

Shaykh Mashhoor Hasan Aal Salmaan

*The Noble Women
Scholars of Hadeeth*

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*The Noble Women
Scholars of Hadeeth
From the 1st century AH –
13th century AH
(circa 700 CE – 1970s CE)*

*Women's Concern with the
Prophetic Hadeeth¹*

*By al-Muhaddith,
Shaykh Mashhoor Hasan Aal Salmaan
(hafidhabullaah)*

*Translated by 'AbdulHaq ibn Kofi ibn Kwesi al-Asbanti,
With additional work by Abu Hayyaan Salal bin 'AbdulGhafoor and Aboo Idrees*

¹ Abridged from Abee 'Ubaydah Mashhoor bin Hasan Aal Salmaan, *'Inaayat un-Nisaa' bi'l-Hadeeth in-Nabawi* (Dammaam: Daar Ibn ul-Qayyim and Cairo: Daar Ibn 'Affaan, 1423 AH/2003 CE), pp.5-48. The noble Shaykh Mashhoor (*hafidhahullaah*) permitted the translator to undertake this work at his study in 'Ammann, Jordan on November 15 2006 CE/24 Shawwaal 1427 AH. This is a chapter from a forthcoming book inshaa'Allaah.

TRANSLATOR'S PREFACE

Indeed, all praise is due to Allaah, we praise Him, we seek His aid, and we ask for His forgiveness. We seek refuge in Allaah from the evil of our actions and from the evil consequences of our actions. Whomever Allaah guides, there is none to misguide and whoever Allaah misguides there is none to guide. I bear witness that there is no god worthy of worship except Allaah and I bear witness that Muhammad is the servant and messenger of Allaah.

To proceed:

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“O you who have believed, fear Allaah as He should be feared and do not die except as Muslims (in submission to Him).”

{Aali-Imraan (3): 102}

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“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 Allaah through whom you ask things from each other, and (respect) the wombs. Indeed

Allaah is ever, over you, an Observer.”

{an-Nisaa (4): 1}

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“O you who have believed, fear Allaah and speak words of appropriate justice. He will amend for you your deeds and forgive your sins. And whoever obeys Allaah and His Messenger has certainly attained a great attainment.”

{*al-Abzaab (33): 70-71*}

The best speech is the book of Allaah and the best guidance is the guidance of Muhammad (*sallallaahu alayhi wassallam*). The worst of affairs are the newly invented matters, for every newly invented matter into the religion is an innovation, and every innovation (into the religion) is misguidance and all misguidance is in the fire, we seek refuge in Allaah from it (the fire).

To proceed:

This book has been authored by the noble Shaykh, Aboo 'Ubaydah Mashhoor bin Hasan Aal Salmaan, one of the main students of the *Mujaddid* and the *Mubaddith* of the era, Imaam Muhammad Naasiruddeen al-Albaanee (*raheemabullaah*). It covers one of the most important issues that affect Muslims today, an issue which many non-Muslims do not adequately understand or have any knowledge of, except from what is presented erroneously in the media. It is regarding the issue of female education and its importance in al-Islaam. Unfortunately, much of what people view from ignorant Muslims such as suppressing women's educational facilities has become widespread, hence the significance of this work in the English language.

Furthermore, the issue of the status of women in Islaam is one of the primary areas which Islaam itself is criticised, with citations of domestic violence, forced marriages, female circumcision, the *niquaab*, honour killings, educational suppression etc. even though all of these aspects have absolutely nothing to do with the authentic teachings of Islaam. Other issues such as *bijaab*, *niquaab* and polygamy¹ which all have a basis in Islaam

¹ Polygamy has actually been recommended by contemporary non-Muslim scholars! Philip Kilbride, a Professor of Anthropology at *Bryn Mawr College* (Pennsylvania), authored *Plural Marriage for Our Times – A Reinvented Option* (Westport, Connecticut: Bergin and Garvey: 1994 CE) an in-depth study of over one thousand pages wherein Professor Kilbride highlights with copious examples that in the current era polygamy has positive benefits; Audrey Chapman, a family therapist and relationship expert, the author of *Man-Sharing – Dilemma or Choice* (New York: William Morrow and Co., 1986 CE) and Adriana Blake, a women's rights activist and former attorney authored *Women Can Win the Marriage Lottery – Share Your Man with Another Wife, The Case for Plural Marriage* (Orange County University Press, 1996 CE). Indeed, Annie Besant noted: **“You can find others stating that the religion (Islaam) is evil, because it sanctions a limited polygamy. But you do not hear as a rule the**

are also scorned by a variety of elements who claim to be upholding women's rights. This propaganda has even reached the extent wherein non-Muslims will resort to abusing the Qur'aan in order to propagate their twisted and imagined 'abuses' that Islaam is responsible for. For instance, a Somaalee apostate pseudo-feminist of Holland is a prime example of one who has not only confused the ignorant culture of her Somaalee/East African experience with the teachings of the Qur'aan and *sunnab*, but also considers Europe to be intrinsically 'liberated'. What is also peculiar is that she props herself up as being a reliable source to assess Islaam when she is absolutely ignorant of the Qur'aan and *sunnab*?¹

criticism which I spoke out one day in a London hall where I knew that the audience was entirely uninstructed. I pointed out to them that monogamy with a blended mass of prostitution was hypocrisy and more degrading than a limited polygamy. Naturally a statement like that gives offence, but it has to be made, because it must be remembered that the law of Islam in relation to women was until lately, when parts of it have been imitated in England, the most just law, as far as women are concerned, to be found in the world. Dealing with property, dealing with rights of succession and so on, dealing with cases of divorce, it was far beyond the law of the West, in the respect that was paid to the rights of women. Those things are forgotten while people are hypnotized by the words monogamy and polygamy and do not look at what lies behind it in the West – the frightful degradation of women who are thrown into the streets when their first protectors, weary of them, no longer give them any assistance...I often think that woman is more free in Islam than in Christianity. Woman is more protected by Islam than by the faith which preaches monogamy. In the Qur'an the law about woman is more just and liberal. It is only in the last twenty years that Christian England, has recognised the right of a woman to property, while Islam has allowed this right from all times.” (Annie Besant, *The Life and Teachings of Muhammad* (Madras: 1932 CE), pp.25-26).

Elizabeth Joseph, an attorney and journalist from Big Water, Utah, in a speech given at the *National Organisation for Women* conference (entitled '*Creating Dialogue: Women Talking to Women*' in May 1997), also made positive remarks about polygamy. She stated that one of her heroines was Dr Martha Hughes Cannon who in 1896 CE became the first women legislator in the US, Dr Cannon was not only a physician but also in a polygamous marriage. She also stated: "As a journalist, I work many unpredictable hours in a fast-paced environment. The news determines my schedule. But am I calling home, asking my husband to please pick up the kids and pop something in the microwave and get them to bed on time just in case I'm really late? Because of my plural marriage arrangement, I don't have to worry. .. It's helpful to think of polygamy in terms of a free-market approach to marriage. Why shouldn't you or your daughters have the opportunity to marry the best man available, regardless of his marital status?"

¹ 'Ayaan Hirsi Ali', it was just a matter of time before she would be exposed, we will put her name in inverted commas as this is the name that she calls herself and is not her full real name, as we do not

know what her real name is, we will put it in inverted commas. ‘Ayaan Hirsi Ali’ is a Somaalee apostate pseudo-feminist, a former right-wing Dutch MP for the Dutch *VVD* party and self-confessed immigration cheat!! Yet chosen by *Time* magazine as being **“one of the most influential people of 2005”**?! Influential for whom and for what we ask? For being a self-confessed immigration cheat? After many Muslims were initially concerned about some of her wild claims and her false propaganda, the country to where she ‘fled’ has now exposed her deception and has stripped her of her beloved Dutch passport and citizenship! (This was a documentary on a program entitled *Zembla* that is aired in Holland) ‘Hirsi ‘Ali’ rose to notoriety in the West after her extremist claims about Islaam and by calling upon non-Muslim governments to do more to stand up for western values in order to fight against Islaam. Her extremist opinions, which were not justified with any evidence, and her open *kufr* regarding Islaam was given much media focus. A few years ago, on TV, ‘Ayaan Hirsi ‘Ali’ exclaimed that she had **“not been Muslim for five years”**, she reiterates this in her interviews. Yet in her recent book *The Caged Virgin: An Emancipation Proclamation for Women and Islam*, she regularly and dishonestly says **“we Muslims”**! On *BBC2’s Newsnight* (aired in the UK) in June 2006 she also made herself look utterly pathetic by claiming that she is arguing as a Muslim, but then the interviewer asked her how on earth she could have a Muslim audience when she was an atheist!? In *The Caged Virgin* she demonstrates not only utter ignorance of Islaam and poor research, but also presents a meagre understanding of history. She states for example: **“Every Muslim, from the beginnings of Islam to the present day, is raised in the belief that all knowledge can be found in the Koran.”** **“For Muslim children the study of biology and history can be very confusing.”** So here she is either absolutely ignorant of Islaam or being deceptive, as the Muslim scholars note that knowledge of the mundane affairs can be sought, the only distinction that they make is that it is not as praiseworthy, but it can still be sought based on the *hadeeth* of the Prophet (*sallallaahu alayhi wassallam*), found in the ‘*Book of Knowledge*’ in *Saheeh al-Bukhaaree*, where he said to the people who were artificially inseminating the date-palms *“you know better about your dunya affairs.”* Furthermore, many of the bona-fide Islamic scholars have noted that worldly knowledge and sciences for human endeavour is a collective responsibility to acquire For more on this see Imaam ‘Uthaymeen’s (*raheemahullaah*) words about knowledge: <http://www.salafimanhaj.com/pdf/Knowledge.pdf> So her claim that history and biology can be “confusing for Muslim children” (!?) is again totally false, as the Muslims have studied these subjects for centuries with no difficulties whatsoever, in fact in Muslim Spain for example it was part of the curriculum to study these subjects, and if it was so “confusing for Muslim children” why are the subjects studied today in Muslim countries and within Islamic schools in Europe and the US?! So ‘Ayaan Hisri Ali’ hasn’t got a clue what she is talking about. She also argues that Islaam has obstructed individual freedoms and that the individual is not valued in Islaam?! Another clear indication of her deceptive methods is in discussing the issue of female genital mutilation, she states that the practice was “spread by Islam” when anyone who has even an atom’s weight of knowledge of this issue knows that it goes back to the Pharoanic period and even according to the *United Nations Population Fund*, FGM is practiced in sub-Saharan Africa by Animists, Christians (Coptic and other), Muslims and Ethiopian Jews. However, only Islaam is impugned within the simplistic, biased and poorly researched

writing of the one called 'Ayaan Hirsi Ali', yet what can be expected from a self-confessed immigration cheat? She also states in *The Caged Virgin* that Muslim women are in some way incapable of speaking up for themselves and need Western women to do that for them, or Westernised/Naturalised Euro or US women at least to speak up for them?! This in itself indicates the extent to which 'Ayaan Hirsi Ali' has internalized Orientalist thinking, she states, in an example wherein she puts herself forward as some sort of reference point for Muslim women, **"The [reason] I am determined to make my voice heard is that Muslim women are scarcely listened to, and they need a woman to speak out on their behalf."** Women during the epoch of the *salaf* were referred to by men for Islamic knowledge and asked to settle disputes over issues related to 'ilm, this was during the epoch of early Islaam, which 'Hirsi Ali' is obviously ignorant about. The book, *Caged Virgin*, is rather an insult to Muslim women, if indeed it is even directed to them, how such a poorly researched and factually inaccurate piece of work can somehow be taken as rallying cry for Muslim women in the West is beyond many Muslim women. 'Ayaan Hirsi Ali' was the one who kicked off a *fitnah* in Holland/the Netherlands and increased the oppression of the Muslims there has she initiated a 'play' in Holland wherein verses of the Qur'aan were used in a despicable manner and Muslim women were in fact mocked. This is what many non-Muslims do not realise, is that 'Ayaan Hirsi 'Ali' claims to represent Islaam, yet the majority of Muslim women were utterly appalled by her disgusting play! This resulted in the assassination of the director of the play, Theo Van Gogh in 2004 the grandson of the world famous artist and ironically was vocally opposed to feminism! After this, the Muslims in that country were subject to a variety of draconian legislations all in order to suppress and restrict the development of Islaam and the Muslims there. In any case, the Dutch have a history of turning the tables on its 'minority communities' and during World War 2, 80% of Dutch Jews were deported to concentration camps and subsequently gassed or massacred by the Nazis. The Dutch Jews were often escorted to the Nazis by the Dutch themselves as the Dutch wanted to free themselves from the Jews and avoid being conquered by the Nazis. Subsequently, 'Hirsi Ali' fled to America for three months and then was under 24 hour guard and police protection in *The Hague*. Her similitude therefore, was of one who held the West to be intrinsically liberated and as a result the West was obviously her desire and ambition whilst she was in East Africa. Initially 'Hirsi 'Ali' had claimed that she came to Europe as a refugee in 1992, fleeing from a forced marriage in war-torn Somalia, however a recent exposè of 'Hirsi 'Ali' uncovered that she was actually living in a middle-class area in Nairobi, Kenya with her rich family, and the so-called 'forced marriage' was actually an *arranged* marriage with a Somaalee man from Canada and they divorced normally, as her own brother and other (female) family members informed! Indeed, Professor Jytte Klausen, a just female Danish researcher of comparative politics at Brandeis University and author of *The Islamic Challenge: Politics and Religion in Western Europe* (New York: Oxford University Press, 2005) noted recently that: **"She wasn't forced into a marriage. She had an amicable relationship with her husband, as well as with the rest of her family. It was not true that she had to hide from her family for years."** She did not arrive from war-torn Somalia, but had rather spent substantial periods of time in Kenya (where she spent most of her life), Ethiopia, Saudi Arabia and Germany! Furthermore, her name 'Ayaan Hirsi 'Ali' is false and is not her real name,

But the importance of this work is to demonstrate that the noble women from the early generations of Islaam paid utmost importance to the Prophetic *hadeeth*, the acquisition of Islamic knowledge and the significance of the Islamic system of transmitting from those who are trustworthy according to the criteria of the early Islamic scholars. We do not find women during the early epoch exclaiming **“we do not accept hadeeth from Aboo Hurayrah, as he was a misogynist”**¹ (!), we also do not find any

rather her real name was something else!? She therefore fabricated her refugee story in order to seek asylum and residence in Europe, and then later get a passport, which she did get in 1997! This is the kind of lying individual that some people in the West were propping up as an ‘Islamic specialist’ and some *kuffaar* in England were even claiming that she should be supported as an ‘Islamic moderate’!?! *Time Magazine* even listed her as one of the most influential thinkers of 2005 CE!! ‘Ayaan Hirsi ‘Ali’ attended the *American Jewish Committee* centennial meeting in Washington!? (“A woman of valour” in *The Jewish Chronicle*, May 12 2006) After the cartoons controversy, the fraud ‘Hirsi ‘Ali’ supported the printing of the cartoons. Crying on Dutch TV in disgrace, she admitted that she lied (Dutch: “Ik heb gelogen”), and that her birth date and name on her Dutch passport were all false, going against Holland’s immigration laws! At the same time, ‘Hirsi ‘Ali’ supported Holland’s anti-refugee policies!! She has said that she will join the *American Enterprise Institute*, one of the hardcore right-wing neocon think-tanks and spin-labs in the USA!¹ So it looks as if she will get another nationality soon, as long as she panders enough to her pay-masters and fabricates more *baatil* against Islaam. In any case the US right wingers are against homosexuality, abortion and euthanasia, all the things that ‘Hirsi Ali’ calls to, so it looks as if she may not be there long!! Her political party began to view her as more and more of a liability and one of her former colleagues from her political party declared that ‘Ayaan Hirsi ‘Ali’ **“is not a Dutch national”**!! So much for pledging allegiance to the enemies of Islaam and blindly following them in everything for name and fame, and so much for European right-wing politicians finding token black mascots to attack Muslims. Condemned by even some *kuffaar* journalists who branded her extreme, she is in tears, in disgrace, humiliated with no home (except in Kenya, but she despised Africa in any case and would not return there), her political reputation in tatters, her credibility called into question by her own people, stripped of her beloved nationality, ‘Ayaan Hirsi ‘Ali’ has been exposed by her own hands, indeed as the Qur’aan says,

كَذَلِكَ الْعَذَابُ وَالْعَذَابُ الْآخِرَةُ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ

“Such is the punishment (of this world). And the punishment of the Hereafter is greater, if only they knew.”

{*al-Qalam* (68): 33}

Hirsi Ali retained her Dutch citizenship however after being supported by the neo-cons, Zionists and right-wing Dutch governmental sympathizers who all launched a worldwide campaign to defend her.

¹ This idea was initiated by the Moroccan feminist Fatima Mernissi, who claims in her book *Women and Islam* that Aboo Hurayrah (*radi Allaah ‘anhu*) was anti-women and thus his *ahaadeeth* should be rejected or at least questioned. She was followed in this void opinion by the likes of Khaled Abou El

of the early women scholars saying “**hijaab and niqaab is not obligatory upon Muslim women**”¹ or any women who said “**it is permissible for a Muslim woman to lead men in salah**”² (!) all of which is found within the contemporary era from a variety of heretical and deviant elements who have crept in amidst the Muslims.

Another important factor which must not be overlooked is the fact that this book is not a mere harp back to the old days, as there are many contemporary examples of Muslim women striving in Islamic learning and education. One of the recent scholars of *badeeth* from Yemen, Imaam Muqbil ibn Haadee al-Waadi’ee (*rabeemabullaah*) commended works by female scholars such as Umm Salamah as-Salafiyyah and in particular her work entitled *Intisaar Huqooq ul-Muminaat*³ (*Supporting the Rights of the Believing Women*)⁴ which is an excellent book which details the rights which Islaam bestowed for women over one

Fadl who also launches into a vicious and disgusting attack upon the companion of the Prophet Muhammad (*sallallaahu alayhi wassallam*).

¹ This belief has been disseminated by the *Murji’ah* of the era, wherein many women nowadays exclaim that their “**hijaab is in their hearts**” (!?) and other oxymoronic beliefs which have no proof or evidence for. One of the main proponents of these beliefs are the likes of Irshad Manji, a Ugandan born Canadian lesbian *Ismaa’eelee Shee’ee* who deceptively claims to represent Islaam and Muslims yet her whole methodology and outlook establishes the clear proof that she is not only distant from the average Muslim but also completely out of touch with the Islamic world. Indeed, while many Muslims were studying and learning about their deen the likes of Manji were busy producing lesbian documentaries for the *kuffaar*!!?

² This idea was formulated by Amina Wadud, an American feminist who has regurgitated a number of bizarre and heretical concepts which are in utter opposition to the Qur’aan, *sunnah* and *manhaj* of the *salaf*. Furthermore, after achieving an ‘Islamic studies’ qualification from a non-Muslim institution (!?) she now claims that she is able, qualified and competent to interpret the Islamic source texts even though she has scant knowledge of Arabic, is an Afrocentric and an advocate of the *kuffaar* methodology of publicity stunts. Furthermore, she has also stated that she cannot “intellectually accept” certain rulings mentioned in the Qur’aan!!? She stated in her book *Qur’an and Woman* (Kuala Lumpur: Oxford University Press, 1999): “**the Qur’aan gives me the means to say no the Qur’aan**”!!? Allaah says,

أَ أ أ أ أ أ أ

“So do you believe in part of the Scripture and disbelieve in part?”

{*al-Baqarah* (2): 85}

³ Sanaa’: Daar ul-Athaar, 1423 AH/2002 CE

⁴ Translated into English, Texas: Tarbiyyah Publications, 2006 CE

thousand years ago and yet are still neglected by men in the contemporary era. Indeed, many non-Muslim scholars attested to this, H.A.R. Gibb for example noted:

“That (Islaam’s) reforms enhanced the status of women in general is universally admitted.”¹

There are other positive examples of Muslim women, in the tradition of adhering to the Qur’aan, *sunnah* and the way of the *salaf*, authoring beneficial works detailing their Islaam in the current year. Examples of such works which have been authored in the English language include works such as Na’ima B. Robert’s *From My Sister’s Lips* which provides a superb insight into a woman’s journey to Islaam and how Islaam guides her life. Furthermore, as the author is actually from a Western background the book details in a unique style many of the challenges that women face when they embrace Islaam. Unfortunately, what has become manifest in this era are strange and erroneous designs for Muslim women which are not from the tradition of Islaam but rather from external non-Muslim sources. Indeed, many of these theories, designs, plans and ‘ideas’ for Muslim women are in many cases diametrically opposed to the teachings of Islaam and do not take into account marriage and the family unit, not to mention a disregard of the Divinely Legislated texts.²

¹ H.A.R. Gibb, *Mohammedanism* (London: 1953), p.33

² This is what has happened to the family unit in many *kuffaar* countries as families have disintegrated due to factors based on a variety of destructive concepts including that of fringe extremist feminism, wherein some of them even argue that marriage is nothing but “legalised rape”! In the 1971 CE ‘*Declaration of Feminism*’ it was stated that **“the end of the institution of marriage is a necessary condition for the liberation of women”**!! As a result, extremist feminist ideologues have written that inequalities between women and men will only end when marriage is destroyed! Indeed, they even went so far as to compare marriage to slavery. Sheila Cronin, head of the feminist organisation *NOW* stated: **“Since marriage constitutes slavery for women, it is clear that the women’s movement must concentrate on attacking this institution. Freedom for women cannot be won without the abolition of marriage.”** Others likened marriage to prostitution and one of the most hardcore radical feminists, Andrea Dworkin, a Jewish-American, author of *Pornography – Men Possessing Women* (London: Women’s Press, 1981) claimed: **“Marriage as an institution developed from rape as a practice. Rape, originally defined as abduction, became marriage by capture. Marriage meant the taking was to extend in time, to be not only use of but possession of, or ownership.”** However, this simplistic and shallow prescription totally opposes the *fitra* of women and is borne out of Anglo-European historical experiences of marriage wherein the woman was the property of man and had to take on the man’s family name and so forth. Indeed, Dworkin herself would later get married to a man! In Islaam there is no contradiction or pretence, the same cannot be ascribed and the extremist feminists provide nothing credible as alternatives. This has led them to conjure up some very

irresponsible and corrupted ideas leading some of them to even claim that “families support oppression” and that “families must be destroyed” (!) etc., yet even other women accused these ideas as being misandrist (a man-hater). Such ideas, which gained ground in the 1970s and 1980s, laid the basis for developing the idea that families were restrictive and intrinsically misogynistic and that women should go out into the workplace. These ideas also began to gain ground in Muslim countries such as Morocco, Egypt, Malaysia etc. for example and it is also pitiful to observe Muslims blindly following the *kuffaar* in this and basing their methodologies upon what *yahoodae* lesbians (!) have formulated with no guidance. In some cases, the *kuffaar* feminists have largely based their theories on their personal experiences which led them to extremes (like Dworkin for example who was beaten and abused by her ex-husband).

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AUTHOR'S INTRODUCTION

Indeed, all praise is due to Allaah, we praise Him, we seek His aid, and we ask for His forgiveness. We seek refuge in Allaah from the evil of our actions and from the evil consequences of our actions. Whomever Allaah guides, there is none to misguide and whoever Allaah misguides there is none to guide. I bear witness that there is no god worthy of worship except Allaah and I bear witness that Muhammad is the servant and messenger of Allaah.

To proceed:

It goes without saying to indicate here the status of the woman in Islaam as this topic has been researched in great detail by contemporaries and tens, or rather hundreds, of books and articles have been written regarding it. However, what concerns me is to indicate Islaam's exhortation to educating women and their good upbringing. This will be established in the preface to our subject *'Women's Concern with the Prophetic Hadeeth.'* Islaam obligated knowledge upon the woman and this obligation is taken from the pillars of *eemaan* and the knowledge of *tawbeed* with a sound correct understanding free from any kinds of innovation or superstition that are connected to other than Allaah and are thus asked, wanted or sought. The implementation of the Divinely Legislated obligations and religious duties also encompass an understanding of what she needs in order to establish her obligations towards her husband and family. It also includes that which rectifies her heart from pests and diseases such as envy, backbiting, slander etc. and what rectifies her soul and body from evil yearnings, desires and *shayaateen* from the humans and the jinn. So it is upon her to know the rulings for *zinaa*, covering her *'awrah*, the conditions for the Divinely Legislated *hijaab*, the rulings for looking and intermixing between the sexes, and being alone, the rulings which are in accordance with the Book of Allaah and the authentic *sunnah* of the Messenger (*sallallaahu alayhi wassallam*).

In summary, she has to learn about that which she needs in everyday and every night which is free from *shirk*, disobedience to Allaah, pests and diseases of the heart along with an understanding of their dangers and the path to curing them. All of this can only take place with knowledge and learning first, and the women of the praiseworthy generations were conscious of their need to acquire knowledge. They went to the Messenger of Allaah (*sallallaahu alayhi wassallam*) and sought a special sitting with him. In the two *Sabeehs* from Abee Sa'eed al-Khudree (*radi Allaahu 'anhu*) who said: "A woman

came to the Messenger of Allaah (*sallallaahu alayhi wassallam*) saying: “O Messenger of Allaah! The men have gone with your hadeeth, so set aside a day for us in order for us to learn from that which Allaah has taught to you.” The Messenger of Allaah (*sallallaahu alayhi wassallam*) said: “Get together on such and such day in such and such place”, so the women got together and he went to them to teach them from what Allaah had taught him.” The Messenger of Allaah used to safeguard teaching the women and instructed them, even menstruating women, the prepubescent and the adolescent to attend the gatherings of knowledge and goodness. He also made an excuse for those poor women who could not attend if they didn’t have a *jilbaab* to wear outside. Also in the two *Sabeehs* from Umm ‘Atiyyah al-Ansaariyyah (*radi Allaahu ‘anha*) who said: “The Messenger of Allaah instructed us to bring out on (‘Eid) al-Fitr and (‘Eid) al-Adha the adolescent and prepubescent girls, the menstruating women and those who usually remained in seclusion. As for the menstruating women, then they did not pray but they joined in the festivities and the *du’aa*. I said: “O Messenger of Allaah! One of us does not have a *jilbaab*?” He said, “Let her sister give her one of her *jilbaabs* to wear.”

So for that reason, examples of outstanding and distinguished women can be found in Islamic history who were skilled in the arts and sciences and the books are filled with their biographies and females scholars of *fiqh*, *Mufasssiraat* (female explainers of the Qur’aan), *Adeebaat* (female literary writers), *Shaa’iraat* (poets) and *‘Aalimaat* (scholars) in all of the sciences of the *deen* and the Arabic language.¹ At one moment in time it was the case that a bride would not be ready for marriage until she had some beneficial books concerning the Divine Legislation. For example, Imaam adh-Dhahabee mentioned that a virgin in her preparation for marriage would have with her at her wedding a copy of the book *Mukhtasar al-Muzaanee*.² This indicates women’s passion and love for knowledge at that time and this has been recorded about the great respected Muslim woman and acknowledged by the enemies before the friends. As Gustave le Bon³ mentioned that

¹ Classified by Abu’l-‘Abbaas al-Mu’aafaree in *Taraajim Shaheeraat in-Nisaa’* and verified by ‘Aaidah at-Taybee and published in the journal *Majma’ al-Lughat il-‘Arabiyyah* (Damascus). See our book *al-Ishaaraat ilaa Asmaa’ ir-Rasaa’il al-Mawd’iyyah fee Butoon il-Majallaat wa’l-Mujallidaat*.

² See: *Seer ‘A’lam un-Nubalaa’* (vol.14, p.233).

³ 1841 – 1931 CE, he was a somewhat paradoxical French social psychologist and amateur physicist famed for his work on crowd psychology entitled *The Crowd – A Study of the Popular Mind*. He studied medicine and toured Europe, North Africa and Asia from the 1860s to the 1880s and was part of the French intelligentsia of his day. He also wrote favourably about Islaam and the Muslim Arabs particularly within his landmark books *La Civilisation des Arabes (The Civilisation of the Arabs)*,

during the periods of the Abbasids, in the east in the shadow of the 'Umayyids in Andalusia (al-Andaloos) there were many famous women who were well known for their knowledge and literary skills and viewed this as being “from the evidences of the importance of women during the epoch of Arab civilisation.”¹ He did not limit the role of women only to learning and seeking knowledge, he even highlighted women’s role in teaching and narrating books. In this manner they granted knowledge to many luminaries of the nations and this is indicated by the grandiose accounts from the world of the women. And if a researcher was to try and complete a series which held into account the foremost of the Mothers of the Believers and those who followed since the epoch of the

originally written in 1884 CE (Paris: FirminDidot) and *The World of Islamic Civilisation* (New York: Tudor Pub. Co., 1974) wherein he notes among other points: how history had never witnessed conquerors who were as merciful as the Muslims, that the Arabs were the ones who guided Europe to the ancient world of the Greeks and Romans; European universities based their curricula on translations of the books of the Muslims for six hundred years and used Muslims method of research; the Arabs established laboratories one thousand years ago wherein they conducted experiments and published discoveries which Lavoisier (accredited by some as being the founder of chemistry) utilised to produce his findings; modern chemistry came into being due to the research and experimentation of Muslim scientists; Muslim hospitals emphasised preventative medicine and the preservation of health and had large wards and private wards for certain individuals. Pupils were trained in diagnosis and brought observation and experience to the perfecting of their studies. There were also special mental hospitals and pharmacies which dispensed prescriptions; Muslims invented the art of mixing chemical medicaments in pills and solutions, many of which are in use to this day, though some of them are claimed as wholly new inventions of the last three centuries because European chemists are unaware of their history; Islaam had dispensaries which filled prescriptions for patients; physicians paid regular visits to patients and had all necessary equipment with them. However, Le Bon regurgitated much in the way of racism and sexism based upon theories associated to the backward evolution theory which was a popular explanation for all things during the time he was writing. In his book *The Psychology of Peoples* (Thomas and Sillen, 1991 CE) he claims that the European race is superior to that of the African, Chinese, Japanese, Chinese and of the Semitic peoples!! He also wrote in 1879 CE that women “were the most inferior form of evolution...they excel in fickleness, inconsistency, absence of thought and logic and incapacity to reason.”! As a result, he is well known for claiming that women’s brains are inferior compared to that of a man and “resembled the brain of a gorilla” (!) this is why Shaykh Mashhoor (*hafidhahullaah*) noted in the text that he was from the “enemies” to women, yet Le Bon still had to concede Islaam’s historical treatment of women. Perhaps, Le Bon himself realised himself that he should adopt much of the treatment that Islaam provided for women, Allaah knows best. His book *The Civilisation of the Arabs* was translated into Arabic by ‘Aadil Zu’aytar (Egypt: Al-Halabee Press, 2000 CE). **[Translator’s Note]**

¹ *Hadaaratul-‘Arab (Arab Civilisation)*, p.389.

Messenger (*sallallaahu alayhi wassallam*) up until today, the length of his life would not be sufficient even if it was long.

In this book I stop at the most famous female scholars and narrators of the Prophetic *hadeeth* throughout the ages and in all places which shows women's concern with this knowledge. Perhaps my treatise will be the connecting link between my believing sisters and the golden chain which include those pearls from the *Sabaabiyyaat* and those female narrators who followed them in this field of knowledge. Also it is hoped that this treatise will sever the link between them (the believing sisters) and the enemies of Islaam by alerting them to take refuge in the knowledge of the Divine Legislation and to caution them against the poison which the enemies (of Islaam) have disseminated in schools and universities, as they saw that the arena was open with no resistance against and none to fill it. As a result, they dedicated their efforts to demolish the structure of the *ummah* via influencing the glorious woman artisan, to the extent that the Orientalist Gibb stated: "Indeed, female schools are the pupil of my eye."

The Pleasure of Allaah is the intent here, and may prayers and peace be upon our Prophet Muhammad and upon his family and his companions, and our last invocation is that all praise is due to Allaah, Lord of the worlds.

Written by,

Aboo 'Ubaydah Mashhoor bin Hasan Aal Salmaan

11 Shawwaal 1412 AH/13 April 1992 CE

CHAPTER ONE

NARRATIONS AND FEMALE NARRATORS OF HADEETH

WOMEN ARE THE TWIN HALVES OF MEN IN THE KNOWLEDGE OF REPORTING/NARRATING (HADEETH)

Men are distinguished from women in regards to testimony, women are the twin halves of men in the knowledge of reporting and narrating and what is also worth mentioning is that the difference between narrating and giving testimony is an issue which one of the critical minded scholars looked at and for a sufficient period in time searched for the division between the two. This scholar was Imaam al-Qaraafee (*rabeemabullaah*)¹, so listen to what he said in his book *al-Furooq*:

The difference between giving testimony and narrating and reporting (hadeeth): I began with the difference between these two principles as I established searching for it for nearly eight years and I was not successful. I asked the notables about the separation between them and a verification of each of them, as each of them is a report. They stated that the difference between the two is that “a testimony has conditions such as the number (of witnesses), to be a male and free. This is as opposed to a narration, which is authenticated from one person, a woman and a slave.” I was still worried and confused in understanding it until I came across Sharh ul-Burhaan of

¹ Abu'l-'Abbaas Shihaabudeen Ahmad ibn Idrees as-Sanhaajee al-Qaraafee, was a *Maalikee* scholar who was lived in the city of Qaraafa in Egypt, he was born circa 626 AH/1228 CE and died in 684 AH/1285 CE. He was specialised in Arabic grammar and has a huge work in 14 volumes entitled *ath-Thaakhirah fee Furoo' il-Maalikiyyah* (Beirut: Daar ul-Gharb al-Islaamee, 1994 CE, First Edition), the second edition was published in the UAE in 1999 CE. He also authored *Sharh Tanqeeh al-Fusool fi'l-Usool* (Beirut: Daar ul-Fikr, 1973 CE and second edition Beirut: Daar ul-Kutub al-'Ilmiyyah, 1410 AH/1989 CE), *al-Ihkaam fee Tamyeez al-Fataawaa 'an al-Ahkaam wa Tasarrufaat il-Qaadee wa'l-Imaam* [Precision in Distinguishing Religious Opinions from Legal Rulings and the Action of the Judge from that of the Imaam], (Halab: Maktabat ul-Matbu'aat al-Islamiyyah, 1967 CE) and *al-Ajwiba al-Faakheerah 'an al-As'ila al-Faajirah* [Effective Responses to Arrogant Questions] which is a reply to Christian contemporaries of al-Qaraafee and interprets the Bible in light of the details of the life and mission of the Prophet Muhammad (*sallallaahu alayhi wassallam*). [TN]

al-Maazaree and I found that he mentioned this principle and checked it, distinguishing between the two matters. Al-Maazaree said (raheemahullaah): “The testimony and the narrating (of hadeeth) are both reports of information except that one of them is general and not specific, which is the narration, like the saying of the Prophet (sallallaahu alayhi wassallam): “Indeed actions are by intentions” which is not specified to any particular person, rather they are directed to all of creation, general for all times and for all places. This is as opposed to a just word to a ruler which necessitates what is specific and this is what a testimony is.”¹

Our intent is to highlight that women are the twin halves of men in the knowledge of narrating and reporting *hadeeth* which can be summarised in the following:

1. Women are the same as men in transmitting, as the Messenger of Allaah (sallallaahu alayhi wassaalm) safeguarded the education of women and their listening to his *hadeeth* as women are helpers of this *deen* and have been responsible for that from the first moment the Messenger of Allaah (sallallaahu alayhi wassallam) called the people. in the two *Sabeels*, from Aboo Hurayrah (radi Allaahu ‘anhu) who said: The Messenger of Allaah (sallallaahu alayhi wassallam) stood up when the verses was revealed,

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“And warn, (O Muhammad), your closest kindred.”

{*ash-Shu'araa'* (26): 214}

Saying: “O gathering of the *Quraysh*! Prepare yourselves as I cannot save you from Allaah at all. O Banee ‘Abd Manaaf, I cannot help you at all from Allaah! O ‘Abbaas bin ‘AbdulMutallib, I cannot help you from Allaah at all either! O Safiyyah aunt of the Messenger of Allaah, I cannot save you from Allaah! O Faatimah bint Muhammad, ask for anything of my wealth but I cannot save you from Allaah.”

So as the Messenger of Allaah (sallallaahu alayhi wassallam) specified some of the nobles and seniors with his call, he also specified some of the senior women and noble women, this indicates the independence of their personalities in the *deen* from the first days just

¹ *Al-Furooq*, vol.1, pp.4-5

like that of the men. The teacher Muhammad al-Muntasir al-Kattaanee appended to the *hadeeth* which has just proceeded:

“The Arab woman barely heard her name except that she replied obediently, quietly, joyfully and except that she said responding “I am here, I am here O caller from the sky, O truthful one. We have known you from a young age and you have revitalised this world. Your fealty to you oaths is accompanied by your pleasing good actions and we know you to be pure and chaste. Then you became a husband and you became worthy to your people, righteous and pleasing. Then we knew you as a father and your fatherliness was generous and righteous, you showed honourable characteristics and generosity. We have never seen fatherly characteristics like this, honest, pure and methodical and your example is like the truthful glad tidings, fulfilled, leading, guiding.”

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“...who enjoins upon them what is good and forbids them what is wrong and makes lawful for them the good things and prohibits for them the evil and relieves them of their burden¹ and the shackles which were upon them.²”

{*al-A'raaf* (7): 157}

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“O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from them both of them many men and women.”

{*an-Nisaa* (4): 1}

¹ Difficulties in religious practice

² i.e., extreme measures previously required for repentance, and retribution without recourse to compensation.

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“For men is a share of what they have earned and for women is a share of¹ what they have earned.”

{*an-Nisaa* (4): 32}

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“Whoever does righteousness, whether male or female, while he is a believer – We will surely cause him to live a good life, and We will surely give them their reward (in the Hereafter) according to the best of what they used to do.”

{*an-Nabl* (16): 97}

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“The believing men and the believing women are allies of one another.”

{*at-Tawbab* (9): 71}

*“Indeed women are the twin halves of men.”*² For that reason, the Arab woman of the past was upon the Prophetic guidance and the true deen and preceded all of the men, as Khadeejah bint Khuwaylid, the wife of the Messenger of Allaah (sallallaahu alayhi wassallam) was the first to respond, believe and encourage. She strengthened the Messenger of Allaah’s (sallallaahu alayhi wassallam) heart to accept what Allaah had revealed, he said to her: *“I fear that something may happen to me.”* She said to him: *“Never! By Allaah! Allaah will never disgrace you.”* Then she mentioned his praiseworthy character and directed him to Waraqah. Ibn Ishaq noted:

“Khadeejah was the first to believe in Allaah and His Messenger and the truth which the Messenger came with and with that lightened the load from

¹ This may refer to shares of inheritance, wages and reward in the Hereafter.

² Verified by Ahmad (vol. 6, p.256), Aboo Daawood (no.236), al-Bayhaqee (vol. 1, p.168) and Ibn ‘AbdulBarr (vol.8, p.337) with an authentic chain of transmission

the Messenger of Allaah (sallallaahu alayhi wassallaam). He did not listen to anything that he hated except that he would refer the matter back to her so that she would make him strong and lighten off him the issues of the people.”

Then women followed after her, such as Asmaa’ bint Abee Bakr, Umm Ameer ul-Mumineen ‘Abdullaah bin Zubayr, Faatimah bint al-Khattaab the sister of ‘Umar, the leader of the believers...”¹

As we have mentioned prior women sought from the Messenger of Allaah (sallallaahu alayhi wassallam) a special specified session with them saying: “O Messenger of Allaah! The men have gone with your hadeeth, so set aside a day for us in order for us to learn from that which Allaah has taught to you.” The Messenger of Allaah (sallallaahu alayhi wassallam) said: “Get together on such and such day in such and such place”, so the women got together and he went to them to exhort them and instruct them. Also from what he said to them: “There is no woman amongst you who has three children and except that she will be covered and protected from the Hellfire.” A woman said: “What if she had two children?” He (sallallaahu alayhi wassallam) said: “Even if she had two.” The Messenger of Allaah (sallallaahu alayhi wassallam) safeguarded women listening to that which is good and specified reminding them. Ibn Jurayj narrated from ‘Ataa’ bin Jaabir bin ‘Abdullaah who said²: The Messenger of Allaah (sallallaahu alayhi wassallam) stood up on the day of ‘Eeid ul-Fitr and prayed, then after the prayer gave a sermon. When he finished (sallallaahu alayhi wassallam) he went to the women and spoke to them, whilst leaning on Bilaal’s arm, and Bilaal spread out his thobe for the women to put their sadaqah in it. In the narration from Ibn ‘Abbaas: **“He thought that maybe the women did not hear so he went to speak to them and instruct them to give sadaqah.”** Ibn Jurayj said to ‘Ataa’: **“Is it the duty for the Imaam to remind the women?”** ‘Ataa’ replied: **“Yes it is right for them (Imaams) to do that, what is it with them that they do not do that!?”**

Therefore, the issue is not only for the Messenger of Allaah (sallallaahu alayhi wassallam), so it is a must for the scholars, the guardians of the affairs of the women to have concern for this just as the Messenger of Allaah (sallallaahu alayhi wassallam) had concern for it and as did the *Salaf us-Saalih*.³ Women take knowledge and narrations and transmit it, as do men, in order for them to be guided women, keys to goodness, shutting

¹ From an article that was published in a serialised form in *Majallat ul-Muslimeen* (vol.5, nos. 4 and 5).

² In Bukhaaree and Muslim. [TN]

³ An example of this will come in a following chapter *inshaa’Allaah*.

out evil, so how can obedience be established correctly except with knowledge. Knowledge is absolutely the best kind of obedience to Allaah and this is what became clear to the abstentious knowledgeable woman of understanding, Umm Dardaa' (*radi Allaahu 'anha*)¹ as she said: "I sought worship in all things and I did not find anything more satisfying than the gatherings of the scholars and their reminders."

So what makes noble women educators, scholars and ascetics today turn away from these examples? The *Salafee da'ee* 'AbdulHameed bin Badees (*rabeemabullaah*)² appended to the two *badeeth* which have been mentioned prior some firm words in explaining the first *badeeth*:

The men used to necessitate that the Prophet (sallallaahu alayhi wassallam) would teach them and the women were not able to rival them. Yet they sat at the back of the rows of the masjid and if the Prophet (sallallaahu alayhi wassallam) spoke with knowledge after the prayer it was not really possible for them to hear properly and they had a desire for knowledge, just like the men did, as they knew that they were also responsible to implement the regulations of the Divine Legislation like the men. For that reason, they asked the Messenger of Allaah (sallallaahu alayhi wassallam) to specify for them a day according to his choice. He responded to their request and promised to specify a day for them, then he met them all on that particular day and narrated to them, exhorted them and instructed them things which they have to know from the affairs of the deen. He informed them that if a woman had lost three children and she will be covered and protected from the Hellfire, due to the greater reward being for the greater calamity. A

¹ The noble female companion and wife of Abu'd-Dardaa' (*radi Allaahu 'anha*), she died in circa 81 AH/700 CE. She was learned in the sciences of *hadeeth* and Imaam Bukhaaree referred to her as being an authority. Ibn 'AbdulBarr (*raheemahullaah*) referred to her as being "an excellent scholar and an intelligent woman, being at the same time very pious." (See Ibn 'AbdulBarr, *al-Isti'aab fee Asmaa' il-Ansaab*). [TN]

² He is Shaykh 'AbdulHameed bin Badees, born in Qastantiyyah (Constantine) the biggest city in Eastern Algeria in 1306 AH/1889 CE. He graduated from the *Zaytoonah University* of Toonis (Tunisia) in 1912 CE after which he travelled to Makkah. When he returned to Algeria he began a programme of *tasfiyah* and *tarbiyah* of the people who had been confused by the paternalistic French colonial policies which had closed down Arabic and Islamic schools. Along with Shaykh Basheer al-Ibraaheemee he founded the *Association of Algerian Muslim Scholars* in 1930 CE and formulated a programme which emphasised teaching Arabic, Islaam and *tafseer*, and Ibn Badees' *tafseer* classes lasted for twenty five years in total. Bin Badees died in 1359 AH/1940 CE. [TN]

woman was fearful that the virtue of Allaah would only be for a woman who had lost three children and feared that the reward was restricted so she asked about that and the Messenger of Allaah (sallallaahu alayhi wassallam) informed her that it also includes the woman who has lost two children aswell.

Then he tied to the first *hadeeth* the second and stated, in deducing the regulations and benefits to be derived from the *hadeeth*:

Women are the twin halves of men in responsibility and what is obligatory is their education and study and the Messenger of Allaah (sallallaahu alayhi wassallam) taught them and visited them as mentioned in the hadeeth of Ibn 'Abbaas that the Messenger of Allaah (sallallaahu alayhi wassallam) went out and Bilaal was with him and thought that the women did not hear and exhorted them and instructed them to give sadaqah and a woman gave an earring and a ring and Bilaal gathered it all into his thobe. It is not permissible for women to freely mix and intermingle with men when studying, either a day has to be specified for them as highlighted in this hadeeth or the women have to sit at the back of the rows behind the men which is also noted in the hadeeth of Ibn 'Abbaas (radi Allaahu 'anhu) wherein a day was specified for the women to study and this day was repeated whenever it was needed.

Then he mentioned under the title *'Following the Example'*:

The ignorance that is among our women today is due to illiteracy.¹ So there is a great sin upon those who are responsible for them. the people of knowledge, the

¹ According to the 2002 CE *Arab Human Development Report* adult female illiteracy is “the scourge of the Arab countries” and is actually increasing. They note that in Egypt for example, 17 million people are illiterate (one third of the population) and most of these are women. At least 42% of Egyptian women are illiterate. According to the *UNESCO Institute for Statistics (2005-06 International Literacy Day 'Women still left behind')*, it is now estimated that there are 771 million illiterate adults in the world and nearly two thirds of the world's illiterate are found in only 9 countries. 45% of the 771 million live in India and China (34% and 11% respectively). Globally, 82% of world's population is reported as illiterate, 87% are men, 77% are women. Just under 30% of world's illiterate youth population live in sub-Saharan Africa. The adult female illiteracy rate is 25% higher than that of men in Angola, Central African Republic, Chad, the Democratic Republic of Congo, Liberia, Morocco, Mozambique, Togo and Yemen. Mauritania has a female illiteracy rate of about 74.4%. According to the *Compendium of Statistics on Illiteracy* (SR5, no.35) in 1995 CE, 87 million illiterate women in sub-

Prophetic inheritance, are responsible for the ummah, the men and women, so it is upon them to establish this great obligation for the right of women by teaching them while they are in the back rows behind the men and on days specified for them, following the example of the great teacher, may prayers and peace be upon him.¹

This great *Salafee* scholar (*rabeemabullaah*) wrote this in regards to female education and ascertained it by saying:

The home is the first school and the original base of forming men and the religiosity of the mother is the foundation for preserving the deen and manners. The deficiency that we find in this regard mostly stems from the lack of Islamic education in the home and the women's lack of deen.²

Also from his golden words regarding women's education:

Why is the woman punished for her knowledge? Is knowledge a pleasant watering place for men, yet a dirty watering place when it comes to the women? Do they have two effects, good for the males yet detested for the females?³

Also, it has to be stated that the woman preceded the man in adherence (to the *deen*) and surpassed him in the capacity of seeking knowledge and investigation and she was a reason for him to do good actions and she was a reference point to settle arguments and disputes. Bukhaaree reported in his *Sabeeh* from 'Abdullaah ibn 'Abbaas who said: "My mother and I were from those who were weak, my mother was with the women and I was with the children." He mentioned before this: "Ibn 'Abbaas (*radi Allaahu 'anhuma*) was with his mother who were both from those who were weak and oppressed and he did not stay with his father who remained on the *deen* of his people." The mother of Ibn 'Abbaas preceded her husband in *eemaan*, her name was Lubaabah bint al-Haarith al-Hilaaliyyah, her *kunyah* (soubriquet) was Ummu'l-Fadl. She responded to the call of the Messenger of Allaah (*sallallaahu alayhi wassallam*) and believed in his *deen* before her husband did.

Saharan Africa, 256 million in southern Asia and 23 million in Latin America/Caribbean. The sub-Saharan African Muslim countries which have the highest illiteracy rates are Niger, Chad and Senegal, yet Senegal has major literacy projects in motion. [TN]

¹ 'AbdulHameed bin Badees, *Hudaa an-Nubuwwah* (p.133). Also see the book: *Ibn Badees, Hayaatuhu wa Athaaruhu*, vol.2, pp.198-200.

² *Ash-Shihaab*, no.11, vol.8 Sha'baan 1354 AH

³ *Al-Muntaqid*, no.8, 30 Muharram 1344 AH

Some women were also the reason for their people to also enter into Islaam. In the two *Sabeehs* from 'Imraan bin Husayn (*radi Allaahu 'anhu*) who said that they (the companions, *radi Allaahu 'anhum*) were with the Prophet (*sallallaahu alayhi wassallam*) on a journey and they had departed at the beginning of the night until dawn was near and then they came to a particular spot and rested, they were overcome by tiredness and they fell asleep until the sun rose. The first to awake was Aboo Bakr and he would not wake the Messenger of Allaah (*sallallaahu alayhi wassallam*) until he awoke, then 'Umar woke up. Aboo Bakr sat by the side of the Prophet's head and made *takebeer*, raising his voice until the Prophet (*sallallaahu alayhi wassallam*) awoke. (After travelling for a while) he dismantled and prayed *fajr* and an individual from amongst them separated himself from them and did not pray. When he left it was said to him "O *fulaan!* What prevents you from praying with us?" He replied, "I am in a state of *janaabah* (major impurity)" and so the man was instructed to make *tayyamum* and then he prayed. We were overcome by severe thirst, and then as we were travelling we came across a woman riding an animal who had provisions with her (two large water-skins). We said to her: "Where can we get some water?" She said, "Woe! There isn't any water" We said, "What's the distance between your family and the water?" She said, "a day and a night." We said to her "Go to the Messenger of Allaah." She said "and what is the Messenger of Allaah?" We did not take any concern over her until she came to meet the Prophet (*sallallaahu alayhi wassallam*) with us. She told him exactly what she had told us except that she stated that she was an orphan, so he asked for her provisions and he wiped over the top of the water containers (from where the water comes out from) and all forty of us men drank from it to our fill. Each person filled his small water vessel (which was made out of animal skin), which were so full they were about to burst, but they did not give any water to their camels. Then he (*sallallaahu alayhi wassallam*) said: "Bring what you have" and they (the companions) gathered from her some bread and dates up until the rest of her family came and she said: "I have either met the greatest magician of people, or he is a prophet as they claim", then Allaah guided those people due to that woman and she embraced Islaam and so did her people."¹

In another narration: "The Muslims after that waged war against those polytheists who were around the area of that woman and did not attack her people. She said to her people on that day: "I do not see that those people are calling you on purpose, so will you not accept Islaam?" They obeyed her and became Muslims." This woman presented goodness to her people and that was via her meeting with the Messenger of Allaah

¹ Saheeh Bukhaaree, book no.56, *hadeeth* no.771 [TN]

(*sallallaahu alayhi wassallam*) and his good treatment, and the good treatment of his noble companions, so she embraced Islaam and so did her people along with her. As for the knowledgeable and studious women surpassing the men and being reference points to settle arguments and disagreements, then the examples of this are many, especially in regards to the Mothers of the Believers, (*ridwaan Allaabi alaybin*). An example of this will soon follow, yet it will suffice to mention a few examples now:

- ❖ Bukhaaree and Muslim reported in their *Sabeehs* from Anas bin Maalik (*radi Allaahu 'anhu*) who said: “Three groups of people came to the houses of the wives of the Prophet (*sallallaahu alayhi wassallam*) asking about the Prophet’s worship (*sallallaahu alayhi wassallam*).”
- ❖ Muslim reported in his *Sabeeh* from Thumaamah bin Hazn al-Qushayree who said: “I met 'Aa'ishah and asked her about the *nabeedb*¹, then 'Aa'ishah called an Ethiopian slave-girl and said to me: “Ask her because she used to prepare it for the Messenger of Allaah (*sallallaahu alayhi wassallam*).”²

These two examples indicate that men sought the *sunnah* from the wives of the Messenger of Allaah (*sallallaahu alayhi wassallam*). Here are some other examples for you indicating women’s judgement on disagreements with the *fukahaa* from the companions (*radi Allaahu 'anhum*).

- ❖ Muslim reported in his *Sabeeh* from Taawoos who said: “I was with Ibn 'Abbaas when he said to Zayd ibn Thaabit: “Do you rule that the woman who is in her menses is allowed to go without performing the last circumambulation of the House?” Ibn 'Abbaas said to him: “No, ask such and such al-Ansaariyyah if the Messenger of Allaah (*sallallaahu alayhi wassallam*) instructed her to do this?” He (Taawoos) said: Zayd ibn Thaabit returned to Ibn 'Abbaas saying: “I do not see anything except that you have spoken the truth.””
- ❖ Bukhaaree and Muslim reported in their *Sabeehs* from Abee Salamah who said: A man came to Ibn 'Abbaas and Aboo Hurayrah and sat with them saying: “*What is the ruling for me about a woman who was born forty nights after her husband?*” Ibn 'Abbaas said “*Her 'iddah (waiting period) lasts until the end of the longest among the two prescribed periods.*” I (Aboo Salamah) said (that Allaah says):

¹ A drink in its non-alcoholic form that was consumed during the time of the early generations and was served to the Prophet (*sallallaahu alayhi wassallam*). [TN]

² Saheeh Muslim, book 22 (*Kitaab ul-Ashriba*), see *hadeeth* nos. 4976 and 4920.

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“And for those who are pregnant their term is until they give birth”

{*Talaaq (65): 4*}

Aboo Hurayrah said: “I’m with the son of my brother (Aboo Salamah) on this.” Ibn ‘Abbaas sent a servant boy to Umm Salamah to ask her and she said: “*The husband of Subay’ah al-Aslamiyyah was killed while she was pregnant and she delivered a baby forty days after his death. Then she received a marriage proposal and Allaah’s Messenger (sallallaahu alayhi wassallam) married her to someone. Abu’s-Sanaabil was of those who proposed to her.*”

Indeed, women share with men the verification of issues related to knowledge via discussion and dialogue which necessitate understanding of regulations of the *deen* and stopping at the *sunnah* of the leader of the messengers (*sallallaahu alayhi wassallam*). Ummu’l-Fadl bint ul-Haarith ended the dispute between some people about the Messenger of Allaah’s (*sallallaahu alayhi wassallam*) fasting on the day of Arafah. Al-Bukhaaree and Muslim reported in their *Sabeehs* from Ummu’l-Fadl bint ul-Haarith that “Some people were disputing about the fast of the Prophet (*sallallaahu alayhi wassallam*) on the day of Arafah. Some said that he (*sallallaahu alayhi wassallam*) fasts it, while others said that he does not fast it. So I sent a glass of yogurt to him and he drank it.” al-Haafidh ibn Hajr stated:

“From the benefits of this hadeeth are: discussing issues of knowledge between men and women.”

A women named Umm Yaaqoob sought clarification from Ibn Mas’ood regarding something she had heard from him and thus discussed the matter with him and debated him regarding the matter until the matter became clear to her. Bukhaaree and Muslim report in their *Sabeehs* from ‘Abdullaah ibn Mas’ood who said: “May Allaah curse the female tattooists, the females who get tattooed, the women who practice names (plucking of the eyebrows) and those who get their teeth gapped for beauty, they are changing the creation of Allaah.” This reached a woman from Bani Asad named Umm Yaaqoob, she went to Ibn Mas’ood and said: “It has reached me that you cursed such and such.” He said: “Why shouldn’t I curse those who the Messenger of Allaah (*sallallaahu alayhi wassallam*) cursed and what is in the book of Allaah?!” she said: “I have certainly read what is between the slates (i.e. the Qur’aan) and I did not find what you say!” Ibn

Mas'ood said: "If you had read it properly you who have found it. Did you read where Allaah said,

"Whatever the Messenger gives you take it, and whatever he forbids you, stay away from."

{*al-Hasbr (59): 7*}?"

She said "No." he said: "This forbids it." Umm Yaqoob said: "But I see your on family doing it!" he said: "Go and see!" so she went and saw and did not find what she claimed at all. Ibn Mas'ood said "If she did something like that I would not like to have sex with her." So there is no problem at all with a woman seeking clarification about issues related to her *deen* or with placing any knowledge-based problems and issues to the well-versed scholars that are known for righteousness, *taqwaa* and knowledge. In this way she seeks the proofs and clear evidences and she holds firm to the regulations of the Divine Legislation and the manners that follow from that. Imaam Ibn Qayyim (*rabeemabullaah*) said:

Knowledge is (what) "Allaah says..." and (what) "His Messenger says..." ; (what) "the Companions say..." , it is not something false,

Knowledge is not that you partake in disagreements foolishly, between the Messenger and between the opinion of a Faqeeh

Regarding this, Imaam ash-Shawkaanee said:

It has not been transmitted from any of the scholars that they rejected the statement from a woman merely on the basis that she was a woman. How much of the sunnah has the ummah implemented via accepting the statement of one woman from the Companions? This is not denied by even one who has the lowest amount of knowledge.¹

The explainer of *Musallam ath-Thaboot* stated:

The statement of a just woman is accepted without a man having to be with her, as opposed to witnessing which has the condition of being male.

Then he stated, which indicates this:

From the guidance of the companions, who are sufficient, they accepted the statement of Burayrah before she was freed, they accepted the statement of

¹ *Nayl ul-Awtaar*, vol.8, p.22

'Aa'ishah, the mother of the believers, they accepted the statement of Umm Salamah, another mother of the believers and they accepted the statements of other women.¹

The major companions, Imaams of *hadeeth* and major scholars studied under many female narrators, taking (narrations) from them and accepting their statements. The following is a list of the most famous people who done just that:

The Illustrious Companion, Ali ibn Abee Taalib (radi Allaahu 'anhu):

Will you find a better track to traverse or a better status than 'Ali ibn Abee Taalib? This great mountain of knowledge, who is not rivalled in his actions, wisdom and closeness to the Messenger of Allaah (*sallallaahu alayhi wassallam*). He received *hadeeth* from the freed slave woman of the Messenger of Allaah (*sallallaahu alayhi wassallam*) who used to serve him, this was Maymoonah bint Sa'd. So what about those who were less than 'Ali (*radi Allaahu 'anhu*)?²

Imaam Muhammad bin Shihaab az-Zuhree (d. 124 AH/741 CE):

He (*rabeemabullaah*) narrated from more than one woman, he narrated from 'Amrah bint 'AbdurRahmaan bin Sa'd bin Zaraarah al-Ansaariyyah al-Madaniyyah, who is from those who narrated much from 'Aa'ishah (*radi Allaahu 'anha*) and she died before 100 AH, az-Zuhree took many narrations from her.³ He also narrated from Nadbah the freed slave of Maymoonah the wife of the Prophet (*sallallaahu alayhi wassallam*).⁴ He also narrated from three women and he was the only one to narrate from them. These women were Faatimah al-Khazaa'iyah, Hind bint al-Haarith al-Faarisiyyah and Umm 'Abdillaah ad-Doosiyyah.⁵

Imaam Maalik bin Anas (Imaam Daar ul-Hijrah) – (d.179 AH/795 CE):

He (*rabeemabullaah*) narrated from 'Aa'ishah bint Sa'd bin Abee Waqqaas az-Zuhriyyah al-Madaniyyah (d. 117 AH/735 CE). She narrated from her father and from Umm Dharr and it was also said that she saw six of the mothers of the believers. A group of the

¹ *Fath ul-Rahmoot Sharhu Saheeh Musallam ath-Thaboot*, vol.1, p.144

² See the biography of Maymoonah in *al-Isaabah*, vol.7, p.173 and *al-'Awdat ul-Hijaab*, vol.2, p.286.

³ *Tahdheeb ut-Tahdheeb*, vol.11, p.466.

⁴ *Ibid.* vol.11, p.482.

⁵ See Imaam Muslim, *al-Munfaridaat wa'l-Wahdaan*, p.11.

people of knowledge narrated from her, such as al-Ja'eed bin 'AbdirRahmaan, Ayyoob, al-Him bin 'Utaybah, Aboo Zinaad, Muhaajir bin Masmaar, 'Ubaydah bin Naabil and others. Al-'Ajalee said that she was **“a trustworthy female Madeenan successor.”** Al-Khaleelee stated **“Maalik did not relate from a woman other than her.”**¹

Imaam Ahmad ibn Hanbal (Imaam of the People of Sunnah) – (d.241 AH/855 CE):

He narrated from Umm 'Umar bint Hassan bin Zayd ath-Thaqafee.²

Al-Qaadee Abu Ya'la al-Faraa' (d.458 AH/1066 CE):

He heard (narrations and *hadeeth*) from Ummu's-Salaam bint al-Qaadee Abee Bakr Ahmad bin Kaamil bin Khalaf bin Shajarah al-Baghdadiyyah. Her *kunyah* was Ummu'l-Fath. A group of scholars heard from her and she heard from Muhammad bin Ismaa'eel al-Baslaanee and others. Ibn Katheer stated, after mentioning a narration of Abee Ya'la al-Faraa' from her, the following: **“More than one have praised her due to her deen and mastery. She was born in Rajab 298 AH (March 911 CE) and she died in Rajab 390 AH (June 1000 CE).”**³

Imaam Aboo Sa'd as-Sam'aanee (d.562 AH/1172 CE):

Towards the end of his biographical dictionary *at-Tabbeer fi'l-Mu'jam al-Kabeer* in the chapter entitled **‘Women that I dictated from’**⁴, he mentioned the scholars that he had studied under and organised their names according to the letters of the biographical dictionary. He compiled the names of 69 female *hadeeth* scholars and narrators of *hadeeth* that he heard from or gave him *ijaa'abs*⁵ of what they had narrated.

¹ *Tahdheeb ut-Tahdheeb*, vol.12, p.464.

² *Al-Bidayah wa'n-Nihaayah*, vol.1, p.328 and there is also a biography of her in *al-'Ibr*, vol.3, p.46 and in *Taarikh ul-Baghdadaad*, vol.14, p.443 and in *Shadharaat uth-Thahab*, vol.3, p.132.

³ Ibn ul-Jawzee, *Manaaqib ul-Imaam Ahmad bin Hanbal*, p.54.

⁴ *At-Tahbeer*, vol.2, p.396.

⁵ *Ijaazah* is an authorisation or license which is given by a guarantor/teacher of a text or of a whole book (the guarantor's own book or another work which the guarantor/teacher has received her/himself via a chain of transmitters going back to the first transmitter) to a student and authorises the student to be able to transmit it. It is one of the ways of receiving the transmission of a *hadeeth*. An *ijaa'ah* will usually contain details such as location, date, details of names of those who form the links in the transmission. Unfortunately, some Muslims of the “*traditional Islam*” movement, have gone to excess

He praised them and described them with praiseworthy words and mentioned them in good terms regarding character, worship, knowledge and narration. For example, he said about Umm Salamah al-Hasnaabaadhiyyah and Umm 'Ali at-Turkiyyah (d. 539 AH): “a righteous woman”¹ and he said about Ummu'r-Rahmaan at-Tameemiyyah “a righteous woman who lived long and had a good life.”² He said about Ummu'l-Qaahir al-Qushayriyyah (d.530 AH/1136 CE) “a righteous woman who was of abundant worship and goodness.”³ He said about Amatullaah al-Qushayriyyah (d. 541 AH) “she was from the righteous and pious women.”⁴ About Ummu'l-Bahaa' al-Asbahaaniyyah he said **“A righteous and good woman, she was from the people of the Qur'aan and taught children the Qur'aan.”**⁵ He said about Zaynab al-Asbahaaniyyah “A pious and chaste woman”⁶ who was carried by her father to Asbahaan in order to hear *hadeeth*, as documented by as-Sam'aanee. He said about Umm Khalaf ash-Shahaamiyyah (d.547 AH/1152 CE) “a chaste woman, a cover, a righteous woman and a scholar.”⁷ He said about Ummu'r-Ridaa al-Asbahaaniyyah “a righteous woman, chaste, who contained much goodness and was of abundant in worship.”⁸ About Ummu'l-Fadl al-Marwaziyyah (d. 545 AH) he said “a pious and chaste woman, who prayed often.”⁹ About Ummu'l-Fadl al-Kasmaaniyyah (d.529 AH) he said **“a knowledgeable woman of fiqh, a righteous woman from the people of goodness and deen.”**¹⁰ About Ummu'l-Baneen az-Zindakhaaniyyah (d.533 AH) he said **“She had a desire for goodness, she possessed much good and was good to people.”**¹¹ About Ummu'l-Khayr an-

with regards to exaggerating the value of the *ijazah* and have erroneously claimed that a variety of *salafee* scholars “do not have *ijazah*.” As a result, this has led them to obtain *ijazahs* and be granted all forms of specious and questionable ‘*ijazahs*’ merely for the name of it and thus even obtain *ijazahs* via purchasing them or for mere memorabilia. [TN]

¹ *At-Tahbeer*, nos. 1125, 1127.

² *Ibid.* Biography no. 1131.

³ *Ibid.* Biography no. 1132.

⁴ *Ibid.* Biography no. 1133.

⁵ *Ibid.* Biography no. 1135

⁶ *Ibid.* Biography no. 1147.

⁷ *Ibid.* Biography no. 1150.

⁸ *Ibid.* Biography no. 1162.

⁹ *Ibid.* Biography no. 1172.

¹⁰ *Ibid.* Biography no. 1175.

¹¹ *Ibid.* Biography no. 1183.

Naysabooriyyah (d. 533 AH) he said “A righteous woman from the people of Qur’aan and goodness, she used to teach the Qur’aan to my neighbours.”¹

What can be observed in most of the aforementioned biographies is that these women were from homes of knowledge and narration who had links to the senior scholars and *muhadditheen*. For example, he (Imaam as-Sam’aanee) mentioned Umm Khalaf ash-Shahaamiyyah Sa’eedah bint Zaahir bin Taahir ash-Shahaamee (a well known scholar of *hadeeth*) and said “She grew until she became unparalleled in narrating *hadeeth*. She heard (*hadeeth*) from her grandfather Abaa ‘AbdirRahmaan Taahir” and he also said “I dictated some parts from her in Naysaboor.”² He also mentioned the wife of the son of this *muhaddith* saying “Umm Anas Siteek (aka Sitti) bint Abee Hasan ‘AbdilGhaffaar bin Ismaa’eel bin ‘AbdilGhaafir al-Faarisee” and he said about her “A righteous and chaste woman, the wife of our Shaykh ‘AbdulKhaaliq, the son of our Shaykh Abee Qaasim ash-Shahaamee. She heard from her grandfather Ismaa’eel bin ‘AbdulGhaafir...” and then he said “I dictated from her in Naysaboor.”³

There is also the biography of one of his (Imaam as-Sam’aanee’s) relatives about whom he said “Ummu’l-Karaam Shareefah, daughter of our Shaykh, Imaam Abee ‘Abdillaah Muhammad bin Fadl as-Saa’idee al-Faraawee.” Then he said “A righteous woman from the children of the scholars, she heard from her grandfather on her mother’s side Abaa ‘AbdarRahmaan Taahir bin Muhammad ash-Shahaamee and from a similar group of scholars.” He then said “I dictated from her.”⁴ In a biography about another female relative of his he stated “Ummu’s-Sa’d Faatimah bint Abee Nasr Khalaf bin Taahir bin Muhammad ash-Shahaamee” and said about her “A righteous woman who heard from her grandfather Abaa ‘AbdarRahmaan ash-Shahaamee” and then he said “I heard some sections (of *hadeeth*) from her.”⁵

Imaam as-Sam’aanee described many of these female *hadeeth* scholars as being **“homes of hadeeth”** or as being **“a house of knowledge.”** At times he goes on to mention their relative from the scholars whether this is the father, mother or brother and he sometimes mentions that the narrator is the wife of so and so. For example, he mentions Taqiyyah bint Abi’l-Qaasim bin ‘Umar al-Asbahaanee (d. 541 AH) and said

¹ Ibid. Biography no. 1187.

² Ibid. Biography no. 1150.

³ Ibid. Biography no. 1158.

⁴ Ibid. Biography no. 1159.

⁵ Ibid. Biography no. 1184.

“...and she is the daughter of our Shaykhah, Ummu’l-Bahaa’ Faatimah bint Abi’l-Fadl ibn Abee Sa’d ibn al-Baghdadee and the sister of Abi’l-Qaasim Mahmood and she is also the wife of Ahmad bin Abi’l-Futooh al-Khurasanee.”¹

In the biography of Umm Shamaasah Jawhar Naaz bint Abi’l-Qaasim Zaahir bin Taahir ash-Shahaamee, he said “I heard from her and from her father, uncle, husband, brothers and from other relatives which totalled around twenty people.”² In the biography of Ummu’r-Raheem Harrah bint Abee Nasr ’AbdirRaheem bin ’AbdilKareem al-Qushayree (d. 534 AH). He said about her “she married ’Umar ibn Abee Nasr as-Saffaar” and then he said “I related (*badeeth*) from her and from her sister.”³ In the biography of Umm ’Abdillaah Hawrasteer bint Abi’l-Fath Naasir bin Ahmad al-’Ayyaadee as-Sarkhasee (d. 542 AH) he said **“She was from a house of knowledge and hadeeth, she heard from her father Aba’l-Fath al-’Ayyaadee.”**⁴ In the biography of Umm Shams Khajsatah bint Abee Ishaq Ibraaheem bin ’AbdilWahhaab ibn Muhammad ibn Mandah, he said **“She was from a noble lineage in hadeeth.”**⁵ In the biography of Khadeejah bint Abee Sa’eed Ismaa’eel bin ’Umaru bin Muhammad al-Buhayree, he said “She is from a house of knowledge, uprightness and purity, she heard (*badeeth*) from her father Ismaa’eel.” In the biography of Ummu’l-Fatooh Rabee’ah bint Abee Mu’amar bin Ahmad al-Lunbaanee (d. 534 AH) “She is the wife of our Shaykh Abee Sa’d Ahmad bin Muhammad bin Ahmad ibn al-Baghdadee al-Haafidh, and she is from a house of goodness.”⁶ In the biography of Ummu’l-Fidaa’ Sitt al-Jaleel bint Abee Muhammad bin al-Hasan bin al-Husayn al-Wathaabee, he said **“The wife of our Shaykh Ismaa’eel bin Muhammad al-Haafidh, a righteous woman from a family of goodness and knowledge.”**⁷ In the biography of Umm Najm (aka Ummu’l-Fakhr) Sitt ul-’Iraaq bint Abee Mudarr ’AbdilWaahid bin Mutahhir al-Bazzaanee, he said “she is from a house of *badeeth* and famous and great children, she heard from her grandfather Aba’l-Fadl al-Mutahhir bin ’AbdilWaahid al-Bazzaanee.”⁸ In the biography of Ummu’l-’Azeez Shukr bint Abi’l-Faraj

¹ Ibid. Biography no. 1129.

² Ibid. Biography no. 1130.

³ Ibid. Biography no. 1136.

⁴ Ibid. Biography no. 1138.

⁵ Ibid. Biography no. 1139.

⁶ Ibid. Biography no. 1144.

⁷ Ibid. Biography no. 1153.

⁸ Ibid. Biography no. 1154.

al-Isfaraanee, he said **“a woman from the children of the hadeeth scholars.”**¹ In the biography of Taahirah bint Abee Bakr bin Abi'l-Qaasim al-Khashaab he said **“a righteous woman from the children of the muhadditheen.”**² In the biography of 'Aa'ishah bint Abee Nasr Ahmad bin Mansoor as-Saffaar, he said “A righteous woman and chaste, from a house of knowledge.”³ In the biography of 'Affaaf bint Ahmad (d. 544 AH) he said “the daughter of our Shaykh Ahmad bin Muhammad bin Muhammad and the sister of Abi'l-Fadl 'AbdurRaheem and Abi'l-Fath 'AbdurRahmaan.”⁴ In the biography of Ummu'l-Fatooh 'Ayn Shams bint al-Mufaddal bin al-Mutahhir al-Bazzaanee, he said about her **“from a house of hadeeth and progression.”**⁵ Likewise in the biography of Ummu'l-Karaam (aka Ummu'l-Khayr) Fakhr un-Nisaa bint Abi'l-Fadaa'il.⁶

Imaam as-Sam'aanee heard *hadeeth* from these women within the vast and extensive Islamic world which were dignified abodes at that time. He mentioned some of those who took *hadeeth* and narrations from these females, sometimes in detail and sometimes vaguely. He described some of them as narrating many and some as narrating only a few isolated narrations. He also mentioned that the fathers of some of these female *hadeeth* scholars travelled with them in order for them to listen to *hadeeth*. He did not write that he met any female *hadeeth* scholar during his time except that it would suffice him to receive *ijaa'abs* from them and the following from his own words indicate what we say. He mentioned that he listened to them in Asbahaan⁷, Herrat (Herat)⁸, Naysaboos⁹, Sarakhas¹, Hamadhaan², Fawshanj,

¹ Ibid. Biography no. 1160.

² Ibid. Biography no. 1165.

³ Ibid. Biography no. 1170.

⁴ Ibid. Biography no. 1179.

⁵ Ibid. Biography no. 1180.

⁶ Ibid. Biography no. 1192.

⁷ Also known as Isfahan (or Esfahan) as the province is named today in present-day 'Iraan [TN]

⁸ Also spelt 'Herat', it is presently located in North-Western Afghaanistaan near the border with 'Iraan, see: http://www.lib.utexas.edu/maps/middle_east_and_asia/iran_country_profile_2004.jpg - zoom in onto detailed country map. [TN]

⁹ Also known as Nishapur in Persian and sometimes spelt as Nishabur, Nisapur Neyshabur or Naisabur. It is situated in Khurasaan (Khorasan) in the eastern part of present-day Iraan in between the regional capital Mashhad and Sabzevar, near the border with 'Afghaanistaan. [TN]

See http://www.lib.utexas.edu/maps/middle_east_and_asia/iran_country_profile_2004.jpg

Meehanah³ and Damascus. He stated in the biography of Umm Salamah Aaminah bint Abee Taahir 'AbdulKareem al-Hasnaabaadhiyyah: "I heard some basic things from her in Asbahaan."⁴ He said in the biography of Taqiyyah bint Abi'l-Qaasim al-Asbahaaniyyah (d.541 AH): "I heard from her what I think was a part (of a *hadeeth*) in Asbahaan and then could not hear her and did not copy anything, Allaah knows best."⁵ He said in the biography of Umm'un-Najm al-Fadlawiyyah, the wife of Abee Bakr Muhammad bin Ahmad bin 'Alee al-Khateeb: "I heard some basic things from her in Asbahaan in the house of her husband."⁶ In the biography of Umm ur-Ridaa Dau' bin Abee Shukr al-Asbahaaniyyah: "I dictated from her in Asbahaan."⁷ In the biography of Umm ul-Bahaa' Faatimah bint Abi'l-Fadl (d. 539 AH) he described her as **"an immense authority in hadeeth"** and mentioned her as having narrated from a group of scholars and then as-Sam'anee said: "I dictated from her in Asbahaan and she aged till she died. She solely narrated from some scholars and from what I heard from her were three parts of the *hadeeth* of Abee Dhafir bin Muhammad al-'Alaa' by her narration from Abi'l-Fadl ar-Raazee from Abi'l-Qaasim bin Fanaakee. I also heard from her *Fawaa'id ul-Awtaar* and *Fawaa'id Abee Bakr al-Muqree'* with her reading of Ibn Taahir ath-Thaqafee, from Abee Bakr.⁸ In Sarkhas (usually spelt 'Sarakhs') as-Sam'anee heard from Umm 'Abdillaah Hawrasteel al-'Eeyaadiyyah and said "I dictated from her in Sarkhas."⁹ In Heraat he heard from AmaturRahmaan at-Tameemiyyah and said "I dictated from her in Heraat."¹⁰ In Naysaboor as-Sam'anee heard from a collection of scholars such as Ammatul-Qaahir al-Qushayriyyah and said in his biography of her "I heard from her (a reading of) some manuscripts of *hadeeth*

¹ Sarkhas, or 'Sarakhs', is near the city of Mashhad in the province of Khurasaan, on the border of eastern Iraan and Turkmenistaan. It was sacked by the Mongols in 617 AH, but was rebuilt in the nineteenth century CE by Naasiruddeen Shaah of the Qajar dynasty. [TN]

http://www.lib.utexas.edu/maps/middle_east_and_asia/iran_country_profile_2004.jpg

² In present-day northern Iraan, see the map above. [TN]

³ In present-day Turkmenistaan [TN]

⁴ *At-Tahbeer*, biography no.1125

⁵ Ibid. Biography no.1129

⁶ Ibid. Biography no.1137

⁷ Ibid. Biography no.1162

⁸ Ibid. biography no.1189

⁹ Ibid. biography no.1138

¹⁰ Ibid. biography no. 1131

in Naysaboor”¹, and also Ummul-Ghaffaar an-Naysabooryyah about whom he said “I dictated from her in Naysaboor”² and the likes of Ummu’l-Khayr an-Naysabooryyah and he explained in detail his study under her by saying:

“Her father lived in Khaan al-Furus, the term ‘Khaan’ was connected to Abi’l-Hasan ‘AbdulGhafaar bin Muhammad al-Faarisee and she heard from him the book that he himself heard and studied such as the *Sabeeh* of Muslim ibn al-Hajjaaj, the book *Ghareeb ul-Hadeeth* of Abee Sulaymaan al-Khattaabee. I dictated from her in Naysaboor and from a from a segment that I heard her relate from the book *al-Arba’een* of Hasan bin Sufyaan with her chain of narration from ‘AbdilGhaafir from Ibn Hamadaan from him (i.e. Hasan bin Sufyaan); and a part of *Amaalee al-Haakim Abee Ahmad al-Haafidh*, with her chain of narration from ‘AbdilGhaafir from him (i.e. Abee Ahmad al-Haafidh); and two parts from *Hadeeth ‘Abdaan al-Jowaaleeqee...*”³

In Hamadhaan, as-Sam’aanee heard from Dau’ un-Nahaar al-Maqdisiyyah saying “**I heard (a reading of) manuscripts of hadeeth by her in Hamadhaan.**”⁴ In Damascus he heard from Ummu’l-’Azeez al-Isfaraa’iyyah and said about her “She was born in Soor and then when she was two years old her father took her to Damascus where they lived.” He then said “I dictated from her in Damascus.”⁵ In Meehanah he studied under Ummur-Ridaa bint Abee Sa’eed and said about her “In Isfaraaen she heard from Muhammad bin al-Hasan bin Talhah al-Mahrajaanee, and in Sawaa from Abaa ‘Abdillaah Muhammad bin Ahmad al-Kaafahee and others.” As-Sam’aanee then said “I dictated from her in Meehanah.”⁶ In Fawshunj he dictated from Ummu’l-Fadl al-Balkhiyyah.⁷

More than one female narrator and *muhaddithah* gave Imaam as-Sam’aanee *ijaazah*, such as Taqiyyah bint al-Mufaddal, saying in her biography “It is not agreed upon that I heard anything from her, she wrote an *ijaazah* for me in the year 532 AH.”⁸ Also the likes of Ummu’l-Fath Jaleelah as-Sijziyyah, saying about her “**She wrote an ijaazah**

¹ Ibid. biography no.1132

² Ibid. biography no.1143

³ Ibid. biography no.1187

⁴ Ibid. biography no.1164

⁵ Ibid. biography no.1160

⁶ Ibid. biography no.1145

⁷ Ibid. biography no.1171

⁸ Ibid. biography no.1128

to me in 530 AH, I did not meet her in 540 AH.”¹ Also Khadeejah bint Abee Sa’eed an-Naysabooryyah, about whom he said “She wrote me an *ijaazah* in 512 AH.”² Also Umm Muhammad Zulaykha al-Asbahaaniyyah, about whom he said in her biography: “It is not true that I heard anything from her, she gave me *ijaazah*.”³ He said about Ummu’l-Fath Zaynab bint Abee Shujaa’ Sheerwayh bin Sharadaam, from the people of Hamadhaan, “She wrote an *ijaazah* to me.”⁴ Also the likes of Umm Ahmad Tarfah bint ‘Abdillaah al-Karajiyah, about whom he said “She gave me *ijaazah* in 529 AH and I did not meet her in the year 527 AH.”⁵ Also the likes of Umm ul-Baneen Faatimah bint ‘Abdillaah al-Jawzadaaniiyyah from the people of Asbahaan. Imaam as-Sam’aanee said about her

“She solely narrated during her time the book *al-Mu’jam al-Kabeer* and *al-Mu’jam as-Sagheer* by at-Tabaraanee via her narration from Ibn Raydha from the author. Also the book *al-Fitan* by Nu’aym bin Hamaad al-Marwazee via her narration from Ibn Raydha from Tabaraanee from Aboo Raydha ‘AbdurRahmaan bin Haatim al-Muraadee from the author. She wrote me an *ijaazah* with all who she had heard from in her narration but not in her own handwriting.”⁶

Imaam as-Sam’aanee also wrote about those *muhaddithaat* whom he took numerous *hadeeth* from, for example he said in the biography of Ummu’l-Bahaa’ al-Asbahaaniyyah: “I wrote three *hadeeth* from her.”⁷ He said in the biography of Ummu’l-Bahaa Khajsatah at-Taharaaniyyah: “I wrote down a *hadeeth* from her.”⁸ In the biography of Umm Muhammad Dhareefah bint Abi’l-Hasan bin Abee Qaasim: “In Balkh I heard a *hadeeth* from her.”⁹

Imaam as-Sam’aanee also heard a part of *Hadeeth Abi’l-’Abbaas as-Siraaj* from Umm Ahmad Faatimah bint al-Hasan al-Bayhaqiyyah¹⁰ and a part of *Hadeeth Abee Hafs al-Qulaas*

¹ Ibid. biography no.1134

² Ibid. biography no.1142

³ Ibid. biography no.1146

⁴ Ibid. biography no.1148

⁵ Ibid. biography no.1166

⁶ Ibid. biography no.1185

⁷ Ibid. biography no.1135

⁸ Ibid. biography no.1140

⁹ Ibid. biography no.1167

¹⁰ Ibid. biography no.1182

and from Umm Najm Sitt ul-Iraq al-'Anbariyyah,¹ he was vague about this and sufficed it to say "I wrote down some parts from her in Naysaboore."^{2 3}

Al-Haafidh Ibn 'Asaakir (d.571 AH/1176 CE):

This is al-Haafidh Ibn 'Asaakir, one of the most trustworthy narrators of *hadeeth* during his time, to the extent that he was named "the haafidh (memoriser) of the ummah" and took *hadeeth* from one thousand two hundred *hadeeth* scholars and some eighty of these were women. He (*raheemabullaah*) authored a biography about them.⁴ Has it been heard of that any nation from the nations had scholars who studied any kind of knowledge from some eighty female scholars?

Al-Haafidh Aboo Taahir as-Silafee (d.576 AH):

He related *hadeeth* from tens of female *hadeeth* scholars and he is from those who have related many narrations. His scholars are over thousand and as-Safadee transmitted in his *al-Waafee bi'l-Wayfiyyat* that his scholars numbered about six hundred in Asbahaan alone and authenticated his narrations from more women than just Taqiyyah bint Ghayth. He said (*raheemabullaah*): "Taqiyyah bint Ghayth bin 'Alee al-Armanaazee as-Sooree related to me and she was also known as Sitt un-Na'm, my eyes did not see a poet like her."

I say (Shaykh Mashhoor): She is Taqiyyah bint Abi'l-Farj Ghayth bin 'Alee bin 'AbdusSalaam bin Muhammad ibn Ja'far as-Sulamee al-Armanaazee as-Sooree. Abu'l-Hasan 'Alee bin al-Mufaddal al-Maqdisee and others heard (*hadeeth*) from her. She was the mother of Abi'l-Hasan 'Alee bin Faadil bin Hamdoon as-Sooree.

Al-Haafidh as-Silafee also mentioned al-Khafrah bint Mubasshir, he classified a report from her and then said: "Al-Khafrah was known as 'Jadeedah' and she heard and benefited from her father and from a group of scholars of Egypt. We read to her via Abi'l-Hasan bin Tufaal an-Naysabooree and Abee Taahir bin Sa'doon al-Mawsilee and others. She died on Jumadaa al-Ulaa 528 AH, Abi'l-Husayn bin Sawwaaf of Egypt wrote to me informing me of this."⁵

¹ Ibid. biography no.1154

² Ibid. biography no.1150

³ Even though I have summarised somewhat from Shaykh Mashhoor's original text, we can still see the extent of the virtuous women scholars of Imaam as-Sam'aanee (*raheemahullaah*). [TN]

⁴ *Mu'jam al-Udaba'*, vol.5, pp.40-41. See the published part from *Taarikh ud-Dimashq* (the volume that is dedicated to women).

⁵ *Mu'jam us-Safr*, no.120

Al-Haafidh as-Silafee also mentioned Khadeejah bint Ahmad, and classified a report from her and then said:

“The father of this Khadeejah was a muhaddith, her brother was a muhaddith, and her sister narrated hadeeth just as she did. Her scholars are: Ibn ‘AbdulWalee’, Ibn ud-Daleel, her father and she has ijaazah from Abi’l-Waleed. We read to her via all of those scholars and as for her sister Tarfah, we did not find anyone who heard from her except her father. Khadeejah died in Rabee’ uth-Thaane 526 AH, she was a virgin and did not marry. She wrote in her will that I should pray over her, may Allaah have mercy on her and be pleased with her.”¹

Al-Haafidh as-Silafee also mentioned Rabi’ah bint Abee Hakeem, he classified a report from her and then said: “She is a pious woman, her father was Aboo Hakeem al-Khabree, who was famous for his progression in knowledge of the obligations. Her son was Abu’l-Fadl Muhammad bin Naasir bin Muhammad bin ‘Alee, who was thus from a family of knowledge and manners, he listened to many *hadeeth* with us via some scholars.”²

These are some of whom al-Haafidh as-Silafee narrated from, about whom it is said was **“a haafidh of Islaam, the best in transmitting hadeeth on the earth, he possessed deen, was trustworthy and had knowledge.”³** Also, his teachers included many women and Ibn ul-Abaar mentioned in his biography of al-Haafidh as-Silafee that: “Some of his companions compiled the names of the women alphabetically.”⁴ Ath-Thahabee narrated that he did not hear from more than eight women scholars in Baghdad.”⁵

Imaam Ibn al-Jawzee (d.597 AH/1201 CE):

He mentioned at the end of his book of scholars whom he studied with⁶ that he heard *hadeeth* from three women and relayed his chain of transmission from them for three *abaadeeth*, a *hadeeth* from each of them:

¹ Ibid. no.121

² Ibid. no. 143

³ *Ghaayat un-Nihaayah fee Tabaqaat il-Quraa’*, vol.1, p.103

⁴ *Mujam fee Ashaab il-Qaadee al-Imaam Abee ‘Alee as-Safadee*, p.50 and also *Fahrus ul-Fahaaris wa’l-Athbaat*, vol.2, p.995.

⁵ *Siyar ‘A’lam un-Nubalaa’*, vol.21, p.12

⁶ P.198

The first: Faatimah bint Muhammad bin al-Husayn bin Fadlooyah ar-Raazee al-Bazzaar. He said about her “She was our Shaykhah, Faatimah, an admonisher and a pious worshipper, she had a *ribaah* wherein the pious women would gather. She heard *hadeeth* from Abaa Ja’far bin al-Maslamah, Abaa Bakr al-Khateeb and others. She died in Rabe’e al-Awwal, 521 AH (March 1127 CE).”¹

The second: Faatimah bint Abee Hakeem ‘Abdullaah bin Ibraaheem al-Khabree. He said about her “She was our Shaykhah and the aunt of our Shaykh Abi’-l-Fadl bin Naasir and she was a good woman, she died in Rajab in 534 AH.”²

The last: Shuhdah bint Ahmad bin al-Farj bin ‘Umar al-Ibree’, he said about her: “Shuhdah heard (*hadeeth*) from Ja’far bin as-Siraaj, Taraad and others. She had good handwriting and lived in the abode of the Khilaafah. She was pious and righteous and at nearly 100 years of age she died in Muharram 574 AH (June 1178 CE) and was buried in the cemetery near Baab Bayruz.”³

I say (i.e. Shaykh Mashhoor): she was nicknamed ‘Fakhrun-Nisaa’ and she heard a lot and lived long becoming the most reliable authority in narrating *hadeeth* during her time. Many heard from her including some famous Imaams such as as-Sam’aanee, Ibn ‘Asaakir, al-Haafidh ‘AbdulGhaani, Ibn Qudaamah, al-Haafidh ‘AbdulQaadir ar-Rahaawee and many others which if mentioned would be lengthy. She also has many narrations.⁴

Al-Haafidh al-Mundhree (d. 656 AH/1258 CE):

Al-Mundhree did not limit his narrations from his scholars who were men, rather he included female scholars. This indicates the influence of the Muslim woman in academic life and her involvement in this arena as mentioned prior. In Fustat and Cairo al-Mundhree heard *hadeeth* from Safaa’ al-Aysh bint ‘Abdullaah al-Ashrafiyyah al-Hamziyyah al-Qusriyyah, also well known as ‘Shamsah’, she was the freed slave of al-Qaadee al-Ashraf Abi’l-Qaasim Hamzah bin ‘Alee bin ‘Uthmaan al-Makhzomee (d.627

¹ *Mashaayikh Ibn ul-Jawzee*. We also find mentioned in *al-Muntadham* (vol.10, pp.7-8) that he heard from her with the reading of his other Shaykh Naasiruddeen *Dhamm ul-Gheebah* by (Aboo Ishaq) Ibraaheem al-Harbee (198-285 AH) and from *Majaalis Ibn Sam’oon*, with her narration, by Ibn Naqood from him and *Musnad ash-Shaafi’ee* and other works.

² *Mashaayikh Ibn ul-Jawzee*, p.201, also see *al-Muntadham*, vol.10, p.88.

³ *Mashaayikh Ibn ul-Jawzee*, p.202

⁴ See Ibn as-Saboonee, *Takmilati Ikmaal il-Ikmaal*, edited by Dr. Mustaphaa Jawaad (Baghdad: 1377 AH/1957 CE), pp.84-85.

AH).¹ He also heard *hadeeth* from Shaykhah Umm Hasan Ghadeebah² bint 'Anaan bin Humayd as-Sa'dee (d.635 AH).³ He also heard *hadeeth* from the righteous Shaykhah Ummu'l-Fadl Kareemah bint 'AbdulHaq bin Hibbatullaah Ibn Thaa'fir bin Hamzah al-Qadaa'iyyah at-Taleebiyah ash-Shaafi'iyyah (d.641 AH).⁴ He also took from Ummu'l-Khayr Fatooh bint Ibraaheem bin 'Uthmaan bin Abi'l-Qaasim ash-Shaamiyyah al-Misriyyah (d.625 AH).⁵ He also appended points of benefit about Shaykhah Umm Abi'l-'Abbaas 'Azeezah bint 'AbdulMaalik bin Muhammad bin 'AbdurRahmaan al-Qurashiyyah al-Haashimiyyah al-Andaloosiyyah al-Marsiyyah, she was a Qurtubiyyah (Cordavan) by birth and she died in Egypt in 634 AH (1236 CE).⁶

He also heard *hadeeth* from the righteous Shaykhah Umm Muhammad Khadeejah bint al-Mufaddal bin 'Alee Ibn Mufarraj, she was a Maqdisiyyah (i.e. from what is aka 'Jerusalem') by origin yet born in al-Iskandariyyah (Alexandria) where she also died in 618 AH (1221 CE). She was the sister of one of al-Mundhiree's Shaykhs Abi'l-Hasan al-Maqdisee (d.611 AH). Al-Mundhiree said **"I produced for her a permit to narrate hadeeth from a group of her scholars (whom had given her ijaazah) and I narrated the permission and heard it from her also."**⁷ He probably heard from her in Alexandria.

In Damascus he heard from Shaykhah Sitt ul-Kutubah Ni'ma bint 'Alee bin Yahyaa bin at-Turaah al-Baghdaadee (d.604 AH/1207 CE).⁸ He also heard from the Shaykhah, an authority (in *hadeeth*) Ummu'l-Fadl Kareemah bint 'AbdulWahhaab bin 'Alee bin Khidr bin 'Abdullaah bin 'Alee al-Qurashiyyah al-Asadiyyah az-Zubayriyyah ad-Dimishqiyyah (d.641 AH). Al-Mundhiree said: **"She relayed many hadeeth and it has been said that she narrated hadeeth for some sixty odd years. I met her in one of her open houses in Damascus and heard hadeeth from her. She gave me ijaazah in the year 595 AH."**⁹

¹ *At-Takmilah li-Wafeeyaatil-Naqlah*. Biography no. 2320

² She was also called 'Aziyyah' and 'Azeezah'.

³ *At-Takmilah li-Wafeeyaatil-Naqlah*. Biography no. 2776

⁴ Ibid. Biography no. 3142

⁵ Ibid. Biography no. 2202

⁶ Ibid. Biography no. 2747

⁷ Ibid. Biography no. 1803

⁸ Ibid. Biography no. 1008, also see *Dhayl ur-Rawdatayn*, p.63

⁹ Ibid. Biography no. 3125

In Cairo the Shaykhah Umm 'AbdilKareem Faatimah, the daughter of Shaykh Abi'l-Hasan Sa'd ul-Khayra bin Muhammad bin Sahl al-Ansaree al-Andaloosee al-Bilnisee (d.600 AH/1203 CE). Al-Mundhree said **“She relayed many hadeeth in Damascus and Cairo, a group of our scholars heard from her and we have ijaazah from her.”** He certainly praised her beautifully and stated that she disseminated much in the way of Islamic knowledge.¹

From the women of Alexandria who gave him *ijaa'zah* were the Shaykhah Khadeejah, she was the daughter of al-Haafidh Abee Taahir Ahmad ibn Muhammad bin Ahmad as-Sulamee al-Asbahaaniyyah, who was originally from Alexandria (d.623 AH/1226 CE).²

In Baghdad, al-Mundhree heard and took *hadeeth* from Ummu'l-Hayaa' Farhat bint Qaraataash bin Tantaash adh-Dhifree al-'Awnee (d. 598 AH/1202 CE).³ He also heard from Umm 'Alaa 'Aatikah, the daughter of al-Haafidh Abee A'laa al-Hasan bin Ahmad al-'A'taar al-Hamadhaaniyyah (d.609 AH/1212 CE).⁴ She was from the women *hadeeth* scholars who narrated much and who also narrated major books of *hadeeth*. Another who gave al-Mundhree *ijaa'zah* was Umm 'AbdurRahmaan Sayyidah al-Kutuba, daughter of Abi'l-Baqaa' Yahyaa bin 'Alee bin Hasan al-Hamadhaanee, who was originally from Baghdad, she died in the year 611 AH.⁵ Al-Mundhree also benefited from Ummu'l-Hayaa Hafsaah bint Ahmad bin Muhammad bin Mansoor bin Thaabit bin al-Haarith bin Mulaa'ab al-Baghdaadiyyah al-Azjiyyah (d.612 AH).⁶ Also Shaykhah Daw' us-Sabaah Laamiyah⁷, daughter of the beneficial Shaykh Abee Bakr al-Mubaarak bin Kaamil al-Baghdaadee al-Khaffaaf. She died in the year 613 AH.⁸

He also heard from Qurrat ul-'Ayn bint Yaaqoob bin Yoosuf bin 'Umar bin al-Husayn al-Baghdaadiyyah (d.624 AH/1227CE)⁹ and AmmatulWaahid Safiyyah bint 'AbdulJabbaar bin Hibbatullaah bin al-Qaasim bin Mansoor bin Bandaar al-Baghdaadiyyah (d. 624 AH). Each of them gave al-Mundhree *ijaa'zah* in the month of

¹ Ibid. Biography no. 773

² Ibid. Biography no. 2120

³ Ibid. Biography no. 684

⁴ Ibid. Biography no. 1253

⁵ Ibid. Biography no. 1302

⁶ Ibid. Biography no. 1382

⁷ Also said to be known as 'Noor ul-'Ayn.'

⁸ *At-Takmilah li-Wafeeyaatil-Naqlah*. Biography no. 1510

⁹ Ibid. Biography no. 2146

Sha'baan in the year 610 AH (December 1213 CE).¹ Al-Mundhiree also benefited from Ummu'l-Fadl Lubaabah, the daughter of Shaykh Abi'l-'Abbaas Ahmad ibn Abi'l-Fadl bin Ahmad bin Mazroo' al-Baghdaadee al-Harbee, well known as 'Ibn Thalaajee.' She died in the year 625 AH.² Also 'the nobility of women', Amatullaah aka Aaminah, the daughter of Imaam Abi'l-Hasan Ahmad bin 'Abdullaah bin 'Alee bin 'Abdullaah bin al-Abnoosee al-Ansaaree ash-Shaafi'ee (d.628 AH), she gave him *ijaaazah* in Dhu'l-Qa'dah in the year 608 AH (April 1212 CE).³ Also there was Umm 'Alee Farhah bint Abee Sa'd bin Ahmad bin Tameerah al-Baghdaadiyyah al-Harbiyyah who died in 629 AH.⁴

In Asbahaan, the Shaykhah Umm Haanee 'Afeefah bint Ahmad bin 'Abdullaah bin Muhammad al-Asbahaaniyyah al-Faarufaaniyyah (d.606 AH/1209 CE).⁵ She was from the virtuous scholars and narrators of the *Sunan* works and the *Masaaneed*,⁶ Ath-Thahabee praised her greatly. Another scholar who gave al-Mundhiree *ijaaazah* was the Shaykhah Umm Habeebah 'Aa'ishah, the daughter of al-Haafidh Abee Ahmad Mu'ammarr bin 'AbdulWaahid bin Rajaa' bin al-Faakhir al-Asbahaaniyyah (d.607 AH).⁷ She was a famous *muhaddithah* from a family that was well known for *hadeeth* and narration. Also in Asbahaan was Ummu'n-Noor 'Aynush-Shams bint Ahmad bin 'Abi'l-Farj ath-Thaqafee (d.610 AH)⁸, al-Mundhiree stated about her: **“She gave us *ijaaazah* in all what she heard in Asbahaan in the month of Safar in 609 AH.”**

In Naysabooree al-Mundhiree received *ijaaazah* more than once from the Shaykhah Ummu'l-Mu'ayyid Zaynab,⁹ the daughter of Shaykh 'AbdurRahmaan bin al-Hasan Ahmad bin Ahmad al-Jurjaanee, who was a Naysabooree originally yet resided in ash-Sha'r, she died in the year 615 AH (1218 CE).¹⁰ She is one of the narrators of the main books of *hadeeth* and Ibn Nuqtah heard from her. Ath-Thahabee said **“With her death was the loss of a chain of transmission which was exalted in status.”**¹¹ She was also

¹ *At-Takmilah li-Wafeeyaatil-Naqlah*. Biography no. 2148

² *Ibid*. Biography no. 2215

³ *Ibid*. Biography no. 2230

⁴ *Ibid*. Biography no. 2378

⁵ *Ibid*. Biography no. 1132

⁶ *Ibid*. Ibn Nuqtah in *at-Taqyeed* (paper no.232) also heard from her.

⁷ *At-Takmilah li-Wafeeyaatil-Naqlah*. Biography no. 1149

⁸ *Ibid*. Biography no. 1288

⁹ She was also known as 'Hurrah.'

¹⁰ *At-Takmilah li-Wafeeyaatil-Naqlah*. Biography no. 1648

¹¹ *Taarikh ul-Islam*, paper no.217, Paris 1582.

praised by Ibn Khallikaan¹ and as-Safadee.² In Hamadhaan al-Mundhree was given *ijaa'zah* more than once by the Shaykhah Faatimah bint al-Hasan bin Ahmad al-Hamadhaanee, she died in 617 AH.³

As for in Damascus, then the Shaykhah Ummu'l-Fadl Zaynab bint Ibraaheem bin Muhammad bin Ahmad bin Ismaa'eel al-Qaysee gave al-Mundhree *ijaa'zah*. She married the *kbateeb* 'AbdulMaalik bin Zayd ad-Doola'ee and she died in Damascus in the year 610 AH.⁴ He also received *ijaa'zah* from her via the Shaykhah Umm Muhammad Rabi'ah bint Ahmad bin Muhammad bin Qudaamah al-Maqdisiyyah (d.620 AH)⁵ and also from her niece (her brother's daughter), the abstentious Shaykhah, Amma bint Muhammad bin Ahmad bin Muhammad bin Qudaamah al-Maqdisiyyah (d.631 AH/1234 CE).⁶ In the city of Harraan, al-Mundhree received *ijaa'zah* from Ummu'l-Karaam Zahraa', the daughter of al-Haafidh Abee Muhammad 'AbdilQadir ibn 'Abdillaah az-Zahaawee, she died in the year 632 AH.⁷

What can be observed here is that women's concern with the Prophetic *hadeeth* and narrations was widespread and matured throughout the entire Islamic world and was not limited to a particular country.

Imaam adh-Dhahabee (d.748 AH/1347 CE):

Imaam adh-Dhahabee took much (beneficial knowledge) from a group of scholars and he was covetous for such knowledge especially the knowledge of narrating *hadeeth*. From among those whom Imaam adh-Dhahabee took knowledge of narrating *hadeeth* from were a group of women, he mentioned many of them in *Mu'jam ush-Shuyookb*. We will summarise by mentioning one of the women whom he did not hear from and thus grieved due to his inability to have met her. This woman was Umm Muhammad Sayyidah bint Moosaa bin 'Uthmaan al-Maaraniiyyah al-Misriyyah (d. 695 AH/1296 CE). Imaam adh-Dhahabee (*rabeemabullaah*) said in his biography of her:

¹ *Wafayaatul-'A'yaan*. Biography no. 237

² *Al-Waafee*, vol.8, paper no. 106

³ *At-Takmilah li-Wafeeyaatil-Naqlah*. Biography no. 1883

⁴ *Ibid.* biography no. 1286

⁵ *Ibid.* biography no. 1951

⁶ *Ibid.* biography no. 2544

⁷ *Ibid.* biography no. 2622. also see what has preceded from the al-Mundhree's book *At-Takmilah li-Wafeeyaatil-Naqlah* (pp.118-125) with the editing by Dr. Bashaar 'Awaad Ma'roof.

“I travelled in order to study with her, but she died when I was in Palestine in the month of Rajab in the year 695 AH (May 1296 CE).”¹

He also said:

“I was eager to meet her and I travelled to Egypt with the understanding that she was still alive, yet when I entered the country I discovered that she had died ten days prior. She died on the day of Jumu’ah, 6th Rajab whilst I was in Wadi Fahma.”²

It is sufficient nobility for women that one of them lived in the presence of the likes of this Imaam and had a role in his education and suckling, combining narrations with milk. This woman was Sitt ul-Ahl bint ’Uthmaan and she received *ijaaḏah* from Ibn Abee Yusr, Jamaaluddeen bin Maalik, Zuhayr bin ’Umar az-Zura’ee and from a group of others. Adh-Dhahabee narrated from her as he made clear.³

In the third chapter of our book, *insbaa’Allaah*, there will be some things which are amazing and delightful from the narrations of these *mubaddithaat* whom adh-Dhahabee mentioned he benefited and took from.

Imaam Ibn Qayyim (d.751 AH/1350 CE):

Ibn Rajab⁴ and ad-Daawoodee⁵ mentioned that Ibn Qayyim heard from Faatimah bint Muhammad ibn Shaykh Ibraaheem bin Mahmood bin Jawhar al-Bataa’ee. She was a *mubaddithah* who narrated *Sabeeh Bukhaaree* from Ibn Zubaydee, she heard *Sabeeh Muslim* from Ibn Husayree, a Shaykh of the *Hanafee* scholars at the time and she heard from Ibn Rawaahah. She was religious, pious, righteous and an authority in *hadeeth*, she died at the age of 86 and died in the month of Safar in the year 721 AH.⁶

Imaam Ibn Hajar al-’Asqalaanee (d.852/1448 CE):

As-Sakhaawee mentioned in the biography of his Shaykh a conclusion of the leaders of the believers in *hadeeth* of al-Haafidh ibn Hajar al-’Asqalaanee, the names of his scholars. As-Sakhaawee organised the names under three categories:

¹ *Mu’jam ush-Shuyookh*, biography no. 325

² *Taarikh ul-Islaam*, p.246

³ *Mu’jam ush-Shuyookh*, biography no.311

⁴ *Dhayl ut-Tabaqaat il-Hanaabilah*, vol.2, p.448

⁵ *Tabaqaat ul-Mufasssireen*, vol.2, p.91

⁶ See *Shadharaat udh-Dhahab*, vol.6, p.28

The first: Those who heard *hadeeth* from him; here as-Sakhaawee mentioned twenty women.

The second: Those who gave him *ijaa'zah*; here as-Sakhaawee mentioned thirty three women.

The third: Those who took from him via memorisation and compilations; here as-Sakhaawee mentions only Sitt ur-Rukab, the daughter of 'Alee bin Hajar, the sister of al-Haafidh Ibn Hajar.¹

Al-Haafidh Ibn Hajar himself mentioned² a group of his scholars who were women and had given him *ijaa'zah* or to whom he read some of the classifications of the past scholars of *hadeeth*. The opportunity is not adequate enough to mention all of their names but this indicates the continuation of women's participation in narrating *hadeeth* during the ninth century AH.

There are many examples which in its entirety is very difficult to restrict all of this indicates that the intelligent and brilliant male scholars despite their different locations, and throughout the passage of time, benefited immensely from the knowledge of women in regards to *hadeeth*, Allaah is the one who grants success and there is none like Him.

The Glorious Traits of the Female Narrators

We conclude this chapter by mentioning the noble traits of the female narrators who solely narrated. Where lying affected many male narrators of *hadeeth* from those who attached themselves to narrating *hadeeth* of the Messenger of Allaah (*sallallaahu alayhi wassallam*), with regards to women it did not manifest that they, despite their great number, did not fall prey to purposefully lying in reporting *hadeeth*.

Such women did not have the audacity to blatantly lie about *hadeeth* of the Messenger of Allaah (*sallallaahu alayhi wassallam*) due to their passion of *hadeeth* and agitation by it (lying). The testimony of an Imaam of *Jarh wa't-Tadeel* during his time indicate this, the Haafidh, the critic of *hadeeth* narrators, the great Imaam, Shamsudeen adh-Dhahabee when he said in the first section about women in his book *Meezaan al-Y'idaal fee Naqdir-*

¹ See: *al-Jawaahir wa'd-Durar fee Tarjumati-Shaykh il-Islam Ibn Hajar*, vol.1, pp.128, 139, 140, 143, 144, 149, 150, 152, 153, 154, 157, 158, 163, 164, 169.

² See: *Mu'jam ul-Mu'assis*, vol.1, pp.468, 470, 471, 559, 571, 572, 588, 589, 590, 592, 593, 595, 596, 597, 610, 615, 616, 617.

*Rijaal*¹: “I do not know of any women who were accused (of lying) or left off (i.e. abandoned due to lying).”

In this testimony is a display of the honoured character of women *hadeeth* scholars in knowledge and teaching. They were distinguished with truthfulness, *deen*, justice, trustworthiness in knowledge and narrating and were glorified on account of that. We do not come across, throughout the length of research and inspection, any female narrator who was described with *tadlees*, mixing narrations or prompting. It has not been mentioned that any women were described with these qualities.

¹ Vol.4, p.604