1. **Which of the following is not a type of testimony according to any of the Sunni and Shi’i scholars?**

* Cases in which 1 woman can testify against 2 men

1. **Q4:34 states ‘men are qawwamun over women because Allah has given them preference… (الرجال قوامون على اللبناء بما بعضهم على بعضن) According to wadud, this preference (tadfil) is:**

* More inheritance

1. **What is the reason Samarqandi thinks men are qawwamun?**

* Because women have to much moisture and coldness

1. **Which of the following is not a description of eisegesis?**

* Extracting the meaning of the text

1. **According to Ibn Hajar, beating one’s wife is:**

* Makruh tahriman (very disliked)

1. **Which of the following is False, All exegetes (mufassirs) that if a man beats his wife:**

* Ito cannot be on the Track

1. **What is Ayatollah Saanei’s interpretation of ‘darb’ in the wife-beating verse?**

* He grabs her attention

1. **According to Subki, if a women refuses to have intercourse with husband, he should:**

* Complain to the judge (qadi)

1. **Which of the following is NOT a reason the Prophet (s.a.w) married multiple women?**

* To satisfy his desire in a permissible (halal) way

1. **Which school (madhhab) officially says secret marriages are invalid?**

* Malikis

**Short answer**

1. **What is the recommendation of the majority of scholars (Jumhur) when it comes to polygyny?**

* They prefer monogamy.

1. **A neighbour hears a women scream. The women then goes to a maliki judge and says her husband hit her. There are no witness. There is no mark on her. Why should the judge divorce them?**

* it’s not only physically it can be emotionally so she can ask for divorce.

1. **What is the difference in the definition of wifely obedience between the early commentaries (tafsirs) and the later ones?**

* The early tafsir meant being obedient to god’s command, it later became more general and meant total obedience.

1. **Define a mass-transmitted hadith.**

* A hadith transmitted by many people making no chance for fabrication or changes.

1. **What is source-based commentary (tafsir bi’l-mathur) of the quran?**

* The opinion of the aslaf

1. **Give one reason modernist exegetes (mufassirs) do not follow past interpretations of Qur’an.**

* Modernists say we need our intelligence to get the truth of the quran

1. **According to Imam Ahmad, why are most commentaries (tafsirs) of the Qur’an not based on hadiths**

* There aren’t many hadiths that explain the Quran

1. **Describe a monovalent interpretation of the Qur’an**

* There is one interpretation of the quran.

1. **Ayatollah Saanei believes in ‘dynamic fiqh’ (fiqh-e-puya). What is this?**

* Fiqh that changes with time and place

1. **Why does Abu Hurayra (a.s) believe there will be more women in heaven?**

* Because each men will have 2 wives

1. **According to bauer, what is the meaning of ‘qawwamun’ being in charge of women?**

* Being in support of (financially and emotionally)

1. **According to Razi, why is inheritance fair, even though men are given more?**

* As men have to spend their money on others while women don’t.

1. **Besides ‘beating’, give ONE other meaning of ‘darb’ in the Qur’an.**

* Going on a journey

1. **Why does Ibn al-‘Arabi believe a man can only beat his wife if she has been unfaithful?**

* Hitting is only allowed in cases where taking them to a judge would subject them to a punishment (cheating would subject them to a punishment)

1. **Give one menaing of ‘darb’ in the ‘wife-beating verse’ according to Ayatollah damad.**

* The husband can leave the house.

1. **Give on proof from the life of the prophet (s.a.w) that shows honour killings are forbidden (haram) in islam**

* Saad bin obaida’s story when he came back from an journey he found his wife with another man. He asked the prophet what to do, the prophet said “you need witnesses”.

1. **Give one reason why pre-modern scholars did not think there could be rape in marriage.**

* the definition of rape is taking something forcefully to which you don’t have the right to, marrying someone means you always have the right to sexually intimacy.

1. **How does the hadith that a woman who rejects intimacy with her husband without any reason is cursed by angels shows that rape in marriage is forbidden?**

* In the hadith, the man didn’t force his wife.

1. **What is the difference between lesser apostasy and greater apostasy?**

* Lesser is just leaving the religion. Greater is leaving the religion and becoming an enemy of it.

1. **Why do scholars believe lesser apostasy is not punished in this world?**

* As they say would be punished in the hearafter.

**31. What is the definition of a mahram?**

-Someone you cannot marry

**32. What are the different opinions about travelling without a mahram, and what are they based on?**

- Hanafi and hanbali 3 days travel is hekma

-shafai and Malaki 3 days is hakma, haj only she can travel without mahram is it is safety.

**33. What is the Hanafi opinion and what do they say about the other opinions?**

**-** They say 3days 3 nights because its most numerous

**34. What is the difference between an ‘illa and a hikma?**

- illa is the reason and cause, and hikma is the wisdom.

**35. Is traveling with a mahram an ‘illa or a hikma?**

- hikma because the illa is safety

**36. What is the opinion of some Maliki scholars?**

-traveling 3days is hekma

**37. What is the opinion of modern scholars?**

**-**Dar EFTA says the women can travel without a mahram if she is with a group

**38. What is the opinion of Salafi scholars?**

-She cants travel for any reason without a mahram, but if there is no choice the mahram can drop her at airport and the other mahram take her from the airport

**Can a wali force a women to marry?**

A non-married woman has more rights in managing her affairs than her guardian.

One opinion of the Hanafis states that no wali (guardian) is needed for the marriage.

The other three mathahib (Shafi'is, Malikis, and Hanbalis) say you need a guardian.

A central hadith says "The virgin should not be given in marriage until her permission has been sought". If a woman marries below her, then a guardian has the right to annul (declare invalid) the marriage. The Shafi'i school is the only school that says the father and grandfather can force the woman to marry. The Hanbalis and Malikis say they can marry (not themselves, just the process of marrying her to someone), but not by force. The Hanafis say that if the woman is an adult, she cannot be married off. If she is underage, she can cancel when she reaches puberty. In Madina, at the time of the prophet, there were lots of women that lived alone and arranged their own contracts for marriage. In the hadith, we see no example of the prophet becoming the guardian of these women, even though he has the right to. If a guardian was needed, the prophet would've left clearer instructions including the rights of the guardian and such.

**Can women be political and/ or religious leaders (imams)?**

There's a hadith saying "a community that entrusts its affairs to a woman will not flourish". This is a Bukhari hadith, it is often used by the premodern scholars as a reason against political female leadership. Modern scholars say a woman can assume any position of leadership as long as she's qualified. An example of a woman in a position of authority is Samra b. Nahik, who oversaw the marketplace. It's known that in the early community of the prophet, women would play a very open and active role in society. Asmaa bint Yazeed is another example, she killed 9 men around her in the battle of Yarmouk. Ibn 'Arabi says women can be imams because there's no sound hadith saying they can't. The hadith often used, "a woman will not lead a man in prayer...", is a weak hadith. The Hanafis are against women being imams because men will see her form from behind. Hanbalis and Shafi'is allow a screen to be placed between the person leading and the people praying.