



Translation and Compilation:

Adebayo DhikruUlaahi Las-Palmas (Abuu Sahl Al-Atharee)

Tuhfatul-Aroos:

The Nuptial Gift

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بسم الله الرحمن الرحيم

إن الحمد لله نحمده ونستعينه ونستغفره ونعوذ بالله من شرور أنفسنا ومن سيئات أعمالنا من يهده الله فلا مضل له ومن يضلل فلا هادي له وأشهد أن لا إله إلا الله وحده لا شريك له وأشهد أن محمدا عبده ورسوله.

{ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ } .
{ يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا }

{ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا، يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا } أما بعد

All thanks and praise is due to Allah, we seek His help and forgiveness. We seek refuge in Allah from the evil within ourselves and the consequences of our evil deeds. Whoever Allah guides will never be led astray, and whoever Allah leads astray will never find guidance. I bear witness there is no God but Allah, alone without any partners, and I bear witness that Muhammad is His servant and His Messenger.

Allah the Exalted said, "O you who have believed, fear Allah as He should be feared and do not die except as Muslims in submission to Him." (3:102)

And the Exalted said, "O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and

women. And fear Allah, through whom you ask one another, and the wombs. Verily, Allah is ever watching over you.” (4:1)

And the Exalted said, “O you who have believed, fear Allah and speak words of appropriate justice. He will then amend for you your deeds and forgive your sins, and whoever obeys Allah and His Messenger has certainly attained a great attainment.” (33:70-71)

Verily, the most truthful speech is the Book of Allah, the best guidance is the guidance of Muhammad, and the worst affairs are newly invented matters. Every newly invented matter is a religious innovation, and every religious innovation is misguidance, and every misguidance is in the Hellfire.

To proceed

This was inked to remember women their rights and limits in every stage of their lives, via concise review of the authentic prophetic narrations and biographies of past women. We beseech Allaah to guide us to what is good here and hereafter.

The pious predecessors whom were known to dedicate book for their families are:

- ✓ Al-Haafidh Al 'Iraaqee wrote Tathreeb As-Saaneed for his son: Aboo Zur'ah¹.
- ✓ Al Haafidh Ibn Hajar compiled Bulooghul Maraam for his son AbduLlaahi to memorise².
- ✓ Al Imaam Ibn Qayyim Al-Jawziyyah wrote Tuhfatul Mawlood for his new-born³.
- ✓ Al-Muhaddith Naasiruddeen Al-Albaane wrote 'Aadab Zifaaf for one his friend⁴.
- ✓ And, Ash-Shaykh Al-Huwaynee Al-Misree wrote Al-'Inshshiraah Fee Aadabin Nikaah to didtribute at his nikaah⁵

Thus, they are my Salaf on this precious path may Allaah please with them.

Ultimately, Our Creator Allaah dedicated a whole and one of the lengthiest suwar to woman, that is; suratun Nisaa. Thus, I dedicate this book to my wife to serve as partial fulfillment of her mahr⁶ (dowry) and I title it: Tuhfatul 'Aroos or Musnadul 'Aroos⁷.

¹ See Tarhut Tathreeb vo.1 p.16.

² See Minhah Al-A'alaam Sharh Buloogh Maraam of AbduLlaahi Al-Fawzaan

³ See the introductory note of the book, verified by Ash-Shaykh Bakr

⁴ See Aadab Zifaaf p.89.

⁵ See Al Insharaah fee Aadabin Nikaah of Al-Huwayneep.15

⁶ Ash-Shaykh Aadam al-Etiyiobee (Al-Bahr pp. 289-292) said on the hadeeth of Sahl:

A woman came to Allah's Messenger. (may peace be upon him) and said: Messenger of Allah, I have come to you to entrust myself to you (you may contract my marriage with anyone at your discretion). Allah's Messenger (may peace be upon him) saw her and cast a glance at her from head to foot. Allah's Messenger (may peace be upon him) then lowered his head. When the woman saw that he had made no decision in regard to her, she sat down. There stood up a person from amongst his companions and said: Messenger of Allah, marry her to me if you have no need of her. He (the Prophet) said: is there anything with you (which you can give as a dower)? He said: No, Messenger of Allah, by Allah I have nothing. Thereupon Allah's Messenger (may peace be upon him) said: Go to your people (family) and see if you can find something. He returned and said: I have found nothing. The Messenger of Allah (may peace be upon him) said: See even if it is an iron ring. He went and returned and said: No, by Allah, not even an iron ring, but only this lower garment of mine (Sahl said that he had no upper garment), half of which (I am prepared to part with) for her. Thereupon Allah's Messenger (may peace be upon him) said: How can your lower garment serve your purpose, for it you wear it, she would not be able to make any use of it and if she wears it there would not be anything on you? The man sat down and as the sitting prolonged he stood up (in disappointment) and as he was going back Allah's Messenger (may peace be upon him) commanded (him) to be called back, and as he came, he said to him: Do you know any part of the Qur'an? He said: I know such and such surahs (and he counted them), whereupon he (Peace be upon him) said: Can you recite them from heart (from your memory)? He said: Yes, whereupon he (Allah's Messenger) said: Go, I have given her to you in marriage for the part of the Qur'an which you know.

This is used as an evidence to make utility (or what is beneficial) a dowry, like teaching of the Qur'an. (Qaadi) Al-Iyaadh said: His (sallaLlahu alayhi wa sallam) saying "(Allah's Messenger) said: Go, I have given her to you in marriage for the part of the Qur'an which you know" has two meaning: The most apparent is to teach her what he knows in the Qur'aan or a certain portion from it and it would be her dowry. This explanation was mentioned from Malik. And this was strengthened by his saying in one of the authentic routes "... and he thought him from the Qur'aan". As was previously mentioned. And the portion of what he thought her was specifically mentioned in the report of Aboo Hurayrah; it was ten verses.

Its similitude is the story of Aboo Talhah and Umm Sulaym, which was reported by An-Nasaaee from Anas bn Malik:

Abu Talhah proposed marriage to Umm Sulaim and she said: 'By Allah, a man like you is not to be rejected, O Abu Talhah, but you are a disbeliever and I am a Muslim, and it is not permissible for me to marry you. If you become Muslim, that will be my dowry, and I will not ask you for anything else.' So he became Muslim and that was her dowry." (one of the narrators) Thabit said: "I have never heard of a woman whose dowry was more precious than Umm Sulaim (whose dowry was) Islam. And he consummated the marriage with her, and she bore him a child.

It is apparent with what was mentioned from the evidences that, the opinion of the majority of the scholars by making dowry as teaching of Al-Quran is the truth. Because of the clarity of the narration of discourse

If it was asked: How can teaching of Al-Qur'an be a dowry, when it is possible she may not know it?

Answer: (It can be) as it is legal to make "teaching her" (any beneficial knowledge) a dowry and it is possible that she doesn't understand.(End Quote). This is also the opinion of Ash-Shaafi'ee, Al Hassan bn Saalih, Al-Khattaabee, Ibn Hajar, the compiler of Awn al Ma'bood and Ash-Shawkaanee.

Ash-Shaykh Saalih al-'Uthaymeen (Sharh al Mumti' vol.12 p.260) said: Is it good to make the copy of al-Qur'aan a dower?

Answer: If we opine that buying and selling of the copy of al-Qur'aan is allowed, it is allowed. But, if we opine that it is forbidden, then it is not allowed.

He said (Al Mumti' vol.12 p.260): It is good to say, your dowry is teaching you kitaab at-tawheed; because it is teaching, endurance, inconvenience and comprehension. Likewise, if he says; I will teach you in the book of Islamic jurisprudence, the book of salah. It is allowed, but he will specify it; he will say, the book

To proceed;

Woman's life is of five stages, viz;

- 1) As a daughter
- 2) As a wife
- 3) As a mother
- 4) As a widow
- 5) As a divorcee.

of salah in zaad al-Mustaqina' or ar-Rawd al-Murabi'. The reason is, the book of As-Salah in al-Mughnee is not like (the one in) az Zaad. If this is from fairness, it is good and it is must to specify it.

Aboo Bakr Al Kashshaanee studied Islamic jurisprudence under him, he read to him majority of his compilation, like "At Tuhfah fee Al Fiqh" and other from the books of Usool. And his aforementioned teacher married his daughter: Faatimah the jurist to him.

It was said: The reason why he married his daughter to him was; she was from the best women and she memorized "At-Tuhfah", the book of her father. Thus, many of the Kings from Roman Empire sought for her, but he turned them down. Then, Al Kashshaane came, stayed and busied (learning) from her father and he excelled in Usool (fundamental) and Furoo' (branches of Islamic jurisprudence). He then wrote; "Al Badaai' an explanation to "At Tuhfah" which he presented to his teacher. He was so happy, married his daughter to him and her dowry is from it (Al 'Inaayah p.125)

⁷ There are some scholars that name their books two names, among them are Al Imaam An-Nasaaee in his Mujaabah or Mujaanah and Ash-Shaykh Aadam Al-Etyioabee in his Sharh of Sunan An-Nasaaee. Likewise the book of Ibn Taymiyyah: Sharh Hadeeth An-Nuzool or Mas'lah An-Nuzool and Tuhfatul 'Aroos or Az-Ziwāj Islaamee As-Sa'eed of al-Istamboolee. Though, some scholars said, it was only a spelling error or due to the dearth of a precise name by the author, especially Ibn Taymiyyah on the issue of An-Nuzool or intentionally named by the author like Al-Istamboolee. Allaah knows best.

Demolishing Feminism

Allaah the Mighty says:

وَلَيْسَ الذَّكَرُ كَالْأُنْثَى

"And the male is not like the female [A-Imraan:36].

Ash-Shaykh Saalih Al-'Uthaymeen said:

Neither in nature (male has testosterone, while female has estrogen) nor in disposition nor in mutual relation, even occasionally in jurisprudential issue; male are not like female, then if male is not like female, female is not like male (Tafseer Suratul Aal-'Imraan vol.1 p.229)

Allaah says:

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ مِثْلِ الْأُنثَيَيْنِ

Allâh commands you as regards your children's (inheritance); to the male, a portion equal to that of two females [An Nisaa;11].

Ash-Shaykh Al Uthaymeen said:

The aayah explicates that, man is more honorable than woman, and he has more right to be honoured than her, differ from the European that put forward woman before man, differ from the people of Al Jaahiliyah (Ignorance) that don't give woman anything from inheritance. (Tafseer Suratun Nisaa' p.84).

Allaah says:

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ
 أَمْوَالِهِمْ فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَاللَّاتِي تَخَافُونَ
 نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا
 عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا

Men are the protectors and maintainers of women, because Allâh has made one of them to excel the other, and because they spend (to support them) from their means. Therefore the righteous women are devoutly obedient (to Allâh and to their husbands), and guard in the husband's absence what Allâh orders them to guard (e.g. their chastity, their husband's property, etc.). As to those women on whose part you see ill-conduct, admonish them (first), (next), refuse to share their beds, (and last) beat them (lightly, if it is useful), but if they return to obedience, seek not against them means (of annoyance). Surely, Allâh is Ever Most High, Most Great.[An-Nisaa;34].

Allaah says;

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ لِّلرِّجَالِ نَصِيبٌ مِّمَّا اكْتَسَبُوا
 وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا اكْتَسَبْنَ وَاسْأَلُوا اللَّهَ مِنْ فَضْلِهِ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ
 عَلِيمًا

And wish not for the things in which Allâh has made some of you to excel others. For men there is reward for what they have earned, (and likewise) for women there is reward for what they have earned, and ask Allâh of His Bounty. Surely, Allâh is Ever All-Knower of everything.[An Nisaa;32].

Ash-Shaykh Saalih Al-'Uthaymeen said:

This verse indicate gender difference, differ from those who are trying to give them the same right, even trying to place female over male (Tafseer An-Nisaa' p.275)

Male are obligated to go for jihaad, while female are obligated to protect the house, there is great discrepancy between jihaad and protection of the house. And who honoured

male with this(Jihaad), and who honored female with this (protection of the house) is Allaah.

Thus, if the command is from Allaah, then Allaah The Sublime judges right, He gives each gender what befits him (and her) (Tafseer Suratun Nisaa' p. 271-272).

Allaah says:

إِنَّ سَعْيَكُمْ لَشَتَّى

Certainly, your efforts and deeds are diverse (different in aims and purposes)[Al-Lail:4]

Woman as a Daughter

Allaah says in Ash Shura:

لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يَخْلُقُ مَا يَشَاءُ يَهَبُ لِمَنْ يَشَاءُ إِنَاثًا وَيَهَبُ لِمَنْ يَشَاءُ الذُّكُورَ

49. To Allâh belongs the kingdom of the heavens and the earth. He creates what He wills. He bestows female (offspring) upon whom He wills, and bestows male (offspring) upon whom He wills.

Also in An Nahl:

وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنْثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ

58. And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark, and he is filled with inward grief!

And At-Takweer:

بِأَيِّ ذَنْبٍ قُتِلَتْ (وَإِذَا الْمَوْءُودَةُ سُئِلَتْ

8. And when the female (infant) buried alive (as the pagan Arabs used to do) shall be questioned. 9. For what sin she was killed?

Al Imaam Al Qurtubee (Al Jaami' Al Ahkaam vol.10 p.76) wrote:

It was authentically reported in Saheeh Al Muslim via 'Aaishah (radiyaLlaahu 'anhu), she said:

جَاءَتْنِي امْرَأَةٌ وَمَعَهَا ابْنَتَانِ لَهَا فَسَأَلَتْنِي فَلَمْ تَجِدْ عِنْدِي شَيْئًا غَيْرَ تَمْرَةٍ وَاحِدَةٍ فَأَعْطَيْتُهَا إِيَّاهَا فَأَخَذَتْهَا فَقَسَمَتْهَا بَيْنَ ابْنَتَيْهَا وَلَمْ تَأْكُلْ مِنْهَا شَيْئًا ثُمَّ قَامَتْ فَخَرَجَتْ وَابْنَتَاهَا فَدَخَلَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَحَدَّثَتْهُ حَدِيثَهَا فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ ابْتُلِيَ مِنَ الْبَنَاتِ بِشَيْءٍ فَأَحْسَنَ إِلَيْهِنَّ كُنَّ لَهُ سِتْرًا مِنَ النَّارِ

A woman came to me along with her two daughters. She asked me for (charity) but she found nothing with me except one date, so I gave her that. She accepted it and then divided it between her two daughters and herself ate nothing out of that. She then got up and went out, and so did her two daughters (In the meanwhile) the prophet (may peace be upon him) visited me and I narrated to him her story. Thereupon the prophet (may peace be upon him) said: He who is involved (in the responsibility) of (bringing up) daughters, and he accords benevolent treatment towards them, there would be protection for him against Hell-Fire.

This narration indicates that, daughters are responsibility, he (sallaLlaahu 'alayhi wa sallam) informed us that, being patient with them and do good to them is a protection against hell-fire.

'Aaishah reported:

جَاءَتْنِي مِسْكِينَةٌ تَحْمِلُ ابْنَتَيْنِ لَهَا فَأَطْعَمْتُهَا ثَلَاثَ تَمَرَاتٍ فَأَعْطَتْ كُلَّ وَاحِدَةٍ مِنْهُمَا تَمْرَةً وَرَفَعَتْ إِلَى فِيهَا تَمْرَةً لِتَأْكُلَهَا فَاسْتَطَعَمْتُهَا ابْنَتَاهَا فَشَقَّتِ التَّمْرَةَ الَّتِي كَانَتْ تُرِيدُ أَنْ تَأْكُلَهَا بَيْنَهُمَا فَأَعْجَبَنِي شَأْنُهَا فَذَكَرْتُ الَّذِي صَنَعَتْ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ " إِنَّ اللَّهَ قَدْ أَوْجَبَ لَهَا بِهَا الْجَنَّةَ أَوْ أَعْتَقَهَا بِهَا مِنَ النَّارِ "

A poor woman came to me along with her daughters. I gave her three dates. She gave a date to each of them and then she took up one date and brought that to her mouth in order to eat that, but her daughters expressed desire to eat it. She then divided the date that she intended to eat between them. This (kind) treatment of her impressed me and I mentioned that which she did to Allah's Messenger (may peace be upon him).

Thereupon he said: Verily Allah has assured Paradise for her, because of (this act) of her, or He has rescued her from Hell-Fire (Ahmad and Saheeh Al-Muslim).

Anas bn Malik reported:

مَنْ عَالَ جَارِيتَيْنِ حَتَّى تَبْلُغَا جَاءَ يَوْمَ الْقِيَامَةِ أَنَا وَهُوَ وَضَمَّ أَصَابِعَهُ.

The messenger of Allaah (sallaLlaahu ‘alayhi wa sallam) said: He, who brought up two girls properly till they grew up, he and I would come (together) (very closely) on the Day of Resurrection, and he interlaced his fingers (for explaining the point of nearness between him and that person) (Saheeh Al Muslim and At-Tirmidhee).

Maryam may Allaah be pleased with her.

Allaah The Sublime says;

فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَا مَرْيَمُ أَنَّى لَكِ هَذَا قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ

So her Lord (Allâh) accepted her with goodly acceptance. He made her grow in a good manner and put her under the care of Zakariyâ (Zachariya). Every time he entered *Al-Mihrâb* to (visit) her, he found her supplied with sustenance. He said: "O Maryam (Mary)! From where have you got this?" She said, "This is from Allâh." Verily, Allâh provides sustenance to whom He wills, without limit." (Q3: 37).

Issues in the Aayah:

- i) She was put under the care of Nabiyy Zakariyya to learn and for proper monitoring (see Tayseer Al Kareem p.112)
- ii) She stayed indoor till Nabiyy Zakariyya found with her sustenance, whenever he went. As The Sublime orders in suratul Ahzaab:33 thus:
And stay in your houses, and do not display yourselves like that of the times of ignorance.
- iii) Al Mihrab is a place of worship, thus she was engrossed in worship (Tafseer Aal ‘Imraan vol.1 p231), till she was honored with adequate sustenance.
- iv) She believed in her Allaah: Ar Razzaaq (The provider).

Allah The Sublime says:

يَا مَرْيَمُ اقْنُتِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ

O Mary! "Submit yourself with obedience to your Lord (Allâh, by worshipping none but Him Alone) and prostrate yourself, and *Irkâ'i* (bow down etc.) along with *Ar-Râki'ûn* (those who bow down etc.)."(Q3: 43)

Al Imaam As Sa'dee (Tayseer Al Kareem p.112) said:

"Maryam did what she was commanded to give thanks to Allaah" That is: She believed in Allaah, obeyed him and do offer salah.

Allaah says:

وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا

وَصَدَّقَتْ بِكَلِمَاتِ رَبِّهَا وَكُتِبَ عَلَيْهَا مِنَ الْقَانِنِينَ

And Maryam (Mary), the daughter of 'Imrân who guarded her chastity; and We breathed into (the sleeve of her shirt or her garment) through Our *Rûh* [i.e. Jibrael (Gabriel)], and she testified to the truth of the Words of her Lord [i.e. believed in the Words of Allâh: "Be!" and he was; that is 'Eesa (Jesus) son of Maryam (Mary); as a Messenger of Allâh], and (also believed in) His Scriptures, and she was of the *Qaniitîn* (i.e. obedient to Allâh).(At-Tahreem:12)

Allaah says;

وَقُلْ لِلْمُؤْمِنَاتِ يَعْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ

زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ وَلَا يُبْدِينَ

زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَائِ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاءِ

بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا

مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرِ أُولِي الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ

يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ

زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ

And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts, etc.) and not to show off their adornment except only that which is apparent (like palms of hands or one eye or both eyes for necessity to see the way, or outer dress like veil, gloves, head-cover, apron, etc.), and to draw their veils all over *Juyubhinna* (i.e. their bodies, faces, necks and bosoms, etc.) and not to reveal their adornment except to their husbands, their fathers, their husband's fathers, their sons, their husband's sons, their brothers or their brother's sons, or their sister's sons, or their (Muslim) women (i.e. their sisters in Islām), or the (female) slaves whom their right hands possess, or old male servants who lack vigour, or small children who have no sense of the shame of sex. And let them not stamp their feet so as to reveal what they hide of their adornment. And all of you beg Allāh to forgive you all, O believers, that you may be successful. (An-Nūr:31).

Allaah says:

يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ذَلِكَ أَدْنَى أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way). That will be better, that they should be known (as free respectable women) so as not to be annoyed. And Allāh is Ever OftForgiving, Most Merciful.

Aboo Malih said:

دَخَلَ نِسْوَةٌ مِنْ أَهْلِ الشَّامِ عَلَى عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - فَقَالَتْ مِمَّنْ أَنْتُنَّ قُلْنَ مِنْ أَهْلِ الشَّامِ . قَالَتْ لَعَلَّكُنَّ مِنَ الْكُورَةِ الَّتِي تَدْخُلُ نِسَاؤُهَا الْحَمَّامَاتِ قُلْنَ نَعَمْ . قَالَتْ أَمَا إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " مَا مِنْ امْرَأَةٍ تَخْلَعُ ثِيَابَهَا فِي غَيْرِ بَيْتِهَا إِلَّا هَتَكَتْ مَا بَيْنَهَا وَبَيْنَ اللَّهِ تَعَالَى

Some women of Syria came to Aisha. She asked them: From whom are you? They replied: From the people of Syria. She said: Perhaps you belong to the place where women enter hot baths (for washing). The said: Yes. She said: I heard the messenger of Allah (Peace be upon him) say: If a woman puts off her clothes in a place other than her house, she tears the veil between her and Allah,

the Exalted (Reported by Abou Daawood hadeeth no 4014 and At-Tirmidhee hadeeth no 3009. At-Tirmidhee graded it Hasan)

1) The Daughter of Al Imaam Malik:

Ash Shaykh Mashoor Hasan Aal Salmaan Abou 'Ubaydah (may Allaah protect him) wrote:

A student used to read Al Muwatta' to him, if the reader made a grammatical error or increase or decrease in an alphabet, his daughter would knock the door. And his father would say to the reader: Read it again, you have done a mistake. And the reader would recheck and he would find he had really made mistake. ('Inaayatun Nisaa' p121).

2) The Daughter of Al Imaam Abou Bakr Al Sarmaqandee.

Abou Bakr Al Kashshaanee studied Islamic jurisprudence under him, he read to him majority of his compilation, like "At Tuhfah fee Al Fiqh" and other from the books of Usool. And his aforementioned teacher married his daughter: Faatimah the jurist to him.

It was said: The reason why he married his daughter to him was; she was from the best women and she memorized "At-Tuhfah", the book of her father. Thus, many of the Kings from Roman Empire sought for her, but he turned them down. Then, Al Kashshaane came, stayed and busied (learning) from her father and he excelled in Usool (fundamental) and Furoo' (branches of Islamic jurisprudence). He then wrote; "Al Badaai" an explanation to "At Tuhfah" which he presented to his teacher. He was so happy, married his daughter to him and her dowry is from it (Al 'Inaayah p.125)

Woman as a Wife

Allaah says:

فَأَنْكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَآتُوهُنَّ أَجُورَهُنَّ بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرَ
مُسَافِحَاتٍ وَلَا مُتَّخِذَاتِ أَخْدَانٍ فَإِذَا أُحْصِنَ فَإِنْ أَتَيْنَ بِفَاحِشَةٍ فَعَلَيْهِنَّ
نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ ذَلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ
وَأَنْ تَصْبِرُوا خَيْرٌ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

Wed them with the permission of their own folk (guardians, *Auliya'* or masters) and give them their *Mahr* according to what is reasonable; they (the above said captive and slave-girls) should be chaste, not adulterous, nor taking boy-friends. And after they have been taken in wedlock, if they commit illegal sexual intercourse, their punishment is half that for free (unmarried) women. This is for him among you who is afraid of being harmed in his religion or in his body; but it is better for you that you practice self-restraint, and Allâh is Oft Forgiving, Most Merciful. (An Nisaa;25).

Allaah says:

وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمِنَ وَلَأَمَةٌ مُؤْمِنَةٌ خَيْرٌ مِنْ مُشْرِكَةٍ وَلَوْ
أَعَجَبْتَكُمْ وَلَا تَنْكِحُوا الْمُشْرِكِينَ حَتَّى يُؤْمِنُوا وَلَعَبْدٌ مُؤْمِنٌ خَيْرٌ مِنْ مُشْرِكٍ
وَلَوْ أَعَجَبَكُمْ أُولَئِكَ يَدْعُونَ إِلَى النَّارِ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ
وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ

And do not marry *Al-Mushrikât* (idolatresses, etc.) till they believe (worship Allâh Alone). And indeed a slave woman who believes is better than a (free) *Mushrikah* (idolatress, etc.), even though she pleases you. And give not (your daughters) in marriage to *Al-Mushrikûn* till they believe (in Allâh Alone) and verily, a believing slave is better than a (free) *Mushrik* (idolater, etc.), even though he pleases you.

Those (*Al-Mushrikûn*) invite you to the Fire, but Allâh invites (you) to Paradise and Forgiveness by His Leave, and makes His *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to mankind that they may remember. (*Al-Baqarah*;221)

The Prophet said;

تُنكَحُ الْمَرْأَةُ لِأَرْبَعٍ لِمَالِهَا وَلِحَسَبِهَا وَلِحِمَالِهَا وَلِدِينِهَا فَاظْفَرْ بِذَاتِ
الدِّينِ تَرَبَّتْ يَدَاكَ

"A woman is married for four things, i.e., her wealth, her family status, her beauty and her religion. So you should marry the religious woman (otherwise) you will be a losers {Agreed Upon}.

So, Oh Muslimah takes care of your religion in learning and action!

Narrated Ma'qil ibn Yasar:

جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنِّي أَصَبْتُ امْرَأَةً ذَاتَ حَسَبٍ
وَجَمَالٍ وَإِنَّهَا لَا تَلِدُ أَفَأَتَزَوَّجُهَا قَالَ: «لَا». ثُمَّ أَتَاهُ الثَّانِيَةَ فَتَهَاهُ ثُمَّ أَتَاهُ الثَّالِثَةَ
«فَقَالَ: «تَزَوَّجُوا الْوُدُودَ الْوُلُودَ فَإِنِّي مُكَاثِّرٌ بِكُمْ الْأُمَمَ

A man came to the Prophet and said: I have found a woman of rank and beauty, but she does not give birth to children. Should I marry her? He said: No. He came again to him, but he prohibited him. He came to him third time, and he (the Prophet) said: Marry women who are loving and very prolific, for I shall outnumber the peoples by you.[Sunan Abee Daawood and An Nasaaee, Al Albaanee authenticated it in Al Irwaa no 1784].

Fear Allaah Oh sister! Believe in the promise of The Provider, neither dance to the tune of the West nor cheat your husband, give birth as many as possible.

Abu Hatim Al-Muzani narrated that:

إِذَا جَاءَكُمْ مَنْ تَرْضَوْنَ دِينَهُ وَخُلُقَهُ فَأَنْكِحُوهُ إِلَّا تَفْعَلُوا تَكُنْ فِتْنَةً فِي الْأَرْضِ
وَفَسَادٌ " . قَالُوا يَا رَسُولَ اللَّهِ وَإِنْ كَانَ فِيهِ قَالَ " إِذَا جَاءَكُمْ مَنْ تَرْضَوْنَ دِينَهُ

وَوَحَّلَهُ فَأَنْكِحُوهُ " . ثَلَاثَ مَرَّاتٍ .

The Messenger of Allah said: "When someone whose religion and character you are pleased with comes to you then marry (her to) him. If you do not do so, then there will be turmoil (Fitnah) in the land and discord (Fasad). If you do not do so, then there will be turmoil (Fitnah) in the land and discord (Fasad)." They said: "O Messenger of Allah! What if there was something about him?" He said: "When someone whose religion and character you are pleased with comes to you then marry him." (And he said this) three times [Sunan At Tirmidhee, Al Albaanee authenticated it].

Make your basic consideration be the level of his religion, and do not play him, if he meets the requirement.

1) The wife of Nabiyy Nuh and Loot:

ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا امْرَأَتَ نُوحٍ وَامْرَأَتَ لُوطٍ كَانَتَا تَحْتَ عَبْدَيْنِ
مِنْ عِبَادِنَا صَالِحَيْنِ فَخَانَتَاهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ اللَّهِ شَيْئًا وَقِيلَ ادْخُلَا
النَّارَ مَعَ الدَّاخِلِينَ

Allaah says:

Allâh sets forth an example for those who disbelieve, the wife of Nûh (Noah) and the wife of Lout (Lot). They were under two of our righteous slaves, but they both betrayed their (husbands by rejecting their doctrine) so they [Nûh (Noah) and Lout (Lot)] benefited them (their respective wives) not, against Allâh, and it was said: "Enter the Fire along with those who enter!" (At Tahreem:11)

Al-Imaam Al Qurtubee (Al Jaami' Al Ahkaam vol.18 p.143) said:

Allaah set forth the example to warn 'Aaishah and Hafsah regarding there dissident; when they opposed the messenger sallaLlaahu alayhi wa sallam.

Al-Imaam As-Sa'dee (At Tayseer p.831) said:

Allaah set forth these two similitudes for the believer and non-believer, in other to understand that, if an unbeliever has connection and tie with a believer, it does not benefit him at all. Likewise, if a believer has connection with unbeliever, it does not harm him (if he fulfills his obligations).

It is as if, it serves as warning for the wives of the prophet (sallaLlaahu 'alayhi wa sallam) from sin and their connections with him (sallaLlaahu 'alayhi wa sallam) don't benefit them if it is accompanied with misdeed.

- 2) The wife of Pharaoh: Aasiyah bint Mazaaim:
Allaah says:

وَضَرَبَ اللَّهُ مَثَلًا لِّلَّذِينَ آمَنُوا امْرَأَتَ فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ابْنِ لِي عِنْدَكَ
بَيْتًا فِي الْجَنَّةِ وَنَجِّنِي مِّنْ فِرْعَوْنَ وَعَمَلِهِ وَنَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ

And Allâh has set forth an example for those who believe, the wife of Fir'aun (Pharaoh), when she said: "My Lord! Build for me a home with You in Paradise, and save me from Fir'aun (Pharaoh) and his work, and save me from the people who are *Zâlimûn* (polytheists, wrong-doers and disbelievers in Allâh).(At-Tahreem:12).

Al-Imaam Al-Qurtubee said:

She was mentioned in other to encourage (womenfolk) to be obedient and maintain steadfastness on the religion.

It is also to encourage womenfolk to be patience during trial (especially in the religion).

- 3) The wife of 'Imraan:

إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي
إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ (35) فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا
أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي
أُعِيدُهَا بَكَ وَدُرِّيتُهَا مِنَ الشَّيْطَانِ الرَّجِيمِ

Allaah The Sublime says:

(Remember) when the wife of 'Imrân said: "O my Lord! I have vowed to You what (the child that) is in my womb to be dedicated for Your services (free from all worldly work; to serve Your Place of worship), so accept this, from me. Verily, You are the All-Hearer, the All-Knowing. Then when she delivered her [child Maryam (Mary)], she said: "O my Lord! I have delivered a female child," - and Allâh knew better what she delivered, - "And the male is not like the female, and I have named her Maryam (Mary), and I seek refuge with You (Allâh) for her and for her offspring from *Shaitan* (Satan), the outcast."(Q3;35-36)

Lessons in the Verse.

- i) Aim to dedicate the child in the womb to Allaah.
- ii) Seeking of a male child.
- iii) A male child is not like female child.
- iv) Mother can name the child if her husband agrees.
- v) Legislation of naming the new-born the day he is born.
- vi) Seeking refuge for the new born and her upcoming children.
- vii) Giving a child a good name- Maryam means; A maid servant of Allaah.

4) Haajar: The wife of Nabiyy Ibraaheem alayhimaa sallam.

جاء إبراهيم صلى الله عليه وسلم بأُمِّ إِسْمَاعِيلَ وَبِابْنِهَا إِسْمَاعِيلَ وَهِيَ تُرْضِعُهُ،
 حَتَّى وَضَعَهَا عِنْدَ الْبَيْتِ، عِنْدَ دَوْحَةٍ فَوْقَ زَمْزَمَ فِي أَعْلَى الْمَسْجِدِ، وَلَيْسَ بِمَكَّةَ
 يَوْمَئِذٍ أَحَدٌ، وَلَيْسَ بِهَا مَاءٌ، فَوَضَعَهُمَا هُنَاكَ، وَوَضَعَ عِنْدَهُمَا جِرَابًا فِيهِ تَمْرٌ،
 وَسِقَاءً فِيهِ مَاءٌ، ثُمَّ قَفَى إِبْرَاهِيمُ مُنْطَلِقًا، فَتَبِعَتْهُ أُمُّ إِسْمَاعِيلَ فَقَالَتْ: يَا إِبْرَاهِيمُ،
 أَأَيْنَ تَذْهَبُ وَتَتْرُكُنَا هَذَا الْوَادِي الَّذِي لَيْسَ فِيهِ أَنْيْسٌ وَلَا شَيْءٌ؟ فَقَالَتْ لَهُ ذَلِكَ
 مِرَارًا، وَجَعَلَ لَا يَلْتَفِتُ إِلَيْهَا، قَالَتْ لَهُ: اللَّهُ أَمَرَكَ بِهَذَا؟ قَالَ: نَعَمْ، قَالَتْ: إِذَا
 لَا يُضِيْعُنَا؟ ثُمَّ رَجَعَتْ، فَانْطَلَقَ إِبْرَاهِيمُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، حَتَّى إِذَا كَانَ عِنْدَ
 الشَّيْثَةِ حَيْثُ لَا يَرُونَهُ، اسْتَقْبَلَ بِوَجْهِهِ الْبَيْتَ، ثُمَّ دَعَا بِهَوْلَاءِ الدَّعَوَاتِ، فَرَفَعَ يَدَيْهِ
 فَقَالَ: { رَبِّ إِنِّي أَسْكَنْتُ مِنْ دُرِّيِّ بَوَادٍ غَيْرِ ذِي زَرْعٍ } حَتَّى بَلَغَ { يَشْكُرُونَ }
 [إبراهيم : 37]. وَجَعَلَتْ أُمُّ إِسْمَاعِيلَ تُرْضِعُ إِسْمَاعِيلَ وَتَشْرَبُ مِنْ ذَلِكَ الْمَاءِ،
 حَتَّى إِذَا نَفَدَ مَا فِي السَّقَاءِ عَطِشَتْ، وَعَطِشَ ابْنُهَا، وَجَعَلَتْ تَنْظُرُ إِلَيْهِ يَتَلَوَّى
 - أَوْ قَالَ يَتَلَبَّطُ - فَانْطَلَقَتْ كَرَاهِيَةً أَنْ تَنْظُرَ إِلَيْهِ، فَوَجَدَتْ الصِّفَا أَقْرَبَ جَبَلٍ
 فِي الْأَرْضِ يَلِيهَا، فَقَامَتْ عَلَيْهِ، ثُمَّ اسْتَقْبَلَتْ الْوَادِي تَنْظُرُ هَلْ تَرَى أَحَدًا؟ فَلَمْ
 تَرَ أَحَدًا. فَهَبَطَتْ مِنَ الصِّفَا حَتَّى إِذَا بَلَغَتْ الْوَادِي، رَفَعَتْ طَرْفَ دِرْعِهَا، ثُمَّ

19 Tuhfatul 'Aroos |

صلى الله عليه وسلم: (فَأُلْفَى ذَلِكَ أُمُّ إِسْمَاعِيلَ، وَهِيَ تُحِبُّ الْأَنْسَ) فَنَزَّلُوا،
فَأَرْسَلُوا إِلَى أَهْلِهِمْ فَنَزَّلُوا مَعَهُمْ، حَتَّى إِذَا كَانُوا بِهَا أَهْلَ آبِيَاتٍ وَشَبَّ الْغُلَامُ
وَتَعَلَّمَ الْعَرَبِيَّةَ مِنْهُمْ، وَأَنْفَسَهُمْ وَأَعْجَبَهُمْ حِينَ شَبَّ، فَلَمَّا أَدْرَكَ زَوْجُوهُ امْرَأَةً
مِنْهُمْ

Ibrahim (ﷺ) brought his wife and her son Isma'il (ﷺ), while she was suckling him, to a place near the Ka'bah under a tree on the spot of Zamzam, at the highest place in the mosque. In those days, there was no human being in Makkah, nor was there any water. So he made them sit over there and placed near them a leather bag containing some dates, and a small water-skin containing some water, and set out homeward. Isma'il's mother followed him saying: "O Ibrahim! Where are you going, leaving us in this valley where there is no person whose company we may enjoy, nor is there anything (to enjoy)?" She repeated that to him many times, but he did not look back at her. Then she asked him: "Has Allah commanded you to do so?" He said: "Yes." She said: "Then He will not neglect us." She returned while Ibrahim proceeded onwards. Having reached the Thaniya, where they could not see him, he faced Ka'bah, raised his both hands and supplicated: "O our Rubb! I have made some of my offspring to dwell in an uncultivable valley by Your Sacred House (the Ka'bah at Makkah) in order, O our Rubb, that they may perform As-Salat (Iqamat-as-Salat). So fill some hearts among men with love towards them, and (O Allah) provide them with fruits so that they may give thanks." (14:37).

Isma'il's mother went on suckling Isma'il and drinking from the water which she had. When the water in the water-skin had all been used up, she became thirsty and her child also became thirsty. She started looking at Isma'il, tossing in agony. She left him, for she could not endure looking at him, and found that the mountain of As-Safa was the nearest mountain to her on that land. She stood on it and started looking at the valley keenly so that she might see somebody, but she could not see anybody. Then she descended from As-Safa, and when she reached the valley, she tucked up her robe and ran in the valley like a person in distress and trouble till she crossed the valley and reached Al-Marwah mountain where she stood and started looking, expecting to see somebody, but she could not see anybody. She repeated that (running between As-Safa and Al-Marwah) seven times." Ibn 'Abbas further related: The Prophet (ﷺ) said, "This is the source of the tradition of the Sa'y - i.e., the going of people between the two mountains. When she reached Al-Marwah (for the last time), she heard a voice and she exclaimed: 'Shshs!' (Silencing herself) and listened attentively. She heard the voice again and said: 'O (whoever you may be) You have made me hear your voice; have you any succour for me?' And behold! She saw an angel at the place of Zamzam, digging the earth with his heel (or with his wing), till water flowed out from that place. She started to make something like of a basin around it, using her hands in this way and began to fill her water- skin with

water with her hands, and the water was flowing out until she had scooped some of it." The Prophet (ﷺ) further said, "May Allah bestow mercy on Isma'il's mother! Had she let the Zamzam flow without trying to control it (or had she not scooped in that water) while filling her water-skin, Zamzam would have been a stream flowing on the surface of the earth." The Prophet (ﷺ) further added, "Then she drank (water) and suckled her child. The angel said to her: 'Do not be afraid of being neglected, for this is the site on which the House of Allah will be built by this boy and his father, and Allah will never let neglected His people.' The House of Allah (the Ka'bah) at that time was on a high place resembling a hillock, and when torrents came, they flowed to its right and left. She continued living in that way till some people from the tribe of Jurhum passed by her and her child. As they were coming from through the way of Kada', in the lower part of Makkah where they saw a bird that had a habit of flying around water and not leaving it. They said: 'This bird must be flying over water, though we know that there is no water in this valley.' They sent one or two messengers who discovered the source of water, and returned to inform them of the water. So, they all came towards the water." The Prophet (ﷺ) added, "Isma'il's mother was sitting near the water. They asked her: 'Do you allow us to stay with you?' She replied: 'Yes, but you will have no right to possess the water.' They agreed to that." The Prophet (ﷺ) further said, "Isma'il's mother was pleased with the whole situation as she used to love the company of the people. So, they settled there, and later on they sent for their families who came and settled with them. The child (i.e., Isma'il) grew up and learnt Arabic from them (his virtues) caused them to love and admire him as he grew up, and when he reached the age of puberty, they gave him one of their daughters in marriage.

Lessons in the Narration

- i) Haajar trusted her husband till she could follow her –despite with a suckling baby- to a valley without any living thing and with little provision. SubhaanaLlaahi!
- ii) Her unshaken believe and reliance on Allaah as she said: Then He will not neglect us.
- iii) She was very thick-skinned, yet kept hope alive even with little provision.
- iv) She was neither complained nor faulted the action of her spouse.
- v) Despite the agony, she still discharged her maternal duty and care for her son.
- vi) Her effort led to the tradition of Say'
- vii) She was very brave till she saw either angel in his real form or in human form digging the earth, yet she stayed.
- viii) She was very hardworking and intelligent for making a basin to the water with mere hands.
- ix) She was very accommodating, as she allowed the tribe of Jurhum to live with her.
- x) She was very principled, by stating the rules and regulations guiding the water.
- xi) She loved learning, till she allowed Nabiyy Isma'eel to learn Arabic from the tribe of Jurhum.
- xii) Woman needs to act like a fool, to ripe the fruit of her marriage.
- xiii) The more the patience of a wife, the more her success.

xiv) Wife should be long suffering on any marital crisis. Barely, she should seek for divorce. Haajar was never thought of that, even being abandoned for many years. Oh, sisters and wives, be wise!

Glory be to Allaah, the Owner of rewards. He really rewarded her excellent dispositions with:

- 1) Giving birth to a nabiyy, whose became the great grandfather of Prophet Muhammad sallallahu 'alayhi wa sallam.
 - 2) Prophet Ibraaheem prayed for her.
 - 3) She was the founder of Makkah Al Mukarramah, which will never turn to the land of disbelief.
 - 4) And, her patience and reliance on Allaah brought about the water of zamzam, which is for cure or useful for whatever it is drunk for.
- Oh Allaah, ornament my Haajar with praiseworthy disposition.

5) The First Wife of Nabiyy Isma'eel.

، فَجَاءَ إِبْرَاهِيمُ بَعْدَمَا تَزَوَّجَ إِسْمَاعِيلُ يُطَالِعُ تَرْكَتَهُ، فَلَمْ يَجِدْ إِسْمَاعِيلَ؛ فَسَأَلَ
امْرَأَتَهُ عَنْهُ فَقَالَتْ: خَرَجَ يَبْتَغِي لَنَا - فِي رَوَايَةٍ: يَصِيدُ لَنَا - ثُمَّ سَأَلَهَا عَنْ
عَيْشِهِمْ وَهَيْئَتِهِمْ، فَقَالَتْ: نَحْنُ بِشَرٍّ، نَحْنُ فِي ضَيْقٍ وَشِدَّةٍ؛ وَشَكَتْ إِلَيْهِ، قَالَ:
فَإِذَا جَاءَ زَوْجُكَ أَقْرَأِي عَلَيْهِ السَّلَامَ، وَقُولِي لَهُ يُعَيِّرُ عَتَبَةَ بَابِهِ. فَلَمَّا جَاءَ
إِسْمَاعِيلُ كَأَنَّهُ آنَسَ شَيْئًا، فَقَالَ: هَلْ جَاءَكُمْ مِنْ أَحَدٍ؟ قَالَتْ: نَعَمْ، جَاءَنَا شَيْخٌ
كَذَا وَكَذَا، فَسَأَلْنَا عَنْكَ فَأَخْبَرْتُهُ، فَسَأَلَنِي: كَيْفَ عَيْشُنَا، فَأَخْبَرْتُهُ أَنَّا فِي جَهْدٍ
وَشِدَّةٍ. قَالَ: فَهَلْ أَوْصَاكَ بِشَيْءٍ؟ قَالَتْ: نَعَمْ، أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ السَّلَامَ،
وَيَقُولُ: غَيْرَ عَتَبَةَ بَابِكَ، قَالَ: ذَاكَ أَبِي وَقَدْ أَمَرَنِي أَنْ أَفَارِقَكَ! الْحَقِّي
بِأَهْلِكَ. فَطَلَّقَهَا وَتَزَوَّجَ مِنْهُمْ أُخْرَى

After Isma'il's mother had died, Ibrahim came after Isma'il's marriage in order to see his family that he had left before, but he did not find Isma'il there. When he asked Isma'il's wife about him, she replied: 'He has gone in search of our livelihood.' Then he asked her about their way of living and their condition, and she replied complaining to him: 'We are living in hardship, misery and destitution.' He said: 'When your husband returns, convey my salutations to him and tell him to change the

threshold of the door of his house.' When Isma'il came, he seemed to have perceived something unusual. He asked his wife: 'Did anyone visit you?' She replied: 'Yes, an old man of such and such description came and asked me about you and I informed him, and he asked about our state of living, and, I told him that we were living in hardship and poverty.' Thereupon Isma'il said: 'Did he advise you anything?' She replied: 'Yes, he told me to convey his salutations to you and to change the threshold of your door.' Isma'il said: 'That was my father, and he has ordered me to divorce you. Go back to your family.' So Isma'il divorced her...

Lessons in the Narration

- i) From the poor disposition of a wife is to reveal her spouse poor status, even to her husband's father and her parent is the most severe.
- ii) A nagging wife does not worthy keeping.
- iii) A woman is a threshold of her spouse' house, that is: a protector of either material or immaterial property.
- iv) Divorce is not the yardstick of Eemaan: Even the pious divorces.
- v) Upright father in law can instruct his son to divorce his wife.
- vi) Father in-law can visit his child at any time.
- vii) It is from the bad demeanor to disrespect father in-law.

3) Second wife of Nabiyy Isma'eel:

، فَلَبِثَ عَنْهُمْ إِبْرَاهِيمُ مَا شَاءَ اللَّهُ، ثُمَّ أَتَاهُمْ بَعْدُ فَلَمْ يَجِدْهُ، فَدَخَلَ عَلَى
امْرَأَتِهِ فَسَأَلَ عَنْهُ. قَالَتْ: خَرَجَ يَبْتَغِي لَنَا قَالَ: كَيْفَ أَنْتُمْ؟ وَسَأَلَهَا عَنْ
عَيْشِهِمْ وَهَيْئَتِهِمْ، فَقَالَتْ: نَحْنُ بِخَيْرٍ وَسَعَةٍ، وَأَنْتِ عَلَى اللَّهِ. فَقَالَ: مَا
طَعَامُكُمْ؟ قَالَتْ: اللَّحْمُ، قَالَ: فَمَا شَرَابُكُمْ؟ قَالَتْ: الْمَاءُ، قَالَ: اللَّهُمَّ بَارِكْ
لَهُمْ فِي اللَّحْمِ وَالْمَاءِ. قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: وَلَمْ يَكُنْ لَهُمْ يَوْمَئِذٍ
حَبٌّ وَلَوْ كَانَ لَهُمْ دَعَا لَهُمْ فِيهِ، قَالَ: فَهُمَا لَا يَخْلُو عَلَيْهِمَا أَحَدٌ بَغَيْرِ مَكَّةَ
إِلَّا لَمْ يُؤَافِقَاهُ. وَفِي رَوَايَةٍ: فَجَاءَ فَقَالَ: أَيْنَ إِسْمَاعِيلُ؟ فَقَالَتْ امْرَأَتُهُ: ذَهَبَ
يَصِيدُ؛ فَقَالَتْ امْرَأَتُهُ: أَلَا تَنْزِلُ، فَتَطْعَمَ وَتَشْرَبَ؟ قَالَ: وَمَا طَعَامُكُمْ وَمَا
شَرَابُكُمْ؟ قَالَتْ: طَعَامُنَا اللَّحْمُ وَشَرَابُنَا الْمَاءُ، قَالَ: اللَّهُمَّ بَارِكْ لَهُمْ فِي
طَعَامِهِمْ وَشَرَابِهِمْ. قَالَ: فَقَالَ أَبُو الْقَاسِمِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: بَرَكَةُ دَعْوَةٍ

إِبْرَاهِيمَ. قَالَ: فَإِذَا جَاءَ زَوْجُكَ فَاقْرَأِي عَلَيْهِ السَّلَامَ وَمُرِّيهِ يُثَبِّتْ عَتَبَةَ بَابِهِ. فَلَمَّا جَاءَ إِسْمَاعِيلُ قَالَ: هَلْ أَتَاكُمْ مِنْ أَحَدٍ؟ قَالَتْ: نَعَمْ، أَتَانَا شَيْخٌ حَسَنُ الْهَيْئَةِ، وَأَنْتَ عَلَيْهِ، فَسَأَلَنِي عَنْكَ فَأَخْبَرْتُهُ، فَسَأَلَنِي كَيْفَ عَيْشُنَا فَأَخْبَرْتُهُ أَنَا بِخَيْرٍ. قَالَ: فَأَوْصَاكِ بِشَيْءٍ؟ قَالَتْ: نَعَمْ، يَقْرَأُ عَلَيْكَ السَّلَامَ وَيَأْمُرُكَ أَنْ تُثَبِّتَ عَتَبَةَ بَابِكَ. قَالَ: ذَاكَ أَبِي، وَأَنْتِ الْعَتَبَةُ، أَمَرَنِي أَنْ أُمْسِكَكَ.

...and married another woman from amongst them (Jurhum). Then Ibrahim stayed away from them for a period as long as Allah wished, and called on them again but did not find Isma'il. So he came to Isma'il's wife and asked her about him. She said: 'He has gone in search of our livelihood.' Ibrahim asked her about their sustenance and living: 'How are you getting on?' She replied: 'We are prosperous and well off.' Then she praised Allah, the Exalted. Ibrahim asked: 'What kind of food do you eat?' She said: 'Meat.' He said: 'What do you drink?' She said: 'Water.' He said, 'O Allah! Bless their meat and water!'" The Prophet (ﷺ) added, "At that time they did not have grain, and if they had grain, he would have also invoked Allah to bless it." The Prophet (ﷺ) further said, "If somebody has only these two things as his sustenance, his health and disposition will be badly affected because these things do not suit him unless he lives in Makkah." The Prophet (ﷺ) added, "Then Ibrahim said to Isma'il's wife, 'When your husband comes, give my regards to him and tell him that he should keep firm the threshold of his door.' When Isma'il came back, he asked his wife: 'Did anyone call on you?' She replied: 'Yes, a good looking old man came to me.' She praised him and added: 'He asked about you, and I informed him, and he asked about our livelihood and I told him that we were in good condition.' Isma'il asked her: 'Did he give you a piece of advice?' She said: 'Yes, he told me to convey his regards to you and ordered that you should keep firm the threshold of your door.' On that Isma'il said: 'He was my father and you are the threshold of the door. He has ordered me to keep you with me...

Lessons in the Narration

- I. Indeed a good wife is satisfied with whatever her spouse provides for her.
- II. Thus, keeps secret of her husband financial condition.
- III. A contented wife really worth keeping.
- IV. A good wife honors visitor and describe him in a good manner.

4) The wives of the prophet Muhammad (sallaLlaahu 'alayhi wa sallam):

Allaah The High says:

يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ إِن كُنْتُمْ تُرِيدْنَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلًا (28) وَإِن كُنْتُمْ تُرِيدْنَ اللَّهَ وَرَسُولَهُ وَالذَّارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنْكُنَّ أَجْرًا عَظِيمًا (29) يَا نِسَاءَ النَّبِيِّ مَن يَأْتِ مِنْكُنَّ بِفَاحِشَةٍ مُّبِينَةٍ يُضَاعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا (30) وَمَن يَفْعَلْ ذَلِكَ مِنْكُمْ قَدْ جَاءَ اللَّهُ بِقُرْآنٍ بَيِّنٍ وَتَعْمَلُ صَالِحًا نُفْتًا أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا (31) يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِنَ النِّسَاءِ إِنِ اتَّقَيْتُنَّ فَلَا تَحْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَعْرُوفًا (32) وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا

يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

O Prophet (Muhammad)! Say to your wives: If you desire the life of this world, and its glitter, Then come! I will make a provision for you and set you free in a handsome manner (divorce). 29. But if you desire Allâh and His Messenger, and the home of the Hereafter, then verily, Allâh has prepared for *Al Muhsinât* (good doers) amongst you an enormous reward. O wives of the Prophet! Whoever of you commits an open illegal sexual intercourse, the torment for her will be doubled, and that is ever easy for Allâh. 31. And whosoever of you is obedient to Allâh and His Messenger SAW, and does righteous good deeds, We shall give her, her reward twice over, and We have prepared for her *Rizqan Karima* (a noble provision Paradise). 32. O wives of the Prophet! You are not like any other women. If you keep your duty (to Allâh), then be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery, etc.) should be moved with desire, but speak in an honourable manner. 33. And stay in your houses, and do not display yourselves like that of the times of ignorance, and perform *As-Salât* (*IqamâtasSalât*), and give *Zakât* and obey Allâh and His

Messenger. Allāh wishes only to remove *Ar Rijs* (evil deeds and sins, etc.) from you, O members of the family (of the Prophet ﷺ), and to purify you with a thorough purification(Ahzaab:29-32

Lessons in the Narration

- i) These verses were revealed when the wives of the prophet sallāLlaahu ‘alayhi wa sallam requested for increment of food allowance, clothing allowance and others, but the prophet could not afford it.
- ii) Giving a wife option does not mean divorce.
- iii) Woman should not be soft in speech at the presence of a strange man.
- iv) Talking unnecessarily or cracking joke is a sign of immodesty, if not a sin.
- v) Muslim women are noble and of high status, they should not demean themselves by imitating non-Muslim in their ways of life.
- vi) The basic ruling is, woman should stay indoor: (discharging the basic household core, reading Al Qur’aan, offering nawaafil and others), except where Shari’ah stipulates or out of necessity.

Al-Haafidh Ibn Hajar mentioned (in Al-Fat’h vol.12 p.24):

A woman from Banun Al ‘Anbar: She was beautiful, and his wife feared that she will overcome him with her beauty, then they said to her: he likes when an individual says: Aundhu biLlaahi minka. She said it and she was divorced.

5) Khadeejah Bint Khuwaylid radiyyahLlaahu ‘anhaa:

Narrated by ‘Aisha (the mother of the faithful believers)

أَوَّلُ مَا بُدِئَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْوَحْيِ الرُّؤْيَا الصَّالِحَةُ فِي النَّوْمِ، فَكَانَ لَا يَرَى رُؤْيَا إِلَّا جَاءَتْ مِثْلَ فَلَقِ الصُّبْحِ، ثُمَّ حُبَّ إِلَيْهِ الْخَلَاءُ، وَكَانَ يَخْلُو بَغَارِ حِرَاءٍ فَيَتَحَنَّنُ فِيهِ . وَهُوَ التَّعَبُّدُ . اللَّيَالِي ذَوَاتِ الْعَدَدِ قَبْلَ أَنْ يَنْزِعَ إِلَى أَهْلِهِ، وَيَتَزَوَّدُ لِذَلِكَ، ثُمَّ يَرْجِعُ إِلَى خَدِيجَةَ، فَيَتَزَوَّدُ لِمِثْلِهَا، حَتَّى جَاءَهُ الْحَقُّ وَهُوَ فِي غَارِ حِرَاءٍ، فَجَاءَهُ الْمَلَكُ فَقَالَ اقْرَأْ. قَالَ " مَا أَنَا بِقَارِئٍ ". قَالَ " فَأَخَذَنِي فَغَطَّنِي حَتَّى بَلَغَ مِنِّي الْجُهْدَ، ثُمَّ أَرْسَلَنِي فَقَالَ اقْرَأْ. قُلْتُ مَا أَنَا بِقَارِئٍ. فَأَخَذَنِي فَغَطَّنِي الثَّانِيَةَ حَتَّى بَلَغَ مِنِّي الْجُهْدَ، ثُمَّ أَرْسَلَنِي فَقَالَ اقْرَأْ. فَقُلْتُ مَا أَنَا بِقَارِئٍ. فَأَخَذَنِي فَغَطَّنِي الثَّالِثَةَ، ثُمَّ أَرْسَلَنِي فَقَالَ

{اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ * خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ * اقْرَأْ وَرَبُّكَ الْأَكْرَمُ} " . فَرَجَعَ بِهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْجُفُ فُؤَادُهُ، فَدَخَلَ عَلَى خَدِيجَةَ بِنْتِ خُوَيْلِدٍ رَضِيَ اللَّهُ عَنْهَا فَقَالَ " زَمِّلُونِي زَمِّلُونِي " . فَزَمَّلُوهُ حَتَّى ذَهَبَ عَنْهُ الرَّوْعُ، فَقَالَ لَخَدِيجَةَ وَأَخْبَرَهَا الْخَبَرَ " لَقَدْ خَشِيتُ عَلَى نَفْسِي " . فَقَالَتْ خَدِيجَةُ كَلَّا وَاللَّهِ مَا يُخْزِيكَ اللَّهُ أَبَدًا، إِنَّكَ لَتَصِلُ الرَّحِمَ، وَتَحْمِلُ الْكَلَّ، وَتَكْسِبُ الْمَعْدُومَ، وَتَقْرِي الضَّيْفَ، وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ . فَانْطَلَقَتْ بِهِ خَدِيجَةُ حَتَّى أَتَتْ بِهِ وَرَقَةَ بْنَ نَوْفَلٍ بْنِ أَسَدٍ بْنِ عَبْدِ الْعُزَّى ابْنَ عَمِّ خَدِيجَةَ . وَكَانَ امْرَأً تَنْصَرُّ فِي الْجَاهِلِيَّةِ، وَكَانَ يَكْتُبُ الْكِتَابَ الْعِبْرَانِيَّ، فَيَكْتُبُ مِنَ الْإِنْجِيلِ بِالْعِبْرَانِيَّةِ مَا شَاءَ اللَّهُ أَنْ يَكْتُبَ، وَكَانَ شَيْخًا كَبِيرًا قَدْ عَمِيَ . فَقَالَتْ لَهُ خَدِيجَةُ يَا ابْنَ عَمِّ اسْمَعْ مِنْ ابْنِ أَخِيكَ . فَقَالَ لَهُ وَرَقَةُ يَا ابْنَ أَخِي مَاذَا تَرَى فَأَخْبَرَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَبَرَ مَا رَأَى . فَقَالَ لَهُ وَرَقَةُ هَذَا النَّامُوسُ الَّذِي نَزَلَ اللَّهُ عَلَى مُوسَى صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا لَيْتَنِي فِيهَا جَذَعًا، لَيْتَنِي أَكُونُ حَيًّا إِذْ يُخْرِجُكَ قَوْمُكَ . فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَوْخْرِجِي هُمْ " . قَالَ نَعَمْ، لَمْ يَأْتِ رَجُلٌ قَطُّ بِمِثْلِ مَا جِئْتَ بِهِ إِلَّا عُودِي، وَإِنْ يُدْرِكُنِي يَوْمُكَ أَنْصُرَكَ نَصْرًا مُؤَزَّرًا . ثُمَّ لَمْ يَنْشَبْ وَرَقَةُ أَنْ تُؤَيِّيَ وَفَتَرَ الْوَحْيَ .

The commencement of the Divine Inspiration to Allah's Apostle was in the form of good dreams which came true like bright day light, and then the love of seclusion was bestowed upon him. He used to go in seclusion in the cave of Hira where he used to worship (Allah alone) continuously for many days before his desire to see his family. He used to take with him the journey food for the stay and then come back to (his wife) Khadija to take his food like-wise again till

suddenly the Truth descended upon him while he was in the cave of Hira. The angel came to him and asked him to read. The Prophet replied, "I do not know how to read. The Prophet added, "The angel caught me (forcefully) and pressed me so hard that I could not bear it any more. He then released me and again asked me to read and I replied, 'I do not know how to read.' Thereupon he caught me again and pressed me a second time till I could not bear it any more. He then released me and again asked me to read but again I replied, 'I do not know how to read (or what shall I read)?' Thereupon he caught me for the third time and pressed me, and then released me and said, 'Read in the name of your Lord, who has created (all that exists) has created man from a clot. Read! And your Lord is the Most Generous.'" (96.1, 96.2, 96.3) Then Allah's Apostle returned with the Inspiration and with his heart beating severely. Then he went to Khadija bint Khuwailid and said, "Cover me! Cover me!" They covered him till his fear was over and after that he told her everything that had happened and said, "I fear that something may happen to me." Khadija replied, "Never! By Allah, Allah will never disgrace you. You keep good relations with your Kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones." Khadija then accompanied him to her cousin Waraqa bin Naufal bin Asad bin 'Abdul 'Uzza, who, during the Pre Islamic Period became a Christian and used to write the writing with Hebrew letters. He would write from the Gospel in Hebrew as much as Allah wished him to write. He was an old man and had lost his eyesight. Khadija said to Waraqa, "Listen to the story of your nephew, O my cousin!" Waraqa asked, "O my nephew! What have you seen?" Allah's Apostle described whatever he had seen. Waraqa said, "This is the same one who keeps the secrets (angel Gabriel) whom Allah had sent to Moses. I wish I were young and could live up to the time when your people would turn you out." Allah's Apostle asked, "Will they drive me out?" Waraqa replied in the affirmative and said, "Anyone (man) who came with something similar to what you have brought was treated with hostility; and if I should remain alive till the day when you will be turned out then I would support you strongly." But after a few days Waraqa died and the Divine Inspiration was also paused for a while. Narrated Jabir bin 'Abdullah Al-Ansari while talking about the period of pause in revelation reporting the speech of the Prophet "While I was walking, all of a sudden I heard a voice from the sky. I looked up and saw the same angel who had visited me at the cave of Hira' sitting on a chair between the sky and the earth. I got afraid of him and came back home and said, 'Wrap me (in blankets).' And then Allah revealed the following Holy Verses (of Quran): 'O you (i.e. Muhammad)! wrapped up in garments!' Arise and warn (the people against Allah's Punishment)... up to 'and desert the idols.' (74.1-5) after this the revelation started coming strongly, frequently and regularly.

Lessons in the Narration

- i) A wife should always be at home. Imagine, if Khadeejah was not at home...
- ii) Serving the spouse (like cooking) is from the desired righteousness.
- iii) A wife should be a source of tranquility.

- iv) She should be soft in speech and always praise her husband righteousness. Imagine, if she rebuked him...
- v) She should always ready to share experience and find solution to her husband problem.

Aishah reported:

The prophet sallallahu 'alayhi wa sallam said; By Allaah, she believed in me while people believed me, she accepted me while people rejected me and I was enriched with children via her... (Ash Shaykh Al Arnaoot graded it Hasan in As-Siyaar vol.2 p.112)

Lessons in the Narration

- i) A good wife forever lives in the heart of her spouse.
- ii) A good wife accepts and helps her husband with her wealth.
- iii) A good wife believes in and with her husband (if he is righteous).

6) Aaishah bint AbduLlaahi bn Abee Quhaafah (Siddeeqah bint Siddeeq):

Aishah may Allaah be pleased with her reported:

قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " رَأَيْتُكَ فِي الْمَنَامِ يَجِيءُ بِكَ الْمَلَكُ فِي سَرَقَةٍ
مِنْ حَرِيرٍ فَقَالَ لِي هَذِهِ امْرَأَتُكَ. فَكَشَفْتُ عَنْ وَجْهِكَ الثَّوْبَ، فَإِذَا أَنْتِ هِيَ فَقُلْتُ إِنَّ
يَكُ هَذَا مِنْ عِنْدِ اللَّهِ يُمُضِيهِ

"Allaah messenger (may peace be upon him said): I saw you in dream for three nights when an angel brought you to me in a silk cloth and he said: Here is your wife, and when I removed (the cloth) from your face, lo, it was you..." (Musnad Ahmad, Bukhari , Muslim and Tirmidhee)

Lessons in the Narration

- i) The dream (of the prophet) was an inspiration from Allaah. It is far above Istikhaarah.
- ii) Permissibility of looking at a woman before marrying her. (This is the heading of a chapter in Saheeh Al Bukhaaree, and scholars do say: The jurisprudential opinion of Al Bukhaaree is in his heading.
- iii) Spouse can gist about how they met. Indeed, it is always funny, interesting and renew love.

'Amr bn Al Aas narrated:

أَيُّ النَّاسِ أَحَبُّ إِلَيْكَ قَالَ عَائِشَةُ

"... who is most beloved to you? He said, Aishah.. (Musnad Ahmad, Bukhareem, Muslim and Tirmidhee).

Lessons in the Narration

- i) Permissibility of revealing one's love to his wife to another person, based on necessity. The prophet also said regarding Khadijah:
Allaah nurtured her love in my heart; he even always mentioned it in Aaishah's presence. May Allaah pleased with them
- ii) Aaishah was the most beloved to the prophet in her time.
- iii) Falling in love does not negate manliness.
- iv) There is no harm in calling ones wife by name in public.

'Aaishah narrated:

قُلْتُ يَا رَسُولَ اللَّهِ أَرَأَيْتَ لَوْ نَزَلَتْ وَادِيًا وَفِيهِ شَجَرَةٌ قَدْ أُكِلَ مِنْهَا،
وَوَجَدْتَ شَجَرًا لَمْ يُؤْكَلْ مِنْهَا، فِي أَيِّهَا كُنْتَ تُرْتِعُ بَعِيرَكَ قَالَ " فِي الَّذِي لَمْ
يُرْتَعْ مِنْهَا ". تَعْنِي أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَتَزَوَّجْ بِكَرًا غَيْرَهَا.

"I said; O messenger of Allaah! Suppose you find yourself in a valley where there is a tree of which something has been eaten and then you found trees of which nothing has been eaten, of which tree would you let your camel graze? He said, (I will let my camel graze) of the one of which nothing has been eaten before.

The sub narrator added: Aaishah meant the messenger of Allaah had not married a virgin besides her)

Lessons in the Narration

- i) The oratory prowess of Aaishah.
- ii) Spouse should have time of exchanging lovely gist: This brought about the story of Umm Dhar'i.
- iii) The virtue of marrying a virgin,
- iv) Virginity is enough as prestige for a lady.
- v) It is the nature of woman to claim superiority over her co-wife.

The Story of Slander (Ifq)

Narrated `Aisha:

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَرَادَ سَفَرًا أَقْرَعَ بَيْنَ أَزْوَاجِهِ، فَأُيْثُنَ خَرَجَ سَهْمُهَا، خَرَجَ بِهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَعَهُ، قَالَتْ عَائِشَةُ فَأَقْرَعَ بَيْنَنَا فِي غَزْوَةِ غَزَاهَا فَخَرَجَ فِيهَا سَهْمِي، فَخَرَجْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ مَا أُنْزِلَ الْحِجَابُ، فَكُنْتُ أُحْمَلُ فِي هَوْدَجِي وَأُنْزَلُ فِيهِ، فَسِرْنَا حَتَّى إِذَا فَرَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ غَزْوَتِهِ تِلْكَ وَقَفَلَ، دَنَوْنَا مِنَ الْمَدِينَةِ قَافِلِينَ، آذَنَ لَيْلَةً بِالرَّحِيلِ، فَقُمْتُ حِينَ آذَنُوا بِالرَّحِيلِ فَمَشَيْتُ حَتَّى جَاوَزْتُ الْجَيْشَ، فَلَمَّا قَضَيْتُ شَأْنِي أَقْبَلْتُ إِلَى رَحْلِي، فَلَمَسْتُ صَدْرِي، فَإِذَا عِقْدٌ لِي مِنْ جَزَعِ ظَفَارٍ قَدْ انْقَطَعَ، فَرَجَعْتُ فَالْتَمَسْتُ عِقْدِي، فَحَبَسَنِي ابْتِغَاؤُهُ، قَالَتْ وَأَقْبَلَ الرَّهْطُ الَّذِينَ كَانُوا يُرَحِّلُونِي فَاحْتَمَلُوا هَوْدَجِي، فَرَحَلُوهُ عَلَى بَعِيرِي الَّذِي كُنْتُ أَرْكَبُ عَلَيْهِ، وَهُمْ يَحْسِبُونَ أَنِّي فِيهِ، وَكَانَ النِّسَاءُ إِذْ ذَاكَ خِيفًا لَمْ يَهْبُلْنَ وَلَمْ يَغْشَهُنَّ اللَّحْمُ، إِنَّمَا يَأْكُلْنَ الْعُلُقَةَ مِنَ الطَّعَامِ، فَلَمْ يَسْتَنْكِرِ الْقَوْمُ خِفَّةَ الْهُودَجِ حِينَ رَفَعُوهُ وَحَمَلُوهُ، وَكُنْتُ جَارِيَةً حَدِيثَةَ السِّنِّ، فَبَعَثُوا الْجَمَلَ فَسَارُوا، وَوَجَدْتُ عِقْدِي بَعْدَ مَا اسْتَمَرَّ الْجَيْشُ، فَجِئْتُ مَنَازِلَهُمْ وَلَيْسَ بِهَا مِنْهُمْ دَاعٍ وَلَا مُجِيبٌ، فَتَيَمَّمْتُ مَنْزِلِي الَّذِي كُنْتُ بِهِ، وَظَنَنْتُ أَنَّهُمْ سَيَفْقِدُونِي فَيَرْجِعُونَ إِلَيَّ، فَبَيْنَا أَنَا جَالِسَةٌ فِي مَنْزِلِي غَلَبَتْنِي عَيْنِي فَنِمْتُ، وَكَانَ صَفْوَانُ بْنُ الْمُعَطَّلِ السُّلَمِيِّ ثُمَّ الذُّكْوَانِيُّ مِنْ وَرَاءِ الْجَيْشِ، فَأَصْبَحَ عِنْدَ مَنْزِلِي فَرَأَى سَوَادَ إِنْسَانٍ نَائِمٍ، فَعَرَفَنِي حِينَ رَأَانِي، وَكَانَ رَأَانِي قَبْلَ الْحِجَابِ، فَاسْتَيْقِظْتُ بِاسْتِرْجَاعِهِ حِينَ عَرَفَنِي، فَخَمَرْتُ وَجْهِي بِجِلْبَابِي، وَاللَّهِ مَا تَكَلَّمْنَا بِكَلِمَةٍ وَلَا سَمِعْتُ مِنْهُ كَلِمَةً غَيْرَ اسْتِرْجَاعِهِ، وَهَوَى حَتَّى أَنَاخَ رَاحِلَتَهُ، فَوَطِئَ عَلَى يَدَيْهَا، فَقُمْتُ إِلَيْهَا فَارْكَبْتُهَا، فَأَنْطَلَقَ يَقُودُ بِي الرَّاحِلَةَ حَتَّى أَتَيْنَا الْجَيْشَ

مُؤْغِرِينَ فِي خَرِ الظَّهِيرَةِ، وَهُمْ نُزُولٌ. قَالَتْ. فَهَلْكَ {فِي} مَنْ هَلَكَ، وَكَانَ الَّذِي تَوَلَّى كَبِيرَ الْإِفْكَ عَبْدَ اللَّهِ بْنِ أَبِي ابْنِ سُلُولٍ. قَالَ عُرْوَةُ أَخْبَرْتُ أَنَّهُ كَانَ يُشَاغُ وَيُتَحَدَّثُ بِهِ عِنْدَهُ، فَيَقْرُءُ وَيَسْتَمِعُهُ وَيَسْتَوْشِيهِ. وَقَالَ عُرْوَةُ أَيْضًا لَمْ يُسَمَّ مِنْ أَهْلِ الْإِفْكَ أَيْضًا إِلَّا حَسَّانُ بْنُ ثَابِتٍ، وَمِسْطَحُ بْنُ أَثَاثَةَ، وَحَمْنَةُ بِنْتُ جَحْشٍ فِي نَاسٍ آخَرِينَ، لَا عِلْمَ لِي بِهِمْ، غَيْرَ أَنَّهُمْ عُصْبَةٌ. كَمَا قَالَ اللَّهُ تَعَالَى. وَإِنَّ كُبَرَ ذَلِكَ يُقَالُ عَبْدُ اللَّهِ بْنِ أَبِي ابْنِ سُلُولٍ. قَالَ عُرْوَةُ كَانَتْ عَائِشَةُ تَكْرَهُ أَنْ يُسَبَّ عِنْدَهَا حَسَّانُ، وَتَقُولُ إِنَّهُ الَّذِي قَالَ فَإِنَّ أَبِي وَوَالِدَهُ وَعَرَضِي لِعَرَضِ مُحَمَّدٍ مِنْكُمْ وَقَاءُ قَالَتْ عَائِشَةُ فَقَدِمْنَا الْمَدِينَةَ فَاشْتَكَيْتُ حِينَ قَدِمْتُ شَهْرًا، وَالنَّاسُ يُفِيضُونَ فِي قَوْلِ أَصْحَابِ الْإِفْكَ، لَا أَشْعُرُ بِشَيْءٍ مِنْ ذَلِكَ، وَهُوَ يَرِيئِي فِي وَجْعِي أَنِّي لَا أَعْرِفُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اللَّطْفَ الَّذِي كُنْتُ أَرَى مِنْهُ حِينَ أَشْتَكِي، إِنَّمَا يَدْخُلُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَسْلَمُ ثُمَّ يَقُولُ "كَيْفَ تَيْكُمُ" ثُمَّ يَنْصَرِفُ، فَذَلِكَ يَرِيئِي وَلَا أَشْعُرُ بِالشَّرِّ، حَتَّى خَرَجْتُ حِينَ نَقَعْتُ، فَخَرَجْتُ مَعَ أُمِّ مِسْطَحٍ قَبْلَ الْمَنَاصِعِ، وَكَانَ مُتَبَرِّزَنَا، وَكُنَّا لَا نَخْرُجُ إِلَّا لَيْلًا إِلَى لَيْلٍ، وَذَلِكَ قَبْلَ أَنْ نَتَّخِذَ الْكُنْفَ قَرِيبًا مِنْ بَيْوتِنَا. قَالَتْ وَأَمَرْنَا أَمْرَ الْعَرَبِ الْأَوَّلِ فِي الْبَرِّيَّةِ قَبْلَ الْغَائِطِ، وَكُنَّا نَتَأَذَى بِالْكُنْفِ أَنْ نَتَّخِذَهَا عِنْدَ بَيْوتِنَا، قَالَتْ فَأَنْطَلَقْتُ أَنَا وَأُمُّ مِسْطَحٍ وَهِيَ ابْنَةُ أَبِي رُحْمٍ بْنِ الْمُطَّلِبِ بْنِ عَبْدِ مَنَافٍ، وَأُمُّهَا بِنْتُ صَخْرِ بْنِ عَامِرٍ خَالَةُ أَبِي بَكْرٍ الصِّدِّيقِ، وَابْنُهَا مِسْطَحُ بْنُ أَثَاثَةَ بْنِ عَبَّادِ بْنِ الْمُطَّلِبِ، فَأَقْبَلْتُ أَنَا وَأُمُّ مِسْطَحٍ قَبْلَ بَيْتِي، حِينَ فَرَعْنَا مِنْ شَأْنِنَا، فَعَثَرْتُ أُمُّ مِسْطَحٍ فِي مِرْطَهِهَا فَقَالَتْ تَعَسَ مِسْطَحٌ. فَقُلْتُ لَهَا بِئْسَ مَا قُلْتَ، أَتَسْبِيَنَّ رَجُلًا شَهِدَ بَدْرًا فَقَالَتْ أَيْ

هَنَآءَ وَلَمْ تَسْمَعِي مَا قَالَ قَالَتْ وَقُلْتُ مَا قَالَ فَأَخْبَرْتَنِي بِقَوْلِ أَهْلِ الْإِفْكِ . قَالَتْ .
 فَازْدَدْتُ مَرَضًا عَلَى مَرَضِي، فَلَمَّا رَجَعْتُ إِلَى بَيْتِي دَخَلَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
 وَسَلَّمَ فَسَلَّمَ ثُمَّ قَالَ " كَيْفَ تَيْكُم " . فَقُلْتُ لَهُ أَتَأْذُنِي أَنْ آتِيَ أَبَوَيَّ قَالَتْ وَأُرِيدُ أَنْ
 أَسْتَيْقِنَ الْحَبَرَ مِنْ قِبَلِهِمَا، قَالَتْ فَأَذِنَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقُلْتُ لَأُمِّي
 يَا أُمَّتَاهُ مَاذَا يَتَحَدَّثُ النَّاسُ قَالَتْ يَا بُنَيَّةُ هَوْنِي عَلَيْكَ، فَوَاللَّهِ لَقَلَّمَا كَانَتْ امْرَأَةً قَطُّ
 وَضِيئَةً عِنْدَ رَجُلٍ يُحِبُّهَا لَهَا ضَرَائِرُ إِلَّا كَثُرْنَ عَلَيْهَا. قَالَتْ فَقُلْتُ سُبْحَانَ اللَّهِ أَوْلَقَدْ
 تَحَدَّثَ النَّاسُ بِهَذَا قَالَتْ فَكَيْتُ تِلْكَ اللَّيْلَةَ، حَتَّى أَصْبَحْتُ لَا يَرِقُّ لِي دَمْعٌ، وَلَا
 أَكْتَحِلُ بِنَوْمٍ، ثُمَّ أَصْبَحْتُ أَبْكِي . قَالَتْ . وَدَعَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلِيَّ
 بْنَ أَبِي طَالِبٍ وَأُسَامَةَ بْنَ زَيْدٍ حِينَ اسْتَلَبْتَ الْوَحْيَ يَسْأَلُهُمَا وَيَسْتَشِيرُهُمَا فِي فِرَاقِ أَهْلِهِ .
 قَالَتْ . فَأَمَّا أُسَامَةُ فَأَشَارَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالَّذِي يَعْلَمُ مِنْ بَرَاءَةِ
 أَهْلِهِ، وَبِالَّذِي يَعْلَمُ لَهُمْ فِي نَفْسِهِ، فَقَالَ أُسَامَةُ أَهْلَكَ وَلَا نَعْلَمُ إِلَّا خَيْرًا. وَأَمَّا عَلِيٌّ
 فَقَالَ يَا رَسُولَ اللَّهِ لَمْ يُضَيِّقِ اللَّهُ عَلَيْكَ، وَالنِّسَاءُ سِوَاهَا كَثِيرٌ، وَسَلِ الْجَارِيَةَ تَصَدَّقْ.
 قَالَتْ فَدَعَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَرِيرَةَ فَقَالَ " أَى بَرِيرَةُ هَلْ رَأَيْتِ مِنْ شَيْءٍ
 يَرِيئُكَ " . قَالَتْ لَهُ بَرِيرَةُ وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا رَأَيْتُ عَلَيْهَا أَمْرًا قَطُّ أَعْمَصُهُ، غَيْرَ أَنَّهَا
 جَارِيَةٌ حَدِيثَةُ السِّنِّ تَنَامُ عَنْ عَجِينَ أَهْلِهَا، فَتَأْتِي الدَّاجِنُ فَتَأْكُلُهُ . قَالَتْ . فَقَامَ رَسُولُ
 اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ يَوْمِهِ، فَاسْتَعَذَرَ مِنْ عَبْدِ اللَّهِ بْنِ أَبِي وَهُوَ عَلَى الْمَنْبَرِ
 فَقَالَ " يَا مَعْشَرَ الْمُسْلِمِينَ مَنْ يَعْذُرُنِي مِنْ رَجُلٍ قَدْ بَلَغَنِي عَنْهُ أَذَاهُ فِي أَهْلِي، وَاللَّهِ مَا
 عَلِمْتُ عَلَى أَهْلِي إِلَّا خَيْرًا، وَلَقَدْ ذَكَرُوا رَجُلًا مَا عَلِمْتُ عَلَيْهِ إِلَّا خَيْرًا، وَمَا يَدْخُلُ

عَلَى أَهْلِي إِلَّا مَعِي ". قَالَتْ فَقَامَ سَعْدُ بْنُ مُعَاذٍ أَخُو بَنِي عَبْدِ الْأَشْهَلِ فَقَالَ أَنَا يَا رَسُولَ اللَّهِ أَعْذِرُكَ، فَإِنْ كَانَ مِنَ الْأَوْسِ ضَرَبْتُ عُنُقَهُ، وَإِنْ كَانَ مِنْ إِخْوَانِنَا مِنَ الْخَزْرَجِ أَمَرْتَنَا فَفَعَلْنَا أَمْرَكَ. قَالَتْ فَقَامَ رَجُلٌ مِنَ الْخَزْرَجِ، وَكَانَتْ أُمُّ حَسَّانَ بِنْتُ عَمِّهِ مِنْ فَحْدِهِ، وَهُوَ سَعْدُ بْنُ عَبَادَةَ، وَهُوَ سَيِّدُ الْخَزْرَجِ. قَالَتْ. وَكَانَ قَبْلَ ذَلِكَ رَجُلًا صَالِحًا، وَلَكِنْ احْتَمَلْتَهُ الْحَمِيَّةُ فَقَالَ لِسَعْدٍ كَذَبْتَ لَعَمْرُ اللَّهِ لَا تَقْتُلُهُ، وَلَا تَقْدِرُ عَلَى قَتْلِهِ، وَلَوْ كَانَ مِنْ رَهْطِكَ مَا أَحْبَبْتَ أَنْ يُقْتَلَ. فَقَامَ أُسَيْدُ بْنُ حُضَيْرٍ. وَهُوَ ابْنُ عَمِّ سَعْدٍ. فَقَالَ لِسَعْدٍ بْنُ عَبَادَةَ كَذَبْتَ لَعَمْرُ اللَّهِ لَنَقُتْلَنَّهُ، فَإِنَّكَ مُنَافِقٌ تُجَادِلُ عَنِ الْمُنَافِقِينَ. قَالَتْ فَتَارَ الْحَيَّانِ الْأَوْسُ وَالْخَزْرَجُ حَتَّى هُمَا أَنْ يَفْتَتِلُوا، وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَائِمٌ عَلَى الْمِنْبَرِ. قَالَتْ. فَلَمْ يَزَلْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُخَفِّضُهُمْ حَتَّى سَكَتُوا وَسَكَتَ. قَالَتْ. فَبَكَيْتُ يَوْمِي ذَلِكَ كُلَّهُ، لَا يَرِقُّ لِي دَمْعٌ، وَلَا أَكْتَحِلُ بِنَوْمٍ. قَالَتْ. وَأَصْبَحَ أَبَوَايَ عِنْدِي، وَقَدْ بَكَيتُ لَيْلَتَيْنِ وَيَوْمًا، لَا يَرِقُّ لِي دَمْعٌ، وَلَا أَكْتَحِلُ بِنَوْمٍ، حَتَّى إِنِّي لَأَظُنُّ أَنَّ الْبُكَاءَ فَالِقُ كَبِدِي، فَبَيْنَا أَبَوَايَ جَالِسَانِ عِنْدِي وَأَنَا أَبْكِي فَاسْتَأْذَنْتُ عَلَى امْرَأَةٍ مِنَ الْأَنْصَارِ، فَأَذِنْتُ لَهَا، فَجَلَسْتُ تَبْكِي مَعِي. قَالَتْ. فَبَيْنَا نَحْنُ عَلَى ذَلِكَ دَخَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْنَا، فَسَلَّمَ ثُمَّ جَلَسَ. قَالَتْ. وَلَمْ يَجْلِسْ عِنْدِي مِنْذُ قِيلَ مَا قِيلَ قَبْلَهَا، وَقَدْ لَبِثَ شَهْرًا لَا يُوحَى إِلَيْهِ فِي شَأْنِي بِشَيْءٍ. قَالَتْ. فَتَشَهَّدَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ جَلَسَ ثُمَّ قَالَ " أَمَّا بَعْدُ، يَا عَائِشَةُ إِنَّهُ بَلَغَنِي عَنْكَ كَذَا وَكَذَا، فَإِنْ كُنْتَ بَرِيئَةً، فَسَيَبْرُئُكَ اللَّهُ، وَإِنْ كُنْتَ أَلَمَمْتَ بِذَنْبٍ، فَاسْتَغْفِرِي اللَّهَ وَتُوبِي إِلَيْهِ، فَإِنَّ الْعَبْدَ إِذَا اعْتَرَفَ ثُمَّ تَابَ تَابَ اللَّهُ عَلَيْهِ ".

قَالَتْ فَلَمَّا قَضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَقَالَتهُ قَلَصَ دَمْعِي حَتَّى مَا أَحْسُ مِنْهُ قَطْرَةً، فَقُلْتُ لِأَبِي أَجِبْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِّي فِيمَا قَالَ. فَقَالَ أَبِي وَاللَّهِ مَا أَذْرِي مَا أَقُولُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَقُلْتُ لِأُمِّي أَجِيبِي رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيمَا قَالَ. قَالَتْ أُمِّي وَاللَّهِ مَا أَذْرِي مَا أَقُولُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَقُلْتُ وَأَنَا جَارِيَةٌ حَدِيثُهُ السَّنَّ لَا أَقْرَأُ مِنَ الْقُرْآنِ كَثِيرًا إِنِّي وَاللَّهِ لَقَدْ عَلِمْتُ لَقَدْ سَمِعْتُمْ هَذَا الْحَدِيثَ حَتَّى اسْتَقَرَّ فِي أَنْفُسِكُمْ وَصَدَقْتُمْ بِهِ، فَلَمَّا قُلْتُ لَكُمْ إِنِّي بَرِيَّةٌ لَا تُصَدِّقُونِي، وَلَمَّا اعْتَرَفْتُ لَكُمْ بِأَمْرٍ، وَاللَّهِ يَعْلَمُ أَنِّي مِنْهُ بَرِيَّةٌ لَتُصَدِّقُنِي، فَوَاللَّهِ لَا أَجِدُ لِي وَلَكُمْ مَثَلًا إِلَّا أَبَا يُوسُفَ حِينَ قَالَ {فَصَبِّرْ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ} ثُمَّ تَحَوَّلْتُ وَاضْطَجَعْتُ عَلَى فِرَاشِي، وَاللَّهِ يَعْلَمُ أَنِّي حِينَئِذٍ بَرِيَّةٌ، وَأَنَّ اللَّهَ مُبَرِّئِي بِرَءَائِي وَلَكِنَّ وَاللَّهِ مَا كُنْتُ أَظُنُّ أَنَّ اللَّهَ مُنْزِلُ فِي شَأْنِي وَخِيَا يُثَلِّي، لَشَأْنِي فِي نَفْسِي كَانَ أَحَقَّرَ مِنْ أَنْ يَتَكَلَّمَ اللَّهُ فِيَّ بِأَمْرٍ، وَلَكِنْ كُنْتُ أَرْجُو أَنَّ يَرَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي النَّوْمِ رُؤْيَا يُبَرِّئُنِي اللَّهُ بِهَا، فَوَاللَّهِ مَا رَأَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَجْلِسَهُ، وَلَا خَرَجَ أَحَدٌ مِنْ أَهْلِ الْبَيْتِ، حَتَّى أَنْزَلَ عَلَيْهِ، فَأَخَذَهُ مَا كَانَ يَأْخُذُهُ مِنَ الْبُرْحَاءِ، حَتَّى إِنَّهُ لَيَتَحَدَّرُ مِنْهُ مِنَ الْعَرَقِ مِثْلُ الْجُمَانِ وَهُوَ فِي يَوْمٍ شَاتٍ، مِنْ ثِقَلِ الْقَوْلِ الَّذِي أَنْزَلَ عَلَيْهِ. قَالَتْ. فَسُرِّي عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَضْحَكُ، فَكَانَتْ أَوَّلَ كَلِمَةٍ تَكَلَّمَ بِهَا أَنْ قَالَ " يَا عَائِشَةُ أَمَّا اللَّهُ فَقَدْ بَرَّأكَ ". قَالَتْ فَقَالَتْ لِي أُمِّي قُومِي إِلَيْهِ. فَقُلْتُ وَاللَّهِ لَا أَقُومُ إِلَيْهِ، فَإِنِّي لَا أَحْمَدُ إِلَّا اللَّهَ عَزَّ وَجَلَّ. قَالَتْ. وَأَنْزَلَ اللَّهُ تَعَالَى {إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ} الْعَشْرَ الْآيَاتِ، ثُمَّ أَنْزَلَ اللَّهُ هَذَا فِي بَرَاءَتِي. قَالَ

أَبُو بَكْرٍ الصِّدِّيقُ . وَكَانَ يُنْفِقُ عَلَى مِسْطَحِ بْنِ أُنْثَاةَ لِقَرَابَتِهِ مِنْهُ وَفَقْرِهِ . وَاللَّهُ لَا يُنْفِقُ عَلَى مِسْطَحٍ شَيْئًا أَبَدًا بَعْدَ الَّذِي قَالَ لِعَائِشَةَ مَا قَالَ . فَأَنْزَلَ اللَّهُ { وَلَا يَأْتِلِ أُولُو الْفَضْلِ مِنْكُمْ } إِلَى قَوْلِهِ { عَفْوَرٌ رَحِيمٌ } قَالَ أَبُو بَكْرٍ

الصِّدِّيقُ بَلَى وَاللَّهِ إِنِّي لِأَحِبُّ أَنْ يَغْفِرَ اللَّهُ لِي

Whenever Allah's Apostle intended to go on a journey, he used to draw lots amongst his wives, and Allah's Apostle used to take with him the one on whom lot fell. He drew lots amongst us during one of the Ghazwat which he fought. The lot fell on me and so I proceeded with Allah's Apostle after Allah's order of veiling (the women) had been revealed. I was carried (on the back of a camel) in my howdaj and carried down while still in it (when we came to a halt). So we went on till Allah's Apostle had finished from that Ghazwa of his and returned. When we approached the city of Medina he announced at night that it was time for departure. So when they announced the news of departure, I got up and went away from the army camps, and after finishing from the call of nature, I came back to my riding animal. I touched my chest to find that my necklace which was made of Zifar beads (i.e. Yemenite beads partly black and partly white) was missing. So I returned to look for my necklace and my search for it detained me. (In the meanwhile) the people who used to carry me on my camel, came and took my howdah and put it on the back of my camel on which I used to ride, as they considered that I was in it. In those days women were light in weight for they did not get fat, and flesh did not cover their bodies in abundance as they used to eat only a little food. Those people therefore, disregarded the lightness of the howdah while lifting and carrying it; and at that time I was still a young girl. They made the camel rise and all of them left (along with it). I found my necklace after the army had gone. Then I came to their camping place to find no call maker of them, nor one who would respond to the call. So I intended to go to the place where I used to stay, thinking that they would miss me and come back to me (in my search). While I was sitting in my resting place, I was overwhelmed by sleep and slept. Safwan bin Al-Muattal As-Sulami Adh-Dhakwani was behind the army. When he reached my place in the morning, he saw the figure of a sleeping person and he recognized me on seeing me as he had seen me before the order of compulsory veiling (was prescribed). So I woke up when he recited Istirja' (i.e. "Inna li l-lahi wa inna ilaihi raji'un") as soon as he recognized me. I veiled my face with my head cover at once, and by Allah, we did not speak a single word, and I did not hear him saying any word besides his Istirja'. He dismounted from his camel and made it kneel down, putting his leg on its front legs and then I got up and rode on it. Then he set out leading the camel that was carrying me till we overtook the army in the extreme heat of midday while they were at a halt (taking a rest). (Because of the event) some people brought destruction upon themselves and the one who spread the Ifk (i.e. slander) more, was `Abdullah bin Ubai Ibn Salul." (Urwa said, "The people propagated the slander and

talked about it in his (i.e. `Abdullah's) presence and he confirmed it and listened to it and asked about it to let it prevail." `Urwa also added, "None was mentioned as members of the slanderous group besides (`Abdullah) except Hassan bin Thabit and Mistah bin Uthatha and Hamna bint Jahsh along with others about whom I have no knowledge, but they were a group as Allah said. It is said that the one who carried most of the slander was `Abdullah bin Ubai bin Salul." `Urwa added, "Aisha disliked to have Hassan abused in her presence and she used to say, 'It was he who said: My father and his (i.e. my father's) father and my honor are all for the protection of Muhammad's honor from you.'". `Aisha added, "After we returned to Medina, I became ill for a month. The people were propagating the forged statements of the slanderers while I was unaware of anything of all that, but I felt that in my present ailment, I was not receiving the same kindness from Allah's Apostle as I used to receive when I got sick. (But now) Allah's Apostle would only come, greet me and say, 'How is that (lady)?' and leave. That roused my doubts, but I did not discover the evil (i.e. slander) till I went out after my convalescence, I went out with Umm Mistah to Al-Manasi' where we used to answer the call of nature and we used not to go out (to answer the call of nature) except at night, and that was before we had latrines near our houses. And this habit of our concerning evacuating the bowels, was similar to the habits of the old 'Arabs living in the deserts, for it would be troublesome for us to take latrines near our houses. So I and Umm Mistah who was the daughter of Abu Ruhm bin Al-Muttalib bin `Abd Manaf, whose mother was the daughter of Sakhr bin `Amir and the aunt of Abu Bakr As-Siddiq and whose son was Mistah bin Uthatha bin `Abbas bin Al-Muttalib, went out. I and Um Mistah returned to my house after we finished answering the call of nature. Um Mistah stumbled by getting her foot entangled in her covering sheet and on that she said, 'Let Mistah be ruined!' I said, 'What a hard word you have said. Do you abuse a man who took part in the battle of Badr?' On that she said, 'O you Hantah! Didn't you hear what he (i.e. Mistah) said?' I said, 'What did he say?' Then she told me the slander of the people of Ifk. So my ailment was aggravated, and when I reached my home, Allah's Apostle came to me, and after greeting me, said, 'How is that (lady)?' I said, 'Will you allow me to go to my parents?' as I wanted to be sure about the news through them. Allah's Apostle allowed me (and I went to my parents) and asked my mother, 'O mother! What are the people talking about?' She said, 'O my daughter! Don't worry, for scarcely is there a charming woman who is loved by her husband and whose husband has other wives besides herself that they (i.e. women) would find faults with her.' I said, 'Subhan-Allah! (I testify the uniqueness of Allah). Are the people really talking in this way?' I kept on weeping that night till dawn I could neither stop weeping nor sleep then in the morning again, I kept on weeping. When the Divine Inspiration was delayed. Allah's Apostle called `Ali bin Abi Talib and Usama bin Zaid to ask and consult them about divorcing me. Usama bin Zaid said what he knew of my innocence, and the respect he preserved in himself for me. Usama said, '(O Allah's Apostle!) She is your wife and we do not know anything except good about her.' `Ali bin Abi Talib said, 'O Allah's Apostle! Allah does not put you in difficulty and there are plenty of women other than she, yet, ask the maid-servant who will tell you the truth.' On that Allah's Apostle called Barira (i.e. the maid-servant) and said, 'O Barira! Did you ever see anything which aroused your suspicion?' Barira said to him, 'By Him Who has sent you with the

Truth. I have never seen anything in her (i.e. Aisha) which I would conceal, except that she is a young girl who sleeps leaving the dough of her family exposed so that the domestic goats come and eat it.' So, on that day, Allah's Apostle got up on the pulpit and complained about 'Abdullah bin Ubai (bin Salul) before his companions, saying, 'O you Muslims! Who will relieve me from that man who has hurt me with his evil statement about my family? By Allah, I know nothing except good about my family and they have blamed a man about whom I know nothing except good and he used never to enter my home except with me.' Sa'd bin Mu'adh the brother of Banu 'Abd Al-Ashhal got up and said, 'O Allah's Apostle! I will relieve you from him; if he is from the tribe of Al-Aus, then I will chop his head off, and if he is from our brothers, i.e. Al-Khazraj, then order us, and we will fulfill your order.' On that, a man from Al-Khazraj got up. Um Hassan, his cousin, was from his branch tribe, and he was Sa'd bin Ubada, chief of Al-Khazraj. Before this incident, he was a pious man, but his love for his tribe goaded him into saying to Sa'd (bin Mu'adh). 'By Allah, you have told a lie; you shall not and cannot kill him. If he belonged to your people, you would not wish him to be killed.' On that, Usaid bin Hudair who was the cousin of Sa'd (bin Mu'adh) got up and said to Sa'd bin 'Ubada, 'By Allah! You are a liar! We will surely kill him, and you are a hypocrite arguing on the behalf of hypocrites.' On this, the two tribes of Al-Aus and Al Khazraj got so much excited that they were about to fight while Allah's Apostle was standing on the pulpit. Allah's Apostle kept on quietening them till they became silent and so did he. All that day I kept on weeping with my tears never ceased, and I could never sleep. In the morning my parents were with me and I wept for two nights and a day with my tears never ceasing and I could never sleep till I thought that my liver would burst from weeping. So, while my parents were sitting with me and I was weeping, an Ansari woman asked me to grant her admittance. I allowed her to come in, and when she came in, she sat down and started weeping with me. While we were in this state, Allah's Apostle came, greeted us and sat down. He had never sat with me since that day of the slander. A month had elapsed and no Divine Inspiration came to him about my case. Allah's Apostle then recited Tashah-hud and then said, 'Amma Badu, O 'Aisha! I have been informed so-and so about you; if you are innocent, then soon Allah will reveal your innocence, and if you have committed a sin, then repent to Allah and ask Him for forgiveness for when a slave confesses his sins and asks Allah for forgiveness, Allah accepts his repentance.' (continued...) (continuing... 1): -5.462:... ... When Allah's Apostle finished his speech, my tears ceased flowing completely that I no longer felt a single drop of tear flowing. I said to my father, 'Reply to Allah's Apostle on my behalf concerning what he has said.' My father said, 'By Allah, I do not know what to say to Allah's Apostle .' Then I said to my mother, 'Reply to Allah's Apostle on my behalf concerning what he has said.' She said, 'By Allah, I do not know what to say to Allah's Apostle.' In spite of the fact that I was a young girl and had a little knowledge of Qur'an, I said, 'By Allah, no doubt I know that you heard this (slandorous) speech so that it has been planted in your hearts (i.e. minds) and you have taken it as a truth. Now if I tell you that I am innocent, you will not believe me, and if confess to you about it, and Allah knows that I am innocent, you will surely believe me. By Allah, I find no similitude for me and you except that of Joseph's father when he said, '(For me) patience in the most fitting against that which you assert; it is Allah (Alone) Whose Help can be sought.' Then I turned to the other

side and lay on my bed; and Allah knew then that I was innocent and hoped that Allah would reveal my innocence. But, by Allah, I never thought that Allah would reveal about my case, Divine Inspiration, that would be recited (forever) as I considered myself too unworthy to be talked of by Allah with something of my concern, but I hoped that Allah's Apostle might have a dream in which Allah would prove my innocence. But, by Allah, before Allah's Apostle left his seat and before any of the household left, the Divine inspiration came to Allah's Apostle. So there overtook him the same hard condition which used to overtake him, (when he used to be inspired Divinely). The sweat was dropping from his body like pearls though it was a wintry day and that was because of the weighty statement which was being revealed to him. When that state of Allah's Apostle was over, he got up smiling, and the first word he said was, 'O `Aisha! Allah has declared your innocence!' Then my Mother said to me, 'Get up and go to him (i.e. Allah's Apostle). I replied, 'By Allah, I will not go to him, and I praise none but Allah. So Allah revealed the ten Verses:- - "Verily! They who spread the slander are a gang, among you....." (24.11-20) Allah revealed those Qur'anic Verses to declare my innocence. Abu Bakr As-Siddiq who used to disburse money for Mistah bin Uthatha because of his relationship to him and his poverty, said, 'By Allah, I will never give to Mistah bin Uthatha anything after what he has said about Aisha.' Then Allah revealed:-- "And let not those among you who are good and wealthy swear not to give (any sort of help) to their kinsmen, those in need, and those who have left their homes for Allah's cause, let them pardon and forgive. Do you not love that Allah should forgive you? And Allah is oft-Forgiving Most Merciful." (24.22) Abu Bakr As-Siddiq said, 'Yes, by Allah, I would like that Allah forgive me.' and went on giving Mistah the money he used to give him before. He also added, 'By Allah, I will never deprive him of it at all.' Aisha further said:." Allah's Apostle also asked Zainab bint Jahsh (i.e. his wife) about my case. He said to Zainab, 'What do you know and what did you see?' She replied, "O Allah's Apostle! I refrain from claiming falsely that I have heard or seen anything. By Allah, I know nothing except good (about `Aisha).' From amongst the wives of the Prophet Zainab was my peer (in beauty and in the love she received from the Prophet) but Allah saved her from that evil because of her piety. Her sister Hamna, started struggling on her behalf and she was destroyed along with those who were destroyed. The man who was blamed said, 'Subhan-Allah! By Him in Whose Hand my soul is, I have never uncovered the cover (i.e. veil) of any female.' Later on the man was martyred in Allah's Cause."(Saheeh Al Bukhaaree)

Lessons in the Narration

- i) There is no marriage without a trial and it can either erupt via a wife or husband.
- ii) Istikhaarah does not impede trial, rather reduces it.
- iii) During marital crises spouse should be more patience and matured.
- iv) Being righteous does not negate marital crises.
- v) Slandering easily spread and destroys marriage.
- vi) Slander is from the greatest sin.
- vii) Nobody spreads slander except an hypocrite.
- viii) For every good marriage, there is or are envier(s). so spouse should be careful.
- ix) During marital crises, a wife can seek permission to stay with his parent.

- x) Consultation of righteous people when marital crises erupt.
- xi) Co-wife should be fair and sincere, especially during marital crises.
- xii) Advice should be sincerely and carefully given to the couple in question.
- xiii) Spouse should build their marriage on love and trust.
- xiv) There is no angel among the couple, human nature can overwhelm anybody.
- xv) Heartache alleviates sickness.
- xvi) Husband should have protective jealousy.
- xvii) The family of the spouse should be sincere and fair.
- xviii) Family of the spouse has a great influence on marital crises.
- xix) Not every marital crisis should be kept within the spouse.
- xx) In every marital crises, the way out is Al-Qur'aan and As-Sunnah via God-fearing and wise elderly teacher.
- xxi) And, after the resolution, they should give thanks to Almighty Allaah.

Know –may you be honeyed- these lessons are restricted to marital crises, the narration really entails hundreds of lesson. Anybody that wishes to read them should see the book “Haddeeth Ifq” of Abdul Ghaniyy Al Maqdasee verified by Al Hilaalee.

The Group of Aaisha and Other.

'Urwa from 'Aishah:

أَنَّ نِسَاءَ، رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُنَّ حَزْبَيْنِ فَحَزْبٌ فِيهِ عَائِشَةُ وَحَفْصَةُ وَصَفِيَّةُ وَسُودَةُ، وَالْحَزْبُ الْآخَرُ أُمُّ سَلَمَةَ وَسَائِرُ نِسَاءِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَكَانَ الْمُسْلِمُونَ قَدْ عَلِمُوا حُبَّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَائِشَةَ، فَإِذَا كَانَتْ عِنْدَ أَحَدِهِمْ هَدِيَّةً يُرِيدُ أَنْ يُهْدِيَهَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخَرَهَا، حَتَّى إِذَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَيْتِ عَائِشَةَ بَعَثَ صَاحِبُ الْهَدِيَّةِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَيْتِ عَائِشَةَ، فَكَلَّمَ حَزْبُ أُمِّ سَلَمَةَ، فَقُلْنَ لَهَا كَلِّمِي رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُكَلِّمُ النَّاسَ، فَيَقُولُ مَنْ أَرَادَ أَنْ يُهْدِيَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَدِيَّةً فَلْيُهْدِهِ إِلَيْهِ حَيْثُ كَانَ مِنْ بُيُوتِ نِسَائِهِ، فَكَلَّمَتْهُ أُمُّ سَلَمَةَ بِمَا قُلْنَ، فَلَمْ يَقُلْ لَهَا شَيْئًا، فَسَأَلْنَهَا. فَقَالَتْ مَا قَالَ لِي شَيْئًا. فَقُلْنَ لَهَا فَكَلِّمِيهِ. قَالَتْ فَكَلَّمَتْهُ حِينَ دَارَ إِلَيْهَا أَيْضًا، فَلَمْ يَقُلْ لَهَا شَيْئًا، فَسَأَلْنَهَا. فَقَالَتْ مَا قَالَ لِي شَيْئًا. فَقُلْنَ لَهَا كَلِّمِيهِ حَتَّى يُكَلِّمَكَ. فَدَارَ إِلَيْهَا فَكَلَّمَتْهُ. فَقَالَ لَهَا " لَا تُؤْذِينِي فِي عَائِشَةَ، فَإِنَّ

الْوَحَى لَمْ يَأْتِي، وَأَنَا فِي ثَوْبِ امْرَأَةٍ إِلَّا عَائِشَةُ". قَالَتْ فَقَالَتْ أَتُوبُ إِلَى اللَّهِ مِنْ أَذَاكَ يَا رَسُولَ اللَّهِ. ثُمَّ إِنَّهُنَّ دَعَوْنَ فَاطِمَةَ بِنْتَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَرْسَلْنَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَقُولُ إِنَّ نِسَاءَكَ يَنْشُدْنَكَ اللَّهَ الْعَدْلَ فِي بِنْتِ أَبِي بَكْرٍ. فَكَلَّمَتْهُ. فَقَالَ " يَا بُنَيَّةُ، أَلَا تُحِبِّينَ مَا أَحَبُّ ". قَالَتْ بَلَى. فَرَجَعَتْ إِلَيْهِنَّ، فَأَخْبَرَتْهُنَّ. فَقُلْنَ ارْجِعِي إِلَيْهِ. فَأَبَتْ أَنْ تَرْجِعَ، فَأَرْسَلْنَ زَيْنَبَ بِنْتَ جَحْشٍ، فَأَتَتْهُ فَأَغْلَطَتْ، وَقَالَتْ إِنَّ نِسَاءَكَ يَنْشُدْنَكَ اللَّهَ الْعَدْلَ فِي بِنْتِ ابْنِ أَبِي قُحَافَةَ. فَرَفَعَتْ صَوْتَهَا، حَتَّى تَنَاولَتْ عَائِشَةَ. وَهِيَ قَاعِدَةٌ، فَسَبَّتْهَا حَتَّى إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيَنْظُرُ إِلَى عَائِشَةَ هَلْ تَكَلَّمَ قَالَ فَتَكَلَّمَتْ عَائِشَةُ تَرُدُّ عَلَى زَيْنَبَ، حَتَّى أَسْكَنْتَهَا. قَالَتْ فَنَظَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى عَائِشَةَ، وَقَالَ " إِنَّهَا بِنْتُ أَبِي بَكْرٍ ". قَالَ الْبُخَارِيُّ الْكَلَامُ الْآخِرُ قِصَّةُ فَاطِمَةَ يُذَكِّرُ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ رَجُلٍ عَنْ الزُّهْرِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ. وَقَالَ أَبُو مَرْوَانَ عَنْ هِشَامِ بْنِ عُرْوَةَ كَانَ النَّاسُ يَتَحَرَّوْنَ بِهَذَا يَأْهُمُ يَوْمَ عَائِشَةَ. وَعَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ رَجُلٍ مِنْ قُرَيْشٍ، وَرَجُلٍ مِنَ الْمَوَالِي، عَنْ الزُّهْرِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ قَالَتْ عَائِشَةُ كُنْتُ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاسْتَأْذَنْتُ فَاطِمَةَ.

The wives of Allah's Apostle were in two groups. One group consisted of 'Aisha, Hafsa, Safiyya and Sauda; and the other group consisted of Um Salama and the other wives of Allah's Apostle. The Muslims knew that Allah's Apostle loved 'Aisha, so if any of them had a gift and wished to give to Allah's Apostle, he would delay it, till Allah's Apostle had come to 'Aisha's home and then he would send his gift to Allah's Apostle in her home. The group of Um Salama discussed the matter together and decided that Umm Salama should request Allah's Apostle to tell the people to send their gifts to him in whatever wife's house he was. Umm Salama told Allah's Apostle of what they had said, but he did not reply. Then they (those wives) asked Umm Salama about it. She said, "He did not say anything to me." They asked her to talk to him again. She talked to him again when she met him on her day, but he gave no reply. When they asked her, she replied that he had given no reply. They said to her, "Talk to him till he gives you a reply." When it was her turn, she talked to him again. He then said to her, "Do not hurt me regarding 'Aisha, as the Divine Inspirations do not come to me on any of the beds except that of 'Aisha." On that Umm Salama said, "I repent to Allah for hurting you." Then the group of Umm Salama called Fatima, the daughter of Allah's Apostle and sent her to Allah's Apostle to say to him, "Your wives

request to treat them and the daughter of Abu Bakr on equal terms." Then Fatima conveyed the message to him. The Prophet said, "O my daughter! Don't you love whom I love?" She replied in the affirmative and returned and told them of the situation. They requested her to go to him again but she refused. They then sent Zainab bint Jahsh who went to him and used harsh words saying, "Your wives request you to treat them and the daughter of Ibn Abu Quhaafa on equal terms." On that she raised her voice and abused 'Aisha to her face so much so that Allah's Apostle looked at 'Aisha to see whether she would retort. 'Aisha started replying to Zainab till she silenced her. The Prophet then looked at 'Aisha and said, "She is really the daughter of Abu Bakr. (Ahmad, Saheeh Al Bukhaaree and Muslim, this wording is of Al Bukhaaree)

Lessons in the Narration

- i) Jealousy among wives is natural and non-blameworthy, once it does not lead to evil or sin.
- ii) In polygyny, there is no harm in having two separate groups of wives.
- iii) Seeking nearness to an esteemed personality via his beloved wife or craving for the period of his happiness.
- iv) Not every excuse from co-wife should be considered.
- v) Love or heart is indeed in the hand of Allaah.
- vi) The desire of every wife is her position in her husband's heart.
- vii) Those who give the prophet gift did it under their will, not under prophetic command.

Hishaam narrated from his father, he said:

I have accompanied 'Aaishah and I had neither seen anybody well versed than her in the revealed verses (i.e Al Qur'aan), nor inheritance, nor prophetic tradition, nor poetry, nor history of the days of Arab, nor genealogy, nor this, nor that, nor judgment, nor medicine than her (Akhbaar An Nisaa' Fee As-Siyaar p.48).

7) 'Aaisha and Hafsah (may Allaah be pleased with them):

The Story of Maghaafir (A Nasty Smelling Gum) or Honey}}

Narrated `Ubaid bin `Umar:

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَمْكُثُ عِنْدَ زَيْنَبَ ابْنَةِ جَحْشٍ، وَيَشْرَبُ عِنْدَهَا عَسَلًا، فَتَوَاصَيْتُ أَنَا وَحَفْصَةُ أَنَّ أَتَيْنَا دَخَلَ عَلَيْهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلْتَقُلْنَ إِنِّي أَجِدُ مِنْكَ رِيحَ مَغَافِيرَ، أَكَلْتُ مَغَافِيرَ فَدَخَلَ عَلَيَّ إِحْدَاهُمَا فَقَالَتْ لَهُ ذَلِكَ، فَقَالَ "

لَا بَلَّ شَرِبْتُ عَسَلًا عِنْدَ زَيْنَبَ ابْنَةِ جَحْشٍ وَلَنْ أَعُودَ لَهُ " . فَنَزَلَتْ { يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ } إِلَى { إِنَّ تَتُوبَا إِلَى اللَّهِ } لِعَائِشَةَ وَحَفْصَةَ { وَإِذْ أَسَرَ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ } لِقَوْلِهِ " بَلَّ شَرِبْتُ عَسَلًا "

I heard `Aisha saying, "The Prophet used to stay for a long while with Zaynab bint Jahsh and drink honey at her house. So Hafsa and I decided that if the Prophet came to anyone of us, she should say him, "I detect the smell of Maghafir (a nasty smelling gum) in you. Have you eaten Maghafir? So the Prophet visited one of them and she said to him similarly. The Prophet said, "Never mind, I have taken some honey at the house of Zainab bint Jahsh, but I shall never drink of it anymore." So there was revealed: "O Prophet ! Why do you ban (for you) that which Allah has made lawful for you . . . If you two (wives of Prophet) turn in repentance to Allah," (66.1-4) addressing Aisha and Hafsa. "When the Prophet disclosed a matter in confidence to some of his wives," (66.3) namely his saying: But I have taken some honey." (Bukhaaree, Muslim, Aboo Daawood and An Nasaee)

Narrated Ibn `Abbas:

لَمْ أَزَلْ حَرِيصًا عَلَى أَنْ أَسْأَلَ عُمَرَ . رَضِيَ اللَّهُ عَنْهُ . عَنِ الْمَرْأَتَيْنِ مِنْ أَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اللَّتَيْنِ قَالَ اللَّهُ لَهُمَا { إِنَّ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا } فَحَجَجْتُ مَعَهُ فَعَدَلْ وَعَدَلْتُ مَعَهُ بِالْإِدَاوَةِ، فَتَبَرَّزَ حَتَّى جَاءَ، فَسَكَبْتُ عَلَى يَدَيْهِ مِنَ الْإِدَاوَةِ، فَتَوَضَّأَ فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ مِنَ الْمَرْأَتَانِ مِنْ أَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اللَّتَانِ قَالَ لَهُمَا { إِنَّ تَتُوبَا إِلَى اللَّهِ } فَقَالَ وَاعْجَبِي لَكَ يَا ابْنُ عَبَّاسٍ عَائِشَةُ وَحَفْصَةُ

I had been eager to ask `Umar bin Al-Khattab about the two ladies from among the wives of the Prophet regarding whom Allah said "If you two (wives of the Prophet namely Aisha and Hafsa) turn in repentance to Allah, your hearts are indeed so inclined (to oppose what the Prophet likes). (66.4) till `Umar performed the Hajj and I too, performed the Hajj along with him. (On the way) `Umar went aside to answer the call of nature, and I also went aside along with him carrying a tumbler full of water, and when `Umar had finished answering the call of nature, I poured water over his hands and he performed the ablution. Then I said to him, "O chief of the Believers! Who were the two ladies from among the wives of the Prophet

regarding whom Allah said: "If you two (wives of the Prophet) turn in repentance to Allah your hearts are indeed so inclined (to oppose what the Prophet likes)?" (66.4) He said, "I am astonished at your question, O Ibn `Abbas. They were `Aisha and Hafsa." (Saheeh Al Bukhaaree).

Lessons in the Narration

- i) Enviousness is nature of every woman.
- ii) Woman should beware, she should not make her husband commit err via her jealousy.
- iii) Wife should keep secret kept to her by her husband.
- iv) Lest she makes her husband commits err or reveal the secret he kept with her, she should seek for repentance.

8) Safiyyah and Aaishah:

'Aaishah radiyyaLlaahu 'anhaa said:

مَا رَأَيْتُ صَانِعَةَ طَعَامٍ مِثْلَ صَفِيَّةَ أَهْدَتْ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
إِنَاءً فِيهِ طَعَامٌ فَمَا مَلَكَتُ نَفْسِي أَنْ كَسَرْتُهُ فَسَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ عَنْ كَفَّارَتِهِ فَقَالَ " إِنَاءٌ كَانَ طَعَامٌ وَطَعَامٌ كَطَعَامٍ

"I never saw any woman who made food like Safiyyah. She sent a dish to the Prophet in which was some food, and I could not keep myself from breaking it. I asked the Prophet what the expiation was for that, and he said: 'A dish like that dish, and food like that food.'" (Sunan An-Nasaaee Hadeeth no3967, Al-Etiyabee authenticated in Adh-Dhaakheerah)

Lessons in the Narration:

- i) Each wife has skill(s) to win the heart of her husband.
- ii) Food is from the ways of winning the heart of an husband.
- iii) Wife should perfect her kitchen skills.
- iv) One of the basic rights of a wife is cooking.
- v) Woman should not be blamed regarding her envy, but should expiate.
- vi) Husband should not be bias amongst this wives; Should not favour the apple of his eyes.
- vii) Husband should be able to distinguish enviousness from wickedness.

9) 'Aaishah and Umm Salamah:

Umm Salamah said;

أَنَّهَا - يَعْنِي - أَتَتْ بِطَعَامٍ فِي صَحْفَةٍ لَهَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابِهِ فَجَاءَتْ عَائِشَةُ مُتَرَرَّةً بِكِسَاءٍ وَمَعَهَا فَهْرٌ فَلَقَتْ بِهِ الصَّحْفَةَ فَجَمَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ فَلَقَتِ الصَّحْفَةَ وَيَقُولُ " كُلُوا غَارَتْ أُمُّكُمْ " . مَرَّتَيْنِ ثُمَّ أَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَحْفَةَ عَائِشَةَ فَبَعَثَ بِهَا إِلَى أُمِّ سَلَمَةَ وَأَعْطَى صَحْفَةَ أُمِّ سَلَمَةَ عَائِشَةَ .

She brought some food in a dish of hers to the Messenger of Allah and his Companions, then 'Aishah came, wrapped up in a garment, with a stone pestle and broke the dish. The Prophet gathered the broken pieces of the dish and said: "Eat; your mother got jealous," twice. Then the Messenger of Allah took the dish of 'Aishah and sent it to Umm Salamah and he gave the dish of Umm Salamah to 'Aishah. (Sunan An-Nasaaee Hadeeth no3966, Al-Etiyabee graded it authentic in Adh-Dhaakheerah and said: There is possibility that, the incident occurred twice).

Lessons in the Narration:

- i) No matter the age of a wife, she will still need the love and attention of her husband.
- ii) Old age should not be an hinderance for a wife to discharge her basic right, except if she is feeble.

10) The wives of the prophet (may Allaah be pleased with them):

They were: Sawdah, 'Aishah, Hafsa, Hind bint Abee Umayyah (Umm Salamah), Ramlah bint Abee Sufyaan (Umm Habeebah), Zaynab bint Jahsh, Juwayriyyah bint Haarithah, Safiyyah bint Uyyay, Rihaanah bint Zayd, Maymoonah bint Al Haarith. (Al Jaami' Al Ahkaam vol.14 pp.121-122). Five of them were Quraysiyyah while others were from other tribes. (Tafseer Al Ahzaab Al Uthaymeen p.203)

Ash- Shaykh Al Muqbil bn Haadee Al Madhkhalee mentioned (in As Saheeh Al Musnad Min Asbaab An Nuzul pp.186-187):

Jabir b. 'Abdullah (Allah be pleased with them) reported:

دَخَلَ أَبُو بَكْرٍ يَسْتَأْذِنُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَوَجَدَ النَّاسَ جُلُوسًا بِيَابِهِ لَمْ يُؤْذَنْ لِأَحَدٍ مِنْهُمْ - قَالَ - فَأَذِنَ لِأَبِي بَكْرٍ فَدَخَلَ ثُمَّ أَقْبَلَ عُمَرُ فَاسْتَأْذَنَ فَأَذِنَ لَهُ فَوَجَدَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَالِسًا حَوْلَهُ نِسَاؤُهُ وَاجِمًا

سَاكِتًا - قَالَ - فَقَالَ لِأَقُولَنَّ شَيْئًا أَضْحِكُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ لَوْ رَأَيْتَ بِنْتَ خَارِجَةَ سَأَلْتَنِي النَّفَقَةَ فَقُمْتُ إِلَيْهَا فَوَجَّأْتُ عَنْقَهَا . فَضَحِكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَ " هُنَّ حَوْلِي كَمَا تَرَى يَسْأَلْنَنِي النَّفَقَةَ " . فَقَامَ أَبُو بَكْرٍ إِلَى عَائِشَةَ يَجُؤُ عَنْقَهَا فَقَامَ عُمَرُ إِلَى حَفْصَةَ يَجُؤُ عَنْقَهَا كِلَاهُمَا يَقُولُ تَسْأَلَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا لَيْسَ عِنْدَهُ . فَقُلْنَا وَاللَّهِ لَا نَسْأَلُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَيْئًا أَبَدًا لَيْسَ عِنْدَهُ ثُمَّ اعْتَزَلْنَاهُنَّ شَهْرًا أَوْ تِسْعًا وَعِشْرِينَ ثُمَّ نَزَلَتْ عَلَيْهِ هَذِهِ الْآيَةُ { يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجُكُمْ } حَتَّى بَلَغَ { لِلْمُحْسِنَاتِ مِنْكُمْ أَجْرًا عَظِيمًا } قَالَ فَبَدَأَ بِعَائِشَةَ فَقَالَ " يَا عَائِشَةُ إِنِّي أُرِيدُ أَنْ أَعْرِضَ عَلَيْكَ أَمْرًا أَحَبُّ أَنْ لَا تَعْجَلِي فِيهِ حَتَّى تَسْتَشِيرِي أَبَوَيْكَ " . قَالَتْ وَمَا هُوَ يَا رَسُولَ اللَّهِ فَتَلَا عَلَيْهَا الْآيَةَ قَالَتْ أَفِيكَ يَا رَسُولَ اللَّهِ أَسْتَشِيرُ أَبَوَيَّ بَلْ أَخْتَارُ اللَّهُ وَرَسُولُهُ وَالِدَارَ الْآخِرَةَ وَأَسْأَلُكَ أَنْ لَا تُخْبِرَ امْرَأَةً مِنْ نِسَائِكَ بِالَّذِي قُلْتُ . قَالَ " لَا تَسْأَلْنِي امْرَأَةً مِنْهُنَّ إِلَّا أَخْبَرْتُهَا إِنَّ اللَّهَ لَمْ يَبْعَثْنِي مُعْتَنًا وَلَا مُتَعَتًّا وَلَكِنْ بَعَثَنِي مُعَلِّمًا مُيسِّرًا " .

Abu Bakr (Allah be pleased with him) came and sought permission to see Allah's Messenger (may peace be upon him). He found people sitting at his door and none amongst them had been granted permission, but it was granted to Abu Bakr and he went in. Then came "Umar and he sought permission and it was granted to him, and he found Allah's Apostle (may peace be upon him) sitting sad and silent with his wives around him. He (Umar) said: I would say something which would make the Holy Prophet (may peace be upon him) laugh, so he said: Messenger of Allah, I wish you had seen (the treatment meted out to) the daughter of Khadija when you asked me some money, and I got up and slapped her on her neck. Allah's Messenger (may peace be upon him) laughed and said: They are around me as you see, asking for extra money. Abu Bakr (Allah be pleased with him) then got up went to 'A'isha (Allah be pleased with her) and slapped her on the neck, and "Umar stood up before Hafsa

and slapped her saying: You ask Allah's Messenger (may peace be upon him) which he does not possess. They said: By Allah, we do not ask Allah's Messenger (may peace be upon him) for anything he does not possess. Then he withdrew from them for a month or for twenty-nine days. Then this verse was revealed to him:" Prophet: Say to thy wives... for a mighty reward" (xxxiii. 28). He then went first to "A'isha (Allah be pleased with her) and said: I want to propound something to you, "A'isha, but wish no hasty reply before you consult your parents. She said: Messenger of Allah, what is that? He (the Holy Prophet) recited to her the verse, whereupon she said: Is it about you that I should consult my parents, Messenger of Allah? Nay, I choose Allah, His Messenger, and the Last Abode; but I ask you not to tell any of your wives what I have said He replied: Not one of them will ask me without my informing her. Allaah did not send me to be harsh, or cause harm, but He has sent me to teach and make things easy. (Musnad Ahmad and Saheeh Al Musalim).

In the report of Al Bukhaaree: So, when twenty nine days had passed, the Prophet first entered upon `Aisha. `Aisha said to him, 'O Allah's Apostle! You had sworn that you would not enter upon us for one month, but now only twenty-nine days have passed, for I have been counting them one by one.' The Prophet said, 'The (present) month is of twenty nine days.

Lessons in the Narration

- i) The basic duty of a husband is to provide the basic needs of his wife.
- ii) Wife can ask for her right in a good manner.
- iii) Wife should not request for what her husband is incapacitated to provide.
- iv) Once the husband is righteous and trying his effort to provide the basic need, the wife should be patient.
- v) Husband can leave house for a lunar month because of his wife's nag.
- vi) Indeed, having a pious in-law is a blessing: Aboo Bakr and `Umar did not challenge the prophet, rather each of their daughters.
- vii) A man (an in-law) can admonish his daughter about the condition of her spouse (Al Bukhaaree made this as a chapter heading under kitaab An Nikaah).

11) Safiyyah bint Uyayy:

Anas bn Maalik reported:

An information reached Safiyyah that Hafsah said: The daughter of Jew. She cried, then the prophet sallallahu `alayhi wa sallam entered upon her while crying. He asked why are you crying, she replied: Hafsah called me the daughter of Jew. The prophet then said: You are the daughter of a prophet, your uncle is a prophet and you are under the roof (wife) of the prophet. Then, in what will she be proud on you? Then, the prophet said: Fear Allaah Oh Hafsah! (Siyaar `Alaam An Nubalaa vol.2 p.233, Ash Shaykh Al Arnaoot said: Its chain is authentic in the footnote).

Lessons in the Narration

- i) There is no harm in showing superiority between co-wives, if it is within the range of the Shari'ah. The hadeeth of 'Aishah comparing herself to fresh pasture and Zayna, who said: Your parents married you (to the prophet), but Allaah married me (to the prophet) from over His Throne (Saheeh Al Bukhaaree). Al Imaam Adh Dhahabee said: She used to be proud of this over the mothers of the believer (As Siyaar vol.2 p.211).
- ii) Co-wives should fear Allaah in their speech, especially tarnishing the image of their colleagues.
- iii) The virtue of Safiyyah as the daughter of the prophet and the wife of the prophet.
- iv) The statement "fear Allaah" is enough as a caution for a pious wife.

12) Umm Habeebah:

Ibn Mas'ud reported that Umm Habiba said:

اللَّهُمَّ أَمْتِعْنِي بِرَوْحِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Allah, enable me to derive benefit from my husband, Allah's Messenger (may peace be upon him) (Musnad Ahmad and Saheeh Al Muslim).

Lesson in the Narration:

- i) Wife should try all effort to win the heart of her spouse, even by uttering duaa'; Allaahumma Amti'nee bi zawjee (his name).

13) Zaynab:

Narrated Anas:

جَاءَ زَيْدُ بْنُ حَارِثَةَ يَشْكُو فَجَعَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " اتَّقِ اللَّهَ، وَأَمْسِكْ عَلَيْكَ زَوْجَكَ ". قَالَتْ عَائِشَةُ لَوْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَاتِمًا شَيْئًا لَكُنَّ هَذِهِ. قَالَ فَكَانَتْ زَيْنَبُ تَفْخِرُ عَلَى أَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَقُولُ زَوْجُكَنَّ أَهَالِيكُنَّ، وَزَوْجَنِي اللَّهُ تَعَالَى مِنْ فَوْقِ سَبْعِ سَمَوَاتٍ. وَعَنْ ثَابِتٍ { وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ } نَزَلَتْ فِي شَأْنِ زَيْنَبَ وَزَيْدِ بْنِ حَارِثَةَ.

Zaid bin Haritha came to the Prophet complaining about his wife. The Prophet kept on saying (to him), "Be afraid of Allah and keep your wife." Aisha said, "If Allah's Apostle were to conceal anything (of the Quran he would have concealed this Verse." Zainab used to boast before the wives of the Prophet and used to say, "You were given in marriage by your families, while I was married (to the Prophet) by Allah from over seven Heavens." And Thabit recited, "The Verse:-But (O Muhammad) you did hide in your heart that which Allah was about to make manifest, you did fear the people,'(33.37) was revealed in connection with Zainab and Zaid bin Haritha."(Saheeh Al-Bukhaaree).

Lessons in the Narration:

- i) There is no harm in claiming honor over one another among co-wives, especially if it is related to religion.
- ii) The prophet sallallahu alayhi wa sallam is a (waliyy) guardian for the Ummah.

14) Hafasah bint 'Umar:

Narrated `Abdullah bin `Umar:

ارْتَقَيْتُ فَوْقَ ظَهْرِ بَيْتِ حَفْصَةَ لِبَعْضِ حَاجَتِي، فَرَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْضِي حَاجَتَهُ مُسْتَدْبِرَ الْقِبْلَةِ مُسْتَقْبِلَ الشَّامِ.

I went up to the roof of Hafsa's house for some job and I saw Allah's Apostle answering the call of nature facing Sham (Syria, Jordan, Palestine and Lebanon regarded as one country) with his back towards the Qiblah(Saheeh Al-Bukhaaree and Muslim)

Lessons in the Narration:

- i) A brother to the wife can visit his sister.
- ii) He can help his sister in household works.
- iii) A junior brother can call his sister by her name or as dictates by the custom.
- iv) Wives should have separate room.

15) The wife of Sufyaan bn Mu'ttal:

Aboo Sa'id al-Khudri narrated:

جَاءَتْ امْرَأَةً إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَخَنُ عَنْهُ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّ زَوْجِي صَفْوَانَ بْنِ الْمُعَطَّلِ يَضْرِبُنِي إِذَا صَلَّيْتُ وَيُفْطِرُنِي إِذَا صُمْتُ وَلَا يُصَلِّي صَلَاةَ الْفَجْرِ حَتَّى تَطْلُعَ الشَّمْسُ. قَالَ وَصَفْوَانُ عَنْهُ. قَالَ فَسَأَلَهُ عَمَّا قَالَتْ فَقَالَ: يَا رَسُولَ اللَّهِ أَمَّا قَوْلُهَا يَضْرِبُنِي إِذَا صَلَّيْتُ فَإِنَّهَا تَقْرَأُ بِسُورَتَيْنِ وَقَدْ نَهَيْتُهَا. قَالَ فَقَالَ: «لَوْ كَانَتْ سُورَةٌ وَاحِدَةً لَكَفَتِ النَّاسَ». وَأَمَّا قَوْلُهَا يُفْطِرُنِي فَإِنَّهَا تَنْطَلِقُ فَتَصُومُ وَأَنَا رَجُلٌ شَابٌّ فَلَا أَصْبِرُ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَئِذٍ: «لَا تَصُومُ امْرَأَةٌ إِلَّا بِإِذْنِ زَوْجِهَا». وَأَمَّا قَوْلُهَا إِنِّي لَا أُصَلِّي حَتَّى تَطْلُعَ الشَّمْسُ فَإِنَّا أَهْلُ بَيْتٍ قَدْ عُرِفَ لَنَا ذَاكَ لَا نَكَادُ نَسْتَيْقِظُ حَتَّى تَطْلُعَ الشَّمْسُ. قَالَ: «فَإِذَا اسْتَيْقَظْتَ فَصَلِّ». قَالَ أَبُو دَاوُدَ: رَوَاهُ حَمَّادٌ - يَعْنِي ابْنَ سَلَمَةَ - عَنْ حُمَيْدٍ أَوْ ثَابِتٍ عَنْ أَبِي الْمُتَوَكِّلِ.

A woman came to the Prophet while we were with him. She said: Apostle of Allah, my husband, Safwan ibn al-Mu'attal, beats me when I pray, and makes me break my fast when I keep a fast, and he does not offer the dawn prayer until the sun rises. He asked Safwan, who was present, about what she had said. He replied: Apostle of Allah, as for her statement "he beats me when I pray", she recites two surahs (during prayer) and I have prohibited her (to do so). He (the Prophet) said: If one surah is recited (during prayer), that is sufficient for the people. (Safwan continued:) As regards her saying "he makes me break my fast," she dotes on fasting; I am a young man, I cannot restrain myself. The Apostle of Allah said on that day: A woman should not fast except with the permission of her husband (Safwan said:) As for her statement that I do not pray until the sun rises, we are a people belonging to a class, and that (our profession of supplying water) is already known about us. We do not awake until the sun rises. He said: When you awake, offer your prayer. (Reported by in Al Musnad and Sunan Abee Daawood, Al Albaanee authenticated it).

Lessons in the Narration

- i) The voice of woman is not naked.
- ii) Permissibility of reporting ones husband to a religious leader.
- iii) Religious leader are to issue verdict not soothsaying, ladies should beware and fear Allaah.

- iv) Permissibility of impeding ones wife in performing voluntary action, when it leads to breaching of husband's right.
- v) Woman should neither fast voluntarily nor go for voluntary hajj, except with her spouse permission.
- vi) Woman should reduce the length of her recitation in salah, when her husband is around.
- vii) Her husband can her vitiate her voluntary fast.

16) The wife of Abee Sufyaan, Hind bint 'Utbah

Narrated `Aisha:

قَالَتْ هِنْدُ أُمِّ مُعَاوِيَةَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَبَا سُفْيَانَ رَجُلٌ شَحِيحٌ،

فَهَلْ عَلَيَّ جُنَاحٌ أَنْ آخُذَ مِنْ مَالِهِ سِرًّا قَالَ " خُذِي أَنْتِ وَبَنُوكِ مَا يَكْفِيكِ

Hind, the mother of Mu'awiya said to Allah's Apostle, "Abu Sufyan (her husband) is a miser. Am I allowed to take from his money secretly?" The Prophet said to her, "You and your sons may take what is sufficient reasonably and fairly." (Saheeh Al Bukhaaree and Muslim).

Lessons in the Narration

- i) A wife has right to report her husband, if he doesn't provide her basic need.
- ii) There is no certain measurement for a household to eat, except what suffice them. This is the opinion of Ash Shaafi' and his comrade.
- iii) Permissibility of mentioning ones deficiency when seeking for verdict.

17) The wives of The Quraysh tribe.

...We, the people of Quraish used to have the upper hand over our wives, but when we came to the Ansar, we found that their women had the upper hand over their men, so our women also started learning the ways of the Ansari women. I shouted at my wife and she retorted against me and I disliked that she should answer me back. She said to me, 'Why are you so surprised at my answering you back... (Saheeh Al Bukhaaree).

وَكُنَّا مَعَشَرَ قُرَيْشٍ نَغْلِبُ النِّسَاءَ، فَلَمَّا قَدِمْنَا عَلَى الْأَنْصَارِ إِذَا هُمْ قَوْمٌ تَغْلِبُهُمْ

نِسَاؤُهُمْ، فَطَفِقَ نِسَاؤُنَا يَأْخُذْنَ مِنْ أَدَبِ نِسَاءِ الْأَنْصَارِ، فَصَحْتُ عَلَى امْرَأَتِي،

فَرَاغْتَنِي، فَأَنْكَرْتُ أَنْ تُرَاجِعَنِي، فَقَالَتْ وَلَمْ تُنْكِرْ أَنْ أُرَاجِعَكَ

Lessons in the Narration

- i) Woman should be submissive to her husband.
- ii) Woman should only associate with the people of noble conduct.
- iii) It is disliked to shout or retort ones husband.
- iv) It is a prestige for a woman that her husband has upper hand on her, but not vice-versa.
- v) Some tribes have short-comings in marital dealings.

18) Faatimah bint Muhammad (sallaLlaahu ‘alayhi wa sallam):

Sahl bn Sa’d narrated:

إِنْ كَانَتْ أَحَبَّ أَسْمَاءَ عَلِيٍّ . رَضِيَ اللَّهُ عَنْهُ . إِلَيْهِ لِأَبُو تُرَابٍ، وَإِنْ كَانَ لَيَفْرَحُ أَنْ يُدْعَى بِهَا، وَمَا سَمَّاهُ أَبُو تُرَابٍ إِلَّا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَاضَبٌ يَوْمًا فَاطِمَةَ فَخَرَجَ فَاضْطَجَعَ إِلَى الْجِدَارِ إِلَى الْمَسْجِدِ، فَجَاءَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتْبَعُهُ، فَقَالَ هُوَ ذَا مُضْطَجِعٌ فِي الْجِدَارِ فَجَاءَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَامْتَلَأَ ظَهْرُهُ تُرَابًا، فَجَعَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَمْسَحُ التُّرَابَ عَنْ ظَهْرِهِ يَقُولُ " اجْلِسْ يَا أَبَا تُرَابٍ "

The most beloved names to `Ali was Abu Turab, and he used to be pleased when we called him by it, for none named him Abu Turab (for the first time), but the Prophet. Once `Ali got angry with (his wife) Fatima, and went out (of his house) and slept near a wall in the mosque. The Prophet came searching for him, and someone said, "He is there, lying near the wall." The Prophet came to him while his (`Ali's) back was covered with dust. The Prophet started removing the dust from his back, saying, " Get up, O Abu Turab!"(Saheeh al Bukhaaree)

Lessons in the naaration:

Faarooq ‘Aleem Al-Egbawiyee wrote in his Facebook Timeline (Jan,16 2019):

- i) The Prophet understood that marriage is loaded with agreements and disagreements. So, he never reprimanded either of them for the situation.If a man and a woman understands this too, they will indeed worry less.
- ii) The Prophet in his divine wisdom sought after ‘Aliyy’s pleasure on behalf of his daughter thereby rubbing off his head the dust.Some father-in-law will rather blindly

support their daughter's mistake without verifying the reason behind the occurrence of the situation.

- iii) The Prophet never interfered in the disagreement between 'Aliyy and Faatimah but rather sought after meeting with 'Aliyy which was his aim despite the situation. Here is a lesson for a father-in-law; you should establish your love for your son-in-law before your daughter. This calms her down and reduces her tendency of disobedience to him.
- iv) The Prophet excused 'Aliyy for his abandoning the house for the Masjid to rest since leaving the home for a while is the prophetic advice when a woman becomes disturbing. The Prophet never addressed the complaint his daughter was stylishly reporting, since Faatimah could simply have said that 'Aliyy was not at home. He instead sought after seeing Aliyy. Another wisdom a father-in-law requires when dealing with his daughter and his son in-law.

And I (Aboo Sahl al-Atharee) added:

- v) Permissibility of a father in law to check his son or daughter at any time (without prior notice)
- vi) The spouse should accept in-law (from any side) open-mindedly.
- vii) Legality of narrating the disagreement to a righteous father in law.

Here-tafseel is needed- there is different between 'narrating disagreement' and 'complaining about the well-being'.

This narration tells us the wife should not be blamed, while the narration of Nabiyy Ibraahim and Ismaa'eel teaches us the latter is not worthy a door to be kept. Every married brother should hold this tafseel.

ix) Wife should always stay indoor. The prophet met Faatimah at home as he(sallaLlaahu alayhi wa sallam) used to meet Khadeejah at home when he went to Hiraah. Our wives should hold this; this is indeed the trait of the salafiyāt!

x) Righteousness of a wife doesn't mean he can't offend her husband and doesn't mean the husband will not vex. Couple should hold: there is no angel anywhere.

xi) Righteous husband goes out-especially to the mosque- when there is disagreement till it calms.

xii) Many a time, the in law should not delve into the disagreement between the couple, rather they should appease both side..

19) The wives of the companions:

Ayub narrated:

فَسَأَلْتُ أُخْتِي النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعَلَى إِخْدَانَا بَأْسٌ إِذَا لَمْ يَكُنْ لَهَا
جَلْبَابٌ أَنْ لَا تَخْرُجَ قَالَ " لِتَلْبِسَهَا صَاحِبُهَا مِنْ جَلْبَابِهَا، وَلِتَشْهَدَ الْحَيَّرَ وَدَعْوَةَ
الْمُسْلِمِينَ ". فَلَمَّا قَدِمَتْ أُمُّ عَطِيَّةَ سَأَلْتُهَا أَسَمِعْتَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

قَالَتْ بِأَبِي نَعَمْ

Hafsah said: ... I asked the Prophet, 'Is there any harm for any of us to stay at home if she doesn't have a veil?' He said, She should cover herself with the veil of her companion and should participate in the good deeds and in the religious gathering of the Muslims. When Um `Atiya came I asked her whether she had heard it from the Prophet. She replied, "Yes. (Saheeh Al Bukhaaree).

Lessons in the Narration

- I) The prohibition of going out without jilbaab for a matured lady.
- II) Prohibition of praying while during mensuration.
- III) The ascetism of the wives of the companions: they exiguously complained or bother about worldly materials
- IV) Permissibility of borrowing jilbaab in a dire need.
- V) The sense of giving of the female companions.
- VI) The obligation of going out to praying ground during the two festivals.
- VII) Religious leader is only meant to issue religious verdict, not soothsaying, Any religious leader that soothsays is either a liar or a devil worshipper. So, O ladies beware!

Mu'adh bin Jabal (May Allah be pleased with him) reported:

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَا تُؤْذِي امْرَأَةً زَوْجَهَا فِي الدُّنْيَا إِلَّا قَالَتْ زَوْجَتُهُ
مِنْ الْخُورِ الْعَيْنِ لَا تُؤْذِيهِ قَاتَلَكِ اللَّهُ فَإِنَّمَا هُوَ عِنْدَكَ دَخِيلٌ يُوشِكُ أَنْ يُفَارِقَكَ إِنِّي

The Prophet ("sallallahu 'alaihi wa sallam") said, "Whenever a woman harms her husband in this world (that is without any due right), his wife among the (Houris in Jannah) says: 'You must not harm him. May Allah destroy you! He is only a passing guest with you and is about to leave you to come to us'. [At-Tirmidhi].

Abu 'Ali Talq bin 'Ali (May Allah be pleased with him) reported:

إِذَا الرَّجُلُ دَعَا زَوْجَتَهُ لِحَاجَتِهِ فَلْتَأْتِهِ وَإِنْ كَانَتْ عَلَى التَّوَرِ

Messenger of Allah ("sallallahu 'alaihi wa sallam") said, "When a man calls his wife to satisfy his desire, she must go to him even if she is occupied with the oven". [At-Tirmidhi and An-Nasa'i].

Abu Hurairah (May Allah be pleased with him) reported:

لَوْ كُنْتُ أَمْرًا أَحَدًا أَنْ يَسْجُدَ لِأَحَدٍ لَأَمَرْتُ النِّسَاءَ أَنْ يَسْجُدْنَ لِأَزْوَاجِهِنَّ لِمَا
جَعَلَ اللَّهُ لَهُمْ عَلَيْهِنَّ مِنَ الْحَقِّ

The Prophet ("sallaLlahu 'alaihi wa sallam") said, "If I were to order anyone to prostrate himself before another, I would have ordered a woman to prostrate herself before her husband".[Suanan Abee Daawud]

Umm Salamah (May Allah be pleased with her) reported:

أَيُّمَا امْرَأَةٍ مَاتَتْ وَزَوْجُهَا عَنْهَا رَاضٍ دَخَلَتْ الْجَنَّةَ

Messenger of Allah ("sallallahu 'alaihi wa sallam") said, "Any woman dies while her husband is pleased with her, she will enter Jannah".[At- Tirmidhi].

20) The wife of Nabiyy Aayub: Rahimah bint Afrahem.

Since his disease lasted for a long time and became worse than before, people asked him to leave the village. Rahima, Ayyub's kind wife, and two of his friends took him outside the village by the side of some ruins. When he was sick, he praised Allah with complete patience and forbearance. Rahima started working in the neighboring village to provide food, for Ayyub.

Once when she had gone to get food, she couldn't find any work. So she was forced to sell her hair to a rich woman to provide food. Before she came back, Satan had gone to Ayyub (AS) in the form of a passer-by and said: "Your wife has done a bad action and the villagers cut her hair and dismissed her from the village."

Prophet Ayyub became very upset when he heard the bad news. He took an oath to whip his wife a hundred times. Then he raised his hands toward the heaven in supplication and entreated Allah, but this was not from a lack of patience. He prayed silently and said:

"O' Allah! Satan has afflicted me with toil and torment." Then Allah said: "And remember Our servant Ayyub, when he called upon his Lord: The Satan has afflicted me with toil and torment."(Qisaas Al Ambiyaa vol.2 p.14).

21) The Wives of AbduLlaahi bn Rabee'ah;

'AbduLlaahi bn Abee Rab'eeah was from the best man in chaste and righteousness among the Quraysh, his genitalia didn't repose... he married some women, but they could not stay with him except for some days till they absconded to their family.

Zaynab bint 'Umar bn Abee Salamah said: What happened to you that you absconded from your uncle (husband).

They said: We can't withstand him(that's his copulating ability).

She(Zaynab bint 'Umar) said: What impeded him from (wooing) me. I'm-by Allaah- an amazing creation, with big sacrum and magnificent genitalia.

He married her and she resisted him and gave birth to six children. (Rawdah Al-Muhibbeen p.216).

Woman as a Mother

Allaah says:

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ أَنْ اشْكُرْ
لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ

His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years (Luqmaan:14)

Allaah says:

وَوَصَّيْنَا الْإِنْسَانَ بِإِحْسَانٍ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا وَحَمْلُهُ وَفِصَالُهُ
ثَلَاثُونَ شَهْرًا حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ
نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي
دُرِّيَّتِي إِنَِّّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ

His mother bears him with hardship and she brings him forth with hardship, and the bearing of him, and the weaning of him is thirty (30) months (Al Ahqaaf:15).

Al Imaam Qurtubee and Ash Shinqeetee (rahimahuLlaahu) said:

There is consensus of the scholars that, the minimum period of giving birth is six lunar month, while some scholars said: there is no maximum.

Allaah says:

إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ (35) فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ

(Remember) when the wife of 'Imrân said: "O my Lord! I have vowed to You what (the child that) is in my womb to be dedicated for Your services (free from all worldly work; to serve Your Place of worship), so accept this, from me. Verily, You are the All-Hearer, the All-Knowing. Then when she delivered her [child Maryam (Mary)], she said: "O my Lord! I have delivered a female child," - and Allâh knew better what she delivered, - "And the male is not like the female, and I have named her Maryam (Mary), and I seek refuge with You (Allâh) for her and for her offspring from *Shaitan* (Satan), the outcast." (Aal Imraan: 35-36).

Lessons in the Verses:

- i) Every parent should aim to dedicate what is in her womb to the service of Allaah.
- ii) Pregnant woman should be prayerful, especially should seek what he or she desires for the child.
- iii) Legislation of seeking for male child.
- iv) Male child is better than female child. Though both has unique benefits and roles.
- v) Permissibility of a mother to name a child, if the spouse agrees.
- vi) Seeking of protection for the new-born.

Allaah says:

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُنَمِّمَ الرِّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا لَا تُضَارَّ وَالِدَةٌ بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ بِوَلَدِهِ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ فَإِنْ أَرَادَا فِصَالًا عَنْ

تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا
 جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا آتَيْتُمْ بِالْمَعْرُوفِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا
 تَعْمَلُونَ بَصِيرٌ

The mothers shall give suck to their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling, but the father of the child shall bear the cost of the mother's food and clothing on a reasonable basis. No person shall have a burden laid on him greater than he can bear. No mother shall be treated unfairly on account of her child, nor father on account of his child. And on the (father's) heir is incumbent the like of that (which was incumbent on the father). If they both decide on weaning, by mutual consent, and after due consultation, there is no sin on them. And if you decide on a foster suckling-mother for your children, there is no sin on you, provided you pay (the mother) what you agreed (to give her) on reasonable basis. And fear Allâh and know that Allâh is All-Seer of what you do. (Al Baqarah:233).

1) Haajarah: The mother of Ismaeel.

The Prophet (sallaLlaahu 'alayhi wa sallam) said:

وَجَعَلَتْ أُمُّ إِسْمَاعِيلَ تُرْضِعُ إِسْمَاعِيلَ وَتَشْرِبُ مِنْ ذَلِكَ الْمَاءِ، حَتَّى إِذَا نَفِدَ مَا فِي السَّقَاءِ
 عَطِشَتْ، وَعَطِشَ ابْنُهَا، وَجَعَلَتْ تَنْظُرُ إِلَيْهِ يَتَلَوَّى - أَوْ قَالَ يَتَلَبَّطُ - فَانْطَلَقَتْ
 كَرَاهِيَةً أَنْ تَنْظُرَ إِلَيْهِ، فَوَجَدَتْ الصِّفَا أَقْرَبَ جَبَلٍ فِي الْأَرْضِ يَلِيهَا، فَقَامَتْ عَلَيْهِ، ثُمَّ
 اسْتَقْبَلَتْ الْوَادِي تَنْظُرُ هَلْ تَرَى أَحَدًا؟ فَلَمْ تَرَ أَحَدًا. فَهَبَطَتْ مِنَ الصِّفَا حَتَّى إِذَا
 بَلَغَتْ الْوَادِي، رَفَعَتْ طَرْفَ دِرْعِهَا، ثُمَّ سَعَتْ سَعْيَ الْإِنْسَانِ الْمَجْهُودِ حَتَّى جَاوَزَتْ
 الْوَادِي، ثُمَّ أَتَتْ الْمَرْوَةَ فَقَامَتْ عَلَيْهَا، فَتَنَظَّرَتْ هَلْ تَرَى أَحَدًا؟ فَلَمْ تَرَ أَحَدًا، فَفَعَلَتْ
 ذَلِكَ سَبْعَ مَرَّاتٍ

“...Isma'il's mother went on suckling Isma'il and drinking from the water which she had. When the water in the water-skin had all been used up, she became thirsty and her child

also became thirsty. She started looking at Isma'il, tossing in agony. She left him, for she could not endure looking at him, and found that the mountain of As-Safa was the nearest mountain to her on that land. She stood on it and started looking at the valley keenly so that she might see somebody, but she could not see anybody. Then she descended from As-Safa, and when she reached the valley, she tucked up her robe and ran in the valley like a person in distress and trouble till she crossed the valley and reached Al-Marwah mountain where she stood and started looking, expecting to see somebody, but she could not see anybody. She repeated that (running between As-Safa and Al-Marwah) seven times..."

Allaah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا

مَلَائِكَةٌ غِلَاطٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

O you who believe! save yourselves and your families from a fire whose fuel is men and stones; over it are angels stern and strong, they do not disobey Allah in what He commands them, and do as they are commanded.(At Tahreem:6)

AbduLlaahi bn 'Abbaas said:

"By teaching them manner" (Tafseer Al Qurtubee, Ibn Katheer vol.4 and 'Umdatut Tafseer)

Ibn 'Umar narrated:

وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ زَوْجِهَا وَوَلَدِهِ

The prophet said: ...A woman is the guardian and is responsible for her husband's house and offspring... (Saheeh Al Bukhaaree)

Ash Shaykh saalih Al 'Uthaymeen said:

"It is an obligation upon her to be faithful in the house, in preparing coffee, tea and bed. She should not cook more than the basic need and she should not prepare tea more than the need. It is an obligation upon her to be an economical wife... She will be asked regarding her children about their goodness and about the betterment their conditions like: clothing, offing the dirty cloth changing of their beds and covering them during winter (Sharh Riyaadus Saaliheen vol.2 p77)

2) Ar Rumaysa': The mother of Anas bn Malik.

Anas bn Malik said [about his mother]:

Umm Sulaym held a dagger in the battle of Hunayn.

Aboo Talhah [her spouse] said:

This is Umm Sulaym and there is a dagger with her!

She said;

Oh Messenger of Allah, if any idol worshipper moves near me, I will cut open his stomach with it. (As Siyaar vol.2 p.304)

Anas said:

جَاءَتْ بِي أُمِّي أُمُّ أَنَسٍ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَدْ أَرَزَنِي بِنِصْفِ خِمَارِهَا
وَرَدَّنِي بِنِصْفِهِ فَقَالَتْ يَا رَسُولَ اللَّهِ هَذَا أُنَيْسُ ابْنِي أَتَيْتُكَ بِهِ يَخْدُمُكَ فَادْعُ اللَّهَ لَهُ .
فَقَالَ " اللَّهُمَّ أَكْثِرْ مَالَهُ وَوَلَدَهُ " . قَالَ أَنَسُ فَوَاللَّهِ إِنَّ مَالِي لَكَثِيرٌ وَإِنَّ وَلَدِي وَوَلَدَ
وَلَدِي لَيَتَعَادُونَ عَلَى نَحْوِ الْمِائَةِ الْيَوْمَ

My mother Umm Anas came to Allaah's Messenger (peace and blessings be upon him), and she prepared my lower garment out of the half of her headdress and (with the other half) she covered my upper body and said: Allaah's Messenger, here is my son Unays; I have brought him to you so that he might serve you. Invoke blessings of Allaah upon him. Thereupon he (the Prophet) said: O Allaah, make an increase in his wealth, and progeny. (Saheeh Al Muslim)

Lessons in the Narration

- i) To dress for ones child to meet the noble people.
- ii) Keeping a child under a God-fearing teacher to learn and serve him.
- iii) Seeking duaa' for ones child from a God-fearing man.
- iv) Fee is not a pre-condition to keep a child under a teacher, once he doesn't ask. Though Umm Sulaym used to invite the prophet to a banquet, which shows whenever an individual has enough should invite or send it to the teacher.
- v) Parent should tell his or her child (ren) about the scholar in the community and introduce him or her to him.

Anas bn Malik also narrated:

أم سليم فقالت ما حبسك فقلت بعثني النبي صلى الله عليه وسلم في حاجة قالت ما

هي قلت إنها سر قالت فاحفظ سر رسول الله صلى الله عليه وسلم

“... (Umm Sulaym) said: what kept you late, I said: the prophet sallallahu ‘alayhi wa sallam sent me an errand, she said: what is it? I said: It is secret and she said; then keep the secret of the messenger of Allaah sallallahu ‘alayhi wa sallam (Al Albaanee graded it authentic in Al Adab Al Mufrad no1139).

Lessons in the Narration

- i) Mother should be mindful and question the where-about of her child (when late).
- ii) Running an errand for a teacher.
- iii) Anything secret should be kept secret, it should not be revealed to any other person.
- iv) Mother should assist and encourage her child on righteousness.
- v) Mother should train her child to keep trust.

3) The Mother of Anas bn Malik:

Imam Malik {May Allah have mercy upon him} said:

“My mother would dress me up in the clothes of the scholars while I still was a young boy and she would tell me, ‘Go to the Masjid and seek knowledge from Imam ar-Rabia’, study his manners before you take from his knowledge.”

4) The mother of Al-Imaam Al Bukhaaree:

Imam Bukhari’s father died whilst he was an infant and thus he was raised by his mother. He became blind at the age of 12 and despite efforts by many doctors at the time, none of the treatment restored his eyesight. His mother, described as a righteous woman of impeccable character prayed continuously to Allah for the restoration of his sight.

Allah accepted her prayers and one night in her dream, she was visited by Ibrahim (Peace Be Upon Him) who told her, “Allah has restored the sight of your son because of your intense and beautiful invocations.” In the morning when Imam Bukhari woke up, his eyesight was fully restored.(Bustaan Al Muhadditheen p.72).

Woman as a Widow

Allaah says:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ
وَبَشِّرِ الصَّابِرِينَ (155) الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ

رَاجِعُونَ

155. And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to *As-Sâbirin* (the patient ones, etc.) 156. Who, when afflicted with calamity, say: "Truly! To Allâh we belong and truly, to Him we shall return." (Al-Baqarah:155-156)

The 'iddah of a woman whose husband has died is four months and ten days, because Allaah says (interpretation of the meaning):

"And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten days" [al-Baqarah 2:234]

This period begins when the husband dies, and ends when the time is over, whether the wife adheres to the rulings on mourning or not, and whether she knows of her husband's death or not. When four months and ten days have passed from the time of his death, then her 'iddah ends.

Ibn Qudaamah (may Allaah have mercy on him) said (8/93): The scholars are unanimously agreed that the 'iddah of a free Muslim woman who is not pregnant is four months and ten days from the death of her husband, whether the marriage had been consummated or not, and whether she was an adult who had reached puberty or very young and had not yet reached puberty. That is because Allaah says (interpretation of the meaning): "And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten days."

The Prophet (peace and blessings of Allaah be upon him) said: "it is not permissible for a woman who believes in Allaah and the Last Day to mourn for anyone who dies for more than three days, except for a husband, four months and ten days." Agreed upon. End quote.

It says in Fataawa al-Lajnah al-Daa'imah (20/421): The woman whose husband dies must observe 'iddah for four months and ten days if she is not pregnant. Allaah says (interpretation of the meaning): "And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten days". That starts from the date of death. If a woman deliberately does not observe mourning then she is sinning, and she has to repent and seek forgiveness.

It also says (20/481): The 'iddah for one whose husband dies is four months and ten days immediately following the death, and until giving birth if she is pregnant. So long as your mother did not observe mourning during the appointed time due to ignorance or for some other reason, then she does not have to offer expiation, but she has to repent and seek forgiveness, and recite a lot of dhikr

A woman who is observing iddah following her husband's death may go out of the house during the day to meet her needs, such as dealing with government procedures if there is no one who can do that for her. But at night she should not go out except in cases of necessity.

Ibn Qudaamah (may Allaah have mercy on him) said in al-Mughni (8/130): The woman who is observing 'iddah may go out and do errands during the day, whether she is divorced or widowed, because of the report narrated by Jaabir who said: My maternal aunt was thrice divorced and she went out to harvest her palm trees. A man met her and told her not to do that. She mentioned that to the Prophet (peace and blessings of Allaah be upon him) and he said: "Go out and harvest your palm trees; perhaps you will give some of it in charity or do some good." Narrated by al-Nasaa'i and Abu Dawood.

Mujahid narrated: Some men were martyred on the day of Uhud and their wives came to the Messenger of Allaah (peace and blessings of Allaah be upon him) and said: O Messenger of Allaah, we feel scared at night; can we stay in the house of one of our number, then in the morning we will go to our own houses? The Messenger of Allaah (peace and blessings of Allaah be upon him) said: "Chat together in the house of one of your number, then when you want to sleep, each one should go to her own house." She does not have the right to stay overnight anywhere but in her own house, or to go out at night, except in cases of necessity, because night is a time of suspicion, unlike the day, which is the time when people go about their errands and earn a living, and buy what they need.

It says in Fataawa al-Lajnah al-Daa'imah (20/440): The basic principle is that a woman should mourn in the house of her husband where he died, and she should not go out except in cases of need or necessity, such as going to the hospital if she falls sick or buying what she needs from the marketplace such as bread and the like, if she does not have anyone who can do that.

- 1) Umm Salama reported Allah's Messenger (may peace be upon him) as saying:

مَا مِنْ مُسْلِمٍ تُصِيبُهُ مُصِيبَةٌ فَيَقُولُ مَا أَمَرَهُ اللَّهُ إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ اللَّهُمَّ
 أَجْرُنِي فِي مُصِيبَتِي وَأَخْلِفْ لِي خَيْرًا مِنْهَا . إِلَّا أَخْلَفَ اللَّهُ لَهُ خَيْرًا مِنْهَا " . قَالَتْ
 فَلَمَّا مَاتَ أَبُو سَلَمَةَ قُلْتُ أَيُّ الْمُسْلِمِينَ خَيْرٌ مِنْ أَبِي سَلَمَةَ أَوَّلَ بَيْتٍ هَاجَرَ إِلَى
 رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . ثُمَّ إِنِّي قُلْتُهَا فَأَخْلَفَ اللَّهُ لِي رَسُولَ اللَّهِ صَلَّى اللَّهُ
 عَلَيْهِ وَسَلَّمَ . قَالَتْ أَرْسَلَ إِلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَاطِبُ بْنُ أَبِي
 بَلْتَعَةَ يَخْطُبُنِي لَهُ فَقُلْتُ إِنَّ لِي بِنْتًا وَأَنَا غَيُورٌ . فَقَالَ " أَمَا ابْنَتُهَا فَندَعُو اللَّهَ أَنْ
 يُغْنِيَهَا عَنْهَا وَأَدْعُو اللَّهَ أَنْ يَذْهَبَ بِالْغَيْرَةِ

If any Muslim who suffers some calamity says, what Allah has commanded him," We belong to Allah and to Him shall we return; O Allah, reward me for my affliction and give me something better than it in exchange for it," Allah will give him something better than it in exchange. When Abu Salama died she said: What Muslim is better than Abu Salama whose family was the first to emigrate to the Messenger of Allah (may peace be upon him). I then said the words, and Allah gave me God's Messenger (may peace be upon him) in exchange. She said: The Messenger of Allah (may peace be upon him) sent Hatib b. Abu Balta'a to deliver me the message of marriage with him. I said to him: I have a daughter (as my dependant) and I am of jealous temperament. He (the Holy Prophet) said: So far as her daughter is concerned, we would supplicate Allah, that He may free her (of her responsibility) and I would also supplicate Allah to do away with (her) jealous (temperament). {Al Muwatta, Al Musnad, Saheeh Al Muslim and Ibn Maajah).

2) Umm Sulaym Al Ghu(Ru)maysaa':

Al Imaam Adh Dhahabee said:

Her spouse: Malik bn An Nadir died, then Aboo Taalhaf married her. And she gave birth to: Aboo 'Umayr and and AbduLaahi. (As Siyar vol. p.304).

3) Hafsa bint 'Umar:

Narrated `Abdullah bin `Umar:

أَنَّ عُمَرَ بْنَ الْخَطَّابِ حِينَ تَأَيَّمَتْ حَفْصَةُ بِنْتُ عُمَرَ مِنْ خُنَيْسِ بْنِ حُدَافَةَ السَّهْمِيِّ
 وَكَانَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ شَهِدَ بَدْرًا تُؤَيِّ بِالْمَدِينَةِ قَالَ

عُمَرُ فَلَقِيْتُ عُثْمَانَ بْنَ عَفَّانَ فَعَرَضْتُ عَلَيْهِ حَفْصَةَ فَقُلْتُ إِنَّ شَيْئًا أَنْكَحْتُكَ حَفْصَةَ بِنْتَ عُمَرَ. قَالَ سَأَنْظُرُ فِي أَمْرِي. فَلَبِثْتُ لَيَالِي، فَقَالَ قَدْ بَدَأَ لِي أَنْ لَا أَتَزَوَّجَ يَوْمِي هَذَا. قَالَ عُمَرُ فَلَقِيْتُ أَبَا بَكْرٍ فَقُلْتُ إِنَّ شَيْئًا أَنْكَحْتُكَ حَفْصَةَ بِنْتَ عُمَرَ. فَصَمَتَ أَبُو بَكْرٍ، فَلَمْ يَرْجِعْ إِلَيَّ شَيْئًا، فَكُنْتُ عَلَيْهِ أَوْجَدَ مِنِّي عَلَى عُثْمَانَ، فَلَبِثْتُ لَيَالِي، ثُمَّ خَطَبَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَنْكَحْتُهَا إِيَّاهُ، فَلَقِيَنِي أَبُو بَكْرٍ فَقَالَ لَعَلَّكَ وَجَدْتَ عَلَيَّ حِينَ عَرَضْتَ عَلَيَّ حَفْصَةَ فَلَمْ أَرْجِعْ إِلَيْكَ قُلْتُ نَعَمْ. قَالَ فَإِنَّهُ لَمْ يَمْنَعْنِي أَنْ أَرْجِعَ إِلَيْكَ فِيمَا عَرَضْتَ إِلَّا أَنِّي قَدْ عَلِمْتُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ ذَكَرَهَا، فَلَمْ أَكُنْ لِأُنْفِثِي سِرَّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَلَوْ تَرَكْتُهَا لَقَبَلْتُهَا.

`Umar bin Al-Khattab said, "When Hafsa bint `Umar became a widow after the death of (her husband) Khunais bin Hudhafa As-Sahmi who had been one of the companions of the Prophet, and he died at Medina. I went to `Uthman bin `Affan and presented Hafsa (for marriage) to him. He said, "I will think it over."" I waited for a few days, then he met me and said, 'It seems that it is not possible for me to marry at present. `Umar further said, "I met Abu Bakr As-Siddiq and said to him, 'If you wish, I will marry my daughter Hafsa to you." Abu Bakr kept quiet and did not say anything to me in reply. I became angrier with him than with `Uthman. I waited for a few days and then messenger of Allaah asked for her hand, and I gave her in marriage to him. Afterwards I met Abu Bakr who said, Perhaps you became angry with me when you presented Hafsa to me and I did not give you a reply' I said, Yes. Abu Bakr said, 'Nothing stopped me to respond to your offer except that I knew that messenger of Allaah had mentioned her, and I never wanted to let out the secret of messenger of Allaah. And if messenger of Allaah had refused her, I would have accepted her. (Saheeh Al Bukhaaree)

Both narrations are glad-tidings to the widows; soon Allaah will replace their sadness with happiness. Inshaa Allaah.

Woman as a Divorcee

The prophet said:

أَبْغَضُ الْحَلَالِ إِلَى اللَّهِ تَعَالَى الطَّلَاقُ

The most detested halaal to Allaah is divorce. (Sunan Abee Daawood and Ibn Majah, Al Albaanee graded it weak in Al Erwaa no2040, Al Mishkah no 3280, Da'eef Sunan Abee Daawood no2177 and Da'eef Al-Jaami' no1057).

This narration should not be attributed to the prophet-sallaLlaahu 'alayhi wa sallam-for the fear of having a sit in hell (we seek protection from it).

Jaabir bn AbdilLaahi reported:

إِنَّ إِبْلِيسَ يَضَعُ عَرْشَهُ عَلَى الْمَاءِ ثُمَّ يَبْعَثُ سَرَايَاهُ فَأَذْنَاهُمْ مِنْهُ مَنْزِلَةً أَعْظَمُهُمْ فَتَنَةً يَجِيءُ أَحَدُهُمْ فَيَقُولُ فَعَلْتُ كَذَا وَكَذَا فَيَقُولُ مَا صَنَعْتَ شَيْئًا قَالَ ثُمَّ يَجِيءُ أَحَدُهُمْ فَيَقُولُ مَا تَرَكْتُهُ حَتَّى فَرَّقْتُ بَيْنَهُ وَبَيْنَ امْرَأَتِهِ - قَالَ - فَيَذْنِيهِ مِنْهُ وَيَقُولُ نَعَمْ أَنْتَ

Iblis places his throne upon water; he then sends detachments (for creating dissension) ; the nearer to him in rank are those who are most notorious in creating dissension. One of them comes and says: I did so and so. And he says: You have done nothing. Then one amongst them comes and says: I did not spare so and so until I sowed the seed of discord between a husband and a wife. The Satan goes near him and says: "You have done well(Saheeh al-Muslim).

Allaah says:

وَالصُّلْحُ خَيْرٌ

... And making peace is better (An-Nisaa:128)

Divorce is indeed permissible, but the couples should avoid pleasing the devil and his comrades, think about the onset, the better days and the future of the children. Oh Allaah! Cement our family and grant us lasting love.

Allaah says:

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَاللَّا تِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْعُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا (34) وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِنْ أَهْلِهِ وَحَكَمًا مِنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا إِنَّ اللَّهَ

كَانَ عَلِيمًا خَبِيرًا

As to those women on whose part you see ill conduct, admonish them (first), (next), refuse to share their beds, (and last) beat them (lightly, if it is useful), but if they return to obedience, seek not against them means (of annoyance). Surely, Allâh is Ever Most High, Most Great. 35. If you fear a breach between them twain (the man and his wife), appoint (two) arbitrators, one from his family and the other from her's; if they both wish for peace, Allâh will cause their reconciliation. Indeed Allâh is Ever All Knower, Well Acquainted with all things.(An-Nisaa:34-35).

Ash-Shaykh Saalih Al 'Uthaymeen said (Tafseer An-Nisaa vol.1 p.291-293):

Ill-conduct of a wife is a disease and Allaah mentioned its cure in three steps:

- i) Admonition: He should admonish her with what will soften her heart, by remembering her right of the husband, the reward for her, if she fulfills it and the otherwise, if she fall short.
- ii) Abandon her bed or room: It should neither be at the presence of the children nor strangers that will ridicule her and aggravate the ill-conduct (Al Wajeez p.367).
- iii) Beat her slightly: 'Attaa' said: I asked Ibn 'Abbaas, what is slight beating? He said: (beating her) with miswaak (tooth-brush) and the like.[Al-Jaami' Al Ahkaam vol.5 p.130). And, he should avoid her visage.
Then, Allaah mentioned the fourth step:
- iv) Appointing two arbitrators: Al-Imaam Al Qurtubee said (Al-Jaami' Al Ahkaam vol.5 p.132): The two arbitrators should be from the family of the husband and

wife, because they are the most well-versed regarding the conditions of the spouses and they should be from the people of justice, right-thinking and expert in fiqh, but if they are not found in the family, they should send for the just scholar.

Allaah says:

وَإِنْ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ وَأُخْضِرَتِ الْأَنْفُسُ الشُّحَّ وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا (128) وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمِيلِ فَتَذَرُوهَا كَالْمُعَلَّقَةِ وَإِنْ تُصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا (129) وَإِنْ يَتَفَرَّقَا يُغْنِ اللَّهُ كُلًّا مِنْ سَعَتِهِ وَكَانَ اللَّهُ وَاسِعًا

حَكِيمًا

128. And if a woman fears cruelty or desertion on her husband's part, there is no sin on them both if they make terms of peace between themselves; and making peace is better. And human inner-selves are swayed by greed. But if you do good and keep away from evil, verily, Allâh is Ever Well Acquainted with what you do. 129. You will never be able to do perfect justice between wives even if it is your ardent desire, so do not incline too much to one of them (by giving her more of your time and provision) so as to leave the other hanging (i.e. neither divorced nor married). And if you do justice, and do all that is right and fear Allâh by keeping away from all that is wrong, then Allâh is Ever OftForgiving, Most Merciful. 130. But if they separate (by divorce), Allâh will provide abundance for every one of them from His Bounty. And Allâh is Ever AllSufficient for His creatures' need, AllWise.[An-Nisaa:128-130]

Allaah says:

يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ وَاتَّقُوا اللَّهَ رَبَّكُمْ لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُبَيَّنَةٍ وَتِلْكَ حُدُودُ اللَّهِ

وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا
 (1) فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا ذَوَيْ
 عَدْلٍ مِنْكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ذَلِكَكُمْ يُوعِظُ بِهِ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ
 الْآخِرِ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا (2) وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ
 يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا
 (3) وَاللَّائِي يَنْسَنَ مِنَ الْمَحِيضِ مِنْ نِسَائِكُمْ إِنْ ارْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ
 وَاللَّائِي لَمْ يَحْضَنْ وَأُولَاتُ الْأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ
 لَهُ مِنْ أَمْرِهِ يُسْرًا (4) ذَلِكَ أَمْرُ اللَّهِ أَنْزَلَهُ إِلَيْكُمْ وَمَنْ يَتَّقِ اللَّهَ يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ
 وَيُعْظِمْ لَهُ أَجْرًا (5) أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وُجْدِكُمْ وَلَا تُضَارُّوهُنَّ
 لِتُضَيِّقُوا عَلَيْهِنَّ وَإِنْ كُنَّ أُولَاتٍ حَمِلٍ فَأَنْفِقُوا عَلَيْهِنَّ حَتَّى يَضَعْنَ حَمْلَهُنَّ فَإِنْ
 أَرْضَعْنَ لَكُمْ فَآتُوهُنَّ أُجُورَهُنَّ وَأَتَمُّوا بَيْنَكُمْ بِمَعْرُوفٍ وَإِنْ تَعَاَسَرْتُمُ

فَسْتَرْضِعْ لَهُ أُخْرَى

1. O Prophet! When you divorce women, divorce them at their 'Iddah (prescribed periods), and count (accurately) their 'Iddah (periods). And fear Allâh your Lord (O Muslims), and turn them not out of their (husband's) homes, nor shall they (themselves) leave, except in case they are guilty of some open illegal sexual intercourse. And those are the set limits of Allâh. And whosoever transgresses the set limits of Allâh, then indeed he has wronged himself. You (the one who divorces his wife) know not, it may be that Allâh will afterward bring some new thing to pass (i.e. to return her back to you if that was the first or second divorce). 2. Then when they are about to fulfil their term appointed, either take them back in a good manner or part with them in a good manner. And take for witness two just persons

from among you (Muslims). And establish the witness for Allâh. That will be an admonition given to him who believes in Allâh and the Last Day. And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty)... 4. And those of your women as have passed the age of monthly courses, for them the 'Iddah (prescribed period), if you have doubts (about their periods), is three months, and for those who have no courses [(i.e. they are still immature) their 'Iddah (prescribed period) is three months likewise, except in case of death] . And for those who are pregnant (whether they are divorced or their husbands are dead), their 'Iddah (prescribed period) is until they deliver (their burdens), and whosoever fears Allâh and keeps his duty to Him, He will make his matter easy for him...6. Lodge them (the divorced women) where you dwell, according to your means, and do not treat them in such a harmful way that they be obliged to leave. And if they are pregnant, then spend on them till they deliver. Then if they give suck to the children for you, give them their due payment, and let each of you accept the advice of the other in a just way. But if you make difficulties for one another, then some other woman may give suck for him (the father of the child).(At-Talaaq:1-6).

Allaah says:

وَالْمُطَلَّاتُ يَتَرَبَّصْنَ بِأَنفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنَنَّ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ وَاللَّهُ عَزِيزٌ حَكِيمٌ (228) الطَّلَاقُ مَرَّتَانٍ فَإِمْسَاكَ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ وَلَا يَحِلُّ لَكُمَّ أَنْ تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَئِكَ هُمُ الظَّالِمُونَ (229) فَإِنْ طَلَّقَهَا فَلَا نَحْلُ لَهُ مِنْ بَعْدِ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ (230) وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ

بِمَعْرُوفٍ وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِّتَعْتَدُوا وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ وَلَا
تَتَّخِذُوا آيَاتِ اللَّهِ هُزُورًا وَادْكُرُوا اللَّهَ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ
وَالْحِكْمَةِ يَعِظُكُمْ بِهِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ (231) وَإِذَا
طَلَّقْتُمُ النِّسَاءَ فَبَإَنِّ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَاضَوْا
بَيْنَهُمْ بِالْمَعْرُوفِ ذَلِكَ يُوعَظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَكُمْ
أَرْكَى لَكُمْ وَأَطْهَرُ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

228. And divorced women shall wait (as regards their marriage) for three menstrual periods, and it is not lawful for them to conceal what Allâh has created in their wombs, if they believe in Allâh and the Last Day. And their husbands have the better right to take them back in that period, if they wish for reconciliation. And they (women) have rights (over their husbands as regards living expenses, etc.) similar (to those of their husbands) over them (as regards obedience and respect, etc.) to what is reasonable, but men have a degree (of responsibility) over them. And Allâh is All-Mighty, All-Wise. 229. The divorce is twice, after that, either you retain her on reasonable terms or release her with kindness. And it is not lawful for you (men) to take back (from your wives) any of your *Mahr* (bridal money given by the husband to his wife at the time of marriage) which you have given them, except when both parties fear that they would be unable to keep the limits ordained by Allâh (e.g. to deal with each other on a fair basis). Then if you fear that they would not be able to keep the limits ordained by Allâh, then there is no sin on either of them if she gives back (the *Mahr* or a part of it) for her *Al-Khul'* (divorce). These are the limits ordained by Allâh, so do not transgress them. And whoever transgresses the limits ordained by Allâh, then such are the *Zâlimûn* (wrongdoers, etc.). 230. And if he has divorced her (the third time), then she is not lawful unto him thereafter until she has married another husband. Then, if the other husband divorces her, it is no sin on both of them that they reunite, provided they feel that they can keep the limits ordained by Allâh. These are the limits of Allâh, which He makes plain for the people who have knowledge. 231. And when you have divorced women and they have fulfilled the term of their prescribed period, either take them back on reasonable basis or set them free on reasonable basis. But do not take them back to hurt them, and whoever does that, then he has wronged himself. And treat not the Verses (Laws) of Allâh as a jest, but remember Allâh's Favours on you (i.e. Islâm), and that which He has sent down to you of the Book (i.e. the Qur'ân) and *Al-Hikmah* (the Prophet's *Sunnah* - legal ways - Islâmic jurisprudence, etc.) whereby He instructs you. And fear Allâh, and know that Allâh is All-Aware of everything. 232. And when you have divorced women and they have fulfilled the term of their prescribed period, do not

prevent them from marrying their (former) husbands, if they mutually agree on reasonable basis. This (instruction) is an admonition for him among you who believes in Allâh and the Last Day. That is more virtuous and purer for you. Allâh knows and you know not.[Al Baqarah:228-232].

Allaah says:

وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ
وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ فَلَمَّا قَضَى
زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكَهَا لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ
إِذَا قَضَوْا مِنْهُنَّ وَطَرًا وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا

And (remember) when you said to him (Zaid bin Hârithah the freedslave of the Prophet SAW) on whom Allâh has bestowed Grace (by guiding him to Islâm) and you (O Muhammad SAW too) have done favour (by manumitting him) "Keep your wife to yourself, and fear Allâh." But you did hide in yourself (i.e. what Allâh has already made known to you that He will give her to you in marriage) that which Allâh will make manifest, you did fear the people (i.e., Muhammad SAW married the divorced wife of his manumitted slave) whereas Allâh had a better right that you should fear Him. So when Zaid had accomplished his desire from her (i.e. divorced her), We gave her to you in marriage, so that (in future) there may be no difficulty to the believers in respect of (the marriage of) the wives of their adopted sons when the latter have no desire to keep them (i.e. they have divorced them). And Allâh's Command must be fulfilled.[A-Ahzaab:37]

Abu Hurairah narrated that:

ثَلَاثٌ جِدُّهُنَّ جِدٌّ وَهَزْلُهُنَّ جِدٌّ النِّكَاحُ وَالطَّلَاقُ وَالرَّجْعَةُ

The Messenger of Allah said: "Three are serious when they are serious and serious when they are in jest: Marriage, divorce, and return." (Aboo Daawood, Tirmidhee and Ibn Majah)

Thawban narrated :

أَيُّمَا امْرَأَةٍ اخْتَلَعَتْ مِنْ زَوْجِهَا مِنْ غَيْرِ بَأْسٍ لَمْ تَرَحْ رَائِحَةَ الْجَنَّةِ

The Messenger of Allah said: "Whichever woman seeks a Khul(divorce) from her husband without harm (cause), then the scent of Paradise will be unlawful for her."(Aboo Daawood,Tirmidhee and Ibn Majah, Al Albaanee garded it authentic).

Thawban narrated :

الْمُخْتَلَعَاتُ هُنَّ الْمُنَافِقَاتُ

The Prophet said: "The women who seek a Khul are hypocrites." (Sunan At Tirmidhee, Al Albaanee graded it authentic)

Narrated Nafi`:

أَنَّ ابْنَ عُمَرَ بْنَ الْخَطَّابِ . رَضِيَ اللَّهُ عَنْهُمَا . طَلَّقَ امْرَأَةً لَهُ وَهِيَ حَائِضٌ تَطْلِيْقَةً وَاحِدَةً، فَأَمَرَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُرَاجِعَهَا، ثُمَّ يُمَسِّكُهَا حَتَّى تَطْهُرَ، ثُمَّ تَحِيْضَ عِنْدَهُ حَيْضَةً أُخْرَى، ثُمَّ يُمَهِّلَهَا حَتَّى تَطْهُرَ مِنْ حَيْضِهَا، فَإِنْ أَرَادَ أَنْ يُطَلِّقَهَا فَلْيُطَلِّقَهَا حِينَ تَطْهُرُ مِنْ قَبْلِ أَنْ يُجَامِعَهَا، فَتِلْكَ الْعِدَّةُ الَّتِي أَمَرَ اللَّهُ أَنْ تُطَلَّقَ لَهَا النِّسَاءُ. وَكَانَ عَبْدُ اللَّهِ إِذَا سُئِلَ عَنْ ذَلِكَ قَالَ لِأَحَدِهِمْ إِنْ كُنْتَ طَلَّقْتَهَا ثَلَاثًا فَقَدْ حُرِّمَتْ عَلَيْكَ، حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ. وَزَادَ فِيهِ غَيْرُهُ عَنِ اللَّيْثِ حَدَّثَنِي نَافِعٌ قَالَ ابْنُ عُمَرَ لَوْ طَلَّقْتَ مَرَّةً أَوْ مَرَّتَيْنِ، فَإِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَنِي بِهَذَا.

Ibn `Umar bin Al-Khattab divorced his wife during her menses. Messenger of Allaah ordered him to take her back till she became clean, and when she got another period while she was with him, she should wait till she became clean again and only then, if he wanted to divorce her, he could do so before having sexual relations with her. And that is the period Allah has fixed for divorcing women. Whenever `Abdullah (bin `Umar) was asked about that, he would say to the questioner, "If you divorced her thrice, she is no longer lawful for you unless she marries another man (and the other man divorces her in his turn). Ibn `Umar further said, Would that you (people) only give one or two divorces, because the Prophet has ordered me so.(Agreed upon).

Divorcing a wife during her menses, or copulation or uttering three divorces at a time (like: You are divorced, you are divorced and you are divorced) are prohibited and innovation. And the doer is a sinner.

Ibn 'Abbas (Allah be pleased with them) reported:

كَانَ الطَّلَاقُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبِي بَكْرٍ وَسَتَتَيْنِ مِنْ خِلَافَةِ
عُمَرَ طَلَاقُ الثَّلَاثِ وَاحِدَةً فَقَالَ عُمَرُ بْنُ الْخَطَّابِ إِنَّ النَّاسَ قَدْ اسْتَعْجَلُوا فِي أَمْرِ قَدْ
كَانَتْ لَهُمْ فِيهِ أُنَاةٌ فَلَوْ أَمْضَيْنَاهُ عَلَيْهِمْ . فَأَمْضَاهُ عَلَيْهِمْ

The (pronouncement) of three divorces during the lifetime of Allah's Messenger (may peace be upon him) and that of Abu Bakr and two years of the caliphate of Umar (Allah be pleased with him) (was treated) as one. But Umar b. Khattab (Allah be pleased with him) said: Verily the people have begun to hasten in the matter in which they are required to observe respite. So if we had imposed this upon them, and he imposed it upon them.(Saheeh Al Muslim)

Al Awzaa narrated:

When the daughter of Al-Jaun was brought to messenger of Allaah (as his bride) and he went near her, she said, "I seek refuge with Allah from you." He said, "You have sought refuge with The Great; return to your family." (Saheeh Al Bukhaaree and Sunan An Nasaaee).

Base on this report, divorce can be uttered in two ways:

- i) Directly: It is a statement that cannot be understood to another thing except divorce, like: I divorce you, you are divorced.
- ii) Indirect (As occurred in the report of Al Awzaa): It is a statement that could mean other thing than divorce, like: return to your family and the like. Divorce only occurs based on the intention of the sayer (see Al Wajeez p.378).

Abu Salamah bin 'Abd Al Rahman reported on the authority of Fatimah daughter of Qais:

أَنَّ أَبَا عَمْرٍو بْنَ حَفْصٍ طَلَّقَهَا الْبَتَّةَ وَهُوَ غَائِبٌ فَأَرْسَلَ إِلَيْهَا وَكَيْلَهُ بِشَعِيرٍ
فَتَسَخَّطَتْهُ فَقَالَ وَاللَّهِ مَا لَكَ عَلَيْنَا مِنْ شَيْءٍ. فَجَاءَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ فَذَكَرَتْ ذَلِكَ لَهُ فَقَالَ لَهَا: «لَيْسَ لَكَ عَلَيْهِ نَفَقَةٌ». وَأَمَرَهَا أَنْ
تَعْتَدَ فِي بَيْتِ أُمِّ شَرِيكِ ثُمَّ قَالَ: «إِنَّ تِلْكَ امْرَأَةً يَغْشَاهَا أَصْحَابِي اعْتَدِي فِي
بَيْتِ ابْنِ أُمِّ مَكْتُومٍ فَإِنَّهُ رَجُلٌ أَعْمَى تَضَعِينَ ثِيَابَكَ وَإِذَا حَلَلْتَ فَأَذِينِي».
قَالَتْ فَلَمَّا حَلَلْتُ ذَكَرْتُ لَهُ أَنَّ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ وَأَبَا جَهْمٍ خَطَبَانِي
فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَمَّا أَبُو جَهْمٍ فَلَا يَضَعُ عَصَاهُ عَنْ
عَاتِقِهِ وَأَمَّا مُعَاوِيَةُ فَصُغْلُوكُ لَا مَالَ لَهُ أَنْكِحِي أُسَامَةَ بْنَ زَيْدٍ». قَالَتْ فَكَرِهْتُهُ
ثُمَّ قَالَ: «أَنْكِحِي أُسَامَةَ بْنَ زَيْدٍ». فَنَكَحَتْهُ فَجَعَلَ اللَّهُ تَعَالَى

Abu 'Amr bin Hafs divorced her (Fatima daughter of Qais) absolutely when he was away from home and his agent sent her home barely. She was displeased with it. He said "I swear by Allaah, you have no claim on us. She then came to messenger of Allaah and mentioned that to him. He said to her "No maintenance is due to you for from him. He ordered her to spend the waiting period in the house of Umm Sharik but he said afterwards "that is a woman whom my Companions visits spend the waiting period in the house of Ibn Umm Maktum for he is blind and you can undress. Then when you are in a position of being remarried, tell me." She said "When I was in a position to remarry, I mentioned to him that Mu'awiyah bin Abi Sufyan and Abu Jahm had asked me in marriage. The Apostle of Allaah said "As for Abu Jahm, he does not put down his stick from his shoulder, and as for Mu'awiyah he is a poor man who has no property; marry Usamah bin Zaid. I disliked him but he said "Marry Usamah bin Zaid. So, I married him. And Allaah prospered him very much and I was envied." (Sunan Abee Daawood and Tirmidhee, Al Albaanee graded it authentic).

Lessons in the Narration:

- i) After the third divorce, the divorcee has no right to maintenance.

- ii) The third is irrevocable.
- iii) Divorce is not a disease, rather a mean to redress the deficiency.

Narrated Anas:

جَاءَ زَيْدُ بْنُ حَارِثَةَ يَشْكُو فَجَعَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " اتَّقِ اللَّهَ، وَأَمْسِكْ عَلَيْكَ زَوْجَكَ ". قَالَتْ عَائِشَةُ لَوْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَاتِمًا شَيْئًا لَكُنَّ هَذِهِ. قَالَ فَكَانَتْ زَيْنَبُ تَفْخَرُ عَلَى أَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَقُولُ زَوَّجَكُنَّ أَهَالِيكُنَّ، وَزَوَّجَنِي اللَّهُ تَعَالَى مِنْ فَوْقِ سَبْعِ سَمَوَاتٍ. وَعَنْ ثَابِتٍ { وَخُفِيَ فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَخَشِيَ النَّاسُ } نَزَلَتْ فِي شَأْنِ زَيْنَبَ وَزَيْدِ بْنِ حَارِثَةَ.

Zaid bin Haritha came to the Prophet complaining about his wife. The Prophet kept on saying (to him), "Be afraid of Allah and keep your wife." Aisha said, "If Allah's Apostle were to conceal anything (of the Qur'an he would have concealed this Verse." Zainab used to boast before the wives of the Prophet and used to say, "You were given in marriage by your families, while I was married (to the Prophet) by Allah from over seven Heavens." And Thabit recited, "The Verse: -- "But (O Muhammad) you did hide in your heart that which Allah was about to make manifest, you did fear the people,(33.37) was revealed in connection with Zainab and Zaid bin Haritha."(Saheeh Al-Bukhaaree).

The latter and former narrations are glad-tidings to the divorcees; they should always keep hope alive. Indeed, a better offer is waiting for them here or hereafter.

This is the end of the treatise, I seek blessing upon the noble prophet sallallahu 'alayhi wa sallam, his household and companion. I beseech Allaah to bless this work in my lifetime and after my death, forgive my father, make my mother steadfast and ornament my wife with righteous deeds and children. Aameen.

Adebayo DhikruLlaahi Las-Palmas (Aboo Sahl Al Atharee)

Erin-Osun, Osun State. Nigeria.

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