

(Episode 72)

The converses on woman

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Deficient in mind and religion

Narrated Abu Saïd Al-khoadry: the prophet went to the mosque, he passed by some women and said: " O women, give charity, as I see you the most abundant among dwellers of hell, as you curse a lot and abandon the lover, I haven't seen deficient in mind and religion and destructive to the mind of the wise man more than you, they asked: why we are deficient in mind and religion, he said: isn't your testimony is half of that of a man? They replied yes, he said that's why you are deficient in mind, they asked and why we are deficient in religion? He said isn't if any one of you has her menses, she couldn't pray or fast? They said, yes, he said that's why you are deficient in religion "(1)

So Islam is regarding the woman as being deficient in mind and religion, and the most abundant among dwellers of hell

Al-Askalany said: when they complained of being deficient, he answered them gently without any blame or rebuking, but he spoke to them in a way they could understand (2)

We are asking if the woman's mind is deficient, then why Muhammad worked for Khadija and was very obedient to her working in her wealth, and why he said: take half of your religion from this red one i.e. Aisha (as she had reddish skin, or red hair), how the Muslims take half of their religion from some one with deficient mind

We have seen throughout history lot of eminent and famous women in science, politics and literature and other fields

As Madame Koori the discoverer of the uranium, she was a great scientist, and Margaret Thatcher, the iron women, and many others

The pessimism in woman:

Narrated Ibn Omer: they mentioned the pessimism in front of the prophet, he said: if there is pessimism in something, it will be in the horse and house and women (3)

Al-Askalany said in his exegesis " Fath Al-Bary ": it was mentioned in Sahih Al-Bokhary that the prophet said: I didn't leave after me, turbulence more harmful for men than women

The Family of Imran chapter (Surat Aal-'Imran) 14:"Beautified for men is the love of things they covet as women"

Al-Askalany said: the prophet said;" women are all evil and the worst thing about them is that one can't live without them"

Although they are deficient in mind and religion, they are influencing the man

The prophet also said; take care of women, as the first turbulence of the people of Israel was because of women

Women nullify the prayer

When people asked Aisha about things that nullify the prayer, she said: the prophet said: the dog, donkey and woman nullify the prayer (4)

Then Aisha commented saying: you made us similar to dogs and donkeys

Al-Askalany said in another converse it was mentioned that the black dog is the one nullifying the prayer, and when the companions asked the prophet, why specially the black dog, he replied: as the black dog is a devil

When man sees a woman, what he will do?

Narrated Jabber that the prophet saw a woman, then he left them and rushed into his house seeking his wife zainab, she was busy at house, and he slept with her to satisfy his desire

The prophet came out to them saying, the woman comes as devil and leaves as devil, so if anyone of you sees a woman, he has to go to his wife to satisfy his desire (5)

Al-Nawawy said about that: what was meant here is the lust and sexual desire, as woman is like a devil in provocation of lust and inciting man to fall into sin

All of these converses telling about the evilness of woman, we are wondering didn't Muhammad meet with any good woman in his life?

Woman is as a goat or a cow

Al-Tabry said: the woman resembles a goat because of her calmness and weakness, she can be resembled by a cow or camel, as all of those things man can ride!!! (6)

Relationship between man and woman:

- In Woman chapter (Surah An-Nisa') 34": Men are dominators over women, because Allah has made one of them to excel the other... As to those women on whose part you see ill conduct, admonish them first, then refuse to share their beds, and beat them"

So the husband has the right to beat his wife by a Godly order

- In Woman chapter (Surah An-Nisa') 3": Then marry women of your choice, two or three, or four but if you fear that you shall not be able to deal justly with them, then only one or "mamlakat aymanokom"any woman that your right hands possess"

- So man can marry four women, and any one he can possess, while the woman has no similar right

- Concerning the husband's obligations towards his wife, Hakim Ibn Mou'weya said: a man asked the prophet: what are the husband's obligations towards his wife? He replied:" to feed her when he eats, to cloth her when he gets clothes, and not to slap her on face (in face only it is forbidden, but not in other parts), and not to abandon her except in home" (7)

In the Hanbalian jurisprudence it was mentioned that:

- The husband has the right to beat his wife, but not very harshly (8)
- The husband is not obliged to buy medicine for his wife, or pay the physician's fee when she gets sick, as those are not among the usual needs (9)
- Man can marry to a child of nine years old or younger (10)
- The husband can forbid his wife from attending the funeral of her mother or father, and he can prevent her from nursing her baby of another man before him (11)
- The husband is not obliged to get shroud for his wife when she dies, as he had to cloth her only while she is alive, as he is enjoying her, but when she dies, he is no longer enjoying her ,so he has no obligation to get shroud for her (12)

The pleasure marriage (temporary marriage)

- Abdullah narrated: we were with the prophet (during one of the incursions), we asked him shall we refrain from women here, he said: No, and he allowed us to wedlock women for a period of time by giving them just cloths
- Abdullah then recited the quran verse:" The Table (Surat Al-Ma'idah') 87." O you who believe! Make not unlawful the *Taiyibât* (all that is good) which Allah has made lawful to you" (13)
- So that's an obvious permission to enjoy women temporary without marriage by giving them rewards for that
- The women enjoyment is a temporary marriage, by paying certain wage to the woman for that particular period of time they agreed to enjoy together
- Jabber Ibn Abdullah said:" an announcer came to us saying the messenger of God allowed you to enjoy women "(14)
- Omran Ibn Faisal said:" the verse of enjoyment came in the book of God , so we did have enjoyment with the messenger of God ,and no other verse came to us to ban it or forbid us from enjoyment (15)
- Jabber Ibn Abdullah mentioned that they had that women enjoyment during the time of the prophet, Abe-Baker and Omer (16)
- Narrated Abe- Hurairah: "the prophet said if a man asked his wife to bed and she refused, and he slept upset of her, the angels will curse her till morning" (17)
- Al-Askalany said in his exegesis "Fath Al-Bary ": God didn't leave any thing of man's needs unsatisfied; he assigned some one to satisfy that need, so he assigned the angels to curse the woman who refused to satisfy the lusts of the man
- So woman is for man's pleasure, if she refused to satisfy his desires she will be cursed by angels

Could man return back his wife after divorce?

If he divorced her once or twice, he can get her back, but if he divorced her for the third time , she needs first to marry another man called the Mohale!" facilitator" before she can return back to her husband

Narrated Aisha: a woman came to the prophet, peace upon him, she said: O messenger of God , my husband divorced me, I married another man, he had relation with me, but he couldn't get anything with me(the man was incompetent) , can I go back to my first husband? The messenger of God, peace upon him said to her:" you are not lawful to your first husband, unless the other one taste your "Othilatek" (your sweetness) and you taste his "Othilatoh " (his sweetness) , Abe-baker was there at that time waiting to get in , and said : shame on that women ,wouldn't she finish that saying , so the audients were embarrassed to hear such repugnant words, as that saying shouldn't be said by anyone , so how a prophet of God is saying that (18)

Had the prophet any special privileges as regards women?

In the Confederates chapter (Surat Al-Ahzab) 50:" a believing woman if she offers herself to the Prophet, and the Prophet wishes to marry her; a privilege for you only, not for the rest of the believers"

Ibn Kathir mentioned that the women who gave themselves to the prophet were so many

Aisha was jealous of that and said: I was jealous of those women giving themselves to the prophet, and saying wouldn't a woman be ashamed to give herself to the prophet? And she told him: I can see that your God is rushing to satisfy your desires

Narrated Anas Ibn malek: while he and his daughter were sitting with the prophet a woman came to the prophet telling him do you need me? , then his daughter said: what unchaste woman is this? How could she offer herself to the prophet? , her father said to her: she is better than you, as she offered herself to the prophet, while you didn't "(19)

Among those women offered themselves to the prophet was Khowla Bent Hakim, that women was the prophet's aunt (sister of his mother) how could she offer herself to him while she was his aunt??(20)

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- (1) Sahih Al-Bokhary, the menses book, converse number 304
 - (2) Al-Askalany said in his exegesis "Fath Al-Bary" for the exegesis of Sahih Al-Bokhary. Part 1, page 432
 - (3) Sahih Al-Bokhary, the wedlock book, converse number 5094
 - (4) Sahih Al-Bokhary, the prayer book, converse number 504
 - (5) Sahih Al-Bokhary, the wedlock book, converse number 1403
 - (6) Al-Quortoby exegesis for the Saad chapter(Surat Saad) 23
 - (7) Sonan Ibn Majah, the wedlock book, converse number 2456
 - (8) The Hanbalian jurisprudence book, page 413

- (9) The Hanbalian jurisprudence book, the expenditure chapter**
- (10) The Hanbalian jurisprudence book, page 306**
- (11) The Hanbalian jurisprudence book, page 355**
- (12) 'Al-Rowd Al-Moraba'" book, page 125 (they study it in Al-Azhar University)**
- (13) Mosnad Ahmed, converse number 4195**
- (14) Sahih Muslim, the wedlock book, converse number 3479,
And Sahih Al-Bokhary, converse number 5173**
- (15) Sahih Al-Bokhary, converse number 4599**
- (16) Sahih Muslim, converse number 3481**
- (17) Sahih Al-Bokhary, converse number 3237**
- (18) Sahih Al-Bokhary, converse number, 5792**
- (19) Sahih Al-Bokhary, converse number, 5175**
- (20) Mosnad Ahmed, converse number 26050**