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· Allah created men different than women to complement [one another], and such wholeness is the secret to humanity's happiness. He, the Most Exalted, said, 'And one of His signs is that He created for you spouses from among yourselves so that you may find comfort in them. And He has placed between you compassion and mercy. Surely in this are signs for people who reflect.' [The Holy Qur'an, 30:21]

· The lacking in a woman's religion is a lack in quantity and not in essence, as the Messenger, may Allah exalt his mention and bestow peace upon him, clarified in the Prophetic narration. This has no impact on their status with Allah, the Most Exalted, and they are not sinful, for this is in line with their innate nature and the nature of their hormonal cycle.

This is the conclusion. Praise is due to Allah, and may the mention of the most noble of Allah's creation be exalted and may peace be upon him. I beseech Allah, the Most Exalted, to make these words beneficial, and to grant us sincerity, submission, love, and adherence. Praise is due to Allah with the grace of Whom good deeds are accomplished.

Recommendations:

The necessity of moving towards contemporary critical analytical studies, which follow the criticisms of contemporaries with a scientific response based on them, especially since many of the criticisms are recent and there is no response to them in the books of explanations.

Conclusion

· This Prophetic narration affirms, admonishes, and reminds about the importance of good manners and showing restraint in reactions.

· This Prophetic narration clarifies the strength of impact a woman's emotions have, both negatively and positively, and that her emotions have an effect on her actions, statements, and behaviour; therefore, the Messenger, may Allah exalt his mention and bestow peace upon him, paid attention to their matters and directed them towards that which brings positive reform to them and the society.

· The best thing that trains a woman to regulate her reactions is the act of giving charity.

· The majority of women shall enter Hellfire, and this is indeed from the knowledge of the unseen that Allah had informed His messenger about. It is related to belief in destiny and predestination, for knowledge is characterised as revelation with no impact on our free will.

· Deserving chastisement is exclusively in return for actions and not for belonging to the female gender. In other Prophetic narrations, the Messenger, may Allah exalt his mention and bestow peace upon him, generally prohibited such actions.

· Many studies proved that women are the majority according to innate nature.

· The Messenger, may Allah exalt his mention and bestow peace upon him, specified women in the admonition since the meeting was exclusively for them, and this shows his interest in women and his respect for their status as he had designated an exclusive meeting for them.

· The Messenger, may Allah exalt his mention and bestow peace upon him, affirmed the strength of women's impact in society, and that they can overcome men of determination.

· What is meant by the lacking of wisdom among women is the prevalence of their emotions and lack in determination, while on the other hand a man with *ʿaql* is one with determination, meaning he is cautious in matters, and is collective and orderly in his views.

truthfulness of her faith and the strength of her adherence to her religion. As a result of the lack in ritual worship there is no impact on their status with Allah. That is from the mercy and grace of Allah upon them since he created them to be delicate and emotional, and he made them into mothers, sisters, and daughters. For her are her due rights, and upon her are her duties and responsibilities, thus He granted her a few days of rest during which her hormones change and replenish. During this hormonal cycle, whether she is in her menstrual cycle or postnatal stage, she is not accountable to what the Islamic jurisdiction permitted for her in terms of abstaining from both ritual prayer and fasting during this period. She is expected to compensate for the fast if it is the obligatory type, but she does not have to compensate for the ritual prayers. How so much mercy and care is bestowed upon a Muslim woman by Allah, the Most Exalted! After knowing that, should the believing woman not follow and submit, and feel proud and honoured? May Allah bless you as a mother, sister, and daughter. May Allah bless you, O builder of generations as a teacher and mentor. May Allah bless you wherever you may dwell and spread your sparks of emotion restrained by the Sharī'ah with which the society becomes complete and increases in beauty.

not left behind me a trial more injurious to men than women.’^{(1) (2)}

- The characteristic of women having overwhelming emotions and lacking in determination is one of the various forms of intelligence which have recently been established, and ‘it is a direction where primary and fundamental diversity known as intelligence is established, which offers uniqueness and depth in what is considered to be intelligence and not merely a talent, skill, or mental state but rather capabilities worthy of being called intelligence. These seven forms of intelligence are possessed by each person; however, people differ in either possessing very high levels in performing all of them or most of them’.⁽³⁾

These types determine the disparity between men and women while not belittling any of the two; rather each is regarded with uniqueness and possession of high levels in one of these capabilities which deserve to be regarded as intelligence, whether such intelligence is emotion, social, vocal, linguistic, logical, spatial, kinaesthetic, or personal. Any form of uniqueness and high-performance in any of these aspects is regarded to be intelligence worthy of consideration and uniqueness. Usually men are unique in logical intelligence; while usually women are unique in emotional intelligence, and each may excel in more than one capability – multi-intelligence – as such has been seen and witnessed.

- As for lacking in religion, the Messenger, may Allah exalt his mention and bestow peace upon him, clarified that in his saying, ‘Is it not the case that when she menstruates she neither prays nor fasts?’ Therefore, it is a lack in quantity and not in essence. The lack is in the quantity of ritual worship entrusted upon her, and despite that she is neither sinful nor reprimanded; rather she exceeds many men in her status with Allah due to the

(1) Narrated by Al-Bukhārī, in *Al-Jāmi‘ al-Šāḥiḥ*, The Book of Marriage, The Chapter about What Helps Avoid the Calamity of Women, Prophetic narration number (5096), (8/7), (with such wording); and by Muslim, in *Al-Musnad al-Šāḥiḥ*, The Book of Heart-Melting Traditions, The Chapter about the Majority of the Dwellers of Paradise being those who are Poor, Prophetic narration number (2740), (89/8) in a similar manner. Both [variants] are narrated by Usāmah bin Zayd, may Allāh be pleased with him.

(2) Qāsim, Ḥamzah Muḥammad, *Manār al-Qārī Sharḥ Mukhtaṣar Šāḥiḥ al-Bukhārī*, Dār al-Bayān Library, Damascus (329/1).

(3) Refer to the modified version: Jābir, Jābir ‘Abd ul-Ḥamīd, *Al-Dhakā’āt al-Muta‘addidah wa al-Fahm Tanmiyan wa Ta‘mīqan*, 1st edition, 2003, Cairo, Al-Fikr al-‘Arabī Publishing House, (Pages 12, 13, and 21).

brains are smaller in size than those of men.⁽¹⁾ This means that women's brains is lesser in size than those of men, as this is parallel to saying that a person is lesser in height than another person, or that a person is lesser in weight than another person. Such is not considered to be reprehensible or something shameful, but rather the matter here relates to a relative comparison irrelevant to reprimand or praising. Furthermore, the smaller size of the brain has no connection to intelligence, as it is merely informing about its created structure. The majority of women are smaller in size and stature compared to men, so there is no surprise that the size of their brains would also be smaller.

- Such a description has no relation to intelligence or stupidity; it is not a prerequisite that an obese man must be intelligent, and likewise a tall man. All this matter involves is a description of shape, and that reveals the Messenger's miraculous nature in describing the woman's brain.

- If someone claims that the place of the ^عaq̄l is in the heart, we would say yes, that is correct, but there is a relationship between the brain and the ^عaq̄l in terms of thoughts as humans can feel such, as the context here is not relevant to debate the location of the ^عaq̄l.

- Based on that, at this point we establish that the lacking of ^عaq̄l among women is specifically a proportionate one in relation to men and not a general one, having established the meaning of the ^عaq̄l, which is determination, as what is meant by lacking in ^عaq̄l is having little determination and strong emotions. This is not a form of reprimanding but rather a form of praise and admission to the strength of impact and predominance such delicate women have.

Nobody has more ability to remove the understanding of prudent men than women do due to their emotional impact and the magic of their beauty, tenderness, and seduction. Due to that, he, may Allah exalt his mention and bestow peace upon him, stated, 'I have

(1) Refer to: the collection of writings, Sex Differences in the Adult Human Brain: Evidence from 5,216 UK Biobank Participants, translated by Khawlah al-^عAq̄il, (Page 17).

- Due to that, the beginning of the Prophetic narration is related to women's emotions, so if women do not restrain their emotions and whenever they are affected by any form of influence they are faced with then subsequently matters become intense, they curse a lot, and they become ungrateful to their spouses. Therefore, the Messenger, may Allah exalt his mention and bestow peace upon him, was keen to get them accustomed to giving and being disciplined, as in his saying, 'give charity'. Giving trains a human to regulate their desires and behaviour, hence the advice of the Messenger, may Allah exalt his mention and bestow peace upon him, was relevant and is a sign of his wisdom, may Allah exalt his mention and bestow peace upon him.

Indeed, the best thing that trains a woman to regulate her reactions and restrain her emotions is the act of giving. Wealth is dear to the self, so if women become accustomed to charity they would become accustomed to discipline. This Prophetic narration reveals the power of influence a woman's emotions have, both negatively and positively, and that women have a strong impact on society, and that their emotions influence their actions, statements, and behaviour, therefore the Messenger, may Allah exalt his mention and bestow peace upon him, paid attention to their matters and directed them towards that which brings positive reform to them and the society.

- This Prophetic narration clarifies one of the aspects of reality; namely that women are more emotional and less determined, while men are less emotional and more determined. Psychologists affirm this innate theory, and even emphasise that this disparity exists to establish wholeness and happiness. John Gray said, 'In a magical and perfect way their differences seemed to complement each other.'⁽¹⁾

- From another scientific perspective, there is an aspect of the Messenger's miraculousness in this Prophetic narration, namely that scientists have established that women's

(1) Refer to: Grey, John, Men Are from Mars Women Are from Venus, Jarir Bookshop, Translated by Dr. Ḥamūd al-Sharīf, (page 24).

- Emotions, which are predominant among women, have an impact on some matters: A woman becomes more responsive to certain stimuli, she becomes less restrained when her emotions overcome her, she is less capable of memorisation when her emotions overcome her, she is more forgetful when her emotions overcome her, and she is less capable of retention when her emotions overcome her! Therefore, women are enjoined to restrain their emotions so they may be among the anointed who are admitted to Paradise.

- Regarding this Prophetic narration, Sheikh Ibn ʿUthaymīn, may Allah bestow mercy upon him, said, 'The intended meaning of ʿaql is the confinement and restraint of things, and not intelligence which is synonymous with craziness. He clarified that the lacking in her ʿaql is that the testimony of a man is equivalent to that of two women, based on the saying of the Most Exalted, "...If two men cannot be found, then one man and two women..." [The Holy Qurʾān, 2:282] And Allah clarified the reason, "...so if one of the women forgets the other may remind her..." [The Holy Qurʾān, 2:282] 'Taḍill' means to be ignorant of, or another interpretation is to forget, and 'fa-tudhakkir' means to point out through teaching if she is uninformed, and through reminding if she is forgetful. Allah clarified the justification that women have less ʿaql in the sense that they do not retain or memorise things as men do".⁽¹⁾ And his words, may Allah have mercy upon him, affirm that the intended meaning of ʿaql is determination.

- Allah bestowed upon men the desire for women, and he made that a two-pointed sword: either it would be a drive to construct earth, or it would be a drive to destroy earth. It is a must then that men show god-consciousness and patience. In addition to that, He bestowed emotions upon women, and made it two sided: either women regulate them and it becomes the foundation of society, or they would be overtaken by emotions and hence that would influence their statements, actions, and behaviour in a negative way, rendering them among the dwellers of Hellfire.

(1) Ibn ʿUthaymīn, Muḥammad bin Sāliḥ, Faṭḥ Dhī al-Jalāl wa al-Ikrām bi-Sharḥ Bulūgh al-Marām, Al-Maktabah al-Islāmīyah for Publication and Distribution, 1st edition, (398/1).

It is said ‘taḥazzam fī amrik’, meaning to accept it with ḥazm and firmness.

And ḥazm is when a man takes charge of his matter and is cautious of falling short in it.⁽¹⁾

From a linguistic perspective it becomes clear that both ʿaql and ḥazm can share the same meaning, namely to be cautious in matters, to be collective, and to put one’s views in order.

- What is meant by the word ‘wisdom’ (ʿaql) here is determination, as this is a reality that we all witness, namely that women have less determination compared to men, and men — usually — have more determination than women. On the other side of the equation, they [women] are more emotional than them [men], who are less emotional, and this disparity is not a defect or something shameful, but rather a complementary disparity where each of the two perform their role in life.

- The Messenger, may Allah exalt his mention and bestow peace upon him, interpreted their lacking of wisdom in the Prophetic narration as their testimony being equivalent to half of the testimony of a man, which is due to some factors, the first and most relevant of which is the predominance of their emotions. If women were to be put in this situation then their emotion might overcome them, and due to that Allah decreed the presence of another woman to remind her: ‘...If two men cannot be found, then one man and two women of your choice will witness — so if one of the women forgets the other may remind her...’ [The Holy Qur’ān, 2:282] And we women experience that nowadays in our evaluation of the female students’ grades, as our emotions inevitably have an influence, and we put our efforts through Allah to restrict them. This is our innate nature that we are proud of, with which we form our societies; it is our innate nature which we restrain with the muzzle of faith and adherence so that we may be among the inhabitants of Paradise.

(1) Ibn Manẓūr, Lisān al-ʿArab, (131/12).

the lack of her wisdom in contrast with her ability to overcome the wise one, namely the one with prudence.

- Linguistically the [original] word 'ʿaql' (i.e. wisdom) comes in various meanings, which include:

ʿAql: as [in the sentence] 'ʿuqila lahu shay'un', meaning that his ʿaql had been restrained, or supported, or strengthened.

And a man characterised as being ʿāqil: Someone who is comprehensive in their matters and opinions, as derived from [the sentence]: 'ʿaqaltu al-baʿīr' when its legs are tied together.

It was also said that the one characterised as being ʿāqil is someone who restrains themselves and prevents them from their desires, as derived from [the sentence]: 'iʿtuqilat lisanuh' when it is restrained and prevented from speaking. And that which is maʿqul: That which is comprehended with one's heart. Maʿqūl is also [synonymous to] ʿaql, as said [in the sentence]: 'ma lahū maʿqūl', meaning ʿaql.

ʿaql also means to verify matters.⁽¹⁾

Linguists interpreted his statement, may Allah exalt his mention and bestow peace upon him, 'Among women who are lacking in wisdom and in religion I have not seen anyone more able to remove the understanding of a prudent man than one of you', as meaning that they remove the understanding of a man who is peculiar and well versed in matters.⁽²⁾

- Linguistically, ḥazm is when a person has their matter in order and carries it out with confidence.

And a man who is characterised as being ḥāzim and ḥuzzām: He who is wise, outstanding, and with skills.

(1) Ibn Manẓur, Muḥammad bin Mukarram bin ʿAlī, Abū al-Faḍl Jamāl al-Dīn bin Manẓur, died in 711 AH, Lisān al-ʿArab, Ṣādir Publishing House, Beirut, 3rd edition, (458/11).

(2) Ibid., (131/12).

‘That pertains to the lacking of her religion.’

- This Prophetic narration came in the manner of astonishment implying praise, so it is beyond logic that the Messenger, may Allah exalt his mention and bestow peace upon him, would praise something abhorrent, hence their lack in wisdom is something unique as the context suggests and as an unbiased person would understand.

- The Messenger, may Allah exalt his mention and bestow peace upon him, mentioned that women are lacking in something specific, and despite this deficiency they overcome men who are described as not being deficient, so thus what does she lack in and what does he not? Could it possibly be intelligence and dexterity?

- The best way to interpret the text is the statement of the speaker himself, for he is most aware of its meaning, as he had said, may Allah exalt his mention and bestow peace upon him, ‘Among women who are lacking in wisdom and in religion I have not seen anyone more able to remove the understanding of a prudent man than one of you.’ He described her as lacking in wisdom, while describing the wise man as being prudent, hence equating prudence with wisdom in this text.

- The Messenger, may Allah exalt his mention and bestow peace upon him, mentioned the lacking of wisdom among women in contrast with the perfection of wisdom among men, and then clarified that the one with wisdom is the prudent one. As a result, the lack intended here is that of prudence and not intelligence, as they [women] are lacking in prudence, and despite that they dominates him! Why are they [women] lacking in prudence? Due to the prevalence of their emotions resulting from their innate nature, and would emotions be considered something abhorrent? Certainly not.

- Can the word ‘wisdom’ be semantically interpreted as prudence, and can the word ‘prudence’ be semantically interpreted as wisdom? Yes, this term is established linguistically, hence there is no relevance of intelligence and dexterity in this Prophetic narration, but rather this Prophetic narration is interpreted in its holistic context, as the Messenger, may Allah exalt his mention and bestow peace upon him, expressed astonishment from

of everything, and that perfection is ascribed to Him, that He is free from defect, for there is no injustice or jest in His creation, His legislation, and His decree, rather He, the Most Exalted, is the Most Wise in all of that. When such is attained then everything you receive about Allah, the Most Exalted, and His prophet, may Allah exalt his mention and bestow peace upon him, must be based on submission, because opposing and contesting occurs only due to weakness in faith in the justice of the Lord and due to weakness in faith in the wisdom of the Lord.⁽¹⁾

Also, Al-Zuhrī said, 'From Allah is the Message, and upon the Prophet of Allah, may Allah exalt his mention and bestow peace upon him, is preaching [it], and upon us is submission.'⁽²⁾ O Allah, grant us true faith and constant submission.

The Third Subheading

Responding to the Third Objection: Belittling Women

Some disregarded this Prophetic narration under the pretext that it belittles women, so does this Prophetic narration belittle women, or does it reveal their strength and influence in society??

Let us revert to the literal meaning and the linguistic context of this Prophetic narration. The Messenger, may Allah exalt his mention and bestow peace upon him, said, 'Among women who are lacking in wisdom and in religion I have not seen anyone more able to remove the understanding of a prudent man than one of you.' They asked, 'What is the lacking of our religion and our wisdom, o messenger of Allāh?' He replied, 'Is not the testimony of a woman equivalent to half the testimony of a man?' They said, 'Yes.' He replied, 'Remarking that, that pertained to the lacking of her wisdom. Is it not the case that when she menstruates she neither prays nor fasts?' When they replied, 'Yes,' he said,

(1) Al-Barrāk, ⁵Abd ul-Raḥmān bin Nāṣir, Sharḥ al-⁵Aqīdah al-Ṭaḥāwīyah, Al-Tadmuriyah Publishing House, Riyadh (page 128).

(2) Narrated by Al-Bukhārī, in Al-Jāmi⁵ al-Ṣāḥīḥ, The Book of Monotheism, The Chapter about the Saying of Allah, the Most Exalted, 'O Messenger! Convey everything revealed to you from your Lord.', (154/9).

message was directed towards them, and it would be logical to specify them in the speech and direct the content to them without mentioning men.

- Also, the atmosphere was that of joy and festivities, hence he, may Allah exalt his mention and bestow peace upon him, praised the power of women's impact and its overwhelming nature, and he preached them in a manner that is effective to their hearts so they may take control of their emotions and not fall into err.

We may say that this Prophetic narration occurred to clarify the strong impact women's emotions have, both negatively and positively, so whenever she follows her emotions and does not restrain them she falls into err and becomes among the dwellers of Hellfire, and whenever she restrains them she overcomes the most serious of men and surpasses them.

This Prophetic narration contains sublime meanings that can be grasped by whoever seeks the truth, and loves Allah and His prophet, so may that person be among those who Allah willed good for them, and as a result thinks positively towards Allah and His prophet, is among those who achieves Islamic monotheism and submits to the truth, is among those who submits their faith to Allah and is among the righteous.

Al-Ṭaḥāwī said, 'And the foot [foundation] of Islam only stands firm on the basis of submission and surrender.' Here Al-Ṭaḥāwī visualises Islam as something which has a foot upon which it stands upright, and visualises submission as a stable vessel which one a human achieves stability and safety from falling and imbalance when they rely upon it; hence, a servant's [person's] Islam only becomes stable and achieves serenity when that foot is firm upon the back of submission. Both surrender and submission have similar meanings. The Most High, said, 'Whoever fully submits themselves to Allah and is a good-doer...' [The Holy Qur'ān, 31:22]. Islam is to surrender and follow, which entails no disputing, because whoever disputes had not submitted, as submission is a vital foundation. When the basis of Religion is reverted to, [it is] believing in Allah, His prophet, His Book, as belief in Allah necessitates that He, the Most High, is the true god who is exclusively deserving of worship, and that He, the Most Exalted, is the Lord and Owner

· These two abhorrent characteristics are not confined to women (i.e. cursing a lot, and being ungrateful to spouses) while excluding men, but rather the message was specifically addressed to a congregation of women, hence it was befitting that the Messenger, may Allah exalt his mention and bestow peace upon him, specified women in the admonition in this context, which shows his care, interest, and respect for them.

Indeed, anyone who closely observes the Prophetic narrations would find that the Messenger, may Allah exalt his mention and bestow peace upon him, generally prohibited his Ummah from cursing and slander, as he had said, 'The believer is not a slanderer, nor does he curse others, and nor is he immoral or shameless.'⁽¹⁾

He also prohibited disloyal and treason, for he, may Allah exalt his mention and bestow peace upon him, said, 'There are three signs of a hypocrite: when he speaks, he tells lies; when he makes a promise, he breaks it; and when he is entrusted, he betrays his trust.'⁽²⁾

Therefore, the prohibition of such ill manners is not confined to women, but rather includes both men and women.

This paves the way for a question: why did the Messenger, may Allah exalt his mention and bestow peace upon him, specify women in this Prophetic narration?

- We say: This Prophetic narration is clear evidence that shows the care of the Messenger, may Allah exalt his mention and bestow peace upon him, towards women, his respect towards them, and how astonished he was by the strength of their impact, and for that reason he designated an exclusive meeting for them where he delivered a sermon to them.

- Matters related to women were mentioned in this Prophetic narration because the

(1) Narrated by Al-Tirmidhī, in *Jāmi' al-Tirmidhī*, The Chapters about Birr and Śilah as mentioned by the Prophet of Allāh, may Allah exalt his mention and bestow peace upon him, The Chapter about Matters Pertaining to Cursing, Prophetic narration number (1977), (520/3), with the same wording from the Prophetic narration transmitted through ʿAbdullāh bin Masʿūd, may Allāh be pleased with him.

(2) Narrated by Al-Bukhārī, in *Al-Jāmi' al-Śaḥīḥ*, The Book of Faith, The Chapter about the Signs of Hypocrites, Prophetic narration number (33), (16/1), and Prophetic narrations number (2682), (2749), and (6095); and by Muslim, in *Al-Musnad al-Śaḥīḥ*, The Book of Faith, The Chapter about Clarifying the Characteristics of Hypocrites, Prophetic narration number (59), (56/1) (as such). Both [variants] are narrated by Abū Hurayrah, may Allāh be pleased with him.

has given all kinds of wealth will be brought forward, and after Allah has reminded him of the favour He showed him and the man acknowledges it, He will ask, “What did you do to show gratitude for it?” The man will reply, “I have not neglected to give liberally for Thy sake to all the causes approved by Thee for this purpose.” Allah will say, “You lie. You did it that people might call you generous, and they have done so.” The command will then be issued about him, and he will be dragged on his face and thrown into Hellfire.”⁽¹⁾

In the first Prophetic narration, the Messenger, may Allah exalt his mention and bestow peace upon him, clarified that there are three types of judges: two of whom shall enter Hellfire, and one who shall enter Paradise. Does this mean that the profession of judiciary is abhorrent or that this Prophetic narration belittles this profession? Certainly not, but rather the point of the matter is that the Messenger, may Allah exalt his mention and bestow peace upon him, emphasised the grandness of this responsibility and that many err in it, therefore extreme caution should be exercised by the individual.

And likewise, in the second Prophetic narration the Messenger, may Allah exalt his mention and bestow peace upon him, clarified that the first to be thrown into Hellfire are a martyr, a scholar, and one who memorised the Qur’an, knowing that all of these are noble deeds. One should not assume that the Messenger, may Allah exalt his mention and bestow peace upon him, is disapproving these deeds, but rather the objective perspective towards this Prophetic narration is specific emphasis on the necessity to have a sincere intention solely for Allah, the Most High.

And also the Prophet narration we touched upon contains no belittling of women, but rather in it the Messenger, may Allah exalt his mention and bestow peace upon him, stressed upon the importance of good manners and restraining reactions, and that many people fall into error, so pay good attention, O wise lady, and be among the anointed ones.

(1) Narrated by Muslim, in Al-Musnad al-Šaḥīḥ, The Book of Governance, The Chapter about Whoever Engages in Combat Seeking Ostentation and Reputation is Deserving of Hellfire, Prophetic narration number (1905), (47/6), from the variants narrated by Abū Hurayrah, may Allāh be pleased with him.

ic narration.

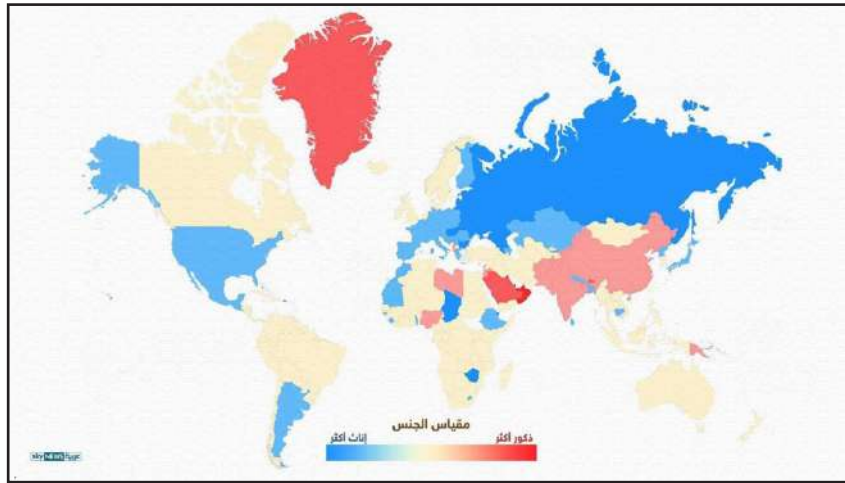
And the Messenger, may Allah exalt his mention and bestow peace upon him and his household, said, 'The judges are three: Two judges that are in the Hellfire, and a judge that is in Paradise. A man who judges without the truth, and he knows that. This one is in the Hellfire. One who judges while not knowing, ruining the rights of the people. So he is in the Hellfire. A judge who judges with the truth, that is the one in Paradise.'⁽¹⁾

And the Prophet of Allah, may Allah exalt his mention and bestow peace upon him, said, 'The first person to be judged on the Day of Resurrection will be a man who died as a martyr. He will be brought forward, and after Allah has reminded him of the favour He showed him and the man acknowledges it, He will ask, "What did you do to show gratitude for it?" The man will reply, "I fought for Thy cause till I was martyred." Allah will say, "You lie. You fought that people might call you courageous, and they have done so." The command will then be issued about him, and he will be dragged on his face and thrown into Hellfire. Next a man who has acquired and taught knowledge and read the Qur'an will be brought forward, and after Allah has reminded him of the favour He showed him and the man acknowledges it, He will ask, "What did you do to show gratitude for it?" The man will reply, "I acquired and taught knowledge and read the Qur'an for Thy sake." Allah will say, "You lie. You acquired knowledge that people might call you learned, and you read the Qur'an that they might call you a Qur'anic reciter, and they have done so." The command will then be issued about him, and he will be dragged on his face and thrown into Hellfire. Next a man whom Allah has made affluent and whom He

(1) Narrated by Abū Dāwūd, Sulaymān bin al-Ash'ath al-Sijistānī, Sunan Abī Dāwūd, The Book of Judiciary, The Chapter about the Judge Erring, Al-Kitāb al-ʿArabī Publishing House, Beirut, Lebanon, Prophetic narration number 3573, (324/3), (as such); and by Al-Tirmidhī, Muḥammad bin ʿĪsā bin Sawrah al-Tirmidhī, Jāmiʿ al-Tirmidhī, Chapters on the Rulings from the Prophet of Allah (may Allah exalt his mention and bestow peace upon him), The Chapter about What was mentioned from the Prophet of Allah (may Allah exalt his mention and bestow peace upon him) regarding Judiciary, Prophetic narration number 1322, Al-Gharb al-Islāmī Publishing House, Beirut, Lebanon, (6/3), (with such wording); and by Ibn Mājah, Abū ʿAbdullāh Muḥammad bin Yazīd al-Qazwīnī, Sunan Ibn Mājah, (Chapters about Rulings, The Chapter about the Ruler who does Ijtihad and Reaches the Truth, Prophetic narration number 2315, Al-Risālah al-ʿIlmīyah Publishing House, (412/3), (as such). All these [variants] are from the narration by Buraydah bin al-Ḥuṣayb al-Aslamī, may Allāh be pleased with him.

narration confirms that the Day of Resurrections shall not occur until women outnumber men many times.

· Therefore, women as a whole are the majority in Hellfire and in Paradise, and that is so because they are generally greater in number compared to men as the innate predisposition.



On Thursday 12th January 2017, Sky News Arabia, based in Abu Dhabi, published this map which illustrates in detail the differences between the percentages of the two genders across the countries of the world according to official statistics and figures.⁽¹⁾ It clearly shows that the blue colour dominates the map, meaning that women in the world are more in number, and since this has been established the case has been solved.

· This Prophetic narration is mentioned as an admonition and a reminder, as it focuses on perfecting manners, and it has a direct relationship with the second part of the Prophet-

woman would walk past...'; and by Al-Ḥākīm, Al-Ḥāfiẓ Abū Abdullah al-Ḥākīm al-Naysabūrī, in Al-Mustadrak, (The Book of Trials and Battles, 'The Hour [Resurrection] will not occur until "Allāh, Allāh" is not said on earth.'), Prophetic narration number (8608), (495/4) (with the same wording), Al-Maʿrifah Publishing House, Beirut, Lebanon. Both [variants] are from the Prophetic narration transmitted through Anas, may Allāh be pleased with him.

(1) <https://www.skynewsarabia.com/varieties/908355-%D8%A7%D9%95%D9%86%D9%81%D9%88%D8%BA%D8%B1%D8%A7%D9%81%D9%8A%D9%83-%D8%AE%D8%B1%D9%8A%D8%B7%D8%A9-%D8%A7%D9%84%D8%B0%D9%83%D9%88%D8%B1-%D9%88%D8%A7%D9%84%D8%A7%D9%95%D9%86%D8%A7%D8%AB-%D8%A7%D9%84%D8%B9%D8%A7%D9%84%D9%85>

statistics confirm such.

If we affirm this universal fact, and we keep in mind that women as a whole outnumber men as a whole, then it becomes logic to describe them as the majority of the dwellers of Hellfire because their numbers are greater; and in fact they are also the majority of the dwellers of Paradise as mentioned in this fully authentic (ṣaḥīḥ) Prophetic narration where the Messenger, may Allah exalt his mention and bestow peace upon him, said, 'The first group [of people] who will enter Paradise will be [glittering] like the moon when it is full. They will not spit or blow their noses or relieve nature. Their utensils will be of gold and their combs of gold and silver; in their centres the aloe wood will be used, and their sweat will smell like musk. Each one of them will have two wives; the marrow of the bones of the wives' legs will be seen through the flesh out of excessive beauty. They [the people of Paradise] will neither have differences nor hatred amongst themselves; their hearts will be as one heart and they will be glorifying Allah in the morning and in the evening.'⁽¹⁾ So women will be the majority of the dwellers of Paradise as well.⁽²⁾

And the Messenger of Allah, may Allah exalt his mention and bestow peace upon him and his household, said, 'The Hour [Resurrection] will not occur until "Allah, Allah" is not said on earth; until a woman would walk past a piece of shoe and say, "Someone once used to wear this"; until one man would be responsible for fifty women; and until rain will fall from the sky, but the earth will not grow any crops.'⁽³⁾ So this Prophetic

(1) Narrated by Al-Bukhārī, in Al-Jāmi' al-Ṣaḥīḥ, The Book of the Beginning of Creation, The Chapter about the Characteristics of Paradise, and the Fact that it has already been Created, Prophetic narration number (3245), (4/118), and Prophetic narrations number (3246), (3254), (3327), and (5811); and by Muslim, in Al-Musnad al-Ṣaḥīḥ, The Book of Paradise and the Description of its Bliss and Dwellers, The Chapter about the First Group of People who will enter Paradise Glittering like the Moon when it is Full, Prophetic narration number (2834), (8/145) (with the same meaning). Both [variants] are narrated by Abū Hurayrah, may Allāh be pleased with him.

(2) Al-Kawrānī, Aḥmad bin Ismā'īl bin 'Uthmān bin Muḥammad, died in 893 AH, Al-Kawthar al-Jārī ilā Riyāḍ Aḥādīth al-Bukhārī, Iḥyā' al-Turāth al-'Arabī Publishing House, Beirut, Lebanon, 1st edition (6/188). And even if the interpreters of Prophetic narrations did not come to a consensus that the women of the temporal world is what is meant in this Prophetic narration, as some stated that it refers to the houris, this Prophetic narration remains a substantial response in terms of its perspective.

(3) Narrated by Muslim, in Al-Musnad al-Ṣaḥīḥ, The Book of Faith, The Chapter about Diminishing Faith in the End of Times, Prophetic narration number (148), (91/1), in an abridged manner without mentioning: 'until a

women are the majority of the dwellers of Hellfire due to the sins they committed. In the Prophetic narration there is not decree made against women as a category, but rather it informs of what shall occur due to the comprehensiveness of the knowledge of Allah, the Most Exalted, and his omniscience of everything. Such knowledge does not influence our will or choice; rather it increases our striving towards becoming among the minority, the anointed who shall be admitted into Paradise.

He, the Most High, said, ‘Indeed, Allah does not wrong people in the least, but it is people who wrong themselves.’ [The Holy Qur’ān, 10:44]

And He, the Most Exalted, said, ‘...Every person will reap only what they sowed.’ [The Holy Qur’ān, 52:21]

And He said, ‘Today every soul will be rewarded for what it has done. No injustice Today! Surely Allah is swift in reckoning.’ [The Holy Qur’ān, 40:17]

And He, the Most Glorious and Manifest, said, ‘Say, [O Prophet,] “Should I seek a lord other than Allah while He is the Lord of everything?” No one will reap except what they sow. No soul burdened with sin will bear the burden of another. Then to your Lord is your return, and He will inform you of your differences.’ [The Holy Qur’ān, 6:164]

Therefore, the general doctrines of the Sharī‘ah confirm that Allah does not do injustice to the creation, and that He, the Most Exalted, recompenses each in accordance with their deeds, and that humans are exclusively judged according to that which they did, and that no soul burdened with sin will bear the burden of another, for this is what we believe in and what we consider to be true. So how would we look at the perspective of this Prophetic narration?

Firstly, it must be affirmed that this matter is from the unseen which Allah had revealed to His messenger, and that knowing something is characterised as revelation with no impact on our free will as previously mentioned, and that the grandness in number is exclusively due to the sins that they [women] committed.

Secondly, we constantly hear since olden times that women outnumber men, and global

The Prophetic narration is to be understood within the context in which it occurred. The Prophetic narration is to be understood in accordance with semantic meanings. The Prophetic narration is to be understood as a complete unit. The Prophetic narration is to be understood in accordance with general doctrines of the Shari'ah.

It may be assumed from first glance that this Prophetic narration is oppressive to women by describing them as the majority of the dwellers of Hellfire, but we ought to take a closer look. Here, the Messenger, may Allah exalt his mention and bestow peace upon him, did not decree that women are the majority of the dwellers of Hellfire, but rather informed about what Allah had revealed to him from the knowledge of the unseen that women are the majority of the dwellers of Hellfire. There is a difference between informing and decreeing, and as such informing does not constitute oppression. Rather, this matter is related to our faith in the matter of destiny and predestination, and that the knowledge of Allah about what will occur is in the essence of revealing the choice that the servants [the creation] will make, not in the essence of influence where the servants' choices would be influenced. All of such is within the Will of Allah, the Most High, and within the comprehensiveness of His knowledge, the Most Exalted.

· Hence, destiny and predestination does not mean that Allah, the Most Exalted, compels upon His servants [the creation] what He decreed, as such is not the case as some assume, but rather its meaning is that of informing that Allah, the Most Exalted, has previous knowledge of what the servant will attain and commit both positively and negatively. The Knowledge of Allah, the Most Exalted, of what will occur has no relation to the free will of the servant, for knowledge is characterised by informing not decreeing.⁽¹⁾

Therefore, the Messenger, may Allah exalt his mention and bestow peace upon him, informed his Ummah of that in the unseen which Allah had revealed to him; namely that

(1) Refer to: Al-Khaṭṭābī, Abū Sulaymān Ḥamad bin Muḥammad bin Ibrāhīm bin Al-Khaṭṭāb (died in 388 AH), Ma'ālim al-Sunan, Al-ʿIlmīyah Printing Press, Aleppo, 1st edition, 1351 AH - 1932 CE, (4/322). Qāsim, Manār al-Qārī, Sharḥ Mukhtaṣar Ṣaḥīḥ al-Bukhārī (5/311).

it then the defect is related to our comprehension as long as the Prophetic narration is both sound in terms of its chain of narrators and its body text, and as long as the Ummah overall accepts it.

Given that the Prophetic narration is fully authentic (ṣaḥīḥ) without any doubt, and we believe that the Sharīʿah is complete, and that he, may Allah exalt his mention and bestow peace upon him, does not speak of his own whims, therefore the defect is in our comprehension and not in his statement, may Allah exalt his mention and bestow peace upon him.

If a woman is strong in her religion, strong in her faith, holds positive thoughts towards he who showed us guidance, she would find the correct understanding of this Prophetic narration with the guidance of Allah, with the honesty of her quest for truth, with her assurance that the entire religion is truth, and with her love for the Prophet, may Allah exalt his mention and bestow peace upon him. Allah, the Most Exalted, said, ‘Turn to your Lord [in repentance], and [fully] submit to Him...’ [The Holy Qur’ān, 39:54]. And He, the One Manifest in His Highness, also said, ‘And We have sent down to you [O Prophet] the Reminder, so that you may explain to people what has been revealed for them, and perhaps they will reflect.’ [The Holy Qur’ān, 16:44]

The Second Subheading

Responding to the Second Objection: The Oppression of Women

God forbid that a woman believer truthful in her faith would think of her Messenger anything but good, for the one who loves does not think bad of their beloved and rather seeks an excuse for them. How then would be the case with our beloved one, may Allah exalt his mention and bestow peace upon him? Should we think that he, may the blessings of my Lord and His peace be upon him, would oppress us or belittle our status? Certainly not.

Hence, what is the perspective of this Prophetic narration, and how should we understand it?

heres to all the criteria of fully authentic (ṣaḥīḥ) Prophetic narrations, and it is even in the highest degrees of authenticity. Anyone who claims its weakness is one who claims evidence but has none.

This Prophetic narration is unanimously agreed upon (muttafaq ʿalayh) by the two chiefs of Prophetic narration, Al-Bukhārī and Muslim.⁽¹⁾ There is a variant of it in Al-Ṣaḥīḥ through a different Prophetic companion⁽²⁾, so there is no doubt about its authenticity.

As for the uncertainty shown by the narrator in determining which day of ʿĪd it was, such does not refute the Prophetic narration nor does it affect it or weakens its authenticity. It is termed as 'idṭirāb' among the scholars of Prophetic narrations, and anyone who is informed in the field of Prophetic narrations realises that.

As for the claim that this Prophetic narration goes against reality, such a claim is incorrect and shall be addressed when responding to the two other objections. That is because the word ʿaql mentioned here does not refer to cleverness or intelligence. An elaboration on this shall be mentioned when clarifying the third objection. This Prophetic narration does not go against reality; rather it describes one of the aspects of reality which becomes manifest to anyone who seeks the truth, to whoever has positive thoughts, and to whoever does not misinterpret.

As it being impossible for the Messenger, may Allah exalt his mention and bestow peace upon him, to belittle women, yes such a statement is true, but associating it with the Prophetic narration is incorrect. First of all, the Prophetic narration must be understood in accordance with the context in which it occurs, in accordance with the semantic meanings, and in accordance with general Islamic doctrines. If we fall short in understanding

(1) As previously referenced.

(2) Documented by Muslim, in Al-Musnad al-Ṣaḥīḥ (The Book of Faith, The Chapter Clarifying that Advocating against Abominable Deeds is Part of Faith and that Faith Increases and Decreases), Prophetic narration number (80), (1/50) Al-Jīl Publishing House, Beirut. From the Prophetic narration [quoted from] Ibn ʿUmar, may Allāh be pleased with him.

The Overall Meaning:

This great Prophetic narration occurred in the context of praise and astonishment from the power of women's influence, where the Messenger, may Allah exalt his mention and bestow peace upon him, mentioned such on the day of ʿĪd to bring joy to women on one hand, and to draw their attention on the other. It is clear evidence that proves that the Messenger, may Allah exalt his mention and bestow peace upon him, took care of women as he allocated a dedicated message to them in line with their innate nature.

Objections to this Prophetic Narration:

1. [The weak authenticity of this narration]: because the narrator showed uncertainty in the narration by saying 'either on the day of sacrifice, or on the day when the fast was broken', and because it is in opposition of reality as it belittles women, whereas reality shows that many women are cleverer than men, and it is impossible that the Messenger, may Allah exalt his mention and bestow peace upon him, would talk against women and oppress them as this Prophetic narration mentions.

2. [The oppression of women]: by describing them as the majority of the inhabitants of the hellfire, and by specifying them with these two abhorrent characteristics.

3. [The Messenger, may Allah exalt his mention and bestow peace upon him, belittling women]: by describing them as 'lacking in wisdom and in religion'.

And in the following subheadings these objections shall be refuted.

The First Subheading

Responding to the First Objection: the Weak Authenticity of This Narration

This Prophetic narration is fully authentic (ṣaḥīḥ) without an atom of doubt, as it ad-

is Part of Faith and that Faith Increases and Decreases) (In an abridged format), Prophetic narration number (80), (1/50) Al-Jil Publishing House, Beirut. Both [variants] are narrated by Abū Saʿīd al-Khudrī, may Allāh be pleased with him. And this Prophetic narration has a quote narrated in a Prophetic narration by Ibn ʿUmar, may Allāh be pleased with him, in Muslim's Al-Ṣaḥīḥ, Prophetic narration number (80).

Study Methodology:

The analytical critical approach was followed by analysing the objections pertaining to this Prophetic narration, while subjecting them to scrutiny and responding to them in a detailed, analytical manner.

Study Outline:

This study consists of an introduction, a preface, three subheadings, and a conclusion containing the most important findings and recommendations.

Preface:

The body text of the honourable Prophetic narration:

Abū Saʿīd al-Khudrī, may Allāh be pleased with him, said that when Allāh's messenger went out to the place of prayer either on the day of sacrifice, or on the day when the fast was broken, he came upon some women and said, 'Oh women folk, give alms, for I have been shown that you will be the majority of the inhabitants of the hellfire.' They asked, 'For what reason, oh messenger of Allāh?' He replied, 'You are greatly given to cursing, and you are ungrateful to your spouses. Among women who are lacking in wisdom and in religion I have not seen anyone more able to remove the understanding of a prudent man than one of you.' They asked, 'What is the lacking of our religion and our wisdom, o messenger of Allāh?' He replied, 'Is not the testimony of a woman equivalent to half the testimony of a man?' They said, 'Yes.' He replied, 'Remarking that, that pertained to the lacking of her wisdom. Is it not the case that when she menstruates she neither prays nor fasts?' When they replied, 'Yes,' he said, 'That pertains to the lacking of her religion.'⁽¹⁾

(1) A fully authentic (ṣāḥīḥ), unanimously agreed upon (muttafaq ʿalayh) Prophetic narration. It had been narrated by Al-Bukhārī, Muḥammad bin Ismāʿīl Abū ʿAbdullāh al-Bukhārī, in Al-Jāmiʿ al-Ṣāḥīḥ (The Book of Menstruation, The Chapter about the Menstruating [Woman] Abstaining from Fasting, Prophetic narration number 304), (1/68) with such wording, and Prophetic narrations number (956), (1462), (1951), and (2658). Tawq al-Najah Publishing House, Beirut; and by Muslim, Abū al-Ḥusayn Muslim bin al-Ḥajjāj al-Qashīrī al-Naysabūrī, in Al-Musnad al-Ṣāḥīḥ (The Book of Faith, The Chapter Clarifying that Advocating against Abominable Deeds

Problems of the Study:

1. What is the authenticity of the Prophetic narration, 'Lacking in Wisdom and in Religion'?
2. What is the scriptural evidence that the Messenger, may Allah exalt his mention and bestow peace upon him, did not oppress women in this narration?
3. What is the meaning of 'Lacking in Wisdom and in Religion' regarding women?

Importance of the Study:

The importance of the study manifests in the fact that it refutes and responds to contemporary objections that have become widespread, especially with the emergence of the wave of feminist ideology and deviant movements, which makes it necessary to point out the correct meaning of this Prophetic narration with focused, delicate, clear words, while emphasising the need to establish certainty and submission among Muslims.

Objectives of the Study:

1. Clarifying the authenticity of the Prophetic narration 'Lacking in Wisdom and in Religion' according to the rules of Prophetic narration.
2. Mentioning the scriptural evidence that the Messenger, may Allah exalt his mention and bestow peace upon him, did not oppress women in this narration.
3. Clarifying the meaning of 'Lacking in Wisdom and in Religion' in this Prophetic narration.

This Study's Contribution:

This study focuses on collecting all objections pertaining to this Prophetic narration and addressing them in an academic way.

Introduction:

All praise is due to the Lord of the entire world, and may Allah exalt the mention of, and bestow peace upon, he who was sent as mercy for the entire world, and upon his household, his companions, and those who followed them in righteousness until the Day of Judgement, and may abundant peace be bestowed. Thereafter,

Glory to Him Who made difference and contrast between the colours, and made differences and similarities between personalities, and even made such difference perfection.

We differ in many things: in our points of view, in our ambitions, in our personalities, and in our decisions, not because we seek differences, but because this among the laws of life.

In every aspect there is a person who fulfils such needs, and in every profession there is someone who fulfils their role. Allah had decreed such differences to make life possible, so we may live life with love and completion.

While I was contemplating this divine canon, the Prophetic narration as said by the Messenger, may Allah exalt his mention and bestow peace upon him, 'Among women who are deficient in intelligence and religion I have not seen anyone more able to remove the understanding of a prudent man than one of you.'

I then became certain about the wisdom of my Lord in creating men different than women, and my assurance grew that in emotions I am stronger.

Such assurance of mine encouraged me to reveal the meanings of this great Prophetic narration for all those who doubt my status [as a woman] in Islam and for all those who attack this great Prophetic narration by claiming it belittles women. I would not be exaggerating by saying that this Prophetic narration is one of the examples of miraculous Prophetic eloquence, which is the pride of every female believer who is truthful in her faith, obedient to her Lord, and loving towards her Messenger, may Allah exalt his mention and bestow peace upon him, thinking only good about him.

الملخص

تتمثل الفكرة الأساسية للدراسة في تتبع الاعتراضات الواردة على الحديث "ناقصات عقب ودين"، مع تنفيذها والرد عليها، وتكمن أهمية الدراسة: في بيان المعنى الصحيح لهذا الحديث بألفاظ مركزة دقيقة واضحة، مع التأكيد على ضرورة إرساء اليقين والاستسلام بين المسلمين، وتمثل مشكلة الدراسة في صحة هذا الحديث، ومعنى "ناقصات عقل ودين" بالنسبة للمرأة، وتهدف الدراسة إلى: بيان صحة الحديث، وبيان معنى "ناقصات عقل ودين" في هذا الحديث، وطبيعة هذه الدراسة تقتضي اتباع المنهج التحليلي النقدي، ومن أبرز النتائج التي توصلت إليها: أن هذه الاعتراضات مردود عليها بأدلة قوية، يفهمها كل مؤمن صادق حقق اليقين والتسليم، وأن الحديث صحيح متفق عليه في أعلى درجات الصحة، وأن النبي ﷺ لم يظلم النساء بوصفهن أكثر أهل النار؛ لأنه لم يحكم وإنما أخبر بما أطلعه الله عليه من علم الغيب، وأن جنس النساء أكثر في الجنة وفي النار وفي أصل الخلقة، ولا اختصاص للنساء بهذين الوصفين، إنما الخطاب كان موجها لهن فناسب وعظهن، وأن النبي ﷺ لم ينتقصهن وإنما سياق الحديث مدح وتعجب، وأن المقصود بالعقل هنا الحزم، فالمرأة ناقصة للحزم مع كمال عاطفتها، والرجل كامل في حزمه مع نقص عاطفته، وهذا واقع ومشاهد، بل إن المرأة مع نقصان حزمها إلا أنها تغلب الرجل الحازم العاقل!، فالحديث يبين قوة تأثير المرأة وعاطفتها سلبا وإيجابا، ويوجهها لضبط عاطفتها لتكون من الصفوة التي تدخل الجنة، لذلك ترى الباحثة ضرورة الاتجاه للدراسات التحليلية النقدية المعاصرة، التي تتبع انتقادات المعاصرين مع الرد العلمي المؤصل عليها، خاصة أن كثير من الانتقادات حديثة ولا يوجد رد عليها في كتب الشروح.

الكلمات المفتاحية: حديث، ناقصات، عقل، ودين

Abstract:

The main idea of the study is to trace the objections that have been stated to the Prophetic narration 'Lacking in Wisdom and in Religion', while refuting and responding to them.

The importance of the to point out the correct meaning of this Prophetic narration with focused, delicate, clear words, while emphasising the need to establish certainty and submission among Muslims.

The problem of the study lies in the authenticity of the Prophetic narration 'Lacking in Wisdom and in Religion', and the meaning of it regarding women.

The objectives of the study are: clarifying the authenticity of the Prophetic narration 'Lacking in Wisdom and in Religion' and clarifying the meaning of 'Lacking in Wisdom and in Religion' in this Prophetic narration.

The nature of this study made it to follow the analytical critical approach.

The most prominent conclusions reached to state that what is meant by the word 'aql' here is determination, hence women are lacking in determination while complete in emotion, while men are complete in determination while lacking in emotion, as such is the witnessed reality, and that despite women lacking in determination they manage to conquer intelligent, determined men! This Prophetic narration reveals the power of women's influence and emotions both negatively and positively, and directs them to control their emotions to become among the anointed who are admitted into Paradise.

Therefore, the researcher holds the view that there is a need to divert attention towards contemporary analytical, critical studies that trace the objections of contemporaries

Keywords: Hadith, deficiencies, reason, and religion

الإعتراضات الواردة على حديث ”ناقصات عقل ودين” (دراسة تحليلية)

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**Objections to the Prophetic Narration ‘Lacking in Wisdom
and in Religion’: An Analytical Study**

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