

RAHIM

A PROJECT OF  HEART

Reproductive
Agency
Honoring
Impacted
Muslims



THE REPRODUCTIVE JUSTICE FRAMEWORK FOR MUSLIMS: A PREVIEW

By: Anahita Farishta & Sahar Pirzada
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www.rahim.hearttogrow.org

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Bismillah ar-Rahman ar-Rahim

In the name of Allah, Most Gracious, Most Merciful

IN ALLAH, WE TRUST. ALLAH ENTRUSTS US –

...To honor our sacred bodies.

...To forge our own life journeys.

...To make our own reproductive decisions.

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GRATITUDE

FROM THE HEART

We'd like to thank HEART's incredible staff members who contributed to the creation of this RAHIM Framework as thought partners, editors, graphic designers, and leaders. We love you and pray that Allah (swt) protects us from all forms of interpersonal, communal, and state harm. We pray that this work be a reflection of how we show up for each other as we each navigate our reproductive lives.

Haddijatou Ceesay

Kiran Waqar

Nadiyah Mohajir

Navila Rashid

Mishka Banuri

Sabreen Muhammed

We built this for us. Alhamdulillah.

With Love,

Sahar Pirzada & Anahita Farishta

WHO INFORMS THIS WORK

List all of the key figures, and organizations that have played a role in the history of Reproductive Justice for Muslims.

Scholars & Academics

- Dr. Asifa Quraishi-Landes
- Dr. Zahra Ayubi
- Dr. Sadiyya Shaikh
- Dr. Ingrid Mattson
- Dr. Rabea Benhalim
- Dr. Shehnaz Haqqani
- Dr. Syed Atif Rizwan
- Dr. Juliane Hammer
- Dr. Sofia Rehman
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- Dr. amina wadud
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- Dr. Ghazala Anwar
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- Zainah Anwar
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- Dr. Laila Al-Marayati
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- Shira Hassan
- Mia Mingus
- Andrea Ritchie
- Darakshan Raja

Chaplains

- Sr. Amany Shalaby
- Seher Siddiquee
- Usama Malik
- Safia Mahjebin

WHO INFORMS THIS WORK

List all of the key figures, contemporary and historical, and organizations that have played a role in the history of Reproductive Justice for Muslims. These could be Quranic figures, Sahaba, thought leaders, academics, scholars, political figures, revolutionaries, and/or others.

Organizations

- HEART to Grow
- Sisters in Islam
- Musawah
- NAPAWF
- SisterSong
- INCITE! Women of Color Against Violence
- Combahee River Collective
- Queer Crescent
- Muslims for Just Futures
- Vigilant Love
- Muslim Women For
- Muslim Abolitionist Futures Network
- Indigenous Women Rising
- Forward Together
- Collective Power
- California Latinas for Reproductive Justice
- Feminist Women's Health Center
- ARC Southeast
- National Latina Institute for Reproductive Justice
- Advocates for Youth
- The Person Center DC
- MuslimARC
- Palestinian Feminist Collective
- For the Binat
- We Testify

12 Founding Mothers of RJ

- Toni M. Bond Leonard,
- Reverend Alma Crawford,
- Evelyn S. Field,
- Terri James,
- Bisola Marignay,
- Cassandra McConnell,
- Cynthia Newbille,
- Loretta Ross,
- Elizabeth Terry,
- 'Able' Mable Thomas,
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RAHIM FRAMEWORK FOREWORD

BY: NADIAH MOHAJIR, MPH AND
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As we approach another election, reproductive rights are increasingly a focus for many. Although family planning, access to contraception, and pregnancy loss and termination are daily realities of many Muslims, these stories are often not captured for two reasons. First, the stigma associated with sexual and reproductive health (SRH) within Muslim communities perpetuates a silence around these issues and isolates those navigating these everyday experiences. Second, mainstream services and information are not typically culturally-responsive to the unique needs of diverse Muslim communities. In an era where Muslims are hypervisible due to increased anti-Muslim rhetoric and state violence targeting their bodies, their reproductive health experiences are virtually invisible.

While Muslims are by far one of the most diverse faith groups in America, with respect to race, socioeconomic status, geography, and even day-to-day religious practice, there are common threads: too many Muslims navigate their SRH needs alone, in silence, and without access to culturally-responsive information and services. This silence is unjust and contributes to gender inequities, power imbalance, and violence in Muslim communities. At the root of this silence are decades of systemic oppression: patriarchy, racism, classism, capitalism, queerphobia and Islamophobia, which have enabled multiple forms of gendered violence - including reproductive violence and oppression - to continue.

As of October 2024, elected officials in the United States have passed abortion bans, resulting in the murder of pregnant people who were denied life-saving reproductive health care. The government is funding global military occupations instead of critical social services, and targeting voices of dissent from the campus to the workplace (al Jazeera, 2024).

The Supreme Court overturned Roe v. Wade with the 2022 ruling in Dobbs, stripping away the federal protection of abortion rights (Crayton et al., 2022). The particular targeting of Muslim bodies by the state with regards to surveillance, criminalization and gendered Islamophobia presents added barriers for Muslims seeking reproductive care (Samari et al., 2018).

Divisions in the Muslim American community have also grown in recent years regarding gender, sexuality, and reproductive rights. An unsaid line in the sand has been drawn, leading to gatekeeping, shaming, and heightened ostracization for Muslims who do not align with dominant Muslim (male) voices on such issues. Individuals marginalized due to gender are particularly isolated from masjid going communities, while they face the brunt of the repercussions of the harmful political landscape.

Our RAHIM framework contends with the following complex realities and critical issues that Muslims in the US are facing today:

Abortion

The public discourse on abortion, led by conservative scholars and leaders, has further perpetuated misinformation and harm to directly impacted people. There continues to be an erasure of Muslim Americans who are having abortions, and those needing access to abortion care to manage pregnancy outcomes.

The state continues to utilize gendered forms of violence to oppress, monitor, punish, maim, and control Muslim bodies (Raja, 2020). These gendered forms of violence directly deny Muslims bodily autonomy, especially as they are targeted by national security surveillance apparatuses for accessing reproductive services.

US immigration policies, coupled with funding priorities, influence resource allocation for immigrant families. US immigration policies continue to impact Muslims by separating their families, creating the conditions for refugee settlement through US imperialism, and denying access to critical services, including affordable and accessible SRH for immigrants.

Intra-race relations among Muslim communities in the US have historically been tense. Many communities and mosques continue to be informally segregated, further strengthening the tensions between Black and non-Black communities. These tensions contribute to how Black Muslims are racialized, sexualized, objectified, and marginalized. This inevitably impacts the ways they experience, access, and receive support for their sexual and reproductive well-being.

Gendered Islamophobia

Immigration

Anti-Blackness

Queer-and-transphobia

The increased resistance to LGBTQ inclusion in the Muslim community by mainstream Muslim scholars has exacerbated the limited access to services and safe spaces for queer and trans Muslims. Queer and trans Muslims continue to cultivate belonging by leading their own powerful spaces and claiming Islam and queerness unapologetically.

Economic Justice

Historically marginalized Muslims, such as women, LGBTQ folks, and survivors, are often not reflected in leadership positions within and outside of the Muslim community. In addition to a lack of opportunities, they are often not compensated fairly and equitably for their labor, leading to financial insecurity. Economic justice creates equitable and thriving solutions for our communities, reducing the risk of harm to the most vulnerable while creating sustainable systems of support.

Spiritual Abuse

Spirituality and religious practice are essential to many Muslims, who often refer to religious leadership to guide their daily practice. Religious leaders can intentionally misuse or decontextualize religious teachings to discourage individuals from seeking necessary reproductive health services. This abuse of their leadership role is known as spiritual abuse.

Representation

Although Muslims are incredibly diverse, religious authorities in most Muslim spaces are usually traditionally-trained cis-heterosexual men. This has resulted in unequal power dynamics and the misappropriation of religious law or tradition to preserve gender inequity. In non-Muslim industry spaces, Muslim femmes, women and non-binary people are often tokenized or denied leadership positions. Muslim and non-Muslim organizations must invest in the leadership of Muslim women, LGBTQ Muslims, and Muslim survivors of all gender identities to achieve reproductive justice for Muslims.

Patriarchy

The disproportionate expectations on women to uphold patriarchal gender norms regarding honor and chastity have stifled discourse on sex, essentially deeming the reproductive health stories of Muslims nonexistent. This poses a difficulty for Muslims to access necessary resources or make decisions around reproductive healthcare. Moreover, the resistance to these conversations also exists at the macro level: misogynist efforts that actively work to block or dismantle the work of organizations and grassroots efforts working to advance gender and reproductive justice.

Christian Supremacy

White Christian Supremacist ideology, through its legacy of colonization, has dominated and informed the conversation on sex, sexuality, and reproductive rights within some Muslim communities in the US. These ideas have perpetuated attitudes of shame, stigma, and silence around sexuality, puritanical notions of virginity and sexual purity, and gender stereotypes of sexually aggressive men and submissive women.

The Weaponization of Religious Doctrine

White Christian cis-males weaponize religious doctrine and politics to deny critical reproductive and sexual healthcare services. Some prominent Muslim male scholars have recently followed suit. We reject the notion that individuals who identify with religious/faith communities inherently oppose access to reproductive and sexual healthcare. Our work and this framework prove otherwise.

We believe Muslims can and do take care of their health and make informed choices every day. In continuing to serve their needs, we must work collectively to address the root causes of systemic oppression that continue to impede on their access to information, systems, and services for Muslims to fully embrace sexual and reproductive wellness.

This reproductive justice framework bridges the systemic with the communal and interpersonal barriers to care and offers a vision for what it means for an individual to exercise a fullness of choice over their bodies, safety and healthcare. Most importantly, this framework prioritizes the inclusion of the lived experiences and needs of impacted Muslims navigating sexual and reproductive decision making. This framework is a way to contextualize the struggles so many in our communities are dealing with in our specific socio-cultural and political landscape. It honors the role that Islam can and does play for empowered, faith aligned, and informed reproductive agency for Muslims.

INTRODUCTION

OUR GROUNDING

“I am Allah and I am the Most Merciful. I created the womb and named it with the derivative of My Name. Whoever honors it, I shall honor him and whoever violates it, I shall disown him.”

Reference: Al-Tirmidhi, 35

We are rooted in the whole of Bismillah, which contains the words Raḥmān and Raḥīm, or Divine Mercy and Compassion. Raḥmān and Raḥīm come from the same root as, rahm, or womb, and we know that every person has come from a womb. For this reason, the womb must be treated with the care and honor as shared in the Qur’an and Sunnah. As Allah reminds us through the above hadith, we must do what is in our power to protect the womb from violence and oppression of any kind. This includes protection from the State, which is actively restricting access to critical care. This includes protection from our own communities that can project judgment and stigma around reproductive health decision-making. From Palestine, to Sudan, to Kashmir, to Atlanta, the womb is consistently targeted and, therefore, a site of resistance.

We also acknowledge the complexities of a womb. Not everyone has a womb, wants a womb, or likes what is in their womb or the way it functions (or doesn't function). We reject the notion that womanhood or femininity is reflected by the mere presence of a womb. In doing this work, we ground ourselves in Mercy and Compassion, Ar-Rahman, and Ar-Rahim, the most repeated names and qualities of Allah (swt). As human beings, we are invited to embody a similar compassion toward all the sacred beings that Allah (swt) created.

As we say at HEART, there is no one way of being Muslim beyond the core foundational tenet of tawhid (oneness of God) and acknowledging the Prophethood of Muhammad (S). We see you and hope this Reproductive Justice (RJ) framework offers insight on how ethical Islamic concepts can inform reproductive health decision-making across a lifespan. We also offer thoughtful options for expanding families with care, *Rahma*, and love, rooted in our tradition and fostering new ones. And so, this framework is a gift to all in our communities navigating their own reproductive health journeys.

To the Muslim

- ... seeking support for their sexual and reproductive health**
- ... who feels like they can't talk about their sexual dysfunction, sexuality, or pregnancy outcome**
- ... who prays to fill their home with baby laughter**
- ... who supports our queer Muslim youth**
- ... who feels isolated by Muslims spaces, but loves Allah (swt)**

This framework is a labor of love and a renewal of our *niyyah*, or intention, to center impacted individuals in our Muslim communities who are actively trying to be healthy, make decisions for themselves and their families, and live full reproductive and sexual lives. **Our *duaa* (prayer) is simple: that we live in a world where all Muslims are safe and exercise self determination over their reproductive lives in communities they live, work, and pray.** This framework helps Muslims see how taking care of their bodies is part of living out their faith and how the decisions they make for their reproductive lives is an important part of that.

WHO WE ARE

HEART is a national nonprofit organization working to promote sexual health, uproot gendered violence, and advance reproductive justice by establishing choice and access for the most impacted Muslims. Our decade-plus of work in this field has provided us with the space and opportunity to think about what Reproductive Justice (RJ) means for the Muslims we serve.

Reproductive Justice is inherent to how we live out our faith. We view Islam as not only compatible with, but essential to advancing RJ in our communities. There is an abundance of evidence in Islamic scholarship and texts that supports the concepts and practice of reproductive justice (Ayubi, 2021; Boonstra, 2001) . Muslims have always practiced RJ, abolition, and anti-harm. This RJ framework will uplift how.

1 Sexual Health: an approach to sexuality based on accurate knowledge, personal awareness, and self-acceptance. It involves the ability to be intimate with a partner, communicate explicitly about sexual needs and desires, be sexually satisfied (having desire, becoming aroused, and having sexual satisfaction), act intentionally and responsibly, and set sexual boundaries.

2 Anti-harm: a strategy aimed at stopping a harmful behavior before it starts. This can include educational campaigns, legal bans or limitations, and more.

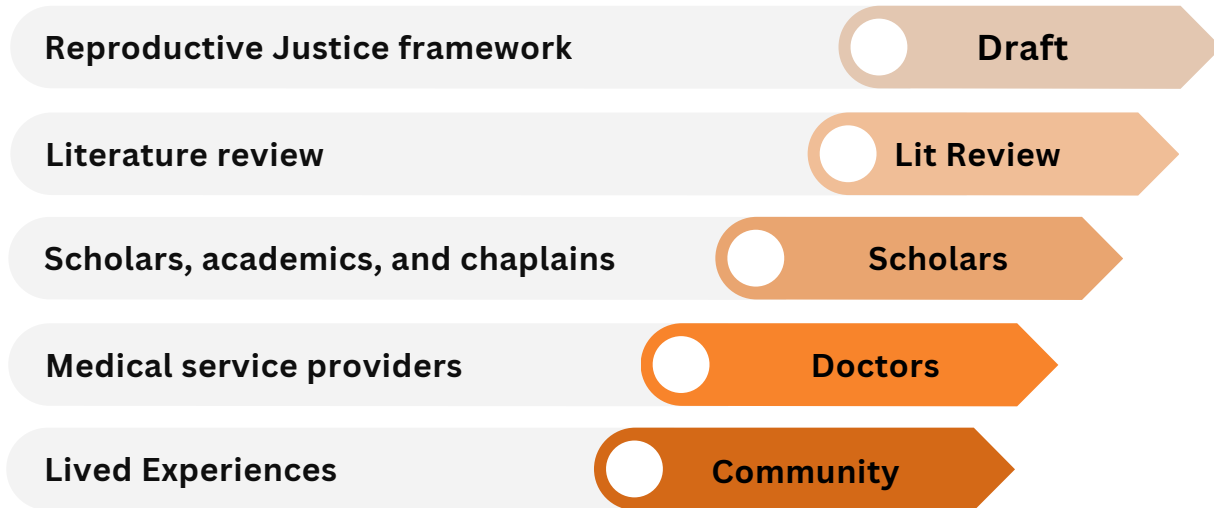
Although RJ spaces often intersect with faith narratives from Black Christian spaces, the Muslim narrative about how Muslims draw from their faith to advance reproductive justice has often been missing. We've seen, especially in the context of the United States, how the dominant narrative still is how faith is used as a tool of oppression, and we know that reality does exist (Hansen et al., 2017). Most disturbingly, we've seen how faith can be weaponized to push forward a right-wing agenda that ultimately impedes bodily autonomy (Myrick & Merold, 2022). As a result, the conversation around faith and reproductive rights in the United States often defaults to Christianity because of white Christian supremacy, leading to a lack of nuanced conversation in both RJ spaces and Muslim communities about what RJ can be and is for Muslim Americans. It also erases the history of Muslims in the United States - dating back to enslavement - who have practiced RJ, through their existence and their own reproductive decisions.

HOW WE DID IT

To craft our Reproductive Justice framework, we immersed ourselves in studying and learning from several sources of knowledge, inspiration, and foundational frameworks. We looked inward at our faith tradition and the rich history of how our faith has supported the advancement of RJ dating back to the first of creation, Adam (A) and Hawa (A). We interviewed Muslim scholars, academics, medical service providers, feminist thought leaders, and those with lived experience in our communities about reproductive justice, health, family, and rights. These rich conversations were incredibly moving and transformative.

³ Reproductive Rights: individual-level legal rights and freedoms relating to one's reproductive life including the right to an abortion, contraception, reproductive education, and more.

STAGES OF RESEARCH



We wanted to intentionally uplift the feminist Muslim **scholarship** that already exists and aligns with RJ, and could be made more accessible to the everyday Muslim in America. The writings and works of scholars like Dr. Zahra Ayubi and Dr. Sa'diyya Shaikh continue to provide groundbreaking analysis and research for our communities to grow into a feminist and equitable reality. We invested time and energy into crafting a RJ framework that can insha Allah (God willing) speak to the unique values and needs of our Muslim American communities, and deepen and add additional nuance to the conversation in mainstream RJ spaces.

Simultaneously, we continued to build relationships and learn from the brilliance of thought leaders in the RJ and abolitionist **movements**. From Shira Hasan and Mariame Kaba to Monica Simpson and Loretta Ross, we are grateful for the leaders who are providing language and frameworks for us to name our experiences and how liberatory practices can be integrated into our daily lives.

This framework was also informed by **research** HEART conducted in Muslim communities over the last fifteen years. The research was evidence based and IRB approved and explored many important issues related to sexual violence as it intersects with the sexual and reproductive well-being of Muslims ages 18-45.



Other important sources for us were our lived experiences and decade-plus community work with impacted individuals. The HEART team has lived as Muslim Americans navigating sexual and reproductive health⁴ decision making. We share similar questions and curiosities around the fiqh⁵ (Islamic jurisprudence) rulings. We know firsthand what the barriers are. We have advocated for our care and access and have supported so many through their journeys. We are guided by communities we serve and the experiences we have had to create this RJ Framework as a starting point to the conversation about where we have yet to go when it

4 Reproductive Health: refers to the physical, mental, and social well-being in relation to one's reproductive life. This includes the ability to decide whether or not to have children, have access to birth control, and have access to any medically necessary reproductive health service.

5 Fiqh: Islamic theory of law (Sharia). Fiqh includes the man-made interpretations of laws given to Muslims through the Quran and Prophet Muhammad PBUH. Different sects and schools of thought will typically have differing fiqh.

comes to exploring fiqh, ethics, and spiritual questions about our sexual and reproductive lives.

WHAT TO EXPECT

This framework is a living document where we will share our own learnings and understandings of Islamic legal, ethical and spiritual frameworks, existing RJ definitions and frameworks, and how it all connects to our commitment to abolition. We hope this framework and the documents developed as resources from it will provide our community members with a practical approach to making decisions about their bodies. We hope it mirrors, in whatever way helpful, the important parts of your lives.

This document is a preview of the theory behind the framework, the questions we continue to explore, and the ethical concepts we are grounding in for a decision-making process that individuals can engage with as they navigate common and complex reproductive health decisions. This framework may not provide the exact answers you are looking for. For example, if you are wondering, “Can I use a sperm donor to conceive and become a parent?” you will not find direct answers here. What you will find, however, is a collection of stories from our Abrahamic traditions, a nuanced and feminist understanding of key ethical concepts in Islam that promote RJ, and a grounding in how our sociopolitical context impacts decision-making and access for the most directly impacted Muslims in the United States. We hope that this analysis and theory invite a foundation for decision-making for Muslims as they navigate their reproductive lives.

Over time, we will introduce specific examples from reproductive health experiences and show how our framework can be applied to promote informed decision-making supported by the Islamic tradition. Topics and questions we will explore include, but are not limited to:

History of RJ

What is reproductive justice? Why are we invested in advancing RJ for Muslims, especially those impacted by the current socio-political climate?

A Muslim People's Timeline of RJ

How can we understand narratives about our history as Muslims through an RJ lens? How have we practiced RJ? What are our reflections on what our past?

Kinship and Lineage

What are examples of kinship and parenting from the Abrahamic and prophetic traditions that expand beyond the nuclear biological family? How can we empower parents and families to make reproductive decisions that align with their desires to preserve lineage and honor different types of kinship and paths to parenthood?

Communal Responsibility & Abolition

Also referred to as *Fard Kifayah* in an Islamic context. How do we develop systems of non-judgmental care and support that put the agency and trust back into the directly impacted person's hands? How does this align with abolition as a framework.

Ethical Concepts

What are concepts in our Islamic tradition that we can draw strength from to advance reproductive justice for Muslims?

HEART's Resources

From a referral network with trained professionals, to a mutual aid fund, to a plethora of resources tying Islam to repro well-being.

Muslims & RJ

On History, Fiqh, & Politics



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TURNING TO OUR FAITH TRADITION

amina wadud in her pre-Khutbah sermon, discusses how Islam is about practicing “engaged surrender” (wadud, 2022). She focuses on the process of pregnancy and childbirth, where planning and preparation can only take a person so far, and Allah (swt) ultimately controls the eventual fate of that which is carried in the womb. A person cannot keep the fetus in their womb when their body is naturally contracting and releasing the fetus into the world. A person cannot control that which Allah (swt) has written for them with regard to the length or condition of a pregnancy. Consequently, there is a practice of surrendering to that which is out of one’s control. In that practice of engaged surrender, Allah (swt) is still present and does not abandon the impacted person.

Many examples in Islamic history demonstrate the presence and Divine Mercy of Allah (swt) for individuals across the sexual and reproductive lifespan. Allah (swt) guided Maryam (A) to dates to ease her pain when she was screaming from the contractions while birthing Prophet Isa (A) (Abbas, 2024). The people in the land of Prophet Lut (A) were extinguished for how they sexually violated the sacred beings that visited their homes (Mehedi, 2023). Allah (swt) sent the miracle fountain of ZamZam to replenish the milk supply of Hajar (RA) who was desperately trying to save her starving child, Prophet Ismail (A), in the valley of Makkah (wadud, 2013). Allah (swt) consoled Asiyah (RA), the wife of the Pharaoh who was childless, until Musa (A) showed up in her life, and was eventually reunited with his birth mom (Mirza, 2018).

The examples of Allah (swt) responding to the cries, anguish, and despair of Muslims who are navigating sexual and reproductive life are foundational to the stories in the Quran. We built off those stories to craft an entire [timeline of Muslim peoples relationships to RJ](#). At times, the ways the stories are shared may cause discomfort. We ask for grace and openness as you read this framework. Notice what is coming up and let those emotions be. **Sit with them.** We hope these stories and grounding in our collective histories soften our hearts and deepen our rahma, or compassion, for Muslims navigating sexual and reproductive decisions.

How can Muslims return to this legacy of RJ and restore the practice of honoring each other as the sacred beings that Allah (swt) so honorably reflects us to be? Our RJ framework is the guidance on how we can do so.

HEART is here as a sibling Muslims can trust as they forge their reproductive journeys as entrusted to them by Allah (swt).

ON FIQH RULINGS

Through our conversations with with scholars and medical professionals, and our own casework, we knew that for many Muslims, understanding the varying fiqh (Islamic jurisprudence) opinions about sexual and reproductive experiences was important. From abortion, to the use of artificial reproductive technologies, to adoption⁶, Muslims wanted to know “what does Islam say”? What we learned from our research was that despite what is commonly believed, Islam doesn’t

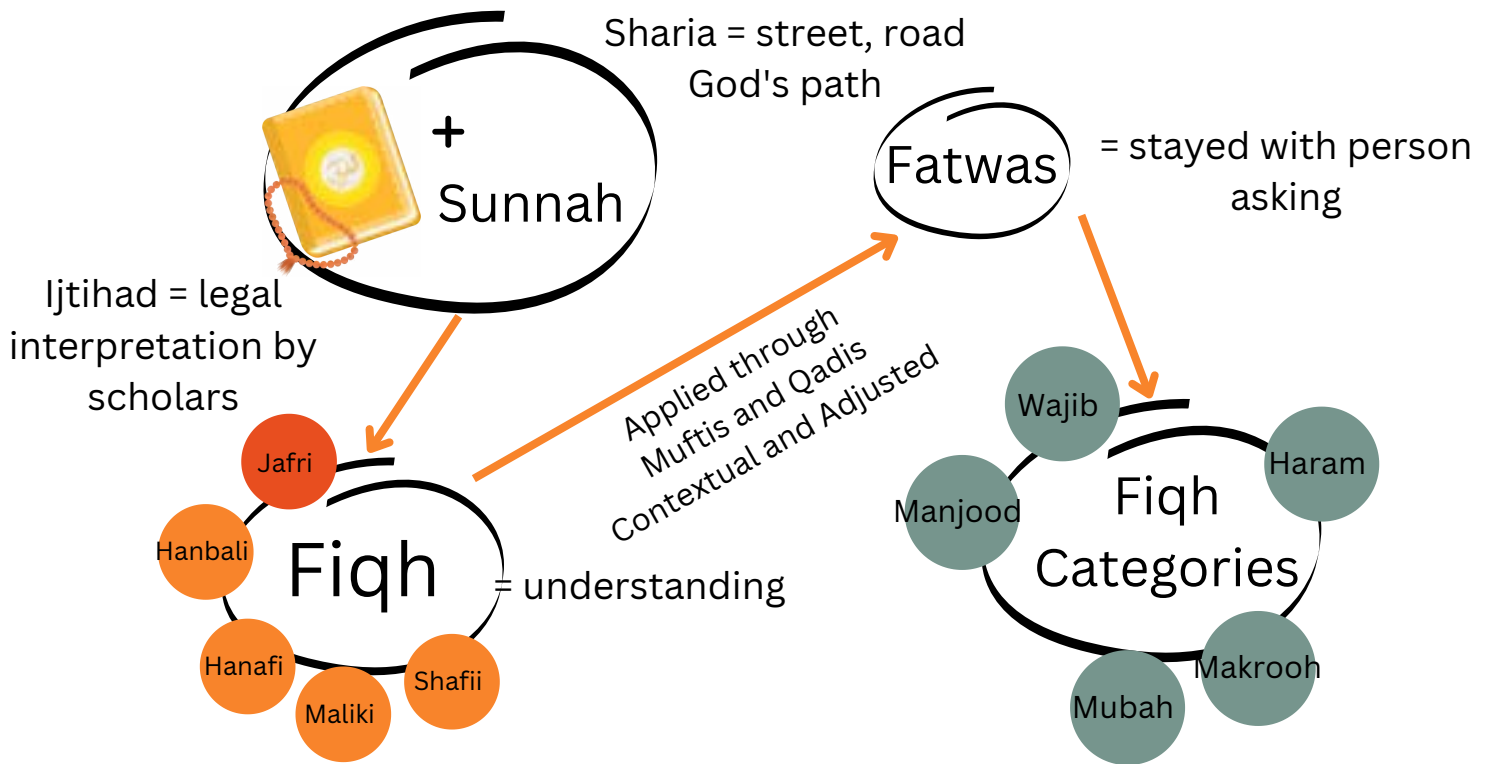
6 Assisted Reproductive Technologies: medical procedures, treatments, and technologies used to help individuals or couples conceive. These typically involve the manipulation of the egg, sperm, and embryo in a way that increases the likelihood of a healthy pregnancy. These technologies include fertility medications, in vitro fertilization (IVF), artificial insemination, and more.

“say” any one thing, and instead offers a wide range of nuanced and gender equitable rulings with respect to sexual and reproductive health, and women have been at the forefront of this brilliant scholarship for centuries. These rulings can vary from extremely restrictive to extremely permissive regarding questions about birth control, family planning, abortion, pregnancy, and reproductive assistance technology. Put differently, most of these issues are not black and white: there is often not one blanket answer or opinion, but rather the answer differs from one situation to another. Moreover, with the various schools of thoughts and religious sects (Shia, Sunni), there can be a very wide diversity in how certain issues are interpreted.

UNDERSTANDING FIQH

There are a variety of factors that should be considered when it comes to translating and interpreting Islamic historical texts, such as the Quran and Sunnah, including 1) Who is translating the text (and who is missing from that discourse) 2) Their historical and social context, AND 3) What approach they are using. These elements can make a significant difference in the conclusions they draw (Mohajir, Rashid, Ceesay, 2022). When we consider who is interpreting sharia and developing legal rulings, they are rarely the individuals with technical expertise or the people with uteruses who have to navigate decision-making around sexual and reproductive health firsthand. Accordingly, it may feel that the current traditional fiqh rulings around RJ are sometimes limiting and do not consider the lived experiences or the current political landscape.

At the same time, we recognize that fiqh opinions may still be important for individuals in their decision-making process. Therefore, it is important to ground in a solid understanding of what fiqh is. In a



Source: Dr. Asifa Quraishi-Landes

teach-in by Dr. Asifa Quraishi-landes, we learned that the literal translation of fiqh is “understanding” (Quraishi-Landes, 2017). It is the understanding of the sacred texts - our holy book, the Quran, the sayings of the Prophet Muhammad (S), the Hadith, and the teachings and practices of the Prophet (S), the sunnah (Quraishi-Landes, 2017). Legal scholars provide their legal interpretations of these texts in a process called ijti had. They work with their specific schools of jurisprudence, which are categorized as the Shafi’i, Maliki, Hanafi, and Hanbali schools in the Sunni sect and the Jafri school in the Shia sect. There are also less recognized schools of thought that are still valid within the range of

Islamic legal thought. The fiqh they create is applied by muftis and qadis or judges who take into account the individual context of the person asking for the judgements and offer fatwas (judgements). The judgements can be categorized as Wajib (mandatory), Manjood (good for you), Mubah (allowed but not necessarily good or bad), Makruh (permissible but not preferred and, if anything, bad for you), or Haram (impermissible). Judgments also consider context: one thing may be permissible for one person, and for another, it could be haram if it causes further harm to themselves or others. The context when making these judgements is critical to how we end up with such a diverse range of fiqh rulings across all the schools of legal thought.

We will be releasing several resources over time, including ones that explore Islamic legal, ethical, and historical perspectives on:

- **Sexual Dysfunction**

- **Infertility**

- **Assisted Reproductive Technologies**

- **Abortion**

- **Pregnancy**

- **Adoption**

- **Milkbanks**

- **Repro Trauma & Grief**

RAHIM VALUES

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HEART draws inspiration for our reproductive justice work from our feminist understandings of Islam. Islam has played a role for many people seeking sexual and reproductive well-being. Our values support and reflect RAHIM: Reproductive Agency Honoring Impacted Muslims. The values are categorized in three sections:

Internal - to be applied in to one's self

Interpersonally - to be applied relationally

Communal - to be applied in a larger systemic sense and within community spaces

INTERNAL

Khilafah

MORAL AGENCY

We each have free will and with that comes the ability to make choices for our sexual and reproductive well-being. We are accountable to God with regards to those choices. Our decisions contribute to setting a standard for a moral social good.

Darura

NECESSITY

As the most impacted, we are at the center of the decision making process about our own sexual and reproductive well being. We know best what is truly necessary for our well-being. Our decisions are in alignment with our faith values, practice of kinship, and individual needs.

Ridha

FULLNESS OF CHOICE

In order to exercise our agency and practice informed consent, we must have access to the full range of choices available to us, as well as the information, systems, and resources that support these choices.

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INTERPERSONAL

Rahma

COMPASSION

We respond to ourselves and each other with compassion and care. Especially as we navigate experiences of reproductive trauma, violence, or difficult decision making.

Hurma

SACRED
INVIOABILITY

Each individual is a sacred being and if any harm is to come to them, it is a grave injustice. This includes reproductive violence and oppression, such as reproductive and sexual coercion (for example, forcing somebody to terminate or carry a pregnancy).

COMMUNAL

Shura

CONSULTATION

We consult medical professionals, spiritual guides, and community members with technical expertise to provide assistance to the impacted individual. Shura is a continuous process of consultation until the impacted person is satisfied.

Maslahah

COMMON GOOD

As a community, we move and act in ways that minimize harm, especially for vulnerable communities. The common good isn't just about benefiting the majority, but rather protecting the most vulnerable from harm.

Fard

Kifayah

COMMUNAL
RESPONSIBILITY

Our communal obligation is to provide care and support for those most impacted. We trust our communities to know their situations best and we work to support their sexual and reproductive well-being. We carry the burden of this obligation and will be accountable for it to Allah (swt).

CITATIONS



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CITATIONS

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In memory of Mahdia Lynn



“Consider that the truth of Islam is too great to deny to anyone.”

-Mahdia Lynn

