

القاسم

AL-QASIM

GUIDANCE OF ISLAM IN LIGHT OF OUR'AN, HADITH, AND FIQH

WOMEN'S EDITION

FAITH, FREEDOM &
FRICTION: MUSLIM WOMEN
IN THE WEST

DOUBLE STANDARDS OF
MODERN SLOGANS AND
WOMEN'S RIGHTS

THE BENT RIB: A HADITH
ANALYSIS & EXPLANATION

HIJAB: NOT MY BODY, NOT
MY CHOICE



JAMIAH QASIMUL ULOOM

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Jamiah Qasimul Uloom (JQU) is an institute established in 2015 to provide the Muslim community with traditional Islamic education. Mufti Ahmed Bemat (d. 2004) and Maulana Asad Bemat (d. 1993) had a vision to start an Islamic seminary in Toronto for the community. The name, suggested many years ago by Mufti Ahmed, is primarily based on the Prophetic narration in which he عليه السلام said, "And indeed I am a distributor (qasim), and Allah is the only One Who truly gives."



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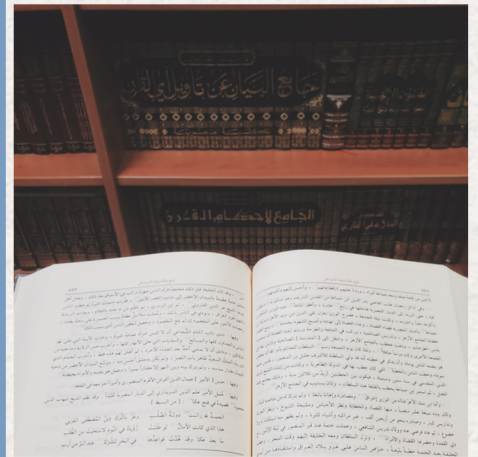
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A Letter from the Editor

THE ROLE OF WOMEN IN REFORM

The role of women in the reform and development of a society is evident to any person of sound understanding. Upon close reflection on both the *islāh* (rectification) and *fasād* (corruption) of a society, it becomes clear that women hold a central role in determining either outcome.

Future generations are nurtured in the laps of their mothers, and the very first institution of their intellectual and moral development is maternal care and *tarbiyyah* (upbringing). As children grow, their habits, behaviour, and even personal inclinations are largely shaped by their mothers. Children tend to move in the direction they are guided towards. It would not be an exaggeration to say that the entire household functions under the influence of women. From the smallest routines to the broader family structure, women exercise a form of governance. Social customs and cultural norms are, to a significant extent, also rooted in the influence of women.

Women may even exercise influence and authority over their husbands. When a disagreement or

confrontation arises, women have the ability to prevail. A woman with a strong religious commitment can guide her husband toward righteousness and adherence to the Sharī'ah. Conversely, if she lacks such commitment, she may draw even the most righteous man toward corruption.

The impact of women reaches beyond the home and permeates the fabric of society, and in many respects, society is centered around them. The *islāh* of a single woman contributes to the *islāh* of a household, and by extension, an entire society. The *fasād* of one woman can lead to similar consequences. For this reason, the moral and spiritual reform of women is often regarded as more powerful than that of men.

Despite the importance of women's reform, access to its means are unfortunately more challenging. Men are generally able to spend time in the company of scholars and elders, and benefit from their structured guidance. They may also take part in efforts for self-improvement more easily, such as the *Tablighī Jamā'ah*, and attending religious gatherings. Women, on the other hand, generally have fewer such opportunities and visible



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accessibilities, which seems to limit the extent of their reform.

For this reason, the Messenger of Allah ﷺ would specifically arrange separate gatherings for women, in which he would provide them with counsel, guidance, and admonition. Our *aslāf* (pious predecessors) and *mashāyikh* (spiritual teachers) were never neglectful when it came to the moral and spiritual development of women. Among these scholars, Allah ﷻ raised Ḥakīm al-Ummah, Ashraf ‘Alī Thānwī رحمه الله, whose name and contributions stand out in recent times. He dedicated much of his life to the reform of women. He authored practical, comprehensive works addressing the essential religious rulings women need in their daily lives. His notable book, *Behishti Zewar*, covers not only matters of worship and daily dealings, but also discusses virtues, character, and personal development in an accessible format. Shaykh Ashraf ‘Alī Thānwī رحمه الله also delivered regular talks for women, addressing their specific challenges and needs. In these gatherings, he emphasized the refining of both outward behaviour and inner character, highlighting common shortcomings, and guiding women toward meaningful self-improvement.

In the present era, there is a strong emphasis on the education of young women, with many institutions offering advanced Islamic studies, or *alimiyyah*. In some places, residential campus facilities have also been established. While this development brings certain challenges, religious education should not be opposed outright. It is worth noting that secular educational institutions also have their flaws, and house environments

that struggle with challenges like immodesty and lack of boundaries, yet there is no consistent call to shut them down entirely.

In comparison, Islamic institutions often provide a better spiritual environment, making them superior in many respects. Where concerns and shortcomings exist, which people sometimes raise complaints about, the appropriate response is not rejection, but thoughtful reform. The ideal administration identifies issues present among the students and adopts constructive methods to address them.

With this perspective, the responsible team behind the Al-Qasim Newsletter has initiated the publishing of a special edition: a dedicated, thematic publication focused on women. The hope is that it may, in some capacity, become a means to support women’s understanding and growth in matters of Islam. These women, embodying the parable of contribution, “even if not a full flower, then at least a petal,” are undertaking the modest publication of this newsletter.

May Allah accept their efforts, and grant these individuals the best rectification and reward in this world and the Hereafter. May He grant success in the purpose for which they are publishing this newsletter, and make it a means of eternal benefit for them. Their objective is to ensure the correct message reaches the people, that reform takes root among women, and that the youth are nurtured with a sound understanding of their religion. May Allah grant success in all of these endeavours.

-Mufti Adam Koya,
Director & Teacher, JQU



hijab: NOT MY BODY, NOT MY CHOICE

By Eeman Abbasi,

An original article from Traversing Tradition. Republished with permission.

I started wearing the *khimar* (Muslim head covering, commonly known as hijab) when I was ten years old. I was influenced by older friends who practiced hijab and I believed that it was the right time for me to start implementing it as well. More than a decade later, God has blessed me in continuing to progress in my journey to conform internally and externally to the requirements of hijab. This journey to cover and conduct myself in a way I believed would be pleasing to God and honor the fact that my body is not my own, but an *amanah* (a trust) from God, was and is not easy: a struggle millions of Muslim women echo.

Like other requirements of Islam, hijab experiences the natural highs and lows that every believer endures. However, it increasingly seems that distance from the hijab: whether blatantly refusing to ever don it, wearing it in a way that still displays substantial parts of one's form, or eventually removing it after once practicing it, is being expressed not just in sentiments of nonchalance, but moral righteousness. This is particularly heard from many popular Muslim personalities who have enormous global platforms. What impact does it have on impressionable Muslim girls (who are already starved for role models) to hear that the reason their favorite bloggers took off their hijabs is not because they are struggling with their faith, but that it was important for them to "speak their truth" and "wear what makes them happy"? As Daniel Schwindt writes:

"No one acknowledges a truth and at the same time denies the obligation — the duty — it imposes. And so again, in ages of fear, truth, because of its imperious character, is the most despised of things."

It is this fear of submitting to the responsibility that comes with recognizing God's Truth that has

led many to “speak their own truth.” Why and how does one’s “truth” supersede God’s Truth? Has hijab been appropriated by the liberal system from a declaration of submission to God to a political or fashion statement? Does hijab cease to bring “happiness” when it no longer aligns with our aesthetic? What false and material happiness are these influencers now marketing? Do they realize that they commodify themselves, other Muslim women, and tenets of Islam itself through their carefully curated feeds?

The problem is not that these public Muslim personalities may be experiencing doubts—dips in faith are natural and acknowledging and resolving them often makes one a more devoted believer than she originally was. The problem is the rhetoric they espouse in justifying their decisions and their absurd refusal to acknowledge that their influence is not limited to beauty products or shoe styles, but public understanding of Islam itself. Influence is an all-encompassing and bilateral exchange—a reality that should be most familiar to those who call themselves influencers. Just as these bloggers influence their followers, so too are they themselves influenced by the media and fashion industries they occupy, which have been for years hostile to expressions of faith, particularly Muslim ones, as Islam refuses to yield to the sexualized, capitalistic narcissism that these industries often require. Moreover, young impressionable Muslim women who may know of no other resources to learn their religion often see such influencers as not only ambassadors for modest fashion, but also as teachers of religion. These personalities frequently market themselves as the “first Muslim xyz”

Being Muslim comes with internalizing that at all moments we are representatives not only for Islam, but also for God Himself, as He bestowed a trust upon us and made us His vicegerents on Earth

and parade their Muslim-ness when there are brand endorsements or social capital to be secured, only to hide behind feeble excuses of “we never claimed to be scholars” when probed about how their actions misguide or confuse their followers. Being Muslim comes with internalizing that at all moments we are representatives not only for Islam, but also for God Himself, as He bestowed a trust upon us and made us His vicegerents on Earth.

Fluctuations in *taqwa* (God-consciousness) or *iman* (faith) are common and affect our external and internal commitment to God. We must thus recognize that our faith and guidance are not guaranteed. We should proactively protect ourselves by abstaining from or being critical of industries and spaces that may be hostile to our beliefs. Even those who have strong knowledge of and conviction in their faith are not immune to the allure of individualistic sirens who belt through their playlists, featuring tracks like “my body, my choice,” “listen to your heart,” and “speak your truth.” The melodic propaganda of these sirens is superficially beautiful, with songs full of lyrics about personal autonomy and agency that provide transient emotional highs.

But these slogans and the philosophical positions embedded

within them destined shipwreck by leading us away from *tawhid* (the Oneness of God) towards *taghut* (worship of all but God). *Tawhid* is a requirement of faith, as it is not only conscious recognition of the Oneness of God, but complete submission to it. To be Muslim is to submit one’s personal choices and fleeting desires to the choices God has made for us and to align our will with His. Increasingly we see how Islam, which promises liberation **from all but God**, has been co-opted in the liberal system to liberation **from all including God and His commandments**.

Religion has become a celebration not of commandments, but of choice, with personal readings of scripture and individual interpretations of faith superseding that which the prophets and the inheritors of the prophets, the *‘ulama* (scholars), have passed down to us. Post-Enlightenment liberalism and secularism have made choice a false God. They have divorced us from teleology (a committed orientation towards an Ultimate Reality or greater purpose) and gifted us egoism that centers man and his choices, desires, and “truths.” We must resist the illusion of liberation that this “gift” provides, as it disconnects us from our Creator and enslaves us to this materialist, capitalist world. Many Muslims invoke the Quranic verse that states there is “no compulsion in the religion” (2:256) as justification for their choosing of which Islamic injunctions to honor and which to abandon. This complete misreading of the text is dangerous as it creates a liberty of conscience that allows individuals to construct their own religion and tailor their actions not by Divine authority, but by their own whims. It also ignores the remainder of the verse, which reads: “The right course has become clear from the wrong. So whoever

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disbelieves in *taghut* and believes in Allah has grasped the most trustworthy handhold with no break in it.”

Influencers and the hijab are only one part of a greater conversation about how the liberal world order is restructuring how we view Islamic tenets, ourselves, and God Himself, all while many Muslims remain embroiled in juvenile debates or stale rally cries of “only God can judge me.” We must accept with urgency the threat liberalism, secularism, and materialism pose to our civilization, as crises of faith inculcated by these ‘ism’s have become a pandemic in our communities, leading many to abandon Islamic obligations and faith altogether. We must also resist the insidious work they are doing in convincing us that conformity to and representation in the status quo are intrinsically good moral pursuits. Far too many popular Muslim personalities market a lifestyle that has no marked difference from their non-Muslim counterparts, with their view of success centering around material possessions and a prioritization of their own needs and desires over all else, including God. We must follow the Prophetic model of helping such individuals with empathy, not ostracization. Our communities must internalize the gravity of what *tawhid* requires of us and submit to the reality that our physical bodies are only vessels for His worship. That is where true happiness and liberation lies.

Not my body, not my choice.

Disclaimer: This is not to suggest that those who do not practice hijab or who once did and now no longer do so have left God. I make no such claims and have no desire to comment on their commitment to God. I pray that influencers are rewarded for whatever good they have facilitated in motivating girls to start wearing the hijab and making it culturally relevant for our generation. May He guide them and me and bring us all closer to His infinite wisdom and mercy.

Abbasi, Eeman. “Hijab: Not My Body, Not My Choice.” *Traversing Tradition*, 5 June 2020, <https://traversingtradition.com/2020/06/05/hijab-not-my-body-not-my-choice/>.

THE VEIL

Even as the winter moon
reveals not all her light
the world reflects her wonder
as she drapes in velvet night

even as the sea
shifts in tides of storm and peace
her depths stay steady, hidden,
concealing pearls beneath

even as the womb, a portal
layers in mystery,
it reveals a pulsing miracle
of life and sanctity

so too, she veils, content
with grace like moon and sea
a powerful devotion
safeguarding her beauty

the Muslim woman wears hijab
come searing sun or bleak downpour
a covenant to her Creator,
a mirror of her soul.

- N. Baig

Female Warriors Among the Companions of the Prophet ﷺ

Compiled by Alimah Umama Ansari, Graduate, JQU (Class of 2021)
from *Biographies of Women Companions of the Holy Prophet ﷺ* by Maulana Saeed Ansari
Nadwi, Maulana Abdul Salam Nadwi, & Allamah Syed Suleman Nadwi

The female Companions of the Prophet ﷺ displayed unwavering bravery and courage just like the male Companions. During Islam's pivotal battles, they served the Muslim army as water suppliers and nurses for the injured. They also took on active roles such as picking and delivering arrows to the Muslim fighters, and defending the Prophet ﷺ himself (Ansari et al. 267). These are just a few examples of the many Sahabiyyaat, whose heroism shaped the advent of Islam and cemented their place in history.

Umm Umarah رضى الله عنها

She was an Ansari from the tribe of Khazraj and was among the only two women of the Ansar to participate in the Second Pledge of 'Aqabah. During the Battle of Uhud, she served the Muslim army by distributing water to the fighters. She defended the Prophet ﷺ himself with her arrows and sword, and sustained a wound to her shoulder as a result. She also participated in the Pledge of ar-Ridhwan, the Battle of Khaibar, and the Conquest of Makkah. During the Caliphate of Abu Bakr رضى الله عنه, she took part in the Battle of Yamamah against Musailimah the Liar where she survived twelve wounds and had her hand severed in combat (Ansari et al. 149-150).

Umm Atiyyah رضى الله عنها

She was an Ansari from the Banu Najjar tribe of Madinah. She took part in seven battles during which she prepared meals for the Muslims, assisted with supplies, and cared for the injured. The Prophet ﷺ taught her how to perform *ghusl* for his eldest daughter Zainab رضى الله عنها when she passed away. She later became a valuable source of knowledge for the Sahabah and Tabi'een who learned the method of performing *ghusl* on the deceased from her (Ansari et al. 151-152).

Hind bint Utbah رضى الله عنها

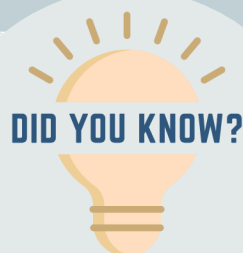
A well-known figure in early Islamic history, she was the wife of Abu Sufyan رضى الله عنه. During the Caliphate of Umar رضى الله عنه, there were many decisive military campaigns against the Romans and Persians. She took part in the Battle of Yarmook alongside her husband (Ansari et al. 197-199).

Safiyah bint 'Abd al-Muttalib رضى الله عنها

She was the paternal aunt of the Prophet ﷺ, the sister of Hamzah ibn 'Abd al-Muttalib رضى الله عنه, and the mother of Zubair ibn al-'Awwam رضى الله عنه. During the Battle of the Trench, the Prophet ﷺ stationed the women in a fort guarded by Hassan ibn Thabit رضى الله عنه. An enemy scout approached the fort, searching for male soldiers. Safiyyah رضى الله عنها told Hassan رضى الله عنه to kill the enemy scout, but he expressed his inability. She herself took a tent peg and slayed the scout (Ansari et al. 246-247).

Umm Sulaim رضى الله عنها

She was an Ansari from the Khazraj tribe, the wife of Abu Talhah رضى الله عنه and the mother of Anas ibn Malik رضى الله عنه. She took part in key battles for Islam alongside other women from the Ansar. They were responsible for supplying water to the Muslim warriors and nursing the wounded. She and Aisha رضى الله عنها carried water to the fighters during the Battle of Uhud. During the Battle of Hunain, she carried a long knife to defend herself and slay any enemy of Islam that came her way (Ansari et al. 143-145).



You may have come across the story of **Khaulah bint al-Azwar**, a woman said to be a Companion of the Prophet ﷺ, who fought so fiercely that she was mistaken for Khalid ibn al-Walid رضى الله عنه. However, her name does not appear in any authentic compilation of biographies of the Sahabah رضى الله عنهم. **Her tale is a fabricated one.**

Umm Waraqah رضى الله عنها

She was a noble woman from the Ansar of Madinah. Before the Battle of Badr, she asked the Prophet ﷺ for permission to participate as a nurse, and expressed her wish to attain martyrdom. The Prophet ﷺ advised her to stay behind and informed her that Allah ﷻ will grant her martyrdom in her home. During the Caliphate of Umar رضى الله عنه, she was tragically martyred when two of her slaves, whom she had promised to free upon her death, decided to hasten their freedom by taking her life (Ansari et al. 227).

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THE IMPORTANCE OF how & why IN *TARBIYYAH* (UPBRINGING)

Part 2: The Why

By M.N, Student, JQU

الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ
عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا

Wealth and children are the adornment of this worldly life, but the everlasting good deeds are far better with your Lord in reward and in hope. (Surah al-Kahf, 46)

As many believing Muslim parents know, our goal isn't just to raise well-behaved children; it is to raise righteous, practicing Muslims. The *how* of parenting, the everyday minutia of discipline, routines, and education, is something we can learn and refine, and

was covered in a previous issue. But the *why* behind it all? That's where things get deeper.

Yes, Allah ﷻ has commanded us to care for our children, reminding us “every shepherd will be asked about his flock” on the Day of Judgment (*Sahih al-Bukhari*, 7138). Parenting is more than managing behavior; it is sacred trust involving the shaping of hearts and souls with intention, love, and faith. As reported in full by ‘Abdullah ibn Umar رضي الله عنه ,

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَلَا كَلُّكُمْ رَاعٍ وَكَلُّكُمْ مَسْؤُولٌ
عَنْ رَعِيَّتِهِ فَأَلَا إِمَامٌ الَّذِي عَلَى النَّاسِ رَاعٍ وَهُوَ مَسْؤُولٌ عَنْ رَعِيَّتِهِ
وَالرَّجُلُ



TO PARENT WITH PURPOSE IS TO
RECOGNIZE THAT WE ARE ENTRUSTED
WITH SOULS, NOT JUST LIVES. AND THAT
TRUST CALLS FOR INTENTION,
RESILIENCE, AND UNWAVERING
COMMITMENT.

رَاعٍ عَلَى أَهْلِ بَيْتِهِ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ زَوْجِهَا وَوَلَدِهِ وَهِيَ
مَسْئُولَةٌ عَنْهُمْ وَعَبْدُ الرَّجُلِ رَاعٍ عَلَى مَالِ سَيِّدِهِ وَهُوَ مَسْئُولٌ عَنْهُ أَلَا فِكْلُكُمْ رَاعٍ وَكَلِكُمْ
مَسْئُولٌ عَنْ رَعِيَّتِهِ.

The Messenger of Allah ﷺ said, "Each of you is a shepherd, and each of you is responsible for his flock. The imam who is over the people is a shepherd and is responsible for his flock; a man is a shepherd in charge of the inhabitants of his household and he is responsible for his flock; a woman is a shepherdess in charge of her husband's house and children and she is responsible for them; and a man's slave is a shepherd in charge of his master's property and he is responsible for it. So each of you is a shepherd and each of you is responsible for his flock." (Sahih al-Bukhari, 7138)

When we understand the spiritual weight of this role, everyday

actions—bedtime stories, school pickups, and gentle corrections—become acts of worship. And that perspective changes everything. It changes how we see our children, not just as recipients of care, but as souls entrusted to us by Allah ﷻ as an *amanah*, a sacred trust. To parent with purpose recognizes this truth. We are not simply caretakers of their physical needs, but stewards of their spiritual growth. And that trust calls for intention, resilience, and unwavering commitment.

Many enter the realm of parenthood without adequate preparation—emotional, spiritual, or practical. It is a role that demands growth, humility, and a deep sense of responsibility. Yet, despite our initial shortcomings, the mission remains clear and meaningful. In his book *Tuhfatul Maudud bi Ahkam al-Mawlud*, Imam Ibn Qayyim al-Jawziyyah رحمه الله writes, "Whoever neglects their child's education, leaving them without guidance, has committed a grave disservice of the highest order. For the corruption that often afflicts many offspring stems primarily from the negligence and disregard shown to them by their parents and not teaching them the obligatory and supererogatory aspects of deen. The parents squandered the opportunity when the children were young resulting in these children neither benefiting themselves nor being of any benefit to their parents as they grow older" (Ibn al-Qayyim, qtd. in Motala).

He also critiques the tendency of some parents to absolve themselves by saying that *hidayah* (guidance) is solely in Allah's hands, reminding them that while Allah ﷻ grants guidance, parents are accountable for the effort and direction they provide. Other parents quote Nuh عليه السلام and his story but fail to reflect on whether they have invested even half the effort Nuh عليه السلام did into guiding his son and preserving his salvation, something he continued to do until the very end,

pleading with his Lord,

وَنَادَى نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ
أَحْكَمُ الْحَاكِمِينَ

Noah called out to his Lord, saying, “My Lord! Certainly my son is (also) of my family, Your promise is surely true, and You are the most just of all judges!” (Surah Hud, 45)

Allah ﷻ replied,

قَالَ يَا نُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ فَلَا تَسْأَلْنِي مَا
لَيْسَ لَكَ بِهِ عِلْمٌ إِنِّي أَعِظُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ

Allah replied, “O Noah! He is certainly not of your family—he was entirely of unrighteous conduct. So do not ask Me about what you have no knowledge of! I warn you so you do not fall into ignorance.” (Surah Hud, 46)

When we understand the spiritual weight of this role, everyday actions—bedtime stories, school pickups, and gentle corrections—become acts of worship.

Ultimately, Allah ﷻ tells Nuh عليه السلام that to hold on to an unrighteous child was of no benefit to him. This alone should urge and compel modern parents to do all that is in their power and exhaust all efforts in guiding their children to a righteous outcome.

A society cannot rise to leadership or sustain its values without cultivating strong, principled individuals. This begins with the children we raise. When we speak of nurturing Muslim children, we are not only addressing behavioral developments or academic achievements—we are engaging with an existential concern. Raising righteous men and women is a spiritual imperative, especially with life in the West, where faith and identity subtly erode over time. The biggest influence, and the parent that needs to reflect the most on their why of *tarbiyyah*, are the mothers. Mothers have been divinely blessed with a sacred blueprint for nurturing, disciplining, and guiding children. Allah ﷻ explicitly states this in Surah al-Qasas,

وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ فَإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ
وَلَا تَخَافِي وَلَا تَحْزَنِي إِنَّا رَادُّوهُ إِلَيْكَ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ

We inspired the mother of Moses: “Nurse him, but when you fear for him, put him then into the river, and do not fear or grieve. We will certainly return him to you, and make him one of the messengers.” (Surah al-Qasas, 7)

Her nurturing of Musa عليه السلام was directly guided by

Allah ﷻ, as was his adoptive mother Asiya’s, whose nurturing was rooted in faith even in the face of tyranny.

Likewise, did Allah ﷻ not guide the mother of Isa عليه السلام through the miraculous birth and early nurturing of her son? In Surah Maryam, we witness divine guidance and reassurance at every step of her journey:

فَنَادَاهَا مِنْ تَحْتِهَا أَلَّا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا

So a voice reassured her from below her, “Do not grieve! Your Lord has provided a stream at your feet.” (Surah Maryam, 24)

وَهُزِّي إِلَيْكِ بِجِذْعِ النَّخْلَةِ تُسَاقِطُ عَلَيْكَ رَطْبًا جَنِيًّا

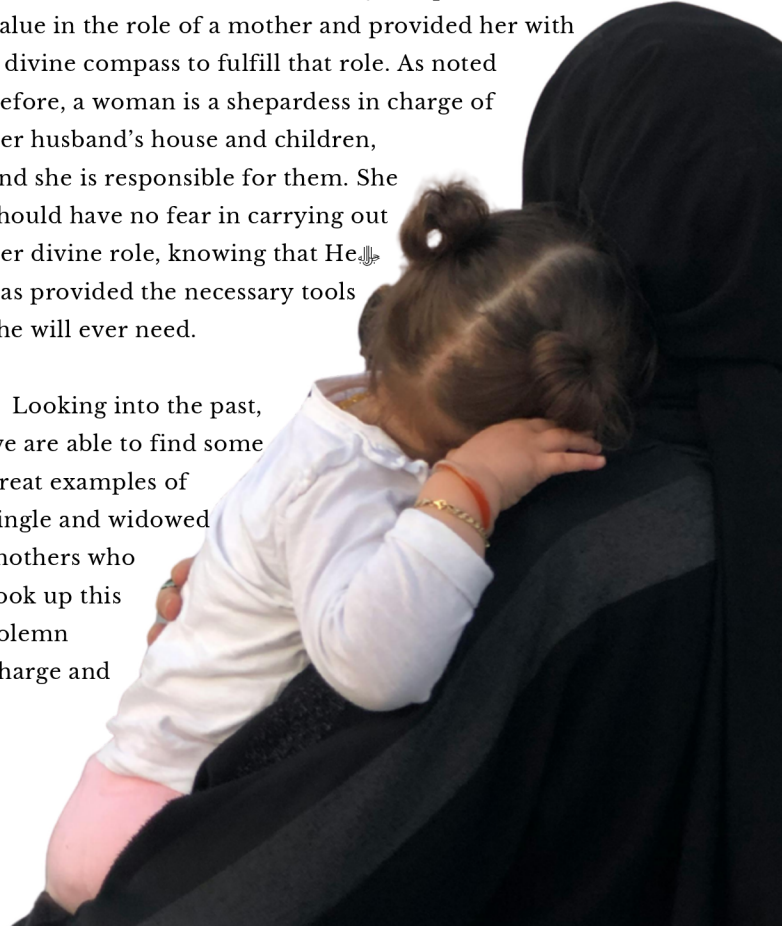
“And shake the trunk of this palm tree towards you, it will drop fresh, ripe dates upon you.” (Surah Maryam, 25)

فَكُلِي وَاشْرَبِي وَقَرِّي عَيْنًا فَمَا تَرِينَ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي
نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا

“So eat and drink, and put your heart at ease. But if you see any of the people, say, ‘I have vowed silence to the Most Compassionate, so I am not talking to anyone today.’” (Surah Maryam, 26)

It is no wonder, then, that He ﷻ has placed immense value in the role of a mother and provided her with a divine compass to fulfill that role. As noted before, a woman is a shepardess in charge of her husband’s house and children, and she is responsible for them. She should have no fear in carrying out her divine role, knowing that He ﷻ has provided the necessary tools she will ever need.

Looking into the past, we are able to find some great examples of single and widowed mothers who took up this solemn charge and



raised some of the greatest leaders in Islamic history. Two of our great Imams, Muhammad ibn Idris ibn al-'Abbas ash-Shafi'i and Malik ibn Anas ibn Malik ibn Abi 'Amir al-Asbahi, were both raised by their mothers, who actively nurtured them to become the scholars and leaders they later became (Al-Qadi 'Iyad 1:130; Bayhaqi). The why and the purpose of parenting was ever forefront in their minds; an existential awareness which shaped their everyday lives and decisions. Let us look at the example of Zubair ibn al-Awwam رضي الله عنه , who was among the earliest to embrace Islam, for which he endured torture and abuse from his own family, including being smoked in a mat by his uncle (Aurangzaib and Hamdani). Yet he remained steadfast, becoming the first to draw a sword in defense of Islam.

Remarkably, the greatest influence in his life was not his father, who passed when he was young, but his mother, Safiyyah bint Abdul Muttalib رضي الله عنها , the aunt of the Prophet ﷺ. She was known for her strength and resolve, traits that were deeply imprinted on Zubair رضي الله عنه (Aurangzaib and Hamdani).

Another example is Abdullah ibn Ja'far ibn Abi Talib رضي الله عنه. He was the nephew of Ali ibn Abi Talib رضي الله عنه, married to Zaynab bint 'Ali رضي الله عنها, and one of the earliest Muslims born in Abyssinia during the migration (Ibn Sa'd 5:196). His mother raised him and instilled the values and teachings of her religion into him. She shaped him to be the man he would later become, renowned for his qualities of *zuhd* (asceticism) and generosity, earning the nickname of *Bahr-al-Jud*, or "Ocean of Generosity" (Ibn Sa'd 5:196). Abdullah's character was deeply shaped by his mother, Asma bint Umayy رضي الله عنها, a woman of immense spiritual strength and resilience (al-Dhahabi 3:35-37). Her resilience is not only evident in her raising her children, but also in her assertiveness when defending her migration status to Umar ibn al-Khattab رضي الله عنه. Her claim was confirmed by the Prophet ﷺ, who declared that the people of the boat, those who had migrated to Abyssinia, had completed two migrations (*Sahih Muslim*, 2502-2503).

These stories of mothers determined to raise powerhouses of faith despite doing so alone, in foreign lands, or under immense pressure, show us the powerful impact of intentional parenting. This, then, should be the ultimate

This, then, should be the ultimate goal for parents, especially mothers, to have lofty ambitions for their children.

It is not enough that they become elites or hold high positions only within a single field or be confined to a locality. The goal, the mission, should be for them to be global movers and shakers of the ummah.

goal for parents, especially mothers, to have lofty ambitions for their children. It is not enough that they become elites or hold high positions *only* within a single field or be confined to a locality. The goal, the mission, should be for them to be global movers and shakers of the ummah. When we nurture with purpose, we leave behind legends and legacies.

The example of Gaza highlights the effect of such *tarbiyyah*; today, the city remains undefeated—its strength rooted in a population shaped by strong-willed men and women. As a two year genocide plays out on our screens, we are witnessing the living proof of determined parenting: resilient and defiant souls, carrying the legacy and the fight. How many images and videos have we seen of children carrying households, family members, and responsibilities beyond their imagination and capabilities? They are not just enduring it; they are actively carrying the power of determined parents who have raised and nurtured such powerhouses of faith. What emerges is a generation of Muslims who are strong, resilient, defiant, and effective warriors. When we speak of raising Muslim children, we are speaking of cultivating the ultimate resource, to fight against spiritual apathy and the dilution of faith.

One final point to consider when reflecting on why we invest in the intentional upbringing of righteous Muslim children is our legacy. If we truly believe in the Hereafter and accept that death is inevitable, then raising righteous children becomes one of the most meaningful and lasting investments we make. There will come a time when we can no longer earn good deeds, when our actions are sealed. At that point, our children become our extension, a continuation of our interrupted dreams, our values, and

our mission. Through them, our life doesn't just end, it expands. A life lived for 60 years can echo for 120, or more, through the righteous actions of those we raised ("Our Ways with Allah" Ali Hammuda).

Therefore, intentional *tarbiyyah* is not a luxury; it is a divine obligation and an urgent calling in our time. From the visionary parenting of the *salaf* (our pious predecessors), who raised leaders, scholars, and reformers that shaped the course of Islamic history, to the unbreakable spirit of Gaza's children, nurtured by steadfast mothers and fathers, we see the undeniable power of purposeful upbringing. These are not isolated stories; they are living proofs of what is possible when parents invest in the hearts, minds, and souls of their children. Today, we must reclaim that same vision and intention. It is not enough to simply raise children with routines and rules; we must raise them with purpose.

If we truly believe in the Hereafter and accept that death is inevitable, then raising righteous children becomes one of the most meaningful and lasting investments we make



In a world full of moral confusion, spiritual apathy, and global injustice, raising strong and righteous Muslims is no longer just a noble goal—it is a strategic necessity. It is how we extend our lives beyond death, how we build legacies that outlast us, and how we contribute to the healing and leadership of the ummah. The home is the first battleground, and our children are the most potent resource. To neglect them is to surrender our future.

So let us rise to the task not with hesitation, but with conviction. Because the raising of righteous children is not just parenting. It is nation-building. It is worship. It is *jihad*. And it begins with you.

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Questions to Ask Yourself to Before Getting Married

1. Is your primary intention to get close to Allah ﷻ, and complete half your religion?
2. Do you want to marry for the love and pleasure of Allah, or because of feeling pressured?
3. Do you know your responsibilities? Do you know your rights?
4. Have you considered what the priorities of life look like after marriage?
5. Have you envisioned the life you want to build with your spouse in the long-term? Are the foundations based on this world or the next?
6. Is the shared end goal of the relationship Jannah, or worldly milestones?
7. Are you planning your wedding more than your marriage?
8. Are you ready for the potential of parenthood, or the potentiality of never becoming a parent? Will you be content either way?
9. Can you expect, accept, and constructively work through conflict?
10. What kind of partnership do you want? Does it align with the Shari'ah?
11. Do you know yourself? Your weakness to work on? Your wounds to heal?
12. Do you, yourself, embody what you seek? This ranges from emotional intelligence and cognitive maturity to good manners, honesty, and lifestyle.
13. Do you have dealbreakers? What about areas for negotiation?
14. Do you have and exercise your boundaries in a healthy manner?
15. Are you willing to have open conversations with a potential spouse—about financial expectations, education, and ideological values?
16. Do you emulate the religious expectations you seek?





WOMEN IN HIFDH: COMMON OR CONTROVERSIAL?

By Alimah Nadira Baig
Graduate, JQU (Class of 2021)

﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ﴾

Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian. (Surah al-Hijr, 9)



The Prophet ﷺ said: *"It shall be said (to the companion of the Qur'an), 'Recite, and rise up; recite (melodiously) as you would recite in the world. For indeed your rank shall be at the last ayah you recited.'"* (Jami' at-Tirmidhi, 2914)

"It's harder for women to memorize the Qur'an."

"She can't recite during her time of the month, so she'll forget it eventually."

"She can't uphold it because of domestic responsibilities, and she doesn't lead Taraweeh in Ramadhan, so what's the point?"

These are some statements that a handful of people share, either out of curiosity or disapproval, when the topic of girls memorizing the Qur'an comes about. Today, Toronto is a proud host of countless female hifdh students, but echoes of doubt still linger—is it appropriate? Should it be encouraged?

The Arabic term "hifdh" is used colloquially to refer to the act of memorizing the Holy Qur'an in the Arabic language in which it was revealed. One of the literal meanings of its root letters ح-ف-ظ is "to safeguard and protect." Aside from being the oldest preliminary method of preserving the Holy Scripture, it is a miraculously enduring tradition that has been passed down since the dawn of its revelation to Muhammad ﷺ. Allah ﷻ Himself has promised the protection of His Qur'an in wording, meaning, and practice, and He affirms it is easy to remember (Surah al-Qamar, 17). The *hafidh* (or *hafidha* for female; *huffadh/hafidhat* for plural) is one who commits the

entire Qur'an to memory, in its classical Arabic language, regardless of their native tongue. They are honoured by virtue of their sacred bond with the Holy Book. Women who embark on the journey of hifdh emulate the path of their ancestors, and accomplish a sacred feat, the value of which will be witnessed in this life and the Hereafter.

For women, pursuing hifdh is not a radical innovation, but rather in line with scholastic tradition. Countless generations have witnessed many female bearers of the Qur'an. The most significant women who memorized the Qur'an in our history include the wives of



the Prophet ﷺ: Aisha, Hafsa, and Umm Salamah رضي الله عنهن, who memorized the whole Qur'an during the Prophet's life ﷺ (al-Zarqaani 1: 199). Hafsa رضي الله عنها was also the custodian of the first master copy of the written Qur'an after the death of her father, the Caliph Umar ibn al-Khattab رضي الله عنه, which the Caliph Uthman ibn Affan رضي الله عنه later borrowed and returned (1:207). Umm Waraqah رضي الله عنها is another Sahabiyyah who completed her hifdh of the entire Qur'an (Ibn Athir 1640). Similarly, there is the famous Hafsa bint Sireen رحمة الله عليها, who completed her study of the

Qur'an (both memorizing and understanding) when she was just 12 years old (al-Dhahabi 4:507), and Bint Sa'eed ibn al-Musayyib (4:234), the granddaughter of Abu Hurairah رضي الله عنه.

Contemporary examples include Khair an-Nisa Behtar, who was a poet, writer, and mother of Shaykh Abul Hasan Ali an-Nadwi (Nadwi 23). Shaykh Abul Hasan Ali an-Nadwi recounts in *Zikr e Khair* (the biography he wrote in his mother's honour) that Khair an-Nisa would perform Taraweeh in Ramadhan, sometimes in

congregation with other women who were hafidhat, and recite in prayer all night, from Isha to just before suhoor (23). She would recite the Qur'an with devotion and excellent Tajweed, and after marriage she continued to upkeep her memorization until the end of her days (24). Shaykh Ashraf Ali Thanwi, when speaking about the women in the city of Kandhla, notes that "there are very few women there who have NOT memorized the Qur'an and remain asleep the entire night during Ramadhan" (Shafi 147). Another inspiration is Shaykha Umm al-Sa'd al-Askandariyyah

of Egypt, who passed away in 2006; she grew up blind, memorized the Qur'an at 15 years old, and devoted her entire life to the Qur'an, spending decades in its specialization and teaching (Mubashir).

There is no shortage of reward for those who devote themselves to the Qur'an, and women are not exempted from the constellation of virtues. The following narrations are just a few examples:

VIRTUES OF DEVOTING YOURSELF TO THE QUR'AN:

1. UTHMAN رَضِيَ اللهُ عَنْهُ REPORTED: THE PROPHET ﷺ SAID,

"The best amongst you is the one who learns the Qur'an and the one who teaches it."
(Sahih al-Bukhari, 5027)

3. ABU HURAIRAH رَضِيَ اللهُ عَنْهُ REPORTED: THE PROPHET ﷺ SAID

"The Qur'an will come on the Day of Resurrection and will say, 'O my Lord! Adorn him (who memorized the Qur'an),' so he will be adorned with a crown of honour to wear. Then it will say, 'O my Lord! Increase it', so he will be given a garment of honour. Then it will say, 'O my Lord! Be pleased with him,' so Allah will be pleased with him. Then it will be said to him, 'Recite and rise in status,' and with each verse he will be elevated in reward."
(Jami' at-Tirmidhi, 2915)

5. AISHA رَضِيَ اللهُ عَنْهَا NARRATED THAT THE PROPHET ﷺ SAID,

"The one who recites the Qur'an skillfully will be in the company of the noble and righteous angels, and the one who reads the Qur'an, but stutters and finds it difficult, receives a double reward."
(Sunan Abi Dawud, 1454)

2. ABU HURAIRAH رَضِيَ اللهُ عَنْهُ REPORTED: THE PROPHET ﷺ SAID,

"Any group of people that assemble in one of the Houses of Allah to recite the Book of Allah, studying it with each other and teaching it, sakeenah (tranquility) will descend upon them, mercy will engulf them, angels will surround them and Allah will make mention of them to those (angels) around Him."
(Sahih Muslim, 2699)

4. ABU UMAMA رَضِيَ اللهُ عَنْهُ SAID HE HEARD THE PROPHET ﷺ SAY,

"Recite the Qur'an, for on the Day of Resurrection it will come as an intercessor for those who recite it."
(Sahih Muslim, 804)

6. ANAS IBN MALIK رَضِيَ اللهُ عَنْهُ REPORTED: THE PROPHET ﷺ SAID,

"Verily, Allah has His own people among humanity." They said, "O Messenger of Allah, who are they?" The Prophet said, "They are the people of the Qur'an: the people of Allah and His chosen ones."
(Sunan Ibn Majah, 215)

It's clear from these ahadith that the Qur'an will intercede for her, will be her adornment on the Day of Resurrection, and the virtues tied to its recitation will apply to any companion of the Qur'an. Above all, she is known to be from the people of Allah.

So what of the objection towards girls? One is that they are unable to recite the Qur'an in menstruation, according to Hanafi law. Although it appears to be a disadvantage, it is doable to pursue hifdh while not reading during that time of the month. It has been done

before, and it's being done right now, with little drawback on progress. It might be challenging to stop every month, but that time can be used to listen to the Qur'an, and review it by reading in one's mind. In addition, the break from memorization often provides a chance to recharge and return with more excitement and motivation, something that students need. To accommodate female hifdh students in formal institutions during their menstrual cycles, educators may instruct them to memorize du'as and ahadith, help other

girls practice by listening to their Qur'an homework, and upkeep their own memorization by listening to the Qur'an on school-provided devices. When it comes to keeping the Qur'an in one's memory post-hifdh, it is also possible to upkeep one's *dour/muraja'ah* (revision) while taking a break during menstruation. It is ideal for everyone to be consistently doing their revisions, but realistically even most men cannot claim that they practice daily. If they memorize well enough the first time, it decreases the risks of forgetting in the future just by taking a one-week break from revision. Hifdh programs that accommodate women should be structured firmly to ensure their lifetime upkeep.

As for the concern that women won't be able to take care of their Qur'an with domestic duties, upholding hifdh is like upholding all other responsibilities of life for both men and women: if it is valued enough, it will be cared for and maintained. It is commonly observed that women take on multiple roles and tasks at once, giving the impression of greater multitasking skills (Szameitat et al.); this could mean it's easier for women to stay consistent in their revision. For example, they can recite in between work tasks, and even during domestic chores. If it matters enough, they can definitely single out 20 to 30 minutes a day, which is all the time needed to skim over a *juz*. The lifetime burden of preserving one's hifdh falls equally on

men as well as women. Yes, some men lead daily salah in masajid alongside their annual Taraweeh—but women also perform salah, and also perform Taraweeh at home. Can they not recite the Qur'an in their prayers, too? Should the reward be limited to those who lead in the masjid versus those who don't?

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِّنْكُمْ مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ
بَعْضُكُمْ مِّنْ بَعْضٍ

So their Lord responded to them: "I will never deny any of you—male or female—the reward of your deeds. Both are equal in reward." (Surah Aal Imran, 195)

Preserving, reciting, and studying the Qur'an is a great historic success for the Muslim ummah, and a bounty of Allah. When every recited letter is accredited a ten-fold reward (*Jami' at-Tirmidhi*, 2910), being a student of the Qur'an is an incredible means of blessings. Hifdh enhances a woman's relationship with Allah and Islam, increases her love for the Qur'an, and builds great qualities such as discipline, concentration, patience, and humility. It will beautify her salah, her Ramadhan (and personal Taraweeh), and even her parenting and motherhood. Her experience with seeking sacred knowledge will also be enriched, as one woman recounts:



"The first time I found myself really appreciating my hifz was when I went to Pakistan to study Islamic sciences. That is also the first time I learned that it's not an uncommon thing at all for a girl to have memorized the Qur'an. About one third of my classmates were hafizas and I was fortunate to be among them. There were many advantages of having memorized the Qur'an while studying Arabic and Islam. While other students had to struggle to remember ayahs that teachers quoted for daleels [evidence], [to] look up the proper wording of ayahs, etc. hafizas had a headstart. The Qur'an, the base of all Islamic knowledge, was in our hearts. Just a simple reference to an ayah was all we would need to understand and remember an issue . . . Needless to say, having memorized the Qur'an helped me excel in my studies. When I returned and started teaching classes, the benefits of hifz were obvious in everything." (Umm Sarah)

The bottom line is: there are more advantages than disadvantages in women doing hifdh. If anything, it should not be actively discouraged. There are women who have a genuine desire to keep the Qur'an in their heart; they have the potential to memorize it, and use it effectively and powerfully in their day-to-day life. Ultimately, it is a beautiful source of reward.

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WHERE IS the Female Scholarship?

By Alimah Sarah Ahmed,
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FEMALE
SCHOLARSHIP
HAS NEVER
BEEN LACKING,
NOR HAS IT
DISAPPEARED.

Where is the female scholarship?
Let's talk about this for a moment.

Female scholarship has never been lacking, nor has it disappeared. What's lacking nowadays is actually our referral networks – and these are two very different problems.

When you look back at classical tradition, women were transmitting hadith, teaching fiqh classes, and had students who travelled far to sit and learn at their feet. How do you think those students found out about them? Another scholar or teacher would say, "Go to her." This was considered part of a complete scholarly formation: knowing who to send your students to, male or female.

That referral function is so important because today, women are studying more than ever. They are opening schools for other women to learn from, and they are teaching in their communities.

Alongside that, it's important to recognize that they are raising the next generation. This is a layer that is often overlooked when we talk about scholarship. *Tarbiyah* is not only happening by women teaching in the community, but also by shaping their own households. This is another layer of scholarship; it is not separate from it. While a lot of scholarship is measured by what we do for the communities, the work is also needed in each and every one of our homes, in how we raise the next generation. It is not less than a public platform. Over time, it may be even more consequential. Not every scholar has a social media presence or a team running their platform, and not every circle is public. Just because you can't find it in your feed does not mean it isn't there.

Female scholarship is very well-networked. We know each other, and we know of each

other. So when you find one female scholar and get in touch with her, she can connect you to another; someone local, or within your community, inshaAllah.

If you ask: "Shouldn't female scholars keep up with the times? Shouldn't they have public platforms or organize their content online, so we can easily find them? Shouldn't they be running social media content so that we can benefit from their work and have access to it?"

The answer is no. That was never the point.

Sacred knowledge has always been transmitted personally. Locally. From teacher to student. That intimacy *is* the method. The relationship of sitting, inquiring, and returning to the teacher, *that* is how knowledge moves into a person and stays there.

For those of us who do have online platforms, that's not where the scholarship lives. The goal of our online presence is to create interest. To create a genuine hunger for real, grounded education. To help create some clarity, and then to show the way. To say, "Now go, find a teacher. Go sit with someone and study deeply." Social media is a doorway, not a destination.

What I would ask from all leadership is this: Do you know the learned women in your community? Are you referring your female congregants to them? That awareness and referral is your responsibility. You should know this information, and if you don't, it is not evidence that women aren't there. It is a gap in your own formation. People found great scholarship in the past, both male and female, because respected people said, "Go to her. Go to them." That was scholarship. That was the service to the community. And that is what we need to revive.

Sacred knowledge has always been transmitted personally. Locally. From teacher to student. That intimacy is the method... Social media is a doorway, not a destination.

The female scholars are here. They are teaching both quietly and publicly. They're juggling all the seasons of life that don't fit neatly into an imam's job description, but they're doing it anyway. They are working inward, within families, and outward, in the communities, simultaneously.

We don't need to be discovered; we need to be referred to. This is how knowledge has always been transmitted: from heart to heart, from person to person, from teacher to student, and it has to continue that way.

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The Method of a Woman's Ṣalāh According to the Sunnah

Adapted from *Salaah of Women in the Light of the Sunnah* compiled by Mufti Zakaria Makada

Images Adapted from *Unwrapping the Gift of the Beloved* by Uswatul Muslimah

By Alimah A.A

Are there differences between the ṣalāh of a man and a woman?

From the time of the Messenger of Allah ﷺ, and the era of the Ṣaḥābah and Ṭābi'īn which followed, women were instructed to perform ṣalāh in a manner that differs in certain respects from that of men. All four schools of thought (Ḥanafī, Mālikī, Shāfi'ī and Ḥanbalī) unanimously agree upon the fact that the ṣalāh of women varies from the ṣalāh of men in a few ways. Therefore, it is an emphasized *sunnah* for women to pray in this manner.¹ The key consideration in this is the preservation of *ḥayā'* (modesty).

عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ عَلَى امْرَأَتَيْنِ تُصَلِّيَانِ فَقَالَ: إِذَا سَجَدْتُمَا فَضُمَّمَا بَعْضَ اللَّحْمِ إِلَى الْأَرْضِ، فَإِنَّ الْمَرْأَةَ لَيَسْتِ فِي ذَلِكَ كَالرَّجُلِ.

Ḥadrat Yazīd ibn Abī Ḥabīb reports that Rasūlullāh ﷺ once passed by two women who were performing ṣalāh. He said to them (after they had completed), “When you perform sajdah, then allow your body to remain close to the ground, for certainly the ṣalāh of a woman is different from the ṣalāh of a man.” (*al-Marasīl li Abī Dawūd*, 5069)

Before Ṣalāh

- 1 Prepare yourself physically and mentally for presenting oneself in front of Allah ﷻ by ensuring the body, clothes, and the place of prayer is clean. Choose a place free from disturbances and ideally, in the innermost portion of the home.
- 2 Wear clothes that will conceal the entire body. Ensure the hair and the entire body including the ankles are concealed.² Avoid tight-fitting and thin clothing. The burqa/hijāb should conceal the neck and all the hair. Only the face, palms, and feet may remain exposed.³

Qiyām

- 3 Face the *qiblah*. The chest must not turn away from the *qiblah* during the entire duration of the ṣalāh.
- 4 Keep the feet together or as close as possible, with both feet facing the *qiblah*.
- 5 Make an intention, and raise the hands to the chest with palms facing the *qiblah*. Relax the fingers in their natural state, neither spread apart nor closed tightly, and in line with the shoulders.⁴ One may keep the hands under the hijab to avoid the wrists showing.⁵
- 6 Recite the *takbīr* (“*Allāhu Akbar*”) when the hands are parallel to the shoulders. Keep the head straight, not tilted forward nor bent back.



7

Lower the hands while completing the *takbīr* and place them on the chest. Place the right palm on the back of the left hand. Do not form a circle with the fingers of the right hand, nor clasp the left hand.⁶

8

Fix the gaze on the place of *sajdah*.

Note: A woman should recite silently when she performs *ṣalāh*.⁷



Rukū' and Qawmah

9

Say the *takbīr* and go into *rukū'*.

Note: Commence reciting the *takbīrat intiḳaliyah* (*takbīr* while moving from one posture to another) as soon as one begins to move to the next posture, and complete it upon reaching that posture.

10

Bend down slightly, to the extent that the fingers are able to touch the knees. The head and back will not be kept in a straight line (as done by men).⁵

11

Keep the arms joined to the sides.⁷ The fingers will be kept together. One will not grasp the knees fully nor spread out the fingers.⁵

12

The ankles of both feet should be kept together or as close as possible.

13

Fix the gaze on the feet.

14

Stand up straight for *qawmah*, leaving the hands at the sides. Ensure the body is completely at ease before going into *sajdah*.



Sajdah

15

Keep the back crouched when going into *sajdah*.⁸

16

First place the knees on the ground, then the palms, then the nose, and lastly, the forehead.

17

Keep the fingers closed, facing towards the *qiblah*, and place the palms parallel to the ears.⁹

18

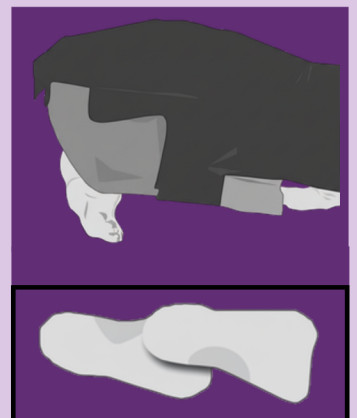
Both feet should be placed on the ground, resting on the right side. Do not keep the feet upright as men do, nor sit on the heels of both feet.¹⁰

19

Keep the stomach joined to the thighs and the arms joined to the sides.¹¹ Keep both forearms on the ground.

20

Fix the gaze on the nose in *sajdah*.



Jalsah



21 Sit on the left buttock while keeping both feet out on the right side.⁷ The feet do not need to be turned to face the *qiblah*. Join the thighs together, keep both hands on the thighs with the fingers joined together, and place the fingertips at the edge of the knees. Do not grasp the knees.⁵

22 Fix the gaze on the area between the lower chest and lap whilst in *jalsah*.

23 Remain in the position of *jalsah* with *ta'deel al-arkān* (the body being completely at ease and calm) before proceeding into the second *sajdah*.

Second Rak'ah

24 When rising after the second *sajdah*, first raise the forehead, then the nose, then the hands, and lastly the knees. Do not take support from the ground (unless there is a genuine need to do so).¹²

25 Perform the second *rak'ah* as the first *rak'ah* was performed.



Qa'dah and Salām

11 Sit in the position of *qa'dah* in the same manner as sitting in *jalsah*.

12 During *tashahhud*, when reciting the *kalimah*, form a ring with the thumb and middle finger of the right hand, closing the ring and pinky fingers. Raise the index finger up towards the *qiblah* while saying "*lā ilāha*". Then, while saying "*illa-Allah*", lower the index finger.¹³

13 Keep the thumb and middle finger joined like a ring until the end of the *qa'dah*. Do not keep the finger raised for the entire *qa'dah* nor continuously lower and raise the finger. As for the left hand, leave the fingers spread out naturally on the edge of the thigh; they will not be joined together.¹³

14 Make *salām* by saying "*Assalāmu 'alaykum wa rahmatullāh*" while turning the head to the right side and then to the left side without pausing in between. Fix the gaze on the respective shoulder and do not lower or jerk the head while making *salām*.¹⁴

15 Turn the face on both sides to such an extent that the cheek can be seen from behind.¹⁵

After Salāh

16 Recite *istighfār* (seeking forgiveness) thrice, then engage in *masnoon* du'ā's known to be read after *ṣalāh*.

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THE HONOUR & STATUS of Mothers IN ISLAM

By Mufti Adam Koya
Director & Teacher, JQU

Allah Most High is the Creator of everything and everyone, including parents. As our true Maker and Owner, He has established means for things in life, and He has made parents the apparent means for our existence into this world. After mentioning His own worship in the Noble Qur'an, in many places Allah ﷻ subsequently mentions good treatment toward parents, because the nurturing of parents is a sign of Allah's ﷻ nurturing. The kindness and self-sacrifice parents exhibit toward their children is not in exchange for any benefit or purpose. True parents never neglect the upbringing of their children; they sincerely seek the highest level of success for them, and wish to see them surpass them without jealousy. For this reason, Allah ﷻ has commanded respect and honour of parents immediately after His worship.

Honouring one's parents has been an obligation in every divine law. In Islam, this honour is regardless of whether they are righteous or sinful, Muslim or non-Muslim; it is due to the simple fact that they are one's parents. One must show them respect, kindness, and good conduct in all circumstances. This is exemplified by Prophet Ibrahim عليه السلام who spoke to his father Āzar with remarkable gentleness when inviting him to the truth, as mentioned in Surah Maryam. Indeed, a person's relationship with their parents begins even before birth: first in the father's loins, then in the mother's womb. Therefore, after the rights of Allah ﷻ and His Messenger ﷺ, the greatest right upon a person is that of their parents.

Islam summarizes the rights of parents into four key principles: **honour, love, service, and obedience.**

Regarding their **honour**, the Messenger of Allah ﷺ once said to someone:

هَلْ لَكَ مِنْ أُمٍّ؟ قَالَ: نَعَمْ. قَالَ: فَالزَّمْهَا، فَإِنَّ الْجَنَّةَ تَحْتَ رِجْلِهَا
“Do you have a mother?” He replied, “Yes.” He ﷺ said: “Then stay close to her, for indeed Paradise is beneath her feet.”
(Sunan an-Nasā’ī, 3104)

As for **love**, the Prophet ﷺ said: “Whoever looks at his parents with love, for every such glance he will receive the reward of an accepted Hajj” (*Mishkāt al-Masābih*, 4843).

With regard to **service**, a Companion once came to the Prophet ﷺ and said, “I intend to go out for *jihad*.” The Messenger of Allah ﷺ asked, “Are your parents alive?” He replied, “Yes.” The Prophet ﷺ then said: “Then strive (in *jihad*) by serving them” (*Sahīh al-Bukharī*, 3004).

In many narrations, special emphasis is placed on the mother. Hadhrat Bahz ibn Hakim رضي الله عنه narrates that he asked the Prophet ﷺ: “O Messenger of Allah, who is most deserving of my good companionship?” He ﷺ replied: “Your mother.” He asked, “Then who?” He said: “Your mother.” He asked again, “Then who?” He said: “Your mother.” He asked a fourth time, “Then who?” He said, “Your father, then those closest to you in relation” (*Sunan Abī Dawūd*, 5139; *Jamī’ at-Tirmidhī*, 3104). This hadith clearly shows that the mother’s right is three times greater than the father’s. Despite her personal difficulties, she does not fall short in raising her children. For this reason, showing kindness to one’s mother and serving her are among the most fundamental responsibilities of a child.

The Qur’an highlights the sacrifices of a mother in the following words:

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ

“And We have enjoined upon man (to be good) to his parents. His mother carried him in weakness upon weakness.” (Surah Luqmān, 14)

The very first hardship a mother endures is the nine months of pregnancy, during which she experiences physical weakness, pain, and numerous challenges. Then she undergoes the intense pain of childbirth, itself a tremendous act of sacrifice. After that, for nearly four years, the child remains completely dependent on the mother. When the child sleeps, she sleeps; when the child wakes, she wakes. She does not sleep nor remain awake of her own accord. While the father’s status is certainly recognized and important, he does not participate in these stages in the same direct and continuous manner. It is the mother who bears the burden of pregnancy and

postpartum; she is the one who nurses the child, nurtures, bathes, and changes him, and takes care of his daily needs. For this reason, her rank and status have been elevated so greatly.

A powerful example of attaining closeness to Allah ﷻ through serving one’s parents is mentioned by Imam al-Bayhaqī رحمه الله in *Shu’ab al-Īmān*. This narration beautifully illustrates the high status of the mother:

‘Abdullāh ibn ‘Abbās رضي الله عنهما said, “A man came to me and said, ‘I have committed a grave sin, and I feel deep remorse and regret. I seek Allah’s forgiveness. Please tell me if there is any way for me to be forgiven.’

I asked him, ‘What happened?’

He said, ‘I sent a proposal of marriage to a woman, but she and her family rejected me. After some time, she accepted another man’s proposal and married him. I became overwhelmed with jealousy, thinking: what deficiency was there in me that my proposal was rejected while his was accepted? In my anger, I killed her. Now, I feel extreme regret. Please guide me to something that can remove this sin.’

I asked him, ‘Are any of your parents alive?’ He replied in the negative. I then said: ‘Draw close to Allah as much as you are able’ (meaning: since neither of your parents is alive, strive to gain closeness to Allah through whatever good deeds you can, seek forgiveness, and Allah may forgive you).”

Later, ‘Atā’ ibn Yasār رحمه الله (who was among the students of Ibn ‘Abbās رضي الله عنهما) asked: “Why did you ask him whether his parents were alive?” He replied: “If one or both of his parents had been alive, I would have hoped that his sin could be erased through serving them.”

This shows that **there is no deed greater in bringing a person closer to Allah ﷻ than serving and obeying one’s parents**. It is through their service that a person can attain nearness to Allah ﷻ in a manner few other deeds can match.

The fourth principle, **obedience**, can be explained by the following eye-opening story.

Abān رضي الله عنه narrates from Anas ibn Mālik رحمه الله: “During the time of the Messenger of Allah ﷺ, there was a young man in Madinah whose name was ‘Alqamah. He was known for his devotion; he prayed abundantly, fasted frequently, and gave generously in charity. At one point, he fell seriously ill, and his condition worsened. His wife sent a message to the Prophet ﷺ

saying: 'I believe my husband is in the final moments of his life, so I have informed you of his condition.' The Messenger of Allah ﷺ then sent 'Alī, Bilāl, Salmān al-Fārsī, and 'Ammār ibn Yāsir رضي الله عنهم and instructed them to go and see how 'Alqamah was. They went to him and said: 'Say: *Lā ilāha illa Allāh.*' However, his tongue was unable to utter the words. Seeing this, they feared that he might pass away in this state, so they sent Bilāl رضي الله عنه back to the Messenger of Allah ﷺ to inform him of what was happening.

The Prophet ﷺ asked: 'Are his parents alive?' They replied that his father passed away, but his mother is alive, and is an elderly woman. The Messenger of Allah ﷺ then said, 'Go to his mother and convey my salām to her. Tell her: if you are able to come to the Messenger of Allah ﷺ, then come. Otherwise, wait—I will come to you.' Bilāl رضي الله عنه went and delivered the message. When his mother heard this, she said: 'May my life be sacrificed for the life of the Messenger of Allah ﷺ! It is more appropriate that I go to him.' She picked up her walking stick and set out, until she reached the blessed presence of the Messenger of Allah ﷺ.

The Prophet ﷺ said to her: 'Speak truthfully, for if you were to lie, revelation would come to me, and I would be informed of it.' He ﷺ then asked, 'Tell me, what is the condition of 'Alqamah?'

She replied: 'O Messenger of Allah, he performs a great deal of prayer, he fasts frequently, and he gives abundant charity. I cannot even quantify how much he does.'

The Prophet ﷺ then asked: 'How is his conduct with you?' She said: 'O Messenger of Allah, I am displeased with him.'

He ﷺ asked why. She replied: 'He gives preference to his wife over me. In order to please her, he neglects my rights. In various matters, he obeys her while disobeying me.'

Upon hearing this, the Messenger of Allah ﷺ said: '**Indeed, the displeasure of his mother has prevented his tongue from testifying to the Oneness of Allah.**' Then the Messenger of Allah ﷺ said to Bilāl رضي الله عنه: 'Gather firewood and light a fire. When it begins to burn, inform me.'

'Alqamah's mother became alarmed and asked: 'Why are you ordering that firewood be gathered and a fire be lit?' The Messenger of Allah ﷺ replied. 'Your son will be cast into this fire.'

She cried out: 'O Messenger of Allah! He is my son. He is a part of my heart! Will you burn him in front of me? How can my heart bear to see this!?'

The Prophet ﷺ said: 'O mother of 'Alqamah, the

punishment of Allah is far more severe and more lasting. If you become pleased with him, then Allah will forgive him,' and he ﷺ swore: 'By the One in Whose Hand is my soul, neither his prayers nor his charity will benefit him as long as you remain displeased with him.'

Upon hearing this, the mother raised her hands and said: 'O Messenger of Allah, I make Allah, Who is above the heavens, my witness, and I make you my witness, and all those present my witnesses, that I am now pleased with 'Alqamah. I forgive him and I am satisfied with him.'

The Messenger of Allah ﷺ then said: 'Go and see (his condition). Hadhrat Bilāl رضي الله عنه went to the house of 'Alqamah and heard him reciting:

لَا إِلَهَ إِلَّا اللَّهُ

There is no god but Allah.

He then said: 'Indeed, his mother's displeasure had prevented him from uttering the *kalimah*, and now that she is pleased with him, he is able to say it.'

After his passing, the Messenger of Allah ﷺ stood near his grave and addressed the people, saying:

يَا مَعْشَرَ الْمُهَاجِرِينَ وَالْأَنْصَارِ، أَيُّمَا رَجُلٍ آثَرَ زَوْجَتَهُ عَلَى أُمِّهِ، فَعَلَيْهِ لَعْنَةُ اللَّهِ، لَا يُقْبَلُ مِنْهُ صَرْفٌ وَلَا عَدْلٌ

'O gathering of the Muhājirīn and the Anṣār! Whoever gives preference to his wife over his mother, upon him is the curse of Allah. Neither his obligatory deeds nor his voluntary deeds will be accepted.'

Although the Messenger of Allah ﷺ spoke in strong terms, this does not justify neglecting or violating a wife's rights, hurting her feelings, or treating her unjustly. The correct approach is to fulfill both rights properly. One should not neglect the rights of both, nor fulfill the rights of one at the expense of another. Neither side should be given undue preference in a way that compromises the rights of the other. A wife is also entitled to her rights, having left her own family to come and live in her husband's home. At the same time, she should regard her mother-in-law as her own mother, serving her with respect and honour. She too will become someone's mother-in-law one day, so she should treat her in the manner she would wish to be treated. She should avoid disrespect, and if any disagreement arises, she should strive for reconciliation. Likewise, the mother-in-law should also treat her daughter-in-law as her own daughter, showing her care, kindness, and respect.

It is the responsibility and obligation of every Muslim to fulfill the rights upon them completely, without inclining toward one side and neglecting the other. May Allah grant us all the ability to fulfill these responsibilities properly. Āmīn.

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MYTHBUSTERS

IDDAH EDITION

Answered by Darul Ifta, JQU

Note: Rulings that pertain to abstaining from adornment apply to women in iddah from the death of their spouse or a *talaq ba'in* (irrevocable divorce). Women who have received a *talaq raj'i* (revocable divorce) are not commanded to abstain from adornment.

MYTH ❌

A woman doesn't need to sit in *iddah* if she's not pregnant.

Every woman in *iddah* must start covering after she gets a *talaq* or her husband passes away.

A woman in *iddah* can't wear colours.

No woman in *iddah* can wear jewellery.

A woman in *iddah* must wear black and stay dishevelled.

A woman cannot bathe or clean herself.

She cannot apply hair oil in any circumstance.

Her *iddah* must take place in a separate unit/home.

FACT ✅

Iddah is necessary even if the woman is not pregnant. Those incapable of getting pregnant (e.g. older women) are still obligated to observe *iddah*.

Iddah commences immediately after divorce/death. If she was given three *talaqs* or *talaq ba'in* (irrevocable divorce), she will cover herself from her husband. If she was given *talaq raj'i* (revocable divorce), she is not required to cover herself. Rather, it is *mustahabb* for her to adorn herself for her husband for the hope that they will reconcile.

Wearing colours is permissible. However, wearing bright, flashy colours is not permissible for the one who was not given a *talaq raj'i*, as it is a form of adornment.

Women who are in *iddah* from the death of a spouse or a divorce that is not *raj'i* (revocable) are not permitted to adorn themselves with any form of jewellery (whether it is gold, silver or otherwise) during their *iddah*.

Women in *iddah* from *talaq ba'in* (irrevocable divorce) or three *talaqs* are commanded to abstain from adornment, but they are not obligated to wear black clothes.

They must abstain from any form of adornment/beautification, such as wearing silk, new clothing dyed with safflower or saffron, combing the hair, applying kohl and henna, and anything else through which adornment is attained.

However, in the case of a genuine excuse, the aforementioned things would be permissible with the intention of treatment. For example, wearing silk due to itchiness, applying kohl at night for eye pain, applying hair oil and using a wide-toothed comb to alleviate headaches, etc. would be permissible, as all of this would be treatment and not adornment.

Women are permitted to bathe, wash their hair, and keep themselves, their clothes, and their surroundings clean.

It is not permissible for women to apply oil in *iddah*, even if it is scentless. However, if they are afflicted with pain or discomfort, or believe they might be because they have a habit of applying oil, it is permissible. They are permitted to use oil for consumption, sale, and other non-adornment purposes.

Her *iddah* will be observed at the residence that was attributed to her prior to the separation. If she is not in her residence at the time of *talaq*/death, she will return to her home without delay. If she is unable to observe her *iddah* in that home due to some exceptional circumstance, she is permitted to observe her *iddah* elsewhere.

MYTH ❌

No woman in *iddah* may apply any skincare products, such as facial oils and creams.

A man must wait for *iddah* to finish to take his wife back.

A man who only gave one *talaq* is allowed to take his wife back after *iddah* without renewing a new marriage contract.

A woman is never allowed to leave her house.

A woman can't walk by windows or anywhere the sun touches.

She is not allowed to laugh.

A woman is allowed to sit with her male cousins.

A man is never responsible for the wife's expenditure during *iddah*.

A woman must return bridal gifts.

A man only has to give the *mahr* if and when a *talaq* takes place.

She must return the *mahr*.

Her isolation means she is unsupported and unvalued.

FACT ✅

Unless the divorce was raj'i, applying beautifying facial oils and creams is impermissible. If there is a need or discomfort, it would be permissible with the intention of treatment.

A man is allowed to take his wife back during iddah if he gave her a talaq raj'i (revocable divorce), and it is not the third talaq. After the iddah, a new nikah would need to be performed for him to take her back. If it was a talaq ba'in (irrevocable divorce), he may take her back in the iddah or after it by re-performing the nikah.

If he gave her a talaq raj'i (revocable divorce), he may take her back within her iddah without renewing the nikah. After the cessation of the iddah, a new nikah will be required in order for him to take her back. If he gave her a talaq ba'in (irrevocable divorce), he is permitted to take her back after performing nikah.

A woman who was given talaq is not allowed to leave the house for the duration of the iddah. This is the case whether the talaq was raj'i (revocable) or ba'in (irrevocable), one or multiple. A woman who is in iddah due to the death of her spouse is permitted to leave her house during the day and part of the night, if she needs to go out to earn her livelihood. This is restricted to necessity. Thus, if there is no need for her to be outside, she must return. She is not permitted to spend the night outside her house.

There is no prohibition of walking by windows or being in the sun for the woman in iddah.

There is no prohibition of women laughing in iddah.

The rules of segregation are not altered by iddah.

The man is responsible for his former wife's expenses during her iddah if she is in iddah due to talaq. If he is deceased, expenditure will not be taken from his estate. However, she will receive her share of the inheritance. If, upon talaq, she leaves his house and performs her iddah elsewhere without his permission and without a shar'i excuse, she will not be entitled to take the iddah expenditure from him.

Bridal gifts that are in her ownership do not have to be returned.

The obligation of mahr is due to nikah and not talaq. Even if no talaq occurs, mahr is still wajib on the man.

A woman does not have to return the mahr.

The woman in iddah is valued and supported. She is not required to isolate herself; she is permitted to maintain social engagement and receive support in a manner that does not break the rules of iddah.

the bent rib

By Alimah Nadira Baig

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وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ
تَذَكَّرُونَ

“And We created pairs of all things so perhaps you would be mindful.”

(Surah adh-Dhariyat, 49)

In a social climate wrought with tension between gender roles, amplified by media warfare and rage-baiting, Muslim men and women seem hopelessly at odds like oil and water. From a social perspective, discourse has been trivialized with online debates; concerns are just scoffed at and dismissed. Verses from the Qur’an and narrations from the Prophet ﷺ are used as ammunition in this

postmodern gender war, warping texts into academic controversies and confusing the masses.

One such hadith, which serves as an example, describes women as being made from a curved rib. This is a narration that modernists, rejectionists, and feminists have a field day with. For instance, Amina Wadud rejects the hadith’s contents, saying that it is a biblical understanding because nowhere in the Qur’an does it say Hawwa عليه السلام was created from the rib of Adam عليه السلام, or that humankind even began with a male (Jawad 117). Agreeing with this sentiment are Riffat Hassan, who also uses feminist hermeneutics to

interpret the Qur’an over hadith (al-Shafi 8), and Leila Ahmed, who sees the curved rib hadith as being influenced by Byzantine culture (12). As Dr. Hasan Mahmud notes, these claims made by hadith rejectors showcase a “shallow acquaintance with the Arabic language, and obvious weakness in knowledge of Islamic sciences and religious facts, particularly in the sciences of hadith, tafsir and usul al-fiqh” (9). The reality is this hadith is sound and *muttafaq ‘alaih* (found in both *Sahih al-Bukhari* and *Sahih Muslim*); its denial would be incorrect. Although it is interesting to study the formation of Muslim feminist hadith rejection, it is imperative that we

disengage from the ideology of hadith skeptics and instead gain a grounded understanding from traditional scholarship. This will help us realize the Islamic philosophy of gender, which theologically “asserts the equality of the male and female principles, while in its practical social structures it establishes a distinction” (Murad 12).

The full text of the contended narration of the rib, in the wording of Imam al-Bukhari رحمه الله، is as follows:

قَالَ رَسُولُ اللَّهِ ﷺ اسْتَوْصُوا بِالنِّسَاءِ، فَإِنَّ الْمَرْأَةَ خُلِقَتْ مِنْ ضَلَعٍ، وَإِنَّ أَعْوَجَ شَيْءٍ فِي الضِّلَعِ أَعْلَاهُ، فَإِنْ ذَهَبَتْ تُقِيمُهُ كَسَرْتَهُ، وَإِنْ تَرَكَتَهُ لَمْ يَزَلْ أَعْوَجَ، فَاسْتَوْصُوا بِالنِّسَاءِ

The Messenger of Allah ﷺ said, "Treat women nicely, for a woman is created from a rib, and the most curved portion of the rib is its upper portion; so, if you try to straighten it, it will break, but if you leave it as it is, it will remain bent. So treat women well." (Sahih al-Bukhari, 3331; Sahih Muslim, 3643)

Take the divine design of the universe, which does not always operate in straight lines. Spiral dynamics are essential for shells, hurricanes, and galaxies. Trees, rivers, and neurons in the brain must branch off from a linear path to grow.

Water, the most profound enigma, is composed of two hydrogen atoms attached to one oxygen atom at the center; it is not a linear molecule, but a bent one. Were it not structurally crooked on a molecular level, there would be no water, no rain, no life on earth.

Throughout our tradition, we find that the Prophet ﷺ offered specific guidance to both men and women, encouraging each to uphold goodness toward the other. What he instructed women was addressed to the womenfolk, not to men, and vice versa. This hadith is directed to menfolk. Removing whatever we may find contentious about the hadith, the message rings loud and true: it is an emphatic order to treat women well. If each side upholds the advice designated to them by the Prophet ﷺ and fulfills their responsibilities, then harmony between genders is

attainable. Narrations like the curved rib are not meant to be used against women. These ahadith and ethical principles are not meant to be slapped in each other's faces, and the “hermeneutics of suspicion directed against either sex are irreligious” (Murad 11). As the Qur'an mentions, it is a sign of Allah ﷻ that “He created spouses for you, from your own kind, that you may find peace in them, and He placed between you love and mercy” (Surah ar-Rum, 21). Relationships, then, must be rooted in these foundations.

Mulla Ali Qari explains this bequest of the Prophet ﷺ to mean being gentle with them, steadfast against their shortcomings, and to relinquish unrealistic expectations of conforming to a man's ideal of perfection, which he describes as "abandoning hope of their *istiqamah* (straightening)" (356). This can be explained by another hadith where the Prophet ﷺ tells men not to expect this: "Indeed, the woman is created from the rib and will in no way be straightened for you. If you wish to benefit by her, benefit by her while her crookedness remains; and if you attempt to straighten her, you will break her. And breaking her is divorcing her" (*Sahih Muslim*, 1467). Mufti Abdur Rahman Mangera

indifference and let her go astray either. Ultimately, "a loving and compassionate attitude with *taqwa* [God-consciousness] is going to prove much more effective than being critical" (ZamZamAcademy). There is a fine line to tread between stereotypical attitudes to gender and the Prophetic approach to the binary dynamics of nature.

To understand what it means to be created from the rib, classical scholars provide the following explanations:

LITERAL ORIGINS: some scholars say Hawwa عليها السلام was created from the highest rib of Adam عليه السلام, which is also the

organs like the heart and lungs, demonstrating the perfection in Allah's creation of the human body. Similarly, a woman possesses all the characteristics needed to fulfill her role, "so if a man tries to change a woman to be like him, she will not be able to perform her function, which is mercy and protection of her loved ones" (Zamzam Academy).

- **METAPHORICAL:** some scholars explain that the woman's likeness to a curved rib is a beautiful analogy, like Mufti Taqi Usmani's insightful reflection of the hadith, حفظه الله: "This analogy of crookedness means that men and women are different in

"This analogy of crookedness means that men and women are different in their *mizaaj* (temperaments). The woman's 'crookedness' is part of her *fitrah* (primordial nature), and is not a defect, just as a crooked rib is not defective. If a rib were to be completely straight, then that would be a defect."

-*Mufti Taqi Usmani حفظه الله*

expands on this by noting that harsh attempts to "correct" women by using force, exceeding limits, or being unwilling to overlook her deficiencies will lead to more harm than good (ZamZam Academy). The core of it all is for the believing man to adopt a balanced, stable approach to women: to recognize her agency and to encourage change with *hikmah* (wisdom), *nasiha* (good counsel), and *sabr* (patience) instead of coercion and control. At the same time, he should not neglect or ignore wrongdoings. He should not try to mould her into something she's not, or harshly impose control, but he should not withdraw into

most curved rib (Qari 356), "just as a palm tree emerges forth from a seed" (Asqalani 6:412). This discussion can be studied through numerous exegeses and narrations. If taking this perspective, it is worth noting that one's origin from another does not correctly determine superiority, for Isa عليه السلام, the word of Allah and one of His greatest prophets, was created from Maryam عليها السلام without a male intermediary (Murata 180).

- **BIOLOGICAL COMPARISON:** the ribcage must be enclosed around the chest to provide maximum protection to vital

their mizaaj (temperaments). The woman's 'crookedness' is part of her fitrah (primordial nature), and is not a defect, just as a crooked rib is not defective. If a rib were to be completely straight, then that would be a defect. This is why if women were to become completely like a man, it would be considered unnatural. In this way, it appears that a woman's being crooked is simply an indication of being different to the temperament of a man." (8:141-142)

He expands on this and continues, "There are many qualities that are considered praiseworthy traits in women, but because they are in

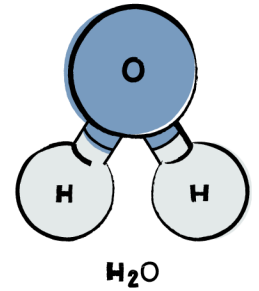
conflict with the nature of men, men perceive them as problematic. As such, do not turn them into targets of oppression and persecution because of this; rather seek fulfillment in them because of it . . . Some people think that women being created from the rib indicates to their corruption, but it is not their corruption. It is their virtue.” (8:142)

In this light, the hadith reframes the male perspective. If you try to straighten a woman against her primordial nature, you will break her and the relationship, just as a rib breaks under pressure before it can be straightened. The advice of the Prophet ﷺ does not suggest women are inherently evil. Instead, it is in consideration to the general man’s hastiness to criticize women and perceive them as crooked, reminding them of their distinct natures. The Prophetic advice is that men must find the positives and appreciate the differences instead of becoming miserable over the negatives (*Sahih Muslim*, 1468b).

It is well established that there are biological, physiological, and psychological differences between men and women, which Islam gives due regard to instead of dismissing. Indeed, women may forever be a mystery to men, and vice versa. Sachiko Murata, a writer of comparative philosophy and mysticism, echoes Mufti Sa’eed Palanpuri رحمه الله (1/441) when she writes: “Men and women fall short of each other by a certain degree, yet they find fulfillment in each other precisely for that reason” (183). To be there for her with patience and gentleness, is to live life with her knowing you two are not the same.

To be crooked, bent, or curved does not mean to be flawed. It just signifies a difference in

To be crooked, bent, or curved does not mean to be flawed. It just signifies a difference in temperament and behaviour.



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The argument that this is misogynistic language based on the negative implication is a **self-inflicted implication**. A rib is how a rib must be. Why wouldn’t that be a neutral description?

temperament and behaviour. The argument that this is misogynistic language based on the negative implication is a self-inflicted implication. A rib is how a rib must be. Why wouldn’t that be a neutral description?

Take the divine design of the universe, which does not always operate in straight lines. Spiral dynamics are essential for shells, hurricanes, and galaxies. Trees, rivers, and neurons in the brain must branch off from a linear path to grow. Water, the most profound enigma, is composed of two hydrogen atoms attached to one oxygen atom at the center; it is not a linear molecule, but a bent one. Were it not structurally crooked on a molecular level, there would be no water, no rain, no life on earth.





ISLAM HAS NO ROOM FOR INJUSTICE OR CRACKS IN ITS FRAMEWORK. IF WE PERCEIVE A MISALIGNMENT IN WHAT GENDER ROLES AND RIGHTS LOOK LIKE, THAT IS A FLAW ON OUR PART, A DEFICIENCY IN OUR AQEEDAH, OUR CULTURE, AND OUR BEHAVIOUR, NOT THE SHARI'AH.

A rib is supposed to have its curvature; rather, that is how it *must* be. If you try to bend it the other way, you will both get hurt. You cannot reshape a woman's nature. If you forcefully attempt to, the rib will break, and the structure will be compromised. One cannot cut off an eagle's curved beak and claws, or straighten out a butterfly's curled and crumpled wings when they emerge from their cocoons, just because they may seem deformed to you. In both cases, you will cause damage. It is unfair for men to expect women to act like them, think like them, and function exactly like them. Whatever differences they have are of divine design; they are the opposite of a pair, like the ocean is to the sky, like the moon is to the sun. Both must work together to keep the balance of life, but they are not identical.

Islam has no room for injustice or cracks in its framework. If we perceive a misalignment in what gender roles and rights look like, that is a flaw on our part, a deficiency in our aqeedah, our culture, and our behaviour, not the Shari'ah. We must have *husn adh-dhann* with Allah ﷻ, a good opinion of our perfect Creator, that He sent His final Messenger ﷺ to teach the most perfect path. Most modern objections have already been addressed by the scholars in this way.

We must believe Allah ﷻ is the Most Wise and that our religion entails realism. Shaykh Abdul Hakim Murad حفظه الله observes, "Islam's theology of gender thus contends with a maze, a web of connections which demand familiarity with a diverse legal code, regional heterogeneity, and with the metaphysical no less than with the physical" (15). By dedicating time and attention to studying Islam, one comes to understand how holistic and functional the religion is. The *tawakkul*

A rib is supposed to have its curvature; rather, that is how it must be. If you try to bend it the other way, you will both get hurt. You cannot reshape a woman's nature. If you forcefully attempt to, the rib will break, and the structure will be compromised.

(trust) deepens when we enact the duties of the religion; we begin to see the purity, harmony, peace, and truth it brings to men and women, so long as they each strive to uphold the teachings of Allah ﷻ, the Most Just, and His Messenger ﷺ. The Prophetic advice found in the hadith of the curved rib is to overlook the bad and live with the good. No human is flawless; that is the wisdom of creation and the beauty of life. The rib is perfect in its place.

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THE PAST & MARRIAGE

What Truly Matters?

By Maulana Mushtaq Shaikh,

Imam, Masjid Bilal

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ

“Destruction be for every person who searches for faults (in others; the scandal-monger) and who mocks (the Mu’mineen).”

(Surah al-Humazah, 1)

Saalih ibn Karz narrates, “I once brought before Hakam ibn Ayyoob a slave girl of mine who had fornicated. I was sitting there when Sayyiduna Anas ibn Malik رضى الله عنه arrived and sat down as well. ‘O Saalih!’ he asked, ‘Who is this slave girl with you?’ I replied, ‘She is my slave girl who has fornicated, and I wish to have her case brought before the governor so that she may be punished.’ Sayyiduna Anas ibn Malik رضى الله عنه said, ‘Do not do that. Rather, take your slave girl back home. Fear Allah ﷻ and conceal her folly.’ When I refused to do as he instructed, he maintained, ‘Do not pursue this, and do as I say.’ He then continued insisting until I eventually took her back.”

(Kandhalwi 439)

servant and Allah ﷻ alone. Human beings are naturally prone to mistakes, especially in their youth and early adulthood. As a person matures, they often develop heartfelt remorse and deep regret for their past decisions. They repent sincerely and seek forgiveness from the Most Forgiving ﷻ. Through Allah’s ﷻ mercy, the sin is erased permanently from the book of deeds once it is forgiven; it is now as though the sin had never been committed. Allah ﷻ will not hold the person accountable for it on Judgment Day, and this reflects the boundless mercy of Allah ﷻ. For this reason, it is generally not permissible to disclose one’s past sins, even to a prospective spouse. Likewise, one should refrain from questioning others about matters that Allah ﷻ has concealed, such as a history of impermissible intimate relationships.

قَالَ رَسُولُ اللَّهِ ﷺ: التَّائِبُ مِنَ الذَّنْبِ كَمَنْ لَا ذَنْبَ لَهُ

The Messenger of Allah ﷺ said, “The one who repented from sin is like one without sin.”

(Sunan Ibn Majah, 4250)

THE FOUNDATIONAL PRINCIPLE

In marriage talks today, a dilemma often arises: does a woman’s past matter? And should it be acceptable to ask about the past of a prospective spouse? Every Muslim brother and sister is honourable in the sight of Allah ﷻ. Many ahadith emphasize the importance of concealing the faults of fellow Muslims and strictly forbid exposing their sins. The prohibition against backbiting and slander serves to protect and uphold the honour and dignity of every Muslim. To err is human, but a true believer repents sincerely for their wrongdoing. The Most Merciful ﷻ conceals the sins of His servants and does not expose them to others. This divine veil is a blessing, and believers are encouraged to maintain it and keep their sins private as they turn to Allah ﷻ in earnest repentance.

What Allah ﷻ has concealed, no one should pressure or coerce a person into disclosing. Confession of one’s sins is a private matter, undertaken sincerely between the

FUTURE

PAST

If there is a concerning matter that would significantly impact the marriage or the marital rights of the prospective spouse, then disclosure would be necessary. If such matters are concealed prior to the nikah and the affected spouse later becomes aware of them, this may constitute grounds for seeking annulment or dissolution of the marriage due to deception or harm (Qasmi). Examples may include sexually transmitted diseases or other conditions that negatively impact marital rights and expectations.

THE SOCIAL DOUBLE STANDARD

Under the guise of transparency, prospective grooms may disclose aspects of their past, sometimes including illicit relationships. Some may even present these experiences as a form of personal

THE FIQH

growth, expecting their prospective wife to accept them without concern. In Islam, however, true manhood is not found in boasting about one's sinful past, but in sincere repentance and emulating the noble character of the honourable Prophet ﷺ. Publicizing sins, especially those that Allah has concealed, is neither virtuous nor wise. Masculinity lies in humility, taqwa, emulating the Prophet ﷺ and the strength to reform, not in using past transgressions as credentials. The Prophetic Sunnah teaches us that dignity is preserved through modesty and that the believer's past, once repented for, should remain between them and Allah.

Men and women are equally accountable in the court of Allah ﷻ. Yet in the author's experience, spanning over twenty years listening to brothers, sisters, and couples who are predominantly South Asian, a harmful double standard exists, especially towards women. If a man "had a past", it would be easily forgiven and forgotten. In contrast, if a woman had a past, she would be unfairly judged, labelled as unchaste, and her reputation would be extremely difficult, if not impossible, to restore, even if she had repented. This is not Islamic justice.

Individuals have described situations in which a spouse spent significant time searching for evidence of past misdeeds, often combing through years of social media posts or using advanced technical skills to uncover old messages. The information discovered was then weaponized to exert control and dominate the relationship. Seeking out the faults of others is *tajassus*, and a major sin.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ
وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا أَيُّحِبُّ أَحَدُكُمْ أَن يَأْكُلَ
لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ

"O you who have imaan! Refrain from excessive assumption (suspicion and assuming evil things about people without verification). Verily, some assumptions are a sin. Never spy and never backbite each other. Would any of you like to eat the flesh of his dead brother, which you so detest? Fear Allah. Allah is Most Pardoning, Most Merciful."

(Surah al-Hujuraat, 12)

What truly matters is repentance, not gender-based judgment. Allah's ﷻ justice does not differentiate between males and females. Everyone will be held equally accountable in the court of Allah ﷻ, based on truth rather than societal bias. Our standards should reflect that divine justice.

In Islamic law, every Muslim man and woman is presumed to be chaste unless proven otherwise. If someone accuses another of fornication, the accuser must provide witnesses to prove the crime. If unable, the accuser has committed an enormity: slander. This crime of violating another believer's honour is a punishable offence, and anyone who accuses chaste believing women of fornication and lewdness is accursed in this world and the next (Surah an-Nur, 23). According to Imam Abu Hanifah رحمه الله عليه, an unmarried woman who has committed fornication is still legally considered a *bikr* (a virgin or one who has not been married) (al-Jaziri 22). His ruling underscores the importance of preserving a Muslim's honour, especially after repentance.

If the potential wife decides not to disclose details of her past, it would be impermissible to interpret that decision as guilt or a sign of wrongdoing. Baseless suspicions and harbouring evil thoughts about others without clear evidence are strictly prohibited and categorically forbidden in Islam. It is from one of the enormities. Islam encourages believers to hold positive assumptions about others.

قَالَ رَسُولُ اللَّهِ ﷺ : إِيَّاكُمْ وَالظَّنَّ، فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ

The Messenger of Allah ﷺ said, "Beware of suspicion, for suspicion is the most false of speech."

(Sahih Bukhari, 6064)

Naturally, it is expected that a person conducts due diligence and inquires into the prospective spouse's understanding of gender boundaries, religious commitment, modesty, lifestyle, character, and matters that may directly impact marital relations. Such inquiries are appropriate during the proposal process. However, prying into past sins that Allah ﷻ has concealed, expecting or demanding confessions, or investigating matters that a person has sincerely repented from, fall under *tajassus* (prying secretly into the faults of others), which is prohibited.

At the same time, matters involving ongoing harm, health concerns, or issues that will negatively affect a spouse's rights may require honest disclosure. These matters should be approached with wisdom and fairness. Examples may include sexually transmitted diseases, serious illnesses (mental or physical), current addictions, genetic disorders that may affect offspring, adult criminal records, deportation orders, or other matters

that would significantly impact the marriage or the rights of the prospective spouse. In such cases, the onus is upon the affected individual or their parents to exercise honesty and transparency.

If disclosures do occur, they should be handled with professionalism, maturity, and the utmost confidentiality, while avoiding unnecessary probing into explicit or irrelevant details.

قَالَ رَسُولُ اللَّهِ ﷺ: الْمَجَالِسُ بِالْأَمَانَةِ

The Messenger of Allah ﷺ said, "Meetings are confidential."
(Sunan Abi Dawud, 4869)

The discussions and disclosures that take place in such meetings are an *amanah* (trust) and must be treated as confidential. Sharing or publicizing sensitive and private information disclosed in confidence would violate that trust and may amount to sin.

In the author's experience, premarital genetic screening and premarital medical testing, including testing for sexually transmitted diseases, have occasionally risen during marriage discussions. If prospective spouses mutually wish to pursue such testing, then in the author's opinion, both parties should undergo the same tests and be equally prepared to share the results with one another. It would be unjust to demand such testing from only one party while exempting the other.

CONCLUSION

Sha'bi رحمه الله narrates that a woman was once punished for a crime of immorality. She repented sincerely. Her tribe arrived as immigrants in Madinah, and in time, she received a marriage proposal, but her uncle disapproved of proceeding without first informing the people about her past. At the same time, he disliked disclosing her secret. When he consulted Sayyiduna Umar رضى الله عنه about the matter, Sayyiduna Umar رضى الله عنه said, "Get her married as you would get any of your righteous girls married" (Kandhalwi 438).

When men are considering marriage, their focus should be on a woman's present character, her commitment to grow in faith, and her readiness for marriage, not on suspicions, hearsay, or past mistakes that have been sincerely repented for. Once Allah ﷻ grants forgiveness, it is not permissible for anyone to reopen the door to a sin that He has already closed. Genuine repentance erases all sins, and Allah ﷻ loves those who turn to Him in

Once Allah ﷻ grants forgiveness, it is not permissible for anyone to reopen the door to a sin that He has already closed.

Genuine repentance erases all sins, and Allah ﷻ loves those who turn to Him in humility and seek His forgiveness.

This divine principle applies equally to believing men and women: both are entitled to privacy, dignity, and the right to move forward without being chained by a pardoned past.

humility and seek His forgiveness. This divine principle applies equally to believing men and women: both are entitled to privacy, dignity, and the right to move forward without being chained by a pardoned past.

Our life's mission is to seek the pleasure of Allah ﷻ, as demonstrated by His Messenger ﷺ. This requires us to abandon societal biases and cultural practices that are not aligned with this guidance, and to pray for love and mercy between couples, which are gifts from Allah ﷻ:

وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

"And He has placed love (most clearly seen during youth and adulthood) and mercy (most clearly appreciated during old age) between you. There are certainly signs in this for people who contemplate." (Surah ar-Rum, 21)

When our standards in the sacred union of marriage reflect the justice and mercy of Allah ﷻ, this will attract divine blessings, and Allah ﷻ will grant the couple a taste of the eternal bliss in this temporary world. At the same time, they strive together to seek the infinite happiness in the everlasting world to come.

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the DOUBLE STANDARDS *of* Modern Slogans for Women's Rights

By Mufti Adam Koya
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Every year on March 8th, International Women's Day is observed as a reaffirmation of the commitment to respecting women. This practice has continued for over a century. Initially observed in countries such as Russia and China, it was formally recognized on a global scale in 1975, when the United Nations passed a resolution to observe it worldwide. On this day, individuals and organizations advocating for women's rights typically hold gatherings and rallies, and produce writings and speeches. They pledge to eliminate the injustice, *dhulm* (oppression), and abuse faced by women all around the world.

It is evident that political and social environments vary widely across different countries, and so do the challenges and difficulties faced by women within them. Generally, discussions focus on the lack of "gender equality," referring to the discrimination experienced by women in their homes or workplaces, including the persistent disparity between men and women.

The perception that women are considered inferior was quite evident in the past, and in this era, the perception still exists. What is surprising is that even in countries who claim to grant rights and freedoms to every citizen, the situation remains distressing. On International Women's Day, news and images of protests by women across the world emerge, many of them from women in Western countries.

This raises a question: what is the underlying issue? Designating a specific day in the year for women serves as proof that women do not hold a balanced status and equal position in society as men. This point is neither subtle nor complex enough to require formal arguments to understand. No global institution has designated a specific day to discuss men's rights and authorities, or to emphasize what responsibilities they bear in society with their families and communities. This may be the case because those who initiated this day do not truly wish to change the disparities between men and women. Rather, they only seek to fulfill their desires and to project the idea that they bear no responsibilities toward women. Observing a single day a year for performative speeches and campaigns does not translate into long-term, sustained changes.

The second important question must be asked: what exactly do those who advocate for women's freedom and rights in the modern world seek to achieve?



Until now, their aims have not been articulated clearly. A close study of the movement, including writings, speeches, and historical analyses, reveals that they have reduced the concept of women's freedom to "sexual freedom." In the name of women's rights, movements have promoted sexual anarchy. Now, any fair-minded person can question if this is truly women's liberation. Is it the right of a woman that she must be vulnerable to the violation of her dignity, honour, and

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Rather, they only seek to fulfill their desires and to project the idea that they bear no responsibilities toward women. Observing a single day a year for performative speeches and campaigns does not translate into long-term, sustained changes.

modesty without restriction under the guise of autonomy?

In Islam, Allah has honoured the woman as part of the best of creation (*ashraf al-makhluqat*). The ideology of those who possess satanic thinking undermine this dignity, and instead promote her humiliation. Whenever women's rights are discussed, objections are often raised against the Islamic social system, with claims that Islam has deprived women of their rights. Issues like triple divorce, *halalah*, and the burqa and hijab continue to be debated. The underlying objective of these discussions is to portray Islam as oppressive, suggesting that women are denied education and progress, confined to their homes like prisoners, forced to cover, subjected to abuse, and stripped of basic freedoms.

Yet those same people who claim to champion women's freedom expect women to participate fully in professional work, and at the same time bear responsibility for having and raising children. In many societies today, women have this dual burden as a marker of advancement and enlightenment. Nevertheless in practice, another imbalance is produced when other women are hired to be responsible for their child's care. Is that second woman who the labour is transferred to also not a woman? What kind of justice is this towards women?

As for Islam, it is sufficient to understand this reality: the institutions and movements that speak about women's rights have only emerged in the last one to one-and-a-half centuries, whereas Islam granted women freedom from all forms of oppression and injustice over fourteen centuries ago. Islam was the first to establish the concept that, as human beings, men and women are equal in dignity, and both are among the noblest of creation. In contrast, earlier civilizations and religions of the world were not even willing to recognize women as human beings or creatures with a soul, let alone grant them defined

rights. Before the advent of Islam, the treatment of women was extremely poor. The ideologies that existed at that time failed to protect women. For example, it was common among the Arabs to bury young girls alive. Islam completely abolished this criminal practice, emphasized the proper upbringing of children, and removed discrimination between boys and girls.

Islam has given women a unique and honourable status in every social capacity: as a wife, she is the queen of the home; as a daughter, she is a mercy and a blessing for her parents; as a sister, her upbringing becomes a means of Paradise for her brother; and as a mother, Paradise lies beneath her feet. Beyond all these roles, her greatest worth lies in being a servant of her Creator. Can any civilization present a concept better than this?

In addition, Islam has clearly defined women's educational, social, and economic rights. The mother's lap is called the child's first school, highlighting the importance of a woman's education and refinement. Islam has granted women full economic rights: the right to earn lawful income, to manage and dispose of their wealth independently, and to have no external authority interfere in her property. In matters of marriage, although the presence of a guardian (*wali*) is preferred, no marriage can take place without the woman's consent. Her approval is essential.

Islam also maintains balance by taking into account the natural disposition, structure, and abilities of women. That is why the rulings for men and women differ in some matters. This is not inequality, because in every system, whether

social or otherwise, responsibilities and rights are assigned according to capability and capacity. Islam provides comprehensive guidance in all aspects of life, and grants both men and women their respective rights and responsibilities. If both remain within their respective boundaries and fulfill their roles, society can become prosperous, balanced, and secure.

When girls reach maturity and get married, their husbands are commanded to live with them in kindness. The financial responsibility (*nafaqah*) is placed upon the husband; he must earn and provide for himself and his wife. In this way, women are protected from the burdens and hardships of earning, allowing them to live comfortably with comfort and with dignity in their homes.

Despite this, if a woman wishes to engage in trade or employment, she is not prohibited; rather, she may do so within a proper and dignified environment. Thus, Islam also provides opportunities for women's economic development as well. If she chooses not to bear such financial burdens, that remains her choice, while her maintenance is still the responsibility of her husband—something that is, in fact, in her favour. If some people attempt to misrepresent these teachings and claim that Islam seeks to confine women to their homes, they are merely presenting a positive matter in a negative light.

Unfortunately, many Muslims have become distant from the teachings of Islam today, as a result of which many problems have surfaced in our communities. Ill-intentioned people then use the practical shortcomings of Muslims to represent and criticize Islam. Therefore, there is a crucial need to adopt the true teachings of Islam regarding the rights of men and women, and to actively promote their implementation. By doing this, imbalance and extremism can be eliminated from Muslim societies, and our conduct can not just influence change, but draw others towards Islam.

It is necessary to be cautious of the conspiracies being

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carried out against Islam and Muslims. One must remember that Islam does not commit injustice or oppression against anyone. Those who make such claims are either unaware of Islamic teachings or are driven by hostility toward Islam.

Before believing what others say, one should study Islam properly and firsthand, setting aside bias and prejudice. By doing so, the truth will become clear to them, because the Qur'an and Hadith are filled with teachings regarding the rights of women.



DAUGHTERS: A MERCY

By 2021 JQU Alumnae

DID YOU KNOW?

In pre-Islamic Arabia,

daughters were considered a curse and a disgrace, which created a brutal culture of female infanticide. They would bury their own daughters alive.

We know this from the verses:

"Whenever one of them is given the good news of a baby girl, his face grows gloomy, as he suppresses his rage. He hides himself from the people because of the bad news he has received. Should he keep her in disgrace, or bury her (alive) in the ground? Evil indeed is their judgment!"

(Surah an-Nahl, 58-59)



It was an embarrassment for them to have a girl, and they would even hide themselves to avoid being congratulated. There is a cemetery from the *jahiliyyah* (pre-Islamic) days very close to Masjid al-Haram, in Makkah, where it is said many baby girls were buried alive.

This is also a sad reality in many cultures today.

ISLAM,

the rectifier, came and reconstructed the whole perception of daughters and removed this notion from even the staunchest of men.

It is impermissible to view the birth of daughters as a disaster or disgrace.

Having sons does not guarantee Jannah; rather, having daughters does:

جابر بن عبد الله - رضي الله عنه - أن النبي ﷺ قال: من كان له ثلاث بنات يؤدبهن ويرحمهن ويكفلهن وحبب له الجنة ألبتة، قيل يا رسول الله: فإن كانتا اثنتين؟ قال: وإن كانتا اثنتين، قال: فرأى بعض القوم أن لو قال: واحدة، لقال: واحدة

It was narrated by Jabir ibn Abdullah رضي الله عنه that the Prophet ﷺ said: "Whoever has three daughters, raises them well, shows mercy to them, and supports them, Paradise becomes guaranteed for him without a doubt."

It was said: "O Messenger of Allah ﷺ, what if he has two?"

He said: "Even if they are two."

So some of the people thought that if they had asked about one, he would have said: "Even one." (Musnad Imam Ahmad, 14247)

In the tafsir of verse 49 of Surah ash-Shura,

"He gives to whom He wills female [children], and He gives to whom He wills males,"

Imam al-Qurtubi records that Wathilah ibn al-Asqa' رضي الله عنه said: "Part of the blessedness (good fortune) of a woman is that she gives birth to a daughter before a son. That is because Allah ﷻ said: 'He grants to whom He wills females, and He grants to whom He wills males,' and He began with mentioning females."

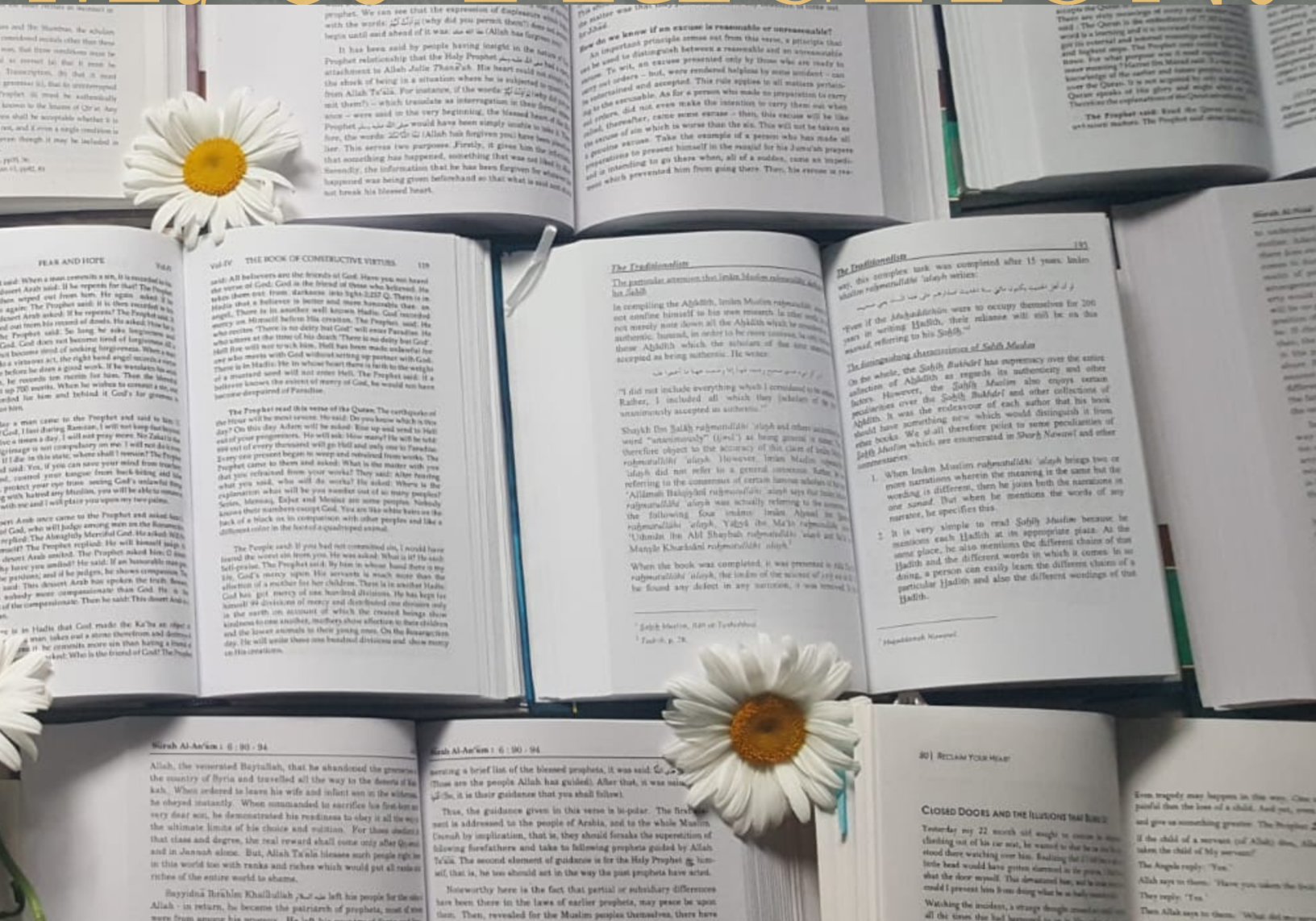


The Prophet ﷺ himself honoured and loved his own daughters.

Aishah رضي الله عنها narrated:

"I have not seen anyone more similar in conduct, characteristics, and manners to the Messenger of Allah ﷺ in regards to standing and sitting, than Fatimah رضي الله عنها the daughter of the Messenger of Allah ﷺ. Whenever she would enter upon the Prophet ﷺ he would stand for her, kiss her, and he would seat her in his place. Whenever the Prophet ﷺ entered upon her she would also stand from her seat, kiss him, and seat him in her place." (Jami' al-Tirmidhi, 3872)

M. & ERUCTION:



THE WEST

With the Western models of freedom and the Islamic framework guiding believers' aspirations. As they navigate post-colonial Western contexts, Muslim women face layered challenges, particularly where conflicting worldviews shape their relationship with visible Islamic commitments such as the hijab.

Islam, deeply rooted in a faith-based identity and lifestyle, grapples with a secular, godless society. It is difficult for an ideology that stands for liberty to acknowledge the validity of a religion while simultaneously dismissing the truth of its obligations. This is further complicated by cultural differences and various legal and social

structures, since these identities may not always align with Islamic principles. Understanding how Muslim women, a visible minority, are addressing these challenges and what their lived realities look like requires careful study, to best accommodate their interests and spiritual well-being.

THE CLASH OF WORLDVIEWS

There are inherent differences between the Islamic tradition and the dominating liberal secularism. Unfortunately, today's society with its Western presuppositions, has made the mistake of approaching Islam from a worldview fundamentally different from the principles upon which the religion is built. Our tradition is deeply spiritual, soul-oriented, and God-centered, while it is no secret that postmodern society is heedless of the afterlife, *nafs*-oriented, and self-centered. For instance, the common slogan “my body, my choice” is appealing in popular discourse, but does not fully fit the Islamic understanding of bodily autonomy. The *aqeedah* (core belief) of both men and women is that believing in Allah ﷻ entails submitting to the choices and wisdom of Allah ﷻ, so “my body” is actually “my *amanah* (sacred trust)” (Abbasi). This ideology covers everything—from dress codes, diet, and finances to worship and belief systems. The Prophetic narration of this world being a prison for the believer and a paradise for the disbeliever also reflects the juxtaposition (*Sahih Muslim*. 2956). The religion that embodies discipline, mindfulness, and humility is sailing against the waves of a capitalistic world driven by hedonism and a disregard for truth or any spiritual depth.

In theory, the framework of liberalism offers Muslim women the choice to follow their religion and dress accordingly, but a dissonance remains between the secular tolerance of that liberty and the faith-based understanding of it as a non-negotiable lifestyle. There is a tension between viewing religious practices as a choice thanks to “freedom,” and believing these practices to be spiritual obligations; this tension has trickled into and strained the belief systems of many individuals, subconsciously confusing the lines of credence.

Modern sentiments often push religion into the private realms of the home and mind, whereas Islam is a religion that plays an active role in both the public and private spheres. The hijab, after all, is something to be worn outside the home. These tensions have led many Muslim girls in Canada to struggle with reconciling Muslim tradition and the dominant norms of Western society. As a result, some may distance themselves from visible expressions of Muslim identity, and attempt to blend in by anglicizing their names, wearing makeup, and taking off the hijab at school, in order to “better fit in with the cultural code” (Haque). The pressure to adopt secular notions of womanhood and freedom clashes significantly

with Islam's emphasis on modesty, and the privatization and de-objectification of the female body.

THE INTERSECTION OF CULTURE

Culture is another layer of complexity for Muslim women to consider, as sometimes it misaligns with Islamic beliefs and ethics. This is not to say cultural traditions are inherently wrong, but they do add nuance to the discussion. While countries like Canada celebrate multiculturalism, there are unique challenges that arise from expecting all cultures to co-exist equally, especially if they disagree on fundamental values.

For instance, Western societies promote an individualistic culture, while the collectivist nature of many immigrant communities often expects family members to “consider the needs, position, and honour of their family over their own needs” (Zaidi et al.). Marriage and singlism are examples that illustrate women's pressure of navigating three worlds. In a Western context, singlism can normalize lifestyles that conflict with Islamic values, with an emphasis on sexual freedom and romantic partnership long before marriage is on the table. By contrast, some collectivist cultures view marriage as a duty, a marker of adulthood and social obligation. Meanwhile, Islam teaches marriage to be highly encouraged and strongly tied to faith (McBryde-Redzovic). The ethos of Islam shines often by offering a balance between the two intersections, reflecting the social ethics of Shari'ah with emotional intelligence and practical consideration. For instance, etiquette and responsibility are taught to both sides of a relationship: the individual and the collective, the man and the woman, the guest and the host, the parent and the child.

...a dissonance remains between the secular tolerance of [Western] liberty and the faith-based understanding of [religion] as a non-negotiable lifestyle.

It is important to note that the mainstream victimization of Muslim women is amplified with horror stories about honour killings and forced marriages. These acts stem from cultural and dogmatic abuses, and have no Islamic basis (Haque). Culture can be shaped by ethnicity, socio-economic conditions, and political history; it can also be abused in the name of Islam, and should therefore not be conflated with it. The everyday lives of Muslim women may be affected by their worldviews diverging between Islamic principles, cultural traditions, and secular modern norms.

Perhaps somewhere along the way, Muslim women became so busy convincing orientalists, modernists, and feminists that the hijab was their choice (and they weren't being forced by mortal men to wear it) that they lost the narrative of its obligation from God

...

And perhaps, somewhere along the way, women spent so long persevering under the stressful norms of their ethnic cultures, that they have conflated the authority of culture with Shari'ah and now struggle to accept divine authority free of man-made, cultural assumptions.

LEGAL DYNAMICS

While isolated at the crossroads of ideological differences, these women face legal and social challenges too. The Canadian Charter vouches for reasonable accommodation to protect minorities from discrimination. However, there is an undertone of colonial privilege illustrated with the notion of “we’ will accommodate ‘you’” (Beaman). Muslim women in the West feel the burden of being on the receiving end of this conditional tolerance. One example is when niqab-wearing women find themselves standing in court and are asked to remove their veil; the judges often find it difficult to understand the religious commitment “that compels a woman to wear a niqab” (Beaman). Another example involves many feminists and Quebec nationalists in Canada that “have advocated the banning of the veil in public schools on the basis that it will free young women from oppression imposed on them by their families” (Martino and Rezai-Rashti), even though a nuanced analysis later proved that Muslim women choose to wear the veil to uphold their religious beliefs, even when family members discouraged them from it.

Unfortunately, the passing of Quebec’s Bill 21, choosing laicity at the expense of discrimination, has demonstrated the limits of liberal tolerance. In one of many examples, a Muslim teacher was dismissed from her position in 2021 for refusing to remove her hijab under Quebec’s recent Bill 21 (Jacobs). By criminalizing the hijab and niqab

through legislation, many women who wish to adhere to Islamic modesty are further marginalized. By standing out, Muslim women who strive to wear the hijab and niqab have unknowingly uncovered the hypocrisy behind the Western version of tolerance, and especially the Canadian claim for reasonable accommodation.

SOCIAL CONSEQUENCES

Islamophobia is still prevalent, and Canada is not exempt. Debates over Muslim women’s clothing reveal the gendered nature of anti-Muslim racism. Social science scholars in the few decades post-9/11 have studied how Muslim women who visibly dress in accordance with their faith have faced stereotypes that “have material implications for their lives,” from various limitations in opportunity to increased scrutiny, harassment, and even violence (Bakht 7). They are also vulnerable to discrimination in the digital world of media and social commentary (Farokhi and Jiwni). Scholars have studied veiling for years, and it is clear that the “image of oppressed Muslim women is intertwined with the racism that veiled Muslim women face in Canada” (Atasoy). These women constantly navigate legal and social barriers, often at the cost of their mental health, simply to live in a way that others take for granted.

If individuals are experiencing a gendered form of Islamophobia, or feel unheard or unwanted because of their religious identity, in nations that strive for so-called freedom, then these concerns should be investigated so that possible solutions can be explored. This action should also be paired with an Islamic framework that provides reassurance and spiritual solace to women, like the hadith acknowledges: “Islam came as something strange, and will revert back to being strange. So glad tidings to the strangers” (*Sahih Muslim* 145).

CONCLUSION

The noble Messenger of Allah ﷺ forewarned that one day, adhering to religion will be as difficult as holding on to hot coal (*Jami` at-Tirmidhi*, 2260). The standing hypothesis is that today’s Muslim women in the West struggle to practice their faith due to multiple factors that threaten their religious expression and *aqeedah*. The predicament arises when they feel pressure from three overlapping layers: postmodern Western ideology, cultural traditions, and Islamic imperatives. They fight to preserve their faith, while challenging the simplistic narratives that portray them either as oppressed victims

with the hijab on, or fully liberated with it off.

A recent sentiment has emerged where Muslims view their hijab as a journey, not far from an identity crisis. A possible explanation may be found between the lines of nuance. Perhaps somewhere along the way, Muslim women became so busy convincing orientalists, modernists, and feminists that the hijab was their choice (and they weren't being forced by mortal men to wear it) that they lost the narrative of its obligation from God the way all other forms of worship are imperative. And perhaps, somewhere along the way, women spent so long persevering under the stressful norms of their cultures, that they have conflated the authority of culture with Shari'ah and now struggle to accept divine authority free of man-made, cultural assumptions. Caught between these two opposing views, they struggle with the hijab, or turn away from it completely. This is only a supposition, and would require further study through the lens of psychoanalytic and post-colonial theory.

In responding to these challenges, Islamic education and meaningful dialogue remain essential. Muslim women should be given the space to articulate their own experiences, and more importantly, have increased access to Islamic scholarship to ground them to the moral and theological foundations of their religion. Addressing ideological tensions requires careful scholarship, empathy, and meaningful communal support from both men and women to build confidence in their visible identity. Their tests demand monumental strength, yet the spiritual fulfilment and reward derived from such commitments remains a central motivating force.

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Maulana Ashraf Ali Thanwi رحمة الله عليه

PEARLS OF THE PAST

Compiled By Alimah M. China

Graduate, JQU (Class of 2021)

Excerpts from: Scattered Pearls of
Hadhrat Maulana Ashraf Ali Thanwi
رحمة الله عليه By Mufti Zakaria Makada
حفظه الله

The Blessings of a Simple Nikaah Conducted in Accordance with the Sunnah

Hadhrat Maulana Ashraf Ali Thanwi
رحمة الله عليه once mentioned:

“There was a person who performed the nikaah of his daughter in the masjid after Asr Salaah. After the nikaah was performed, there were just a few dates that were distributed, and the groom did not even wear new clothing for the nikaah. Likewise, there were a few other nikaahs that took place in a similar manner. In one nikaah, the groom wore this ordinary clothing which he would daily wear for work and his clothing was slightly stained due to work. Seeing this level of simplicity, the people present for the nikaah were quite agreeable and had no reservations.”

Hadhrat Maulana Ashraf Ali Thanwi
رحمة الله عليه then mentioned:

“The nikaah of my brother, Mazhar, took place in a similar manner. On the occasion of his nikaah, even the old women remarked, ‘Really, this nikaah is full of noor and barakah, and our hearts are enlightened with happiness, despite

there not being any elaborate arrangements found.’ Subhaanallah! When the nikaah was performed in accordance with the sunnah, then why should noor not be perceived?

“Furthermore, the more the simplicity of the nikaah, the greater will be the noor felt in the heart. The reason for this is that when there is simplicity then there is no opportunity for arguments and quarrelling, and this causes one to have a clear heart (from malice, enmity, etc).

“On the contrary, when there is a long-drawn function and elaborate arrangements, then this leads to arguments and quarrels, and these undoubtedly darken the dull heart.”

Who Should We Get Our Daughter Married To?

Hadhrat Maulana Ashraf Ali Thanwi
رحمة الله عليه writes:

“Nowadays ... many youngsters do not possess Deeni knowledge and understanding and therefore when they come across ... un-Islamic literature, they believe whatever they read, even though it opposes the Islamic beliefs and teachings. Based on the lack of Deeni knowledge, they do not understand that believing in such things causes them to lose their Imaan.

“At times (being influenced by the wrongs found in this type of un-Islamic literature, their mindset is affected and) they utter such statements which cause them to come out of the fold of Islam. If a Muslim girl is married to such a person, the nikaah is not considered valid in Shari’ah as the person she is married to is not a believer (as he subscribes to beliefs that are totally against Islam), although outwardly he may seem to be a believer. If the marriage is not valid, it would mean that their entire lives are spent in sin. The parents will be sinful in this world and will have to face punishment in the Hereafter for getting their daughter married to such a person.

“It is therefore extremely important and necessary that just as you inquire about the family background and financial position of the boy who proposes for your daughter, it is much more important for you to inquire about the Deeni level and commitment of the boy. If you do not know anything about his beliefs and Deeni commitments, don’t ever give your daughter to him. A poor believer who is committed to his Deen is a thousand times better than a rich person who does not possess Deen.

“It is also noticed that the person who does not possess Deen does not fulfil the rights of his wife. At times, he will not even give her a cent to spend. When there is no happiness and peace of mind and heart in such a marriage, then of what benefit and good will it be to her that she is married in an affluent family?”

Husbands Should Appreciate their Wives

Hadhrat Maulana Ashraf Ali Thanwi رحمه الله عليه once mentioned:

“Husbands should always be appreciative of their wives. Basically, there are two reasons for which husbands should be appreciative towards their wives. The first reason is that Allah تعالى و تبارك has placed her in your nikaah and kept her under your control. It is against a man’s nobility and respect that he causes pain or inconvenience to the one who is under his authority and control.

“The second reason is that she is a believer who possesses Deen. Hence, you should think that just as you are a believer, and are striving to please Allah تعالى و تبارك through good actions, she is also a believer who is striving to please Allah تعالى و تبارك through good actions.

“Furthermore, as far as the Deen of the husband and wife We should bear in mind that it is not necessary that a

woman will be lower than a man in her Deen. Rather, in the sight of Allah تعالى و تبارك, it is possible for a woman to equal a man in her Deeni position or even excel him.

“Therefore, one should not view women with condescension or consider them to be inferior to men in Deen. When a person is powerless, downtrodden and broken-hearted, then Allah تعالى و تبارك accepts even the smallest of their actions and raises their ranks.”

A Praiseworthy Quality in a Woman

Hadhrat Maulana Ashraf Ali Thanwi رحمه الله عليه once mentioned:

“Women who are pure-minded and simple in their ways (on account of them not being exposed to sin and observing strict pardah from strange men) are generally extremely chaste. Such women resemble the hours (damsels) of Jannah in their purity and chastity. They neither come into contact with strange men nor do they even cast glances at them. Hence, they could be resembled to the hours of Jannah whom Allah تعالى و تبارك has described in the Quraan Majeed saying:

فِيهِنَّ قَصِرَتْ الظُّرُفُ

In the palaces of Jannah reside such hours (damsels) who lower their gazes from all strange men besides their husbands. (Surah ar-Rahman, 56)

“Further, Allah ﷻ expresses the excellence of those women who are unaware to the world and focus on the Hereafter by describing them as الْمُحْصَنَاتِ الْقَفَلَاتِ الْمُؤْمِنَاتِ (chaste, believing women who remain unaware of the attractions of the world).

“From this verse of the Quraan Majeed, we understand that it is a praiseworthy quality in women and part of their nature that they remain aloof from the attractions of the world. Though this verse primarily refers to women remaining aloof from the attractions of sin and this is also desired from men, through the fact that Allah تعالى و تبارك expresses this quality as a praiseworthy quality of women, one understands that it should be found in women to a greater extent.

“Unfortunately, those who are totally ignorant of Deen feel that the success and progress of women lie in abolishing the concept of pardah and exposing women to the world. However, this notion is totally incorrect. I sincerely feel within my heart that Allah تعالى و تبارك will assist Deen and never cause such people to become successful in their efforts.”

Q&A

Beauty & Adornment Edition

Authorized by Mufti Adam Koya

Answered by Darul Ifta, JQU
and Alimah A.A

Q: Is liposuction halal?

A: Liposuction is not permissible if done just for beautification purposes. However, it may be allowed if there is a genuine need, such as when excess body fat causes significant harm to the individual and no other option is available. A trustworthy physician and reliable scholar should be consulted for one's case. (*Al-Fatāwā al-Hindiyyah*, 5/440)

Q: Is getting laser hair removal permissible?

A: It is permissible to remove body hair by using various means, whether temporary or permanent. However, there must be no potential harm in doing so, as harming oneself is impermissible. Secondly, the part of the body that is considered 'awrah should not be exposed in front of anyone. The 'awrah between two females is the portion between the navel up to and including the knees. (*Ahsan al-Fatawa*, 8/75; *Al-Fatāwā al-Hindiyyah*, 5/404)

Q: Do I have to remove my earrings/nose rings when I make wuḍū'?

When performing wuḍū', water must flow only through the piercing of the nose. If water is able to reach the piercing by merely allowing water to flow over the nose, then this is sufficient, otherwise it is

necessary to make water enter the piercing by wiggling the nose ring or removing it. It is not necessary to make water reach the ear piercing in wuḍū', however it is necessary in ghusl. (*Fatāwā Darul Uloom Zakariyya*, 1/660; *Umdah Al-Ri'āyah 'ala Sharh al-Wiqāyah*, 1/241, 346)

Q: Is breast augmentation permissible?

A: Undergoing breast surgery for the purpose of beautification is not permissible, as it is regarded as mutilation of the body. However, if the breasts have become so abnormal that they are considered deformed, unsightly, and cause a great deal of hardship, then this would be an exception to the general impermissibility. Therefore, if no other treatment is available to correct the abnormality except surgery, then it would be permissible, provided that two conditions are met: the operation is safe from potential harm, and is carried out by a female medical professional if possible. (*Jadid Fiqhi Masail*, 1/209)

Q: Am I allowed to use a brush made of boar bristles?

A: It is impermissible to use a brush made of boar bristles because pigs are considered essentially impure (*najis al 'ayn*). This is especially so because there is no dire necessity to use this product, and there are alternatives available. (*Al-Hidāyah*, 3/57; *Al-Fatāwā al-Hindiyyah*, 6/253)

Q: Is microblading permissible?

A: Microblading for adornment or to enhance one's beauty is

prohibited. However, it would be permissible as a medical procedure when intended to remove or conceal abnormal defects. (*Al-Mawsu'ah al-Fiqhiyyah*, 43/158)

Q: Is it okay to grow out my nails?

A: It is *mustahab* (commendable and desirable) to trim the fingernails every Friday. If not weekly, then they should be trimmed at least once every 15 days, and there is no excuse in leaving them untrimmed beyond 40 days. A person's sustenance becomes restricted when nails are kept unnecessarily long. It should also be noted that for wudhu to be valid, water must reach below the nails if they extend beyond the fingertip. If the nails are so long that it covers the fingers, or there is something under them preventing water from reaching the skin, wudhu would be invalid. Therefore, it is not permissible to keep long nails unnecessarily. (*Al-Fatāwā al-Hindiyyah*, 5/437)

Q: Is it permissible to get a tummy tuck?

A: It is permissible for a person to undergo a tummy tuck in order to eliminate extra loose skin, as long as the procedure is considered safe and there is no risk of harm. (*Al-Fatāwā al-Hindiyyah*, 5/440)

Q: Is it permissible to bleach facial hair?

A: It is permissible provided that the ingredients in it are pure/halal and do not harm the skin. (*Al-Mawsu'ah al-Fiqhiyyah*, 2/281; askimam.org, fatwa# 14164)

Q: Is it permissible to remove stray hairs from my eyebrows?

A: It is permissible for a married

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woman to pluck her eyebrows if her husband wishes her to beautify herself for him. The prohibition applies when it is done for non-Mahram men, or when the eyebrows are plucked excessively to the extent that it alters her natural appearance.

Moreover, if the eyebrows have a defect, such as being unusually thick and bushy, growing too long and covering the eyes, or are linked in the middle then it is permissible to remove the excess hair or trim the stray hairs to restore a normal appearance. This is allowed for both married and non married women (and also for men), as the objective is to fulfil a genuine need.

(*Al-Mawsu'ah al-Fiqhiyyah*, 14/81)

Q: Can I use my placenta for topical use?

A: The human placenta, like all other organs and limbs of the human body, whether attached or separated, cannot be used for any personal, material, or other type of benefit. (*Badā'i' al-Şanā'i'*, 5/125)

Q: Is it permissible to consume my placenta in any form?

A: The human body, along with all its limbs and organs, possesses inherent honour and dignity. It is impermissible to use the human body, or any of its parts, such as the placenta, for any form of benefit, as

doing so is a form of degradation of the sanctity and respect due to the human body and all its components. (*Badā'i' al-Şanā'i'*, 5/125)

Q: Is it permissible to get hair extensions?

A: It is impermissible to use hair extensions made from human hair. However, extensions made from synthetic materials or from the hair or fur of animals (other than pigs) are allowed, with the condition that it is not to mislead. (*Al-Fatāwā al-Hindiyyah*, 5/358)

Q: Is it permissible to get my tubes tied?

A: Tubal ligation, commonly known as "getting the tubes tied," is a form of permanent contraception. In female sterilization (tubal ligation), the fallopian tubes are cut or blocked to prevent sperm from reaching the egg. From an Islamic perspective, irreversible contraception, whether through vasectomy or tubectomy, is prohibited except in cases of genuine necessity. Such situations must be assessed by qualified scholars to determine if the necessity justifies the procedure. (*Fatāwā Raĥīmiyyah*, 10/182)

Q: Is lip blush neutralization permissible?

A: Lip blush neutralization is a cosmetic tattooing procedure that involves implanting coloured pigments into the lips to correct dark or cool undertones, resulting in a more even and balanced lip color. It is important to note that this procedure involves tattooing, which entails inserting pigment into the dermis layer of the skin using needles. In Islam, all forms of tattooing are *ĥarām* and impermissible. (*Takmilah Faḥ al-*

Mulhim, 4/115)

However, if there are genuine defects or abnormalities requiring correction, and the procedure is not undertaken purely for cosmetic enhancement but due to a real need (*darūrah*), it may be permissible in such cases. A qualified Mufti should be consulted for a specific ruling. (*Ĥāshiyah Ibn 'Abidin*, 3/532)

Q: My deodorant has gelatin in it. Is it permissible to use?

A: External use of deodorant that contains non-porcine gelatin is permissible. (*Fiqh al-Buyu'*, 1/307)

Q: Is my ghusl valid if I have braces on my teeth?

A: Ghusl is valid if someone is wearing braces. Similarly, anything that cannot be removed except with difficulty is permissible to keep on during wuḍū' and ghusl. (*Imdad al-Aĥkam*, 4/363; *Al-Fatāwā al-Hindiyyah*, 1/13)

Q: Would my wuḍū' be valid if I have foundation and/or concealer on?

A: If the makeup creates a layer/barrier over the skin that prevents water from getting through to the skin, then it must be removed to allow proper contact with the skin. If the water does not reach the skin, the wuḍū' would be invalid. (*Ĥāshiyah al-Ṭaĥṭāwī 'alā Marāqī al-Falāĥ*, 62)

Q: Is it permissible to get a hair transplant?

A: Getting a hair transplant is permissible. An individual may use their own hair or synthetic hair. However, using others' hair is not permissible. (*Fatāwā Darul Uloom Zakariyya* 7/332)

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Q: Some lipsticks say “may contain carmine” in them. Is that permissible to use?

A: Carmine, also known as cochineal, cochineal extract, crimson lake, carmine lake, natural red, or E120, is a red dye derived from the cochineal insect found in regions such as Peru and the Canary Islands. The insects are sun-dried, crushed, and processed with an acidic solution to produce a colouring agent used in food and cosmetics. As a general principle, the consumption of insects and their by-products is impermissible. Accordingly, any food products containing carmine would also be considered impermissible to consume. External use of such substances may be deemed permissible. However, the use of lipsticks containing carmine would be regarded as impermissible due to the strong likelihood of ingestion through licking the lips or while eating and drinking. (*Tabyeen al-Ḥaqāiq* 1/86)

Q: Is laser eye surgery permissible?

A: Weak eyesight is considered a defect in the eyes, and undergoing a procedure or treatment to remove a defect is permissible. Therefore, having laser eye surgery is permissible and valid. (*Al-Fatāwā al-Hindiyyah*, 5/360)

Q: Is it permissible to use serums/creams with collagen (animal products)?

A: The permissibility of using collagen depends on its source. Animal-derived collagen is typically obtained from the skin, bones, connective tissues, and tendons of livestock and marine animals, with the most common sources being bovine (cattle), porcine (pigs), and marine (fish). Collagen derived from pigs is *ḥarām* and must be strictly avoided. Collagen taken from bones and similar parts with no blood flow is regarded as *tāhir* and may be used. This ruling applies as long as the source animal itself is *ḥalāl*, even if it was not slaughtered according to Shari’ah.

If the collagen is sourced from skin or other parts that contain blood flow, then its use in creams and serums is permissible provided it has undergone a transformation during processing such that it no longer remains in its original state; in this case, it is considered *tāhir*. However, if it has not undergone such a change and remains in its original form, it would not be considered *tāhir* and would be impermissible to use, whether externally or for consumption. (*Ḥāshiyah Ibn ‘Abidīn*, 1/316)

TO SEND IN A QUESTION,
EMAIL:

ASKMUFTI@JQULOOM.CA

EIGHT CONDITIONS FOR A WOMAN'S CLOTHING

The clothing a woman wears in front of non-maḥram men must meet eight conditions:

- 1 The clothing must cover the entire body, excluding the hands and face.
- 2 The clothing must be loose and not tight-fitting, so that it does not show the shape of one’s figure.
- 3 The clothing must not be so thin or see-through that one’s skin colour can be seen.
- 4 The clothing itself should not be attractive or decorative, such as having fancy embroidery or designs.
- 5 The clothing should not have perfume applied to it.
- 6 The clothing should not resemble men’s clothing.
- 7 The clothing should not resemble the clothing of non-Muslim women.
- 8 The clothing should not be worn for fame, attention, or showing off.

My Hijab

What is that cloth on your head?

I wear a headscarf because I observe the hijab. This means I cover my hair, ears, and neck, and I wear clothes that are loose and non-transparent.

Why do you wear it?

So I can be identified as a Muslim and observe modesty. This is fardh for every mature Muslim woman, so I know Allah ﷻ will reward me for it!

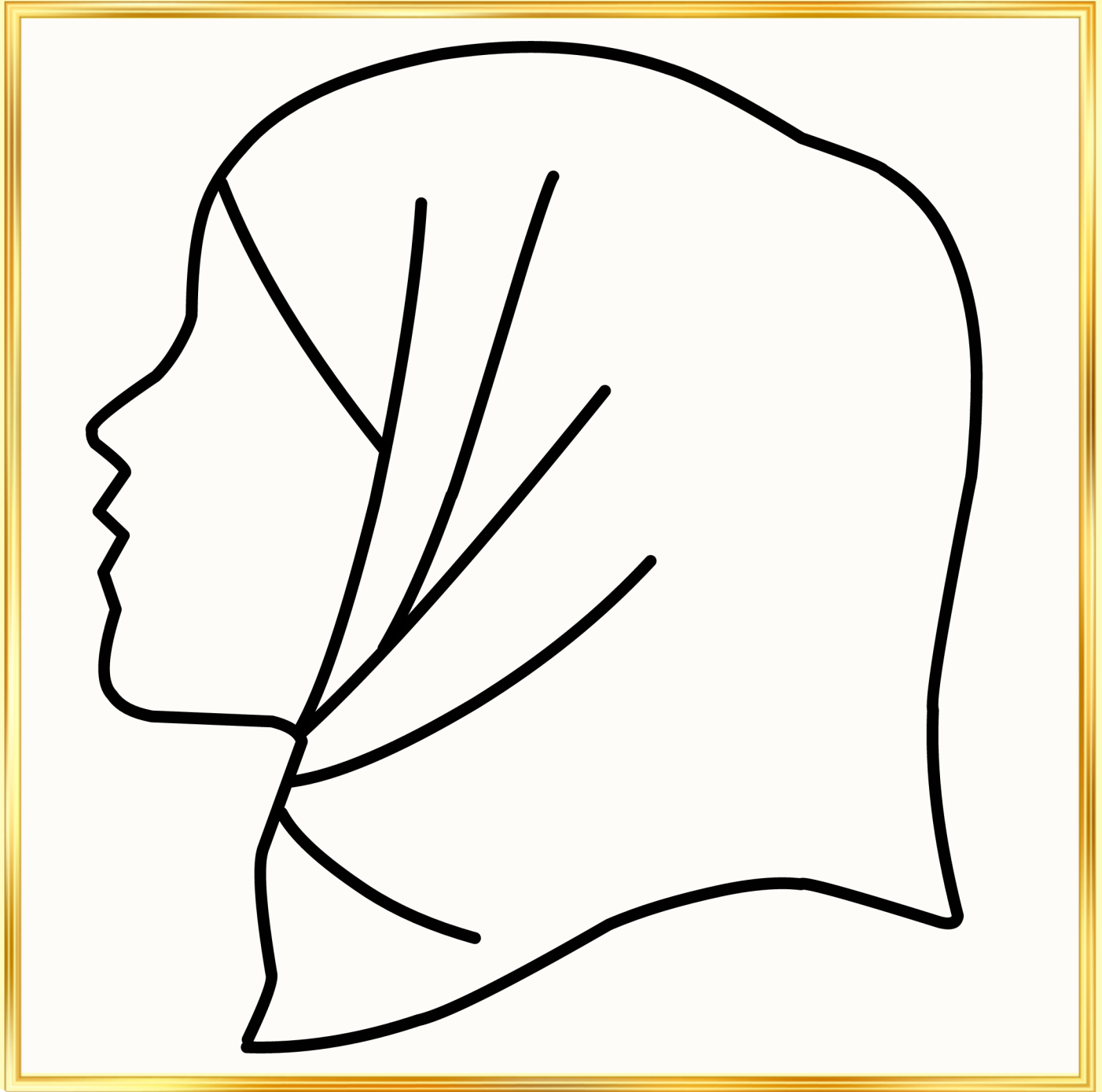
Who inspires you to wear the hijab?

I want to be like the Mothers of the Believers, the wives of our beloved Prophet ﷺ. They had wonderful qualities like being brave, kind, smart, and generous, all while wearing the hijab.





Design Your Own Hijab and Write What It Means to You!





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