

# Garments for One Another: Ending Domestic Violence in Muslim Families

*An educational and training DVD program*

*Study Guide for Facilitators*

هُنَّ لِبَاسٌ لَّكُمْ وَأَنْتُمْ لِبَاسٌ لَّهُنَّ

“...they are your garments and you are their garments...”

— Qur'an 2:187

**Part 1:**

**Understanding Domestic Violence**  
(32 minutes)

**Part 2:**

**Islamic Perspective on Domestic Violence**  
(31 minutes)

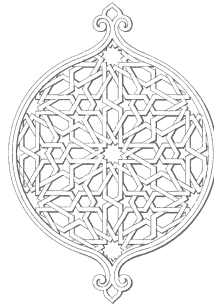
**Part 3:**

**What We Can Do to End Domestic Violence**  
(29 minutes)

# Garments for One Another: Ending Domestic Violence in Muslim Families

*Study Guide for Facilitators*

**Written by  
Salma Elkadi Abugideiri**



This Study Guide was written to accompany the 3-part DVD, *Garments for One Another: Ending Domestic Violence in Muslim Families*, produced by FaithTrust Institute in 2007. Additional copies of the DVD or Study Guide may be obtained from:

**FaithTrust**   
INSTITUTE

Working together to end  
sexual & domestic violence

206-634-1903  
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## Recommendations for the Use of this Training Program

1. *Garments for One Another* is a three-part video intended for abused Muslim women, Muslim leaders, and helping professionals. It is designed to be used in workshop settings or study circles. Due to the mature content, this program is NOT recommended for children.
2. Plan to show one part at a time, with a sufficient break in between each part to allow for discussion and debriefing. All three parts should only be shown during programs that are at least 4 hours. An alternate way to use the video would be to show one part each day, followed by discussion, over the course of three days.
3. Arrange for a skilled facilitator to conduct the program. Training may be most effective with a Muslim religious leader and a domestic violence expert as co-facilitators. Be certain that the discussion leaders are thoroughly familiar with the contents of this study guide and the video prior to presenting the program.
4. Be aware that this topic may bring up strong emotions. Although you may be showing this video in a setting other than a program for battered women, remember that it is very likely there may be victims/survivors in the audience. Familiarize yourself with information about domestic violence programs and resources in your community. Have someone who has experience counseling battered women available to assist you.
5. Order sufficient copies of the take-home brochure for viewers. Additional copies can be ordered in bulk from FaithTrust Institute, (877) 860-2255. Be aware that for women living with abusers, bringing the brochure home may present a risk. Consider offering this caution as you distribute brochures.



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“Guidelines for Imams Assisting a Victim/Survivor of Domestic Violence” and “Guidelines for Imams Assisting an Abusive Person” adapted from “Responding to Domestic Violence: Guidelines for Religious Leaders,” FaithTrust Institute. [www.faithtrustinstitute.org](http://www.faithtrustinstitute.org).

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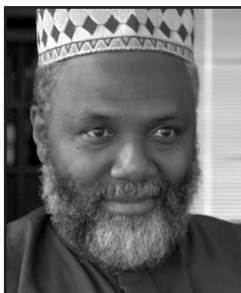
Sincere appreciation goes to Maria Gargiulo for her commitment to develop a video that reflects an understanding and a respect for Muslim families and their values, and for creating a tool that can give hope and inspiration to those impacted by the often overwhelming topic of domestic violence.



## Interviewees Appearing on DVD



Saleemah Abdul-Ghafur  
Activist/Editor



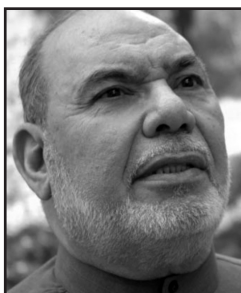
Imam Johari Abdul-Malik  
Coordinating Council of  
Muslim Organizations in  
Greater Washington, DC



Salma Abugideiri  
Peaceful Families Project



Ambreen Ahmed  
FAITH Social Services



Shaykh Taha Jabir Alalwani  
Fiqh Council of  
North America



Abdalla Idris Ali  
Islamic Society of  
North America



Hajjah Habeebah Ali  
Raise of Hope, Inc.



Sharifa Alkhateeb (1946-2004)  
Founder, Peaceful  
Families Project

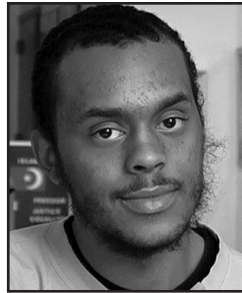


Zainab Alwani  
Fiqh Council of  
North America





Intisar Habib



Hakim



Imam Abdul Halim Hassan  
Masjidullah, Inc.



Maher M. Hathout  
Muslim Public  
Affairs Council



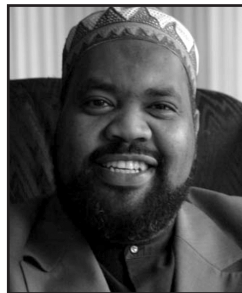
Shamim Ibrahim  
Niswa Association, Inc.



Ahlam Jbara  
Former Director, Family  
Empowerment Program  
Arab American  
Action Network



Imam Faizul Khan  
Islamic Society of  
Washington Area



Imam Mohamed Magid  
All Dulles Area  
Muslim Society



Sandra Meikle Manboard



Ingrid Mattson  
President, Islamic Society  
of North America



Bonita R. McGee  
Islamic Social Services  
Association – U.S.A.



Robina Niaz  
Turning Point for  
Women and Families



Imam Zaid Shakir  
Zaytuna Institute



Imam Jihad Turk  
Islamic Center of  
Southern California



Yasmin Diallo Turk  
Central Texas Muslimaat



Shaykh Hamza Yusuf  
Zaytuna Institute







# Table of Contents

## Introduction

Program Overview .....	13
Program Objectives .....	15

## Understanding Domestic Violence

What is Domestic Violence? .....	17
Who are the Victims? .....	18
Who are the Abusers? .....	18
Why do Abusers Choose Violence? .....	20
The Cycle of Violence .....	20
Why do Women Stay? .....	21

## Domestic Violence & Islam

Islamic Perspective on Domestic Violence. ....	23
Gender Roles. ....	24
Misused Texts from the Qur'an & Hadith. ....	25

## Helping Muslim Families

Suggestions for Imams and Religious Leaders. ....	31
Suggestions for Helping Professionals. ....	33
Issues for Specific Communities .....	35

## An Islamic Approach to Ending Domestic Violence

Prevention .....	37
The Marriage Contract .....	38

Early Intervention .....	39
Intervention .....	39
Options for the Victim .....	40
A Community Responsibility .....	40
Divorce: A Peaceful Alternative to Violence .....	42
Rehabilitation .....	42
<b>Building Bridges and Working Together .....</b>	<b>45</b>
 <b>Suggestions for Facilitators</b>	
Preparing to Show the DVD .....	47
Facilitating Discussion Following the DVD .....	49
Suggested Prayers ( <i>du'a</i> ) for Beginning & Ending Each Session .....	51
 <b>Discussion Questions</b>	
<b>Part 1: Understanding Domestic Violence</b>	
General Questions .....	53
Questions for Imams .....	58
Questions for Helping Professionals. ....	60
 <b>Part 2: Islamic Perspective on Domestic Violence</b>	
General Questions .....	61
Questions for Imams .....	64
Questions for Helping Professionals. ....	65
 <b>Part 3: What We Can Do to End Domestic Violence</b>	
General Questions .....	67
Questions for Imams .....	71
Questions for Helping Professionals. ....	74



<b>Glossary</b> .....	77
<b>Hadith Cited in DVD</b> .....	79
<b>Handouts (Table of Contents)</b> .....	81
<b>Handouts for General Audiences</b>	
Domestic Violence Safety Tips.....	83
Muslim Resources & Roadblocks to Ending Domestic Violence.....	87
<b>Handouts for Imams</b>	
Guidelines for Imams with Victims of Domestic Violence.....	89
Guidelines for Imams with an Abusive Person.....	91
Premarital Counseling.....	93
Predictors of Domestic Violence.....	95
Reporting Child Abuse.....	97
Crisis Intervention.....	99
Accountability.....	101
<b>Handouts for Helping Professionals</b>	
Working with Immigrant Women.....	103
Shelter Self-Assessment.....	105
<b>Resources</b>	
Verses from the Qur'an.....	107
Bibliography.....	117
Organizations.....	119
Additional Resources available from FaithTrust Institute.....	129
<b>Order Form</b> .....	131





## Introduction

### Program Overview

The program, *Garments for One Another: Ending Domestic Violence in Muslim Families*, consists of a 3-part DVD, this study guide, and a packet of audience brochures. The program is intended for education and training purposes. *Garments for One Another* is an educational program that provides guidance to Muslim women experiencing abuse in their marriages and to religious leaders, professional helpers, and others who work with victims of domestic violence. The program directly addresses the religious issues that may be affecting Muslim women, as well as community members and leaders, and may be preventing effective interventions. It can be used in many settings, including:

Muslim scholars and leaders provide assurance that no form of domestic violence is accepted in Islam.

- Educational programs in the mosque (study circles, marriage education, and healthy relationships seminars);
- Training for imams and religious leaders;
- Staff training in mosques;
- Staff training in battered women's programs;
- Training for any professionals who serve Muslim survivors; and
- Support groups for Muslim survivors of domestic violence.

This program provides information about the dynamics and types of abuse that exist in homes where domestic violence occurs. It offers women hope and assures them they will not be alone as they undertake the difficult task of confronting abuse. It offers the views of imams and other Muslim scholars and leaders who provide assurance that no form of domestic violence is accepted in Islam, and that taking a stand against domestic violence is an individual and a community responsibility.



*The program is divided into three parts:*

**1. Understanding Domestic Violence (32 minutes)**

Provides an explanation of the dynamics of domestic violence and the different types of abuse through stories of survivors and comments by professionals and religious leaders. Viewers will gain an understanding of why it is difficult to identify abusers, the tendency to blame the victim, and the reasons that make it difficult for abused women to leave the relationship.

**2. Islamic Perspective on Domestic Violence (31 minutes)**

Multiple scholars and imams explain why domestic violence is not acceptable in Islam, with references to Islamic teachings.

- When the Qur'an is Abused —provides a brief overview of the way verse 4:34 has been misinterpreted.
- What it means when he says, "I'm sorry."—explains that an apology does not indicate the end of the abuse.
- Is divorce an option?—provides the Islamic perspective on divorce.
- What about the children?—discusses the impact of domestic violence on children.
- The Muslim Marriage Ideal—provides the model for an Islamic marriage based on the Qur'an and example of Prophet Muhammad (pbuh).<sup>1</sup>

**3. What We Can Do to End Domestic Violence (29 minutes)**

Advocates, imams and scholars discuss what can be done at various levels to help both the victim and the abuser.

- Seeking Shelter, Finding Safety: provides information about shelters and the Islamic advisability of seeking safety
- What Imams and Leaders Can Do: provides suggestions for ways that these leaders can intervene and take a proactive role in ending domestic violence.
- What Communities Can Do: provides suggestions for ways that community members can fulfill the responsibility of working towards ending domestic violence.
- Journey to Healing: survivors share what helped them to heal from the abuse.

<sup>1</sup> Pbuh is an abbreviation for peace be upon him, a phrase used by Muslims after reference is made to the Prophet.



### Extras

1. **Scholars/Imams on 4:34**—longer interviews with 7 religious leaders provide an in-depth exploration of the interpretation of the verse that has often been misused to justify abuse. The leaders included are: Sh. Taha Alalwani, Imam Mohamed Magid, Sh. Hamza Yusuf, Sharifa Alkhateeb, Dr. Abdallah Idris Ali, Dr. Maher Hathout, and Zainab Alwani.
2. **Sharifa Alkhateeb**—includes biographical information and a brief video clip of an interview.
3. **About the survivors**—provides information about the survivors after having left the abusive relationships.

### Program Objectives

This study guide, the DVD, and the accompanying brochures are devoted to the goal of ending domestic violence in Muslim families. The objectives are to:

- Educate and promote awareness of domestic violence among Muslims in the general public.
- Provide Muslim religious leaders with information about how to respond to domestic violence and how to become involved in prevention.
- Offer support and hope to Muslim survivors of domestic violence.
- Serve as a resource for non-Muslim shelters, public agencies, and other professionals who want to learn about the specific needs of Muslim women.



## Understanding Domestic Violence

### What is Domestic Violence?

Domestic violence is a form of oppression that occurs in families or people living in an intimate relationship. It occurs when one person uses abusive behavior to control another person's behavior. People living in abusive environments experience having someone controlling their lives, and they may live in fear for their safety or for their lives. Abuse can include physical assault (anything from pushing/shoving to using a weapon), sexual assault (any unwanted or forced sexual act), psychological threats and assaults, isolation, verbal attacks such as insults and name-calling, and attacks against property or pets.

Acts of domestic violence are usually repeated and intensify over time. These acts range from subtle forms of abuse and control, such as name-calling or monitoring phone calls and activities, to severe beating and murder. The pattern covers a wide range of behaviors. Some are physically injurious and some are not, but all are psychologically damaging to the person who is being abused. Furthermore, children who are living in homes where domestic violence is occurring are seriously affected psychologically by witnessing the abuse, and are at greater risk than other children of being abused themselves.

Domestic violence occurs in all ethnic, socio-economic, and religious groups. It occurs in both "practicing" Muslim families, and in families that may not appear as religious. It occurs in families who are educated or wealthy, as well as those who may be uneducated. Even families that are viewed by the community as being "model" families may be suffering from domestic violence behind closed doors.

Domestic violence occurs in families who are educated or wealthy, as well as those who may be uneducated.

In addition to domestic violence against a spouse or intimate partner, there are many other types of abuse that can occur in a family. These include elder abuse, child abuse, in-law abuse, abuse of teens and by teens, and dating violence. It is beyond the scope of this program to describe these other types of abuse in detail. Our focus in this program is on abuse by a spouse or intimate partner.

## Who Are the Victims?

Current research tells us that at least 85% of all victims of domestic violence are women.<sup>2</sup> Generally speaking, women in most cultures have less power and influence than men. There are many attitudes and values that contribute to women accepting abusive treatment in their homes. For example, many Muslim women misinterpret Islamic teachings in various ways. They may believe it is their job to maintain peace and harmony at home, to be patient in the face of hardship (including mistreatment), and to submit to the will of their husbands. Muslim women are often socialized to focus on those teachings in Islam that emphasize women's responsibilities, rather than their rights. The greater Muslim community often reinforces these beliefs by being unwilling to hear stories about domestic violence, by shaming women who have been forced to end their marriages due to abuse, and by not holding abusers accountable.

Muslim women are often socialized to focus on teachings that emphasize women's responsibilities, rather than their rights.

Victims of abuse are not always easily identified. They are often very good at hiding the abuse because it is embarrassing and shameful to have others know what is happening to them, and because they may be blaming themselves for the abuse. Victims may be professional, highly-educated women with prominent roles in the community, or women with no education. There are medical doctors, teachers, lawyers and even wives of imams represented among victims.

*"Treat your women well and be kind to them, for they are your partners and committed helpers."*

Hadith

## Who Are the Abusers?

Due to the fact that men have more power than women in most cultures (higher social status, financial advantage, job skills, greater access to resources), they are in a position to use this power to control women. In many cultures, it is acceptable for men to dominate women and to use various means to pressure women to conform to their wishes. While the vast majority of men are not abusive, there are many who are.

<sup>2</sup> Rennison, C. M. 2003. *Crime data brief: Intimate partner violence, 1993-2001*. Washington: Bureau of Justice Statistics, U.S. Department of Justice.



There are also women who abuse men; however, these cases are much less common. What is more common is for some women who are being abused to retaliate verbally and/or physically after months or years of being mistreated. In fact, many victims first seek help when they realize that they have begun to change and have started to act aggressively as a result of living in an environment in which they are constantly put down, threatened, or battered.

Muslims who abuse come from all walks of life and all educational backgrounds. There is a myth that only people who do not appear to be “practicing” Muslims or those who are not involved in the *masjid* (mosque) abuse their wives. However, even an imam or a *khateeb* (person giving the sermon) can be abusive behind closed doors. Sometimes, the power or status a person has in the community allows him to get away with even more abuse at home because the victim thinks no one will believe her if she reports the abuse.

There is another myth, frequently shared by the mainstream population, that violence occurs only when the abuser is under the influence of alcohol or drugs. We know that many Muslims who have experienced or witnessed domestic violence live in families that do not consume any intoxicants. We also know that among those families where there is drug or alcohol abuse, there may not be any incidence of domestic violence. Substance abuse does not cause domestic violence. However, some people may become more aggressive and act increasingly violent as a result of inhibited judgment and impulse control.

People who abuse, regardless of their faith tradition, have in common rigid beliefs about gender roles. They tend to be possessive and jealous, to blame others rather than hold themselves accountable, and to minimize or deny their abusive

People who abuse their spouses are often charming and likeable in contexts other than their home.

behavior. Abusers may be hard to identify because they usually do not exhibit abusive behavior towards anyone other than the spouse or child; no matter how angry they get, they usually don’t assault a boss, co-worker or friend. In fact, people who abuse their spouses are often very charming, friendly, and likeable in contexts other than their home environment. For this reason, the abuse that occurs in domestic violence cannot be simply explained as an “anger” problem but must be explained as a control problem.



## Why do Abusers Choose Violence?

There are many factors that contribute to domestic violence and that determine whether or not someone will be abusive. We know that abusive behavior is learned behavior, and that people who abuse do so because they have learned that it is an effective way to control others. In many families, abuse has been occurring for generations and is accepted as “normal” behavior by both men and women.

It is common for abusers to take teachings from the Qur’an or the Sunnah to justify their abuse.

There are many societal and cultural messages that contribute to the occurrence of domestic violence, such as the cultural practice of valuing men over women, and the belief (held by many Muslims) that women are created to serve men. It is very common for abusers to take teachings from the Qur’an or the Sunnah (teachings of Prophet Muhammad, pbuh) to justify their abuse. By doing so, they are also engaging in spiritual abuse because they are distorting or misusing teachings that can never properly be used to justify or condone abuse.

## The Cycle of Violence

It can be very difficult to recognize that a person is suffering from domestic violence. One important characteristic is that the abuse occurs in a pattern, is repeated over time rather than consisting of one isolated incident, and tends to be cyclical in nature.

Although not everyone experiences the exact same cycle, there is often an initial phase in which tension is being built. During this time, a person may feel she is walking on eggshells, afraid to upset her husband. Unfortunately, no matter how hard she tries to avoid angering him, eventually he will explode in some manner. After the explosion, tension is released.

This period can be followed by what is sometimes referred to as a “honeymoon” phase. During this time, the abusive person may offer profuse apologies, shower her with gifts, or at least seem remorseful. He may promise that the violence will never happen again. It is very easy for most survivors to believe the apologies and to hope for change. Over time, it becomes apparent that the abuser is not changing and that the violence continues and often may escalate.



## Why do Women Stay?

Victims of domestic violence stay in abusive relationships for many reasons. It is not easy for a person to leave a relationship in which she has invested much of her energy, time, and emotions. There are also positive aspects of the abusive partner and the relationship that may seem, at times, to outweigh the negative impact of abuse. Victims are often hopeful that if they try hard enough, if they are patient and loving enough, the abuser might change.

Victims are often at the greatest risk for severe injury or death when they leave the relationship.

Leaving an abusive relationship also means facing the extended family, friends and neighbors with the story of the abuse. It can be scary and overwhelming to start a new life. Furthermore, abusers frequently threaten to hurt the victims or their loved ones if they consider leaving. Victims are often at the greatest risk for severe injury or death when they leave the relationship.

Some women may be living in a family culture that accepts abusive behavior as normal. They may fear the stigma of “breaking up a home.” They may not have any resources or skills that would allow them to leave.

Furthermore, based on previous threats, they may fear retaliation from the abuser if they try to leave. Many women have nowhere to go if they leave their homes, and even if there is a shelter, they may be reluctant to move to one.

Among Muslims, there is also a deep fear of taking any action that might be displeasing to Allah (God). Because of the strong teachings that promote marriage and discourage divorce, along with the Islamic values of patience and forgiveness, many victims believe it is better for them to stay and preserve the marriage. Furthermore, there is a myth among many families that an intact family, no matter how abusive, is better for children than a single-parent family.





## Domestic Violence and Islam

### Islamic Perspective on Domestic Violence

Islam clearly prohibits all forms of oppression and emphasizes the importance of justice among all people, especially in the family. The Qur'an reminds Muslims about the importance of justice: "Be just: that is next to piety (5:8)." It also commands the believers to "stand out firmly for justice, as witnesses to God, even as against yourselves, or your parents, or your kin, and whether it be (against) rich or poor: for Allah can protect you both (4:135)."

*"... He created for you mates from among yourselves, that you may dwell in tranquility with them, and He has put love and mercy between your (hearts) ..."*

(30:21)

*"...fear Allah, through Whom you demand your mutual (rights), and (reverence) the wombs (that bore you) ..."*

(4:1)

Islam places a high value on marriage and families, and provides teachings on how to maintain healthy and peaceful families. An Islamic marriage is one that is grounded in mercy and love, where each spouse can find peace and tranquility. The Qur'an says, "And among His signs is this: that He created for you mates from among yourselves, that you may dwell in tranquility with them, and He has put love and mercy between your (hearts)... (30:21)." When abuse is occurring, the entire premise on which that family has been formed is shaken or destroyed.

When people cannot live together in accordance with the teachings of the Qur'an and Sunnah, then Allah suggests that they separate in peace: "...The parties should either hold together on equitable terms, or separate with kindness... (2:229)." There is no teaching in the Qur'an that encourages people to stay in a relationship in which they are being mistreated, intimidated, threatened, or oppressed in any way.

On the contrary, there are clear teachings to prevent oppression and to intervene when it is occurring. The Qur'an says, "If two parties among the believers fall into a quarrel, make peace between them. But if one of

them transgresses beyond bounds against the other, then fight (you all) against the one who transgresses until it complies with the command of Allah.....for Allah loves those who are fair (and just) (49:9)."

## Gender Roles

The Qur'an says that Allah created human beings (male and female) to worship Him and to be His "*khalifah* (vicegerent) on earth," (2:30) implementing His laws and following His guidance. Each person is directly accountable to Allah, and neither gender has superiority over the other. Within the family, each gender maintains his or her primary relationship to Allah and is responsible for contributing to a family environment that is God-conscious. Spouses are to interact with each other in ways that are part of an Islamic character, and should treat each other with respect, compassion, and love. Spouses are described in the Qur'an as "a pair." Half of that pair cannot function completely in the marital relationship without the other, and neither half is inherently more valuable. Both "halves" are interdependent and must work together in order to have a healthy and harmonious relationship.

Each person (or "half") has certain gender-specific roles to play that are complementary to each other. Women have unique qualities enabling them to bear and nurse children; thus, this is a unique role for them.

In the Qur'an, men have been assigned the role of financial caretaker of women, and are given a leadership role in the family.<sup>3</sup> This leadership role is to be fulfilled according to the criteria specified in the Qur'an and Sunnah. For example, decisions should be made through mutual consultation (*shura*) and should not be determined unilaterally to be imposed on the other party.<sup>4</sup> Also, there must be room for negotiation and even disagreement, as was evidenced in the manner in which the Prophet Muhammad (pbuh) treated his wives. Finally, the mutuality that is part and parcel of the relationship

It is a mistake for Muslims to believe that men have the right to control women.

<sup>3</sup> "Men are the protectors and maintainers of women (*qawwamun*) because God has given the one more (strength) than the other, and because they support them from their means...." (4:34).

<sup>4</sup> "[believers are]...those who (conduct) their affairs by mutual consultation..." (42:38). "Let the women live in the same style as you live... and take mutual counsel together according to what is just and reasonable..." (65:6).



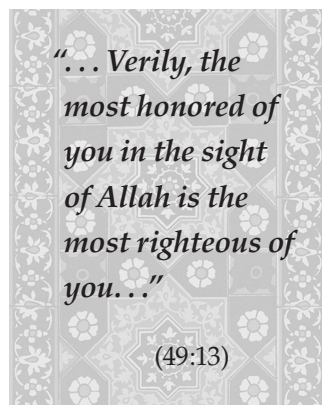
must never be forgotten; spouses are described as “garments for one another,” signifying that they are each responsible for taking care of and protecting each other.<sup>5</sup>

It is a mistake for Muslims to believe that men are superior to women, or that men have the right to control women or dictate to them. This attitude is completely contrary to the example of the Prophet Muhammad (pbuh), who consulted his wives in many matters, including those related to his position as head of state. Finally, the Qur’an is very clear in stating that the only manner in which Allah holds one person in higher esteem than another person, regardless of gender, is by virtue of his or her degree of God-consciousness (*taqwa*).<sup>6</sup>

### Misused Texts from Qur’an & Hadith

There are a number of commonly cited texts from the Qur’an and the Hadith that are often used by men who abuse to justify their mistreatment of women. When used for this purpose, the texts are taken out of context and used to manipulate a woman’s behavior; this misuse becomes the vehicle for spiritual abuse because a woman will often comply with her husband in order to avoid “angering Allah.” Her understanding of what will displease Allah in these cases is filtered through the abuser’s distorted presentation of Islamic teachings.

Some men justify their belief that they can “rule” over their wives by quoting



the Prophet (pbuh) as saying, “If I were to ask someone to bow down to another human being, I would order wives to bow down to their husbands.” From a purely linguistic perspective, this hadith does not in any way order women to bow down to their husbands since it begins with a conditional clause rather than being an imperative statement.

Although it has been cited by Ahmad and Tirmidhi, its chain of transmission has been questioned by several scholars. The hadith was reportedly narrated after a

<sup>5</sup> Quran (2:187).

<sup>6</sup> “O mankind! We created you from a single (pair) of a male and a female....that you may know each other....Verily, the most honored of you in the sight of God is the most righteous of you...” (49:13).



Companion insisted on bowing to the Prophet (pbuh) when he returned from travels in which he saw people bowing to their priests. The Prophet (pbuh) did not allow anyone to bow down to him because of the clear teachings that human beings cannot bow down to any other than the Creator.

Furthermore, the verses mentioned above which explain that men and women are created from a single soul, and that it is only the degree of *taqwa* that raises one person over another, convey the equal nature of men and women. Allah is the ruler over all of His creation, and each person (male and female) is directly accountable to Him.

The most commonly used verse to justify wife-beating is the second half of 4:34, "...As to those women on whose part you fear *nushuz*, admonish them (first), (next) refuse to share their beds, (and last) *wadribuhunna*..." This is the same verse that assigns men the responsibility for providing for women financially. It has often been misinterpreted by many Muslim men and women to mean that women must be blindly obedient to their husbands. The verse outlines a three-step process for men to implement in the event that the wife is guilty of *nushuz* (usually translated as rebelliousness, especially in any manner that would undermine the integrity of the family unit, such as by being promiscuous). The word *nushuz* does **not** refer to a woman expressing her opinion, or to exercising her free will within the boundaries of Islamic teachings. The same word is also used to describe men's aberrant behavior in verse 4:128 and has been translated by Yusuf Ali as "cruelty or desertion."

The problem of interpretation and translation of the Qur'anic text from its original Arabic (only the original is accepted as the word of Allah) has led to significant controversy around this verse. The first two steps outlined in verse 4:34 are "...admonish them, then leave them alone in bed..." The third step is often translated as "hit them lightly (*daraba*)"<sup>7</sup> but has also been translated as "go away from them,"<sup>8</sup> which seems to be more consistent with the example of the Prophet Muhammad (pbuh) when he had difficulties with his wives. Asad (1980) emphasizes in his footnote to this verse that the Prophet Muhammad (pbuh) himself "intensely detested the idea of beating one's wife." In the same footnote, he cites the saying of the Prophet: "Never beat Allah's handmaidens." He adds that most scholars agree that any "beating" should be symbolic (using something

<sup>7</sup> Asad, M. *The Meaning of the Qur'an*. Gibraltar: Dar Al-Andalus, 1980.

<sup>8</sup> Bakhtiar, L. *The Sublime Qur'an*. Chicago: Kazi Publications, 2007. Also, see her introduction for explanation, pp. lii-iv. For a complete analysis and discussion, see Abusulayman, Abdulhamid. *Marital Discord: Recapturing the Full Islamic Spirit of Human Dignity*. London: The International Institute of Islamic Thought, 2003.



The Qur'an explicitly prohibits men from inflicting any harm on their wives.

like a handkerchief), cannot leave any mark or cause injury, and can **only** be resorted to if a wife has clearly committed an immoral act.<sup>9</sup>

The different translations are a result of the cultural and historical contexts in which the interpreters and translators of the Qur'an lived. The same word "*daraba*" is used in the Qur'an with multiple contexts and meanings. Interpreting the word to mean "hit" seems to conflict with an understanding of the marital relationship that is derived from a holistic reading of

the Qur'an, in addition to the teachings of the Prophet Muhammad (pbuh). The Qur'an itself in verse 2:231<sup>10</sup> explicitly prohibits men from inflicting any harm (*dirar*) on their wives during times of conflict, and specifically divorce. It goes without saying, then, that harm is not to be inflicted during times of relative peace.

The steps in verse 4:34 should be viewed as part of a larger process of conflict resolution, and can be applied when safety is established. The verse that follows it outlines an arbitration process to be used in the event that the marriage is headed towards divorce. Each partner should then appoint an arbiter from his or her respective family (or side) to help work through the issues, with the ultimate goal being reconciliation whenever possible.<sup>11</sup>

Of course, reconciliation should only be encouraged when neither party is being subjected to abuse, and when safety is absolutely guaranteed. These conditions can only be met after the abuser has taken active steps to change abusive attitudes and behaviors. At all times, the overarching juristic maxim of "There is to be no harm done or reciprocation of harm," must be observed.

A verse that has been misused to justify sexual abuse is 2:223, "Your wives are a tilth unto you so approach your tilth when or how you will; but do some good act for your souls beforehand; and fear Allah, and know that you are to meet Him (in the Hereafter)..." When the first part of the verse is taken out of context, men who are abusive use it to manipulate their wives into submitting to sexual acts that are

<sup>9</sup> Asad, p. 109-110, footnote #45.

<sup>10</sup> "... Either retain them or let them go, but do not retain them to injure them, (or) to take undue advantage; If anyone does that, he wrongs his own soul. Do not treat Allah's Signs as a jest..." (2:231).

<sup>11</sup> "If you fear a breach between them both, appoint (two) arbiters, one from his family, and the other from hers. If they wish for peace, Allah will cause their reconciliation. For Allah has full knowledge and is acquainted with all things." (4:35).

uncomfortable, undesirable, or even prohibited by Islam. The second half of the verse is a clear reminder that the sexual relationship has a spiritual aspect; Allah is a witness to it, and each spouse will be held accountable. There are clear teachings in the Qur'an and the Hadith that indicate the mutuality of the marital relationship, including the sexual aspects.

Another hadith that is commonly misused by many husbands is, "If a husband calls his wife to his bed, and she refuses, causing him to sleep in anger, the angels will curse her till the morning." This hadith simply highlights the importance of a wife's accommodation of her husband's sexual needs; it does not give him the right to ignore her needs or to force her to have sexual relations.

Furthermore, a husband is just as responsible for fulfilling his wife's needs, and will be punished for neglecting her sexually. One of the companions of the Prophet Muhammad (pbuh) was admonished for spending the whole night in prayer, with the reminder that his wife has a right over him. Within the Islamic model of a healthy marriage, neither partner should deny the other the right to having their physical needs met. Attention should be given to providing a mutually satisfying and fulfilling relationship, while taking care not to cause any harm or pain to each other. Again, the metaphor of being garments for one another provides a clear illustration that the marital relationship is mutual.

The greatest challenge facing advocates seeking to change attitudes and beliefs about gender roles and violence is that many Muslims confuse cultural norms and attitudes with Islamic teachings and beliefs. The majority of cultures that are predominantly Muslim support misogyny and oppress women in numerous ways. In these cultures, both men and women are socialized to accept a woman's inferior position, thereby encouraging and facilitating the occurrence of abuse and violence towards women.

The metaphor of being garments for one another provides a clear illustration that the marital relationship is mutual.



Islam raised women to a level equal to men.

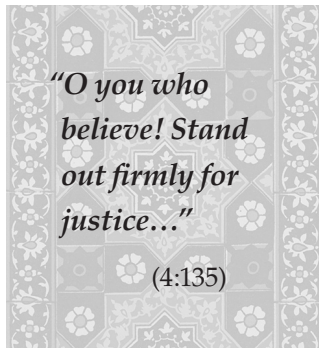
In fact, these oppressive attitudes and behaviors are very reminiscent of the *jahiliyya* period (Days of Ignorance prior to Islam), when women had no rights, were considered property of men, and female infanticide was common. Islam raised women to a level equal to men, giving them the right to vote, inherit, own property, and hold positions of leadership in society. Islam also elevated a woman's status as a mother through teachings of the Prophet that include "Paradise lies at the feet of mothers."





## Helping Muslim Families

### Suggestions for Imams and Religious Leaders



Imams and religious leaders are often the first people Muslim women will approach to ask for help if they are being abused. Imams should be aware that by the time survivors of domestic violence ask for help, they have gone through a lot of emotional agony to gather the courage to talk about the abuse. They have usually endured a great deal of suffering by this time, and are only seeking help because they are at the breaking point or are worried about the safety of their children.

It is critical that imams show their support by listening to these stories and believing what they are being told. It may be extremely difficult for an imam to believe the woman's story, especially if the person being abusive towards her is well-known and respected in the community. Experience tells us, however, that women rarely lie or exaggerate about domestic violence.

It is vital to avoid any comment or question that suggests the woman is at fault. Common responses that may greatly discourage a victim and actually re-victimize her include, "What did you do to make him angry?" "Have you tried to be more patient and understanding?" "A Muslim woman must be more accommodating." "You need to pray more and ask Allah for guidance." "It can't be that bad, I see him in the *masjid* (mosque) all the time."

It is critical that imams show their support by listening and believing.

Imams will likely face challenges in obtaining all the critical information from an abused woman, due to restrictions related to gender relations. To overcome this problem, imams should consider having a female assistant spend some time with the survivor to make it easier for her to share more intimate or personal details. The victim may also want to show someone bruises or injuries and may feel shy to do so with the male imam. Furthermore, a female assistant may be able to offer



more comfort in the form of a hug or other physical contact that imams cannot provide.

After hearing a survivor's story of abuse, and consulting with the female assistant if available, leaders should conduct a risk assessment to determine if the woman is in danger of being physically injured. A list of factors that can be used to assess predictors of abuse is provided in the handouts section. Leaders should have phone numbers and referral sources readily accessible in the event that a woman is at risk of being injured or killed. It is extremely dangerous to routinely tell a woman to go home and be patient. It is quite likely the abuser will discover that she has broken the silence and will often escalate the abuse, sometimes to a level that is fatal. Imams and other leaders must maintain strict confidentiality to avoid putting the victim in greater danger.

Leaders must maintain strict confidentiality to avoid putting the victim in greater danger.

Leaders who are providing counseling should be aware that engaging in couples counseling may seriously endanger the victim. An abuser frequently "punishes" the victim after the counseling session because now he has been exposed, and he wants to prevent her from further exposing him and from getting help that might enable her to leave him. It is not uncommon for a victim to retract her story after the initial disclosure, out of fear of further retaliation.

For these reasons, arrangements must be made for individual sessions with the survivor. Imams who prefer not to have closed sessions with women can invite a trusted female to sit in on the sessions, or they can work collaboratively with female counselors and/or advocates to ensure that female survivors are not put at risk.

In addition, it is important to recognize that mediation is not advisable in cases where there is domestic violence. In these families, there is not an equal distribution of power, and the victim of abuse is entering the mediation process at a disadvantage. The abuser will use many tactics during this process to ensure that the victim remains powerless, and ultimately, that she does not benefit from the mediation process.



## Suggestions for Helping Professionals

Advocates should encourage Muslim women to inform them of any special needs they have.

At their core, Muslim families are like most other families, and Muslim victims have the same basic needs as other victims. Like other women, Muslim women want what is best for their family, especially their children. They struggle with many of the same issues and questions as women of other faith traditions. No advocate can be expected to know everything about Muslims and the cultural backgrounds that Muslims come from. However, there are some general guidelines that can be useful in establishing relationships that

will improve advocates' ability to help Muslims. A more comprehensive list of suggested interventions can be found in *What Islam Says About Domestic Violence: A Guide for Helping Muslim Families* by Alwani and Abugideiri (See Bibliography, page 117).

- Remember that most Muslim women, like women of other faith traditions, do not necessarily want to end their marriage; they just want the abuse to stop. Focusing on safety issues and the well-being of each family member is more helpful than focusing on leaving. Sometimes the only way to ensure safety is by leaving; however, framing the options in terms of emotional and physical safety will encourage the exploration of options.
- Advocates should be open to working with others in the Muslim community who might serve as "culture brokers" or interpreters. These community leaders may also be a good source of resources, including financial assistance, housing, and spiritual support.
- Advocates should encourage Muslim women to inform them of any special needs they may have. A Muslim survivor of domestic violence may already feel very ashamed and embarrassed to be seeking help; she may not voice concerns about policy or suggestions that are contrary to her beliefs and values.
- Some of these special needs may include a place for prayer, having food that does not include pork products, and not having appointments

scheduled during religious holidays. Advocates should be sensitive to the fact that practicing Muslim women will observe the five daily prayer times, and may also want to attend Friday prayers, which take place at mid-day.

- In addition, shelters associated with a particular church should avoid “forcing” women to attend Bible study classes.
- Advocates should take time to explain their role, confidentiality, the services they provide, and how other parts of the system work. It is important to help survivors anticipate what will happen next. Many immigrant women are completely unfamiliar with the types of services that are routinely available to survivors of domestic violence.
- Advocates should try to learn about the survivor’s cultural background, immigration history, legal status, and degree of acculturation. These factors will shape the types of interventions and options that can be explored.
- There are gender issues that are unique to Muslim women, regardless of their cultural background. In general, Muslim women value modesty and may choose to cover their hair and bodies in public. They may require extra privacy in shelters, and need to be informed if any men will be on the premises so they can dress accordingly. Some Muslim women may not shake hands with men, and may not be comfortable with any casual touching by men that is common in American culture, such as being patted on the back or given a casual hug. New immigrants from Muslim-majority countries, as well as very conservative Muslim women, may avoid eye contact with authority figures (including advocates) and men out of respect and modesty.
- Advocates can encourage survivors to utilize their religious teachings as a resource by asking them to identify teachings that support their decision to get help or end the abuse. Faith is often cited by women of faith as being the reason they survived and were able to exit the abusive relationship.

Advocates can encourage survivors to utilize their religious teachings as a resource.



## Issues for Specific Communities

Muslims are a diverse group of people, coming from all countries of the world and representing many different cultures. It is a mistake to assume that all Muslims are the same, with the same culture and values. Each family will be greatly influenced by their original culture, as well as by specific family background. The predominant cultural groups of Muslims in the U.S. include South Asian, African-American and Middle Eastern; however, these are broad categories that include many different sub-cultures. While many of the issues faced by Muslims are common to all of these groups, there are some unique factors to take into consideration for each group.

Muslims from South Asian and Arab countries share many issues in common as immigrant populations. There are significant differences between first-generation immigrants and subsequent generations in terms of the way abuse is defined and viewed, and in terms of help-seeking behavior and the types of intervention that may be acceptable. First-generation immigrants may be very reluctant to seek help from agencies and organizations that they are not familiar with. They may face language barriers that render many services inaccessible. If they come from countries with oppressive governmental regimes, they may be very distrustful of government agencies. Many of these immigrants have lived through war or have experienced severe trauma and/or torture; these experiences affect them in multiple ways and must be taken into consideration by treatment providers and advocates.

In some of the immigrant Muslim communities, there is a form of abuse perpetuated by in-laws. It is not uncommon for couples to live in extended family situations, in which in-laws may have significant power and authority as elders. Sometimes, the mother-in-law may subject the daughter-in-law to verbal and psychological abuse. At times, the family may encourage the husband to “discipline” his wife by beating her, if necessary. One should not assume that this type of abuse is the norm; however, it does occur and may not be easily exposed.

In most of these cultures, it is very shameful to discuss family problems with outsiders. It is especially taboo to discuss problems related to sexual matters; therefore, sexual abuse may not be disclosed even if other forms of abuse are reported.

It is important for service providers and advocates to recognize the additional layers immigrant Muslim women must address if they choose to leave an abusive relationship. They are often unable to become self-sufficient in the short amount of time allotted by most shelters, since many come from cultures in which they are not accustomed to dealing with finances, making major decisions, or thinking of their own well-being separate from the family unit. Even career women may struggle with the cultural values that view women who live alone as indecent or immoral.

It is important for service providers to recognize the additional layers immigrant Muslim women must address.

Second and third generation immigrants may not face the same barriers as their parents, but will usually hold on to some or all of the cultural values that shape their decision-making and their assessment of the situation. Women who appear to be acculturated in all ways may suddenly feel stuck when they begin exploring solutions to domestic violence. They will doubt themselves, worry about how their community will view them, and wonder if Allah is punishing them for past sins or mistakes.

Indigenous Muslims also face unique issues. Many have extended families that include non-Muslims who may have negative views about Islam and may explain the domestic violence as a product of Islam. For this reason, indigenous Muslims may avoid telling family members about the problem. In other cases, converts may have been alienated by their families when they converted and may have nowhere to go if they leave the abusive relationship.

Indigenous Muslims who dress according to the Islamic tradition of covering their bodies and hair in public (*hijab*) may also be treated differently by helping professionals. There may be an assumption that these women don't speak English because they "look foreign," they may be blamed for "betraying" their original faith, and they may be viewed as lacking education and skills simply because they are Muslim.

African-American women face yet another layer of complexity as they deal with domestic violence. A history of slavery, oppression and discrimination shapes the views and attitudes both men and women have towards violence, as well as views about gender roles. African-American Muslims may be discriminated against by immigrant Muslim leaders and community members, as well as by mainstream providers.



## An Islamic Approach to Ending Domestic Violence<sup>12</sup>

### Prevention

Advocates who work with survivors are keenly aware that by the time a victim asks for help, it is usually after years of suffering and multiple attempts to resolve the problem. The most effective way to deal with domestic violence is to prevent its occurrence in the first place. Domestic violence can be prevented when there is greater awareness about its dynamics, and when couples and communities are educated about the ways to ensure a healthy and peaceful family environment. Attitudes and beliefs that contribute to domestic violence must be addressed and restructured prior to people entering into a long-term relationship. It is critical for *masjids* to include teachings about healthy relationships and warning signs of domestic violence in curricula for children in their after-school, weekend school and youth programs.

It is critical for *masjids* to include teachings about healthy relationships and warning signs of domestic violence.

Education can be provided to the general community in the form of workshops and weekly *khutbahs* (Friday sermons) about healthy relationships and about domestic violence. Another way to provide this type of education is in a marriage preparation course offered to all youth as they go through high school or begin college. This course could include Islamic teachings about gender roles, the core components of an Islamic marriage with an emphasis on mutuality, and warning signs of an abusive relationship.

In many *masjids*, imams are becoming increasingly insistent that couples complete pre-marital counseling before the marriage can be performed. In addition, family members and/or guardians should thoroughly investigate the background of potential suitors. Abusers often marry multiple times without subsequent wives knowing about the history of abuse.

<sup>12</sup> Some of these ideas were developed and adapted, with permission, from suggestions presented in *Helping Victims of Domestic Abuse: A Guide for Imams and Community Leaders*, Islamic Social Services Association, Inc, 2005.



Another suggestion is to develop “how-to” kits for couples based on the Qur’an and Sunnah. These kits would cover all the important aspects of a healthy marriage, including spousal relations, role of in-laws, parent-child relations, stress management, dealing with extended families, etc. Warning signs, or red flags indicating that abuse is occurring, would also be included. One imam recommends that prior to the marriage, all couples identify a mutually agreed-upon “go to” person whenever there are conflicts or problems, so that intervention can occur before a situation escalates.

*“... live with them on a footing of kindness and equity...”*

(4:19)

Because domestic violence is such a complex and insidious problem, these suggestions may serve to reduce the incidence of domestic violence but will not prevent all violence in all families. Ultimately, abuse occurs when one person chooses to violate the principles of a healthy, equitable relationship and insists on being in control of the other person. However, being aware of the types of abuse, as well as having resources to use when abuse occurs, may serve to prevent abuse from occurring without being recognized and may encourage victims to seek help to end the abuse sooner, rather than later.

## The Marriage Contract

An important way to safeguard one’s rights is to make sure the marriage contract is in writing. Although a verbal contract with two witnesses meets the minimum requirements for an Islamic marriage, abusers often use the lack of written evidence to deprive women of their dowry (*mahr*) or to “forget” agreed-upon terms and conditions of the contract.

The contract is a document in which both parties can include conditions for the marriage. Each person can use this document as a way to explicitly state expectations, thereby reducing the potential for future conflict. For example, women may include the condition of working outside the home, continuing their education, or where they want to live. The contract is not complete without the stipulation of a dowry, which is a gift that the husband

An important way to safeguard one’s rights is to make sure the marriage contract is in writing.



must give to his wife. It should be an amount or value that is customary for the wife's socio-economic status; however, she has the option to waive the dowry or to request something symbolic, such as to be taught some portion of the Qur'an. Once the contract is signed by the spouses and two witnesses, the marriage should be made public to the community.

## Early Intervention

Once a couple has entered into a relationship, there are several things that can be done to intervene before patterns of control begin to emerge and become more extreme. Unacceptable behaviors must be identified and stopped immediately. Allowing incidents of abuse to go unchecked simply reinforces the abuser's belief that the behavior is acceptable and effective. It is important to assess practices and determine if they are rooted in cultural beliefs that are consistent with Islam; those that conflict with Islamic values should be avoided. In addition, attention must be given to those children who are growing up in abusive homes in order to provide them with counseling and mentors who may serve as healthy role models. Finally, educational programs in the *masjids* and community centers should include parenting classes, stress management, anger management, communication classes, and classes that teach both how to recognize early signs of domestic violence and how to develop healthy relationship skills.

Muslim leaders must familiarize themselves with the warning signs of domestic violence and its dynamics.

## Intervention

The first step for intervention is to acknowledge that domestic violence exists in Muslim families. Muslim leaders must familiarize themselves with the warning signs of domestic violence and its dynamics so that they can readily identify abuse, and so that they will be better prepared when they are approached by survivors of abuse. Once domestic violence has been reported or identified, the primary focus must be on the safety of the family members. It is important to consider each

case individually and to assess risk factors, unique circumstances, and possible options. There is no "one-size-fits-all" solution.



## Options for the Victim

A person who is experiencing domestic violence should identify appropriate resources. One resource may be the imam, if he has some training or background in dealing with domestic violence. Another resource may be the National Domestic Violence Hotline, a mainstream crisis number that is staffed 24 hours per day, seven days a week: 1-800-799-SAFE (7233). Local resources can also be identified by looking up shelters, domestic violence organizations, and legal services. Mental health counselors in community agencies or private practice settings can also help. It is important, however, that anyone living in a violent environment make sure that the abuser is not aware of the steps being taken to seek safety; otherwise there is a risk of escalating the abuse.

Make sure the abuser is not aware of the steps being taken to seek safety.

The first priority in responding to domestic violence is safety. People in volatile situations should have a safety plan that includes:

- Gathering all important documents, such as passports, birth certificates, social security cards, insurance cards, and keeping them in an easily accessed location
- Setting aside some cash or a credit card for emergencies
- Keeping keys and cell phone handy
- Planning the best way to exit the house if needed to leave quickly
- Identifying who can be called on to offer temporary shelter
- Identifying and saving important phone numbers, including:
  - ♦ Police
  - ♦ Shelter
  - ♦ Imam
  - ♦ Legal services
  - ♦ Domestic violence advocate/organization

The community is responsible for creating an environment that does not accept abuse.

## A Community Responsibility

The community as a whole is responsible for creating an environment that clearly does not accept any type of



abuse or violence, since all forms of domestic violence fall under the umbrella of oppression. The Prophet Muhammad (pbuh) clearly advised his followers to help both the oppressed and the oppressor – by providing assistance to the oppressed and by preventing further oppression from occurring. Muslim communities must accept the fact that abuse occurs in all communities, and must be willing to discuss this serious social issue in order to develop and implement successful strategies to intervene and to prevent further violence from occurring.

Muslim communities should establish social service organizations that provide counseling and other services needed by survivors. Imams and other community leaders must receive training in appropriate intervention for domestic violence. They must also be willing to work collaboratively with other professionals and advocates and to make use of community resources in order to deal effectively with the complex nature of domestic violence cases. Community members can contribute by becoming members of local domestic violence task forces, some of which are interfaith and are often in need of Muslim representation.

Although few Muslim communities may have the resources to set up their own shelters or domestic violence organizations, every community can contribute to those services that are already in place. Muslim community members can collect

*“... Stand out firmly for Allah as witnesses to fair dealing, and let not the hatred of others to you make you swerve to wrong and depart you from justice. Be just: that is next to piety...”*

(5:8)

clothing, *hijab*, prayer rugs, prayer books, and Qur’ans and donate these items to local shelters that serve victims of domestic violence. These shelters also take used cell phones and give them to victims for placing free emergency calls. All of these items are greatly appreciated by the organizations that receive them and are particularly helpful to women who have had to leave their homes with little or no personal belongings.

Another way for a community to be proactive is to provide information to survivors of abuse in a safe manner. A rack of relevant literature can be set up in each *masjid* in the women’s bathroom, a place where she is able to read about resources in private. This literature should include brochures from local domestic violence organizations, counselors, advocates, legal services, and shelters. It might also include pamphlets detailing the Islamic perspective on domestic violence.

## Divorce: A Peaceful Alternative to Violence

Many Muslims learning about domestic violence become concerned that people in abusive situations may consider divorce as a solution before exhausting other means to resolve the problem. There is a stereotype among some Muslims that domestic violence advocates may pressure a Muslim woman into divorce prematurely. There is also a misconception among many Muslims that divorce is worse than domestic violence.

It is important to emphasize that most Muslims experiencing domestic violence do not want a divorce; they simply want the abuse to end. For this reason, when exploring options, it is important to focus first on how safety can best be achieved. Both the emotional and physical well-being of each family member must be considered. While many survivors minimize the impact of witnessing violence on the children, research tells us that children will generally suffer short and long-term emotional problems as a result of witnessing violence by one parent against another. Even the abuser suffers when violence is not interrupted; the abuser faces potential legal charges, and from a moral perspective, carries more sins with each incident of abuse.

In order to establish safety, separation is often necessary. During this separation, the person committing the abuse should undergo treatment through a specialized batterers' intervention program. Unfortunately, the offending person often chooses not to complete treatment, and is frequently unwilling to modify the abusive behavior. In these cases, the best option may be to end the marriage and mourn the loss of the relationship. The Qur'an advises Muslims to either live together on good terms or separate peacefully.<sup>13</sup>

## Rehabilitation

Islam teaches Muslims to help both the oppressed and the oppressor. Services must be provided for both victims and abusers in order to fully deal with the repercussions of domestic violence and to prevent future occurrences. Survivors must be provided with emotional, financial and spiritual support from the community. Counseling is often needed to deal with the traumatic effects of being

<sup>13</sup> "...husbands should either retain their wives together on equitable terms, or let them go with kindness...." (2:229).



Abusers must be held accountable by community leadership.

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Abusers who are not willing to take responsibility must be given social consequences.

victimized. Community members should be educated about domestic violence to make sure they do not unwittingly re-victimize the survivor by blaming her for the abuse or criticizing her decisions. Community members and leaders should not pressure survivors to forgive the abuser until he has taken responsibility for his behavior, and until she is ready to forgive.

Abusers must be held accountable by community leadership. They must be strongly advised to seek treatment from a batterers' intervention program or qualified mental health professional with specialized training in domestic violence. They should also be guided through the process of repentance, which includes making amends for any damages they caused through their abusive behavior. Abusers who are not willing to take responsibility for their actions must be given social consequences conveying a clear message

that the community does not accept their behavior. Abusers must be made to understand that losing the relationship may be a natural consequence of their behavior.





## Building Bridges & Working Together

Once Muslim leaders convey openness to talking about domestic violence, they may be flooded and overwhelmed with survivors coming forward, telling their stories and asking for help. It is important for Muslim leaders to have relationships with resources in the mainstream community to help provide appropriate interventions. Few Muslim communities in the U.S. are equipped with the range of services that survivors of abuse need. These services can include advocacy, medical care, legal advice, shelter, orders of protection, financial assistance, food, employment, childcare and interpreting services.

It is imperative for Muslim leaders and other organizations to work hand in hand to serve the needs of survivors in a manner that is effective, while being sensitive to spiritual and cultural issues. Muslim leaders should proactively seek out potential resources and establish working relationships before being faced with a crisis situation. It is essential that leaders become familiar with at least one

staff person at the local domestic violence organization or shelter for battered women, and that they have these phone numbers available when someone needs assistance.

There is a desperate need in Muslim communities to have shelters for women and children. Muslim leaders may be very reluctant to send women to mainstream shelters, for fear that the services will not be culturally appropriate. However, most shelters are very open to having their staff educated on the needs of Muslim women, and are eager to avail themselves of the religious resources that may be an added source of support to women in crisis. Some shelters have also discovered that Muslim communities are very generous with food, clothing, and money.

Muslim leaders should recognize, though, that the most important factor in the life of an abused woman is often safety. Even if there were a Muslim shelter in the community, she may be at risk if the abuser knows

It is important for leaders to have relationships with resources in the mainstream community.

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Leaders should recognize that the most important factor is often safety.

the location of the shelter or is able to pressure their staff to provide him access. Some Muslim women travel to another state to seek shelter in order to lower the risk of being found and – potentially killed – by an abuser who feels desperate to regain control of his wife.

Helping professionals who serve victims and survivors of domestic violence should also reach out to leaders in Muslim communities. Partnering with a recognized Muslim leader will add credibility to the professional and to the organization providing services. Many Muslims feel hesitant to approach non-Muslim organizations with a situation of domestic violence, for fear of further contributing to the negative image often associated with Islam and Muslims.

Shelters and helping agencies should consider visiting *masjids* (mosques) and getting to know more about the religious and cultural background of the women and families they serve. Waiting until a Muslim woman comes for services to reach out to an imam or religious leader may be frustrating if there has been no prior relationship established.

Many *masjids* would be happy to host a workshop or educational program in which helping professionals could share information about their programs and resources. Inviting religious leaders to visit the agencies is also helpful in building trust and comfort to make referrals.

Outreach and establishing relationships between the Muslim community and mainstream agencies may be time-consuming and sometimes challenging in the short run. However, it is well worth the effort in order to ensure effective services to women over the long run.



## Suggestions for Facilitators

### Preparing to show the DVD, "Garments for One Another: Ending Domestic Violence in Muslim Families"

- Plan sufficient time for viewing the DVD. Each part should be shown with time for discussion and processing of emotions following the viewing. A break should be planned between each part. A program might include only one part or more than one part, depending on the audience and the amount of time available. Allow a minimum of one hour to show the selected part to insure time for discussion and debriefing. All three parts should only be shown during programs that are at least 4 hours, making sure to build in a significant break to include snacks or a meal.
- An alternative way to use the video would be to show one part each day, over the course of three days. Each part would be followed by a discussion. For this format, schedule one to one and a half hours each day, allowing for an introduction to each part, discussion after viewing the selected part, interactive or small group discussions, and finally a reconvening of the whole group for a concluding discussion and wrap-up.
- Reserve two video monitors if more than 30 people are expected to attend.
- Arrange for a skilled facilitator to conduct the program; the subject matter is sensitive and merits full discussion in a safe environment. Facilitators should be thoroughly familiar with the contents of the study guide and should have viewed the entire DVD prior to showing it to a group. Facilitators may adapt the discussion questions from the study guide as needed. Handouts from the study guide may be copied and distributed to participants as appropriate.
- If you are a domestic violence worker using this video for training or with a support group for battered women, consider having an imam present to participate in the viewing and the discussion of the video.



- If you are an imam or religious leader using the video with a group in the *masjid* (mosque) or other setting, consider including a domestic violence expert or mental health professional from the community to assist with the planning and presentation of the program.
- Be aware that this topic may evoke strong emotions among members of the audience. Although you may be showing this video in a setting other than a program for battered women, remember that it is very likely there may be victims/survivors in the audience. Be prepared to offer information on community resources during the session and consider having a second room available nearby where individuals can talk to someone in a safe, quiet place. Consider having a counselor present who has experience working with abused women.
- There are several controversial issues raised in the DVD; there should be time allowed to discuss and process these by the viewers.
- When this program is being shown to groups of Muslims, set aside time to discuss:
  - ♦ The issue of suicide
  - ♦ Mental health counseling as a help-seeking behavior
  - ♦ The interpretation of verse 4:34
  - ♦ The issue of women working outside the home
  - ♦ Divorce as an option
- If the program is being held in a *masjid* (mosque), consider setting up a resource table in order to display information about community resources for women, children and families. Prepare or secure a list of community resources such as shelters, hotlines, crisis centers, and treatment programs for distribution to participants. The National Domestic Violence Hotline (800-799-SAFE) is a good resource and can give you phone numbers of local domestic violence programs in your area. Provide a handout on local police procedures and state laws on domestic violence.
- Subtitles are provided on the DVD for the hearing impaired.



- An in-depth discussion of verse 4:34 can be viewed in the “extras” section. This section may be appropriate for audiences who are more interested in the views of various scholars. It is appropriate to be shown during advanced or two-day trainings.
- There are references in the DVD to mediation as an intervention for couples experiencing domestic violence. This intervention may be culturally appropriate. However, training for mediators is crucial to help them assess risk and ensure safety of the victim before any sessions can be held. Often, the victim will insist on couples’ counseling and/or mediation. In these cases, she should be advised of the potential hazards, and a safety plan should be developed and reviewed prior to any joint sessions with the person who is abusive.
- Distribute copies of the take-home brochure to group participants. Order extra copies if needed. Order in bulk from FaithTrust Institute at (877)860-2255. Be sure to mention that for women living with an abuser, it may not be safe for them to bring this brochure home.

### **Facilitating the discussion following the viewing of the DVD, “Garments for One Another: Ending Domestic Violence in Muslim Families”**

Discussion questions are provided for various settings and audiences. All audiences should discuss the general questions; additional questions are suggested for imams and for helping professionals. The discussion questions begin on page 53.

Regardless of the setting in which the DVD is shown, a skilled facilitator who is thoroughly familiar with the issues of domestic violence and the religious concerns of Muslim women should lead the discussion. The program may trigger strong emotions including, but not limited to, pain, fear, anger, denial and/or resistance. A few suggestions for the facilitator follow:

- Leave the lights out for the duration of the DVD through the credits. This will allow members of the audience time to compose themselves if they were upset by the content, or if they need to reflect on the implications.

All audience groups, including religious leaders or helping professionals, may have domestic violence survivors among them, who may be deeply affected by the material. Inform the audience that discussion will take place after the credits are completed.

- Do not schedule a break immediately after viewing any one part of the DVD. Begin by debriefing slowly, allowing spontaneous comments to come from the group before posing the prepared discussion questions. Ask general questions about reactions to the DVD first, leading to a deeper analysis of the issues.
- Avoid posing closed questions (those answered with a “yes” or “no”).
- Try to correct erroneous information during the discussion period (for example, the myth that religious families don’t experience domestic violence).
- Remind the group of guidelines for productive discussion, including the need to listen and understand others rather than trying only to be understood, the right to remain silent and listen, the helpfulness of “I” statements and of avoiding judgmental comments, the importance of assuring confidentiality when creating a safe environment for discussion, etc.
- If someone is angry about an issue brought out in the program, be sure that you understand the point he or she is trying to make before responding. Hostility is often intensified when a discussion leader demonstrates an incomplete understanding of a question or comment made by a group member. Remember to validate people’s comments and encourage discussion.
- If you are showing the DVD to a general audience in a *masjid* and a member discloses that she/he has been abused or that a family member is being abused, reassure the person of your support (“I appreciate your willingness to share your experience”), help support her/his privacy (“If you’d rather, we can discuss this further during the break”), and offer resources for support.



- Leave adequate time for discussion following the DVD. Avoid introducing a subject or posing a question if there is not sufficient time left in the program to explore it fully. It is often better to skip an exercise or question if there is inadequate time to complete the activity or discussion.

### **Suggested Prayers (du'a) for Beginning/Ending Each Session**

"When my servants ask you concerning Me, I am indeed close (to them): I listen to the prayer of every suppliant when he calls on Me. Let them also, with a will, listen to My call, and believe in Me, that they may walk in the right way" (Qur'an 2:186).

"Say, 'He is (Allah) Most Gracious. We have believed in Him, and on Him have we put our trust. So, soon will we know which (of us) it is that is in manifest error'" (Qur'an 67:29).

"For my Protector is Allah, Who revealed the Book...and He will choose and befriend the righteous" (Qur'an 7:196).

"Say, 'O Allah! Creator of the heavens and the earth! Knower of all that is hidden and open! It is You that will judge between Your servants in those matters about which they have differed'" (Qur'an 39:46).

"Our Lord! Condemn us not if we forget or fall into error. Our Lord! Lay not on us a burden like that which You did lay on those before us. Our Lord! Lay not on us a burden greater than we have strength to bear. Blot out our sins, and grant us forgiveness. Have mercy on us. You are the Protector. Help us against those who stand against Faith" (Qur'an 2:286).

"Allah is sufficient for me. There is no god but He. In Him is my trust. He is the Lord of the Throne (of glory) Supreme!" (Qur'an 9:129)





## Discussion Questions

Note to Facilitator: All viewers should discuss the general questions. These questions are followed by a set of additional questions for imams and a set of questions for helping professionals. More discussion time should be allotted for the extra questions.

### Part I: Understanding Domestic Violence

#### General Discussion Questions

1. **How did you feel as you heard the stories of the survivors? What emotions came up for you? What thoughts?**

Allow each person to speak freely but briefly, and simply acknowledge the feeling or thought that is reported without judging. A wide range of emotions may be triggered; it is important for each person to feel comfortable and safe expressing what they feel.

2. **What are some of the types of abuse you heard described in the stories?**

- Physical

- ♦ Sandra was hit in the face, her nose was broken, her cheekbone was broken.
- ♦ Saleemah was thrown across the room, had the phone slapped out of her hand, and was hit in the face.



Sandra

- Psychological

- a. Threats

- ♦ Ahlam was threatened that her husband would kill her: “Either we live together or we die together.”
    - ♦ Yasmin was threatened to have her child taken away.
    - ♦ Sandra was threatened that her husband would burn the house down, and would kill her and the children.
    - ♦ Intisar’s husband poisoned the kids against her and accused her of being a bad woman and going out with other men.



Ahlam



Yasmin

- b. Controlling behavior

- ♦ Intisar: “He poisoned the kids against me and told them not to listen to their mother;” He didn’t want her to work even though he did not have a job to provide for the family.
    - ♦ Saleemah: “He stopped talking to me a few days into the honeymoon.”
    - ♦ Imam Johari’s example: She had to bring him dinner, and then was forced to sleep on a half-mattress.
    - ♦ Ahlam’s husband would not let her go to work or leave the house, even to see her family.



Saleemah

- c. Verbal Abuse

- ♦ Yasmin was called foul names.
    - ♦ Saleemah’s husband cursed at her.
    - ♦ Intisar’s husband used swear words that were offensive to her.
    - ♦ Habeebah’s husband told her, “You’ll never be nothing.”

- d. Isolation

- ♦ Ahlam: “He didn’t want me to leave the house, not to work or visit my friends or my family.”



- ♦ Sandra: “I thought it was okay at first when he restricted where I was going, but it got worse....then he started hitting me.”

e. Intimidation

- ♦ Intisar: He said, “You’re not afraid of me?” Then he grabbed the knife.

**3. What are some ways that the abuse impacted the survivors?**

- Intisar: became depressed, sought counseling, considered suicide.
- Saleemah: tried to avoid angering him, questioned her faith, doubted herself, felt she could never please him. “If I was a better person...”
- Sandra: felt shocked, wanted to make herself disappear.
- Ahlam: lived in fear of what he might do to her.
- Yasmin: “This is my test, what can I do?”



Intisar

**4. What were some reactions that the survivors faced when they told others about their situation?**

- Sandra: The imam said, “Shake hands and go home.”
- Habeebah: People would say to me, “Why don’t you leave him?”
- Ahlam: My mother said, “Enough of this silliness. Go home to your husband. I won’t have a divorced daughter living here.”
- Habeebah: My mother said, “You need to cook better, clean the house better.”



Habeebah

**5. What characteristics do the survivors have in common?**

They are all Muslim, and they were all abused. They all believed their husband was a good man. They all suffered as a result of the abuse, and they all found ways to overcome it.



Initially, they had trouble accepting and recognizing that they were victims of abuse, and they tried to make excuses for their husbands until the abuse became too great.

**6. In what ways are these survivors different from each other?**

They are of different ethnic backgrounds and different ages. No one is immune to experiencing domestic violence.

**7. What kinds of people can be abusers?**

Anyone can be abusive: imams, professionals, activists, people of any educational background and any socioeconomic level. They may seem like good people, who appear to be friendly and fun in public.

**8. What were the reasons these women stayed at first?**

Fear, family pressure, community pressure, people distancing themselves, guilt, desire to make it work, hope that he would change, nowhere to go, fear he would be deported

**9. What are some extra barriers for immigrant women?**

Language limitations, may be undocumented, fear of deportation, loss of the community support

**10. "If you don't send me to the morgue or ER, I won't send you to the police."**

What are the implications of Habeebah's statement? Who is responsible for the abuse and the ensuing consequences? How far back should we look to identify the cause of the problem? Why do people often blame the survivor?



**11. What are the views of the imams and religious leaders that you heard in part 1?**

- There is no justification for abuse; it must be treated.
- Muslims must stop the oppression.
- Calling the police is doing what is right to stop the violence.

**12. What do you think about forgiveness as it applies to domestic violence?**

Forgiveness and seeking protection are independent but not mutually exclusive. A survivor must seek safety and end the abuse before she can even begin to think about forgiveness. As Abdalla Idris said, "Forgiveness has to do a lot with justice...The man has to earn forgiveness, rather than giving it to him or him demanding it from you..."



Abdalla  
Idris Ali

When she is ready to forgive, that does not mean she must reconcile. It simply means she has been able to let go of the tremendous pain she has carried. Reconciliation may not be an option if the abuser does not change or if the damage is too great.

**13. How has what you've viewed in this program affected the way you think about domestic violence in general? Domestic violence among Muslims in particular?**

## Additional Discussion Questions for Imams, Part 1

1. **What role do you think imams should play when a person discloses domestic violence?**
  - Listen and believe her.
  - Provide support, spiritual counseling, referral to appropriate resources, emphasis on safety, problem-solving and exploration of options.
  - Imams should not be judgmental, blame the victim, or disclose any information to the abuser. Imams must maintain confidentiality.
2. **What is the link between forgiveness and justice?**
  - Discuss the process of forgiveness according to the Qur'an and Sunnah.
  - Discuss how to prioritize these values during a case of domestic violence.
  - Discuss the dilemmas that may arise for you in counseling the survivor and/or the abuser.
3. **What steps can an imam take to best safeguard the safety of the survivor?**
  - Become familiar with local and national resources and provide these phone numbers to the survivor.
  - Encourage her to focus on her safety.
  - Ask questions to help her determine what risks she is facing and what options she has.
  - Encourage her to utilize the services of law enforcement if needed.
  - Maintain strict confidentiality.
4. **How can attitudes towards domestic violence be changed in the community?**
  - Education through the *khutbahs*, study circles, youth groups, counseling, etc.



- Publicly proclaiming the community as having a zero tolerance policy for violence.
  - Enforcing consequences for abusers.
- 5. What would be helpful for you as an imam to better respond to survivors of abuse?**
- 6. What is the biggest challenge you face in responding to domestic violence?**
- 7. In what ways are you able to hold the abuser accountable? How can you encourage the abuser to get treatment in order to change the abusive behavior?**
- Recognize the cycle and dynamics of domestic violence to avoid being deceived by the abuser.
  - Do not allow him to blame his wife for “provoking him.”
  - Encourage him to take responsibility for his behavior.
  - Make treatment for him in a batterers’ intervention program a condition for even considering reconciliation.

**Additional Discussion Questions for Helping Professionals, Part 1**

- 1. What most surprised you in this program?**
- 2. How have your ideas about Muslims and domestic violence changed as a result of seeing this program?**
- 3. How will what you have learned today affect your work?**



## Part 2: Islamic Perspective on Domestic Violence

### General Discussion Questions

#### 1. What are some qualities of a healthy marriage in Islam?

Mutual respect, love, mercy, kindness, and tranquility.

#### 2. What is the Islamic position on divorce?

Divorce is allowed and is an option for a person who experiences injustice, harm or violence. Allah does not want anyone to live in a violent relationship. Allah will protect a woman who needs to end her marriage because it is violent. A woman should not accept injustice from a man who is not following Allah's rules. Standing for justice and ending the abuse is a way to please Allah.

#### 3. Who can initiate a divorce in Islam?

Either person can initiate the divorce. If a husband initiates it, it is called "*talaq*" and if a wife initiates it, it is called "*khul*." A judge or imam can also initiate the divorce.

#### 4. What kept the survivors from seeking a divorce at first?

- Ambreen: the loss of a dream.
- Sandra: "Divorce is not something that you do."
- Saleemah: "Fear of walking as a divorced woman in the community."



Ambreen

**5. When a divorce occurs as a result of domestic violence, who has “broken” the family?**

When there is domestic violence in a family, that family is already broken. Once someone is violent towards the other person, the violent person has broken the marriage by disobeying Allah’s laws.

**6. What change led the survivors to finally end the marriage?**

Ahlam: Seeing the impact on her daughter who bit her father, cried, and said she hated her father.

Saleemah: Recognizing that Allah is ultimately merciful and just and would not want her to stay in an abusive relationship; recognizing she needed to have the strength to leave.



Ahlam

**7. What are the steps outlined in verse 4:34? When is this process supposed to be applied?**

The process outlined in verse 4:34 is to be applied only when a wife has committed a serious moral offense that threatens the integrity of the marriage. In that case, the husband is instructed to advise her verbally. If that does not bring about change, he is instructed to sleep away from her. Finally, if that does not bring about change over a period of time, then he is instructed to “chastise” her. This chastisement does not include abusing her or causing any injury to her but may include leaving her.

**8. What is the concluding message of the imams regarding verse 4:34?**

This verse does not give a husband the license to beat his wife. Domestic violence is prohibited in Islam. Making someone feel unsafe in the home is prohibited.



**9. What is the Prophet Muhammad's (pbuh) example regarding the way a husband should treat his wife?**

He helped with the domestic chores, he was kind, he never hit any woman or child, and he instructed his followers to be kind to their wives and children and never to hit a wife.

**10. What is the dilemma a mother faces when she is in an abusive relationship?**

She wants a father for her children but recognizes the damage that is being done to them by witnessing the violence or getting caught in the middle. She does not want her children to have a negative image of their father but wants to protect them.

**11. What are the issues children may face when growing up in an abusive home?**

Having a poor role model, learning that violence is acceptable, "hating" the abusive parent, becoming violent (biting the father), self-esteem issues, having to visit a father who is in jail for assault.

**12. Hakim said that an abusive man should ask himself, "Am I a man or am I lying to myself?" What does this imply?**



Hakim



### Additional Discussion Questions for Imams, Part 2

1. Discuss the verse 4:34, with particular focus on how the words "*nushuz*," "*daraba*" and obedience are used. How do you reconcile the prevalent interpretation of "beating" with Islam's clear position against any kind of abuse or oppression, especially within the family?
2. What role can imams play in developing an English translation that does not condone a husband being violent towards his wife?
3. How do the various interpretations lead to confusion, among Muslims and non-Muslims, regarding the relationship between husband and wife in Islam?
4. What viable options can you offer a woman who is experiencing abuse at home– given the teachings in Islam about peaceful marriages, justice, freedom of choice, personal accountability and equitable gender relationships?



### Additional Questions for Helping Professionals, Part 2

1. What new information did you learn about Islam's teachings on domestic violence?
2. What new information did you learn about Islam's position on divorce?
3. How will this new knowledge change the way you help Muslim women?
4. How might you help inform Muslim women about these teachings if they are unfamiliar with them or are afraid that leaving an abusive marriage may be a sin?
  - Show them parts of this DVD.
  - Encourage them to research the Qur'an or consult with an imam who has been trained in domestic violence.
  - Provide the take-home brochure that is provided with this program.





## Part 3: What We Can Do to End Domestic Violence

### General Discussion Questions

Everyone in the community has a role to play when a member of that community is being abused.

#### 1. When does the victim face the greatest risk?

She is at the greatest risk when she decides or tries to leave the relationship. The batterer is extremely angry because now she has control of herself, and he does not. He may do anything to regain control, including trying to kill her.

#### 2. What is the greatest risk a victim can face?

- Death
- Sandra and her children were threatened with having their throats slit. Her husband was able to get into her house and slash the furniture while his family was sleeping, before he got scared off and left.



Sandra

#### 3. Why is it preferable to stay at a shelter, rather than with a friend?

- The batterer will be actively searching for his wife and will be angry with anyone trying to help her.
- The friend's safety may be jeopardized as the batterer seeks revenge.
- Shelters for battered women are in secret locations; the survivor and her children have the most security and safety there.
- With her safety taken care of, she can rebuild her spirituality and explore her options.

- She can get support and validation from others in her situation.
- She will learn how to make a safety plan.
- She will have a chance for a new life.

**4. What can you do as a friend?**

- Listen.
- Avoid blaming or minimizing the issue.
- Help with problem-solving.
- Ask how you can help.
- Encourage a focus on safety.
- Remind her that shelters can be a good option to consider.
- Provide the National Domestic Violence Hotline number: 1-800-799-SAFE (7233).

**5. What is the role of the imam?**

- Listen and believe the story.
- Offer spiritual support and comfort.
- Link to resources and professionals that can help.
- Work in partnership with other organizations that can provide appropriate services.

**6. What is the function of the *masjid* (mosque)?**

To be a safe refuge.

**7. What is the role of the community?**

- Convey a message that abuse is not tolerated.



- Prevent the abuser from accessing the survivor.
- Learn about domestic violence and understand its dynamics.
- Provide support to the survivor.
- Avoid judging the survivor's decisions.

**8. What are some of the mistaken attitudes about shelters?**

Shelters are “dirty,” “not appropriate places for Muslim women,” “won’t support Muslims’ values and beliefs.”

**9. What do you think about the idea of seeking shelter from non-Muslim organizations? What evidence does Islam provide that it is permissible, and even advisable? Do you know of other examples from the history of the Prophet (pbuh) that were not mentioned in the DVD?**

The Prophet (pbuh) himself sent his companions to seek refuge from the King of Abyssinia.

**10. When is it acceptable Islamically to speak about someone’s faults and disclose that a person is abusive?**

When a person commits a sin against another person or has some flaws that can harm another person, these things must be reported, especially to a potential spouse, in order to prevent harm from occurring. This type of disclosure is not considered backbiting or gossip; rather, it is an Islamic duty to protect others from harm.

**11. What are some ways in which the survivors’ faith was a resource to them?**

- Intisar: after going back to her faith, realized the abuse was not her fault.
- Yasmin: emphasized the role of prayer in her realization that her test was

not to endure the abuse, but rather to overcome it and find peace for herself and her son.

- Ahlam: realized she did not know enough about Islam; as she learned more, she realized she should not tolerate the abuse.

After talking to the imam, Ahlam realized that she had the right to divorce her husband and that God would understand why she was leaving.



Yasmin

**12. What did Imam Magid mean when he said that a woman should not accept abuse as a test from Allah?**

While the fact that she has an abusive partner is a test, she can respond to the test by actively seeking solutions rather than enduring the abuse.

**13. What are some of the risks associated with taking action to address domestic violence? Why should we get involved to help prevent domestic violence if there are risks involved?**

- Loss of friendship, accusations and criticism from others.
- It is our Islamic duty to uphold justice, to fight the aggressor and protect each other from any type of *dhulm* or oppression.

**14. How has viewing this part of the program affected you? Have any of your views changed? What most surprised you?**



### Additional Questions for Imams and Leaders, Part 3

1. Working with survivors of domestic violence and their families can be very challenging for imams. How can imams become a source of support for each other? What kind of help might you need? Where can you turn for this help?
2. The safety of the survivor must be a priority. What are some ways to ensure this safety?
  - Ask her if she feels safe; explore options with her; tell her that her safety is important to you.
  - Refer her to a domestic violence organization that can provide more resources. Provide her with phone numbers for local resources, as well as the National Domestic Violence Hotline number.
  - Encourage her to call the police if she feels threatened or in danger.
3. Discuss Imam Magid's assertion that once a person commits abuse, the problem becomes a community issue and can no longer remain private. What are the implications of this statement for you as an imam or leader in your community?
4. Imam Magid emphasizes working in partnership with mainstream organizations and resources. Why is this important? What partnerships are already in place in your community? How can you strengthen these or establish needed partnerships?



Imam  
Mohamed  
Magid



5. **What are some ways to overcome the negative attitudes about staying in a shelter?**
  - Establish a working relationship with your local shelter. Get to know the staff; build trust; have them describe the shelter or perhaps arrange a visit if appropriate.
  - Focus on the priority of safety. The Prophet's (pbuh) example included seeking help from non-Muslims when his followers were in danger. Muslim women who are being abused should be encouraged to do the same.
  
6. **What were the five steps towards preventing domestic violence as mentioned by Imam Magid? Discuss each one and share how you have already begun implementing these steps in your community, or what ideas you have to begin implementing them.**
  - Education
  - Imam training
  - Empowering women to leave
  - Counseling
  - Declaration and Commitment
  
7. **What are some of the ways communities have dealt with abusers? What do you think of these methods? What methods are currently used in your community? What methods might you institute?**
  - "Outing" the abuser by posting his name in a public place
  - Preventing the abuser from giving *khutbahs*
  - Informing potential spouses that he is abusive



8. Discuss the importance of confidentiality and what steps you take to ensure it when working with a survivor. Is there anything you need to do to increase confidentiality as you consider the risks that survivors may face?
9. Imam Turk referred to the issue of domestic violence as a moral question and stated that Allah will ask each person on the Day of Judgment, "What did you do when faced with this challenge?"

Discuss the implications of this statement for you as an imam, for the survivor, and for the abuser. How can you incorporate this important question into your spiritual counseling?



Imam  
Jihad Turk

### **Additional Question for Helping Professionals, Part 3**

**1. What are some of the special needs that Muslim women may have?**

Note to facilitator: refer to handout on shelters (page 105) for more details, as well as section in this guide “Suggestions for Helping Professionals” on page 33.

- Education about what a shelter is like and what services are provided
- A place to pray
- Food that is free of pork products
- Respect for religious traditions and beliefs

**2. In what ways can your organization or shelter accommodate these needs?**

- Show the survivor where she can pray.
- Assist her to get modest clothing that is consistent with her values.
- Be flexible with meal times during Ramadan.
- Provide alternate meals when pork or pork products are being served.
- Learn about her holidays to avoid scheduling important meetings on those days.
- Respect the survivor’s faith and help her to understand how Islamic teachings have sometimes been misinterpreted in ways that justify abuse. Support her in finding Islamic teachings that promote justice, safety and healing.

**3. What stereotypes might you have about Muslims that could interfere with your ability to provide effective and welcoming services? How can you break these stereotypes and increase your knowledge in this area?**



Note to facilitator: Promote an open discussion among participants about possible misconceptions regarding Islamic beliefs, e.g. that a woman's head-covering is a sign that she is oppressed, that Islam teaches a woman must obey her husband unconditionally, etc.

**4. How can you and/or your organization reach out to the Muslim community to inform them of your services, to build collaborative relationships, and to learn more about the needs of Muslims experiencing domestic violence?**

- Visit the *masjid* (mosque); meet with the imam or other religious leader.
- Provide an educational session at the *masjid*.
- Invite the imam and members of the social services committee to visit your organization/shelter and provide an educational session to your staff.
- Discuss resources you can share and how the community can help you, or plan a joint workshop with members/leaders from the *masjid*.





## Glossary of Terms Used in DVD & Study Guide

*Allah*: The Arabic word for God

*'alayhi salām*: Peace be on him; a phrase made after reference to the Prophet Muhammad

*dhulm*: tyranny; oppression; injustice

*Eid*: holy day following the month of Ramadan and again two months later coinciding with the Pilgrimage

*Hadīth*: the collection of the actions or sayings of the Prophet Muhammad

*halāl*: lawful

*harām*: unlawful

*hijāb*: covered attire of Muslim women; includes covering the hair and body when in public

*'iddah*: the waiting period before a divorce becomes final, giving the opportunity for reconciliation to occur. It is three months if a husband initiates the divorce (*talāq*) and one month if the wife initiates divorce (*khul'*)

*imam*: a religious leader of a mosque; also used to refer to the person leading congregational prayers

*istikhārah*: a special ritual prayer to request guidance and direction in making a decision

*khalīfah*: stewardship, vicegerent

*khateeb*: the person delivering the sermon during Friday prayers

*khul'*: divorce proceeding initiated by the wife

*khutbah*: Friday sermon



*mahr*: dowry given to women upon marriage; it should be mutually agreed upon and written in the marriage contract

*masjid*: mosque; Muslim place of worship

*mawaddah*: compassion; love

*minbar*: the pulpit

*nushuz*: aberrant or haughty behavior; sexual misconduct

*pbuh*: peace be upon him; used after mentioning the name of Prophet Muhammad

*Qur'an*: the holy book of Islam; the divine word of God revealed in Arabic to the Prophet Muhammad (*pbuh*) through the Angel Gabriel

*rahmah*: mercy

*Ramadan*: the 9<sup>th</sup> lunar month of the Islamic calendar in which Muslims fast from dawn to sunset

*Shaykh*: Islamic scholar

*shura*: mutual consultation

*Sunnah*: the traditions of the Prophet Muhammad (*pbuh*)

*surah*: a chapter in the *Qur'an*

*talāq*: divorce initiated by husband

*taqwah*: God-consciousness

*ummah*: the world-wide community of Muslims

*wudu*: ritual washing before prayer

*zabiha*: Islamically slaughtered meat



## Hadith Cited in DVD

### Part 1:

“Treat your women well and be kind to them, for they are your partners and committed helpers.” From Prophet’s farewell sermon

(Sakr, A.H., 1993. *Farewell Khutbah of the Prophet: Its Universal Values*. Foundation for Islamic Knowledge, Lombard, IL)

### Part 2:

“Admonish your wives with kindness” (Bukhari & Muslim)

“No one becomes a true believer unless he or she loves for the other person what they love for themselves.” (Bukhari & Muslim)

“Those who are kind and considerate to Allah’s creatures, Allah bestows His kindness and affection on them. Show kindness to the creatures on the earth so that Allah may be kind to you.” (Abu Dawud & Tirmidhi)

### Part 3:

“Help your brother, whether he is an oppressor or he is oppressed.” The Prophet was asked: It is right to help him if he is oppressed, but how should we help him if he is an oppressor? He replied, “By preventing him from oppressing others.” (Bukhari)







# Handouts

<b>Handouts (Table of Contents)</b> .....	81
<b>Handouts for General Audiences</b>	
Domestic Violence Safety Tips.....	83
Muslim Resources & Roadblocks to Ending Domestic Violence. ....	87
<b>Handouts for Imams</b>	
Guidelines for Imams with Victims of Domestic Violence. ....	89
Guidelines for Imams with an Abusive Person .....	91
Premarital Counseling .....	93
Predictors of Domestic Violence .....	95
Reporting Child Abuse.....	97
Crisis Intervention.....	99
Accountability .....	101
<b>Handouts for Helping Professionals</b>	
Working with Immigrant Women .....	103
Shelter Self-Assessment .....	105





## DOMESTIC VIOLENCE

### *Safety Tips For You And Your Family*

#### **IF YOU ARE IN DANGER, CALL 911**

or your local police emergency number

To find out about help in your area, call:

National Domestic Violence Hotline:

1-800-799-SAFE

1-800-787-3224 (TTY)

**Whether or not you feel able to leave an abuser,  
there are things you can do to make yourself and your family safer.**

#### **IN AN EMERGENCY**

**If you are at home & you are being threatened or attacked:**

- **Stay away from the kitchen** (the abuser can find weapons, like knives, there)
- **Stay away from bathrooms**, closets or small spaces where the abuser can trap you
- **Get to a room with a door** or window to escape
- **Get to a room with a phone** to call for help; lock the abuser outside if you can
- **Call 911** (or your local emergency number) **right away for help**; get the dispatcher's name
- Think about a **neighbor or friend** you can run to for help
- If a **police officer** comes, tell him/her what happened; **get his/her name & badge number**
- **Get medical help** if you are hurt
- **Take pictures** of bruises or injuries
- **Call a domestic violence program or shelter**; ask them to help you make a safety plan

#### **HOW TO PROTECT YOURSELF AT HOME**

- Learn where to get help; **memorize emergency phone numbers**
- **Keep a phone** in a room you can lock from the inside; if you can, get a cellular phone that you keep with you at all times
- If the abuser has moved out, **change the locks on your door**; get locks on the windows
- **Plan an escape route** out of your home; teach it to your children
- Think about **where you would go** if you need to escape

- **Ask your neighbors** to call the police if they see the abuser at your house; make a signal for them to call the police, for example, if the phone rings twice, a shade is pulled down or a light is on
- **Pack a bag** with important things you'd need if you had to leave quickly; put it in a safe place, or give it to a friend or relative you trust
- Include **cash, car keys & important information** such as: court papers, passport or birth certificates, medical records & medicines, immigration papers
- **Get an unlisted phone number**
- **Block caller ID**
- **Use an answering machine;** screen the calls
- **Take a good self-defense course**

### HOW TO MAKE YOUR CHILDREN SAFER

- **Teach them not to get in the middle of a fight**, even if they want to help
- **Teach them how to get to safety**, to call 911, to give your address & phone number to the police
- **Teach them who to call for help**
- **Tell them to stay out of the kitchen**
- **Give the principal at school or the daycare center a copy of your court order;** tell them not to release your children to anyone without talking to you first; use a password so they can be sure it is you on the phone; give them a photo of the abuser
- **Make sure the children know who to tell at school if they see the abuser**
- **Make sure that the school knows not to give your address or phone number to ANYONE**

### HOW TO PROTECT YOURSELF OUTSIDE THE HOME

- **Change your regular travel habits**
- **Try to get rides with different people**
- **Shop and bank in a different place**
- **Cancel any bank accounts or credit cards you shared;** open new accounts at a different bank
- **Keep your court order and emergency numbers with you at all times**
- **Keep a cell phone & program it to 911 (or other emergency number)**



## HOW TO MAKE YOURSELF SAFER AT WORK

- Keep a copy of your court order at work
- **Give a picture of the abuser to security** and friends at work
- Tell your supervisors - see if they can make it harder for the abuser to find you
- Don't go to lunch alone
- Ask a **security guard** to walk you to your car or to the bus
- If the abuser calls you at work, **save voice mail and save e-mail**
- Your employer may be able to help you find **community resources**

## USING THE LAW TO HELP YOU

### Protection or Restraining Orders

- Ask your local domestic violence program who can help you get a **civil protection order** and who can help you with criminal prosecution
- Ask for help in finding a **lawyer**

### In most places, the judge can:

- **Order the abuser to stay away** from you or your children
- **Order the abuser to leave your home**
- **Give you temporary custody** of your children & **order the abuser to pay you temporary child support**
- **Order the police to come to your home** while the abuser picks up personal belongings
- **Give you possession of the car, furniture and other belongings**
- **Order the abuser to go to a batterers intervention program**
- **Order the abuser not to call you at work**
- **Order the abuser to give guns to the police**

### If you are worried about any of the following, make sure you:

- **Show the judge any pictures** of your injuries
- **Tell the judge that you do not feel safe** if the abuser comes to your home to pick up the children to visit with them
- **Ask the judge to order the abuser to pick up and return the children at the police station or some other safe place**

- Ask that any **visits the abuser is permitted are at very specific times** so the police will know by reading the court order if the abuser is there at the wrong time
- **Tell the judge if the abuser has harmed or threatened the children;** ask that visits be supervised; think about who could do that for you
- **Get a certified copy** of the court order
- **Keep the court order with you at all times**

## CRIMINAL PROCEEDINGS

- **Show** the prosecutor your **court orders**
- **Show** the prosecutor **medical records** about your injuries or **pictures** if you have them
- **Tell the prosecutor the name of anyone who is helping you (a victim advocate or a lawyer)**
- Tell the prosecutor about **any witnesses** to injuries or abuse
- **Ask the prosecutor to notify you ahead of time if the abuser is getting out of jail**

## BE SAFE AT THE COURTHOUSE

- **Sit as far away from the abuser** as you can; you don't have to look at or talk to the abuser; you don't have to talk to the abuser's family or friends if they are there
- **Bring a friend or relative** with you to wait until your case is heard
- **Tell a bailiff or sheriff that you are afraid** of the abuser and ask him/her to look out for you
- Make sure you **have your court order before you leave**
- Ask the judge or the sheriff to **keep the abuser there** for a while when court is over; leave quickly
- If you think the abuser is following you when you leave, call the police immediately
- **If you have to travel to another State for work or to get away from the abuser, take your protection order with you; it is valid everywhere**

"Domestic Violence: Safety Tips for You and Your Family" published by the American Bar Association Tort Trial and Insurance Practice Section, available online at <http://www.abanet.org/tips/publicservice/safetipseng.html>, 2004. Copyright © 2004 by the American Bar Association. Reprinted with permission.



Instructions: Ask participants to work in small groups to fill in the boxes, discussing how each concept can be used as a resource or a roadblock. Bring all the groups back to the large group and ask each group to share their ideas. Pass out the completed chart to each person as a reference after the discussion is complete.

<b>Muslim resources and roadblocks to ending violence against women</b>			
<b>Muslim Concepts &amp; Values</b>		<b>Roadblocks</b>	<b>Resources</b>
1	<i>Sabr</i> Patience/		
2	<i>`Afu</i> Forgiveness		
3	<i>Dhanb</i> Sin		
5	<i>Ta'ah</i> Obedience		



<b>Muslim resources and roadblocks to ending violence against women</b>			
<b>Muslim Concepts &amp; Values</b>		<b>Roadblocks</b>	<b>Resources</b>
1	<i>Sabr</i> Patience/	Survivor is told to go back to abusive partner and be patient, accepting further abuse.	Survivor is reminded that <i>sabr</i> means to be strong by seeking solutions and not giving up; it does not mean to passively accept an oppressive situation.
2	<i>`Afu</i> Forgiveness	Survivor is told to forgive the abuser and hold on to the marriage, tolerating bad behavior from abusive partner.	Survivor is told that forgiveness is a process that takes time, and that holding the abuser accountable may facilitate the process of forgiveness. Also, forgiveness does not equal staying in the marriage, but can occur even if she decides to leave.
3	<i>Dhanb</i> Sin	Survivor is told that leaving the marriage is a sin because Allah (God) hates divorce even though He allows it.	Survivor is reminded that oppression is a sin, and that abuse is one form of oppression. The Prophet (pbuh) encouraged his followers to help the abused and the abuser by preventing further oppression, in this case, ending the abuse. Divorce is viewed as a peaceful alternative to enduring continued oppression.
4	<i>Ta'ah</i> Obedience	Survivor is told to obey her husband in order to be a good Muslim wife.	Survivor is reminded that Muslims should not obey any human in disobeying Allah (God). And Allah (God) prohibits all forms of oppression and commands us to be just, including to ourselves.



## **GUIDELINES FOR IMAMS ASSISTING A VICTIM/SURVIVOR OF DOMESTIC VIOLENCE\***

Remember the Goals:

1. SAFETY for the woman and the children
2. ACCOUNTABILITY for the abuser
3. RESTORATION of individuals, and, IF APPROPRIATE, relationships OR MOURNING the loss of the relationships.

DO'S and DON'Ts with a battered woman:

- Do believe her. Her description of the violence is only the tip of the iceberg.
- DO reassure her that this is not her fault, she doesn't deserve this treatment.
- DO give her referral information; primary resources are battered women's services or shelters and National Hotline: 1-800-799-SAFE (7233); 1-800-787-3224 (TTY). Visit [www.peacefulfamilies.org](http://www.peacefulfamilies.org) for a national directory of Muslim service providers.
- DO support her and respect her choices. Even if she is aware of the risks and chooses to return to the abuser, it is her choice. She has the most information about how to survive.
- DO encourage her to think about a safety plan. Set aside some money, copies of important papers for her and children, and a change of clothes hidden or in care of a friend if she decides to go to a shelter. Plan how to exit the house the next time the abuser is violent. Plan what to do about the children if they are at school, if they are asleep, etc. (This is both practical and helps her stay in touch with the reality of the abuser's violence. Safety planning is a process that is ongoing).
- DO protect her confidentiality. DO NOT give information about her or her whereabouts to the abuser or to others who might pass information on to the abuser. Do not discuss her situation with others in the *masjid* who might inadvertently pass information on to the abuser.
- DO help her with any religious concerns. Give her a copy of *What Islam Says About Domestic Violence*. Refer to [www.faithtrustinstitute.org](http://www.faithtrustinstitute.org) or call toll free 1-877-860-2255 to purchase copies of these books and receive other helpful information.

- DO emphasize that the marriage contract is broken by the violence from her partner. DO assure her of Allah's love and presence, and of your commitment to walk with her though this.
- DO help her to see that her husband's violence has broken the marriage contract, and that Allah does not want her to remain in a situation where she and her children are in danger.
- If she decides to separate and divorce, DO support her and help her to mourn the loss for herself and her children.
- DO make *du'a* with her. Ask Allah to give her the strength and courage she needs.
- DO consult with colleagues in the wider community who may have expertise and be able to assist you in your response. Refer to [www.peacefulfamilies.org](http://www.peacefulfamilies.org) for resources.
- DON'T minimize the danger to her. You can be a reality check. "From what you have told me, I am very much concerned for your safety...."
- DON'T tell her what to do. Give information and support.
- DON'T react with disbelief, disgust, or anger at what she tells you. But don't react passively, either. Let her know that you are concerned and that what the abuser has done to her is wrong and not deserved by her.
- DON'T blame her for the violence. If she is blaming herself, try to reframe: "I don't care if you did have supper late or you forgot to water the lawn, that is no reason for him to be violent with you. This is his problem."
- DON'T recommend couples counseling or approach her husband and ask for "his side of the story." These actions will endanger her.
- DON'T recommend "marriage enrichment," "mediation," or a "communications workshop." None of these will address the goals listed above.
- DON'T send her home with just a prayer and a directive to submit to her husband, or to bring him to the *masjid* or to be a better wife.
- DON'T pressure her to forgive him or take him back.

\*Adapted from "Responding to Domestic Violence: Guidelines for Religious Leaders," FaithTrust Institute, [www.faithtrustinstitute.org](http://www.faithtrustinstitute.org)



## GUIDELINES FOR IMAMS ASSISTING AN ABUSIVE PERSON\*

Remember the Goals:

1. SAFETY for the woman and the children
  2. ACCOUNTABILITY for the abuser
  3. RESTORATION of individuals, and, IF APPROPRIATE, relationships OR MOURNING the loss of the relationships.
- If he has been arrested, DO approach him and express your concern and support for him to be accountable and to deal with his violence.
  - DO pray with him. Ask Allah to help him stop his violence, repent and find a new way. DO assure him of your support in this endeavor.
  - DO find ways to collaborate with community agencies and law enforcement to hold him accountable.
  - DO address any religious rationalizations he may offer or questions he may have. DON'T allow him to use religious excuses for his behavior.
  - DO name the violence as his problem, not hers. Tell him that only he can stop it; and you are willing to help.
  - DO refer to a program that specifically addresses abusers.
  - DO assess him for suicide or threats of homicide. DO warn the victim if he makes specific threats towards her.
  - DON'T meet with him alone or in private. Meet in a public place, or in the *masjid* with other people around.
  - DON'T approach him or let him know that you know about his violence unless a) you have the victim's permission, b) she is aware that you plan to talk to him and c) you are certain that his partner is safely separated from him.
  - DON'T pursue couples counseling if you are aware there is violence in the relationship.
  - DON'T go to him to confirm the victim's story.
  - DON'T give him any information about the victim or her whereabouts.

- DON'T be taken in by his minimization, denial or lying about his violence. DON'T accept his blaming her or other rationalizations for his behavior.
- DON'T be taken in by his claims that he has changed. If he is genuine, this will be a resource as he proceeds with accountability. If it is not genuine, it is only another way to manipulate you and the system and maintain control of the process to avoid accountability.
- DON'T advocate for the abuser to avoid the legal consequences of his violence.
- DON'T provide a character witness for this purpose in legal proceedings.
- DON'T forgive an abuser too quickly and easily. DON'T confuse remorse with true repentance.
- DON'T send him home with just a prayer. Work with others in the community to hold him accountable.

\*Adapted from "Responding to Domestic Violence: Guidelines for Religious Leaders," FaithTrust Institute, [www.faithtrustinstitute.org](http://www.faithtrustinstitute.org)



## **PREMARITAL COUNSELING\***

### *Appropriate steps for incorporating issues of domestic violence into premarital counseling*

The tasks related to domestic violence in couples seeking premarital counseling include:

- Communicating why we believe awareness and discussion of domestic violence should be included in premarital counseling.
- Routinely screening for current or potential abuse by asking direct questions to each person in individual sessions.
- Watching and listening for any signs of current or potential abuse during joint sessions.
- Responding appropriately when domestic violence is disclosed or suspected.
- Offering education in couples' sessions, teaching about healthy, Islamic relationships and educating about the dynamics of domestic violence.

What to do if domestic violence is disclosed or suspected:

- If there is direct disclosure, take it seriously and listen carefully.
- Discern the level of intensity of the actual violence or threat of violence.
- If there is an immediate, serious threat to the survivor's safety, connect her to a professional domestic violence crisis advocate by phone in your office. (You can call the National Domestic Violence Hotline toll free at 1-800-799-SAFE 24 hours/day to get the number of a local program in your area.) Give her your assurance that you believe her story and that you will support her to take whatever actions she chooses for protection. Remind the survivor that you will not share the information given to you with the abuser or with anyone else.
- Make sure the survivor has accurate information about local shelters, hotlines, and support resources; and help assess the current situation and plan of action.
- Help the survivor to develop a safety plan for leaving home quickly if the situation escalates and becomes more dangerous.
- Support survivors by letting them know that the abuse is not their fault, that they are not alone, that Allah does not want them to suffer, and that you will be present to help support them in dealing with the situation.

- Decide that you cannot, in good faith, officiate the marriage ceremony.
- Make a plan with the survivor for next steps, with respect to the premarital counseling and planning for the wedding, that will ensure safety.
- Depending on the survivor's sense of safety and well-being, the imam's decision not to officiate and accompanying suggestions should be shared---either with the couple together or with the abusive partner individually. (Note that for the safety of the survivor, it is sometimes wisest to give the abuser a more general explanation for your decision not to officiate, rather than stating directly that you are concerned about abuse in the relationship).
- Stop couples' sessions.
- If, and only if, you can be sure of the safety of the survivor, advise the abuser to connect with a local skilled resource (provide names and phone numbers) to begin the process of learning how his behaviors and attitudes have created a climate of fear and mistrust in the relationship and what needs to be changed.
- Assure both partners that Allah wants them to live in peace, and that you will help them find the appropriate support to do so.
- Do not promise a particular outcome, such as forgiveness or reconciliation. Stay with the present needs for canceling/postponing the ceremony, connecting with resources, and ensuring the safety of the survivor.
- Do not expect an enthusiastic response to the information you are sharing with couples. They may be hurt, angry, puzzled and defensive. It often takes great patience over time to work with these complex situations.
- Follow through with the couple and their families as they respond to your decision.

\*This handout is adapted from Morris, Susan Yarrow, *Opening the Door: A Pastor's Guide to Addressing Domestic Violence in Premarital Counseling* (Seattle: FaithTrust Institute, 2006). Used with permission.



## PREDICTORS OF DOMESTIC VIOLENCE\*

- Growing up in a violent family: People who grow up in families where they have been abused as children, or where one parent beats the other, have grown up learning that violence is a normal behavior. *This experience can lead people to be abusive or to be more tolerant or accepting of violence done to them.*
- The tendency to use force or violence to “solve” problems: Some indications could be a criminal record for violence, getting into fights, having a quick temper, over-reacting to little problems and frustrations, being cruel to animals, or punching walls or throwing things when upset.
- Rigid ideas about gender roles that are culturally based and resistant to change, even when presented with Islamic teachings that allow for flexibility in these roles. Areas where this rigidity can lead to abuse include the belief that women should be obedient to their husbands, should not make their own decisions, or should not work outside the home.
- Jealousy of other relationships, including other family members or friends. Jealousy could be manifested by keeping track of the other person’s whereabouts, wanting to be together at all times, limiting phone calls or outings, etc.
- Access to guns, knives or other lethal weapons, along with threats to use them to get even with others.
- An expectation that all wishes and orders will be fulfilled, and anger when expectations cannot be anticipated.
- Extreme highs and lows, like being two different people, for example being extremely kind one time, then extremely cruel another time.
- Creating fear in the other person when angry, leading her to spend most of her time trying to avoid causing anger.
- Rough treatment in order to get his spouse or partner to comply.
- Use of alcohol or other drugs. There is a strong link between violence and problems with drugs and alcohol, especially if the person denies having a problem with these substances and refuses to get help.

\*Modified from the National Coalition Against Domestic Violence website: [www.ncadv.org](http://www.ncadv.org). Used with permission.







## REPORTING CHILD ABUSE\*

When imams become aware that children may be at risk of abuse by an abusive adult or parent, they need to:

1. Assess the nature and degree of risk with the other parent
  - Have the children ever been hit?
  - Do you feel they are at risk when they are with that person?
  - Do you think that person's "discipline" is appropriate?
  - How can I help you protect them?
  - How can law enforcement or children's protective services protect them?
2. Assess the impact of witnessing abuse on the children
  - How do you feel your children are being impacted by living in this environment of control and violence?
  - How can you better protect them from this impact?
  - How can we help?
3. Remind the parent who is seeking help that child abuse is un-Islamic, as well as illegal, and that you may have a responsibility to report it. However you don't want to have to report the abuse without working alongside the survivor in getting the appropriate intervention to stop the violence and protect the child.

The difficult paradox here is that merely reporting "child abuse" to the police or Child Protective Services may result in greater risk for the children. If they are taken away from their mother, the abuser could well receive custody and continue to use the children against his wife. Or they could go into foster care and be vulnerable to abuse there. So unless the mother is unable or unwilling to work to protect her children, supporting her in fulfilling her responsibility is most beneficial to the children.

Ultimately, a strong mother who is not being abused herself is the best advocate for her children. The agenda for imams should focus on helping the mother be safe and then helping her protect her children.

- Does she have a safety plan?
- Does she have somewhere else she can stay where she will be safe?
- Has she considered going to a shelter?

We urge imams and religious leaders to consult with local Child Protective Services workers whom they trust before taking steps to report directly. Usually, these workers are more than willing to provide this consultation. Consultation does not require releasing identifying information.

The bottom line is the safety of each family member. How can our actions – whatever they may be – support that safety?

\* Adapted from Adams, Carol. *Pastoral Care for Domestic Violence: Case Studies for Clergy*. (Seattle: FaithTrust Institute, 2006). Used with permission.





## **CRISIS INTERVENTION\***

### **Remain Calm**

It can be challenging to remember in the moment, but try to keep in mind that you are not the one in crisis. By staying calm, you can better assist the survivor.

### **Assess for Immediate Safety**

If the survivor is calling you, is she currently in a safe place? Is the abuser there with her? Is the abuser on the way to her location? If she isn't safe, help her strategize about getting to a safe location. The rest of the conversation can wait till then.

If the survivor is meeting with you, does the abuser know where she is? Is he out looking for her? Does she think he will show up? If it isn't safe for her to meet with you at this moment, plan a time to talk later or help her strategize what she will tell the abuser about where she has been.

### **Refer**

Encourage the survivor to talk to a domestic violence advocate about her options and about her safety. Offer to let her use your phone. If shelter space is available and she wants to go to a shelter, you can offer to help her get there.

### **Be Mindful of Your Own Safety**

Most abusers specifically target their intimate partner and do not harm others, but this is not always the case. Ask the survivor if the abuser has ever attacked anyone else. Has he ever made threats against others? Do not put yourself in situations where your safety will be at risk.

\* This handout is written using language that assumes the abuser is male and the survivor is female. Although this is not always the case, women are more likely than men to be injured in physically abusive relationships.

\* From Adams, Carol. *Pastoral Care for Domestic Violence: Case Studies for Clergy*. (Seattle: FaithTrust Institute, 2006). Used with permission.





## ACCOUNTABILITY

One of the most important roles an imam can play is to hold the person who has been abusive accountable. It is not unusual for an abusive person to express regret and remorse and to make promises to change once the survivor has disclosed the abuse or has taken some actions towards leaving. Imams and religious leaders should be very careful not to respond too quickly by encouraging the person who has been abused to go back home. While it is important to give people second chances, this should never be done at the expense of safety, both physical and emotional.

Change takes time, and people who are used to getting their way by using coercion will need to learn new ways of behaving and communicating. They will also need time to modify their attitudes, beliefs, and expectations. The best service an imam can provide is to support this person in the effort to make changes by providing spiritual counseling and by insisting that other treatment options are utilized (e.g., batterers' intervention programs, etc.).

True repentance is not expressed simply by making an apology or shedding some tears. Rather, it must be manifested by a willingness to take responsibility for one's behavior without blaming the other person (i.e., "She provoked me."). The offending party must recognize that no matter what is done or said by the other person that results in his anger, there are more constructive ways to solve the problem.

Repentance should not be linked to the victim's forgiveness or to reconciliation. It may be a natural consequence of years of damage by the abuser that the victim is not able to forgive right away. Even if forgiveness occurs, it may not be possible to reconcile and repair the effects of the abuse.





## **WORKING WITH IMMIGRANT WOMEN\***

When working with immigrant women who are survivors of domestic violence, it is important to take into consideration the fact that in addition to suffering the horrors of an abusive relationship, they may also be facing barriers related to culture, language, immigration status, and a lack of resources. These barriers can impede immigrant women from seeking, requesting, and receiving help. We can assist immigrant women with getting their needs met despite these barriers.

### **Cultural Barriers**

Openness and sensitivity are fundamental when working with immigrant women survivors of domestic violence. Myths about the acceptability of domestic violence or about the characteristics of certain racial, ethnic or religious groups may stop people from offering assistance or responding when they see someone is experiencing domestic violence. The customs in each country (and in each region of a single country) are distinct. One should not make assumptions about the beliefs, customs, or norms of any group.

### **Language Barriers**

Some cultures and some immigrants may not use the term, “domestic violence,” so it is important to be clear and precise in the language you use. It is very important to create an atmosphere of safety and confidence so that she feels safe to ask questions and share her concerns.

Some survivors may not feel comfortable talking about their situation at all, but it might be even harder for them to talk about the abuse if they must have the conversation in a language in which they are not proficient. People who are abusive sometimes prevent their partners from learning English in order to isolate them. They may even isolate their partners from others who speak her language, including her family and friends. If a survivor has limited English proficiency or does not speak English, it is important to try to provide her with a professional interpreter. She deserves to have the same access to pastoral care and to support as someone who is fluent in English.

It is important to connect immigrant women with social service agencies that have expertise in domestic violence and that also have interpreter services available. Having friends or relatives serve as interpreters in these cases may put her or them at risk. If she is not provided with interpretation services by social service providers or by the civil or criminal legal systems, you may need to encourage her to advocate for herself (if she is able to communicate her needs in English) or you may need to advocate for her to get interpretation.

### **Barriers with Respect to Immigration Status**

Unfortunately, a common threat made by an abusive partner is that he will have the immigration authorities deport her. In addition, he may keep her important papers from her (her passport, Green card, identification card, health insurance card) or lie to her about the status of citizenship-related applications.





You do not need to ask her about her immigration status. You can let her know that if she has any questions about her status, she can speak with a non-governmental agency that specializes in immigration rights. You should **never** refer her directly to the Department of Homeland Security, Citizenship and Immigration Services, Immigration and Customs Enforcement, or to Customs and Border Protection (CBP). These are the government agencies that used to be referred to as Immigration and Naturalization Service or INS.

Immigration status and/or negative experiences with law enforcement in her country of origin may result in a survivor being afraid to call the police. You can tell her that if the police ask her about her immigration status, she has the right to remain silent. Even with an immigration official, she is not obligated to answer their questions and she has the right to seek advice from a lawyer.

In either of these cases, it is a delicate matter. It is critical to take into account that immigrant women survivors of domestic violence are suffering from a very high degree of intimidation, not only relative to their abusive partners, but also from a system that is complicated and not very accessible to them.

### **Barriers with Respect to Resources**

These barriers for the immigrant woman include a lack of material resources, for example, not being able to count on a car to transport her children. They can also be economic; in many cases as a result of the domestic violence, she neither works nor has access to her partner's money. As with other battered women, her abusive partner may prevent her from working and achieving financial independence. He may threaten to report her to immigration authorities if she works "under the table." Moreover, social service agencies may not be sensitive to the barriers she faces.

Resources that may seem trivial can be of great help, such as bus tickets, access to long distance calls, information about social service agencies that have bilingual services, etc. It is helpful to offer this kind of resource without waiting for her to request it, since she may not know that this type of help exists.

An attitude of support and openness with respect to cultural differences, language barriers, immigration status, and limitation of resources is essential in working with immigrant women. Such an attitude, together with information from reliable sources and the clear understanding that violence is not acceptable under any circumstances, can establish a strong bridge of understanding that has the potential to help the survivor and her children on their journey to a life free from violence.

*\*This handout is based on an article by Lupita Patterson from the study guide accompanying the video, Promesas Quebrantadas (Seattle: FaithTrust Institute, 1997). Used with permission.*



## SHELTER SELF-ASSESSMENT\*

1. Have you provided services to Muslim women? How often? How many?
2. How have these women's religious beliefs impacted their stay in the shelter or their utilization of services provided?
3. Do you have religious resources available, such as brochures or books about domestic violence from an Islamic perspective? Do you have copies of the Qur'an available (in Arabic, English, Urdu)? (These can often be obtained free from the local *masjid* (mosque), and are available in most languages.)
4. In your experience, do Muslim women raise religious concerns to staff? How comfortable is staff with these issues?
5. How do you address and meet a survivor's spiritual needs?
6. Have you identified local imams or other Muslim leaders to work with you?
7. How does the shelter make dietary accommodations for Muslims? Are alternatives provided when the meal contains pork or pork products? (Some Muslims only eat meat slaughtered by Muslims, called *zabiha* or *halal*. Vegetarian meals or fish are options).
8. How would the shelter respond to Muslim women who adhere to specific guidelines in food preparation, such as not cooking pork on the same griddle as other food, or sharing serving utensils between food with and without pork?
9. Have you identified where to buy food that is labeled *halal* (lawful) or *zabiha* (slaughtered according to Islamic guidelines)?
10. Does your shelter provide a space for prayer? Practicing Muslims pray 5 times a day at specified times and need a small, clean area. Mosques can often donate prayer rugs that can be provided for women in the shelter. Muslims prepare for prayer by washing their hands, face, and feet (ablution or *wudu*). In order to maintain a state of purity and cleanliness, Muslims may keep a water can or bottle in the bathroom, in addition to using toilet paper.
11. During the Christmas season, how is sensitivity shown to those who do not celebrate Christmas? Is there an opportunity for Muslims to share their holidays and to celebrate them? Muslim holidays are based on the lunar calendar, so they do not occur at the same time each year. Muslims celebrate at the end of the month of fasting (Ramadan) during *Eid al-Fitr*, and two months later during *Eid al-Adha*. The celebration includes going to the prayer services, having new clothes (especially for

children), and possibly exchanging gifts. Special foods, especially sweets, are part of the celebration.

12. Does the shelter provide opportunities for Muslim women to attend the mosque? Congregational Friday prayers may be important to them and are a good time to meet other Muslims. Other activities may be offered throughout the week.
13. During Ramadan, Muslims who fast abstain from food and drinks from dawn to sunset. Is the shelter able to be flexible to allow these women to modify their meal schedule?
14. How does your shelter staff feel about Muslim women who wear *hijab* (cover hair and body in public)? Although not all Muslim women dress this way, those who do usually choose this way of dressing as part of their obedience to God in dressing modestly. Some women may choose to cover their face. Mosques may be willing to donate appropriate clothing that is often not available at regular thrift shops.

\*Some questions have been adapted from "Shelter Self-Examination" by Jackie Debone, Alabama Coalition Against Domestic Violence, Birmingham, AL



## Resources for Ending Domestic Violence Against Muslim Women

### Verses from the Qur'an<sup>14</sup>

#### Blame and false accusation

"If anyone earns a fault or a sin and throws it on to one that is innocent, he carries (on himself) (both) a falsehood and a flagrant sin." (4:112) *Al-Nisaa*.

وَمَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ يَرْمِ بِهِ بَرِيئًا فَقَدِ احْتَمَلَ بُهْتَانًا وَإِثْمًا مُبِينًا

#### Communication

"Invite to the way of your Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious." (16:125) *Al-Nahl*.

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

"It is part of the mercy of God that thou dost deal gently with them. Wert thou severe or harsh-hearted, they would have broken away from about thee: so pass over (their faults), and ask for (Allah's) forgiveness for them; and consult them in affairs (of moment)." (3:159) *Al-Nisaa*.

فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًا غَلِظَ الْقَلْبُ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

<sup>14</sup> Arabic text copied from Divine Islam's Qur'an Viewer software v2.910

## Divorce

“If you fear a breach between them, appoint (two) arbiters, one from his family and the other from hers. If they wish for peace, Allah will cause their reconciliation. For Allah has full knowledge and is acquainted with all things.” (4:35) *Al-Nisaa*.

وَأِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِنْ أَهْلِهِ وَحَكَمًا مِنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا

“When you divorce women, and they are about to fulfill the term of their *`iddah*, either retain them back or let them go, but do not retain them to injure them (or) take undue advantage; if any one does that, he wrongs his own soul....” (2:231) *Al-Baqarah*.

وَإِذَا طَلَقْتُمُ النِّسَاءَ فَلَعْنِ أَجْلُهُنَّ فَأُمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِيَتَعَذَّبُوا وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوعًا وَادْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمَا أُنْزِلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ يَعِظُكُمْ بِهِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

“Let the women live in the same style as you live, according to your means: Do not annoy them, so as to restrict them, and if they carry (life in their wombs) spend your substance on them until they deliver their burden, and if they suckle your children give them their recompense: and take mutual counsel together according to what is just and reasonable, and if you find yourselves in difficulties, let another woman suckle the child on the father’s behalf.” (65:6) *Al-Talaq*.

أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وُجْدِكُمْ وَلَا تُضَارُّوهُنَّ لِتُضَيِّقُوا عَلَيْهِنَّ وَإِنْ كُنَّ أُولَاتٍ حَمْلٍ فَأَنْفِقُوا عَلَيْهِنَّ حَتَّى يَضَعْنَ حَمْلَهُنَّ فَإِنْ أَرْضَعْنَ لَكُمْ فَآتُوهُنَّ أُجُورَهُنَّ وَأَمِّرُوا بَيْنَكُمْ بِمَعْرُوفٍ وَإِنْ تَعَاَسَرْتُمَ فَسُتْرِضِعْ لَهُ أُخْرَى



“O you who believe! You are forbidden to inherit women against their will. Nor should you treat them with harshness, that you may take away part of the dowry you have given them—except where they have been guilty of open lewdness. On the contrary, live with them on a footing of kindness and equity. If you take a dislike to them, it may be that you dislike a good thing, and Allah brings about through it a great deal of good.” But if you decide to take one wife in place of another, even if you had given the latter a whole treasure of dowry, take not the least bit of it back. Would you take it by slander and a manifest wrong? And how could you take it when you have gone in unto each other, and they have taken from you a solemn covenant?” (4:19) *Al-Nisaa*.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرِهًا وَلَا تَعْضُلُوهُنَّ  
لِتَذْهَبُوا بِبَعْضِ مَا آتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُبَيَّنَةٍ وَعَاشِرُوهُنَّ  
بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَبِيرًا  
كَثِيرًا

“But if ye decide to take one wife in place of another, even if ye had given the latter a whole treasure for dower, Take not the least bit of it back: Would ye take it by slander and manifest wrong?” (4:20) *Al-Nisaa*.

وَأِنْ أَرَدْتُمْ اسْتِبْدَالَ زَوْجٍ مَكَانَ زَوْجٍ وَآتَيْتُمْ إِحْدَاهُنَّ قِنطَارًا فَلَا تَأْخُذُوا  
مِنْهُ شَيْئًا أَتَأْخُذُونَهُ بُهْتَانًا وَإِثْمًا مُبِينًا

“And how could ye take it when ye have gone in unto each other, and they have Taken from you a solemn covenant?” (4:21) *Al-Nisaa*.

وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَى بَعْضُكُمْ إِلَى بَعْضٍ وَأَخَذْنَ مِنْكُمْ مِيثَاقًا غَلِيظًا

## Equality

“O mankind! Reverence your guardian-Lord, who created you from a single soul. Created, of like nature, its mate, and from them twain scattered (like seeds) countless men and women—fear Allah, through Whom you demand your mutual (rights), and (reverence) the wombs (that bore you), for Allah ever watches over you.” (4:1) *Al-Nisaa*.

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا  
وَبَثَّ مِنْهُمُ رَجُلًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ  
إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

“O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that you may know each other (not that you may despise each other). Verily, the most honored of you in the sight of Allah is the most righteous of you...” (49:13) *Al-Hujurat*.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ  
لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

## Forgiveness & Accountability

“And those who, having done something to be ashamed of, or wronged their own souls, earnestly bring Allah to mind, and ask for forgiveness for their sins—and who can forgive sins except Allah?—and are never obstinate in persisting knowingly in (the wrong) they have done.” (3:135) *Al-Imran*.

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا  
لِدُنُوبِهِمْ وَمَنْ يَغْفِرُ الدُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَى مَا فَعَلُوا  
وَهُمْ يَعْلَمُونَ





## Freedom of Choice

"Let there be no compulsion in religion. Truth stands out clear from Error. Whoever rejects Evil and believes in Allah has grasped the most trustworthy Handhold, that never breaks." (2:256) *Al-Baqarah*.

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ  
بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ

"Therefore do give admonition, for you are one to admonish. You are not one to manage (people's) affairs. But if any turns away and rejects Allah, Allah will punish him with a mighty punishment." (88:21-24) *Al-Ghashiya*.

فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ  
لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ  
إِلَّا مَنْ تَوَلَّى وَكَفَرَ  
فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ

## Justice

"O you who believe! Stand out firmly for justice, as witnesses to Allah, even as against yourselves, or your parents, or your kin, and whether it be (against) rich or poor: for Allah can protect you both. Follow not the lusts (of your hearts), lest you swerve and if you distort (justice) or decline to do justice, verily Allah is well-acquainted with all that you do." (4:135) *Al-Nisaa*.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَى  
أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ إِنْ يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا فَلَا  
تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا وَإِنْ تَلَوُّوا أَوْ تَعْرِضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ  
خَبِيرًا



“O you who believe! Stand out firmly for Allah as witnesses to fair dealing, and let not the hatred of others to you make you swerve to wrong and depart you from justice. Be just: that is next to piety. And fear Allah. For Allah is well-acquainted with all that you do.” (5:8) *Al-Ma'idah*.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

## Marriage

“And among His signs is this: that He created for you mates from among yourselves, that you may dwell in tranquility with them, and He has put love and mercy between your (hearts). Verily in that are signs for those who reflect.” (30:21) *Al-rum*.

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

“Men shall take full care of women with the bounties which Allah has bestowed more abundantly on the former than on the latter, and with what they may spend out of their possessions. And the righteous women are the truly devout ones, who guard the intimacy which Allah has [ordained to be guarded]. And as for those women whose ill-will you have reason to fear, admonish them [first]; then leave them alone in bed; then beat them (lightly); and if thereupon they pay you heed, do not seek to harm them. Behold, Allah is indeed most high, great! And if you have reason to fear that a breach might occur between a [married] couple, appoint an arbiter from among his people and an arbiter from among her people; if they both want to set things aright, Allah may bring about their reconciliation. Behold, Allah is indeed all-knowing, aware.” (4:34-35) *Al-Nisaa*.



الرَّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا  
أَنْفَقُوا مِنْ أَمْوَالِهِمْ فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ  
وَاللَّاتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ  
وَاضْرِبُوهُنَّ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا  
وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِنْ أَهْلِهِ وَحَكَمًا مِنْ أَهْلِهَا إِنْ يُرِيدَا  
إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا

“If a wife fears cruelty or desertion on her husband’s part there is no blame on them if they arrange an amicable settlement between themselves; and such settlement is best...but if they disagree (and must part), Allah will provide abundance for all from His All-Reaching bounty: For Allah is He that cares for all and is wise.” (4:128) *Al-Nisa*.

وَإِنْ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ  
يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ الْأَنْفُسُ الشُّحَّ وَإِنْ  
تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

وَإِنْ يَتَفَرَّقَا يُغْنِ اللَّهُ كُلًّا مِنْ سَعَتِهِ وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا

### Mutual Consultation (*shura*)

“[believers are]...those who avoid the greater crimes and shameful deeds, and, when they are angry even then forgive; those who hearken to their Lord, and establish regular prayer; who (conduct) their affairs by mutual consultation...” (42:37-38) *Al-Shura*.

وَالَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ  
وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا  
رَزَقْنَاهُمْ يُنْفِقُونَ

“... and take mutual counsel together according to what is just and reasonable...”  
(65:6) *Al-Talaq*.

أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وَجْدِكُمْ وَلَا تُضَارُوهُنَّ لِتُضَيِّقُوا عَلَيْهِنَّ  
وَإِنْ كُنَّ أُولَاتٍ حَمْلٍ فَأَنْفِقُوا عَلَيْهِنَّ حَتَّى يَضَعْنَ حَمْلَهُنَّ فَإِنْ أَرْضَعْنَ  
لَكُمْ فَأَتُوهُنَّ أَجُورَهُنَّ وَأَنْمِرُوا بَيْنَكُمْ بِمَعْرُوفٍ وَإِنْ تَعَاسَرْتُمْ فَسَرِّضْ  
لَهُ الْآخَرَى

### Oppression

“The blame is only against those who oppress people with wrongdoing and insolently transgress beyond bounds through the land, defying right and justice. For such (people) there will be a grievous penalty. But indeed if any show patience and forgive, that would truly be an exercise of courageous will and resolution in the conduct of affairs.” (42: 42-43) *Al-Shura*.

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ  
أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ  
وَلَمَنْ صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الْأُمُورِ

“And those who, when an oppressive wrong is inflicted on them, (are not cowed) but help and defend themselves. The recompense for an injury is an injury equal thereto (in degree), but if a person forgives and makes reconciliation, his reward is due from Allah, for (Allah) loves not those who do wrong.” (42: 39-40) *Al-Shura*.

وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُونَ  
وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ  
الظَّالِمِينَ



## Verbal & Emotional Abuse

“O you who believe! Let not some people among you laugh at others. It may be that the (latter) are better than the former: nor defame nor be sarcastic to each other, nor call each other by offensive nicknames: ill-seeming is a name connoting wickedness, (to be used by one) after he has believed: and those who do not desist are (indeed) doing wrong.” (49:11) *Al-Hujurat*.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِنْ قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا  
نِسَاءٌ مِنْ نِسَاءٍ عَسَىٰ أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا  
بِالْأَلْقَابِ بِئْسَ الْأَسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَنْ لَمْ يَتُبْ فَأُولَٰئِكَ هُمُ  
الظَّالِمُونَ

“O you who believe! Avoid suspicion as much as possible. For suspicion in some cases is a sin. And spy not on each other, nor speak ill of each other behind their backs....” (49:12) *Al-Hujurat*.

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





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## Organizations

### National Domestic Violence Organizations

#### MUSLIM

#### Islamic Social Services Association (ISSA)

1030 E. Baseline Road, Suite 105  
PMB 955  
Tempe, AZ 85283-1314  
Phone: (888) 415-9920  
Fax: (602) 532-7057  
Email: [info@issausa.org](mailto:info@issausa.org)  
Website: [www.issausa.org](http://www.issausa.org)

#### ISNA Domestic Violence Forum

Islamic Society of North America  
P O Box 38  
Plainfield, IN 46168  
Phone: (317) 839-8157  
Fax: (317) 839-1840  
Website: [www.isna.net](http://www.isna.net)

#### Kamilat

7007 Georgetown Parkway  
Fenton, MI 48430  
Phone: (810) 714-3664  
Fax: (810) 222-5867  
Website: [www.kamilat.org](http://www.kamilat.org)  
Email: [staff@kamilat.org](mailto:staff@kamilat.org)

#### Karamah

Muslim Women Lawyers for Human Rights  
1420 16th Street. NW  
Washington, DC 20036  
Phone: (202) 234-7302  
Fax: (202) 234-7304  
Email: [karamah@karamah.org](mailto:karamah@karamah.org)  
Website: [www.karamah.org](http://www.karamah.org)

#### The Peaceful Families Project

PO Box 771  
Great Falls, VA 22066  
Phone: (703) 474-6870  
Email: [Info@PeacefulFamilies.org](mailto:Info@PeacefulFamilies.org)  
Website: [www.PeacefulFamilies.org](http://www.PeacefulFamilies.org)

#### OTHER

#### Asian & Pacific Islander Institute on Domestic Violence

450 Sutter Street, Suite 600  
San Francisco CA 94108  
Phone: (415) 954-9988 x315  
Fax: (415) 954-9999  
Website: [www.apiahf.org/apidvinstitute](http://www.apiahf.org/apidvinstitute)



**FaithTrust Institute**

2900 Eastlake Ave. E., Suite 200  
Seattle, WA 98102  
Phone: (206) 634-1903  
Fax: (206) 634-0115  
Email: [info@faithtrustinstitute.org](mailto:info@faithtrustinstitute.org)  
Website: [www.faithtrustinstitute.org](http://www.faithtrustinstitute.org)

**Family Violence Prevention Fund**

383 Rhode Island Street, Suite 304  
San Francisco, CA 94013  
Phone: (415) 252-8900  
Fax: (415) 252-8991  
TTY: (800) 595-4889  
Email: [info@endabuse.org](mailto:info@endabuse.org)  
Website: [www.endabuse.org](http://www.endabuse.org)

**Legal Momentum**

1522 K Street NW, Suite 550  
Washington, DC 20005  
Phone: (202) 326-0040  
Fax: (202) 589-0511  
Email: [iwp@legalmomentum.org](mailto:iwp@legalmomentum.org)  
Website: [www.legalmomentum.org](http://www.legalmomentum.org)

**National Center on Domestic & Sexual Violence**

7800 Shoal Creek Blvd., Ste. 120-N  
Austin, TX 78757  
Phone: (512) 407-9020  
Fax: (512) 407-9022  
Website: [www.ncdsv.org](http://www.ncdsv.org)

**National Coalition against Domestic Violence**

P.O. Box 18749  
Denver, CO 80218  
Phone: (303) 839-1852  
Fax: (303) 831-9251  
TTY: (303) 839-8459  
Email: [mainoffice@ncadv.org](mailto:mainoffice@ncadv.org)  
Website: [www.ncadv.org](http://www.ncadv.org)

**National Domestic Violence Hotline**

Hotline: (800) 799-SAFE (7233)  
Hotline TTY: (800) 787-3224

**National Network to End Domestic Violence**

660 Pennsylvania Avenue SE, Suite 303  
Washington, DC 20003  
Phone: (202) 543-5566  
Fax: (202) 543-5626  
Website: [www.nnedv.org](http://www.nnedv.org)

**National Network to End Violence against Immigrant Women**

310-8th Street, Suite 303  
Oakland, CA 94607  
Phone: (510) 465-1984  
Fax: (510) 465-1885  
Email: [nnirr@nnirr.org](mailto:nnirr@nnirr.org)  
Website: [www.nnirr.org](http://www.nnirr.org)

**National Resource Center on Domestic Violence**

6400 Flank Drive, Suite 1300  
Harrisburg, PA 17112  
Phone: (800) 537-2238  
TTY: (800) 553-2508  
Website: [www.nrcdv.org](http://www.nrcdv.org)

**Rape, Abuse & Incest National Network (RAINN)**

635-B Pennsylvania Avenue SE  
Washington, DC 20003  
Hotline: 1-800-656-HOPE x1  
Phone: (202) 544-1034 OR  
(800) 656-4673 x3  
Fax: (202) 544-3556  
Email: [info@rainn.org](mailto:info@rainn.org)  
Website: [www.rainn.org](http://www.rainn.org)

**Stop Family Violence**

331 West 57th Street, Suite 518  
New York, NY 10019  
Website: [www.stopfamilyviolence.org](http://www.stopfamilyviolence.org)

**U.S. Department of Justice, Office of Violence against Women**

800 K Street, N.W., Suite 920  
Washington, DC 20530  
Phone: (202) 307-6026  
Fax: (202) 307-3911  
TTY: (202) 307-2277  
Website: [www.ojp.usdoj.gov/vawo](http://www.ojp.usdoj.gov/vawo)

## Local Domestic Violence Organizations

The organizations listed in this section are categorized as Muslim organizations (those that focus mainly on serving Muslim clients) and ethnic organizations (those that focus on providing services to a specific ethnic group, which may include a substantial number of Muslims). This list is not an exhaustive list of all domestic violence organizations. The purpose is to direct Muslim women to those organizations that may be better prepared to deal with Muslim women's unique needs. Fortunately, many secular organizations are increasingly becoming more aware of, and sensitive to, the needs of Muslim women.

To obtain information about a local domestic violence program anywhere in the U.S., call the National Domestic Violence Hotline at 1-800-799-SAFE (1-800-799-7233).

(Note: Please refer to the Peaceful Families Project website for updated information on these organizations: [www.peacefulfamilies.org](http://www.peacefulfamilies.org).)

The following organizations offer domestic violence programs and/or referrals.

## MUSLIM

### North Eastern States

#### **Baitul Hemayah**

20-24 Branford Place, Suite 702  
Newark, New Jersey 07102  
Phone: 973.242.1922  
Hotline: 866.HEM.AYAH  
Email: [info@baitulhemayah.org](mailto:info@baitulhemayah.org)  
Website: [www.baitulhemayah.org](http://www.baitulhemayah.org)

#### **The Committee on Domestic Harmony in Long Island, NY**

Islamic Center of Long Island  
835 Brush Hollow Road  
Westbury, New York 11590  
Phone: 516.942.6133  
Fax: 516.766.6044

#### **Rahama**

Buffalo, NY  
Phone: 716.908.6505  
Email: [rahama.dv@gmail.com](mailto:rahama.dv@gmail.com)

#### **Sista2Sista**

Philadelphia, PA  
Email: [sistas@sista2sista.org](mailto:sistas@sista2sista.org)  
Website: [www.sista2sista.org](http://www.sista2sista.org)

#### **Turning Point**

PO Box 670086  
Flushing, NY 11367  
Phone: 718.883.9400  
Fax: 718.883.9449  
Email: [info@turningpoint-ny.org](mailto:info@turningpoint-ny.org)  
Website: [www.turningpoint-ny.org](http://www.turningpoint-ny.org)

**Wafa House**

P.O. Box 2102  
Clifton, NJ 07015-2102  
Phone: 800.930.9232  
Email: [info@wafahouse.org](mailto:info@wafahouse.org)  
Website: [www.wafahouse.org](http://www.wafahouse.org)

**Southern States****Al-Baitu Nisa**

Islamic Center of Maryland  
19401 Woodfield Road  
Gaithersburg, MD 20879  
Phone: 301.840.9440

**Baitul Salaam Network**

PO Box 11041  
Atlanta, GA 30310  
Phone: 800.285.9489 pin #00  
Email: [haleem1@aol.com](mailto:haleem1@aol.com)  
Website: [www.baitulsalaam.net](http://www.baitulsalaam.net)

**Central Texas Muslimaat**

3571 Far West Boulevard #109  
Austin, Texas 78731  
Phone: 512.577.SAFE  
Email: [yturk@ctmuslimaat.org](mailto:yturk@ctmuslimaat.org)  
Website: [www.ctmuslimaat.org](http://www.ctmuslimaat.org)

**Foundation for Appropriate and Immediate Temporary Help (FAITH)**

500 Grove Street  
Herndon, VA 20170  
Phone: 571.323.2198 and 571.323.2199

Email: [info@faithus.org](mailto:info@faithus.org)  
Website: [www.faithus.org](http://www.faithus.org)

**ISTABA Family Support and Resource Center**

7326 Sligh Avenue  
Tampa, FL 33610  
Phone: 813.663.0140  
Email: [IstabaFSRC05@Verizon.net](mailto:IstabaFSRC05@Verizon.net)  
Website: [www.i-family-resources.net](http://www.i-family-resources.net)

**Muslim Community Center for Human Services**

Al-Shifa Clinic  
7600 Glenview Drive  
Richland Hills, TX 76181  
Phone: 817.589.9165 (HelpLine)  
Email: [info@mcc-hs.org](mailto:info@mcc-hs.org)  
Website: [www.mcc-hs.org](http://www.mcc-hs.org)

**Muslim Men Against Domestic Violence**

(A project of FAITH)  
500 Grove Street  
Herndon, VA 20170  
Phone: 571.323.2198 and 571.323.2199  
Email: [info@faithus.org](mailto:info@faithus.org)  
Website: [www.faithus.org](http://www.faithus.org)

## **Western States**

### **Niswa Association, Inc.**

P.O. Box 1403  
Lomita, CA 90717  
Phone: 310.748.9087  
Email: [niswainc@yahoo.com](mailto:niswainc@yahoo.com)  
Website: [www.niswa.org](http://www.niswa.org)

### **North American Islamic Shelter for the Abused (NISA)**

P.O.Box 50515  
Palo Alto, CA 94303  
Phone: 650.856.0440  
Email: [admin@ask-nisa.org](mailto:admin@ask-nisa.org)  
Website: [www.ask-nisa.org](http://www.ask-nisa.org)

### **Rahima Foundation**

2302 Calle Del Mundo  
Santa Clara, CA 95054  
Phone: 408.845.0050  
Email: [mail@rahima.org](mailto:mail@rahima.org)  
Website: [www.rahima.org](http://www.rahima.org)

### **SEMAH**

39675 Cedar Boulevard, Suite 140  
Newark, CA 94560  
Phone: 510.659.8535  
Help Line: 866.995.EMAH

### **Stepping Together**

PO Box 2216  
Los Gatos, CA 95031  
Email: [admin@amila.org](mailto:admin@amila.org)  
Website: [www.amila.org](http://www.amila.org)

## **ETHNIC-BASED**

### **Midwestern States**

Apna Ghar  
4753 North Broadway, Suite 632  
Chicago, IL 60640  
Office: 773.334.0173  
Fax: 773.334.0963  
Email: [info@apnaghar.org](mailto:info@apnaghar.org)  
Website: [www.apnaghar.org](http://www.apnaghar.org)

### **Arab American Action Network (AAAN)**

3148 W. 63rd Street  
Chicago, IL 60629  
Phone: 773.436.6060  
Email: [aaan@aaan.org](mailto:aaan@aaan.org)  
Website: [www.aaan.org](http://www.aaan.org)

### **Arab American Family Services**

10608 South Roberts Road  
Palos Hills, IL 60465  
Phone: 708.974.8084  
Fax: 708.974.8086  
Website: [www.aafamilyservices.org](http://www.aafamilyservices.org)

### **Arab Community Center for Economic and Social Services (ACCESS)**

2651 Saulino Court  
Dearborn, MI 48120  
Phone: 313.842.7010  
Fax: 313.842.5150  
Website: [www.accesscommunity.org](http://www.accesscommunity.org)

**The Hamdard Center**

228 East Lake Street  
Addison, IL 60101  
Phone: 630.835.1432  
Fax: 630.835.1433  
Website: [www.hamdardcenter.org](http://www.hamdardcenter.org)

**Michigan Asian Indian Family Services**

P.O. Box 252673  
West Bloomfield, MI 48325  
Phone: 888.664.8624 (Crisis Line)  
Phone: 248.477.4985  
Email: [info@maifs.org](mailto:info@maifs.org)  
Website: [www.maifs.org](http://www.maifs.org)

**Northeastern States****The Arab-American Family Support Center**

150 Court Street, 3rd Floor  
Brooklyn, NY 11201  
Phone: 718.643.8000  
Fax: 718.797.0410  
Website: [www.aafscny.org](http://www.aafscny.org)

**Asian American Support and Resource Agency (AASRA)**

54 Cummings Park, Suite 316  
Woburn, MA 01801  
Phone: 866.922.2772  
Email: [aasra@aasranewengland.com](mailto:aasra@aasranewengland.com)  
Website: [www.aasranewengland.org](http://www.aasranewengland.org)

**Desis Rising Up and Moving (DRUM)**

72-26 Broadway, 4th Floor  
Jackson Heights, NY 11372  
Phone: 718.205.3036  
Fax: 718.205.3037  
Email : [info@drumnation.org](mailto:info@drumnation.org)  
Website: [www.drumnation.org](http://www.drumnation.org)

**Manavi**

P.O. Box 3103  
New Brunswick, New Jersey 08901  
Phone: 732.435.1414  
Fax: 732.435.1411  
Email: [manavi@worldnet.att.net](mailto:manavi@worldnet.att.net)  
Website: [www.manavi.org](http://www.manavi.org)

**SAHELI- Boston**

P. O. Box 1345  
Burlington, MA 01803  
Phone: 866.4.SAHELI (Helpline)  
Email: [saheli800@hotmail.com](mailto:saheli800@hotmail.com)  
Website: [www.saheliboston.org](http://www.saheliboston.org)

**Sakhi for South Asian Women**

P.O. Box 20208  
Greeley Square Station  
New York, New York 10001  
Phone: 212.868.6741 (Helpline)  
Phone: 212.714.9153 (Office)  
Fax: 212.564.8745  
Email: [contactus@sakhi.org](mailto:contactus@sakhi.org)  
Website: [www.sakhi.org](http://www.sakhi.org)

**SNEHA, Inc**

P. O, Box 271650  
West Hartford, CT 06127  
Phone: 860.658.4615  
Fax: 860.521.1562  
Email: sneha@sneha.org  
Website: www.sneha.org

**Suffolk County Coalition Against  
DV, Long Island, NY**

P.O.Box 1269  
Bay Shore, NY 11706  
24-Hour Hotline: 631.666.8833  
(including a language translation  
service)  
Office: 631.666.7181  
TTY: 631.233.3626  
Website: www.sccadv.org

**Southern States**

**Asian/Pacific Islander Domestic  
Violence Resource Project**

P.O. Box 14268  
Washington, D.C. 20044  
Phone: 202.464.4477  
Fax: 202.986.9332  
Email: info@dvrp.org  
Website: www.dvrp.org

**Asian Women's Self- Help  
Association (ASHA)**

P.O. Box 2084  
Rockville, MD 20847  
Helpine: 888.417.2742  
Email: asha@ashaforwomen.org  
Website: www.ashaforwomen.org

**Asians Against Domestic Violence  
(AADA)**

P.O. Box 420776  
Houston, TX 77242-0776  
Toll free: 866.833.AADA or  
866.833.2232  
Phone: 713.339.8300  
Email: info@aadainc.org  
Website: www.aadainc.org

**Counselors Helping Asian Indians  
(CHAI)**

4517 Redleaf Court  
Ellicott City, MD 21043  
Phone: 410.461.1634  
Email: raziachai@hotmail.com

**DAYA, Inc**

6 White Pillars Lane  
P.O. Box 571774  
Houston, TX 77257  
Phone: 713.914.1333  
Email: info@dayahouston.org  
Website: www.dayahouston.org

**Kiran. Inc**

PO Box 3513  
 Chapel Hill, NC 27515- 3513  
 Phone: KIRAN-INC or 866.547.2646  
 (Toll-free Crisis Line)  
 Phone: 919.865.4006  
 Email: kiraninc@hotmail.com  
 Website: www.kiraninc.org

**Raksha**

P.O. Box 12337  
 Atlanta, GA 30355  
 Phone: 866.725.7423 or 877.672.5742  
 (Toll-Free)  
 Phone: 404.842.0725 (Helpline)  
 Fax: 404.876.4525  
 Email: Info@raksha.org or  
 raksha@mindspring.com  
 Website: www.raksha.org

**SAHARA: Asian Women in Distress**

Women's Fund of  
 Miami-Dade County  
 1550 Madruga Avenue, Ste 332  
 Coral Gables, FL 33146  
 Phone: 305.284.0118  
 Contact: Sophie Brion, Women's  
 Advocacy Project Director  
 Email: sophie@womensfundmiami.org  
 Website: www.womensfundmiami.org

**SAHELI- Austin**

P. O. Box 3665  
 Austin, TX 78764  
 Phone: 512.703.8745 (24-hour Voice  
 Mail Helpline)  
 Email: sahelis@saheli-austin.org  
 Website: www.saheli-austin.org

**Tahirih Justice Center**

6066 Leesburg Pike, Suite 220  
 Falls Church, VA 22041  
 Phone: 703.575.0070  
 Email: justice@tahirih.org  
 Website: www.tahirih.org

**Western States****Chaya**

P.O. Box 22291  
 Seattle, WA 98122  
 Phone: 877.92CHAYA (Toll-free)  
 Phone: 206.325.0325 (Helpline)  
 Phone: 206.568.7576 (Office)  
 Email: chaya@chayaseattle.org  
 Website: www.chayaseattle.org





## Resources

### **Maitri**

234 East Gish Road, Suite 200  
San Jose, CA 95112  
Phone: 888.8.MAITRI  
(Toll-free Hotline)  
Phone: 408.436.8393  
Email: [maitri@maitri.org](mailto:maitri@maitri.org)  
Website: [www.maitri.org](http://www.maitri.org)

### **NARIKA**

P.O. Box 14014  
Berkeley, CA 94712  
Phone: 510.540.0754  
Phone: 800.215.7308 (Toll-free)  
Fax: 510.540.0201  
Website: [www.narika.org](http://www.narika.org)

### **Refugee Women's Alliance (ReWA)**

4008 Martin Luther King Jr. Way S  
Seattle, WA 98108  
Phone: 206.721.0243  
Website: [www.rewa.org](http://www.rewa.org)

### **SAHARA**

18520 1/2 S. Pioneer Blvd., Ste. 204  
Artesia, CA 90701  
Phone: 888-SAHARA 2 (Toll-free)  
Phone: 562.402.4132  
Email: [sahara\\_2@hotmail.com](mailto:sahara_2@hotmail.com)  
Website: [www.charityfocus.org/sahara](http://www.charityfocus.org/sahara)

### **YWCA for South King County**

1010 S. 2<sup>nd</sup> St.  
Renton, WA 98057  
Phone: 425.226.1266 ext. 1017  
Website: [www.ywcaworks.org](http://www.ywcaworks.org)

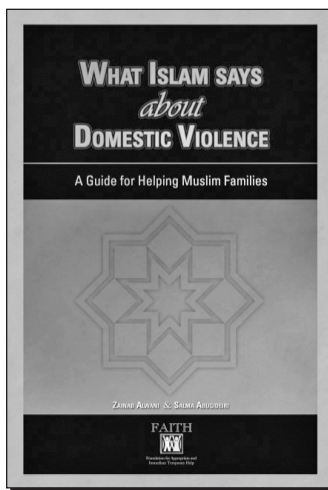


## Additional Resources Available from FaithTrust Institute\*

### What Islam Says About Domestic Violence: A Guide for Helping Muslim Families

By Zainab Alwani and Salma Abugideiri

Project Coordinator: Ambreen Ahmed, FAITH Social Services



A critical resource for anyone working in domestic violence: advocates, shelter staff, law enforcement, mental health workers, medical providers, lawyers, and others.

(Herndon, VA; Foundation for Appropriate and Immediate Temporary Help, 2003)

*"...one of the first serious attempts to address domestic violence from an Islamic perspective."*

IMAM MOHAMMAD MAGID, ADAMS Center Director.  
Vice President, Islamic Society of North America

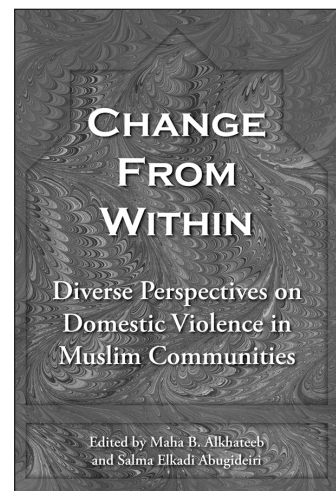
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### Change From Within *Diverse Perspectives on Domestic Violence in Muslim Communities*

Edited by Maha B. Alkhateeb and  
Salma Elkadi Abugideiri

Peaceful Families Project. 259 pages. 2007.

To date, domestic violence in Muslim communities has received little attention. This book is one of the first edited volumes to focus on domestic violence in Muslim families. Bringing the experiences of diverse domestic violence advocates to the table, voices in this text include religious leaders, service providers, and



researchers from multiple disciplines. Four survivors also share their stories, illustrating some of the challenges they faced, as well as their paths to healing. This volume illuminates unique domestic violence issues that Muslims face, and emphasizes Islam's intolerance to abuse.

Muslim and non-Muslim domestic violence advocates, social service providers, mental health professionals, religious leaders, community leaders, activists, scholars, public agencies, advocacy organizations, hospitals, doctors, judges, and attorneys, among others, will find this book beneficial. It is also an essential text for university courses in women's studies, social work, mental health, sociology, and criminology departments.

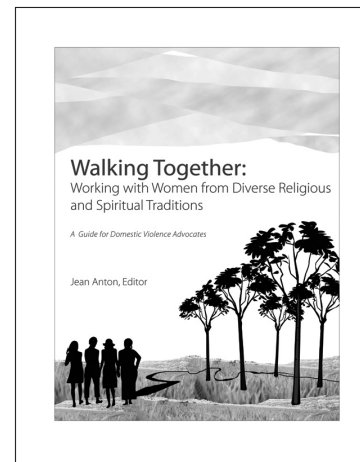
ORDER # CFW

**Walking Together: Working with Women from Diverse Religious and Spiritual Traditions**  
*A Guide for Domestic Violence Advocates*

Edited by Jean Anton

An exciting anthology for domestic violence advocates. Includes information about American Indian/Alaskan Native Spirituality, Buddhism, Catholicism, Hinduism, Islam, Judaism, and Protestantism.

ORDER # WLK



**To order any of these resources:**

**go to [www.faithtrustinstitute.org](http://www.faithtrustinstitute.org)**

**or call toll free 1-877-860-2255**

\* NOTE: Included here are only those resources with information for and about Muslim communities. For Christian and Jewish communities, many books, videos, DVDs, and curricula are available from FaithTrust Institute. Topics addressed include domestic violence, child abuse, sexual violence, healthy relationships for teens, and sexual abuse by clergy.