

The Role of Women in Seeking & Spreading Knowledge

A Beneficial Reminder & Comprehensive Guide

Ittibā' al-Wahy

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In the name of Allāh I begin, may this message reach those whom Allāh decreed Khayr for. May it serve as a reminder to them and may they be successful by the will of Allāh. Pay attention oh women of Islām, for indeed this message is filled with Ayāt and Ahādīth.

Ittibā' al-Wahy
<https://t.me/thewahy>



The Proof That Women Have an Active Role Like the Men

Know that it is Allāh who revealed the Qur'ān & Sunnah to his messenger Muhammad صلى الله عليه وسلم, it contains Allāh's commands and prohibitions, and it contains the guidance that every human and Jinn needs to seal their lives with success.

What you must understand is that when Allāh said:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

“Oh you who believed, obey Allāh and obey the Rasūl and those of authority among you...”

[Surah al-Nisā ayah 4:59]

And when he said:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۗ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

“Let there be from you an Ummah who call to goodness and enjoin the Ma'rūf (everything Allāh ordered or made Halāl) and forbid the Munkar (everything Allāh prohibited), and those are the successful ones”

[Surah Āl 'Imrān ayah 3:104]

And when he said:

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُوا كَافَّةً ۚ فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ

“And it is not for the believers to go forth all together, so why¹ does not from every group of them a Ṭā'ifah (minimum of one person) go forth to gain understanding of the Deen and to warn their people when they return to them so that they may be cautious”

[Surah al-Tawba ayah 9:122]

When Allāh spoke these words, he spoke to mankind and Jinnkind all-together, including you women. It is, by Allāh, obligatory upon you just as it is obligatory upon the men to obey Allāh and his messenger. And it is obligatory upon you just as it is obligatory upon the men to enjoin the Ma'rūf and forbid the Munkar. And it is obligatory upon you just as it is obligatory upon the men to seek knowledge of the Deen to gain understanding of it.

¹ “So why” (فالولا Falawlā) is a command in the form of a question

If there is no Faqīh, nor a Qāri, nor a Muhaddith, nor a Lughawi, nor any other type of Islamic scholar among your families or peoples, then perhaps you should consider embarking on the path of knowledge and becoming among the list of notable women who benefitted the Ummah. And even if these people exist among your families and peoples, then this path is still one of great virtues and it is an excellent choice to make.

Subhanallāh, what is preventing the women of the Ummah to follow the steps of Ā'isha, our beloved mother and the queen of the Muhaddithūn among the Ṣahāba, carrying the Wahy that was revealed upon her husband and benefitting us with over 1000 Ahādīth! What is preventing them from being like the rest of the wives of Rasulallāh ﷺ, some of who narrated hundreds of Ahādīth and others who narrated dozens of Ahādīth about the Sunnah of our Imām ﷺ.

And among the Ṣahābiyāt were not only women that were proficient in Hadīth, rather there were also those who had high Zuhd and were worshippers during the day and night, and there were those who excelled in the sciences of the Lughah, and in the knowledge of trade, and with the Qur'ān, and 'Aqīdah, and the Fiqh of Rasulallāh ﷺ.

Then when we move to the age of the Tābi'ūn we find that they too contained noble women of Hadīth and other sciences of the Deen of Allāh, such as 'Amrah bint Abd al-Rahmān al-Anṣāriyyah, one of the great Hadīth and Fiqh scholars of al-Madīnah, a descendant of a noble Anṣāri and one of the foremost students of Ā'ishah, she was Thiqaḥ (strong and authentic in her narrations) and taught great personalities among the Salaf, such as Ibn Shihāb al-Zuhri.

And among the Tābi'ūn we also had the noble female scholars Fāṭimah bint al-Mundhir, Hafṣah bint Sirīn, and Khayrah the mother of Hasan al-Baṣri, all of whom were scholars of Hadīth and from whom we have narrations in the books of Hadīth. These are but a few names, for by Allāh the number of the notables among the women is larger.

May Allāh be pleased with them and with whoever continues on their path of submitting to the Wahy, gaining understanding of the religion of Allāh, and spreading it to the corners of the Dunya.

The Intellect of Women & Its Abandonment

It is often said that women lack intellect, this statement is often also paired with a famous Hadīth. What people fail to see is that the lack of intellect in the mentioned Hadīth does not refer to a woman’s general intellect. Rather Rasulallah ﷺ specifies and clarifies in what matter the woman lacks intellect in.

قُلْنَ وَمَا نُفْصَنُ بَيْنَنَا وَعَقْلُنَا يَا رَسُولَ اللَّهِ قَالَ أَلَيْسَ شَهَادَةُ الْمَرْأَةِ مِثْلَ نِصْفِ شَهَادَةِ الرَّجُلِ قُلْنَ بَلَى قَالَ فَذَلِكَ مِنْ نُفْصَانِ عَقْلِهَا

“...They (the women) said, “and what is the deficiency in our intellect ya Rasulallah?” He said, “is the testimony of the woman not like half of a man’s testimony?” They (the women) said, “yes”. He said, “that is the deficiency in her ‘Aql (intellect, mind)...”

[Bukhāri 304, Ṣaḥīḥ]

It is clear that what was meant with the deficiency in the ‘Aql was only the fact that a woman’s testimony is equal to half of a man’s testimony. Meaning two women are equal to the testimony of one man. More proof for this is that the issue of a woman’s testimony is only in regards to matters of judgement, and not with anything else. The evidences for this are many. Rasulallah ﷺ narrated much of the religion to his wives, knowing that they would be the only ones to narrate it to the rest of the Ummah. If their testimonies would always be considered half, then Rasulallah ﷺ would never narrate a Hadīth to one of his wives without narrating it to another. So it is established Walḥamdulillāh that a woman generally has sound intellect, and she is addressed by Allāh when he said:

أَفَلَا يَتَذَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا

“Do they not reflect upon the Qur’ān or are there locks upon their hearts”

[Surah Muhammad ayah 47:24]

Reflection and pondering requires intellect, is there anyone who dares to claim that these sorts of Ayāt are only meant for men?

Allāh said:

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ ۚ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا ۗ وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

“He gives Hikmah (wisdom) to whoever he wills, and whoever has been given Hikmah (wisdom) has indeed been given a lot of goodness, and none will be reminded except those of pure intellects”

[Surah al-Baqarah ayah 2:269]

So it is established without doubt that Allāh gives wisdom to whoever he wills and that he has granted the sons and daughters of Adam intellect, with it they understand his Wahy and with it they are held accountable for obeying or disobeying the Hujjah that reaches them.

And it is no secret that due to Taqlīd, many people lost their common sense and resorted to weak ways of learning and practising their Deen. We see that the once intellectual woman becomes a servant to a man's words without her having any certainty that his words are from the revelation that Allāh revealed. She leaves off questioning, researching, and deep thinking, and she loses therewith the chance to reach the truth of Allāh's religion.

Both online and in physical interactions, we see women parroting the words of men. Some are not sufficed by mere Taqlīd and they instead become fanatic to certain individuals or groups. And when they are asked about the origin of these statements, the correctness of these groups, the status of these individuals, and their place in the religion of Allāh, we find them saying "so and so said" without knowing anything more.

This is not how Allāh formed them nor is it what they were ordered to do in this life. It is not what is asked from them to enter Jannah and to be saved from Jahannam. It does not elevate them, rather it only lowers them and reduces their intellect. Just as it does with the men who have these traits. Where is the example of those women we mentioned, who carried the Wahy of Rasulallāh ﷺ, were firm on the truth, and did not bow to the statement of anyone other than Allāh and his Rasul ﷺ? We mention them for you to take examples of their firmness upon the truth.

The woman must guard her Deen, she must guard her Taqwa. She should not be easy with taking and parroting the words of random men. For if the obligation to seek and spread knowledge is the same for women just as it is for men, then what makes a male scholar more superior to a female scholar? In fact, the woman that submits to the Deen of Allāh in the way that Allāh ordered her, she is (in this regard) superior to any man who does the opposite, no matter how many years he may have studied.

Allāh said:

إِنَّا نَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيْنَا

"...I follow nothing except what is revealed to me..."

[Surah al-Ahqāf ayah 46:9]

Allāh says regarding his messenger that he should tell the people that he follows nothing except what is revealed to him. This is the pure path he came with and this is further spoken about by Allāh.

Allāh said:

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي

“Say this is my path, I call to Allāh, upon Baṣīrah (clarity) I and whoever follows me...”

[Surah Yūsuf ayah 12:108]

So the path of submitting solely to the Wahy is a path of Baṣīrah (clarity), and whoever follows Rasulallāh’s ﷺ path is without a doubt upon Baṣīrah. Including the women. So know that you will never see nor be able to respect or make use of your intellect except if you follow the Sunnah of Rasulallāh ﷺ in submitting to nothing but the revelation alone. And in the will of Allāh lies your success.

A Common Doubt, "Is This Not a Man's Duty?"

Do not prolong in your hibernation, and beware not to be blind, for indeed the previously mentioned verses are general, they include the humans, Jinn, their men, and their women. Anyone who makes a distinction must bring proofs, and by Allāh there are no proofs for a distinction of this sort.

Rasulallāh ﷺ taught the Wahy that was revealed to him to all of his wives, most of them would become the only ones who would carry certain Ahādīth from him that no one else among the Ṣahāba would carry. Rasulallāh ﷺ knew that if he were to only tell his wives about a matter of the Deen, that this would mean that some of his Ahādīth would only be carried by women, and that Allāh would preserve these Ahādīth by having his wives relate it to the rest of the Ummah by way of narrating and teaching and spreading the knowledge as scholars. Rasulallāh ﷺ was pleased with this, for by Allāh if it was only a man's duty Allāh would have prevented him from ever narrating it to a woman. And Allāh is not forgetful, so reflect upon this, for Allāh willed for women to carry some of his religion by way of scholarship, how then is it only a men's duty? Allāhu akbar.

عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ أَنَّهُ سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيْقَبِلُ الصَّائِمُ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَلْ هَذِهِ لَأُمِّ سَلَمَةَ فَأَخْبِرْتُهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصْنَعُ ذَلِكَ فَقَالَ يَا رَسُولَ اللَّهِ قَدْ غَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَا وَاللَّهِ إِنِّي لِأَتَقَاكُمُ بِاللَّهِ وَأَخْشَاكُمُ لَهُ

From 'Umar bin Abi Salamah, that he asked Rasulallah ﷺ, “can the fasting person kiss?” Rasulallah ﷺ said to him, “ask this to Umm Salamah”. She informed him that Rasulallah ﷺ did that (kiss during fasting). Then he said, “Ya Rasulallah Allah has forgiven you for your sins what passed and what was to come”. Rasulallah ﷺ then said to him, “Yet by Allah I have the most Taqwa amongst you for Allah and I am the most fearful of him”

[Muslim 1108, Ṣahīh]

Glad tidings to you, oh women on the path of knowledge, here we see that Rasulallāh ﷺ ordered a male Ṣahābi to ask a female Ṣahābiyyah about the Hukm of Allāh. Not only did Rasulallāh ﷺ order him to ask her, but rather he also agreed with her answer in that she simply answered by stating what the action of Rasulallāh ﷺ was. This is Tafaqquh (understanding the religion), for she understood that his actions are a Hujjah and that it sufficed as a proof for the questioner, Rasulallāh ﷺ approved and agreed with all of this, and he was pleased with it. He corrected the Ṣahābi when he assumed that the action of Rasulallāh ﷺ was not an evidence for him. So the male Ṣahābi made a mistake whereas the female Ṣahābiyyah was correct and had Tafaqquh.

A Second Doubt, "There is Men Already Doing This"

Whether each village and town in the earth of Allāh would have dozens of Muftis, each teaching the people their Deen from the Qur'ān and Sunnah, it would still be obligatory upon every woman of this Ummah to seek the knowledge that Allāh obliged upon her to learn. Such as the Fiqh of Ṭahārah, Ṣalāh, Zakāt, Ṣiyām, Hajj, and 'Umrah. And the knowledge of Tajwīd, Hadīth, and Qirā'āt, if they discover their existence and want to engage with them. This is the case with any matter in the Deen of Allāh, if anyone comes to know of a matter and wants to engage with it, he or she has to learn the Hukm of Allāh on it. This means that no matter the amount of 'Ulamā among the men, there must and will always be women who learn what Allāh obliged and prohibited upon them so that they can practise the religion that was sent to them.

This necessitates for there to be female Mudarrisāt (teachers) that can teach women without there being hardships. Just as there is a necessity for there to be teachers in every language in which the believers may speak. This way there remains no Muslim who is unable to learn his religion. Remember your future children, and think of how crucial it is for them to have a proper and strong Shar'i upbringing. There is no value in the words of someone who says that this is only a man's responsibility, for the order of Allāh to enjoin good and forbid evil is general and includes women as well.

Remember how the world is filled with Muslims that have adopted deviant beliefs and are spreading it. There is a need for people of 'Ilm upon the pure path of Rasullāh صلی الله علیه وسلم. Let them be from the west, the east, the mountains, the flat lands, the Arabs, the non-Arabs, the males, and the females!

A Third Doubt, "Travelling is Hard or Haram"

It has been clarified in the previously mentioned verses that the orders to seek knowledge, gain Tafaqquh, enjoin the good, and forbid the evil, are applicable to both men and women. Therefore these verses oblige the women to travel (if needed) to fulfill these duties just as they oblige the men to do the same. There is no difference or exception between them.

Even if a woman's Mahram refuses to travel with her, or he prevents her, or she has no Mahram, it does not make any difference in this matter since she is obliged to fulfill the obligations set by Allāh and answer his call. If he refuses without valid reason, he is sinning. If he prevents her without valid reason, she has no obligation to obey him in that and he is sinful, and if she has no Mahram then she should not worry about something which Allāh willed for her not to have.

Rasulallāh صلی اللہ علیہ وسلم said:

لا طاعة في معصية، إنما الطاعة في المعروف

“...There is no obedience in sin, verily obedience is only in al-Ma’ruf (everything Allāh commanded or made Halāl”

[Bukhāri 7257, Ṣahīh]

And Allāh said:

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

"Indeed the saying of the believers when they are called to Allāh and his Rasūl to judge between them is that they say "we hear and we obey", and those are indeed the successful ones"

[Surah al-Nūr ayah 24:51]

As for the difficulty of travelling, it is not unknown to anyone with 'Aql that we live in an age where all the sciences of Islām are found online, and on apps, sites, and even recorded lessons or books. A woman, if she has no money, can download PDFs, watch videos, and go on beneficial sites filled with the sciences of this Deen, many which are shared in next chapters. And if she has wealth, she can invest in herself and pay teachers to fortify her Arabic, and Tajwīd, and learn the Qirā'āt, and she can buy books, courses, and even support others who are like her.

Rasulallāh صلی اللہ علیہ وسلم said:

يَا مَعْشَرَ النِّسَاءِ تَصَدَّقْنَ

"Oh womenfolk, give Ṣadaqah..."

[Muslim 79, Ṣahīh]

A Few Points of Caution

Beware of falling trap to men that offer to teach you in private, even if it may be online. Take your precautions, stick to traditional methods to remain safe by avoiding young online men who intermingle with anyone and everyone under the guise of "teaching the Deen". A lot of catastrophic stories have reached us about this matter, Allāhul musta'ān. Be serious, do not be childish and foolish, respect the Deen of Allāh and do not embarrass yourselves.

Beware of Taqlīd, do not be like certain modern sects who follow a chosen group of scholars and blindly stick to whatever they say whilst assuming that their statements, although not always understood, are filled with wisdoms and secrets worth submitting to. There used to be large numbers of women who excelled in many sciences of Islām, they pursued the paths of knowledge and reached the point where men had to learn from them.

Then came an age where Taqlīd and Ra'iy prevailed and the women chose to submit to other than what their noble predecessors among the Ṣahābiyāt submitted to. It became a norm for women to blindly follow whatever a man said and Ijtihād became associated with men rather than women.

A lot of, if not most, women are still like this today, Allāhul musta'ān. These² are the Ṣahābiyāt who are the role models of the women of this Ummah, they were the first to adopt the pure methodology of Rasūlallāh ﷺ, and they left a lasting example that can be seen by anyone who opens the books of knowledge.

They conveyed the Wahy, they excelled in Tafaqquh, they commanded the good and they forbade the evil.

Take it easy, do not overburden yourself by having unrealistic expectations. Do not be hasty, and have Ṣabr. And this is one of the best pieces of advice for those who may suffer from mental conditions that make them hyper, impatient, or perhaps inconsistent. Allāh said:

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ۚ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

“Oh you who believed, seek aid with Ṣabr and Ṣalāh, indeed Allāh is with those who are patient”

[Surah al-Baqarah ayah 2:153]

² Female narrators of Hadīth from the Ṣahābiyāt | <https://t.me/thewahy/51>

Share what you learn with friends and family, and if you have no Muslim friends or your family is hostile towards you, then try your best to be around Muslim women that are pure hearted, have a sense of maturity when it comes to the Deen, and do not sin. This is important for two reasons:

- You help each other in righteousness and Taqwa, as Allāh said:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ

“...And aid each other in righteousness and Taqwa...”

[Surah al-Mā'idah ayah 5:2]

- You avoid engaging and aiding in sin and transgression, as Allāh said in the same verse:

وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

“...And do not aid each other in sin and transgression, and have Taqwa of Allāh, indeed Allāh is severe in punishment:

[Surah al-Mā'idah ayah 5:2]

And beware, and again beware! Of bad friendship, or to be a bad friend. Be serious with the Deen of Allāh, there is too much anarchy and oppression going on for there to be room for even more transgression against Allāh. Indeed Allāh told us about the state of those who took bad friends and what their resolve will be on Qiyāmah, Allāh said:

يَا وَيْلَتَىٰ لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا • لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي ۗ وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا

“Oh woe to me, had I not taken so and so as a friend • He has mislead me from the Dhikr (reminder, Qur'ān & Sunnah) after it came to me, and Shayṭān was always to humanity a betrayer”

[Surah al-Furqān ayāt 25:28-29]

And beware even more of giving Fatāwa without being firm in your knowledge, for speaking about Allāh without knowledge is a grave sin. Do not speak until you are proficient in your field, and fear Allāh for you will be asked about what you said, wrote, and typed.

Be sincere, make a lot of Du'ā, and have Tawakkul (trust) in Allāh. Know that knowledge and understanding of his Deen would give you Baṣīrah (clarity), expand your intellect, grant you true wisdom, and give you comfort in every situation of your life, for such is the Wahy of Allāh. It contains hope, warnings, reminders, lessons, and the keys to Jannah. Allāh said:

وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۚ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ ۚ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا

“...And whoever puts their trust in Allāh, he will suffice him, verily Allāh will accomplish his (decreed) purpose, Allāh has made for every thing a destiny”

[Surah al-Talāq ayah 65:3]

The Virtues of The One Who Has Understanding

Rasulallāh ﷺ said:

مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ، وَإِنَّمَا أَنَا قَاسِمٌ وَاللَّهُ يُعْطِي، وَلَنْ تَزَالَ هَذِهِ الْأُمَّةُ قَائِمَةً عَلَى أَمْرِ اللَّهِ لَا يَضُرُّهُمْ مَنْ خَالَفَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ

Whoever Allāh wants good for, he gives him Tafaqquh (understanding) in the religion. And I am but a distributor whilst Allāh is the one who truly gives. And this Ummah shall remain steadfast upon the matter of Allāh, no one who opposes them will harm them until the promise of Allāh comes (Qiyāmah)”

[Bukhāri 71, Ṣahīh]

Not only does this Hadīth give glad tidings that those who gain understanding of the Deen are those whom Allāh wants goodness for, rather it also gives comfort that whoever may oppose you in your steadfastness upon the Haqq, whether it is whilst seeking it, preaching it, implementing it, or simply believing it, none of your opponents will be able to do you true harm. Whether it is a family member, a friend, a student, or a scholar. And whether they shun you, shame you, or make you feel like there is no hope to achieve your dream in the path of knowledge, it should not do any harm to a soul that puts their full trust in Allāh and strives to uphold their religion.

Allāh said:

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا

“...And whoever has Taqwa of Allāh, he will make a way out for him”

[Surah al-Ṭalāq ayah 65:2]

Having Taqwa of Allāh is to obey all of his commands, abstain from all of his prohibitions, and to fear crossing his Hudūd (limits, boundaries). And since seeking knowledge is an obligation upon every male and female so that they may learn their necessary obligations, it means that the one who obeys this obligation is Muttaqi (has Taqwa), and Allāh promises a way out for such people.

Remember that, for your lord is true to his promise.

The Virtues of Every Type of Scholar

Rasulallāh ﷺ said:

مَثَلُ مَا بَعَثَنِي اللَّهُ بِهِ مِنَ الْهُدَى وَالْعِلْمِ كَمَثَلِ الْغَيْثِ الْكَثِيرِ أَصَابَ أَرْضًا، فَكَانَ مِنْهَا نَقِيَّةٌ قَبِلَتِ الْمَاءَ، فَأَنْبَتَتِ الْكَلَّا وَالْعُشْبَ الْكَثِيرَ، وَكَانَتْ مِنْهَا أَجَادِبُ أَمْسَكَتِ الْمَاءَ، فَنَفَعَ اللَّهُ بِهَا النَّاسَ، فَشَرِبُوا وَسَقَوْا وَزَرَعُوا، وَأَصَابَتْ مِنْهَا طَائِفَةٌ أُخْرَى، إِنَّمَا هِيَ قَبِيحٌ لَا تُمَسِكُ مَاءً، وَلَا تُنْبِتُ كَلًّا، فَذَلِكَ مَثَلُ مَنْ فَهَمَ فِي دِينِ اللَّهِ وَتَفَعَّهَ مَا بَعَثَنِي اللَّهُ بِهِ، فَعَلِمَ وَعَلَّمَ، وَمَثَلُ مَنْ لَمْ يَرْفَعْ بِذَلِكَ رَأْسًا، وَلَمْ يَقْبَلْ هُدَى اللَّهِ الَّذِي أُرْسِلْتُ بِهِ

“The likeness of what Allāh sent me with of guidance and knowledge is like the abundant rain that falls on a land, from it is pure soil that receives the water and produces vegetation and many plants. And from it is hard land that holds the water so Allāh benefits with it the people, they drink from it and give others to drink from it and they farm with it. And it (the rain) falls on another portion of the land which is barren and does not hold water, nor does it produce vegetation. The likeness of this (the fertile producing land) is like the one who gains understanding of the religion of Allāh, and what Allāh sent me with benefits him, so he learns and teaches others. And (the barren land) is the likeness of the one who does not raise his head for it (does not care for what Allāh sent him ﷺ with), and does not accept the guidance of Allāh that I have been sent with”

[Bukhāri 79, Ṣahīh]

This is a beautiful Hadīth where we see three types of people being described by Rasulallāh ﷺ, and before we explain it I must remind you once more that these evidences are general, they include both men *and* women, so pay attention to the Hadīth of Rasulallāh ﷺ.

Rasulallāh ﷺ describes the following lands:

- A land that absorbs the water and produces lots of vegetation.
- A land that absorbs the water such that people can take from the water and suffice their needs.
- A land that does not absorb nor produce anything

Rasulallāh ﷺ likened the one who gains understanding of the Deen to the first two lands, but they are slightly different to each other, so how can we see which person falls under which land? The understanding for this is easy Walhamdulillāh.

We see that the first land absorbs the water, then produces lots of vegetation with it. The scholar that fits this description is the Faqīh that takes from the Wahy, understands and examines what is abrogated, general, specific, etc. Then teaches these correct understandings to the people.

The second land serves to absorb the water so that people can take from it and make benefit of it. The scholar that fits this description is the Qāri or Muhaddith that memorizes the Ahādīth and Ayāt. It is absorbed and carried within them, and people benefit from it in many ways, such as using the Ahādīth to understand a matter they needed clarity on, or taking warnings and lessons from the Ayāt.

The third land is the one whom, as Rasulallāh ﷺ said, does not even care about the guidance that Allāh revealed upon Muhammad ﷺ, and we seek refuge in Allāh from ever being like this land. May Allāh make us among those who gain understanding of his religion, Amīn.

The two beneficial lands were both mentioned by Rasulallāh ﷺ as being like the one who has understanding of the religion of Allāh. When we explained the first land to be like the Faqīh and the second like the Muhaddith & Qāri, we did not intend to restrict these lands to these mentioned scholars, rather we only wished to show how evident the case is with these sorts of scholars. It is evident as day that the Faqīh is like a vegetation producing land that benefits the people, and it is evident as day that the Muhaddith and Qāri is like the land that gives the source (water) for people to benefit from, and there are many other types of scholars that fall under these two types of lands.

And know, oh women of the Ummah, that whatever pathway you choose to pursue the sciences of this religion, you would still be from those about whom it can be said “they gained understanding of the religion of Allāh”, because Rasulallāh ﷺ said this about the first two types of lands. And noble are these paths indeed.

The Guide on Seeking Knowledge Online

By the will of Allāh, I will share beneficial sites that are useful for learning the many sciences of Islām. These sites can be used by those who do not yet know Arabic, it only requires copying and pasting certain texts into a trusted translator.

Trusted translations

There are two easy ways:

- A trusted person who knows Arabic and is proficient in translating
- A powerful AI (with guidelines)
 - Try looking for AI screen translators

To benefit from any of the two options, including AI and especially the screen translators, one must follow a set of guidelines. You must demand the following:

- Accuracy & precision, do not settle for an uncertain translation
- Transliteration, have certainty that you know what you are reading
- Sources from canonical dictionaries, have trust in the translations
- Breakdown of every root word with sources, understand the origins
- Citations from Qur’ān and Sunnah (there is more to this)

For the last point, you must critically fact-check everything that is given to you by AI, ask a knowledgeable person for verification, or do your own research by going to the sites mentioned in the next pages. If you do not find anything that the AI is saying, simply reject it, for the Hujjah of Allāh has not reached you and you will not be held accountable if what the AI said was true since you were unable to verify it.

The prompt for AI, based on the aforementioned guidelines, should be similar to the following text:

“Translate this precisely accurately with sources from canonical dictionaries, break down the roots of every word with sources, transliterate everything”

Be sure to repeat certain matters, such as asking for clear sources, links, transliterations, etc. Cross check with the dictionary of Hans Wehr³. It is highly accurate. This section is a good moment to remind you, the non-Arabic speakers, that learning Arabic is easy. Many people learn conversational Arabic within 1 to 3 months, and they become proficient in it within 6 months to a year. All by the will and grace of Allāh, so have hope and put effort to learn this language.

³ [archive.org/details/dictionary-of-modern-written-arabic-hans](https://www.archive.org/details/dictionary-of-modern-written-arabic-hans)

Shamela

Al-Maktabah al-Shāmilah (shamela.ws) is a website containing hundreds of books from all kinds of categories. It has a search engine that can be used to look for any book or quote. Here is how to use it,

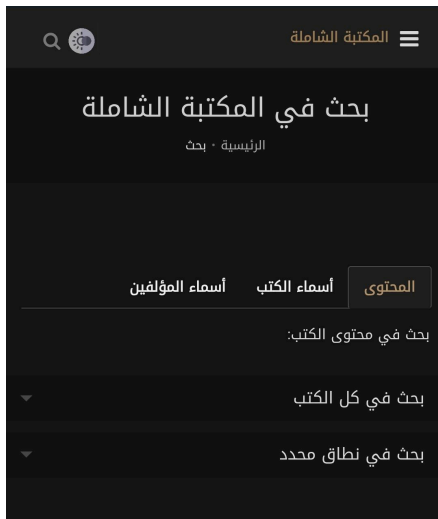
How To Use Shamela Search Engine



Upon entry, you are greeted by three buttons:

- The upper button will let you browse through the library, it shows all the categories that Shamela has
- **The middle button** brings you to the search engine, here you can look up books, quotes, and anything else that is found in Shamela
- The bottom button brings you to the most recently added books

Do not be overwhelmed, you only need to know what the middle button does
Walhamdulillah



The middle button is most useful for those who do not yet know Arabic, it will bring you to the search engine, the first screen you will see is as shown above. There are three sections horizontally, one is selected and has **brown letters** as can be seen. The translation of these sections are as follows (from right section to the left):

- **The Content**, this is the general search engine section that will show all results
- Names of books, this is a search engine specific to looking for names of books
- Names of authors, this is a search engine specific to looking for names of authors

The only useful section is **The Content** section, it is the one that is automatically selected when you press on the middle button upon entry to the site. Again, there is no need to do anything more.

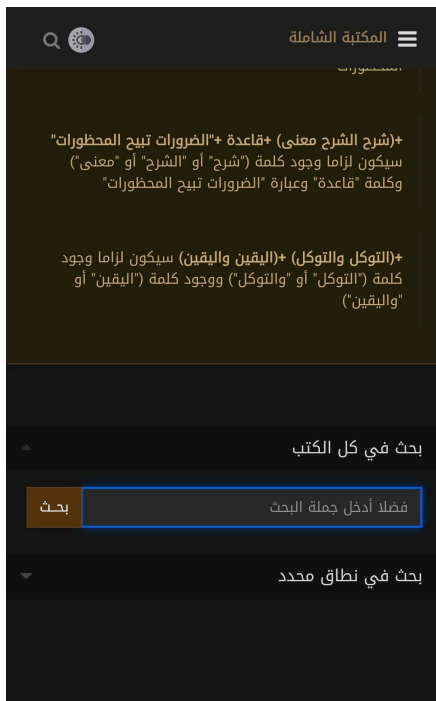
Below **The Content** section, we see a short text that ends with “:”, underneath that we see two sections that can be expanded, they are:

- Search in all the books
- Search in a specific range (have the option for many specifications)

Again, the only relevant section to us is the one that contains all the books and their contents, which is the first expandable section.



Upon expanding the first section, you will see this big yellow screen with bulletpoints. This is irrelevant, scroll down for the actual search engine. As is seen below,



From here on, you can look up any part of a book.



Upon clicking enter, you will be met by this pop-up, these are the results. Here I typed in Arabic “Verily actions are by intentions”. The **brown texts** are the names of the books, the **grey text** next to it in square brackets is the name of the author. And the white text below is part of the content of the book in which your written phrase (or some words of it) are contained. Your phrase, or some of its words, will be in grey. Examine the pictures to familiarize yourself with what you have just learned.

The easy summary:

- On the main page, click on the middle button, this takes you to the search engine
- On the page of the search engine, expand the first section
- Ignore the yellow text, scroll down to reach the search bar
- Type in your phrase, make sure it is not too long to avoid glitches
- Upon clicking enter, you will see the results, click whichever is relevant

Remember:

- Use a translator or a translation tool to translate every section of the way if needed
- Use a translator or a translation tool to translate the books that are shown on the results page
- Use a translator or a translation tool to translate the actual page of the book that will be shown after you click on a book

How To Navigate Through Books on Shamela

We will be using Ṣaḥīḥ al-Bukhārī and al-Ihkām fī Uṣūl al-Ahkām as examples in this section in shā Allāh. Books can be presented in two ways, the first way is by finding the actual original home page of the book, which is usually done by looking it up on a search engine or on the Shamela search engine we discussed above. The second way is by clicking on a search result in Shamela, or on a link to a specific page of a book, this will direct you to a specific part of a book and not its original home page. The original home page of a book looks like this on Shamela,



This is Ṣaḥīḥ al-Bukhārī, **the blue text** is the title of the book, usually alongside the name of the publisher or the Muhaqqiq⁴. Below it in square brackets is the **name of the author**. Right below that are three texts next to each other that clarify in which category you are in, it is not relevant. Below that we see a big white text and below that there is a list in white as well, this is not relevant either. Finally below that we see a search icon and a sharing icon, below that begins the table of contents of the book.

⁴ A Muhaqqiq is someone who verifies and investigates the contents of a book, he clarifies the authenticity of the contents and gives details, sort of a critical scrutinizer

المكتبة الشاملة

فهرس الموضوعات

- بيان الشيخ حسونة
- مقدمة مصححي الطبعة
- بدء الوحي
- كتاب الإيمان
- كتاب العلم
- كتاب الوضوء
- كتاب الغسل
- كتاب الحيض
- كتاب التيمم
- كتاب الصلاة
- كتاب مواقيت الصلاة
- كتاب الأذان
- باب بدء الأذان
- باب الأذان مثنى مثنى
- باب الإقامة واحدة إلا قوله قد قامت الصلاة
- باب فضل التأذين
- باب رفع الصوت بالنداء
- باب ما يحقن بالأذان من الدماء
- باب ما يقول إذا سمع المنادي
- باب الدعاء عند النداء

Here we see the table of contents, as you can see they can be expanded and minimized. From here you can click on any section that you wish to navigate to. This is all that is relevant to know about the home page of a book.



This is an example of a specific page of a book in Shamela, understanding how to navigate through this will make you ready to use Shamela. If we ignore the texts in the upper part which we have already explained, and we go straight to the content, we see on the right three horizontal lines. When this is clicked, it opens a smaller version of the table of contents.

Below this, we can see a section with buttons. These are for going to the next and previous pages, in between these buttons we see two boxes. The right box (with number 6) shows the volume of the book, and the left box (with number 59) shows the page of the book in the volume you are in. You can click on these boxes and go to any volume or page that you want.

Below this we see a red PDF icon, clicking this shows the book in PDF form, this is not relevant for now. To the left of it we see a search icon, this has the same exact function as what we previously discussed about the search engine, except that it is restricted to the current book you are in. To the left of it is the sharing icon. To the left of it are two icons that are used to magnify or minimize the text.

The easy summary:

- The title and table of contents are the only relevant sections in the home page of a book
- The boxes for volume and page number are the only relevant boxes on the page of a book
- The search icon is the only relevant button on the page of a book

Remember:

- For Hadīth books, an extra box will appear somewhere below the buttons, this does not appear on the home page of a Hadīth book.⁵ When you're on the home page, click on a random section in the table of contents so that you arrive at any page within the book, that way you can make use of this box and type in a specific number of a Hadīth.

You now know the basics of using Shamela, you can look up books from the homepage of Shamela, navigate through the table of contents, and navigate through volumes and pages. You also know how to use the search engine inside a specific book.

Make use of Shamela by translating what you read or what you want to look up, there are many people who became knowledgeable in this way, their lack of Arabic did not stop them from using this method to gain knowledge about the Deen of Allāh, and Allāh granted them success and gave them understanding of his Deen.

⁵ In the first edition of this book, I mistakenly wrote that the search icon does not appear in the main page of a book, this is wrong.

A List of Books on Shamela

Hadīth

Ṣaḥīḥ al-Bukhāri • <https://shamela.ws/book/1681>

Ṣaḥīḥ Muslim • <https://shamela.ws/book/711>

Sunan Abī Dawūd • <https://shamela.ws/book/654>

Sunan al-Tirmidhi • <https://shamela.ws/book/7895>

Sunan Ibn Mājah • <https://shamela.ws/book/1198>

Sunan al-Nasā'i • <https://shamela.ws/book/1339>

Musnad al-Imām Ahmad • <https://shamela.ws/book/25794>

Uṣūl

Al-Ihkām fī Uṣūl al-Ahkām • <https://shamela.ws/book/10432>

Al-Nubdhah al-Kāfiyah fī Uṣūl al-Dīn • <https://shamela.ws/book/6321>

Fiqh

Al-Muhalla bi al-Athār • <https://shamela.ws/book/767>

‘Ulūm al-Hadīth

Tahrīr ‘Ulūm al-Hadīth • <https://shamela.ws/book/1416>

Sharhu Ikhtisāri ‘Ulūm al-Hadīth • <https://shamela.ws/book/23361>

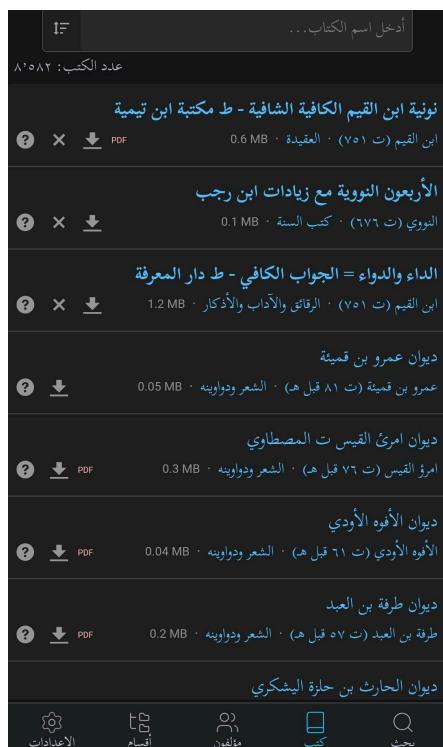
Rijāl & Jarh wa Ta’dīl

The links I provided for Bukhāri, Muslim, Abu Dawūd, and al-Tirmidhi, all contain a feature where the names of the narrators of Ahādīth can be clicked on. Here you can see a summary of almost all the criticism (Jarh) and praise (Ta’dīl) on the narrator. This is sufficient and easy for beginners, by the will of Allāh.

Turath

Turath (app.turath.io) is like Shamela, except that it is more simplified and has a useful feature where suggestions pop up as you type your phrase.

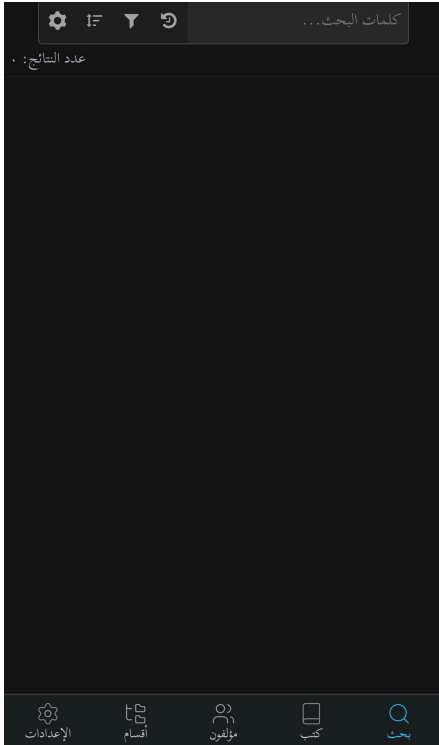
How To Use Turath Search Engine



Upon entry, the homepage of Turath is set at the page that shows its [books](#). On the bottom there is a bar that says the following (from right to left):

- Search
- **Books (selected in the picture)**
- Authors
- Categories
- Settings

On the top, we see the search bar, the usage of this does not have to be explained, but since the books section is selected the results will only show book names. If you are not looking for books, navigate to the search section instead.



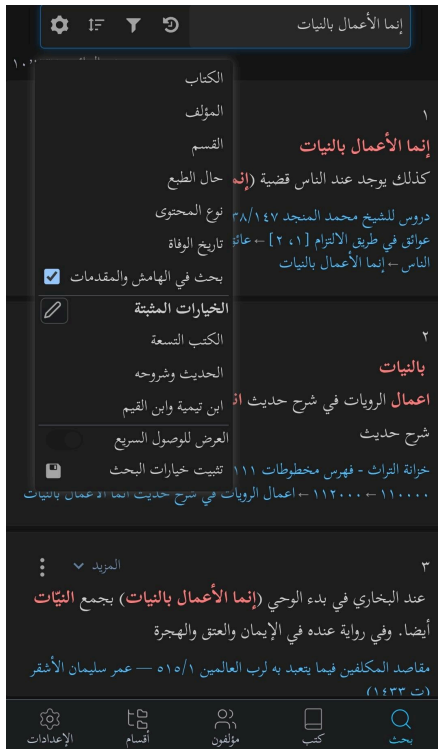
This is the search section, as you can see it is empty as it will only show what you type in the search bar. Typing a phrase will make it look like this:



The text that is typed here is a phrase from a Hadīth, “Verily actions are by intentions”

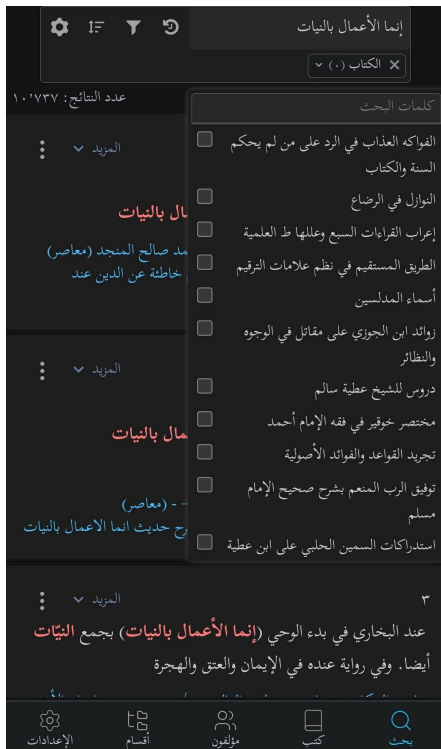
To make the best use out of Turath, it is important to know how to search for a phrase in a specific book.

To do this, you must click on this symbol . You will then see the following menu:

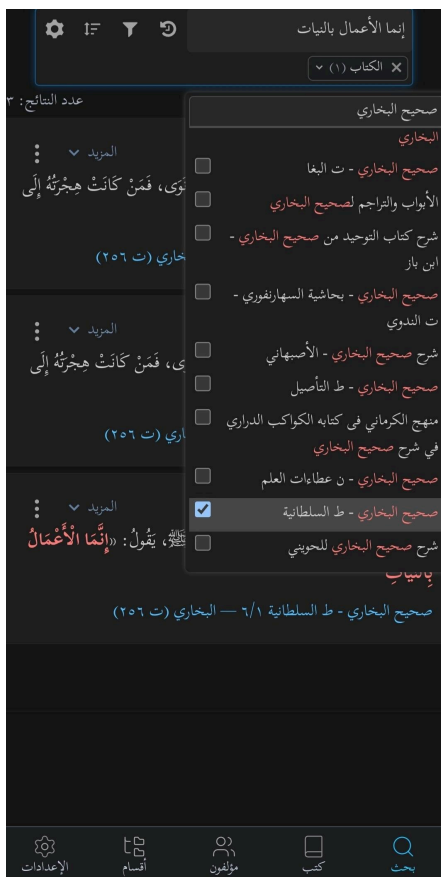


The menu shows a list of options for you to click, depending on how specific you want the search to be.

The most important and useful option is to be able to choose the book that you want to search your phrase in. This is the first option on the menu. Clicking it will show the following new menu:



This menu has its own search bar, type the name of the book that you want to search your phrase in, then select it.



Here I typed Ṣahīh al-Bukhāri, found it, and selected it. As is evident from the background, the text only shows three search results, these are all the results in the selected book.

Note that the red texts are your exact phrases or the words that are found within your phrases. The blue texts are the titles of the books.

The easy summary:

- Upon entry to the site, click on the search section on the bottom right
- When searching, click on the funnel icon
- Select the first option in the funnel menu
- In the new menu, type the name of your book
- Your results are now specified and ready

Navigating through Turath's books is simple and is the same as scrolling through a PDF, as far as I know there are no clickable pop-ups like with some of the narrators in Shamela's Hadith books. Turath is more traditional in that sense.

You now know how to use Turath, Walhamdulillāh. Make use of it by translating its contents or translating what you want to look up.

Tafsir.app

This is the Shamela and Turath of the Qurʾān and its sciences (tafsir.app), it contains different Maṣāḥif, Tafāsīr, and sciences of the Qurʾān

How To Use Tafsir.app



Upon entry, you immediately see the Tafsīr section. In the topmost bar you can see five sections, they are as follows (from right to left):

- Search
- Tafsir
- Sciences
- Maṣāḥif
- Dictionaries

The only relevant and useful sections are Tafsīr, Sciences, and Maṣāḥif. The other two are faulty as of now.

All these three useful sections will have the same three search boxes that are seen below the upper bar.

These search boxes are important to understand. The selected search box with a blue outline is not useful, it does not work as of now.

The two boxes below it are useful, the right box is to select the Surah, and the left box is to select the Ayah. They can be clicked or typed in.

After choosing your Surah and Ayah, the previously mentioned search box with the blue outline will show the Ayah, do not type nor subtract anything from it to avoid errors.

- In the Tafsīr section, you can click on any of the Tafāsīr shown in the screen to see the Tafsīr of your selected verse.
- In the Sciences section, you can read about the various sciences (whether it's language related, Qirā'āt related, etc) that have to do with your selected verse.
- In the Maṣāhif section, you can read your selected verse from a range of many Maṣāhif that you can choose from.

The reason why I am not going into detail about every aspect of the page is because it will become too detailed and might be overwhelming. But here are a few guidelines to help you navigate through the site:

- Each section (Tafsīr, Sciences, Maṣāhif) will show books that are categorized
- First select the names of these categories and translate them one by one to know what each is about, make notes for yourself
- Once you know the categories, you can choose which category you want to read from
- Select the names of the books inside your chosen category, one by one, and translate them to get a hint of what they may be about or if they are relevant to what you are looking for
- Once you select the book you want to take information from, apply the same principles and guidelines of translation
- Opening a book will be in the form of a pop-up, navigating through it is simple and straightforward (simple down and upwards scrolling)

May Allāh make it easy for you, it takes a maximum of 10 to 20 minutes to fully get used to the layout and features of this site. Know for a fact that it is more simple than any of the previously mentioned sites Walhamdulillah.

Nquran

This website has a lot of useful information regarding the Qurʾān (nquran.com), but I share it mainly for its feature of showing the differences in the Qirāʾāt.

How To Use Nquran



Upon entry, you are greeted by a filled homescreen. All you need to do is click on the button on the top right that has three horizontal stripes. It will show the following menu:



You must now click on the second option in the menu, note that the first option has a grey background, the second one has a red background like the rest of the options below it. The following options will then pop up:



I selected the relevant option that popped up, it is highlighted in red.



You will be brought to this page, as you can see there are two boxes at the top,

- The top box is to choose the Surah
- The bottom box is to choose the Ayah
- Below it is a brown box that says “Search the Ayāt”

Underneath this is a single box that says “All the Qurra”, leave this as it is unless you want to choose a specific Qirā’ah to see how the Ayah is written in it.

Underneath this is another single box that says “Hafṣ ‘an ‘Āṣim⁶”, it standardly has this Qirā’ah selected, next to it on the left is a headphone icon. This box allows you to choose a Qirā’ah (it standardly has Hafṣ ‘an ‘Āṣim selected) and hear how it recites your chosen Ayah.

After you choose an Ayah and press search, you will see the differences in the Qirā’āt.

⁶ Hafṣ ‘an ‘Āṣi is the name of the standard Qirā’ah (recitation) that is currently recited in most parts of the world. Allāh revealed the Qirā’āt (plural of Qirā’ah) and all of them are his words.

The easy summary:

- Upon entry, click on the three horizontal lines
- Click on the second option in the menu
- A new menu will pop up, click on the second option
- You will reach the relevant page, select your Surah and Ayah in the first two boxes

You now know how to use the relevant feature of Nquran, feel free to explore the other features of this beneficial site.

What You Can Do With These Sites & Skills

If you have read the previous guides on how to use the mentioned sites, and on how to translate safely, you are able to immerse yourself in the following forms of knowledge:

- The Science of Uṣūl al-Fiqh
- The Sciences of Hadīth & Jarh wa Ta'dīl
- The Sciences of the Qur'ān
- The Books of Hadīth
- The Books of Fiqh
- The Books of Rijāl

You can also read English websites such as sunnah.com, or any other site which provides the original Arabic texts of Ahadīth, you can benefit from them by using your trusted translation skills.

Use your intellect and reasoning to see how you can combine your skills to get the most out of seeking knowledge online, and do not forget to pick up Arabic if you do not know it yet.

Many of these websites also have apps, download them and see their benefits in shā Allāh.

Make group chats with other women, share your knowledge and research with each other, correct each other's mistakes, and advise each other on what to improve on.

Oh women of Islām, we lack good people, good women, so strive to be among the righteous ones. Oh women of Islām, by Allāh we miss our mothers among the Ṣahābiyāt who conveyed the religion to us upon the methodology of Rasūlallāh صلى الله عليه وسلم, so take to their path and revive their legacy. Let the generation after us benefit from righteous and knowledgeable fathers and mothers that strove to raise the banner of Islām against the opposition of any opponent. May Allāh grant you success, and give you sincerity, and increase your Taqwa. I do not know who this message may reach, and I do not know if Allāh granted you guidance through it, but may you be guided to the Haqq wherever you are, and may your Muslim Awliyā support you in your endeavors, and may Allāh be pleased with you.

والحمد لله رب العالمين

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