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CONTRIBUTIONS OF WOMEN TO THE SCIENCE OF RIWÂYAH AL-HADITH IN PARTICULAR ON SOME INTIMATE ISSUES IN PERIOD OF THE EARLY HISTORY OF HADITH

Bazı Mahrem Konular Özelinde Kadınların Erken Dönem Hadis Rivayetine Katkıları

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Abstract

Considering various scientific studies, it is understood that a significant part of those who oppose the association of men and women, even for educational purposes, decry that is “not religiously permissible”, “it is contrary to the Sunnah of the Prophet Muhammad” and “it does not correspond to the principles of the institution where Islam is taught”, etc. the fact that they “put forward religious grounds” by saying this reveals that there are “religious concerns” about the issue in the minds of many segments. The healthiest way to test whether these and similar points of view held by those who absolutely oppose the education of girls/women on religious grounds or do not favor the mixed performance of this work are due to Islam itself is to look at the Prophet. For this purpose, we decided to investigate the subject based on the early practices of the Prophet and later. Within the framework of issues such as cleanliness, menstruation, sexual intercourse, ghusl ablution, istihâda (ongoing bleeding), nifâs (puerperium), which are especially more closely related to women, we investigated how women transfer such information to male rawis or from men to women.

Keywords: Hadith, Woman, Woman's Education, Companions, Privacy

Öz

Çeşitli bilimsel çalışmalardan anlaşıldığına göre; eğitim amaçlı da olsa kadın ve erkeklerin bir araya gelmelerine karşı çıkanların önemli bir kısmının bunun “dinen caiz olmadığını, Hz. Peygamber'in sünnetine aykırı olduğunu” vs. söyleyerek dinî gerekçeler öne sürmeleri, pek çok kesimin zihinde konuya ilgili *dinî kaygılar* olduğunu ortaya koymaktadır. Dinî gerekçelerle kızların/kadınların eğitimine tamamen karşı çıkan veya buna mesafeli duran kesimlerin sahip olduğu bu ve benzeri bakış açılarının İslâm'ın özünden kaynaklanıp kaynaklanmadığını en sağlıklı şekilde test etmenin yolu Hz. Peygamber'e müracaat etmekten geçer. İşte biz de bu maksatla Hz. Peygamber ve sonrası erken dönem uygulamalarından hareketle konuyu araştırmaya karar verdik. Bilhassa kadınları daha yakından ilgilendiren temizlik, hayır, cinsel ilişki, gusül, istihâza, nifâs gibi örnek konular çerçevesinde, bu tür bilgileri kadınların erkek râvilere veya erkeklerin kadınlara nasıl aktardıklarını araştırdık.

Anahtar Kelimeler: Hadis, Kadın, Kadın Eğitimi, Sahabe, Mahremiyet.

INTRODUCTION

It is well known that some groups today view the education of girls with disfavor, deeming it contrary to Islam, or, even if they permit it, they disapprove of girls being in the same environment as boys.¹ A study carried out with 1,335 participants using scientific methods revealed that 792 individuals (approximately 60%) opposed such education. Of them, 358 participants (about 45%) cited religious reasons, arguing that coeducational settings are religiously impermissible, contrary to the Sunnah of the Prophet (peace be upon him), disapproved by scholars, not fit the Islamic tradition, and inconsistent with the principles of institutions that teach Islam.² This indicates that many individuals and segments have religious concerns regarding this subject.

The most effective way to test whether such perspectives, which reject the education of girls/women entirely on religious grounds or oppose its implementation in mixed-gender settings, originate from the essence of Islam is to refer to the religion's foremost and primary teacher, the Prophet Muhammed (peace be upon him). With this aim, we decided to examine the subject by analyzing the practices of the Prophet and the early Islamic period. Specifically, we began by investigating how female narrators (rawis) of Hadith were included in chains of transmission during the era of the Companions. We are particularly interested in understanding how women transmitted information on topics closely related to them - such as personal hygiene, menstruation, sexual relations, ghusl, irregular bleeding (*istihâda*), and postnatal bleeding (*nifâs*) - to male narrators or how men transmitted such information to women. If the gathering of men and women, even for educational purposes, were strictly prohibited in Islam, it would necessitate an explanation of how Hadiths on such topics were transmitted to subsequent generations. Our hypothesis is that men and women have not frequently shared the same environment for educational purposes and the Prophet (peace be upon him) likely provided separate instruction to these groups. However, when necessary, women did not hesitate to ask men - even on private matters - and vice versa. Additionally, we hypothesize that such exchanges often occurred through intermediaries, such as spouses or individuals with whom there was a mahram relationship. For instance, if there was an exchange of information between men and women - and there are numerous examples of this - it likely took place through close relations, such as a man's wife, mother, grandmother, paternal or maternal aunt, daughter, sister, or niece. Nevertheless, we also propose that the wives of the Prophet - who held the status of "Mothers of the Believers" - and other women from the generation of the Companions acted as educators and instructors for male students. In these cases, the fact that they were of the opposite gender did not pose an obstacle to the transmission of knowledge. To test these hypotheses, we will focus on female transmitters of Hadith, closely examining both these women and the male transmitters immediately preceding or succeeding them in the chains of transmission to determine whether there were familial or mahram relationships. To this end, we have chosen as our sample the chapters of Hadith collections that address more private matters, such as *Kitâb al-Tâhâra* (The Book of Purification), *Hayd* (Menstruation), *Istihâda* (Irregular Bleeding), and *Ghusl*. However, given the extensive literature on these topics, to remain within the limits of an article, we have opted to focus primarily on works from the *sunan* genre, which compile marfu (elevated) legal Hadiths. Accordingly, we focused on examples from Abû Dâ'ûd Sulaymân b. al-Ash'âth's *Kitâb al-Sunan*. We believe that this study will contribute to the literature on the history of Hadith and Islamic education by accurately identifying the practices related to women's education during the time of the Prophet (peace be upon him), the Companions, and the subsequent early period.

Even though academic studies conducted to date on the role and status of women in education during the Prophet's time and afterward have largely been beneficial and filled a significant gap, we believe that many of these studies remain predominantly *theoretical*. While these studies emphasize women's active roles in education, they have paid comparatively less attention to the

¹ For comprehensive discussions and studies on the mixed education in higher religious education, See. Muhammed Esat Altıntaş, "Yüksek Din Öğretiminde Karma ya da Tek Cinsiyete Dayalı Eğitim Üzerine Nitel Bir Araştırma", *Hıtit Üniversitesi İlahiyat Fakültesi Dergisi* 17/34 (2018), 373-406.

² Altıntaş, "Yüksek Din Öğretiminde..." 384.

specific or concrete issues on which women mediated knowledge transfer, as well as the nature of the knowledge exchanged between men and women. To summarize briefly, Ecer's concise article titled "Sahabe Dönemi Kadın-Erkek İlişkileri"³ (Male-Female Relations in the Era of the Companions), with its ambitious and striking title, explores the theme of women conversing freely with men when necessary, framed through two specific incidents from the era of the Companions. However, this study is rather limited, and its benefit could have been increased if more examples were included. Özafşar's article "Hadis Tarihinde Kadın Gerçeği Üzerine"⁴ (On the Reality of Women in the History of Hadith) primarily discusses prominent/well-known women and their noteworthy biographies, mostly from the centuries following the second Hijri century. It offers little focus on earlier women, the content of the hadiths they taught, or the specific issues they addressed in scholarly gatherings with men. Similarly, Eren's article, "Kadınların Hadis İlmİne Katkıları"⁵ (The Contributions of Women to Hadith Scholarship), provides valuable insights into the scholarly activities of women during the Prophet's time and thereafter, though it is primarily woven with theoretical discussions. This study covers significant topics such as women's active roles in hadith transmission, their status in *jārh wa ta'dil* (criticism and accreditation of narrators), the female teachers of renowned male hadith scholars, female narrators of famous hadith collections, and the roles of women as students and teachers in scholarly circles. Yılmaz's article, which examines the contributions of female scholars to hadith studies,⁶ offers primarily biographical and statistical information about women's engagement with hadith from the early period. It discusses the number of hadiths narrated by specific women but does not delve into the content of these hadiths. Tatlı's paper, "İslam'in İlk Asırlarında Kadınların İlme Katkıları"⁷ (The Contributions of Women to Knowledge in the Early Centuries of Islam), while relevant to our subject, is a rather brief study. Our article may be considered an enriched version of this work, incorporating more examples. Mehmet Zihن (Dhīhnī)'s encyclopedic work *Mu'cam mashāhīr al-nisā*⁸ (Encyclopedia of Eminent Women) is a valuable biographical study covering the lives of prominent women across all periods, both before and after Islam. Among contemporary works, Âl Selman's book *'Ināyat al-Nisā' bi'l-hadīth al-nabawī*⁹ (Women's Engagement with Prophetic Hadith) is a commendable study, focusing on women scholars involved in scholarly activities up to the 13th Hijri century and presenting compelling anecdotes about some of their lives. Kavşut's master's thesis, "Kadınların Hadis İlmİndeki Yeri"¹⁰ (The Role of Women in Hadith Studies), is limited to the 9th Hijri century during the Mamluk period.

The most significant point distinguishing this article from previous studies is its focus on practical topics rather than theoretical discussions. Specifically, it emphasizes the knowledge exchanged between men and women, addressing intimate topics such as marital sexual relations, the procedure for *ghusl*, cleanliness after menstruation, and issues like post-menstrual bleeding. The study examines whether familial ties existed between the male and female narrators of these intimate hadiths and, if not, how women conveyed these sensitive matters to men without hesitation. We aim to present numerous concrete examples narrated by various women on these subjects.

³ Ahmet Vehbi Ecer, "Sahâbe Dönemi Kadın-Erkek İlişkileri Üzerine", *Kubbealtı Akademi Mecmuası* 25/4 (1996), 84-94.

⁴ Mehmet Emin Özafşar, "Hadis Tarihinde Kadın Gerçeği Üzerine", *İslâmî Araştırmalar* 13/2 (2000), 189-202.

⁵ Mehmet Eren, "Kadınların Hadis İlmİne Katkıları", *Ankara Üniversitesi İlahiyat Fakültesi Dergisi* 44/1 (2003), 83-110.

⁶ Muhammet Yılmaz, "Hz. Peygamber Dönemi ve Sonrasında Kadın Âlimlerin Hadis İlmİne Katkıları (Memlükler Dönemine Kadar)", *International Journal of Cultural and Social Studies (IntJCSS)* 2. Special Issue 1 (y.y.: 2016), 378-388.

⁷ Bekir Tatlı, "İslam'in İlk Asırlarında Kadınların İlme Katkıları," 20. Uluslararası Türk Dünyası Sosyal Bilimler Kongresi-18-20- 2022 Bishkek- Proceedings Book, ed. Köksal Şahin et al. (y.y.: 2022), 155-157.

⁸ Mehmet Zihن (Dhīhnī), *Mu'cam mashāhīr al-nisā*, translated and presented by Muhammed Ḥarb (al-Kuwait: Dâr al-Bashīr, 1441/2020).

⁹ Âl Selman, *'Ināyat al-Nisā' bi'l-hadīth al-nabawī* (Beirut: Dâru Ibn Affân, 1414/1994).

¹⁰ Fatma Kavşut, *Kadınların Hadis İlmİndeki Yeri (Hicrî IX. Asır Memlükler Dönemi)*, (Ankara: Ankara University, Social Sciences Institute, Postgraduate Thesis, 2004).

This article employs a literature review and data analysis methodology. Data collected from primary hadith sources and ridjâl/tabaqât (biographical) works will be analyzed scientifically and objectively, and the findings will be shared with the academic community. It is also worth noting that, in gathering information from ridjâl/tabaqât sources, we have relied significantly on al-Mizzî's *Tahdhîb al-Kamâl* and Ibn Ḥadjar's *Tahdhîb al-Tahdhîb*. These papers are particularly advantageous because they provide the most comprehensive lists of a narrator's teachers and students, offering more extensive coverage compared to other sources.

1. SOME WOMEN ENGAGED in SCHOLARLY ACTIVITIES in the EARLY PERIOD

During the time when the Prophet Muḥammad (peace be upon him) was alive and in the era of the Companions, it is evident that women frequently participated in scholarly gatherings. In this regard, the pioneers of such activities were the wives of the Messenger of Allah (peace be upon him) and other female Companions. Among the Prophet's wives, ‘Ā’isha’s significant contributions to scholarly endeavors can be readily acknowledged. Alongside ‘Ā’isha, other noble wives of the Prophet, such as Umm Salama Hind, Maymûnah, Umm Ḥabîba, and Ḥafṣah, were also notably active in this field.

Among the female Companions, individuals such as Umm ‘Atîyya, Hamna bint Djahsh, Lubâba bt. al-Ḥârith, Zaynab bt. Abî Salamah, ar-Rubayyi‘ bt. Mu‘awwidh ibn Afrâ, Umm Qays bt. Mîhsân, Umayya bt. Abî ṣ-Salt, Busrah bt. Ṣafwân, and Umm Subayya al-Juhaniyya are frequently mentioned in scholarly circles. Furthermore, in the generation following the Companions - the tâbi‘ûn - prominent women include ‘Ā’isha bt. Ṭalhâ, Amra bt. Abd al-Rahmân, Ṣafîya bt. Shayba, Fâtîma bt. al-Mundhîr, and Ḥafṣah bt. Sîrîn. The examples provided below will make it clear how often these names are cited.

Among the Prophet's wives, ‘Ā’isha stands out as one of the women most frequently referenced in scholarly matters. Among her male students, who transmitted both private and general knowledge from her, there are names such as Abû Salama ibn ‘Abd al-Rahmân ibn ‘Awf, ‘Āmir al-Sha‘bî, ‘Aṭâ’ ibn Abî Rabâh, Muḥammad ibn Sîrîn, Sulaymân ibn Yasâr, al-Aswad ibn Yazîd an-Nakha‘î, Ibrâhîm al-Taymî, Hilâl ibn ‘Amr al-Hijrî al-Basrî, ‘Abdallâh ibn Shuqayq al-‘Uqaylî, ‘Ubayd Allâh ibn ‘Abdallâh ibn ‘Utba, Hammâm ibn al-Ḥârith, al-Qa‘qâ‘ ibn Ḥakîm, and Abû Burda al-Ḥârith ibn Abî Mûsâ al-Ash‘arî, among many others¹¹. Moreover, when examining the biographies of these male students, it can be seen that not only did they study under ‘Ā’isha, but they also received knowledge from other women scholars.¹² This is particularly significant, as it demonstrates that these men were able to learn from women on a wide range of scholarly matters, including sensitive topics. A closer examination of these names will prove insightful.

1.1. Some Women Narrators with Familial Ties to Male Narrators

Many female narrators are mentioned in hadîth literature. A significant proportion of these women had close familial relationships with the male narrators from whom they received or to whom they transmitted hadîth. For instance, the female narrator might have been the mother, grandmother, maternal or paternal aunt, sister, wife, sister-in-law, daughter, or niece of the male narrator involved in the transmission. In such cases, the familial bond or the legal intimacy¹³ (mahramiyyah) established through marriage likely facilitated a freer exchange of knowledge.

¹¹ al-Mizzî, Djamâl al-Dîn Ebu'l-Haccâc Yûsuf b. ‘Abd al-Rahmân, *Tahdhîb al-Kamâl*, ed. Beshshâr Avvâd Ma'rûf. Volume 35 (Beirut: Muessesetu'r-Risâle, 1992), 35/227-233.

¹² For example, the female teachers of Āmer b. Sharaheel al-Sha‘bî see. al-Mizzî, *Tahdhîb al-Kamâl*, 14/28-31; Ibn Ḥadjar, *Tahdhîb al-Tahdhîb*, Volume 12 (Haydarâbâd: Matba‘atu Dâira al-Mâ’rif al-Nizâmiyyah, 1325-1327), 5/65-69.

¹³ Detailed information on family privacy, the narrations of women, and, more generally, familial chains of transmission (isnâd) can be found in Bekir Kuzudîşli's doctoral dissertation. According to his dissertation, in Ibn Kathîr's *Câmiu'l-mesâniâ*, approximately 150 female Companions (sahâbiyyât) are recorded to have transmitted hadîths through familial isnâds, while narrations from nearly 90 female Companions were transmitted through non-familial narrators. See Bekir Kuzudîşli, *Hadîth Transmission through Familial Isnâds* (Istanbul: Istanbul University Institute of Social Sciences, Doctoral Dissertation, 2005), 136-143. This data underscores the significant role families played

First, we will provide examples of female and male narrators who shared familial ties, followed by cases where no such relationship can be identified. To avoid unnecessary information overload, we will only present the relevant portions of the isnâd featuring the female and male narrators, omitting the full chain of transmission. Those interested in the complete isnâd are encouraged to consult the referenced sources. Additionally, we will not merely illustrate the connections between male and female narrators but will, when necessary, provide brief contextual information about the chains of transmission. Following this, we will concisely record the hadîths transmitted between these male and female narrators. This approach will allow us to clearly demonstrate the extent to which the hadîths exchanged between men and women narrators involved sensitive or private matters.

1.1.1. Male Narrators Reporting Through Their Grandmothers

- Bakkâr b. Yahyâ → his grandmother → Umm Salama

According to Bakkâr b. Yahyâ, who transmitted from Umm Salama through his grandmother, a woman from the Quraysh asked Umm Salama about the ruling on praying in the garments of a menstruating woman. In response, Umm Salama narrated their practices during the time of the Prophet (peace be upon him). She explained that *they would refrain from praying during menstruation, inspect their garments after cleaning, and if any blood was found, they would wash it and then perform prayer in the same garment*. Furthermore, she stated that *women with tied-up hair would not untie it but would rub water into the roots with their hands and then pour water over their entire bodies*.¹⁴

1.1.2. Male Narrators Reporting Through Their Mothers

- 'Imrân b. 'Alî → his mother Ȇamna bint Djahsh

'Imrân reported that his mother, Ȇamna, experienced excessive istihâda (prolonged bleeding). One day, she decided to consult the Prophet (peace be upon him) for a fatwa regarding her condition. She found him at her sister Zaynab bint Djahsh's house and explained her situation, complaining that the severe bleeding prevented her from praying and fasting. The Prophet then provided her with detailed instructions¹⁵, which will be discussed later in greater depth.

1.1.3. Male Narrators Reporting Through Their Aunts or Milk-Aunts

- Ibn Abbas → his aunt Maymûnah

One of the most renowned narrators reporting from their aunts is Ibn 'Abbâs, who transmitted detailed descriptions of how the Prophet (peace be upon him) performed ghusl from junub, as narrated by his aunt and the Prophet's wife, Maymûnah. The Prophet would first pour water over his right hand from a vessel and wash it two or three times, cleanse his private area with his left hand, strike his hand against the ground and wash it, rinse his mouth and nose (mazmaza and istinshâq), wash his face and hands, pour water over his entire body, and finally, step aside to wash his feet. Maymûnah also mentioned that she offered him a towel afterward, but he did not use it, letting the water drip off his body instead.¹⁶

in the transmission of hadîths. Furthermore, it highlights the active participation of female Companions in scholarly gatherings, an aspect directly related to our subject of study.

¹⁴ Abû Dâ'ûd, Sulaymân b. al-Ash'âth, *Kitâb al-Sunan*, ed. Shu'ayb al-Arna'ût et al., 7 Vols. (Dimashk: Dâr al-Risâlah al-Âlamiyah, 2009), "al-Țahâra", 127 (No. 359).

¹⁵ Abû Dâ'ûd, "al-Țahâra", 106 (No. 287).

¹⁶ Abû Dâ'ûd, "al-Țahâra", 95 (No. 245).

- ‘Abdallâh b. Shaddâd → his aunt Maymûnah

‘Abdallâh b. Shaddâd, the son of Salmâ bt. ‘Umays al-Khatî‘amîyya, who was the sister of Maymûnah bt. al-Hârith.¹⁷

He narrated that the Prophet (peace be upon him) prayed while wearing a “mirt,” a garment of linen or wool, used by a menstruating woman.¹⁸ Similar reports are found in the narration of ‘Ubayd Allâh from ‘Â’isha, which will be elaborated on below.

- ‘Urwa b. al-Zubair → his aunt ‘Â’isha

Another prominent narrator reporting from his aunt is ‘Urwa b. al-Zubair b. al-‘Awwâm. He, along with ‘Amra bt. ‘Abd al-Rahman, transmitted a narration from ‘Â’isha that Umm Habîba (Hamna) bint Djaħħsh, the Prophet’s sister-in-law and the wife of ‘Abd al-Rahman b. ‘Awf, suffered from istihâda for seven years and sought a fatwa from the Prophet. The Prophet responded, “*This is not menstrual blood; it is from a vein. Perform ghusl and pray.*” According to ‘Â’isha, Umm Habîba would wash in a basin in her sister Zaynab bt. Djaħħsh’s room until the water ran clear of blood.¹⁹

Additionally, ‘Urwa narrated that ‘Â’isha reported the Prophet (peace be upon him) kissing her while he was fasting.²⁰

- ‘Umâra b. Ghurâb → his aunt → ‘Â’isha

‘Umâra b. Ghurâb narrated that his aunt asked ‘Â’isha how she and her husband managed with only one mattress during her menstrual period, given their limited accommodations. ‘Â’isha responded, “*Let me tell you what the Prophet (peace be upon him) did.*” She described that during a cold night, the Prophet came home, prayed, and then lay down beside her despite her menstruation, even allowing his legs to touch hers. They lay together for warmth before the Prophet fell asleep.²¹

- ‘Abd al-Rahmân b. Abî Râfi‘ → his aunt Selma → Abû Râfi‘

‘Abd al-Rahmân b. Abî Râfi‘ transmitted from his aunt Salma, who reported from her father that the Prophet (peace be upon him) visited each of his wives in one day, performing ghusl after each visit. When Abû Râfi‘ suggested performing a single ghusl, the Prophet replied, “*This is purer, better, and more wholesome.*”²²

- Marwân b. al-Ḥakam → his aunt Busra bt. Ṣafwân

Busra bt. Ṣafwân b. Nawfal al-Qurashîyya al-Asâdiyya was the maternal sister of ‘Ukba b. Abî Mu‘ayt, one of the staunchest enemies of the Prophet Muhammad (peace be upon him), and the maternal aunt of Marwân b. al-Ḥakam. It is also recorded that the Prophet Muhammad’s first wife, Khadîdja, was the paternal aunt of Busra’s father. Busra bt. Ṣafwân was among the earliest converts to Islam and one of those who pledged allegiance to the Prophet Muhammad (peace be upon him). She narrated hadiths from the Prophet, and her narrations were transmitted by prominent figures. Among her female students was her niece, the companion Umm Kultûh b. ‘Ukba b. Abî Mu‘ayt. From the male narrators, her hadiths were transmitted by notable figures such as Marwân b. al-Ḥakam, ‘Abdallâh b. ‘Amr b. al-‘Âs, ‘Urwa b. al-Zubayr, and Ḥumayd b. ‘Abd al-Rahmân b. ‘Awf.²³

On one occasion, ‘Urwa b. al-Zubayr visited Marwân b. al-Ḥakam, and they began discussing the matter of when ablution (wudu) becomes obligatory. Marwân asserted that touching the

¹⁷ al-Mizzî, *Tahdhîb al-Kamâl*, 15/81-83; Ibn Ḥadjar, *Tahdhîb al-Tahdhîb*, 5/222.

¹⁸ Abû Dâ’ûd, “al-Ṭahâra”, 130 (No. 369).

¹⁹ Abû Dâ’ûd, “al-Ṭahâra”, 107 (No. 288).

²⁰ Muslim, Abûl-Ḥusayn Muslim b. al-Ḥadîdjâdj b. Muslim al-Ķušħayrî al-Naysâbûrî, *Sahîh al-Muṣlim*. ed. Muħammad Fu’âd ‘Abd al-Bâqî. 5 Vols. (Qâhira: Dâr Īhyâ al-Kutub al-Arabiyyah, 1991), “*Šiyâm*”, 69 (No. 1106).

²¹ Abû Dâ’ûd, “al-Ṭahâra”, 104 (No. 270).

²² Abû Dâ’ûd, “al-Ṭahâra”, 83 (No. 219).

²³ al-Mizzî, *Tahdhîb al-Kamâl*, 35/137; Ibn Ḥadjar, *Tahdhîb al-Tahdhîb*, 12/354-355.

male organ necessitates ablution. ‘Urwa expressed unfamiliarity with this ruling. In response, Marwân stated that his maternal aunt, Busrah bt. Ṣafwân, had informed him that the Prophet Muḥammad (peace be upon him) said, “Whoever touches his private part must perform ablution.”²⁴

- Abū Salama b. ‘Abd al-Raḥmān → his milk-aunt ‘Ā’isha

Abū Salama b. ‘Abd al-Raḥmān b. ‘Awf, in addition to learning from many male companions, narrated hadiths from several notable women. Among them was his milk-aunt, ‘Ā’ishah, as he was breastfed by Umm Kulthūm, the daughter of Abū Bakr.²⁵ He also narrated from other distinguished women, including Umm Salama, her daughter Zaynab bt. Umm Salama, Fāṭima bt. Qays, Umm Bakr, and Umm Sulaym.²⁶

According to a narration from Abū Salama, ‘Ā’ishah reported: “When the Prophet (peace be upon him) was in a state of junub and intended to sleep, he would perform ablution similar to that for prayer.”²⁷

1.1.4. Male Narrator Reporting Through Their Wives

- Hishām b. ‘Urwa → his wife Fāṭima bt. al-Munzir (b. ez-Zübeyr b. el-Avvām) → Asmā’ bt. Abī Bakr

Fāṭima bt. al-Munzir was the wife of Hishām b. ‘Urwa and the granddaughter of Asmā’ bt. Abī Bakr.²⁸

According to a narration by Hishām b. ‘Urwa transmitted through Fāṭima bt. al-Munzir from Asmā’ bt. Abī Bakr, a woman once asked the Messenger of Allah (peace be upon him) what should be done if menstrual blood stains a garment. He responded: “If menstrual blood soils the garment of any of you, she should scrape or rub it off, then sprinkle water over it, and thereafter she may pray in it.”²⁹

1.1.5. Male Narrators Reporting Through Their Sisters or Milk-Sisters

- Mu‘āwiya b. Abī Sufyān → his sister Umm Ḥabība

Mu‘āwiya b. Abī Sufyān asked his sister Umm Ḥabība, who was also the wife of the Prophet (peace be upon him), “Did the Messenger of Allah pray in the same garment he engaged in marital relations with?” She replied, “Yes, if it bore no stains.”³⁰

- Kathīr b. ‘Ubayd al-Taymī el-Qurayshi → his milk sister ‘Ā’isha

Kathīr b. ‘Ubayd, a freed slave of Abū Bakr and the milk-brother of ‘Ā’isha, transmitted narrations from ‘Ā’isha as well as from Asmā’ bt. Abī Bakr, Zayd b. Thabit, and Abū Hurayra.³¹

According to Kathīr b. ‘Ubayd’s narration from his milk-sister ‘Ā’isha, the Prophet (peace be upon him) often used a tooth-stick (miswak), then handed it to ‘Ā’isha to wash. After washing it, she would use it herself, then clean it and return it to the Prophet.³²

- ‘Urwa b. al-Zubayr → Zaynab bt. Abī Salama

Zaynab bt. Abī Salama b. Abd al-Asad was the daughter of Umm Salama, one of the Prophet’s wives, and her previous husband, Abū Salama. Abū Rafi’ described her as “the most

²⁴ Abū Dā’ūd, “al-Ṭahāra”, 68 (No. 181).

²⁵ al-Dhahabī, Şhams al-Dīn Abū ‘Abdallāh Muḥammad b. Aḥmad. Siyar a’lām al-nubalā’, ed. Shu‘ayb al-Arnā’ūt and Huṣayn al-Asad, 25 Vols. (Beirut: Muassasa al-Risālah, 1982-1988), 4/288; Mücteba Uğur, “Ebū Seleme b. Abdurrahman b. Avf”, *Türkiye Diyanet Vakfı İslâm Ansiklopedisi* (İstanbul: TDV Yayınları, 1994), 10/228.

²⁶ al-Mizzī, *Tahdhīb al-Kamāl*, 33/370-372; Ibn Ḥadjar, *Tahdhīb al-Tahdhīb*, 12/103-104.

²⁷ al-Bukhārī, Muḥammad b. Ismā’īl, Ṣaḥīḥ al-Bukhārī, ed. Mostafā Dīb el-Bugha. 7 Vols. (Beirut: Dâr Ibn Kathīr Yamāma, 1414/1993), “Ghusl”, 25 (No. 282); Abū Dā’ūd, “al-Ṭahāra”, 85 (No. 222).

²⁸ al-Mizzī, *Tahdhīb al-Kamāl*, 30/234, 35/265; Ibn Ḥadjar, *Tahdhīb al-Tahdhīb*, 11/44, 12/394.

²⁹ Abū Dā’ūd, “al-Ṭahāra”, 127 (No. 361).

³⁰ Abū Dā’ūd, “al-Ṭahāra”, 128 (No. 366).

³¹ al-Mizzī, *Tahdhīb al-Kamāl*, 24/143; Ibn Ḥadjar, *Tahdhīb al-Tahdhīb*, 8/379.

³² Abū Dā’ūd, “al-Ṭahāra”, 27 (No. 52).

learned woman in Madinah." She transmitted hadiths from the Prophet (peace be upon him), her mother Umm Salama, 'Ā'isha, Zaynab bt. D̄jāhsh̄, Umm Ḥabība bt. Abī Sufyān, and Ḥabība bt. Umm Ḥabība. Many male narrators reported hadiths from her.³³

'Urwa b. al-Zubayr and Zaynab bt. Abī Salama were milk-siblings because 'Urwa's mother, Asmā' bt. Abī Bakr, had nursed Zaynab.³⁴ According to a narration by 'Urwa from Zaynab, Umm Ḥabība bt. D̄jāhsh̄ experienced prolonged non-menstrual bleeding (istihāda). The Prophet (peace be upon him) instructed her not to pray during the days of her menstruation, but once her menstruation ended, she should clean herself and resume her prayers.³⁵

The examples provided above demonstrate that close male and female relatives could comfortably transmit even deeply private matters to one another.

1.2. Some Women Whose Kinship Ties with Male Narrators Are Unknown

We consider this section to be the most noteworthy aspect of this article. Even though it is quite common for a man to acquire knowledge from close female relatives - such as his grandmother, mother, aunt, sister, or wife - or for a woman to learn from her male relatives, the truly intriguing scenario involves women and men who, as far as we know, have no kinship or lawful privacy ties but still come together in a gathering to exchange knowledge. This phenomenon is particularly significant because, in many societies, there is often a bias about this issue, or a shyness that is innate or occurs due to socio-cultural habits. The matter becomes even more critical when sensitive topics - such as private life, sexual relations, janâbah, nocturnal emissions (ihtilâm), personal hygiene, ghusl, menstruation (hayd), and istihâda (abnormal bleeding) - are discussed. These are subjects that are not easily articulated, as they often evoke feelings of embarrassment or modesty. The fact that such topics could arise in discussions between unrelated men and women highlights the importance of examining these instances. In this phase of our study, we carefully scrutinized our sources to determine whether there existed any kinship or lawful privacy (mahram) ties between the narrators. In the examples presented here, we found no evidence of such relationships that would constitute a mahram barrier, which, in Islamic law, prohibits marriage and allows certain levels of privacy between individuals. However, we are mindful of the limitations of our sources, acknowledging that they may be incomplete or insufficient. It is possible that there were, in fact, mahram relationships or lawful privacy ties between the narrators that we could not detect or verify. Taking this possibility into account, we sought to portray the situation based on the information available in rijâl (narrator evaluation), tabaqât (generational classification), and biographical works. To this end, we now aim to provide examples, starting with 'Ā'isha (may Allah be pleased with her), of male and female narrators for whom we could not identify any kinship ties, along with some of their narrations.

1.2.1. 'Ā'isha

- al-Aswad b. Yazid an-Nakha'i → 'Ā'isha

al-Aswad b. Yazid an-Nakha'i, a jurist among the Tâbi'ûn and a disciple of the renowned companion Ibn Mas'ûd, was known for his qualifications in issuing fatwas. According to al-Mizzî, besides narrating from 'Ā'isha, he also transmitted traditions from Fâti'ma bt. Sa'd and Umm Salama.³⁶

As narrated by al-Aswad b. Yazid, 'Ā'isha recounted that she and the Messenger of Allah (peace be upon him) used to perform the ghusl for janâbah together from the same vessel.³⁷

³³ al-Mizzî, *Tahdhîb al-Kamâl*, 35/185-186; Ibn Ḥadjar, *Tahdhîb al-Tahdhîb*, 12/371-372.

³⁴ Ibn Ḥadjar, *Tahdhîb al-Tahdhîb*, 12/372.

³⁵ Abû Dâ'ûd, "al-Ṭahâra", 105 (No. 281).

³⁶ al-Mizzî, *Tahdhîb al-Kamâl*, 3/233-234; Ibn Ḥadjar, *Tahdhîb al-Tahdhîb*, 1/299.

³⁷ Abû Dâ'ûd, "al-Ṭahâra", 37 (No. 77); al-Nasâ'i, Abû 'Abd al-Râhmân Aḥmad b. Shu'aib b. 'Alî b. Bahîr b. Sinân. *Sunan*, narrated by Abd al-Fattâh Abû Guddah. 9 Vols. (Aleppo: Maktaba al-Matbû'ât al-Islâmî, no date), "al-Ṭahâra", 146 (No. 235).

- Ghutayf b. al-Hārith → ‘Ā’isha

Ghutayf b. al-Hārith, though disputed in terms of his exact status, is listed among the Companions. He transmitted hadiths not only from ‘Ā’isha but also from other Companions.³⁸

On one occasion, Ghutayf b. al-Hārith asked ‘Ā’isha whether the Messenger of Allah (peace be upon him) would perform the ghusl for janâba at the beginning or the end of the night. She responded, “*Sometimes at the beginning of the night, and sometimes at the end of the night.*” Upon hearing this, Ghutayf exclaimed, “Allâhu Akbar!” and praised Allah, saying, “Praise be to Allah who has made this matter flexible!”³⁹

- ‘Āmir al-Sha’bī → ‘Ā’isha

Among the prominent figures of the Tâbi’ûn, ‘Āmir b. Sharâhîl b. ‘Amr al-Sha’bî is noted for transmitting hadîths from numerous Companions. Sources document his narrations from both male and female Companions, particularly women closely related to the Prophet (peace be upon him), such as Asmâ’ bt. ‘Umays, ‘Ā’isha, Fâtîma bt. Qays, Maymûnah bt. al-Hārith, Umm Salama, and Umm Hâni’ bt. Abî Tâlib.⁴⁰

According to al-Sha’bî’s report, ‘Ā’isha once remarked, “*If you wish, I can show you the mark on the wall where the Messenger of Allah (peace be upon him) would clean his hands while performing the ghusl.*”⁴¹

- Khilâs al-Hajarî → ‘Ā’isha

Khilâs b. ‘Amr al-Hajarî al-Basrî narrated hadîths from several Companions, including direct narrations from Ammâr, ‘Ā’isha, and Ibn ‘Abbâs.⁴²

Khilâs al-Hajarî transmitted from ‘Ā’isha that while she was in a state of menstruation, she would spend the night under the same blanket as the Messenger of Allah (peace be upon him). If any blood from her touched the Prophet’s garment, he would wash the affected area and perform his prayer in that garment. If it happened again, he would clean it in the same manner and continue to pray. Khilâs explicitly stated, “I heard this from ‘Ā’isha.”⁴³

- ‘Atâ’ b. Abî Rabâh → ‘Ā’isha

‘Atâ’ b. Abî Rabâh Aslam al-Qurashî al-Makkî was a renowned Tâbi’î scholar who transmitted narrations from numerous Companions. Notably, his transmissions include many narrations from prominent women such as ‘Ā’isha, Umm Salama, Umm Hâni’ bt. Abî Tâlib, Hâbîba bt. Maysara, ‘Ā’isha bt. Talha b. ‘Ubayd Allâh, and Umm Qurz al-Kâ’biyya.⁴⁴

According to ‘Atâ’’s narration, ‘Ā’isha reported that women had specific garments they wore at home. She mentioned that they would sometimes menstruate while wearing these garments. If a drop of blood was seen on the clothing, they would spit on it and rub it off with their nails.⁴⁵

- ‘Ubayd Allâh b. ‘Abdallâh b. ‘Utba → ‘Ā’isha

Regarded as one of the seven jurists of Medina, ‘Ubayd Allâh b. ‘Abdallâh b. ‘Utba b. Mas’ûd al-Hudâhalî transmitted hadiths from numerous male Companions, as well as from women such as ‘Ā’isha, Maymûnah, Fâtîma bt. Qays, and Umm Qays bt. Mîhsân.⁴⁶

³⁸ al-Mizzî, *Tahdhîb al-Kamâl*, 23/112-113; Ibn Hadjar, *Tahdhîb al-Tahdhîb*, 8/223.

³⁹ Abû Dâ’ûd, “al-Tâhâra”, 87 (No. 226).

⁴⁰ al-Mizzî, *Tahdhîb al-Kamâl*, 14/28-31; Ibn Hadjar, *Tahdhîb al-Tahdhîb*, 5/57-58.

⁴¹ Abû Dâ’ûd, “al-Tâhâra”, 95 (No. 244). Also compare: Ahmad b. Hanbal. *Musnad al-Imâm Ahmad b. Hanbal*. ed. Shu’ayb al-Arnâ’ût et al., 50 Vols. (Beirut: Muassasa al-Risâlah, 1995-2001), 43/135 (No. 25995).

⁴² al-Mizzî, *Tahdhîb al-Kamâl*, 8/364-366; Ibn Hadjar, *Tahdhîb al-Tahdhîb*, 3/152-153.

⁴³ Abû Dâ’ûd, “al-Tâhâra”, 104 (No. 269).

⁴⁴ al-Mizzî, *Tahdhîb al-Kamâl*, 20/69-70; Ibn Hadjar, *Tahdhîb al-Tahdhîb*, 7/179-180.

⁴⁵ Abû Dâ’ûd, “al-Tâhâra”, 127 (No. 364).

⁴⁶ al-Mizzî, *Tahdhîb al-Kamâl*, 19/73-74; Ibn Hadjar, *Tahdhîb al-Tahdhîb*, 7/22.

One narration from ‘Ā’isha, transmitted by ‘Ubayd Allāh, reveals that the Prophet (peace be upon him) would pray at night while ‘Ā’isha was beside him in a state of menstruation. Both of them were partially covered by a shared garment known as a mitr, with one part covering her and another covering the Prophet.⁴⁷

- Jumay‘ b. ‘Umayr, with his mother and aunt → ‘Ā’isha

Jumay‘ b. ‘Umayr, from the Taym tribe, visited ‘Ā’isha with his mother and aunt. During the visit, one of the women asked ‘Ā’isha about the procedures for ghusl. In response, ‘Ā’isha explained, “*The Prophet (peace be upon him) would perform ablution like that for prayer and then pour water over his head three times. We (the women), due to our braided hair, would pour water over our heads five times.*”⁴⁸

Up to this point, we have provided examples of male rawis who studied under ‘Ā’isha without any documented familial ties to her. It is important to note that these narrators are not an exhaustive list of the male students who transmitted hadiths from ‘Ā’isha, especially regarding private matters. Additional notable figures include the eminent Tâbi‘î scholar Muhammad b. Sîrîn, who transmitted narrations not only from ‘Ā’isha but also from women like Umm ‘Atîyya, his sister Hâfṣah bt. Sîrîn, Dafra bt. Ghâlib al-Râsibiyâ, Safiyya bt. al- Hârith, and Qamîr (the wife of Masrûq b. al-Ajda).⁴⁹ Similarly, al-Qa‘qâ‘ b. Hakîm al-Kinânî al-Madanî transmitted hadiths from women such as ‘Ā’isha, Salma Umm Râfi, and Rumaysa bt. Hakîm.⁵⁰ Other male narrators, including ‘Abdallâh b. Shuqayq al-Uqaylî⁵¹ and Hammâm b. al-Hâris⁵², also reported narrations from ‘Ā’isha on similar topics.

These examples clearly indicate that ‘Ā’isha was comfortable discussing topics such as menstruation, janâbah, and ghusl with her male students—topics often regarded as sensitive or private. Her openness in addressing such matters can be attributed, in large part, to her status as the “Mother of the Believers” and her role as the wife of the Prophet.

1.2.2. Umm Salama

After ‘Ā’isha, the name of Umm Salama, one of the wives of the Prophet, also stands out as one of the women from whom male narrators frequently transmitted hadîth. At this point, it would be beneficial to provide examples of her male students and the traditions they transmitted.

- Sulayman ibn Yasâr → Umm Salama

Sulayman ibn Yasâr al-Hilâlî, a Medinan jurist renowned as one of the seven jurists (fuqahâ‘ al-sab‘a) of the Tâbi‘în, is recorded to have been either the mawlâ (emancipated slave) of Maymûnah, another wife of the Prophet, whose patronage she transferred to her nephew Ibn ‘Abbâs, or the mukâtab (contracted slave) of Umm Salama, another of the Prophet’s wives. Known for his striking physical beauty, Sulayman ibn Yasâr is noteworthy for having transmitted hadîth not only from numerous male Companions but also from several women, including Maymûnah, Umm Salama, ‘Ā’isha, FâtimA bt. Qays, al-Rubayyi’ bt. Mu‘awwidh ibn Abdirrahman, and Amra bt. Abdirrahman.⁵³

Sulayman ibn Yasâr transmitted from Umm Salama an account in which, during the Prophet’s time, a woman experiencing continuous bleeding (istîhâda) came to consult Umm Salama. She sought a ruling from the Prophet on the woman’s behalf. The Prophet instructed that the woman should calculate the number of days she typically menstruates, abstain from prayer during those days, perform ghusl once the menstruation ends, and place a cloth in the affected

⁴⁷ Abû Dâ’ûd, “al-Ṭahâra”, 130 (No. 370).

⁴⁸ Abû Dâ’ûd, “al-Ṭahâra”, 95 (No. 241).

⁴⁹ al-Mizzî, *Tahdhîb al-Kamâl*, 25/344-347; Ibn Ḥadjar, *Tahdhîb al-Tahdhîb*, 9/190.

⁵⁰ al-Mizzî, *Tahdhîb al-Kamâl*, 23/623; Ibn Ḥadjar, *Tahdhîb al-Tahdhîb*, 8/342.

⁵¹ al-Mizzî, *Tahdhîb al-Kamâl*, 15/89-90.

⁵² al-Mizzî, *Tahdhîb al-Kamâl*, 30/297; Ibn Ḥadjar, *Tahdhîb al-Tahdhîb*, 11/58.

⁵³ al-Mizzî, *Tahdhîb al-Kamâl*, 12/100-104; Ibn Ḥadjar, *Tahdhîb al-Tahdhîb*, 4/199-201.

area before resuming her prayers. The report concludes by identifying the woman as Fâtimâ bt. Abî Hubaysh.⁵⁴

Additionally, Sulayman ibn Yasâr inquired of Umm Salama about whether a person who wakes up in a state of junub can observe the fast for that day. She relayed that the Prophet himself had occasionally woken in a state of junub due to conjugal relations (not nocturnal emission) and would purify himself before continuing his fast.⁵⁵

- ‘Abdallâh b. Râfi’ → Umm Salama

‘Abdallâh b. Râfi’ al-Makhzûmî al-Madanî transmitted hadîth from Umm Salama, who was his mawlâ, as well as from Abû Hurayra.⁵⁶

According to a narration from ‘Abdallâh, a Muslim woman (identified in Zuhayr’s version as Umm Salama herself) once asked the Prophet, “O Messenger of Allah, I am a woman with tightly braided hair. Do I need to undo my braids to perform ghusl due to janabah?” The Prophet replied, “*It is sufficient for you to pour water three times over your head with your hands, ensuring it reaches the roots, then pour water over the rest of your body. Thus, you will be clean.*”⁵⁷

- Sa’îd ibn Abî Sa’îd al-Maqburî → Umm Salama

Sa’îd ibn Abî Sa’îd Kaysân al-Maqburî al-Madanî, another transmitter of hadîth, narrated from several male Companions and women, including Umm Salama and ‘Â’isha.⁵⁸

Regarding the aforementioned query about ghusl, al-Maqburî’s version adds a supplementary detail: “*While pouring water, wring out the water from your hair with your hands.*”⁵⁹

These examples illustrate that Umm Salama freely discussed sensitive matters such as menstruation (hayd), irregular bleeding (istihâda), junub, and ghusl with her male students, who subsequently transmitted this knowledge to later generations. It is also noteworthy that the relationship between Umm Salama and some of her male students included a dynamic of “master and slave,” which likely facilitated an open flow of information and contributed to the ease of their exchanges.

1.2.3. Asmâ’ bt. Umays

Another female Companion who had male students was Asmâ’ bt. Umays. Among those who transmitted hadîths from her, we suffice with an example from ‘Urwa ibn al-Zubayr, the nephew of ‘Â’isha.

- Urve b. ez-Zübeyr → Asmâ’ bt. Umays

According to a narration by ‘Urwa ibn al-Zubayr, Asmâ’ bt. Umays asked the Messenger of Allah about the situation of Fâtimâ bt. Hubaysh, who had not performed her prayers for several days due to istihâda (non-menstrual bleeding). The Prophet, expressing his amazement with the exclamation “*Subhânallâh!*”, remarked that this notion was from Shaytân. He advised Fâtimâ to sit in a basin and, if she noticed only a yellowish color on the water (indicating the end of her menstrual period), she should start praying. He instructed her to perform a single ghusl for zuhr and asr prayers, another for maghrib and ishâ, and one for the Fajr prayer, while for other activities in between, she should suffice with regular ablution (wudu). According to an additional detail at the end of the narration, Ibn ‘Abbâs stated that when performing ghusl became overly burdensome, the Prophet allowed Fâtimâ to combine two prayers.⁶⁰

⁵⁴ Abû Dâ’ûd, “al-Ṭahâra”, 105 (No. 274, 278).

⁵⁵ Muslim, “Sîyâm”, 80 (No. 1109).

⁵⁶ al-Mizzî, *Tahdhîb al-Kamâl*, 14/485; Ibn Ḥadjar, *Tahdhîb al-Tahdhîb*, 5/181.

⁵⁷ Abû Dâ’ûd, “al-Ṭahâra”, 97 (No. 251).

⁵⁸ al-Mizzî, *Tahdhîb al-Kamâl*, 10/466-468; Ibn Ḥadjar, *Tahdhîb al-Tahdhîb*, 4/34.

⁵⁹ Abû Dâ’ûd, “al-Ṭahâra”, 97 (No. 252).

⁶⁰ Abû Dâ’ûd, “al-Ṭahâra”, 108 (No. 296).

1.2.4. Umm 'Atiyya

Among the male narrators who transmitted hadîths from the female Companion Umm 'Atiyya was Muhammad b. Sîrîn al-Ansârî al-Basrî. He also transmitted from other women, including 'Â'isha, his sister Hafsa bt. Sîrîn, Dafra bt. Ghâlib al-Râsibiyah, Safiyyah bt. al-Hârith, and Qamîr (the wife of Masrûq ibn al-Ajda).⁶¹

- Muhammed b. Sîrîn → Umm 'Atiyya

It is recorded that Umm 'Atiyya conveyed to her male student, Muhammed b. Sîrîn, that they did not consider the turbidity or yellowish discharge observed following the end of menstruation to be significant.⁶² However, it is necessary to consider the possibility that Muhammed b. Sîrîn may have received this hadîth from Umm 'Atiyya via his sister Umm al-Huzayl (Hafsa bt. Sîrîn). Indeed, this hadîth has also been transmitted through the chain of transmission: Qatâdah → Umm al-Huzayl → Umm 'Atiyya.⁶³

1.2.5. Umm Qays bt. Mihsân

Umm Qays bt. Mihsân al-Asadiyyah, whose original name was Âminah, was the sister of the well-known Companion Ukkâshah ibn Mihsân. She embraced Islam during the early period in Mecca, later migrated to Medina, and transmitted hadîths from the Messenger of Allah (peace be upon him). It is even recorded that the Prophet prayed for her to have a long life, which led to her being known for her exceptional longevity. Among those who narrated from her were two of her freedmen, Adî ibn Dînâr and Abû al-Hasan, as well as 'Ubayd Allâh ibn 'Abdallâh ibn 'Utba ibn Mas'ûd, Wâbisah ibn Ma'bad al-Asadî, Abû 'Ubayda ibn Abd al-Zam'ah, and Nâfi', the mawla of Hamna bt. Shujâ'.⁶⁴

- Adiy b. Dînâr → Umm Qays bt. Mihsân

It is mentioned that Adî b. Dînâr⁶⁵, a mawla of Umm Qays bt. Mihsân, narrated from her a hadîth regarding menstrual blood. According to his direct account, Umm Qays asked the Prophet (peace be upon him) about how to clean menstrual blood from clothing. The Prophet instructed her to scrape off the stain with something hard and then wash the area with water and sidr (a fragrant plant such as jujube or lote).⁶⁶ Here, the relationship between Adî b. Dînâr and Umm Qays is observed as one of "master and freedman."

1.2.6. Fâtimâ bt. al-Mundhir

The most intriguing figure related to our subject appears to be Fâtimâ bt. al-Mundhir. This is primarily because the prominent sîrah scholar Muhammed b. Ishâq, who transmitted hadîth from her, was met with objections from Fâtimâ's husband, Hishâm b. 'Urwa, making the matter noteworthy. Fâtimâ bt. al-Mundhir b. al-Zubayr was the wife of Hishâm b. 'Urwa and the granddaughter of Asmâ' bt. Abî Bakr.⁶⁷

- Muhammed b. Ishâq → Fâtimâ bt. al-Mundhir → Asmâ' bt. Abî Bakr

Fâtimâ bt. al-Mundhir is mentioned among those from whom Muhammed b. Ishâq narrated hadîth. When Sufyân b. Uyaynah stated that he had spent over seventy years in the same scholarly gatherings as Muhammed b. Ishâq and had never heard any accusation against him from the people of Medina, the renowned scholar of hidden defects (ilal), Alî b. al-Madînî, responded,

⁶¹ al-Mizzî, *Tahdhîb al-Kamâl*, 25/344-347; Ibn Hâdjar, *Tahdhîb al-Tahdhîb*, 9/190.

⁶² al-Dârimî, Abû Muhammed 'Abdallâh b. 'Abd al-Râhmân. *Sunan*. ed. Husain Salîm Asad al-Dârâni. 4 Vols. (al-Riyâd: Dâr al-Mughnî, 2000), "al-Tahâra", 93 (No. 893); Abû Dâ'ûd, "al-Tahâra", 115 (No. 308).

⁶³ Abû Dâ'ûd, "al-Tahâra", 115 (No. 307).

⁶⁴ al-Mizzî, *Tahdhîb al-Kamâl*, 35/379; Ibn Hâdjar, *Tahdhîb al-Tahdhîb*, 12/424.

⁶⁵ al-Mizzî, *Tahdhîb al-Kamâl*, 19/531; Ibn Hâdjar, *Tahdhîb al-Tahdhîb*, 7/151.

⁶⁶ Abû Dâ'ûd, "al-Tahâra", 127 (No. 363).

⁶⁷ al-Mizzî, *Tahdhîb al-Kamâl*, 30/234, 35/265; Ibn Hâdjar, *Tahdhîb al-Tahdhîb*, 11/44, 12/394.

"Ibn Ishâq used to visit Fâtimâ bt. al-Mundhir." Sufyân replied, "Ibn Ishâq told me that Fâtimâ narrated hadîth to him and that he would go to her for this purpose."⁶⁸

From this, it can be inferred that Ibn Ishâq's meetings with Fâtimâ to narrate hadîth caught Alî b. al-Madînî's attention and led to criticism. On the other hand, it is also narrated that Fâtimâ's husband, Hishâm b. 'Urwa, expressed skepticism, saying, "Ibn Ishâq narrates hadîth from my wife, Fâtimâ bt. al-Mundhir! By Allah, he has never even seen her!" This account was reported by 'Abdallâh b. Ahmad, who mentioned asking his father, Ahmad b. Hanbal, about the issue. Ahmad replied, "Why does Hishâm find this strange? Perhaps he sought Fâtimâ's permission, and she granted it without Hishâm being aware."⁶⁹

Additionally, it was suggested that if Hishâm's statement is authentic, it may imply that Fâtimâ transmitted hadîth to Ibn Ishâq in written form, as the people of Medina deemed written transmission of hadîth permissible. Alternatively, their interactions might have occurred with a barrier separating them, or perhaps Hishâm's testimony lacked evidentiary strength. Some scholars even speculated that Ibn Ishâq might have been a child when he interacted with Fâtimâ.

Both Ibn Hibbân and Abû Hâtim highlighted that Hishâm's words were insufficient grounds for discrediting Ibn Ishâq. They pointed out that in similar cases, prominent scholars from Iraq, such as al-Aswad and Alqamah, and those from Hijâz, including Abû Salamah and Atâ, had transmitted hadîth from 'Â'isha without ever seeing her face, instead hearing her voice. These narrations were accepted without requiring physical interaction. In the same manner, Ibn Ishâq was said to have heard hadîth from Fâtimâ behind a screen or barrier, which constitutes a valid method of samâ (auditory transmission). They emphasized that anyone dismissing this approach as weak was acting unfairly.⁷⁰

In any case, it is evident that a relationship resembling that of a teacher and student existed between Fâtimâ bt. al-Mundhir and Muâmmad b. Ishâq. However, it is impossible to conclusively determine whether their meetings were face-to-face. It is plausible that their interaction occurred directly, or that Ibn Ishâq only heard her voice from behind a screen.

An example of a hadîth narrated between these two figures involves Muâmmad b. Ishâq transmitting from Fâtimâ bt. al-Mundhir regarding an incident witnessed by Asmâ' bt. Abî Bakr. According to this report, a woman once asked the Prophet (peace be upon him) if she could perform prayer in the garment she wore during her menstrual cycle after it had been cleaned. The Prophet replied, "*Let her inspect it. If she finds traces of blood, let her rub it with water. If she finds nothing, let her sprinkle water over it and then pray in that garment.*"⁷¹

1.2.7. Fâtimâ bt. Abî Hubaysh

It is recorded that 'Urwa b. al-Zubayr narrated Hadith directly from Fâtimâ bt. Abî Hubaysh, although it is also reported that he transmitted through 'Â'isha.⁷² Accordingly, the claim that 'Urwa narrated directly from Fâtimâ is somewhat questionable. Nevertheless, we have included this narration under this category due to examples indicating direct transmission. In cases where 'Urwa narrated from Fâtimâ through 'Â'isha, those instances are better suited for the previous section, which discusses the "aunt-nephew" relationship between 'Urwa and 'Â'isha.

- Urve b. ez-Zübeyr → Fâtimâ bt. Abî Hubaysh

According to a narration attributed to 'Urwa as directly transmitted from Fâtimâ, she mentioned to him that she approached the Prophet (peace be upon him) to ask a question and to express her concern regarding her (ongoing istihâda) bleeding. She reported that the Prophet replied: "*This is only a vein; monitor it carefully. When your menstrual period begins, refrain from*

⁶⁸ al-Mizzî, *Tahdhîb al-Kamâl*, 24/405, 410, 414; Ibn Hadjar, *Tahdhîb al-Tahdhîb*, 9/34-37.

⁶⁹ al-Mizzî, *Tahdhîb al-Kamâl*, 24/414, 417-418, 420; Ibn Hadjar, *Tahdhîb al-Tahdhîb*, 9/36-37.

⁷⁰ Ibn Hibbân, Abû Bakr Muâmmad b. Hibbân al-Tamîmî al-Bustî al-Shâfiî. *K. al-Thikât*. 10 Vols. (Haydarâbâd: Maclis Dâira al-Mâ'rif, 1973), 7/381; Ibn Hadjar, *Tahdhîb al-Tahdhîb*, 9/39.

⁷¹ Abû Dâ'ûd, "al-Tahâra", 127 (No. 360).

⁷² al-Mizzî, *Tahdhîb al-Kamâl*, 35/254; Ibn Hadjar, *Tahdhîb al-Tahdhîb*, 12/392.

prayer. Once the menstruation ends, clean yourself and pray during the interval between two menstrual cycles.”⁷³

1.2.8. Zeyneb bt. Abū Salama

- Ebū Seleme b. Abdirrahman → Zeyneb bt. Abū Salama

It is noted that Abū Salama b. Abdirrahman b. Awf transmitted Hadith from several women, including his (milk-aunt) ‘Ā’isha, Umm Salama, her daughter Zaynab bt. Umm Salama, Fātiḥa bt. Qays, Umm Bakr, and Umm Sulaym.⁷⁴

According to a narration by Abū Salama from Zaynab, a woman⁷⁵ who was married to Abdirrahman b. Awf experienced prolonged bleeding. The Prophet (peace be upon him) instructed her to perform a ghusl for each prayer and then pray. He further added: “If you are able, perform ghusl for every prayer. If this is too burdensome, then combine the prayers.”⁷⁶

1.2.9. Safiyya bt. Shayba

Safiyya bt. Shayba b. Uthmān b. Abī Ṭalḥa al-Qurashiyya’s status as a companion (sahābiyya) is debated. It is documented that she narrated Hadith from both women, such as ‘Ā’isha, Umm Ḥabība, Umm Salama, Asmā’ bt. Abī Bakr al-Siddīq, and Ḥabība bt. Abī Najrān, and men, such as ‘Abdallāh b. Umar. Among her male students, many narrators are mentioned.⁷⁷ Here, we provide examples of transmissions by al-Hasan b. Muslim and Ibrāhīm b. al-Muhājir.

- el-Hasen b. Müslim → Safiyye bt. Şeybe → ‘Ā’isha

According to al-Hasan’s transmission from Safiyya, ‘Ā’isha stated that when performing ghusl for junub, they would pour three handfuls of water over their heads using both hands and then wash the right and left sides of their bodies with a single hand.⁷⁸

- Ibrahim b. al-Muhājir → Safiyye bt. Şeybe → ‘Ā’isha

According to Ibrahim b. al-Muhājir’s narration through Safiyya bt. Shayba from ‘Ā’isha, Asmā’ (bt. Shakal) came to the Prophet (peace be upon him) and inquired about the procedure for cleaning after menstruation. The Prophet provided a detailed response, advising that women should first perform ablution with water mixed with powdered leaves of the lotus tree (sidr), ensuring the water reaches the roots of the hair. They should then pour water over their bodies and, afterward, cleanse themselves using a scented cloth. When Asmā’ expressed confusion about how to use the scented cloth, ‘Ā’isha intervened, explaining the Prophet’s intent and demonstrating how to remove blood stains with the cloth.⁷⁹

Additionally, Ibrahim b. al-Muhājir narrated from Safiyya bt. Shayba that ‘Ā’isha praised the women of the Ansār, saying: نِسَاءُ الْأَنْصَارِ مُّكَفَّهَاتٌ لِجِلْدِهِنَّ أَنْ يَسْأَلْنَ عَنِ الْلَّذِينَ وَيَسْأَلْنَ فِيهِنَّ

“What excellent women the women of the Ansār are! Their sense of modesty does not prevent them from asking about religious matters and seeking deep understanding in them.”⁸⁰

This comment provides further detail on the dialogue described above.

⁷³ Abū Dā’ūd, “al-Ṭahāra”, 105 (No. 280).

⁷⁴ al-Mizzī, *Tahdhīb al-Kamāl*, 33/370-372; Ibn Ḥadjar, *Tahdhīb al-Tahdhīb*, 12/103-104.

⁷⁵ This woman, who is either the mother or stepmother of the narrator Abū Salama, is the previously mentioned Umm Ḥabība bt. Djaḥsh. Indeed, as will be seen shortly in the narration by ‘Urwa b. al-Zubayr from Zaynab bt. Abī Salama, the name of this woman is explicitly mentioned.

⁷⁶ Abū Dā’ūd, “al-Ṭahāra”, 107 (No. 293).

⁷⁷ al-Mizzī, *Tahdhīb al-Kamāl*, 35/211; Ibn Ḥadjar, *Tahdhīb al-Tahdhīb*, 12/381.

⁷⁸ Abū Dā’ūd, “al-Ṭahāra”, 97 (No. 253).

⁷⁹ Abū Dā’ūd, “al-Ṭahāra”, 118 (No. 314).

⁸⁰ Abū Dā’ūd, “al-Ṭahāra”, 118 (No. 315, 316).

1.2.10. Amra bt. Abdirrahman

Amra bt. Abdirrahman ibn Sa'd ibn Zurara al-Ansariyya al-Madaniyya was a prominent woman from the Tabi'un generation who grew up under the care of 'Ā'isha (may Allah be pleased with her). She is renowned as the person most knowledgeable about 'Ā'isha's Hadiths. Among the numerous male narrators who transmitted Hadiths from her are significant figures such as Ibn Shihab al-Zuhri, 'Urwa ibn al-Zubayr, Sulayman ibn Yasar, Yaḥyā ibn Sa'id al-Ansari, and Amr ibn Dinar.⁸¹ To provide an example of these narrations:

- İbn Shihab → Amra bt. Abdirrahman → Umm Ḥabība (Ḩamna bint Djahsh) → 'Ā'isha

As mentioned earlier regarding the aunt-nephew relationship, we discussed a narration jointly transmitted by 'Urwa ibn al-Zubayr and Amra bt. 'Abd al-Rahmān from 'Ā'isha (may Allah be pleased with her). This narration recounts that the Prophet's (peace be upon him) sister-in-law and the wife of 'Abd al-Rahmān ibn Awf, Umm Ḥabība bt. Djahsh, suffered from istihāda (non-menstrual bleeding) for seven years. She sought a fatwa from the Prophet, who replied, *"This is not menstrual blood; it is a vein. Perform ghusl and pray."* 'Ā'isha added that Umm Ḥabība would wash herself in a basin placed in her sister Zaynab bt. Djahsh's room until the redness of the blood in the water completely disappeared.⁸² Ibn Shihab also narrated this account from Amra bt. Abdirrahman. Abū Dā'ūd further recorded that 'Ā'isha mentioned, *"Umm Ḥabība used to perform ghusl for every prayer."*

1.2.11. 'Ā'isha bt. Talha

'Ā'isha bt. Ṭalha ibn 'Ubayd Allāh al-Taymiyya, one of the Tabi'i women of Medina, was the daughter of the famous Companion and one of the ten promised Paradise, Ṭalha ibn 'Ubayd Allāh. Her mother was Umm Kulthūm, the daughter of Abū Bakr. al-Mizzī recorded her as "one of the most beautiful women of Quraysh," while Abū Zur'a al-Dimashqī described her as a woman of virtue and refined manners. Male narrators who transmitted Hadiths from 'Ā'isha bt. Ṭalha include her son Ṭalha ibn 'Abdallāh ibn Abdirrahman ibn Abī Bakr al-Siddiq, her nephews, the renowned Tabi'i scholar Ata ibn Abī Rabah, Umar ibn Suwayd ibn Ghaylan al-Thaqafi, and others.⁸³

- Umar ibn Suwayd → 'Ā'isha bt. Ṭalha → 'Ā'isha

According to a narration from Umar ibn Suwayd, 'Ā'isha bt. Ṭalha reported that 'Ā'isha (may Allah be pleased with her) said they would perform ghusl both in ihram and out of ihram without unbraiding their hair, and they would bathe alongside the Prophet (peace be upon him).⁸⁴

1.2.12. Qamir bt. Amr

Qamir bt. Amr al-Kufiyya, the wife of Masruq ibn al-Ajda', was a Tabi'i woman who narrated Hadiths from 'Ā'isha and her husband, Masruq, who was also one of 'Ā'isha's students. Notable male narrators who transmitted Hadiths from her include 'Abdallāh ibn Shubrumah, Amir al-Sha'bi, Muḥammad ibn Sirin, and al-Miqdam ibn Shurayh ibn Hani.⁸⁵

- İbn Shubrumah → wife of Masruq'un karısı → 'Ā'isha

'Abdallāh ibn Shubrumah, a jurist of Kufa and Iraq, is mentioned among those who narrated Hadiths from Qamir. He is described as virtuous, intelligent, firm, eloquent, generous, and possessing qualities akin to ascetics and poets.⁸⁶ No familial connection between Ibn Shubrumah and Qamir is noted in the sources consulted.

⁸¹ al-Mizzī, *Tahdhīb al-Kamāl*, 35/241-242; İbn Ḥadjar, *Tahdhīb al-Tahdhīb*, 12/389.

⁸² al-Mizzī, *Tahdhīb al-Kamāl*, 35/241-242; İbn Ḥadjar, *Tahdhīb al-Tahdhīb*, 12/389.

⁸³ al-Mizzī, *Tahdhīb al-Kamāl*, 35/237, Also See. 21/383; İbn Ḥadjar, *Tahdhīb al-Tahdhīb*, 12/387.

⁸⁴ Abū Dā'ūd, "al-Tahāra", 97 (No. 254).

⁸⁵ al-Mizzī, *Tahdhīb al-Kamāl*, 35/273-274; İbn Ḥadjar, *Tahdhīb al-Tahdhīb*, 12/396.

⁸⁶ al-Mizzī, *Tahdhīb al-Kamāl*, 15/76-78; al-Dhahabī, *Siyar a'lām al-nubalā'*, 6/347-349; İbn Ḥadjar, *Tahdhīb al-Tahdhīb*, 12/329, 396.

According to a narration from Ibn Shubrumah, ‘Ā’isha (may Allah be pleased with her) stated that a woman experiencing *istihâda* would perform *ghusl* once and then perform ablution (*wudu*) for subsequent prayers until her next menstrual period. This narration is classified as *marfu*.⁸⁷

1.2.13. Umm Yunus bt. Shaddad

There is limited information about Umm Yunus bt. Shaddad. It is noted that she narrated Hadiths from her mother-in-law, Umm Jahdar, while Abdulwarith ibn Sa’id transmitted Hadiths from her.⁸⁸

- Abdulwarith → Umm Yunus bt. Shaddad → Umm Jahdar al-Amiriyya → ‘Ā’isha

Abdulwarith ibn Sa’id ibn Zakwân al-Tamimi al-Basri narrated from Umm Yunus bt. Shaddad.⁸⁹

Her mother-in-law, Umm Jahdar al-Amiriyya, also transmitted Hadiths from ‘Ā’isha.⁹⁰

One narration transmitted by Abdulwarith from Umm Yunus recounts an incident where Umm Jahdar asked ‘Ā’isha about the ruling on menstrual blood-staining clothes. ‘Ā’isha detailed her response, recounting that while menstruating, she once shared a bed with the Prophet (peace be upon him), with a covering and a garment between them. In the morning, the Prophet wore the same garment, led the morning prayer, and later sat down. At that time, a man noticed a bloodstain on the garment. The Prophet sent the garment with a child to ‘Ā’isha, asking her to wash and dry it before returning it. ‘Ā’isha complied, and the Prophet wore it again when he returned to her by midday.⁹¹

These examples demonstrate narrations transmitted by women and men without any familial connection, showcasing their contribution to the preservation and transmission of Hadith.

⁸⁷ Abū Dâ’ūd, “al-Ṭahâra”, 109 (No. 300).

⁸⁸ al-Mizzî, *Tahdhîb al-Kamâl*, 35/392; Ibn Ḥadjar, *Tahdhîb al-Tahdhîb*, 12/431.

⁸⁹ al-Mizzî, *Tahdhîb al-Kamâl*, 18/478-480; Ibn Ḥadjar, *Tahdhîb al-Tahdhîb*, 12/412.

⁹⁰ al-Mizzî, *Tahdhîb al-Kamâl*, 35/334; Ibn Ḥadjar, *Tahdhîb al-Tahdhîb*, 12/409.

⁹¹ Abū Dâ’ūd, “al-Ṭahâra”, 137 (No. 388).

CONCLUSION and SUGGESTIONS

The names mentioned above represent a fraction of the women who participated in scholarly gatherings during the early Islamic centuries, and many more could be added to this list. Despite their daily occupations and responsibilities, the most significant contribution of these women was their dedication to transmitting the knowledge they acquired - regardless of whether it concerned general or private matters - to their students, rawis (narrators), and subsequent generations without gender discrimination.

The data we have gathered provides substantial evidence that women played a remarkably active role in acquiring and teaching knowledge during the Prophet Muḥammad's time and the era of his Companions. Previous academic studies focusing on early periods have already highlighted this fact. However, this study is significant in confirming these findings and offering detailed insights through examples that have not been as extensively discussed before. Moreover, women fulfilled a vital role in conveying knowledge on sensitive topics, such as sexual life, janâbah, menstruation, postnatal bleeding, irregular bleeding, and personal hygiene. Without hesitation, they disseminated this knowledge - starting with their close relatives and extending to the broader community. This analysis highlights the baselessness of certain religious concerns, such as the claim that it is "un-Islamic" for men and women to learn in shared environments. Even within the limited examples provided, it is clear that during the Prophet's era and the period immediately following it, women actively collaborated with men in the dissemination of knowledge, including in the transmission of difficult and sensitive subjects.

That said, it would be incorrect to interpret the examples provided here regarding the teaching and learning of sensitive topics between men and women as indicative of a form of "co-education" akin to the modern understanding of the term. The concept of co-education is specific to contemporary contexts, and applying this term to early Islamic periods would be anachronistic and misleading. What was emphasized during that era was the necessity of educating women alongside men. The primary focus of community education revolved around essential topics that all members of society—men and women alike—needed to know, regardless of the subject matter.

Our findings indicate that even sensitive topics were typically transmitted in scholarly gatherings by women who were close relatives of the male narrators, such as wives, mothers, grandmothers, aunts, nieces, sisters, or milk-sisters. In some cases, knowledge was also transmitted by female relatives with whom marriage was not prohibited or by women with no identifiable kinship ties to the narrators. Furthermore, certain women and male narrators shared a "master-servant" relationship, which facilitated these interactions. Naturally, given the ethical norms and cultural practices of the time, strict attention was paid to modesty and decorum in all interactions between men and women. This adherence included measures such as maintaining physical barriers (e.g., curtains) during discussions when necessary.

In conclusion, it is evident that men and women occasionally came together for the purpose of learning and teaching, and even sensitive topics were addressed in these scholarly gatherings. Nonetheless, given the limitations of this article, we acknowledge that this subject has only been briefly addressed. To enable more comprehensive interpretations, we recommend conducting broader studies with larger datasets, incorporating sociological, psychological, pedagogical, and historical analyses. Such in-depth research could lead to book-length works that explore these themes more thoroughly.

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GENİŞLETİLMİŞ ÖZET

Geçmişten günümüze pek çok müslüman coğrafyada çeşitli dinî grup veya cemaatlerin kızların eğitimine sıcak bakmadıkları veya buna izin verseler bile erkeklerle aynı ortamda bulunmalarını hoş karşılamadıkları bilinmektedir. Çeşitli bilimsel çalışmalarдан anlaşılığına göre; eğitim amaçlı da olsa kadın ve erkeklerin bir araya gelmelerine karşı çıkanların önemli bir kısmının bunun “dinen caiz olmadığını, Hz. Peygamber’ın sünnetine aykırı olduğunu” vs. söyleyerek dinî gerekçeler öne sürmeleri, pek çok kesimin zihinde konuya ilgili dinî kaygılar olduğunu ortaya koymaktadır. Dinî gerekçelerle kızların/kadınların eğitimine tamamen karşı çıkan veya buna mesafeli duran kesimlerin sahip olduğu bu ve benzeri bakış açılarının İslâm’ın özünden kaynaklanıp kaynaklanmadığını en sağlıklı şekilde test etmenin yolu Hz. Peygamber’e müracaat etmekten geçer. İşte biz de bu maksatla Hz. Peygamber ve sonrası erken dönem uygulamalarından hareketle konuyu araştırmaya karar verdik. Bunu yaparken özellikle sahabə döneminden başlayarak kadın râvilerin hadis senetlerinde nasıl yer aldıklarını tespit ederek işe başladık. Bilhassa kadınları daha yakından ilgilendiren temizlik, hayır, cinsel ilişki, gusül, istihâza, nifas gibi örnek konular çerçevesinde, bu tür bilgileri kadınların erkek râvileye veya erkeklerin kadınlarla nasıl aktardıklarını araştırdık. Çalışma öncesinde bizim varsayımız; eğitim amacıyla kadınlarla erkeklerin çoğunlukla aynı ortamda bulunmadıkları ve Rasûlullah’ın (s.a.) bu grupların her birine ayrı ayrı eğitim verdiği yönünde olmakla birlikte, ihtiyaç hâsil olduğunda kadınların erkeklerle veya erkeklerin kadınlarla bazı mahrem konuları bile sormaktan da çekinmedikleri yönündeydi. Yine şayet kadınlarla erkekler arasında bir bilgi alışverişi olmuşsa bu durumda genellikle erkeğin eşi, annesi, ninesi, halası, teyzesi, kızı, kız kardeşi, yeğeni gibi yakınları aracılığıyla bu tür konular öğrenilmiş olmalıdır. Bununla birlikte özellikle müminlerin anneleri mesabesinde olan Peygamber eşleri veya sahabə neslinin hanımları da birer hoca olarak erkek talebelerine eğitim vermişler ve onlarla aralarında bir bilgi alışverişi olmasına, “karşı cins” olmak bir engel teşkil etmemiştir diye varsayıyorduk. Bu varsayımlarımızı test etmek için, hadis rivayetlerinde yer alan kadın râviler üzerinde yoğunlaştık ve hem bu kadınları hem de onlardan bir önceki veya bir sonraki erkek râvileri yakından inceleyerek aralarında bir akrabalık bağı veya yakınlık olup olmadığını araştırdık. Bu maksatla özellikle hadis kitaplarının daha mahrem konularını içeren *Kitâbu’t-Tahâre*, *Hayır*, *İstihâza*, *Gusül* gibi bölümlerini örneklem olarak seçme yoluna gittik. Sonuçta gördük ki, erken dönemde kadınların ilmî meseleleri öğrenme ve öğretme konusundaki gayretleri gerçekten de günümüz insanını hayrette bırakacak düzeye ulaşmıştır. Zira yakın akraba ve hatta eşler arasında bile konuşulması oldukça zor olan cinsel hayat, gusül, hayır, istihâza gibi mahrem konuları ilgilendiren pek çok hadis rivayetinin sonraki asırlara nakledilmesinde kadınlarla erkekler birlikte görev almışlar ve farklı cinsiyetten olmaları, aralarında bu tür konuların konuşulmasına ve başkalarına öğretilmesine engel teşkil etmemiştir. İncelediğimiz pek çokörnekte görüleceği üzere bu mahrem konular gerek yakın akrabalar gerekse akraba olmayan kadın ve erkek râviler arasında rahatlıkla konuşulabilmistiir. Bu oldukça dikkat çekici bir durumdur. Genel olarak literatür tarama ve veri analizi yöntemiyle ele alınan çalışmamızın, özellikle kadın eğitimi konusunda Hz. Peygamber zamanı, sahabə dönemi ve sonrasında uygulamaları erken dönemden itibaren tespit ederek hadis tarihi ve İslâm eğitimi alanlarıyla ilgili literatüre katkıda bulunacağını düşünüyoruz.