 1383). Thus, the hadith reports listed in this subsection demonstrate the women’s willingness to continue their benevolence towards their parents even after their death through various forms of worship.

3.6 Complete Dependence on God

§ On the authority of Jābir (may God be pleased with him,) he said, “We were digging (the trench) on the Day of the Trench (*al-Khandaq*)¹⁶² and we came across a solid rock. They went to the Prophet (ﷺ) and said, “There is a rock in the trench,” He said, “I am coming down.” Then he got up, and a stone was tied to his belly¹⁶³ for we had spent three days not tasting anything. The Prophet (ﷺ) took the spade and struck the big solid rock and it became like sand... I said, “O God’s Messenger! Allow me to go home.” I said to my wife, “I saw the Prophet (ﷺ) in a state that I cannot be patient about, do you have anything (to eat)?” She replied, “I have barley and a she-goat.” I slaughtered the she-goat and she ground the barley then we placed the meat in the cooking pot. Then I came to the Prophet (ﷺ) when the dough had become soft and fermented and the pot over the stone oven, nearly cooked, and said, “I have got a little food prepared, so get up O God’s Messenger, you and one or two men along with you.” The Prophet asked, “How much is it?” I told him. He said, “It is abundant and good.” He said, “Tell your wife not to remove the pot from the fire and not to take out the bread from the oven till I arrive.” Then he said (to all his companions), “Get up.” The Muhājirūn (emigrants) and Anṣār¹⁶⁴ got up. When he came to his wife, he said, “Beware! The Prophet came along with Muhājirūn and Anṣār and those who were present with them.” She said, “Did he ask you?” I replied, “Yes.” Then the Prophet (ﷺ) said, “Enter and do not overcrowd.”” [Narrated by al-Bukhārī and Muslim][13] §

Al-Ḥāfiẓ b. Ḥajar said: “...His saying “She said, ‘did he (the Prophet) ask you?’ I replied, ‘Yes.’ Then the Prophet: said, ‘Enter.’” There is an abridgement in this context, which was explained in Yūnus’ narration (*Ibn Bakīr fī zeyādat al-maghāzī*) He said, “I felt an amount of embarrassment that only God knows of, and I said, “All of creation are coming over a small weight of barley and a she-goat” so I went to my wife saying, “I am disgraced, the

¹⁶² Battle of the Trench or Ditch took place in AD 627 against Meccan tribes during which Muslims claimed victory and ultimately forced the Meccans to recognize the political and religious strength of the Muslim community in Medina. “Battle of the Ditch,” *Encyclopedia Britannica*, 2007.

¹⁶³ To alleviate hunger pains.

¹⁶⁴ The Muhājirūn translated to ‘emigrant’ and refers to the immigrants from Makkah to Madīna and the Anṣār are a Medinan tribe.

Messenger of God is coming to you with the entire trench.” She said, “Did he ask you how much is your food?” I said, “Yes.” She said, “God and his Messenger know best and we have informed him of what we have.” She relieved an extreme burden from me.” Al-Ḥāfiẓ said, “... and this indicated the vastness of her intellect¹⁶⁵ and the perfection of her nobility.”¹⁶⁶[14]

3.7 Patience in the Face of Calamities

§ On the authority of Anas, he said, “Ḥāritha was martyred on the day (of the battle) of Badr and he was a young boy then. His mother came to the Prophet (ﷺ) and said, “O God’s Messenger! You know how dear Ḥāritha is to me. If he is in Paradise, I shall remain patient, and hope for reward from God, but if it is not so, then what do you see I shall do?” (and in another narration, “and if it is otherwise, I will be diligent in crying over him”) He said, “May God be merciful to you! Have you lost your senses? Do you think there is only one Paradise? There are many Paradises and your son is in the (most superior) Paradise of al-Firdaus.”” [Narrated by al-Bukhārī][16] §

3.8 Adherence to Virtuousness

§ On the authority of Ibn ‘Umar on behalf of the Prophet (ﷺ), he said, “Three persons went out walking and rain befell them. They entered a cave in a mountain. A rock slid over them (the mouth of the cave).” He said, “They said to one another, “Pray to God with the best deed you have performed.” One of them said, “O God! My parents were old and I used to

¹⁶⁵ Al-Ḥāfiẓ b. Ḥajar uses the word ‘intellect’ here, the same word used in the controversial hadith that Abū Shuqqa discusses at length, as we will see in Chapter 5.

¹⁶⁶ The example drawn upon by the author, and many others in the Islamic tradition, demonstrates women’s unwavering faith, level-headedness and foresight. The first example is that of Khadija, the Prophet’s first wife and first convert to Islam, who is reported to have comforted the Prophet when he came back in a state of terror from the cave of Hirā’ where he received his first revelation from the angel Gabriel, requesting Khadija to cover him with a blanket. Ibn Ishāq and Guillaume, *The Life of Muhammad: A Translation of Ishāq’s Sīrat Rasūl Allāh*, 106–107. However, such examples of faith and steadfastness are at odds with the justifications for some rulings concerning women. For example, when discussing the issue of a woman’s testimony being worth half of a man’s, the rationale is usually attributed to a woman’s ‘fickleness’ and excessive emotion. Abū Rātib Al-Nābulsi, “Sūrat Al-Baqara - Tafṣīr Al-Āya 282 - Shahādat Al-Mar’a Fel Islam,” last modified 1994, accessed June 16, 2019, <http://www.nabulsi.com/web/article/3882/282-شهادة-المرأة-في-الإسلام-الآية-282>.

go out to shepherd (my animals). On my return, I would milk (the animals) and take the milk in a vessel to my parents and they drink. Then I would give it to my children, family and wife. One day I was delayed and upon my return I found my parents sleeping.” He said, “I disliked to awake them and the children were crying at my feet (because of hunger). That was their state and my state till it was dawn. O God! If You know that I did it for Your sake, then remove this rock so that we may see the sky.” He said, “So the rock was moved a bit.” The second said, “O God! You know that I was in love with a cousin of mine a love that is the deepest love a man may have for a woman (and in a narration by Muslim: so I asked her for myself but she rejected me until a year of famine came upon her so she came to me [17]), and she said, “You will not get your desire fulfilled unless you paid me a hundred Dīnārs (gold pieces).” I struggled for it till I gathered the desired amount and when I sat between her legs, she said, “Fear God and do not deflower me except rightfully (by marriage).” I got up and left her. O God! If You know that I did it for Your sake, then remove this rock.” He said, “Two-thirds of the rock was removed.” The other man said, “O God! No doubt You know that once I employed a worker for one faraq¹⁶⁷ of millet, and when I wanted to give it to him, he refused to take it. I sowed that faraq and from its yield I bought cows and a shepherd. Then he (the man) came and said, “O servant of God, give me what I am owed.” I said to him, “Go to those cows and the shepherd and take them for they are for you.” He said, “Are you mocking me?” I said, “I am not mocking you, but it is for you.” O God! If You know that I did it for Your sake, then remove the rock.” So the rock was removed.” [Narrated by al-Bukhārī and Muslim][18]¹⁶⁸ §

¹⁶⁷ According to the author, it is a unit of measure known in Madīna and equals 16 pounds.

¹⁶⁸ The point being made by Abū Shuqqa is that the woman, despite the famine, her apparent hunger and initial concession, still attempted to remain steadfast in her virtuousness.

Endnotes for Chapter Three

Notice: Please note that the section and page numbers that are mentioned after the books' title and chapter for Şaḥīḥ al-Bukhārī reference the book 'Fath al-Bārī, Sharḥ Şaḥīḥ Muslim' Mustafa Ḥalabi edition, Cairo. However, the section and page numbers that are mentioned for Şaḥīḥ Muslim reference 'Al-Jāmi' al-Şaḥīḥ for Al-Imam', Istanbul edition.

- [1] Muslim: *Kitāb al-zuhd wal raqā'iq, bāb: Qiṣat aṣḥāb al-'ukhdūd wal sāḥir wal rāhib*, s. 8, p. 229.
- [2] Al-Bukhārī: *Kitāb al-marḍā, bāb: Faḍl man yuṣra ' min al-rīḥ*, s. 12, p. 218. Muslim: *Kitāb al-bir wal ṣila wal adāb, bāb: Thawāb al-mu'min fīmā yuṣībuhu*, s. 8, p. 16.
- [3] Al-Bukhārī: *Kitāb al-tahajjud, bāb: Ma yukrah min al-tashdīd fil 'ibāda*, s. 3, p. 278. Muslim: *Kitāb ṣalāt al-musāfirīn wa qaṣriḥā, bāb: Amr man na'isa 'an ṣalātihī*, s. 2, p. 189.
- [4] Al-Bukhārī: *Kitāb al-īmān, bāb: Aḥab al-dīn ilā Allah adwamiḥi*, s. 1, p. 109. Muslim: *Kitāb ṣalāt al-musāfirīn wa qaṣriḥā, bāb: Amr man na'isa 'an ṣalātihī*, s. 2, p. 189.
- [5] Al-Bukhārī: *Kitāb al-īmān wal nudhūr, bāb: Man māta wa 'alayhi nadhr*, s. 14, p. 395.
- [6] Al-Bukhārī: *Kitāb al-ḥajj, bāb: Man nadhara al-maṣhī ilā al-ka'ba*, s. 4, p. 451. Muslim: *Kitāb al-nadhr, bāb: Man nadhara an yamshī ilā al-ka'ba*, s. 5, p. 79.
- [7] Muslim: *Kitāb al-'idain*, s. 3, p. 20.
- [8] Al-Bukhārī: *Kitāb al-'idain, bāb: Maw'izat al-imam al-nisā' yawm al-'id*, s. 3, p. 120. Muslim: *Kitāb ṣalāt al-'idain*, s. 3, p. 18.
- [9] *Fath al-Bārī*, s. 3, p. 121.
- [10] Muslim: *Kitāb al-ṣiyām, bāb: Qaḍā' al-ṣiyām 'an al-mayyit*, s. 3, p. 156.
- [11] Al-Bukhārī: *Kitāb al-ṣawm, bāb: Man māta wa 'alaihi ṣawm*, s. 5, p. 98. Muslim: *Kitāb al-ṣiyām, bāb: Qaḍā' al-ṣiyām 'an al-mayyit*, s. 3, p. 156.
- [12] Al-Bukhārī: *Kitāb al-ḥajj, bāb: Al-ḥajj wal nudhūr 'an al-mayyit*, s. 4, p. 436.
- [13] Al-Bukhārī: *Kitāb al-maghāzī, bāb: Ghazwat al-khandaq wa hiya al-aḥzāb*, s. 8, p. 398. Muslim: *Kitāb al-ashriba, bāb: Jawāz istitibā'ihī ghayrihi*, s. 6, p. 117.
- [14] *Fath al-Bārī*, s. 8, p. 401.
- [15] Al-Bukhārī: *Kitāb al-jihād, bāb: Man atāhu sahm gharb fa qatalahu*, s. 6, p. 366.
- [16] Al-Bukhārī: *Kitāb al-maghāzī, bāb: Faḍl man shahida badran*, s. 8, p. 306.
- [17] Muslim: *Kitāb al-dhikr wal tawba wal istighfār, bāb: Qiṣat aṣḥāb al-ghār*, s. 8, p. 89.
- [18] Al-Bukhārī: *Kitāb al-buyū', bāb: Idhā eshtarā shay'an li ghayrihi bi ghayr idhnihi fa raḍi*, s. 5, p. 313. Muslim: *Kitāb al-dhikr wal tawba wal istighfār, bāb: Qiṣat aṣḥāb al-ghār al-thalātha wal tawassul bi ṣāleḥ al-a'māl*, s. 8, p. 89.

Chapter 4

4 Examples of Muslim Women's Strong Character and their Awareness of their Rights and Duties¹⁶⁹

- Women request more opportunities for education from the Messenger
- Asmā' b. Shakl overcomes shyness to learn about religion
- Sabī'a b. al-Ḥārith knows how to investigate to arrive at the truth
- The woman from Khath'am—a young woman—is distracted from her father by the Ḥajj ruling
- Women cling to their right to choose their husbands
- Women cling to their right to leave their husbands
- 'Āatika b. Zaid, the wife of 'Umar b. al-Khaṭṭāb, clings to her right to join the community
- Women practice some handiwork to make money and give charity
- Women answer the call to a public meeting in the mosque
- Umm Kalthūm b. 'Aqaba leaves her family and emigrates fleeing for her religion
- Umm Ḥarām requests martyrdom with the fighters at sea
- Umm Hāni' protects a warrior and complains about her opposing brother
- Hind b. 'Utba salutes the Messenger of God after she embraces Islam
- Umm Ayman is preoccupied and saddened by the discontinuation of divine revelation after the death of the Messenger of God
- Zainab b. al-Muhājir debates with Abū Bakr al-Siddīq
- Ḥafṣa b. 'Umar averts 'Abdullah b. 'Umar
- Umm Ya'qūb debates with 'Abdullah b. Mas'ūd
- Umm al-Dardā' rebukes the caliph 'Abdulmalik b. Marwān

¹⁶⁹ Chapter five in the original text.

Examples of Muslim Women’s Strong Character and their Awareness of their Rights and Duties

§ Umm Salama used to narrate that she heard the Prophet saying on the pulpit while a girl was combing her hair: “O people.” She said to the girl, “Keep away from me”. The maid said, “He (the Prophet) has invited the men only and has not invited the women.” Umm Salama said, “I am one of the people.” [Narrated by Muslim][1] §

4.1 Women Request More Opportunities for Education from the Messenger

§ On the authority of Abū Sa‘īd, he said, “A woman came to God’s Messenger (ﷺ) and said, “O God’s Messenger! Men (only) have taken your teachings (and in another narration [2]: the women said to the Prophet (ﷺ), “the men are monopolizing you over us”), so devote to us from your time a day on which we may come to you so that you may teach us what God has taught you.” He said, “Gather on such-and-such a day at such-and-such a place.” They gathered and God’s Messenger came to them and taught them of what God had taught him. He then said, “No woman among you who has lost three of her children except that they will be a screen for her from hellfire.” A woman among them said, “O God’s Messenger! And two?” She repeated her question twice, then the Prophet said, “And two, and two, and two!”” [Narrated by al-Bukhārī and Muslim][3] §

Al-Hāfīz b. Hajar said, “... and in the Hadith is an indication of the women companions’ eagerness to learn about religious affairs.” [4]

Truly, it is a great eagerness from the women; they were not satisfied with merely participating with men in listening to the reports of the Messenger of God at the mosque, so they wanted lessons that were dedicated to them only. It was an affirmation from the Messenger of God of their eagerness and a noble and quick response to the women’s request.¹⁷⁰

¹⁷⁰ The Qur’an is replete with verses encouraging knowledge seeking, contemplation, and thinking without apparently differentiating between men and women: “God elevates by several degrees the ranks of those of

4.2 Asmā' B. Shakl Overcomes Shyness to Learn About Religion

§ On the authority of 'Ā'isha that Asmā', the daughter of Shakal, asked the Prophet about washing after menstruation. He said, "Everyone amongst you should use water and a rag and cleanse herself well, and then pour water on her head and rub it vigorously till it reaches the roots of the hair. Then she should pour water on herself. Then she should take a piece of cloth smeared with musk and cleanse herself with it." Asmā' said, "How should she cleanse herself with it?" He said, "Praise be to God, she should cleanse herself." 'Ā'isha said in a subdued tone, "Apply it to the trace of blood." She (Asmā') then further asked about bathing after sexual intercourse. He said, "She should take water and cleanse herself well or complete the ablution and then (pour water) on her head and rub it till it reaches the roots of her hair and then pour water on herself." 'Ā'isha said, "The best women are the women of al-Anṣār; their shyness did not prevent them from learning about religion."

[Narrated by Muslim][5]¹⁷¹ §

you who believe and those who have knowledge" (58:11), "But say (in prayer), 'My Lord, increase my knowledge'" (20:114), "Say (unto them, O Muhammad): Are those who know equal with those who know not? But only men of understanding will pay heed." (39:9). The Hadith corpus also contains numerous reports encouraging learning and knowledge seeking; "He who follows a path in quest of knowledge, God will make the path of paradise easy to him. The angels lower their wings over the seeker of knowledge, being pleased with what he does. The inhabitants of the heavens and the earth and even the fish in the depth of the oceans seek forgiveness for him. The superiority of the learned man over the devout worshipper is like that of the full moon to the rest of the stars (i.e., in brightness). The learned are the heirs of the Prophets who bequeath neither dinar nor dirham but only that of knowledge; and he who acquires it, has in fact acquired an abundant portion" narrated by Abū Dawūd and al-Tirmidhi. While Islam's emphasis on education is equal for men and women, there has been a debate on the scope and limits of women's education. On the one hand, scholars have argued that women have the right to full education including higher education. On the other hand, others have argued that women are to be taught what is 'useful and beneficial' for them. See Azizah Al-Hibri, "Islam, Law and Custom: Redefining Muslim Women's Rights," *The American University Journal of International Law and Policy* 12, no. 1 (1997); Haifaa A. Jawad, *The Rights of Women in Islam: An Authentic Approach* (New York: MacMillan Press, 1998).

¹⁷¹ From having the upper hand over their husbands (see p. 49) and their persistence in seeking knowledge, the women of al-Anṣār set an unprecedented example for the Muhajirīn. What is remarkable is that the Prophet applauded and embraced the ways of al-Anṣār despite some Meccan men not liking the boldness their women were learning from the Anṣārī women.

4.3 Sabī‘a B. Al- Ḥārith Knows How to Investigate to Arrive at the Truth

§ On the authority of Sabī‘a b. al- Ḥārith al-Aslamiyya ... that she was married to Sa‘d b. Khawla who was from the tribe of Banī ‘Amr b. Lu‘ai and was one of those who fought the Battle of Badr. He died during The Farewell Pilgrim (*Ḥajjat al-Wadā‘*)¹⁷² while she was pregnant and soon after his death, she gave birth. When she completed the term of delivery, she adorned herself for suitors. Abū al-Sanābil b. Ba‘kak (a man from the tribe of Banī ‘Abd al-Dār), visited her and said to her, “Why do I see you adorned for the suitors, do you want to get married? By God, you are not allowed to marry unless four months and ten days have elapsed.”¹⁷³ Sabī‘a said, “When he (i.e., Abū al-Sanābil) said this to me I put on my dress in the evening and went to God’s Messenger and asked him about this issue. He gave the verdict that I had fulfilled my time when I gave birth to my child and ordered me to marry if I wished.”[Narrated by al-Bukhārī and Muslim][6] §

Al-Ḥāfiẓ b. Ḥajar said, “In the story of Sabī‘a several benefits... the audacity and wit that Sabī‘a exhibited for she was hesitant about the verdict that he (Abū al-Sanābil) gave her, which led her to seek clarification from the lawgiver. This is how it should be for whomever is skeptical about a verdict given by a Mufti or ruler when they exercise judgment on matters of independent reasoning (*ijtihād*)¹⁷⁴; they should search for the scripture on that issue. It also has other benefits... women initiating an inquiry about what is said to them even if it is a source of shyness for them. [7]

¹⁷² See footnote 101 on the Farewell Pilgrimage.

¹⁷³ See footnote 118 on *‘idda*.

¹⁷⁴ *Ijtihād* is an “Islamic legal term meaning “independent reasoning,” as opposed to taqlid (imitation) and one of four sources of Sunni law. It is utilized where the Qur’an and Sunnah (the first two sources) are silent. It requires a thorough knowledge of theology, revealed texts, and legal theory (*usūl al-fiqh*); a sophisticated capacity for legal reasoning; and a thorough knowledge of Arabic. It is considered a required religious duty for those qualified to perform it.” John Esposito, “Ijtihad,” *The Oxford Dictionary of Islam* (Oxford University Press, 2003).

4.4 The Woman from Khath‘am—A Young Woman—Is Distracted from her Father by the Ḥajj Ruling

§ On the authority of Ibn ‘Abbās, he said, “Al-Faḍl b. ‘Abbās rode behind the Prophet on the back portion of his camel on the Day of Slaughter (*Yawm Naḥr*)¹⁷⁵... a beautiful woman from the tribe of Khath‘am came, asking the verdict of God’s Messenger... She said, “O God’s Messenger! The obligation of performing Ḥajj enjoined by God on His worshippers has become compulsory when my father was an old man and who cannot sit firmly on the riding animal. Will it be sufficient that I perform Ḥajj on his behalf?” He said, “Yes.”” [Narrated by al-Bukhārī and Muslim][9, 10] §

4.5 Women Cling to their Right to Choose their Husbands

Khansā’ b. Khidām complains about being married off against her will: § On the authority of al-Qāssim that a woman from the sons of Ja‘far was afraid that her guardian will marry her off against her will, so she sent for two elderly men from al-Anṣār tribe: ‘Abd al-Raḥmān and Mujama‘ the sons of Jāriya. They said, “Do not be afraid, for al-Khansā’ b. Khidām’s father married her off against her will and the Prophet annulled it.” [Narrated by al-Bukhārī][11]¹⁷⁶ §

Barīra clings to her right despite the Prophet’s recommendation: § On the authority of ‘Ā’isha, the wife of the Prophet (ﷺ) that three Sunnas¹⁷⁷ were established on behalf of Barīra. One of the Sunnas is that she was manumitted and was asked to choose a husband... [Narrated by al-Bukhārī and Muslim][12] §

¹⁷⁵ Eid al-Aḍḥā, is one of the two festivals celebrated by Muslims and it occurs after the annual pilgrimage to Makkah.

¹⁷⁶ Islam prohibited several pre-Islamic marriage practices such as marriage by inheritance and unlimited polygyny. Thus, a woman’s consent for marriage is requirement for marriage. For a comprehensive exploration of women’s marital rights in Islam, see Jawad, *The Rights of Women in Islam: An Authentic Approach*.

¹⁷⁷ Sunna can be defined as the “established custom, normative precedent, conduct, and cumulative tradition, typically based on Muḥammad’s example” as a whole or, in this case, a specific practice based on Muḥammad’s example. Esposito, “Sunnah.”

§ On the authority of Ibn ‘Abbās that Barīra’s husband was a slave called Mughīth; it is as though I am seeing him now, circumambulating the Ka‘ba behind her, crying as his tears flowed to his beard. The Prophet (ﷺ) said to ‘Abbās, “O ‘Abbās! Are you not astonished at the love of Mughīth for Barīra and the hatred of Barīra for Mughīth?” The Prophet (ﷺ) said to Barīra, “Why don’t you return to him?” She said, “O God’s Messenger! Are you ordering me?” He said, “No, I only intercede for him.” She said, “I am not in need of him.” [Narrated by al-Bukhārī][13] §

Al-Ḥāfiẓ b. Ḥajar said, “... we take from her saying “Are you ordering me?” that Barīra knew that it is obligatory to obey his orders so when he made his suggestion she requested details about whether it was an order that she must obey or a recommendation that she can choose to follow or not ...” and he said: “In the hadith... affirmation of the permissibility to contradict the recommender in what he recommends if it is not obligatory. It is preferred that the ruler’s recommendation exhibits leniency towards the litigant so as to prevent harm or force. There is no blame or anger on whomever contradicts even if the recommender is of high stature... it (the hadith) is an indication of Barīra’s excellent manners because she did not explicitly oppose the (Prophet’s) recommendation but said, “I am not in need of him.”” [14]

Womnn chooses the most generous of men and offers herself to him: § On the authority of Sahl b. Sa‘d that a woman came to the Messenger of God and said, “O Messenger of God! I came to offer myself to you...” when the woman saw that he did not make a judgement on her behalf she sat down... [Narrated by al-Bukhārī and Muslim][15] §

§ On the authority of Thābit al-Banānī, he said, “I was with Anas and he had a daughter of his with him. Anas said: “A woman came to the Messenger of God offering herself to him, she said, “O Messenger of God! Do you have a need for me?” Anas’s daughter said, “What little shame she has! How shameful! How shameful!” He said, “She is better than you, she desired the Prophet so she offered herself to him.”” [Narrated by al-Bukhārī][16] §

Al-Bukhārī narrated this hadith under the chapter (A Woman Offering Herself to a Righteous Man) and it was reported in *Fatḥ al-Bārī*, “Ibn al-Munīr said in the margins: One of al-Bukhārī’s subtleties is that when he discovered the peculiarity of the story of the

woman who offered herself he deduced from the hadith what is not peculiar and it is the permissibility for a woman to offer herself to a righteous man if she desires his righteousness, which is permissible for her.” [17] Al-Ḥāfiẓ b. Ḥajar said, “In the hadith of the woman offering herself to the Messenger of God an indication that there is no shame upon a woman who wants to marry one who is higher than her (in spiritual and moral stature) as long as there is a right purpose or noble goal. It can be either for a religious advantage in the man being proposed to or a desire which, if ignored, risks her falling into sin.” [18]

Ibn Daqīq al-‘Abd said, “There is evidence in the hadith in support of a woman offering herself to one whose blessings she desires.” [19]¹⁷⁸

4.6 Women Cling to Their Right to Leave their Husbands

The following hadith was mentioned previously when discussing a woman’s place in the family. We repeat it here to affirm a woman’s right that many have rejected, which is her right to choose a husband. However, the details of both rights will be mentioned in the research on the family, God willing.

The wife of Thābit b. Qais—when she despised her husband—clings to her right to leave him: § On the authority of Ibn ‘Abbās, he said, “The wife of Thābit b. Qais came to God’s Messenger and said, “O God’s Messenger! I do not blame Thābit for any defects in his character or religion, but I am afraid of ungratefulness (due to hating him).” The Messenger of God said, “Will you return his garden to him?” She said, “Yes.” So she returned his garden and he ordered him to separate from her.” [Narrated by al-Bukhārī][20]¹⁷⁹ §

¹⁷⁸ This report confirms the precedent set by Khadija, before Islam was revealed to Muḥammad, who sent her friend Nafīsa to ask Muḥammad if he would consider marrying her. Martin Lings, *Muhammad: His Life Based on the Earliest Sources* (New York: Inner Traditions Internationalist, 1983), 83.

¹⁷⁹ The dissolution of marriage in Islam can be initiated by the husband (*ṭalāq*) or the wife (*khul’*). The conditions and laws governing divorce in Islam are varied and complex among the four Islamic schools of law. For detailed discussion on divorce in Islam, see Wael Hallaq, *Sharī‘a: Theory, Practice, Transformations* (Cambridge, United Kingdom: Cambridge University Press, 2009), 184–193; Maaïke Voorhoeve, “Divorce,” *The Oxford Encyclopedia of Islam and Women* (Oxford University Press, 2013).

4.7 ‘Āatika b. Zaid, the Wife of ‘Umar . Al-Khaṭṭāb, Clings to Her Right to Join the Community

§ On the authority of Ibn ‘Umar, he said, “There was a wife of ‘Umar (b. al-Khaṭṭāb) who joined the communal morning and evening prayers at the mosque and it was said to her, “Why do you go out and you know that ‘Umar hates that and is jealous?” She said, “What is preventing him from banning me?” He said, “What prevents him is the Messenger of God’s saying, “Don’t prevent the maids of God from God’s mosques.”” [Narrated by al-Bukhārī][21] §

Al-Ḥāfiẓ b. Ḥajar said, “... ‘Abdulrazzāq b. Mu‘ammar published on behalf of al-Zuhri, he said, “... ‘Umar was stabbed while she was in the mosque.”” [22]¹⁸⁰

4.8 Women Practice Some Handiwork to Make Money

Zainab b. Jaḥsh works with her hands and gives charity: § On the authority of ‘Ā’isha, she said, “... Zainab had the longest, (most generous) hand amongst us because she used to work with her hands, and give charity.” [Narrated by Muslim][23] §

§ On the authority of Jābir that the Messenger of God ... Came to his wife Zainab while she was tanning leather... [Narrated by Muslim][24] §

Al-Ḥāfiẓ b. Ḥajar mentioned in *al-Fathḥ* that al-Ḥākīm narrated in al-Mustadrak—and he said about Muslim’s condition—that “Zainab b. Jaḥsh was a woman who made things with her hands; she used to tan, embroider and give charity for the sake of God.” [25]

Zainab the wife of Ibn Mas‘ūd used to work with her hands and provide for her husband and orphans in her home: § On the authority of Zainab, the wife of ‘Abdullah b. Mas‘ūd, she said, “I was at the mosque and I saw the Prophet and he said, “Give charity even if from your jewelry.” Zainab used to provide for ‘Abdullah and some orphans in her home; she said: “... I went to the Prophet and I found a woman from al-Anṣār at the door, her request like mine. Bilāl passed by us so we said, “Ask the Prophet will I be rewarded

¹⁸⁰ See footnote 111 for a discussion on women’s roles in the mosque.

for providing for my husband and orphans in my home?” ... He entered and asked him, he said, “Yes, and she has two rewards; a reward for the relations and a reward for the charity.”” [Narrated by al-Bukhārī and Muslim][26]¹⁸¹ §

4.9 Women Answer the Call to a Public Meeting in the Mosque

§ On the authority of Fāṭima b. Qais, she said: “... it was announced that the prayer is calling the people together so I started out with whomever started out from the people. I was in the front row among the women and it was right behind the last row of men.” [Narrated by Muslim][27] §

4.10 Umm Kulthūm B. Abū Ma‘īṭ--and she is a young girl—Leaves her Entire Family and Emigrates Fleeing for her Religion

§ On the authority of Marwān and al-Misawir b. Makhrama, among the companions of the Messenger of God, ... that the believing women came as immigrants and Umm Kulthūm b. ‘Aqaba b. Abū Ma‘īṭ was among those who fled to the Messenger of God that day and she was of a marriageable age. Her family came to ask the Prophet to return her to them but he did not return her to them. [Narrated by al-Bukhārī][28]¹⁸² §

4.11 Umm Ḥarām Requests Martyrdom with the Fighters at Sea

§ On the authority of Anas b. Mālīk, he said, “Whenever God’s Messenger (ﷺ) went to Qibā’, he used to visit Umm Ḥarām b. Miḥān who would offer him meals; she was the wife of ‘Ubāda b. al-Ṣāmit. One day he went to her house and she offered him a meal, he then slept then woke up laughing. She said, “I said, “What makes you laugh, O God’s

¹⁸¹ See footnote 120 for a discussion on the nature of women’s work and its relation to their roles as wives and mothers.

¹⁸² Al-Dhahabi narrates that Umm Kulthum fled Makkah to Madinah and when her brothers came requesting to return her, she said to the Prophet: “Do you return me to the non-believers who will cause me to suffer for my religion? I have no patience (for them) and the women are in a vulnerable situation.” The following verse was then revealed on her behalf: {O you who have faith! When faithful women come to you as immigrants, test them. God knows best [the state of] their faith. Then, if you ascertain them to be faithful women, do not send them back to the faithless. They are not lawful for them, nor are they lawful for them.} (Qur’an, 60:10). Al-dhahabi, *Seyar A‘lām Al-Nubalā’*.

Messenger?” He said, “Some people of my followers were displayed before me as warriors fighting for God’s cause and sailing over this sea, kings on thrones.” She said, “Invoke God that He may make me one of them.” He invoked (God) for her and then lay his head and slept again and then woke up laughing. I said, “What makes you laugh, O God's Messenger?” He said, “Some people of my followers were displayed before me as warriors fighting for God’s cause” (and in another narration [29], “the first army from my people to occupy Caesar’s city will be forgiven”). I (Umm Ḥarām) said, “Invoke God that He may make me one of them.” He said, “You will be amongst the first ones.” She rode the sea during the time of Mu‘āwiya and fell from her ride while coming out of the sea and died.” [Narrated by al-Bukhārī and Muslim][30]¹⁸³ §

4.12 Umm Hāni’ Protects a Warrior and Complains About her Brother who Objects

§ On the authority of Umm Hāni’ b. Abū Ṭālib, she said, “I went to the Messenger of God during the year of Conquest¹⁸⁴ and greeted him” ... He said, “Welcome, Umm Hāne.” I said, “O Messenger of God, my cousin ‘Ali claimed that he fought a man I gave protection, the person of Ibn Habīra.” The Messenger of God said, “We have protected whom you have protected, O Umm Hāni.” [Narrated by al-Bukhārī and Muslim][31] §

4.13 Hind b. ‘Utba Salutes the Messenger of God After she Embraces Islam

§ On the authority of ‘Ā’isha, she said, “Hind b. ‘Utba¹⁸⁵ came and said, “O Messenger of God! There used to be no household on the surface of the earth that I wanted humiliated more than your household and now there is no household on the surface of this earth that I

¹⁸³ Umm Ḥarām joined her husband ‘Ubāda at sea during military expeditions. See Ibid. and footnote 117 for further examples on Muslim women’s participation in the military.

¹⁸⁴ The year of conquest, or *al-Fath*, is the year that the Prophet (ﷺ) conquered Makkah in December 629 or January 630 AD, 10-20 Ramadān, 8 AH. See Sheikh, *Chronology of Prophetic Events*.

¹⁸⁵ Hind was the wife of Abū Sufyān b. Ḥarb; both were severe opponents of Muḥammad before their conversion to Islam in 630 AD. She was known for her eloquence and outspokenness before and after her conversion to Islam. Ibn Ishāq and Guillaume, *The Life of Muhammad: A Translation of Ishāq’s Sīrat Rasūl Allāh*, 258–359.

want dignified more than your household.” He said, “Same, by Him in Whose Hand is my life...” [Narrated by al-Bukhārī and Muslim][32] §

Al-Ḥāfiẓ b. Ḥajar said, “and in the hadith is an indication of Hind’s abundant intellectual¹⁸⁶ ability and her superior conversational skills.” [33]

4.14 Umm Ayman is Preoccupied and Saddened by the Discontinuation of Divine Revelation After the Death of the Messenger of God

§ On the authority of Anas, he said, “Abū Bakr (may God be pleased with him) said to ‘Umar after the death of the Messenger of God, “Take us to Umm Ayman to visit her as the Messenger of God used to visit her.” When we arrived at her place she wept. They said to her, “What makes you weep? What God has is better for his messenger.” She said, “I am not weeping because I know that what God has is better for his Messenger but I weep because the divine revelation from the heavens has been discontinued.” And she triggered them to weep and they wept with her.” [Narrated by Muslim][34] §

4.15 Zainab b. al-Muhājir Debates with Abū Bakr al-Siddīq

§ On the authority of Qais b. Abū Ḥazim, he said, “Abū Bakr visited a woman from the Aḥmas tribe called Zainab b. al-Muhājir and found that she refuses to speak. He asked, “Why does she not speak.” The people said, “She has vowed to perform Ḥajj without speaking.” He said to her, “Speak, for it is forbidden not to speak, as it is an action of the *Jāhiliyyah*.” She spoke and said, “Who are you?” He said, “A man from the Emigrants.” She asked, “Which Emigrants?” He replied, “From Quraish.” She asked, “From what branch of Quraish are you?” He said, “You ask too many questions; I am Abū Bakr.” She said, “How long shall we enjoy this good order (i.e. Islamic religion) which God has brought after the period of ignorance?” He said, “You will enjoy it as long as your *imams* keep on abiding by its rules and regulations.” She asked, “What are the *imams*?” He said, “Were there not heads and chiefs of your nation who used to order the people and they

¹⁸⁶ Ibn Ḥajar comments yet again about women’s ‘abundant intellect.’

used to obey them?” She said, “Yes.” He said, “So they (i.e. the Imams) are those who oversee people.”” [Narrated by al-Bukhārī][35] §

4.16 Ḥafṣa b. ‘Umar Averts ‘Abdullah b. ‘Umar

§ On the authority of Nāfi‘, he said, “Ibn ‘Umar met Ibn Ṣā’id on some of the paths of Madīna and said to him a word which enraged him. He was swollen so much with anger that the path was blocked. Ibn ‘Umar entered Ḥafṣa’s place and informed her about this. She said, “May God have mercy upon you, what did you want from Ibn Ṣā’id! Did you not know that the Messenger of God said, “Indeed, he¹⁸⁷ will become free from an episode of extreme anger that he will experience?”” [Narrated by Muslim][36] §

4.17 Umm Ya‘qūb Debates with ‘Abdullah b. Mas‘ūd

§ On the authority of ‘Abdullah b. Mas‘ūd, he said, “God curses the women who practice tattooing and those who get themselves tattooed, and those who remove the hair from their faces and those who make artificial spaces between their teeth in order to look more beautiful whereby they change God’s creation.” His saying reached a woman from the tribe of Asad called Umm Ya‘qūb (who used to read the Qur’an).[37] She came (to ‘Abdullah) and said, “I have come to know that you have cursed such-and-such?” He replied, “Why should I not curse these whom God’s Messenger has cursed and who are (cursed) in God’s Book!” She said, “I have read the Qur’an from cover to cover, but I did not find in it what you say.” He said, “Verily, if you have read it, you would have found it. Did you not read {And whatsoever the Apostle gives you take it and whatsoever he forbids you, you abstain (from it)}.”¹⁸⁸ She said, “Yes, I did.” He said, “Verily, God’s Messenger forbade such things.” She said, “But I see your wife doing these things?” He said, “Go and look at her.” She went and looked at her but could not see anything in support of her statement. On that he said, “If she (my wife) was as you thought, I would not keep her (as my wife).” [Narrated by al-Bukhārī and Muslim][38] §

¹⁸⁷ In reference to the Masīḥ al-Dajjal, the false messiah.

¹⁸⁸ Qur’an, 59:7.

Al-Ḥāfiẓ b. Ḥajar said: "... and it was said: The woman had in fact seen that but Ibn Mas'ūd had condemned that (on his wife) so she had removed it. That is why when the woman entered, she did not see what she saw before..." [39] and he also said, "Umm Ya'qūb's debating with Ibn Mas'ūd indicates that she has heightened awareness." [40]

4.18 Umm al-Dardā' Condemns some of the Caliph 'Abdulmalik b. Marwān's behaviour

§ On the authority of Zaid b. Aslam that 'Abdulmalik b. Marwān sent Umm al-Dardā' furniture from him. One night, 'Abdulmalik awoke and called his servant who was slow (in responding). He ('Abdulmalik) cursed him. When it was morning Umm al-Dardā' said to him, "I heard you last night cursing your servant when you called him." She said, "I heard Abu al-Dardā' say, "The Messenger of God said: Those who curse will not be mediators nor witnesses on the day of judgement." [Narrated by Muslim][41]¹⁸⁹ §

There are more examples that demonstrate Muslim women's strong character and their heightened awareness of their rights and duties that are dispersed in this book's chapters, and these are some examples:

- Umm Salama gives blessed advice to the Messenger of God on the day of Ḥudaibiya.¹⁹⁰

¹⁸⁹ The reports of Zainab b. al-Muhājir, Ḥafṣa b. 'Umar, Umm Ya'qūb, and Umm al-Dardā' are examples of the concept of *Mujādila*, "she who debates or disputes" or 'interlocutor" based on the title of the Qur'anic chapter with the same name. Kahf argues that the theoretical concept of *Mujādila* is "a rudimentary way to conceptualize women's compositions in the diffuse textual material of early Islam... These compositions usually have an *interlocutory character*. The *mujādila* both interrupts and acknowledges the other to whom she speaks. She is both inside and outside the discourse that results from this encounter between herself and others; she both tells the story and is told by it... What I call *mujādila* discourse is rhetorically excellent composition forming part of a dialogue or conversation." See Mohja Kahf, "Braiding the Stories: Women's Eloquence in the Early Islamic Era," in *Windows of Faith: Muslim Women Scholar-Activists in North America*, ed. Gisela Webb (Syracuse, New York: Syracuse University Press, 2000), 149–157.

¹⁹⁰ The Pact of al-Ḥudaibiya was a compromise that was reached between Muḥammad and the Meccans in 628 CE, in which Mecca gave Muslims political and religious recognition. "Pact of Al-Ḥudaybiyah," *Encyclopedia Britannica*, 1998.

- Khawla b. Tha‘laba’s debate with the Messenger of God regarding her husband’s separation from her.¹⁹¹
- Asmā’ b. ‘Umays confronts ‘Umar b. al-Khaṭṭāb when he belittled the emigration of the people of the ship.¹⁹²
- Umm Salama confronts ‘Umar b. al-Khaṭṭāb when he condemned the Prophet’s wives for debating with him.
- Asmā’ b. Abū Bakr participates (with several women) in the eclipse prayer until she faints.
- Umm Salīm’s strength and gentleness in informing her husband of their son’s death.
- Umm Salīm prepares for the dangers of participating in Jihād.
- Ḥafṣa b. ‘Umar is highly concerned about the crisis of the caliphate after her father’s death.
- Asmā’ b. Abū Bakr confronts the tyranny of al-Ḥajjāj.¹⁹³
- ‘Ā’isha’s corrections of the companions.¹⁹⁴
- Fāṭima b. Qais corrects those who say that a divorced woman must remain in her divorcee’s house three cycles during the period of *‘idda*.

¹⁹¹ She is the *mujādila* who protested to the Prophet about her husband’s pronunciation of *zihār* (a pre-Islamic Arab custom of declaring to the wife, “You are to me like the back of my mother,” thereby relieving the husband of sexual duties to her, leaving her with neither a proper divorce nor a proper marriage) to her and disputed the issue with the Prophet. The Qur’anic verses of the *Mujādila* chapter are then revealed to the Prophet {God has certainly heard the speech of her who disputes with you about her husband and complains to God} (58:1), which allowed the reversal of *zihār* with penalties on the husband. Kahf, “Braiding the Stories: Women’s Eloquence in the Early Islamic Era,” 147–171.

¹⁹² The people of the ship are a group of the Prophet’s first followers in Makkah who migrated to Abyssinia to flee from the Meccan’s persecution.

¹⁹³ Al-Ḥajjāj b. Yūsuf al-Thaqafī was a provincial governor under the Umayyad caliphate who led the troops that crushed the rebellion of ‘Abdullah b. al-Zubair, Asmā’ b. Abū Bakr’s son. “Al-Ḥajjāj,” *Encyclopedia Britannica*, 2019.

¹⁹⁴ For a detailed analysis of ‘Ā’isha’s method for critiquing Hadith content, see Jasser Auda, “Aisha’s Critique of Authentic Hadith Content,” last modified 2013, <https://www.jasserauda.net/portal/aishas-critique-of-authentic-hadith-content-via-quranic-universals/?lang=en>.

Endnotes for Chapter Four

Notice: Please note that the section and page numbers that are mentioned after the books' title and chapter for Ṣaḥīḥ al-Bukhārī reference the book 'Fath al-Bārī, Sharḥ Ṣaḥīḥ Muslim' Mustafa Ḥalabi edition, Cairo. However, the section and page numbers that are mentioned for Ṣaḥīḥ Muslim reference 'Al-Jāmi' al-Ṣaḥīḥ for Al-Imam', Istanbul edition.

- [1] Muslim: *Kitāb al-Fadā'il*, bāb: *Ithbāt ḥawḍ nabīyyinā wa ṣifātih*, s. 7, p. 67.
- [2] Al-Bukhārī: *Kitāb al-'ilm*, bāb: *Hal yaj'al lil nisā' yawman 'alā ḥida*, s. 1, p. 206.
- [3] Al-Bukhārī: *Kitāb al-i'tiṣām bil Kitāb wal sunna*, bāb: *Ta'līm al-nabi ummatihi min al-rijāl wal nisā' mimā 'allamahu Allah laysa bi ra'y wala tamthīl*, s. 17, p. 55. Muslim: *Kitāb al-bir wal ṣila wal adāb*, bāb: *Al-iḥsān ilā al-banāt*, s. 8, p. 39.
- [4] *Fath al-Bārī*, s. 1, p. 207.
- [5] Muslim: *Kitāb al-ḥayḍ*, bāb: *Istiḥbāb isti'māl al-mughtasila furṣa min misk fī mawḍi' al-dam*, s. 1, p. 179.
- [6] Al-Bukhārī: *Kitāb al-maghāzī*, bāb: *Haddathanī 'Abdullah b. Muḥammad al-ja'fī*, s. 8, p. 313. Muslim: *Kitāb al-ṭalāq*, bāb: *Inqīḍā' iddat al-mutawafti 'anhā zawjahā wa ghayrahā be waḍ' al-ḥaml*, s. 4, p. 201.
- [7] *Fath al-Bārī*, s. 11, p. 400, 401.
- [8] This description was mentioned in a narration by Aḥmad (*Fath al-Bārī* s. 4, p. 438).
- [9, 10] Al-Bukhārī: *Kitāb al-isti'dhān*, bāb: *Qawlihi ta'ālā 'yā ayyuhā alladhīna āmanū lā tadhkulū buyūtan ghaira buyūtikum*, s. 13, p. 245. Muslim: *Kitāb al-ḥajj*, bāb: *Al-ḥajj 'an al-'ājez lazamāna ow heram*, s. 4, p. 101.
- [11] Al-Bukhārī: *Kitāb al-ḥiyal*, bāb: *Fī al-nikāḥ*, s. 15, p. 373.
- [12] Al-Bukhārī: *Kitāb al-ṭalāq*, bāb: *Lā yakūn bay' al-ama ṭalāqan*, s. 11, p. 323. Muslim: *Kitāb al-'itq*, bāb: *innamā al-walā' liman a'taq*, s. 4, p. 215.
- [13] Al-Bukhārī: *Kitāb al-ṭalāq*, bāb: *Shafā'at al-nabi fī zawj barīra*, s. 11, p. 328.
- [14] *Fath al-Bārī*, s. 11, p. 334, 335.
- [15] Al-Bukhārī: *Kitāb al-nikāḥ*, bāb: *Al-nazar ilā al-mar'a qabl al-tazwīj*, s. 11, p. 86. Muslim: *Kitāb al-nikāḥ*, bāb: *al-ṣadāq wa jawāz kwanihi ta'līm al-Qur'an*, s. 4, p. 143.
- [16] Al-Bukhārī: *Kitāb al-nikāḥ*, bāb: *'arḍ al-mar'a nafsahā 'alā al-rajul al-ṣāliḥ*, s. 11, p. 79.
- [17] *Fath al-Bārī*, s. 11, p. 79.
- [18] *Fath al-Bārī*, s. 11, p. 122.
- [19] *Sharḥ 'umdat al-aḥkām*, s. 2, p. 201.
- [20] Al-Bukhārī: *Kitāb al-ṭalāq*, bāb: *Al-khul'*, s. 11, p. 319.
- [21] Al-Bukhārī: *Kitāb al-jumā'a*, bāb: *Hal 'alā man yash-had al-jumā'a ghusl min al-nisā' wal ṣibyān wa ghayrahum*, s. 3, p. 34.
- [22] *Fath al-Bārī*, s. 3, p. 34.
- [23] Muslim: *Kitāb faḍā'il al-ṣaḥāba*, bāb: *Min faḍā'il zainab umm al-mu'minīn raḍi Allahu 'anhā*, s. 7, p. 144.
- [24] Al-Bukhārī: *Kitāb al-nikāḥ*, bāb: *Nadb man ra'ā imra'a fa waqa'at fī nafsihī an ya'tī imra'atuhu ow jāriyatihī fa yuwāqi'uhā*, s. 4, p. 129.
- [25] *Fath al-Bārī*, s. 4, p. 29, 30.
- [26] Al-Bukhārī: *Kitāb al-zakāt*, bāb: *Al-zakāt 'alā al-zawj wal aytām fil hijr*, s. 4, p. 71. Muslim: *Kitāb al-zakāt*, bāb: *Faḍl al-nafaqa wal ṣadaqa 'alā al-aqrabīn*, s. 3, p. 80.
- [27] Muslim: *Kitāb al-ḥajj wa ash-rā'at al-sā'a*, bāb: *Fī khurūj al-dajjāl*, s. 8, p. 205.
- [28] Al-Bukhārī: *Kitāb al-shurūṭ*, bāb: *Mā yajūz min al-shurūṭ fī al-Islam*, s. 6, p. 241.
- [29] Al-Bukhārī: *Kitāb al-jihād*, bāb: *Mā qīla fī qitāl al-rūm*, s. 6, p. 443.

- [30] Al-Bukhārī: *Kitāb al-isti'dhān, bāb: Man zāra qawman fa qāla 'indahum*, s. 13, p. 313. Muslim: *Kitāb al-imāra, bāb: Faḍl al-ghazu fil baḥr*, s. 6, p. 50.
- [31] Al-Bukhārī: *Kitāb farḍ al-khams, bāb: Amān al-nisā' wa jiwārihin*, s. 7, p. 83. Muslim: *Kitāb ṣalāt al-musāfirīn, bāb: Istihbāb ṣalāt al-ḍuhā*, s. 2, p. 158.
- [32] Al-Bukhārī: *Kitāb al-manāqib, bāb: Thikr hind bin 'utbah*, s. 8, p. 141. Muslim: *Kitāb al-aqḍiya, bāb: Qaḍyat hind*, s. 5, p. 130.
- [33] *Fath al-Bārī*, s. 8, p. 142.
- [34] Muslim: *Kitāb faḍā'il al-ṣaḥāba, bāb: Min faḍā'il Umm Ayman raḍi Allahu 'anhā*, s. 7, p. 144.
- [35] Al-Bukhārī: *Kitāb al-manāqib, bāb: Ayyām al-jāhilliya*, s. 8, p. 148.
- [36] Muslim: *Kitāb al-fitan wa ash-rā' al-sā'a, bāb: Thikr Ibn Ṣayyād*, s. 8, p. 194.
- [37] This sentence is in Muslim's narration.
- [38] Al-Bukhārī: *Kitāb al-tafsīr sūrat al-ḥaṣhr, bāb: {mā atākum al-rasūl fa khudhūh}*, s. 10, p. 254. Muslim: *Kitāb al-libās wal zīna, bāb: Tah-rīm fi'l al-wāṣila wal mustawṣila*, s. 6, p. 166.
- [39] *Fath al-Bārī*, s. 10, p. 255.
- [40] *Fath al-Bārī*, s. 12, p. 496.
- [41] Muslim: *Kitāb al-bir wal ṣila wal adāb, bāb: Al-nahi 'an la'n al-dawāb wa ghayrahā*, s. 8, p. 24.

Chapter 5

5 Authentic (Ṣaḥīḥ) Hadith Reports Regarding Women's Character that have been Misunderstood and Incorrectly Implemented¹⁹⁵

The First Hadith: § “I saw hellfire ... and I saw most of its dwellers were women.” §

The Second Hadith: § “I have not seen anyone more deficient in intellect and religion who is capable of making a serious man lose his reason.” §

The Third Hadith: § “Woman was created from a crooked rib and the most crooked part of something is its top.” §

5.1 The First Hadith

§ On the authority of ‘Abdullah b. ‘Abbās, he said, “The sun eclipsed... God’s Messenger prayed and stood for a long period... then he ended his prayer and the sun has appeared. He (ﷺ) said, “The sun and the moon are two of God’s signs. They eclipse neither because of the death of somebody nor because of his life (i.e. birth); when you see that, remember God.” They said, “O God’s Messenger! We saw you reaching for something from your place and then we saw you withdraw [your hand].” He said, “I saw Paradise and stretched my hands towards a branch (of its fruits) and had I taken it, you would have eaten from it as long as the world remains. I also saw hellfire and I had never seen such a horrible sight as I seen today. I saw that most of its dwellers were women.” They said, “O God's Messenger! Why is it so?” He said, “Because of their ungratefulness (*kufṛ*).”¹⁹⁶ It was asked, “Disbelief in God?” He said, “They are ungrateful to their companions of life (husbands) and ungrateful to good deeds. If you are benevolent to one of them throughout

¹⁹⁵ Chapter 7 in the original text.

¹⁹⁶ The Arabic term ‘*kufṛ*’ can mean disbelief, concealment of the truth, or ungratefulness. The Prophet’s use of it meant ‘ungratefulness’, but the people’s understanding of it was ‘disbelief’. Thus, when they ask whether women are in hellfire for their disbelief in God, the Prophet corrects them by indicating that he meant ‘ungratefulness’.

life and then she sees anything (undesirable) in you, she will say, “I have never seen any good from you.”” [Narrated by al-Bukhārī and Muslim] [1] §

We have two pauses with this hadith:

The first pause: What is the import of the hadith? Are women the majority of hellfire’s inhabitants because evil dominates their nature more than men? If the issue was such, they would not be responsible for their increased propensity in doing evil, but the hadith asserts that they are responsible and are punished for what they do such as being ungrateful to their companions and being ungrateful for good deeds. Al-Ḥāfiẓ b. Ḥajar was truthful when he says, “Jābir’s hadith contains an indication that what was seen in hellfire among women were those who were characterized with contemptible characteristics and the text was, ‘and the majority of whom I saw in it (Hellfire) were women who if confided in betrayed, and if they were asked (for charity) withheld, and if they asked (for something) insisted, and if given they do not thank.’ ”[2] This reminds us of the Messenger of God’s saying, “I looked into Paradise and I saw most of its inhabitants were from the poor.” [3] What reduced the number of rich people? It’s due to what they have committed, including unlawfully devouring money and spending it on unlawful things or being stingy with their money and preventing it from being spent on good causes.¹⁹⁷

The second pause: To know what we, Muslim men and women, can learn from this hadith. We think that the biggest lesson is that everyone must work towards avoiding hellfire. Hellfire and its horrors were not mentioned except for us to avoid it.

How do women avoid hellfire? They avoid it by abstaining from being ungrateful to their companions. How do they avoid being ungrateful to their companions? Firstly, by proper upbringing and guidance, which will drive God’s fear and obedience in their hearts. Then by remembering the Messenger of God’s saying when Satan whispers to them. If he (satan) overcomes them and they fall into sin, they should repent and give charity as the Messenger of God has taught them. On the authority of Abū Sa’īd al-Khudrī, he said, “The Messenger

¹⁹⁷ The first point the author makes is that women are not more evil in nature than men.

of God went out on the day of al-Fiṭr or al-Adḥā to the mosque and he passed by the women and said, “O women folk! Give charity (and in Muslim’s narration: and increase your repentance) for I have seen you making up the majority of hellfire’s dwellers.” They said, “How so, O Messenger of God?” He said, “You curse frequently and show ingratitude towards companions.”” [Narrated by al-Bukhārī and Muslim] [4]

Al- Ḥāfiẓ b. Ḥajar said, “In this hadith ... is an emphasis on advising with what would cause the elimination of the characteristic that is being criticized ... and is an indication that charity prevents punishment and atones for sins among creation.” [5A]

How do men avoid hellfire? They avoid it by staying away from what is unlawful and performing what is obligatory. Among what is obligatory is taking good care of their mothers, sisters, wives, and daughters. Included in that is providing them with opportunities that offer them effective guidance, sage advice and communal worship such as Friday prayer, the two Eid prayers, and Ramadan night prayers in order for their hearts to fill with belief and devoutness. In addition, providing opportunities that will allow them to do good deeds such as giving charity, commanding good and calling others to do good. All of this falls under good wardship that God has decreed upon men. God said: (Men are the protectors and maintainers of women)¹⁹⁸ and He said: (O ye who believe! Save yourselves and your families from a Fire whose fuel is Men and Stones).¹⁹⁹ Part of what is considered good care that the Messenger of God has ordered, “the man is a guardian over his household and he is responsible for his family.” [Narrated by al-Bukhārī and Muslim][5B]²⁰⁰

¹⁹⁸ Qur’an, 4:34

¹⁹⁹ Qur’an, 66:6

²⁰⁰ Abū Shuqqa’s attempt to explain this hadith by categorizing it as a hadith that is usually misinterpreted is the most common approach taken by most Muslims attempting to explain it. See Mitter, “‘The Majority of the Dwellers of Hell-Fire Are Women’; A Short Analysis of a Much Discussed Hadith.” However, his explanations seem superficial in light of a hadith that is considered to be the most cited hadith in the Arabic speaking countries when it comes to the position of women in Islam, Roald, *Women in Islam: The Western Experience*, 131–137. A discussion of such a hadith is incomplete without delving in to the language, occasion, and *isnād* and *matn* analysis. For example, Abū Shuqqa fails to mention that the hadith has three different versions with slightly different wording and was uttered in different occasions. For an in-depth

5.2 The Second Hadith

§ On the authority of Abū Sa‘īd al-Khudrī, he said, “The Messenger of God went out on the day of al-Fiṭr or al-Aḍḥā to the mosque and he passed by the women and said, “O women folk! ... I have not seen anyone more deficient in intellect and religion who is capable of making a serious man lose his reason more than you.” They said, “What is our deficiency in intellect and religion, O Messenger of God?” He said, “Is it not that the testimony of a woman is equal to half of a man’s testimony?” They said, “yes.” He said, “This is the deficiency in her intellect. Is it not that if she is menstruating, she does not pray or fast?” They said, “yes.” He said, “This is the deficiency in her religion.”” [Narrated by al-Bukhārī and Muslim][6A] §

We will present this hadith from three angles:

The first angle: The general lesson from his saying (ﷺ), “I have not seen anyone more deficient in intellect and religion who is capable of eliminating a serious man’s mind more than you:”

The text requires study and contemplation whether it is from the angle of the occasion in which it was said, from the angle of who was the recipient of the speech or from the angle of style in which the speech was phrased, and that is in order for us to understand its import regarding women’s character. From the viewpoint of the hadith’s occasion, it was said during a sermon for women on the day of Eid. Thus, do we expect from the generous messenger of great manners to belittle women, diminish their dignity or degrade their character on this joyful occasion? From the viewpoint of who was the recipient of the speech, it was a group of women from Madīna and most of them were from al-Anṣār, about whom ‘Umar b. al-Khaṭṭāb said, “When we came to al-Anṣār, and they were a tribe whose women dominated them, so our women began adopting the manners of the women of al-Anṣār.” [6B] This clarifies why the generous messenger said, “I have not seen anyone more capable of making a serious man lose his reason more than you.” And from the angle of

isnād and matn analysis, see Mitter, “‘The Majority of the Dwellers of Hell-Fire Are Women’; A Short Analysis of a Much Discussed Hadith.”

style in which the speech was phrased, it is not in the style of a general prescriptive principle nor general ruling. It is closer to an expression of surprise on behalf of the Messenger of God regarding the apparent contradiction in the phenomenon of women (who exhibit weakness) dominating men who exhibit strength. It is being surprised by God's wisdom as he placed strength in the expectedly weak and brought out weakness from the expectedly strong! Therefore, we ask whether the style of speech carries a sense of friendliness towards women during the Prophetic advice? Does it constitute a friendly prelude to one of the sermon's sections that implies, "O women, if God has given you the ability to eliminate a serious man's reason despite your weakness then fear God and don't use this ability except in good and kindness."

That is how the phrase "deficient in intellect and religion" came into being; it occurred only once within the context of procuring attention and as a friendly prelude for advice specific to women. It never occurred independently in a prescriptive tone in front of women nor men.

The second angle is regarding the specific lessons from his saying, "deficient in intellect:"

There are several possibilities (explanations) for intellectual deficiency, such as:

- (a) A general and inherent deficiency in average intelligence.
- (b) A specific, inherent deficiency as in some specific intellectual capabilities such as mathematical induction, imagination, and comprehension.
- (c) A specific, occasional, and short-term deficiency that develops in one's nature temporarily due to a passing circumstance (such as menstruation, postpartum periods, or pregnancy).
- (d) A specific, occasional, and long-term deficiency that develops in one's nature due to specific living circumstances such as becoming preoccupied with pregnancy, childbirth, breastfeeding and nursing, in addition to being confined within the home's walls, barely leaving it, and completely disconnecting from the outside world, which results in a reduced awareness of life's domains and a weakened comprehension of financial matters and others.

The example that the generous messenger gave for intellectual deficiency aids in giving preference to a specific deficiency whether it is inherent or occasional. Whatever the type of deficiency is, it does not reduce her intellectual abilities nor her ability to bear all her main responsibilities. Among these responsibilities, and which is her specialty, is nurturing children, which God would not have entrusted except to a stable human. And we, men, would not entrust our sons and daughters to the care of an incapable human with deficient intellect and religion!!!

Among the responsibilities that women participate with men in:

- (a) Human responsibility: that is, humans bearing the responsibility of their actions and being accounted for them in the hereafter and this is established in the holy book.
- (b) Criminal responsibility and bearing criminal punishment in this life for depraved behaviour and this is established in the holy book.
- (c) Civil responsibility and the right to manage their money, issue contracts, and gain custody of minors, and this is agreed upon by most jurists with evidence from the Qur'an and Sunna.
- (d) Responsibility to oversee judgement on financial matters and this is established by Abū Ḥanīfa.
- (e) Responsibility to narrate the sunna that clarifies the holy book, and this is agreed upon by Muslim scholars.

If specific deficiencies are the most probable [explanation], then the last three options are possible and there is no conflict among them, but they may have variable effects. Regarding the existence of an inherent deficiency in some specific intellectual capabilities such as comprehending financial matters and numbers, which is the capability mentioned in the verse: (so that if one of them errs, the other can remind her)²⁰¹, then this deficiency—if not

²⁰¹ This is a part of a longer verse on debt and procuring witnesses. A larger part of the verse reads { But if the debtor be feeble-minded, or weak, or incapable of dictating himself, then let his guardian dictate with honesty, and call upon two of your men to act as witnesses; and if two men are not available, then a man and two women from among such as are acceptable to you as witnesses so that if one of them forgets, the other can remind her} Qur'an, 2:282. The author addresses the issue of testimony in further detail below.

an inherent deficiency since birth and characteristic to females over men as she is distinguishable in some body organs—is inherent or semi-inherent in the post adolescence phase. On the one hand, this deficiency is influenced by the development associated with sex organs during marriage and motherhood. That is, with the completion of the sex organs’ functions and their results that include pregnancy, childbirth, and breastfeeding.²⁰² On the other hand, the completion of a woman’s social life is another influence. The evident interaction between the biological and social lives [of women] on one hand and the intellectual life on the other hand supports our view. One manifestation of this interaction is what occurs during a woman’s testimony; as if her emotional, reactionary side overcomes her or when she is faced with occasional, difficult situations (e.g., menstruation) or when she is burdened with pregnancy, breastfeeding and nursing in addition to home maintenance. Moreover, the prophetic hadith alludes to the deficiency that characterizes women without specifying the stage of its occurrence, as if specifying the stage is left to human efforts and serious scientific research. However, we must pay attention to three issues:

First, specific deficiencies in one of the special abilities may be met with an increase in one or more other abilities. **Second**, the deficiency here [in the hadith] concerns women in general and this does not prevent the existence of women whom God has given high or sometimes extraordinary abilities in the same areas that women generally lack in. Moreover, this does not prevent these women from being superior to most men [in such areas]. Ibn Taymiyya says: “... the preference of one race does not entail the preference of a person; an Abyssinian may be preferred by God over all of Quraish.” He says in another place: “... this basis necessitates that the urban folk is better than the rural folk, even if some people from rural areas are better than most urban people.” [7]²⁰³ **Third**, if the

²⁰² While research has shown some differences between men and women in biology, physiology, and psychology, Abu Shuqqa fails to cite references to support his argument, which is problematic as research in this area is ever evolving and inconclusive to this day.

²⁰³ This is part of a larger discussion by Ibn Taymiyya on the topic of ‘Arab virtue.’ A commentary on this topic would require an in-depth study of Abu Taymiyya’s text and, thus, is out of the scope of this thesis. For an in-depth discussion on ‘Arab Virtue’, see Abu Amina Elias, “Are Arabs the Master Race in Islam?,” last modified 2018, <https://abuaminaelias.com/are-arabs-master-race-in-islam/>.

specific and occasional deficiencies are a result of some organs' functions that God has ordained for the daughters of Adam, which is a good thing that helps both men and women in fulfilling their roles in life, then an isolated life behind a home's walls is dangerous to a woman and family's lives and the life of the entire society. It is a danger that could do away with a woman's entire intellect, and she could become like livestock that have no power over their affairs and does not know what goes around them. Consequently, her role in raising children will be weakened and, in turn, her role in advancing her society with social and political activity will be diminished.

Because the hadith alludes to a deficiency in testimony, it is better that we convey jurists' sayings on women's testimonies. It was mentioned in *Fath al-Bārī*, "Ibn al-Mundhir said: Scholars have unanimously agreed on the apparent meaning of this verse: [and call upon two of your men to act as witnesses; and if two men are not available, then a man and two women].²⁰⁴ They allowed the testimony of women with men. The majority have related this (the testimony) to debts and finances and they said her testimony is not permissible in issues pertaining to corporal punishment and penalties and disagreed on issues pertaining to marriage, divorce, lineage, and succession; the majority forbade it and the Kūfans²⁰⁵ allowed it ... and they agreed on accepting women's individual testimonies regarding matters that men are not involved in such as menstruation, childbirth, vagitus and women's defects and disagree on breastfeeding." [8]

It was mentioned in *Bidāyat al-Mujtahid* for Averroes (*Ibn Rushd*), "The majority (of scholars) agree that women's testimonies are not accepted for corporal punishments ... and the literalist (*Ahl al-Zāhir*)²⁰⁶ said, "it is accepted for everything if a man is with them and

²⁰⁴ Qur'an, 2:282.

²⁰⁵ A group of Muslim jurists whose center was Kufa, Iraq. Kufa was a center for Islamic jurisprudence that began when many of the Prophet's companions moved there such as 'Abdullah b. Mas'ūd, 'Ali b. Abū Tālib, and Sa'd b. Abū Waqqās. Abū Hanīfa eventually led the school, which then became the Hanafī School of law. See Umar Sulaiman Al-Ashqar, *Tarīkh Al-Fiqh Al-Islāmī*, 3rd ed. (Amman, Jordan: Dār al-Nafā'is, 1991).

²⁰⁶ The literalists or *Zāhirīya* are the followers of the legal Islamic school that insisted on strict adherence to the literal text (*zāhir*) of the Qur'ān and hadith as the only source of Islamic law. John Esposito, "Zāhirī," *The Oxford Dictionary of Islam* (Oxford Islamic Studies Online, n.d.).

the women were more than one as the outward meaning of the verse indicates.” Abū Ḥanīfa said, “it is accepted in finances and everything other than corporal punishments, which includes bodily rulings such as divorce, return, marriage, and manumission.” It is not accepted by Mālik for bodily rulings ... and women’s individual testimonies (i.e., women without men) is accepted by the majority in bodily rights, that men are usually not acquainted with, such as childbirth, vagitus, women’s defects, and there is no disagreement on any of this except for breastfeeding...” [9]

It was mentioned in *al-Muḥallā* by Ibn Ḥazm: “It is not permissible in the case of adultery to accept fewer than four Muslim, upright men or in the place of every man two Muslim, upright women so there will be three men and two women or two men and four women or one man and six women or eight women only. It is not accepted in all other rights that include corporal punishments and blood (i.e., penalties, marriage, divorce, return, finances) except two Muslim, upright men or a man and two women as well or four women. It is accepted in all that, except for corporal punishments, one upright man or two women along with the requester’s vow. It is accepted in breastfeeding only one upright woman or one upright man.... and we found (peace be upon him) has said what we narrated through Muslim ... on the authority of Ibn ‘Abdullah b. ‘Umar on the authority of the Messenger of God that he said in a hadith, “The testimony of two women equals the testimony of one man” and through al-Bukhārī... on the authority of Abū Sa‘īd al-Khudrī that the Messenger of God said in a hadith, “Isn't a woman’s testimony like half of a man’s testimony?” We said, “Yes, O Messenger of God.” Thus, he (peace be upon him) asserted that two women’s testimonies equal a man’s testimony, so the necessity of not accepting where a man is testifying except two women is made obligatory, this and he did not add.” [11]

It was mentioned in *al-Ṭuruq al-Ḥukmiyya* by Ibn al-Qayyim:

Our Sheikh Ibn Taymiyya, may God have mercy on him, said, “God’s saying: (and call upon two of your men to act as witnesses; and if two men are not available, then a man and

two women, so that if one of them forgets, the other can remind her)²⁰⁷ constitutes evidence for replacing the testimony of two women in the place of a man in order for one to remind the other if she forgets, and this applies to what one can be misguided about in general, due to forgetfulness and inaccuracy. The Prophet (ﷺ) alluded to this meaning when he said, “their deficiency in intellect is manifest in the testimony of two women in place of one man”, he clarified that the portion [of the hadith] on their testimony is due to their deficiency in intellect and not due to their deficiency in religion. Therefore, he knew that women’s justice is in the same position of men’s justice, but her intellect is less than his. Thus, testimonies in areas in which misguidance is not generally feared she is not equal to half a man. What accepts women’s individual testimonies: things she sees with her eyes, or touches with her hands, or hears with her ears without full dependence on the intellect such as childbirth, vagitus, breastfeeding, menstruation, defects under the clothes, for such things are not forgotten in general and knowing them does not require using the intellect such as the meanings of sayings she hears (e.g., affirmation of faith and others). For these are comprehended meanings and are generally susceptible to long periods of time.” [11A]

If this is established, then the testimony of a man and two women is accepted in every situation that accepts a man’s testimony and a requester’s vow. ‘Aṭā’ and Ḥammād b. Abū Sulaimān said, “the testimony of a man and two women is accepted in corporal punishments and penalties, and it is used for judgement among us in marriage and manumission, based on the two narrations and it was narrated by Jābir b. Zaid, Iyyās b. Mu‘āwiyya, al-Sha‘bi, al-Thawri, and the people of reason (*ahl al-ra’y*).²⁰⁸ It also applies to crimes that necessitate money based on one of the narrations.” [11B]

Ibn al-Qayyim said, “... and an upright woman is like a man in honesty and trustworthiness and religiosity, but when it was feared that she will be negligent and forgetful she was strengthened by one like her, which will make her stronger than one man or like him, and

²⁰⁷ Qur’an, 2:282.

²⁰⁸ An early Islamic movement advocating the use of reasoning to arrive at legal decisions. Peter C. Hennigan, “Ahl Al-Ra’y,” *Encyclopedia of Islam* (Brill, 2009).

there is no doubt that the opinion gained from [the testimony of the likes of Umm al-Dardā' and Umm 'Aṭīyya is stronger than the opinion gained from one man] those below them and below their likes.” [11c]

There are contemporary scholars who hold Ibn Ḥazm's opinion regarding a woman's testimony. [12]²⁰⁹

Finally, we think it is more appropriate of us—and we are in the 15th Hijri century and the 20th Gregorian—that we contribute to scientific research that is being conducted to specify women's abilities in order for us to know accurately the area of her deficiency, its degree, the time of its appearance, and the percentage of its existence among women. And to also know the area of its increase, its degree and the time of its appearance and so we provide a great service to the Sunna of the Messenger of God. Similar to how our ancestors served it [the Sunna] by creating the science of hadith to know the authentic (*ṣaḥīḥ*) hadith from the weak, we are able to provide it with a service that is suitable to our time through conducting scientific field studies that help investigate the content of some of the hadith texts. Then we should not be satisfied with merely transmitting a set of probabilities surrounding the [hadith] content then providing theoretical preference among them based on personal and narrow imagination and opinions, but we must present the lessons that scientific field research gives precedence to and this lesson may not have occurred to us during the theoretical research.

Until Muslims conduct sound scientific research in order to identify the mental and psychological characteristics of both men and women; I will convey sections from a modern reference on psychology²¹⁰ [13] that would perhaps shed some light on this topic:

²⁰⁹ Abu Shuqqa provides an adequate overview of jurists' stances on the issue of women's testimony. However, for contemporary discussions on the topic, see Mohammad Fadel, “Two Women , One Man : Knowledge , Power , and Gender in Medieval Sunni Legal Thought,” *International Journal of Middle East Studies* 29, no. 2 (1997): 185–204; Nehaluddin Ahmad, “Women's Testimony in Islamic Law and Misconceptions: A Critical Analysis,” *Religion and Human Rights* 6, no. 1 (2011): 13–24.

²¹⁰ The reference used is an Arabic translation of: Joy Paul Guilford, ed., *Fields of Psychology, Basic and Applied*, 2nd ed. (Princeton, NJ: D Van Nostrand, 1950).

- The differences between the sexes ... apply only to the society that these studies have been conducted in and under the specific circumstances for this society. Consequently, they are not valid for generalized application. However, taking this into account, we will not deny a means for partial benefit from what was presented.
- The reality is that any comparison between the sexes that is based only on the cumulative results of intelligence tests may disclose obscure results; for females outperformed in some abilities and the males outperformed in other abilities. Consequently, in any intelligence test that is comprised of different types of questions, we expect that excellence in one area will be faced with a weakness in another area, and thus, we do not achieve results... and intelligence tests alone, that is the cumulative results that individuals achieve in these tests, are not valid on their own to judge the differences between the sexes.

This informs us that the differences are not clear between men and women in the level of general intelligence and clear in the specific abilities.

- It may be more helpful for us to investigate the sexual differences in the specific abilities. We can pause at some of the important facts that have been achieved by analyzing the results of secondary tests that comprise a large number of intelligence tests. By following the first method (i.e., comparing between the two sexes in specific abilities), a large number of facts were gathered from various studies that used measures for verbal, mathematical, spatial and other relatively independent abilities... among the important observations concerning this is that sexual differences in these areas appear later than in other abilities.
- Males outperform in mathematical tests that require deduction, and these differences do not appear clearly between the sexes until after the first stage of education. When the

Stanford-Binet Test²¹¹ was applied, boys significantly outperformed and that was clear in mathematical deduction problems.²¹²

- Many studies that used self-reporting measures of personality, which were applied to a group of adult males and females, showed that there are differences between the sexes in reactionary areas... among the results of applying one of the studies is that it was evident that men were indeed more stable than women and that they are less prone to neuroticism ... it is worth noting that neuroticism tests for individuals of younger age proved that there is no difference between individuals in both sexes whose ages are less than fourteen.

This informs us that the appearance of some differences is delayed until after puberty whether it is in some intellectual abilities such as mathematical deduction or some personal traits such as neuroticism.

- It was clear from this study that females achieved the highest averages in tendencies for sociability, aesthetics and religiosity, while it was clear that males leaned more towards economic, theoretical, and political interests. It is natural that these results can be interpreted in light of environmental circumstances and cultural differences for both sexes and what society expects from both groups.
- Among the comprehensive studies on the issue of differences between the sexes in personality traits is the study by Terman and Miles²¹³ and the measure they arrived at

²¹¹ “The Stanford-Binet test is an examination meant to gauge intelligence through five factors of cognitive ability. These five factors include fluid reasoning, knowledge, quantitative reasoning, visual-spatial processing and working memory. Both verbal and nonverbal responses are measured. Each of the five factors is given a weight and the combined score is often reduced to a ratio known commonly as the intelligence quotient, or IQ.” “Stanford-Binet Test,” accessed July 28, 2019, <https://stanfordbinettest.com/>.

²¹² The results of studies on sex differences in intelligence are still inconclusive with many conflicting results and the objectivity of intelligence tests have been questioned. See Paul Irwing and Richard Lynn, “Sex Differences in Means and Variability on the Progressive Matrices in University Students: A Meta-Analysis,” *British Journal of Psychology* 96 (2005): 505–524; Paul Irwing and Richard Lynn, “Is There a Sex Difference in IQ Scores?,” *Nature* 442, no. July (2006); Steve Blinkhorn, “Gender Bender,” *Nature* 438, no. 7064 (2005): 31–32; Richard Lynn and Gerhard Meisenberg, “Sex Differences in Intelligence: Reply to Comments,” *Mankind Quarterly* 57, no. 1 (2016): 145–156.

²¹³ L.M. Terman and C.C. Miles, *Sex and Personality: Studies in Masculinity and Femininity* (New York, NY: McGraw Hill, 1936).

to analyze preferences and attitudes. This measure consists of sets of questions that were placed to distinguish as much as possible among general attitudes in men and women's responses to the questions, and so it is considered a measure of the degree of femininity and masculinity. This measure has been built on longitudinal and comprehensive studies and the questions have been carefully chosen. The measure contained questions that clearly showed that there are differences between individuals of the two sexes who live in American society. The data has been gathered from several hundred individuals among them elementary and secondary school children and higher education students and graduates. Among them were also uneducated and educated older individuals and people with different occupations. The sample also included some groups that have been chosen from among the homeless, adult homosexuals, and athletes. All of this had its influence, as the measure proved to be an extraordinary success in distinguishing between men and women's responses in American society. It was found at the same time that masculine and feminine traits are highly correlated with factors relating to experiences gained through upbringing and education at home or at work... it was found that the impact of these factors are much stronger than the impact of physical factors. It was also found that women who are highly educated and with a broad culture achieve results in these measures that are higher than the average that women generally achieve, as if they are getting closer to masculinity with that... this means that upbringing, education, and experiences that individuals go through bring their opinions closer together and reduce the neurotic differences between the sexes.²¹⁴

This implies that environmental circumstances and societal factors have a clear impact and their impact is stronger than the impact of physical factors.

²¹⁴ The results of studies on differences in personality traits between the genders are less variable than those on differences in intelligence. See Yanna J. Weisberg, Colin G. De Young, and Jacob B. Hirsh, "Gender Differences in Personality across the Ten Aspects of the Big Five," *Frontiers in Psychology* 2, no. AUG (2011): 1–11; Paul T Costa, Antonio Terracciano, and Robert R McCrae, "Gender Differences in Personality Traits Across Cultures: Robust and Surprising Findings," *Journal of Personality and Social Psychology* 81, no. 2 (2001): 322–331; Alan Feingold, "Gender Differences in Personality: A Meta-Analysis," *Psychological Bulletin* 116, no. 3 (1994): 429–456.

- It was found that there are significant differences between the sexes in most physical characteristics including body builds and skeletal composition, and general muscular formation whether it is the major or minor muscles. The sexes also differ in physiological functions and chemical compositions of some secretions, and maybe some of the psychological differences can be attributed to physical differences.
- There is another difference between the sexes in the stability of many bodily functions. Males in general are less prone than females to changes in the balance of their internal organisms, that is, they are more stable, and they have some characteristics that distinguish them including a relative stability in body temperature, balanced digestive and formative processes, a stability in the ratio between acidic and alkaline substances in the blood, and sugar levels in the blood... it is likely that acute fluctuations in some bodily functions for women, in comparison to men, may impact the emergence of differences in areas of reactionary and neurotic behaviours and so on.
- There is no doubt that the basis of many of the differences between the sexes is attributed to biological and cultural factors combined... it is likely that biological factors alone can cause some differences in psychological characteristics, even if all the environmental conditions are the same. At the same time, we must place in front of our eyes that there is a probability that environmental factors may have a completely opposite impact on the influence of biological factors.

This implies that the differences in bodily organisms between the sexes are significant and that they have a definite impact on mental aspects as long as sociological and environmental factors are not involved significantly so as to have an opposing influence.²¹⁵

After we have presented excerpts from the contemporary psychology reference, we shall go back to the noble hadith.²¹⁶

²¹⁵ This is in line with Fadel's argument regarding women's testimonies that, "locates the source of this discrimination not within the woman and her proclivity to telling the truth or lack thereof, but rather to specific social circumstances and the role that women played within those social circumstances." Fadel, "Two Women, One Man: Knowledge, Power, and Gender in Medieval Sunni Legal Thought," 192.

²¹⁶ Due to the criticality of this hadith and the implications it has had for Muslim women, an extended discussion of Abū Shuqqa's treatment of the section on women's intellectual deficiency is warranted.

Particularly, I demonstrate why Abū Shuqqa's approach is problematic and that his conclusions must be read with caution.

Abū Shuqqa begins by listing the type of intellectual deficiencies that the Prophet may have alluded to in the hadith. From the outset, he excludes a 'general and inherent deficiency in average intelligence.' He then attempts to explain why the other three types of 'specific' deficiencies, inherent or temporary, are a more probable explanation of the term. Abū Shuqqa seems to accept as fact that women have an inherent deficiency when it comes to financial matters, for example, due to biological, physiological, and/or circumstantial social factors decreed upon them by God. He supports his argument with reference to the Qur'anic verse on women's testimony and different jurists' sayings on women's testimonies. He then tempers this argument by stating that this particular deficiency may be compensated for with an increase in some other ability. He also states that mentioning this type of deficiency in the hadith does not prevent the existence of women who have extraordinary abilities in the same areas that women generally lack in (i.e., math). Finally, he cites two psychological references from the 1930s and 1950s to support his argument.

First, Abū Shuqqa's acceptance that women are of inferior intellect in those 'specific' abilities contradicts his earlier stances in the chapters where he emphasizes women's 'intellectual superiority' and cites Ibn Ḥajar twice to support his argument (see Sections 3.6 and 4.13). It can be argued, however, that his recognition of women's *general* 'superior intellect' does not contradict his acceptance of women's *specific* intellectual abilities. However, his arguments regarding women's inferior intellectual abilities in specific areas is also fraught with contradictions. At some points he concedes that women have some *inherent* specific intellectual deficiencies and draws upon the literature on women's testimony and psychology while at other points he attributes it to sociological and environmental factors. In the end, he remains undecided.

Fadel, in his thoughtful discussion of women's testimony, says, "had there been a natural quality inherent in women rendering their statements more unreliable than those of men, the law should have consistently discriminated against the statements of women, whether in the normative or in the political domain. Furthermore, if the law deemed a woman's rationality to be so defective that even in the recollection of facts she was not to be trusted, it would seem that the law should a fortiori reject her interpretations of revelation as being necessarily defective. In fact, however, we have that a woman's legal opinion (fatwa) was considered to be on par with that of a man. The equality, moreover, that women's reports enjoyed with men's in other areas of the law was not just a theoretical possibility; indeed, the fact that many women, to differing extents, participated in the production and reproduction of the theoretical sciences that were the backbone of religious learning no doubt also played an important role in circumscribing the types of arguments that could be marshaled to justify this discrimination." Mohammad Fadel, "Two Women, One Man: Knowledge, Power, and Gender in Medieval Sunni Legal Thought," *International Journal of Middle East Studies* 29, no. 2 (1997): 185–204.

Second, to support his view that women are intellectually deficient in some respects, he cites psychological references. This is extremely problematic and can easily be rejected for two reasons: 1) The references are outdated and results in this field is inconclusive to this day. 2) He draws upon limited references, specifically three references, while the literature on this topic is vast, which brings us to the next point. 3) Abū Shuqqa does not have the capacity nor expertise to interpret or sift through psychological, physiological and biological research. Thus, his approach seems to be, at best, cherry picking. 4) This 'scientism' approach (see footnote 61) has been already criticized and rejected by some scholars who tried to graft scientific facts from geography, astronomy, etc. onto Qur'anic verses, see Muzaffar Iqbal, "Scientific Commentary on the Quran," in *The Study Quran: A New Translation and Commentary*, ed. Syed Hossein Nasr et al. (HarperOne, 2016), 1677–1693.

If such an approach was rejected for attempting to transplant more conclusive scientific facts onto the undisputed verses of the Qur'an that have remained consistent in wording throughout history and across countries, then how can we accept the use of this approach for more volatile and inconclusive results translated to hadith reports that vary in *matn* and *sanad*?

The **third angle** that we will present from the prophetic hadith is the specific lesson from his saying “deficient in religion.”

When the Messenger (ﷺ) was asked about the deficiency in religion, he mentioned a specific issue and it is the deficit in prayer and fasting during menstruation and post-partum period. From one angle, it is a partial deficiency limited to worship in some rituals only, for menstruating women and women in post-partum periods perform all ḥajj rituals—except for circumambulating the ka‘ba—and she does not abandon remembering God. The upright religion is faith and devoutness, after faith comes rituals then manners then transactions. From another angle it is a temporary deficiency, meaning that it is not permanent in a woman’s entire life but occurs in short periods. Moreover, menstruation stops during pregnancy, which is nine continuous months, and ceases after menopause. From a third angle, the deficiency is not due to a woman’s doing nor choosing and a believing woman may feel sad due to her deprivation from prayer and fasting but she is content and patient with something that God has decreed for her and God will reward her for her contentment and patience. A woman may compensate for missed prayers in two ways:

First: an immediate compensation with other forms of worship like reciting the Qur’an [14], earnest supplications, and humble remembrance so she seeks God’s forgiveness, glorifies Him, praises Him, and aggrandizes Him. This type of compensation reminds us of what ‘Ā’isha, may God be pleased with her, did when the veil was decreed upon the Mothers of the Believers so *jihād* was forbidden for them and it is the best deed. Her keenness to perform ḥajj was the compensation for what she missed from *jihād*. On the authority of ‘Ā’isha (may God be pleased with her), she said, “O Messenger of God! Shall we not go to battle and go to *jihād* with you? (In another narration: We see that *jihād* is the best deed).” [15] He said, “But the best and most beautiful *jihād* is a blessed ḥajj.” ‘Ā’isha said, “I never missed ḥajj after I heard this from the Messenger of God.” [16]

Second: A delayed compensation and that is achieved by increasing supererogatory prayers after menstruation. This delayed type reminds us of ‘Ā’isha’s keenness to compensate for the ‘Umra she missed due to menstruation. ‘Ā’isha said, “The Prophet

came to me while I was crying, he said, “What makes you cry?” I said, “... I was prevented from ‘Umra” (in another narration: She said, “O Messenger of God, will people return with two rewards and I return with one?”) [17]. He said, “What is your issue?” I said, “I’m not praying.” He said, “It does not harm you. You are among Adam’s daughters and it was decreed upon you what it was decreed upon them, perform your ḥajj and may God bestow the ‘Umra upon you.” She said, “So I carried on until we departed from Mina and halted at al-Muḥaṣṣab.” The Prophet (ﷺ) called ‘Abd al-Raḥmān and said, “Go out of the borders of al-ḥaram with your sister and let her assume iḥrām for ‘Umra.”” [Narrated by al-Bukhārī and Muslim] [18]

It was mentioned in *Fath al-Bārī*, “Is a woman rewarded for abandoning prayer that has been decreed upon her similar to the way a sick person is rewarded for the supererogatory prayers he used to perform when he was healthy and was prevented from them due to sickness? Or is there a difference because a sick person used to perform them with the intention to continue performing them and he was qualified for it and a menstruating woman is not as such?” Al-Ḥāfiẓ b. Ḥajar said, “I have, regarding this difference being required because she does not get rewarded, a stance [19].” That is, reward for al-Ḥāfiẓ b. Ḥajar is probable. Thus, consider, may God guide you, how it is probable that a menstruating woman is rewarded despite her abandoning prayer.

However, deficiency in religion is still possible from several perspectives:

- (a) It may expose a woman of weak faith to a delight for not praying as if she got rid of a heavy burden, which may prevent her from being rewarded.
- (b) The deficiency that is a result of not praying is not related to the issue of reward alone but there is a decrease in the submission of a believer’s heart [to God] due to his deprivation from standing between God’s hands especially when the compensation we talked about is absent.

- (c) There is the deficiency in the strength to fight wrongdoing because prayer prevents atrocities and wrongdoings, so if compensation with another form of worship does not occur then the deficiency is certain.²¹⁷

The conclusion regarding the deficiency in intellect and religion is that the deficiency in intellect may mean one of two things: **The first**, a deficiency in intellectual abilities, that is a deficiency in the mind's formation. **The second**, a deficiency in intellectual activity, that is, a deficiency in the fruits of intellectual activity due to factors that impact intellectual abilities whether they are biological, social, or mental factors. There is a constant psychological factor, which is the tenderness and intensity of women's emotions and this is stable and established in most women's natures. The hadith here arrives at the deficiency in intellectual activity due to His saying: (so that if one of them errs, the other can remind her).

But attributing the deficiency in intellectual activity to a deficiency in the mind's formation itself is not what the hadith arrives at. This is supported by rigorous scientific research, as we said.

As for the deficiency in religion, it may mean one of two things. **First**, a deficiency in a person's religiosity, that is, a decrease in her/his devoutness and obedience to God. **Second**, a deficiency in what God has decreed upon a person as obligatory acts of worship, that is, a decrease in what s/he performs as acts of worship, not due to negligence but due to an obligation from the worshipped God. The hadith here draws upon a thing that God has decreed upon women as evidence for the deficiency and it is abandoning prayer and fasting

²¹⁷ Abū Shuqqa's explanation of women's 'deficiency in religion' is similar to other explanations of the hadith, in which the bulk of the argument is dedicated to the 'deficiency in intellect' portion as opposed to the explanation of the 'deficiency in religion.' Abu Amina Elias, "Are Women Deficient in Intelligence and Religion in Islam?," *Faith in Allah* الإيمان بالله, last modified 2013, accessed July 28, 2019, <https://abuaminaelias.com>; Abdulaziz b. Baz, "Ma'nā Naqṣ Al-'Aql Wa Al-Dīn 'Ind Al-Nisā'," accessed July 28, 2019, <https://binbaz.org.sa>. This is understandable for once it is clear that the deficiency refers to the reduced 'amount of worship' a woman performs and not to her overall religiosity and piety, the controversy is largely put to rest. Abū Shuqqa takes the argument farther and addresses the issue of reward; if women perform fewer acts of worship due to conditions that have been decreed upon them, do they then receive fewer rewards? His argument indicates no; she can compensate for the missed prayers and fasting in other ways and it is even possible that she is rewarded even when she is not praying or fasting.

for a limited number of days. Therefore, this type of deficiency—that is, a shortage in what God has decreed upon women—may lead to a deficiency in her devoutness to God. And this means that this is an issue that is probable to occur from some women but not from all of them.

Based on this, we find ourselves obligated to stop at the boundaries of the Messenger of God’s interpretation of deficiency and not to exceed it. But if we cross these boundaries then we will get lost in a maze of probabilities and we may indulge in delusions, and by that we would have fallen into the impermissible issue of following the ambiguous. The ambiguous may occur in the Sunna as it occurs in the Qur’an and God has warned us and said in his revelation: (But those in whose hearts is perversity follow the part thereof that is allegorical, seeking discord, and searching for its hidden meanings, but no one knows its hidden meanings except God).²¹⁸ Al-Shawkānī said, “The verse showed that the people of perversity follow the ambiguous of the Qu’rān... and the meaning of ambiguous: What is complex in its meaning and its purpose not clear whether it is real ambiguity—such as abstract terms and apparent similes—or an auxiliary ambiguity, and it is what requires external evidence to clarify its real meaning, even if it is apparent in itself for those of immature opinions.” [20]²¹⁹

²¹⁸ Qur’an, 3:7.

²¹⁹ There have been generally three approaches to dealing with this hadith: 1- The most common among them is an apologetic stance in which the content is explained from different angles. Such approaches are outlined by Mitter and adopted by Abū Shuqqa in this text. 2- An investigation of the chain of transmission (*sanad*) and content (*matn*) of the hadith as adopted by Mitter. See Mitter, “‘The Majority of the Dwellers of Hell-Fire Are Women’; A Short Analysis of a Much Discussed Hadith.” 3- An analysis of the authorial enterprise supporting these reports as espoused by Abou El Fadl. He says, “...as to traditions that cause a conscientious-pause, the totality of circumstances must be carefully scrutinized. This has relevance to reports that demean women because of the stubborn institutions of patriarchy that are likely to have played a predominant role in the authorial enterprise that generated many traditions. For instance, in a remarkable tradition expressing this reality, Ibn ‘Umar reportedly commented, ‘When the Prophet was alive we were cautious when speaking and dealing with our women in fear that a revelation would come [from God] concerning our behavior. But when the Prophet died, we were able to speak and deal with them [more freely].’ This tradition reflects a rather rare admission that there was social resistance to the early Islamic reforms regarding women...the deficient intellect traditions are easily co-opted into paternalistic and condescending discourses... the C.R.L.O, as in the case of most apologists, insists that there is nothing demeaning in this tradition to women because the tradition clearly states that the deficiency is not substantive, but rather technical. The deficiency means legal incapacity, and not natural inability. It is significant, however, that in a large number of determinations excluding women from public life and imposing the veil, the C.R.L.O frequently asserts that women are the majority of the inhabitants of Hell,

Fabricated and weak hadith, which speak of the uncertainty of a woman’s mind and religion and are commonly circulated among tongues, are nothing but one of the results of delusional escapades. The basis of this delusion is remnant of ancient ignorances that Muslims should have disinherited a long time ago, but they remained, unfortunately, as a result of crossing the boundaries of the Messenger’s interpretation of intellectual and religious deficiency. This led to the deluge of many false conceptions about women’s personalities.

Among these fabricated hadith:

- Hadith: § “Do not teach them writing and do not let them dwell in rooms.” [21] §
- Hadith: § “Obedience to a woman is regrettable.” [22] §
- Hadith: § “If it were not for women, God would have been worshipped truly.” [23] §
- Hadith: § “Consult with them (women) and contradict them.” [24] §

Among the weak Hadith and stories:

- Hadith: § “Men have perished when they obeyed women.” [25] §
- Hadith: § “Your worst enemy is your wife.” [26] §

A fabricated story about ‘Umar b. al-Khaṭṭāb: “Disagree with women for in disagreeing with them is a blessing.” [27]

and that they are of a limited emotional and intellectual capacity... Despite its assurances to the contrary, the C.R.L.O employs these traditions in the affirmation of certain typologies –perceptions or social constructs—of the capacities and function of women. This lays the foundation for most of the patriarchal and condescendingly paternalistic determinations of Islamic law... Attempting to evaluate these traditions by simply scrutinizing the chain of transmission is pedantic and non-probative. I am not dismissing the chain of transmission analysis as entirely irrelevant. But it simply constitutes one of the elements that needs to be evaluated. The issues that confront us in addressing these traditions consist of evaluating the authorial enterprise supporting these reports and exploring the extent that they can form part of the instructions that the special agent is charged with interpreting and implementing.” See Abou El Fadl, *Speaking in God’s Name: Islamic Law, Authority and Women*, 222–231.

5.3 The Third Hadith

§ On the authority of Abū Huraira, he said, “The Messenger of God said, “Act kindly towards women, for woman is created from a rib, and the most crooked part of the rib is its top. If you attempt to straighten it, you will break it, and if you leave it, its crookedness will remain there. So act kindly towards women.”” [Narrated by al-Bukhārī and Muslim][28] §

§ On the authority of Abū Huraira, he said, “The messenger of God said, “Woman has been created from a rib that will not in any way be straightened for you; if you want to benefit from her, you will benefit from her while crookedness remains in her. If you attempt to straighten her, you will break her, and breaking her is divorcing her.”” [Narrated by Muslim][29] §

The hadith includes several issues:

(a) General advice in favor of women in general in his saying: “Act kindly towards women” and it is said to mean: be kind with women, and the letter *bā* (↔) is used for bypassing and requesting something, meaning inciting action such as fulfillment [of a demand] (*istijāba*) which means fulfilling a demand (*ijāba*).²²⁰ [30]

(b) Rationalizing this advice with an issue that is related to a woman’s creation in his saying, “for woman is created from a rib, and the most crooked part of the rib is its top.” Therefore, she is firstly distinguished from a man’s creation and she possesses some crookedness. The Messenger did not clarify the area of this crookedness nor its scope. However, he did indicate the effect of this formative crookedness in some of a woman’s behaviors which may bother a man. Can we then, based on a witnessed reality, interpret the crookedness to mean quick and intense agitation or excessive sensitivity and moodiness? Crookedness is the opposite of straightness. If balanced and regulated

²²⁰ Abū Shuqqa is drawing upon Arabic grammar to make his point, which is lost in translation, but the general meaning is that the Prophet’s language indicated that he was exhorting men to act kindly towards women.

reactions is uprightness, then quick and intense reactions is crookedness. If a human's control of his emotions is uprightness, then the triumph of emotions over him is crookedness. And women - specifically - may become overcome with emotion and thus, wisdom in making decisions eludes her and unpleasant sayings and actions may be witnessed of her. Her quick agitation may result in moodiness. The Messenger of God was indeed truthful: "that will not in any way be straightened for you" and this moodiness is what annoys and angers men. This interpretation is given precedence due to the Messenger's saying in his advice to women: "You curse frequently and are ungrateful to your companions." This behaviour usually occurs during an hour of anger, that is, as a result of quick and intense agitation. But if some want to interpret (crookedness) to mean that women have twisted natures and 'twisted' here means craftiness and deception, then we believe that in this saying is an exaggeration and vilification of most women that contradicts the many texts on the female companions of the Prophet that indicate their innocence from craftiness, deception, and being twisted. It also contradicts the witnessed reality among our mothers, sisters, and wives. Does it make sense to delegate the overseeing of children's upbringing to a human of twisted nature?²²¹

²²¹ Abū Shuqqa again contradicts himself in his argument; as there exists many hadith reports that contradict the notion that women are 'twisted' and 'deceptive' in nature based on examples set by the women companions, there exists many hadith reports that also contradict the notion that women are moody, flighty, and whimsical to the extent that they are unable to control their emotions nor make wise decisions. In one hadith report, Anas narrated, "that the son of Abū Talḥa and Umm Salīm died. She (Umm Salīm) said to her family, "Do not tell Abū Talḥa about his son until I tell him. Abū Talḥa came (home); she served him supper. He took it and drank water. She then embellished herself which she did not do before. He (Abū Talḥa) then copulated with her and when she saw that he was satisfied with her, she said: "Abū Talḥa, if some people borrow something from another family and then (the members of the family) ask for its return, would they resist its return?" He said: "No." She said, "then consider you son [returned]." He became angry, and said, "You left me to sleep with you then you inform me about my son!" He then went to God's Messenger (ﷺ) and informed him what had happened. Thereupon, God's Messenger (ﷺ) said: "May God bless both of you in the night you spent by you." The question that begs itself, then, would a woman who is easily overcome by her emotions show such restraint under such circumstances in an attempt to soften the blow on her husband, who got angry upon hearing the news and stormed to complain to the Prophet? Moreover, if 'crookedness' cannot be interpreted to mean 'twisted' and 'deceptive' because if women were indeed twisted and deceptive then they would not have been entrusted with the care of their children and families, then the same argument applies if she were moody, easily agitated, and cannot be depended on to make sound decisions; how can she be entrusted with the care of children of family if the case were so?

(c) There is guidance in the hadith for men to be patient about what occurs from women of behaviour that is a result of that ‘crookedness’, and that is his saying: “If you attempt to straighten her, you will break her, and breaking her is divorcing her.” The man must remember that she does not adopt this behaviour to annoy and embarrass him, but it is a result of what God has decreed on women consisting of a special nature that is characterized by quick and intense agitation. Thus, he must be patient, and he must be forgiving and generous, and he must know that this characteristic of women may have a good impact by enabling her to fulfil her main responsibility of pregnancy, breastfeeding, and nursing for she requires extensive emotions and delicate sensitivity [for such responsibilities]. A man must also know that if he tried to stop at every mistake from his wife - due to her extreme agitation – censuring and reproaching, then this will not lead to anything except further distance and discord, then separation and divorce will take place. Finally, a man must remember that his wife has noble traits and virtues that will compensate for this flaw and the messenger of God was truthful in his wise saying that includes a remedy for when what’s bound to occur from a woman actually occurs: “A believer does not hate a woman to the point of separation; if he hates one of her traits he will be contented with another.” [Narrated by Muslim][31]

(d) To assure leniency with women the messenger ends his hadith by saying: “Act kindly towards women” exactly the way he began it. In an explanation of this saying, al-Ṭaibi said, “the letter ‘s’ (س) in his saying ‘act kindly’ (*istawṣū*) is used for requesting and it is for exaggeration, meaning, request counsel from yourselves in their favour or request counsel from others for them... and it was said to mean: accept my counsel for them and work by it and be kind to them and be good in your companionship to them.” Al-Ḥāfiẓ b. Ḥajar said, “And this [final saying] is the most preferred views in my opinion and it does not contradict what the al-Ṭaibi said.” [32]

Finally, as we noted in our discussion of the hadith “those who are deficient in intellect and religion” that it is obligatory to exert scientific effort to investigate the angles of the

deficiency and its scope, we say here that scientific research is required to investigate the issue of crookedness in women and its scope.²²²

²²² Similar to the previous hadith, Abū Shuqqa concedes that there exists a ‘crookedness’ in women as there exists some form of ‘deficiency’. Despite his attempt to paint a positive, non-demeaning picture of what this ‘crookedness’ may or may not mean, as argued by Abou El Fadl, such reports have been employed to affirm certain perceptions and social constructs of the capacities and function of women. See footnote 219 and Abou El Fadl, *Speaking in God’s Name: Islamic Law, Authority and Women*, 222–231.

Endnotes for Chapter Five

Notice: Please note that the section and page numbers that are mentioned after the books' title and chapter for Ṣaḥīḥ al-Bukhārī reference the book 'Faḥḥ al-Bārī, Sharḥ Ṣaḥīḥ Muslim' Mustafa Ḥalabi edition, Cairo. However, the section and page numbers that are mentioned for Ṣaḥīḥ Muslim reference 'Al-Jāmi' al-Ṣaḥīḥ for Al-Imam', Istanbul edition.

- [1] Al-Bukharī: *Kitāb Abwāb al-Kusūf, bāb: Ṣalāt al-Kusūf Jamā'a*, s. 3 p. 194. Muslim: *Kitāb ṣalāt al-istisqā'*, bāb: *Ma 'Uriḍa 'ala al-nabi fī ṣalāt al-Kusūf*, s. 3 p. 33.
- [2] *Faḥḥ al-Bārī*, s. 3 p.196.
- [3] Al-Bukharī: *Kitāb al-riqāq, bāb: Faḍl al-Faqr*, s. 14 p. 57. Muslim: *Kitāb al-riqāq, bāb: Akthar Ahl al-Janna al-Fuqarā'*, s. 8 p. 88.
- [4] Al-Bukharī: *Kitāb al-ḥaiḍ, bāb: Tark al-ḥā'id al-ṣawm*, s. 1 pp. 421. Muslim: *Kitāb al-Imān, bāb: Bayān Nuqṣān al-Imān bi Naqṣ al-tā'āt*, s. 1 p. 61.
- [5a] *Faḥḥ al-Bārī*, s. 1 p.422.
- [5b] Al-Bukharī: *Kitāb al-aḥkām, bāb: Qawl Allah ta'āla {aḥī'ū Allah wa aḥī'u al-rasūl wa 'uli al-amri minkom}*, s.16 p. 229. Muslim: *Kitāb al-imāra, bāb: Faḍilat al-imām al-'ādil*, s. 6 p. 8.
- [6a] Al-Bukharī: *Kitāb al-ḥaiḍ, bāb: Tark al-ḥā'id al-ṣawm*, s. 1 p. 421. Muslim: *Kitāb al-Imān, bāb: Bayān Nuqṣān al-Imān bi Naqṣ al-tā'āt*, s. 1 p. 61.
- [6b] Al-Bukharī: *Kitāb al-nikāḥ, bāb: Maw'izat al-rajul ibantuh*, s. 11 p. 190.
- [7] *Iqtiḍa' al-ṣirāt al-mustaqīm fī mukhālafat aṣḥāb al-jaḥīm*, p. 147, 164, 165.
- [8] *Faḥḥ al-Bārī*, s. 6 p.194.
- [9] *Bidāyat al-mujtahid*, s. 2 p. 348.
- [10] *Al-muḥalā*, s. 9 p. 395, 396.
- [11] *Al-muḥalā*, s. 9 p. 402. See hadīth Al-Bukharī: *Kitāb al-ḥaiḍ, bāb: Tark al-ḥā'id al-ṣawm*, s. 1 pp. 421.
- [11a] *Kitāb al-ṭuruq al-ḥukmiyya*, p. 161 (*taqḍim wa taḥqīq Dr. Muḥammad Jamīl Ghāzī - dār al-madani edition, jeddah - al-mamlaka al-'arabiyya al-su'ūdiyya*).
- [11b] Previous reference, p. 162.
- [11c] Previous reference, p. 171.
- [12] Among them al-Shaikh Muḥammad al-Ghazālī in his book *mi'at su'āl 'an al-Islam*, s. 2 p. 261, 262, 263. Among them Dr. Yūsuf al-Qaraḍāwī in his book *fatāwī mu'āsira*, second episode.
- [13] *Mayadīn 'ilm al-naḥs*, part two, by: J.P. Guilford, translation and inspection: Yūsuf Murād, Franklin Inc. for printing and publication, Cairo, 1977 (p. 602-610).
- [14] Al-imām Ibn al-Qayyim said: (it is admissible for her to read the Qur'an while she is menstruating, and it is the madhab of Mālik and one of the narrations by Aḥmad and one of the two sayings of al-Shāfī. And the prophet did not prevent a menstruating woman from reading the Qur'an and the hadith: (A menstruating woman and one who has not cleansed after sex does not read the Qur'an) is not correct for it is a weak hadith according to the agreement of the scholars of hadith). See: *i'lām al-muwaqī'in*, s. 3 p. 23.
- [15] Al-Bukharī: *Kitāb al-ḥajj, bāb: Faḍl al-ḥajj al-mabrūr*, s. 3 p. 125.
- [16] Al-Bukharī: *Kitāb al-ḥajj, bāb: ḥajj al-nisā'*, s. 4 p. 445.
- [17] Muslim: *Kitāb al-ḥajj, bāb: bayān wujūh al-iḥrām*, s. 4 p. 34.
- [18] Al-Bukharī: *Kitāb al-ḥajj, bāb: al-mu'tamir idha ṭafṭawāf al-'umra*, s. 4 p. 361. Muslim: *Kitāb al-ḥajj, bāb: bayān wujūh al-iḥrām*, s. 4 p. 31.
- [19] *Faḥḥ al-Bārī*, s. 1 p. 422.
- [20] *Kitāb al-i'tisām lil shāṭbi*, s. 2 p. 233.
- [21] See: comment on hadīth no. 178 in *silsilat al-aḥādīth al-ṣaḥīḥa*.

- [22] *Silsilat al-aḥādīth al-ḍa'īfa* no. 435.
- [23] *Silsilat al-aḥādīth al-ḍa'īfa* no. 56.
- [24] See *silsilat al-aḥādīth al-ḍa'īfa* no. 430.
- [25] *Silsilat al-aḥādīth al-ḍa'īfa* no. 436.
- [26] *Ḍa'īf al-jāmi' al-saghīr* no. 1033.
- [27] *Silsilat al-aḥādīth al-ḍa'īfa* no. 430.
- [28] Al-Bukharī: *Kitāb aḥādīth al-anbiyā'*, bāb: *Khalq ādam wa dhuriyatu*, s. 7 p. 177. Muslim: *Kitāb al-riḍā'*, bāb: *al-waṣīya bil nisā'*, s. 4 p. 178.
- [29] Muslim: *Kitāb al-riḍā'*, bāb: *al-waṣīya bil nisā'*, s. 4 p. 178.
- [30] *Fath al-Bārī*, s. 7 p. 177.
- [30a] See: *Kitāb khaṣā'is al-unūtha* by Muḥammad Salāma Jabr, p. 53 (Publisher: Dār al-buḥūth al-'ilmiya, Kuwait year 1980).
- [31] Muslim: *Kitāb al-riḍā'*, bāb: *al-waṣīya bil nisā'*, s. 4 p. 178.
- [32] See: Sayings of Al-ṭaibi and Ibn Ḥajar in *Fath al-Bārī*, s. 7 p. 177.

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