

*The Responsibility of
Muslim Women
to
Order Good & Forbid Evil*

*In the light of the Qur'aan & Sunnah,
& histories of Pious Women*

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The Responsibility of
Muslim Women in Enjoining Good
and Forbidding Evil

*In the light of the Qur'ān and The Sunnah,
and history of Pious Women*

by
Shaikh Fadl Ilāhi

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Second Edition, 2013.
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Cover design : Ad-DibaaJ
Typeset by : Burhān Luqmān
Printed by : Jogo Design and Print Ltd
Tel 0208 518 3433
Joint Publishers : Jogo Design and Print Ltd
Tel: 020 8518 3433

Invitation to Islam
P.O. Box 7325
Walthamstow
London
E17 9TX.

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INTRODUCTION

All praise be to Allāh, we praise Him and seek His aid and forgiveness. We seek refuge from the evil of ourselves and the evil of our actions. Whoever Allāh guides none can misguide, and whoever Allāh causes to go astray, none can guide.

I bear witness that there is no god deserving to be worshiped except Allāh, and that Muḥammad (ﷺ) is His servant and Messenger. May the peace and blessings of Allāh be upon him, his family, companions and followers.

To proceed:

Allāh has made the prohibition of evil and the enjoining of good obligatory upon this Ummah, and has coupled with the fulfilment of this duty the best of this world and the Hereafter.

The Ummah will never achieve its superiority, or gain its strength and nobility, or succeed in prosperity unless each individual, every man and woman, undertake their duties to the best of their capabilities - among the most important of these being to enjoin good and forbid evil.

However, it can be seen that many who are aware of the responsibility to enjoining good and forbidding evil and its importance limit this duty, either in thinking and in practice, or just in practice to the role of men and not women.

They think that there is no demand on the woman for this religious duty in any way. This entails corruption and ruin which cannot be hidden from those who have intellect and insight; the man who is responsible for the home may leave for the masjid to pray to his Lord, while his children, in the presence of his wife, see and hear that which the One who the man of the house went to pray to has forbidden.

In view of this, and in my desire to alert my brothers and sisters and enlighten them about the responsibility of the women to prohibit evil and enjoin good, I undertook to deal with this topic by addressing the following issues:

1. Is enjoining good and forbidding evil a duty applicable to women?
2. What is the importance of women undertaking this duty?
3. Did the women of the Pious Predecessors perform this duty among the general public, their friends and relations?
4. Did the women of the Pious Predecessors perform this duty among the scholars and student of knowledge?
5. Did the women of the Pious Predecessors perform this duty with the leaders?
6. Can the woman be appointed as an ombudsman in a market? What is the proof for not allowing her to perform this duty?
7. What are the evidences of those who say it is permissible, together with their correction

NEW MATERIAL PRESENTED IN THIS TREATISE

I do not claim to have said anything in this treatise which has not been said before, as in fact the material is to be found, although it is buried in the depths of books which the general public have no access to, and in fact which many students of knowledge may not have access to. I endeavoured, with the success granted by my Lord, the Most Great, to gather these scattered gems of knowledge, organise and present them together with annotations and conclusions - which Allāh gladdens me to include - between the pages of this modest treatise.

I do not claim that this modest effort is free from defect or omission, indeed I say, 'If this is correct then it is from Allāh, and if it is wrong then it is from the Shayṭān and myself, and Allāh and His Messenger (ﷺ) are blameless

POINTS I TOOK INTO ACCOUNT DURING THIS TREATISE

I intended, with the help of Allāh, to take into account the following points during the preparation of this research:

1. The main sources of this research were the Qur'ān and the Sunnah of the Messenger of Allāh (ﷺ).
2. During the preparation of the second chapter, I made reference to the books of the Sunnah, Prophetic history, biographies and later histories to extract examples of the women who fulfilled the duty of enjoining good and forbidding evil.
3. I quoted the noble hadīths from their original sources, and mentioned the verdict of the scholars regarding their authenticity, unless the hadīth was found in the two *Ṣaḥīḥs* (Bukhārī and Muslim) upon whom the Ummah has agreed to accept.¹
4. I took care to benefit from the Qur'ānic exegesis of the respected scholars of Tafseer, and the commentaries of hadīth by the respected scholars of hadīth, may Allāh have mercy on them, whenever I made reference to a verse of the Qur'ān or a noble hadīth.
5. Generally, whenever I made a reference to a book of Prophetic history, a biography or later history I used original sources.
6. I attempted by the help of Allāh, to derive points of benefit and lessons from the examples of the women who fulfilled the duty of enjoining good and forbidding evil, often with a comparison of our situation today.

¹ See the introduction of *Sharḥ an-Nawawī*, his explanation of *Ṣaḥīḥ Muslim* (p.14), and *Nuzḥat an-Nazar fī Tawḍīḥ Nukḥbat al-Fikar*, by al-Hāfīz ibn Hajar (p.29).

7. I have quoted several instances which present the terrible state in which the western woman lives. I did this under the banner of, 'And a witness witnessed from among them.'

8. Explained difficult words used in the various texts in order to increase the benefit and understanding of these texts.

9. Included ample information regarding the sources referred to in this research to facilitate those who wish to refer to them for more benefit and further detail.

OVERVIEW OF THIS TREATISE

PART 1

THE RESPONSIBILITY OF WOMEN TO ENJOIN GOOD AND FORBID EVIL AND ITS IMPORTANCE

- Chapter 1: The Responsibility Of Women to Enjoin Good And
Forbid Evil
- Chapter 2: The importance of women in fulfilling this duty

PART 2

EXAMPLES OF WOMEN ENJOINING GOOD AND FORBIDDING EVIL

- CHAPTER 1: The womens admonishment of the public, and among
their friends and relatives
- Section 1: The womens admonishment of the individuals from
the public, relatives and friends
- Section 2: The womens admonishment of groups from the
public, relatives and friends
- CHAPTER 2: The womens admonishment of Scholars and Students
of knowledge
- CHAPTER 3: The womens admonishment of Leaders

PART 3

SHOULD A WOMEN BE APPOINTED AS AN OMBUDSMAN OF THE MARKET?

- CHAPTER 1: The proofs for not allowing the woman to be
appointed as a supervisor of the market
- CHAPTER 2: The proofs of those who say that it is permissible to
appoint women as supervisors of markets

CONCLUSION

SUPPLICATION AND THANKS

All thanks, praise and glory to Allāh, al-Aḥad, as-Ṣamad, al-Ḥayy, al-Qayyūm, Who has sublime honour and respect, Who has blessed His poor weak servant with the preparation of this treatise. It is hoped that with His blessing and generosity, His tolerance and forgiveness, and His favour and benevolence that it is accepted. Indeed, He is the One Who listens and answers.

Secondly, my thanks and prayers are for the respected brothers, Dr. Yūsuf Muḥyi ad-Dīn Abū Halāla, Dr. Mustafā Aḥmad Abū as-Samak, and Dr. Ibrāhīm ibn Muḥammad Abū Abbā for their help during the writing of this treatise. May Allāh reward them with the best reward in this life and the next.

I take this opportunity to commend the well-guided Saudi Education Department policy of establishing the teaching of the subject al-Ḥisba in their Universities. This treatise is but a fruit of the author's study at the Islāmic University of Muḥammad ibn Sa'ūd in Riyadh. May Allāh reward those who are charged with the affairs of this state and the affairs of the University the best reward in this world and the next, and help them to do that which He loves and gains His pleasure.

The author appeals to those responsible for teaching policy in all parts of the Islāmic world to establish the subject of *al-Ḥisba*² in their universities, in the hope that Allāh makes it a cause for enthusing the Ummah about this great obligation, which has been abandoned and ignored by many of its individuals.

2 *al-Ḥisba*: To order good if it has been abandoned, and to prohibit evil if it occurs. *Al-Aḥkām as-Sulṭāniyyah* (p.240), and see also my book *al-Ḥisba, Ta'rifubā, wa Masbrū'iyyatubā, wa Wujūbubā* (pp.7-20).

And I ask Allāh, al-Ḥayy, al-Qayyūm, Who has sublime honour and respect, to reward my respected parents through my actions because of the importance they placed on my Islāmic upbringing, and the effort they expended to the best of their capability to raise me well. **{Allāh have mercy upon them both as they brought me up when I was young}**. I also ask Allāh to reward through my actions my wife and children because of the good way in which they treated my pre-occupation with teaching and writing, and their efforts to help me.

I ask Allāh, Most Glorious, to make them and the women of the Muslims and their children among the righteous who correct matters, the guided who guide others and make them all the delight of our hearts. Indeed, He is the one Who listens and answers.

As I ask Allāh, Most Glorious to make this action of mine sincerely for His noble sake, and accept it well, and allow it to be of benefit to the writer, the reader and all those who took part in it by giving their opinion, or advice or in any way, on a day when no wealth or offspring will be of benefit except those who come to Allāh with pure hearts. And may Allāh bless and praise our Prophet (ﷺ), his family, companions and followers until the Day of Judgement, and our final supplication is that all praise be to Allāh, the Lord of the Worlds.

Fadl Ilāhi

Riyadh

The Day of Jumu'a, 18th Dhul Qa'da, 1414AH.

PART 1

THE RESPONSIBILITY OF WOMEN TO ENJOIN GOOD AND FORBID EVIL AND ITS IMPORTANCE

INTRODUCTION

Some people limit the responsibility to enjoin good and forbid evil to the role of men and not women, and make little of the importance and effect of women fulfilling this duty. Many texts have been revealed which indicate responsibility of women to enjoin good and forbid evil, as does the importance of women in this respect become apparent in many ways.

In this section I will discuss this subject, with the help of Allāh, under the following headings:

1. The responsibility of women to enjoin good and forbid evil.
2. The importance of women fulfilling this duty.

CHAPTER 1

THE RESPONSIBILITY OF WOMEN TO ENJOIN GOOD AND FORBID EVIL AND ITS IMPORTANCE

INTRODUCTION

The responsibility for fulfilling the duty of enjoining good and forbidding evil becomes apparent in the light of the general texts which indicate the obligation of al-Hisba. Likewise, from these texts it becomes apparent that this responsibility clearly applies to women. As Allāh wills, I will discuss this topic underneath these two headings:

1. The proof of texts regarding the duty to enjoin good and forbid evil.
2. The texts which clearly prove the responsibility of women in enjoining good and forbidding evil.

1. THE PROOF OF TEXTS REGARDING THE DUTY TO ENJOIN GOOD AND FORBID EVIL

Many texts from the Noble Qur'an and the authentic Sunnah have indicated the duty of enjoining good and forbidding evil.³ The language form used in many of these texts, although masculine, also contains and applies to the feminine gender as explained by the scholars, may Allāh have mercy on them. For example, Imām Ibn Qayyim al-Jawziyyah said, *'It has been established in the custom of the Lawgiver that if a judgement is made in the masculine form, and is not accompanied with a feminine form, then it applies to both men and women, as the male gender is more dominant than the female gender when mentioned together, as in His statement.*

³ See some these texts in my book *al-Hisba* (pp.43-67)

{ وَلَا يَأْبَ الشُّهَدَاءُ إِذَا مَا دُعُوا }

...and the witnesses should not refuse when they are called on...⁴

and His statement:

{ يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ }

O You who believe! Fasting has been made compulsory for you.^{5,6}

2. THE TEXTS WHICH CLEARLY PROVE THE RESPONSIBILITY OF WOMEN IN ENJOINING GOOD AND FORBIDDING EVIL

There are texts in the Noble Qur'an and the authentic ḥadīth which prove the responsibility of women in enjoining good and forbidding evil clearly. Among these texts are:

1. Allāh's statement:

{ يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِنَ النِّسَاءِ إِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَعْرُوفًا }

O Wives of the Prophet! You are not like any other women. If you keep your duty (to Allāh) then be not soft in speech, lest he in whose heart is a disease should be moved with desire but speak in an honourable manner.⁷

One of the most respected commentators of the Qur'an, 'Abdullāh ibn 'Abbās says regarding the explanation of Allāh's statement: **'and speak in an honourable manner'**:

⁴ al-Baqarah 282.

⁵ al-Baqarah 183.

⁶ *I'lām al-Muwaqqi'im* 1/92-93, condensed.

⁷ al-Ahzāb 32.

'He (Allāh) ordered them to enjoin good and forbid evil.'⁸

No one should think that this order applies specifically to the Mothers of the Believers only (the wives of the Prophet (ﷺ)), as they are addressed in this verse, because although they are the ones addressed by this verse, the rest of the Muslim women are the intended also. Regarding this, the Imām Abū Bakr al-Jaṣṣāṣ said:

'All these matters are matters by which Allāh disciplined the wives of the Prophet (ﷺ), as an honour to them, and the rest of the women of the believers are meant by them.'⁹

2. Allāh's statement:

{ وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ
بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ
زَكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ
اللَّهَ عَزِيزٌ حَكِيمٌ • وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسَاكِنَ طَيِّبَةً فِي
جَنَّاتِ عَدْنٍ وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ }

The believers, men and women are helpers/supporters of one another, they order good and forbid evil and offer their prayers perfectly and pay zakāt, and obey Allāh and His Messenger. They are the ones Allāh will have mercy on. Indeed, Allāh is Most Powerful, Most Wise. Allāh has promised the believers - men and women - gardens underneath which rivers flow, where they will dwell forever - and beautiful mansions in Gardens of Paradise. But the greatest bliss is the Good Pleasure of Allāh. That is the supreme success.¹⁰

⁸ Taken from *Tafsir al-Qurtubī* 14/178.

⁹ *Aḥkām al-Qur'ān* 3/360.

¹⁰ at-Tawbah 71-72

Allāh, Most Glorious, mentioned five attributes, among them the fulfilment of enjoining good and forbidding evil, and made clear His promise of a great reward for those who have this attribute, and Allāh made clear that the female believers can achieve this attribute as can the male believers, and that they have the promise of a good reward as do the male believers.

Imām Ibn an-Nuhās ad-Dimashqī said, *'In Allāh's statement "...and believing women..." is a proof that to enjoin good and forbid evil is obligatory upon women in the same way as it is obligatory upon men, if they are capable.'*¹¹

3. Imām Bukhārī and Imām Muslim related from 'Abdullāh ibn 'Umar that the Messenger of Allāh (ﷺ) said, **'Indeed are you not all guardians? And each of you is responsible for your flock: So the leader who is in authority over the people is a guardian, and he is responsible for his flock, and a man is guardian over the members of his house, and he is responsible for his flock, and the woman is a guardian over the members her husband's household and his children, and she is responsible for them, and the man's servant is a guardian over the wealth of his master and he is responsible for it. Indeed, you are all guardians, and all of you are responsible for your flocks.'**¹²

Imām al-Khaṭṭābī said: *'The meaning of "guardian" here is: the protector and one entrusted with those under him, who orders them with advice/guidance, and warns them from betraying or wasting that which he has entrusted them with.'*¹³

¹¹ *Tanbīh al-Ghāfilīn 'an A'māl al-Jābilīn* (p.20).

¹² Agreed upon. See *Ṣaḥīḥ al-Bukhārī*, The Book of Laws, [Chapter] Allāh's statement: Obey Allāh and obey the Messenger and those in power. No. 7137, 13/111, his wording, and *Ṣaḥīḥ Muslim*, The Book of Leadership, [Chapter] The virtue of the Just Imām, No. 20 (1829), 3/1359.

¹³ *Ma'ālim as-Sunan* 3/2. See also *Sbarḥ an-Nawawī*, in which it says, 'The scholars say: the Rā'i (literally shepherd, or gaurdian) is the protector and guarantor who is obligated with the good of what he has undertaken and what is under his supervision. So in this, is that whoever supervises something, then he is required to be just toward it, and perform that which benefits it in its religion and worldly affairs, and all things related to it. 12/213.

So the circumstance of a woman being a guardian dictates that she undertake the duty of enjoining good and forbidding evil when good is neglected, or when evil occurs among those she is responsible for.

The woman will be asked, as will the others who are guardians, about this on the Day of Resurrection, as has been related in the noble hadith: **'...and she is responsible for them'**, and in the hadith related by Anas, **'Surely, Allāh will ask every guardian about that which He made him a guardian over, whether he protected it or neglected it.'**¹⁴ And in the hadith of Abū Hurayrah, **'Every guardian will be asked on the Day of Resurrection, (whether) he carried out the order of Allāh or neglected it.'**¹⁵

It is therefore incumbent upon the Muslim woman - as it is upon others who are responsible - to prepare for this question an answer, by fulfilling what Allāh has obligated her with before the day upon which neither regret nor sorrow will be of help.

¹⁴ Taken from *Fatḥ al-Bārī* 13/113. Al-Hāfiẓ ibn Hajar says about him, '...and from ibn 'Adī with an authentic chain from Anas...'

¹⁵ Taken from the previous source 13/113. Al-Hāfiẓ ibn Hajar says, '...he also has at-Tabarānī in *al-Awsaṭ* from the ḥadīth of Abū Hurayrah...'

CHAPTER 2

THE IMPORTANCE OF WOMEN FULFILLING THIS DUTY

INTRODUCTION

Women have a very great effect and importance in enjoining good and forbidding evil. I will attempt, with success granted by Allāh, to demonstrate this in the following points:

1. The presence of women among children for a longer length of time than men.
2. The fact that children are more attached to their mothers than to their fathers.
3. The danger of the man wasting his efforts in admonishment if his wife does not think as he does in enjoining good and forbidding evil.
4. The great effect some wives have on their husbands.
5. The great importance some fathers place on caring for their daughters.
6. The special position some sisters hold in their brothers' view.
7. A special note.

1. THE PRESENCE OF WOMEN AMONG CHILDREN FOR A LONGER LENGTH OF TIME THAN MEN

Among the things which highlight the importance of women enjoining good and forbidding evil is that they tend to spend a lot more time with children than men do, as men usually work outside the home earning a living and looking after other affairs. Also, the primary role for women is to remain in the house, and so the children enjoy her presence for many long hours. This is an opportunity which allows them by the blessing of Allāh (if they wish to utilise it), to encourage good and forbid evil in her children in a great way.

2. THE FACT THAT CHILDREN ARE GENERALLY MORE ATTACHED TO THEIR MOTHERS THAN THEIR FATHERS

It is well known that children have a greater attachment and affinity to their mothers than their fathers. Among the manifestations of this is that often children do not hesitate to share their secrets with their mothers whilst hiding them from their fathers. This point is emphasised by what several scholars have mentioned, when they explain the wisdom behind the consultation that should take place between the mother and her daughter at the time of marriage: *'As the daughters are more inclined to their mothers, and also more eager to listen to their advice.'*¹⁶

This effect is not limited to daughters only, and applies to a great extent to sons as well; how many sons try hard and spend time trying to convince their fathers of something, but their efforts are in vain, and then the mother intervenes and Allāh endows her voice a feminine softness which has the effect of changing minds, altering wishes, changing intentions, submitting plans and affairs and altering the course of life?

The tears of a dear and cherished mother can have more effect on some children than tens of lessons and lectures, and result in compli-

¹⁶ See *'Aun al-Ma'būd* 6/84, and see also *Mukhtasar Sunan Abū Dawūd* by al-Munziri 3/39.

ance with orders and instructions where the threat of punishment or force cannot. The story of Anas ibn Mālik who pronounced the *Shahādātān* (Declarations of Faith) on the order of his mother - despite the opposition of his father - is one example of the great effect a mother has on her son.

3. THE DANGER OF THE MAN WASTING HIS EFFORTS IN ADMONISHMENT IF HIS WIFE DOES NOT THINK AS HE DOES IN ENJOINING GOOD AND FORBIDDING EVIL.

Among the aspects which emphasise the vital position which the woman enjoys with regard to admonishment is that if a man is good and equitable, and orders good and forbids evil, but his wife does not agree with him in thought or action, then in many cases his efforts to admonish and call to the truth fail. How difficult it is to build and propagate, and how easy it to destroy and corrupt! The women spend much more time with the children, and thus they become more attached to her than their father as has previously been mentioned - so how easy it is for her to corrupt the children (unless stopped by the Qadr of Allāh), despite the efforts of the man to restore the situation? An example which indicates this is the story of the wife of Nooh and his son.

Also, it is probable that part of the wisdom behind the Noble Prophet's (ﷺ) order that men marry religious women is that it is a means by which this danger can be avoided. Imām Bukhārī and Imām Muslim related from Abū Hurayrah that the Prophet (ﷺ) said, **'A woman is married for one of four reasons: her wealth, her status, her beauty and her religiousness. So seek those who are religious (thus) you have covered your hands with dust'**^{17,18}

¹⁷ *You have covered your hands with dust*: This was a saying of the Arabs, and indicates a supplication made for the person spoken to, and not that the action actually takes place, and in fact indicates emphasis and encouragement. (See *Hāmish Şaḥīḥ Muslim* by Shaykh Muḥammad Fu'ād al-Bāqī, 2/1086).

¹⁸ Agreed upon. See *Şaḥīḥ al-Bukhārī*, The Book of Marriage, [Chapter] Compatibility in Religion, No. 5090, 9/132, his wording, and *Şaḥīḥ Muslim*, The Book of Milk-Nursing, [Chapter] The desirability of marrying a religious woman, No. 53 (1466), 2/1086.

4. THE GREAT EFFECT SOME WIVES HAVE ON THEIR HUSBANDS

Some women make excuses for not performing obligatory duties and committing sin by saying that their husbands overpowered them. There is no doubt that men do have authority over women¹⁹, although there are women who can have a marked effect on their husbands. If we looked at the situation in some homes, we would find that in many homes the affairs are run according to the wishes of the wife despite the wishes of the husband. Indeed, how many seemingly strong men who do not care to listen to the pleas of others find that they cannot refuse the demands of their own wives? Perhaps an example which emphasises this is the demand that the wife of Fir'awn made to her husband that Mūsa stay with them. Allāh mentioned her demand in His statement:

{ وَقَالَتْ امْرَأَةُ فِرْعَوْنَ قُرَّتْ عَيْنٌ لِي وَلَكَ لَا تَقْتُلُوهُ
عَسَى أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَهُمْ لَا يَشْعُرُونَ }

And the wife of Fir'awn said, 'A comfort to the eye for you and I. Do not kill him, perhaps he may be of benefit to us, or we may adopt him as a son. And they will not be aware of that.'²⁰

So Fir'awn had no choice but to give in to the demand of his wife.

Another example of this influence is the story of how 'Ikrimah ibn Abū Jahl accepted Islām by the grace of Allāh, and then by the efforts of his wife, Umm Hakīm. And there are many other examples in our Islāmic history which prove this point.

¹⁹ This is proved in the Qur'an. However, the Qur'an also proves that we are to obey Allāh and His Messenger before anyone else. Thus, if a Husband or any other person orders us to do something in contradiction to what is in the Qur'an and Sunnah, we cannot obey. [T]

²⁰ al-Qasas 9.

Thomas Arnold said: ‘*The blessing by which many leaders of the Moguls entered Islām was by the effect of their wives upon them.*²¹ *And it is also possible that a similar effect was a reason for the conversion to Islām of the idolatrous Turks when they had all but conquered the Islāmic provinces.*’²²

5. THE GREAT IMPORTANCE SOME FATHERS PLACE ON CARING FOR THEIR DAUGHTERS

Another point which highlights the importance of women undertaking the enjoining of good and forbidding of evil is what can be seen in many fathers who place much important and care in bringing up their daughters. They expend all their efforts for their daughters’ well-being and fear anything harm that might befall them.

The great mercy that the Noble Messenger (ﷺ) showed when he saw the necklace of his daughter Zaynab when she sent it to free her husband during the battle of Badr²³ is a clear example of the strong ties that exist between a noble father and his daughter, may the peace and blessings of Allāh be upon him and his daughter.

²¹ The virtue of this is first due to Allāh and then to the effect of the Muslim wife.

²² *ad-Da‘wab ila al-Islām* (p. 451).

²³ Imām Aḥmad related from ‘Ā’ishah that she said, ‘*At the time when the people of Makkah sent their representatives to pay for the freeing of the prisoners of war, Zaynab, the daughter of the Messenger of Allāh (ﷺ) was sent to free Abū al-Ās ibn ar-Rabi’ with wealth, part of which was a necklace of hers which had been Khadijah’s, who had presented it to her when Abū al-Ās married her.*’ She said, ‘*So when the Messenger of Allāh (ﷺ) saw it, he felt a great pity for her and said, “If you wish to free her Husband, and return that which is hers, then do so.”*’

They said, ‘Yes, O Messenger of Allāh (ﷺ)!’

So they freed him, and returned to her what was hers.’ (al-Musnad, 6/276)

Shaykh Aḥmad al-Bannā said: This was related by Ibn Ishāq in his history and it’s chain is good (*Bulūgh al-Amāni* 13/101) and Imām al-Ḥākim related something similar to this, and said, ‘This ḥadīth is authentic according to the conditions of Muslim, but they did not relate it.’ (*al-Mustadrak ‘alā as-Ṣaḥīḥayn*, The Book of Knowledge of the Ṣaḥābah, 3/45) and al-Ḥāfiẓ az-Zahābī agreed with him. (See *at-Talkhis* 4/45)

In the same way, the statement of the Noble Messenger (ﷺ), **'Fātima is a part of me, so whoever makes her angry has made me angry,'**²⁴ and his statement regarding her, **'Whatever harms her, harms me,'**²⁵ and the welcome he gave to her when he said, **'Welcome, my daughter,'**²⁶ and the fact that he went to meet her when she arrived, and that he kissed her²⁷, all this shows the love and affection concealed in the heart of a merciful father for his daughter.

The paternal care a father has for his daughters is not limited to them, and in fact extends to their daughters. The occasion when the Prophet (ﷺ) carried his grand-daughter Umāmah, the daughter of Zaynab while he was praying²⁸ is a living picture of noble care.

Examples of paternal care and concern can be found in others, even though they would not be at his (ﷺ) level of perfection and greatness.

24 Related by Imām Bukhārī in his *Ṣaḥīḥ* from al-Misawar ibn Makhramah. (*Ṣaḥīḥ al-Bukhārī*, The Book of The virtues of the Ṣaḥābah, [Chapter] The virtue of Fātima, No. 2767, 6/105).

25 Related by Imām Muslim from Musawir ibn Makramah. (*Ṣaḥīḥ Muslim*, The Book of Virtues of the Ṣaḥābah, [Chapter] The virtues Fātima, daughter of the Prophet (ﷺ), No. 94, (2449), 4/1903)

26 Imām Muslim related from 'Āishah that she said, *'We, the wives of the Prophet (ﷺ) were with him, and none of them departed, and Fātima came walking, her manner of walking not differing from that of the Messenger of Allāh (ﷺ), and when he saw her he welcomed her and said, "Welcome, O my daughter."*

27 Then he seated her on his right or his left. (*Ṣaḥīḥ Muslim*, The Book of Virtues of the Ṣaḥābah, [Chapter] The virtues Fātima, daughter of the Prophet (ﷺ), No. 98, (2450), 4/1904)

28 Imām al-Ḥākim related on the authority of 'Ā'ishah that she said, *'I never saw anyone so similar in character, guidance and wisdom to the Messenger of Allāh (ﷺ) as Fātima, his daughter, in her work and rest. If she came to him he would rise and kiss her and seat her down in his company, and if he came to her she would rise from her company and kiss him and seat him in her company.'* (*al-Mustadrak 'alā as-Ṣaḥīḥayn*, The Book of Etiquette, 4/272-273).

Imām al-Ḥākim said, 'This is an authentic ḥadīth according to the conditions of Muslim, and they did not relate this version of the ḥadīth,' (Previous source 4/273), and Imām az-Zahabī said, 'They both related similar ḥadīths of Masrūq from 'Āishah.' (*at-Talkīb* 4/273).

6. THE SPECIAL POSITION SOME SISTERS HOLD IN THEIR BROTHERS' VIEW

Some sisters occupy a special place among their brothers. An expression of this status can be seen when the Messenger of Allāh (ﷺ) welcomed his milk-sister and spread his cloak for her²⁹. Even in our times, how many brothers persevere with travel in a foreign country and living a great distance from his relatives and loved ones in order to earn what he feels is necessary for the wealth and provision of his sisters? And how many brothers are there that cannot refuse the request of his sister at times when he would not pay attention to the demands of others?

7. A SPECIAL NOTE

Before moving onto the next topic, it is perhaps appropriate to mention three points, and they are as follows:

1. I did not intend by mentioning the status of mothers, wives, daughters and sisters among their sons, husbands, fathers and brothers, that all of them enjoy such status.
2. The presence of this status is not a condition for the duty to enjoin good and forbid evil to become obligatory on women. They must perform this duty whether they have this status or not.

²⁹ al-Hāfiẓ ibn abd al-Barr wrote in a topic, '*...Ash-Shimā or Ash-Shimā as-Sa'diyyah the milk-sister of the Messenger of Allāh (ﷺ): The horses of the Messenger of Allāh (ﷺ) raided Hawāzin, and took her prisoner along with others, and so she said to them, "I am the sister of your leader." So when they brought her before the Messenger of Allāh (ﷺ) she said to him, "O Muḥammad (ﷺ), I am your sister," and she identified herself to him, and so he welcomed her and spread his cloak for her, and seated her down upon it, and tears came to his eyes, and he said, "If you please, then stay with me - beloved and cherished - and if you wish you may return to your tribe or your relations."*

She said, "I will return to my tribe."

'And she accepted Islām, and the Messenger of Allāh (ﷺ) presented her with three servants and servant girls and gave her the best of ornaments.' (*al-Istī'āb fi ma'rifat al-Ashāb* 4/1870-1871).

See also *as-Sirah an-Nabawīyyah as-Sahīḥah* 2/506.

3. My aim in mentioning this status, is that if they do possess this status, then their responsibility to enjoin good and forbid evil increases, and it is upon them to take care spend their time wisely, as it is hoped by the grace of Allāh, that in this situation the admonishment will be greater, have a stronger effect, and be of greater benefit.

PART 2

EXAMPLES OF WOMEN ENJOINING GOOD AND FORBIDDING EVIL

INTRODUCTION

Women from this Ummah have recognised the responsibility to enjoin good and forbid evil, and have endeavoured by the grace of Allāh, to undertake this duty. Recorded for us in the books of Sunnah, Prophetic history and biographies and later history are examples of their undertaking the enjoining of good and forbidding of evil, in public, among their friends and relatives, the scholars and students of knowledge, and the leaders. In this section, I will show by the will of Allāh, some of these examples under the following headings:

1. The women's admonishment of the public, and among their friends and relatives
2. The women's admonishment of the scholars and students of knowledge.
3. The womens admonishment of the leaders.

CHAPTER 1

THE WOMEN'S ADMONISHMENT OF THE PUBLIC, AND AMONG THEIR FRIENDS AND RELATIVES

INTRODUCTION

The women of the pious predecessors of this Ummah understood that the religion was a warning to every Muslim, and so they used to give advice and warning - according to their capabilities - to all people when the need arose.

The fact that they were friends with or related to someone did not stop them from admonishing them. In this respect they differ greatly from the people of our age, in whom can be seen a great enthusiasm to admonish if the party neglecting the good deed, or doing an evil deed is a member of the public, but conceal the religious shortcomings of the neglectful or sinning party if he or she is a member of her family or a friend, and instead flatter them or remain indifferent, and thus deserve the description (as stated by a poet):

*'The eye of approval on every fault is dim,
while the eye of disapproval highlights the mistakes'*

The women of the pious predecessors were not like this, and instead they held fast to the statement of Allāh:

{ يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ
وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ }

O You who believe! Stand firm for justice, as witnesses to Allāh, even though it be against yourselves, or your parents, or your kin...³⁰

They were, by the permission of Allāh, a living example of the order of Allāh:

{ وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ }

...and whenever you give your word, say the truth even if a near relative is concerned...³¹

There are pristine examples which demonstrate their undertaking the admonishment of the public, and of relatives and friends in groups and individually. By the will of Allāh, I will relate some of these examples in this section underneath the following headings:

1. The women's admonishment of the individuals from the public, relatives and friends.
2. The women's admonishment of the groups from the public, relatives and friends.

³⁰ an-Nisā' 135.

³¹ al-An'ām 152.

SECTION 1

THE ADMONISHMENT OF THE WOMEN OF INDIVIDUALS FROM THE PUBLIC, RELATIVES AND FRIENDS

INTRODUCTION

We find in the books of the Sunnah, Prophetic history, biographies and later history, examples of when the Muslim women undertook the enjoining of good and the forbidding evil on individuals from the public, relatives and friends, in areas relating to belief, the regulations of the religion, manners, etiquette, explanation of the Qur'ān, morals, etc. By the will of Allāh, I present below some of these instances:

1. THE ORDER UMM SALĪM GAVE TO HER SON TO SAY, 'LĀ ILLĀHA ILLA ALLĀH.'

When Umm Salīm al-Anṣāriyyah accepted Islām, her husband Mālik ibn Nadr was displeased, and made clear his displeasure. But, she paid no attention to his impression, and instead began to invite her son to pronounce the Shahādātān (Declarations of Faith).

Imām ibn Sa'd related from Ishāq ibn 'Abdullāh, who related from his grandmother Umm Salīm that when she believed in the Messenger of Allāh (ﷺ), she said, 'And so Abū Anas arrived - he had been absent - and said, "Have you become a heretic?"'

She replied, 'I have not; instead I believe in him.'

She said, 'And so I started to invite Anas, pointing towards him; say "Lā illāha illa Allāh," say "I bear witness that Muḥammad is the Messenger of Allāh".'

Ishāq ibn 'Abdullāh said, 'So he (Anas) did.'

He said, 'So his father said to her, "Do not corrupt my son."

And so she replied, 'Indeed, I am not corrupting him.'³²

2. WHEN UMM SALIM PRESENTED ISLĀM TO HER HUSBAND MĀLIK IBN NADR.

Umm Salīm did not stop after accepting Islām and inviting her son to make the declaration of faith, despite the opposition of her husband Mālik ibn Nadr, and instead she presented Islām to him as well.

Al-Hāfiẓ Ibn 'Abdul-Barr said regarding her, 'She used to be under the care of Mālik ibn Nadr in the period of ignorance, and gave birth to his son Anas ibn Mālik. When Islām came, she accepted it along with the rest of her tribe, and presented Islām to her husband, and so he became angry with her and departed to Shām (Syria), and died there.'³³

3. THE ORDER UMM SALIM GAVE THAT ANYONE WHO APPROACHED HER FOR MARRIAGE MUST ACCEPT ISLĀM AND FORSAKE POLYTHEISM

A time passed after the death of Mālik ibn Nadr, the husband of Umm Salīm and then Abū Talka came to propose to her. So she ordered him to accept Islām and forsake polytheism. She made clear its repulsiveness and ignominy, and also made clear her position; that she would marry him if he accepted Islām.

³² *at-Ṭabaqāt al-Kubrā* 8/425, and see also *Siyar A'lām an-Nubalā'* 2/305.

³³ *al-Istī'āb fī ma'rīfat al-Aṣḥāb* 4/1940. See also *Taẓhib at-Taẓhib*, where al-Hāfiẓ ibn Hajar mentioned this story taken from al-Hāfiẓ ibn 'abd al-Barr (12/471).

Imām Ibn Sa'd related from Anas that he said, '*Abū Talba came to propose to Umm Salīm and so she said, "It is not acceptable that I marry a polytheist. Do you not know, Abū Talba, that the idols you worship are carved by the servant of the family of so-and-so, the carpenters? And that if you set fire to them they would burn?"*'

Anas said, '*So he left her, his heart affected.*'

He said, '*And whenever he came to her, she said the same thing.*'³⁴

And in another narration, '*O Abū Talba! Do you not know that your idols which you worship are but trees growing from the earth, and are carved out by the slave of Banū so-and-so?*

He said, '*Indeed.*'

She said, '*Are you not ashamed to bow down before a piece of a tree grown from the earth and carved by the slave of Banū so-and so?*

She said, '*And so will you declare that none has the right to be worshipped except Allāh and that Muḥammad is His Messenger and thus I will marry you, without requiring from you any other dowry?*

He said to her, '*Leave me until I can see.*'

She said, '*And so he went, and then returned and said, "I bear witness that none has the right to be worshipped except Allāh and that Muḥammad is the Messenger of Allāh."*'³⁵

In a narration from Nasa'i, she said, '*By Allāh, a person such as you is not turned down, but you are a disbelieving man and I am a believing woman, and it is not permissible for me to marry you. So, if you were to accept Islām, that would be my dowry and I would not ask for anything else.*'

³⁴ *at-Tabaqāt al-Kubrā* 8/427.

³⁵ Previous source 8/427.

Thābit³⁶ said, '*I never heard of any other woman whose dowry was more noble than Umm Salīm: Islām, and thus the marriage was consummated and she bore children for him.*'³⁷

In what has been mentioned about Umm Salim there are many lessons, including:

1. That she took strength in her religion, Islām. This is clear in her first statement to her husband, '*I have not become a heretic, and instead I believe in him.*' And also in her statement to Abū Talha, '*But you are a disbelieving man, and I am a believing woman, and it is not permissible for me to marry you.*'
2. The fact that she continued to invite her son to pronounce the declaration of faith despite the opposition of her husband. In this there is a warning to those women who neglect to teach their children the Qur'ān, and the Sunnah and give their children pure Islāmic upbringing, by saying that their husbands do not want them to.
3. Her hastening to present Islām to her husband despite his lack of pleasure at her acceptance of Islām. This is how someone who wishes to be steadfast on the truth should be, and wishes to continue to do good and leave evil - they should go to the one who is not doing good, and the one doing evil and order them to do good and leave evil. If they do that, then it is hoped that they will receive the help of Allāh, His victory, success and reward. If not, then it is feared that they will go astray, and be deviated.
4. The fact that she made clear the belief of *unity with believers and separation from disbelievers*, in that she made it clear that there could be no relationship between a Muslim individual and a polytheist whatever their position or status.
5. Her concern about the acceptance of Islām of Abū Talha and the value she gave to it, as she made clear her readiness to fore go her dowry if he accepted Islām, may Allāh be pleased with her.

³⁶ The student of Anas.

³⁷ *Sunan an-Nasā'ī* (the printed version with the *Sbarḥ* and *Hasbiyat as-Sindī*), The Book of Marriage, marriage for Islām, 6/114; and *Kitāb as-Sunan al-Kubrā*, The Book of Marriage, Marriage for Islām, No. 5504/2, 3/313. Shaykh al-Albānī authenticated it. See *Ṣaḥīḥ Sunan an-Nasā'ī* 2/703.

4. THE ORDER UMM HAKIM GAVE HER HUSBAND TO PRESENT HIMSELF IN FRONT OF THE PROPHET (ﷺ) AND ACCEPT ISLĀM

Umm Hakīm bint al-Hārith, the wife of 'Ikrimah ibn Abū Jabl accepted Islām on the Day of the Conquest of Makkah. Her husband had already fled to Yemen. The Prophet (ﷺ) had ordered his death because of the actions he carried out against Islām and the Muslims.

She requested his safe passage from the Noble Prophet (ﷺ) and met with him, and ordered him to go before the Messenger of Allāh (ﷺ) and accept Islām. She did not leave him until by the grace of Allāh, he did as she wanted.

Al-Hāfiz Ibn 'Abdul-Barr said, 'She accepted Islām on the Day of the Conquest of Makkah, and requested safe passage for her husband 'Ikrimah from the Prophet (ﷺ); at that time he had fled to Yemen, so she left to search for him, and stayed with him until he accepted Islām, and they continued with their marriage.'³⁸

In some narrations there are details of how she encouraged her husband to accept Islām and what she warned him of if he turned away. Among these narrations is that she said to him, 'O Son of my Uncle! I come to you from the most pious of people, the best of people, do not destroy yourself.'³⁹

In another narration, 'So I caught up with him, and he had just boarded a ship, so I called him, "O Son of my Uncle! This is an agreement with me from the Messenger of Allāh (ﷺ); if you accept Islām and accept the protection of the Messenger of Allāh (ﷺ), then I will be your wife. If not, then the bond of marriage will be broken between us."⁴⁰

In another narration, 'Ikrimah began to request the presence of his wife; he wished to sleep with her and she refused, and said, "You are a disbeliever and I am a Muslim."⁴¹

³⁸ *al-Istī'āb fī ma'rīfat al-Aṣḥāb* 4/1932. See also previous source 3/1082, and *Asad al-Ghāba fī ma'rīfat as-Ṣaḥābah* by Ibn al-Athīr 2/321, and *Tārīkh al-Islām* by az-Zahabī, al-Maghāzī, p.560, and *al-Iṣābah fī Tamayyuz as-Ṣaḥābah* 8/225.

³⁹ *Tārīkh ibn 'Asākir* 11/755-756.

⁴⁰ *Tārīkh ibn 'Asākir* 11/754.

⁴¹ *Tārīkh ibn 'Asākir* 11/756.

Among the points which are of benefit in this story:

1. The great importance that Umm Hakīm placed on the entry of her husband into Islām. This becomes apparent when she asked the permission of the Messenger of Allāh (ﷺ) and left to search for him in Yemen. Another point is the kindness and counsel she showed in her husband's acceptance of Islām, and the way she encouraged him to enter Islām by explaining the great character of the Noble Messenger, and the warning she gave to her husband of separation, and her refusal of allowing him to touch her before he accepted Islām.
2. A demonstration of the belief of *unity with the believers and separation from the disbelievers*, as Umm Hakīm told her husband that she would be his if he accepted Islām, and that there would be no relationship between them if he continued his disbelief and oppression.
3. Her steadfastness and firmness in the religion of Allāh, shown by her refusal to allow 'Ikrimah to touch her until he accepted Islām.

5. THE ORDER THE AUNT OF 'ADIBN HĀTIM GAVE TO HIM TO PRESENT HIMSELF IN FRONT OF THE NOBLE MESSENGER (ﷺ).

When the forces of the Messenger of Allāh (ﷺ) approached the land of Tayyi', 'Adī ibn Hātim fled out of fear of Islām and the Messenger of Allāh (ﷺ). His aunt was the guarantor of the prisoners who were brought before the Messenger of Allāh (ﷺ) in Madīnah. She requested from him a pardon, and so he pardoned her, and so she went to her brother in Shām (Syria) and ordered him to come before the Messenger of Allāh (ﷺ) and he obeyed her. He came to Madīnah Munawwarāh, discussed with the Noble Prophet (ﷺ) and entered Islām. Imām Aḥmad related from 'Adī ibn Hātim that he said, 'The horses of the Messenger of Allāh (ﷺ) arrived,' - or he said, 'The Messenger of Allāh (ﷺ) sent while I was at 'Aqrah, and they took my aunt and some other people.'

He said, 'When they came before the Messenger of Allāh (ﷺ), he said, **"Line up."**'

His aunt said, 'O Messenger of Allāh (ﷺ)! The traveller is far departed, and my children have perished, and I am old unable to provide any service, so pardon me, may Allāh pardon you!'

He said, **'Who is your traveller?'**

She said, 'Adī ibn Hātim.'

He said, **'He who fled from Allāh and His Messenger?'**

She said, 'So pardon me.'

She said, 'When he returned, there was a man at his side, we could see that it was 'Alī, he said, "(He forgot) a (camel-pack)"

He said, 'So she asked him for a (camel-pack) and so he ordered a sack for her.'

He said, 'And she came to me and said, "You have done something your father would not have done."

She said, 'Take from it as you wish, or a little.'

So a man came and took from it, and another came and took from it.

He said, 'And so I came to him, and he had with him a woman and some children, or a child, and their closeness from the Prophet (ﷺ) was mentioned, and thus I knew that he was not the king Chosroes or Caesar.'

So she said to him, 'O Adī ibn Hātim! What made you flee from that it be said that there is no one worthy of worship except Allāh? And is there a god other than Allāh? And what made you flee from that it be said that Allāh is the greatest? Is there anything greater than Allāh, Most High and Glorious?'

He said, 'So I accepted Islām, and I saw his face brighten and he said, "Indeed those who Allāh is angry with are the Jews, and those who are astray are the Christians."⁴²

6. THE CONDEMNATION 'Ā'ISHA MADE OF WEARING ANKLETS ON THE LEGS OF A SICK PERSON IN ORDER TO CURE THE ILLNESS

Once the Mother of the Believers, 'Ā'isha treated a child with an ulcer (a sore) and she saw an anklet on his legs and condemned it.

Imām al-Hakīm Ibn Bakr related that his mother related to him *that she sent her brother to 'Ā'isha, he had an ulcer, as she used to treat children with ulcers. So when she treated him and came away from him she saw on his legs two new anklets, and so 'Ā'isha said, 'Do you think that these anklets will protect him from anything written for him by Allāh? Had I seen them, I would not have treated him, and he would not have touched me. By my life! Anklets made from silver are purer than these!*⁴³

It appears from this text, and Allāh knows best, that the family of the child thought that the anklets would protect the sick child from something, and so 'Ā'isha condemned them for this false belief, and showed harshness in her condemnation as she informed that if she had seen the anklets she would not have treated the child, and by this the importance the Mother of the Believers placed on the purification of beliefs was made clear.

⁴² *al-Musnad* 4/378-379, condensed.

Al-Hāfiẓ al-Haythamī said, 'I said, "In the Ṣaḥīḥ and some other works, it was related by Aḥmad and at-Tabarānī, and it's narrators are narrators of the Ṣaḥīḥ except for Abbād ibn Hubaysh who is just trustworthy."⁴³ (*Majma' az-Zawā'id wa Manba' al-Fawā'id* 6/208)

Imām at-Tabarānī and al-Hāfiẓ az-Zahabī also mentioned this ḥadīth. (See *Tārīkh at-Tabarī* 3/112, and *Tārīkh al-Islām*, al-Maghāzī, p.687)

⁴³ *al-Mustadrak 'alā as-Ṣaḥīḥayn*, The Book of Medicine 4/217-218. Imām al-Hāfiẓ said, 'This ḥadīth is authentic and they did not relate it.' (Previous source 4/218) and al-Hāfiẓ az-Zahabī agreed with him (See *at-Talkbīs* 4/218).

7. THE DISSAPPROVAL MAYMŪNAH MADE OF THE WRONG UNDERSTANDING OF HER SON REGARDING THE RULING OF COMING INTO CLOSE CONTACT WITH A MENSTRUATING WOMAN

The Mother of the Believers Maymūnah once saw the son of her sister 'Abdullāh ibn 'Abbās in a disbevelled state, and asked him about it, and he informed her that it was because his (wife) was menstruating, so she admonished him, explaining the fact that he was not cherishing the creation of Allāh in this respect.

Imām Aḥmad related from Manbūdh that his mother once informed him that while she was sitting with Maymūnah the wife of the Prophet (ﷺ), Ibn 'Abbās arrived and so she said, '*Why are you in a disbevelled state?*

He replied, '*Umm 'Ammār, my hair-dresser is menstruating.*'

She said, 'O my son, and what has the menstruation to do with the hand? The Prophet (ﷺ) used to come to us when we were in our menses resting, and would lie with us, and would recite the Qur'ān and lie alongside them, or come to them while they were sitting, and he would rest in her lap, and read the Qur'ān while they were menstruating, and anyone of us would spread out his sheet in the mosque while she was menstruating.'

Ibn Bakar (one of the narrators of the hadith) related, '*I would spread out a covering for him and he would pray in my house. O my son! What has menstruation to do with the hand?*⁴⁴

Among the lessons found in this story:

1. The concern the Mother of the Believers Maymūnah had for the appearance of the son of her sister, and this is a lesson for us regarding the importance our religion places on outward appearances as well as internal feelings - even though the importance placed on internal feelings is greater, more vital and loftier.

⁴⁴ *al-Musnad* 6/334, and see also previous source 6/331.

Imām al-Humaydī related similar to this in his *Musnad*, No. 310, 1/149.

It was also related by Imām Abū Ya'lā in his *Musnad*, No. 4 (7081), 12/512-513. The Muhaqqiq of the *Musnad* said, 'Its chain is good. (*Hāmiṣh al-Musnad* 12/513).

2. That she undertook to explain the ruling regarding close physical contact with a menstruating woman from the authentic Sunnah in a tactful way, while at the same time displaying shock at his misunderstanding. This is shown in her repetition of her statement, 'O my son, what has menstruation to do with the hand?'

8. MAYMŪNAH'S CONDEMNATION OF HER SISTER'S SON WHEN HE STOPPED SLEEPING WITH HIS MENSTRUATING WIFE

The Mother of the Believers Maymūnah was informed that the son of her sister, 'Abdullāh ibn 'Abbās did not sleep in the bed of his menstruating wife. So, she admonished him, showing him the example of the Prophet (ﷺ) who was the most fearful of Allāh out of all creation, and most conscious of Him.

Imām Aḥmad related from 'Urwa from Budayyah that she said, 'Maymūnah bint al-Hārith sent me to the wife of 'Abdullāh ibn 'Abbās, as they were related. I saw that their beds were separated, and I thought that this was because of a separation. So I asked her and she replied, "No, but I am menstruating, and if I menstruate he does not approach my bed."

So I came before Maymūnah and mentioned this to her. She sent me back to Ibn 'Abbās and said, "Have you desired a course of action other than the Sunnah of the Messenger of Allāh (ﷺ)? Indeed, the Messenger of Allāh (ﷺ) used to spend the night with one of his wives (if she was menstruating), and the only thing separating them would be a cloth going down to her knees."⁴⁵

Among the lessons found in this story:

⁴⁵ *al-Musnad* 6/332.

Shaykh Aḥmad 'Abdur Raḥmān al-Bannā said, 'It was related by Bayhaqī in his Sunan, and it's chain is good.' (*Bulūgh al-Amānī* 2/161).

1. The hastening of the Mother of the Believers Maymūnah in correcting the mistake which her sister's son had made, which she did out of her great concern for the mistake that he had made.
2. The fact that she employed the approach of chiding and reproof. Perhaps the reason she chose this approach was that she had not expected such an action from the likes of Ibn 'Abbās at his age and in this area of knowledge, and Allāh knows best.
3. The fact that she based her admonishment of him in the Sunnah of whom Allāh had made a perfect example to whoever hopes for the best from Allāh and the Last Day, and remembers Allāh often.

9. THE ORDER 'Ā'ISHA GAVE HER BROTHER TO PERFECT HIS ABLUTION

'Abdur-Raḥmān ibn Abū Bakr once came to his sister, the Mother of the Believers 'Ā'isha as-Siddīqah and made wudhū at her place, and she ordered him to perfect his ablutions.

Imām Muslim related from Salīm, the servant of Saddād that he said, *'I came to 'Ā'isha, the wife of the Prophet (ﷺ) on the day Sa'd ibn Abū Waqqās died. 'Abdur-Raḥmān ibn Abū Bakr entered and made wudhū. She said: "O 'Abdur-Raḥmān! Perfect the wudhū, as I heard the Messenger of Allāh (ﷺ) say: **Woe to the ankles**⁴⁶ **from the Fire**"*⁴⁷

⁴⁶ Imām Ibn al-Athīr said, 'The ankle was specified for punishment here as it is the organ which is not washed, and it is said: the intended meaning is the person.' (*an-Nihāyah fī Gharīb al-Ḥadīth* 3/269)

⁴⁷ *Ṣaḥīḥ Muslim*, The Book of Purification, [Chapter] The obligation of washing the foot completely, No. 240, 1/213.

The Imāms Mālik, Aḥmad, ibn Mājah, al-Humaydī, Abū Ya'lā and Ibn Hibbān all related ḥadīths similar to this. See *al-Muwatta*, The Book of Purification, [Chapter] The Actions of Wudhū, No. 5, 1/19-20; *al-Musnad* 6/40; *Sunan ibn Mājah*, the chapters of purification, [Chapter] Washing of the Ankles, No. 469, 1/86; *Musnad al-Humaydī*, No. 161, 1/87; *Musnad Abū Ya'lā*, No. 70 (4426), 7/400; and *al-Ibsān fī Taqrīb ṣaḥīḥ ibn Mājah*, The Book of Purification, [Chapter] The Obligation of Wudhū, he mentioned the condemnation of the individual who does not take care to wash his ankles and the bottom of his feet during Wudhū, No. 1059, 3/341-342.

Among the things we find in this story is that as-Siddiqah proved what she ordered her brother to do with the statement of the Messenger of Allāh (ﷺ), and how blessed is the proof she used!

10. THE ORDER SALMĀ GAVE TO HER HUSBAND TO MAKE WUDHŪ AFTER HE BROKE HIS WUDHŪ DURING PRAYER

Abu Rāfi' once passed wind while praying, and continued to pray, so his wife Salmā ordered him to perform wudhū

Imām Aḥmad related that 'Ā'isha, the wife of the Prophet (ﷺ) said, '*Salmā, the servant-girl of the Messenger came, or the wife of Abū Rāfi' came to the Messenger of Allāh (ﷺ) asking him about Abū Rāfi' who had struck her.*'

She said, '*The Messenger of Allāh (ﷺ) said to Abū Rāfi', "What is going on between you and her, O Abū Rāfi'?"*'

He said, '*She annoyed me, O Messenger of Allāh (ﷺ)!*'

So he said, '**How did you annoy him, O Salmā?**'

She said, '*I did not annoy him about anything, but he passed wind while he was praying. So I said to him, "O Abū Rāfi'! Indeed, the Messenger of Allāh (ﷺ) ordered the Muslims that if any of them passed wind that they must make wudhū."* So he arose and struck me.'

The Prophet (ﷺ) began to laugh, and he said, '**O Abū Rāfi'! She did not ask you do anything except good.**'⁴⁸

May Allāh be pleased with Salmā, as she was more knowledgeable than her husband Abū Rāfi'.

⁴⁸ *al-Musnad* 6/272.

Al-Hāfiẓ al-Haythamī said, 'This was related by Aḥmad, al-Bazzār, at-Tabarānī in *al-Kabir*, and the narrators of Aḥmad are the narrators of as-Ṣaḥīḥ except Muḥammad ibn Ishāq, who said, "*Hisbām ibn 'Urwa informed me.*" And Allāh knows best.' (*Majma' az-Zawā'id* 1/243).

Shaykh Aḥmad 'Abdur Raḥmān al-Bannā, '*I said: meaning that they said, "Muḥammad ibn Ishāq is known to conceal part of a chain when he states that a chain is from so-and-so, from so-and-so. Here, he used the phrase he informed me, so their is no concealment here, and therefore the ḥadīth is authentic."* (*Bulūgh al-Amānī* 2/76).

11. THE ORDER OF 'UMRAH THAT SHE GAVE TO HER HUSBAND TO STAND AND WORSHIP

Ibn al-Jawzī mentioned that 'Umrah, the wife of Habīb al-'Ajami awoke at night while he was sleeping, so she woke him at dawn and said to him, '*Get up! The night has gone and the day has come and in front of you is a long path, you have little provision and the caravans of the righteous have gone before us and we have delayed!*'⁴⁹

Allāh is the greatest! How great is this speech and how full of benefit! And how fortunate is the house in which these words are repeated? O Lord, make our houses like this, answer our supplications, O Most Glorious and Noble!

Habīb supplicated to the Lord of the Worlds for the wife who sought to wake her husband to worship the Lord, Most Glorious. The Imāms Aḥmad, Abū Dawūd, Nasa'ī, Ibn Mājah and Hākim related from Abū Hurayrah that he said, '*The Messenger of Allāh (ﷺ) said, "Allāh has mercy on a man who gets up at night and prays, and wakes his wife, and if she refuses he sprinkles water on her face. Allāh has mercy on a woman who gets up at night and prays, and wakes her husband, and if he refuses she sprinkles water on his face."*'⁵⁰

⁴⁹ *Siffat as-Safwa* 4/35.

⁵⁰ *al-Musnad* 18/184, and *Sunan Abū Dawūd* (the printed version including '*Awn al-Ma'bud*'), the chapters of Night Prayer, prayer 3/135, and *Sunan an-Nasā'ī* (the printed version including *Sharḥ as-Suyūṭī*), The Book of Night and optional daytime prayers, [Chapter] Encouragement of the night prayer, 3/25; *Sunan ibn Mājah*, the chapters of establishing Prayer and the Sunnahs of it, [Chapter] What is said regarding one who wakes his family at night, No. 1330, 1/242; and *al-Mustadrak 'alā as-Ṣaḥīḥayn*, The Book of Optional Prayers, 1/309. Imām al-Ḥākim said, 'This ḥadīth is authentic according to the conditions of Muslim and they do relate it.' (Previous source 1/309) and al-Ḥāfiẓ az-Zahabī agreed with him (See *at-Talkbis* 1/309). Shaykh Aḥmad Muḥammad Shākir said, 'It's chain is authentic.' (*Hāmiṣh al-Musnad* 18/184).

And Shaykh al-Albānī said, 'Acceptable, authentic.' (See *Ṣaḥīḥ Abū Dawūd* 1/243, and *Ṣaḥīḥ Sunan an-Nasā'ī* 1/354, and *Ṣaḥīḥ Sunan ibn Mājah* 1/223).

12. Ā'ISHA'S CONDEMNATION OF THE SON OF HER BROTHER WHEN HE DIRECTED HIM TO PRAY WHEN FOOD HAD ALREADY BEEN PREPARED

On one occasion, the son of the brother of 'Ā'isha, the Mother of the Believers spoke a lot in her presence, and during his conversation he made many mistakes, and so she admonished him. Then, when he saw the food being served at 'Ā'isha's cloth, he arose saying that he wished to pray, so she admonished him and told him that there was no prayer at the time of serving the food.

Imām Muslim related from Ibn Abū 'Ateeq⁵¹ that he said, '*Al-Qāsim and I spoke in the presence of 'Ā'isha, and al-Qāsim was a person prone to make grammatical mistakes in his speech, and he was the son of a slave girl, so 'Ā'isha said, "Why do you not speak in the same way as the son of my brother here? I know where you have come from - this one has been taught by his mother, and you by yours."*

He said, 'Al-Qāsim got angry, and began to bear a grudge against her, so when he saw the food of 'Ā'isha had been brought out on the serving cloth he got up.'

She said, 'Where are you going?'

He said, 'I am going to pray.'

She said, 'Sit down.'

He said, 'Most surely, I will pray.'

She said, 'Sit down, you cheat. Indeed, I heard the Messenger of Allāh (ﷺ) say, "There is no prayer at the time food is served, nor while one is resisting the call of nature."⁵²

⁵¹ Ibn Abū 'Atiq: Abdullāh ibn Muḥammad ibn 'Abdur Raḥmān ibn Abū Bakr as-Siddiq. (See *Sharḥ an-Nawawī* 5/46-47).

⁵² *Ṣaḥīḥ Muslim*, The Book of The Maṣjid and the Places of Prayer, [Chapter] The Undesirability of Praying when Food is Served..., No. 67 (560) 1/393.

Among the lessons of this story:

1. The importance that 'Āisha, Mother of the Believers placed on correctness of speech.
2. That she used chiding and reprimand (*sabb*⁵³) during her admonishment, as she said to the son of her brother after he persisted in trying to leave after the food had been served, '*Sit down, you cheat.*'
3. She said this to him - as Imām Nawawee has explained⁵⁴ - as he was under obligation to respect her because she was the Mother of the Believers and his aunt, older than him, with the right to admonish and discipline him, and it was therefore his duty to bow to her wishes and not be angry with her.
4. That she made his mistake clear in leaving to pray after the food had been laid out, using a hadith of the Noble Messenger of Allāh (ﷺ).

13. THE PROHIBITION UMM SALAMAH MADE TO HER RELATIVE ABOUT SPITTING DURING PRAYER

The Mother of the Believers Umm Salamah once saw that a relative of hers would spit before prostrating in prayer, and so she forbade him from doing so.

Imām al-Hākim related from Abū Ṣālih that he said, '*I was in the presence of Umm Salamah, when a relative of hers entered, a youth with a tuft, and he stood for prayer and blew (the dust at the place of sajdah).*'⁵⁵

⁵³ (In Arabic) *sabb* and *ta'nif*: a type or level of admonishment, as has been explained by the scholars of al-Hisbah. (See *Ihyā' 'Ulūm ad-Dīn*, by al-Ghazālī 2/329-331, and *Tanbūh al-Ghāfilīn 'an A'māl al-Jābilīn* by ibn Nuḥās ad-Damashqī p.52.)

⁵⁴ See *Sbarḥ an-Nawawī* 5/47.

⁵⁵ In a narration of Abū Ya'la al-Mausilī, '*...that she saw a relative who spat when he prostrated and so she said...*' (See *Musnad Abū Ya'la al-Mausilī*, No. 6954, 12/385). The Muḥaqqiq of *al-Musnad* said, 'It's chain is acceptable.' (*Hāmish al-Musnad* 12/385).

She said, 'O my son, do not blow, for indeed I heard the Messenger of Allāh (ﷺ) say to a black slave of his, **'O Rabāh! Cover your face with dust!'**⁵⁶

Among the lessons of this story:

1. The explanation the Mother of the Believers gave to the youth about blowing being prohibited in Salāt. An explanation is a type of admonishment used with a person who is ignorant of a particular Islāmic ruling.⁵⁷
2. The softness and understanding the Mother of the Believers used during the explanation, and this is clear from her statement, 'O my son, do not blow.'
3. The way she proved her admonishment by quoting the admonishment of the Messenger of Allāh (ﷺ) gave to Rabāh, and how blessed was what she did, may Allāh be pleased with her.

14. 'ĀISHA'S DISSAPPROVAL OF A WOMEN'S INVITATION TO HER TO TOUCH THE BLACK STONE

The Mother of the Believers 'Ā'isha was once performing the Tawāf separated from the men, and a woman called to her to touch the Black Stone of the Ka'bah, and so she condemned her.

Imām Bukhārī related from 'Atā that he said, 'Once, 'Ā'isha was performing Tawāf separated from the men and not mixing with them.'

⁵⁶ *al-Mustadrak 'alā as-Ṣaḥīḥayn*, The Book of Prayer 1/271. Imām al-Ḥākim said, 'This ḥadīth is authentic and they did not relate it.' (Previous source 1/271).

⁵⁷ See *Ibyā' 'Ulūm ad-Dīn* 2/329-330, and *Mukhtasar Minbāj al-Qāsīdīn* (p.133), and *Tanbīh al-Ghāfilīn*, (p.47) as it says, 'Whoever perpetrates an evil in ignorance of the fact that it is evil, and when he knows that it is an evil he leaves that action, it is obligatory for him to be made aware with leniency, kindness and tact.'

A woman said⁵⁸, 'Let us go and touch (The Black Stone), O Mother of the Believers.'

She said, 'Go and do it yourself.'

And she refused.⁵⁹

Among the lessons of this story:

1. The care the Mother of the Believers 'Ā'isha took to stay away from a situation in which she might come into contact with men.
2. The reprimand she used to admonish the woman as she said, '*Go away and do it yourself*,' in order to reprimand and rebuke her, and Allāh knows best.

15. THE DISAPPROVAL 'Ā'ISHA MADE TO A SERVANT WOMAN OF HERS WHO PUSHED MEN WHILE TOUCHING THE CORNER OF THE KA'BAH

The servant-girl of 'Ā'isha as-Siddiqah once mentioned that she had touched the Black Stone twice or three times during a Tawāf, and so 'Ā'isha disapproved of her for mixing with the men.

Imām al-Bayhaqee related from Manboodh ibn Abū Sulaymān from his mother that she was once with 'Ā'isha the wife of the Prophet (ﷺ), the Mother of the Believers, and a servant-girl of hers came to her and said, '*O Mother of the Believers! I went around the Ka'bah seven times, and I touched the black stone two or three times.*'

⁵⁸ A woman said, 'al-Hāfiz ibn Hajar said, "al-Fākihī added: *with her*, and I have not come across the name of this woman, and it is possible that it is Diqrah - whom Yahyā Abū Kathīr related that she used to performed Tawāf with 'Ā'ishah at night.'" (*Fath al-Bārī* 3/481).

⁵⁹ *Ṣaḥīḥ al-Bukhārī*, The Book of Hajj, [Chapter] The Tawāf of Women with Men, a section from No. 1618, 3/379-380.

‘Ā’isha said to her, ‘May not Allāh reward you! May not Allāh reward you! Do you go rubbing shoulders with men? Should you not have said, “Allāhu Akbar,” and just passed (by the Black Stone)?’⁶⁰

Among the lessons which can be derived from the story:

1. The admonition the Mother of the Believers ‘Ā’isha used to correct her servant-girl.
2. The extreme undesirability and prohibition of the mixing of women with men in the view of the Mother of the Believers and its disgrace, even though it occurred in the holiest of places on earth - the place of Tawāf in the sacred prohibited zone of Holy Makkah - and was intended as an act of worship; the touching of the Black Stone which Allāh had made an expiation of sins.⁶¹

So where are the propagators of free-mixing - who almost die out of their despair at the continued presence of the true women believers in their houses, in accordance with the order of their Lord - where are they in relation to this?

16. THE ORDER UMM SALAMAH GAVE THAT THE POOR BE GIVEN SOMETHING EVEN IF IT BE LITTLE

On one occasion, some poor and needy people came to the house of the Mother of the Believers Umm Salamah, and asked for help and persisted in the questioning, and some of those in the house ordered them to leave. But the Mother of the Believers forbade them to be turned away empty-handed, and ordered that they be given something, even if it be a little.

⁶⁰ *as-Sunan al-Kubrā* by Bayhaqī, The Book of Hajj, [Chapter] Touching (the Black Stone) in a crowd, 5/81.

⁶¹ In the ḥadith related by Imām at-Tirmidhī on the authority of Ibn ‘Umar he said, ‘I heard the Messenger of Allāh (ﷺ) say, “**Indeed, to touch them (meaning the two corners) is an expiation for mistakes.**” (See *Ṣaḥīḥ Sunan at-Tirmidhī* 1/283).

Al-Hāfiz ibn ‘Abdul-Barr related from Umm al-Husayn that she was once with Umm Salamah, and some people arrived and began to beg, and there were women among them, so I said, ‘Leave - or leave you women,’ and so Umm Salamah said, ‘We are not like this⁶², girl! Send each of them away with something, even if be a single date which she holds in her hands.’⁶³

Among the lessons of this story is the importance and concern of Umm Salamah to follow the orders of the Noble Prophet (ﷺ) to give the one who asks.

17. THE ORDER HAFSAH GAVE TO HER BROTHER TO GET MARRIED

‘Abdullāh ibn ‘Umar did not wish to marry, so his sister the Mother of the Believers Hafsa ordered him to marry, explaining what was hoped for in marriage, including the lineage of the children to their father after he dies.

Imām Shāfi‘ī related from ‘Amr ibn Dīnār that Ibn ‘Umar did not wish to marry, so Hafsa said to him, ‘Get married, and if a child is born to you, and lives after you, he will pray for you.’⁶⁴

⁶² To this type of statement applies the rule of the scholars of ḥadīth that this type of statement carries the same weight of a statement said by the Prophet (ﷺ) directly. This is because it is normal for this type of statement to be linked to the one whom it is obligatory to follow, and whose speech is normally binding; the Messenger of Allāh (ﷺ). (See *Lamabāt fī Uṣūl al-Ḥadīth*, p.216).

⁶³ *al-Isti‘āb fī ma‘rifat al-Aṣḥāb* 4/1939-1940.

⁶⁴ *Tartīb Musnad al-Imām ash-Shāfi‘ī*, The Book of Marriage, [The Third Chapter] Encouragement to Marry, No. 31, 2/13.

And Imām as-Suyūṭī related similar to this in the Musnads of the Mother of the Believers, and used the letter sād: meaning it was related by Abd ibn Mansūr in his Sunan (See p.110).

What the Mother of the Believers Hafsa said is strengthened by what Imām Muslim related from Abū Hurayrah that the Messenger of Allāh (ﷺ) said, **'If a man dies his actions stop, except for three things: Charity he leaves behind which is used continually, or knowledge which is a source of benefit, or a pious child who supplicates for him.'**⁶⁵

18. THE PROHIBITION 'Ā'ISHA MADE TO SA'D IBN HISHĀM AGAINST REMAINING CELIBATE

Once, Sa'd ibn Hishām wanted to leave to go and fight in the path of Allāh, so he divorced his wife, then came to Madīnah to sell land which he owned and spend the proceeds on weapons and horses.⁶⁶ He came to the Mother of the Believers 'Ā'isha and mentioned to her his intentions, and she forbade him from doing so.

Imām Aḥmad related from al-Hasan from Sa'd ibn Hishām that he said, *'I came to 'Ā'isha and said, "O Mother of the Believers! I wish to become celibate."*

She said, *'No! Do you not read?'*

{ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ }

Indeed, you have a good example in the Messenger of Allāh.⁶⁷

⁶⁵ *Ṣaḥīḥ Muslim*, The Book of Bequeaths, [Chapter] The reward a person receives after their death, No. 14 (1631), 3/1255.

⁶⁶ See *Ṣaḥīḥ Muslim* as it says, *'...that Sa'd ibn Hishām ibn 'Āmir desired to go to battle in the path of Allāh, and so he went to Madīnah, and wanted to sell his land to buy weapons and horses, and fight against the forces of the Byzantians until he died.'* (Previous source, The Book of the Prayer of the Travellers and it's shortening, [Chapter] The night prayer, and whoever slept through it or was sick, a section from No. 139 (716), 1/512).

⁶⁷ al-Ahzāb 21.

. "The Messenger of Allāh (ﷺ) married and had children."⁶⁸

We benefit from this story in several ways:

1. The proof that 'Ā'isha used to admonish Sa'd ibn Hishām was that what he intended was in contradiction to the Sunnah of the one Allāh had made a perfect example for the believers.
2. The graveness of such an action; even the legality of which was not established by its widespread occurrence, and the inherent hardship it brings, but could in fact only be established legally if it were in accordance with the Sunnah of al-Mustafā (ﷺ). So there is no goodness in any action, however much it occurs, or great it seems in some peoples eyes, if it is not in accordance with the Sunnah.

19. 'Ā'ISHA'S DISSAPPROVAL OF A DIVORCED WOMAN LEAVING HER HOUSE.

Once, it was mentioned to the Mother of the Believers 'Ā'isha that a woman who had been divorced for a third time had left the house of her ex-husband while she was still in her period of waiting. So 'Ā'isha admonished her as she had admonished Fātima bint Qays as she had applied to all women the permission that the Prophet (ﷺ) had given to one particular woman who was also in her period of waiting, to leave her house, even though that woman had had a legitimate excuse.

Imām Muslim related from al-Qāsim that he said, 'Urwa ibn Zubayr said to 'Ā'isha, "Have you not seen so-and-so the daughter of al-Hakam? Her husband has divorced her and (yet) she has left her house."

'Ā'isha replied, 'What an evil thing she has done!

He said, 'Have you not heard the statement of Fātima?

'Ā'isha said, 'There is no good for her case in mentioning that.'⁶⁹

⁶⁸ *al-Musnad* 6/112, and see also previous source 6/91.

⁶⁹ *Ṣaḥīḥ Muslim*, The Book of Divorce, [Chapter] The wife divorced three times has no right to provision, No. 54 (1481), 2/1121.

Imām Nawawī said, explaining ‘Ā’isha’s reason for disapproving of Fātima bint Qays, ‘*She disapproved of Fātima bint Qays because she had generalised the ruling that the divorced woman did not have to stay inside, although in fact Fātima had left her house for a specific reason; her fear that her husband might break-in or be abusive to her or something similar.*’⁷⁰

20. THE ORDER ‘Ā’ISHA GAVE TO ABŪ SALAMAH IBN ABDUR RAHMĀN TO LEAVE A DISPUTE OVER LAND.

On one occasion, Abū Salamah ‘Abdur-Rahmān ibn ‘Auf informed the Mother of the Believers ‘Ā’isha about a disagreement between himself and his tribe, so she warned him against entering a disagreement regarding land, reminding him of the evil end awaiting those who were dishonest in their land-dealings, even though the land in question be as little as a span in length.

Imām Bukhārī related from Muḥammad ibn Ibrāheem that Abū ‘Usāma told him that there was once a disagreement between him and some people⁷¹, and that he had mentioned it to ‘Ā’isha and so she had said, ‘*O Abū ‘Usāma! Do not involve yourself in land (disputes)! For indeed the Prophet (ﷺ) said, “Whoever wrongs others regarding even a hand-span of land, shall be tied by the neck with seven earths*’^{72”}⁷³

⁷⁰ *Sharḥ an-Nawawī* 10/107.

⁷¹ *There was once a disagreement between him and some people.* in the narration of Muslim, ‘...there was a disagreement between him and a people regarding land.’ (*Ṣaḥīḥ Muslim*, The Book of Musāqāh (Irrigation of trees), [Chapter] The prohibition of oppression and stealing land etc., part of narration 143 (1612), 3/1231). What is contained in the narration of Muslim - as stated by al-Hāfiẓ ibn Hajar - is a type of specification of the dispute and the parties involved. (See *Fatḥ al-Bārī* 5/105).

⁷² *Shall be tied by the neck with seven earths.* al-Khattābī said, ‘*This has two meanings; That he will be ordered to convey that which he has stolen to the place of the Maḥshar, and so it will be as if tied to his neck, not that it is in reality tied to his neck. The second: that he will be punished with humiliation in the seven earths, so every earth in this condition would be like a collar around his neck.*’ (taken from *Fatḥ al-Bārī* 5/104).

⁷³ *Ṣaḥīḥ al-Bukhārī*, The Book of Grievances, [Chapter] The sin of one who wrongs another concerning land, No. 2453, 5/103. Imām Aḥmad related a similar account. (See *al-Musnad* 6/79, 252).

This is an example of the usage of the warning contained in the hadith by the Mother of the Believers 'Ā'isha in her warning concerning land disputes.

21. THE ORDER MU'ĀDHA AL-'ADAWIYYAH GAVE TO THE WOMAN WHO BREAST FED HER TO FORSAKE THE CONSUMPTION OF HARĀM.

*Mu'ādha al-'Adawiyyah*⁷⁴ *al-Basriyyah* once ordered the woman whom she had breast fed to forsake the consumption of *Harām*.

Imām Ibn al-Jawzī related on the authority of 'Abdur-Rahmān as-Salama that he said, '*Mu'ādha al-'Adawiyyah* had breast fed *Umm al-Aswad*, and once *Umm al-Aswad* said, "*Mu'ādha* said to me, "Do not corrupt the milk-nursing I gave you, as I made effort when I breast-fed you so that you ate only the *Halāl*, so make an effort to eat only the *Halāl*, so that you may succeed in serving your master, and gain his pleasure."'⁷⁵

How important was what *Mu'ādha* had explained and ordered the woman she had breast-fed! She defined the strong link between consuming *Halāl* and obedience to the Lord, Most Glorious. This is what we have been directed to in the statement of Allāh:

{ يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي
بِمَا تَعْمَلُونَ عَلِيمٌ }

O You Messengers! Eat from that which is permissible, and do righteous deeds. Verily! I am aware of what you do.⁷⁶

⁷⁴ *Mu'ādha al-'Adawiyyah*: *al-Hāfiẓ az-Zahabi* said regarding her, '*Mu'ādha* was the daughter of *Abdullāb*, a knowledgeable woman, mother of *as-Sabbā*' *al-'Adawiyyah al-Basriyyah*, and the wife of *Silla ibn Ushaym*.' (See *Siyar A'lām an-Nubalā*' 4/508).

⁷⁵ *Şīfat as-Şafwāh* 4/32.

⁷⁶ *al-Mu'minūn* 51.

The way in which Allāh's statement '**Eat from that which is permissible,**' precedes, '**and do righteous deeds**' is - as explained by Imām ar-Rāzī - a proof that good actions must be preceded by the consumption of Halāl.⁷⁷

And how we wish that the nursing mothers of our age implanted this order in the minds of those they breast-feed!

22. THE ADMONISHMENT 'Ā'ISHA GAVE TO THE SON OF HER SISTER AND THE SON OF THE SISTER OF MAYMŪNAH BECAUSE OF THEIR TRESPASSING INTO A PERSON'S GARDEN

Once, the son of the sister of 'Ā'isha and the son of the sister of Maymūnah trespassed onto one of the enclosed gardens of Madīnah, and took something from it, so 'Ā'isha as-Siddīqah condemned them both, and gave them a warning.

Imām al-Hākim related from Yazīd ibn al-Asamm, the son of the daughter of Maymūnah that he said, '*I met 'Ā'isha when she was coming from Makkah, I and a son of Talba ibn 'Ubayd-Allāh, and he was the son of her sister. We had just trespassed into one of the enclosed gardens of Madīnah and taken something from it, and this news reached her. She came to the son of her sister to shame him and censure him.*

Then she came to me and gave me warning and advice at length, then she said, "Do you not know that Allāh has provided for you and made you a member of the house of His Prophet (ﷺ)? By Allāh! Maymūnah has left and thrown your reins free⁷⁸! Was she not the one who feared Allāh the most among us, the most helpful of us to one's relatives?"⁷⁹

⁷⁷ See *at-Tafsīr al-Kabīr* 23/104.

⁷⁸ *Thrown your reins free*. Meaning, kept out of your path, and thus there is no one to stop you from what you want, likening him to an animal who reins are thrown on his back, and is freed to roam wherever it wishes in the pastures. (*An-Nibāyah fī Gharīb al-Ḥadīth wa al-Atbār* 3/350)

⁷⁹ *al-Mustadrak 'alā as-Ṣaḥībahayn*, The Book of Knowledge of the Ṣaḥābah, 4/32. Imām al-Hākim said regarding this, 'This ḥadīth is Ṣaḥīḥ according to the conditions of Muslim, and they did not relate it.' (Previous source 4/32). Al-Hāfiẓ az-Zahabī agreed with him (See *at-Talkhīs* 3/32).

Among the points of benefit from this story:

1. That 'Ā'isha began her admonishment with the son of her sister, and perhaps this was because of the greater responsibility of warning relatives first, and Allāh knows best. In this respect she was opposite to many of those who identify with Islām, as the evil which is present among their own relatives continues, known and unchecked.
2. That she used censure and putting-to-shame, and scolding in her admonishment. Perhaps this was because she was astonished to see such evil from those who Allāh had made part of the house of the Prophet (ﷺ), and Allāh knows best.
3. The virtue of 'Ā'isha as she mentioned another wife of her husband, Maymūnah, with good words and praised her, and how few women mention and praise the other wives of their husbands!

23. THE ADMONISHMENT 'Ā'ISHA GAVE TO A WOMAN WHO USED TO COIF HER DAUGHTERS HAIR WITH ALCOHOL

Once, some women of the people of Shām (Syria) came as a group to Mother of the Believers 'Ā'isha, and one of them informed her that she used to coif the hair of her daughters with alcohol (wine). So 'Ā'isha forbade her from doing so, explaining the evil of such an act.

Imām al-Hākim related from Sabai'ah al-Aslamiyyah that she said, 'Some women of the people of Syria came to 'Ā'isha, and so 'Ā'isha said, "From whom are you?"'

They said, 'From the people of Hims⁸⁰.'

She said, 'Those of the public baths?'

They said, 'Yes.'

⁸⁰ Hims: The ancient Emesa, a city in central Syria. (*A Dictionary Of Modern Written Arabic* by Hans Wehr, p. 205). [T]

So 'Ā'isha said, *I heard the Messenger of Allāh (ﷺ) say: The public baths⁸¹ are forbidden for the women of my Ummah.*

One of the women said, *'I have daughters whose hair I coil with this drink.'*

She said, 'With what drink?'

She said, 'Wine.'

So 'Ā'isha said, *'Would you be satisfied if you coiled your hair with the blood of a pig?'*

She said, 'No.'

She said, 'Then indeed, they are the same.'⁸²

It is appropriate at this point to mention something that some of the women among the Muslims have grown careless about, and use cosmetics which contain Harām substances. It is a duty of the women to keep away from that which Allāh, and his Noble Messenger has made Harām, as great good is in leaving that which prohibited.⁸³

24. THE WARNING MAYMŪNAH MADE TO HER RELATIVE WHO WAS FOUND TO HAVE THE SCENT OF ALCOHOL

On one occasion, a male relative of the Mother of the Believers Maymūnah came to her, and she found that he carried the odour of alcohol, and so she threatened to boycott him, unless he submitted himself to the Islāmic punishment.

⁸¹ The admonishment of 'Ā'ishah of a group of women from Shām because they entered the public baths will be mentioned under a separate heading, if Allāh wills.

⁸² *al-Mustadrak 'alā as-Ṣabīḥayn*, The Book of Etiquette 3/289-290. Imām al-Ḥākim said, 'The ḥadīth has an authentic chain and they did not relate it.' (Previous source 4/290) and al-Ḥāfiẓ az-Zahabī agreed with him. (See *at-Talkhīs* 4/290).

⁸³ Muslim woman must ensure that the use of cosmetics and skin care products is subject to the regulations set down in the Islāmic Law. It is well known that certain lipsticks and other products contain pig-fat as bases, as well as alcohol-based perfumes, etc. So Muslim women must ensure that they seek the guidance of scholars before considering using these products. [T]

Imām ibn Sa'd related on the authority of Yazīd ibn Asamm that a male relative of Maymūnah came to her, and she found that he had the smell of drink, so she said, 'If you do not go to the Muslim people so that they whip you...' or she said, '...purify you, then do not enter my house ever again.'⁸⁴

Among the points we find in this story is that the Mother of the Believers Maymūnah employed chastisement in admonishing her relative, and this is one of the levels of strong disapproval.⁸⁵

25. A WOMAN KILLS THE MAN WHO WANTED TO SEDUCE HER

Once, in the time of 'Umar, a man attempted to seduce a woman, but she resisted and so they fought for a time, until she threw a stone at him and killed him.

Imām Abdur-Razzāk related on the authority of 'Ubayd ibn 'Umair that he said, 'A man invited guests from Hudhayl, and so he sent to them a servant-girl to gather fire-wood. One of the guests was attracted to her and followed her, and wished to seduce her, but she refused and he struggled with her for a while, until she broke free from him and threw a stone at him. His liver burst and he died.

She then went to her family and informed them. Her family went to 'Umar and informed him of what had happened. 'Umar sent people to the scene of the incident and found the marks they had made, and so 'Umar said, "(He was) killed by the right of Allāh, there will be no payment of blood money."⁸⁶

⁸⁴ *at-Tabaqāt al-Kubrā* 8/139. Al-Hāfiẓ az-Zahabī mentioned it also in *Siyar A'lām an-Nubalā'* 2/244. Shaykh Shu'ayb al-Arna'ūt declared its chain to be acceptable. (See *Hāmish Siyar A'lām an-Nubalā'* 2/244).

⁸⁵ See *Ibyā' 'Ulūm ad-Dīn* 2/332.

⁸⁶ *al-Musannaf*, The Book of Reasoning, [Chapter] A man who finds another man on his wife, No. 17919, 9/435.

Imām Ibn Abū Shaybah and Imām al-Bayhaqqī related a similar ḥadīth. (See *al-Musannaf*, The Book of Blood Money, a man who wishes to rape a woman, No. 7842, 9/371-372; and *as-Sunan al-Kubrā*, The Book of Intoxicants and its Punishment, [Chapter] A man who finds another man with his wife and so kills him, 8/337). Imām al-Baghawī also mentioned something similar in *Sharḥ as-Sunnab* 10/252.

The Muhaqqiqs (Authenticators) of *Sharḥ as-Sunnab* both said, 'The narrators are trustworthy.' (*Hāmish Sharḥ as-Sunnab* 10/252).

In another narration, *'That is one killed by Allāh. By Allāh there will be no payment of blood money.'*⁸⁷

Among the points which are of benefit in this story⁸⁸:

1. The immense importance the Muslim woman gave to her chastity.
2. If a man wishes to seduce/rape a woman, and she cannot defend herself except by killing him, and so she kills him, there is no punishment against her. This ruling was also made by aḍ-Ḍahhāk ibn Qays in Syria. Imām ibn Shaybah on the authority of Sulaymān ibn Yasār that a woman in Syria came to aḍ-Ḍahhāk ibn Qays and informed him that a man had come and begun to break open her door, and she had called for help, but no one had come to her aid. It was winter time, so she had opened the door, and grabbed a millstone and thrown it at him (or struck him with it) and killed him. So he sent some people with her, and found that the dead man was indeed a housebreaker and had with him stolen belongings, and thus his blood was forfeit.⁸⁹

Many of the scholars of the Ummah have made clear this point. For example, Imām Aḥmad said regarding a woman whom a man wishes to seduce/rape, that if she kills him in order to retain her chastity, he said, *'If she knows that he desires only her body, and kills him to defend herself, then there is no punishment for her.'*⁹⁰

Imām al-Baghawī said, *'If a man intended to commit that sin against a woman, and she defended herself from him and killed him, there is no punishment for her.'*⁹¹

From this, the graveness of the sin of illicit sex and its great repugnance in Islām becomes apparent.

⁸⁷ *as-Sunan al-Kubrā* by Bayhaqqī 8/337.

⁸⁸ This story also proves that the testimony of a single woman can be used as a proof in cases of murder and rape if there are other evidences which corroborate her testimony - in this case, her story was accepted because 'Umar ibn al-Khattāb found the signs of their struggle, and Allāh knows best. [T]

⁸⁹ *al-Musannaf*, The Book of Blood Money, [Chapter] A man who wishes to rape a woman, No. 7844, 9/372.

⁹⁰ *al-Mughnī* 12/533.

⁹¹ *Sbarḥ as-Sunnah* 10/252.

26. THE PROHIBITION 'Ā'ISHA MADE REGARDING WEARING CLOTHES WHICH HAD PATTERNS OF CROSSES

Once, while she was performing Tawāf, the Mother of the Believers 'Ā'isha saw a woman wearing a garment which had patterns like crosses, so she ordered her to discard it.

Imām Aḥmad related on the authority of Ḍaḡira Umm 'Abdur-Raḥmān Udhayna that she said, 'We were performing Tawāf of the House with the Mother of the Believers when she saw a woman wearing a garment which was patterned with crosses, so she said, "Discard it, discard it, for indeed if the Messenger of Allāh (ﷺ) saw something like this he would cut it."⁹²

And the Mother of the Believers 'Ā'isha as-Siddīqah also saw during the Sa'y a woman who was wearing a top which had a cross on it, so she ordered her to take it off.

Imām Aḥmad related on the authority of Ḍaḡira that she said, 'I was walking with 'Ā'isha with the other women between Safā and Marwa and 'Ā'isha saw a woman who had a top with a cross on it, and so 'Ā'isha said to her, "Take this off your cloth, for indeed if the Messenger of Allāh (ﷺ) saw this on a cloth he would cut it."⁹³

What we find in these two stories, in relation to the fact that she based her admonishment on the statement of the Noble Mustafā (ﷺ), was the great importance she attached to admonishment - as she did not allow the Tawāf of the Ka'bah or the Sa'y to prevent her from chastising those who the Noble Prophet (ﷺ) had chastised. In this, there is a sign and a lesson to those female worshippers who sit in the corners of the houses, reading Qur'ān and praying nāfila (non-obligatory) prayers, and remembering Allāh although she is too busy and neglectful of her children - male or female - who see and hear that which Allāh and his Noble Messenger (ﷺ) have forbidden.

⁹² *al-Musnad* 7/140.

Shaykh Aḥmad 'Abdur Raḥmān al-Bannā said, 'I have not found this ḥadīth other than with Imām Aḥmad and its chain is good.' (*Bulūgh al-Amānī* 17/285).

⁹³ *al-Musnad* 6/225.

27. WHEN 'Ā'ISHA RIPPED A SCARF WHICH WAS VERY THIN FROM THE DAUGHTER OF HER BROTHER

Hafsab bint 'Abdur-Raḥmān once went to her aunt, the Mother of the Believers 'Ā'isha. Hafsab was wearing a thin face-covering, so 'Ā'isha tore the Khimār from her face and chastised the girl and clothed her in a thick Khimār.

Imām ibn Sa'd related from 'Alqamah ibn Abū 'Alqamah on the authority of his mother that she said, *'I saw Hafsab bint 'Abdur-Raḥmān ibn Abū Bakr; she was wearing a thin scarf, transparent enough to see her facial features, so 'Ā'isha tore the Khimār from her and said, "Do you not know what Allāh revealed in Sūra al-Nūr?"*⁹⁴

*Then she ordered for a thick Khimār and placed it on her.*⁹⁵

In another narration, *'So 'Ā'isha tore it from her and clothed her in a thick Khimār.*⁹⁶

Among the points of benefit in this story:

1. The employment of scolding and chastisement instead of softness and indulgence, and perhaps the reason for this is that she saw carelessness regarding the *Hijāb* in a girl who was from the family of as-Siddīq from whom such things were not expected, and Allāh knows best.
2. The fact that 'Ā'isha removed the evil by her own hand as she had the capability, in compliance with the Prophetic order, **'Whoever sees an evil should change it with their own hand...'**⁹⁷

⁹⁴ She may have been referring to the statement of Allāh (an-Nūr 31).

⁹⁵ *at-Tabaqāt al-Kubrā* 8/72.

⁹⁶ *al-Muwatta*, The Book of Clothes, [Chapter] What is disliked for women to wear, No. 6, 2/913.

⁹⁷ This ḥadīth was related by Imām Muslim from Abū Sa'īd al-Khudrī. (See *Ṣaḥīḥ Muslim*, The Book of Belief, [Chapter] Prohibiting evil is a part of belief..., No. 78 (49), 1/69).

3. That 'Ā'isha made clear to the girl her mistake by indicating what had been revealed in the noble Qur'ān, and how blessed was that thing she did!
4. That she did not stop at simply removing the source of evil, and instead replaced it with a permissible replacement from her own belongings, as she clothed the girl in a thick Khimār.

28. THE ORDER 'Ā'ISHA GAVE TO COVER THE HAIR OF A SLAVE-GIRL

The Mother of the Believers 'Ā'isha as-Siddīqah once saw a servant girl whose hair was exposed and so as-Siddīqah went to cover her.

Imām Ibn Abū Shaybah related from Qabūs on the authority of his father that he sent a woman to 'Ā'isha, and 'Ā'isha saw a servant girl whose hair was exposed, and so she said, *'If she covers this, it would be more appropriate for her.'*

So she said, *'She has not yet reached (the age of) menses, and their will be no exposure (of her hair) after menstruation.'*⁹⁸

Allāh is the greatest! How great was the care that the pure, good Siddīqah placed on the servant girl covering her hair, though she had not yet reached the age of puberty! So what about the great number of women who identify with Islām, yet there is nothing on their heads or faces and they are mature! It is to Allāh that we plead, and He is the Giver of help and the Guide to the path of guidance.

29. WHEN 'Ā'ISHA DID NOT ALLOW A SLAVE-GIRL TO COME TO HER BECAUSE SHE WAS WEARING BELLS WHICH RANG

A servant girl was once made to come to the Mother of the Believers 'Ā'isha as-Siddīqah, but she was wearing anklets which had bells, so she forbade her from coming to her until she had removed the anklets.

⁹⁸ *al-Musannaḥ*, The Book of Prayers, a woman who prays and does not cover her hair, 2/229.

Imām Abū Dawūd related from Bunāna, the servant-man of ‘Abdur-Raḥmān ibn Hassān al-Anṣārī from ‘Ā’isha that she said, ‘*While she was with her, a servant girl was permitted to come to her, and she had anklets which made a noise. So she said, “Do not enter until you remove the anklets.”*’⁹⁹

And she said, ‘I heard the Messenger of Allāh (ﷺ) say, **“The angels do not enter a house in which there is a bell.”**’¹⁰⁰

In this great story are many lessons, including:

1. The clearness of ‘Ā’isha regarding the prohibition of evil and following of false and deceitful etiquette. She did not allow the servant girl in her house while she was wearing something which entailed a sin against the Creator, Most Glorious. If the people followed this blessed path, in particular women, then by the grace of Allāh the houses would become free of the many sins which have spread and grown under the guise of etiquette and culture.
2. The extreme care that she took to ensure that the angels entered her house. It is for this reason that she forbade the servant girl who wore the ringing anklets to enter her house in order to not prevent the angels from entering her house. How many are those who identify with Islām who spend a lot of time, effort and wealth in order to fill their homes with the things which prevent angels from entering their homes?
3. That as-Siddiqah based her admonishment on the statement of the one who does not speak of his own desire and is instead revelation, may the peace and blessings our Lord be upon him, and how blessed was that which she based her actions upon!

99 In a narration from Imām Aḥmad, ‘...So Bunāna asked her about it, and so she said, “I heard the Messenger of Allāh (ﷺ) say: **The angels do not enter a house in which there is a bell, and do not associate with a company who have a bell.**”’ (al-Musnad 6/232).

100 *Sunan Abū Dawūd* (the printed version with ‘*Awn al-Ma’būd*), The Book of The Ring, [Chapter] Concerning anklets, No. 4225, 11/196-197. Al-Hāfiẓ al-Munẓirī said nothing regarding this narration (See *Mukhtasar Sunan Abū Dawūd*, No. 4067, 1/121).

Shaykh al-Albānī said, ‘This ḥadīth is Hasan (acceptable).’ (See *Ṣaḥīḥ Sunan Abū Dawūd* 2/796).

30. THE ADMONISHMENT UMM SALAMA GAVE TO A BOY WHO WORE A GOLD RING ON HIS HAND

A youth once came to the Mother of the Believers Umm Salama, and on his hand was a gold ring, and so she admonished him.

Imām Ibn Abū Shaybah related on the authority of ‘Umar from Sa‘id ibn Hasan that he said, *‘My mother told me that my father said, “I came to Umm Salama while I was a youth, and I wore a gold ring, so she said: “O servant girl, give it to me!”*

So she gave it to her.

She then said, “Take it to his family, and have a ring of silver made instead.’

So I said, ‘My family does not need it.’

She said, ‘So donate it as charity and make a ring of silver.’¹⁰¹

Among the lessons of this story:

1. The haste of the Mother of the Believers to change the evil by her hand as she ordered her servant girl to present the ring to her.
2. The young age of the perpetrator of the evil did not stop Umm Salama from condemning the evil. This strengthens what the scholars have said that among the conditions which necessitate admonishment is the occurrence of evil, irrespective of whether the perpetrator is held responsible for his actions or not.¹⁰²
3. Umm Salmā did not limit herself to condemning the evil, and instead took care to create a permissible substitute, as she ordered her servant girl to make a ring of silver for the youth.

¹⁰¹ *al-Musannaf*, The Book of Aqīqah, whoever dislikes a ring of gold, No. 5196, 8/279.

¹⁰² See *Ihyā’ ‘Ulūm ad-Dīn* 2/327, and *Tanbīh al-Ghāfilīn* p.37.

31. THE ADMONISHMENT 'Ā'ISHA GAVE TO A WOMAN WHO HAD MADE HERSELF RESEMBLE A MAN

It was mentioned to the Mother of the Believers 'Ā'isha that a woman imitated men by the type of slippers she wore, so 'Ā'isha admonished her by explaining that the Messenger of Allāh (ﷺ) had cursed the women who imitated men.

Imām Abū Dawūd related on the authority of ibn Abū Mulaykah that he said, '*It was said to 'Ā'isha, "There is a woman who is wearing slippers."*'

*So she said, 'The Messenger of Allāh (ﷺ) cursed a man-like woman.'*¹⁰³

It is very unfortunate that some Muslim women have grown careless in this respect, and they wear the clothes of men, including trousers, and jackets etc.

It is also appropriate here to point out the oversight of some righteous people who clothe their young daughters in boys clothes, justifying their actions by saying their daughters are very young. However, have the markets become devoid of girls clothes to the point that we must buy boys clothes for them? It is our duty to bring up our children from a young age in accordance with the law sent with the Noble Messenger (ﷺ). If we train them at an early age to go against the teachings of the Shari'ah, it is feared that warning and advice will be of no benefit to them later on, and regret will be of no benefit to us.

¹⁰³ *Sunan Abū Dawūd* (the printed version with *'Awn al-Ma'būd*), The Book of Clothes, [Chapter] The clothes of women, No. 4093, 11/105-106.

Al-Hāfiẓ al-Munẓiri said nothing regarding this narration (See *Mukhtasar Sunan Abū Dawūd*, No. 3941, 6/57).

Shaykh al-Albāni declared this to be authentic. (See *Ṣaḥiḥ Sunan Abū Dawūd* 2/773). Imām al-Humaydi related similar ḥadīth in his *Musnad*, No. 272, 1/132.

As did Imām Abū Ya'lā in his *Musnad*. (in which it says, '*The Messenger of Allāh (ﷺ) prohibited...*' in place of '*The Messenger of Allāh (ﷺ) cursed.*' See *Musnad Abū Ya'lā*, No. 524 (4880), 8/289-290).

32. THE PROHIBITION ZAYNAB BINT ABŪ SALAMA ABOUT NAMING A DAUGHTER “BARRA”

Imām Abū ‘Abdullāh Muḥammad ibn ‘Atā al-Qurashī named his daughter Barra, and so Zaynab bint Abū Salama forbade him from doing so.

Imām Muslim related from Muḥammad ibn ‘Amr ibn ‘Atā that he said, ‘I named my daughter Barra.’

So Zaynab bint Abū Salama said to me, ‘The Messenger of Allāh (ﷺ) prohibited this name, and I was given this name, so the Messenger of Allāh (ﷺ) said, “Do not declare your own righteousness, Allāh alone knows the pious among you.”

They said, ‘What shall we call her?’

He said, ‘Call her Zaynab.’¹⁰⁴

In this story Zaynab bint Abū Salama based her prohibition of Muḥammad (ﷺ) ibn ‘Amr ibn ‘Atā on the prohibition of the Noble Prophet (ﷺ), and what a strong and sure basis was this!

33. THE PROHIBITION ‘Ā’ISHA MADE AGAINST LAUGHING AT THE PERSON WHO TRIPPED ON A TENT ROPE

The Mother of the Believers ‘Ā’ishah once saw some youths from the Quraysh laughing at someone who had tripped over on a tent rope, and so she forbade them from doing so.

Imām Muslim related on the authority of al-Aswad that he said, ‘Some youth of the Quraysh came to ‘Ā’isha while she was in Minā and they were laughing, so she said, “Why are you laughing?”

They said, ‘So-and-so tripped over a tent-rope, and his neck or his eye was about to go.’

¹⁰⁴ *Ṣaḥīḥ Muslim*, The Book of Etiquette, [Chapter] The desirability of changing a bad name to a good one, and changing the name of Barra to Zaynab or Juwariyyah or something similar, No. 19 (2142), 3/1687-1688.

So she said, 'Do not laugh, for indeed I heard the Messenger of Allāh (ﷺ) say, "Any Muslim who is pricked by a thorn or anything smaller than that has a level of reward written for him, and one of his mistakes is wiped away."¹⁰⁵

Imām Nawawī said in relation to this hadīth, 'This contains a prohibition against laughing at such things, unless it happens spontaneously without any chance of stopping; as for intentionally laughing then this is reprehensible as it entails gloating over a Muslim and breaking his heart.'¹⁰⁶

34. WHEN 'Ā'ISHA FORBADE THE SON OF HER SISTER FROM ABUSING HASSĀN IBN THĀBIT

'Urwa ibn az-Zubayr found in himself anger at Hassān ibn Thābit because of what he did during the time some people made allegations against 'Ā'ishah, so he insulted him and so 'Ā'ishah the Mother of the Believers forbade him from doing so.

Imām Muslim related from Hishām on the authority of his father that Hassān ibn Thābit was one of those who made many allegations against 'Ā'ishah, so he insulted him. So she said, 'O Son of my sister! Leave him, for indeed he used to stand up for and protect the Messenger of Allāh (ﷺ).'¹⁰⁷

It becomes apparent from this great story the high position, nobility, and status that the Messenger of Allāh (ﷺ) had in the eyes of the Mother of the Believers 'Ā'ishah, as she gave advice to the son of her sister to control his anger regarding one who had not treated her in a befitting manner, and talked about her inappropriately, because of the status she gave to that person's defence of the Messenger of Allāh (ﷺ).

¹⁰⁵ *Ṣaḥīḥ Muslim*, The Book of Duty, Relationships, and Etiquette, [Chapter] The reward of a believer who afflicted with sickness of unhappiness etc., even a thorn that pricks him, No. 47 (2572), 4/1991.

¹⁰⁶ *Sharḥ an-Nawawī* 16/128.

¹⁰⁷ *Ṣaḥīḥ Muslim*, The Book of Virtues of the Ṣaḥābah, [Chapter] The virtue of Hassān ibn Thābit, No. 153 (2487), 4/1933.

35. THE WARNING BARIRA GAVE TO 'ABDUL MALIK IBN MARWĀN ABOUT SHEDDING BLOOD AT THE TIME HE WAS APPOINTED KHALIFAH

Barīra, the servant woman of the Mother of the Believers 'Ā'isbah used to warn 'Abdul-Malik ibn Marwān about shedding blood before he was appointed Khalīfah.

Al-Hāfiẓ ibn 'Abdul-Barr related on the authority of Zayd ibn Wāqid that 'Abdul-Malik ibn Marwān spoke to him saying, *'I was sitting with Barīra in Madīnah before I was given this position, and she used to say to me, "O 'Abdul-Malik! I see in you a particular characteristic, and indeed you are suitable for this position, so if you are given this position then beware of shedding blood, as I heard the Messenger of Allāh (ﷺ) say: Surely, a man will be thrown back from the door of Paradise after he has seen it, because of a single mihjama¹⁰⁸ of blood he shed of a Muslim illegally."*¹⁰⁹

This story contains many lessons, including:

1. The intelligence and insight of Barīra.
2. The good way in which she utilised her insight to prohibit evil.
3. Her concern of not letting evil occur and removing it as she began her warning long before the evil could have taken place.
4. The strength of her warning against shedding blood, and that she conveyed the penalty awaiting those who spilt blood unlawfully from the most truthful of the truthful.

¹⁰⁸ al-Mihjama: The container used to collect the blood during a cupping. (*an-Nibāyah fī Gharīb al-Hadīth wa al-Athār*, 1/347).

¹⁰⁹ *al-Istī'āb fī ma'rīfat al-Aṣḥāb* 4/1795.

Al-Hāfiẓ Abū 'Umar said, 'Zayd ibn Wāqid is a trustworthy narrator from the narrators of Shām, he met Wāthilah ibn al-Asfa may Allāh be pleased with him.' (Previous source 4/1796).

36. WHEN 'AMRA AL-ANŞĀRIYYAH DISALLOWED AL-HUSAYN IBN 'ALI FROM REBELLING

At the time when al-Husayn wanted to go to Kūfah at the request of the people there, a number of the Ṣahābah and Tābi'ūn prevented him from doing so. One of those who wrote to him was 'Amra bint 'Abdur-Raḥmān al-Anṣāriyyah¹¹⁰.

Al-Hāfiẓ az-Zahabī mentioned this in his statement, ' *'Amra bint 'Abdur-Raḥmān wrote to him, emphasising the gravity of what he wished to do, and ordered him to hold rank with the majority of the believers, and that he was driving on to his demise, she said, "I bear witness that 'Ā'ishah heard the Messenger of Allāh (ﷺ) say: **Husayn shall be killed in the land of Bābil.**"*¹¹¹

37. THE PROHIBITION ASMĀ' BINT ABŪ BAKR MADE TO HER SON AGAINST ACCEPTING AN UNSATISFACTORY COURSE OF ACTION, OUT OF FEAR OF DEATH

When Al-Hajjāj ibn Yūsuf ath-Thaqafi surrounded Makkah al-Mukarramah, and within Makkah was 'Abdullāh ibn az-Zubayr, he came to his mother Asmā' bint Abū Bakr as-Siddiq and she prohibited him from accepting anything which he did not see as being correct out of fear of death.

Al-Hāfiẓ az-Zahabī mentioned on the authority of 'Urwa that he said, ' *My brother and I ('Abdullāh ibn Zubayr) came to my mother ten nights before he was killed, while she was in pain. 'Abdullāh said, "How are you?"*'

¹¹⁰ 'Amra al-Ansāriyyah the daughter of 'Abdur Raḥmān ibn Sa'd ibn Zarāra ibn Udus, al-Ansāriyyah, an-Najāriyyah, al-Madaniyyah, al-Faqīha, who was of the age of 'Ā'ishah and one of her students. She was a scholar, a jurist, an authority, and had great knowledge. (See *Siyar A'lām an-Nubalā'* 3/507, 508). Imām Ibn Hibbān said, 'She was among the most knowledgeable regarding the ḥadīths of 'Ā'ishah.' (*Tabḥīb at-Tabḥīb* 12/439).

¹¹¹ *Tarīkh al-Islām*, Events and Deaths 61-80AH, (p.9). See also *Siyar A'lām an-Nubalā'* 3/296-297.

She said, 'I am in pain.'

He said, 'In death is relief from pain; do not do so.'

*She laughed and said, 'By Allāh! I do not wish to die, until you come to one of two ends: Either you are killed and your death will be regarded as one of my good deeds, or you are victorious and I will be delighted. Beware of being shown a path which you do not agree with, and you accept it out of fear of death.'*¹¹²

The meaning of this is that she ordered her son to accept death if he was given the choice between it and accepting a course which was wrong. How difficult and heavy this order was on the soul, in particular if the one giving the order was the mother of the one being ordered! There is no cause for surprise in this order being given by this believing woman. Surely, Asmā' bint Abū Bakr as-Siddiq was entirely capable of this, may Allāh be pleased with her.

Imām at-Tabarānī related from Mukhrimah ibn Sulaymān al-Wālabī that he said, *'The son of Zubayr came to his mother when he saw what he saw of the people's betrayal, and said, 'O Mother! The people have betrayed me, even my son and my family, and none remain with me except a few who do not have more than an hour of patience to defend me, and the others are offering me what I desire of the worldly life, so what is your opinion?'*

She said, 'You, by Allāh! O My Son, know yourself, if you know that you are on the truth and you call to it then continue upon it, as your companions were killed upon it, and do not allow your neck to be tampered with by the boys of Banu Umayyah. And if instead you desire the worldly life, then the worst of men are you! You have bought doom on yourself and on those who will be killed with you.'

And if you say, "I was on the truth, but when my companions wavered I became weak," then this is not the action of the free nor the people of faith - how long are you going to stay in the world? Death is better.'

¹¹² *Siyar A'lām an-Nubalā'* 2:293.

Ibn Zubayr bent down and kissed her head, and said, 'By Allāh! That is my opinion, and that which I have stood up for and called to this day, and I have not depended on this world, and I never loved the life in it, and the only thing that caused me to rebel was my anger for the sake of Allāh that His prohibited areas be desecrated, but I still wished to know your opinion, so you have added clarity to my clear-sightedness.

So behold, O Mother! For indeed I will be killed this day, and so your grief should not be great, and leave this matter to Allāh, for indeed your son did not wish to cause evil, nor any obscene action, and has not committed a crime in the judgement of Allāh, and has not betrayed any trust, and never intended to oppress any Muslim or person with a pact, and never was I informed of the misdeeds of my subordinates and I felt pleasure, instead I condemned them, and nothing was more important to me than the pleasure of my Lord. O Lord! I do not say this in order to declare my own righteousness, You know more than I, but I say this to strengthen my mother and console herself, (and forget) me.'

His mother said, 'Indeed, I hope from Allāh that I find comfort in you if you die before me, and if I die before you then in myself. Leave, so that I can see what your fate will be.'

He said, 'May Allāh reward you well mother, and do not cease to pray for me before, and after.'

She said, 'I will never cease praying, for whoever else is killed upon falsehood, you have been killed upon the truth.'

Then she said, 'O Allāh have mercy on the length of that standing (in prayer) during a long night, and that wailing and thirst during the hottest part of the days in Madīnah and Makkah, and accept his duty to his father and me. O Allāh! I have surrendered him to Your fate, and I am pleased with what You have ordained, so grant me in 'Abdullāh the reward of those who are patient, and the thankful.'¹¹³

¹¹³ *Tārīkh at-Tabarī* 6/188-189. See also *al-Kāmil* by Ibn al-Athīr 4/123-124.

38. THE ORDER UMM SA'D IBN MU'ĀDH GAVE TO HER SON TO HASTEN TO JOIN THE ISLĀMIC ARMY

During the Battle of Khandaq, Umm Sa'd Kabsba bint Rāfi' al-Anṣārīyyah saw Sa'd ibn Mu'ādh passing by the fort she was in, and so she told him that he was lagging behind the Islāmic forces, and ordered him to hasten and catch up with them.

Imām Ibn Ishāq related from the Mother of the Believers 'Ā'ishah that she was in the fort of Banī Hāritha on the Day of Khandaq. The fort was one of the most well-protected fortresses of Madīnah, and Umm Sa'd ibn Mu'ādh was inside the fort. So 'Ā'ishah said - *and this was before we were ordered to wear Hijāb, 'So Sa'd passed in front of us, wearing linked armour, and one of his arms was totally exposed, and he was holding a spear in one hand with which he swaggered and said:*

*Stay for a little, (and) Jamal will witness the Battle
There is no evil with death if its time has come
So his mother said, 'Go ahead O my son! You are late by
llāh!'*¹¹⁴

How good was she! She had no fear or anxiety, nor did she wail or cry because of the departure of her offspring to *Jihād* in the path of Allāh, instead she ordered him to go forward and hasten to it. How desperate is the need of the Ummah today for sons to hear the words of Umm Sa'd from their mothers!

¹¹⁴ *as-Sirah an-Nabawīyyah* by ibn Hishām 3/136. Al-Hāfiẓ az-Zahabī conveyed this in *Ṣiyar A'lām an-Nubalā'* on the authority of Ibn Ishāq (See 1/281-282). Shaykh Shu'ayb al-Arna'ūt said, 'It's narrators are trustworthy.' (*Hāmish Ṣiyar A'lām an-Nubalā'* 1/282).

SECTION 2

THE WOMEN'S ADMONISHMENT OF GROUPS FROM THE PUBLIC, RELATIVES AND FRIENDS

INTRODUCTION

The women of the pious predecessor of this Ummah undertook the admonishment of entire groups of people in various areas, as they also did with individuals. If Allāh wills, I will now include some examples of their actions under the following titles:

1. THE DISSAPPROVAL THE DAUGHTER OF ZAYD IBN THĀBIT MADE OF THE WOMEN WHO REQUESTED LAMPS IN THE MIDDLE OF THE NIGHT IN ORDER TO ASCERTAIN THE PURIFICATION OF THE MENSES

News reached the daughter of Zayd ibn Thābit¹¹⁵ that some women were asking for lamps in the middle of the night in order to ascertain the cessation of the menses, so she chastised them as they were causing themselves hardship and trial by this request.

¹¹⁵ The daughter of Zayd ibn Thābit: al-'Allāma al-'Aynī said in *at-Tawḍīḥ*, 'It is probable that this unknown person is Umm Sa'd mentioned by ibn Abdul Barr in *as-Sabābiyāt*.' (*Umdat al-Qārī* 3/298). See also *al-Istī'āb fī ma'rīfat al-Ashāb*, biography no. 4156, 3/1938).

Imām Mālik related from ‘Abdullāh ibn Abū Bakr on the authority his Aunt¹¹⁶ from the daughter of Zayd ibn Thābit that news reached her that some women were asking for lamps in the middle of the night; they were looking for the proof of the cessation of the menses, and so she criticised them, saying, ‘*The women (of the Ṣabābah) never used to do this.*’¹¹⁷

Al-‘Allāmah al-‘Aynī said in explanation of the reason for her condemnation of them, ‘*She criticised them because that action entailed hardship which is disliked, and particularly in view of the fact that the middle of the night is a time for rest.*’¹¹⁸

2. THE CONDEMNATION ‘Ā’ISHAH MADE OF THOSE WHO DELAYED THE TWO RAK‘AS OF THE TAWĀF UNTIL A PROHIBITED TIME

The Mother of the Believers ‘Ā’ishah saw some people perform Tawāf after the Fajr prayer, then they sat listening to the preacher until the time came when prayer is disliked; then they stood and prayed and so she condemned them.

Imām Bukhārī related from ‘Urwah on the authority of ‘Ā’ishah that some people performed Tawāf after the Fajr prayer, then sat till when the sun was rising, and they stood and prayed, and so ‘Ā’ishah said, ‘*They sat until the time came when prayer is disliked and then they stood and prayed.*’¹¹⁹

¹¹⁶ The name of the aunt of Ibn Abū Bakr was ‘Amrah Bint Hazm. (See *‘Umdat al-Qārī* 3/298).

¹¹⁷ *al-Muwatta*, The Book of Purification, [Chapter] Cessation of the menses, No. 98, 1/59. Imām Bukhārī related this ḥadīth as a supporting narration. (See *Ṣaḥīḥ al-Bukhārī*, The Book of Menses, [Chapter] The beginning and ending of the menses, 1/420).

¹¹⁸ *‘Umdat al-Qārī* 3/298. See also *Fatḥ al-Bārī* 1/421.

¹¹⁹ *Ṣaḥīḥ al-Bukhārī*, The Book of Hajj, [Chapter] Tawāf after dawn and Asr, No. 1628, 3/488.

Al-Hāfiẓ ibn Hajar said in explanation of her statement, ‘...the time at which prayer is disliked...’: ‘Meaning at the time the sun is rising, and it is as they were looking for that time and so delayed their prayer intentionally, and for this reason ‘Ā’ishah condemned them, even though she may have had the opinion that Tawāf was a valid cause for praying at a prohibited time, or it is possible that she considered the prohibition to be general.’¹²⁰

I say: The proof that the prohibition of praying after Fajr until the sun has risen fully should not be considered general, and that Tawāf is a valid cause for praying at that time is the hadīth related by the Imāms Aḥmad, Abū Dawūd, at-Tirmidhī, an-Nasa’ī, Ibn Mājah, Ibn Hibbān and al-Hākim on the authority of Jubayr ibn Mut‘im that the Prophet (ﷺ) said, **‘O Banī Abd Manāf! Do not disallow anyone who performs Tawāf around this house and prays at any time during the day or the night.’**¹²¹

¹²⁰ *Fath al-Bārī* 3/489.

¹²¹ *al-Musnad* 4/80, and *Sunan Abū Dawūd* (the printed version with ‘*Awn al-Ma’būd*), The Book of Al-Manāsik, [Chapter] Tawāf after Asr, No. 1891, 5/242; and *Jāmi’ at-Tirmidhī* (the printed version with *Tuḥfat al-Abwadibī*), the chapters of Hajj, [Chapter] What has been related regarding prayer after Asr and after Maghrib for Tawāf for whoever performs Tawāf, No. 869, 3/514; his wording; *Sunan an-Nasa’ī* (the printed version with *Sbarḥ as-Suyūṭī*), The Book of Manāsik of Hajj, the permissibility of Tawāf at all times, 5/224; *Sunan ibn Mājah*, the chapters on the establishment of prayer, [Chapter] What has been related regarding the times at which prayer is disliked, No. 124, 1/227; and *al-Ihsān fī Taqrīb Sunan ibn Hibbān*, The Book of Purification, section regarding the prohibited times, he mentioned that this condemnation was made with a phrase which was general but whose intended meaning was specific, No. 1553, 4/421; and *al-Mustadrak ‘alā as-Ṣaḥīḥayn*, The Book of An-Nāsik, 1/448.

Imām at-Tirmidhī said, ‘This hadīth is ḥaṣan ṣaḥīḥ.’ (*Jāmi’ at-Tirmidhī* 3/515).

Al-Hāfiẓ al-Munizirī conveyed the authentication of at-Tirmidhī and seconded it. (See *Mukhtasar Sunan Abū Dawūd* 2/382).

Imām al-Hākim said, ‘This hadīth is authentic according to the conditions of Muslim, though none of the two narrated it.’ (*al-Mustadrak ‘alā as-Ṣaḥīḥayn* 1/448) Al-Hāfiẓ aiẓ-ṣaḥābī agreed with him (See *at-Talkbīs* 1/448).

And Shaykh al-Albānī authenticated it (See *Ṣaḥīḥ Sunan Abū Dawūd* 1/354; *Ṣaḥīḥ Sunan at-Tirmidhī* 1/259; *Ṣaḥīḥ Sunan an-Nasa’ī* 2/614; *Ṣaḥīḥ ibn Mājah* 1/210).

3. THE ADMONISHMENT OF 'Ā'ISHAH OF THOSE WHO DISAPPROVED OF THE FUNERAL PRAYER OF SA'D IBN ABŪ WAQQĀS ENTERING THE MASJID

When Sa'd ibn Abū Waqqās died, and his funeral procession entered the Masjid by the order of the Mothers of the Believers, and they performed the funeral prayer for him, some people disapproved of this. News of this reached 'Ā'ishah and so she admonished them by explaining the action of the noble Prophet (ﷺ).

Imām Muslim related on the authority of Abbād ibn 'Abdullāh ibn az-Zubayr speaking about 'Ā'ishah, that at the time when Sa'd ibn Abū Waqqās died the wives of the Prophet (ﷺ) sent word that his funeral procession should pass through the Masjid, so they could offer prayers for him.

They did so. The funeral procession stopped at their rooms and they prayed for him. They left from the door which was toward the *Maqā'id* (the seats).

News reached the wives of the Prophet (ﷺ) that some people had disapproved of this, and said, *'The coffins never used to enter the Masjid.'*

When news of this reached 'Ā'ishah she said, *'How quick are people in condemning something they have no knowledge of! They disapprove of us because we allowed the coffins to enter the Masjid! And yet the Messenger of Allāh (ﷺ) prayed for Subayl ibn Baydhā' right in the centre of the Masjid.'*¹²²

In this story, we find the strength of opposition that 'Ā'ishah had against those who opposed the passing of the coffin through the Masjid, and how could this not be so when she was using the Sunnah of the Messenger of Allāh (ﷺ) as her proof? And who else would have a stronger chain of narration, and strength of proof than one who was using the Qur'ān and the Sunnah?

¹²² *Ṣaḥīḥ Muslim*, The Book of Funeral Prayers, [Chapter] The funeral prayer inside the Masjid, No. 100 (973), 2/668.

4. THE PROHIBITION A WOMAN GAVE OF NOT ALLOWING YOUNG WOMEN OF MARRIAGEABLE AGE OF GOING TO THE PLACE OF PRAYER

In Basra, the women used to be prevented from going to the place of prayer during the two 'Eeds. A woman came and condemned this, explaining the encouragement the Noble Prophet (ﷺ) had given them to attend the prayer.

Imām Bukhārī related from Hafsah that she said, 'We used to prevent our young women from going to the 'Eed prayers. Once, a woman came and stopped at the palace of Banī Khalaf, and spoke of her sister - her sister's husband had fought alongside the Prophet (ﷺ) in twelve battles. (The woman said), 'My sister was with me for six of them.'

She said, 'We used to attend the wounded, and care for the sick. My sister asked the Prophet (ﷺ) "Would there be a sin upon one of us if she did not go out because she had no outer garment (Jilbāb)?"'

*He said, **Her companion should cover her with part of her own Jilbāb, and they should witness the good and the prayer of the Muslims.**'*

So when Umm Atiyyah came she said, 'Have you heard the Prophet (ﷺ)?'

He said, 'May my father be sacrificed for him! Yes,' - and whenever she reprimanded him she used to say, 'The young women and those who are behind the veil - or the young women who are behind the veil - and the menstruating women, they should witness the good and prayer of the believers, although the menstruating women should stay clear of the prayer place.'

Hafsah said, 'She said, "The menstruating women?"'

So she said, 'Does she not attend 'Arafah (in Hajj) and such-and-such occasion?'¹²³

123 *Ṣaḥīḥ al-Bukhārī*, The Book of Menses, [Chapter] The presence of the menstruating woman at the 'Eed prayers and the celebration of the Muslims, and they keep away from the prayer area, No. 324, 1/423.

Among the lessons this story contains:

1. The highlighting of the prevailing mistake in Basra among some of the people of not allowing young women from going to the 'Eed prayers, by explaining the encouragement the Noble Prophet (ﷺ) gave to them to go.
2. The fact that Hafsa confirmed what the woman who arrived at Basra said regarding the Noble Prophet's (ﷺ) statement by asking Umm Atiyah at the time she arrived.
3. The great respect of status Umm Atiyah gave to the Prophet (ﷺ) as she would always say, 'May my father be sacrificed for him,' when mentioning him. O Allāh, bless us all with the love and remembrance of the Prophet (ﷺ). Answer us O Lord of the Worlds!

5. THE DISAPPROVAL OF 'Ā'ISHAH REGARDING CONVERSATION AFTER THE 'ISHĀ' PRAYER

It is well known that the Noble Prophet (ﷺ) disliked sleep before the 'Ishā prayer, and conversation after it. So if the members of the family of the Mother of the Believers 'Ā'ishah used to talk after 'Ishā', she used to forbid them from doing so.

Imām Mālik related that it reached him that 'Ā'ishah, the wife of the Prophet (ﷺ) used to send word to some members of her family after dark saying, 'Do you not let the Book (of deeds) rest?'¹²⁴

How much and how far has this sickness spread in our time! Wakefulness during the night and drowsiness during work and the pursuit of knowledge during the day. It is to Allāh that we plead, and He Alone is the One who helps and is the Guide to the path of guidance.

¹²⁴ *al-Muwatta*, The Book of Speech, [Chapter] What is disliked about speech in which there so no mention of Allāh, No. 9, 2/987.

6. THE ORDER HAWWĀ' AL-ANŠĀRIYYAH¹²⁵ GAVE TO GIVE A BEGGAR SOMETHING

A person in need came to the house of 'Amr ibn Mu'ādh al-Anṣārī, and so his grandmother ordered her family to give him something, and insisted on it explaining that the Noble Prophet (ﷺ) had ordered it.

Imām Aḥmad from 'Amr ibn Mu'ādh al-Anṣāriyyah that he said, 'A person in need came to their door, so their grandmother Hawwā' said to him, "Feed him some dates."

They said, 'We have none.'

She said, 'Then give him sawīq to drink.'

They said, 'It is surprising that you wish that we feed him that which we do not have.'

She said, 'Indeed, I heard the Messenger of Allāh (ﷺ) saying, "Do not turn away the one who asks, even if you give him a charred hoof."'126

7. THE DISAPPROVAL OF SAFIYYAH OF THE IRĀQI WOMEN WHEN THEY ASKED TOO MANY QUESTIONS REGARDING WINE OF AL-JARRI¹²⁷

Some women from Kūfah came to the Mother of the Believers Safiyyah and asked her about the wine made in earthenware containers, and so she disapproved of their frequent questioning concerning it.

¹²⁵ Hawwā: al-Hāfiẓ ibn Abdul Barr said, 'Hawwā, the daughter of Yazīd ibn as-Sakan, al-Anṣāriyyah from Banī Abū al-Asbhal, a woman of Madīnah, the grandmother of 'Amr ibn Mu'ādh al-Asbhalī. She related from the Prophet (ﷺ) that she heard him say, 'Return the one who asks with something even though it be a charred hoof.' And 'Amr related on her authority the mentioned ḥadīth.' (*al-Isṭī'āb fī ma'rīfat al-Aṣḥāb* 4/1813-1814).

¹²⁶ *al-Musnad* 6/435.

¹²⁷ al-Jarr: Abdullāh ibn Abbās explained that the intended meaning of Jarr, 'Anything made from earth. This is a clear statement that all types of jars or pots made from clods of earth or clay.' (See *Bulūgh al-Amānī* 17/117).

Imām Aḥmad related from Ya'la ibn Hakīm on the authority of Suhayrah bint Jayfar that he heard her say, 'We performed Hajj, then when we left for Madīnah and went to Safiyyah bint Huyayy, and found with her the women from Kūfab, and they said to us, "If you wish, you will ask and we will listen, and if you wish, we will ask and you will listen."' "

So we said, 'You ask.'

So they asked (her) about certain things; concerning a woman and her husband, and menstruation, then they asked her about the wine made in earthenware jugs.

She said, 'O people of Irāq, you have asked much about the wine made in jugs, and one of you has just to cook her dates, then rub them, strain them and place it in a container and cover it, and when it matures drink it and give it to her husband.'¹²⁸

In another narration, 'She said, "The Messenger of Allāh (ﷺ) prohibited the nabīdh made in earthenware jars."¹²⁹

8. THE ADMONISHMENT 'Ā'ISHAH GAVE TO THE WIVES OF THE PROPHET (ﷺ) WHEN THEY WISHED TO ASK THE PROPHET (ﷺ) REGARDING INHERITANCE

Once, the Mother of the Believers 'Ā'ishah came to know that the Mothers of the Believers wished to send 'Uthmān ibn 'Affān to Abū Bakr as-Siddīq to ask him for their inheritance from the Prophet (ﷺ), and so she disapproved of them using as proof what the Messenger of Allāh (ﷺ) had said regarding this subject.

¹²⁸ *al-Musnad* 6/337. Al-Hāfiẓ al-Haythamī said, 'It was related by Aḥmad and Tabarānī and Abū Ya'la. As far as I have found, no one related from Subairah except Ya'la ibn Hakīm, and the remaining narrators are authentic narrators.' (*Majma' az-Zawā'id* 5/59).

¹²⁹ *al-Musnad* 6/337

Imām Muslim related from ‘Urwah from ‘Ā’ishah that she said, ‘*When the Messenger of Allāh (ﷺ) died, the wives of the Prophet (ﷺ) wished to send ‘Uthmān ibn Affān to Abū Bakr; they were asking for their inheritance from the Prophet (ﷺ).*’

‘Ā’ishah said to them, ‘*Did not the Messenger of Allāh (ﷺ) say, “We (prophets) do not leave an inheritance, what we leave is charity.”*’¹³⁰

9. THE CONDEMNATION ‘Ā’ISHAH MADE OF THOSE WHO INSULTED THE ŞAHĀBAH

Once, ‘Ā’ishah the Mother of the Believers condemned the insulting of the Şahābah, and emphasised it’s repulsiveness.

Imām Muslim related from ‘Urwah that he said, ‘*‘Ā’ishah said to me, “O son of my sister! They were ordered to pray for the forgiveness of the companions of the Prophet (ﷺ)*¹³¹ *and they insult them instead!”*¹³²

Al-Qādi ‘Ayādh said, ‘*It is apparent that she said this when the people of Egypt said what they said regarding ‘Uthmān, and the people of Shām said about ‘Alī what they said, and the Haruriyyah said regarding all of them what they said.*’¹³³

10. THE CURSE ‘Ā’ISHAH OF THOSE WHO CURSED ‘UTHMĀN

*When the Mother of the Believers ‘Ā’ishah came to know that some people had insulted Dhū an-Nūrayn*¹³⁴ *‘Uthmān, she cursed those who had cursed him, and highlighted his virtue.*

¹³⁰ *Şahīḥ Muslim*, The Book of Jihād and Historical Accounts, [Chapter] The statement of the Prophet (ﷺ), ‘**We do not leave an inheritance, what we leave is charity,**’ No. 51 (1758), 3/1379.

Imām Ahmad also related it, See *al-Musnad* 6/262. (pub. Al-Maktab al-Islāmī).

¹³¹ *They were ordered to pray for the forgiveness of the companions of the Prophet (ﷺ)*: She was referring to the statement of Allāh (al-Hashr:10).

¹³² *Şahīḥ Muslim*, The Book of Tafsīr, No. 15 (3022), 4/2317.

¹³³ *Sbarḥ an-Nawawī* 18/158.

¹³⁴ *Dhū an-Nūrayn*, literally meaning ‘the Possessor of two Lights’, was the title given to Uthmān ibn Affān due to the fact that he had married two of the Prophet’s (ﷺ) daughters, one after the death of the other. [T]

Imām Aḥmad related from ‘Umar ibn Ibrāhīm al-Yashkurī that he said, *‘I heard my mother say that her mother had once departed to perform Hajj, and the house (of Allāh) had at that time two doors. She said, “When I have finished my Tawāf I shall go to ‘Ā’ishah.”’*

She said, ‘I said, “O Mother of the Believers! Some of your children have sent to you their greetings and news that some people have spoken much against ‘Uthmān, so what do you say regarding this?”’

She said, ‘Allāh has cursed those who curse him.’

(His mother said), ‘I think she repeated this at least three times.’

(‘Ā’ishah said), ‘I saw the Messenger of Allāh (ﷺ) reclining, his thigh facing ‘Uthmān. I was wiping the sweat from the forehead of the Messenger of Allāh (ﷺ), while he was receiving revelation. Uthmān had married both his daughters, one after the other, and he said, “Write (the revelation), O ‘Uthmān.”’

*[in another narration, **Write, O ‘Uthmān.**]*

She said, ‘Allāh never gave a servant such status in the Prophet’s (ﷺ) eyes unless he was such a noble servant.’¹³⁵

Allāh is the greatest! How high was the status He gave to ‘Uthmān.

In this story we find that as-Siddiqah used one of the levels of admonishment, i.e. insulting¹³⁶ those who insulted the Leader of the Believers, ‘Uthmān ibn ‘Affān. And by the Lord of the Ka’bah! How cursed are the ones who cursed Dhū an-Nūrayn.

¹³⁵ *al-Fatḥ ar-Rabbānī fī Tartīb Musnad al-Imām Aḥmad ibn Hanbal*, The Book of Principality and Leadership, [the second chapter] Concerning his virtues, [section 1] Regarding what is related concerning his virtue, 23/95-96.

Al-Hāfiẓ al-Haythamī said, ‘Aḥmad and at-Ṭabarānī related this from Umm Kulthūm. He said regarding Umm Kulthūm, *“I am not aware of her, and the remaining narrators of at-Ṭabarānī are trustworthy.”* (See *Majma‘ az-Zawā’id* 9/86-87).

¹³⁶ See *Ihyā’ ‘Ulūm ad-Dīn* 2/330331.

11. THE CONDEMNATION UMM SALAMAH MADE OF THOSE WHO REMAINED SILENT WHILE 'ALĪ WAS BEING INSULTED

When 'Alī the Leader of the Believers was insulted and some people with him remained silent, Umm Salamah condemned them strongly.

Imām Aḥmad related from 'Abdullāh al-Jadalī that he said, 'I came to Umm Salamah and so she said to me, "Is the Messenger of Allāh (ﷺ) being insulted?"'

I said, 'I seek refuge with Allāh!' or 'Praise be to Allāh!' or something like that.

*She said, 'I heard the Messenger of Allāh (ﷺ) say, "Whoever insults 'Alī has insulted me."'*¹³⁷

In another narration, 'Abdullāh al-Jadalī said, 'I said, "How could the Messenger of Allāh (ﷺ) be insulted?"'

*She said, 'Are not 'Alī and those who love him being insulted, while the Messenger of Allāh (ﷺ) loves him?'*¹³⁸

Among the lessons in this story:

¹³⁷ *al-Musnad* 6/323. Al-Hāfiẓ al-Haythamī said, 'It was related by Aḥmad and its narrators are the narrators of the Ṣaḥīḥ except for Abū Abdullāh al-Jadalī who is trustworthy.' (*Majma' az-Zawā'id* 9/130).

Imām al-Ḥākim related it and said, 'This ḥadīth has an authentic chain though both of them did not relate it.' (*al-Mustadrak 'alā as-Ṣaḥībayn*, The Book of The Knowledge of the Ṣaḥābah, 3/121) and al-Hāfiẓ az-Zahabī agreed with him (See *at-Talkhis* 3/121).

¹³⁸ See *Majma' az-Zawā'id*, The Book of Virtues, [Chapter] The virtues of 'Alī ibn Abū Tālib, [Sub-Chapter] Concerning those who love him and those who hate him, 9/130. Al-Hāfiẓ al-Haythamī said, 'Tabarānī related this in the three books, and Abū Ya'lā, and the narrators of Tabarānī are authentic narrators except for Abū Abdullāh al-Jadalī who is trustworthy. And at-Tabarānī related it after him with his own chain of trustworthy narrators up to Umm Salamah from the Prophet (ﷺ).' (Previous source 9/130).

1. The great status of 'Alī.
2. The reprimand that Umm Salmah used in this admonishment, and perhaps the reason for this - and Allāh knows best - is that it is not expected that a Muslim individual would remain silent when an insult is made of one whose insult entails an insult to the Noble Prophet (ﷺ), and while the Prophet (ﷺ) loved that person.

12. THE CONDEMNATION 'Ā'ISHAH MADE OF THOSE WHO ALLEGATED THAT 'ALĪ WAS THE BEQUEATHED SUCCESSOR OF THE PROPHET (ﷺ)

It was mentioned in the presence of the Mother of the Believers 'Ā'ishah that 'Alī was the bequeathed successor of the Messenger of Allāh (ﷺ), so she refuted this claim with unequivocal evidence and clear proof.

Imām Muslim related from al-Aswad ibn Yazīd that he said, *'They said in the presence of 'Ā'ishah that 'Alī was a (bequeathed successor). And so she said, "When was he bequeathed?"'*

She said, '(Once) He (the Prophet (ﷺ)) was reclining on my chest, [or she said, 'my lap'] and he called for a basin, and then he fell on my lap and passed away in my (lap) and I was unaware that he had died! So when did he bequeath him?'¹³⁹

13. THE CONDEMNATION UMM SALAMAH MADE OF THE PEOPLE OF IRĀQ OVER THEIR BETRAYAL OF HUSAYN IBN 'ALĪ

The people of Kūfah wrote to al-Husayn ibn 'Alī proclaiming their allegiance, loyalty and obedience to him, so he travelled to them; but before him arrived Ubayd Allāh ibn Ziyād, the governor of Yazīd in Irāq. The people deceived, abandoned and betrayed al-Husayn ibn 'Alī, and fighting continued between him and Ziyād, and thus he was killed as a martyr. News of this reached the Mother of the Believers Umm Salamah, and so she cursed them for their betrayal and abandonment of him.

¹³⁹ *Ṣaḥīḥ Muslim*, The Book of Wills, [Chapter] Not bequeathing something to someone who has no right to inherit. No. 19 (1636), 3/1257.

Imām at-Tabarānī related from Shahr ibn Hawshab that he said, 'I heard Umm Salamah at the time of the announcement al-Husayn ibn 'Alī's death curse the people of Irāq. She said, "They have killed him, may Allāh kill them; they deceived him and let him fall, may Allāh curse them."¹⁴⁰

14. THE CHASTISEMENT OF SOME OF THE DEFEATED MUSLIM BY WOMEN IN THE BATTLE OF YARMŪK

At the time when the campaign of the Byzantians against the Muslims worsened during the battle of Yarmūk, some of the Muslims were routed and retreated, so the Muslim women scolded them and ordered them to return to the battle.

Al-Hāfiẓ ibn Kathīr mentioned this event in his statement, 'And the Muslim women would galvanise whoever was routed from among the Muslim forces and would say, "Where are you going, leaving us to the disbelievers?" So if they chastised them, none of them would be able to stop himself from returning to the fight.'¹⁴¹

Abū Muḥammad Aḥmad ibn A'tham al-Kūfī wrote about this in greater detail. In a part of what he wrote:

Sa'dā bint Amīs al-Khawlānī said, 'I was with the women that day on the hill. When the right flank of the army was broken, a cry went to Banī Jarīr al-Hamariyyah, "O daughters of the Arabs! Below you are (hostile) men, so carry your children in your hands," and they met them with cries and urging.'

He said: So the women came forward throwing rocks at the animals.

¹⁴⁰ *Majma' az-Zawā'id*, The Book of Virtue, [Chapter] The virtues of al-Husayn ibn Ali 9/194. Al-Hāfiẓ al-Haythamī said, 'It was related by at-Tabarānī and it's narrators are trustworthy.' (Previous source 9/194).

¹⁴¹ *al-Bidāyah wa an-Nibāyah* 7/13.

The daughter of al-‘Ās ibn Munabbih began calling, ‘May Allah disfigure the face of a man who runs away leaving his loved one’, and the women began saying to their husbands, ‘You are not our husbands if you do not save us from the disbelievers.’ And Hind bint ‘Utbah looked to Abū Sufyān while he was retreating and she hit the face of his horse with her stick and said, ‘Where are you going, O Ibn Sakhr? Return to the battle and spend your blood until Allāh erases what you did before of your incitement against the Messenger of Allāh (ﷺ):’¹⁴²

How blessed by Allāh were those Muslim women! They had no concern or fear, they did not cry or scream, and they had no desire to flee because of the strength of the enemy’s attack, instead they chastised the retreaters and prevented them from fleeing, urged them back to the fight, and encouraged their redemption and sacrifice. By the Lord of Muḥammad (ﷺ) Who sent him with truth! No nation will be shamed while it’s women are like this!

15. THE WARNING ‘Ā’ISHAH GAVE TO THOSE WHO HAD DICE TO LEAVE HER HOUSE

The Mother of the Believers ‘Ā’ishah came to know that some members of her household possessed dice, while they were living in her house, so she warned them that they would have to leave if they did not get rid of the them.

Imām Mālik related on the authority of ‘Alqamah ibn Abu Alqamah on the authority of his mother on the authority of ‘Ā’ishah, the wife of the Prophet (ﷺ) that she came to know that members of her household residing in her house had some dice, and so she sent to them, ‘If you do not take it from the house, I will throw you out. And thus she condemned them.’

This story contains several lessons:

1. The usage ‘Ā’ishah as-Siddiqah made of threats to condemn those people, which is one of the levels of admonishment.¹⁴³

¹⁴² *al-Futūḥ* 1/202-203, condensed.

¹⁴³ See *Ihyā’ ‘Ulūm ad-Dīn* 2. 332.

2. The great care as-Siddiqah took that her house remain free of evil. What about the Muslims of our time who build shops and malls and hire them out to those who trade in what Allāh has prohibited, and carry out transactions which anger the Lord? It is to Allāh we implore, and He is the Helper against what they do.

16. THE THREAT 'Ā'ISHAH MADE TO THE WOMEN OF THE PEOPLE OF HIMS FOR ENTERING THE PUBLIC BATHS

Once, some women from the people of Hims came to 'Ā'ishah. They used to enter the public baths, and so 'Ā'ishah condemned them for their action.

Imām Aḥmad related on the authority of Atā ibn Abū Rabāh that he said, *'Some women from the people of Hims came to 'Ā'ishah and so 'Ā'ishah said to them, "Perhaps you are the women who enter the public baths?"*

They said, 'Indeed we do.'

*She said, 'Lo! I have heard the Messenger of Allāh (ﷺ) say, "Any woman who takes off her clothes in a house other than her husband's house has torn asunder what is between her and Allāh."*¹⁴⁴

Among the lessons in this story:

1. The importance the Mother of the Believers 'Ā'ishah placed on verification and clarification before admonishing what had reached her regarding the women of the people of Hims and their entering of the public baths.
2. The great care she took in prohibiting evil, as she did not allow false etiquette to stop her admonishment of her visitors.
3. The value of her proof for her condemnation as she used the statement of the Messenger of Allāh (ﷺ).

¹⁴⁴ *al-Musnad* 6/267.

Imām al-Ḥākim related a similar account in *al-Mustadrak 'alā as-Ṣaḥīḥayn*, The Book of Etiquette, 4/288.

17. THE ADMONISHMENT OF UMM SALAMAH OF THE WOMEN FROM THE PEOPLE OF HIMS FOR ENTERING THE PUBLIC BATHS

The women of Hims also came to the Mother of the Believers Umm Salamah, and they were the ones who used to enter the public baths and so she admonished them.

Imām al-Hākim related on the authority of as-Sā'ib that he said, 'The women came to Umm Salamah, the wife of the Prophet (ﷺ) and so she asked them, "Who are you?"'

They said, 'We are from the people of Hims.'

She said, 'The ones who enter the public baths?'

They said, 'And is there something wrong with that?'

*She said, 'I heard the Messenger of Allāh (ﷺ) say, "Any woman who takes off her clothes in a house other than her house, then Allāh will rip away her cover from her."'*¹⁴⁵

Among the points which can be derived from this story are the same as for the previous, including the importance Umm Salamah placed of making sure and clarifying before admonishing, and her great care to prohibit evil, and her usage in her admonishment of the statement of the Messenger of Allāh (ﷺ).

Among the things which are worthy of mention in these two stories is the agreement of 'Ā'ishah and Umm Salamah of condemning the entry of the women of Hims into the public baths. If good people agreed to condemn all evils there would be less corruption and more good, by the blessing of Allāh.

¹⁴⁵ *al-Mustadrak 'alā as-Ṣaḥīḥayn*, The Book of Etiquette, 4/289.

Al-Hāfiẓ az-Zahābī said nothing regarding this ḥadīth. (See *at-Talkhis* 4/289).

18. THE PROHIBITION OF 'Ā'ISHAH OF THE WOMEN AGAINST PEELING THE SKIN OF THE FACE

The Mother of the Believers 'Ā'ishah forbade the women from treating their faces with colouring made from saffron and other such things so that the upper layer of skin may be removed and the lower dermis revealed, and the facial tone lightened.

Imām Aḥmad related from Karimah bint Humām that she said, 'I heard 'Ā'ishah say, "O women! Beware of peeling the skin of the faces."

So a woman asked her about dyeing, and she said, "There is no harm in dyeing, although I dislike it as my loved one used to dislike its smell."¹⁴⁶

Among the point of benefit in this narration:

1. The importance that the Mother of the Believers 'Ā'ishah placed on guiding the women and advising them.
2. Her dislike for what the Messenger of Allāh (ﷺ) used to dislike.

¹⁴⁶ *al-Fatḥ ar-Rabānī li Tartīb Musnad al-Imām Aḥmad*, The Book of Clothes and Ornamentation, [Chapter] The desirability of dyeing and henna for women, No. 238, 17/304.

Shaykh Aḥmad Abd Rahmān al-Bannā, 'Related by Abū Dawūd and an-Nasa'ī, and Abū Dawūd and al-Muniziri said nothing regarding this ḥadīth.' (*Bulūgh al-Amānī* 17/304.

I say: the narration of Abū Dawūd and an-Nasa'ī are not from her statement, 'O Women! Beware of peeling the face.' (See *Sunan Abū Dawūd*, the printed version with 'Awn al-Ma'būd 11/148, and *Mukhtasar Sunan Abū Dawūd* by al-Muniziri 6/86, and *Kitāb as-Sunan al-Kubrā* by an-Nasa'ī 5/419, and *Sunan an-Nasa'ī* 8/132).

¹⁴⁷ Hafsaḥ Bint Sirīn: al-Hāfiẓ az-Zahabī said, 'Umm al-Hudhayl, al-Faqīha, al-Ansāriyyah, she related from Umm Atīya, and Umm ar-Rā'ih, and her master was Anas ibn Mālik and Abū al-Āliya.' (*Sīyar A'lām an-Nubalā'* 4/507).

19. THE ORDER HAFSAH BINT SIRĪN GAVE TO THE YOUTH TO TAKE ADVANTAGE OF THEIR YOUTHFULNESS

Imām Ibn al-Jawzī on the authority of from Hishām ibn Hassān that he said, 'Hafsah¹⁴⁷ used to say to us, "O Youth! Employ yourselves (in worship) while you are young, as I only saw (good) actions during youth."¹⁴⁸

(She said), 'All acts of obedience and worship are good, but the best and most loved, the dearest to the heart and the most softening to the chest, is if the actions are done by a youth! The most truthful of the truthful, the Messenger of Allāh's (ﷺ) statement emphasises this, as he said that among the seven whom Allāh would protect in His shade on a day when there would be no shade except His shade, "A youth who grew up in the worship of Allāh."¹⁴⁹

O Allāh, make our youth like that! Answer our prayer, O the One Who is Ever-living, Everlasting.

¹⁴⁸ *Ṣīfat as-Ṣafwāh* 4/24.

¹⁴⁹ Bukhārī and Muslim related this ḥadīth. See *Ṣaḥīḥ al-Bukhārī*, The Book of The Call to Prayer, [Chapter] Whoever sits in the Masjid waiting for the prayer and the virtue of the Masjid, No. 660, 2/143; and *Ṣaḥīḥ Muslim*, The Book of Zakāt, [Chapter] The virtue of hiding charity, No. 91 (1031) 2/715. The wording is from Bukhārī.

CHAPTER 2

THE WOMENS ADMONISHMENT OF SCHOLARS AND STUDENTS OF KNOWLEDGE

INTRODUCTION

The women of the pious predecessors of this Ummah did not limit themselves to ordering good and prohibiting evil among their relatives, friends and the public, instead they used to admonish the scholars and students of knowledge as well, if they found in them mistakes or they strayed from what was right. They would inform them of their mistake and make clear to them what was correct. They did not limit themselves to a single facet of Islām, and instead covered all areas regarding beliefs, laws and judgements of purification, prayer, fasting, Hajj and 'Umrah.

In this section, with success granted by Allāh, I will present some instances which demonstrate this under the following headings:

1. THE CONDEMNATION 'Ā'ISHAH MADE OF MASRŪQ FOR HIS ASKING ABOUT SEEING HIS LORD

Masrūq once asked the Mother of the Believers 'Ā'ishah about the Noble Prophet's (ﷺ) vision of his Lord, Most Glorious, Most High. She was shocked by this question, and condemned him.

Imām Aḥmad related on the authority of 'Āmir that he said, 'Masrūq came and said, "O Mother of the Believers! Did Muḥammad (ﷺ) see his Lord?"'

She said, 'Praise be to Allāh! What you just said has made my hair stand on end! What is your position regarding these three (lies)? Whoever told you these has indeed lied; Whoever told you that Muḥammad (ﷺ) had seen his Lord, then he has lied. Then she recited:

{ لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ }

No vision can fully comprehend Him, but He comprehends all vision.¹⁵⁰

{ وَمَا كَانَ لِنَبِيٍّ أَنْ يَكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ }

It is not befitting that Allāh speak to any human except by revelation, or from behind a veil.¹⁵¹

- and whoever told you what tomorrow holds has lied. She recited:

{ إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ }

Indeed, Allāh Alone has knowledge of the Hour. He Alone sends down the rain, and knows that which is in the wombs.¹⁵²

- and whoever told you that Muḥammad (ﷺ) concealed something then he has lied. Then she recited:

{ يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ }

O Messenger (Muḥammad)! Proclaim (the Message) which has been sent down to you from your Lord.¹⁵³

¹⁵⁰ al-An'ām 103.

¹⁵¹ ash-Shūrā 51.

¹⁵² Luqmān 34.

¹⁵³ al-Mā'ida 67.

*Although he saw Jibrīl in his image.*¹⁵⁴

Among the lessons of this story:

1. The shock that ‘Ā’ishah felt at Masrūq asking this question, as she had not expected such a thing to be unclear to him. This is what caused her to use chastisement when she answered. Imām Nawawī said regarding her statement, ‘Praise be to Allāh’: ‘*It’s meaning: surprise at the ignorance of such a thing, and it is as if she is saying, “How could such a thing be unknown to you?”*’

As for her statement, ‘... *made my hair stand on end: ‘It’s meaning: my hair was stirred up by alarm because I heard something said which was unacceptable.*’¹⁵⁵

2. The usage the Mother of the Believers of what was revealed in the Noble Qur’ān as her proof in condemning Masrūq, and how firmly established was what she used!

2. THE CHASTISEMENT ‘Ā’ISHAH MADE OF IBN ‘UMAR BECAUSE OF HIS STATEMENT: ‘THE DEAD PERSON IS PUNISHED BECAUSE OF THE WAILING OF HIS FAMILY FOR HIM.’

‘Abdullāh ibn ‘Umar used to say, ‘The dead person is punished because of the wailing of his family at his death.’ His statement was conveyed to the Mother of the Believers ‘Ā’ishah and so admonished him.

Imām Muslim related from Hishām ibn ‘Urwah from his father that he said, ‘*The statement of ‘Umar, “The dead person is punished by the wailing of his family over him,” was mentioned in the presence of ‘Ā’ishah.*’

So she said, ‘May Allāh have mercy on him, O ‘Abdur Raḥmān! He heard something and did not remember it. Indeed, the funeral procession of a Jew once passed the Messenger of Allāh (ﷺ), and they were

¹⁵⁴ *al-Musnad* 6/49-50. Imām Muslim related a similar ḥadīth in his *Ṣaḥīḥ*. See *Ṣaḥīḥ Muslim*, The Book of Belief, [Chapter] The meaning of Allāh’s statement: And did the Prophet (ﷺ) see his Lord on the night of al-Isrā, No. 287, and No. 289, 1/159-160.

¹⁵⁵ *Sharḥ an-Nawawī* 3/10, condensed.

crying over him, and so he said, **“You are crying and he is being punished.”**¹⁵⁶

In another narration, ‘So ‘Ā’ishah said, “May Allāh forgive the father of ‘Abdur Rahmān! He does not lie, although he has forgotten or made a mistake. Indeed, the Messenger of Allāh (ﷺ) passed by a Jewess, who was being cried over, and said: **They are crying for her and she is being punished in her grave.**”¹⁵⁷

Among the points of benefit in this story:

1. ‘Ā’isha’s indulgence and leniency during her admonishment, and this becomes apparent from the following points:
 - She began her admonishment with a supplication for Ibn ‘Umar as she said, ‘*May Allāh have mercy on him, ‘May Allāh forgive him.*’
 - She referred to Ibn ‘Umar by his *kunyah*¹⁵⁸, and referring to someone by his *kunyah* is a way of honouring him.
 - She made clear that her admonishment of him did not entail that he had lied, and thus her statement, ‘*Indeed, he has not lied.*’
 - She treated his mistake as a lapse of memory or a lack of memorisation.

¹⁵⁶ *Ṣaḥīḥ Muslim*, The Book of Funerals, [Chapter] The deceased is punished by the crying of this family over him, No. 25 (931), 2/642.

¹⁵⁷ Previous source, No. 27 (932), 2/643.

The scholars have differed regarding the punishment of the deceased because of the weeping of his family over him. The majority take the position that whoever writes a will in which they request crying and wailing and this will is executed, then that person is punished by the crying of his family over him because he was the cause of the crying. As for the one whose family cries over him, without asking them to do so in his will, then he will not be punished, according to the statement of Allāh: **‘And none shall bear the sins of others.’** Another group of scholars say: The one who writes a will requesting crying, or one who does not forbid crying in his will be punished. There are other positions mentioned by the scholars. (Whoever requires more detail should refer to *Sharḥ an-Nawawī* 6/228-230, *Ṣaḥīḥ al-Bukhārī* 3/150-151, and *Fatḥ al-Bārī* 3/152-160).

¹⁵⁸ *Kunyah*: A kunyah is a way of referring to someone by addressing them as the parent of their child. For example: Abū Abdur-Rahmān - the father of Abdur-Rahmān. [T]

2. The strength of her proof in her admonishment. This becomes apparent when she cited the actual reason for the hadith in order to show her fuller understanding of the hadith, whereas Ibn 'Umar had not understood.

3. THE ADMONISHMENT 'Ā'ISHAH MADE OF 'ABDULLĀH IBN 'AMR BECAUSE OF HIS RULING THAT WOMEN MUST UNDO THEIR HAIR WHEN PERFORMING GHUSL

'Abdullāh Ibn 'Amr used to order the women to untie their hair when they washed, and news of this reached the Mother of the Believers 'Ā'isha, and so she admonished him.

Imām Muslim related from 'Ubayd ibn 'Umayr that he said, *'News reached 'Ā'ishah that 'Abdullāh ibn 'Amr was ordering the women to let down their hair when they washed. So she said, "What a surprising thing this is from ibn 'Amr! He orders the women to let down their hair when they wash. Why does he not order them to cut their hair as well! I used to wash together with the Messenger of Allāh (ﷺ) in the same basin, and I never used to do more than pour water on my head three times."*¹⁵⁹

Among the lessons in this story:

159 *Ṣaḥīḥ Muslim*, The Book of Menses, [Chapter] The ruling concerning washing the braids of the woman, No. 59 (231), 1/260. Imām Aḥmad related a similar ḥadīth. (See *al-Musnad* 6/43).

Note: As for the order given by Abdullāh ibn 'Amr to the women to let down their hair when washing, it is possible that he had not heard the ḥadīth of Umm Salamah, or would have ordered them out of the desirability of such an action, or as a safeguard and not as an obligation. And Allāh, most praised, knows best. (See *Sharḥ an-Nawawī* 4/12-13).

Whatever the reason for the statement of ibn 'Amr, there is no proof in anyone's statement if it contradicts that which has been established in the Sunnah, as Abdullāh ibn Abbās said, *'Everyone's words are accepted as well as rejected except the words of the Messenger of Allāh.'* (See *Hujjat Allāh al-Baligha* 1/150).

1. The chastisement and surprise that 'Ā'ishah used in her admonishment. Perhaps this is because she did not expect that 'Abdullāh ibn 'Amr would make such a ruling and order such a thing.
2. The basis that 'Ā'ishah used in her condemnation of what she had done in the presence of the noble Prophet (ﷺ), i.e. leaving her hair tied up during the ghusl, therefore affirming the Prophet's (ﷺ) approval as he did not stop her.

4. THE ADMONISHMENT UMM SALAMAH GAVE TO ABŪ HURAYRAH BECAUSE OF HIS STATEMENT THAT WUDHŪ MUST BE PERFORMED AFTER EATING COOKED FOOD

The ruling of Abū Hurayrah that wudhū must be made after consuming cooked food was mentioned to the Mother of the Believers Umm Salamah, so she made clear his mistake by mentioning that the Messenger of Allāh (ﷺ) had not made wudhū after eating cooked food.

Imām Aḥmad and Imām Abū Ya'lā related from 'Abdullāh ibn Shaddād that he said, *'I Heard Abū Hurayrah talk to Marwān, he said, "Make wudhū after consuming cooked food."*

He said, 'So Marwān sent to Umm Salamah asking her, and so she said, "The Prophet (ﷺ) once took a bite from a shoulder of meat in my presence, and then went out to prayer, and did not touch water."¹⁶⁰

In this is the strength of the admonishment of Umm Salmah as she presented the Sunnah of the Noble Messenger of Allāh (ﷺ), and after the Sunnah no proof or statement from anyone can have any weight.¹⁶¹

¹⁶⁰ *al-Musnad* 6/306, and *Musnad Abū Ya'lā*, and *Musnad Umm Salamah* the wife of the Prophet (ﷺ), No. 127, (7005), 12/437 and the wording is from Imām Aḥmad. The Muhaqqiq of *Musnad Abū Ya'lā* said, 'It's chain is authentic.' (*Hāmish al-Musnad* 12/437).

¹⁶¹ Whoever requires more detail concerning the issue of making Wudhū after eating food which is cooked by fire should refer to *Ṣaḥīḥ al-Bukhārī* 1/310-311, *Sbarḥ al-Mubaddab* 2/57-60, *Fatḥ al-Bārī* 1/310-312, and *Tuhfat al-Abwadbi* 1/81-83.

5. THE DISSAPPROVAL 'Ā'ISHAH MADE OF ABŪDARDĀ' BECAUSE OF HIS STATEMENT: 'THERE IS NO WITR PRAYER FOR THE ONE WHO WITNESSES THE DAWN.'

The statement of Abū Dardā that 'there was no Witr prayer for a person after dawn' was conveyed to the Mother of the Believers 'Ā'ishah, and so she admonished him, showing the contradiction between his statement and the Sunnah of the Messenger of Allāh (ﷺ).

Imām Aḥmad related from Abū Nuḥayk that Abū Dardā' once gave a speech to the people and he said, 'There is no Witr for whoever sees dawn.'

*So some men from the believers came to 'Ā'ishah and informed her, and so she said, 'The Messenger of Allāh (ﷺ) used to reach the dawn and pray Witr.'*¹⁶²

Among the lessons of this narration is the basing of the Mother of the Believers 'Ā'ishah proof in her admonishment in the action of the Noble Messenger (ﷺ) who Allāh made as a perfect example to whoever hopes from Allāh and the Last Day and remembers Allāh often.

6. THE CHASTISEMENT UMM SALAMAH MADE OF SAMURA IBN JUNDUB BECAUSE OF HIS RULING THAT THE MENSTRUATING WOMAN MUST MAKE UP THE PRAYERS SHE MISSED

The Mother of the Believers Umm Salamah came to know that Samura ibn Jundub had ordered the women to make up the prayers that they had missed during their menstruation, and so she chastised him.

Imām Abū Dawūd related on the authority of al-Azdiyyah (in other words, Massah) that she said, 'I performed Ḥajj, and I came to Umm Salamah and I said, "O Mother of the Believers! Samura ibn Jundub orders the women to make up the prayers they missed while menstruating."¹⁶³

¹⁶² *al-Musnad* 6/242-243. Al-Hāfiẓ al-Haythamī said, 'It was related by Aḥmad and at-Tabarānī in al-Awsaṭ and it's chain is acceptable.' (*Majma' az-Zawā'id* 2/246).

¹⁶³ Perhaps this ruling was a jurisdic conclusion of his own, and he did not hear the ḥadīth of the Messenger of Allāh (ﷺ). See *Badbal al-Majbūd* 2/389-390).

So she said, 'They should not make up their prayers, a woman from the women of the Prophet (ﷺ)¹⁶⁴ would not pray for forty nights after childbirth, (and) the Prophet (ﷺ) would not order them to make up their prayers.'¹⁶⁵

Among the lessons of this story is that Umm Salamah based her disapproval of Samura ibn Jundub on the Prophet (ﷺ) not ordering the women to make up their prayers which they had missed during the *nifās*¹⁶⁶.

And as he had not ordered them to make their prayers for *nifās*, and *nifās* being less frequent than menstruation, then how could they be ordered to make up their prayers for menstruation, which is more frequent than *nifās*?

7. THE ADMONISHMENT 'Ā'ISHAH AND UMM SALAMAH MADE OF ABŪ HURAYRAH BECAUSE OF HIS STATEMENT: 'WHOEVER IS JUNUB AT THE COMMENCING OF THE FAST SHOULD NOT FAST'

The statement of Abū Hurayrah that whoever is junub at the commencing of the fast should not fast was mentioned to 'Ā'ishah and Umm Salamah, and so they admonished him.

¹⁶⁴ A woman from the women of the Prophet (ﷺ): The intended meaning here is not his wives, but instead women who were his relatives or the women of his companions. (*Badhal al-Majbūd* 2/390).

¹⁶⁵ *Sunan Abū Dawūd* (the printed version with *Badhal al-Majbūd*), The Book of Purification, [Chapter] What has been related concerning the time after child birth, 2/389-390.

Al-Hāfiẓ al-Munẓirī said nothing regarding this narration. (See *Mukhtasar Sunan Abū Dawūd* 1/196-197).

Shaykh Nāsir ud-Dīn al-Albānī declared this ḥadīth to be acceptable (See *Ṣaḥīḥ Sunan Abū Dawūd* 1/64) and Imām al-Ḥākim related a similar ḥadīth and said, 'This ḥadīth has an authentic chain, though both of them do not relate it, and I do not know of any other ḥadīth with the same meaning.' (*al-Mustadrak 'alā as-Ṣaḥīḥayn*, The Book of Purification, 1/175) and al-Hāfiẓ az-Zahabī agreed with him. (See *at-Talkhīs* 1/175).

¹⁶⁶ *Nifās* means post-natal bleeding. During this time, as with menstruation, a woman is not required to pray. [T]

Imām Muslim related from Abū Bakr that he said, 'I heard Abū Hurayrah relating an account, and in his account he said, "Whoever is junub at the commencing of the fast should not fast."' "

So I mentioned this to 'Abdur-Raḥmān ibn Hārith, and he disapproved of that. So 'Abdur-Raḥmān left and I went with him, until we came to 'Ā'ishah and Umm Salmā, and 'Abdur-Raḥmān asked them about this.'

He then said, 'So both of them said, "The Prophet (ﷺ) used to rise at dawn while in the state of janābah which was not caused by a wet dream, and would then fast."' "

He then said, 'So we departed and went until we came to Marwān, and 'Abdur-Raḥmān mentioned this to him.

And so Marwān said, "I swear I will not accept anything other than that you go to Abū Hurayrah and repeat to him what he just said."' "

He said, 'So we went to Abū Hurayrah, and Abū Bakr was present during all of this.'

He said, 'And 'Abdur-Raḥmān mentioned it to him.'

And so Abū Hurayrah said, 'Did they both say this to you?'

He replied, 'Yes.'

He (Abū Hurayrah) said, 'They both know more (than I).'

Then Abū Hurayrah linked what he used to say regarding this to al-Faḍl ibn 'Abbās, as he said, 'I heard this from Faḍl, and I did not hear this from the Prophet (ﷺ).'

He said, 'So Abū Hurayrah went back on what he used to say regarding this.'¹⁶⁷

¹⁶⁷ *Ṣaḥīḥ Muslim*, The Book of Fasting, [Chapter] The validity of the fast of whoever reaches Fajr while in the state of impurity (Janāba), No. 75, 2/779-780. Imām Bukhārī related similar ḥadīth (See *Ṣaḥīḥ al-Bukhārī*, The Book of Fasting, [Chapter] The fasting person who reaches dawn while Junub. Ḥadīth no's 1925, 1926, 4/123). Imām Mālik and Imām Aḥmad also related similar ḥadīth. (See *al-Muwatta*, The Book of Fasting, [Chapter] What has been related concerning the fast of one who reaches dawn while Junub in Ramadhān, No. 11, 1/290-291. *Al-Musnad* 6/278, 308, 312, 313).

Among the lessons of this story:

1. The questioning of both Abū Bakr and his father of ‘Abdur-Raḥmān ibn Hārith who was more knowledgeable, when they heard the strange ruling of Abū Hurayrah.
2. Ā’ishah and Umm Salamah’s disapproval based on the Sunnah of the one who Allāh sent to be followed by His permission. In the narration of Imām Mālik, ‘Ā’ishah said concerning the statement of Abū Hurayrah that was mentioned to her, “O ‘Abdur-Raḥmān! Do you wish something other than what the Messenger of Allāh (ﷺ) used to do?”

So ‘Abdur-Raḥmān said, ‘No! By Allāh!’

‘Ā’ishah said, ‘So I bear witness upon the Messenger of Allāh (ﷺ) that he used to awaken at dawn, in the state of janāba caused by sexual intercourse, and not from a wet dream, and then fast that day.’¹⁶⁸

Al-Hāfiẓ ibn Hajar said in explanation of the lessons of this hadīth, ‘...and that the (only) proof at the time of difference of opinion is to consult the Book and the Sunnah.’¹⁶⁹

3. The speed at which Abū Hurayrah went back to the Sunnah of the Messenger of Allāh (ﷺ). Al-Hāfiẓ ibn Hajar says: ‘Contained here is a merit of Abū Hurayrah, as he confessed to the truth and returned to it.’¹⁷⁰ This is how the believers should be, as Allāh has described them:

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

¹⁶⁸ *al-Muwatta*, The Book of Fasting, [Chapter] What has been related concerning the fast of one who reaches dawn while Junub in Ramadhān, No. 11, 1/290-291.

¹⁶⁹ *Fath al-Bārī* 4/148.

¹⁷⁰ Previous source 4/148.

The only saying of the Believers when they are called to (the word of) Allāh, and His Messenger in order to judge between them is that they say, 'We hear and obey.' They are the successful.¹⁷¹

8. THE DISSAPPROVAL 'Ā'ISHAH MADE OF IBN 'UMAR BECAUSE OF HIS NARRATION: 'THE MONTH IS TWENTY-NINE DAYS.'

News came to the Mother of the Believers 'Ā'ishah that 'Abdullāh ibn 'Umar had related a ḥadīth from the Messenger of Allāh (ﷺ) in which he had said, 'The month is twenty-nine days.' So she rejected his narration and explained the mistake he had made.

Imām Aḥmad related on the authority of Yahyā ibn 'Abdur-Raḥmān on the authority of ibn 'Umar from the Prophe (ﷺ) that he said, **'The month is twenty-nine days.'** So they mentioned this to 'Ā'ishah, and she said, *'May Allāh have mercy on Abū 'Abdur-Raḥmān! He has erred, the Messenger of Allāh (ﷺ) abandoned his wives for a month, and came to them on the twenty-ninth day. He was asked about this and he said, "Indeed, a month could also be twenty-nine days."*¹⁷²

Among the lessons of this story:

1. The accuracy of the Mother of the Believers 'Ā'ishah in relating the noble ḥadīth.
2. Her politeness and leniency in her disapproval of Ibn 'Umar as she began her admonishment with a supplication for him, and referred to him by his *kunyah*.
3. She did not limit herself to highlighting Ibn 'Umar's error and instead corrected the mistake by relating the correct narration.

¹⁷¹ an-Nūr 51.

¹⁷² *al-Musnad* No. 5162, 7/142. Shaykh Aḥmad Shākir said, 'It's chain is authentic.' (*Hāmish al-Musnad* 7/142).

It has also been said, 'Ibn 'Umar did not mean that a month is always twenty-nine days, and instead meant that a month can be twenty-nine days. And Allāh knows best.' (See *Hāmish al-Musnad* 7/43).

9. THE ADMONISHMENT 'Ā'ISHAH MADE OF IBN 'UMAR BECAUSE OF HIS RULING FORBIDDING THE USE OF PERFUME AT THE TIME OF ASSUMING IHRĀM

News came to the Mother of the Believers 'Ā'ishah that 'Abdullāh ibn 'Umar disliked the lingering effect of scent after assuming ihrām and so she admonished him.

Imām Muslim related from Muḥammad ibn al-Munatshir that he said, *'I asked 'Abdullāh ibn 'Umar about a man who applies perfume and then assumes Ibrāam.'*

So he said, 'I dislike to assume ihrām after applying perfume. I would prefer to daub myself with tar than do that.'

So he came to 'Ā'ishah and informed her that Ibn 'Umar had said, 'I dislike to assume ihrām after applying perfume. I would prefer to daub myself with tar than do that.'

*So 'Ā'ishah said, 'I applied perfume to the Messenger of Allāh (ﷺ) at the time before he assumed ihrām, then he visited all his wives, then he assumed ihrām.'*¹⁷³

In a narration of Bukhārī, *'I applied perfume to the Messenger of Allāh (ﷺ) at the time of his ihrām, then he visited his wives, then he assumed ihrām.'*¹⁷⁴

Imām ibn Hajar says as a footnote to this, *'...in this there is a disapproval of 'Ā'ishah of him, i.e. Ibn 'Umar.'*¹⁷⁵

The disapproval 'Ā'ishah made of him contains lessons, including:

¹⁷³ *Ṣaḥīḥ Muslim*, The Book of Hajj, [Chapter] Perfume for the Muhrim (Pilgrim) at the time of Ihrām, No. 47 (1191), 2/849.

¹⁷⁴ *Ṣaḥīḥ al-Bukhārī*, The Book of Ghusl (Washing), [Chapter] A person who has intercourse and then does so again, and whoever visits all his wives with one ghusl, No. 267, 1/376.

¹⁷⁵ *Fatḥ al-Bārī* 3/397.

1. Her softness and leniency in her admonishment, and this becomes apparent in:
 - That she began her admonishment with a supplication for him as she said: *'May Allāh have mercy on him.'*
 - She referred to him by his *kunya* which is a way of honouring someone.
2. She based her admonishment of him in her application of perfume to the Messenger of Allāh (ﷺ) at the time of his ihrām, and the lingering effect of the perfume after that. This is the type of proof which cannot be opposed by anyone. For this reason, we find that Ibn 'Umar fell silent when the statement of 'Ā'ishah was related to him.

Ṣa'īd ibn Mansūr related from 'Abdullāh ibn 'Abdullāh ibn 'Umar that 'Ā'ishah used to say, *'There is no harm in touching/applying perfume at the time of assuming ihrām.'*

He said, *'So I called a man while I was sitting next to Ibn 'Umar, and sent him to her, as I had heard her statement but wished that my father heard it as well.'*

(He said), 'My messenger came to me and he said, "'Ā'ishah is saying: There is no harm in applying perfume at the time of ihrām.'"

*He said, 'So Ibn 'Umar said nothing.'*¹⁷⁶

I say: May Allāh have mercy on the son who cares to warn his father politely. O Allāh! Make our children like this. Answer our prayer, O Allāh.

Al-Hāfiẓ ibn Hajar said Ṣālim was also like this (he was the son of 'Abdullāh ibn 'Umar) - he differed from his father and his grandfather on this point because of the hadith of 'Ā'ishah, and said, *'And the Sunnah of the Messenger of Allāh (ﷺ) has more right to be followed.'*¹⁷⁷

¹⁷⁶ Taken from *Fath al-Bārī* 3/398.

¹⁷⁷ Previous source 3/398. See also *al-Musnad* by Imām Aḥmad 6/106; *Tartīb Musnad al-Imām ash-Shāfi'ī*, The Book of Hajj, [Chapter 4] What is required of the Muhrim at the time he puts on the ihrām, No. 779, 1/229; and *as-Sunan as-Sagħīr* by Imām Bayhaqqī 2/198.

**10. THE CONDEMNATION 'Ā'ISHAH MADE OF HER SISTERS
SONS MISTAKE IN UNDERSTANDING THE VERSE OF THE
QUR'AN : {INDEED SAFĀ AND MARWA ARE FROM THE
SIGNS OF ALLĀH}**

Urwa ibn Zubayr mentioned to his aunt 'Ā'ishah as-Siddiqah that he did not see any harm in a person not going between Safā and Marwa during Hajj and 'Umra, basing his statement in the statement of Allāh:

{ إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ
اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطُوفَ بِهِمَا }

Indeed Safā and Marwa are from the signs of Allāh, so there is no sin in going between them for whoever performs Hajj pilgrimage to the house or performs 'Umra.¹⁷⁸

- and so she condemned him and explained the correct meaning of the verse.

Imām Muslim related from Urwa ibn az-Zubayr that he said, 'I said to 'Ā'ishah, the wife of the Prophet (ﷺ), "I do not see any sin/penalty on a person for not going between Safā and Marwa, and I do not care if I do not go between them."

*She said, 'What an evil thing you have said, O son of my sister! The Messenger of Allāh (ﷺ) went between them, and the Muslims went between them and thus it was Sunnah.'*¹⁷⁹

¹⁷⁸ al-Baqarah 158.

¹⁷⁹ '...and thus it was Sunnah': in a narration of Bukhārī, '...and the Messenger of Allāh (ﷺ) made Sunnah the Tawāf between them,' (*Ṣaḥīḥ al-Bukhārī* 3/498) it's meaning: the Prophet (ﷺ) did so, and this does not indicate a negation of the obligatory nature of the Tawāf. This point is strengthened by the statement of 'Ā'ishah, 'Allāh does not perfect the Hajj of one who does not go between Safā and Marwa.' (See *Ṣaḥīḥ Muslim* 2/928).

She said, 'Indeed, those who performed the pilgrimage for the idol Manah in Mushalla'¹⁸⁰ did not go between Safā and Marwa. And so when Islām appeared we asked the Prophet (ﷺ) about this and so Allāh revealed the verse, and if it had been as you said, it would have said, "...and there is no harm in not going between them."

Az-Zuhri (one of the narrators of the hadith) said, '*This was mentioned to Abū Bakr ibn 'Abdur-Raḥmān ibn al-Hārith ibn Hishām and it shocked him and he said, "This is indeed knowledge¹⁸¹."*'¹⁸²

The are several points which become apparent in this story:

1. The chastisement that the Mother of the Believers 'Ā'ishah used in her condemnation, although she softened a bit by saying, 'O Son of my sister,' indicating that her harshness with him was due to her compassion for him. And Allāh knows best.
2. The accuracy of her understanding of the revealed text. Imām Nawawī said regarding this, '*The scholars say, "This is from her deep and sharp understanding, and her great knowledge of the intricacies of the texts, as the text of the noble verse indicates the absence of sin upon those who go between them, and yet it does not indicate that going between them is compulsory or not, and thus 'Ā'ishah informed him that the verse does not contain an indication of obligation or non-obligation."*'¹⁸³

¹⁸⁰ Manah: an idol made by 'Amr ibn Luhay in the direction of the sea at Manah beyond Qudaid. (See *Sharḥ an-Nawawī* 9/23).

¹⁸¹ *This is indeed knowledge*: meaning that this is masterly knowledge. Its implication is the approval of the statement of 'Ā'ishah and her eloquence in explaining the verse. It has also been related, '*...that this is knowledge.*' (See *Sharḥ an-Nawawī* 9/23).

¹⁸² *Ṣaḥīḥ Muslim*, The Book of Hajj, [Chapter] Going between Safā and Marwa is a pillar (fundamental part) of Hajj without which the Hajj is not valid. No. 261 (1277), 2/929. Imām Bukhārī related a similar ḥadīth (See *Ṣaḥīḥ al-Bukhārī*, The Book of Hajj, [Chapter] The obligation of Safā and Marwa, and they have been made signs of Allāh, No. 1743, 3/497-498).

¹⁸³ *Sharḥ an-Nawawī* 9/21.

3. The quality of the method she used in showing what was correct regarding the verse as she first mentioned the reason for its revelation, then used the action of the one the verse had been revealed to, and who also had been ordered to explain, as a proof; the Noble Messenger (ﷺ). And in the same way she used the actions of those whom the Noble Messenger (ﷺ) taught both the Qur'an and Sunnah; the Şahâbah.

11. THE DISSAPPROVAL 'Ā'ISHAH MADE OF IBN 'ABBĀS BECAUSE OF HIS RULING OF APPLYING THE SAME PROHIBITIONS TO BOTH A HAJJ PILGRIM WHO HAD BROUGHT A SACRIFICE, AND ONE WHO HAD NOT

News reached the Mother of the Believers 'Ā'ishah of the ruling of Ibn 'Abbās that whoever brought an animal to be sacrificed, then the same prohibitions that applied to a Hajj pilgrim applied to him until he has sacrificed his animal, and so she condemned him.

Imām Bukhārī related from 'Amrah bint 'Abdur-Raḥmān that Ziyād ibn Abū Sufyān wrote to 'Ā'ishah: ' *Abdullāh ibn 'Abbās is saying, 'Whoever offers an animal to be sacrificed, then prohibited for him is what is prohibited for the Hajj pilgrim until he has sacrificed his animal.'*

*'Amrah said, 'So 'Ā'ishah said, "It is not as ibn 'Abbās says. I plaited the garlands of the sacrificial animal of the Messenger of Allāh (ﷺ) with my own hand, and then the Messenger of Allāh (ﷺ) garlanded it with his hand, then he sent it to my father, and nothing that Allāh had made permissible was prohibited for the Messenger of Allāh (ﷺ) until the animal was sacrificed.'*¹⁸⁴

¹⁸⁴ *Şaḥīḥ al-Bukhārī*, The Book of Hajj, [Chapter] Whoever ties the neck by his own hand, No. 1700, 3/545. Imām Muslim related a similar ḥadīth. (See *Şaḥīḥ Muslim*, The Book of Hajj, [Chapter] The desirability of sending the sacrificial animal to the Haram, No. 369, (1321), 2/959) as it was also related by Imām Mālik (See *al-Muwatta*, The Book of Hajj, [Chapter] Ihrām is not made obligatory because of tying the sacrificial animal, No. 51, 1/340-341).

Among the points of benefit of this story:

1. The usage of 'Ā'ishah in her disapproval of Ibn 'Abbās of the action of the Prophet (ﷺ). Ibn at-Tin says, 'Ā'ishah used as her proof the action the Prophet (ﷺ), and what she related with regard to this point must be followed.'¹⁸⁵
2. The Mother of the Believers mentioned the story of the Prophet's sending the sacrificial animal and his not being prohibited from what is prohibited for the Hajj pilgrim in detail in order to indicate that she was fully aware of the details of what she related to him in this respect from the Messenger of Allāh (ﷺ). Imām Ibn at-Tin says, 'Ā'ishah wished to convey her full knowledge of this story.'¹⁸⁶

Regarding this story - as al-Hāfiẓ ibn Hajar says - some scholars have debated and corrected each other.¹⁸⁷

12. THE ADMONISHMENT 'Ā'ISHAH MADE OF IBN 'UMAR BECAUSE OF HIS STATEMENT THAT THE PROPHET (ﷺ) HAD PERFORMED 'UMRA IN RAJAB

The Mother of the Believers 'Ā'ishah was asked about the statement of Ibn 'Umar concerning the 'Umra that the Noble Prophet (ﷺ) performed in Rajab, and so she condemned this statement of his.

Imām Bukhārī related on the authority of Mujāhid that he said, 'Urwa ibn az-Zubayr and I entered the Masjid, and we found 'Abdullāh ibn 'Umar sitting beside the house of 'Ā'ishah, while the people were performing the prayer of Dhuhā. So we asked him about the prayer.'

*He said, 'It is an innovation.'*¹⁸⁸

¹⁸⁵ *Fath al-Bārī* 3/546.

¹⁸⁶ Previous source 3/547.

¹⁸⁷ See previous source 3/547. See also *Umdat al-Qārī* 10/41 where it says, '...in this there is a repudiation of some scholars of others.'

¹⁸⁸ Innovation: al-Qādi 'Iyādh and other said, 'Ibn 'Umar condemned constant performance of this prayer in the Masjids and its performance in congregation, not that the prayer itself was in contradiction to the Sunnah.' (*Fath al-Bārī* 3/53).

Then he said to him, 'How many times did the Messenger of Allāh (ﷺ) perform 'Umra?'

He said, 'Four times, one of them during Rajab.'

We did not wish to contradict him.

He said, 'We heard 'Ā'ishah the Mother of the Believers brushing her teeth in her house, so 'Urwa said, "O Mother! O Mother of the Believers! Can you not bear Abū 'Abdur-Raḥmān?"'

She said, 'What is he saying?'

He said, 'The Messenger of Allāh (ﷺ) performed 'Umra four times, once in Rajab.'

She said, 'May Allāh have mercy on Abū 'Abdur-Raḥmān! I was a present at all the 'Umras he performed, and he never performed 'Umra during Rajab.'¹⁸⁹

In the narration of Muslim, '...and Ibn 'Umar was listening, and he did not say, "No," or "Yes." He remained silent.'¹⁹⁰

This story contains the merit of 'Ā'ishah and her softness in admonishing Ibn 'Umar, in a similar way to the previous story.¹⁹¹

13. THE DISSAPPROVAL 'Ā'ISHAH MADE OF THOSE WHO READ QUR'ĀN IN THE NIGHT ONLY ONCE OR TWICE

News reached the Mother of the Believers 'Ā'ishah that some people used to read the Qur'ān during the night only once or twice, and so she disapproved of them.

¹⁸⁹ *Ṣaḥīḥ al-Bukhārī*, The Book of Umra, [Chapter] How many times did the Prophet (ﷺ) perform Umra? Ḥadīth no's 1775-1776, 3/599-600.

¹⁹⁰ *Ṣaḥīḥ Muslim*, The Book of Hajj, [Chapter] The number of umras of the Prophet (ﷺ) and their times, No. 219 (1255) 2/916.

¹⁹¹ See the section of this treatise under the heading: The condemnation of 'Ā'ishah of the ruling of Ibn 'Umar disallowing the use of perfume at the time of Ihrām.

Imām Aḥmad related from Muslim ibn Mikhrāq from ‘Ā’ishah that he said, ‘*It was mentioned to her that some people were reading the Qur’ān during the night once or twice and so she said, “They have read but do not read.”*¹⁹² *I used to pray with the Messenger of Allāh (ﷺ) on the night of a full moon*¹⁹³, *and he used to recite Sūra Al-Baqarah and āl Imrān and an-Nisā, and he always used to supplicate to Allāh and seek refuge in Him if he came across a verse which contained a warning, and always supplicated to Allāh and wished for the best from Him if he came across a verse which contained good tidings.*”¹⁹⁴

‘Ā’ishah made it clear that there is no good in action - however great it is or how often it is performed in the eyes of the people, unless it is in accordance with the Sunnah of the Messenger of Allāh (ﷺ).

What ‘Ā’ishah said regarding those who read the Qur’ān at night once or twice is strengthened by what the Imāms Abū Dawūd, at-Tirmidhī, ibn Mājah, and ad-Dāramī related from ‘Abdullāh ibn ‘Amr that he said, ‘The Messenger of Allāh (ﷺ) said, **“Whoever reads (a part of) the Qur’ān less than three nights will not understand it.”**¹⁹⁵

¹⁹² *They have read but do not read*: Meaning that they have read the Qur’ān with their tongues, but the hearts have not understood it, and have not been affected by what is contained in it. (See *Bulūgh al-Amānī* 18/16).

¹⁹³ *The night of a full moon*: This is the fourteenth night of the month, as the moon become full. It is also said that it is the longest night of the year. (*an-Nibāyah fi Gharib al-Ḥadīth wa al-Athar*, 1/197).

¹⁹⁴ *al-Musnad* 6/92.

Shaykh Aḥmad ibn ‘Abdur Raḥmān al-Bannā said, ‘...*It’s sources: it was related by Bayhaqqī in his Sunan, and it’s chain contains ibn Lubay’a, whose authenticity becomes a matter for debate when he relates a ḥadīth with the words ‘on the authority of so-and-so... on the authority of so-and-so’.*’ (*Bulūgh al-Amānī* 18/17).

¹⁹⁵ *Sunan Abū Dawūd* (the printed version with ‘*Awn al-Ma’būd*), the chapters concerning prayer at night, [Chapter] The partitioning of the Qur’ān, No. 1391, 4/190, *Jāmi’ at-Tirmidhī* (the printed version with *Tuhfat al-Ahwadith*), the chapters of Qur’ānic recitation, No. 3120, 8/221; *Sunan ibn Mājah*, the chapters concerning the establishment of prayer it the Sunnahs of prayer, [Chapter] What has been related concerning in how many days is it desirable to complete the Qur’ān?, No. 1341, 1/244-245, and *Sunan ad-Dāramī*, The Book of Prayer, [Chapter] In how many Raka’s should the Qur’ān be completed? No. 1501, 1/289, the wording is from Abū Dawūd and ad-Dāramī.

14. THE THREAT THAT UMM TALQ GAVE TO HER SON ABOUT THE QUR'ĀN BEING A HARM TO HIM ON THE DAY OF RESURRECTION

Imām ibn al-Jawzī related on the authority Sufyān ibn 'Uyaynah that he said, 'Umm Talq said to Talq, "How well you recite the Qur'ān! So it is hoped that it will not be a harm to you on the Day of Resurrection. And he cried until he was unconscious."¹⁹⁶

How fearful was what the mother warned her son of! And woe be to those upon whom the Qur'ān will bring harm on the Day of Resurrection! And how we wish the mothers of the reciters of the Qur'ān warned their sons of this!

15. THE ADMONISHMENT UMM AD-DARDĀ' GAVE TO THE ONE WHO MISUNDERSTOOD THE MEANING OF ASKING PROVISION FROM ALLĀH

*Umm ad-Dardā*¹⁹⁷ came to know that the understanding of some people that seeking bounty from Allāh implied refusing to accept anything from others. So she condemned this understanding and made clear what should be done if someone gave something to another.

Al-Hāfiiz az-Zahabī related from Uthmān ibn Hayyan that he said, 'I heard Umm ad-Dardā say, "Indeed, one of you says: O Allāh, grant me provision - and he knows that Allāh will not rain gold or silver down upon him, and will in fact provide for him through others. So whoever is given something should accept it, and if he be rich, then he should present it to the needy, and if he is poor then he should utilise it."¹⁹⁸

Perhaps what Umm ad-Dardā said was drawn from the what the Noble Messenger said to 'Umar ibn al-Khattāb and what 'Umar said to 'Abdullāh ibn as-Sa'dī at the time he disapproved payment for work (commission).

¹⁹⁶ *Ṣifat as-Ṣafwāb* 3/37.

¹⁹⁷ Umm ad-Dardā': al-Hāfiiz az-Zahabī said, 'The noble woman, the knowledgeable, the jurist, Hujaymah ad-Damashqiyyah, and she is Umm ad-Dardā' Jr. She related much knowledge from her Husband Abū Dardā', and from Salmān al-Fārisī, and a Ka'ab ibn Āsim al-'Ash'ari, 'Ā'ishah, Abū Hurayrah and others.' (See *Siyar A'lām an-Nubalā'* 3/277).

¹⁹⁸ Previous source 4/278-279

Imām Bukhārī related from ‘Abdullāh ibn Sa’dī that he approached ‘Umar during the time of his leadership, and so ‘Umar said to him, ‘*Have I not been informed that you undertake work for people, and if you are paid you dislike it.*’

I said, ‘Yes, indeed.’

I added, ‘I possess horses and servants and I am prospering, and I wish my work to be a charity for the Muslims.’

‘Umar said, ‘Do not do this, as I once wanted that which you want, and the Messenger of Allāh (ﷺ) used to present me with payment and I would say, “Give to someone poorer than me.”’

So the Prophet (ﷺ) said, ‘Take it and invest it, and give it as charity, as whatever comes to you from this wealth, while you were not aspiring for it or desiring it, then take it, and if it does not, then leave it and do not seek it.’¹⁹⁹

16. THE PROHIBITION OF ‘Ā’ISHAH TO IBN ABŪ AS-SĀ’IB, THE STORY-TELLER OF MADĪNAH, FROM THREE THINGS

Imām Aḥmad related on the authority of ash-Sha’bī that he said, ‘*‘Ā’ishah said to ibn Abū as-Sā’ib, the narrator of the people of Madīnah, “There are three things that you must agree with me on, or I will dispute and fight you about.”*

He said, ‘What are they? Indeed, I will agree with you, O Mother of the Believers!’

She said, ‘Do not use rhymed language²⁰⁰ while making supplication, as the Messenger of Allāh (ﷺ) and his companions never did so.’

[Once, Ismā’il (one of the narrators of the hadīth) said, ‘So she said, “I know that the Messenger of Allāh (ﷺ) and his companions did not do that.”’]

¹⁹⁹ *Ṣaḥīḥ al-Bukhārī*, The Book of Judgements, [Chapter] The reward of the leader and the workers, No. 7163, 13/150.

²⁰⁰ al-Hāfiẓ ibn al-Jawzī said, ‘He forbade rhyming during supplication, and supplication should be made with the intensity of the heart, not simply by habit.’

*She said, 'And narrate to the people once a week, if you refuse then twice, and if you refuse then three times. Do not make people bored of this book. And I never wish to see you come to the people while they are talking and break their conversation, but instead leave them, and if they invite you or order you then narrate to them.'*²⁰¹

Among the lessons of this story:

1. The usage the Mother of the Believers 'Ā'ishah made of threats during her warning, which is one of the levels of admonishment.
2. The emphasis the Mother of the Believers placed on taking into account the condition of the people when addressing them, and to give him a warning of the undesirability of making them bored.

17. THE CONDEMNATION RĀBI'AH AL-'ADAWIYYAH OF THOSE WHO BUSIED THEMSELVES WITH REMEMBRANCE OF THE WORLDLY LIFE IN ORDER TO RIDICULE AND SHAME IT

*Some people once gathered in the presence of Rābi'ah al-'Adawiyyah*²⁰² *and began to speak of the worldly life, saying that they wanted to ridicule and shame it, and so she condemned them.*

Imām ibn al-Jawzī related from Azhar ibn Marwān that he said, *'Rabbāh al-Qusay, Sālih ibn Abū al-Jalīl, and Kilāb came to Rābi'ah and began to speak about the worldly life, and began to shame and ridicule it, so Rābi'ah said, "Indeed, I see the world and its four corners and everything in it in your hearts."*

²⁰¹ *al-Musnad* 6/217. Al-Hāfiẓ al-Haythamī said, 'It was related by Aḥmad, and its narrators are authentic, and Abū Ya'lā related something similar.' (*Majma' az-Zawā'id* 1/191).

See also *Musnad Abū Ya'lā*, No. 119 (4475), 7/449. It says, 'On the authority of ash-Sha'abī on the authority of Masrūq on the authority of 'Ā'ishah.' The Muhaqqiq of the *Musnad* said, 'Its chain is authentic (*Hāmiṣh Musnad Abū Ya'lā* 7/449) as he also mentioned the statement of the scholars which indicate that what ash-Sha'abī related from 'Ā'ishah is mursal.' (See previous source 7/449).

²⁰² Rābi'ah al-'Adawiyyah: al-Hāfiẓ az-Zahabī said, 'al-Basriyyah, az-Zāhida (ascetic), the worshipper, the fearful of Allāh, Umm 'Amr Rābi'ah Bint Ismā'il.' (*Siyar A'lām an-Nubalā'* 8/241).

They said, 'How do you think this of us.'

*She said, 'You have indeed looked to those things which are closest to your hearts and spoken about them.'*²⁰³

In the same way she admonished those who spoke about the worldly life in their stories.

Al-Hāfiẓ az-Zahabī mentioned that Khālid ibn Khidāsh said, 'Rābi'ah heard Sālih al-Murri speak of the world in his stories, and so she called him, "O Sālih! Whoever loves something speaks of it often."

This is a warning and a notice to the many men and women who enjoy mentioning the sins and corruption saying that they wish to demonstrate their hate and distance from them.

{ يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلَّا أَنفُسَهُمْ
وَمَا يَشْعُرُونَ }

They seek to deceive Allāh and those who believe, but they deceive only themselves, and are unaware of it.²⁰⁴

So those people should remember the statement of Allāh:

{ إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ
عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ }

Verily, those who desire that the (sin of) illegal sexual intercourse would be spread amongst those who believe, will have a painful torment in this world and the Hereafter. And Allāh knows and you know not.²⁰⁵

²⁰³ *Ṣifāt as-Ṣafwāh* 4/28-29.

²⁰⁴ al-Baqarah 9.

²⁰⁵ an-Nūr 19.

CHAPTER 3

THE WOMEN'S ADMONISHMENT OF LEADERS

INTRODUCTION

It is well known that Islām has defined the limits of activity for both men and women, and has assigned the position of leadership and politics for men, and not women, and has declared that the primary role of the women is within the home. And although the women of the pious predecessors of this Ummah complied with the order of their Lord in this area, they also undertook the admonishment of leaders whenever they saw the need to. In this section, with success granted by Allāh, I will present some instances which demonstrate this under the following headings:

1. THE CONDEMNATION 'Ā'ISHAH MADE OF ZIYĀD WHEN HE STRIPPED HIMSELF AFTER SENDING HIS SACRIFICE

News reached 'Ā'ishah that Ziyād ibn Abū Sufyān²⁰⁶ slaughtered his sacrificial animal and stripped himself of the clothes he had worn, and so she condemned him.

Imām Abū Ya'lā related on the authority of 'Urwa on the authority of 'Ā'ishah that she said, 'I used to plait the garlands of the sacrificial animal of the animal of the Messenger of Allāh (ﷺ) then he would send them while staying with us, and would not prohibit himself from anything that a pilgrim would be prohibited from.'

²⁰⁶ Ziyād ibn Abū Sufyān: Mu'āwiyah ibn Abū Sufyān appointed him as the governor of Basra and Kūfah, he united them for him, and died during the khilāfah of Mu'āwiyah in the year 53AH. (See *Fatḥ al-Bārī* 3/545, and *Umdat al-Qārī* 10/40).

*News reached us that Ziyād had sent his sacrificial animal and taken off his clothes, so she said, "Did he have his own Ka'bah to perform Tawāf around when he put on the clothes? Surely, we never knew anyone whose clothes had become prohibited for him, and were then made permissible until he had performed Tawāf around the Ka'bah."*²⁰⁷

Among the things we find in 'Ā'ishah 's admonishment of Ziyād ibn Abū Sufyān:

1. She based her admonishment in the action of the Noble Prophet (ﷺ), and how blessed was that which she used as proof, as Allāh made him a perfect example for all people.
2. She used a scolding approach in her admonishment of him because of surprise at his action.

2. THE ORDER 'Ā'ISHAH GAVE TO THE LEADER OF MADINAH TO RETURN THE DIVORCED WOMAN TO HER HOUSE

On one occasion, the daughter of a brother of the leader of Madīnah, Marwān ibn al-Hakam was divorced, and so her father 'Abdur-Raḥmān ibn al-Hakam took her to his house while she was still in her period of waiting. So the Mother of the Believers 'Ā'ishah sent to the leader of Madīnah ordering him to return the daughter of his brother to her house.

Imām Bukhārī related on the authority of al-Qāsim ibn Muḥammad and Sulaymān ibn Yasār that Yahyā ibn Sa'īd ibn al-'Ās divorced the daughter of 'Abdur-Raḥmān ibn al-Hakam, and so 'Abdur-Raḥmān took her away. 'Ā'ishah, the Mother of the Believers sent her to Marwān - while he was the leader of Madīnah: *'Fear Allāh and return her to her house.'*

²⁰⁷ *Musnad Abū Ya'lā*, musnad 'Ā'ishah, No. 38 (4394), 7/357-358.

The Muhaqqiq of the book said, 'Its chain is authentic.' (*Hāmiṣh al-Musnad* 7/358).

(In the hadith of Sulaymān one of the narrators of the ḥadīth) Marwān said, "*Abdur-Raḥmān ibn al-Hakam overcame me.*"²⁰⁸

And al-Qāsim ibn Muḥammad (i.e. in the narration of the second narrator), '*Or has not the case of Fātima bint Qays reached you?*'²⁰⁹

She said, '*It will not harm you to not mention the ḥadīth of Fātima.*'²¹⁰

So Marwān ibn al-Hakam said, '*If you have any evil, then what is between these two is enough for you.*'²¹¹ ²¹²

3. THE CONDEMNATION OF ASMĀ BINT ABŪ BAKR OF HAJJĀJ'S STATEMENT ABOUT HER SON:

When Hajjāj ibn Yūsuf ath-Thaqafī killed 'Abdullāh ibn az-Zubayr, he came to his mother Asmā bint Abū Bakr as-Siddīq and defended his slaying of the son of az-Zubayr by alleging his violation of the sanctity of the Haram, so Asmā had no option but to refute his allegation and make clear that he had spoken a lie against her son.

208 *Abdur Raḥmān ibn al-Hakam overcame me.* Meaning that he did not obey her in returning her to her house. It is also said: He meant that he had stronger proof than him because he used as a proof the evil that was between them. (*Fatḥ al-Bārī* 9/478).

209 *Or has not the case of Fātima Bint Qays reached you?* These are also the words of Marwān as in the narration of al-Qāsim ibn Muḥammad. Marwān used as a proof that permission that the Prophet (ﷺ) gave to Fātima Bint Qays to move to her house while she was still in her period of waiting.

210 *It will not harm you if you do not mention the ḥadīth of Fātima.* Meaning that there is no proof for allowing the divorced woman to move back to her house without a specific reason. (*Fatḥ al-Bārī* 9/478).

211 Meaning that if you think that the reason for Fātima to leave was what happened between her and the relatives of her Husband, then that cause was present. And because of this he said, 'Then what is between these two is enough for you.' (Previous source 9/478).

212 *Ṣaḥīḥ al-Bukhārī*, The Book of Divorce, [Chapter] The story of Fātima Bint Qays, No. 5321, 5322, 9/477.

Imām al-Hākim related from Abū as-Siddīq that he said, 'When al-Hajjāj gained victory over ibn az-Zubayr and killed him and mutilated his body, and then came to the mother of 'Abdullāh, Asmā bint Abū Bakr, she said, "How can you ask my permission to enter when you have killed my son?"'²¹³

He said, 'Indeed, your son committed violation in the Haram of Allāh, and so I killed him as a sinful violator, so that Allāh may make him taste severe punishment, and what was done to him was done to him.'

So she said, 'You have lied, O enemy of Allāh and enemy of the Muslims! By Allāh! You killed one engaged in ṣalāt and fasting, a guardian (of this religion), one respectful of his parents and a protector of this religion. And if you have spoiled his worldly life, then he has spoiled your after-life. And the Messenger of Allāh (ﷺ) told us that two liars will come from Thaḳīf, the last worse than the first, and he is the killer, and you are surely him O Hajjāj.'²¹⁴

Allāh is the greatest! How courageous she was to utter the words of truth in the presence of an oppressive leader! This is not surprising as she was the daughter of as-Siddīq who helped the Prophet (ﷺ) at the time of his migration.

²¹³ In *Ṣaḥīḥ Muslim*, '...then (after the killing of Ibn az-Zubayr) he (Hajjāj) sent to his mother Asmā bint Abū Bakr, and she refused to come to him.

So the messenger came back to her, "You will come to me, or else I will send to you someone who will drag you by your hair."

He said, 'She refused and said, "I will not come to you until you send someone who will drag me by my hair."

He said, 'So he said, "Give me my sandals."

So he took his shoes and hastened until he came to her...

(*Ṣaḥīḥ Muslim*, The Book of The Virtues of the Ṣaḥābah, [Chapter] The mention of the liar of Thaḳīf and its destroyer, a section of No. 229, 4/1971-1972).

²¹⁴ *al-Mustadrak 'alā as-Ṣaḥīḥayn*, The Book of Trials and Massacre, 4/526.

Imām al-Hākim, "This ḥadīth has an authentic chain though both of them did not relate it." (Previous source 4/527). Al-Hāfiẓ az-Zahabī agreed with him (See *at-Talkbīs* 4/527). Imām Aḥmad related a similar ḥadīth (See *al-Musnad* 6/351 and 6/352). The source of this story is found in *Ṣaḥīḥ Muslim* (See *Ṣaḥīḥ Muslim*, The Book of Virtues of the Ṣaḥābah, [Chapter] Mention of the liar of Thaḳīf and its destroyer, No. 229, 4/1971-1972).

4. THE ADMONISHMENT OF UMM AT-TUFAYL OF AL-FĀRŪQ BECAUSE OF HIS STATEMENT REGARDING THE WAITING PERIOD OF A WOMAN WHO WAS WIDOWED WHILE SHE WAS PREGNANT

‘Umar ibn al-Khattāb and Ubay ibn Ka‘b once disagreed regarding the waiting period of a woman widowed while she was pregnant. Ubay ibn Ka‘b was of the opinion that her period of waiting was the time it took for her to give birth, but al-Fārūq did not agree. The wife of Ubay ibn Ka‘b heard the debate - she was the mother of Tufayl, so she admonished al-Fārūq indicating that his opinion conflicted with what was established in the Sunnah.

Imām Aḥmad related on the authority of Umm Tufayl, the wife of Ubay ibn Ka‘b, that she heard ‘Umar ibn al-Khattāb and Ubay ibn Ka‘b debating and so she said, *‘Will not ‘Umar ibn al-Khattāb ask Ubay al-Aslamīyyab? Her husband died while she was pregnant, and she gave birth after a few days, so the Messenger of Allāh (ﷺ) conducted her marriage.’*²¹⁵

In this story, we see that the high status and great importance of al-Fārūq did not stop Umm Tufayl from admonishing him, when she found that his opinion differed with he whom Allāh had sent to be obeyed by His permission.

5. THE ADMONISHMENT A QURASHI WOMAN GAVE TO AL-FĀRŪQ BECAUSE OF HIS PROHIBITION OF INCREASING THE DOWRIES OF WOMEN

The Leader of the Believers, ‘Umar ibn al-Khattāb once ascended the pulpit of the Noble Messenger (ﷺ) and criticised the people for increasing the dowries of the women, and warned those who set it at more than four hundred dirhams. Then al-Fārūq descended from the pulpit, and a woman of the Quraysh confronted him and condemned his speech.

²¹⁵ *al-Musnad* 6/375-376.

Al-Hāfiẓ al-Haythamī said, *‘This was related by Aḥmad and Tabarānī who related more. (In this chain is) Ibn Lubay‘ab, and his ḥadīths are acceptable, and its chain has a weakness, and the remaining narrators are trustworthy.’ (Majma‘ az-Zawā‘id 5/2).*

Imām Abū Ya‘lā related from Masrūq that he said, ‘ Umar ibn al-Khattāb ascended the pulpit of the Messenger of Allāh (ﷺ) and said, “O people! How (much is it that) you increase in the dowries of the women! And (at the time of) the Messenger of Allāh (ﷺ) the dowries were four hundred dirhams or less. If increasing the dowries was a form of righteousness in the sight of Allāh, or for (gaining) His favour, you would not have been able to surpass them (the Ṣabābah). So, I will find out about any man who increases the dowry of a woman over four hundred dirhams.”’

He said, “Then he descended, and a woman from the Quraysh confronted him and said, “O Leader of the Believers! Have you prohibited the people from raising the dowries over four hundred dirhams?”’

He said, ‘Yes.’

She said, ‘Have you not heard what Allāh revealed in the Qur’ān?’²¹⁶

He said, ‘And what is that?’

She said, ‘Have you not heard Allāh say:’

{ وَأَاتَيْتُمْ إِحْدَاهُنَّ قِنْطَارًا }

...and you have presented one of them with a qintār²¹⁷ (of gold)...²¹⁸

He said: ‘O Allāh forgive me! All the people are more knowledgeable than ‘Umar.’

Then he returned and ascended the pulpit once more, and said: ‘O people! I prohibited you to increase the dowries of women over four hundred dirhams, (but now) whoever wishes to give from his wealth what he wishes can.’

²¹⁶ an-Nisā 20.

²¹⁷ Qintār: A great amount.

²¹⁸ an-Nisā 20.

Abū Ya'lā said: 'I think he said: Whoever wishes to do more, let him do so.'²¹⁹

In another narration: 'So 'Umar said: "Indeed, a woman debated with 'Umar and defeated him."²²⁰

What we find in this story:

1. The Muslim woman did not allow the fact that she was a woman stop her from admonishment, nor the fact that the admonished one was the leader of the believers and the second most important man in the entire *Ummah* after its Prophet (ﷺ).
2. The woman used as her proof in admonishing al-Fārūq what Allāh had revealed in the Noble Qur'ān and how blessed was what she did!
3. No member of the *Ummah* is free from mistakes. Any person's statements - as stated by Imām Mālik - '... can be taken or rejected, except for the occupant of this (the Prophet's (ﷺ) grave.
4. The compliance of al-Fārūq with what was in the Noble Qur'ān without wavering or trying to distort its meaning or finding technicalities or any other arguments and he was - as described by al-Hurr ibn Qays ibn Hisn ī truly following what was in the Book of Allāh.
5. I say; if he had not been like that then he would not have been al-Fārūq. O Allāh make all of us like him, answer our supplication O Lord of the worlds.

²¹⁹ Taken from *Tafsīr ibn Kathīr* 1/508.

Al-Hāfiẓ ibn Kathīr said, 'Its chain is good, strong.' (Previous source 1/508).

Al-Hāfiẓ al-Haythamī said, 'Abū Ya'lā related this in *al-Kabīr*, and it's chain contains Mujālid ibn Sa'īd, who has weakness, (although he) has been declared trustworthy.' (*Majma' az-Zawā'id* 3/284).

Shaykh Ismā'il ibn Muḥammad al-Ajalūnī, 'Its chain is good.' (*Kashf al-Khibā wa Muzīl al-Ilbās* 2/155).

Al-Hāfiẓ ibn al-Jawzī conveyed this in his book *Manāqib Amīr al-Mu'minīn 'Umar ibn al-Khattāb*, (p.149-150).

²²⁰ Taken from *Tafsīr ibn Kathīr* 1/509.

6. THE PROHIBITION UMM DARDĀ GAVE TO ABDUL MALIK IBN MARWĀN AGAINST CURSING THE SERVANT

When Abdul Malik ibn Marwān invited Umm Dardā, she used to sleep in the company of his wives. One day, she heard him cursing his servant and so she forbade him from doing so.

Imām Aḥmad related from Zayd ibn Aslam that he said, ‘*Abd al-Malik used to send (an invitation) to Umm ad-Dardā and she would spend the night in the company of his wives, and he would ask her questions about the Prophet (ﷺ).*’

He said, ‘He arose one night and called his maid servant, but she came slowly and he cursed her, so she said, “Do not curse, for indeed Abū ad-Dardā related to me that he had heard that Messenger of Allāh (ﷺ) saying: “Those who curse will not be witnesses²²¹ or interceders²²² on the Day of Resurrection.”’²²³

Among the points we find in this story:

1. Umm ad-Dardā did not allow the fact that she was a guest of Abdul Malik ibn Marwān, nor his status stop her from admonishing him when she saw the necessity to do so.
2. She used as her proof the statement of the Noble Mustafā (ﷺ), and how good was what she did!
3. Her husband, Abū ad-Dardā was the one who informed her of the hadīth she used. Thus, it is incumbent upon men who wish to see their wives, daughters and sisters perform the duty of ordering good and forbidding evil to take care in informing and educating them of the matters of the religion.

²²¹ The most well-known and correct conclusion as to the meaning of this: They will not be witnesses of the Day of Resurrection over the peoples of the Messengers that were sent to with revelation. (See *Sharḥ an-Nawawī* 16/139).

²²² They will not intercede when the believers will intercede for the brothers who have deserved the hell fire. (Previous source 16/149).

²²³ *al-Musnad* 7/448. Imām Muslim related something similar in his *Ṣaḥīḥ*. See *Ṣaḥīḥ Muslim*, The Book of Duty, Relationships and Etiquette, [Chapter] The prohibition of cursing pulling animals etc., No. 85 (2598), 4/2006.

PART 3

SHOULD A WOMAN BE APPOINTED AS A SUPERVISOR OF THE MARKET?

INTRODUCTION

What has been mentioned previously regarding the responsibility of the woman to admonish others, and examples of instances in which the Muslim women admonished the masses, friends and relatives, scholars students of knowledge and leaders leads us to ask: Is it permissible to appoint women as supervisors in the markets?

Some scholars have written about this question and made clear that it is not permissible, although a few modern writers have attempted to establish the permissibility of it.

In this section, if Allāh wills, I will attempt to deal with this topic under the following headings:

1. The proofs for not allowing the woman to be appointed as a supervisor of the market
2. The proofs of those who say that it is permissible to appoint women as supervisors of markets

CHAPTER 1

THE PROOFS FOR NOT ALLOWING THE WOMAN TO BE APPOINTED AS A SUPERVISOR OF THE MARKET

INTRODUCTION:

There are many proofs for the prohibition of appointing women as supervisors of the market. Shaykh Aḥmad Sa'īd al-Mujayladi says, '*Among the conditions of the supervisor is that he is male; as the causes for making masculinity a condition are too many to name and matters which are indisputable.*'²²⁴

With the help of Allāh, I will present some of these proofs in this section underneath the following titles:

1. THE AUTHORITY OF MEN OVER WOMEN

Allāh has made men the authority over women. Allāh says:

{ الرَّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى
بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ }

Men are the protectors and maintainers of women, because Allāh has granted status to one of them over the other, and because they spend (to support them) from their means.²²⁵

²²⁴ *at-Taysir fi Ahkām at-Tas'ir* (p.42).

²²⁵ an-Nisā 34.

Imām Baghawī says in his Tafsīr of this verse, '*...meaning in power over their conduct, and qawwām and qayyim have the same meaning, and qawwām is stronger, and he is the one who undertakes the interests, management and disciplining.*'²²⁶

Imām as-Suyūṭī says in his Tafsīr of this verse, '*...qawwām: The overseer of something, the protector of it, and this verse is used as a proof that a woman cannot be appointed a judge in the same way as (she cannot be appointed) the overall leader, as the verse declares men an authority over women, and therefore it is not permissible for women to become an authority over men.*'²²⁷

Similarly, it is not permissible to make women supervisors of the market, as it entails placing them in authority over men who Allāh has made an authority over women, and doing so would overturn the creation of Allāh, who has perfected everything.

No one should think that the verse is talking only of a husband's authority over his wife, and in fact the intended meaning - and Allāh knows best - is the authority of all men over all women. Regarding this, Shaykh Muḥammad at-Tāhīr ibn 'Āshūr says, '*The intended meaning of men here are those who are among the actual men, i.e. the known type of the human species, which is male, and in the same way the meaning women is the female type from the human species, and the intended meaning is not the plural of men as in the man of a woman, i.e. her husband, as this word is not used in this way.*'²²⁸

²²⁶ *Tafsīr al-Baghawī* 1/422. See also *Aḥkām al-Qur'ān* by Ibn al-Arabī 1/417, *Tafsīr al-Qasamī* 5/130, and *Lisān al-Arab al-Mubīb*, 3/194.

²²⁷ *al-Iklīl fī Istīnāb at-Tanzīl* (p.91).

²²⁸ *Tafsīr at-Taḥrīr wa at-Tanwīr* 5/38.

2. THE PROHIBITION OF THE INDEPENDENCE OF WOMEN IN DEALING WITH SPECIFIC ASPECTS OF HER AFFAIRS

Islām has prohibited the independence of women in dealing with specific aspects of her affairs. Among these is that it is not permissible for her to conduct her own marriage to someone without the permission of her father or guardian of her affairs. Also, she cannot conduct the marriage of other women. Many hadiths have been related regarding this, including:

1. The Imāms Abū Dawūd, at-Tirmidhī, ibn Mājah, ad-Dāramī, ad-Dāraqtunī, and al-Hākim related from Abū Mūsa that the Prophet (ﷺ) said, **“There is no valid marriage without a guardian.”**²²⁹

²²⁹ *Sunan Abū Dawūd* (the printed version with *Badbal al-Majbūd*), The Book of Marriage, [Chapter] Concerning the guardian, 10/81; *Jāmi' at-Tirmidhī* (the printed version with *Tuhfat al-Abwadhbī*), the chapters of marriage, [Chapter] What has been related concerning no marriage except with a guardian, No. 1107, 4/191, and *Sunan ibn Mājah*, the chapters of marriage, there is no marriage without a guardian, No. 1887, 1/347 (and Imām Ibn Mājah related this from 'Ā'ishah and Ibn Abbās also). See previous source, No. 1886, 1/347) and *Sunan ad-Dāramī*, The Book of Marriage, [Chapter] The prohibition of marriage without a guardian, No. 2188 2/61; *Sunan ad-Dāraqtunī*, The Book of Marriage, 3/219; and *al-Mustadrak 'alā as-Ṣabībayn*, The Book of Marriage, 2/169.

Al-Amīr as-San'ānī said, *“This was authenticated by 'Abdur Raḥmān ibn Maḥdī as reported by ibn Kbuzayma from Abū al-Munthā from him; and Alī al-Madanī said, “The ḥadīth of Isrā'īl concerning marriage is authentic, and also Bayhaqqī as well as others from among the scholars of ḥadīth.”* (Subul as-Salām 3/17).

Shaykh Muḥammad Nāsir ud-Dīn al-Albānī. (See *Ṣaḥīḥ Sunan Abū Dawūd* 2/393, and *Ṣaḥīḥ Sunan at-Tirmidhī* 1/318, and *Ṣaḥīḥ Sunan ibn Mājah* 1/317, and *Irwā' al-Ghalīl*, 7/235.

2. The Imāms Aḥmad, Abū Dawūd, at-Tirmidhī, ibn Mājah, ad-Dāramī, and ad-Dāraqutnī and al-Hākim related on the authority of ‘Ā’ishah that the Messenger of Allāh (ﷺ) said, **‘Any woman who marries without the consent of her father then her marriage is void, her marriage is void, her marriage is void. If he enters here then she keeps the dowry because of the private parts he has made permissible for himself, and if there is a disagreement then the leader is the guardian for whoever has no guardian.’**²³⁰

Imām al-Khattābī says in explanation of the ḥadīth, *‘The statement, “Any woman,” is an all-inclusive, exhaustive phrase, and it establishes the role of supervision over all women, including the virgin and non-virgins, the high-class woman and the low-class woman. It also makes clear that a woman cannot be a guardian for herself.’*²³¹

²³⁰ *al-Musnad* 7/175-166, and *Sunan Abū Dawūd* (the printed version with *Badhal al-Majbūd*), The Book of Marriage, [Chapter] Concerning the guardian 10/79-80; *Jāmi’ at-Tirmidhī*, the chapters concerning marriage [Chapter] What has been related concerning there being no marriage except with a guardian, No. 1108, 4/192; *Sunan Ibn Mājah*, the chapters concerning marriage, there is no marriage except with a guardian, No. 1880, 1/346-347; and *Sunan ad-Dāramī*, The Book of Marriage, [Chapter] The prohibition of marriage without a guardian, No. 2190, 2/62; *Sunan ad-Dāraqutnī*, The Book of Marriage, No. 10, 3/221; and *al-Mustadrak ‘alā as-Ṣaḥīḥayn*, The Book of Marriage 2/1768, and the wording is from at-Tirmidhī.

Al-Hāfiẓ ibn Hajar said, ‘It was related by the four except an-Nasa’ī [Abū Dawūd, at-Tirmidhī, ibn Mājah] And it was authenticated by Abū Uyaynah and ibn Hibbān and al-Hākim.’ (*Bulūgh al-Amānī* p.292).

Shaykh Muḥammad Nāsir ud-Dīn also authenticated it. (See *Ṣaḥīḥ Sunan Abū Dawūd* 2/393, *Ṣaḥīḥ Sunan ibn Mājah* 1/316, and *Irwā al-Ghalīl* 6/243).

²³¹ *Ma’ālim as-Sunan* 3/196.

3. The Imāms ibn Mājah and ad-Dāraqutnī related on the authority of Abū Hurayrah that he said, *'The Messenger of Allāh (ﷺ) said, "A woman may not conduct the marriage of another woman, and a woman may not conduct her own marriage, for it is the adulteress who conducts her own marriage."*²³²

Regarding this point, it has been related from some Ṣahābah that they used to call a woman who conducted her own marriage a *barlot*, and a *sinner*, and an *adulteress*. What follows is the statements of a few of them concerning this subject:

1. The Mother of the Believers 'Ā'ishah said, *'A woman cannot conduct her own marriage, as a barlot is the one who conducts her own marriage.'*²³³
2. 'Abdullāh ibn 'Abbās said, *'The barlots are those who get married without the consent of their guardians.'*²³⁴
3. Abū Hurayrah said, *'She who conducts her own marriage is a sinner.'*²³⁵

In another narration he said, *'We used to speak of the one who conducted her own marriages as an adulteress.'*²³⁶

So if this is the case, and Islām does not allow a woman independence in certain personal affairs such as marriage, out of compassion and mercy for her, how could it be that one wishes to appoint her as a super-

²³² *Sunan ibn Mājah*, the chapters concerning marriage, there is no marriage except with a guardian, No. 1888, 1/347; *Sunan ad-Dāraqutnī*, The Book of Marriage, No. 25, 3/227.

Al-Hāfiẓ ibn Hajar said, *'It was related by Ibn Mājah and ad-Dāraqutnī, and it's narrators are trustworthy.'* (*Bulūgh al-Amānī* p.293). Shaykh al-Albānī said, *'It is authentic without the sentence mentioning the adulteress.'* (*Ṣaḥīḥ Sunan ibn Mājah* 1/317)

²³³ Taken from *Majmū' Fatāwā Shaykh al-Islām ibn Taymiyyah* 32/131.

²³⁴ *Musannaḥ Abdur ar-Razzāk* 6/197.

²³⁵ *Sunan ad-Dāraqutnī*, The Book of Marriage, No. 27, 3/227.

²³⁶ Previous source 3/227.

visor of the markets, and charge her with the affairs of others, both men and women? By the Lord of the Ka'bah! Indeed, this is a great oppression of the woman, in addition to the fact that it is a great oppression of those she is placed in authority over.

3. THE REMOVAL OF PROSPERITY FROM A SOCIETY WHOSE AFFAIRS ARE DEALT WITH BY WOMEN

The most truthful of the truthful, the Messenger of Allāh (ﷺ) informed us that any group that appoints its affairs to women will never prosper. Imām Bukhārī related from Abu Bakra that he said, 'When news reached the Messenger of Allāh (ﷺ) that the people of Persia had enthroned the daughter of Kistrā he said, "**Never will a group prosper if a woman is appointed above them.**"²³⁷

By appointing women as supervisors of the markets an affair of the people is placed under her, the society which does such a thing will not gain prosperity.

4. THE FUNDAMENTAL DUTY FOR WOMEN IS IN THE HOUSE

The fundamental duty of women in Islām is in the house. Allāh says:

{ وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى }

And stay in your houses, and do not display yourselves like at the times of (pre-Islāmic) ignorance...²³⁸

²³⁷ Ṣaḥīḥ al-Bukhārī, The Book of Battles, [Chapter] The letters of the Prophet (ﷺ) to Kistrā and Caesura, No. 4425, 8/126.

Similar ḥadīth were related by the Imāms Aḥmad, at-Tirmidhī, an-Nasa'ī, Ibn Hibbān and al-Ḥākim. (See *al-Musnad* 5/43, 47, 51; *Jāmi' at-Tirmidhī*, the chapters concerning trials, No. 2365, 6/447, *Sunan an-Nasa'ī*, The Book of The Etiquette of Judging, the Prohibition of Using Women as Judges, 8/227; and *al-Ihsān fī Taqrīb Ṣaḥīḥ ibn Hibbān*, The Book of History, [Chapter] Al-Khilāfah and leadership, No. 4516, 10/375; and *al-Mustadrak 'alā as-Ṣaḥīḥayn*, The Book of The Knowledge of the Ṣaḥābah, 3/118119).

²³⁸ al-Ahzāb 33.

Al-Hāfiẓ ibn al-Jawzī said in explanation of the verse, *'The scholars say, "The meaning of the verse: The order is for them to sit peacefully in their homes and not leave."*'²³⁹

Abū Bakr al-Jassās said, *'This indicates that women are ordered to remain in their houses and are prohibited from leaving.'*²⁴⁰

Al-Hāfiẓ ibn Kathīr said in explanation of the verse, *'Stay in your houses and do not leave without necessity.'*²⁴¹

No one should think that this order is specific to the wives of the Noble Prophet (ﷺ), because although the audience spoken to in this verse were his wives, all the women of the believers are intended by them, as has been explained by the scholars.

For example, Imām Abū Bakr al-Jassās said, *'These are all matters by which Allāh disciplined the wives the Prophet (ﷺ) as protection for them, and all the women of the believers are intended by them.'*²⁴²

Imām al-Qurtubī said, *'The meaning of this verse is the order to remain in the house, even though the party addressed are the wives of the Prophet (ﷺ), other women fall under this by meaning. This is if there is not a proof which excludes the rest of the women. And how could this be so when the Sharī'ah (Islāmic law) is filled (with the order of) women remaining in their houses and refrainment from leaving them unless there is an absolute necessity?'*²⁴³

How surprising are those who have made the order to remain in the houses specific to those who are the Mothers of the Believers and declared righteous women by the statement of the Qur'ān, and exclude other women from this order. By Allāh Who owns the creation and the order! Other women are more deserving than them to be ordered to stay in their houses!

²³⁹ *Zād al-Masīr* 7/379. See also *Tafsīr Abū as-Su'ūd* 4/416, and *Fatḥ al-Qadīr* 4/288-278.

²⁴⁰ *Abkām al-Qur'ān* 3/360.

²⁴¹ *Tafsīr ibn Kathīr* 3/482.

²⁴² *Abkām al-Qur'ān* 3/360.

²⁴³ *Tafsīr al-Qurtubī* 13/179.

Also, among the things which proves that in Islām the fundamental duty of women is to remain in the houses is that they do not have to attend the Masjid, neither for congregational prayers or the Friday Prayer despite the fact that these are obligations for the men.²⁴⁴ And not just this, in fact the Noble Mustafā (ﷺ) explained that the prayer of a woman in her house is better than her prayer with the congregation in the Masjid.²⁴⁵

Another point which reinforces that the fundamental duty of women is to remain in their houses is what we find in the Shari'ah (Islāmic law) concerning conditions which must be met before the woman can leave her house. Among these conditions:

1. She leaves for absolute necessity only.
2. She cannot leave without the permission of her guardian.
3. She cannot leave unless she is wearing hijāb.
4. She cannot leave wearing perfume.
5. She must not expose her femininity by talking.
6. She must not mix with men.
7. She cannot travel unless accompanied her husband, or by a male relative whom she cannot under any circumstance marry (a *mabram*).²⁴⁶

²⁴⁴ See my book, *Abamiyyat Ṣalāt al-Jamā'ab fi dbaw an-Nusūs wa Sīr as-Ṣālibīn* ('The importance of Congregational Prayer in the light of the texts and the history of the righteous') to know some of the proofs for the obligatory nature of congregational prayer. (pp.41-69).

²⁴⁵ See my book, *At-Tadābir al-Wāqīyyab min az-Zinā fi al-Fiqh al-Islāmī* (p.257-258), where there is detail about this point.

²⁴⁶ See *at-Tadābir al-Wāqīyyab min az-Zinā fi al-Fiqh al-Islāmī* (p.275-295), where there is detail about this point.

So if the situation is like this, with the women in Islām ordered to remain in their houses, and their being free from the obligation of attending the Masjīd, and the necessity of meeting the conditions and etiquette for going outside, then how could it be conceived that it is permissible for them to spend long hours in the markets with men, good and bad, under the banner of supervision or any other claim? By the Lord of the Ka'bah! That is something quite unbelievable!

5. THE DEMANDS OF SUPERVISION CONFLICT WITH THE NATURAL DISPOSITION OF WOMEN

The supervisor must face the desires of the people and their inclinations as he must order them to do good actions which they do not wish to do, and forbid them from doing wrong actions which they desire and yearn for in general.

It is well known that whoever obstructs the desire of people and their inclinations, will never be left alone, in particular if the people are the worst of the sinful. They are the ones with whom the real battle occurs in the field of admonishment; as for good people, even if they have shortcomings or are neglectful, it is enough to simply warn them or direct them.

For this reason, the scholars have mentioned that among the conditions of the supervisor is that they possess strength and severity. For example, Imām al-Māwardī said, *'Among the conditions of a supervisor is that he be free, just, with strong opinion, severity and toughness in religion, and knowledge of apparent evil.'*²⁴⁷

Where is the Muslim women in relation to all this? Would it be proper in Islām to burden her with the tracking and pursuit of the evil people? Would it be logical to charge the housekeepers and occupants of the chambers with the interrogation and contact, or more so the pursuit and fighting of miscreants and sinners in the streets and markets?

²⁴⁷ *al-Aḥkām al-Sultāniyyah* p.241, See also *al-Aḥkām al-Sultāniyyah* by al-Qādhi Abū Ya'lā al-Ḥanbalī p.275, and *Ma'ālim al-Qurba fī Aḥkām al-Ḥusba*, by Ibn al-Ikhwa al-Qurashī (p.51-52).

6. THE EFFECT OF WOMEN LEAVING TO UNDERTAKE PUBLIC DUTIES

Among the things which increases belief and compliance with the wisdom behind the order of the Creator to women to stay in their houses are the terrible effects and outcomes that we hear and see which have appeared in societies in which women have left to undertake public duties. In these societies, evil and corruption have become widespread. Below, I present to the reader some examples of this.

1. *The spread of infertility*

Women now compete with men in these societies, so they wish or are required to become equal with men, even to the point that they do not conceive. Thus, abortions have increased and infertility has spread in those areas. For example the newspaper *ash-Sbarq al-Awsat* printed an article recently about Brazil:

Brasilia - Reuters. Women's rights groups have said that in excess of 400,000 women die of abortion operations each year, and there are thousands of women who turn to sterilisation operations so that they can procure work.

The speakers for Women's Rights said, during an educational meeting presided over by the Congress in Brazil to discuss that rights of the woman, that there are over four million abortions taking place in Brazil every year, and that a large number of these operations take place in extremely primitive conditions.

The group Revista Mulher (Women's Net) which is based in Sao Paolo stated that 44 of Brazilian woman in the ages of fertility have operations which cause sterility.²⁴⁸

2. *Sexual Harassment and Rape*

²⁴⁸ *ash-Sbarq al-Awsab*, dated 9th Jumādā al-Awal 1412AH.

Sexual harassment in its various forms as stated by Lin Farley²⁴⁹ - has spread quickly in the United States and Europe, and it is the rule not the exception with regard to the working woman in any area of work in which she mixes with men.²⁵⁰

Some examples of sexual harassment during work are as follows:

1. In 1975, Cornell University conducted a survey of the opinions of the working woman concerning harassment and discrimination during work. The women who took part in the study worked in various areas and in city service. 76 of them answered that they had experienced harassment and discrimination during work, and 56 said that the harassment had been of a violent, physical form.
2. In January 1976, Red Book magazine conducted a survey of over nine thousand working women, 90 of whom responded that they had been victims of sexual exploitation.
3. A study was presented to the Secretariat of the UN concerning sexual harassment of women in the work place, and 875 questions were completed before the publishing of the paper from those responsible... and 50 of them had personally experienced the effects of this type of discrimination and harassment.²⁵¹
4. In a survey of 333 women police officers, half of them said that they had experienced sexual discrimination from their superiors.²⁵²
5. The newspaper ar-Riyadh said recently about the UN:

Geneva - DBI.

²⁴⁹ Lin Farley, author of *Sexual Shakedown: The Sexual Harassment of Women on the Job*. NY, McGraw-Hill.

²⁵⁰ Taken from the book *'Amal al-Mar'at fi al-Mizān*, by Dr. Muḥammad Alī al-Bār (p.167).

²⁵¹ See *Amal al-Mar'at fi al-Mizān* (p.178-179).

²⁵² See *Amal al-Mar'at fi al-Mizān* (p.184).

A report the day before yesterday announced the suspension of the president of protocol at the UN Centre in Geneva owing to his indecent molestation of some of the female functionaries.

It is appropriate to mention that the allegations which had been circulating before this year had caused the end of (the career of) a high-ranking functionary at the UN in New York despite his having worked there for twenty-five years.

The UN announced this summer guidelines contained in three pages defining distinct limits for correct behaviour.²⁵³

So if this is the condition of the president of protocol and the state of a high-ranking functionary at the UN, what is to be expected of those below them?

As for the crime of rape, as stated in the *Encyclopaedia Americana*:

In western nations rape has been the most rapidly increasing crime... the theory that growing sexual permissiveness would reduce occurrence does not appear to be correct.²⁵⁴

Below, I will present some published statistics concerning this point:

1. In the United States between the 1970 and 1982, reports of forcible rape more than doubled, from 37860 to 77763.²⁵⁵
2. The United States National Crime survey of 1979 estimated that only 50 of forcible rapes were reported to police.²⁵⁶
3. A recent study carried out finds that 21 of American women say they have been raped since the age of fourteen.²⁵⁷

²⁵³ *ar-Riyādh*, dated 9 Dhu al-Hijjah 1414AH, condensed.

²⁵⁴ See *Encyclopaedia Americana*, Rape, 23/2550. (International Edition). Published by Grolier Incorporated (1984).

²⁵⁵ *Rape*, (p.20). Edited by Sylvana Tomaselli and Roy Porter. Published by Basil Blackwall, Oxford, 1986.

²⁵⁶ Previous source, (p.21).

²⁵⁷ *We're Number One*, (p.126). By Andrew Shapire. Published by Vintage Books, NY, 1st Edition, May 1992.

4. In another study more than one in eight white young women (12.7) say they were raped by the age of 20.²⁵⁸
5. In another study: one in seventeen young women say they were raped at age 14 or younger.²⁵⁹
6. A study of 1,236 London women for instance, discovered that one in six had been raped, one in five had fought off an attempted rape.²⁶⁰

3. Teenage pregnancies and illegitimacy

In these societies, the instance of teenage pregnancies by adultery has increased dramatically. For example in the book 'We're Number One', in the United States:

1. One in ten American young women aged 15 to 19 (one in five who are sexually active) becomes pregnant each year.²⁶¹
2. Two thirds of teenage mothers are not married.²⁶²

- and despite attempts to prevent pregnancy and abortions many illegitimate children are born in those societies. For example in the newspaper Arab News the official estimates of births in Britain contains:

One child out of four is born outside a family unit. This figure is continuously increasing. There will not be a birth inside a family unit in the next few years if this increase continues in this way. The supervisor of the estimate added: However, Britain will remain different from Sweden where the percentage of it reaches 50 of all children.²⁶³

After this, would it be expected from a person with belief and sense to call for the entry of women into public affairs? In this there is a lesson, so take heed, those who have insight.

²⁵⁸ *We're Number One*, (p.126).

²⁵⁹ Previous source, (p.126).

²⁶⁰ *Women: An Analysis*. (p.59).

²⁶¹ *We're Number One*, (p.14).

²⁶² Previous source, (p.15).

²⁶³ *Arab News*, dated 16th February, 1990.

CHAPTER 2

THE PROOFS OF THOSE WHO SAY THAT IT IS PERMISSIBLE TO APPOINT WOMEN AS SUPERVISORS OF MARKETS

INTRODUCTION

Those who say that it is permissible to appoint women as supervisors of markets have several proofs, and have also attempted to answer some of the proofs which indicate the disallowance of appointing the women to supervise the market.

With the help of Allāh, I will present in this section the proof they have put forward to establish their position, together with an exposure of the reality behind these proofs. This will come under the headings:

1. THE USAGE OF THE GENERAL PROOFS WHICH INDICATE THE DUTY OF AL-ḤISBA (ENJOINING GOOD AND FORBIDDING EVIL) AND ITS REALITY

In order to prove the permissibility of appointing women as supervisors in markets, some people use the generality of texts which indicate the obligation of *al-Ḥisba*. Some of them have said, '*These (proofs) are all-inclusive, applying to every Muslim who is sane, adult, and capable, man or woman.*'²⁶⁴

²⁶⁴ See *Uṣūl al-Ḥisba fi al-Islām* (p.68).

They also say, '*The texts regarding al-Hisba in the Shari'ah are all general, addressing all the Muslims and those responsible for their actions.*'²⁶⁵

The answer to this is that we do not forbid the women from undertaking the admonishment, and in fact we invite them to do so, as Allāh has made it obligatory for them to do so, as He has for men. What we do forbid is the appointment of women for *al-Hisba*. This is because Allāh, who made admonishment obligatory for them has also made men as an authority over women, and has prohibited their total independence in certain specific areas, and ordered them to remain in their houses. So how can people claim to be adhering to the generality of the text which indicate the duty of admonishment and ignore the texts from the Qur'an and the Sunnah which indicate the specification of positions of authority to men and not women?

2. THE ARGUMENT OF WHAT IS RELATED THAT AL-FĀRŪQ APPOINTED ASH-SHAFĀ' TO SUPERVISE THE MARKET AND ITS REALITY

Some writers who claim the permissibility of female supervisors use as proof the account which is related of 'Umar ibn al-Khattāb when he appointed Shafā' Umm Sulaymān ibn Abū Hathamah to supervise the market.

The truth behind using this as proof is shown in two ways:

1. This story is not authentic, and Imām Abū Bakr ibn al-'Arabī said, '*It has been related from 'Umar that he placed a woman as a supervisor of the market, and this is not authentic, and thus should not be considered, and is in fact from among the machinations of the innovators in hadīth.*'²⁶⁶

²⁶⁵ See previous source (p.68).

²⁶⁶ *Abkām al-Qur'an* 3/1457.

2. For the sake of argument, if we take the hadīth to be authentic, then the situation would be as stated by al-Qādi Abū Ya'lā Aḥmad ibn Sa'īd al-Mujaihidī, *'Rulings are made according to frequent occurrence, and rulings cannot be based upon rare occurrences, and this situation is among the rarest.'*²⁶⁷

Az-Zirakli also explained, *'It is possible that he appointed her to take care of something in the market.'*²⁶⁸

Or the account should be understood - if it were to be deemed authentic - that her appointment was for something specific to women in all respects. Al-Qādi Abū Ya'lā Aḥmad ibn Sa'īd al-Mujaihidī made this point in his statement, *'And perhaps it was for a specific affair relating to women.'*²⁶⁹

Dr. Muḥammad Kamāl ad-Dīn Imām said in his statement, *'And if we were to incline to limit the scope of this account and others like it that the appointment of women to supervision would be in segregated societies, where buyers and sellers, and things like public bath facilities were specific for women, then this is the best policy and the most just law.'*²⁷⁰

3. THE WORDS OF DHĀFIR AL-QĀSIMI CONCERNING THE STORY OF SHAFĀ

Among those who have spoken about the story of Shafā is the lecturer Dhāfir al-Qāsimī, although he made errors. Presented below are his words and the exposure of his mistake in several ways:

Dhāfir al-Qāsimī stated, *'Ibn al-Jawzī pointed out the employment Umar made of Shafā as he said, "If Umar went to the market he would meet her."*

²⁶⁷ *at-Taysīr fī Aḥkām at-Tas'īr* (p.43).

²⁶⁸ *al-Alām* 3/247.

²⁶⁹ *at-Tayīr fī Aḥkām at-Tas'īr* (p.43).

²⁷⁰ See *Uṣul al-Ḥusba fī al-Islām* (p.68).

He added to this statement, *'This is an indication of the status of her work, otherwise she would have been in her house. Instead, she was in the market chastising the cheats and watching them, and in general she was fulfilling her duty.'*²⁷¹

One finds it surprising to find a respected writer basing his proofs on misunderstanding. What language would give the meaning which he has created from the words of al-Hāfiẓ ibn al-Jawzī when he said, *'And Umar if he entered the market would meet her?'*

The truth of the matter is that the house of as-Shafā, during the time of al-Fārūq, was between the Masjid and the market, and al-Fārūq when he left the Masjid to go to the market would visit her house. I present to the reader the following narration which the Imām of Dār al-Hijra, Imām Mālik mentioned in order to make this point clear:

From Abū Bakr ibn Sulaymān ibn Abū Hathama (who said that) *that Umar ibn al-Khattāb lost (sight of) Sulaymān ibn Abū Hathama at the dawn prayer, and that Umar ibn al-Khattāb had left early to go to the market, while the dwelling of Sulaymān was in-between the market and the Prophet's Masjid, so he passed by ash-Shafā Umm Sulaymān and said to her, 'I did not see Sulaymān at dawn?'*

She said, 'He spent the night praying.'

*So Umar said, 'I would love to perform the Fajr prayer in congregation more than praying during the night.'*²⁷²

Al-Qāsīmī criticised az-Ziraklī's quotation from ash-Shafā, *'Perhaps he appointed her to look after something in the market...'* by saying, *'This vagueness from our Shaykh in his statement, "Perhaps." and "something" should not be considered, as it is a deduction, and not quotation from sources.'*²⁷³

271 *Nithām al-Hukm fī ash-Sharī'ah wa at-Tārikh al-Islāmī*, as-Sulḥa al-Qadhā'iyyah, (p.592).

272 *al-Muwatta*, The Book of Congregational Prayer, [Chapter] What has been related concerning darkness and morning, No. 7, 1/131.

273 *Nithām al-Hukm fī ash-Sharī'ah wa at-Tārikh al-Islāmī*, as-Sulḥa al-Qadhā'iyyah, (p.592).

So we ask the respected reader to look back at the sources which mention this point, (and ask) did he quote them himself or make his own deduction?

In my book, *al-Istī'āb fī ma'rīfat al-Aṣḥāb*, and *al-Iṣābah fī Tamyīz as-Ṣaḥābah* are the exact words: 'Perhaps he appointed her to look after something in the market...'²⁷⁴

4. THE USAGE OF THE STORY OF THE ADMONISHMENT OF SAMRĀ' BINT NUHAYK IN THE MARKET AND ITS REALITY

Some of those who wish to allow the appointment of women supervisors in the markets use what is related concerning Samrā bint Nuhayk al-Asadiyyah that she used to perform admonishment in the market. Al-Hāfiẓ ibn 'Abdul al-Barr mentioned her in his statement, '*Samrā bint Nuhayk al-Asadiyyah. She met the Messenger of Allāh (ﷺ) and lived until old-age, and used to walk in the markets, and enjoin good and prohibit evil, and she used to beat the people with a whip she used to have with her.*'²⁷⁵

However, it is not correct to use this as a proof to allow the appointment of woman as supervisors in the market even if, for the sake of argument, it is authentic.²⁷⁶ The author did not intend that the Noble Prophet (ﷺ) or one or any of the rightly guided Khalifahs actually appointed her to supervise the market. The fact of the matter is that she used to admonish in the market (of her own accord), and the fact that a person undertakes this does not indicate that they were appointed as a supervisor of the market.

In this respect, it is probable and not surprising that *an elderly woman* would undertake to admonish voluntarily in a society in which the elderly are revered and respected. And Allāh knows best.

²⁷⁴ See *al-Istī'āb fī ma'rīfat al-Aṣḥāb* 4/1869 and *al-Iṣābah fī Tamyīz as-Ṣaḥābah* 8/121.

²⁷⁵ *al-Istī'āb fī ma'rīfat al-Aṣḥāb* 4/1863.

²⁷⁶ al-Hāfiẓ ibn Abdul al-Barr did not mention a chain for the text which he presented.

5. THE USAGE OF SOME OF THE STATEMENTS OF THE SCHOLARS AND ITS REALITY

Some writers quote the statement of ad-Dubay ash-Shaybānī and Imām al-Baghawī during his exposition of the reasons which indicate that masculinity is not among the conditions for being appointed to supervise the market. Dr Muḥammad Kamāl al-Dīn Imām says, '*Ibn ad-Dubay spoke correctly when he said, "...and no condition is made regarding freedom or masculinity."*'²⁷⁷

We can ask, 'What is the point behind the words of ash-Shaybānī?'

If he meant that for voluntary admonishment, masculinity or freedom are not required condition, then this is correct and there is nothing at fault.

And if he means that there is no condition of masculinity or freedom for the appointment as a place of responsibility, then this comes under the heading of putting words in someone else's mouth.

So we will look again at his statement. He mentioned that two points are not conditions, they are: masculinity and freedom.

We can ask, 'Are you of the opinion that freedom is not a condition for the responsibility of supervision?'

*None of the scholars has ever said this according to my knowledge, and in fact have made clear that it is a condition. For example Imām al-Māwardī said, 'Among the conditions of the supervisor is that he is free, just, of good opinion and strictness and toughness in religion, and has knowledge of manifest evils.'*²⁷⁸

²⁷⁷ *Uṣūl al-Ḥusba fī al-Islām* (p.68).

²⁷⁸ *al-Aḥkām al-Sultāniyyah* (p.241). Among those who mentioned the condition of freedom: Ibn Talha al-Qurashī in his book *al-Iqd al-Farīd lil-Malik al-Sa'īd* (p.175).

And Ibn al-Ikhwa al-Qurashī in his book *Ma'ālim al-Qurba fī Aḥkām al-Ḥusba* (p.51).

I say: So where are you when you say, '*Ibn Dubay ash-Shaybānī spoke correctly when he said, '...and no condition is made regarding freedom or masculinity.'*

While here you are taking half his words and rejecting the other half!

In addition to this, Dr. Muḥammad Kamāl al-Dīn quoted the words of Imām al-Baghawī, in his statement, '*The trusted woman has the right to order and prohibit.*'²⁷⁹

And Dr. Muḥammad did not show how this statement was used to prove the appointment of woman as supervisors of the market.

If we go back to the book from which he quoted, we find that Imām al-Baghawī said during his explanation of the hadīth, '**All of you are guardians, and all of you are responsible for his flock...**' this hadīth contains nothing which indicates the appointment of women as supervisor of the market, neither in word nor in spirit, and below I will present the statement of Imām al-Baghawī to the reader so that he can share with us the truth behind this matter. The Imām says:

The meaning of guardian here: The protector and guarantor of that which is under his care... The Prophet (ﷺ) ordered them to give advice and warning to those under his care, and warned them against breaching this trust by informing them that they were held responsible.

*So being a guardian is: protecting something, and keeping this promise. So these two things come under the same name, although their meanings are different, so the guardianship of the leader is the responsibility of the affairs of his people, and safeguarding them, and carrying out the legal punishments and judgements upon them, and the guardianship of a man is his family by fulfilling their right of provision, and good living, and the guardianship of a woman is the house of her husband, and organising the home's affairs, and keeping charge of his servants and guests, and the guardianship of the servant is to protect his master's property which is in his hands, and carrying out his duties. And Allāh knows best.*²⁸⁰

²⁷⁹ *Uṣūl al-Ḥusba fī al-Islām* (p.68).

²⁸⁰ *Sharḥ as-Sunnah* 10/62.

6. THE CALL MADE TO ALLOWING THE WOMAN TO LEARN THE METHODS OF THE TRADERS AND ITS REALITY

Some writers claim, *'In our opinion, the good management of affairs dictates that the function of supervision be given to women in women's markets or in segregated areas specific for women in markets in order that they can utilise their femininity to move easily among the traders, under the guise of buying and selling, and thus uncover the way in which the traders behave with the women in the markets.'*²⁸¹

We can ask, who is the respected writer referring to? Is he talking about the responsibility of supervision, or the Department of Investigation?

And if a woman was to be appointed, she would soon become known in the market, and would patrol and accost wrong-doers in order to order good and forbid evil. If she did that, she would be known as the men are known, so what benefit would there be in appointing her?

If it is said, *'She would only work for short shifts, and if she became known as supervisor we would introduce a new supervisor who would not be known.'*

I say to this: There is not even a sufficient number of men who wish to undertake the responsibility of supervision in the market, so where are you going to produce an army of women supervisors every day, each day producing new ones for the market?

²⁸¹ See *Niḥām al-Ḥusba fī al-Islām*, which is a set of type written notes, (p.80).

7. THE QIYĀS (ANALOGY) MADE BETWEEN A SUPERVISOR WOMAN AND AN IMMIGRANT WOMAN IN THE MARKET AND ITS REALITY

Some writers, in order to prove the legality of appointing women as supervisors in the market say, *'Her case in entering the market, and remaining in it, and then leaving is the same as the rest of the women who visit the market, either to buy or to sell, and it is well known in logic that what is permissible for one of two identical things, must also be permissible for the other. So how can we permit women to frequent the markets and disallow them as supervisors?'*²⁸²

Our answer: The fundamental rule in the law of Allāh for women which Allāh revealed to his Noble Messenger (ﷺ) is that they remain in their houses. And they are not permitted to leave their houses unless they had specific permission, if they complied the correct manners which were set down by Islām, and how rarely are these manners observed!

To make an analogy between appointing a woman as a supervisor and giving her specific permission to leave her house is to make an analogy between things which are different. Supervision requires that a woman stays in the markets for hours on end, in order to carry out patrols and arrests in the field of work, and the presence of a woman in the markets for this time is an evil in itself, and is in fact the source for much corruption, evil and sin which the Muslims are obligated to make effort to avoid and remove.

8. THE CLAIM THAT THE PRESENCE OF MALE SUPERVISORS SPECIFICALLY FOR WOMEN IN THE MARKET INVITES EVIL AND ITS REALITY

Some writers say, *'We see that it is better for the position of supervision of the woman's section of the market to be held by a woman, and not a man, and in fact her association with a man - and this would be the case of a male supervisor above them - would bring about sin/corruption.'*²⁸³

²⁸² See *Nithām al-Ḥusba fi al-Islām*, (pp.78-79).

²⁸³ See previous source, (p.78)

It would be better to define clearly what is meant in this claim by the term, 'the section of the markets specific to women.' Is the intended meaning the section which contains only female buyers and sellers, or the section in which goods for women are sold, and the traders would include men?

The writer, after another five lines indicates that the intended meaning is the second one as he says, 'So we are of the opinion that the best person to be appointed as a supervisor of the woman's section of the markets be a woman who is given the responsibility of monitoring the behaviour of the traders who interact with the women, in order to ensure that they behave correctly and honestly.'²⁸⁴

We can ask why would the fact that the supervisor be a man in the market where there are already men and women be a source of sin/corruption?

Praise be to Allāh! The fact that the traders are men - good and bad - is not (in the writer's view) a source of sin, but the fact that the supervisor is a man would be a source of sin! That is a strange thing indeed!

If the presence of a male supervisor is a cause of free-mixing between men and women, then why isn't the presence of male traders a cause of free-mixing!

And would the fact be that a woman appointed as a supervisor would remove this free-mixing? Would the appointment cause the owners and traders and their workers to leave their shops?

9. THE NARROWING OF THE SCOPE OF THE HADITH: NO GROUP THAT IS LEAD BY A WOMEN WILL PROSPER TO THE POSITION OF KHALIFAH ONLY AND ITS REALITY

Some writers have criticised the usage of the ḥadīth, '**Any group who appoints a woman for their affairs will never prosper**,' to prohibit the appointment of women supervisors. Dr. Muḥammad Kamāl ad-Dīn Imām says, '*We are inclined to the opinion that this ḥadīth applies solely to the role of Khalīfah.*'²⁸⁵

²⁸⁴ See *Nithām al-Ḥusba fi al-Islām*, (p.78).

²⁸⁵ *Uṣūl al-Ḥusba fi al-Islām* (p.67).

Other have said, '*There is a great gap between the scope of the hadith and the appointment of women to supervise the women's market.*'²⁸⁶

This criticism is not valid as it well known among the scholars that the scope and applicability of a text (Qur'ān or Sunnah) depends upon its actual wording, and not the reason or circumstance under which the text was revealed in the Qur'ān or spoken by the Prophet (ﷺ).

So whenever an affair of the people is entrusted to a woman, whether it be the role of Khalifah or the position of supervisor, the same threat of the absence of prosperity applies.

10. NOTE REGARDING MARKETS SPECIFIC FOR WOMEN

What has been mentioned regarding the disallowance of appointing woman as supervisors in the market, applies to a market in which there are men and women. If however, if the place contains women *only*, whether it be a market, or an educational establishment, then there is no harm in appointing a women as a supervisor in these cases, and in fact *only* women should be appointed in such cases. And Allāh knows best.

²⁸⁶ See *Nihām al-Husba fi al-Islām*, (p.79).

CONCLUSION

Praise be to Allāh who allowed me to complete this treatise. I ask Him, Most Blessed and High to accept it and make it beneficial for Islām and the Muslims.

Many points have become apparent during this treatise, including:

1. It is obligatory upon women it undertake the ordering of good and forbidding of evil in the same way that it is obligatory upon men. This is proved by the inclusiveness of the texts which indicate the obligation of admonishment in general, and also by some texts which deal with women specifically.
2. Women, as mothers, wives, daughters and sisters have a high position and status in the minds of many sons, husbands, fathers and brothers, so they must utilise this position in order to enjoin good and forbid evil.
3. The women of the pious predecessors of this Ummah undertook the ordering of good and prohibition of evil upon the masses, relatives, friends the scholars and the students of knowledge and the leaders, as they carried out admonishment of men and women, the old and young.
4. They undertook the duty of admonishment in many areas, including beliefs, laws, etiquette, manners, *Tafsīr*, virtues etc.
5. They used to base their admonishments on the Book of Allāh and the pure Sunnah.
6. They employed different levels of disapproval, including notification, preaching and giving advice, threatening and scolding, and removing the cause of evil by their hand (actions), according to the requirements of the situation.

7. Allāh endowed the admonishments with acceptance and effect in most cases, so the one mistaken took note, good was accomplished, and evil was ended by the grace of Allāh.
8. The pure Sharī'ah Law has set down the limits for the admonishment given by women, so it is not permissible for her to be appointed as a supervisor in markets which contain men in any capacity - whether they are buyer and sellers, or sellers only.
9. The wisdom in the law of Allāh in not allowing women to be appointed as supervisors at markets is strengthened by the corruption and havoc found in societies in which women have been introduced into various areas.
10. The proofs used by those who say that it is permissible for women to be appointed as supervisors are not sound.
11. The duty of admonishment can be given to women in societies and situations where men are absent.

I take this opportunity to call upon Muslim women of all denominations, mothers, wives, daughters and sisters, in all parts of the world to undertake the obligation of ordering good and forbidding evil, according to their abilities. Hopefully by fulfilling this condition, Allāh will grant us his victory as He says:

{ يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ }

O You who believe! If you help Allāh (i.e. His religion), He will help you and strengthen your resolve.²⁸⁷

- and that time, the Ummah will emerge with victory from the lowliness, inferiority, destitution, carnage, corruption and destruction we face now.

And may Allāh bless our Prophet Muḥammad (ﷺ), his family, companions and followers to the Last Day and bless them with peace, and our last prayer is that all praise be to Allāh, Lord of the Worlds.

²⁸⁷ Muḥammad 7.