

The Narrations of Female Companions in Surat Al-Ma'idah According to Imam Al-Suyuti in his Book Al-Dur Al-Manthur fi Al-Tafsir Bilma'athoor (Asma' bint Yazid as an Example)

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Abstract

This research aims to briefly introduce Imam Al-Suyuti and study the narrations of one of the female companions, other than the Mothers of the Believers, in Surat Al-Ma'idah in his book "Al-Dur Al-Manthur fi Al-Tafsir bi Al-Ma'thur". This woman is Asma' bint Yazid. This study will be through basic rules in the science of Hadith and the science of interpretation and combining them. It is through these narrations it becomes clear to us the explanation of its narrators, the judging on it, the types of chain of transmission, the general meaning of the narration, and what can be learned from it, as well as an explanation of the exegetical aspects of the verse related to the narration in terms of explaining the interpretation, the reasons for the revelation, the aspects of the readings, and the rhetorical aspects of the verse, if any.

Keywords: Narrations, Surat Al-Ma'idah, Imam Al-Suyuti, Al-Dur Al-Manthur fi Al-Tafsir Bilma'athoor, Asma' bint Yazid.

INTRODUCTION

Praise be to Allah until He is satisfied, and praise be to Allah after His satisfaction, and may blessings and peace be upon His Chosen Prophet, his family and companions, and those who are guided by his guidance until the Day of Judgment.

The Companions of the Messenger of Allah, may Allah bless him and grant him peace, and may Allah be pleased with them, are the stars who guided Muslims in building their lives and creating their civilization after the Book of Allah and the Sunnah of His Messenger. He, may Allah bless him and grant him peace, raised them with his eyes and directed them to truth and justice, so the screen of faith surrounded their hearts, so they were the interpreters of the Book of Allah and the narrators of the Sunnah. His noble Messenger and those who apply his rulings with all wisdom and moderation. The female companions, may Allah be pleased with them, had this great virtue and abundant fortune. They carried this knowledge that was a light that guided all Muslims, so they were the ideals as the lives of women should be in every era of Islam. Women had permission to pray in mosques, especially in congregation and on holidays, and to listen to his hadiths, may Allah bless him and grant him peace, his sermons, and the abundant knowledge from which women benefited after them. Among them were those who asked for fatwas and participated in jihad. This prominent role had an impact on the hadiths that were narrated and the rulings that were of interest published. Scholars. Hence, the aim of writing this research was to study the narrations of female companions in Surat Al-Ma'idah according to Imam Al-Suyuti in his book Al-Dur Al-Manthur fi Al-Tafsir bi Al-Ma'thur - Asma' bint Yazid is an example - and what prompted me to write this research is to explain the high reality of Muslim women among the female companions at that time, asking Allah Almighty to May Allah bless this effort and make this work sincere for His honorable face.

Reasons For Choosing the Topic

The importance of this book, which is considered one of the important books in the field of interpretation of the Book of Allah Almighty.

Highlighting some of the famous and well-known positions of the female companions.

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Through this study, I tried to combine the Holy Qur'an, its interpretation, the Sunnah of the Prophet, and its explanations.

METHODOLOGY

Mention of the Qur'anic verse from Surat Al-Ma'idah.

He mentioned the narration of the companion Asma' bint Yazid, which was mentioned by Imam Al-Suyuti and is related to the noble verse.

Relying on the oldest book that has reached us if the wording is consistent with what Imam Al-Suyuti mentioned regarding the narration, and if the wording is different, we take the words closest to what he mentioned regarding the narration.

I graduate the Hadith by collecting methods from graduation books.

Translate the narrators of the chain of transmission and explain their rank in terms of jarh and ta'dil.

Judging the Hadith through my study of the narrators of the chain of transmission and according to critical translations, using the opinions of critics.

Mention the subtleties mentioned in the chain of transmission.

Controlling strange Hadith words, and explaining their meaning, by relying on language books, dictionaries, and strange hadiths.

Explaining the general meaning of the hadith, by referring to books explaining the Hadith or any other books that help in interpreting the hadith.

Mention the most important benefits learned from the hadith, by explaining what is learned in terms of etiquette, rulings, and guidance, relying in doing so on what has been stated in the books of explanations of the hadith, what the scholars said, and what is understood from the hadith.

Explaining the exegetical aspects of the verse by mentioning the interpretation by relying on the books of interpretation and mentioning the aspects of the recitations, if any, by relying on the books of recitations, and if I did not find them in them, I relied on the books of interpretation, and also mentioning the reasons for the revelation by relying on the books of the reasons for the revelation, and mentioning the rhetorical aspects by relying on the books of rhetoric and the book Safwat al-Tafsir by Al-Sabouni.

Study Plan

The study plan consists of an introduction, two topics, and a conclusion:

The introduction includes the reasons for choosing the topic, the research methodology, and the study plan. The first requirement includes an introduction to Imam Al-Suyuti, and the second requirement includes the narration of the companion Asma' bint Yazid according to Imam Al-Suyuti in the book "Al-Dur Al-Manthur fi Al-Tafsir", based on the hadiths in Surat Al-Ma'idah, and the conclusion includes the most important results that I reached to.

I ask Allah that I have succeeded in writing this topic in a way that will benefit students of knowledge, and that this work will be sincere for His noble cause, and that everyone who reads it or falls into his hands will benefit from it.

First Topic: Introduction To Imam Al-Suyuti

First: His Name, Surname, Title, And Lineage

He is Abu Al-Fadl Jalaluddin Abdul Rahman bin Abi Bakr bin Muhammad Al-Khudairi Al-Suyuti. Al-Khudairi is a reference to the Al-Khudairi locality in Baghdad, and as for Al-Suyuti, it is the name by which he is famous.

It is also said: Al-Assiouti, as it is a reference to the city of Suit or Assiut, one of the cities of Upper Egypt, west of the Nile in Egypt (al-Sakhawi: 4/65, Ibn al-Imad 1406AH-1986AD: 10/74, al-Shawkani 1/328).

Second: His Birth and Death

He was born after sunset at the beginning of Rajab in the year eight hundred and forty-nine. As for his death, as mentioned by Ibn Iyas, it occurred on Thursday, the ninth of the month of Jumada al-Awwal, in the year 911 AH. He was buried next to the Qawsun Khanqah outside the Qarafa Gate, after he had filled the world with knowledge, fame and remembrance(al-Sakhawi).

Second Topic: Narrations of Female Companions in Surat Al-Ma'idah

Asma bint Yazid

O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful. Satan only wants to cause between you animosity and hatred through intoxicants and gambling and to avert you from the remembrance of Allah and from prayer. So will you desist? (Surat al-Ma'idah: 90-91).

Al - Suyuti said: (Ahmad narrated (al-Shaybani 1421 AH - 2001 AD) on the authority of Asma' bint Yazid, she heard the Messenger of Allah, may Allah bless him and grant him peace, saying, whoever drinks alcohol, Allah will not be pleased with him for forty nights. If he dies, he dies as an unbeliever, and if he repents, Allah will repent to him, and if he returns, it is God's duty to give him drink of the clay of Khabal. I said: O Messenger of Allah, and what is the clay of Khabal? He said: The pus of the people of Hell).

The narration as mentioned by Imam Ahmad: (we are told by Dawud bin Mahran al-Dabbagh, he was told by Dawud, he was told by Al-Attar, on the authority of Ibn Khathim, on the authority of Shahr bin Hawshab, on the authority of Asma' bint Yazid, that she heard the Prophet, may God's prayers and peace be upon him, says: "Whoever drinks alcohol, Allah will not be pleased with him". For forty nights, and if he dies, he dies as an unbeliever, and if he repents, Allah will accept his repentance, and if he returns, it is God's duty to give him water to drink". She said: I said: O Messenger of Allah, and what is the clay of Khabal? He said: "the pus of the people of Hell".

Chain of Hadith Narrators

The Hadith was narrated by Imam Ahmad, as Imam Al-Suyuti mentioned it, saying: (On the authority of Asma' bint Yazid...) and the Hadith was narrated by Al-Tabarani from the narration of (Dawud bin Abdul Rahman Al-Attar, Yahya bin Saleem), both of them on the authority of (Abdullah bin Uthman bin Khathim, on the authority of Shahr bin Hawshab, on the authority of Asma' bint Yazid), and Shahr narrated it on the authority of other than Asma' through other routes that do not include (he died as an unbeliever) (Al-Bazzar 2009), Al-Khatib al-Baghdadi (1407 AH) mentioned it from a different path (Yahya bin Sulaym, on the authority of Abdullah bin Uthman bin Khathim, on the authority of Shahr bin Hawshab, on the authority of Asma' bint Yazid, on the authority of Um al-Darda', that she said: ...) and he said: A Hadith with a good chain of transmission, and the meaning of the Hadith was narrated from other paths and with different wording (Al-Naysaburi, Al-Sijistani: 3/327, Al-Dahhak 1862: 4/290, In Majah: 2/1120, al-San'ani 1436 AH – 2015 DH, Al-Tabarani, Al-Tabarani 1405AH – 1984 DH).

Men of Hadith

1. Dawud bin Mahran, Abu Suleiman, Al-Dabbagh, Al-Baghdadi, narrated on the authority of Dawud bin Abdul Rahman Al-Attar, Muhammad bin Al-Hajjaj Al-Lakhmi, and Abdul Aziz bin Abi Rawad, narrated from Muhammad bin Abdul Rahim Sa'iq, Ibrahim bin Rashid Al-Admi, Ahmed bin Hanbal, Abu Hatem said: he is trustworthy and honest, who died in the year two hundred and seventeen (al-Razi 1271 AH - 1952 AD, Al-Baghdadi 1422 AH – 2002 AD, al-Dhahabi 2003).

2. Dawud bin Abdul Rahman bin Al-Attar, Ibn Al-Nasrani, Abu Sulaiman, Al-Makki, narrated on the authority of Salim bin Muslim Al-Khashab Al-Makki, Talha bin Amr Al-Makki, and Abdullah bin

Uthman bin Khathim, narrated on the authority of Dawud bin Amr Al-Dhabi, Dawud bin Mahran Al-Dabbagh, and Saeed. Ibn Mansour, Al-Hafiz Ibn Hajar said: Trustworthy, it has not been proven that Ibn Ma'in spoke about it. He died in the year one hundred and seventy-five (al-Busti 1393AH – 1973AD, al-Dhahabi 1413AH - 1992AD, Ibin Hajar 1406AH – 1986AD).

3. Abdullah bin Uthman bin Khathim, Abu Uthman, the reader, Al-Makki, narrated on the authority of Saeed bin Jubayr, Saeed bin Abi Rashid, and Shahr bin Hawshab. Sufyan Al-Thawri, Abdullah bin Idris, and Abdullah bin Raja' Al-Makki narrated on his authority. Al-Hafiz Ibn Hijr said: trustworthy, he died in the year one hundred and thirty-two (Ibn Abi Hatim 1271AH - 1952AD, al-Dhahabi 1413AH - 1992AD, Ibin Hajar 1406 – 1986).

4. Shahr bin Hawshab, Abu Saeed, and it is said: Abu Abdullah, Al-Ash'ari, Al-Shami, narrated on the authority of Abu Hurairah, and fellow, Umm Salamah, Asma' bint Yazid bin Al-Sakan, and Aisha, the Mother of the Believers, narrated from Ubaid Allah bin Abi Ziyad Al-Qaddah, Ubaid Allah bin Abdul Rahman bin Mawhib, and Abd al-Jalil ibn Atiyah. Al-Hafiz Ibn Hajar said: he was truthful and had many delusions from the age of three. He died in the year one hundred and twelve (Al-Jarjani 1418AH - 1997AD, Al-Nasa'i 1396AH, Ibin Hajar 1406 – 1986).

5. Asma' bint Yazid bin Al-Sakan bin Rafi', Umm Salamah, Al-Ansariyya, orator of women. She witnessed Yarmouk and killed nine Romans on that day with her house pillar. She narrated several hadiths on the authority of the Messenger of Allah, may Allah bless him and grant him peace. It was said: She is Asma' al-Ashhiliyya, and it was said that she was different (Al-Asbahani 1419AH - 1998AD, Ibn Al-Atheer, Ibin Hajar 1415AH), and it was said: She is Umm Amer bint Yazid, and it was said: She is not (Abu Naim, Al-Qurtubi 1412AH - 1992AD, Ibin Hajar 1415AH).

Judging the Hadith

After studying the Hadith and explaining its narrators, there is Shahr ibn Hawshab, Al-Haythami said: It contains Shahr ibn Hawshab, and he is weak, and his Hadith has been approved, and the rest of Ahmad's men are trustworthy (Al-Haythami 1414AH - 1994AD). Al-Mundhiri (1417AH: 4/261) said: It was narrated by Ahmad with a good chain of transmission. Shuaib Al-Arna'ut said: It is an authentic Hadith something else, without his saying: "And if he dies, he dies as an unbeliever". This is a weak chain of narration due to the weakness of Shahr ibn Hawshab (Al-Saati). Al-Albani (1421AH - 2000AD: 2/119) said: It contains (Shahr Ibn Hawshab), and he is weak, and its chain of transmission was disturbed. One time he narrated it like this on the authority of Asma', and another time he said: On the authority of a cousin of Abu Dharr, on the authority of Abu Dharr and the like, and it does not contain the sentence "He died an unbeliever". The Hadith without it is valid, and it has evidence in the chapter that you can see in "Al-Sahih" (Al-Albani 1421AH - 2000AD). The Hadith with this chain of transmission is weak, and Allah knows best.

Merits of Transmission

The chain of transmission has a variety of narrators between Baghdad, Mecca, Medina, and Sham, and the narrator of the Hadith is called the orator of women.

Strangeness of Hadith

The clay of Al-Khabal: Al-Khabal in origin: corruption, and it occurs in actions, bodies, and minds. In the hadith, it is explained: Al-Khabal is the pus of the people of Hell. The clay of Al-Khabal: what drips from the skins of the people of Hell (Ibn al-Atheer 1399AH - 1979AD, Ibn Mandur 1414AH). Judge Iyad said: It is possible to call it the clay of Khabal people because it is a result of the corruption of their bodies, because the origin of Khabal is corruption in everything (Al-Yahsbi).

The General Meaning of The Narration

The narration here is from the words of Asma' bint Yazid, and that she heard the Messenger of Allah, may Allah bless him and grant him peace, say: From drinking wine, and wine: what clouds the mind, which is the

intoxicating drink (Ibn Mandur 1414AH). Allah was not pleased with him for forty nights, that is: he did not obtain satisfaction from Allah Almighty, and if he died, he died as an unbeliever, he is a sinner, hated by Allah Almighty (Al-Sindi 1428AH - 2008AD), and if he repents, Allah will repent to him, that is: he repents with his tongue and resolves in his heart not to return to that, then Allah will repent for him, and if he returns to drinking alcohol and does not repent from drinking it, it is God's duty to make him drink from the clay of Khabal. Then Asma' asked the Messenger of Allah, may Allah bless him and grant him peace, Regarding the meaning of the clay of Khabal, he answered that it is the pus of the people of Hell and the meaning is: that Allah will make him drink from the sweat of the people of Hell, and it was said: Its meaning in the Hadith is the sap of the people of Hell, which is the blood and pus that oozes from them, and he expressed it as the clay of Khabal because it corrupts the minds of the people of Hell and destroys their bodies (Al-Saati).

The Most Important Benefits of The Hadith

The Hadith is a threat of Hellfire as a punishment against actions.

The Hadith contains an explanation of what invalidates actions.

This Hadith is evidence that the drinker loses the status of faith.

The Hadith is an evidence of punishing the disobedient.

The Hadith is evidence that the reward is of the same type as the action.

This Hadith is an evidence of the prohibition of alcohol.

The Hadith is a statement that it is forbidden to drink a little or a lot of alcohol, of any type of drink.

The Hadith includes an explanation of judging the drinker.

The Hadith includes an explanation of the repentance of the drinker.

Interpretation Merits

“O you who have believed, indeed, intoxicants, gambling”, that is: gambling, and **“stone alters”**, which are idols and they were called that because they are erected and worshiped, and **“divining arrows”**, which is the cups that were in the pre-Islamic era which a man used to place them in a container for him, so if he wants to travel, or do something important, he can put his hand in it so he took out a portion of it, and if he got a command to do, he would go on with his business, and if he got a prohibition, he would stop doing it and did not do it (Ibn Mandur 1414AH). **“defilement”**, that is, impure, vile, filthy, **“from the work of Satan”**, because it is imposed on him, and it is as if it were his work **“avoid it”**. It refers to impurity, or to the work of Satan, or to what is mentioned, or to the deleted add as if it was said that he only consumed alcohol and gambling, and for that reason he said **“that you may be successful”**. He affirmed the prohibition of alcohol and gambling in many ways, as he issued the sentence saying that he linked them to the worship of idols, including the Hadith: **“The one who drinks alcohol is like an idol worshiper, and he made them an abomination from the work of Satan, and nothing escapes him except pure evil.”** He commanded avoidance and made avoidance a means of success, and if avoidance is good, committing it is a loss **“Satan only wants to cause between you animosity and hatred through intoxicants and gambling and to avert you from the remembrance of Allah and from prayer”**. He mentioned that it causes enmity and hatred between you over alcohol and gambling. It is a hint to its worldly evils and what it causes of turning you away from the remembrance of Allah and prayer and he singles out prayer among other dhikr because it is of higher rank, as if he said about prayer in particular, but he combined alcohol and gambling with the monuments and strings first, and then separated them last, because the speech is with the believers. He only forbade them from what they used to do, such as drinking alcohol, playing with gambling, and mentioning the stones and strings, to confirm the prohibition of alcohol and gambling, and to show that all of that is from the actions of the people of polytheism, so it is as if there is no distinction between the idol worshiper, the drinker of alcohol, and the gambler. Then he singled them out with dhikr so that it is known that they are what is meant by dhikr. **“So will you desist”** is among the most eloquent to end with, as if it was said that what is said to you about the prohibitions included in them, so are you with these phrases and have prohibited, or are you stuck with what

you were aware of, as if you were not admonished and did not rebuke. It is also a sign that the goal of rebuking and warning and exposing the corruptions and evils in them has reached its goal and that the excuses have been completely cut off (al-Nasafi, Abu Al-Saud).

The reason for the revelation of the verse, it was said: It is what Musab bin Saad bin Abi Waqqas narrated, on the authority of his father, who said: I came to a group of al-Muhajireen and al-Ansar, and they said: Come, let us feed you and give you wine to drink, and that was before wine was forbidden, so I came to them in a haysh, and the haysh is an orchard, and they have a grilled head of a camel and a tub of wine. So I ate and drank with them, and said: al-Muhajireen are better than al-Ansar. A man hit me with half of the camel's head causing my nose to sting. I went to the Messenger of Allah, may Allah bless him and grant him peace, and informed him. So Allah revealed (the wine ...). It was said about its revelation what was narrated on the authority of Omar bin Al-Khattab. He said: Oh Allah, give us a satisfactory explanation regarding wine, so the verse was revealed: {They ask you about wine and gambling} (Surat al-Bakarah: 219). So Omar was called and it was read to him, and he said: O Allah, give us a satisfactory explanation regarding wine, so the verse was revealed: {O you who have believed, do not approach prayer while you are drunk} (Surat al-Nisa': 43). When the caller of Messenger of Allah, may Allah bless him and grant him peace, would call out for prayer, he would call: Do not approach prayer while drunk. So Omar was summoned and it was read to him, and he said: Oh Allah, give us a satisfactory explanation regarding wine, so this verse was revealed: {the wine and gambling ... } so Omar was called and it was read to him. When the reader reached {so are you desisted} Omar said: We are desisted, we are desist (Al-Wahidi, 1412AH - 1992AD), and it was said other than that (Al-Wada'i 1408AH - 1987AD).

The expression in the Almighty's saying {so avoid it} is a text of prohibition, but it is more eloquent in its prohibition and prohibition than the word "taboo" because its meaning is to be completely far from it, so it is like the Almighty's saying {And do not approach adultery} (Surat al-Isra': 32) because being close to it is taboo, then the act is forbidden a fortiori, and the same is true here (Al-Sabouni 1417AH - 1997AD).

CONCLUSION

Praise be to Allah, by whose grace good deeds are accomplished, to Him is praise for what He has facilitated, and to Him is gratitude for what He has favored. By His grace, the Almighty, every difficult thing has been made easy, and with His help, the Almighty, the effort has reached its completion. To Him is praise, thanks, and prayers and peace be upon our Master Muhammad, who was sent as a mercy to the worlds, and upon his family and companions, the good and pure, and those who follow them and follow their path until the Day of Judgment.

Through this study ((**The Narrations of the Female Companions in Surah Al-Ma'idah According to Imam Al-Suyuti in his Book "Al-Dur Al-Manthur fi Al-Tafsir bi Al-Ma'thur", Asma' bint Yazid as an example**)), the researcher reached at the conclusion of this research the most important results, which are as follows:

Through my study, it became clear to me that studying these narrations and their explanations is a major reason for understanding the verses of the Qur'an and knowing its provisions.

Through this study, it also became clear to me that studying these narrations has a great impact on knowing what is related to the sciences of hadith, such as studying the men of Hadith and knowing the ruling on the narration and explaining its meaning.

The study was not limited to explaining the interpretation of the verse or the meaning of the hadith, but rather it went beyond that to explaining the reasons for the revelation, the readings, and the rhetorical aspects of the verse, if any, which have an impact on understanding the verse and the narration together.

At the conclusion of this research, I ask Allah Almighty to make every effort in it sincere for His noble face, and praise be to Allah first and last.

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