

الأربعون لفقيهنا

في أحكام النساء

Forty Hadith

*on Rulings Pertaining
to Women*

Compiled by:
Khalid ibn Ibrahim Al-Zāhidi

Prepared & Translated by:
Umm Hassan
www.gatethirteen.org

الأربعون الفقهية

في أحكام النساء

مقدمة

أربعينية نبوية في الأحكام الفقهية الخاصة بالمرأة المسلمة
منتقاة من كتب الصحاح والسُنن والمعاجم والمسانيد الحديثية
تصلح أن تكون منهجاً دراسياً مقرراً في المراكز والمعاهد النسوية
المختصة بتحفيظ القرآن الكريم، وتدریس العلوم الشرعية

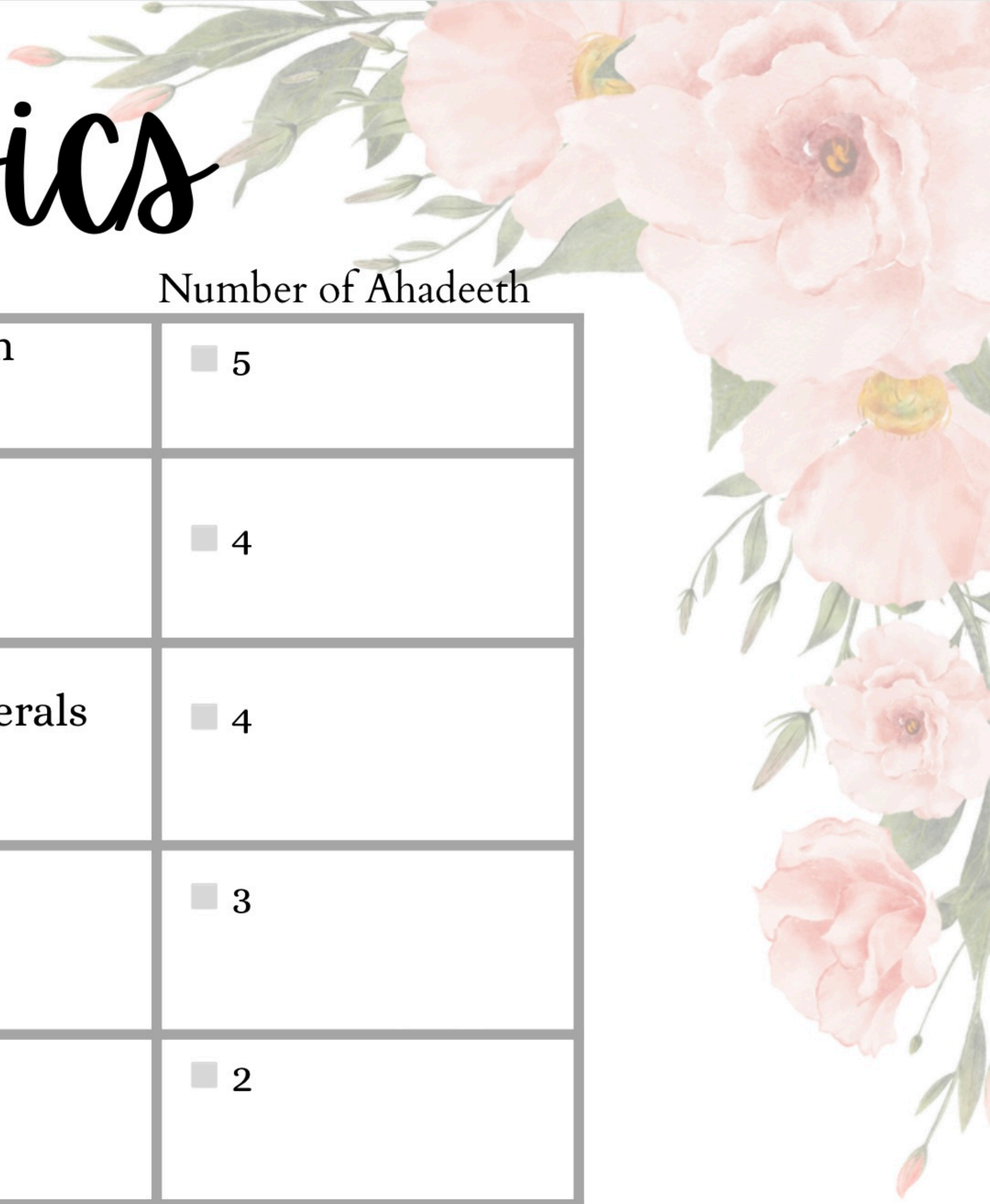
مقدمة


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الطهارة
Purification

غسل المرأة المسلمة

Major Ablution for women

عن عائشة، أن أسماء سألت النبي صلى الله عليه وسلم عن غسل الحيض؟ فقال: تأخذ إحداكن ماءها وسدرتها، فتطهر فتحسن الطهور، ثم تصب علي رأسها فتدلكه دلكاً شديداً حتى تبلغ شؤون رأسها، ثم تصب عليها الماء، ثم تأخذ فرصة ممسكة فتطهر بها فقالت أسماء: وكيف تطهر بها؟ فقال: سبحان الله، تطهرين بها فقالت عائشة: كأنها تخفي ذلك تتبعين أثر الدم، وسألته عن غسل الجنابة؟ فقال: تأخذ ماءً فتطهر فتحسن الطهور، أو تبلغ الطهور، ثم تصب علي رأسها فتدلكه حتى تبلغ شؤون رأسها، ثم تفيض عليها الماء فقالت عائشة: نعم النساء نساء الأنصار لم يكن يمنعهن الحياء أن يتفقهن في الدين.

'A'isha reported: Asma asked the Prophet (may Allah's peace and blessings be upon him) about washing after menstruation. He said: Everyone amongst you should use water mixed with the leaves of the lote-tree and cleanse herself well, and then pour water on her head and rub it vigorously till it reaches the roots of the hair. Then she should pour water on herself. Afterwards she should take a piece of cotton smeared with musk and cleanse herself with it. Asma' said: How should she cleanse herself with the help of that? Upon this he (the Prophet) observed: Praise be to Allah, she should cleanse herself. 'A'isha said in a subdued tone that she should apply it to the trace of blood. She (Asma) then further asked about bathing after intercourse. He (the Prophet) said: She should take water and cleanse herself well or complete the ablution and then pour water on her head and rub it till it reaches the roots of the hair and then pour water on herself. 'A'isha said: How good are the women of Ansar that their shyness does not prevent them from learning religion.

Bukhari (1/70 #314) *(volume/page number #hadith number)

Muslim (1/261 #332)

حُكْمُ ضَفَائِرِ الْمَغْتَسِلَةِ

Ruling of braids for the women performing major ablution

عن أم سلمة: قلتُ: يا رسولَ اللهِ، إني امرأةٌ أشدُّ ضفراً رأسي فأنقضه لغسل الجنابة؟ قال: لا. إنما يكفيك أن تحثي على رأسك ثلاث حثيات ثم تفيضين عليك الماء فتطهرين. وفي رواية: فأنقضه للحيضة والجنابة، فقال: لا.

Umm Salama reported: I said: Messenger of Allah, I am a woman who has closely braided hair on my head; should I undo it for taking a bath, because of intercourse? He (the Prophet) said: No, it is enough for you to throw three handfuls of water on your head and then pour water over yourself, and you shall be purified.

حُكْمُ صَلَاةِ الْحَائِضِ وَالْمُسْتَحَاضَةِ

Ruling of prayer for women during menstruation and irregular bleeding

عن عائشة قالت: جاءت فاطمة بنت أبي حبيش إلى النبي صلى الله عليه وسلم فقالت: يا رسول الله إني امرأة أستحاض فلا أطهر أفأدع الصلاة؟ فقال رسول الله صلى الله عليه وسلم: لا، إنما ذلك عرق، وليس بحيض، فإذا أقبلت حيضتك فدعي الصلاة، وإذا أدبرت فاغسلي عنك الدم ثم صلي

'A'isha reported: Fatimah bint Abu Hubaish came to the Prophet (may Allah's peace and blessings be upon him) and said: I am a woman whose blood keeps flowing (even after the menstruation period). I am never purified ; should I, therefore, abandon prayer? He (the Prophet) said: Not at all, for that is only a vein, and is not a menstruation, so when menstruation comes, abandon prayer, and when it ends wash the blood from yourself and then pray.

نَجَاسَةُ دَمِ الْحَيْضِ وَكَيْفِيَّةُ غَسْلِهِ

Impurity of menstrual blood and how to wash it

عن أسماء قالت: جاءت امرأة النبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فقالت: أَرَأَيْتَ إِحْدَانَا تَحِيضُ فَيَاثُوبُ، كَيْفَ تَصْنَعُ؟ قَالَ: تَحْتَهُ، ثُمَّ تَقْرُصُهُ بِالْمَاءِ، وَتَنْضَحُهُ، وَتَصَلِّي فِيهِ.

Asmaa said: A woman came to the Prophet (may Allah's peace and blessings be upon him) and said: Menstrual blood may get onto the clothes of any one of us; what should she do with it? He said: “She should scratch it, then rub it with water, then wash it, then pray in it.”

جواز دُخُولِ الحائِضِ إِلَى المَسْجِدِ عِنْدَ الحَاجَةِ

Permissibility of menstruating women to enter the masjid for a need

عَنْ أَبِي هُرَيْرَةَ ، قَالَ : بَيْنَمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْمَسْجِدِ ، فَقَالَ يَا عَائِشَةُ : نَاوِلِينِي الثَّوْبَ فَقَالَتْ : إِنِّي حَائِضٌ ، فَقَالَ : إِنْ حَيْضَتِكَ لَيْسَتْ فِي يَدِكَ فَنَاوَلْتَهُ .

Abu Huraira reported: While the Messenger of Allah (may Allah's peace and blessings be upon him) was in the mosque, he said: O 'A'isha, get me that garment. She said: I am menstruating. Upon this he remarked: Your menstruation is not in your hand, and she, therefore, got it for him.



الصلاة
Prayer

لَا تُقْبَلُ صَلَاةُ الْمَرْأَةِ إِذَا حَاضَتْ إِلَّا بِخِمَارٍ

The prayer of the women who has reached puberty is not accepted without khimar

وعن عائشة رضي الله عنها أن النبي صلى الله عليه وسلم قال: لا يقبلُ اللهُ صلاةَ حائضٍ إلا بخِمَارٍ.

‘Ā’ishah (may Allah be pleased with her) reported that the Prophet (may Allah's peace and blessings be upon him) said: "Allah does not accept the prayer of any woman who has reached the age of menstruation unless [she is] veiled."

جَوَازُ خُرُوجِ النِّسَاءِ إِلَى الْمَسَاجِدِ

Permissibility of women going to the masjid

عن عبد الله بن عمر رضي الله عنهما عن النبي - صلى الله عليه وسلم - قال:
لا تمنعوا إماء الله مساجد الله...

It was narrated that Ibn 'Umar said that Allah's Messenger (may Allah's peace and blessings be upon him) said: Do not prevent the female servants of Allah from praying in the Mosque.

ماذا تفعل المرأة إذا أخطأ الإمام في الصلاة؟

What does the women do if the Imam makes a mistake?

عن أبي هريرة رضي الله عنه مرفوعاً: التَّسْبِيحُ للرجال، والتَّصْفِيقُ للنساء.

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

"Tasbīh is for the men, and clapping is for the women."

اسْتِحْبَابُ شُهُودِ النِّسَاءِ لِصَلَاةِ الْعِيدِ

The desirability of women witnessing the 'Eid prayer

وَعَنْ أُمِّ عَطِيَّةٍ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: أُمِّرْنَا أَنْ نُخْرَجَ فِي الْعِيدَيْنِ الْعَوَاتِقَ وَذَوَاتِ الْخُدُودِ، وَأَمْرُ الْحَيْضِ أَنْ يَعْتَزِلْنَ مَصَلَى الْمُسْلِمِينَ.

Umm 'Atiyah (may Allah be pleased with her) said: "We were commanded – meaning the Prophet (may Allah's peace and blessings be upon him) to bring out to the Eid prayers the adolescent girls and the women in seclusion, and he commanded the menstruating women to avoid the prayer-place of the Muslims."



الجنائز
Funerals

تَحْرِيمُ لَطْمِ الْخُدُودِ وَالنِّيَاحَةِ عَلَى الْمَيِّتِ

Prohibition of slapping cheeks and wailing over a dead body

عن عبد الله، قال رسول الله صلى الله عليه وسلم: ليس منا من ضرب الخدود، وشق الجيوب، ودعا بدعوى الجاهلية.

‘Abdullah Ibn Mas'ud (May Allah be pleased with him) said: The Messenger of Allah (may Allah's peace and blessings be upon him) said, "He who (on befalling a calamity) slaps his cheeks, tears his clothes and follows the ways and traditions of the Days of Ignorance is not of us."

عَذَابِ النَّائِحَةِ يَوْمَ الْقِيَامَةِ

Punishment of the wailing women on the Day of Judgement

عن أبي مالك الأشعري، حدثه أن النبي صلى الله عليه وسلم قال: أربع في أمي من أمر الجاهلية لا يتركونهن: الفخر في الأحياء، والطعن في الأنساب، والاستسقاء بالنجوم، والنياحة. وقال: النائحة إذا لم تتب قبل موتها، تقام يوم القيامة وعليها سربال من قطران، ودرع من جرب.

Abu Malik al-Ash'ari reported Allah's Messenger (may Allah's peace and blessings be upon him) said: Among my people there are four characteristics belonging to pre-Islamic period which they do not abandon: boasting of high rank, reviling other peoples' genealogies, seeking rain by stars, and wailing. And he (further) said: If the wailing woman does not repent before she dies, she will be made to stand on the Day of Resurrection wearing a garment of pitch and a chemise of mangle

كَيْفِيَّةُ تَغْسِيلِ الْمَيِّتِ

How to wash a women's corpse

عن أم عطية قالت: دخل علينا رسول الله ﷺ حين توفيت ابنته، فقال: اغسلنها ثلاثا، أو خمسا، أو أكثر من ذلك إن رأيتن ذلك، بماء وسدر، واجعلن في الآخرة كافورا - أو شيئا من كافور - فإذا فرغتن فأذنيني، فلها فرغنا آذناه، فأعطانا حقه، فقال: أشعرنها إياه تعني إزاره.

It was narrated that Umm 'Atiyyah said:

"One of the daughters of the Prophet died, and he sent word to us saying: 'Wash her with water and lotus leaves, and wash her an odd number of times, three, or five, or seven if you think (that is needed), and put some camphor in it the last time. And when you have finished, inform me.' When we finished, we informed him, and he threw his waist-wrap to us and said: 'Shroud her in it.' And we combed her hair and put it in three braids, and put it behind her."

وَقُوفُ الْإِمَامِ عِنْدَ وَسْطِ الْمَرْأَةِ إِذَا صَلَّى عَلَيْهَا

The imaam stands at the middle of the women during her funeral prayer

عن سمرة بن جندب قال: صَلَّيْتُ وَرَاءَ النَّبِيِّ ﷺ عَلَيَّ امْرَأَةً مَاتَتْ فِي نَفْسِهَا
فَقَامَ عَلَيْهَا لِلصَّلَاةِ وَسْطَهَا.

Samura ibn Jundub said, "I prayed behind Allah's Messenger (may Allah's peace and blessings be upon him) over a woman who had died in childbirth, and he stood opposite her waist."



الصيام
Fasting

لَا تَصُومُ الْمَرْأَةُ نَفْلًا إِلَّا بِإِذْنِ زَوْجِهَا

A women should not perform voluntary fast
without the permission of her husband

عن أبي هريرة، عن النبي صلى الله عليه وسلم: لا تصوم المرأة وبعها شاهد إلا بإذنه.

Narrated Abu Huraira: The Prophet (may Allah's peace and blessings be upon him) said, "A woman should not fast (optional fasts) except with her husband's permission.

تَقْبِيلُ الصَّائِمِ لِرَوْجِهِ

Ruling on a fasting person kissing his wife

عن عائشة رضي الله عنها قالت: كان النبي ﷺ يقبل ويباشر وهو صائم، وكان أملككم لإربه.

‘A’isha said, “Allah’s Messenger (may Allah’s peace and blessings be upon him) used to kiss and embrace while he was fasting, but he was the one of you who had most control over his desire.”

اِسْتِحْبَابُ اِعْتِكَافِ الْمَرَأَةِ فِي الْعَشْرِ الْاٰخِرِ مِنْ رَمَضَانَ

Desirability of I'tikaaf for women during the last
10 nights of Ramadan

عن عائشة رضي الله عنها: أَنَّ النَّبِيَّ ﷺ كَانَ يَعْتَكِفُ الْعَشْرَ الْاٰخِرَ مِنْ
رَمَضَانَ حَتَّى تُوْفَاهُ اللهُ، ثُمَّ اَعْتَكَفَ اَزْوَاجُهُ مِنْ بَعْدِهِ.

'A'isha (Allāh be pleased with her) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) used to observe i'tikaf in the last ten days of Ramadan till Allah called him back (to his heavenly home). Then his wives observed i'tikaf after him.



الزكاة
Zakat

زَكَاةُ الذَّهَبِ وَالْحَلِيِّ

Zakat on gold and jewelry

عن عمرو بن شعيب، عن أبيه، عن جده، أَنَّ امْرَأَةً أَتَتْ النَّبِيَّ عَلَيْهِ السَّلَامُ وَمَعَهَا ابْنَةٌ لَهَا وَفِي يَدَيْهَا مَسَكَانٌ غَلِيظَتَانِ مِنْ ذَهَبٍ فَقَالَ لَهَا أُتْعِطِينَ زَكَاةَ هَذَا قَالَتْ لَا قَالَ أَسْرُكُ أَنْ يَسُورَكَ اللَّهُ بِهِمَا يَوْمَ الْقِيَامَةِ سَوَارًا مِنْ نَارٍ قَالَ نَخَلْتَهُمَا فَأَلْقْتَهُمَا إِلَى النَّبِيِّ عَلَيْهِ السَّلَامُ وَقَالَتْ هُمَا لِلَّهِ وَلِرَسُولِهِ.

'Amr bin Shu'aib on his father's authority said that his grandfather reported: A woman came to the Messenger of Allah (may Allah's peace and blessings be upon him) and she was accompanied by her daughter who wore two heavy gold bangles in her hands. He said to her: Do you pay zakat on them? She said: No. He then said: Are you pleased that Allah may put two bangles of fire on your hands? Thereupon she took them off and placed them before the Prophet saying: They are for Allah and His Messenger.

Abu Dawood (3/13 #1563)

Tirmidhi (2/22 #637)

Nisai (5/38 #2479)

جَوَازُ أَخْذِ الْمَرْأَةِ الْمَالِ بِالْمَعْرُوفِ مِنْ زَوْجِهَا الْبَخِيلِ دُونَ عِلْمِهِ

Permissibility of a women taking money from her miserly husband without his knowledge

عن عائشة، أَنَّ هِنْدَ بِنْتَ عُبَيْةَ، قَالَتْ: يَا رَسُولَ اللَّهِ إِنَّ أَبَا سُفْيَانَ رَجُلٌ شَحِيحٌ وَلَيْسَ يُعْطِينِي مَا يَكْفِينِي وَوَلَدِي، إِلَّا مَا أَخَذْتُ مِنْهُ وَهُوَ لَا يَعْلَمُ، فَقَالَ: خُذِي مَا يَكْفِيكِ وَوَلَدِكَ، بِالْمَعْرُوفِ.

'Aishah (May Allah be pleased with her) said:

Hind, the wife of Abu Sufyan, said to the Prophet (may Allah's peace and blessings be upon him): Abu Sufyan is a miserly man and does not give me and my children adequate provisions for maintenance unless I take something from his possession without his knowledge. The Prophet said to her, "Take from his possessions on a reasonable basis that much which may suffice for you and your children."



المناسك
Hajj Rites

النهي عن سفر المرأة بدون محرم

Prohibition of women traveling without a mahram

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: لا يحل لامرأة تؤمن بالله واليوم الآخر تسافر مسيرة يوم وليلة إلا مع ذي محرم.

Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) said, It is not permissible for a woman who believes in Allah and the Last Day to make a journey of one day and night unless she is accompanied by a Mahram (husband or any other relative to whom she is prohibited to marry).

جواز حج المرأة عن غيرها

Permissibility of women doing Hajj on behalf of another

عَنْ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - أَنَّ امْرَأَةً، مِنْ جُهَيْنَةَ جَاءَتْ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ إِنَّ أُمِّي نَذَرَتْ أَنْ تَحُجَّ، فَلَمْ تَحُجَّ حَتَّى مَاتَتْ أَفَاجِحَ عَنْهَا قَالَ " نَعَمْ. حُجِّي عَنْهَا، أَرَأَيْتَ لَوْ كَانَ عَلَى أُمِّكَ دَيْنٌ أَكُنْتَ قَاضِيَةً أَقْضُوا لِلَّهِ، فَاللَّهُ أَحَقُّ بِالْوَفَاءِ ".

Narrated Ibn `Abbas: A woman from the tribe of Juhaina came to the Prophet (may Allah's peace and blessings be upon him) and said, "My mother had vowed to perform Hajj but she died before performing it.

May I perform Hajj on my mother's behalf?" The Prophet replied, "Perform Hajj on her behalf. Had there been a debt on your mother, would you have paid it or not? So, pay Allah's debt as He has more right to be paid."

ماذا تفعل المرأة إذا جاءها الحيض في الحج؟

What does a women do if her menses comes during Hajj?

وَعَنْ عَائِشَةَ قَالَتْ: خَرَجْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا نَذْكُرُ إِلَّا الْحَجَّ فَلَمَّا كُنَّا بِسَرِفٍ طَمِثْتُ فَدَخَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا أَبْكِي فَقَالَ: «لَعَلَّكَ نَفْسَتْ؟» قُلْتُ: نَعَمْ قَالَ: «فَإِنَّ ذَلِكَ شَيْءٌ كَتَبَهُ اللَّهُ عَلَى بَنَاتِ آدَمَ فَافْعَلِي مَا يَفْعَلُ الْحَاجُّ غَيْرَ أَنْ لَا تَطُوفِي بِالْبَيْتِ حَتَّى تَطْهَرِي»

‘A’isha said: We went out with the Prophet mentioning nothing but the hajj, and when we were at Sarif (A place near at-Tan'im) I began to menstruate. The Prophet came in and finding me weeping, he said, “Perhaps you are menstruating.” When I replied that I was, he said, “That is something which God has decreed for the daughters of Adam; but do what the pilgrims do, with the exception of going round the House, till you are purified.”

لا حلقَ على النساءِ في الحجِّ

Women do not shave their heads in Hajj

وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: لَيْسَ عَلَى النِّسَاءِ حَلْقٌ، وَإِنَّمَا عَلَى النِّسَاءِ التَّقْصِيرُ.

Ibn Abbas narrated that the Messenger of Allah (may Allah's peace and blessings be upon him) said: Women (pilgrims) do not have to shave (their heads); they may only shorten their hair

العَقِيْقَةُ عَنْ الْبِنْتِ الْمَوْلُوْدَةِ

Aqiqah for the female newborn

عَنْ أُمِّ كُرَيْزٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: عَنِ الْغُلَامِ شَاتَانِ
مُكَافَأَتَانِ وَعَنِ الْجَارِيَةِ شَاةٌ.

It was narrated from Um Kurz that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "for a boy two sheep of equal age, and for a girl, one sheep."

النَّهْيُ عَنْ قَتْلِ النِّسَاءِ الْمُسَالِمَاتِ فِي الْحُرُوبِ

Prohibition of killing women during war

عَنْ ابْنِ عُمَرَ، أَخْبَرَهُ أَنَّ امْرَأَةً وَجَدَتْ فِي بَعْضِ مَغَازِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَقْتُولَةً فَأَنْكَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَلِكَ وَنَهَى عَنْ قَتْلِ النِّسَاءِ وَالصِّبْيَانِ.

Narrated Ibn 'Umar: That a woman was found killed in one of the expeditions of the Messenger of Allah (may Allah's peace and blessings be upon him), so the Messenger of Allah rebuked that, and he prohibited killing women and children.



النكاح
Marriage

بجواز عَرَضِ الْمَرْأَةِ نَفْسَهَا عَلَى الرَّجُلِ الصَّالِحِ

The Permissibility of a Woman Offering Herself In Marriage To a Righteous Man

عَنْ أَنَسٍ: جَاءَتْ امْرَأَةٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَعْرِضُ عَلَيْهِ نَفْسَهَا قَالَتْ يَا رَسُولَ اللَّهِ أَلَيْسَ بِي حَاجَةٌ، فَقَالَتْ بِنْتُ أَنَسٍ مَا أَقْلَ حَيَاءَهَا وَأَسْوَأَاتَاهُ وَأَسْوَأَاتَاهُ. قَالَ هِيَ خَيْرٌ مِنْكَ رَغِبَتْ فِي النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَعَرَضَتْ عَلَيْهِ نَفْسَهَا.

Anas said, A woman came to Allah's Messenger (may Allah's peace and blessings be upon him) and presented herself to him, saying, 'O Allah's Messenger, have you any need for me (i.e. would you like to marry me)?' Thereupon Anas's daughter said, What a shameless lady she was Shame! Shame!" Anas said, "She was better than you; she had a liking for the Prophet so she presented herself for marriage to him

اسْتِئْذَانِ الْمَرْأَةِ فِي النِّكَاحِ

Seeking a women's permission in marriage

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا تُنْكَحُ الْأَيِّمُ حَتَّى تَسْتَأْمَرَ وَلَا تُنْكَحُ الْبِكْرُ حَتَّى تَسْتَأْذِنَ». قَالُوا: يَا رَسُولَ اللَّهِ وَكَيْفَ إِذْنُهَا؟ قَالَ: «أَنْ تَسْكُتَ»

Abu Huraira reported Allah's Messenger (may Allah's peace and blessings be upon him) as saying, "A woman without a husband* must not be married till she is consulted, and a virgin must not be married till her permission is asked." When asked how her permission was indicated he replied that it was by her saying nothing.

Bukhari (7/17 #5136)

Muslim (2/1036 #1419)

النهي عن نكاح المرأة بغير إذن وليها

Impermissibility of a woman marrying without the permission of her Wali

عَنْ عَائِشَةَ، قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَيَّمَا امْرَأَةٍ نَكَحْتُ بِغَيْرِ إِذْنِ مَوْلَاهَا فَنِكَاحُهَا بَاطِلٌ. ثَلَاثَ مَرَّاتٍ. فَإِنْ دَخَلَ بِهَا فَالْمَهْرُ لَهَا بِمَا أَصَابَ مِنْهَا فَإِنْ تَشَاجَرُوا فَالسُّلْطَانُ وِلي مَنْ لَا وِليَ لَهُ.

Narrated Aisha: The Messenger of Allah (may Allah's peace and blessings be upon him) said: The marriage of a woman who marries without the consent of her guardians is void. (He said these words three times). If there is cohabitation, she gets her dower for the intercourse her husband has had. If there is a dispute, the sultan (man in authority) is the guardian of one who has none.

Abu Dawood (3/425 #2083)

Tirmidhi (2/398 #1102)

Ibn Majah (3/77 #1879)

مَا تَسْتَحِقُّهُ الْبِكْرُ وَالثَّيْبُ مِنْ إِقَامَةِ الزَّوْجِ عِنْدَهَا عَقَبَ الزَّفَافِ

What the virgin and the previously married woman are entitled to from the husband's residence after the wedding

وَعَنْ أَنَسٍ قَالَ : مِنْ السُّنَّةِ إِذَا تَزَوَّجَ الرَّجُلُ الْبِكْرَ عَلَى الثَّيْبِ أَقَامَ عِنْدَهَا سَبْعًا ,
ثُمَّ قَسَمَ , وَإِذَا تَزَوَّجَ الثَّيْبَ أَقَامَ عِنْدَهَا ثَلَاثًا , ثُمَّ قَسَمَ

Narrated Anas: It is from the Sunnah that when a man who has a wife marries a virgin, he should spend with her seven nights, and thereafter divide time between them (equally). And if he marries a formerly married woman he should spend with her three nights and thereafter divide the time between his wives (equally).

عَدَمُ جَوَازِ الْجَمْعِ بَيْنَ الْمَرْأَةِ وَعَمَّتِهَا أَوْ خَالَتِهَا فِي النِّكَاحِ

Impermissibility of marrying both a woman and her aunt

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا يَجْمَعُ بَيْنَ الْمَرْأَةِ وَعَمَّتِهَا وَلَا بَيْنَ الْمَرْأَةِ وَخَالَتِهَا»

Abu Huraira reported Allah's Messenger (may Allah's peace and blessings be upon him) as saying, "A man may not marry a woman and her paternal aunt, or a woman and her maternal aunt."



الطلاق
Divorce

خُطُورَةُ طَلَبِ الْمَرْأَةِ الطَّلَاقَ دُونَ سَبَبٍ

Warning against women who seek divorce without reason

عَنْ ثَوْبَانَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَيُّمَا امْرَأَةٍ سَأَلَتْ زَوْجَهَا طَلَاقًا فِي غَيْرِ مَا بَأْسٍ فَحَرَامٌ عَلَيْهَا رَائِحَةُ الْجَنَّةِ»

Thauban reported Allah's Messenger (may Allah's peace and blessings be upon him) as saying, "If any woman asks her husband for divorce without some strong reason the odour of paradise will be forbidden to her."

Abu Dawood (3/543 #2226)

Tirmidhi (2/484 #1187)

Ibn Majah (3/207 #2055)

حَقُّ خَلْعِ الْمَرْأَةِ لِزَوْجِهَا

The right of a woman to seek Khul' from her husband

عَنْ ابْنِ عَبَّاسٍ: أَنَّ امْرَأَةً ثَابِتِ بْنِ قَيْسِ أُمِّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ: يَا رَسُولَ اللَّهِ ثَابِتُ بْنُ قَيْسٍ مَا أَعْتَبَ عَلَيْهِ فِي خَلْقٍ وَلَا دِينٍ وَلَكِنِّي أَكْرَهُ الْكُفْرَ فِي الْإِسْلَامِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَتُرِيدِينَ عَلَيْهِ حَدِيثَهُ؟» قَالَتْ: نَعَمْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَقْبِلِ الْحَدِيثَةَ وَطَلِّقِيهَا تَطْلِقَةً»

Ibn 'Abbas told that the wife of Thabit b. Qais came to the Prophet (may Allah's peace and blessings be upon him) and said, "Messenger of Allah, I do not reproach Thabit b. Qais in respect of character or religion, but I do not want to be guilty of ingratitude regarding Islam." Allah's Messenger asked her if she would give him back his garden, and when she replied that she would, he told him to accept the garden and make one declaration of divorce.

حَدَادُ الْمَرْأَةِ

Women's mourning period

عَنْ أُمِّ عَطِيَّةَ، قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تَحْدُ امْرَأَةٌ عَلَى مَيِّتٍ فَوْقَ ثَلَاثٍ إِلَّا عَلَى زَوْجِ فَإِنَّهَا، أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا وَلَا تَلْبَسُ ثَوْبًا مَصْبُوغًا إِلَّا ثَوْبَ عَصَبٍ وَلَا تَكْتَحِلُ وَلَا تَمَسُ طِيبًا إِلَّا إِذَا طَهَّرَتْ نَبْذًا مِنْ قَسَطٍ وَأَظْفَارٍ.

Umm 'Atiyyah said the Prophet (may Allah's peace and blessings be upon him) said: "No deceased person should be mourned for more than three days, except a woman should mourn for her husband for four months and ten days, and she should not wear dyed clothes, except for a garment of 'Asb, and she should not wear kohl or perfume, except at the beginning of her purity, when she may apply a little Qust and Azfar."

جَوَازُ خُرُوجِ الْمَعْتَدَةِ فِي النَّهَارِ لِحَاجَتِهَا

Permissibility of a woman leaving her house during her mourning period for a need

وَعَنِ جَابِرٍ قَالَ: طَلَّقَتْ خَالَتِي ثَلَاثًا فَأَرَادَتْ أَنْ تَجِدَ نَخْلَهَا فزَجَرَهَا رَجُلٌ أَنْ تَخْرُجَ فَأَتَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: «بَلَى جَدِي نَخْلِكَ فَإِنَّهُ عَسَى أَنْ تَصُدَّقِي أَوْ تَفْعَلِي مَعْرُوفًا» .

Jabir said: My maternal aunt was divorced by three utterances of the divorce and wanted to cut down fruit from her palm-trees, but a man forbade her to go out, so she went to the Prophet (may Allah's peace and blessings be upon him) and he said, "Certainly, cut down fruit from your palm-trees, for perhaps you may give sadaqa or do an act of kindness."

يَحْرَمُ مِنَ الرِّضَاعَةِ مَا يَحْرَمُ مِنَ الْوِلَادَةِ

The mahram from milk kinship is the same as the mahram from blood kinship

أَنَّ عَائِشَةَ، أَخْبَرَتْهَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ عِنْدَهَا وَإِنَّهَا سَمِعَتْ صَوْتَ رَجُلٍ يَسْتَأْذِنُ فِي بَيْتِ حَفْصَةَ . قَالَتْ عَائِشَةُ فَقُلْتُ يَا رَسُولَ اللَّهِ هَذَا رَجُلٌ يَسْتَأْذِنُ فِي بَيْتِكَ . فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَرَاهُ فَلَانًا " . لَعِمَّ حَفْصَةَ مِنَ الرِّضَاعَةِ . فَقَالَتْ عَائِشَةُ: لَوْ كَانَ فَلَانٌ حَيًّا لَعَمَّهَا مِنَ الرِّضَاعَةِ دَخَلَ عَلَيَّ؟ فَقَالَ رَسُولُ اللَّهِ: نَعَمْ، إِنَّ الرِّضَاعَةَ تَحْرِمُ مَا يَحْرَمُ مِنَ الْوِلَادَةِ.

A'isha (Allah be pleased with her) reported that Allah's Messenger (may Allah's peace and blessings be upon him) was with her and she heard the voice of a person seeking permission to enter the house of Hafsa. 'A'isha (Allah he pleased with her) said: Allah's Messenger, he is the person who seeks permission to enter your house, whereupon Allah's Messenger said: I think he is so and so (uncle of Hafsa by reason of fosterage). So Aisha asked, If so-and-so was alive (her uncle by reason of fosterage) would he enter upon me? The Messenger replied: Yes, fosterage makes one mahram the way blood relations do.

حَضَانَةُ الْوَلَدِ مِنْ حَقِّ الْمَرْأَةِ مَا لَمْ تَتَزَوَّجْ

The custody of a child is the right of the mother so long as she does not remarry

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا; أَنَّ امْرَأَةً قَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّ ابْنِي هَذَا كَانَ بطني له وعاءٌ، وثديي له سقاءٌ، وججري له حواءٌ، وإن أباه طلقني، وأراد أن ينتزعه مني. فقال لها رسول الله - صلى الله عليه وسلم - "أنت أحق به، ما لم تنكحي".

Narrated 'Abdullah bin 'Amr: A woman said, "O Allah's Messenger, this son of mine: my womb was a receptacle for him, my breasts were a source of suckling for him, and my lap was a place for him to curl up in, yet his father has divorced me and wants to take him away from me." Allah's Messenger (may Allah's peace and blessings be upon him) replied to her, "You have more right to him as long as you do not remarry."



الزوجة الصالحة

Characteristics of

The Righteous Wife

زوجك جنتك ونارك

Your husband is your paradise or your hellfire

عَنِ الْحُصَيْنِ بْنِ مِحْسَانَ أَنَّ عَمَةً لَهَا أُتِيَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَاجَةٍ فَفَرَّغَتْ مِنْ حَاجَتِهَا فَقَالَ لَهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَذَاتِ زَوْجٍ أَنْتِ قَالَتْ نَعَمْ قَالَ كَيْفَ أَنْتِ لَهُ قَالَتْ مَا أَلُوهُ إِلَّا مَا عَجَزْتُ عَنْهُ قَالَ فَانظُرِي أَيْنَ أَنْتِ مِنْهُ فَإِنَّمَا هُوَ جَنَّتُكَ وَنَارُكَ

Al-Husayn ibn Mihsan reported: His aunt came to the Prophet, (may Allah's peace and blessings be upon him) with a need and when she finished explaining her need, the Prophet said to her, "Do you have a husband?" She said yes. The Prophet said, "How are you with him?" She said, "I do not neglect him unless I am unable." The Prophet said, "Look to yourself regarding him. Verily, he is your Paradise or your Hellfire."

خطورة امتناع المرأة من فراش زوجها

Warning against a woman who deny intimacy with their husbands

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: والذي نفسي بيده ما من رجل يدعو امرأته إلى فراشه فتأبى عليه إلا كان الذي في السماء ساخطاً عليها حتى يرضى عنها.

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

Messenger of Allah (may Allah's peace and blessings be upon him) said, "By Him in Whose Hand is my life, when a man calls his wife to his bed, and she does not respond, the One Who is above the heaven becomes displeased with her until he (her husband) becomes pleased with her".

النهي عن وصف المرأة لزوجها

Prohibition of a woman describing another woman to her husband

وَعَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا تَبَاشِرِ الْمَرْأَةُ الْمَرْأَةَ فَتَنْتَعِبَهَا لِزَوْجِهَا كَأَنَّهُ يَنْظُرُ إِلَيْهَا»

Ibn Mas'ud reported Allahs Messenger (may Allah's peace and blessings be upon him) as saying, “A woman must not come in close contact with another and then describe her to her husband, for that is as if he were looking at her.”

ما ينهى من افتخار الضرة والتشبع بما لم يعط

Prohibition of pride and boastfulness of co-wife
over something she was not given

عَنْ أَسْمَاءَ أَنَّ امْرَأَةً قَالَتْ: يَا رَسُولَ اللَّهِ إِنَّ لِي ضَرَّةً فَهَلْ عَلَيَّ جُنَاحٌ إِنْ تَشَبَعْتُ مِنْ زَوْجِي غَيْرَ الَّذِي يُعْطِينِي؟ فَقَالَ: «الْمُتَشَبِعُ بِمَا لَمْ يُعْطَ كَلَابِسِ ثَوْبِي زُورٍ»

Asma' told of a woman who said, "Messenger of Allah, I have a fellow-wife; will it be wrong for me to boast of receiving from my husband what he does not give me?" He replied, "The one who boasts of receiving what he has not been given is like him who has put on the two garments of falsehood."

اتقوا الله يا إماء الله

“Fear Allah O female slaves of Allah”

عَنْ ابْنِ عَبَّاسٍ، قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أُرِيْتُ النَّارَ فَإِذَا أَكْثَرُ أَهْلِهَا
النِّسَاءُ يَكْفُرْنَ. قِيلَ أَيَكْفُرْنَ بِاللَّهِ قَالَ " يَكْفُرْنَ الْعَشِيرَ، وَيَكْفُرْنَ الْإِحْسَانَ، لَوْ
أَحْسَنْتَ إِلَى إِحْدَاهُنَّ الدَّهْرَ ثُمَّ رَأَتْ مِنْكَ شَيْئًا قَالَتْ مَا رَأَيْتُ مِنْكَ خَيْرًا قَطُّ.

Narrated Ibn 'Abbas:

The Prophet (may Allah's peace and blessings be upon him) said: "I was shown the Hell-fire and that the majority of its dwellers were women who were ungrateful." It was asked, "Do they disbelieve in Allah?" (or are they ungrateful to Allah?) He replied, "They are ungrateful to their husbands and are ungrateful for the favors and the good (charitable deeds) done to them. If you have always been good (benevolent) to one of them and then she sees something in you (not of her liking), she will say, 'I have never received any good from you.'"



المرأة الصالحة

Characteristics of

The Righteous Woman

خطورة خلوة الرجال بالنساء

Dangers of seclusion of women and men

وَعَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِيَّاكُمْ وَالِدُخُولَ عَلَى النِّسَاءِ فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ أَرَأَيْتَ الْحَمَى؟ قَالَ: «الْحَمَى الْمَوْتُ»

Uqba b. 'Amir reported Allah's Messenger (may Allah's peace and blessings be upon him) as saying, "Avoid going in where women are." A man said, "Messenger of Allah, tell me about the relatives of a woman's husband," to which he replied, "The relatives of a woman's husband are death."

Bukhari (7/37 #5232)

Muslim (4/1711 #2172)

خطورة التبرج

Dangers of at-Tabarruj

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: صِنْفَانِ مِنَ أَهْلِ النَّارِ لَمْ أَرَهُمَا قَوْمٌ مَعَهُمْ سِيَاطٌ كَأَذْنَابِ الْبَقَرِ يَضْرِبُونَ بِهَا النَّاسَ وَنِسَاءٌ كَأَسْيَاتِ عَارِيَاتِ مَمِيلَاتٍ مَائِلَاتٍ رءُوسُهُنَّ كَأَسْنِمَةِ الْبُخْتِ الْمَائِلَةِ لَا يَدْخُلْنَ الْجَنَّةَ وَلَا يَجِدْنَ رِيحَهَا وَإِنَّ رِيحَهَا لَتُوجَدُ مِنْ مَسِيرَةِ كَذَا وَكَذَا.

Abu Huraira reported Allah's Messenger (may Allah's peace and blessings be upon him) as saying: Two are the types amongst the occupants of Hell that I have yet to see, the one possessing whips like the tail of an ox and they flog people with their help. (The second one) the women who would be naked in spite of their being dressed, who are seduced (to wrong paths) and seduce others with their hair high like humps. These women would not get into Paradise and they would not perceive the odour of Paradise, although its fragrance can be perceived from such and such distance

النهي عن تشبه النساء بالرجال

Prohibition of women imitating men

عَنْ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ لَعَنَ الْمُتَشَبِّهَاتِ مِنَ النِّسَاءِ
بِالرِّجَالِ وَالْمُتَشَبِّهِينَ مِنَ الرِّجَالِ بِالنِّسَاءِ .

Narrated Ibn 'Abbas:

The Prophet (may Allah's peace and blessings be upon him) cursed women who imitate men and men who imitate women.

حكم الوشم والنمص وعمليات التجميل

Rulings of beautification procedures

عَنْ عَبْدِ اللَّهِ، قَالَ لَعَنَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْوَاشِمَاتِ وَالْمُسْتَوْشِمَاتِ وَالنَّامِصَاتِ وَالْمُتَمِصَّاتِ وَالْمُتَفَلِّجَاتِ لِلْحَسَنِ، الْمَغِيرَاتِ خَلَقَ اللَّهُ عَزَّ وَجَلَّ .

‘Abdullah reported Allah’s Messenger (may Allah's peace and blessings be upon him) as saying, Allah has cursed those women who practise tattooing and those who get themselves tattooed, and those who remove their face hairs, and those who create a space between their teeth artificially to look beautiful, and such women as change the features created by Allah.

Bukhari (6/147 #4886)

Muslim (3/1678 #2125)

النساء شقائق الرجال

Women are counterparts of men

عن أم المؤمنين عائشة رضي الله عنها أن النبي صلى الله عليه وسلم قال: إنما النساء شقائق الرجال

Narrated Aisha, Ummul Mu'minin:

The Prophet (may Allah's peace and blessings be upon him) said:

Woman are counterparts of men.



الحمد لله الذي بنعمته
تتم الصالحات