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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 Muḥammad” 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, istiḥāḍa (ongoing bleeding), nifās (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 zihninde konuyla ilgili *dinî kaygılar* olduğunu ortaya koymaktadır. Dinî gerekçelerle kızların/kadınların eğitime 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, hayız, cinsel ilişki, gusül, istiḥāḍa, nifas gibi örnek konular çerçevesinde, bu tür bilgileri kadınların erkek râvilerle 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 Muḥammad (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 (istiḥāḍa), and postnatal bleeding (nifās) - 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 *Kitāb al-Ṭahāra* (The Book of Purification), *Ḥayḍ* (Menstruation), *Istiḥāḍa* (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 Abū Dā'ūd Sulaymān b. al-Aṣḥ'ath's *Kitāb 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", *Hitit 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 İlmine 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 *jarh 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'ın 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 Zihni (Dhihni)'s encyclopedic work *Mu'cam maṣṣāḥir 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 İlmindeki 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 İlmine Katkıları", *Ankara Üniversitesi İlahiyat Fakültesi Dergisi* 44/1 (2003), 83-110.

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

⁷ Bekir Tatlı, "İslam'ın 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 Zihni (Dhihni), *Mu'cam maṣṣāḥir al-nisā'*, translated and presented by Muhammed Harb (al-Kuwait: Dâr al-Baṣṣir, 1441/2020).

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

¹⁰ Fatma Kavşut, *Kadınların Hadis İlmindeki Yeri (Hicrî IX. Asır Memlûkler 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/tabagât* (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/tabagât* 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, Maymūnah, Umm Ḥabība, and Ḥafṣah, were also notably active in this field.

Among the female Companions, individuals such as Umm 'Aṭiyya, Ḥamna bint Djaḥsh, Lubāba bt. al-Ḥārith, Zaynab bt. Abī Salamah, ar-Rubayyi' bt. Mu'awwidh ibn Afrā, Umm Qays bt. Miḥṣan, Umayya bt. Abī ṣ-Ṣalt, Busrah bt. Ṣafwān, and Umm Subayya al-Juhaniyya are frequently mentioned in scholarly circles. Furthermore, in the generation following the Companions - the *tābi'ūn* - prominent women include 'Ā'isha bt. Ṭalḥa, Amra bt. Abd al-Rahmān, Ṣafiya bt. Ṣhayba, Fāṭima bt. al-Mundhir, and Ḥafṣah bt. Sīrīn. 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 Abū Salama ibn 'Abd al-Rahmān ibn 'Awf, 'Āmir al-Ṣha'bī, 'Aṭā' ibn Abī Rabāḥ, Muḥammad ibn Sīrīn, Sulaymān ibn Yasār, al-Aswad ibn Yazīd an-Nakha'ī, Ibrāhīm al-Taymī, Hilāl ibn 'Amr al-Hijrī al-Basrī, 'Abdallāh ibn Shuqayq al-'Uqaylī, 'Ubayd Allāh ibn 'Abdallāh ibn 'Utba, Hammām ibn al-Ḥārith, al-Qa'qā' ibn Ḥakīm, and Abū Burda al-Ḥārith ibn Abī Mūsā al-Ash'arī, 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 hadīth literature. A significant proportion of these women had close familial relationships with the male narrators from whom they received or to whom they transmitted hadīth. 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-Mizzī, *Djamāl al-Dīn Ebu'l-Haccāc Yūsuf b. 'Abd al-Rahmān, Tahdhîb al-Kamâl*, ed. Beshshār Avvād Ma'rūf. Volume 35 (Beirut: Muessetu'r-Risāle, 1992), 35/227-233.

¹² For example, the female teachers of 'Āmer b. Sharaheel al-Sha'bi see. al-Mizzī, *Tahdhîb al-Kamâl*, 14/28-31; Ibn Ḥadjar, *Tahdhîb al-Tahdhîb*, Volume 12 (Ḥaydarābād: Matba'atu Dāira al-Ma'ārif al-Nizāmiyyah, 1325-1327), 5/65-69.

¹³ Detailed information on family privacy, the narrations of women, and, more generally, familial chains of transmission (*isnād*) can be found in Bekir Kuzudişli's doctoral dissertation. According to his dissertation, in Ibn Kathīr's *Cāmiu'l-mesânîd*, approximately 150 female Companions (*sahābiyyāt*) are recorded to have transmitted hadīths through familial *isnāds*, while narrations from nearly 90 female Companions were transmitted through non-familial narrators. See Bekir Kuzudişli, *Hadīth Transmission through Familial Isnāds* (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 isnād featuring the female and male narrators, omitting the full chain of transmission. Those interested in the complete isnād 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 hadīths transmitted between these male and female narrators. This approach will allow us to clearly demonstrate the extent to which the hadīths exchanged between men and women narrators involved sensitive or private matters.

1.1.1. Male Narrators Reporting Through Their Grandmothers

- Bakkār b. Yaḥyā → his grandmother → Umm Salama

According to Bakkār b. Yaḥyā, 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

- ‘Imrān b. Ṭalḥa → his mother Ḥamna bint Ḍjaḥsh

‘Imrān reported that his mother, Ḥamna, experienced excessive istiḥāḍa (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 Ḍjaḥsh’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 Maymūnah

One of the most renowned narrators reporting from their aunts is Ibn ‘Abbās, 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, Maymūnah. 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 istinshāq), wash his face and hands, pour water over his entire body, and finally, step aside to wash his feet. Maymūnah 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 ḥadīths. Furthermore, it highlights the active participation of female Companions in scholarly gatherings, an aspect directly related to our subject of study.

¹⁴ Abū Dā’ūd, Sulaymān b. al-Ash’ath, *Kitāb al-Sunan*, ed. Shu‘ayb al-Arna’ūt et al., 7 Vols. (Dimashq: Dār al-Risālah al-Ālamiyyah, 2009), “al-Ṭahāra”, 127 (No. 359).

¹⁵ Abū Dā’ūd, “al-Ṭahāra”, 106 (No. 287).

¹⁶ Abū Dā’ūd, “al-Ṭahāra”, 95 (No. 245).

- ‘Abdallāh b. Shaddād → his aunt Maymūnah

‘Abdallāh b. Shaddād, the son of Salmā bt. ‘Umayy al-Khath‘amīyya, who was the sister of Maymūnah bt. al-Hārith.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 Allāh from ‘Ā’isha, which will be elaborated on below.

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

Another prominent narrator reporting from his aunt is ‘Urwa b. al-Zubair b. al-‘Awwām. He, along with ‘Amra bt. ‘Abd al-Rahman, transmitted a narration from ‘Ā’isha that Umm Ḥabība (Ḥamna) bint Djaḥsh, the Prophet’s sister-in-law and the wife of ‘Abd al-Rahman b. ‘Awf, suffered from istiḥāḍa 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 ‘Ā’isha, Umm Ḥabība would wash in a basin in her sister Zaynab bt. Djaḥsh’s room until the water ran clear of blood.¹⁹

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

- ‘Umāra b. Ghurāb → his aunt → ‘Ā’isha

‘Umāra b. Ghurāb narrated that his aunt asked ‘Ā’isha how she and her husband managed with only one mattress during her menstrual period, given their limited accommodations. ‘Ā’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-Raḥmān b. Abī Rāfi’ → his aunt Selma → Abū Rāfi’

‘Abd al-Raḥmān b. Abī Rāfi’ transmitted from his aunt Selma, 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 Abū Rāfi’ suggested performing a single ghusl, the Prophet replied, “*This is purer, better, and more wholesome.*”²²

- Marwān b. al-Ḥakam → his aunt Busra bt. Ṣafwān

Busra bt. Ṣafwān b. Nawfal al-Qurashīyya al-Asadiyya was the maternal sister of ‘Uḵba b. Abī Mu‘ayt, one of the staunchest enemies of the Prophet Muḥammad (peace be upon him), and the maternal aunt of Marwān b. al-Ḥakam. It is also recorded that the Prophet Muḥammad’s first wife, Khadīdja, was the paternal aunt of Busra’s father. Busra bt. Ṣafwān was among the earliest converts to Islam and one of those who pledged allegiance to the Prophet Muḥammad (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 Kulthūm bt. ‘Uḵba b. Abī Mu‘ayt. From the male narrators, her hadiths were transmitted by notable figures such as Marwān b. al-Ḥakam, ‘Abdallāh b. ‘Amr b. al-‘Āṣ, ‘Urwa b. al-Zubayr, and Ḥumayd b. ‘Abd al-Raḥmān b. ‘Awf.²³

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

¹⁷ al-Mizzī, *Tahdhīb al-Kamāl*, 15/81-83; Ibn Ḥadjar, *Tahdhīb al-Tahdhīb*, 5/222.

¹⁸ Abū Dā’ūd, “al-Ṭahāra”, 130 (No. 369).

¹⁹ Abū Dā’ūd, “al-Ṭahāra”, 107 (No. 288).

²⁰ Muslim, Abū’l-Ḥusayn Muslim b. al-Ḥajjāj b. Muslim al-Kuṣhayrī al-Naysābūrī, *Sahīh al-Muslim*. ed. Muḥammad Fu’ād ‘Abd al-Bāqī. 5 Vols. (Qāhira: Dār Iḥyā al-Kutub al-Arabiyyah, 1991), “Ṣiyām”, 69 (No. 1106).

²¹ Abū Dā’ūd, “al-Ṭahāra”, 104 (No. 270).

²² Abū Dā’ūd, “al-Ṭahāra”, 83 (No. 219).

²³ al-Mizzī, *Tahdhīb al-Kamāl*, 35/137; Ibn Ḥadjar, *Tahdhīb al-Tahdhīb*, 12/354-355.

male organ necessitates ablution. ‘Urwa expressed unfamiliarity with this ruling. In response, Marwān stated that his maternal aunt, Busrah bt. Šafwān, 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, *Shams 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 İslam 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-Bughā. 7 Vols. (Beirut: Dār 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. Ḍjaḥṣḥ, 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. Ḍjaḥṣḥ experienced prolonged non-menstrual bleeding (istiḥāḍa). 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, janābah, nocturnal emissions (ih-tilām), personal hygiene, ghusl, menstruation (ḥayḍ), and istiḥāḍa (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 rijāl (narrator evaluation), tabaqāt (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. Yazīd an-Nakha’ī → ‘Ā’isha

al-Aswad b. Yazīd an-Nakha’ī, a jurist among the Tābi’ūn and a disciple of the renowned companion Ibn Mas’ūd, was known for his qualifications in issuing fatwas. According to al-Mizzī, besides narrating from ‘Ā’isha, he also transmitted traditions from Fāṭima bt. Sa’d and Umm Salama.³⁶

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

³³ al-Mizzī, *Tahdhīb al-Kamāl*, 35/185-186; Ibn Ḥajar, *Tahdhīb al-Tahdhīb*, 12/371-372.

³⁴ Ibn Ḥajar, *Tahdhīb al-Tahdhīb*, 12/372.

³⁵ Abū Dā’ūd, “al-Ṭahāra”, 105 (No. 281).

³⁶ al-Mizzī, *Tahdhīb al-Kamāl*, 3/233-234; Ibn Ḥajar, *Tahdhīb al-Tahdhīb*, 1/299.

³⁷ Abū Dā’ūd, “al-Ṭahāra”, 37 (No. 77); al-Nasā’ī, Abū ‘Abd al-Rahmān Aḥmad b. Ṣḥu’aib b. ‘Alī b. Baḥr b. Sinān. *Sunan*. narrated by Abū al-Fattāh Abū Guddah. 9 Vols. (Aleppo: Maktaba al-Matbū’āt al-Islāmī, no date), “al-Ṭahāra”, 146 (No. 235).

- Ghutayf b. al-Ḥārith → ‘Ā’isha

Ghutayf b. al-Ḥārith, 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-Ḥārith 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-Ṣha‘bī → ‘Ā’isha

Among the prominent figures of the Tâbi’ûn, ‘Āmir b. Ṣharāḥīl b. ‘Amr al-Ṣha‘bī is noted for transmitting hadiths 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 Asmā’ bt. ‘Umays, ‘Ā’isha, Fāṭima bt. Qays, Maymūnah bt. al-Ḥārith, Umm Salama, and Umm Hānī’ bt. Abī Ṭālib.⁴⁰

According to al-Ṣha‘bī’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

- Khilās al-Hajarī → ‘Ā’isha

Khilās b. ‘Amr al-Hajarī al-Basrī narrated hadiths from several Companions, including direct narrations from Ammār, ‘Ā’isha, and Ibn ‘Abbās.⁴²

Khilās al-Hajarī 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. Khilās explicitly stated, “I heard this from ‘Ā’isha.”⁴³

- ‘Atā’ b. Abī Rabāḥ → ‘Ā’isha

‘Atā’ b. Abī Rabāḥ Aslam al-Qurashī al-Makkī 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 Hānī’ bt. Abī Ṭālib, Ḥabība bt. Maysara, ‘Ā’isha bt. Ṭalḥa b. ‘Ubayd Allāh, and Umm Qurz al-Ka‘biyya.⁴⁴

According to ‘Atā’’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 Allāh b. ‘Abdallāh b. ‘Utba → ‘Ā’isha

Regarded as one of the seven jurists of Medina, ‘Ubayd Allāh b. ‘Abdallāh b. ‘Utba b. Mas‘ūd al-Hudhalī transmitted hadiths from numerous male Companions, as well as from women such as ‘Ā’isha, Maymūnah, Fāṭima bt. Qays, and Umm Qays bt. Miḥṣan.⁴⁶

³⁸ al-Mizzī, *Tahdhīb al-Kamāl*, 23/112-113; Ibn Ḥadjjar, *Tahdhīb al-Tahdhīb*, 8/223.

³⁹ Abū Dā’ūd, “al-Ṭahāra”, 87 (No. 226).

⁴⁰ al-Mizzī, *Tahdhīb al-Kamāl*, 14/28-31; Ibn Ḥadjjar, *Tahdhīb al-Tahdhīb*, 5/57-58.

⁴¹ Abū Dā’ūd, “al-Ṭahāra”, 95 (No. 244). Also compare: Aḥmad b. Ḥanbal. *Musnad al-Imām Aḥmad b. Ḥanbal*. ed. Shu‘ayb al-Arna’ūt et al., 50 Vols. (Beirut: Muassasa al-Risālah, 1995-2001), 43/135 (No. 25995).

⁴² al-Mizzī, *Tahdhīb al-Kamāl*, 8/364-366; Ibn Ḥadjjar, *Tahdhīb al-Tahdhīb*, 3/152-153.

⁴³ Abū Dā’ūd, “al-Ṭahāra”, 104 (No. 269).

⁴⁴ al-Mizzī, *Tahdhīb al-Kamāl*, 20/69-70; Ibn Ḥadjjar, *Tahdhīb al-Tahdhīb*, 7/179-180.

⁴⁵ Abū Dā’ūd, “al-Ṭahāra”, 127 (No. 364).

⁴⁶ al-Mizzī, *Tahdhīb al-Kamāl*, 19/73-74; Ibn Ḥadjjar, *Tahdhīb al-Tahdhīb*, 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 Tābi‘ī scholar Muḥammad b. Sīrīn, who transmitted narrations not only from ‘Ā’isha but also from women like Umm ‘Aṭiyya, his sister Ḥafṣah bt. Sīrīn, Dafra bt. Ghālib al-Rāsibiya, Safiyya bt. al- Ḥārith, and Qamīr (the wife of Masrūq b. al-Ajda).⁴⁹ Similarly, al-Qa‘qā’ b. Hakīm al-Kinānī al-Madanī transmitted hadiths from women such as ‘Ā’isha, Salma Umm Rāfi, and Rumaysa bt. Hakīm.⁵⁰ Other male narrators, including ‘Abdallāh b. Shuqayq al-Uqaylī⁵¹ and Hammām b. al-Hāris⁵², also reported narrations from ‘Ā’isha on similar topics.

These examples clearly indicate that ‘Ā’isha was comfortable discussing topics such as menstruation, janābah, 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 hadith. At this point, it would be beneficial to provide examples of her male students and the traditions they transmitted.

- Sulayman ibn Yasār → Umm Salama

Sulayman ibn Yasār al-Hilālī, a Medinan jurist renowned as one of the seven jurists (fuqahā’ al-sab’a) of the Tābi‘ūn, is recorded to have been either the mawlā (emancipated slave) of Maymūnah, another wife of the Prophet, whose patronage she transferred to her nephew Ibn ‘Abbās, or the mukātab (contracted slave) of Umm Salama, another of the Prophet’s wives. Known for his striking physical beauty, Sulayman ibn Yasār is noteworthy for having transmitted hadith not only from numerous male Companions but also from several women, including Maymūnah, Umm Salama, ‘Ā’isha, Fāṭima bt. Qays, al-Rubayyi’ bt. Mu‘awwidh ibn Abdirrahman, and Amra bt. Abdirrahman.⁵³

Sulayman ibn Yasār transmitted from Umm Salama an account in which, during the Prophet’s time, a woman experiencing continuous bleeding (istiḥāḍa) 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 Abū Dā’ūd, “al-Ṭahāra”, 130 (No. 370).

⁴⁸ Abū Dā’ūd, “al-Ṭahāra”, 95 (No. 241).

⁴⁹ al-Mizzī, *Tahdhīb al-Kamāl*, 25/344-347; Ibn Ḥadjjar, *Tahdhīb al-Tahdhīb*, 9/190.

⁵⁰ al-Mizzī, *Tahdhīb al-Kamāl*, 23/623; Ibn Ḥadjjar, *Tahdhīb al-Tahdhīb*, 8/342.

⁵¹ al-Mizzī, *Tahdhīb al-Kamāl*, 15/89-90.

⁵² al-Mizzī, *Tahdhīb al-Kamāl*, 30/297; Ibn Ḥadjjar, *Tahdhīb al-Tahdhīb*, 11/58.

⁵³ al-Mizzī, *Tahdhīb al-Kamāl*, 12/100-104; Ibn Ḥadjjar, *Tahdhīb al-Tahdhīb*, 4/199-201.

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

Additionally, Sulayman ibn Yasār 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

- ‘Abdallāh b. Rāfi’ → Umm Salama

‘Abdallāh b. Rāfi’ al-Makhzûmî al-Madanî transmitted hadîth from Umm Salama, who was his mawlâ, as well as from Abū Hurayra.⁵⁶

According to a narration from ‘Abdallāh, 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 Abī Sa’îd al-Maqburî → Umm Salama

Sa’îd ibn Abī Sa’îd Kaysân al-Maqburî al-Madanî, another transmitter of hadîth, narrated from several male Companions and women, including Umm Salama and ‘Ā’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 (ḥayḍ), irregular bleeding (istiḥāḍa), 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. Asmā’ bt. Umays

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

- Urwa b. ez-Zübeyr → Asmā’ bt. Umays

According to a narration by ‘Urwa ibn al-Zubayr, Asmā’ bt. Umays asked the Messenger of Allah about the situation of Fāṭima bt. Hubaysh, who had not performed her prayers for several days due to istiḥāḍa (non-menstrual bleeding). The Prophet, expressing his amazement with the exclamation “Subhānallāh!”, remarked that this notion was from Shaytān. He advised Fāṭima 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 ‘Abbās stated that when performing ghusl became overly burdensome, the Prophet allowed Fāṭima to combine two prayers.⁶⁰

⁵⁴ Abū Dā’ūd, “al-Ṭahāra”, 105 (No. 274, 278).

⁵⁵ Muslim, “Ṣiyām”, 80 (No. 1109).

⁵⁶ al-Mizzī, *Tahdhīb al-Kamāl*, 14/485; Ibn Ḥadjjar, *Tahdhīb al-Tahdhīb*, 5/181.

⁵⁷ Abū Dā’ūd, “al-Ṭahāra”, 97 (No. 251).

⁵⁸ al-Mizzī, *Tahdhīb al-Kamāl*, 10/466-468; Ibn Ḥadjjar, *Tahdhīb al-Tahdhīb*, 4/34.

⁵⁹ Abū Dā’ūd, “al-Ṭahāra”, 97 (No. 252).

⁶⁰ Abū Dā’ūd, “al-Ṭahāra”, 108 (No. 296).

1.2.4. Umm ‘Aṭiyya

Among the male narrators who transmitted hadīths from the female Companion Umm ‘Aṭiyya was Muḥammad b. Sīrīn al-Ansārī al-Basrī. He also transmitted from other women, including ‘Ā’isha, his sister Ḥafṣa bt. Sīrīn, Dafra bt. Ghālīb al-Rāsibiyyah, Safiyyah bt. al-Ḥārith, and Qamīr (the wife of Masrūq ibn al-Ajda).⁶¹

- Muhammed b. Sīrīn → Umm ‘Aṭiyya

It is recorded that Umm ‘Aṭiyya conveyed to her male student, Muḥammad b. Sīrīn, 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 Muḥammad b. Sīrīn may have received this hadīth from Umm ‘Aṭiyya via his sister Umm al-Huzayl (Ḥafṣah bt. Sīrīn). Indeed, this hadīth has also been transmitted through the chain of transmission: Qatādah → Umm al-Huzayl → Umm ‘Aṭiyya.⁶³

1.2.5. Umm Qays bt. Mihsân

Umm Qays bt. Mihsân al-Asadiyyah, whose original name was Āminah, was the sister of the well-known Companion Ukkāshah ibn Mihsân. She embraced Islam during the early period in Mecca, later migrated to Medina, and transmitted hadīths 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, Adī ibn Dīnār and Abū al-Hasan, as well as ‘Ubayd Allāh ibn ‘Abdallāh ibn ‘Utba ibn Mas‘ūd, Wābisah ibn Ma‘bad al-Asadī, Abū ‘Ubayda ibn Abd al-Zam‘ah, and Nāfi’, the mawla of Hamna bt. Shujā’.⁶⁴

- Adiy b. Dīnār → Umm Qays bt. Mihsân

It is mentioned that Adī b. Dīnār⁶⁵, a mawla of Umm Qays bt. Mihsân, narrated from her a hadīth 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 Adī b. Dīnār and Umm Qays is observed as one of “master and freedman.”

1.2.6. Fāṭima bt. al-Mundhīr

The most intriguing figure related to our subject appears to be Fāṭima bt. al-Mundhīr. This is primarily because the prominent sīrah scholar Muḥammad b. Ishāq, who transmitted hadīth from her, was met with objections from Fāṭima’s husband, Hishām b. ‘Urwa, making the matter noteworthy. Fāṭima bt. al-Mundhīr b. al-Zubayr was the wife of Hishām b. ‘Urwa and the granddaughter of Asmā’ bt. Abī Bakr.⁶⁷

- Muḥammad b. Ishāq → Fāṭima bt. al-Mundhīr → Asmā’ bt. Abī Bakr

Fāṭima bt. al-Mundhīr is mentioned among those from whom Muḥammad b. Ishāq narrated hadīth. When Sufyān b. Uyaynah stated that he had spent over seventy years in the same scholarly gatherings as Muḥammad b. Ishāq and had never heard any accusation against him from the people of Medina, the renowned scholar of hidden defects (ilal), Alī b. al-Madīnī, responded,

⁶¹ al-Mizzī, *Tahdhīb al-Kamāl*, 25/344-347; Ibn Ḥajar, *Tahdhīb al-Tahdhīb*, 9/190.

⁶² al-Dārimī, Abū Muḥammad ‘Abdallāh b. ‘Abd al-Raḥmān. *Sunan*. ed. Husain Salīm Asad al-Dārānī. 4 Vols. (al-Riyāḍ: Dār al-Mughnī, 2000), “al-Ṭahāra”, 93 (No. 893); Abū Dā’ūd, “al-Ṭahāra”, 115 (No. 308).

⁶³ Abū Dā’ūd, “al-Ṭahāra”, 115 (No. 307).

⁶⁴ al-Mizzī, *Tahdhīb al-Kamāl*, 35/379; Ibn Ḥajar, *Tahdhīb al-Tahdhīb*, 12/424.

⁶⁵ al-Mizzī, *Tahdhīb al-Kamāl*, 19/531; Ibn Ḥajar, *Tahdhīb al-Tahdhīb*, 7/151.

⁶⁶ Abū Dā’ūd, “al-Ṭahāra”, 127 (No. 363).

⁶⁷ al-Mizzī, *Tahdhīb al-Kamāl*, 30/234, 35/265; Ibn Ḥajar, *Tahdhīb al-Tahdhīb*, 11/44, 12/394.

“Ibn Ishâq used to visit Fāṭima bt. al-Mundhir.” Sufyân replied, “Ibn Ishâq told me that Fāṭima narrated hadīth 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 Fāṭima to narrate hadīth caught Alī b. al-Madīnī’s attention and led to criticism. On the other hand, it is also narrated that Fāṭima’s husband, Hishām b. ‘Urwa, expressed skepticism, saying, “Ibn Ishâq narrates hadīth from my wife, Fāṭima bt. al-Mundhir! By Allah, he has never even seen her!” This account was reported by ‘Abdallāh b. Ahmad, who mentioned asking his father, Ahmad b. Hanbal, about the issue. Ahmad replied, “Why does Hishām find this strange? Perhaps he sought Fāṭima’s permission, and she granted it without Hishām being aware.”⁶⁹

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

Both Ibn Hibbân and Abū Hâtim highlighted that Hishām’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 Abū Salamah and Atâ, had transmitted hadīth from ‘Ā’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 hadīth from Fāṭima 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 Fāṭima bt. al-Mundhir and Muḥammad 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 hadīth narrated between these two figures involves Muḥammad b. Ishâq transmitting from Fāṭima bt. al-Mundhir regarding an incident witnessed by Asmâ’ bt. Abī 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. Fāṭima bt. Abī Hubaysh

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

- Urwa b. ez-Zübeyr → Fāṭima bt. Abī Hubaysh

According to a narration attributed to ‘Urwa as directly transmitted from Fāṭima, 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 istiḥāḍa) bleeding. She reported that the Prophet replied: “*This is only a vein; monitor it carefully. When your menstrual period begins, refrain from*

⁶⁸ al-Mizzī, *Tahdhīb al-Kamāl*, 24/405, 410, 414; Ibn Ḥadjjar, *Tahdhīb al-Tahdhīb*, 9/34-37.

⁶⁹ al-Mizzī, *Tahdhīb al-Kamāl*, 24/414, 417-418, 420; Ibn Ḥadjjar, *Tahdhīb al-Tahdhīb*, 9/36-37.

⁷⁰ Ibn Hibbân, Abū Bakr Muḥammad b. Hibbân al-Tamīmī al-Bustī al-Shāfi‘ī. *K. al-Thikāt*. 10 Vols. (Ḥaydarābād: Maclis Dāira al-Ma‘ārif, 1973), 7/381; Ibn Ḥadjjar, *Tahdhīb al-Tahdhīb*, 9/39.

⁷¹ Abū Dā’ūd, “al-Ṭahāra”, 127 (No. 360).

⁷² al-Mizzī, *Tahdhīb al-Kamāl*, 35/254; Ibn Ḥadjjar, *Tahdhīb al-Tahdhīb*, 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

- Ebû 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, Fāṭima 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 (sa-hābiyya) 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 lote 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 لَمْ يَكُنْ يَمْنَعُهُنَّ الْحَيَاءُ أَنْ يَسْأَلْنَ عَنِ الدِّينِ وَيَتَفَقَّهُنَّ فِيهِ

“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 Ḥadjjar, *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. Ḍjaḥsh. 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 Ḥadjjar, *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, Yahyā ibn Sa'id al-Ansari, and Amr ibn Dinar.⁸¹ To provide an example of these narrations:

- Ibn Shihab → Amra bt. Abdirrahman → Umm Ḥabība (Ḥamna bint Ḍjaḥṣḥ) → '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-Raḥmān 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-Raḥmān ibn Awf, Umm Ḥabība bt. Ḍjaḥṣḥ, suffered from istiḥāḍa (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. Ḍjaḥṣḥ'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. Ṭalḥa

'Ā'isha bt. Ṭalḥa 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, Ṭalḥa 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-Dimashqi described her as a woman of virtue and refined manners. Male narrators who transmitted Hadiths from 'Ā'isha bt. Ṭalḥa include her son Ṭalḥa 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. Ṭalḥa → 'Ā'isha

According to a narration from Umar ibn Suwayd, 'Ā'isha bt. Ṭalḥa 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

- Ibn 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; Ibn Ḥajjar, *Tahdhīb al-Tahdhīb*, 12/389.

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

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

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

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

⁸⁶ al-Mizzī, *Tahdhīb al-Kamāl*, 15/76-78; al-Dhahabī, *Siyar a'lām al-nubalā'*, 6/347-349; Ibn Ḥajjar, *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 istiḥāḍa 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 Dā’ūd, “al-Ṭahāra”, 109 (No. 300).

⁸⁸ al-Mizzī, *Tahdhīb al-Kamāl*, 35/392; Ibn Ḥajar, *Tahdhīb al-Tahdhīb*, 12/431.

⁸⁹ al-Mizzī, *Tahdhīb al-Kamāl*, 18/478-480; Ibn Ḥajar, *Tahdhīb al-Tahdhīb*, 12/412.

⁹⁰ al-Mizzī, *Tahdhīb al-Kamāl*, 35/334; Ibn Ḥajar, *Tahdhīb al-Tahdhīb*, 12/409.

⁹¹ Abū Dā’ūd, “al-Ṭahāra”, 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 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 zihninde konuyla 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 sahabe döneminden başlayarak kadın râvilerin hadis senetlerinde nasıl yer aldıklarını tespit ederek işe başladık. Bilhassa kadınları daha yakından ilgilendiren temizlik, hayız, cinsel ilişki, gusül, istihâza, nifas gibi örnek konular çerçevesinde, bu tür bilgileri kadınların erkek râvilerle veya erkeklerin kadınlara nasıl aktardıklarını araştırdık. Çalışma öncesinde bizim varsayımımız; 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 hâsıl olduğunda kadınların erkeklere veya erkeklerin kadınlara 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 sahabe 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, Hayız, 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, hayız, 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 çok örnekte görüleceği üzere bu mahrem konular gerek yakın akrabalar gerekse akraba olmayan kadın ve erkek râviler arasında rahatlıkla konuşulabilmiştir. Bu oldukça dikkat çekici bir durumdur. Genel olarak literatür tarama ve veri analizi yöntemiyle ele alınan çalışmamızın, özellikle kadın eğitimi konusunda Hz. Peygamber zamanı, sahabe dönemi ve sonrasındaki uygulamaları erken dönemden itibaren tespit ederek hadis tarihi ve İslâm eğitimi alanlarıyla ilgili literatüre katkıda bulunacağını düşünüyoruz.