

"I do not know of any women (from those who narrated Hadīth) who were accused (of lying) or abandoned..." - Imam adh-Dhababī

المحبات

The Noble Women Scholars of Hadīth

- Women's Concern with the Prophetic Hadīth -

By the Noble Shaykh
Mashhūr Hasan Āl Salmān

Translated by:
Abu Hayyan Salal bin 'AbdulGhafur
AbdulHaq al-Ashanti



The Noble Women Scholars of Ḥadīth

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1st Edition © Jamiah Media 2010 C.E. / 1431 A.H.

ISBN: 978-0-9551099-7-3

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Published by:

Published by Jamiah Media
Email: admin@salafimanhaj.com

Source of translation: *'Ināyat un-Nisā' bi'l-Ḥadīth in-Nabawī* by Abū 'Ubaydah Mashhūr bin Hasan Āl Salmān (Dammām: Dār Ibn ul-Qayyim and Cairo: Dār Ibn 'Affān, 1423 AH/2003 CE).

The noble Shaykh Mashhūr (*hafidhahullāh*) permitted the translator to first undertake this work at his study in 'Ammān, Jordan on November 15 2006 CE/24 Shawwāl 1427 AH.

Cover design & Typesetting: Ihsaan Design - www.ihsaandesign.co.uk

The Noble Women Scholars of Ḥadīth

Women's Concern with the Prophetic Ḥadīth

By The Noble Shaykh

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The Noble Women
Scholarship

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TRANSLATORS' PREFACE

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

To proceed:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ﴾

“O you who have believed, fear Allāh as He should be feared and do not die except as Muslims (in submission to Him).” {*Āli-‘Imrān* (3): 102}

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

“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 Allāh through whom you ask things from each other, and (respect) the wombs. Indeed Allāh is ever, over you, an Observer.” {*an-Nisā’* (4): 1}

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ۖ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾

“O you who have believed, fear Allāh and speak words of appropriate justice. He will amend for you your deeds and forgive your sins. And whoever obeys Allāh and His Messenger has certainly attained a great attainment.” {*al-Aḥzāb* (33): 70-71}

The best speech is the book of Allāh and the best guidance is the guidance of Muḥammad ﷺ. 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.

To proceed:

This book has been authored by the noble Shaykh, Abū ‘Ubaydah Mashhūr bin Ḥasan Āl Salmān, one of the main students of the *Mujaddid* and the *Muhaddith* of the era, Imām Muḥammad

Nāṣiruddīn al-Albānī رحمته الله.¹ 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 Islām. 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 Islām is one of the primary areas which Islām itself is criticised, with citations of domestic violence, forced marriages, female genital mutilation (FGM), honour killings, etc. even though all of these aspects have absolutely nothing to do with the authentic teachings of Islām. Other issues such as *ḥijāb*, *niqāb* and polygamy² which all have a basis in Islām are also scorned by

¹ Note: Any notes from the translator will be clearly indicated within the footnotes by 'Translator's note' in bold type or with '[TN]'.

² Polygamy has actually been recommended by contemporary non-Muslim academics! 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, also authored *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 (Islām) is evil, because it sanctions a limited polygamy. But you do not hear as a rule the criticism which I spoke out about 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

a variety of elements who claim to be upholding women's rights. This misinformation has even reached the extent wherein some non-Muslims will resort to abusing the Qur'an in order to assert imagined 'abuses' for which Islam is made to accept responsibility. For instance, in Europe, self-confessed immigration cheats and apostate pseudo-

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 the woman is more free in Islām than in Christianity. Woman is more protected by Islām 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 Islām has allowed this right from all times. See 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, and she 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?"

feminists, have not only conflated their personal experiences of the cultures in which they were born with the normative teachings of Islām, but have also regarded Europe as being intrinsically 'liberated'. What is also peculiar is that these fringe voices present themselves as being reliable sources to assess Islām when they are totally unfamiliar with the Qur'ān and Sunnah.

But the importance of this work is to demonstrate that the noble women from the early generations of Islām paid utmost importance to the Prophetic *ḥadīth*, the acquisition of Islāmic knowledge and the significance of the Islāmic system of transmitting from those who are considered trustworthy according to the criteria of the early Islāmic scholars. We do not find women during the early epoch exclaiming "**we do not accept *ḥadīth* from Abū Hurayrah, as he was a misogynist**"³ (!!), we also do not find any of the early women scholars saying "**ḥijāb and niqāb are not obligatory upon Muslim women**"⁴ or any women who said "**it is permissible for a Muslim woman to lead men in**

³ This idea was initiated by the Moroccan feminist Fatima Mernissi, who claims in her book *Women and Islām* that Abū Hurayrah ؓ was anti-women and thus his *abādeeth* should be rejected or at least questioned. She was followed in this void opinion by the likes of Khaled Abou El Fadl who also launches into a vicious attack upon the companion of the Prophet Muhammad ﷺ.

⁴ This belief has been disseminated by the *Murji'ah* of the era, wherein many women nowadays exclaim that their "*ḥijāb is in their hearts*" (!?) and other oxymoronic beliefs which have no proof or evidence for. Some of the main proponents of these beliefs include Ismā'īlī Shī'īs, some of whom are lesbian, who deceptively claim to represent Islām and Muslims yet their methods indicate that they are not only distant from the average Muslim and the youth, but also completely out of touch with the Islāmic world. Some of them have even claimed to be able to indulge in *ijtihād* which is a matter for fully qualified scholars, not for any *Tom, Dick or Manji!* Indeed, while many Muslims were studying and learning about their deen some of these elements were busy producing lesbian documentaries in Canada!? Hardly a gleaming set of experiences to allow one to take it upon themselves to re-interpret Islam!

*ṣalah*⁵ (!) all of which is found within the contemporary era from a variety of obscurantist 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 Islāmic learning and education. One of the recent scholars of *ḥadīth* from Yemen, Imām Muqbil ibn Ḥādī al-Wādi'ī ر.ح. commended works by female scholars such as Umm Salamah as-Salafiyyah and in particular her work entitled *Intiṣār Ḥuqūq ul-Mu'mināt*⁶ (*Supporting the Rights of the Believing Women*)⁷ which is an excellent book which details the rights which Islām bestowed for women over one 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 (Islām's) reforms enhanced the status of women in general is universally admitted."⁸

⁵ This idea was formulated by Amina Wadūd, an American feminist who has advocated a number of concepts which are contrary to the normative Islamic tradition as outlined in the Qur'ān, Sunnah and example of the early Muslims (Salaf). Furthermore, after achieving an 'Islāmic studies' qualification from a non-Muslim institution she asserts that she is able, qualified and competent to re-interpret the Islamic source texts hereby forming a hermeuntical approach which is at odds with the traditional juristic-classicist approach. Many Muslims have also criticised her for having scant knowledge of Arabic, being an Afrocentric and an advocate of publicity stunts. She stated that she cannot "intellectually accept" certain rulings mentioned in the Qur'ān and states in her book *Qur'ān and Woman* (Kuala Lumpur: Oxford University Press, 1999): "*the Qur'ān gives me the means to say no to the Qur'ān*"!?

⁶ Sanā': Dār ul-Athār, 1423 AH/2002 CE

⁷ Translated into English, Texas: Tarbiyyah Publications, 2006 CE

⁸ H.A.R. Gibb, *Mohammedanism: An Historical Survey* (London, UK: Oxford University Press, 1953), p.33

There are other positive examples of Muslim women, in the tradition of adhering to the Qur'ān, *Sunnah* and the way of the *Salaf*, authoring beneficial works detailing their Islām in the current period. 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 Islām and how Islām 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 Islām. Unfortunately, what has become prevalent in this era are strange and erroneous designs for Muslim women which are not from the Islamic tradition 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 Islām and do not take into account marriage and the family unit, not to mention a disregard of the Divinely Legislated texts.⁹

⁹ This is what has happened to the family unit in many non-Muslim countries as families have disintegrated due to factors based on a variety of destructive concepts including that of fringe extremist feminism, which even argues 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 ardent radical feminists, Andrea Dworkin, 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 Islām 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 corrupt 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 (man-hating). 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 *kuffār* in this and basing their methodologies upon what American and European lesbians (!) have formulated with no guidance. In some cases, the *kuffār* feminists have largely based their theories on their personal experiences which led them to extremes.

AUTHOR'S INTRODUCTION

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

To proceed:

It goes without saying to indicate here the status of women in Islām (is not necessary) 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 Islām'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 ḥadīth.*' Islām obligated knowledge upon the woman and this obligation is taken from the pillars of *īmān* and the knowledge of *tawḥīd* with a sound correct understanding free from any kinds of innovation or superstition that are connected to other than Allāh 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 *shayāṭīn* from the humans and the jinn. So it is upon her to know the rulings for *zinā*, covering her *'awrah*, the conditions for the Divinely Legislated *hijāb*, the rulings for looking and intermixing between the sexes, and being alone, the rulings which are in accordance with the Book of Allāh and the authentic *Sunnah* of the Messenger ﷺ.

In summary, she has to learn about that which she needs everyday and every night which is free from *shirk*, disobedience to Allāh, 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 Allāh ﷺ and sought a special sitting with him. In the two *Ṣaḥīḥs* from Abū Sa'īd al-Khudrī ؓ who said: "A woman came to the Messenger of Allāh (ﷺ) saying: "O Messenger of Allāh! The men have gone with your *ḥadīth*, so set aside a day for us in order for us to learn from that which Allāh has taught to you." The Messenger of Allāh ﷺ 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 Allāh had taught him."

The Messenger of Allāh used to safeguard teaching the women and instructed them including even menstruating women, the prepubescent and the adolescent who all attended 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 *jilbāb* to wear outside. Also in the two *Ṣaḥīḥs* from Umm 'Aṭīyah al-Anṣāriyyah ؓ who said: "The Messenger of Allāh instructed us to bring out on ('Īd) al-Fiṭr and ('Īd) al-Aḍḥa 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'ā'*. I

said: “O Messenger of Allāh! One of us does not have a *jilbāb*?” He said, “Let her sister give her one of her *jilbābs* to wear.”

So for that reason, examples of outstanding and distinguished women can be found in Islāmic history who were skilled in the arts and sciences and the books are filled with their biographies and females scholars of *fiqh*, *Mufasssirat* (female explainers of the Qur’ān), *Adībāt* (female literary writers), *Shā’irāt* (poets) and *‘Ālimāt* (scholars) in all of the sciences of the *dīn* and the Arabic language.¹⁰ 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, Imām adh-Dhababī mentioned that a virgin in her preparation for marriage would have with her on her wedding a copy of the book *Mukhtaṣar al-Muzanī*.¹¹ This indicates women’s passion and love for knowledge at that time and this has been recorded about the great respected Muslim women and acknowledged by the enemies before the friends. As Gustave le Bon¹² mentioned that during the

¹⁰ Classified by Abu’l-’Abbās al-Mu’afarī in *Tarājim Shabeerāt in-Nisā’* and verified by ‘Āidah at-Taybī and published in the journal *Majma’ al-Lughat il-’Arabiyyah* (Damascus). See our book *al-Ishārāt ilā Asmā’ ir-Rasā’il al-Marw’iyyah fī Butoon il-Majallāt wa’l-Mujallidāt*.

¹¹ See: *Siyār ‘Ālām un-Nubalā’* (vol.14, p.233).

¹² [TN]: 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 Islām and the Muslim Arabs particularly within his landmark books *La Civilisation des Arabes* (*The Civilisation of the Arabs*), originally written in 1884 CE (Paris: Firminididot) 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.
- The Arabs were the ones who guided Europe to the ancient world of the Greeks and Romans.

periods of the 'Abbasids in the east in the shadow of the 'Umayyids in Andalusia (al-Andalūs) there were many famous women who were well known for their knowledge and literary skills. Le Bon viewed this as

- 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, and 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.
- Muslim civilisation 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 with the crude Darwinian evolution theory which was a popular explanation for all things during the time he was writing. In his book *The Psychology of Peoples* he claims that the European race is superior to that of the African, Chinese, Japanese 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 (*hafidhabullāh*) noted in the text that he was from the "enemies" to women, yet Le Bon still had to concede Islām's historical treatment of women. Perhaps, Le Bon himself realised that he should adopt much of the treatment that Islām provided for women, Allāh knows best. His book *The Civilisation of the Arabs* was translated into Arabic by 'Ādil Zu'aytar (Cairo, Egypt: Al-Halabī Press, 2000 CE).

being “from the evidences of the importance of women during the epoch of Arab civilisation.”¹³ 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 Messenger ﷺ up until today, the length of his life would not be sufficient even if it was long.¹⁴

In this book I stop at the most famous female scholars and narrators of the Prophetic *ḥadīth* 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 *Ṣahābiyyāt* 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 Islām by alerting them to take refuge in the knowledge of the Divine Legislation and to caution them against the poison which the enemies (of Islām) 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.”

¹³ *Hadāratul-‘Arab (Arab Civilisation)*, p.389.

¹⁴ [TN]: An attempt to catalogue the female hadeeth scholars in this way has been undertaken by Mohammad Akram Nadwi in his book *al-Muhaddithaat: the women scholars in Islam* (Oxford and London: Interface Publications, 2007/1428 AH).

The Pleasure of Allāh 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 Allāh, Lord of the worlds.

Written by,

Abū ‘Ubaydah Mashhūr bin Ḥasan Āl Salmān

11 Shawwāl 1412 AH/13 April 1992 CE

CHAPTER 1

NARRATIONS AND FEMALE NARRATORS OF ḤADĪTH

Women Are The Twin Halves Of Men In The Knowledge Of Reporting & Narrating (Ḥadīth)

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 Imām al-Qarāfi رحمته الله¹⁵, so listen to what he said in his book *al-Furūq*:

¹⁵ Abu'l-'Abbās Shihābudeen Ahmad ibn Idrees as-Sanhāji al-Qarāfi, was a *Māliki* scholar who lived in the city of Qarāfa 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-Thākhīrah fī Furū' il-Mālikiyyah* (Beirut: Dār ul-Gharb al-Islāmī, 1994 CE, First Edition), the second edition was published in the UAE in 1999 CE. He also authored *Sharh Tanqīh al-Fusūl fī'l-Usūl* (Beirut: Dār ul-Fikr, 1973 CE and second edition Beirut: Dār ul-Kutub al-'Ilmiyyah, 1410 AH/1989 CE), *al-Ihkām fī Tamyeez al-Fatāwā 'an al-Ahkām wa Tasarrufāt il-Qādi wa'l-Imām* [Precision in Distinguishing Religious Opinions from Legal

The difference between giving testimony and narrating and reporting (*ḥadīth*): 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 *Sharḥ ul-Burhān* of al-Māzarī and I found that he mentioned this principle and checked it, distinguishing between the two matters. Al-Māzarī said ﷺ: “The testimony and the narrating (of *ḥadīth*) 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 ﷺ: “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.¹⁶

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

Women are the same as men in transmitting, as the Messenger of Allāh ﷺ safeguarded the education of women and their listening to his *ḥadeeth* as women are helpers of this *dīn* and have been responsible for

Rulings and the Action of the Judge from that of the Imām], (Halab: Maktabat ul-Maṭbu'at al-Islāmiyyah, 1967 CE) and *al-Ajwiba al-Fākhirah 'an al-As'ila al-Fājirah* [Effective Responses to Arrogant Questions] which is a reply to Christian contemporaries of al-Qarāfi and the book interprets the Bible in light of the details of the life and mission of the Prophet Muḥammad ﷺ. [TN]

¹⁶ *Al-Furūq*, vol.1, pp.4-5 .

that from the first moment the Messenger of Allāh ﷺ invited people to Islām. In the two *Ṣaḥīḥs*, from Abū Hurayrah ؓ who said: The Messenger of Allāh ﷺ stood up when the verses was revealed,

﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾

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

{*ash-Shu'arā'* (26): 214}

saying: “O gathering of the Quraysh! Prepare yourselves as I cannot save you from Allāh at all. O Banī ‘Abd Mannāf, I cannot help you at all from Allāh! O ‘Abbās bin ‘AbdulMuttalib, I cannot help you from Allāh at all either! O Ṣafiyyah aunt of the Messenger of Allāh, I cannot save you from Allāh! O Fāṭimah bint Muḥammad, ask for anything of my wealth but I cannot save you from Allāh.”

So as the Messenger of Allāh ﷺ 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 like that of the men. The teacher, Muḥammad al-Muntaṣir al-Kattānī, appended to the *ḥadīth* 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 and guiding.

﴿يَأْمُرُهُم بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ﴾

“...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 burden¹⁷ and the shackles which were upon them.¹⁸” {*al-A'rāf* (7): 157}

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً﴾

“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-Nisā'* (4): 1}

﴿لِلرِّجَالِ نَصِيبٌ مِّمَّا كَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا كَسَبْنَ﴾

“For men is a share of what they have earned and for women is a share of¹⁹ what they have earned.” {*an-Nisā'* (4): 32}

﴿مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ﴾

¹⁷ Difficulties in religious practice

¹⁸ i.e., extreme measures previously required for repentance, and retribution without recourse to compensation.

¹⁹ This may refer to shares of inheritance, wages and reward in the Hereafter.

“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-Nahl* (16): 97}

﴿وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ﴾

“The believing men and the believing women are allies of one another.” {*at-Tawbah* (9): 71}

“Indeed women are the twin halves of men.”²⁰ For that reason, the Arab woman of the past followed Prophetic guidance and the true *deen* and preceded all of the men. As Khadijah bint Khuwaylid, the wife of the Messenger of Allāh ﷺ, was the first to respond, believe and encourage. She strengthened the Messenger of Allāh’s heart ﷺ to accept what Allāh had revealed, he said to her: “I fear that something may happen to me.” She said to him: “Never! By Allāh! Allāh will never disgrace you.” Then she mentioned his praiseworthy character and directed him to Waraqah. Ibn Ishāq noted: Khadijah was the first to believe in Allāh and His Messenger and the truth which the Messenger came with and with that lightened the load from the Messenger of Allāh ﷺ. 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.

²⁰ Verified by Ahmad (vol. 6, p.256), Abū Dāwūd (no.236), al-Bayhaqī (vol. 1, p.168) and Ibn ‘AbdulBarr (vol.8, p.337) with an authentic chain of transmission.

Then women followed after her, such as Asmā' bint Abī Bakr, Umm Amīr ul-Mu'minīn 'Abdullāh bin Zubayr, Fāṭimah bint al-Khaṭṭāb the sister of 'Umar, the leader of the believers..."²¹

As we have mentioned prior women sought from the Messenger of Allāh ﷺ a special specified session with them saying: "O Messenger of Allāh! The men have gone with your ḥadīth, so set aside a day for us in order for us to learn from that which Allāh has taught to you." The Messenger of Allāh ﷺ 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 (ﷺ) said to them: "There is no woman amongst you who has three children who precede her in death except that she will be covered and protected from the Hellfire." A woman said: "What if she had two children?" He ﷺ said: "Even if she had two." The Messenger of Allāh ﷺ safeguarded women listening to what was good and specified reminding them. Ibn Jurayj narrated from 'Aṭā' bin Jābir bin 'Abdullāh who said²²: The Messenger of Allāh ﷺ stood up on the day of 'Īd ul-Fitr and prayed, then after the prayer gave a sermon. When he finished ﷺ he went to the women and spoke to them, whilst leaning on Bilāl's arm, and Bilāl spread out his *thobe* for the women to put their *sadaqah* in it. In the narration from Ibn 'Abbās: "He thought that maybe the women did not hear so he went to speak to them and instruct them to give *ṣadaqah*." Ibn Jurayj said to 'Aṭā': "Is it the duty for the Imām to remind the women?" 'Aṭā' replied: "Yes it is right for them (Imāms) to do that, what is with them that they do not do that?!"

Therefore, the issue is not only for the Messenger of Allāh ﷺ, so it is a must for the scholars, the guardians of women's affairs to have concern for this just as the Messenger of Allāh ﷺ had concern for it and

²¹ From an article that was published in a serialised form in *Majallat ul-Mustimeen* (vol.5, nos. 4 and 5).

²² In Bukhārī and Muslim. [TN]

as did the *Salaf us-Ṣālih*.²³ Women take knowledge and narrations and transmit it, as do men, in order for them to be guided women and keys to goodness that shut out evil, so how can obedience be established correctly except with knowledge? Knowledge is absolutely the best kind of obedience to Allāh and this is what became clear to the abstentious knowledgeable woman of understanding, Umm Dardā' ؓ²⁴ 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 *Salafī da'ī* 'AbdulḤamīd bin Badīs ؓ²⁵ appended to the two *ḥadīth* which have been mentioned prior some firm words in explaining the first *ḥadīth*: The men used to necessitate that the Prophet ﷺ 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 ﷺ 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

²³ An example of this will come in a following chapter *inshā' Allāh*.

²⁴ [TN]: The noble female companion and wife of Abu'd-Dardā' ؓ, she died circa 81 AH/700 CE. She was learned in the sciences of *hadeeth* and Imām Bukhārī referred to her as being an authority. Ibn 'AbdulBarr ؓ referred to her as being: "an excellent scholar and an intelligent woman, being very pious at the same time." See Ibn 'AbdulBarr, *al-Isti'āb fī Asmā' il-Asḥāb*.

²⁵ [TN]: He is Shaykh 'AbdulHameed bin Badīs, born in Qastantiyyah (Constantine) the biggest city in Eastern Algeria in 1306 AH/1889 CE. He graduated from the *Zaytūnah University* of Tūnis (Tunisia) in 1912 CE after which he travelled to Makkah. When he returned to Algeria he began a programme of *tafīyah* 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-Ibrāhīmī he founded the *Association of Algerian Muslim Scholars* in 1930 CE and formulated a programme which emphasised teaching Arabic, Islām and *tafseer*, and Ibn Badīs' *tafseer* classes lasted for twenty five years in total. Bin Badīs died in 1359 AH/1940 CE.

implement the regulations of the Divine Legislation like the men. For that reason, they asked the Messenger of Allāh ﷺ to specify for them a day according to his choice. He responded to their request and promised to specify a day for them, and 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 *din*. He informed them that if a woman had lost three children she will be covered and protected from the Hellfire, due to the greater reward being for the greater calamity. A woman was fearful that the virtue of Allāh 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 Allāh ﷺ informed her that it also includes the woman who has lost two children aswell.

Then he tied to the first *ḥadīth* the second and stated, in deducing the regulations and benefits to be derived from the *ḥadīth*: Women are the twin halves of men in responsibility and what is obligatory is their education and study and the Messenger of Allāh ﷺ taught them and visited them as mentioned in the *ḥadīth* of Ibn ‘Abbās that the Messenger of Allāh ﷺ went out and Bilāl was with him and thought that the women did not hear and exhorted them and instructed them to give *ṣadaqah* and a woman gave an earring and a ring and Bilāl 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 *ḥadīth* or the women have to sit at the back of the rows behind the men which is also noted in the *ḥadīth* of Ibn ‘Abbās ؓ 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.²⁶ So there

²⁶ [TN]: 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

is a great sin upon those who are responsible for them, the people of knowledge, the 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.²⁷

This great *Salafī* scholar ﷺ 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 *dīn* and manners. The deficiency that we find in this regard mostly stems from the lack of Islāmic education in the home and the women's lack of *dīn*.²⁸

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-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.

²⁷ 'AbdulHameed bin Badīs, *Hudā an-Nubuwwah* (p.133). Also see the book: *Ibn Badīs, Hayātuhu wa Athāruhu*, vol.2, pp.198-200.

²⁸ *Asb-Shihāb*, no.11, vol.8 Sha'bān 1354 AH

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 bad for the females?²⁹

Also, it has to be stated that the woman preceded the man in adherence (to the *dīn*) 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. Bukhārī reported in his *Ṣaḥīḥ* from 'Abdullāh ibn 'Abbās ؓ 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 'Abbās ؓ 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 *dīn* of his people." The mother of Ibn 'Abbās preceded her husband in *īmān*, her name was Lubābah bint al-Ḥārith al-Hilāliyyah, her *kunyah* (soubriquet) was Ummu'l-Faḍl. She responded to the call of the Messenger of Allāh ﷺ and believed in his *dīn* before her husband did.

Some women were also the reason for their people to also enter into Islām. In the two *Ṣaḥīḥs* from 'Imrān bin Ḥusayn ؓ who said that they (the Companions ؓ) were with the Prophet ﷺ 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 Abū Bakr and he would not wake the Messenger of Allāh ﷺ until he awoke, then 'Umar woke up. Abū Bakr sat by the side of the Prophet's head and made *takbīr*, raising his voice until the Prophet ﷺ awoke. (After travelling for a while) he dismounted and prayed *fajr* and an individual from amongst them separated himself from them and did

²⁹ *Al-Muntaqid*, no.8, 30 Muḥarram 1344 AH

not pray. When he left it was said to him “O *fulān!* What prevents you from praying with us?” He replied, “I am in a state of *janābah* (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 replied: “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 Allāh.” She replied: “And what is the Messenger of Allāh?” We did not take any concern over her until she came to meet the Prophet ﷺ 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 ﷺ 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 Allāh guided those people due to that woman and she embraced Islām and so did her people.”³⁰

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 Islām?” They obeyed her and became Muslims.” This woman presented goodness to her people and that was via her meeting with the Messenger of Allāh ﷺ and his good treatment, and the good treatment of his noble Companions, so she embraced Islām and so did her people

³⁰ [TN] Ṣaheeh Bukhārī, book no.56, *hadeeth* no.771

along with her. As for the knowledgeable and studious women surpassing 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 ﷺ. An example of this will soon follow, yet it will suffice to mention a few examples now:

Bukhārī and Muslim reported in their *Ṣaḥīḥs* from Anas bin Mālīk ﷺ who said: “Three groups of people came to the houses of the wives of the Prophet ﷺ asking about the Prophet’s worship ﷺ.”

Muslim reported in his *Ṣaḥīḥ* from Thumāmah bin Ḥazn al-Qushayrī who said: “I met ‘Ā’ishah ﷺ and asked her about the *nabīdh*³¹, then ‘Ā’ishah called an Ethiopian slave-girl and said to me: “Ask her because she used to prepare it for the Messenger of Allāh ﷺ.”³²

These two examples indicate that men sought the *Sunnah* from the wives of the Messenger of Allāh ﷺ. Here are some other examples for you indicating women’s judgement on disagreements with the *fuqahā* from the Companions ﷺ.

Muslim reported in his *Ṣaḥīḥ* from Tāwūs who said: “I was with Ibn ‘Abbās when he said to Zayd ibn Thābit: “Do you rule that the woman who is in her menses is allowed to go without performing the last circumambulation of the House?” Ibn ‘Abbās said to him: “No, ask such and such al-Anṣāriyyah if the Messenger of Allāh ﷺ instructed her to do this?” He (Tāwūs) said: Zayd ibn Thābit returned to Ibn ‘Abbās saying: “I do not see anything except that you have spoken the truth.””

Bukhārī and Muslim reported in their *Ṣaḥīḥs* from Abū Salamah who said: A man came to Ibn ‘Abbās and Abū Hurayrah and sat with them saying: “What is the ruling regarding a woman who gives birth after (the death) of her husband by forty nights?” Ibn ‘Abbās said “Her ‘iddah

³¹ A drink in its non-alcoholic form that was consumed during the time of the early generations and was served to the Prophet ﷺ. [TN]

³² Ṣaḥeeh Muslim, book 22 (*Kitāb ul-Asribā*), see *ḥadeeth* nos. 4976 and 4920.

(waiting period) lasts until the end of the longest among the two prescribed periods.” I (Abū Salamah) said (that Allāh says):

﴿وَأُولَاتُ الْأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ﴾

“And for those who are pregnant their term is until they give birth” {*Talāq* (65): 4}

Abū Hurayrah said: “I’m with my brother’s son (Abū Salamah) on this.” Ibn ‘Abbās 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 Allāh’s Messenger ﷺ married her to someone. Abu’s-Sanābil 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 *dīn* and stopping at the *Sunnah* of the leader of the messengers ﷺ. Ummu’l-Faḍl bint ul-Ḥārith ended the dispute between some people about the Messenger of Allāh’s ﷺ fasting on the day of ‘Arafah. Al-Bukhārī and Muslim reported in their *Ṣaḥīḥs* from Ummu’l-Faḍl bint ul-Ḥārith that “Some people were disputing about the fast of the Prophet ﷺ on the day of ‘Arafah. Some said that he ﷺ 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-Ḥāfidh ibn Ḥajr stated: **From the benefits of this ḥadīth are: discussing issues of knowledge between men and women.**

A woman named Umm Yā‘qūb sought clarification from Ibn Mas’ūd 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. Bukhārī and Muslim report in their *Ṣaḥīḥs* from ‘Abdullāh ibn Mas’ūd ؓ who said: “May Allāh curse the female tattooists, the females who get tattooed, the women who practice plucking of the eyebrows and those who get their teeth gapped for beauty, they are changing the creation of Allāh.” This reached a

woman from Banī Asad named Umm Yā'qūb, she went to Ibn Mas'ūd and said: "It has reached me that you cursed such and such." He said: "Why shouldn't I curse those who the Messenger of Allāh ﷺ cursed and what is in the book of Allāh?!" She said: "I have certainly read what is between the slates (i.e. the Qur'ān) and I did not find what you say!" Ibn Mas'ūd said: "If you had read it properly you who have found it. Did you read where Allāh said,

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾

'Whatever the Messenger gives you take it, and whatever he forbids you, stay away from.' {*al-Hashr* (59): 7}?"

She said "No." He said: "This forbids it." Umm Ya'qūb said: "But I see your own family doing it!" He said: "Go and see!" So she went and saw and did not find what she claimed at all. Ibn Mas'ūd said "If she did something like that I would not remain with her." So there is no problem at all with a woman seeking clarification about issues related to her *dīn* or with placing any knowledge-based problems and issues to the well-versed scholars that are known for righteousness, *taqwā* 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.

Imām Ibn al-Qayyim (*rahimahullāh*) said: *Knowledge is (what) "Allāh 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 Faqīh.*

Regarding this, Imām ash-Shawkānī 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.³³

The explainer of *Musallam ath-Thabūt* 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 ‘Ā’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.³⁴

The major Companions, Imāms of *ḥadīth* 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 did just that:

[A List of Famous Notables Whose Teachers Included Women]

The Illustrious Companion, ‘Alī ibn Abī Ṭālib ﷺ

Will you find a better track to traverse or a better status than ‘Alī ibn Abī Ṭālib? This great mountain of knowledge, who is not rivalled in his actions, wisdom and closeness to the Messenger of Allāh ﷺ. He received *ḥadīth* from the freed slave woman of the Messenger of Allāh ﷺ who

³³ *Nayl ul-Awṭār*, vol.8, p.22

³⁴ *Fath ul-Rahmūt Sharhu Sabeeh Musallam ath-Thabūt*, vol.1, p.144

used to serve him, this was Maymūnah bint Sa'd. So what about those who were less than 'Alī عليه السلام?³⁵

Imām Muḥammad bin Shihāb az-Zuhrī (d. 124 AH/741 CE)

He عليه السلام narrated from more than one woman, he narrated from 'Amrah bint 'Abdur-Raḥmān bin Sa'd bin Zarārah al-Anṣāriyyah al-Madaniyyah, who is from those who narrated much from 'Ā'ishah عليها السلام and she died before 100 AH, az-Zuhrī took many narrations from her.³⁶ He also narrated from Nadbah the freed slave of Maymūnah the wife of the Prophet صلى الله عليه وسلم.³⁷ He also narrated from three women and he was the only one to narrate from them. These women were Fāṭimah al-Khazā'iyah, Hind bint al-Ḥārith al-Fārisiyyah and Umm 'Abdillāh ad-Dūsiyyah.³⁸

Imām Mālik bin Anas (Imām Dār ul-Hijrah) – (d.179 AH/795 CE)

He عليه السلام narrated from 'Ā'ishah bint Sa'd bin Abī Waqqās 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 people of knowledge narrated from her, such as al-Ja'īd bin 'AbdirRaḥmān, Ayyūb, al-Ḥakam bin 'Utaybah, Abū Zinād, Muhājir bin Masmār, 'Ubaydah bin Nābil and others. Al-'Ajalī said that she was “a trustworthy female Madīnan Successor.”

³⁵ See the biography of Maymūnah in *al-Isābah*, vol.7, p.173 and *al-'Awdat ul-Hijāb*, vol.2, p.286.

³⁶ *Tabdhīb ut-Tabdhīb*, vol.11, p.466.

³⁷ *Ibid.* vol.11, p.482.

³⁸ See Imām Muslim, *al-Munfaridāt wa'l-Wahdān*, p.11.

Al-Khaleelī stated “Mālik did not relate from a woman other than her.”³⁹

Imām Aḥmad ibn Ḥanbal (Imām of the People of Sunnah) – (d.241 AH/855 CE)

He narrated from Umm ‘Umar bint Ḥassan bin Zayd ath-Thaqafi.⁴⁰

Al-Qāḍi Abū Ya‘la al-Farrā’ (d.458 AH/1066 CE)

He heard (narrations and *ḥadīth*) from Ummu’s-Salām bint al-Qāḍi Abī Bakr Aḥmad bin Kāmil bin Khalāf bin Shajarah al-Baghdādiyyah. Her *kunyah* was Ummu’l-Faṭḥ. A group of scholars heard from her and she heard from Muḥammad bin Ismā‘īl al-Baṣṣānī and others. Ibn Kathīr stated, after mentioning a narration of Abī Ya‘la al-Farrā’ from her, the following: A number (of scholars) 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).⁴¹

Imām Abū Sa‘d as-Sam‘ānī (d.562 AH/1172 CE)

Towards the end of his biographical dictionary *at-Taḥbīr fi’l-Mu‘jam al-Kabīr* in the chapter entitled ‘Women that I dictated from’⁴², he mentioned the scholars that he had studied under and organised their names according to the letters of the biographical dictionary. He

³⁹ *Tahdhīb ut-Tahdhīb*, vol.12, p.464.

⁴⁰ *Al-Bidayah wa’n-Nihāyah*, vol.1, p.328 and there is also a biography of her in *al-Iḥṣān*, vol.3, p.46 and in *Tārīkh ul-Baghdād*, vol.14, p.443 and in *Shadharāt utḥ-Thahab*, vol.3, p.132.

⁴¹ Ibn ul-Jawzī, *Manāqib ul-Imām Ahmad bin Hanbal*, p.54.

⁴² *At-Taḥbīr*, vol.2, p.396.

compiled the names of sixty-nine female ḥadīth scholars and narrators of ḥadīth that he heard from or gave him *ijāzahs*⁴³ of what they had narrated.

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-Hasnābādhiyyah and Umm ‘Alī at-Turkiyyah (d. 539 AH): “a righteous woman”⁴⁴ and he said about Ummu’r-Raḥmān at-Tamīmiyyah: “a righteous woman who lived long and had a good life.”⁴⁵ He said about Ummu’l-Qāhir al-Qushayriyyah (d. 530 AH/1136 CE) “a righteous woman who was of abundant worship and goodness.”⁴⁶ He said about Amatullāh al-Qushayriyyah (d. 541 AH) “she was from the righteous and pious women.”⁴⁷ About Ummu’l-Bahā’ al-Aṣbahāniyyah he said “A righteous and good woman, she was from the people of the Qur’ān and taught children the

⁴³ [TN]: *Ijāzah* 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 *ijāzah* 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” trend, have gone to excess with regards to exaggerating the value of the *ijāzah* and have erroneously claimed that a variety of *Salafī* scholars “do not have *ijāzah*.” As a result, this has led them to obtain *ijāzahs* and be granted all forms of specious and questionable ‘*ijāzahs*’ merely for the name of it and even purchase *ijāzahs* or acquire them as mere memorabilia.

⁴⁴ *At-Tabbīr*, nos. 1125, 1127.

⁴⁵ *Ibid.* Biography no. 1131.

⁴⁶ *Ibid.* Biography no. 1132.

⁴⁷ *Ibid.* Biography no. 1133.

Qur'ān.”⁴⁸ He said about Zaynab al-Aṣbahāniyyah “A pious and chaste woman”⁴⁹ who was taken by her father to Aṣbahān in order to hear *ḥadīth*, as documented by as-Sam'ānī. He said about Umm Khalaf ash-Shahāmiyyah (d.547 AH/1152 CE) “a chaste woman, modest, a righteous woman and a scholar.”⁵⁰ He said about Ummu'r-Riḍā al-Aṣbahāniyyah “a righteous woman, chaste, who contained much goodness and was abundant in worship.”⁵¹ About Ummu'l-Faḍl al-Marwaziyyah (d. 545 AH) he said “a pious and chaste woman, who prayed often.”⁵² About Ummu'l-Faḍl al-Kasmāniyyah (d.529 AH) he said “a knowledgeable woman of *fiqh*, a righteous woman from the people of goodness and *dīn*.”⁵³ About Ummu'l-Baneen az-Zindakhāniyyah (d.533 AH) he said “She had a desire for goodness, she possessed much good and was good to people.”⁵⁴ About Ummu'l-Khayr an-Naysābūriyyah (d. 533 AH) he said “A righteous woman from the people of Qur'ān and goodness, she used to teach the Qur'ān to the neighbourhood.”⁵⁵

What can be observed in most of the aforementioned biographies is that these women were from homes of knowledge and narration who all had links to the senior scholars and *Muḥaddithīn*. For example, he (Imām as-Sam'ānī) mentioned Umm Khalaf ash-Shahāmiyyah Sa'īdah bint Zāhir bin Ṭāhir ash-Shahāmī (a well known scholar of *ḥadīth*) and said “She grew until she became unparalleled in narrating *ḥadīth*. She heard (*ḥadīth*) from her grandfather Abū 'AbdirRaḥmān Ṭāhir” and he

⁴⁸ Ibid. Biography no. 1135

⁴⁹ Ibid. Biography no. 1147.

⁵⁰ Ibid. Biography no. 1150.

⁵¹ Ibid. Biography no. 1162.

⁵² Ibid. Biography no. 1172.

⁵³ Ibid. Biography no. 1175.

⁵⁴ Ibid. Biography no. 1183.

⁵⁵ Ibid. Biography no. 1187.

also said: "I dictated some parts from her in Naysābūr."⁵⁶ He also mentioned the wife of the son of this *Muḥaddith* saying "Umm Anas Sitik (aka Sitti) bint Abī Ḥasan 'AbdilGhaffār bin Ismā'īl bin 'AbdilGhāfir al-Fārisī" and he said about her: "A righteous and chaste woman, the wife of our Shaykh 'AbdulKhāliq, the son of our Shaykh Abū Qāsim ash-Shaḥāmī. She heard from her grandfather Ismā'īl bin 'AbdulGhāfir..." Then he said: "I dictated from her in Naysābūr."⁵⁷

There is also the biography of one of his (Imām as-Sam'ānī's) relatives about whom he said "Ummu'l-Karām Sharīfah, daughter of our Shaykh, Imām Abū 'Abdillāh Muḥammad bin Faḍl as-Ṣā'idī al-Farāwī." Then he said "A righteous woman from the children of the scholars, she heard from her grandfather on her mother's side Abū 'AbdirRaḥmān Ṭāhir bin Muḥammad ash-Shaḥāmī and from a similar group of scholars." He then said: "I dictated from her."⁵⁸ In a biography about another female relative of his he stated "Ummu's-Sa'd Fāṭimah bint Abī Naṣr Khalaf bin Ṭāhir bin Muḥammad ash-Shaḥāmī" and said about her "A righteous woman who heard from her grandfather Abū 'AbdirRaḥmān ash-Shaḥāmī" and then he said "I heard some sections (of *ḥadīth*) from her."⁵⁹

Imām as-Sam'ānī described many of these female *ḥadīth* scholars as being "homes of *ḥadīth*" or as being "a house of knowledge." At times he goes on to mention their relatives 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 Taqīyyah bint Abī'l-Qāsim bin 'Umar al-Aṣbahānī (d. 541 AH) saying: "...and she is the daughter of our Shaykhah, Ummu'l-Bahā' Fāṭimah bint Abī'l-Faḍl ibn Abī Sa'd ibn al-Baghdādī and the sister

⁵⁶ Ibid. Biography no. 1150.

⁵⁷ Ibid. Biography no. 1158.

⁵⁸ Ibid. Biography no. 1159.

⁵⁹ Ibid. Biography no. 1184.

of Abi'l-Qāsim Maḥmūd and she is also the wife of Aḥmad bin Abi'l-Futūḥ al-Khurasānī.”⁶⁰

In the biography of Umm Shamāsah Jawhar Nāz bint Abi'l-Qāsim Zāhir bin Tāhir ash-Shaḥāmī, he said: “I heard from her and from her father, uncle, husband and brothers and from other relatives who totalled around twenty people.”⁶¹ In the biography of Ummu'r-Raḥīm Harrah bint Abī Naṣr 'AbdirRaḥīm bin 'AbdilKarīm al-Qushayrī (d. 534 AH), he said about her: “She married 'Umar ibn Abī Naṣr as-Saffār” and then he said: “I related (*ḥadīth*) from her and from her sister.”⁶² In the biography of Umm 'Abdillāh Ḥawrastī bint Abi'l-Faṭḥ Nāṣir bin Aḥmad al-'Ayyādī as-Sarkhasī (d. 542 AH) he said “**She was from a house of knowledge and *ḥadīth*, she heard from her father Aba'l-Faṭḥ al-'Ayyādī.**”⁶³ In the biography of Umm Shams Khajsatah bint Abū Ishāq Ibrāhīm bin 'AbdilWahhāb ibn Muḥammad ibn Mandah, he said: “**She was from a noble lineage in *ḥadīth*.**”⁶⁴

In the biography of Khadījah bint Abī Sa'id Ismā'il bin 'Umaru bin Muḥammad al-Buhayrī, he said: “She is from a house of knowledge, uprightness and purity, she heard (*ḥadīth*) from her father Ismā'il.” In the biography of Ummu'l-Fatūḥ Rabī'ah bint Abī Mu'amar bin Aḥmad al-Lunbānī (d. 534 AH): “She is the wife of our Shaykh Abū Sad Aḥmad bin Muḥammad bin Aḥmad ibn al-Baghdādī al-Ḥāfidh, and she is from a house of goodness.”⁶⁵ In the biography of Ummu'l-Fidā' Sitt al-Jalīl bint Abī Muḥammad bin al-Ḥasan bin al-Ḥusayn al-Wathābī, he said: “The wife of our Shaykh Ismā'il bin Muḥammad al-Ḥāfidh, a

⁶⁰ Ibid. Biography no. 1129.

⁶¹ Ibid. Biography no. 1130.

⁶² Ibid. Biography no. 1136.

⁶³ Ibid. Biography no. 1138.

⁶⁴ Ibid. Biography no. 1139.

⁶⁵ Ibid. Biography no. 1144.

righteous woman from a family of goodness and knowledge.”⁶⁶ In the biography of Umm Najm (aka Ummu’l-Fakhr) Sitt ul-‘Irāq bint Abī Mudarr ‘AbdilWāḥid bin Muṭahhir al-Bazzānī, he said: “She is from a house of *ḥadīth* and from a home of famous and great children. She heard from her grandfather Abu’l-Faḍl al-Muṭahhir bin ‘AbdilWāḥid al-Bazzānī.”⁶⁷

In the biography of Ummu’l-‘Azīz Shukr bint Abi’l-Faraj al-Isfarānī, he said: “a woman from the children of the *ḥadīth* scholars.”⁶⁸ In the biography of Ṭāhirah bint Abī Bakr bin Abi’l-Qāsim

al-Khashāb he said: “a righteous woman from the children of the *muḥaddithīn*.”⁶⁹ In the biography of ‘Ā’ishah bint Abī Naṣr Aḥmad

bin Manṣūr as-Saffār, he said: “A righteous woman and chaste, from a house of knowledge.”⁷⁰ In the biography of ‘Affāf bint Aḥmad (d. 544

AH) he said: “The daughter of our Shaykh Aḥmad bin Muḥammad bin Muḥammad and the sister of Abi’l-Faḍl ‘AbdurRaḥīm and Abi’l-Faṭḥ ‘AbdurRaḥmān.”⁷¹ In the biography of Ummu’l-Fatūḥ ‘Ayn Shams bint

al-Mufaḍḍal bin al-Muṭahhir al-Bazzānī, he said about her: “from a house of *ḥadīth* and progression.”⁷² Likewise in the biography of Ummu’l-Karām (aka Ummu’l-Khayr) Fakhr un-Nisā bint Abi’l-Faḍā’il.⁷³

Imām as-Sam‘ānī heard *ḥadīth* from these women within the vast and extensive Islāmic world which were dignified abodes at that time. He mentioned some of those who took *ḥadīth* and narrations from

⁶⁶ Ibid. Biography no. 1153.

⁶⁷ Ibid. Biography no. 1154.

⁶⁸ Ibid. Biography no. 1160.

⁶⁹ Ibid. Biography no. 1165.

⁷⁰ Ibid. Biography no. 1170.

⁷¹ Ibid. Biography no. 1179.

⁷² Ibid. Biography no. 1180.

⁷³ Ibid. Biography no. 1192.

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 *ḥadīth* scholars travelled with them in order for them to listen to *ḥadīth*. He did not write that he met any female *ḥadīth* scholar during his time except that it would suffice him to receive *ijāzabs* from them and the following from his own words indicate what we say. He mentioned that he listened to them in Aṣbahān⁷⁴, Herat⁷⁵, Naysabūr⁷⁶, Sarakhas⁷⁷, Hamadhān⁷⁸, Fawshanj, Mīhanah⁷⁹ and Damascus. He stated in the biography of Umm Salamah Āminah bint Abī Ṭāhir ‘AbdulKarīm al-Hasnābādhiyyah: “I heard some basic things from her in Aṣbahān.”⁸⁰ He said in the biography of Taqiyyah bint Abī’l-Qāsim al-Aṣbahāniyyah (d.541 AH): “I heard from her what I think was a part

⁷⁴ [TN] Also known as Isfahan (or Esfahan) as the province is named today in present-day Irān.

⁷⁵ [TN] It is presently located in North-Western Afghānistān near the border with Irān, see: http://www.lib.utexas.edu/maps/middle_east_and_asia/iran_country_profile_2004.jpg - zoom in onto detailed country map.

⁷⁶ Also known as Nishapur in Persian and sometimes spelt as Nishabur, Nisapur Neyshabur or Naisabur. It is situated in Khurasān (Khorasan) in the eastern part of present-day Irān in between the regional capital Mashhad and Sabzevar, near the border with ‘Afghānistān. [TN] See http://www.lib.utexas.edu/maps/middle_east_and_asia/iran_country_profile_2004.jpg

⁷⁷ Sarakhas, or ‘Sarakhs’, is near the city of Mashhad in the province of Khurasān, and in fact the city is currently found in two countries today on the border of eastern Irān and Turkmenistān. The half of the city currently located in Turkmenistān is known as ‘Saraghs’ or ‘Saragt’. It was sacked by the Mongols in 617 AH, but was rebuilt in the nineteenth century CE by Nāsiruddeen Shāh of the Qajar dynasty. [TN] http://www.lib.utexas.edu/maps/middle_east_and_asia/iran_country_profile_2004.jpg

⁷⁸ In present-day northern Irān, see the map above. [TN]

⁷⁹ In present-day Turkmenistān [TN]

⁸⁰ *At-Tabbeer*, biography no.1125

(of a *ḥadīth*) in Aṣbahān and then could not hear her and did not copy anything, Allāh knows best.”⁸¹ He said in the biography of Umm’un-Najm al-Faḍlawiyyah, the wife of Abī Bakr Muḥammad bin Aḥmad bin ‘Alī al-Khaṭīb: “I heard some basic things from her in Aṣbahān in the house of her husband.”⁸²

In the biography of Ummur-Riḍā Daw’ bin Abī Shukr al-Aṣbahāniyyah: “I dictated from her in Aṣbahān.”⁸³ In the biography of Umm ul-Bahā’ Fāṭimah bint Abi’l-Faḍl (d. 539 AH) he described her as “an immense authority in *ḥadīth*” and mentioned her as having narrated from a group of scholars. As-Sam‘anī said: “I dictated from her in Aṣbahān and she outlived her peers. She solely narrated from some scholars and from what I heard from her were three parts of the *ḥadeeth* of Abī Dhafir bin Muḥammad al-‘Alā’ by her narration from Abi’l-Faḍl ar-Rāzī from Abi’l-Qāsim bin Fanākī. I also heard from her *Fawā’id ul-Awtār* and *Fawā’id Abī Bakr al-Muqī’* with her reading of Ibn Ṭāhir ath-Thaqafi, from Abū Bakr.”⁸⁴ In Sarkhas (usually spelt ‘Sarakhs’) as-Sam‘anī heard from Umm ‘Abdillāh Ḥawrastī al-‘Īyādiyyah and said: “I dictated from her in Sarkhas.”⁸⁵ In Herāt he heard from AmaturRaḥmān at-Tamīmiyyah and said “I dictated from her in Herāt.”⁸⁶

In Naysābūr as-Sam‘anī heard from a collection of scholars such as Ammatul-Qāhir al-Qushayriyyah and said in his biography of her “I heard from her (a reading of) some manuscripts of *ḥadīth* in Naysābūr”⁸⁷, and also Ummul-Ghaffār an-Naysābūriyyah about whom

⁸¹ Ibid. Biography no.1129

⁸² Ibid. Biography no.1137

⁸³ Ibid. Biography no.1162

⁸⁴ Ibid. biography no.1189

⁸⁵ Ibid. biography no.1138

⁸⁶ Ibid. biography no. 1131

⁸⁷ Ibid. biography no.1132

he said: "I dictated from her in Naysābūr"⁸⁸ and the likes of Ummu'l-Khayr an-Naysābūriyyah and he explained in detail his study under her by saying: Her father lived in Khān al-Furus, the term 'Khān' was connected to Abi'l-Ḥasan 'AbdulGhaffār bin Muḥammad al-Fārisī and she heard from him the books that he himself heard and studied such as the *Ṣaḥīḥ* of Muslim ibn al-Ḥajjāj, the book *Gharīb ul-ḥadīth* of Abī Sulaymān al-Khaṭṭābī. I dictated from her in Naysābūr and from a from a segment that I heard her relate from the book *al-Arba'in* of Ḥasan bin Sufyān with her chain of narration from 'AbdilGhāfir from Ibn Hamadān from him (i.e. Ḥasan bin Sufyān); and a part of *Amālī al-Hākīm Abī Ahmad al-Ḥāfidh*, with her chain of narration from 'AbdilGhāfir from him (i.e. Abī Ahmad al-Ḥāfidh); and two parts from *ḥadīth 'Abdān al-Jowālīqī...*⁸⁹

In Hamadhān, as-Sam'ānī heard from Dau' un-Nahār al-Maqdisiyyah saying "I heard (a reading of) manuscripts of *ḥadīth* by her in Hamadhān."⁹⁰ In Damascus he heard from Ummu'l-'Azīz al-Isfarā'iyyah and said about her "She was born in Sūr 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."⁹¹ In Mīhanah he studied under Ummur-Riḍā bint Abī Sa'īd and said about her: "In Isfarā'in"⁹² she heard from Muḥammad bin al-Ḥasan bin Ṭalḥah al-Mahrajānī, and in Sawā from Abā 'Abdillāh Muḥammad bin Aḥmad al-Kāfahī and others." As-Sam'ānī then said "I dictated from her in

⁸⁸ Ibid. biography no.1143

⁸⁹ Ibid. biography no.1187

⁹⁰ Ibid. biography no.1164

⁹¹ Ibid. biography no.1160

⁹² This is located in modern Irān located to the north-west of Naysabūr. [TN]

Mīhanah.”⁹³ In Fawshunj he dictated from Ummu’l-Faḍl al-Balkhiyyah.⁹⁴

More than one female narrator and *Muḥaddithah* gave Imām as-Sam‘ānī *ijāzah*, such as Taqiyyah bint al-Mufaḍḍal, saying in her biography “It is not agreed upon that I heard anything from her, she wrote an *ijāzah* for me in the year 532 AH.”⁹⁵ Also the likes of Ummu’l-Faḥ Jalīlah as-Sijziyyah, saying about her “She wrote an *ijāzah* to me in 530 AH, I did not meet her in 540 AH.”⁹⁶ Also Khadījah bint Abī Sa‘īd an-Naysābūriyyah, about whom he said “She wrote me an *ijāzah* in 512 AH.”⁹⁷ Also Umm Muḥammad Zulaykha al-Aṣbahāniyyah, about whom he said in her biography: “It is not true that I heard anything from her, she gave me *ijāzah*.”⁹⁸ He said about Ummu’l-Faḥ Zaynab bint Abī Shujā’ Shīrwayh bin Sharadām, from the people of Hamadhān, “She wrote an *ijāzah* to me.”⁹⁹ Also the likes of Umm Aḥmad Ṭarfah bint ‘Abdillāh al-Karajiyyah, about whom he said “She gave me *ijāzah* in 529 AH and I did not meet her in the year 527 AH.”¹⁰⁰ Also the likes of Umm ul-Banīn Fāṭimah bint ‘Abdillāh al-Jawzadāniyyah from the people of Aṣbahān. Imām as-Sam‘ānī said about her: She solely narrated during her time the book *al-Mu‘jam al-Kabīr* and *al-Mu‘jam aṣ-Ṣaghīr* by at-Ṭabarānī via her narration from Ibn Raydha from the author. Also the book *al-Fiṭan* by Nu‘aym bin Ḥammād al-Marwazī via her narration from Ibn Raydha from Ṭabarānī from Abū Raydha ‘AbdurRahmān bin Ḥātim al-Murādī

⁹³ Ibid. biography no.1145

⁹⁴ Ibid. biography no.1171

⁹⁵ Ibid. biography no.1128

⁹⁶ Ibid. biography no.1134

⁹⁷ Ibid. biography no.1142

⁹⁸ Ibid. biography no.1146

⁹⁹ Ibid. biography no.1148

¹⁰⁰ Ibid. biography no.1166

from the author. She wrote me an *ijāzah* of all who she had heard from in her narration, but it was not in her own handwriting.¹⁰¹

Imām as-Sam‘ānī also wrote about those *Muḥaddithāt* whom he took numerous *ḥadīth* from, for example he said in the biography of Ummu’l-Bahā’ al-Aṣbahāniyyah: “I wrote three *ḥadīth* from her.”¹⁰² He said in the biography of Ummu’l-Bahā Khajsatah at-Taharāniyyah: “I wrote down a *ḥadīth* from her.”¹⁰³ In the biography of Umm Muḥammad Dharīfah bint Abi’l-Ḥasan bin Abī Qāsim: “In Balkh I heard a *ḥadīth* from her.”¹⁰⁴

Imām as-Sam‘ānī also heard a part of *ḥadīth Abi’l-Abbās as-Sirāj* from Umm Aḥmad Fāṭimah bint al-Ḥasan al-Bayhaqiyyah¹⁰⁵ and a part of *ḥadīth Abī Ḥafṣ al-Qulās* and from Umm Najm Sitt ul-‘Irāq al-‘Anbariyyah,¹⁰⁶ he was vague about this and sufficed it to say: “I wrote down some parts from her in Nayṣabūr.”¹⁰⁷

Al-Ḥāfidh Ibn ‘Asākir (d.571 AH/1176 CE)

This is al-Ḥāfidh Ibn ‘Asākir, one of the most trustworthy narrators of *ḥadīth* during his time, to the extent that he was named “**the Ḥāfidh (memoriser) of the ummah**” and took *ḥadīth* from one thousand two hundred *ḥadīth* scholars and some eighty of these were women. He (*rahimahullāh*) authored a biography about them.¹⁰⁸ Has it been heard

¹⁰¹ Ibid. biography no.1185

¹⁰² Ibid. biography no.1135

¹⁰³ Ibid. biography no.1140

¹⁰⁴ Ibid. biography no.1167

¹⁰⁵ Ibid. biography no.1182

¹⁰⁶ Ibid. biography no.1154

¹⁰⁷ Ibid. biography no.1150

¹⁰⁸ *Mu’jam al-Udaba’*, vol.5, pp.40-41. See the published part from *Tārīkh ud-Dimashq* (the volume that is dedicated to women).

of that any nation from the nations had scholars who studied any kind of knowledge from some eighty female scholars?

Al-Ḥāfidh Abū Ṭāhir as-Silafi (d.576 AH/1181 CE)

He related *ḥadīth* from tens of female *ḥadīth* scholars and he is from those who have related many narrations. His scholars are over thousand and as-Safadī transmitted in his *al-Wāfi bi'l-Wafayāt* that his scholars numbered about six hundred in Aṣbahān alone and authenticated his narrations from more women than just Taqiyyah bint Ghayth. He ﷺ said : “Taqiyyah bint Ghayth bin ‘Alī al-Armanāzī aṣ-Ṣūrī related to me and she was also known as Sitt un-Ni‘am, my eyes did not see a poet like her.”

I say (Shaykh Mashhūr): She is Taqiyyah bint Abi'l-Farj Ghayth bin ‘Alī bin ‘AbdusSalām bin Muḥammad ibn Ja‘far as-Sulamī al-Armanāzī aṣ-Ṣūrī. Abu'l-Ḥasan ‘Alī bin al-Mufaḍḍal al-Maqdisī and others heard (*ḥadīth*) from her. She was the mother of Abi'l-Ḥasan ‘Alī bin Fāḍil bin Ḥamdūn aṣ-Ṣūrī.

Al-Ḥāfidh as-Silafī also mentioned al-Khafrah bint Mubasshir, he classified a report from her and then said: “Al-Khafrah was known as ‘Jadidah’ and she heard and benefited from her father and from a group of scholars of Egypt. We read to her via Abi'l-Ḥasan bin Tufāl an-Naysābūrī and Abī Ṭāhir bin Sa‘dūn al-Mawṣilī and others. She died on Jumādā al-Ūlā 528 AH, Abi'l-Ḥusayn bin Sawwāf of Egypt wrote to me informing me of this.”¹⁰⁹ Al-Ḥāfidh as-Silafī also mentioned Khadijah bint Aḥmad, and classified a report from her and then said: The father of this Khadijah was a *Muḥaddith*, her brother was a *muḥaddith*, and her sister narrated *ḥadīth* just as she did. Her scholars are: Ibn ‘AbdulWalī’, Ibn ud-Dalīl, her father and she had an *ijāzah* from Abi'l-Walīd. We read to her via all of those scholars and as for her sister

¹⁰⁹ *Mu‘jam us-Saḥr*, no.120

Tarfah, we did not find anyone who heard from her except her father. Khadījah died in Rabī'uth-Thānī 526 AH, she was a virgin and did not marry. She wrote in her will that I should pray over her, may Allāh have mercy on her and be pleased with her.¹¹⁰

Al-Ḥāfidh as-Silafī also mentioned Rabi'ah bint Abī Ḥakīm, he classified a report from her and then said: She is a pious woman; her father was Abū Ḥakīm al-Khabrī, who was famous for his progression in knowledge of the obligations. Her son was Abu'l-Faḍl Muḥammad bin Nāṣir bin Muḥammad bin 'Alī, who was thus from a family of knowledge and manners, he listened to many *ḥadīth* with us via some scholars.¹¹¹

These are some of whom al-Ḥāfidh as-Silafī narrated from, about whom it is said was “a Ḥāfidh of Islām, the best in transmitting *ḥadīth* on the earth, he possessed *dīn*, was trustworthy and had knowledge.”¹¹² Also, his teachers included many women and Ibn ul-Abār mentioned in his biography of al-Ḥāfidh as-Silafī that: “Some of his companions compiled the names of the women alphabetically.”¹¹³ Ath-Dhahabī narrated that he did not hear from more than eight women scholars in Baghdād.”¹¹⁴

¹¹⁰ Ibid. no.121

¹¹¹ Ibid. no. 143

¹¹² *Ghāyat un-Nihāyah fī Tabaqāt il-Qurā'*, vol.1, p.103

¹¹³ *Mujam fī Ashāb il-Qādī al-Imām Abi 'Alī as-Safādī*, p.50 and also *Fabrus ul-Fahāris wa'l-Athbāt*, vol.2, p.995.

¹¹⁴ *Siyar 'Alām un-Nubalā'*, vol.21, p.12

Imām Ibn al-Jawzī (d.597 AH/1201 CE)

He mentioned at the end of his book of scholars whom he studied with¹¹⁵ that he heard *ḥadīth* from three women and relayed his chain of transmission from them for three *aḥādīth*, a *ḥadīth* from each of them:

The first: Fāṭimah bint Muḥammad bin al-Ḥusayn bin Faḍlūyah ar-Rāzī al-Bazzār. He said about her “She was our Shaykhah, Fāṭimah, an admonisher and a pious worshipper; she had a hospice wherein the pious women would gather. She heard *ḥadīth* from Abū Ja‘far bin al-Maslamah, Abū Bakr al-Khaṭīb and others. She died in Rabī‘ al-Awwal, 521 AH (March 1127 CE).”¹¹⁶

The second: Fāṭimah bint Abī Ḥakīm ‘Abdullāh bin Ibrāhīm al-Khabrī. He said about her “She was our Shaykhah and the aunt of our Shaykh Abi’-l-Faḍl bin Nāṣir and she was a good woman, she died in Rajab in 534 AH.”¹¹⁷

The last: Shuhdah bint Aḥmad bin al-Farj bin ‘Umar al-Ibrī’, he said about her: “Shuhdah heard (*ḥadīth*) from Ja‘far bin as-Sirāj, Tarād and others. She had good handwriting and lived in the abode of the Khilāfah. She was pious and righteous and at nearly 100 years of age she died in Muḥarram 574 AH (June 1178 CE) and was buried in the cemetery near Bāb Bayruz.”¹¹⁸

¹¹⁵ P.198

¹¹⁶ *Mashāyikh Ibn ul-Jawzī*. We also find mentioned in *al-Muntadham* (vol.10, pp.7-8) that he heard from her with the reading of his other Shaykh Nāsiruddeen *Dhamm ul-Gheebah* by Abū Ishāq Ibrāheem al-Harbī (198-285 AH) and from *Majālis Ibn Sam‘oon*, with her narration, by Ibn Naqood from him and *Musnad ash-Shāfi‘ī* and other works.

¹¹⁷ *Mashāyikh Ibn ul-Jawzī*, p.201, also see *al-Muntadham*, vol.10, p.88.

¹¹⁸ *Mashāyikh Ibn ul-Jawzī*, p.202

I say (i.e. Shaykh Mashhūr): she was nicknamed ‘Fakhrun-Nisā’ and she heard a lot and lived long becoming the most reliable authority in narrating *ḥadīth* during her time. Many heard from her including some famous Imāms such as as-Sam‘ānī, Ibn ‘Asākir, al-Ḥāfidh ‘AbdulGhani, Ibn Qudāmah, al-Ḥāfidh ‘AbdulQādir ar-Rahāwī and many others which if mentioned would be lengthy. She also has many narrations.¹¹⁹

Al-Ḥāfidh al-Mundhirī (d. 656 AH/1258 CE)

Al-Mundhirī 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-Mundhirī heard *ḥadīth* from Ṣafā’ al-‘Aysh bint ‘Abdullāh al-Ashrafiyyah al-Hamziyyah al-Quṣriyyah, also well known as ‘Shamsah’, she was the freed slave of al-Qādī al-Ashraf Abi’l-Qāsim Hamzah bin ‘Alī bin ‘Uthmān al-Makhzūmī (d.627 AH).¹²⁰ He also heard *ḥadīth* from Shaykhah Umm Ḥasan Ghaḍībah¹²¹ bint ‘Anān bin Ḥumayd as-Sa’diyyah (d.635 AH).¹²² He also heard *ḥadīth* from the righteous Shaykhah Ummu’l-Faḍl Karīmah bint ‘AbdulḤaq bin Hibbatullāh Ibn Thāfir bin Ḥamzah al-Qaḍā’iyyah at-Ṭalībiyyah ash-Shāfi’iyyah (d.641 AH).¹²³ He also took from Ummu’l-Khayr Fatūḥ bint Ibrāhīm bin ‘Uthmān bin Abi’l-Qāsim ash-Shāmiyyah al-Miṣriyyah (d.625 AH).¹²⁴ He also appended

¹¹⁹ See Ibn as-Sābūnī, *Takmilati Ikmāl il-Ikmāl*, edited by Dr. Mustaphā Jawād (Baghdad: 1377 AH/1957 CE), pp.84-85.

¹²⁰ *At-Takmilah li-Waḥyāt-il-Naqlah*. Biography no. 2320

¹²¹ She was also called ‘Aziyyah’ and ‘Azīzah’.

¹²² *At-Takmilah li-Waḥyāt-il-Naqlah*. Biography no. 2776

¹²³ *Ibid.* Biography no. 3142

¹²⁴ *Ibid.* Biography no. 2202

points of benefit about Shaykhah Umm Abi'l-'Abbās 'Azīzah bint 'AbdulMālīk bin Muḥammad bin 'AbdurRaḥmān al-Qurashiyyah al-Hāshimiyyah al-Andalūsiyyah al-Marsiyyah, she was a Qurtubiyyah (Cordavan) by birth and she died in Egypt in 634 AH (1236 CE).¹²⁵

He also heard *ḥadīth* from the righteous Shaykhah Umm Muḥammad Khadījah bint al-Mufaḍḍal bin 'Alī Ibn Mufarraj, she was a Maqdisiyyah (i.e. al-Quds, what is also known as '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-Mundhirī's Shaykhs Abi'l-Ḥasan al-Maqdisī (d.611 AH). Al-Mundhirī said "I produced for her a permit to narrate *ḥadīth* from a group of her scholars (whom had given her *ijāzah*) and I narrated the permission and heard it from her also."¹²⁶ He probably heard from her in Alexandria.

In Damascus he heard from Shaykhah Sitt ul-Kutubah Ni'ma bint 'Alī bin Yaḥyā bin at-Ṭurāḥ al-Baghdādī (d.604 AH/1207 CE).¹²⁷ He also heard from the Shaykhah, an authority (in *ḥadīth*) Ummu'l-Faḍl Karīmah bint 'AbdulWahhāb bin 'Alī bin Khidr bin 'Abdullāh bin 'Alī al-Qurashiyyah al-Asadiyyah az-Zubayriyyah ad-Dimishqiyyah (d.641 AH). Al-Mundhirī said: "She relayed many *ḥadīth* and it has been said that she narrated *ḥadīth* for some sixty odd years. I met her in one of her open houses in Damascus and heard *ḥadīth* from her. She gave me *ijāzah* in the year 595 AH."¹²⁸

In Cairo the Shaykhah Umm 'AbdilKarīm Fāṭimah, the daughter of Shaykh Abi'l-Ḥasan Sa'd ul-Khayra bin Muḥammad bin Sahl al-Anṣarī al-Andalūsī al-Bilnisī (d.600 AH/1203 CE). Al-Mundhirī said "She relayed many *ḥadīth* in Damascus and Cairo, a group of our scholars heard from her and we have *ijāzah* from her." He certainly

¹²⁵ Ibid. Biography no. 2747

¹²⁶ Ibid. Biography no. 1803

¹²⁷ Ibid. Biography no. 1008, also see *Dhayl ur-Rawdatayn*, p.63

¹²⁸ Ibid. Biography no. 3125

praised her beautifully and stated that she disseminated much in the way of Islāmic knowledge.¹²⁹

From the women of Alexandria who gave him *ijāzah* were the Shaykhah Khadijah, she was the daughter of al-Ḥāfidh Abī Ṭāhir Aḥmad ibn Muḥammad bin Aḥmad as-Sulamī al-Aṣbahāniyyah, who was originally from Alexandria (d.623 AH/1226 CE).¹³⁰

In Baghdād, al-Mundhirī heard and took *ḥadīth* from Ummu'l-Ḥayāt Farḥat bint Qarātāsh bin Ṭanṭāsh adh-Dhifri al-'Awnī (d. 598 AH/1202 CE).¹³¹ He also heard from Umm 'Alā 'Ātikah, the daughter of al-Ḥāfidh Abī 'Alā' al-Ḥasan bin Aḥmad al-'A'tār al-Hamadhāniyyah (d.609 AH/1212 CE).¹³² She was from the women *ḥadīth* scholars who narrated much and who also narrated major books of *ḥadīth*. Another who gave al-Mundhirī *ijāzah* was Umm 'AbdurRaḥmān Sayyidah al-Kutuba, daughter of Abi'l-Baqā' Yaḥyā bin 'Alī bin Ḥasan al-Hamadhānī, who was originally from Baghdād, she died in the year 611 AH.¹³³ Al-Mundhirī also benefited from Ummu'l-Ḥayā Ḥafṣah bint Aḥmad bin Muḥammad bin Manṣūr bin Thābit bin al-Ḥārith bin Mulā'ab al-Baghdādiyyah al-Azjiyyah (d.612 AH).¹³⁴ Also Shaykhah Daw' us-Ṣabāḥ Lāmi'ah¹³⁵, daughter of the beneficial Shaykh Abī Bakr al-Mubārak bin Kāmil al-Baghdādī al-Khaffāf. She died in the year 613 AH.¹³⁶

¹²⁹ Ibid. Biography no. 773

¹³⁰ Ibid. Biography no. 2120

¹³¹ Ibid. Biography no. 684

¹³² Ibid. Biography no. 1253

¹³³ Ibid. Biography no. 1302

¹³⁴ Ibid. Biography no. 1382

¹³⁵ Also said to be known as 'Nūr ul-'Ayn.'

¹³⁶ *At-Takmilah li-Wafiyātil-Naqlah*. Biography no. 1510

He also heard from Qurrat ul-‘Ayn bint Yā‘qūb bin Yūsuf bin ‘Umar bin al-Ḥusayn al-Baghdādiyyah (d.624 AH/1227CE)¹³⁷ and AmmatulWāhid Ṣafīyyah bint ‘AbdulJabbār bin Hibbatullāh bin al-Qāsim bin Manṣūr bin Bandār al-Baghdādiyyah (d. 624 AH). Each of them gave al-Mundhirī *ijāzah* in the month of Sha‘bān in the year 610 AH (December 1213 CE).¹³⁸ Al-Mundhirī also benefited from Ummu’l-Faḍl Lubābah, the daughter of Shaykh Abi’l-‘Abbās Aḥmad ibn Abi’l-Faḍl bin Aḥmad bin Mazrū‘ al-Baghdādī al-Ḥarbī, well known as ‘Ibn Thalājī.’ She died in the year 625 AH.¹³⁹ Also ‘the nobility of women’, Amatullāh aka Āminah, the daughter of Imām Abi’l-Ḥasan Aḥmad bin ‘Abdullāh bin ‘Alī bin ‘Abdullāh bin al-Abnūsī al-Anṣārī ash-Shāfi‘ī (d.628 AH), she gave him *ijāzah* in Dhu’l-Qa‘dah in the year 608 AH (April 1212 CE).¹⁴⁰ Also there was Umm ‘Alī Farḥah bint Abī Sa‘d bin Aḥmad bin Tamīrah al-Baghdādiyyah al-Ḥarbiyyah who died in 629 AH.¹⁴¹

In Aṣbahān, the Shaykhah Umm Hānī ‘Afīfah bint Aḥmad bin ‘Abdullāh bin Muḥammad al-Aṣbahāniyyah al-Fārifāniyyah (d.606 AH/1209 CE).¹⁴² She was from the virtuous scholars and narrators of the *Sunan* works and the *Masānīd*,¹⁴³ Adh-Dhahabī praised her greatly. Another scholar who gave al-Mundhirī *ijāzah* was the Shaykhah Umm Ḥabībah ‘Ā’ishah, the daughter of al-Ḥāfidh Abī Aḥmad Mu‘ammar bin ‘AbdulWāhid bin Rajā’ bin al-Fākhir al-Aṣbahāniyyah (d.607 AH).¹⁴⁴ She was a famous *Muḥaddithah* from a family that was well

¹³⁷ Ibid. Biography no. 2146

¹³⁸ *At-Takmilah li-Wafiyātil-Naqlah*. Biography no. 2148

¹³⁹ Ibid. Biography no. 2215

¹⁴⁰ Ibid. Biography no. 2230

¹⁴¹ Ibid. Biography no. 2378

¹⁴² Ibid. Biography no. 1132

¹⁴³ Ibid. Ibn Naqtah in *at-Taqyeed* (paper no.232) also heard from her.

¹⁴⁴ *At-Takmilah li-Wafiyātil-Naqlah*. Biography no. 1149

known for *ḥadīth* and narration. Also in Aṣbahān was Ummu'n-Nūr 'Aynush-Shams bint Aḥmad bin 'Abi'l-Farj ath-Thaqafi (d.610 AH)¹⁴⁵, al-Mundhirī stated about her: “She gave us *ijāzah* in all what she heard in Aṣbahān in the month of Ṣafar in 609 AH.”

In Naysabūr al-Mundhirī received *ijāzah* more than once from the Shaykhah Ummu'l-Mu'ayyid Zaynab,¹⁴⁶ the daughter of Shaykh 'AbdurRaḥmān bin al-Ḥasan Aḥmad bin Aḥmad al-Jurjānī, who was a Naysabūrī originally yet resided in ash-Shar'ī, she died in the year 615 AH (1218 CE).¹⁴⁷ She is one of the narrators of the main books of *ḥadīth* and Ibn Nuqtah heard from her. Adh-Dhahabī said “With her death was the loss of a chain of transmission which was exalted in status.”¹⁴⁸ She was also praised by Ibn Khallikān¹⁴⁹ and as-Safadī.¹⁵⁰ In Ḥamadhān, al-Mundhirī was given *ijāzah* more than once by the Shaykhah Fāṭimah bint al-Ḥasan bin Aḥmad al-Ḥamadhānī, she died in 617 AH.¹⁵¹

As for in Damascus, then the Shaykhah Ummu'l-Faḍl Zaynab bint Ibrāhīm bin Muḥammad bin Aḥmad bin Ismā'īl al-Qaysī gave al-Mundhirī *ijāzah*. She married the *khaṭīb* 'AbdulMālik bin Zayd ad-Dūlā'ī and she died in Damascus in the year 610 AH.¹⁵² He also received *ijāzah* from her via the Shaykhah Umm Muḥammad Rabi'ah bint Aḥmad bin Muḥammad bin Qudāmah al-Maqdisiyyah (d.620 AH)¹⁵³ and also from her niece (her brother's daughter), the abstentious

¹⁴⁵ Ibid. Biography no. 1288

¹⁴⁶ She was also known as 'Hurrah.'

¹⁴⁷ *At-Takmilah li-Wafiyātil-Naqlah*. Biography no. 1648

¹⁴⁸ *Tārikh ul-Islām*, paper no.217, Paris 1582.

¹⁴⁹ *Wafayātul-'A'yān*. Biography no. 237

¹⁵⁰ *Al-Wāfi*, vol.8, paper no. 106

¹⁵¹ *At-Takmilah li-Wafiyātil-Naqlah*. Biography no. 1883

¹⁵² Ibid. biography no. 1286

¹⁵³ Ibid. biography no. 1951

Shaykhah, Amma bint Muḥammad bin Aḥmad bin Muḥammad bin Qudāmah al-Maqdisiyyah (d.631 AH/1234 CE).¹⁵⁴ In the city of Ḥarrān, al-Mundhirī received *ijāzah* from Ummu'l-Karām Zahrā', the daughter of al-Ḥāfidh Abī Muḥammad 'AbdilQādir ibn 'Abdillāh az-Zahāwī, she died in the year 632 AH.¹⁵⁵

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

Imām adh-Dhahabī (d.748 AH/1347 CE)

Imām adh-Dhahabī took much (beneficial knowledge) from a group of scholars and he was covetous for such knowledge especially the knowledge of narrating *ḥadīth*. From among those whom Imām adh-Dhahabī took knowledge of narrating *ḥadīth* from were a group of women, he mentioned many of them in *Mu'jam ush-Shuyūkh*. 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 Muḥammad Sayyidah bint Mūsā bin 'Uthmān al-Māraniyyah al-Miṣriyyah (d. 695 AH/1296 CE). Imām adh-Dhahabī رحمته said in his biography of her: **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).**¹⁵⁶

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

¹⁵⁴ Ibid. biography no. 2544

¹⁵⁵ Ibid. biography no. 2622. also see what has preceded from the al-Mundhirī's book *At-Takmilah li-Wafiyātil-Naqlah* (pp.118-125) with the editing by Dr. Bashār 'Awād Ma'roof.

¹⁵⁶ *Mu'jam ush-Shuyūkh*, biography no. 325

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 Wādī Faḥma.¹⁵⁷

It is sufficient nobility for women that one of them lived in the presence of the likes of this Imām and had a role in his education and suckling, combining narrations with milk. This woman was Sitt ul-Ahl bint 'Uthmān and she received *ijāzah* from Ibn Abī Yusr, Jamāluddīn bin Mālik, Zuhayr bin 'Umar az-Zura'ī and from a group of others. Adh-Dhahabī narrated from her as he made clear.¹⁵⁸

In the third chapter of our book, *inshā'Allāh*, there will be some things which are amazing and delightful from the narrations of these *Muḥaddithāt* whom adh-Dhahabī mentioned he benefited and took from.

Imām Ibn al-Qayyim (d.751 AH/1350 CE)

Ibn Rajab¹⁵⁹ and ad-Dāwūdī¹⁶⁰ mentioned that Ibn Qayyim heard from Faṭimah bint Muḥammad ibn Shaykh Ibrāhīm bin Maḥmūd bin Jawhar al-Batā'ī. She was a *Muḥaddithah* who narrated *Ṣaḥīḥ Bukhārī* from Ibn Zubaydī, she heard *Ṣaḥīḥ Muslim* from Ibn Ḥusayrī, a Shaykh of the *Hanafī* scholars at the time and she heard from Ibn Rawāhah. She was religious, pious, righteous and an authority in *ḥadīth*, she died at the age of 86 and died in the month of Ṣafar in the year 721 AH.¹⁶¹

¹⁵⁷ *Tārīkh ul-Islām*, p.246

¹⁵⁸ *Mu'jam ush-Shuyūkh*, biography no.311

¹⁵⁹ *Dhayl ut-Tabaqāt il-Hanābilah*, vol.2, p.448

¹⁶⁰ *Tabaqāt ul-Mufasssīrīn*, vol.2, p.91

¹⁶¹ See *Shadharāt udh-Dhahab*, vol.6, p.28

Imām Ibn Ḥajar al-‘Asqalānī (d.852/1448 CE)

As-Sakhāwī mentioned in the biography of his Shaykh a conclusion of the leaders of the believers in *ḥadeeth* of al-Ḥāfidh ibn Ḥajar al-‘Asqalānī, the names of his scholars. As-Sakhāwī organised the names under three categories:

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

The second: Those who gave him *ijāzah*; here as-Sakhāwī mentioned thirty three women.

The third: Those who took from him via memorisation and compilations; here as-Sakhāwī mentions only Sitt ur-Rukab, the daughter of ‘Alī bin Ḥajar, the sister of al-Ḥāfidh Ibn Ḥajar.¹⁶²

Al-Ḥāfidh Ibn Ḥajar himself mentioned¹⁶³ a group of his scholars who were women and had given him *ijāzah* or to whom he read some of the classifications of the past scholars of *ḥadīth*. The opportunity is not adequate enough to mention all of their names but this indicates the continuation of women’s participation in narrating *ḥadīth* during the ninth century AH (circa 15th century CE).

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 *ḥadīth*, Allāh is the one who grants success and there is none like Him.

¹⁶² See: *al-Jawābir wa’d-Durar fī Tarjumati-Shaykh il-Islām Ibn Hajar*, vol.1, pp.128, 139, 140, 143, 144, 149, 150, 152, 153, 154, 157, 158, 163, 164, 169.

¹⁶³ See: *Mu’jam ul-Mu’assis*, vol.1, pp.468, 470, 471, 559, 571, 572, 588, 589, 590, 592, 593, 595, 596, 597, 610, 615-17.

The Glorious Traits of the Female Narrators

We conclude this chapter by mentioning the noble traits of the female narrators who solely narrated. Whereas lying affected many male narrators of *ḥadīth* from those who attached themselves to narrating *ḥadīth* of the Messenger of Allāh ﷺ, with regards to women it did not manifest that they, despite their great number, fell prey to purposefully lying in reporting *ḥadīth*.

Such women did not have the audacity to blatantly lie about *ḥadīth* of the Messenger of Allāh ﷺ due to their passion for *ḥadīth* and for fear of lying. The testimony of an Imām of *Jarḥ wa't-Ta'dīl* during his time indicates this. The Ḥāfidh, the critic of *ḥadīth* narrators, the great Imām, Shamsuddīn adh-Dhahabī when he said in the first section about women in his book *Mizān al-'Itidāl fī Naqdir-Rijāl*¹⁶⁴: **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 *ḥadīth* scholars in knowledge and teaching. They were distinguished with truthfulness, *dīn*, 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 *tadlīs*, mixing narrations or prompting. It has not been mentioned that any women were described with these qualities.

¹⁶⁴ Vol.4, p.604

CHAPTER 2:

FEMALE NARRATORS DURING THE PRAISED GENERATIONS WITH AN EXPOSITION OF THE STATUS OF WOMEN DURING THE PROPHETIC ERA AND A REJECTION OF THE STATUS OF WOMEN WITHIN PRE-ISLĀMIC IGNORANCE, PAST AND PRESENT

During this research we have come across the biographies and histories of the noble women and the outstanding ones amongst them were not only involved in the lessons of Prophetic *ḥadīth* only, rather they immersed themselves in disseminating knowledge and teaching. Just like men, they had a strong hand to play which was very extensive. This is clearly apparent at first sight to whoever studies the history of *ḥadīth* science, as one comes across hundreds, if not thousands, of women who were not only honoured with studying *ḥadīth* science but also an important number of famous and well-known women were renowned for teaching *ḥadīth* science.

Throughout the generations Muslim women have bore the difficulties and burdens of seeking knowledge and teaching it with firm will and determination and high ambitions. They attended lessons and

this is attested to by the testimonies of their virtue and their being praised by the scholars. Indeed, these women were praised by the dexterous male ḥadīth scholars and by some of the leaders of the believers who actually attended the lessons of these women and had honoured them. Time still echoes and repeats the splendid actions of these virtuous women and their copious knowledge.

The books of ḥadīth along with they mention of listening, *ijāzahs* and presentations, bear testimony to the proficiency of many women in ḥadīth science and its reporting, overflowing with testimonies of their virtue in teaching. Even the one who has the least familiarity with reading the two *Ṣaḥīḥs* and their explanations will see that some of these women were mentioned in their chains of transmissions. Indeed some of them, such as Karīmah and others, solved problems thoroughly, indeed they stood out from the rest.¹⁶⁵

Narrators During The Praiseworthy Generations

In the first chapter we saw that “*women are the twin halves of men*” in reporting ḥadīth and we put forth examples of their participation with men in reporting the prophetic ḥadīth and that men referred back to these noble and gifted women during disagreements. The general biographies and the specific biographical dictionaries of the early exalted generations and the Companions are filled with the biographies of women narrators. These were the Mothers of the Believers and then after the end of the Prophetic era came the female Successors who actively participated in narrating ḥadīth. Their efforts in continuing

¹⁶⁵ From an article written by Muhammad Zubayr as-Sidīqī in 1939 CE entitled *as-Siyar fi Tārīkh Tadwīn il-Ḥadīth*. Published within the book *al-Mabāhith al-ʿIlmiyyah min Maqalāt is-Sunniyyah*, pp.244-245.

this knowledge is too famous to fully mention and too much to enumerate and limit.

The female narrators of *ḥadīth* compilations, such as the two *Ṣaḥīḥs* and the four *Sunans*, are to be found in the chains of transmission of the *ḥadīth* within them. There are hundreds of female narrators and you will find their names towards the end of *Tahdhīb ul-Kamāl* by al-Mizzī, *Tahdhīb ut-Tahdhīb* and *at-Taqrīb* of Ibn Ḥajar al-‘Asqalānī and *al-Kāshif* of adh-Dhahabī.

The researcher will also find (mention of these women) and come across (them) in the first few volumes of *Siyār ‘A‘lām an-Nubalā’* and towards the end of books about the *Ṣaḥābah* such as: *Asad ul-Ghābah*, *al-Istī‘āb*, *Tajrīd Asmā’ us-Ṣaḥābah* and *al-Isābah*. Also in the biographical dictionaries such as *at-Ṭabaqāt ul-Kubrā’* of Ibn Sa‘d, *at-Ṭabaqāt* of Imām Muslim and *at-Ṭabaqāt* of Khalīfah bin Khayyāṭ (d. 240 AH/854 CE).¹⁶⁶ Within the geo-historical works we also find mention of women *ḥadīth* scholars such as *Tāriḫ ud-Dimishq*, which has a special section devoted to mentioning women, also *Tāriḫ ul-Baghdād* and other historical writings highlight the many thousands of female *ḥadīth* narrators during the first blessed generations. Likewise, it is said in the books of *ḥadīth* with all their different types are entitled *Masānīd*, *Ma‘ājim*, *Sunan*, parts of *ḥadīth (ajzā’)* etc. These books differ in their arrangement of women *ḥadīth* scholars and their form of relaying their biographies under the names of each of these women. Some biographies are noted in chapters, some are abridged and sectioned, some only especially mention the female Companions of the Prophet ﷺ and are thus mentioned in the first sections of a *ṭabaqāt* collection, as done by Khalīfah and Muslim in *at-Ṭabaqāt* wherein they only mention the female Companions ﷺ. Khalīfah mentions the biographies of each of them towards at the end of his book and organises them according to their lineages. Imām Muslim on the other

¹⁶⁶ There is a print of this edited by Suhayl Zakkār, Damascus: 1968 CE. [TN]

hand mentions the female Companions immediately after mentioning the male Companions and entitles his section: 'The Names of the Women who Narrated from the Messenger of Allāh ﷺ from the People of Madīnah.' Then he said: "The first are the nine wives of the Prophet ﷺ, the Mothers of the Believers who were alive after him ﷺ,"¹⁶⁷ and then mentioned after them "those who memorised *hadīth* from the Messenger (ﷺ) from his Companions who were....before him."¹⁶⁸ Then Imām Muslim mentioned the Successors and arranged them according to their cities, his focus was on the female *hadīth* scholars and narrators more than anything else just as Khalīfah and Ibn Sa'd were interested in this. Imām Muslim began by mentioning the female narrators of *hadīth* of Madīnah and classified sixty nine of them, then 'The Women from the People of Makkah' and classified eight of them, then 'The Women from the People of Kūfah' and classified eleven of them, then he mentioned 'The Women from the People of Baṣra' and classified four of them, then he concluded his mention of them by saying 'The Women from the People of Shām' and classified three (female) scholars.

Ibn Sa'd devoted the final volume of his *Ṭabaqāt* to women and paid attention to their lineages when noting them as did Khalīfah who began his biography of the household of the Messenger of Allāh ﷺ. He firstly mentioned Khadījah, then the daughters of the Messenger ﷺ, then his paternal aunties, then the daughters of the paternal aunties; then his wives (beginning with a mention of Khadījah again); then those women who he ﷺ married yet did not consummate the marriages; then those women who he ﷺ separated from and divorced; then those women who he ﷺ proposed to yet did not marry; then the women from the Quraysh who were allied to the Quraysh and were their freed slaves; then the wondrous Arab women who made *hijrah* and had pledged

¹⁶⁷ Imām Muslim, *at-Ṭabaqāt*, vol.1, p.211, edited by myself.

¹⁶⁸ *Ibid.* vol.1, p.225

allegiance; then the women of the *Anṣār*, beginning with the tribe of Aws before the Khazraj. He concluded the section with the names of women who did not narrate from the Messenger of Allāh ﷺ yet narrated from his wives ﷺ and others from the Companions ﷺ.

All that has preceded makes it clear that the biographies of women by Ibn Sa'd are not restricted to mentioning only female narrators of ḥadīth, which are numerous within narration, rather he arranged the women according to their connection to the Messenger of Allāh ﷺ and relating from him. He did not arrange them according to specific cities or countries as Khalīfah did, as opposed to Muslim¹⁶⁹ ﷺ.

Sayyida 'Ā'ishah رضى الله عنها And Her Status In The Knowledge Of Narration

I will not let this opportunity pass without mentioning the most famous woman in the field of narration and the most widely known of them for their concern, and she is Sayyida 'Ā'ishah رضى الله عنها. She is included as being from those who narrated many ḥadīth from the leader of the Messengers ﷺ. Some of the ḥadīth scholars hold that those who narrated the most (from the Prophet ﷺ) were seven and it was eulogised about those seven that, *Seven from more than a thousand companions transmitted ḥadīth from al-Mukhtār (i.e. the Prophet ﷺ), Abū Hurayrah, Sa'd, Jābir, Anas, Ṣadīqah (i.e. 'Ā'ishah), Ibn 'Abbās and Ibn 'Umar.*¹⁷⁰

This is no surprise as she has a distinguished status in narration as she narrated 2210 ḥadīth from the Messenger of Allāh ﷺ, Abū Bakr, 'Umar ibn al-Khaṭṭāb, Fāṭimah az-Zahrā', Sa'd ibn Abī Waqqās, Hamza ibn 'Amru al-Aslamī and Judhāmah bint Wahb. There are 297 ḥadīth narrated from her in the Ṣaḥīḥayn and what is agreed upon is

¹⁶⁹ See my introduction to Imām Muslim, *at-Tabaqāt*, vol.1, pp.40-41

¹⁷⁰ See *Talqeeh Fabūm Abl-Atḥar*, (p.363), *Jawāmi' as-Seerah* (pp.275-276) and *Muhādarāt fi 'Ulūm il-Hadeeth*, vol.1, p.160

that 174 *ḥadīth* are narrated from her. Imām Bukhārī relayed 54 *ḥadīth*, and some say 70 from her ﷺ and Imām Muslim relayed 69 *ḥadīth* from her, yet some say 68. Al-Mīyānshī¹⁷¹ stated in his book: *What is not Adequate for a Muḥaddith to be Ignorant of*: “The books of al-Bukhārī and Muslim include 1200 *ḥadīth* related to regulations and ‘Ā’ishah narrated in both books some 290 *ḥadīth* ...”

Al-Ḥākim Abū ‘Abdullāh stated: “A fourth of the Divine Legislation is carried by ‘Ā’ishah.”¹⁷² She is the most senior of the female *ḥadīth* scholars of her time and renowned for her intelligence, precision and eloquence. She had a major role and deep influence in spreading the *Sunnah* of the Messenger of Allāh ﷺ. She carried the flag of knowledge and understanding during her time and she carried the gleaming lamp for the people of knowledge and the students. Scholars and senior Companions ﷺ used to go to her and ask her about obscure and problematic aspects of knowledge and she would answer them satisfactorily with the spirit of deliberation and verification which is

¹⁷¹ [TN]: He is Abū Hafs ‘Umar bin ‘AbdulMajeed al-Qurashī al-Mīyānshī ﷺ, he died in Makkah in 581 AH. In some sources of his biography it is mentioned that his name is ‘al-Mayyānshī’ and is related to the village of ‘Mayyānsh’ in Mahdiyyah. See *Mu’jam al-Buldān*, vol.5, p.239; *al-Ibar*, vol.4, p.245; *Nakt of az-Zarkashī*, vol.1, p.190 and *Tāj ul-‘Urūs*, vol.17, p.392. Yet in some sources it is mentioned that his name is ‘al-Mīyānji’ related to ‘Mīyān’ which is located in Shām (Greater Syria, Palestine, Lebanon and Jordan); or that his name is related to ‘Mīyānah’ which is today known as ‘Azerbaijan’. See *al-Ansāb*, vol.5, p.320; *al-Lubāb*, vol.3, p.278; *Mu’jam al-Buldān*, vol.5, p.240 and *Murāsīd al-Itlā’*, vol.3, p.1341. This is how Ibn Hajar ascribed him in *an-Nuzḥab* (p.49) and the explainer of *an-Nuzḥab* also followed Ibn Hajar in this, see for example Mulla ‘Ali al-Qārī’s explanation of *an-Nuzḥab*, p.11.

¹⁷² Imām az-Zarkashī, *al-Ijābah li ‘irad ma Istadrakatḥu ‘Ā’ishah ‘alā’s-Sahābah*, 2nd Edition (Beirut: al-Maktab al-Islamī, 1980), p.59, also Cairo: Maktabah al-Khanjī, 2000 CE, this print is 204 pages. [TN]: This book by Imām az-Zarkashī is a collection of the refutations and corrections that ‘Ā’ishah made to certain *abādeeth*, which according to her, were misreported by the companions.

only attained by one who has reached an elevated status of knowledge. Abū Barda bin Abī Mūsā al-Ash‘arī narrated from his father ﷺ: “There was no problem that came up to us the Companions of Muḥammad except that we asked ‘Ā’ishah about it and we would find that she had some knowledge concerning it.” Al-Masrūq said: “I saw that the senior Companions of Muḥammad would ask ‘Ā’ishah about the obligations (of Islām).” ‘Ā’ishah is included as being the most proficient of the people in the Qur’ān, *ḥadīth*, *fiqh*, poetry, narrations of the Arabs, information about the Arabs and in the lineages of the Arabs. ‘Urwah bin az-Zubayr (her nephew) stated: “I have not seen anyone more knowledgeable of the Qur’ān and its obligations, or of the *ḥalāl* and the *ḥarām*, or of poetry and the narrations of the Arabs, or of the genealogies than ‘Ā’ishah.” He also said: “I have not seen anyone more knowledgeable of *fiqh* or of poetry than ‘Ā’ishah.” Ibn ‘AbdulBarr said: “Indeed, ‘Ā’ishah was unparalleled during her time in three sciences: *fiqh*, medicine and poetry.” Az-Zuhri said: “If the knowledge of ‘Ā’ishah was gathered with the knowledge of all of the wives of the Prophet ﷺ and all of the women, the knowledge of ‘Ā’ishah would be much more!” and in another narration “...the knowledge of ‘Ā’ishah would be better!” Yes! She has gathered all types of knowledge and within the statement of her nephew ‘Urwah more light is shed on this.

Women used to visit ‘Ā’ishah at her house wherein ‘Ā’ishah would teach them. The Makhzūmī woman who had her hand cut off said about ‘Ā’ishah, as is mentioned in some narrations of the *ḥadīth*: “...After that (the chopping off of her hand) she used to go to the house of ‘Ā’ishah in order to understand her *dīn*.” The opportunity is insufficient here to mention all of her virtues in knowledge and *fiqh*, however we will suffice with an indication of it. She ﷺ was from the narrators, jurists and abundant transmitters and Ibn Ḥazm stated in his treatise *Asmā’ uṣ-Ṣaḥābah ar-Rāwiyah* [The Names of the Companions who

Narrated ḥadīth and the Amount they Narrated]¹⁷³ in the section of those Companions who related over a thousand ḥadīth he stated: “‘Ā’ishah, the Mother of the Believers, narrated 1200 ḥadīth and ten narrations.” Ibn Ḥazm also mentioned her رضي الله عنها in his other treatise *Bāb fī Tasmiya man Rawā ‘anhum min Ashāb Rasūl Allāh ﷺ ‘alā Murātibihim* [A Chapter on naming Those who Narrated from the Companions of the Messenger of Allāh ﷺ in Accordance with their Level in Issuing Copious Verdicts].¹⁷⁴ He begins by mentioning ‘Ā’ishah رضي الله عنها with the observation that the basis of the treatise is to arrange those who gave many *fatāwā*, he says: “The ones who gave the most were seven, we mentioned them firstly according to their loyalty.”¹⁷⁵ He began with mentioning ‘Ā’ishah رضي الله عنها over the other companions of the Messenger of Allāh ﷺ. In his book *al-Ahkām* he divided those who gave *fatāwā* into three sections:

- those who gave many
- those who gave some
- and those who gave a few

Ibn Ḥazm placed ‘Ā’ishah in the first section and all of this indicates her great status and her unique glory, to the extent that she was a teacher of the scholars of the glorified Companions in many issues of knowledge and the *dīn*. The Righteous Caliphs continued to observe her status as they consulted and asked her about a variety of issues and they referred back to her for her opinion. She corrected whatever she thought was an error in ḥadīth which they were narrating

¹⁷³ Page 276 and also see another publication *Jawāmi’ as-Seerah*, first edition.

¹⁷⁴ Page 319 and also see another publication *Jawāmi’ as-Seerah*, first edition.

¹⁷⁵ Page 323

or errors in the rulings which they were pronouncing. Imām az-Zarkashī¹⁷⁶ authored a book and stands alone which notes the issues in which she had a better comprehension than the other Companions, as happened with ‘Abdullāh ibn ‘Amru al-‘Ās. It reached ‘Ā’ishah that Ibn ‘Amru has ordered the women to undo their plaits when they make *ghusl*, ‘Ā’ishah رضي الله عنها said: “How odd for Ibn ‘Amru to order this?! He ordered women to undo their plaits when they make *ghusl* yet he does not order them to shorten their hair. I used to make *ghusl* with the Messenger of Allāh from one vessel and I did not have to pour water over my head many times.”^{177,178}

¹⁷⁶ [TN]: Abu ‘Abdullah Muhammad ibn Bahadur ibn ‘Abdullāh Badruddeen az-Zarkashī, born in Egypt in 745 AH/1344 CE. He was of Turkish origin and was a scholar of Shafi‘i *fiqh*, *usūl*, *hadeeth*, and literature. He wrote many works, among them his three volume *al-Bahr al-Mubeet* [The Vast Ocean] on Islamic legal principles; *al-Manthūr fi’l-Qawā’id al-Fiqhiyyah*, a work also on *fiqh*; he also authored *Burhan fi’l-Ulum il-Qur’ān*, 4 vols. (Cairo: 1958), (Beirut: Dār ul-Fikr, 1980) and (Beirut: Dar al-Jil, 1988) and *Funūn ul-Afnān fi’l-Qur’ān*, both works on the Qur’ān; *an-Nukāt*, a work on *hadeeth* terminology; *al-La’ali’ al-Manthūrah fi’l-Ahādeeth il-Manshūrah al-Ma’rūf bi’t-Tadhkirah fi’l-Ahādeeth il-Mushtabirah*, edited by Mustafa ‘AbdulQādir ‘Ata (Beirut: Dār ul-Kutub al-‘Ilmiyyah, 1986 CE), which is a work on *hadeeth*; *Ilām as-Sājid bi Ahkām il-Masājid* (Cairo: Wizarah al-Awqāf, 1996 CE); *Tashneef al-Masami’ bi-Jam’ il-Jawāmi’ li’t-Tājuddeen as-Subkī*, edited by Abū ‘Amr al-Ḥusaynī ibn ‘Umar ibn ‘AbdurRaheem (Beirut: Dār al-Kutub al-‘Ilmiyyah, 2000 CE), which is a book which includes bibliographical references, a commentary of Subkī’s *Jam’ al-Jawāmi’* and *fiqh*. He also authored a commentary of *Sabeeh Bukhārī* entitled *at-Tanqeeh*, which has some errors in regards to *tarwassul*, so this should be noted. He also has a commentary on other works which have been refuted by the scholars, such as az-Zarkashī’s commentary on *al-Qaseedah Burdah*. He also authored *Luqtat al-‘Ajlān wa-bullat az-Zamān* and *Khabaya az-Zāwiyah*, he died in 794 AH/1392 CE, رحمته الله.

¹⁷⁷ Zarkashī, *al-Ijābah*, p.123

¹⁷⁸ Sa’eed al-Afghānī, *al-Islām wa’l-Marāh* [Islam and the Woman], p.51

A Glossary Of Names Of The Narrators From The Female Ṣahābah And An Exposition Of Ḥadīth That Each Of Them Related

From the female Companions, narrations are not restricted to only Sayyidah 'Ā'ishah رضي الله عنها even though she has an elevated status in narration which cannot be equalled by anyone else. Ibn Ḥazm also mentioned for example Umm Salamah, the Mother of the Believers (from those who narrated *ḥadīth* into their hundreds), he enumerated 378 *ḥadīth* which she related. Regarding those who related *ḥadīth* in their tens, Ibn Ḥazm included:

Asmā' bint Yazīd bin as-Sakan, and counted 81 *ḥadīth* which she reported.

He also mentioned Maymūnah, a Mother of the Believers and counted 76 *aḥādīth* which she had reported;

Umm Ḥabībah, a Mother of the Believers, related 56 *aḥādīth*

Ḥafṣa, a Mother of the Believers, related 60 *aḥādīth*

Asmā' bint 'Umays also related 60 *aḥādīth*

Asmā' bint Abī Bakr relayed 58 *aḥādīth*

Umm Hāni' bint Abī Ṭālib relayed 46 *aḥādīth*

Umm 'Aṭīyyah relayed 40 *aḥādīth*

Fāṭimah bint Qays relayed 34 *aḥādīth*

Ummu'l-Faḍl bint al-Ḥārith relayed 30 *aḥādīth*

Umm Qays bint Miḥṣan relayed 24 *aḥādīth*

Ar-Rubayya' bint Mu'awwidh relayed 21 *aḥādīth*

Fāṭimah bint Rasūlullāh (ﷺ), Ibn Ḥazm included her under the sub-heading of those who relayed 18 *aḥādīth*.

Khawlah bint Ḥakīm, Ibn Ḥazm mentioned her under the sub-heading of those who relayed 15 *aḥādīth*.

Umm Sulaym bint Milḥān, Ibn Ḥazm classified her under the sub-heading of those who related 14 *ḥadīth*.

Ash-Shafā' bint 'Abdullāh al-'Adawiyyah and Subay'ah al-Aslamiyyah, Ibn Ḥazm classified these two (رضي الله عنهما) as those who related 12 *aḥādīth*.

Zaynab bint Jahsh Umm ul-Mu'minīn, Ḍubā'ah bint az-Zubayr bin 'AbdulMuṭṭalib and Yusrah bint Ṣafwān (رضي الله عنهما) were classified by Ibn Ḥazm under those who relayed 11 *aḥādīth*.

Ṣafīyyah Umm ul-Mu'minīn, Umm Mubashhir, Umm Kurz, Umm Hāshim bint Ḥārithah al-Anṣāriyyah, Umm Kulthum, Umm Ma'qal al-Asadiyyah (رضي الله عنها) were classified by Ibn Ḥazm as those who reported ten *aḥādīth*.

Umm ul-Ḥuṣayn, Khawlah bint Qays, Zaynab (wife of Ibn Mas'ūd), Khansah bint Khidām, al-Furay'ah bint Mālik, Umaymah bint Ruqayqah were classified as those who reported eight *aḥādīth*.

Amma bint Khālid Umm Khālid, Umm Ḥarām bint Milhān, Juwayriyah Umm ul-Mu'minīn, Zaynab bint Umm Salamah Umm ul-Mu'minīn and Salmā, the freed slave of the Messenger of Allāh ﷺ were all classified under those who relayed seven *aḥādīth*.

Umm Jundub, the mother of Sulaym, or Sulaymān, Ibn 'Amru and Ummu'l-'Alā' were classified under those who reported six *aḥādīth*.

Umm Bujayd, Umm ad-Dardā, Sawdah Ummu'l-Mu'minīn, Ṣafīyyah bint Shaybah and Umm Ayman were all classified by Ibn Ḥazm as those who reported five *aḥādīth*.

Umm Dabbah, Bint Laylā, Ummu'l-Mundhir, Bint Kardam, Umm Ḥabībah, bint Sahl, were classified as those who reported four *aḥādīth*. Umm Ayyūb, Umm Jamīl who is Umm Muḥammad bin Ḥātib, Umm Farwah, aṣ-Ṣammā' bint Bishr, Fāṭimah bint Abī Ḥubaysh, Unaysah, Durra bint Abī Lahab, Umm Sa'd, Salāmah and Maymūnah bint Sa'd were all classified by Ibn Ḥazm as those who reported three *aḥādīth*.

Umm Ṭāriq, Khawlah bint Ilyās, Sahlah bint Suhayl, Umm 'Umārah, Umm 'Abdillāh bint 'Aws, Umm ul-Ḥakam, 'Ā'ishah bint Qudāmah, Umm Warāqah, as-Sawdah, Judhāmah bint Wahb, Maymūnah the freed slave of the Prophet ﷺ, Umm Bashīr bint al-Barā' ibn Ma'rūr, Umm Ziyād, Umm 'AbdurRaḥmān bin Ṭāriq, Umm Ma'bad, Māriyah the freed slave of the Prophet ﷺ and Umaymah were all classified as those who reported two *ḥadīth*.

Sāniyyah the freed slave of the Messenger of Allāh ﷺ, Jamīlah bint Abī bin Salool, Khadijah Umm ul-Mu'minīn, Umm Sharīk, Umm Mālik al-Bahziyyah, Buqayrah the wife of al-Qa'qā'a, Khawlah bint aṣ-Ṣāmit, Umm Naṣr, Salāmah bint Ma'qil, Umm Kabshah, Kabshah, Jamrah bint 'Abdillāh al-Yarbū'īyyah, Umm Uthmān bint Sufyān, ash-Shamūs

bint an-Nu'mān, as-Sarrā' bint Nabhān, Laylā bint Qānif ath-Thaqafīyah, Umm Sunbulah, Burayrah the freed slave of 'Ā'ishah Umm ul-Mu'minīn, Umm Jamīlah, Nadubah, 'Azza bint Khābil, Umm Sulaymān bint Ḥakīm, Qutaylah, Umm Anas, Umm Khālid bint al-Aswad, Umm Hānī al-Anṣāriyyah, Umm Ḥumayd, Qutaylah (another one), Umm Farwah, Yarwa' bint Wāshiq, Salmā, Khayrah the wife of Ka'b bin Mālik, Umm Ishāq, Ḥabībah bint Abī Sabrah, Umm Sa'd Khālidah bint Anas, Ta'mah, or 'Tu'aymah', bint Jaz' or Jarr, Umm Mālik al-Bahziyyah, Umm Hilāl bint Bilāl al-Aslamiyyah, Umm al-Ḥajjāj (concubine of Usāmah), Umm Rūmān, Umm aṣ-Ṣahbā', Umm at-Ṭufayl the wife of Ubay' bin Ka'b, Ḥamnah bint Jaḥsh, Umm 'Āmir, Ḥabībah bint Abī Tajra'ah and Ruqayah, bint Ḥamzah bin 'AbdulMuṭṭallib ﷺ were all classified under those who reported one *ḥadīth*.¹⁷⁹

Those female Companions ﷺ were the counterparts of 'Ā'ishah in disseminating knowledge and benefiting the Muslims in their *dīn*. What certifies this is the fact that these noble women ﷺ relayed many *aḥādīth* from the Prophet ﷺ. There are also many statements which are attributed to them in the sciences of *tafsīr*, *fiqh* and *ḥadīth* and all of this indicates that the Muslim woman faced knowledge from the time Allāh dignified her with Islām and that at times she passed knowledge of the individual duties to the knowledge of the collective duties.

¹⁷⁹ From the treatise by Ibn Hazm entitled *Asmā is-Sahābah ar-Rawah wa ma li-kulli wāhid min al-'Idad* [The Names of the Companions who Reported Hadīth and the Amount of Hadeeth that Each of them Narrated]. It is printed in the end of *Jawāmi' as-Seerah* as is mentioned by Dr. Akram al-'Umarī in his book *Baqi bin Mukhlad wa Muqadimmah Musnadibi*. Also transmitted by Ibn al-Jawzī in *Talqīh Fabūm Abl il-Athar*.

The Woman During The Prophetic Era Compared With The Woman During Jāhiliyyah, Past And Present

This was the state of women during the praised generations, she was regarded after being dishonoured and guided after misguidance, honoured after being disgraced, learned after ignorance, completed what she had to know from the obligations, strived to take her rights, and she studied the Noble Qur'ān and the teachings of the Prophet ﷺ and what they lead to and enlighten. This is because the Qur'ān and the teachings of the Prophet ﷺ frittters away darkness and enlightens dreams and causes filth and sins to dwindle away. So when the Muslim women accepted the Noble Qur'ān and the teachings of the Prophet ﷺ and enlightened their intellects and purified their hearts, how could this not be the case when they recited Allāh's saying,

﴿وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ﴾

“And they (women) have rights similar (to those of their husbands) over them (as regards obedience and respect) to what is reasonable...” {*al-Baqarah* (2): 228}

And they read the saying of the Messenger of Allāh ﷺ: “Indeed women are the twin halves of men.”¹⁸⁰

It is no wonder that women competed with men in following the Book and the Sunnah in teaching, learning, memorisation, understanding and comprehension in an astonishing way which overwhelms the souls. The historians and biographers have highly praised these women who were in dangerous circumstances. How could this not be the case when Allāh at times placed women in a purified place along with the truthful ones from the *dunya* and from the leading guides of the world? And

¹⁸⁰ Verified by Ahmad (vol. 6, p.256), Abū Dāwūd (no.236), al-Bayhaqī (vol. 1, p.168) and Ibn 'AbdulBarr (vol.8, p.337) with an authentic chain of transmission.

Allāh made the angels speak to them and Allāh gave them glad-tidings and sent down revelation upon them to strengthen their hearts.

﴿وَإِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَىٰ نِسَاءِ الْعَالَمِينَ﴾

“And (remember) when angels said: “O Maryam (Mary)! Verily, Allāh has chosen you, purified you and chosen you above the women of the worlds.” {*Āli-‘Imrān* (3): 42}

﴿إِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ اسْمُهُ الْمَسِيحُ عِيسَىٰ ابْنُ مَرْيَمَ﴾

“(Remember) when angels said: “O Maryam (Mary)! Verily, Allāh gives you the glad tidings of a Word from Him, his name will be the Messiah ‘Īsā (Jesus), the son of Maryam (Mary)...” {*Āli-‘Imrān* (3): 45}

﴿قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا﴾

“(The angel) said: “I am only a messenger from your Lord, (to announce) to you the gift of a righteous son.” {*Maryam* (19): 19}

﴿وَبَشَّرُوهُ بِغُلَامٍ عَلِيمٍ ۝ فَأَقْبَلَتْ امْرَأَتُهُ فِي صَرَّةٍ فَصَكَّتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ ۝ قَالُوا كَذَلِكَ قَالَ رَبُّكِ إِنَّهُ هُوَ الْحَكِيمُ الْعَلِيمُ﴾

“...And they gave him glad tidings of a son having knowledge. Then his wife came forward with a loud voice: she smote her face, and said: “A barren old

woman!" they said: "Even so says your Lord. Verily, He is the All-Wise, the All-Knower." {*adh-Dhāriyāt* (51): 28-30}

﴿وَأَمْرَأَتُهُ قَائِمَةٌ فَضَحِكَتْ فَبَشَّرْنَاهَا بِإِسْحَقَ وَمِنْ وَرَاءِ إِسْحَقَ يَعْقُوبَ ۚ قَالَتْ يَا وَيْلَتَى أَأَلِدُ وَأَنَا عَجُوزٌ وَهَذَا بَعْلِي شَيْخًا إِنَّ هَذَا لَشَيْءٌ عَجِيبٌ﴾

"And his wife was standing (there), and she laughed (either, because the messengers did not eat their food or for being glad for the destruction of people of Lūt (Lot)). But We gave her glad tidings of Ishāq (Issac), and after, of Ya'qūb (Jacob). She said (in astonishment): "Woe to me! Shall I bear a child while I am an old woman, and here is my husband an old man? Verily, this is a strange thing!" {*Hood* (11): 71-72}

﴿وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ فَإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ وَلَا تَخَافِي وَلَا تَحْزَنِي إِنَّا رَادُّوهُ إِلَيْكِ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ﴾

"And We inspired the mother of Mūsā: "Suckle him (Mūsā), but when you fear for him, then cast him into the river and fear not, nor grieve. Verily, we shall bring him back to you, and shall make him one of the Messengers." {*al-Qasas* (28): 7}

﴿وَلَقَدْ مَنَّا عَلَيْكَ مَرَّةً أُخْرَىٰ ۚ إِذْ أَوْحَيْنَا إِلَىٰ أُمِّكَ مَا يُوحَىٰ ۚ أَنْ اقْدِفِيهِ فِي التَّابُوتِ فَاقْدِفِيهِ فِي الْيَمِّ فَلْيُلْقِهِ الْيَمُّ﴾

“And indeed We conferred a favour on you another time (before). When We inspired your mother with that which We inspired (saying): ‘Put him (the child) into the chest and put it into the river (Nile)...’ {*Tā Hā (20): 37-39*}

The women during the time of the Messenger ﷺ and women after this time summoned these verses reciting and listening to them, reflecting on its meanings and what it contains of the noble status of female personalities such as Maryam (Umm ‘Īsā), the wife of Ibrāhīm, Umm Mūsā. She realised the value of women and their position before the time of Prophethood. She praised Islām for glorifying and exalting her, and she thanked its first call for being concerned with her and for its guidance. She did not leave men to do things by themselves without her, just as she followed the new religion in all stages in faith and punishment in its path, and migrated to it and called to it by tongue and by the sword by herself and along with her family members, husband, son and family. So as to safeguard the *dīn* and show enthusiasm for it and she dedicated her night and day to it along with her travel, her presence, her residency and her *hijra* (migration), as a virgin, as a wife and as a mother.

She was dutiful and at times surpassed men, as the first of the believers was a woman and the first martyr in the path of Allāh was a woman and likewise she was dutiful in spreading the *dīn* and preserving it, accepting it and conveying it. It is known that some women were those who reported thousands and hundreds and tens of *aḥādīth* of the master of the messengers ﷺ. Her condition progressed and the Muslim woman increased in self-trust, mighty status and happiness with Islām. From women were to be found admonishers, scholars, jurists and *ḥadīth* specialists throughout the different times and epochs, in all areas and regions. She found herself after loss and ruin and from going from condition to condition, from a condition wherein she was a despised

thing within the family and society during her childhood and her youth with no rights, no respect and no care for her opinions and presence.

Men enslaved her submissiveness and if she was asked she would not answer and if she was needed to gather firewood, fetch water, pick-up the date-kernels for the camels and feed the dogs she had to do it if she was quiet. She was a garment for the thirst of desires in aversion and distrust as from the day of her entry into the world faces would be grieved and souls would be perplexed and disturbed as to what to do with her, should the father keep the baby girl or bury her alive in the ground? Her glad-tidings were thus indignation, anger and to be buried alive into the earth, yet intelligence was her distinctive character throughout the length of her time with the light of the heavens and guidance of the Prophets. Men with their idolatrous actions and upbringing of soothsaying tried to conceal her delightful origins and yet she became eloquent with her speech, noble in her hands, courageous in her body, shining and glowing and not fearing or turning away.

﴿وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ
يَتَوَارَىٰ مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَ بِهِ أَيُمْسِكُهُ عَلَىٰ هُونٍ أَمْ يَدُسُّهُ
فِي التُّرَابِ أَلَّا سَاءَ مَا يَحْكُمُونَ﴾

“And when of them is informed of (the birth of) a female, his face becomes dark, and he suppresses grief. He hides himself from the people because of the ill of which he has been informed. Should he keep it in humiliation or bury it in the ground? Unquestionably, evil is what they decide.” {*an-Nahl* (16): 58-59}

Ibn ‘Abbās رضي الله عنه said: “In the pre-Islamic days of ignorance if a female was pregnant, at the time of birth a hole would be dug and she would be taken

to the hole and if a girl was born they would throw her into the hole and if a boy was born they would cover the hole up.”¹⁸¹

The commentators of the Qur’ān say about the first two *āyahs*:
 “This development was from the Arab polytheists, one of them would secretly beat his wife who was in labour in order to know what he would be father to. If it was a male he would be happy, yet if it was a female, a day would not pass without him thinking about what to do with her,

﴿أَيْمَسْكَهُ عَلَى هُونٍ أَمْ يَدُسُّهُ فِي التُّرَابِ﴾

“Should he keep it in humiliation or bury it in the ground?” {*an-Nahl* (16): 59}”¹⁸²

Qatādah said: “One of them, from the people of the pre-Islāmic times, would feed his dog and abandon his daughter.”¹⁸³

¹⁸¹ *Zād ul-Mayseer*, vol.9, p.40

¹⁸² *Ibid*, vol.4, p.458

¹⁸³ How much this is similar to what many Westerners do today wherein they distance the people from the *manhaj* of Allāh, glory be to Him. Religious ties between the man and most people are absent and he becomes pleased with ties to animals. Thus we find that animals live with him in his house while he presents a vast range of high quality foods and drinks to the animals and yet at the same time, in the Western *jābiliyyah*, this same man would distance himself from his own daughter or the man puts his own mother and father into an old people’s home, within the contemporary *jābiliyyah*. Oh (how great is) my regret over those who expel their own fathers from their houses and then get a dog or a cat as a replacement!! And at the same time that these people call for kindness to the animals and animal rights you will find the same people having hatred for people! Black people in America and South Africa are hated and have a lower status than the animals. Thus, when man becomes distant from the *manhaj* of Allāh ﷻ, he greatly contradicts himself in his behaviour.

[TN]: Indeed, look at what took place in the US with *Hurricane Katrina*, wherein the poor people, mainly African-Americans, were literally left in the lurch in a manner which many

As-Suddī said: “The Arabs used to kill girls if they were born and bury her alive in the earth.”¹⁸⁴

Anglo-Americans and Europeans would find utterly appalling if done to animals! If only the people reflect!

¹⁸⁴ [TN]: Female infanticide is still prevalent within the lands of the *mushrikeen* such as within India and China. In an article in *The Guardian* (of London) entitled ‘India’s missing girls’ on Wednesday February 28 2007 by Raekha Prasad and Randeep Ramesh: **Daughters aren’t wanted in India. So many female foetuses are illegally aborted that baby boys now hugely outnumber baby girls, while a government minister has begged parents to abandon their children rather than kill them...** Bhavia is sleeping swaddled in a woolly peach cardigan amid the wailing and flailing limbs of 20 other babies. Nurses in lilac saris and face masks scoop the bundles from rockers and jig them under the wintry Delhi sun. Two days ago, the baby girl became the newest arrival at Palna, an orphanage in the capital’s Civil Lines district. But Bhavia is not an orphan. She is what used to be known as “a foundling”, abandoned by her mother in a local hospital. When Bhavia came to Palna she was nameless, with no date of birth. What is certain, from a cursory glance at the line of babies, is that an orphanage is one of the few places in India where males are outnumbered.

For every boy lying in the sunny courtyard, there are four girls. Some have been dumped outside police stations, some in railway toilets, crowded fairgrounds, or the dark corners of bus stations. Others were left outside the orphanage in a wicker cradle, in a specially built alcove by a busy road. The weight of a child here will set off an alarm, alerting Palna’s staff to a new arrival. Almost always, it is girls who are left in the cradle. Healthy boys are only deserted in India if born to single mothers; boys left by a married couple are the disabled ones. **Not all abandoned girls come from families too poor to feed them, however. Some have been found with a neatly packed bag containing a change of clothes, milk formula and disposable nappies.** Girls such as Bhavia are survivors in an India where it has never been more dangerous to be conceived female. A preference for boys, who carry on the family bloodline and inherit wealth, has always existed in Indian society. But what has made being a girl so risky now, is the lethal cocktail of new money mixed with medical technology that makes it possible to tell the sex of a baby while it is still in the womb.

Although gender-based abortion is illegal, parents are choosing to abort female foetuses in such large numbers that experts estimate India has lost 10 million girls in the past two decades.

In the 12 years since selective abortion was outlawed, only one doctor has been convicted of carrying out the crime. This hidden tragedy surfaces not only in the statistics of skewed sex ratios, but also in the back yards of clinics that hoped to bury the evidence. Earlier this month police arrested two people after the discovery of 400 pieces of bones believed to be of female foetuses in the town of Ratlam, Madhya Pradesh. Last September, the remains of dozens of babies were exhumed from a pit outside an abortion clinic in Punjab. According to investigators, that clinic was run by an untrained, unqualified retired soldier and his wife. To dispose of the evidence, acid was used to melt the flesh and then the bones were hammered to smithereens. Last year, in a series of reports entitled *Kokh Me Katl*, or *Murder in the Womb*, two journalists working for India's Sahara Samay television channel found 100 doctors, in both private and government hospitals, who were prepared to perform illegal terminations of girl foetuses.

In the grainy TV pictures, doctors from four states and 36 cities talked with chilling casualness about how to dump the remains. Many weren't bothered about the foetus's age, just that it was a girl that could be got rid off. The average cost of the procedure was a few thousand rupees (around £30). In Agra, one doctor told the reporters to get rid of the dead foetus in the Yamuna river, which curves past the Taj Mahal. "That is not a problem. Take a rickshaw and throw it in the river," he said. In Dholpur, a town in Rajasthan, a female medic said the fields were pitted with the unmarked graves of unborn girls. She told the undercover couple that if their foetus was too big to easily be disposed of, they should pay a street sweeper to get rid of the body. **The latest estimate of India's sex ratio at birth (SRB) can be gleamed from a sample registration system that covers 1.3m households. For the two years up to 2004, India had just 882 girls per 1,000 boys. Only China is worse. Beijing's harsh, yet effective, family-planning policy limited urban couples to a single child -which was usually a boy. China's sex ratio stands at just 832:1,000.** Sabu George, a Delhi-based researcher who has worked for two decades on female foeticide, describes the first few months in the womb as "the riskiest part of a woman's life cycle in India". The sex ratios in the country, he says, are getting worse "day by day". India, he says, now has 930,000 missing girls every year. "What we are talking about is a massive, hidden number of deaths."

Although ministers in India have woken up to "a national crisis", the response has been to condone the abandonment of female babies. "If you don't want a girl, leave her to us," Renuka Chowdhury, India's minister of state for women and child development, said recently. The

government “will bring up your children. Don’t kill them”. The announcement was a desperate response to stem India’s dramatic deficit of women. In the west, women outnumber men by at least 3%. India has almost 8% more men than women. **The question for India is what sort of future it faces without enough women. One dystopian answer, given by academics Valerie M Hudson and Andrea den Boer, is that a generation of men unable to find wives has already emerged. In their book, Bare Branches, they write of men who will never marry and have children. It is these men, they say, who are already largely responsible for social unrest in those areas where women are in short supply. Indian scholars, they say, have noted a growing relationship between sex ratios and violent crime in Indian states.** When potential wives are scarce, it is the least-skilled and educated men who are left on the shelf. Hudson and Den Boer put forward a scenario where large areas of India could be overrun by this under-class, with marauding groups of under-educated testosterone-high youths wreaking havoc. “It will mean a stronger masculine and macho culture,” says Den Boer, co-author and lecturer in International Politics at the University of Kent. “Men do change their behaviour when they settle down. Those growing pools of men that don’t are more likely to congregate to take part in stealing, gangs, bootlegging and terrorism.”

In villages across the flat plains of north India, two decades of widespread female foeticide is already felt by thousands of families who cannot find brides for their sons. One local leader in the state of Haryana likened the lack of marriageable women to the shortage of grain in a famine. It is an apt simile, given that the response to the catastrophe has seen women from poorer states being traded like a commodity by bride traffickers. As little as 10,000 rupees (£125) is paid to impoverished families in Bihar, West Bengal and Madhya Pradesh for a daughter who will supposedly be found a job in a more prosperous part of India. The reality is that she will be sold into a forced marriage to a family in a richer state. So significant has the lack of brides become in Punjab and Haryana that the issue has seeped into its politics, engulfing local elections. Candidates standing for office pledge that they will “help provide girls” if elected. Village leaders are accosted by unmarried men and asked to find them brides. Meanwhile, activists say that trafficked girls - who are often underage - are treated as bonded labour and sex slaves once married. The groups supporting trafficked brides are overwhelmed by the extent of the problem. “We’re losing the battle,” says Ravi Kant, executive director of Shakti Vahini, an organisation working on the ramifications of female foeticide. “It is in every

‘Umar ibn al-Khaṭṭāb described his people, with grief and sorrow: “In the pre-Islāmic days we never gave any concern to women and we did not include them in any of our affairs. Rather, if we were in Makkah we would not speak to any of our women and if there was a need for her she would be slapped on her legs and the man’s need would be ordered from her, yet when Islām came, Allāh granted rights to women.”¹⁸⁵

village. The police are saying these families are doing nothing wrong. There’s collusion between the law and the politicians, and it’s destroying the whole social fabric.”

India’s paradox is that prosperity has not meant progress. Development has not erased traditional values: in fact, selective abortion has been accelerated in a globalising India. On the one hand there has been new money and an awareness of family planning - so family sizes get smaller. But wealthier - and better- educated - Indians still want sons. A recent survey revealed that female foeticide was highest among women with university degrees. The demographic consequences of mass female foeticide are most pronounced in the most developed parts of India. In Delhi, one of the richest cities in India, there are just 827 girls per 1,000 boys being born. Not far away, in the wealthy farming belt of Kurukshetra, there are only 770. At the heart of the matter lies the most sacred institution in Indian life: marriage. New money has raised the price of wedlock, a ritual still governed by the past. Not only do most Indians believe in arranged marriage, in which dowry payments are made; there is also a widespread acceptance of the inequality between bride-givers and bride-takers. **The bride’s side, according to convention, is supposed to give but never take from the groom’s family. In today’s India that translates into an evermore expensive gift list of consumer goods. Decades ago, a wealthy bride’s father would have been expected to give gold bracelets. Today it is jewellery, fridges, cars and foreign holidays - and the bride’s family may end up paying the bill for the rest of their lives. A son, by contrast, is an asset to his family. Even leaving aside the wealth his bride will bring, a boy will retain the family - and the caste - name. He will also inherit the property, and is seen as a way of securing parent-care in old age. Indians, therefore, have come to view the girl child as a burden, an investment without return. A favourite Hindi saying translates as: “Having a girl is to plant a seed in someone else’s garden.” One of the results is that women themselves face immense family pressure to get rid of the girl in their womb...**

¹⁸⁵ See the section on the two verses which have been mentioned about this in *ad-Durr al-Manthūrah*, vol.4, p.121 and *Kanz ul-‘A’māl*, no.4674-3679

Women went from this debased state to a state wherein they became lights of guidance and radiating centres of light as teachers, educators, righteous women, rectifiers and callers to Islām who were referred back to in order to resolve problems, heroes and scholars; and wise-men graduated from under their hands, unto you are some examples of this:¹⁸⁶ Aṭ-Ṭabarānī reports with a Ḥasan chain of transmission¹⁸⁷ that Su‘dā (wife of Ṭalḥah bin ‘Ubaydullāh) said: “One day I visited Ṭalḥah and I saw that he was bothered about something, so I said to him: ‘what’s wrong? It seems as if you are disturbed about something so can I please you in some way?’ He said: ‘no, what a blessed Muslim woman you are! But I have gathered some money yet I don’t know what to do with it.” Su‘dā said: “What are you depressed about?! Call your people and divide it up amongst them.” Ṭalḥah said: “O, it is upon me to look after my people.” She asked the treasurer how much the amount was and he replied “four hundred thousand.”

‘Abdullāh ibn Zubayr رضي الله عنه sought counsel of his mother Asmā رضي الله عنها during the war with Hajjāj and his leader ‘AbdulMālik ibn Marwān who both called him to submit in peace. She responded رضي الله عنها: “If you go out to submit to them in order to revive the Book of Allāh and the Sunnah of His Prophet, then skinning does not cause harm to the sheep so die upon the truth. But if you are only doing it for the dunya then there is no good within you whether you are dead or alive. O my son die noble and do not submit!”¹⁸⁸

Khansā’ bint ‘Amru as-Salamiyah, the famous Muslim poet was present at the battle of al-Qādisiyyah¹⁸⁹ and her sons were also present

¹⁸⁶ These examples are taken from the books of biographies such as *al-Isābah*, *Asad ul-Ghābah*, *al-Istī‘āb*, *at-Tahdhīb*, arranged based upon the letters of the biography.

¹⁸⁷ As is in *Sahīh at-Targhīb wa’t-Tarhīb*, no.912

¹⁸⁸ *Al-Mustadrak*, vol.4, p.525

¹⁸⁹ [TN]: This was the famous battle between the Muslims circa 636 CE in al-Qādisiyyah which was an area south of Baghdād on the Euphrates. It was led by Sa’d Ibn Abī Waqqās رضي الله عنه

with her, who numbered four men. She prepared them for battle and to aid Islām and the fought and were all killed. When the news reached her she said, “*All praise is due to Allāh who has privileged me with their death and I hope from my Lord that He will gather me with them in His Paradise.*”

‘Afrā’ bint ‘Ubayd an-Najjāriyyah had seven sons and all of them were with the Messenger of Allāh ﷺ and were martyred at the Battle of Badr.

Ḥawā bint Yazīd al-Anṣāriyyah was the wife of Qays bint al-Ḥaṭīm the poet and he tried to block her from Islām and he used to harm her and mock her. He used to go up to her while she was in Rukū’ and put her clothes over her head, and when she was in *sajdah* he used to kiss her head and say: “Verily you believe in a religion which is not known.” Umm Sharīk became Muslim and then secretly tried to encourage other Qurayshī women to embrace Islām. She called the women and exhorted them to embrace Islām until the Makkans discovered that she was doing this. She was taken and punished, starved of food and drink for days and left out in the sun with rocks placed on her. Those punishing her even said “If you were not from our people we would do with you whatever we wanted to.”

and the Sassanid Persian empire of Yazdgird and the chief-general Rostam which led to Islām penetrating Persia. It lasted for four days and the Persians used elephants on the first day of battle which the Muslims were scared of at first. However, the Muslims were later reinforced and had powerful steeds of war which managed to confuse the elephants, along with the Muslims dismembering the elephants on the battlefield leading to the remaining elephants into a panic and to trampel on the Persian fighters. On the fourth day, Allāh sent a sandstorm into the faces of the Persian army and the Persian centre folded and gave way to the Muslim advances, and also due to Allāh aiding the Muslim archers. Rostum was eventually killed and beheaded on the battlefield and most of the Persian army was destroyed with the remainder of the Persian forces embracing Islām. The Muslims went on to the Persian capital of Ctesiphon and carried on eastwards putting down two other counter attacks at Nihāwand and Jalūlā.

These are samples of women's *da'wah* during the praised generations and efforts for her *dīn*. This also shows her patience upon the *dīn* and her cultivation of her children with righteousness. All of this was due to gaining knowledge and discarding ignorance.

Indeed, Within That Is An Example

In the year 1567 CE the Scottish Parliament reached a decision that it was not permissible for a woman to grant authority over anything at all.¹⁹⁰ What is all the more strange is that the English Parliament reached a decision during the time of King Henry the Eighth prohibiting women from reading the New Testament!? Meaning: a woman was not allowed to read the Gospel and the books of the Messiah!? Where is this in comparison to the Companions ﷺ giving the first *muṣḥaf* (copy of the Noble Qur'ān) from the time of the *Khilāfah* of Abū Bakr to Ḥafṣah, the Mother of the Believers?¹⁹¹ Where is this in comparison to the Messenger of Allāh ﷺ instructing ash-Shifā' bint 'Abdullāh to teach Ḥafṣah how to write?¹⁹² Where is this in comparison to 'Ā'ishah bint Ṭalḥah writing to the people of the cities about what she had heard and seen from the Mother of the Believers, 'Ā'ishah ﷺ?

Al-Bukhārī in *al-Adab al-Mufrad*¹⁹³ reported a *ḥadīth* with an authentic chain of transmission from Mūsā bin 'Abdullāh who said:

¹⁹⁰ This was also after the parliament had rejected papal authority in 1560 CE [TN]

¹⁹¹ See Ibn Abī Dāwūd, *al-Masābih*

¹⁹² This is reported by al-Hākim in *al-Mustadrak*, vol.4, pp.56-7 from an Ansārī man and there is also a supporting narration from the *ḥadīth* of ash-Shifā' reported by an-Nasā'ī in *al-Kubrā* and also in *Tuḥfat uṣḥ-Sharīf*, vol.11, p.336; also Abū Dāwūd in *as-Sunan* (no.3887); Ahmad in *al-Musnad*, vol.6, p.372; at-Tahāwī in *Sharḥ Ma'ānī al-Āṭḥār*, vol.2, p.388 and lastly the *ḥadīth* of Hafsaḥ reported by Imām Ahmad in *al-Musnad*, vol.6, p.286; Tahāwī and al-Hākim in *al-Mustadrak*, vol.4, p.414 and it is *Sabīḥ*.

¹⁹³ No.1118 (in the chapter on 'Letters and Greetings.')

‘Ā’ishah bint Ṭalḥah told me: “I spoke to ‘Ā’ishah, when I was in her house, and people used to visit her from all places. Shaykhs used visit me because of my position with her, young men used to treat me as a sister, give me presents and write to me from their cities. I said to ‘Ā’ishah, “O Aunt, this is a letter from so-and-so and his gift.” ‘Ā’ishah told me, “*My daughter, answer him and reward him. If you do not have anything to give, I will give you something*” and she would give it to me.

Whereas the woman in the West was servile, humiliated and enslaved, as Christianity is the *dīn* which the Western world adheres to it views that the woman is the origin of sin, evil and immorality and that the woman is the door to hell for the man and the source of causing him to be sinful,¹⁹⁴ such as being the spring of all human

¹⁹⁴ [TN]: The Judaeo-Christian conception of the creation of Adam and Eve is narrated in detail in Genesis 2: 4-3: 24. God prohibited both of them from eating the fruits of the forbidden tree. The serpent seduced Eve to eat from it and Eve, in turn, seduced Adam to eat with her. When God rebuked Adam for what he did, he put all the blame on Eve, “The woman you put here with me - she gave me some fruit from the tree and I ate it.” The Qur’ān however places equal blame, not only upon the female, see Sūrat ul-‘A’rāf (7): 19-23.

Paul in the New Testament stated: **A woman should learn in quietness and full submission. I don’t permit a woman to teach or to have authority over a man; she must be silent. For Adam was formed first, then Eve. And Adam was not the one deceived; it was the woman who was deceived and became a sinner** (I Timothy 2:11-14). He also stated: “As in all the congregations of the saints, women should remain silent in the churches. They are not allowed to speak, but must be in submission as the law says. If they want to inquire about something, they should ask their own husbands at home; for it is disgraceful for a woman to speak in the church. (I Corinthians 14:34-35). Tertullian was even more blunt than Paul, while he was talking to his “best beloved sisters” in the faith, he said: **Do you not know that you are each an Eve? The sentence of God on this sex of yours lives in this age; the guilt must of necessity live too. You are the Devil’s gateway; you are the unsealer of the forbidden tree; you are the first deserter of the divine law; you are she who persuaded him whom the devil was not**

disasters. Christians view that woman is intrinsically connected to filth
 valiant enough to attack. You destroyed so easily God's image, man. On account of your desert
 even the Son of God had to die.

Augustine was faithful to the legacy of his predecessors, he wrote to an acquaintance: **What is the difference whether it is in a wife or a mother, it is still Eve the temptress that we must beware of in any woman.....I fail to see what use woman can be to man, if one excludes the function of bearing children.**

Centuries later, St. Thomas Aquinas still considered women as defective: **As regards the individual nature, woman is defective and misbegotten, for the active force in the male seed tends to the production of a perfect likeness in the masculine sex; while the production of woman comes from a defect in the active force or from some material indisposition, or even from some external influence.**

Finally, the renowned reformer Martin Luther stated: **If they become tired or even die, that does not matter. Let them die in childbirth, that is why they are there.** For all the sayings of the prominent Saints, see Karen Armstrong, *The Gospel According to Woman* (London: Elm Tree Books, 1986), pp. 52-62. See also Nancy van Vuuren, *The Subversion of Women as Practiced by Churches, Witch-Hunters, and Other Sexists* (Philadelphia: Westminster Press, 1973) pp. 28-30.

Jewish Rabbis listed nine curses inflicted on women as a result of the Fall: **To the woman He gave nine curses and death: the burden of the blood of menstruation and the blood of virginity; the burden of pregnancy; the burden of childbirth; the burden of bringing up the children; her head is covered as one in mourning; she pierces her ear like a permanent slave or slave girl who serves her master; she is not to be believed as a witness; and after everything, death.** See: Leonard J. Swidler, *Women in Judaism: The Status of Women in Formative Judaism* (Metuchen, N.J: Scarecrow Press, 1976) p. 115.

To the present day, orthodox Jewish men in their daily morning prayer recite "Blessed be God, King of the universe that Thou has not made me a woman." The women, on the other hand, thank God every morning for "making me according to Thy will." See Thana Kendath, "Memories of an Orthodox youth" in Susannah Heschel (ed.), *On being a Jewish Feminist* (New York: Schocken Books, 1983), pp. 96-97. Another prayer found in many Jewish prayer books: **Praised be God that he has not created me a gentile. Praised be God that he has not created me a woman. Praised be God that he has not created me an ignoramus.** See Swidler, *op. cit.*, pp. 80-81

and as a result the religious honour is not gained except by being distant from women and not marrying.

A society that follows a *dīn* with such an abominable view cannot possibly be just to women or give her her respective position and is also unable to view her with respect.¹⁹⁵ So whereas the woman in the West was like this within the abodes of Islām, with the guidance of the Lord of the Worlds and then of the master of the Messengers, the woman was noble. She preceded the men in the true *dīn* as Khadījah bint Khuwaylid, the wife of the Messenger of Allāh ﷺ, was the first to respond, believe and encourage. She was strong hearted in order to take on what Allāh had revealed upon him and she made it easy for him to face the people. Then other women followed after her: Asmā' bint Abī Bakr, Fāṭimah bint Khaṭṭāb, Asmā bint Mukribah at-Tamīmiyyah, the wife of 'Ayāsh bin Abī Rabī'ah, Fāṭimah bint al-Mujallal, wife of Ḥāṭib bin ul-Hārith; Fakīhah bint Yasār, the wife of Ḥāṭib bin ul-Hārith, Ramlah bint Abī 'Awf, the wife of al-Muṭṭalib bin Azhar; and Amīnah bint Khalaf, the wife of Khālīd bin Sa'īd. All of these women became Muslims before the Leader of the Believers 'Umar ibn al-Khaṭṭāb and when he became Muslim, the Muslim believers numbered 40.¹⁹⁶

And within this is an indication of the position of women in Islām from the first times, and the woman had reached a precedence which many men did not reach. She has a position and status which neither ink nor fingertips are able to do justice to in writing. It is sufficient for us as an example of the status of women in Islām that she participated in an aspect which is of the great symbols of Islām, which is leading women in prayer¹⁹⁷ for both the obligatory and extra prayers during the

¹⁹⁵ *Al-Marāh Bayna Du'āt al-Islām wa Ad'eeyā' at-Taḡaddum* [The Woman Between the Islamic Da'wah and Modern Calls], p.31

¹⁹⁶ *Seerah Ibn Hishām*, pp.47-51

¹⁹⁷ [TN] Note here: "a woman leading other women in prayer", not women leading men in prayer!!

time of the Messenger of Allāh ﷺ. This was with his knowledge and at the forefront were the Mothers of the Believers. Rītah al-Ḥanafīyyah stated: “‘Ā’ishah lead us in prayer for the obligatory prayers.” Tamīmah bint Salamah said “‘Ā’ishah lead the prayer for the women for the Maghrib, she stood in the middle of the women and raised her voice when reciting the Qur’ān.” Yaḥyā ibn Sa’īd said: “‘Ā’ishah led the women in prayer, stood in the middle of them in the row.” Ḥujayrah bint Ḥuṣayn said: “Umm Salamah, the Mother of the Believers, led us in prayer for *Ṣalāt ul-‘Aṣr* and stood between us.” Khayrah bint Abi’l-Ḥasan said: “Umm Salamah led the women during *Ramadān* and stood in the row with the women.” Ibn ‘Umar used to instruct the slave-girl to lead his wives in prayer during the nights of *Ramadān*. Ibn ‘Abbās said: “The woman leads women in prayer and stands in the middle of them.”¹⁹⁸

Within these *Āthār* (narrations), and others like them, highlight the Legislation of women leading the prayer (for other women) which was done by the Mothers of the Believers and instructed by two Companions during the Prophetic time. This indicates the right of women’s participation in learning and guidance so there cannot be any analogy between women’s rights in Islām and anything else. Islām elevated the woman and benefited her, yet other dogmas and civilisations harmed and wasted her and made her exploitation an art form along with achieving cheap enjoyments from her in a variety of ways. So for example, men in Britain during the 18th Century CE (meaning 200 years ago) used to used to sell their wives until the law prohibited that in 1930 CE.¹⁹⁹ Men in the British Highlands used to

¹⁹⁸ See these narrations and others in *al-Muḥallā*, vol.3, pp.126-8 and *Sunan ad-Dāraqutnī*, vol.1, pp.403-05

¹⁹⁹ [TN]: There is a famous wife-selling scene in Thomas Hardy’s *The Mayor of Casterbridge* (1886) demonstrating that it was popular in 18th and 19th Century England. Some 400 cases of public wife selling are documented in Britain between the 17th and the early 20th centuries. It was widely believed that if a husband placed his wife in a halter (a headcollar or headstall that

sell their women for a very cheap price and this was witnessed by the English Philosopher Herbert Spencer in his book *The Study of*

is used to tie the heads of animals, similar a muzzle), led her through a turnpike gate of a market, and publicly sold her before witnesses, the transaction was legal. The *Sussex Weekly Advertiser* described several cases. At Ninfield in 1790 a man sold his wife for half a pint of gin, handed her over next morning in a halter, but changed his mind and bought her back 'at an advanced price'. At Lewes in 1797, a blacksmith sold his wife to one of his journeymen 'agreeably to an engagement drawn up by an attorney for that purpose'. At Brighton in February 1799 a 'Mr. Staines' sold his wife to a 'Mr. James Marten' for 5 shillings and eight pots of beer!!? Harry Burstow mentions wife selling in his *Reminiscences of Horsham* (1911):

In about 1820 a Mrs. Smart was sold for 3 shillings and 6d. She was bought by a man named Steere, and lived with him at Billingshurst. She had two children by each of her husbands. Steere afterwards discovered that Smart had parted with her because she had 'qualities which he could no longer endure', and Steere, discovering those same qualities, sold her to a Mr. Greenfield. At Horsham's November Fair, in 1825, a journeyman blacksmith exhibited his wife for sale. A good-looking woman with three children, she was sold for £2 and 5 shillings, the purchaser agreeing to take one of the children. About 1844 Ann Holland (known as 'pin-toe Nanny') was sold for £1 and 10 shillings. Some people hissed and booed; others took it good-humouredly. She was bought by a Mr. Johnson, who sold his watch to raise the money to buy her. Nanny lived with Johnson for one year, during which she had a child, then she ran away – finally marrying a man named Jim Smith, with whom she apparently lived happily for many years. Hardy noted in his *Commonplace Book 3* that in May 1826 a wife was sold at Brighton market for a sovereign and four half crowns. She had two children; the elder was retained by the husband while the baby was 'thrown in' as part of the deal. The sale was entered in the Brighton market register, and the purchaser paid a shilling to the auctioneer, and a shilling for the halter. It was reported that the woman seemed perfectly happy and went off with her new master with her infant in her arms.

One reason for the popularity of wife-selling was the fact that leaving your partner was virtually impossible until the Matrimonial Causes Act of 1857 was agreed. Even then a price tag of up to £3000 was too high for most people to pay to legally leave one's spouse. See:

http://www.ontalink.com/history/18th_century/regions/British/wife_selling.html

And: <http://www.victorianweb.org/authors/hardy/pva283.html>

Sociology.²⁰⁰ What is also extremely strange is what was reported in the journal *Islāmic Civilisation*²⁰¹ from one of the news agencies from Reggio Calabria in Italy wherein a man ventured to kill another man. When asked as to his reasons for perpetrating the crime it was discovered within the investigation that he agreed with the murdered man to sell his wife to him for 570 Australian Pounds, yet the man only paid 400. A long time passed without the man paying the rest and when the murderer sought the remaining amount the man tried to get away without paying it and so the man killed him.

The disbelieving West after years has begun to use women as a mere trap to gain money, enjoyment and delights, all of which is done in the name of “women’s rights” and “women’s liberation”. The condition of the woman in the disbelieving world is pitiful wherein she goes from slavery to slavery and from oppression to oppression. Yesterday she was sold and bought for a small price and today she has become exploited in advertising different products and commodities, except that some intelligent women begun to speak out. It was reported last year in some international newspapers that a French actress was performing a scene naked in front of the camera and then shouted in the face of the co-actor and director saying “O you dogs! You men only want our bodies so that you can become millionaires because of us!” Then she burst into tears. This woman awoke at this moment despite such an evil life in which she was drowning. She awoke to put forth the decisive proof, about the major tragedy which women are living through, to those who say “She is progressive, cultured and civilised.”²⁰²

²⁰⁰ See an explanation of this see Muhammad Rasheed Ridā, *Nidā Li'l-Jins al-Latif*, p.26 and *al-Marā: Bayna'l-Fiqh wa'l-Qānūn* [The Woman: Between Fiqh and Law], p.211

²⁰¹ Vol.2, p.1078, 1962 CE

²⁰² *Al-Marāh Bayna Du'āt ul-Islām wa Ad'iyā at-Taqaddum* [The Woman: Between the Islāmic Preachers and the Propagators of Progression], pp.32-33

CHAPTER 3

ILLUSTRIOUS WOMEN FROM THE NARRATORS AND ḤADĪTH SCHOLARS

It has already preceded and we have already mentioned a list and index of the names of female narrators from amongst the women Companions of the righteous generations. In this chapter, if Allāh the Most High wills, we will now endeavour to briefly examine famous women from amongst the narrators and *ḥadīth* scholars. After that we will arrange them in the order of their respective centuries and illustrate the special characteristics and qualities which they have been distinguished by in every generation. Thus, we state – with reliance upon Allāh:

The Famous Women Ḥadīth Scholars and Narrators from the Tābi‘yyāt

A group of female students of Prophetic *ḥadīth* - with the exception of a few - graduated from the school of the Mothers of the Believers and others besides them from the noble female Companions رضي الله عنهم. Afterwards, they participated in the transmission of *aḥādīth* and the major *ḥadīth* scholars from amongst the men learnt from them. The most famous of these female *ḥadīth* scholars were:

‘Amrah bint ‘AbdurRaḥmān bin Zurārah bin ‘Udus al-Anṣāriyyah an-Najjāriyyah al-Madaniyyah al-Faqīhah, the one nurtured by ‘Ā’ishah and her student. She was a juristic scholar, an evidence and immensely knowledgeable. She narrated from ‘Ā’ishah, Umm Salamah, Rāfi’ bin Khadij, and her sister was Umm Hishām bint Ḥārithah. Her son Abu’r-Rijāl Muḥammad bin ‘AbdurRaḥmān narrated from her and his two sons, Ḥārithah and Mālīk; her sister’s son al Qāḍī Abū Bakr ibn Ḥazm and his two sons, ‘Abdullāh and Muḥammad; az-Zuhrī and others as well. Al-Qāsim bin Muḥammad said to ibn Shihāb (az-Zuhrī): ‘O young man! I notice that you covet seeking knowledge; shall I not direct you to its vessel?’ I replied: ‘Certainly’. He said: ‘You must (go to) ‘Amrah for indeed she used to be under the care of ‘Ā’ishah’. He said: ‘So I went to her and found her to be an inexhaustible ocean.’

A group of the scholars declared her to be trustworthy and Yahyā Ibn Ma‘īn stated about her: “Trustworthy, a proof.” Al-‘Ajli stated: “(She was) Madanī, a tābi‘iyyah and trustworthy.” Ibn al-Madīnī mentioned her and held her case in great estimation, he stated: “‘Amrah is one of the reliable, trustworthy scholars with respect to ‘Ā’ishah.” Ibn Ḥibbān mentioned her in *ath-Thiqāt* and said: “She was amongst the most knowledgeable of people concerning the *ḥadīth* of ‘Ā’ishah.” Ibn Sa’d described her as an “Ālimah” and ‘Umar bin ‘Abdul‘Azīz said: “There has not remained anyone more knowledgeable concerning the *ḥadīth* of ‘Ā’ishah than ‘Amrah.” Her *ahādīth* are numerous in the collections of the *Sunnah* and they have differed regarding her death so it has been said: She died in the year 98 and it has been said: She died in the year 106.²⁰³

²⁰³ Her biography can be found in *Tabaqāt Ibn Sa’d*, vol.8, p.480; *Tabdhīb ul-Kamāl*, p.1697; *al-Iḥṣān*, vol.1, p.117; *as-Siyar*, vol.4, p.507; *at-Tabdhīb*, vol.12, p.438 and *asb-Shadharāt*, vol.1, p.114.

Ḥafṣah bint Sīrīn Umm al-Hudhayl al-Faqīhah al-Anṣāriyyah, a dignified lady from amongst the women Successors. She was famous for her acts of worship, juristic understanding and recitation of the Qur'ān and *ḥadīth*. Iyās bin Mu'āwiyah stated: "I never met anyone who I give preference to over her." So they (the people) mentioned al-Ḥasan and Ibn Sīrīn to him, so he replied: "As for me then I do not give preference to anyone over her."

As for the noble lady Successors in the view of Abū Dāwūd (then they are): Ḥafṣah bin Sīrīn, 'Amrah bin 'AbdurRaḥmān and following them both is Ummu'd- Dardā' as-Sughrā. Ḥafṣah narrated from Umm 'Ātiyyah, Umm Rā'ih and her two servants, Anas bin Mālīk and Abu'l-'Āliyah. Her brother Muḥammad (Ibn Sīrīn) narrated from her as did Qatādah, Ayyūb, Khālīd al Hadhā', Ibn 'Awn and Hishām bin Ḥassān. She read the Qur'ān when she was a twelve year old girl and lived for seventy years and she used to advise the young men with good and from her statements (is the following piece of advice): "O you group of young men! Take account of yourselves while you are still in your youth; for indeed I have seen that action is done during youth", and this is what she did – may Allāh have mercy upon her. For she stayed for thirty years without leaving her prayer room except for a siesta or to fulfil her need. She passed away after the year 100 AH.

Mu'ādhah bint 'Abdullāh Ummu'ş-Şahbā' al-'Adhawiyyah al-Baṣriyyah al-'Ābidah, The wife of as-Sayyid al-Qudwah Silah bin Ashīm, she is amongst the erudite scholars of fluency (*faṣāḥah*), eloquence (*balāghah*) and understanding of the religion and narrations of the *ḥadīth* of the leader of all the Messengers, may the peace and blessings of Allāh be upon him, his family and all of his Companions. She was a recluse, a devout worshipper and an ascetic. Adh-Dhahabī described her in his remark as: "The (noble) lady scholar." She narrated from 'Alī, 'Ā'ishah and Hishām bin 'Āmir. Abū Qilābah, Yazīd ar-Rishk, 'Āṣim al-Ahwal, Ayyūb as-Sakhtiyānī and others besides them

narrated from her. Ibn Ma‘īn declared her to be trustworthy when he said: “Trustworthy, a proof.” Her *ḥadīth* is used as support in the authentic collections and she used to stay up the night in worship. She states: “I am amazed by the eye which sleeps while it knows the length of the sleep within the darkness of the graves.” She once told a woman who she suckled until she grew up: “O my dear daughter! Be amongst those who meet Allāh the Most High upon cautiousness and hope; for indeed I have seen the hopeful one encompassed with the goodness of being close to Him on the day he meets Him and I have seen the one fearful of Him looking forward to Him at the time of the day in which the people will stand for the Lord of the worlds.” She then wept and she used to say: “I have accompanied the world for seventy years and I have never seen within it the coolness of the eyes.” She died in the year 83 AH and others gave a different date of death.²⁰⁴

Ummu’d-Dardā’ as-Sughrā Hujaymah – and it has been said: ‘Juhaymah’ – al-Awṣābiyyah al-Ḥamīriyyah al-Dimashqiyyah, an eminent female jurist, an active scholar, possessing immense knowledge, and numerous narrations, she possessed an abundance of intellect and intelligence. Adh-Dhahabī described her by stating: “The scholarly, juristic lady.” She narrated an abundance of knowledge from her husband Abu’d-Dardā’, from Salmān al-Farisī, Ka‘b ibn ‘Āṣim al-Ash‘arī, ‘Ā’ishah, Abū Hurayrah and another group (of scholars).

She reviewed the Qur’ān while she was young under the supervision of Abū Dardā’, she lived a long life and became famous due to her knowledge, action and asceticism. A group of famous narrators reported from her such as: Jubayr bin Nufayr, Abū Qilābah al-Jarmī, Sālim bin Abu’l-Ja’d, Makhūl and Zayd bin Aslam. Makhūl stated: “Ummu’d-

²⁰⁴ Her biography can be found in *Tabaqāt ibn Sa’d*, vol.8, p.483; *Thiqāt Ibn Hibbān*, vol.5, p.466; *Tabdhīb ul-Kamāl*, p.1705; *as-Siyar*, vol.4, p.508; *Tabdhīb*, vol.12, p.452 and *ash-Shadharāt* vol.1, p.122.

Dardā' was a female jurist" and Abū Aḥmad al-'Asāl stated: "Many ḥadīth have been narrated from her and the following statement has been narrated from her: "The most superior form of knowledge is cognizance." Also her statement: "Learn wisdom as a youngster and act by it in your old age, because every farmer reaps what he sows whether good or bad." A man once said to her: "Indeed I find in my heart a sickness for which I cannot find a cure and I find severe harshness and distant hope." Ummu'd-Dardā' remarked: "Acquaint yourself with the graves and witness the dead." She passed away after the year 81 AH may Allāh the Most High have mercy upon her."²⁰⁵

Those besides are many and Ibn Ḥibbān in his book *ath-Thiqāt* has taken care in mentioning them and gaining access to their comprehension and indicating to their scholars and those who narrated from them; so refer to it (if you wish).²⁰⁶

Women Scholars of Ḥadīth and Narrators in the Third Century

Several women in the second and third century of *Hijrah* became famous due to the narration of ḥadīth. Al-Khaṭīb al-Baghdādī mentioned some of them in his book *Tārīkh Baghdād*²⁰⁷ and Ibn Ḥibbān endeavoured to (mention) their capacity in *ath-Thiqāt*²⁰⁸ and the most famous of them were:

²⁰⁵ Her biography can be found in the following books: *al-Ma'rifa wa't-Tārīkh*, vol.2, p.327; *Thiqātu Ibn Hibbān*, vol.5, p.517; *Tahdheeb ul-Kamāl*, (1709); *Tadhkirah ul-Huffādh*, vol.1, p.50; *al-Ibar*, vol.1, p.93; *as-Siyar*, vol.4, p.277; *al-Bidāyah wa'n-Nihāyah*, vol.9, p.47; *Ghāyat un-Nāhiyah*, (3783).

²⁰⁶ In the following places: vol.4, pp.63-64, 84, 88, 121, 194-197, 215-216, 221, 224, 244, 245, 271-272, 351-352, 385-386 & 399 and vol.5, pp.288-289, 300-301, 328-329, 343-344, 346, 465-466, 486-487, 517, 593-594.

²⁰⁷ Vol.14, p.433 and what follows.

²⁰⁸ See the following places: vol.6, pp.90, 250, 295, 480 and vol.7, pp.307, 670.

‘Ābidah al-Madaniyyah, One of the prolific narrators of ḥadīth, she narrated from Mālik bin Anas (d.179 AH) and other scholars of al-Madīnah and she became a prolific scholar. Indeed some of the Ḥuffādh had stated: “Indeed, she has narrated 10,000 ḥadīth.” Ibn al-Abār stated: “Verily she narrated many ḥadīth.”²⁰⁹ Amongst them is also:

‘Ulayyah bint Ḥassan²¹⁰, she was a noble and intelligent woman. She had a place in al-‘Awaqah which she was known by. Ṣāliḥ al-

²⁰⁹ See *‘Alām un-Nisā’*, vol.3, p.199.

²¹⁰ The famous scholar of ḥadīth Ismā‘īl ibn ‘Ulayyah is genealogically linked to her. From the object of pride of women and their virtuousness is the fact that numerous renowned male scholars of ḥadīth, poets and others used to be genealogically traced back to them. Al-Fayrūzabādī has compiled the names of those who have been genealogically traced back to their mother in *Tuhfah ul-Abiyyah fi man Nusiba ila ghayri Abihī*. Also Muhammad bin Habeeb in *Man Nusiba ila Ummihī min Ash-Shu‘arā* and both of them are printed in the first volume of *Nawādir ul-Makhtūtāt*. However, in the first volume of *Nawādir ul-Makhtūtāt* a group of scholars who fulfil this criteria (of having names traced back to mothers) were not mentioned, such as: al-Hasan ibn Dīnār, Ziyād ibn Sumayyah, Sa‘eed ibn Marjānah, Sulaymān ibn Qunnah, ‘AbdulMalik ibn Baheer, Yazeed ibn Dabbah and Yuhanā ibn ‘Albā’. The editor of *Nawādir ul-Makhtūtāt*, Ustādh ‘AbdusSalām Hārūn (*rahimahullāh*) did not bring attention to these names.

A point of benefit to note is the mistake that occurs amongst many of the laymen which is the belief that people will be called on the Day of Resurrection by the names of their mothers! Some of them depend upon the saying the Most High: “On the day in which We will call every person by their leader (imāmihim).”! Az-Zamakhsharī stated: “From the innovations of tafseer is the statement of the one who says: Indeed the ‘Imām’ in the verse is the plural of ‘Umm’ and that the people will be called by their mothers and not their fathers’. He said: ‘This is a mistake demonstrates his ignorance in inflection (*tasreef*) for indeed ‘Umm’ is not pluralized as ‘Imām’.” See *al-Kashāf*, vol.2, p.369 and *al-Itqān*, vol. 2, p.181. Some of them have relied upon

Murri²¹¹ and other notables and *fuqahā* from al-Baṣra used to go to her to ask her about *‘ilm* and she would emerge from her house and speak to them and ask them questions.²¹²

a false *hadīth* which is: “Indeed people on the Day of Resurrection will be called by their mothers and not their fathers.” See *al-Isrār al-Ma’rifah*, p. 473.

Some of them have relied upon what has been found in at-Tabarānī from the *hadīth* of Abū Umāmah and it is very long in dictation and in it is: ‘Then let one of you stand at the head of his grave then let him say: O so and so the son of (lady) so and so!’. It is very weak as I have explained in my verification of *Tadhkirah al-Qurtubī*. Some of them increase the ruling of that such as by ascribing such a call to ‘Īsā (*alaihisalām*) or due to the nobility of al-Hasan and Husayn or in order not to disclose the children of fornication. All of this is false and is refuted by what is found in the two authentic collections from the *hadeeth* of Ibn ‘Umar in *marfū’* form: “Verily, a banner will be raised for the treacherous person on the day of Qiyāmah and it will be proclaimed, ‘This is the treachery of so and so, the son of so and so.’” Ibn Battāl said: “In this *hadeeth* is a refutation of the one who claims that they will not be called on the Day of Judgement except by their mothers’ names to conceal their fathers.” [TN]: The argument of those who claim that people will be called out by their mother’s name, is based on narrations which have been classified as extremely weak by Ibn Hajar and others (refer to *Fathul-Bārī*, vol.10, p.289 and *Irsbād us-Sāri*, vol.13, p.184). Ibn ul-Qayyim states that the ‘*Ulama* have consensus on the *hadīth*’s weakness (*Tahdhib* of Ibn Qayyim, vol.7, p.250). He stated: “This *hadīth* is unsuitable for argument and more over it is in contradiction with a *Sahih* (authentic) narration.”

²¹¹ [TN]: He is Abū Bishr Sālih ibn Basheer al-Murri’ an-Nājī az-Zāhid ؓ one of the great *du’āt* of the *Salaf*. He was considered to be *munkar* (rejected) in *hadeeth* by Imām al-Bukhārī due to his memory, there are also some unconfirmed reports attributed to him. Ibn Abī Hātim states in *al-Jarh wa’t-Ta’deel* (vol.4, p.395) that Yahyā ibn Ma’in stated that Sālih al-Murri’ was weak in *hadīth*. Ibn Hibbān in *al-Majrūhīn* (vol.1, p.371) mentioned the piety of Sālih al-Murri’ and his voice when reciting Qur’ān, while mentioning his weakness in *hadīth* due to his memory which would cause him to confuse the narrations that he heard from the trustworthy and he would thus narrate rejected *hadīth*. Ibn ‘Adī stated in *al-Kāmil* (vol.4, p.60) that Sālih al-Murri’ was not a liar but he used to err in transmitting chains of narration and texts and thus erred in his exposition of *hadeeth*. Adh-Dhahabī states in *as-Siyar* [vol.8, p.47, al-Arnaout (éd.)] that some people died upon hearing his recitation of the Qur’ān. Allāh knows best. Abū

Likewise the honourable, righteous lady **Nafisah bint al-Ḥasan bin Zayd**, Zayd being the son of the grandson of the Prophet (*ṣallAllāhu ‘alayhi waṣṣallam*) al-Ḥasan bin ‘Alī (*raḍi Allāhu ‘anhu*), (d.208 AH). She used to memorise the Qur’ān and was a scholar in *tafsīr* and *ḥadīth*. Ibn Khallikān mentioned that when Imām ash-Shāfi‘ī died she was admitted to his funeral and she prayed over him in her house. Imām adh-Dhahabī stated: “**Not much information has reached us concerning her.**” He also stated: Due to the ignorance of the Egyptians there are beliefs which transgress the bounds regarding her, any *shirk* involved in that is not permissible, they prostrate to her and beg for forgiveness from her and that was from the plots of the callers of the ‘Ubaydiyyah.²¹³

Ibn Kathīr said: Up to today the common people have greatly transgressed the limits in their belief concerning her and others besides her. This is especially the case with the common people of Egypt; for indeed they designated for her expressions of the reckless *Shi’a* leading to *kufr* and *shirk*, along with numerous other words which are necessary for them to know are impermissible. It may be that some of them have connected her to Zayn al-‘Ābidīn while she is not from his progeny. That which is necessary to believe regarding her is what is appropriate for the likes of her from the righteous women, because a fundamental principle of idol worship is extremism with respect to graves and their occupants. Indeed the Prophet (*ṣallAllāhu ‘alayhi waṣṣallam*) ordered the levelling and destruction of graves. Furthermore, exaggeration concerning humans is forbidden and whoever claims that she can liberate people from calamity or that she benefits or harms without the

Nu’aym in *al-Hilyah* brings a narration from ‘AbdurRahmān ibn al-Mahdī about Sufyān ath-Thawrī weeping after hearing an admonishment from Sālih al-Murri’.

²¹² *Tahdhīb al-Kamāl*, vol.3, p.31.

²¹³ *Siyar A’lām an-Nubalā*, vol.10, p.106.

will of Allāh, then he is a *mushrik*, may Allāh have mercy upon her and ennoble her.²¹⁴

Women Scholars of Ḥadīth and Narrators in the Fourth Century

After the important books had been authored during this period, you see that many of the female *ḥadīth* scholars became well-versed in these books and became proficient in them. They also had a hand in teaching such books and from the most famous of those who excelled in that were Fāṭimah bint ‘AbdurRaḥmān (d.312 AH); Fāṭimah bint Abū Dāwūd and Ammatul-Wāḥid bint al-Muḥāmili al-Ḥusayn bin Ismā‘il (d.377 AH), she is the mother of al-Qāḍi Muḥammad bin Aḥmad bin al-Qāsim al-Muḥāmali, Jum‘ah bint Aḥmad and Ammatul-Salām bint al-Qāḍi Abū Bakr. They had benefited from the lessons of *ḥadīth* and they became famous for it.

Ammatul-Wāḥid (her name is Sutaytah) besides her narrating *ḥadīth* was a scholar, jurist and one capable of passing legal verdicts (*Muḥtashab*). Al-Khaṭīb described her as follows: “**She was virtuous in herself, extremely truthful, quick to do good deeds and *ḥadīth* were narrated and written from her.**” She studied Islāmic jurisprudence from her father and narrated from him and from Ismā‘il al-Warrāq and ‘AbdulGhāfir al-Ḥimṣī. She memorised the Qur’ān and the *fiqh* of ash-Shāfi‘ī and became well versed in the laws of inheritance with its associated issues, Arabic and more besides. Al-Barqānī stated: “She used to pass verdicts with Abū ‘Alī bin Abū Hurayrah.” Others have said:

²¹⁴ *Al-Bidāyah wa'n-Nihāyah*, vol.10, p.274.

“She was the best memorised of the people concerning *fiqh* and al-Ḥasan bin Muḥammad al-Khilāl narrated from her.”²¹⁵

As for Jum‘ah bint Aḥmad bin Muḥammad bin ‘Ubaydullāh al-Maḥmiyyah then she is from the people of Naysābūr. She arrived in Baghdād wherein she narrated from Abū ‘Amr bin Ḥamdān, Abū Aḥmad al-Ḥāfidh, Abū Bakr at-Tirāzī, ‘Abdullāh bin Muḥammad bin ‘AbdulWahhāb ar-Rāzī and Bishr bin Muḥammad bin Yāsīn. Al-Khaṭīb al-Baghdādī stated: “Abū Muḥammad al-Khilāl narrated to me from her, ‘Abdul‘Azīz bin ‘Alī al-Azjī and Abū‘l-Ḥusayn Muḥammad bin Muḥammad ash-Shurūtī.” He said: “Ash-Shurūtī mentioned to me that he heard from her in Baghdād in the year 396 AH.” He also stated: “Al-Khilāl told me: “Abū Ḥāmid al-Isfarāyīnī used to extol and honour her.”²¹⁶

As for Ammatus-Salām bint al-Qādī Abū Bakr Aḥmad bin Kāmil bin Khalf bin Shajarah, then she had heard from Muḥammad bin Ismā‘īl al-Baṣṣānī and Muḥammad bin al-Ḥusayn bin Ḥumayd bin ar-Rabī’. Al-Khaṭīb said: “Al-Azharī narrated to us from her and at-Tunūkhī, al-Ḥusayn bin Ja‘far as-Salmāsī, Muḥammad bin Aḥmad bin Muḥammad bin Ḥasnoon an-Narsī, Abū Khāzim and Abū Ya‘lā Muḥammad ibn al-Ḥusayn bin Muḥammad bin al-Farrā‘ī.” She had narrated in Baghdād in the year 309 AH. Al-Khaṭīb also stated: “I heard al-Azharī and at-Tunūkhī mention Ammatus-Salām bint Aḥmad ibn Kāmil so they praised her with good and described her with religiousness, intellect and virtue.” She died in the year 390 AH.²¹⁷

²¹⁵ Her biography can be found in: *Tārikh Baghdād*, vol.14, p.442; *al-Muntadhim*, vol.7, p.138; *al-Ibar* vol.3, p.4; *as-Siyar*, vol.15, p.264; *Marāth al-Janān*, vol.2, 407; *ash-Shadharāt*, vol.3, p.88.

²¹⁶ *Tārikh Baghdād*, vol.14, p.444.

²¹⁷ *Tārikh Baghdād*, vol.14, p.443.

Some of the female scholars of ḥadīth used to mention the *aḥādīth* of the Prophet ﷺ in the dictation sessions from their memory like **Fāṭimah bint Abū Bakr bin Abū Dāwūd as-Sijistānī**.²¹⁸

Women Scholars of Ḥadīth and Narrators in the Fifth Century

In the fifth century there were to be found amongst the women excellent women ḥadīth scholars. The skilful and masterful ḥadīth scholars had acknowledged their excellence and the people of knowledge had written their biographies. Amongst them were:

Fāṭimah bint al-Ustādh az-Zāhid Abū ‘Alī al-Ḥasan bin ‘Alī ad-Diqāq, She was a contemporary peer of Abu’l-Qāsim al-Qushayrī the author of the famous *ar-Risālah*.²¹⁹ She was amongst the most famous ḥadīth scholars in the fifth century of Hijrah. She heard from Abū Nu‘aym al-Isfarāyīnī, Abū al-Ḥasan al-‘Alawī, ‘Abdullāh bin Yusuf, Abū ‘Abdullāh al-Ḥākīm, as-Sulamī and another group.

She acquired a great portion of the Islāmic sciences and attached herself to the leading personalities from amongst the ḥadīth scholars, she excelled and was unique in ḥadīth. She was counted amongst the most famous of the women ḥadīth scholars and surpassed the people of her time with the highest chain of narration. Adh-Dhahabī described

²¹⁸ Refer to: *Tārīkh Baghdād*, vol.14, p.442.

²¹⁹ There are many points of benefit in it however there are also many corrupt points of *‘aqeedah* mentioned therein. Al-Ustādh Zuhayr ash-Shāweesh stated: “One of our righteous scholars used to say “The end of it is good yet the beginning of it is evil.” However, after its negative affects within the Ummah had been observed, the best advice is to stay away from it, or have it rectified by a scholar possessing correct belief and a sound intellect.” See *an-Nukhbah al-Bahiyah fi’l-Aḥādēeth al-Makdhūbah ‘ala Khayri al-Bariyyah*, p. 54, footnote.

her by stating: "The scholar, worshipper and savant" and by saying "She was a devout worshipper, devoutly pious, spent the night in prayer and had an immense standing."

‘Abdullāh al-Furāwī narrated from her as did Zāhir ash-Shahḥāmī, Abu'l-As‘ad Hibatur-Raḥmān bin ‘AbdulWāḥid her grandson and others besides them. She died in Dhu'l-Qa‘dah in the year 480AH when she was ninety years old; may Allāh have mercy upon her.²²⁰

‘Ā’ishah bint Ḥasan bin Ibrāhīm Ummu’l-Fath al-Aṣbahāniyyah al-Warkāniyyah, She wrote from the dictations of Abū ‘Abdullāh bin Mandah in her writing. She heard from Muḥammad ibn Jushnis the narrator from Ibn Sā‘id and from ‘AbdulWāḥid bin Shāh and another group. She has been praised by her biographers; adh-Dhahabī stated regarding her: "The admonisher, scholar and *Musnidah*."²²¹ She is the first scholar of al-Ḥāfidh Ismā‘il bin Muḥammad. As-Sam‘ānī said: "I asked al-Ḥāfidh Ismā‘il about her; he replied: "A righteous woman, a scholar, she admonishes the women and wrote The Dictations of Ibn Mandah from him and she was the first person from whom I heard *ḥadīth*; my father had sent me to her and she was an ascetic." The following individuals narrated from her: Al-Ḥasan bin ‘Abdul Malik al-Khallāl, Sa‘id bin Abu’r-Rajā’, Muḥammad bin Ḥamd al-Kibrītī and Ismā‘il al-Ḥammāmī al-Mu‘ammar (the one who lived a

²²⁰ Her biography can be found in: *at-Tagyeed*, vol.2, p.321; *al-Ibar*, vol.3, p.296; *as-Siyar*, vol.18, p.479 and *ash-Shadharāt*, vol.3, p365.

²²¹ Imām as-Suyūṭī states in his introduction to *Tadreeb ar-Rāwī*:

Know that the lowest level of the three (Ḥāfidh, Muhaddith and Musnid) is the Musnid with a *kasrah* on the *nūn*, and he is the one who narrates the hadeeth with its *isnād* (chain of narration), whether he has knowledge concerning it or if he only has one narration; as for the Muhaddith then he is of a higher level than him.

long life) who was her last companion. She lived until the year 466AH.²²²

‘Ā’ishah bint Muḥammad bin al-Ḥusayn al-Bustāmī, She narrated from Abū al-Ḥusayn al-Khifāf and other than him. Those who narrated from her include; Ismā‘īl ibn al Mu‘addhin, Zāhir ash-Shaḥḥāmī, his brother Wajīh, Muḥammad bin Ḥammuwayh al-Juwaynī az-Zāhid. She was from a scholarly and virtuous family for her father was from the major leading scholars as were her brother Abu’l-Ma‘ālī ‘Umar and al-Muwaffaq Hibatullāh. Her brother’s son Abū Sahl Muḥammad bin al-Muwaffaq was a significant individual. She passed away within the year 465AH.²²³

Also from amongst the women *ḥadīth* scholars of this century is **Bibī²²⁴ bin ‘AbduṣṢamad bin ‘Alī al-Harthamiyyah**, the mother of al-Faḍl²²⁵ (d.477AH), the scholar, the one who lived a long life, *Musnidah*, *ḥadīth* scholar, the virtuous, the author of the volume²²⁶ which became famous due to its narrations from ‘AbdurRaḥmān bin Abū Sharīḥ from his scholarly teachers. She was alone in reporting it

²²² Her biography can be found in: *al-Ansāb* (‘qāf’ 581, vol. ‘bā’), *Mu’jam ul-Buldān*, vol.5, p.373; *al-Lubāb* vol.3, p.361; *as-Siyar*, vol.18, p.302; *al-Ibr*, vol.3, p.247 and *ash-Shadharāt*, vol.3, p.308.

²²³ Her biography can be found in: *Takmilah Ikmāl al-Kamāl* by Ibn Nuqtah, *as-Siyar*, vol.18, p.425 and *A’lām an-Nisā*, vol.18, p.425.

²²⁴ Bibī with two *bās* containing two *kasrabs* as it appears vowelized in the manuscript of *as-Siyar* and as it is famously known in this day of ours amongst the inhabitants of the Indian subcontinent. According to them it means ‘lady’ (*sayyidah*) and al Zubaydī has vowelized it in *Tāj ul-‘Arūs* vol.1, p.155 so he said: “(It is) like *dhīzi*.”

²²⁵ Her biography is to be found in: *as-Siyar*, vol.8, p.403; *al-Ibar*, vol.3, p.287 and *Shadharāt adh-Dhabab* vol.3, p.354.

²²⁶ It has been published with the verification of Shaykh ‘AbdurRaḥmān al-Farīwā’ī.

and it was heard from her by a scholar who they do not enumerate, adh-Dhahabī included her in *The Notable Carriers of the Prophetic Narrations Who Became Mentioned in the Lands and Times*.²²⁷

We are not entitled, in this situation, whilst we are discussing this era to overlook: **Karīmah bint Aḥmad bin Muḥammad bin Ḥātim al-Marwaziyyah**, She was indeed a firm pillar of ḥadīth and the leading personalities from amongst the eminent elder scholars used to attend her lessons such as the ḥadīth scholar, the jurist, the famous al-Khaṭīb al-Baghdādī, the renowned Abū ‘Abdullāh Muḥammad bin Naṣr most famously known as al-Ḥumaydī al-Azdī, and like the well known historian Abu’l-Muḥāsīn al-Miṣrī, and like the genealogist, the renowned ḥadīth scholar as-Sam‘ānī; all of whom were from the harvest of her fruitful teaching. The scholars had recognised her virtue and her precedence in teaching *al-Jāmi’ aṣ-Ṣaḥīḥ* of al-Bukhārī; to the extent that the *Muḥaddith* of Hirāh, Abū Dharr ؓ instructed his students to not learn *al-Jāmi’ aṣ-Ṣaḥīḥ* except from her.

Ibn Nuqtah wrote her biography and stated: She narrated *Ṣaḥīḥ al-Bukhārī* in Makkah from Abu’l-Haytham Muḥammad ibn al-Makkī al-Kushmīhanī and she also heard from Zāhir bin Aḥmad as-Sarkhasī. She was a scholar, who accurately preserved her books from what has reached us. Al-Ḥāfidh Abū Bakr al-Khaṭīb heard *Ṣaḥīḥ al-Bukhārī* from her and Abū Ṭālib al-Ḥusayn bin Muḥammad az-Zaynī.²²⁸

Al-Ḥāfidh Ibn al-Jawzī also wrote her biography in the events of the year 463 AH; so he stated ؓ: Karīmah bint Aḥmad bin Muḥammad bin Abū Ḥātim al-Marwaziyyah died in Makkah in this year. (She was) from the people of Kushmīhan; a village in Marw. She was a righteous scholar who heard from Abū al-Haytham al-Kushmīhanī and other

²²⁷ *Al-Mu‘ayyan fī Tabaqāt al-Mubadditheen*, p. 137.

²²⁸ *At-Taqyeed li Ma‘rifah ar-Ruwwāt wa’s-Sunan wa al-Masāneed*, vol.2, p.324.

than him. The leading scholars read to her such as al Khaṭīb, ibn Muṭṭalib, as-Sam‘ānī and Abū Ṭālib az-Zaynī.²²⁹

Al-Ḥāfidh adh-Dhahabī also stated in *al-‘Ibr* concerning the events of the year 463AH: Karīmah bint Muḥammad bin Ḥātim Ummu’l-Kirām al-Marwaziyyah,²³⁰ neighbouring Makkah passed away during

²²⁹ *Al-Muntadhim*, vol. 8, p.270.

²³⁰ This is how her ascription has appeared in another book – as “al-Marwaziyyah” and this is an ascription to Marw ash-Shāhijān. Az-Ziriklī has written a biography of her in *al-A’lām*, vol.6, p.78 and ascribed her to “al-Marrūdhīyyah”; which is with a ‘rā’ containing a *shaddah* and *dhammah*, the ‘waw’ has a *sukoon* and the ‘dhāl’ is dotted. He stated: “Her origin is from Marwirūdh.” End of quote. If this is authentic then the correct (position) regarding it is what he has said “al-Marrūdhīyyah”, however all of the books agree upon mentioning her as “al-Marwaziyyah”. Dr Muhammad at-Tanājī stated in his annotation of *al-‘Aqd ath-Thameen fī Tārikh al-Balad al-Ameen* by Taqeeuddeen al-Fāsī, vol.8, p.310 over the biography of Kareemah al-Marwaziyyah, and he mentioned therein the statement of Professor az-Ziriklī then he followed it up by his statement: “I did not find anyone from amongst those who chronicled her biography mention that and her biography is in *al-Kāmil*, *al-Ibar*, *ash-Shadharāt*, *al-Bidāyah wa’n-Nihāyah* and *Tāj al-‘Aroos* in (KRM, vol.9, p.43). All of them are united upon “al-Marwaziyyah”, then I looked in *al-Wāfi bi’l-Wafāyāt* the copy of the Centre of Manuscripts (part 24 of the manuscript copy) and I also found in it: “al-Marwaziyyah.” End of quote.

Consequently, what Professor az-Ziriklī ﷺ has stated is a mistake and no attention should be paid to it. There is another woman scholar of *hadeeth* by the name of Kareemah who came later than her, ‘Kareemah ash-Shāmiyyah’, adh-Dhahabī mentioned her in *Wafāyāt Tadhkirah ul-Ḥāfidh*, vol.4, p.1434; so he said in the deaths of the year 641AH: “During it the Musnidah of ash-Shām (Greater Syria) Ummu’l-Fadl, Kareemah the daughter of the Muhaddith ‘AbdulWahhāb bin ‘Alī bin al-Khidr, al-Qurshī az-Zubaydiyyah died. She died in the year 641 at about 95 years.” End of quote.

Kareemah ash-Shāmiyyah is the one from whom al-Ḥāfidh Abū Shāmah al-Maqdisī heard from, her name is only mentioned in his biography in *Tadhkirah ul-Huffādh* of adh-Dhahabī vol.4, p.1461 and *Tabaqāt ul-Huffādh* of as-Suyūṭī, p. 507. Furthermore, the verifier of this *Tabaqāt* has committed a gross error! He named her in the index on page 638 as

this time. She narrated *aṣ-Ṣaḥīḥ* – i.e. *Ṣaḥīḥ al-Bukhārī* – from al-Kusmīhanī and she reported from Zāhir as-Sarkhasī. She used to accurately preserve her book and compare her copies and she understanding and insight and she never married. It has been said that she reached a hundred years of age and people heard (*‘ilm*) from her.²³¹

She has been described in *as-Siyar* in his statement: “The Shaykh, savant, virtuous and *Musnidah*.” And he said: “She heard *Ṣaḥīḥ al-Bukhārī* from Abu’l-Haytham al-Kushmīhanī and she heard from Zāhir bin Aḥmad as-Sarkhasī and ‘Abdullāh bin Yusuf bin Bāmuwayh al-Aṣbahānī.” He stated: “When she used to narrate she would compare with the original and she had understanding and knowledge along with goodness and devout worship. She narrated *aṣ-Ṣaḥīḥ* many times; once in the reading of Abū Bakr al-Khaṭīb on (some) days of the season. She died without having married. Al-Khaṭīb narrated from her [as did;] Abu’l-Ghanā’im an-Narsī, Abū Ṭālib al-Ḥusayn bin Muḥammad az-Zaynī, Muḥammad bin Barakāt as-Sa’idī, ‘Alī bin al-Ḥusayn al-Farrā’, ‘Abdullāh bin Muḥammad bin Ṣadaqah bin al Ghazāl, Abu’l-Qāsim ‘Alī bin Ibrāhīm an-Nasīb and Abu’l-Muzhaffar Manṣūr bin as-Sam‘ānī and others.

Abu’l-Ghanā’im an-Narsī said: “Karīmah brought out the copy of *aṣ-Ṣaḥīḥ* to me so I sat opposite her and wrote seven pages and read them. I wanted to compare [it] myself then she said: “Not until you compare with me” so I compared my pages with hers.” He remarked: “I read to her from the *ḥadīth* of Zāhir.” Abū Bakr bin

“Kareemah” the one from whom Abū Shāmah heard from (Kareemah bint Ahmad al-Marwaziyyah)! This is a clear error for Kareemah al-Marwaziyyah died in the year 463AH and Abū Shāmah was born in the year 599AH; so how can he have heard from one who had died before him by almost a century and a half?! From: *al-'Ulamā' al-'Uzzāb* [The Scholars Who Never Married], pp.127-128.

²³¹ *Al-'Ibar*, vol.3, p.254

Mansūr as-Sam'ānī stated: "I heard al-Wālid mentioning Karīmah and say: "Have the people seen the like of Karīmah?!"²³²

The Diligence of Women in Narrating and Teaching Ṣaḥīḥ al-Bukhārī During This Century and Afterwards

The truth is that women had a great share and a large portion in the history of teaching *al-Jāmi' aṣ-Ṣaḥīḥ* of Imām al-Bukhārī. Those who become famous for that other than Karīmah were: Fāṭimah bint Muḥammad (d.539 AH), Shuhdah bint Aḥmad (d.574 AH), Zaynab bint 'AbdurRaḥmān (d.615 AH), Sharīfah bint Aḥmad an-Nasawī and Sitt ul-Wuzarā' bint 'Umar (d.716 AH). They are from amongst those who deserve to be mentioned: As for Fāṭimah; she took *ḥadīth* from the famous *Muḥaddith* Sa'īd bin Abū Sa'īd al-'Ayyār and the *Muḥaddithin* used to mention her as the "*Musnidah* of Aṣbahān" and they said regarding her: 'She lived a long life and was unique in [certain] matters.' Ibn Nuqtah stated in her biography: "She heard Ṣaḥīḥ al-Bukhārī from Sa'īd bin Abū Sa'īd al-'Ayyār." He transmitted from Abū Ghānim al-Muḥaddhab bin al-Ḥusayn his statement regarding her; "The reporter of al-Bukhārī from Sa'īd al-'Ayyār."²³³

As for Shuhdah then she was an able Scribe and in *ḥadīth* she was a pillar and the writers of histories mention her as a 'Calligrapher', 'The Pillar of *ḥadīth*', 'Pride of Women' and the 'Authority of 'Irāq.' Her grandfather used to work with needles (i.e. a tailor) accordingly he was known as "al-Ibarī" and her father had been blessed with a passionate

²³² *As-Siyar*, vol.18, pp.233-234, also see her biography in *al-Kāmil*, vol.10, p.69; *al-Mukhtasar fī Akhbār al-Bashr*, vol.2, p.188; *al-Bidāyah wa'n-Nihāyah*, vol.12, p.105 and *ash-Shadharāt adh-Dhabab* vol.3, p.314.

²³³ Her biography is in *at-Taḥfeed*, vol.2, pp.322-323; *at-Tahbeer*, vol.2, p.432; *as-Siyar*, vol.20, p.148; *al-Ibar*, vol.4, p.109 and *ash-Shadharāt*, vol.4, p.123.

love for *ḥadīth* so he learned from the learned men of his time. He overlooked her education with a precise foundation and significance. Her husband was a noble man who loved the Islāmic sciences and his name was 'Alī bin Muḥammad and he was amongst the notable individuals and was an Imām. He built a school for the companions of Shāfi'ī on the coast of Dijlah and next to it was a hospice for the ascetics.

The Shaykh, al-Muwaffaq who was one of those who narrated from her stated: "The *isnād* of Baghdād ended with her and she lived a long life until the young followed her with the old. She used to write excellently however it changed due to her old age."²³⁴

In summary; Shuhdah ؓ had been blessed with a (honourable) reputation in *ḥadīth* and she was especially²³⁵ distinguished by her elevated *isnād*. Her circle was attended by a large number of students and due to her reputation and fame some of them falsely claimed to have been taught by her.²³⁶

As for Zaynab bint 'AbdurRaḥmān; then the elevated *isnād* stopped with her death as Ibn ul-'Imād²³⁷ stated. She heard *Ṣaḥīḥ al-Bukhārī* from Wajīh bin Ṭāhir ash-Shaḥḥāmī and Abu'l-Fatūḥ bin Shāh ash-Shādhīyākhī. She also has *ijāzah* from the scholars of Naysābūr and other places and her hearing (of traditions) is authentic.²³⁸

As for Sharīfah bint Aḥmad; she heard al-Bukhārī from al-Kushmīhanī according to what Ibn Nuḡṭah mentioned.²³⁹ He remarked "Her audition (of traditions) is authentic."

²³⁴ *As-Siyar*, vol.20, p.543.

²³⁵ Refer to *Wafayāt al-'A'yān*, Biography np.295.

²³⁶ *Nafḥ at-Tayyib*, vol.2, p.96, and that which has preceded from the speech of Ibn al-Jawzī regarding her.

²³⁷ Refer to *Shadharāt adh-Dhabab*, vol.5, p.63.

²³⁸ Refer to *at-Taḡyeed* vol.2, p.326

²³⁹ See *at-Taḡyeed*, vol.2, p.325.

Also, Sitt ul-Wuzarā' was well known as a *Musnidah* and she studied *al-Jāmi' aṣ-Ṣaḥīḥ* in Egypt and Damascus many times. Ibn ul-'Imād described her as "The *Musnidah* of the time".²⁴⁰ She was also one of those who taught adh-Dhahabī; he stated (regarding her); "A pious scholar, ascetic, of admirable characteristics, she narrated in abundance and lived a long life, she heard from her father and Ibn Zubaydī, she was the last of those who narrated the Musnad of ash-Shāfi'ī. I read aṣ-Ṣaḥīḥ and the Musnad of ash-Shāfi'ī to her and Ibn al-Khabbāz narrated from her in his *Mashāyikhah*." He also remarked: "She had narrated on the day of her death – she was unexpectedly overtaken by death."²⁴¹

After that a group of women had taken interest in *Ṣaḥīḥ ul-Bukhārī* for example; Zaynab bint Muzhaffar (d.709 AH/1309 CE) used to compare *Ṣaḥīḥ ul-Bukhārī* with her husband.²⁴² Ummu'l-Khayr AmmatulKhāliq was a scholar of noble origin and one who lived a long life (d.902 AH/1497 CE) was the last one who narrated *Ṣaḥīḥ ul-Bukhārī* from the companions of Hijāz and the people of the earth descended a level in narration of the *Ṣaḥīḥ* due to her death, may Allāh the Most High have mercy upon her.²⁴³ It is for this reason that she was known as the "Seal of the Female Scholars of *ḥadīth* of Hijāz".

²⁴⁰ *Shadharāt adh-Dhahab*, vol.6, p.40.

²⁴¹ *Mu'jam ush-Shuyūkh*, biography no. 323. She has a biography in *ad-Durar al-Kāminah*, vol.2, p.129; *Dhayl Tabaqāt al-Hanābilah*, vol.2, p.429; *al-Wāfi bi'l-Wafayāt*, vol.15, p.117 and *ad-Daleel al Shāfi*, vol.1, p.312.

²⁴² Refer to *Mu'jam ush-Shuyūkh* of adh-Dhahabī, biography no. 281.

²⁴³ See *Shadharāt adh-Dhahab*, vol.8, p.14.

The Diligence of Women with Other Books of Ḥadīth

By studying the books of *ʿIlm ur-Rijāl* and looking into the chains and footnotes of manuscripts in the science of *ḥadīth*, the certification of the *Muḥaddithīn* and the chains of narrations, we are able to say that women did not only study *al-Jāmiʿ aṣ-Ṣaḥīḥ* to an extent worthy of praise and give it its proper value, but rather they studied other books besides it such as *aṣ-Ṣiḥāḥ*, *as-Sunan*, *al-Masānīd*, *al-Maʿājim* and *al-Ajzāʿ al-Ḥadīthiyyah* hence their portion reached to a great extent.

Consequently, Ummu'l-Khayr Fāṭimah bint 'Alī²⁴⁴ (d.532 AH) and Fāṭimah ash-Shahrazūriyyah had both studied the *Ṣaḥīḥ* of Muslim bin al-Ḥajjāj. Ṣafiyyah bint Aḥmad (d.741 AH) heard the recitation of her brother to her mother ash-Shams 'Ubaydullāh of *Ṣaḥīḥ Muslim* from Ibn 'AbdudDā'im²⁴⁵ and Fāṭimah al-Jūzdāniyyah²⁴⁶ (d.524 AH) was the last one in the world to narrate from Ibn Raydhah, she has narrated from him abundantly and she was also unique in her time in narrating the book *al-Muʿjam al-Kabīr* of aṭ-Ṭabarānī and *al-Muʿjam aṣ-Ṣaḥīḥ* of aṭ-Ṭabarānī from him.

Al-Wādī Āshī had heard *al-Muʿjam aṣ-Ṣaḥīḥ* from Shaykh Zaynuddīn Abū Bakr bin Yusuf al-Mizzī with the reading of al-Ḥāfidh adh-Dhahabī. He narrated it from the two Shaykhs Muḥammad ibn Ismā'īl bin Aḥmad al-Maqdisī and Abū Ishāq Ibrāhīm bin Khalīl al-Ādamī with both of their hearings from Abu'l-Farj Yaḥyā bin Maḥmūd bin Sa'd ath-Thaqafī, narrated to us Abū 'Adnān Muḥammad bin Aḥmad bin Muṭahhar and Umm Ibrāhīm Fāṭimah bint 'Abdullāh al-Jūzdāniyyah, they both said: "Muḥammad bin 'Abdullāh bin Rīdhah

²⁴⁴ See *as-Siyar*, vol.19, p.625; *at-Tabbeer*, vol.2, p.430 and *ash-Shadharāt*, vol.4, p.100.

²⁴⁵ See *Muʿjam ash-Shuyūkh* biography no. 337 and *ad-Durar al-Kāminah*, vol.2, p.207.

²⁴⁶ See *as-Siyar*, vol.19, p.504; *at-Tabbeer*, vol.2, p.428; *at-Taqyeed*, vol.2, p.322 and *ash-Shadharāt* vol.4, p.69.

adh-Dhabī narrated to us from its author aṭ-Ṭabarānī”²⁴⁷, and she heard from Ibn Rīdhah also the book of *al-Fitan* of Nu‘aym bin Ḥammād.²⁴⁸

Also, ‘Afīfah bint Aḥmad al-Fārfānī (died 606 AH) heard from Fāṭimah al-Jūzdāniyyah *al-Mu‘jam al-Kabīr* and *aṣ-Ṣaghīr* by aṭ-Ṭabarānī and the book *al-Fitan* by Nu‘aym bin Ḥammād and Ibn Nuqtah had heard from ‘Afīfah some of her narrations.

After that he mentioned that she has a certificate of approval from Abū ‘Alī al-Ḥaddād, Abū Ṭālib bin Yusuf and a group of the people of Aṣbahān and Baghdād; its text being: “She passed away in Aṣbahān in either Rabī’ al-Ākhir or Jumādā al-Ūla in the year 606 AH a little after our departure from the country, we heard *al-Mu‘jam al-Kabīr*, *al-Fitan* and other than that from her.”²⁴⁹

As for Fāṭimah the daughter of al-Ustādh Abū ‘Alī ad-Diqāq (died 524 AH) then Abu’l-Barakāt ‘Abdullāh al-Furāwī heard some of the *Musnad of Abū ‘Awwānah* from the first chapter of the ‘*Virtues of the Qur’ān*’ until the end of the book²⁵⁰ from her (as did) ‘Ā’ishah bint Mu‘ammar (died 607 AH) she heard *Musnad Abū Ya’la al-Mawaṣilī* from Sa’id bin Abu-r-Rajā’ as-Seifī and taught it. Ibn Nuqtah stated: “We heard from her in Aṣbahān *Musnad of Abū Ya’lā* and chapters of inheritance and her hearing was authentic according to the testimony of her father.”²⁵¹ ‘Ātiqah, the daughter of al-Ḥāfidh Abu’l-‘Alā’ al-Ḥasan bin Aḥmad al-Aṭṭār al-Hamdhanī (d.609 AH), she heard the *Sunan* of Abū Dāwūd as-Sijistānī from Abū Bakr Hibatullāh bin al-Farj, and she also heard the book *Makārim al-Akhlāq* by Abū

²⁴⁷ See *Barnāmij al-Wādī Āshī* (p. 208) and the established hearings in the first part from *al-Mu‘jam al-Kabeer*.

²⁴⁸ See the sources of her biography.

²⁴⁹ *At-Taḳyeed*, vol.2, p.326, also see *Shadharāt adh-Dhabab*, vol.5, p.19.

²⁵⁰ *At-Taḳyeed*, vol.2, pp.321-322.

²⁵¹ *At-Taḳyeed*, vol.2, p.325.

Bakr bin Lāl.²⁵² Ibn Nuqṭah said in her biography: “As for the book of Makārim al-Akhlāq by Abū Bakr bin Lāl; so Ishāq bin Muḥammad al Mu’ayyad al-Hamdhānī narrated to me that he saw her hearing in completion.” He also stated: “‘Ātiqah narrated with the book, I mean by that *as-Sunan*, all of it, in Baghdād.”²⁵³

And Zaynab bint Makkī al-Ḥarrāniyyah (d.688 AH) used to have a significant number of students attend her lesson and she, may Allāh have mercy upon her, delivered lectures on the voluminous *al-Musnad* of the Imām of the *Sunnah*, Aḥmad bin Ḥanbal – may Allāh the Most High have mercy upon him.²⁵⁴

Also Ammatur-Raḥīm bint Muḥammad al-Yūnīnī (d.729 AH) was one of the Shaykhs of Imām adh-Dhahabī and he said about her: “She heard the *Musnad* of the women from *Musnad* Aḥmad from her father and she used to write and teach how to read and she was the wife of ‘Alāuddīn ibn ‘Amrūn. She has also been described as having intellect and righteousness and there are a very few of her like amongst the women.”²⁵⁵

²⁵² He is Abū Bakr Ahmad bin ‘Ali al-Hamadhānī the Imām and Shāfi‘ī Faqeeh, he was born in 308 AH (921 CE) and heard much. He travelled greatly, memorised, he was a polymath (*mutafannin*) and authored a number of classifications in hadeeth science even though he was famed in *fiqh*. He also has a *Sunan* and a *Mu’jam us-Sahābah* [Compilation of the Companions]. An-Nawawī said about him in *at-Tabṭheeb*: “Lāl: with an alif on the lām and then another lām on the scale of “Māl”.” Al-Isnawī said: “Lāl: with two lāms between the alif and it means: *akbras* (‘mute’), he died in 398 AH (1008 CE).” For his biography see *Tāreekh Baghdād*, vol.4, p.318; *Tabaqāt ul-Isnawī*, vol.2, p.363; *Tabṭheeb ul-Asmā’*; an-Nawawī, *al-Lughāt*, vol.2, p.195; adh-Dhahabī, *as-Siyar*, vol.17, p.75; *Shadharāt udh-Dhahab*, vol.3, p.151.

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²⁵³ *At-Taqyeed*, vol.2, p.325.

²⁵⁴ See *ash-Shadharāt adh-Dhahab*, vol.5, p.404 and *al-Mabāhith al-‘Ilmiyyah*, p.248.

²⁵⁵ *Mu’jam ush-Shuyūkh*, biography no. 198.

Juwayriyah bint ‘Amr (d.783 AH) and Zaynab bint Aḥmad bin ‘Umar (d.722 AH) had both endured the hardships of long journeys in the quest for *ḥadīth*. Both delivered sessions of dictations in *ḥadīth* in Madīnah al-Munawwarah and Egypt. They had *Sunan ad-Dārimī* and *Musnad ‘Abd bin Ḥumayd* read out and the students used to satisfy the burning thirst of seeking knowledge by heading to them from remote countries and distant places.²⁵⁶

Zaynab bint Aḥmad al-Kamāl (d.740 AH) had been given approval by a group from Baghdād and others besides them. She was unique, lived a long life and became well known. Adh-Dhahabī described her in his statement (as being): “A righteous scholar, humble, generous, loving, a great sense of honour and did not marry.” He also said: “She died at the age of 94 and they descended a level due to her death.”²⁵⁷ This Zaynab taught *Musnad Abū Ḥanīfah*, *ash-Shamā’il* of at-Tirmidhī and *Sharḥu Ma‘ānī al-Āthār* of aṭ-Ṭahawī. She had learnt *Ma‘ānī al-Āthār* from a female scholar of *ḥadīth* known as ‘Ajībah bin Abū Bakr.

This is ‘Ajībah, the long living scholar and *Musnidah* who took from many (scholars) learnt and a book entitled *Mashaykha* which is in ten volumes. She was unique in the world and from amongst her hearings was the second of the *ḥadīth* of Abū Aḥmad Ḥusaynak from Yaḥyā bin Thābit al-Baqqāl and *Mukhtalif ul-ḥadīth* by ash-Shāfi‘ī from ‘AbdulḤaqq al-Yūsufī and *Tārīkh al-Bukhārī al-Kabīr* from

²⁵⁶ Refer to *al-Umam li-Īqāth al-Humam*, pp.28-29; *Mu’jam ush-Shuyūkh*, p.268; *ad-Durar al-Kāminah*, vol.2, p.118; *ash-Shadharāth adh-Dhahab*, vol.6, p.56; *A’lām un-Nisā*, vol.2, p.51 and *al-Mabābith al-‘Ilmiyyah*, p.248.

²⁵⁷ *Mu’jam ush-Shuyūkh*, biography no. 267, she has a biography in *al-Wafayāt*, vol.1, p.316 by Ibn Rāfi’, *ad-Durar al-Kāminah*, vol.2, p.209; *al-Jawhar al-Munaddad* (number: 49) and *Shadharāt adh-Dhahab*, vol.6, p.126.

‘AbdulḤaqq as well.²⁵⁸ The Islāmic traveller Ibn Baṭūṭah had read some of the books of ḥadīth to her and others besides her from the female scholars of ḥadīth when he was in Damascus.²⁵⁹

The *Muḥaddith* of Damascus and its unique one in the science of life history Ibn ‘Asākir – who reported ḥadīth from 1200 male scholars of ḥadīth and eighty female scholars of ḥadīth – learnt *al-Muwatta* of Imām Mālik from the *Muḥaddithah* Zaynab bint ‘AbdurRaḥmān and as-Suyūtī read the book of *ar-Risālah* of Imām ash-Shāfi‘ī to Hājir bint Muḥammad the female scholar of ḥadīth.²⁶⁰

It becomes difficult for the researcher in compiling the books and ḥadīth volumes which women have learnt or narrated; so in *Mu‘jam ush-Shuyūkh* of adh-Dhahabī²⁶¹ there are tens if not hundreds of these books which adh-Dhahabī has read alone or he has been given approval of from women ḥadīth scholars.

Women Scholars of Ḥadīth and Narrators from the Sixth Century

Previously in the first chapter we discussed the *Mashāyikh* of as-Sam‘ānī, Ibn al-Jawzī, as-Silafī and the likes and women’s concern with writing ḥadīth. From the most famous women scholars of ḥadīth during this era were:

- Fāṭimah bint ‘Abdullāh ibn Aḥmad al-Jūzadāniyyah (d.524 AH)²⁶²

²⁵⁸ See *as-Siyar*, vol.23, pp.232-233; *al-Ibar*, vol.5, p.194; *al-‘Asjad al-Masbook*, p.573 and *ash-Shadharāt*, vol.5, p.238.

²⁵⁹ See *Rihla bin Baṭūṭah*, vol.1, p.253.

²⁶⁰ See *al-Umam li Īqāth al-Humam*, pp.17-18 and *al-Mabāhith al-‘Ilmiyyah*, p.249.

²⁶¹ For example see biography nos. 194, 196, 198, 216, 234, 244, 245

²⁶² *Ibid.*, p.32

- Fāṭimah bint Muḥammad bin Abī Sa'īd (d.539 AH)²⁶³
- Fāṭimah bint Abī'l-Ḥasan 'Ali bin al-Madhfar Ibn Zu'bal (d.533 AH)²⁶⁴
- Fāṭimah bint Sa'īd al-Khayr (d.600 AH)²⁶⁵
- Shuhdah bint Aḥmad (d.574 AH)²⁶⁶
- Tajannī bint 'Abdullāh al-Wahbāniyyah (d.575 AH)²⁶⁷
- Khadījah bint Aḥmad an-Nahrwāniyyah (d.570 AH)²⁶⁸
- Nafisah, aka Fāṭimah, bint Muḥammad bin 'Ali al-Bazzāzah (d.563 AH)²⁶⁹ and many others.

The biographies of some of them have preceded along with an explanation of their concern with the *ḥadīth*, the narrations and the books of the scholars in this subject so there is no need to repeat this.

The Female Ḥadīth Scholars and Narrators after the 6th Century AH

After the sixth century after the *Hijrah* a violent flow was kindled as the crusades were mounting from one side which destabilised the edifice of the Islāmic state. Also from the other side were the Tartars (Mongols), who established their tents and made the high parts of the peaceful

²⁶³ Ibid., p.85

²⁶⁴ Ibid., p.88

²⁶⁵ *At-Taqyeed*, vol.2, pp.323-24 and *al-'Ibar*, vol.4, p.314

²⁶⁶ Ibid., pp.38, 85-89

²⁶⁷ See her biography in *as-Siyar*, vol.20, p.550 and in *al-'Ibar*, vol.4, p.223; *al-Mustafād min Dhayl Tārīkh Baghdād*, p.268; *al-Wāfi bi'l-Wafayāt*, vol.10, p.379 and *Shadharāt*, vol.4, p.250

²⁶⁸ See her biography in *as-Siyar*, vol.20, p.551 and in *al-'Ibar*, vol.4, p.210; *an-Nujoom az-Zāhirah*, vol.6, p.75 and in *Shadharāt*, vol.4, p.237.

²⁶⁹ See her biography in *as-Siyar*, vol.20, p.489 and in *al-'Ibar*, vol.4, p.183; *an-Nujoom az-Zāhirah*, vol.5, p.380 and *Shadharāt*, vol.4, p.210.

lands become lowlands. In the West the crusader armies quenched their thirst with the blood of the Muslims and shook the noble edifice. Meanwhile in the East, Hulagu (Khān) plotted to shed Muslim blood, cause turmoil in the Islamic lands and corrupt the servants (of Allāh). So in the year 700 AH (circa 1300 CE) the transgression reached a large degree and its tumultuous waves spread to a frightening and astonishing extent, encompassing the Islamic lands and spilling over into here and there. It covered the Islamic lands and took with it the blood of Islām's children and diminished the lofty Islamic cities as if you were seeing it crumble and tumble down from a high place, with none to cry for it or show kindness to it.

However, during those days, the days of the aggression and dishonour, the *Mujāhidāt* (female strugglers) of knowledge along with their emotional zeal, were heroically striving in a *jihād* for knowledge to remain within the realm of the fight. The wars did not squash their ambition and the disasters and calamities did not fear them. You can also see that their striving produced sciences like pure water from a spring and like a strange mirror that is shiny and amazing. Where are the men! The women of the *khumūr* (Muslim female dress) became jewels during those days, the dark days of tribulation, misery and inertia, with their immense effort and seriousness, along with utter courage! See how many women radiated with light during those days of tribulation and their virtue echoed throughout the ages! Is there any man, even if he has true knowledge, who can mention the names of these women not to mention their influence? No, because the tongues are silenced, the hearts are blinded and calamities have spread. There is none to complain to except Allāh, and there is no power or movement except with Allāh! So yes, despite eradication, the efforts of these women have been preserved in the books, yet we are still regretful and ashamed.

From the *Muḥaddithāt* of this era who are worth mentioning are:

The glorious *Shaykhah*, the authority of Khurasān, **Zaynab Bint ash-Shi‘rī** (d.615AH).²⁷⁰ She was pious, lived long, was abundant and she heard the *Ṣaḥīḥ* from al-Fārisī and Wajīh bin Ṭāhir. The authority of Shām, the righteous *Shaykhah* who lived long, Karīmah.²⁷¹ Adh-Dhahabī described her as being “A righteous and majestic woman, long-spirited in seeking ‘ilm and she did not tire from the narrations. It is of benefit to know that she narrated the *Ṣaḥīḥ* more than once. Adh-Dhahabī also stated “Zakīuddīn al-Barzālī wrote a list of her scholars which is in eight volumes which we heard.”²⁷²

Ṣafīyyah bint ‘AbdulWahhāb (d.646 AH)²⁷³ and **Zaynab bint al-Makkī** (d.688 AH), As for Zaynab bint Shi‘rī then it is sufficient virtue and nobility for her that her students included the likes of noble and famous Ibn Khallikān, Karīmah was known as the authority of Shām and Zaynab was distinguished due to huge numbers of students attending her lessons.²⁷⁴

Other famous women *ḥadīth* scholars from this era also include: **Umm ‘AbdulKarīm Fāṭimah bint al-Muḥaddith Abi’l-Ḥasan Sa‘d al-Khayr bin Muḥammad bin Sahl al-Anṣārī al-Balansī** (d.600

²⁷⁰ See her biography in *at-Takmilah* (no.1648); *Wafayāt ul-‘A’yān*, vol.2, p.344; *as-Siyar*, vol.22, p.85; *an-Nujoom az-Zābirah*, vol.6, p.226 and *ash-Shadharāt*, vol.5, p.63

²⁷¹ See her biography in *at-Takmilah* (no.1434); *Dhayl ur-Rawdatayn* (173); *Tadhbkirot ul-Huffādh*, vol.2, p.1434; *as-Siyar*, vol.23, p.92; *Shadharāt udh-Dhahab*, vol.5, p.212. Also see what we mentioned before about her in the discussion regarding the *Shaykhāt* of al-Mundhirī.

²⁷² *As-Siyar*, vol.23, p.93

²⁷³ See her biography in *as-Siyar*, vol.23, p.270; *al-Ibar*, vol.5, p.188; *an-Nujoom az-Zābirah*, vol.6, p.316 and *Shadharāt*, vol.5, p.234.

²⁷⁴ Muhammad Zubayr Siddiqi, *as-Siyar ul-Hatheeth fi Tārīkh Tadween il-Hadeeth* [A Brief Biography of the History of the Hadeeth Codification] in *al-Mabāhith al-‘Ilmiyyah min al-Maqālāt as-Sunniyyah*, pp.249-50

AH). Adh-Dhahabī described her as “the glorious authority and *Shaykhab*”²⁷⁵ and he also said: “she heard a part of *al-Mu‘jam al-Kabīr* directly from attending the lessons of Fāṭimah al-Jūzadāniyyah in 525 AH²⁷⁶ she also attended Baghdād where she heard from Hibbatullāh al-Ḥuṣayn, Zāhir ibn Ṭāhir and Abī Ghālib ibn al-Bannā’. After that she heard from her father, from Hibbatullāh bin aṭ-Ṭabar, al-Qādī Abī Bakr, Yaḥyā bin Ḥubaysh al-Fāruqī, Yaḥyā ibn al-Bannā’, Abī Manṣūr al-Qazā’ and from a number of other *ḥadīth* scholars some of whom gave her *ijāzah*. She narrated *ḥadīth* in Damascus and in Egypt and married ar-Ra’īs Zaynuddīn ibn Nujayyah al-Wā’idah. They lived in Damascus and then Egypt, she attained honour and nobility.²⁷⁷ A group of scholars narrated from her such as: al-Ḥāfidh ad-Diyā’, Khaṭīb Marda, Muḥammad ibn Muḥammad ibn al-Wazzān al-Hanafī and Muḥammad ibn Shaykh ash-Shāṭibī. Al-Mundhirī relayed from her with an *ijāzah* and so did the Shaykh of adh-Dhahabī, Aḥmad ibn Abī’l-Khayr Salāmah.²⁷⁸

From the *Muḥaddithāt* of the seventh Islāmic century were **Sitt ul-Kutubah Ni‘mah bint ‘Alī bin Yaḥyā bin ‘Alī bin aṭ-Ṭarrāḥ** (d.604AH) and her grandfather paid attention to her very well and she heard from him many of the works of al-Khaṭīb al-Baghdādī such as *al-Kifāyah*, *al-Bukhalā’*, *al-Jāmi’*, *as-Sābiq wa’l-Lāḥiq*, *al-Qunūt* and other works. She also heard from Abī Shujā’a al-Bustāmī and Muḥammad bin ‘Alī bin Abī Dharr as-Sāliḥānī and al-Firāwī gave her *ijāzah*. More than one *Muḥaddith* narrated from her such as: ad-Diyā’, Ibn Khalīl, al-Layladānī, al-Mundhirī, Ibn Abī ‘Umar and Fakhruddīn ibn al-

²⁷⁵ *As-Siyar*, vol.21, p.412

²⁷⁶ She was 3 years old at that time if she was born in 522 AH in Isbahān.

²⁷⁷ *As-Siyar*, vol.21, pp.412-13

²⁷⁸ See her biography in *at-Takmilah li-Wafayāt an-Naqlah* (no.773); *al-Ibar*, vol.4, p.314; *an-Nujoom az-Zāhirah*, vol.6, p.187; *Shadharāt udh-Dhahab*, vol.4, p.347.

Bukhārī. Ibn adh-Dhāhirī al-Ḥanafī also relayed from her in his work *Mashaykah* in the year 601AH in Damascus and described her as “the *Shaykhah* and authority.”²⁷⁹

From those who were mentioned as having ‘ilm and who were concerned with the *ḥadīth* of the Messenger of Allāh ﷺ, were ‘**Afifah bint Abī Bakr bin ‘Abdullāh Umm Hānī’ al-Fārifāniyyah** (d.606 AH)²⁸⁰ she heard *al-Mu‘jam al-Kabīr* completely and perfectly, and also *al-Mu‘jam as-Ṣaghīr* both of which were authored by aṭ-Ṭabarānī. She also heard *al-Fitan* by Nu‘aym bin Ḥammād and a group of scholars from the *Baghādīdah* gave her *ijāzah* and Ibn Nuqṭah heard *al-Mu‘jam al-Kabīr* and *al-Fitan* from her.²⁸¹ Adh-Dhahabī described as being “the glorious *Shaykhah*, the long-living authority of Iṣbahān.”

From them also is ‘**Ayn Shams bint Aḥmad bin Abī’l-Farj Ummu’n-Nūr ath-Thaqafiyyah al-Aṣbānhāniyyah**, the authority of her time who solely transmitted the narration from Ismā‘īl bin al-Ikshīdh (d.610AH) and Muḥammad bin ‘Alī bin Abī Dharr as-Sāliḥānī and she heard from him *Juz Abī Shaykh* and she has many reports such as *ad-Diyāt* of Ibn Abī ‘Āṣim and *at-Tawbah* and ‘*Awālī ul-Qabbāb* and *Aḥādīth Bakr bin Bakkār* and *Juz Abi’z-Zubayr ‘an ghayri Jābir* and other narrations.²⁸²

²⁷⁹ See *Mashaykah al-Fakhr Ibn al-Bukhārī* (124) and there is a biography of her in *at-Takmilah* (no.1008); *al-Ibar*, vol.5, p.10; *as-Siyar*, vol.21, p.434; *Dhayl ur-Rawdatayn* (63) and *an-Nujoom az-Zāhirah*, vol.6, p.195.

²⁸⁰ See her biography in *at-Takmilah* (no.1132); *al-Ibar*, vol.5, p.17; *an-Nujoom az-Zāhirah*, vol.6, p.200; *Shadharāt*, vol.5, p.19 and ‘*Plām un-Nisā’*, vol.3, p.299.

²⁸¹ *At-Taqyeed*, vol.1, p.326

²⁸² See her biography in *at-Takmilah* (no.1288); *al-Ibar*, vol.5, p.36; *as-Siyar*, vol.22, p.23; *an-Nujoom az-Zāhirah*, vol.6, p.209; *Shadharāt udh-Dhahab*, vol.5, p.42

Also from them is **Umm ‘Abdillāh Yāsmīn bint Sālim bin ‘Alī bin Salāmah bin al-Bayṭār al-Ḥarīmiyyah** (d.634 AH), her biographers describe her as “the blessed long-living *Shaykhab*” and she narrated a section from Abi’l-Madhfar Hibbatullāh ibn Shiblī and solely narrated from him.²⁸³

Also to be Found During this Era are many Specialists in Islāmic Knowledge:

Ummu’l-‘Izz bint Muḥammad bin ‘Alī bin Abī Ghālib al-‘Abdarī ad-Dānī (d.610AH) who for example combined between *‘Ilm ul-ḥadīth* (*Science of Ḥadīth*) and teaching it and recitation of the Qur’ān. She had perfected the seven readings of the Qur’ān and heard *Ṣaḥīḥ ul-Bukhārī* twice over with her own reading from her father.²⁸⁴ **Ummu’l-Laṭīf bint ‘AbdurRaḥmān** (died just after 640AH) was from the classifiers and arrangers of *ḥadīth*. ‘AbdulQādir Badrān regretted not being able to compile a detailed biography of her and described her as being an “‘Ālimah (scholar)” and a “Fāṣilah (explainer)” and “a compiler of *ḥadīth* classifications” and he mentioned that of her works are *at-Tasdīd fī Shahādat ut-Tawḥīd* and *Birr al-Wālidayn*, she opened a centre for studying *ḥadīth* and taught within it.²⁸⁵

²⁸³ See her biography in *at-Takmilah* (no.2689); *al-Ibar*, vol.5, p.141; *as-Siyar*, vol.23, p.13 and *Shadharāt*, vol.5, p.169.

²⁸⁴ *‘Ilm un-Nisā*, vol.3, p.269

²⁸⁵ *Manādamat ul-Atlāl*, p.238

A Number of the Women Ḥadīth Scholars Noticeably Progressed During the Eighth and Ninth Islamic Centuries:

As al-Ḥāfidh al-Ḥujjah (the proof) Imām Ibn Ḥajar al-‘Asqalānī ʿ indicated from the biographies of the 170 female ḥadīth scholars in his work *ad-Durar al-Kāminah fi Ahwāl Rijāl al-Mi‘ah ath-Thāminah* [Hidden Pearls in the Lives of the Men of the Eighth Islāmic Century]. There are many other noble women that he mentioned in his final work *Inbā’ ul-Ghamr* and of them are those whose lessons he attended and many greatly benefitted from such as the likes of this Imām.

Ibn Ḥajar ʿ narrated hundreds of books, portions, classifications and authentic books of ḥadīth via women ḥadīth scholars with chains of transmissions from them back to their authors of the those compilations. This is clearly apparent to whoever looks through Ibn Ḥajar’s book *al-Majma’ al-Mu’assis li’l-Mu’jam al-Mufahhris*. The situation reached the extent to where this Imām (i.e. Ibn Ḥajar) singled out the Shaykhs of those women from whom he took due to the extent of their narrations and their many scholars, he wrote two books regarding this:

The first: *al-Mu’jam li’l-Herrah Maryam/Mu’jam ash-Shaykhah Maryam* [The Compilation of Maryam/The Compilation of Shaykhah Maryam] The book mentions the Shuyūkh of the Muḥaddithah Maryam bint al-Adharī (d.805AH) and Ibn Ḥajar highlights those who she narrated from along with the narrations from them. This Shaykhah lived to the point where she solely narrated the ḥadīth of as-Silafī via listening and she was the last to narrate from ad-Dubūsī via hearing.

The other: *al-Mashaykhah al-Bāsimah li’l-Qabbābī wa Fāṭimah* [The Smiling Scholars of al-Qabbābī and Fāṭimah]

Al-Ḥāfidh Ibn Ḥajar mentioned in this work the names of the authority Najmuddīn ‘AbdurRaḥmān bin ‘Umar al-Qabbābī al-Maqdisī (d.838AH) and appended to this the Shuyūkh of the long-living authority Fāṭimah bint Khalīl bin Aḥmad al-Maqdisī al-Kanānī (d.838AH) and those who gave her *ijāzah* along with their narrations.²⁸⁶

From the *Muḥaddithāt* of the 9th Islāmic century were those mentioned by the student of al-Ḥāfidh Ibn Ḥajar al-‘Allāmah Imām as-Sakhāwī in his book *ad-Daw’ al-Lāmi*²⁸⁷ and singled out their biographies in the 12th volume. Also during this gleaming era al-‘Allāmah Ibn Fahd took from 130 female *ḥadīth* scholars whom he mentioned in his outstanding work *Mu’jam ush-Shuyūkh*.²⁸⁸

Most of the *Muḥaddithāt* of the eighth and ninth century enumerated the careers of the major *ḥadīth* scholars, such as: The righteous abundant authority in *ḥadīth*, **Shaykhah Sitt ul-‘Arab bint Muḥammad Ibn ash-Shaykh Fakhruddīn Abi’i-Ḥasan ‘Alī bin Aḥmad bin ‘AbdulWāḥid** (her grandfather was well-known as being “Ibn ul-Bukhārī”) **al-Maqdisiyyah aṣ-Ṣāliḥiyyah** (d.767AH). She attended the lessons of her grandfather and narrated many *ḥadīth* and many *ḥadīth* were reported from her. Imāms and travelling students heard from her, she lived long and benefitted.²⁸⁹ Waliuddīn Abū Zur‘ah al-‘Irāqī said “I attended her lessons and heard much of her

²⁸⁶ *Ibn Hajar wa Darāsah Musannafātihi* [Ibn Hajar: Studies into his Hadeeth Arrangements], vol.1, pp.494-96

²⁸⁷ [TN] Cairo: Maktabat al-Quds, 1353-55 AH/1934-36 CE.12 vols. There is a more recent 1992 reprint by Dār ul-Jaleel and also a print from Beirut which has no date.

²⁸⁸ Published by Dār ul-Yamāmah, edited by Muhammad Zāhī.

²⁸⁹ See her biography in *Wafeyāt Ibn Rāfi* (no.835); *ad-Durur al-Kāminah*, vol.2, p.220; *al-Qalā'id al-Jawhariyyah*, vol.2, p.307 and *Shadharāt udh-Dhabab*, vol.6, p.208.

reports and my father and al-Haythamī narrated from her a number of reports.”²⁹⁰

Also there was the righteous authority in *ḥadīth*, Shaykhah Umm Abihā, this was the *kunyah* given to her by her father, and some people also nicknamed her “Ummu’l-Birr”, **Jawayriyyah bint ash-Shaykh Imām al-Muḥaddith Shihābuddīn Aḥmad bin Aḥmad bin ul-Ḥusayn al-Hakkārī** (d.783AH). She heard, via the benefit her father, *Sunan an-Nasa’i* and *Musnad al-Humaydī* via Abi’l-Ḥasan ‘Alī bin Naṣrullāh ibn aṣ-Ṣawwāf. On the authority of ‘Alī Abi’l-Ḥasan ‘Alī bin ‘Isā ibn ul-Qayyim she heard a piece of the *Ṣaḥīḥ* of al-Ismā’īlī. She heard the first part of *ḥadīth* by Sufyān bin ‘Uyaynah and she heard *Ṣaḥīḥ al-Bukhārī* also from Wazīrah bint ‘Umar at-Tanūkhiyyah and Abi’l-‘Abbās al-Ḥajjār. She also heard the book *Amānī Naṣr al-Maqdisī* and other works from Abu’l-Ḥasan ‘Alī bin Muḥammad bin Hārūn ath-Tha’labī. She also attended to hear *Mashaykhat ul-Irbilī* from Sharīf ‘Izzaddīn Mūsā bin ‘Alī bin Abī Ṭālib al-Ḥusaynī. She also heard *al-Farj ba’d as-Shidda* by Ibn Abī Dunya from Muḥammad bin Muḥammad bin ‘Isā aṭ-Ṭabbākh and from Zaynab bint Shukr she heard *ḥadīth Ibn as-Sammāk* she heard *Juz fihi Majlisan al-Bahīrī wa’s-Shāfi’i*. She also heard *Musnadī ad-Dārimī wa ‘Abd bin Ḥumayd* from Ḥasan bin ‘Umar al-Kurdī and she heard *Juz al-Ḥasan bin ‘Arafah* from Imām Kamāluddīn Aḥmad bin Muḥammad bin Muḥammad ash-Sharīshī. Abū Zur‘ah and Walīuddīn al-‘Irāqī said “I heard all of what has been mentioned on her authority and she heard other works from others and the *Muḥaddithīn* heard much on her authority. She lived

²⁹⁰ *Dhayl’ala’l-‘Ibar*, vol.1, p.199

long and benefit was gained from her in that. She was good and righteous, may Allāh have mercy upon her.²⁹¹

Also from the *Muḥaddithāt* of this era was: the authority, Shaykhah Ummu'l-Ḥasan **Fāṭimah bint al-Imām Shihābuddīn Aḥmad bin Qāsim bin 'AbdurRaḥmān bin Abī Bakr al-'Umarī al-Ḥarāzī, Ummu Najmuddīn al-Makkiyyah** (d.783AH).²⁹² She travelled to Madīnah for a visit and died there and was buried the next day in the *Baqī'*. She heard *ḥadīth* from her two brothers Ṣafī Aḥmad and ar-Ridā Ibrāhīm aṭ-Ṭabayn and from others as well. She was abundant in hearing *ḥadīth*, lived long and became an authority of Makkah, she was from the people of goodness, *dīn* and righteousness.

Also from the *Muḥaddithāt* of this era was: the authority, Shaykhah Ummu'l-Ḥasan **Fāṭimah bint al-Imām Shihābuddīn Aḥmad ibn al-Imām Ridāuddīn Ibrāhīm bin Muḥammad bin Abī Bakr aṭ-Ṭabarī al-Makkiyyah** (d.783 AH).²⁹³ Her father, grandfather and brothers were Imāms. From her grandfather she heard parts of *al-Arba'in al-Mukhtārah* by Ibn Masdī and also *at-Tasā'ayāt* which was checked by ar-Raḍī aṭ-Ṭabarī himself, as well as hearing other works. She narrated and Abū Zur'ah al-'Irāqī heard from her.

²⁹¹ *Dhayl 'ala'l-Ibar*, vol.2, p.514; she also has a biography in *Inbā ul-Ghamar*, vol.2, p.68; *ad-Durur al-Kāminah*, vol.2, p.81; *an-Nujoom az-Zābirah*, vol.11, p.221; *Shadharāt udh-Dhabab*, vol.6, p.280.

²⁹² See her biography in *al-'Iqd uth-Thameen*, vol.8, p.295; *Inbā' ul-Ghamar*, vol.2, p.77; *ad-Durur al-Kāminah*, vol.3, p.302; *ad-Dhayl 'ala'l-Ibar*, vol.2, p.526; *Shadharāt udh-Dhabab*, vol.6, p.280 and *'Ilām un-Nisā*, vol.4, p.21.

²⁹³ See her biography in *al-'Iqd uth-Thameen*, vol.8, p.296; *Inbā' ul-Ghamar*, vol.2, p.77; *ad-Dhayl 'ala'l-Ibar*, vol.2, p.527 and *'Ilām un-Nisā*, vol.4, p.27.

Also from the *Muḥaddithāt* of this era was: **Salmah bint Muḥammad bin al-Jazarī**, the daughter of the famous reciter and her father wrote a biography of her saying: She is my daughter, may Allāh bring benefit with her and grant her success in what rectifies her *dīn* and otherwise.” Then he explained her efforts in seeking knowledge and her speciality within it, he said: She held firm to memorising the Qur’ān in 813AH and memorised the *Muqaddimat ut-Tajwīd* [Introduction to Tajwīd] and its rules, memorised the *Muqaddimat un-Nahw* [Introduction to Grammar] and then memorised the *Alfiyyah Ṭayyibah an-Nashr*²⁹⁴ and its rules in the ten recitations. She completed all of this on 12th Rabī’ al-Awwal 832 AH with correct reading and comprising all of the readings to the extent that she reached a level wherein she could call all of it to mind and no one of her time compared to her. She studied Arabic prose and language and wrote with good handwriting, she also arranged Arabic and Persian. This is what she has completed and she is still increasing in knowledge by the will of Allāh. Then he clearly mentioned Bayt ul-Qaṣīd from our biography of her that she studied *‘Ilm ul-ḥadīth* saying “She read *ḥadīth* science herself and heard from me and many others on my authority thereby achieving an ample input. May Allāh help her and grant her success to good in this life and the Hereafter.”²⁹⁵

Also from them are Umm Hāni’ **Maryam bint Fakhrudīn Muḥammad al-Hawrayniyyah** (d. 871 AH). She memorised the Qur’ān in her childhood and after acquiring the elementary sciences she travelled to Makkah al-Mukarramah and Egypt and there she gained

²⁹⁴ [TN] For a study into Imām al-Jazarī in the English language refer to *Asānid Ibn al-Jazarī al-Imām ilā Khayr al-Anām bi Riwāyah Hafṣ Ibn Sulaymān* (Western Cape, SA: Madbūt Writers and Publishers, 2007), see Online version:

<http://www.duai.co.za/downloads/Asanid%20ibn%20al-Jazar.pdf>

²⁹⁵ *Ghāyat un-Nibāyah*, vol.1, p.310

knowledge from the most dexterous scholars of *ḥadīth* who gave her *ijāzah*, such as al-‘Irāqī, al-Haythamī and Ibn Mulaqqin. After perfecting the sciences she studied the readings of *ḥadīth* and she certified *ḥadīth* scholars. The *ḥadīth* scholars attested to her dexterity in *ḥadīth* and it is enough to mention the virtue of the likes of al-‘Allāmah Ibn Fahd was her student and she was pious, abstentious and righteous, she made *hajj* thirteen times.²⁹⁶

Likewise, **Bey Khātūn bint Abi’l-Ḥasan** (d.864 AH) who studied *ḥadīth* from Abī Bakr al-Mizzī and gained certificates from both male and female *ḥadīth* scholars, she read *ḥadīth* in Egypt and Shām.²⁹⁷ Other female scholars of this century are very many and Ibn Fahd mentioned some of them in his book *Mu‘jam ush-Shuyūkh* and so did al-‘Irāqī in *adh-Dhayl ‘ala’l-‘Ibar*²⁹⁸ and others.

During these two centuries were many distinguished women in the field of Islāmic knowledge:

Such as for example ‘Ā’ishah bint ‘Alī bin Abi’l-Faḥ who was also known as “Sitt ul-‘Aysh” (d.840 AH) she was a glorious scholar who participated in all of the sciences and arts. She had an ample input in *ḥadīth* and narration. She attended the lessons of her grandfather from her mother’s side and sat in five sessions of *al-Fawā’id ul-Ghīlānīyāt* and she also heard *Fawā’id Ibn Bashrān* from others. With all of this she was a writer who had concern with the books of language, literature and poetry. From her reports are *Faḍl ul-Khalīl* of ad-Dimyātī and she had also memorised a lot of poetry especially *Dīwān al-Bahā’ Zahīr* and she

²⁹⁶ See her biography in *ad-Daw’ al-Lāmi’*, vol.12, pp.156-7

²⁹⁷ Al-Mabāhith al-‘Ilmiyyah, p.251

²⁹⁸ See for example vol.1, pp.66, 93-4, 166, 180, 285 and vol.2, p.512

also able to call to mind the *sīrah* of the Prophet and was almost able to remember all of the battles precisely. She was able to memorise quickly and was able to memorise a poem or anything else via reading it only once. With this, she also participated in *Fiqh* and had comprehension of it.

Al-Baqā'ī said: She wrote with good handwriting and she was from the intelligent ones who made great efforts in studying the books of *fiqh* and understanding them. She memorised much poetry such as *Dīwān al-Bahā' Zabīr*, *Maṣāri' ul-'Ashāq*, *Sīrat un-Nabawiyyah* of Ibn ul-Furāt and *Silwān ul-Matā'* of Ibn Dhafir, she memorised most of it and remembered it. She was very religious from her childhood up until her death and remained steadfast in prayer, worship and remembrance of Allāh.²⁹⁹

What I came across, according to my understanding, is that women's passion for *ḥadīth* regressed after the 9th Islamic century. What indicates this is that al-'Īdrūsī in *an-Nūr as-Sāfir and al-Muḥabbī in Khulāṣat ul-Athīr* and Muḥammad bin 'Abdullāh an-Najdī in *as-Sahb ul-Wābilah* did not mention in their books any women except for a few who excelled in *ḥadīth* from the 10th Islāmic century to the 13th Century AH, i.e. for three centuries. However, it does not mean at all from what we said earlier that women's passion for *ḥadīth* decreased during that those centuries because **Asmā' bint Kamāluddīn Mūsā ad-Dajā'ī az-Zabīdiyyah al-Yamaniyyah** (d.904 AH) taught the Islāmic sciences in general and *'Ilm ul-ḥadīth* especially. She fully contributed to affairs of the state and had a firm status to the extent that she would intercede in matters if she was asked to get involved due to her nobility and honour with the people.

Al-'Īdrūsī said: She was righteous and read the Qur'ān, *tafsīr* and the books of *ḥadīth*, she also taught and educated women. Her words

²⁹⁹ *Alām un-Nisā*, vol.3, pp.181-82

would affect the heart and if she wrote to a governor, judge or leader on behalf of someone, her involvement would be accepted and not refused. After her, the likes of her was not to be seen in terms of uprightness among the daughters.³⁰⁰

Likewise, Ummu'l-Khāliq, the long-living authority in *hadīth* and Shaykhah **Ummu'l-Khayr ad-Dimashqiyyah aṣ-Ṣālihiyyah** (d.902 AH) and she was the last to report *Ṣaḥīḥ ul-Bukhārī* from the *Ashāb ul-Hajjār* and when she died the people of the earth decreased in their level of reporting Bukhārī.³⁰¹ Likewise there was 'Ā'ishah bint Muḥammad bin Aḥmad (d.906AH), she taught many students including Ibn Ṭulūn the leader of Egypt and then she was entrusted to teach in Damascus in the *Ṣālihiyyah School*. Also from the noble women of her era who narrated much in *hadīth* were:

Ummu'l-Hanā' bint Muḥammad al-Badrānī al-Miṣriyyah (d. 911 AH)³⁰²

Khadījah bint Muḥammad bin Ibrāhīm al-Muqrī' al-Āmiriyyah (d. 935AH) who was a noble scholar of *fiqh* and was pious and religious and study under a group of scholars. She reported *Ṣaḥīḥ ul-Bukhārī*.³⁰³

Bey Khātūn bint Ibrāhīm bin Aḥmad al-Ḥalabiyyah ash-Shāfi'iyyah (d. 942AH)³⁰⁴

³⁰⁰ *An-Nūr as-Sāfir*, p.39

³⁰¹ *An-Na't ul-Akmal il-Ashāb al-Imām Ahmad bin Hanbal*, p.57. see her biography in *al-Kawākib as-Sā'irah*, vol.1, p.162 and vol.2, p.37; *Shadharāt udb-Dhahab*, vol.8, p.14

³⁰² *'Ā'lām un-Nisā*, vol.5, p.215 and *al-Kawākib us-Sā'irah*, vol.1, p.162

³⁰³ *'Ā'lām un-Nisā*, vol.1, p.341 and *al-Kawākib us-Sā'irah*, vol.2, p.141

³⁰⁴ *al-Kawākib us-Sā'irah*, vol.2, pp.128-129

Bawrān bint Muḥammad al-Qāḍī Ibn ash-Shaḥnah (d. 938AH)³⁰⁵

Fāṭimah bint Yūsuf al-Qāḍī Jamāluddīn at-Tādafi al-Ḥanbalī al-Ḥanafī (d. 925 AH),³⁰⁶ she heard from Shaykh, Muḥaddith Burhānuddīn al-Ḥalabī

Fāṭimah bint ‘AbdulQādir bin Muḥammad bin ‘Uthmān, known as “**Bint Qarīmazān**”³⁰⁷ (d. 966 AH) who was counted as being the most virtuous of the virtuous during her time and she assumed the main Shaykhah position of both al-‘Ādiliyyah and ad-Dajājiyyah.³⁰⁸ She had good handwriting and copied many books. She also had eloquent expressions, chastity, asceticism and she safeguarded the prayer even during times of illness. She used to say “I studied and took from my husband, Kamāluddīn Muḥammad ibn Mīr Jamāluddīn al-Ardabīlī ash-Shāfi‘ī.”

Also from the famous women of the 10th Islāmic century are: **Zaynab bint Muḥammad bin Muḥammad bin Aḥmad al-Ghazzī ash-Shāfi‘iyyah** (d. 980 AH) and her nephew Najmuddīn al-Ghazzī wrote a biography of her and included some of her poetry saying “She was from the most virtuous women from the people of knowledge, *dīn* and

³⁰⁵ *al-Kawākib us-Sā‘irah*, vol.2, p.129

³⁰⁶ *An-Na‘t ul-Akmāl* (98); *al-Kawākib us-Sā‘irah*, vol.1, p.293; *‘Alām un-Nisā*, vol.4, p.155

³⁰⁷ *al-Kawākib us-Sā‘irah*, vol.2, p.238 and *‘Alām un-Nisā*, vol.4, p.74

³⁰⁸ Yet what is mentioned in *al-Kawākib us-Sā‘irah* and *‘Alām un-Nisā* is: “**az-Zujājiyyah**” and this is what is more correct. Shaykh Muhammad Rāghib at-Tabbākh discussed the place in his book *‘Alām un-Nubalā’*, vol.4, p.238 and stated: “It was named after the market place which was in it and there was a glass (Zujāj) shop there.”

goodness.” He also said “She studied a lot with her brother and studied *Tanqīh ul-Lubāb* and *al-Minhaj* and wrote a book in her own handwriting.” Then he said “Her poetic admonition was extremely heart-softening and concise. She was one of the wonders of her era and one of the unique persons of the time.”³⁰⁹

As for the 11th Islāmic century AH then women’s passion for *ḥadīth* regressed and decreased. We do not come across many women *ḥadīth* scholars except for a few who strived in this noble field of knowledge. Such as **Bint ‘Alī an-Nashhār al-‘Āmili** (d. 1031AH) who was a righteous scholar of *ḥadīth* that taught *fiqh* and *ḥadīth* and women used to read to her and she loved books and she had inherited from her father 40,000 volumes of precious works and rare books.³¹⁰

From the 12th Islāmic century AH I came across: **Quraysh bint ‘AbdulQādir aṭ-Ṭabariyyah al-Makkiyyah** (d. 1107 AH) and was described as being “A scholars of *fiqh* and *ḥadīth* from the people of Makkah and people would study the books of *ḥadīth* with her in her house. She took knowledge from her father and others.”³¹¹

As for the 13th Islāmic Century AH I came across more than one virtuous woman who made a contribution to, and participated in, the knowledge of *ḥadīth* in terms of seeking it, studying it, giving *ijāzahs* in it and teaching it, such as: The one who had good handwriting and a virtue which is not denied, she was strong in the Islāmic sciences and copied many books with her own handwriting and had put together a splendid library. She was also knowledgeable, insightful and well-informed in *ḥadīth* and she acquired certificates in *ḥadīth* from the notables of the time. She was a *Muḥaddithah* with a famed reputation

³⁰⁹ *al-Kawākib us-Sā’irah*, vol.3, p.155

³¹⁰ *‘Alām un-Nisā*, vol.4, pp.332-33

³¹¹ *‘Alām un-Nisā*, vol.4, p.206; *al-‘Alām* of az-Zirikli, vol.5, p.195 and *Fabrus ul-Fabāris*, vol.2, pp.941-43 – very important.

and towards the end of her life she migrated to Makkah al-Mukarramah and Allāh increased her in nobility and honour and made it her home. In Makkah she worked to establish a general library and study and many of the major scholars of ḥadīth attended her lessons and acquired from her certificates, such as Shaykh ‘Umar al-Ḥanafī and Shaykh Muḥammad Ṣāliḥ. Then she closed her study for the sake of Allāh and went to Madīnah and died in 1247AH, may Allāh have mercy on her and grant her dwelling in Paradise beneath which rivers flow.³¹²

The biography of this woman is as follows: she is **Fāṭimah bint Ḥamd al-Fuḍaylī al-Ḥanbalī az-Zubayriyyah** also known as “Shaykhah al-Fuḍayliyyah” with a *dammah* on the *fā* and *fattah* on the *dād* and a *sukoon* on the *yā* then a *lām maqsūrah* followed by another *yā* with a *shaddah*. She was a righteous pious abstentious scholar and was born in the land of our master Zubayr (raḍiAllāhu ‘anhu) in 1200 AH wherein she was raised and studied with the scholars there. She narrated much from Shaykh Ibrāhīm bin Jadīd and also studied *tafsīr*, *ḥadīth*, *fiqh* and *taṣawwuf* from him. She also studied with many other scholars and applied knowledge completely. She studied handwriting from childhood and as a result her writing became precise and she wrote many books in various sciences with good handwriting thus achieving expertise in compiling books and she gathered great books in all arts. She had a love for ḥadīth and its people and she heard many uniformly-linked ḥadīth classifications (*Musalsalāt*) and studied much from the main books of ḥadīth. A group of scholars gave her *ijāzah* and she became famous in her country and in her time. The virtuous people from distant lands wrote about her with the greatest expressions of praise. She then made ḥajj, visited and returned to Makkah al-Musharrafah and stayed at one of the gates connected to the Masjid al-

³¹² From the article *Siyar ul-Hatheeth*, p.252

Ḥarām where the noble Ka‘bah could be viewed and she stayed there till her death.

Many scholars of Makkah al-Musharrafah used to refer to her and heard from her and listened to her, she gave them *ijāzah* and they gave her *ijāzah*. This noble Shaykhah attained fame and notoriety, she transmitted many classifications of *ḥadīth* and guided much of the people of creation, especially women who remained close to her and clearly benefitted from her greatly. She rectified the condition of women and women referred to her because she was known for her *dīn*, *taqwā*, *wara’*, diligence in preserving the obligations of the *dīn*, moderation, patience and good manners. She achieved fame and we have not heard of the likes of her in this era in actions, righteousness, piety and virtue. She had knowledge of all of the books of the Ḥanābilah....she died in 1247 AH, may Allāh have mercy on her. She was buried in al-Ma‘lāh in Shu‘bat un-Nūr.³¹³

Also in this century were the likes of the virtuous **Faṭimah Shams Jihān al-Jaraksiyyah al-Madaniyyah**. She was virtuous and lived in Madīnah, she gave *ijāzah* to ‘AbdulḤayy al-Kattānī via her husband Shaykh ul-Islām ‘Ārif Ḥikmat (d.1272 AH).³¹⁴

The last of the female *ḥadīth* scholars of this era which is mentioned in *I‘lām an-Nubalā bi’t-Tārīkh Ḥalab ash-Shubā’* [Informing the Nobles about the History of Aleppo]³¹⁵ by Shaykh Muḥammad Rāghib aṭ-Ṭabbākh رحمته الله³¹⁶ is Shaykh **Maryam bint Muḥammad bin ṬāHā al-**

³¹³ See her biography in *al-Mukhtasar min Kitāb in-Noor wa’z-Zahr*, vol.2, pp.338-340; *an-Na’t ul-Akmāl*, pp.355-56 and *as-Suhab ul-Wābilah*, pp.512-15.

³¹⁴ *Fahrus ul-Fahāris wa’l-Itbbāt*, vol.1, p.724 and *A‘lām un-Nisā*, vol.4, p.68

³¹⁵ First published in Aleppo in 1341 AH/1923-26 CE by Matba’ah al-‘Ilmiyyah and the second edition was also published in Aleppo in 1408 AH/1988 CE by Dār al-Qalam al-‘Arabī.

³¹⁶ Born in Halab (Aleppo) and lived from 1293-1370 AH (corresponding to 1876-1951 CE), he was a scholar of *hadeeth* and history who as a teenager studied Arabic language and Islām

‘Aqqād al-Ḥalabiyyah ash-Shāfi‘iyyah, Umm ‘Imrān al-Muqriyah, the authority and hard-working scholar (d.1220AH). She was born in Ḥalab (Aleppo) in 1156 AH. She learnt the Qur’ān and some introductions from her father which she benefited from in her education. A group of ḥadīth scholars gave her *ijāzah* such as; her own father, the great authority al-‘Allāmah Abū Sulaymān Ṣāliḥ bin Ibrāhīm al-Janīnī who gave her a general *ijāzah*. When she was in Ḥalab al-‘Allāmah Khalīl al-Murādī used to hear from her this was in 1252 AH and he witnessed her knowledge ad virtue.

with the senior and major scholars of Ḥalab. He encouraged the Ottoman ruler of Ḥalab to introduce the study of Arabic language in elementary schools, which the ruler implemented in 1910 CE. He wrote in many journals and publications of his era such as *al-Balāgh*, *al-Manārah* and *al-Mufīd* in Beirut; *az-Zahra* and *al-Fath* in Egypt; *al-Majjallab al-Mujama’ al-‘Ilmiyyah al-‘Arabiyyah* (The Journal of Arabic Research) in Damascus. He was a member of the *Endowments Council of Ḥalab* in 1919 CE; a member of the Education Council in 1910 CE; he was a member of the Chamber of Commerce and its Vice-President from 1915-1924 CE. He established a printing house in Ḥalab in 1922 CE. He was also Imām al-Albānī’s Shaykh in *ijāzah* as mentioned by Imām al-Albānī in his book *Tabdhīr as-Sājid man Itikhādh al-Quboor Masājid* (Riyadh: Maktabah al-Ma’ārif, 1422 AH/2001 CE), p.84-85 and in Imām al-Albānī’s biography by Shaykh Muhammad ‘Eid al-‘Abbāsī and Shaykh ‘Ali Khashan, this is also mentioned by Shaikh ash-Shaybānī in *Hayat-ul-Albani* and by Dr. Āsim al-Qaryūti in *Kawkaaba min Aimat-ul-Hudā wa Nūr ad-Duja*. Shaikh Muhammad Rāghib at-Tabbākh (*rahimahullāh*) authorised Imām al-Albānī in all the chains of transmission that he had been authorised to relate after observing al-Albānī’s extraordinary skill in *hadeeth* as a young student. Shaykh Muhammad Rāghib at-Tabbākh had chains of narrations from scholars going back to the main books such as al-Bukhārī and the *Sunan* of Abū Dāwūd. He authored a valuable seven volume biographical dictionary on the eminent scholars and notables of Ḥalab (Aleppo) entitled *Flam al-Nubalā bi Tārīkh Ḥalab al-Shabba*. He also authored *Tarikh Afkar-u-‘Ulum-i-Islami*, 4th ed. (Lahore: Islamic Publications, 1989). He also authored ten other works, seven of which have not been published and are still in manuscript form. [TN]

There are also other similar examples of women's concern with the Divinely Legislated sciences in later periods. The author of *at-Tarātīb al-Idāriyyah* mentions that the famous Shaykh, al-Mukhtār al-Kuntī, completed *Muktasar Khalīl* and his wife also completed it with the women. There was also the virtuous scholar Wiqāyah from one of the cities in Libya to whom many of the noble scholars used to travel to saying "Come with us to seek counsel from Wiqāyah."³¹⁷

Shaykh 'Aṭiyyah Muḥammad Sālim (*ḥafīdhahullāh*) stated: I saw for myself when I was a teacher in al-Aḥsā a copy of the *Sunan Abī Dāwūd* with the family Āl al-Mubārak which included the notes of Ṣalāḥuddīn al-Ayyūbī's sister. The author of *at-Tarātīb al-Idāriyyah* stated 'It is confirmed from many of the women of the West African Sahara, Shinqīt (Chinguetti) in particular, which is well-known today as Mauritania, and also Timbuktu and the Kuntī tribe. What is also amazing is that it has emerged that Shaykh al-Mukhtār al-Kuntī completed *Muktasar al-Khalīl* with the men and his wife completed it with the women.'³¹⁸ What supports what he mentioned is that while we were conducting research at Islāmic African University we heard that in the city of Atar, which is close to the city of Chinguetti, we heard from the senior people of the city that there used to be before 100 women who had entirely memorised *al-Mudawwana*. I also heard that in the times before there used to be a woman that used to teach *ḥadīth*, *sīrah* and Arabic in *Masjid Nabawī*, and she was a Mauritanian woman.

Professor 'Abdullāh al-'Afifī stated: Most of what is known about the astounding women of al-Maghrib al-Aqṣā (North-West Africa) is in regards to their memorising of Qur'ān and in all of the recitations, narrating *ḥadīth*, *fiqh*, *uṣūl* and other sciences of the *dīn*. The people of that region mention 80 North-West African women that permeated all of that and also memorised *Mudawwana* of Imām Mālik bin Anas,

³¹⁷ *Al-Marāt ul-'Arabiyyah*, vol.3, p.155

³¹⁸ *At-Tatimma Adwā ul-Bayān*, vol.9, pp.360-61

may Allāh be pleased with him, and it is the most detailed compilation in *ḥadīth* and *fiqh*.³¹⁹

He also that from the women who graduated in the sciences of the *dīn*: Sayyidah Sharīfah Fāṭimah az-Zahrā the daughter of Sayyid Muḥammad bin Aḥmad al-Idrīsī. She memorised the Qur'ān with all its recitations, memorised many of the books of *fiqh* and *ḥadīth* and she attained more than this in the contemporary sciences. She did not leave her father's house at all and yet she graduated on the authority of her father and grandfather.³²⁰

These are the names of some of the women who participated in the science of Prophetic *ḥadīth* until the 13 Islāmic Century AH. How pleased I am to be able to include those women who contributed to this science from the last two centuries with these noble women, scholars and rectifiers. It has been made evident to me in concluding that I have mentioned a few from many yet it should be said that I have been negligent. If what has been mentioned is not enough then gather the manuscripts of the books of *ḥadīth* along with the notes to them; the books of the chains of transmission; the books of verification; the books of the female scholars and the biographies; the history books; the histories of countries and other works and you will find the names of those women who studied *ḥadīth* and taught it. The one who looks at these books you find in the footnotes and chains of transmission hundreds of women narrators who were the twin halves of men in studying the books of *ḥadīth* and some of them attained an ample positions in teaching also.³²¹

³¹⁹ *Al-Marāt ul-'Arabiyyah*, vol.3, p.150

³²⁰ *Ibid.* Vol.3, p.156

³²¹ See some of those who we have passed over in the following sources: *Al-Qand fi Dhikr 'Ulama Samarqand*, pp.147, 191, 492 & *Dhayl 'ala't-Taqyeed fi Riwā is-Sunan wa'l-Masāneed*, "Chapter on Women", vol.2, p.357 to the end of the volume.

Tabaqāt ul-Hanābilah, "The Women Mentioned for Asking Our Imām Ahmad", vol.1, pp.426-30.

As-Subab ul-Wābilah 'alā Darā'ih il-Hanābilah, "Dhikr un-Nisā", pp.503-522.

CHAPTER 4

GLIMPSES AT THE CONCERN OF THE SALAF IN EDUCATING WOMEN AND THE RIGHTEOUS WOMEN'S LOVE OF KNOWLEDGE AND THEIR INGENUITY

The Messenger of Allāh ﷺ endorsed the teaching of writing to women and that is based upon the authentic *ḥadīth*; the *ḥadīth* of al-Shifā' bint 'Abdullāh who stated: The Messenger of Allāh ﷺ visited me while I was with Ḥafṣah; so he said to me: "You are surely teaching this incantation of the ant just as you had taught her writing"³²² Some of them have disputed this endorsement drawing conclusions from the *ḥadīth*: "Do not let them descend from the rooms and do not teach them writing rather teach them threading and Sūrah an-Nūr"³²³

This last *ḥadīth* contains Muḥammad bin Ibrāhīm ash-Shāmī, ad-Dāraqutnī stated: He is a persistent liar, assuming that it is authentic then it is in relation to one who fears corruption by teaching her, I mean by this: the teaching of reading and writing! Otherwise; women with the exclusion of the *Ṣaḥābiyyāt* until this time of ours teach reading and writing and a group of the *Muḥaddithāt* and *Rāwiyyāt* have

³²² Its checking has preceded.

³²³ Recorded by al-Hākīm in *al-Mustadrak*, vol.2, p.396 and al-Tabarānī in *al-Awsat*.

been described as having 'beautiful handwriting' rather adh-Dhahabī has mentioned in the biography of Fāṭimah bint al-Ḥasan bin 'Alī al-Baghdādī al-'Aṭār, the virtuous known as 'Bint al-Aqra' (died 480AH) who was a role-model in the beauty of her handwriting, he stated: "The people spoke well of her due to the skilfulness of its beauty. She was the one who was assigned to write the book of truce to the despot of Rome on behalf of the Caliphate. A role model has been given by her writing."³²⁴

The author of *al-Tarātīb al-Idāriyyah* mentioned the consensus of the *Salaf* regarding the legality of educating women in writing; he stated: "Al-Qalqashandī mentioned that a group of women used to write and he did not see anyone from the *Salaf* censure them for that." 'Abdul Wāḥid al-Marrākashī said: "Indeed in the eastern suburbs in Cordoba there were 170 women, all of them writing copies of the Qur'ān in the Kufic script."³²⁵

The deduction made from this *ḥadīth* in preventing women from writing reminds me of another *ḥadīth* in which they are prevented from narrating!! Al-Ḥāfidh Abū al-Faḍl al-'Irāqī (d. 806AH) mentioned it in the biography of Muḥammad bin 'Alī bin Aḥmad bin Muḥammad bin 'Abdullāh bin Aḥmad bin al Mu'taṣim al-Ḥāshimī Abū al-Ḥasan, he said: He narrated a *ḥadīth* untruthfully hence he is its defect, Abū Bakr Muḥammad bin al-Ḥusayn bin Fathawayh reported it from Muḥammad bin 'Alī bin Aḥmad the one mentioned above; he stated: 'Abdul-Raḥmān bin Abī Hātim narrated to us, Abū Sa'īd al-Ashaj narrated to us, 'Abdah bin Sulaymān from Hishām bin 'Urwah from his father on the authority of 'Ā'ishah who said: "If you see women reclining upon chairs and saying: He narrated to us and he informed us; if you see any of that then burn them with fire." This is a rejected

³²⁴ *Siyar A'lām an-Nubalā* vol.18 p.480 and see *al-Muntadhim* vol.9 p.40 and *al-Bidāyah wa'n-Nihāyah* vol.12 p.134.

³²⁵ *Al-Mar'ah wa Makānatuhā*, p.57.

ḥadīth and all its men are reliable except for Muḥammad bin ‘Alī bin Aḥmad al-Hāshimī and he is its defect and this authentic chain of narration has him in it, Abū Manṣūr al-Daylamī narrated it in *Musnad al-Firdaws* from Ibn Faḥawayh.”³²⁶

In any case, it is well known from the biography of the women of the *Salaf us-Ṣālih* – as has preceded – that they were endowed with a huge portion of narration, knowledge, writing and teaching. I am delighted by what the *Salafī* caller ‘Abdul-Ḥamīd bin Bādīs wrote in explanation of the preceding *ḥadīth* of Shafā’. He said ﷺ under the heading of ‘*Rulings and Points of Benefits*’; meaning the deductions from the *ḥadīth*: It contains the legislation for *Ruqyah* and that is with the condition that it is in comprehensible speech which does not contain anything impermissible as the narration suggests. If the medications are a cause for the cure, then in that case some of the statements will be similar to it, that is with respect to the body and this is with regards to the soul and both this and that indicate to the practice and the Divine Legislation has endorsed it all. It also includes the learning and teaching of *Ruqyah*, like all of that which is possible for him to benefit from in a legislated manner and there is also the incitement for the one who is knowledgeable in something which people require to spread it amongst them and teach them it. It also includes teaching women to write and a group of the leading scholars have drawn conclusions from that; amongst them is al-Khaṭṭābī in *Sharḥ as-Sunan* and the author of *al-Muntaqā*.

What is more stronger than that is in the deduction of the multiple and comprehensive Qur’anic generalities for men and women for the *madhḥab* of the majority which is the *madhḥab* of the truth is that the address in the masculine form includes women except in specified cases when they are made an exception either from the text, consensus or due to natural necessity because women are the twin partners of men

³²⁶ *Ḍbayl Mizān al-ʿIṭidāl*, p.404 and see *al-Lisān* vol.5, p.304.

in legal responsibility and there is no disagreement regarding the fact that when women and men are mentioned together the address or information is mentioned in the masculine form in most cases. Contemplate His saying the Most High:

﴿وَلْيَكْتُب بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ﴾

“Let a scribe write it down in justice between you.”

And His statement:

﴿وَأَسْتَشْهِدُوا شَهِدَيْنِ مِنْ رَجَالِكُمْ ۖ فَإِنْ لَمْ يَكُونَا

رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّن تَرْضَوْنَ مِنَ الشُّهَدَاءِ﴾

“And get two witnesses out of your own men. And if there are not two men (available), then a man and two women, such as you agree as witnesses.”³²⁷

The manner of the text in the second case is for men due to the circumstance requiring that for them whilst the second case is generalised hence indicating that there is no difference between the scribe being a man or a woman. This is a legislative evidence of teaching women writing and every verse called for knowledge, it called for writing; because Allāh had explained to us that He taught by the pen to clarify to us that the pen is the way of knowledge and the instrument of its preservation and registration.

Furthermore, He swore by the pen as a commendation for its significance and all that comes in the general address inclusive of women and comprises men and in the case where the generalities are abundant it denotes disconnection. He then stated under the heading:

³²⁷ Al-Baqarah: 282

'Emulation': On the basis of these evidences and in observance of what has been detailed in the history of the Ummah from the many female scholars and writers; it is necessary for us to disseminate knowledge by the pen amongst our sons and daughters, amongst our men and women in accordance with the foundation of our religion up to the utmost limit of what we are capable of reaching in knowledge which is all of mankind's legacy and the fruits of their endeavour in the long period of history. And with that we deserve to assume our proper place which had belonged to us through the generations.³²⁸

Shaykh Muḥammad 'Atiyyah Sālim had spoken about this issue with some beautiful words in which there is digression when he, may Allāh the Most High preserve him, stated: As for educating women; there is no room for disagreement, the reality is that this issue is clear like sign posts when we see as follows:

Firstly; there is no doubt that with regards to knowledge then it is better than ignorance. Knowledge is of two types: knowledge of hearing and receiving and this is the case history of the wives of the Messenger of Allāh (*ṣallAllāhu 'alayhi waṣṣallam*) and 'Ā'ishah was an exemplary model in that regard in understanding of the Book and the Sunnah and how often has she corrected the Companions may Allāh the Most High have mercy upon them and this is famously well known.

Secondly: knowledge acquired by reading and writing and this revolves around the materialization of benefit in contrast to its absence so whoever views that teaching them would cause corruption then it is prevented as has been reported from 'Alī (may Allāh be pleased with him) that he passed by a man

³²⁸ *Min Hadyi al-Nubuwwah*, pp. 136-139

teaching a women writing so he said: Do not increase evil with evil.

It has been narrated from one of the rulers that he saw a women learning how to write so he said: "this is a snake sating poison" and then he recited the following lines:

*It is not for women to write
be employed and orate publicly,
This is for us; and it is for them
to spend the night in sexual impurity.*

Similar to this is what al-Manfalūṭī stated:

*O People, the feminine sex was not created,
for studying, paper, 'he said and it was said'.
Sciences are for us and for them are others,
so teach them how to wash
Clothes, (along with) the needle in her palm,
a paper upon which all writing is beautiful.³²⁹*

The other:

*Killing and fighting was decreed for us,
whilst dragging the hem is for beautiful women.*

³²⁹ Similar to this is al-Ma'ri's saying:

"Teach the women yarning, weaving and spinning (wool), and tell them to leave reading and writing,

A young woman's Salah with al-Fātībah and Ikhlās will have the same reward as reciting Sūrahs Yūnus and Tawbah!"

Despite the fact that we find throughout history women participating in battles; even 'Ā'ishah رضي الله عنها used to supply water while Umm Salamah would treat the injured; therefore the statement of all of them is not taken in its generality.

He, may Allāh the Most High preserve him, then stated: It is compulsory to view this issue in light of the reality of life today and every day, indeed education of women has become one of the necessities of life however the problem lies in their curriculum and method of learning. Therefore, it is binding that their curriculum is restricted to aspects which are appropriate for them to work in such as teaching and medicine and that is enough. As for the method of education, the problem only arises from free-mixing in universities lecture rooms and in classes at secondary school during the period of adolescence and insufficient supervision and the danger of it and for them lies in this simultaneously. Consequently, if it is incumbent to teach them then a method which accomplishes the aim and ensures safety is a must, and success lies with Allāh the One far removed from any imperfection. As for what is feared from them with respect to communication by way of writing; then something which is closer and quicker than that is found for whoever wishes which is telephones in houses. It is accessible to the learned and the uneducated and the pivotal point in all of this depends upon educative protection and strength along with religious firmness and moral strength.³³⁰

Presented to you – my brother and noble reader – are exemplifications and some pages on the life of virtuous women, scholars and supporters of knowledge. We conclude our book in the hope that some benefit springs from it, the resolutions are sharpened, the desires are strengthened and the resolves are intensified in seeking knowledge generally and *hadīth* in particular on the part of women who have been

³³⁰ *Tatimmah Adwā' al-Bayān* (Tafseer Surah al-'Alaq, vol.10, pp.359-362), and refer to Ustādh al-Mar'ah, p. 56 onwards

overcome – these days- with ignorance and legal guardians falling short in respect of their rights, for this they are sinful and neglectful of what Allāh has obligated upon them concerning looking after those who are under their charge.

Some of the People of Knowledge have stated regarding the legal guardian:

“It is necessary for him to that his family seek to learn the issues of knowledge which they are in need of. It is known that if one teaches others, seeking the reward, then those who take priority in this regard are those closest to him and under his care because they are his flock and closest to him, as indicated in the *ḥadīth*: “Every one of you is a guardian and every one of you is responsible for his flock.”³³¹ So he gives them their share and he takes the initiative in teaching them the most important things in the religion firstly and its most beneficial and greatest; thus he teaches them *īmān* and Islām, he repeats that knowledge to them even if they already know it, he teaches them *iḥsān* (beneficence), he teaches them ablution and bathing and their description along with *tayammum* and prayer and all that it contains from the obligations, voluntary acts and virtuous deeds and all of what they need from the affair of their religion the most important first and then the next in importance.”³³²

Al-Ālūsī said in the exegesis of His saying the Most High:

³³¹ Reported by al-Bukhārī in his *Saḥeeḥ* (vol.3, p.111, no. 7138) and Muslim in his *Saḥeeḥ*, no. 1829

³³² Ibn al-Hāj, *al-Madkhal*, vol.1, p.209

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا

النَّاسُ وَالْحِجَارَةُ ﴾

“O you who believe! Save yourselves and your families from a fire whose fuel is men and stones.”³³³

“The deduction made from it is that it is incumbent upon man to learn what is obligatory from the obligations and then teaching it to them, and some of them included the children in ‘yourselves’ because the child is a part of his father.”³³⁴

Examples of a Scholar’s Concern for His Wife

Ibn al-Hāj stated: I heard my master Abū Muḥammad ﷺ say when he got married: I told the wife: Do not move or speak a word in my absence without informing me of it when I arrive because I am responsible for all of your behaviour. I used to be responsible for myself and none else and now I am responsible for myself and you hence I will be asked about ten daily prayers and likewise for all of the commandments and everything I am accountable for with respect to excellent qualities and others besides.

He went to the greatest lengths with her to the point where he said to her: If you move the jug from one place to another inform me of it. He said: That was out of fear that she will act in something thinking that it has no consequence of a divinely legislated ruling upon me and perhaps that may be the case in this regard. So she continued informing me with all of her conduct until that became drawn out for her so she

³³³ Al-Tahreem: 6.

³³⁴ Rūb al-Ma’ānī, vol.28, p.156

continued to inform me of what appeared to her to have any benefit in mentioning and she remained quiet about the rest. I found myself worried fearing that what might appear to have no benefit in it might actually be of benefit.

Thus she continued when I entered the house Allāh made the wall of the house speak to me at the time I enter so he told me all of her movements so I sit, she presents to me everything she wants to which appears to have any benefit in mentioning to me as has preceded. So I say to her: Is there anything else? She says what is distinctive to her: That is all; so I say to her: You did such and such? And I mention to her the rest of her conduct then she says: Revelation after the Messenger of Allāh ﷺ! The door was closed and there was none with me in the house and I did all of that, so who informed you? So she did not after that make a move except until she informed me...

He then commented upon it by stating: So see – may Allāh the Most High have mercy upon you and us – the manner in which they viewed relieving their obligations. Thus, they are those who understood the meaning of his statement upon whom be prayers and peace: *‘Every one of you is a guardian and every one of you is responsible for his flock.’* And they acted upon it.³³⁵

Examples of the Salaf’s Concern for their Families

Ibn al-Hāj stated after detailing what is obligatory upon the legal guardians from teaching what women need from the Divinely Legislated rulings connected with purification, prayer, fasting and other issues: The scholar needs to devote himself to teaching these rulings to the elderly, the young, male and female. Allāh the Most High stated:

³³⁵ *Al-Madkhal*, vol.2, p.210

‘Indeed the Muslim men, the Muslim women, the believing men and the believing women’ until His saying: ‘And those men who remember Allāh much and those women who remember’,³³⁶

Also, he ﷺ said: ‘Women are the twin partners of men’³³⁷; so he equalised between the husband, the wife, the child, the male slave and the female slave in these beautiful descriptions. The *Salaf* ﷺ continued upon this methodology you find their children, male slaves and female slaves in most of cases participating in all of these virtuous deeds. Do you not see the daughter of Sa‘īd bin al-Musayyib ؓ when her husband went to bed with her and he was one of the students of her father, so when he woke up in the morning he took his clothing intending to go out so she said to her husband: Where do you intend to go? So he replied: To Sa‘īd’s session in order to acquire knowledge, she responded: Sit, I will teach you Sa‘īd’s knowledge.³³⁸ Similar to that is what has been reported about Imām Mālik ؓ when he used to have read to him *al-Muwatta’a* so when the reciter committed a solecism in a letter or added or omitted his daughter would knock on the door thus her father would say to the reciter: Go back since you have a mistake. So upon reviewing the reciter would find the mistake.³³⁹

³³⁶ Al-Ahzāb: 35.

³³⁷ Its checking has preceded (page12).

³³⁸ Abū Nu‘aym quoted a story similar to this in *al-Hilyah*, vol.2, pp.167-168; adh-Dhahabī in *as-Siyar*, vol.4, pp.233-234, and he remarked: “Ahmad bin ‘Abd al-Rahmān bin Wahb is alone in reporting this story and despite his weakness Muslim used him as evidence.”

³³⁹ Al-Qādi Tyād has detailed this narration in *Tarteeb al-Madārik* (vol.1, pp.109-110, Dār al-Hayāt), he stated: ‘Zubayr said: Mālik had a daughter memorising his knowledge (i.e. *al-Muwatta’a*), she used to stand behind the door and when the reciter made a mistake she knocked on the door so it would be brought to Mālik’s attention so he would repeat it to him. His son Muhammad used to come and speak and in his hand would be a sparrow hawk and shoes upon which he wrote, and his trousers would be lowered over his ankles. Mālik would turn to his companions and say: ‘Indeed good manners are with Allāh, this is my son and this is my

Also from what has been reported from As-hab that he was in al-Madīnah – may the peace and blessings be upon its inhabitant – and that he bought vegetables from a young girl and they did not used to sell vegetables except with bread. So he told her when the bread comes to us in the evening then get it for us and we will pay you for it.’ she replied: ‘That is not permissible.’ So he said to her: ‘Why?’ To which she responded: Because it is a sale of food with food not hand to hand. So he asked about the young girl and it was said to him that the young girl is the daughter of Mālik bin Anas رضي الله عنه. The Salaf’s condition was in this manner (in teaching their families) and I only mentioned those that I did in order to bring to attention those who are not like them.

Indeed in this era of ours my master Abū Muḥammad رضي الله عنه had his wife read the complete Qur’an to him thus memorising it. Likewise Risālah al-Shaykh Abū Muḥammad bin Abū Zayd رضي الله عنه and half of *al-Muwatta* by Imām Mālik رضي الله عنه. Both of his daughters are also close to her so if this is the case in our time then what must have been the case in the time of the *Salaf* رضي الله عنهم. The scholar is more deserving of making his family, and the one who turns to him, seek higher levels so he strives greatly in that for they are his flock and have the first and most right upon him.³⁴⁰

The matter was not only limited to this extent because some ‘Ulamā’ and nobles attached importance to educating their grand-daughters³⁴¹ and their nieces.³⁴²

daughter.’ Al-Farawī stated: We used to sit with him and his son would enter and leave without sitting, Mālik turned to us and said: “*What makes it easy upon me is that this knowledge is not inherited.*”

³⁴⁰ *Al-Madkhal*, vol.2, p.215

³⁴¹ Refer to what will be noted later in this chapter regarding *The Qādi’s Concern for his Grand-Daughter*.

A Woman Puts Herself Forward to Serve a Scholar

Al-Ḥāfidh adh-Dhahabī mentioned within his biography of Abī Naṣr as-Sijzī that he was: Al-Ḥāfidh, al-Imām, well versed in the Sunnah, ‘Ubaydullāh bin Sa‘īd bin Ḥātim Abū Naṣr as-Sijzī (d. 444 AH/ 1052 CE).

He was from those who had memorised the most *ḥadīth* during his time and circled the horizons in seeking knowledge of *ḥadīth*. Al-Ḥāfidh Abū Ishāq al-Ḥabbāl said: One day I was with Abū Naṣr as-Sijzī and then someone knocked on the door so I got up to open the door and a woman came in and produced a bag of 1000 Dīnārs and placed it between the hands of the Shaykh saying: “Distribute this money however you see fit.” He said: “What’s the intent with this (money)?” She replied “Marry me and I have no real need to get married but I would like to serve your work.” Then as-Sijzī told her to take the bag of money and leave. When she left as-Sijzī said: I left Sijistān with the intention to seek knowledge and when I am to marry this name (a seeker of knowledge) will depart from me and the reward for seeking knowledge will not be attained at all.³⁴³

He Explained His Tuhfah so he Married him to His Daughter

The ‘Ulamā’ report from the biography of Abū Bakr al-Kāshānī a nice story which informs of the genius of some women in regards to

³⁴² See *as-Siyar*, vol.23, p.270 wherein the biographies of many women are noted for being connected to educating their nieces such as Zaynab bint Shaykh ul-Islām Ibn Taymiyyah and also Sitt ul-Qadā the daughter of Ibn Katheer’s brother.

³⁴³ *Tadhbhkirat ul-Huffādh*, vol.3, p.1119

knowledge: Al-Kāshānī studied with al-Imām Abū Bakr as-Samarqandī and read with him all of his works such as *at-Tuhfah fi'l-Fiqh* and other works from the books of *Uṣūl*. As-Samarqandī gave his daughter, Fāṭimah al-Faqīhah, in marriage to al-Kāshānī. It was said that the reason for as-Samarqandī giving his daughter in marriage to al-Kāshānī was due to her being of the best of women and she had memorised *at-Tuhfah* of her father. Many kings from the lands of the Romans (i.e. Europeans) had sought her hand in marriage but her father refused them. Then al-Kāshānī came and stayed with her father as a student and helped him. He excelled in the knowledge of *Uṣūl* and *furū'* (subsidiaries), he classified *Kitāb ul-Badā'ī'* which is an explanation of *at-Tuhfah* and presented it to his Shaykh (as-Samarqandī). As-Samarqandī was overwhelmed with joy due with this explanation by al-Kāshānī and as a result gave his daughter in marriage to al-Kāshānī and set the *mahr* as being the explanation. The *fuqahā* of his time said: "*Sharaha tuhfatahu wa zawajahu ibnatuhu*" [he explained his *tuhfah* and married his daughter to him] and set the *mahr* as being his explanation.³⁴⁴

Luknawī additionally mentions in the biography of as-Samarqandī that when al-Kāshānī used to err his wife would guide him to that which was correct and if a *fatwā* was given it would have her handwriting on it along with that of her father. When she married the author of *al-Badā'ī'* the *fatāwā* would have her handwriting on them along with that of her father and her husband.³⁴⁵

³⁴⁴ See Tāsh Kubrā Zādah, *Tabaqāt ul-Fuqahā*, p.102; 'A'lām un-Nubalā', vol.4, p.250, 286; *al-Fawā'id ul-Bahiyah*, p.158.

³⁴⁵ *Al-Fawā'id ul-Bahiyah*, p.158

The Family of Ibn Hajar 'Asqalani Had Many Female Students of Prophetic Hadith

Al-Hāfidh Ibn Hajar al-'Asqalānī was the seal of the leaders of the believers in *ḥadīth*, he is a famous name to those who even have the least amount of concern with the Prophetic *ḥadīth*. His book *Fath ul-Bārī* is still a book of the *dīn* for the Ummah of Muḥammad which is beneficial and is actually an explanation of the six books of *ḥadīth* (the Two *Ṣaḥīḥs* and the Four Sunan) and it has been said: "there is no *hijrah* after the conquest (*al-fath*)." ³⁴⁶ This Imām of knowledge and 'Allāmah had a major concern with educating his wife and daughters about the science of *ḥadīth*. More than one member of his family reached prominence in *ḥadīth* and understood its sciences along with the narrations. Unto you is an explanation of that:

His Sister Sitt ur-Rakab bint 'Alī bin Muḥammad bin Muḥammad bin Hajar al-'Asqālāniyyah (d. 798 AH/1396 CE) ³⁴⁷:

She was a reader and a writer who was extraordinarily intelligent, Ibn Hajar praised her saying, "she was like my mother, after my real mother." He also mentioned her Shaykhs and her *ijāzahs* that she had obtained from Makkah, Damascus, Baalbek and Egypt. Ibn Hajar said: "She studied calligraphy and memorised much of the Qur'ān, she was also abundant in referring back to the books and she was very skilled in that." She had a good influence on Ibn Hajar and he said about her that "She was kind, good and righteous to me." When she died Ibn Hajar composed poetry dedicated to her.

As-Sakhāwī mentioned her accomplishments, *ijāzahs*, marriage and children, he mentioned that she had a daughter named Mawz (d. 850

³⁴⁶ Refer to our book *Mu'jam al-Musannafāt al-Wāridah fī Fath il-Bārī*, pp.6-16

³⁴⁷ There is a biography of her in *Inbā' ul-Ghamar*, vol.1, p.517; *al-Jawhar wa'd-Durur*, vol.1, q.14, a; *al-Majma' al-Mu'assis*, q.391-392 and *Shadharāt udb-Dhahab*, vol.6, p.354.

AH/1446 CE) who took knowledge from her uncle Ibn Ḥajar. As-Sakhāwī took knowledge from her however she did not live long and died during the lifetime of her uncle Ibn Ḥajar, he prayed over her – may Allāh have mercy on her.

His Wife Uns bint al-Qāḍī Karīmuddīn ‘AbdulKarīm bin ‘Abdul‘Azīz³⁴⁸:

Al-Ḥāfidh Ibn Ḥajar had the utmost concern for spreading knowledge among the people of his household and his relatives just as he had concern with spreading knowledge among the common people. From these people who he gave importance to teaching was his wife Uns and many of the *Huffādh* (Memorisers) of the era had given her *ijāzah* such as: Abu’l-Khayr Ibn al-Ḥāfidh al-‘Ulā’i, Abū Hurayrah ‘AbdurRahmān Ibn ul-Ḥāfidh adh-Dhahabī. She did not just benefit from Egyptian scholars but also from the scholars of Shām, Makkah and Yemen. Some times Ibn Ḥajar would joke with her saying “You have become a Shaykhah!” He had the utmost respect for his wife just as she was greatly concerned with her husband.

She narrated *ḥadīth* in the presence of her husband and many virtuous scholars taught her, as-Sakhāwī went to her with 40 *ḥadīth* from 40 Shaykhs and read them to her in the presence of her husband. She studied much with al-‘Allāmah Ibrāhīm bin Khidr Ibn Ḥajar al-‘Uthmānī (d. 852 AH/1448 CE) the multi-talented ‘Allāmah. She read unto her *Ṣaḥīḥ* al-Bukhārī in Rajab and Sha‘bān of each other. When she completed it there was a celebration with different types of sweets and fruits which the old and the young attended and this was on a day just before Ramadān, her husband al-Ḥāfidh also attended. When al-

³⁴⁸ There is a biography of her in *Inbā’ ul-Ghamar*, vol.1, p.394, 513; *al-Jawhar wa’d-Durur*, q.281, b.

Ḥāfidh Ibn Khidr passed away the grandson of Uns, Yūsuf Ibn Shāhīn, read to her and she did not have any gaps or make any slip-ups.

His Daughter Zayn Khātūn (d. 833 AH/1430 AH):

She was born in 802 AH (1400 CE) and her father had the utmost concern for his daughter and gave her *ijāzah*, Ibn Ḥajar's Shaykhs also heard from her such as al-'Irāqī and al-Haythamī and she also studied with Ibn Khaṭīb. She studied reading and writing and gave birth to Yūsuf bin Shahīn well known by the title "Sibṭ Ibn Ḥajar" (i.e. "the grandson of Ibn Hajar") and he attached much importance to the books of his grandfather, he classified and copied the books of Ibn Ḥajar. There are no narrations via Zayn Khātūn and she was not famed for narration due to her dying young in 833 AH (1430 CE) at the age of 30 due to a plague, may Allāh have mercy on her.³⁴⁹

His Daughter Farḥah (828 AH/1425 CE): both her mother and father gave her *ijāzah* and were concerned with her learning. She heard from Ibn Ḥajar's Shaykhs.

His Daughters Fāṭimah and 'Āliyah (d. 819 AH/1417CE): both died due to plague and Ibn Ḥajar had given both of them *ijāzah*.

His Daughter Rābi'ah (d. 832 AH/1429 CE): her father let her read to al-Marāghī in Makkah in 815 AH/1413 CE and scholars from Shām and Egypt gave her *ijāzah*.

The daughters of al-Ḥāfidh Ibn Ḥajar were not famed for narrating as he and his wife were due to most of them dying at an early age during a

³⁴⁹ There is a biography of her in *ad-Daw' al-Lāmi'*, vol.12, p.51 and in *Inbā' ul-Ghamr*, vol.8, p.212.

plague. These are the daughters of al-Ḥāfidh Ibn Ḥajar and this was his wife and all of them, may Allāh have mercy on them all, had a concern for the Prophetic *ḥadīth* and some of them were famed for teaching and narrating due to the care for this science that Ibn Ḥajar imparted to them despite his hard work, studying and authoring books. None of these activities prevented Ibn Ḥajar from teaching and educating his family and guiding them to the science of *ḥadīth*.

The Muḥaddith's Concern For His Daughter

The Muḥaddith Abu'l-'Abbās Aḥmad bin 'Abdullāh al-Lakhmī al-Maghribī al-Fāsī (d. 560 AH/1165 CE) had a daughter and when she became older she read to him the Two *Ṣaḥīḥs* and other *ḥadīth* collections. She wrote much and studied much knowledge of the *dīn* but he did not see her at all because he was busy in being settled in al-Maghrib and he saw her when she was in her cot and did not see her again until she grew in age and had married.

I say³⁵⁰: Being concerned with his daughter's education is excellent but not looking at her is not good at all and for this reason adh-Dhahabī said: "There is no harm in this, however the Sunnah opposes this; for the leader of mankind ﷺ used to carry Umāmah, his daughter's child, while he was in prayer." I say: This *ḥadīth* is established in *Ṣaḥīḥ al-Bukhārī* (516 & 5996) and *Muslim* (543).

³⁵⁰ i.e. Shaykh Mashhūr (*ḥafidhahullāh*)

The Wife of as-Silafi Intercedes on Behalf of Other Muhadiths With Her Husband

Al-Sayf Aḥmad ibn al-Majd al-Ḥāfidh said: "I heard Aḥmad bin Salāmah an-Najjār saying: 'Abdul Ghanī al-Maqdisī and 'Abdul Qādir ar-Ruhāwiyy, the two memorisers, wanted to listen to al-Lālikā'i's book *Sharḥ Uṣūl I'tiqād Aḥl as-Sunnah* from as-Silafi, so he began excusing himself one time and refusing them the hearing another time until his wife spoke to him regarding that."³⁵¹

Choosing a Different Madhhab From Her Family's:

It is mentioned by the biographer of ash-Shaykhah aṣ-Ṣāliḥah al-Mutafaqqihah al-Ḥanīfah, Khadījah bint Muḥammad ibn Ḥasan al-Ḥalabiyyah (d. 930 AH/1524 CE). She had an interest in the Prophetic *hadīth* and she was given an *ijāzah* from al-Kamāl ibn Nāsikh aṭ-Ṭarāblusiyy and others for narrating *Ṣaḥīḥ* al-Bukhārī. She opted for the *madhhab* of Abū Ḥanīfah (*rahimahullāh*) even though her father and brothers were Shāfi'īs. This was so as to preserve her ritual purity from being broken when her husband touches her.³⁵²

The Qādi's Concern For His Daughter And Grand-Daughters

It is mentioned in the introduction of the book *al-Mu'allimīn* by Ibn Sahnūn that: The abstinent Qādi 'Īsā bin Miskīn used to educate his daughters and grand-daughters. 'Iyyād said: after 'Aṣr he would call his

³⁵¹ *As-Siyar* (vol.21, p.28) at the end of which he remarked: "I do not think that he narrated to book, rather he narrated the miracles of the Awliyā' from it."

³⁵² *Al-Kawākib as-Sā'irah*, vol.1, p.192. It should be added here that whoever touches a woman does not break their *wudū'* and I explained this issue in my editing of *al-Khilafāt* by al-Bayhaqī.

daughters and his brothers' daughters in order to teach them the Qur'ān and Islāmic knowledge. Likewise the conqueror of Ṣaqliyyah, Asad bin al-Furāt, had the same system with his daughter Asmā' who reached a high level in knowledge. Al-Kushanī narrated that a well-mannered teacher was in the place of the Prince Muḥammad bin al-Aghlab and he used to teach his sons in the daytime and his daughters at night.³⁵³

The Example of The Mother of Imam Ash-Shāfi'ī

As-Subkī mentioned that the mother of Imām ash-Shāfi'ī demonstrated the deep understanding and immense intellect that she had with regards to understanding a verse from the Book of Allāh in front of a judge: Shāfi'ī's mother, may Allāh be pleased with her, was by agreement a woman from the pious and steadfast worshippers and from the most intelligent of the creation. She was the woman who, along with the mother of Bishr al-Marīsī, were witnesses in Makkah in front of the Qāḍī. The Qāḍī wanted to separate the two of them and then take their witness accounts and the mother of ash-Shāfi'ī said "O Qāḍī! You cannot do that because Allāh says,

﴿ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَى ﴾

"...so that if one of the women errs, then the other can remind her." {*al-Baqarah* (2): 282}"

So he did not take their witness accounts separately.³⁵⁴

³⁵³ *Al-Ukht al-Muslimah*, p.64

³⁵⁴ See as-Subkī, *Tabaqāt ash-Shāfi'iyyah al-Kubrā*, vol.2, pp.179-180

Writings of The Andalusian Women

The Andalusian women likewise had a righteous and good role and participated in all sciences and arts however many of their works have been lost. Where is the book *Qiyān ul-Andalus* by Fatūḥah bint Ja'far al-Marsiyyah who presented the book al-Aghānī to al-Farj al-Aṣbahānī? Where is the book *al-Qubūr* by Umm ul-Hinā Kartimah al-Qāḍī 'AbdulḤaq bin 'Aṭiyyah?

Women Participating in Knowledge and Their Links With The Well-Known 'Ulama'

In ending this book I will list those women who participated in knowledge and had a link with the famous scholars of their times:

The righteous Shaykhah Umm Muḥammad 'Ā'ishah bint Ibrāhīm bin Ṣiddīq as-Sulamī ad-Dimishqiyyah (d. 741 AH/1340 CE).³⁵⁵

She was the wife of the Muḥaddith of Greater Shām, Abu'l-Ḥajjāj al-Mizzī and Ibn Kathīr was married to her daughter. She heard from Aḥmad bin Hibbatullāh Ibn Asākir and Aḥmad bin 'AbdulḤamīd bin 'AbdulḤādī the seventh part of the *ḥadīth* of Abū Naṣr Muḥammad bin Aḥmad bin Hārūn, this in turn was heard from her by Ibn Tughrīl. She had memorised the Noble Qur'ān and taught it to women, and many women completed it with her and benefited from her, she also narrated the Prophetic ḥadīth. Her son-in-law Ibn Kathīr praised her saying: Due to her abundant worship she was long-sighted and had an excellent understanding of the Qur'ān, she outdone many men in this

³⁵⁵ There is a biography of her in: *ad-Durar al-Kāminah*, vol.2, p.339; Ibn Rāfi' as-Sulamī, *al-Wafayāt*, no.797; *adh-Dhayl 'ala'l-'Ibar*, vol.1, p.138.

field. She was a *Zāhidah* in the *dunya* and was not greatly involved in the *dunya*.

Also from those who had a concern with this science and had a link with Ibn Kathīr was: **Sitt ul-Quḍāt bint ‘AbdulWahhāb bin ‘Umar bin Kathīr (d.801 AH/1399 CE):**³⁵⁶

She was the niece of Ibn Kathīr. Al-Qāsim bin ‘Asākir, al-Ḥajār, al-Wānī, al-Mizzī and others all gave her *ijāzah*. Ṣalāḥuddīn al-Aqfahasī reported forty *ḥadīth* from her and al-Ḥāfidh Ibn Ḥajar said “She gave me an *ijāzah*.”

Shaykhah Sārah the daughter of al-Qāḍī ‘Izzuddīn ‘Abdul‘Azīz bin Muḥammad bin Jamā‘āh (d. 763 AH/1362 CE):³⁵⁷

She was the wife of al-Qāḍī Fakhruddīn Abī Ja‘far Ibn Kuwayk. She heard *ḥadīth* from: her aforementioned grandfather; al-Wānī and ad-Dabūsī. She attended the lessons of Ḥasan al-Kurdī and narrated *ḥadīth*.

Khadījah bint al-Muḥaddith ‘AbdurRaḥīm bin al-Ḥusayn al-‘Irāqī:

The wife of the Muḥaddith Nūruddīn ‘Alī bin Abī Bakr al-Haythamī. She used to help her husband in revising books of *ḥadīth*³⁵⁸ and her father taught her husband the way to verify *ḥadīth* and sought from him the classification of *az-Zawā‘id* on the famous six books of *ḥadīth*.

³⁵⁶ There is a biography of her in: *Inbā’ ul-Ghamar*, vol.4, p.60; *al-Majma’ al-Mu’assis*, vol.1, p.615; *ad-Daw’ ul-Lāmi’*, vol.12, p.57; *Shadharāt udh-Dhabab*, vol.7, p.7.

³⁵⁷ There is a biography of her in *adh-Dhayl’ ala’l-Ibar*, vol.1, p.84

³⁵⁸ *Tamām ul-Minnah bi-Bayān al-Khisāl al-Marwjiyah li’l-Jannah*, p.39

As-Sakhāwī stated: Al-‘Irāqī was the one who trained al-Haythamī and taught him how to verify ḥadīth and the system of classification (*taṣnīf*).³⁵⁹

What is also worth mentioning is that just as al-‘Irāqī was concerned with his daughter he was also concerned with his own wife. Her son, Aḥmad Waliuddīn, wrote a biography of her and said in his obituaries of the year 783 AH (1381 CE): My mother Umm Aḥmad ‘Ā’ishah bint Tughāy al-‘Alā’ī died in Cairo on the Day of Jumu‘ah 21st Ṣafar, may Allāh cover her with His mercy and join us all together in the abode of His Nobility. She died young just being over the age of 30 and she had remained with my father for over 20 years. She had a good heart, good living, good manners and she did much in the way of good to others. She went to Shām with my father during his last visit to the land in 765 AH, she heard *Juz’ ul-Anṣārī* from Muḥammad bin Mūsā Ibn ash-Shīrjī and others but she did not narrate. She made Ḥajj four times and stayed by the Ḥaramyan on many occasions. Her father was of the deputy generals of Aragon and he died when she was young and then my father married her while she was an orphan.³⁶⁰

‘Ā’ishah bint al-Imām Muḥammad bin al-Hādī (d. 816 AH/1413 CE).³⁶¹

Ibn Qāḍī Shuhbah said about her: Al-Musnidah, the long-living, the traveller, she heard from many and was the only one to narrate from al-Ḥajjār and others, her status is well-known.

³⁵⁹ *Daw’ ul-Lāmi’*, vol.4, p.175

³⁶⁰ *adh-Dhayl ‘ala’l-Ibar*, vol.2, p.511-512

³⁶¹ There is a biography of her in: *Inbā’ ul-Ghamar*, vol.3, p.25; *Daw’ ul-Lāmi’*, vol.12, p.81; *al-Jawhar ul-Mundid*, no.125; *al-Manhaj ul-Aḥmad*, vol.2, p.137; *Shadharāt udh-Dhabab*, vol.7, p.120 and *as-Subub al-Wābilah*, p.334.

Al-'Ulaymī said in her biography: The good Shaykhah, the traveller of the *dunya*, she attended the lessons of Ṣaḥīḥ ul-Bukhārī by Abī'l-'Abbās Aḥmad bin Abī Ṭālib Ibn Abī'n-Na'm aṣ-Ṣāliḥī al-Ḥajjār.

She narrated *ḥadīth* from many and al-Ḥāfidh Ibn Ḥajar narrated from her and read many books to her. Her renown is repeated in *Mu'jam Shuyūkh Ibn Fahd* and others. Most of the people of knowledge during her time narrated from her and many set out to hear from her and towards the end of her life she had the highest *isnād* of her time.

Sārah bint al-Imām al-'Allāmah Taqīuddīn 'Alī bin 'AbdulKāfi as-Subkī (d. 805 AH/1403 CE):³⁶²

She was the brother of Tajuddīn as-Subkī and when she was young she heard from: Zaynab bint al-Kamṣl, al-Jazarī and her father. She recieved *ijāzah* from al-Mizzī, adh-Dhababī, 'AbdurRaḥmān bin Taymiyyah and other scholars from Shām. She gave *ijāzah* to her son Ibn Ḥajar Khātūn, Ibn Ḥajar al-'Asqalānī read to her: *Mashaykhah Wālidihā* [The Teachers of her Father] with the verification of Abu'l-Ḥasan ibn Abik; the fourth part of *Tārīkh Abū Zur'ah ad-Dimishqī*; *Mashaykhah Ibn Shādhān*; a piece from the seventh part of *Fadā'il us-Ṣaḥābah* by Ibn ul-Muhandis which had five *aḥādīth* contained within it; a part which contained *Masā'il ul-Burqānī* by ad-Dāraqūṭnī.

Finally, these scholastic samples and real erudite examples are all from the condition and status that women are held in within Islām. It is the right of the people of the earth in totality and for the women of the earth, in entirety, to be proud of her due to this. The routes used by the

³⁶² There is a biography of her in: *Inbā' ul-Ghamar*, vol.5, p.102; *Daw' ul-Lāmi'*, vol.12, p.51; *Dhayl ut-Taḥyīed*, vol.2, p.373; *al-Majma' al-Mu'assis*, vol.1, p.610; *Shadharāt udh-Dhabab*, vol.7, p.50.

Shayāṭīn, from humans before the Jinn of them, should be severed, these are those who have enmity towards the Muslim woman and falsely and erroneously claim that they are working for the Muslim woman's liberation in order for her to seize her rightful position. When they are in fact working to "liberate" them from their responsibilities and exonerate the Muslim women from Divinely Legislated responsibilities.

And may peace and blessings be upon Muḥammad, his family and his Companions, and our last du'ā' is all praise is due to Allāh, the Lord of the Worlds

**GLOSSARY OF WOMEN SCHOLARS
MENTIONED WITHIN THIS BOOK**

A (Alif - آ)

- Āminah bint al-Imām Abu'l-Ḥasan
Āminah al-Iṣbahāniyyah, Umm Muḥammad
Āminah bint Abī Ṭāhir, Umm Salamah
Āminah bint Ṭāhir, Umm Salamah
Asmā' bint Abī Bakr
Asmā' bint Asad bin al-Furāt
Asmā' bint 'Umayyis
Asmā' bint Kamāluddīn
Asmā' bint Mukhribah at-Tamīmiyyah
Asmā' bint Yazīd bin as-Sakin
Amah bint Khālid, Umm Khālid
Amah bint Muḥammad bin Aḥmad bin Qudāmah
AmatulKhāliq ad-Dimishqiyyah, Ummu'l-Khayr
AmaturRaḥmān at-Tamīmiyyah
AmaturRaḥīm bint Muḥammad al-Yūnīnī
AmatusSalām bint al-Qāḍī Abī Bakr, Ummu'l-Faṭḥ
AmatulQāhir al-Qushayriyyah
AmatulLatīf bint 'AbdurRaḥmān
Amīmah

Amīmah bint Raqīqah
Amīnah bint Khalf
Ans bint al-Qāḍī Karīmuddīn
Anīsah

B (bā - ب)

Bāy Khātūn bint Ibrāhīm
Bāy bint Wāshiq
Barīdah, the freed slave of 'Ā'ishah
Bint Jazā'
Bint Hamzah bint 'AbdulMuṭṭallib
Bint Sa'īd bin al-Musayyib
Bint 'AbdulQādir aṭ-Ṭabariyyah al-Makkiyyah
Bint 'Alī an-Nashār al-'Āmili
Bint Kardam
Bint Laylā
Busrah bint Ṣafwān
Buqayrah
Būrān bint Muḥammad al-Qāḍī
Bībī bint 'AbduṣṢamad, Ummu'l-Faḍl

T (tā - ت)

Tarfah bint Aḥmad
Tajnī bint 'Abdullāh al-Wahābiyyah
Taqiyyah bint Abi'l-Qāsim al-Aṣbahāniyyah
Taqiyyah bint Ghayth
Taqiyyah bint al-Faḍl

Tamīmah bint Salamah

J (jīm - ج)

- Jadhāmah bint Wahb
Jalilah bint Abī Naṣr, Amatullāh
Jalilah as-Sijziyyah, Ummu'l-Faṭḥ
Jam'ah bint Abi'r-Rajā', Ummu'l-Bihā'
Jam'ah bint Aḥmad
Jamrah bint 'Abdullāh al-Yarbū'ī
Jamīlah bint al-Mufarraḡ bin 'Alī, Ummu'l-Fatyān
Jawhar bint Abī Sa'd 'Abdullāh, AmatulQāhir
Jawhar Nāz bint Abī Ṭāhir Mudarr, AmaturRaḥmān
Jawhar Nāz bint Abi'l-Qāsim, Umm Shamāsah
Juwayrah, Ummu'l-Mu'minīn
Juwayrah bint Shihābuddīn, Umm Abīhā
Juwayriyyah bint 'Amru

Ḥ (ḥā - ح)

- Ḥabībah bint Abī Tajrāh
Ḥabībah bint Abī Sabrah
Ḥujayrah bint Ḥusayn
Ḥurrah bint Abī Naṣr, AmaturRaḥīm
Ḥafsah, Ummu'l-Mu'minīn
Ḥafsah bint Aḥmad bin Muḥammad, Ummu'l-Ḥayā'
Ḥafsah bint Sīrīn, Ummu'l-Hudhayl
Ḥumnah bint Jahsh

Ḥawwā' bint Yazīd
Ḥūrastī al-'Iyyādiyyah, Umm 'Abdullāh

Kh (khā - خ)

Khātūn bint Ibn Ḥajar
Khālidah bint Anas, Umm Sa'd
Khajsatah bint Abī Ishāq, Ummush'-Shams
Khajsatah at-Tehrāniyyah, Ummu'l-Bihā'
Khadījah bint al-Ḥāfidh Ṭāhir
Khadījah bint Abī Sa'd
Khadījah bint Abī Sa'id an-Nīsābūriyyah
Khadījah bint Aḥmad
Khadījah bint Aḥmad an-Nahrawāniyyah
Khadījah bint al-Muḥaddith 'AbdurRaḥīm
Khadījah bint Muḥammad ibn Ibrāhīm
Khadījah bint Muḥammad bin Ḥasan
Khadījah bint al-Mufaḍḍal bin 'Alī, Umm Muḥammad
Khadījah, the wife of the Prophet (*ṣallAllāhu 'alayhi waṣṣallam*)
Khafrāh bint al-Mubashshir
Khansah bint Khidām
Khansah bint 'Amru as-Sulamiyyah
Khawlah bint Ilyās
Khawlah bint Ḥakīm
Khawlah bint Qays
Khayrah, the wife of Ka'b ibn Mālik
Khayrah bint Abi'l-Ḥasan

D [dāl - د]

Durrah bint Abī Lahb

Dardānah bint Abī ‘Abdullāh, Ummu’l-Ghāfir

R [rā - ر]

Rābi‘ah bint Abī Ḥakīm

Rābi‘ah bint Abī Mu‘ammar, Ummu’l-Fatūḥ

Rābi‘ah bint Aḥmad bin Muḥammad

Rābi‘ah

Rādiyyah bint Abī Sa‘īd, Ummu’r-Riḍā

Rabi‘ah bint Mu‘awwid

Ruqayqah

Ramlah bint Abī ‘Awf

Riṭāh al-Ḥanafīyyah

Z [zā - ز]

Zubaydah bint Muḥammad al-Aṣbahāniyyah

Zulaykhah al-Aṣbahāniyyah, Umm Muḥammad

Zahrā’ bint al-Ḥāfidh ar-Rahāwī

Zaynab al-Aṣbahāniyyah

Zaynab, the wife of Ibn Mas‘ūd

Zaynab bint Ibrāhīm, Ummu’l-Faḍl

Zaynab bint Abī Shu‘jah

Zaynab bint Aḥmad bin ‘Umar

Zaynab bint Aḥmad al-Kamāl

Zaynab bint Umm Salamah

Zaynab bint Jahsh
 Zaynab bint ash-Shi'ri
 Zaynab bint Shukr ath-Thānī
 Zaynab bint 'AbdurRaḥmān
 Zaynab bint al-Kamāl
 Zaynab bint Muḥammad ash-Shāfi'iyyah
 Zaynab bint Mudhaffar
 Zaynab bint al-Makkī
 Zaynab bint Makkī al-Ḥarrāniyyah
 Zayn Khātūn bint Ḥajar

S [sīn - س]

Sārah bint al-Qāḍī 'Izzuddīn
 Sārah bint Taqīuddīn 'Alī
 Sāniyyah, the freed slave of the Prophet (*ṣallAllāhu 'alayhi waṣṣallam*)
 Sabī'ah al-Aslamiyyah
 Sitt al-Ahl bint 'Uthmān
 Sitt al-Jalī I bint Abī Muḥammad al-Aṣbahāniyyah, Ummu'd-Diyā'
 Sitt al-Jalī I bint Abī Muḥammad bin al-Ḥasan, Ummu'd-Diyā'
 Sitt ur-Rakab bint 'Alī
 Sitt ul-'Irāq bint Abī Mudarr, Ummu'n-Najm
 Sitt ul-'Irāq al-'Anbariyyah
 Sitt ul-'Arab bint Muḥammad al-Maqdisiyyah
 Sitt ul-Quḍāt bint 'AbdulWahhāb
 Sitt bint Muḥammad al-Aṣbahāniyyah, Ummu'l-'Izz
 Sitt Nāz bint al-Mufaḍḍal
 Sitt un-Nās bint 'Alī
 Sitt bint Shaykh Abī Ṭāhir
 Sitt ul-Wuzarā' bint 'Umar

Sutaytah, AmatulWāhid
Satīkah bint Abi'l-Ḥasan, Umm Anas
Sarā' bint Nabhān
Sa'dā, the wife of Ṭalhah
Sa'diyyah bint Zāhir, Umm Khalaf
Salāmah
Salāmah bint Mu'aqqal
Salmā
Salmā bint Muḥammad bin al-Jazārī
Salmā, the freed slave of the Prophet (*ṣallAllāhu 'alayhi waṣṣallam*)
Sahlah bint Suhayl
As-Sawdā'
Sawdah, Ummu'l-Mu'minīn
Sayyidah bint Mūsā, Umm Muḥammad
Sayyidat ul-Kutabah bint Abi'l-Baqā', Umm 'AbdurRaḥmān

Sh [shīn - ش]

Sharīfah bint Abī 'Abdullāh, Ummu'l-Karām
Sharīfah bint Aḥmad
ash-Shifā bint 'Abdullāh
Shukr bint Abi'l-Faraj, Ummu'l-'Azīz
ash-Shamūs bint an-Nu'mān
Shudah bint Aḥmad

Ṣ [ṣād- ص]

Ṣafā' ul-'Aysh bint 'Abdullāh
Ṣafiyyah, Ummu'l-Mu'minīn

Şafiyah bint Aḥmad
Şafiyah bint ‘AbdulJabbār, AmatulWāḥid
Şafiyah bint ‘Abdul‘Azīz, Umm ‘Uthmān
Şamā’ bint Bishr

Ḍ [ḍād - ض]

Dubā‘ah bint az-Zubayr bint ‘AbdulMuṭṭallib
Ḍaw’ bint Abī Shukr al-Aṣbahāniyyah, Ummu’r-Riḍā’
Ḍaw’ an-Nahār bint Abi’l-Faḍl
Ḍaw’ un-Nahār al-Maqdisiyyah

Ṭ (ṭā - ط)

Tāhirah bint Abī Bakr
Ṭarfah bint ‘Abdullāh, Umm Aḥmad
Ṭa‘mah
Ṭarīfah bint Abi’l-Ḥasan, Umm Muḥammad

Th (thā - ظ)

Thafar bint Abī Naṣr, Ummu’l-Faṭḥ
Thamiyā’ bint Aḥmad bin al-Faḍl, Ummu’l-Fatūḥ

‘A (‘ayn - ع)

‘Ā’ishah, Ummu’l-Mu’minīn

‘Ā’ishah bint Ibrāhīm ad-Dimishqīyyah, Umm Muḥammad

‘Ā’ishah bint Abī Naṣr

‘Ā’ishah bint Ḥasan al-Aṣbahāniyyah

‘Ā’ishah bint Sa’d bin Abī Waqqās

‘Ā’ishah bint Tughāy, Umm Aḥmad

‘Ā’ishah bint Ṭalḥah

‘Ā’ishah bint ‘Alī bint Abi’l-Faṭḥ

‘Ā’ishah bint Qudāmah

‘Ā’ishah bint Muḥammad bin Aḥmad

‘Ā’ishah bint Muḥammad bin al-Ḥasan

‘Ā’ishah bint Muḥammad bin al-Hādī

‘Ā’ishah bint Mu‘ammar, Umm Ḥabībah

‘Ā’ishah bint an-Nīsābūriyyah

‘Ātikah bint al-Ḥāfidh Abi’l-‘A‘lā

‘Āfiyah bint al-Husayn, Ummu’l-Khayr

‘Āfiyah bint al-Husayn bin ‘AbdulMālik, Ummu’l-Khayr

‘Āliyah

‘Ajibah bint Abī Bakr

‘Izzah bint Khābal

‘Azīzah bint ‘AbdulMālik bin Muḥammad, Umm Abi’l-‘Abbās

‘Affāf bint Aḥmad

‘Afrā’ bint ‘Ubayd an-Najāriyyah

‘Afifah bint Abī Bakr Aḥmad, Umm Hānā’ al-Fārifāniyyah

‘Uliyyah bint Ḥasān

‘Umrah bint ‘AbdurRaḥmān

‘Ayn Shams bint Aḥmad, Ummu’n-Nūr

‘Ayn Shams bint al-Mufaḍḍal, Ummu’l-Fatūḥ

Gh (ghayn - غ)

Ghadibah bint 'Inān, Umm Ḥasan

F (fā - ف)

Fāṭimah bint Sayyid Muḥammad al-Idrīsī

Fāṭimah bint Ibn Ḥajar

Fāṭimah bint Abū Bakr as-Samarqandī

Fāṭimah bint Abī Bakr bin Abī Dāwūd

Fāṭimah bint Abī Ḥubaysh

Fāṭimah bint Abī'l-Ḥasan 'Alī al-Balansī, Umm 'AbdulKarīm

Fāṭimah bint Abī Ḥakīm

Fāṭimah bint Abī Dāwūd

Fāṭimah bint Abī'l-Faḍl, Ummu'l-Bihā'

Fāṭimah bint Abī Naṣr, Ummu's-Sa'd

Fāṭimah bint Aḥmad, Ummu'n-Najm

Fāṭimah bint al-Ustādh Abī 'Alī ad-Daqāq

Fāṭimah bint al-Imām Shihābuddīn, Ummu'l-Ḥasan

Fāṭimah bint al-Ḥasan bin Aḥmad

Fāṭimah bint al-Ḥasan bin 'Alī, Ummu'l-Faḍl

Fāṭimah bint al-Ḥasan al-Bayhaqiyyah, Umm Aḥmad

Fāṭimah bint Ḥamad al-Fuḍaylī, Shaykhah al-Fuḍayliyyah

Fāṭimah bint al-Khaṭṭāb

Fāṭimah bint Khalīl

Fāṭimah bint Rasūlullāh (*ṣallAllāhu 'alayhi waṣṣallam*)

Fāṭimah bint Sa'd al-Khayr

Fāṭimah bint Shihābuddīn, Ummu'l-Ḥasan

Fāṭimah bint 'AbdurRaḥmān

Fāṭimah bint 'AbdulQādir, Bint Qarīmazān

- Fāṭimah bint ‘Abdullāh Ibn Aḥmad al-Jawzdāniyyah
Fāṭimah bint ‘Alī, Ummu’l-Khayr
Fāṭimah bint Qays
Fāṭimah bint al-Mujallal
Fāṭimah bint al-Muḥaddith Abi’l-Ḥasan, Umm ‘AbdulKarīm
Fāṭimah bint Muḥammad bint Abī Sa‘īd
Fāṭimah bint Muḥammad bin al-Ḥusayn
Fāṭimah bint Muḥammad bin Shaykh Ibrāhīm
Fāṭimah bint Yūsuf al-Qāḍī
Fāṭimah al-Khazā‘iyyah
Fāṭimah az-Zahrā’
Fāṭimah Shams Jihān al-Jarkasiyyah
Fāṭimah as-Shaharazūriyyah
Fataḥūnah bint Ja‘far al-Marsiyyah
Fatūḥ bint Ibrāhīm bin ‘Uthmān, Ummu’l-Khayr
Fakhr un-Nisā’ bint Abi’l-Faḍā’il, Umm ul-Karām
Farḥah bint Ibn Ḥajar al-‘Asqalānī
Farḥah bint Abī Sa‘īd, Umm ‘Alī
Farḥah bint Qarātāsh, Ummu’l-Hayāh
Farī‘ah bint Mālīk
Fakīhah bint Yasār

Q (qāf - ق)

- Qatīlah
Qurratul-‘Ayn bint Ya‘qūb
Qaylah

K (kāf - ك)

Kabshah

Karīmah bint Aḥmad

Karīmah bint ‘AbdulḤaq, Ummu’l-Faḍl

Karīmah bint ‘AbdulWahhāb, Ummu’l-Faḍl

Karīmah bint Qāḍī ‘AbdulḤaq, Ummu’l-Hanā’

L (lām - ل)

Lāmi‘ah bin Shaykh al-Mufid, Ḍaw’ uṣ-Ṣabāḥ

Lubābah bint Shaykh Abi’l-‘Abbās, Ummu’l-Faḍl

Lubābah bint al-Ḥārith al-Hilāliyyah, Ummu’l-Faḍl

Laylā bint Qānif

M (mīm - م)

Māriyyah, the freed slave of the Prophet (*ṣallAllāhu ‘alayhi waṣṣallam*)

Maryam bint al-Adhra‘ī

Maryam bint Fakhruddīn, Ummu’l-Hānā’

Mu‘ādhah bint ‘Abdullāh, Ummu’ṣ-Ṣahbā’

Mawz

Maymūnah bint Sa‘d, Ummu’l-Mu’minīn

N (nūn - ن)

Nadbah, the freed slave of Maymūnah

Ni'mah bint 'Alī bin Yaḥyā, Sitt ul-Kutabah
Nafisah bint al-Ḥasan
Nafisah bint Muḥammad bint 'Alī

H (hā - ه)

Hājir bint Muḥammad
Hujaymah, Ummu'd-Dardā' aṣ-Ṣughrā
Hind bint al-Ḥārith al-Fārisiyyah

W (waw - و)

Wazīrah bint 'Umar
Wiqāyah

Y (yā - ي)

Yāsmīn bint Sālim, Umm 'Abdullāh

U [alif bi'd-dhammah - أ]

Umm Ishāq
Ummu'l-Imām ash-Shāfi'ī
Ummu Amīr ul-Mu'minīn 'Abdullāh bin az-Zubayr
Umm Anas
Umm Ayman

Umm Ayyūb
Umm Bujayr
Umm Bishr al-Marīsī
Umm Bashīr bint al-Barā' bin Ma'rūr
Ummu'l-Banīn az-Zandakhāniyyah
Ummu'l-Bihā'
Umm Jamīl
Umm Jamīlah
Umm Jundub
Umm Habībah bint Sahl
Umm Habībah, Ummu'l-Mu'minīn
Ummu'l-Ḥajjāj, Sariyyah of Usāmah
Umm Ḥarām bint Malhān
Ummu'l-Ḥuṣn
Ummu'l-Ḥakam
Umm Ḥamīd
Umm Khālid bint al-Aswad
Umm Khalaf ash-Shahāmiyyah
Ummu'l-Khayr an-Nīsābūriyyah
Umm ur-Rā'ih
Ummu'r-Riḍā al-Aṣbahāniyyah
Umm Rūmān
Umm Ziyād
Umm Sa'd
Umm Salamah, Ummu'l-Mu'minīn
Umm Salamah al-Ḥasnābādhiyyah
Umm Sulaymān bint Ḥakīm
Umm Sulaym bint Malhān
Umm Sunbulah
Umm Sharīk
Ummu'ṣ-Ṣahbā'
Umm Ḍabah

- Umm Ṭāriq
Ummu'ṭ-Ṭufayl
Umm 'Āfir
Umm 'AbdurRaḥmān bin Ṭāriq
Umm 'Abdullāh bint Aws
Umm 'Abdullāh ad-Dūsiyyah
Umm 'Uthmān bint Sufyān
Ummu'l-'Izz bint Muḥammad bin 'Alī
Ummu'l-'Azīz al-Isfarā'iyah
Umm 'Aṭiyyah
Ummu'l-'A'lā
Umm 'Alī at-Turkiyyah
Umm 'Ammār
Umm 'Umar bint Ḥassān
Ummu'l-Ghāfir an-Nisābūriyyah
Umm Farwah
Ummu'l-Faḍl al-Balkhiyyah
Ummu'l-Faḍl bint al-Ḥārith
Ummu'l-Faḍl al-Marwaziyyah
Umm Qays bint Muḥsin
Umm Kabshah
Umm Kurz
Umm Kulthūm
Umm Mālik al-Bahriyyah
Umm Mubashshir
Umm Ma'bad
Umm Mu'aqqal al-Asadiyyah
Ummu'l-Mundhir
Ummu'n-Najm al-Faḍlūwiyyah
Umm Naṣr
Umm Hānā' al-Anṣāriyyah
Umm Hānī' bint Abī Ṭālib

Umm Hishām bint Ḥārithah

Umm Hilāl bint Bilāl

Ummu'l-Hinā' bint Muḥammad al-Badrānī

Umm Warāqah

Umm Ya'qūb

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