**Introduction**

1. **What is the basic meaning and relational meaning?**

* The basic meaning is affected by experience or feeling or culture background.
* The relational meaning is affected by all those things.

1. **What is the prior text?**

* The prior text is the background of why things happened
* What happened to get this verse of Quran

1. **What is a synchronic and diachronic interpretation?**

* Synchronic interpretation is the basic meaning of the text.
* diachronic interpretation has historic and cultural influence and what they meant throughout history.

1. **How does Islam change the meaning of karim?**

* The meaning of word changed its no longer reckless
* The reason to give everything can no longer to show people
* The meaning of Kareem/Kamarah now is nobility however back then it was generosity. In Jahiliya (back then) it was in an excessive amount of generosity and Islam changed that by applying limits that secure the rights and well-being of the family.

1. **How does izutsu show the meaning changes over time? (karim example)**

* Who studied how the words in the Quran evolved throughout the years?

1. **What is imam Ahmed opinion of the source of Quran commentary?**

* it has no basis

1. **What is a monovalent and polyvalent interpretation?**

* Monovalent which excludes all other tafser except for one and that approach is followed by Bin Katheir (quraan/hadith/sahabah/three generations).
* The opposite of that is polyvalent. Tabari, qurtubi, and Razi who say that more than one interpretation

1. **What are some examples of polyvalent commentaries?**

* Tabari- qurtubi- razi

1. **What is an example of a monovalent commentary?**

* Ibn katheir

1. **What are the advantages and disadvantages of monovalent and polyvalent commentaries?**

* Advantages of monovalent: - keeps things simple for people- straightforward
* Disadvantages of monovalent: - its narrow- minded, leads to extremism
* Advantages of polyvalent: - religious tolerance, open- minded.
* Disadvantages of polyvalent: - makes things complex for those who have not studied.

1. **Are most commentaries of the Quran based only on hadith? If no, why not?**

* No, because for Sunni they aren’t enough hadeeth to inter but Quran and for shi there criteria is so hard to meet.

1. **What is stratigraphy in qur’anic Commentary?**

* The stratigraphy means building up over time and the interpretation that builds up over time and different times and opinions then select one.

1. **How does Tabari’s definition of wahujuruhun/ واهجروهن in Q4:34 differ from other exegetes?**

* There are two interpretations of this verse either each one of the couple sleeps in different beds or according to al Tabari which is a polyvalent that نشوز Nishoz عدم الجماع so lock them up in the house.

1. **Why does he come up with this definition?**

* Nishoz can be two things either you disobedience them or refuse sexual intimacy.

1. **How has Arabic being a gendered language been used to make women secondary in the Qur’an according to Wadud?**

* According to Wadud Arabic being a gendered language leads the exegetes (men exegetes) to be biased toward men and unfair to women and this is not the correct way.

1. **Why does the Qur’an not give roles for men and women?**

* The Quran recognize that men and women are biologically different however they are equal. And if the Quran sets roles for both genders then it wouldn’t be timeless and is no longer for all time (meaning that time and roles will change). The Quran provides general moral guidance that is timeless and not stickered to any given time or gender or culture.

1. **Why is the Qur’an always ‘fresh’ according to Ja’far al-Sadiq?** 
   1. Because he believes that the Quran is Valid for any given time and place.صالح لكل مكان و زمان
2. **What is a conservative interpreter of the Qur’an?**

* The conservative interpreter is the preserve past interpretations of the Quran

1. **What is a reformist interpreter of the Qur’an?**

* are not as bothered over the past interpretations of the Quran.

1. **What is a neo-traditionalist reformist interpreter of the Qur’an?**

* The neo-traditionalist reformist plays by the old rules and try to adopt as much as they can.

1. **What is a modernist reformist interpreter of the Qur’an?**

* They are modernist reformist interpreter is unfettered by all previous interpretations meaning that they don’t care about the past and they in interpret it into their own time.

1. **What is the difference between Sunni and Shi’i interpretations?**

* In Sunni: more tethered to hadith and transmitted interpretations
* In Shi’i: they use intellect and rationality more because they are influenced by the Mu’tazila thoughts

1. **What are the four Sunni sources of jurisprudence (usul al-fiqh)?**

* Quran - Hadith قولي او فعلي –
* Consensus اجماع, Analogyقياس

1. **What other sources do Hanafis and Malikis have?** 
   1. preferential reasoning (istihsan) and Maslaha (maqasid al shari’a)
2. **What is preferential reasoning (istihsan)?**
   1. referential reasoning (istihsan) is something that is originally not allowed حرام او لا يجوز that becomes حلال او يجوز after a period of time due to the changes in time and culture. For example, بيع السلم however it must not conflict with the Quran or hadith.
3. **Give an example of istihsan?**
   1. بيع السلم, which is selling and buying something you do not have at the time of the transaction. (Online shopping).
4. **What are the 5 aims of religion (maqasid al-shari’a)?**

* the **religion** of people
* the life of people (medical ethics like this)
* the offspring of people (medical ethics like this)
* the intellect of people

Protects the property of people

1. **Why do the Shi’is put more emphasis on intelligence (‘aql) than the Sunnis?**

* Because they are more influenced by Mu‘tazila and al Sunnis are by Ash’ari.

1. **What are the conditions for the Mu‘tazila of accepting hadiths?** 
   1. First, they should have 4 sahaba who have heard the hadith from the prophet
   2. 2 must have heard it from one of the sahabah and
   3. 2 people again and again at each level have to hear it from the level above.
2. **What is a mass-transmitted (mutawatir) hadith?**
   1. A mass-transmitted (mutawatir) hadith is a hadith that have been transmitted by many people making no chance for fabrication or changes.
3. **What are other grades of hadith?**

* Mass-transmitted متواتر, Sound صحيح, Reliable حسن, Weak ضعيف

1. **Which is the major group from the Shi’a?**
   1. Usuli Shi’a (majority) and Akhbari Shi’a
2. **What is the difference between Usuli Shi’a and Akhbari Shi’a?**
   1. Usuli Shi’a are rationality and can be a source of law and Akhbari Shi’a are rationality however they cannot be a source of law.
3. **What is the difference between a source-based commentary (tafsir bi’l-ma’thur) and an opinion-based commentary (tafsir bi’l-ra’y)?**
   1. (tafsir bi’l-ma’thur) are the opinions of the Aslaf and they may add their own opinion which it has many different opinions that is influenced by the exegetes.
   2. (tafsir bi’l-ra’y) where exegetes rely on their own opinion.
4. **Can these two be separate?**

No because in tafsir bl ma’thur the exegetes will have to choose which of the past interpretations he will include in his tafsir and he will have to choose how to interpret those interpretation.

1. **What is Ibn Taymiyya’s method of interpreting the Qur’an?**

* He interprets the Quran with quraan then with– hadith then the opinion of – sahabah and aslaf

**The origins of creation**

1. **Why does Wadud believe men and women have to be equal if they are signs (ayat) of God?**

* Because imperfect sign will allude to imperfect maker.

1. **What are the two meanings of the term ‘from’ (min/ من) according to Wadud?**

* The first is extraction: something from another
* The other meaning is that it’s the same sort.

1. **What are the 3 meanings Bauer gives for ‘from’ (min/ من) in Qur’an commentaries?**

* Created from the rib of Adam as is said in the hadith
* She’s created from the same clay as adam (taken by imami shi’i)
* She’s the same type as adam

1. **Why does Bauer believe Muqatil ibn Sulayman mentions the rib hadith? Is her reasoning accurate?** 
   * Muqatil ibn Sulayman tafsir is inspired by the biblical stories and her believe is wrong because there already hadith sahih in which the rib is mentioned so why would he use the biblical sources.
2. **How does stratigraphy play a role in spreading negative opinions about women from the rib hadith?** 
   * In the Quran, there is no misogynistic toward women. However, year by year the interpterion of people and exegetes led to it becoming misogynistic.
3. **Why does Wadud argue that the term ‘soul’ (nafs) in may not refer to Adam?**
   * Because the Quran did not specify nor mentioned that the Nafs is Adam.
4. **What is wrong with suggesting that ‘God never planned to begin creation with a male?’**

* Because it means that something happened outside gods will.

1. **How does Bauer prove that the first ‘soul’ (nafs) was male?** 
   * His proof is a Verse in سورة الأعراف the word ليسكن is referring to a male.
2. **How is the term ‘pair’ (zawj) relational?** 
   * Zawj in Quran is meant for men and women. Thus, making them Pairs meaning that they are co-implicative (one thing imply the other exist). For example, Jannah and hell.
3. **How does the modern interpretation of the rib hadith differ from the classical interpretation?** 
   * That the Modern narratives of creation linked to evolution however the Medieval scholars, men and women have spiritual equality but worldly inequality.
4. **According to the modern interpretation, why did the Prophet (s.a.w.) use the example of a rib?**

* To differentiate between men and women.

1. **What do Medieval scholars say about men and women when it comes to equality in the world and the hereafter?** 
   * No equality in Dunay world (worldly unequal), Equality in Akhrah hereafter (spiritual equality)
2. **Which Imami scholars rejects the rib hadith and why?**

* imam Shi’i (tabtaba’i) he rejects the hadith because it doesn’t meet the criteria.

1. **How does Hawa’ being created after Adam (a.s.) show that she is inferior according to those who deny the rib hadith?**

* They say that she is created from the leftover clay.

**The fall of man**

1. **How does the Muslim version of the fall of man differ from the Jewish and Christian versions?**
   * Muslims (Islam) does not blame Eve in fact they see that they are both to blame as mentioned in سورة البقرة و الأعراف و طه. However, in Jewish and Christian versions they blame Eve and that she is the one who tempted Adam.
2. **According to Wadud, why was Adam (a.s.) never meant to stay in paradise?** 
   * According to Wadud Adam was created as a خليفه Khalifah in earth thus he was not meant to stay in Jannah.
3. **How does the conversation between Adam (a.s.) and Musa (a.s.) show that Islam disagrees with the Christian idea of original sin?**

* Musa (a.s.) says that you are our father and you have disappointed us by getting us kicked out from Jannah. however, Adam (a.s.) said that how can I be blamed for something that has been chosen for me 40 years before my creation.

1. **How does the hadith that women ‘crave’ men have a problem in its transmission?**
   * This hadith faces انقطاع thus it becomes weak ضعيف
   * Bin abbas the ultimate rawi, the one who have taken this hadith from him is Qatada but Qatada and bin abbas never met so there has to be someone who have heard the hadith from bin abbas and told to Qatada but we don’t know who that someone is.
2. **What is a philosophical interpretation of ‘from’ (min/ من)?**
   * The philosophical interpretation of ‘from’ (min/ من) is that Eve is from the same type as Adam which is told by fakhr aldeen alrazi who then asked how anything can be made of nothing (creation ex nihilo)
3. **What is Qashani’s version of the fall of man?**

* He said that eve seduced adam

1. **Does Qashani’s version agree with the Qur’an? If not, why does he give this interpretation?**

* which was influenced by Jewish and biblical sources.

1. **What is the main factor affecting interpretation of the Qur’an according to Bauer?**

* Culture

**Testimony**

1. **Refers to what kind of testimony?**

* Financial transactions, contracting loans as financial transaction

1. **What are the differences in the interpretation of this verse between the Zahiri/ Hanafi/ Shafi’i and Maliki schools?**

* Zahiri accept testimony from women in everything
* Hanafi 2 women’s testimony is equal to a man but not in hedod and qesas for amor alnesaa they take 1 woman
* Shafi’i restrict to 2 women and 1 man in financial transactions only and in women matter 4 women
* Maliki in omur al nisa they need two women; two women can testify in all personal matters but not in hudod qesas talaq w al rjoo

1. **What is the opinion of Ibn Taymiyya about this verse?**

* He says that this verse only apply the loans
* The in courts the testimony of a man is the same as women’s one to one

1. **What are the reasons for 2 for 1 testimony according to Wadud?**

* Due to the fact of Lack of experience and Susceptibility to coercion

1. **What are the two meanings of ‘nuqsan’ (نقصان) in the hadith about women having ‘nuqsan’ in intelligence and religion?**

* Deficiency
* Reduction of legal obligation

1. **Why does Islam give women this ‘nuqsan?’**

* To make them better suited for their roles and to tell men not to try to make women like men

1. **What is the reason for 2 for 1 testimony according to Ibn Taymiyya?**

* He believes that the testimony of a woman is equal to a man in all causes (as in the court of law)

1. **What is the most important proof AGAINST the testimony of a woman being half of that of a man?**

* That they can witness in hidod and qesas

1. **Give an example from the life of the Prophet (s.a.w.) to show that he valued the opinion of women just as highly as men?**

* He took the opinion of om Salama when the sahaba refused to return after the trety of hudaybe

1. **Was the Prophet’s description of women as ‘naqisat in intelligence and religion’ (ناقصات العقل والدين) a criticism?**

* No, because he describes the woman who asked as امرأة جزله which is a compliment

1. **What is the opinion of Qadi ‘Iyad about this hadith and why did he think most people misunderstood it?**

* He said that it was a compliment because he mentioned امرأة جزله

1. **What else about the context of the hadith supports Qadi ‘Iyad’s claim?**

* We know that the conversation took place on Eid and it's unlikely that the prophet would criticize women on Eid.

1. **What other arguments do scholars give for women not being deficient in intelligence and religion?**

* Women testimony is accepted when they say they have heard hadith from the prophet so if the testimony is accepted in something that can shape in religion, then they cannot be deficient

1. **What is the difference in the commentary of the testimony verse between early commentaries and later ones?**

* The early ones say that women are different, and the later ones say crudeness makes them better for their roles

1. **Why is Razi’s commentary of this verse more negative about women?**

* Because he was influenced by great felosfy of people.

1. **What did Aristotle say about women?**

* That women crave men like matter craves form and those women are incomplete men because they have fewer teeth

1. **What did Plato say about women?**

* Plato said that women’s potential is always lower than that of a man

1. **How did the location of the exegete affect his interpretation according to Bauer?**

* In Khurasan the shafi’i math’hab is dommed which is more restrictive of women effected the interpretation of that place

1. **What are the 3 main approaches to the testimony verse?**

* 1 except women’s testimony in financial transactions only
* Except for women’s testimony in everything except in hdooth and qesas
* Thahiri school excepts women's testimony in everything with no exceptions.

1. **Give an example of a traditional interpretation of this verse?**
   * Women are more emotional and have smaller brains therefore lower intelligence.
2. **What are the four types of testimony?**

* Women accepted without the man’s أمور النساء
* Women is accepted against that of mans اية اللعان
* Women is never accepted حدود وقصاص
* Women is accepted with a man financial matters 2 women and a man.

1. **Give an example of a reformist interpretation of this verse?**

* Muhammad abdo said that 2 women and 1 man is based on experience, so if a women had an experience that term is disregarded.

1. **What is the opinion of the Imami scholar Mehdi Mehrizi about this verse?**

* That women testimony is ALWAYS accepted

1. **What are his proofs for this?**

* That’s the first proof which is historic, when fatma asked abu baker alsiddeq for the oasis of falak and he accepted her testimony.
* The other proof he gives is linguistic the verse says, if she errors it means that 1 women’s testimony is accepted, and only, if she errors do you bring another woman.

1. **What is the opinion of Ayatollah Saanei about this verse?**

* The cause was lack of mathematical experience as women didn’t study math’s

1. **What is ‘dynamic fiqh’ (fiqh-e-puya)?**

* The dynamic fiqh is constantly changing opposite to traditional fiqh which does not change.

**Will there be more women in hell?**

1. **What was the opinion Abu Hurayra (r.a.) about the number of women in heaven/hell?**

* There will be more women in the heaven.

1. **Why does Ibn Hajar think there is no contradiction between the hadiths on this issue?**
2. **–** that the hadith was told by meaning so is رواية بالمعنى so when narrator said that the majority of women are in heaven it wasn’t literally it just what he understands from the hadith that said that the majority of women are in hell.
3. **What is Munawi’s explanation for the contradiction between the hadiths?** 
   * Munawi’s explanation is that what the Prophet saw is before the intercession الشفاعة.
4. **Why does Qadi ‘Iyad think there is no contradiction between the hadiths?**

* Women are the majority of humanity.

1. **What is the proof of Qadi ‘Iyad’s explanation?**

* in the hereafter, there will be 50 women for a man

1. **What are the three methods of dealing with conflicting hadiths?**

* Precedence الترجيح.
* Reconciliation الجمع.
* Abrogation النسخ.
* Consensus

1. **What are the 4 reasons one hadith may be given precedence (tarjih) over another?**

* Which one is more reliable
* Based on the Shwahid
* When the narrator gives priority to the one hadith over the other
* When the actions of the narrator contradict the Hadith.

1. **What are the 5 ways of proving abrogation (naskh) of a hadith?**

* History
* Proven by alsahabah’s explicit
* Clear statement of the prophet

**Home life**

1. **Does the Qur’an designate roles for housework?**

* No

1. **What are the opinions on this issue of the Hanafi, Shafi‘i, Maliki, Zahiri, and Hanbali schools?**

* Hanafi, Maliki, Shafi'i, Zahiri: Women are not obligated to do housework however Hanbali: Women should do housework

1. **What is the opinion of Zamakhshari and Razi, and why is their opinion surprising?**

* Zamakhshari steps out of his methods and believes that women should do the housework and he say that because the cultural norm influenced him at that time.

**Do men have a degree over women?**

1. **What is the degree (daraja) based on according to Wadud?**

* Deeds

1. **What is this degree according to Wadud?**

* The right to pronouns divorce

1. **Why does she come to this conclusion?**
   * Because the verse is talking about divorce e so the daraja most have something to do with divorce.
2. **What is the difference between interpreting a verse as prescriptive and interpreting it as descriptive?** 
   * Prescriptive relates to deeds however descriptive is being born with darajah
3. **Why is Q2:228 prescriptive according to Ibn ‘Abbas (r.a.)?**

* Ibn ‘Abbas (r.a.) did not like nor want to take advantage of his power with his wife.

1. **What is the difference between early and later descriptions of this verse?**

* The early descriptions focus on the deed in the verse
* later descriptions focus on why men are superior over women.

1. **How does Ibn Kathir interpret this verse?**

* Men are superior to women in everything in this life and in the hereafter and he does so by interpreting Quran with Quran then when hadith then the opinion of sahahaba then the aslaf.

1. **Does he adhere to his method of interpreting the Qur’an here? If not, how does he differ?**

* No because this was never mentioned in hadith, by sahaba or the eslaf.

1. **What are the 2 meanings of ‘like’ (mithl) in this verse according to Bauer?**

* Men and women Both have rights.
* Men and women have the rights, but they are different

1. **What does ‘kindness’ (ma‘ruf) mean in this verse?**

* According to Wadud is well-known, and for Bauer is decency and morality.

1. **How was the ‘kindness’ (ma’ruf) aspect of a marriage shown in medieval marriage contracts?**

* “No harm clause” meaning being good and kind to each other during and after the marriage because people tend to forget their decency when they get divorced (splitting up).

**Names you should know (besides those mentioned in the questions):**

**Abduh (Muhammad) -** who are reformists disregard medieval interpretations, they go back to Quran and hadith.

**Al-Baqir (Muhammad) -** denies the rib hadith. That’s because it doesn’t meet the criteria of the shi’i tradition.

**Qatada** – for the hadith where it says, women are created from man, so she craves man this hadith has inqeta because we don’t know where Qatada heard the hadith from.

**Qurtubi-** he follows polyvalent interpretation

**Rida (Rashid)** - who are reformists disregard medieval interpretations,

**Sayyid Qutb** - he says that women are equal to men, but they have different roles, which is a departure from medieval tafsir.

**Tabataba’i** - he rejects the hadith because it doesn’t meet the criteria.

**Human Rights in Islam ISTD 131 Final Checklist**

**(Continued from the midterm checklist)**

**Are men qawwamun over women?**

1. **What are the 2 meanings of qawwamun according to Bauer?**

* In charge of
* Supporters of women (financially and emotionally)

1. **What are the 2 reasons men are said to be qawwamun in the Qur’an?**

* Tafdel
* Nafaqa

1. **What is the preference (tafdil) men are given according to Wadud?**

* Inheritance because men get more than women

1. **Why does this preference have to be related to financial matters?**

* Because the other reason in verse has to do with financial matters.

1. **Why does Razi think that men and women are equivalent in terms of inheritance even though men are given more?**

* Because men should pay for women (nafaqa)

1. **What happens if a man does not pay a women’s expenses in the Shafi’i and Maliki schools? What about the Hanafi school?**

* Shafi & maliki - a woman can get a divorce and financial compensation (deya)
* Hanafi **–** women cannot get divorce

1. **According to Qurtubi, what happens if a man does not pay his wife’s expenses?**

* he cannot be qawwam if he doesn’t pay her nafaqa.

1. **Is the preference descriptive or prescriptive?**

* the status of being qawwam and the preference is not descriptive, not something they can have by being a man.

1. **What is the opinion of Kalbi on this issue?**

**-** some women can excel some men

1. **Why does Hanafi al-Qunawi think some women can excel some men? (بعضهم على بعض)**

* that this part is not saying who is preferred so it could mean that women are the ones preferred in certain situations.

1. **What is the difference between the understanding of faddala between the early exegetes and the medieval ones?**

* Early tafser, men are given more than women in inheritance
* Medieval, that they are superior to women

1. **Why does Samaqandi think men are qawwamun?**

* They don’t have moisture or coldness (their four humors are in balance)

1. **Why does Tusi think men are superior to women?**

* Because it’s in the word رجل itself.

1. **How does Wahidi following Tusi show the influence of culture?**

* Wahidi, who is sunni follows Tusi who is Shi’i which proofs that
* Culture had nothing to do with being Sunni or Shi’i.
* Culture also overpowers linguistics analysis.

1. **How does Zamakhshari’s commentary of “some over others” (بعضهم على بعض) show the influence of culture?**

* The linguistic meaning of some over others is that some are superior to others what zamakhshari said, all men are superior to all women.

**Wifely Obedience**

1. **What is the limit of wifely obedience in commentaries before Tabari?**

* mean being obedient to god’s commands which is very specific

1. **What is the limit of wifely obedience in commentaries after Tabari?**

* became more general and meant total obedience

1. **What is the purpose of the prostration hadith?**

* Women should be greatful to their husbands if they treat them well.

1. **How has it been misused?**

* It means superiority of men

1. **Is obedience to husband linked to obedience to God? Is there an equivalent to this for men?**

* ibn abbas as mentioned before (ازين للمرأة كما تتزين لي) linked good treatment of wife and obedience to God. But generally, link obedience to God to treatment of other people.

1. **What is the difference between eisegesis and exegesis?**

* Eisegesis read into the text
* It’s the opposite Exegesis

**Are men allowed to beat their wives?**

1. **What are the two meanings of “qanitat” according to Wadud?**

* Being good
* obedience to God

1. **What is the meaning of “qanitat” according to Muqatil ibn Sulayman?**

* Obedience to God and husband

1. **What is the meaning of “nushuz” according to Wadud? What is her proof for this?**

* It means disturbance of marital life harmony and peace her proof for that is that word nushuz in the Quran is used for both men and women. It cannot mean disobedience.

1. **What are two other meanings of “darb” in the Qur’an?**

* ضرب في سبيل الله
* ضرب المثل

1. **Why not refer to beating wives according to Wadud? What are her proofs from the Qur’an and sunnah?**

* عاشروهن بالمعروف quraan
* Sunnah- that the prophet broke a marriage where the husband was valiant.

1. **What is the opinion of Razi about men who beat their wives?**

* Men who beat his wife are going against the orders of god (sinning)

1. **What is Ibn Hajar’s legal ruling on wife-beating?**

* Makrouh Tahrem

1. **What is Ibn al- ‘Arabi’s interpretation of 4:34? Why? Give one proof to support this.**

* He said that there are two instances in the quran where the word darb is mentioned. The first is in hudod and qisas, and the second is in this verse, so this verse must have something to do with hudod and qisas. So, he means that it is to hit the wife for marital infidelity to abide by the hadith that says to ادرؤا الحدود.

1. **What are the interpretations of wahjuruhunna according to exegetes?**

* Bin sulaiman – says this means no sex
* Sufyan althaori - it means to speak harshly
* Kalbi - husband tells his wife to return to his own bed
* Arabi - doesn’t talk to his wife
* Tabari – that the punishment cannot be the same as the crime to imprison them.

1. **What are the various interpretations of “darb” according to different exegetes?**

* The spectrum goes from a hit with a toothpick to hitting just before the bones are broken.

1. **What 3 conditions of “darb” do all exegetes agree on?**

* غير مبرح
* On the face-sensitive areas

1. **What can the wife do if the husband has hit her according to the Maliki, Shafi’i, and Hanbali schools?**

* The wife can claim financial compensation
* To dissolve the marriage for any injury again because of the hadith.

1. **How do class and society affect this verse according to Qurtubi and Ibn al-‘Arabi?**

* For ibn Arabi, that verse depends on social class.
* Qurtubi that an upper-class woman will not get punished for not doing chores.

1. **What is the only reason a woman should be hit according to Hanafi al-Haddad and Qurtubi?**

* For education and wellbeing

1. **What is the difference between pre-modern and modern scholars when it comes to wife-beating?**

* Pre-modern scholars say that it’s advisable not to hit the wife, but modern scholars say that there is a legal ruling that says that men cannot hit their wives.

1. **What are the opinions of the traditional scholars when it comes to the difference between men and women?** 
   1. men and women are different and equal, but he can still beat her.
2. **What is the opinion of neo-traditionalists and reformists about the roles of men and women?**

* They say that a woman can be the boss if they both agree on that

1. **What is the opinion of Saanei and Mufti Palanpuri about the roles of men and women?**

* Sanne – men are not superior to women just they do certain acts so if women do them, they can be the boss
* Palanpuri- if the women are the bread winners the men cannot claim to be qawaam

1. **What is Saanei’s interpretation of “darb”? What is his proof for this?**

* Just to grab their attention
* The prophet uses to do so

1. **What are the two interpretations of given by Ayatollah Damad?**

* Beating it’s the court
* If the husband, he can leave the house

1. **Why does Abu Sulayman think Q4:34 needs to be reinterpreted? What is his opinion of “darb”?**

* Because the 5 maqsed alshareeaa are based on مودة ورحمة hitting wife’s doesn’t go with that that “darb” means to leave the house

1. **What is the opinion of modernists when it comes to Q4:34? Name one problem with this.**

* Shi’i - this verse is abrogated but this is wrong because there is no proof
* Sunni - this verse is historically bound

1. **What is the opinion of Sunni modernists about Q4:34?**

* Sunni - this verse is historically bound

1. **Do traditionalists, neo-traditionalists and modernists use ‘aql to interpret the Qur’an? Which of these groups is most likely to acknowledge this?**

* Yes, the modernist will use the most.

1. **What is the traditionalist and neo-traditionalist view on reason and revelation? What is the view of the modernists?**

* They cannot be contradiction between aql and naqel
* Modernists say we need our intelligence to get the true of the Quran.

**What happens when men hit their wives?**

1. **What happens in the different schools if a mark is left on the wife?**
2. **Can men abuse wives to force them to get an annulment (khul’)?**
3. **How did courts from the 10th century onwards prevent this practice?**
4. **What is the Hanafi ruling on abuse and divorce? How did the Hanafi jurists handle this/ how was it reflected in the contract of marriage?**
5. **What happens if there are no witnesses and no mark?**
6. **What happens if a woman screams but there are no witnesses and no mark according to the Maliki school?**
7. **What was the opinion of Al-Hasan al-Basri when it came to non-Muslims’ purity?**
8. **What is the consensus (ijma‘) of the scholars on this issue?**
9. **What does this illustrate?**

**Honour killing**

1. **How was the notion of honour killing imported from the west?**
2. **What are the teachings of Islam on honour killing?**
3. **Is honour killing a Muslim problem according to Dogan?**
4. **Where did honour killings originate according to Shawkani?**
5. **What is a proof to show honour killings are against Islam?**
6. **What was Umar’s (r.a.) ruling about men killing wives who cheat? What did he mean?**
7. **What is the opinion of modern scholars (Qardawi/ Ghumari/ Fadlallah) on this issue?**
8. **Can a father be killed for killing his child? What are the opinions of different schools on this? What are their proofs?**

**Rape in marriage**

1. **What category did rape come under in pre-modern times?**
2. **Why did classical scholars not think rape could occur in marriage?**
3. **What is the difference between contract and consent?**



1. **How was forced intercourse punished in pre-modern times?**
2. **How does the Prophet’s (s.a.w.) advice to Jabir (r.a.) show the nature of intimacy in marriage?**



1. **What did the Prophet (s.a.w.) command when it came to intercourse with one’s wife?**
2. **What does the cursing angel hadith tell us about marital rape?**
3. **What does Subki say a man should do if his wife will not go near him?**
4. **What is the opinion of Malik in the case of general harm in a marriage?**
5. **How have these precedents been used in modern Islamic law?**

**Polygyny**

1. **What does polygyny mean?**
2. **What does Q4:3, which allows 4 wives, refer to according to Wadud? Why does she say this is allowed?**
3. **What do all scholars agree on when it comes to this issue?**
4. **What must additional marriages not do?**
5. **Why is polygyny allowed according to many scholars?**
6. **What is the key concern when it comes to polygyny? What happens to men who fail in this?**
7. **What is the opinion of Shafi‘i and Ibn Qudamah on this issue?**
8. **Do the majority of scholars (jumhur) agree on a ruling on this issue?**
9. **What is the proof of scholars who say the sunnah is to marry just one woman?**
10. **Give 3 reasons the Prophet (s.a.w.) married multiple women.**
11. **What is the opinion of ‘Abduh on this issue? What does he base this on?**
12. **How does the incident with ‘Ali (r.a.) show the importance of taking account of the emotional impact on the first wife?**
13. **Can a women make a condition that a man will not marry anyone else? If so, according to which schools?**
14. **What can women do who are from the other schools?**

**Secret marriages**

1. **Do any scholars approve of secret marriages? Why/ why not?**
2. **What is Ibn Taymiyya’s view of secret marriages?**
3. **Is a secret marriage valid according to Hanafis and Shafi’is?**
4. **Is a secret marriage valid according to Hanbalis?**
5. **Is a secret marriage valid according to Malikis?**
6. **What is the minimum requirement for witnessing according to everyone but the Malikis?**



**Human Rights in Islam ISTD 131 Final Checklist (continued)**

**Can the wali force a woman to marry?**

1. **What are the conditions for marriage according to the Hanafis?**
2. **How does the requirement of witnesses differ between the Hanafis on one side and the Shafi’is and Hanbalis on the other?**
3. **How do the Malikis differ from all schools in the requirement for witnesses?**
4. **Can an adult woman get married without a wali according to the Hanafis? If so, what are the proofs of the Hanafis for this?**
5. **Can a wali force an adult woman to marry according to the 4 schools?**
6. **What is the opinion of Ibn Taymiyya? What is his explanation?**
7. **What is the difference in consent between a woman who has been married before and a woman who has never been married?**
8. **What is the opinion of Ibn Rushd? What are his proofs from the Qur’an and history?**

**Are men and women equal?**

1. **Why do Christian feminists believe their religion favours men? Why do Muslims not have the same problem?**
2. **What is the difference between the Christian and Muslim ideas of paradise?**
3. **What is Wadud’s explanation for the hur ‘ayn verses?**
4. **How do the later verses change in Medina according to her?**
5. **What is a problem with her explanation?**
6. **Is the hadith of the 72 virgins reliable? If not, what is a problem with it?**
7. **Does Wadud believe men will have multiple wives in paradise? What is a problem with her explanation?**

**Female leadership**

1. **Can a woman be a political leader according to most pre-modern scholars? What is the proof they give?**
2. **What is the problem with the proof they give according to modern scholars? What is their opinion?**
3. **Give examples of women in positions of authority. How do these positions show that women were active members in the time of the Prophet s.a.w. and in the early communities? What does this show about their voices?**
4. **What are three opinions about whether women can be judges?**
5. **What is the proof of people who say women cannot be imams of men? Is this proof reliable?**
6. **Which scholars believe women can be imams? What is their proof?**
7. **Why do the Hanafis think a woman cannot be an imam? Why is this not a problem for the Shaf’is and Hanbalis?**
8. **What is the opinion of Ibn Taymiyya?**

**Abortion and Contraception**

1. **What is the position of the Christians (especially Catholics) on this?**
2. **What is the general Muslim position when it comes to life? What are the proofs?**
3. **How are the Christians influenced by Aristotle?**
4. **What is the Muslim position on the genetics of the baby? What is their proof?**
5. **Who do they agree with from the Ancient Greeks? Why?**
6. **When do the majority of scholars believe the soul enters the body? What is their proof?**
7. **What is the time limit for abortion according to the Malikis and Hanbalis?**
8. **What is Ghazali’s opinion on this issue? Why does he take this position?**
9. **Why are the fatwas of modern scholars much stricter than the pre-modern ones?**
10. **What is the proof that contraception is allowed in Islam?**
11. **What forms of contraception are not allowed/ not recommended/ allowed? What are the reasons for this?**

**Apostasy**

1. **What is apostasy?**
2. **What are the proofs that Islam permits freedom of religion from the Qur’an and from the sunnah?**
3. **Why did the Prophet s.a.w. give the ruling that apostates should be killed?**
4. **How is the ruling of the Prophet s.a.w. restricted by the Qur’an?**
5. **What is lesser apostasy?**
6. **What is greater apostasy?**



1. **Why is lesser apostasy not punished?**
2. **What are the proofs of greater apostasy?**
3. **What is proof from the Qur’an that apostasy was not immediately punished with death?**
4. **Was greater apostasy always punished?**
5. **Why should women not be killed for greater apostasy?**
6. **What are the opinions of the Hanafi scholar's Ibn al-Humam and al-Sarakhsi on this issue?**
7. **What is the opinion of Shaltut? What is his explanation?**
8. **What does Qardawi say was ‘Umar’s interpretation of the punishment for greater apostasy?**
9. **Which form of punishment did pre-modern scholars prefer for greater apostasy?**
10. **What are the proofs for less strict punishments?**
11. **Should the punishment for greater apostasy be applied in the modern context? If not, why not? What is the proof from the life of the Prophet s.a.w. for this?**
12. **Should apostate critics of Islam be punished? If not, why not?**