

# **Pedigree And Other Commandments Of The Adopted Children A Shariah Analysis**

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## **Abstract**

Among blessings of Almighty Allah, to have children, but at the same time they are trail for human being as well. The importance and value of the children can be known as the prophets have also sought for them through supplications. To bestow someone with a son other with a daughter, some are blessed only with daughter, other with son, while some others are rendered childless, that is to have no children just because of the greatest Divine scheme, kindness and His power. Under this paramount power some people are not blessed with of children. If some-one is not bestowed with children, they become shy, do complaint their ill-luck, and seek the help of doctors and sages to have children. When such people become extremely disappointed they become helpless and therefore they seek other means to have kids with them. Unfortunately, some parents are likely to either gift their babies to those who have no children, but some other they sell and buy their kids as well. They do so to make those children as their heirs under their protection. Other tries to get the children of the affected families for nourishment and maintenance. On some occasion, they visit the Edhi centers and welfare organization to deserve the heirless children to provide them

proper maintenance. Such a child is called adopted or "Mutabanni" and the person who adopts it is called "Tabanni".

This study investigated the socio-legal status of adopted child. It is found that despite the fact, Quran and Hadith have provided an enlightened road map for the rights and duties of adopted children and those who care for their food, shelter and education etc. But unfortunately no one bothers themselves to follow the instructions being laid down for the social and legal security of the adopted children, which creates disharmony, injustice and lack of socio-legal due rights to both parties.

**Keywords:** Adopted children, socio-legal rights, lineage, marriage, heritance, domestic issues, illegitimate etc.

### **Introduction**

Allah SWT has created this universe out of nothing with His Supremacy and authority for sake of human being. As Quran says: " That is, "It is He who created for you whatever is on earth"<sup>1</sup> And he created human being for His own worship as Allah SWAT says:

"وما خلقت الجن والانس الا ليعبدون"<sup>2</sup>

It means that Jin and human being are created for His worship. The Islamic teachings tell us that Allah SWT created Adam and then created his wife hawa for his satisfaction. Then they had become the source of human race.

One of the most important blessings of Allah Ta'ala is "having children". The greatness and importance of this blessing can be evaluated from the fact that the Prophets (peace be upon them) also prayed for children. You can see the prayer of Hazrat Zakaria (peace be upon him) is mentioned in the Holy Quran with these words: "This is a mention of the mercy that your Lord had on His servant Zakariya. This is about the time when he called out to his Lord with a slow voice. He said :Oh My Lord! My bones have become weak, and my head is inflamed with the whiteness of old age, and my Lord! I have never refused to pray to you and I am afraid of my cousins after me. And my wife is barren, so please grant me such an heir from your own side, who will also be my heir, and inherit from the descendants of Yaqub (peace be upon him). And oh Lord! Make it your favorite".<sup>3</sup>

When Allah Almighty sent angels in human form to Ibrahim (peace be upon him) to give him the good news of a son, Tawas's elderly wife, Mrs. Tawas, heard the good news of her son and laughed with great emotion and immense joy. In Surah Hud, Allah Almighty says:And Our angels (in human form) brought the glad tidings (of the birth of a son) to Abraham.<sup>4</sup>And Abraham's wife stood up, they laughed, so We gave them (again) Isaac, and after Isaac the good news of the birth of Jacob.<sup>5</sup>

In relation to the distribution of this supreme blessing, Allah Ta'ala, full of knowledge and wisdom, has given this blessing to someone in the form of both a son and a daughter. They say that whoever makes you barren, deprives them of this blessing according to their knowledge and ability, so the saying of the Lord is: The kingdom of all the heavens and

the earth belongs to Allah, He creates whom He wills, He gives girls to whom He wills and gives boys to whom He wills. He also makes whom He wills barren. Of course, he is also the owner of knowledge and the owner of power"<sup>6</sup>.

### **Anxiety about having children**

Allah Almighty has kept the power of giving children one way or the other. Using the same authority, some people are deprived of children despite the fact they have been bestowed with all worldly happiness. The moments they feel lack of children, they became worried and distressed, thus seeking the help of doctors, sages and others to have children. It has been narrated from the prophet SAW on the authority of Muaqal bin Yasar, he said that:

جاء رجل إلى رسول الله صلى الله عليه وسلم، فقال: إني أصبت امرأة ذات حسب ومنصب، إلا أنها لا تلد، أفأتزوجها؟  
فنهاه، ثم أتاه الثانية، فنهاه، ثم أتاه الثالثة، فنهاه، فقال: "تزوجوا الولود الودود، فإني مكاثر بكم"<sup>7</sup>.

A man came to the service of the Prophet (peace and blessings of Allah be upon him) and said, O Messenger of Allah (peace and blessings of Allah be upon him)! I have found a woman with good blood but she is barren (a woman having no ability to bear a child) Can I marry her? The Prophet SAW forbade him, then he asked again and for third time, but he was forbid to marry her, and then Prophet SAW said, "Marry a woman who are capable of bearing children and the one who is lover of her husband, because I will be proud upon you as increasing the Ummah.

Similarly, he once said: The Messenger of Allah, may God bless him and grant him peace, said: "

’سوداء ولود خير من حسناء لا تلد، إني مكاثر بكم الأمم‘<sup>8</sup>.

That a black woman who gives birth to many children is better than a beautiful woman who is barren. Surely I will be proud of you for your abandonment.

Allama Zamakhshri mentioned a proverb as, ’سوداء ولود خير من حسناء عقيم‘<sup>9</sup>.

That an ugly and deformed woman bearing many children is better than a beautiful barren woman.

Therefore, when those who want children are disappointed despite doing all kinds of efforts, doctors declare them incurable and there is no other way for them, so in such a situation, do not say anything to comfort the heart and keep yourself busy. They try to find children from somewhere and adopt new-born children, sometimes they take them from close relatives such as sisters, brothers, sisters-in-law, brother-in-law, etc. Sometimes they try to get the children who are left alone in the family affected by the earthquake and other calamities, and in one case they also take a case that the beneficiaries of the Edhi Center and such welfare institutions who sponsor the children, make the children into foster homes.

In Arabic, such action is called "Tabana" and such children are called "Mutabni" while in Urdu it is called "adopted child". It is called "le-Palak" as well. The need is that what is the ruling in Shari'ah to ascribe the le-Palak (Mutabna) to oneself? Similarly, what are the Shari'a rulings about inheritance, marriage, veil etc of that child? It is a subject that requires

research, therefore, detailed and necessary issues and orders are written so that it becomes easy to follow the orders of Sharia and avoid non-Sharia affairs.

### **Literary and Terminological Definition of Matbani (Le Palak)**

Mutbani literally means to beget a son. It is stated in Al-Musawat al-Fiqhiyyah al-Kuwaitiyyah: Al-Tabni: The adoption of a person by another person's children. And there was a man in ignorance adopted the man, so he made him like a son born to him, and claimed for him the people, inheriting the inheritance of the children. The majority of the Arabs use the word (claim) on al-Tabni, as Allah Ta'ala said: <sup>10</sup>[وما جعل أدياءكم أبناءكم] That Tabani means a man to make another person's son his own son. In Jahiliyyah, people used to declare other people as their own sons and people would refer to them and take inheritance like their real children. It is also in the meaning of Mutbani and its plural form is Adiyaa.

### **Adoption Order**

What is the ruling on declaring a child as one's adopted child? The jurists have either explicitly allowed it or explicitly forbidden it, but if we consider different hadiths, we can get some guidance from it. There are two types of hadiths in this regard:

One is the traditions in which separation between a mother and her child is prohibited. The requirement of maternal love is that her infant child should not be separated from her. In the Holy Qur'an, Allah Almighty mentions the mother's motherhood and love while describing the incident of Hazrat Musa (peace be upon him). Musa's mother's heart was restless. It was almost that they would reveal all this secret, if we had their hearts and it would not have been handled, so that they would continue to believe (in our promise). And he said to Musa's sister, "Go behind him to find out about his condition."<sup>11</sup> Similarly, in a tradition, the Prophet (peace be upon him). it is reported on the authority of Abi Ayyub, he said:

”من فرق بين والدتها وولدها فرق الله بينه وبين أحبته يوم القيامة“<sup>12</sup>

Whoever separates a mother from her children, Allah will separate him from his beloved people on the Day of Judgment.

And Once the Prophet SAW gave two Slaves to Hazrat Ali RA to sell them out, when he returned he was asked wither they were sold out combined or in segregation? Ali Replied in Segregation, then the Prophet SAW asked him to buy them again and do sell them out together.

عن علي، قال: بعث معي النبي صلى الله عليه وسلم بغلامين سبيين مملوكين أبيعهما، فلما أتيته قال: ”جمعت أم فرقت؟“ قلت: فرقت، قال: ”فأدرك أدرك“<sup>13</sup>

Hazrat Zaid bin Haritha sold some slaves that he had brought from Elah to buy a ride. When one women of the prisoners who came to the Prophet (peace be upon him) was crying, the Prophet (peace be upon him) asked about her crying. He was informed that

Hazrat Zayd has sold her son, the Prophet (peace be upon him) ordered him to return it or said to buy him back<sup>14</sup>.

Since the Prophet SAW was kind to all creatures, He warned his companions and the Muslims for separating the babies of birds from birds as well.

عن عبد الرحمن بن عبد الله، عن أبيه، قال: كنا مع رسول الله صلى الله عليه وسلم في سفر، فانطلق لحاجته فرأينا حمرة معها فرخان فأخذنا فرخيها، فجاءت الحمرة فجعلت تفرش، فجاء النبي صلى الله عليه وسلم فقال: "من فجع هذه بولدها؟ ردوا ولدها إليه"،<sup>15</sup>

It was narrated from Hazrat Abdullah that we were on a journey with the Messenger of Allah and Prophet SAW went to relieve himself, and we saw a bird with its two chicks, we caught its children. And suddenly mother of the chicks fell on the ground and began to spread its wings. Prophet SAW asked, "Who made her restless by holding her child?" give the child's to her. These narrations very explicitly indicate in the presence of the parents, Permission and consent of the either of the parents is necessary for taking the children of the animals. And if there is a child who is an orphan and there is no one in the world to properly train and raise him, in such a case, adopting him and raising him and bearing his expenses will be a reward.

عن النبي صلى الله عليه وسلم قال: "أنا وكافل اليتيم في الجنة هكذا"، وقال بإصبعيه السبابة والوسطى.<sup>16</sup>

On the authority of Sahl bin Saad it is narrated that Prophet SAW said, "I and the caretaker of the orphan will be very much close to each other in paradise, by pointing with his index and middle fingers". Likewise there is another hadith narrated on the authority of Abdullah bin Abbas, as Prophet SAW said:

"من عال ثلاثة من الأيتام كان كمن قام ليله وصام نهاره، وغدا وراح شأهرا سيفه في سبيل الله، وكنت أنا وهو في الجنة أخوين كهاتين أختان".

This means that if anyone who brought up three orphans, his status would like a man who is standing all the night to pray, fasting in the day, fight in the way of Allah, will enjoy the paradise with me like two brothers<sup>17</sup>.

### Parentage and Ancestry

When a couple adopts a child, they generally take the child as their own in infancy, and in all documents (birth certificate, domicile, identity card, marriage form and educational documents), and instead of the child's real father the name of the career is written, even though sometimes the child does not know about his real parents for the rest of his life.

Before the appearance of Islam and at the beginning of Islam, the Arabs used to adopt children. Hazrat Zayd bin Haritha was a slave of the Prophet, SAW, when his father and uncle came to know about him, they came to collect him, but he himself refused to go with his father and uncle, and preferred to stay with the Messenger of Allah ﷺ. He, ﷺ was pleased with his life, freed him and made him his own son as adopted, and called him Zaid bin Muhammad. He was adopted a son in the customary principles of that time and was not consider as offense or social evil. Latter on Islam removed or made necessary changes to the social evils of the time. Among that social misconduct one was the mixing up the

guardianship, fake relationship or ancestry, was abandoned by the Prophet SAW himself and gave clear guidance and commandments to the society. So it was revealed in Surah Al Ahzab, Allah SWT says:

وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ. ادْعُوهُمْ لِآبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ.

"And you have not declared your sons as your real sons. You shall call them (sons) by the names of their fathers. This method is full of justice in the sight of Allah".<sup>18</sup>

Likewise, the Messenger of Allah (ﷺ) said:

من ادعى إلى غير أبيه، وهو يعلم فالجنة عليه حرام.

That a person who takes a stranger as his father and he knows that he is not his father, Paradise is forbidden to him.<sup>19</sup>

From the above verses and sayings of the Prophet SAW, it is determined that the children will be attributed to their father, as it is not permissible to attribute them to those who adopted them, and to write their names as their sons in documents after their own names etc. it is too much important that Islam has declared the protection of lineage as one of the five main Objectives of Shariah. As Prophet SAW said:

”من كان يؤمن بالله واليوم الآخر، فلا يسقين ماءه زرع غيره“.

Those who believe in Allah SWT, and in the day of Judgment, he should not drop his sperms in the womb of other wife<sup>20</sup>. This means this illegal relationship with woman and of woman with man is strictly prohibited, for the reason that this is causing damage to the lineage and ancestry. And one can understand very easily that why Islam has prohibited to remarry a woman in the period of "Idda". It is because she will clear her womb and by passing through menstrual period so that the lineage of a baby may not be confused with another man.

### Command of Veil from adopted heirs

Since, adopted person, whither man or woman, is considered as his or her own son and daughter, it is therefore, he or she is fully enjoying the rights as of own child. But keeping in view Shariah teachings those babies who are not mature enough they can walk through families without any hesitation. But when he becomes mature and he knows the secret issues related to woman then woman should put veil in front of him. But unfortunately in our Muslim societies when someone is taken as adopted then he or she is considered as their own son and daughter, and thus, they enjoy the status of real son and daughter which is not permissible. It is not permissible because the adopted child is not real child, and the parents of the adopted child are not the real parents, it is therefore they have to seek veil and they will not take inheritance as per Shariah teachings. As Allah SWT says:

وَلَا تَبْرَجْنَ تَبْرُجَ الْجَاهِلِيَّةِ الْأُولَى.<sup>21</sup>

And not only this but the Holy Quran expounds that neither Stranger man is allowed to look into the stranger woman and nor the stranger woman is allowed to look into the Stranger man for the reason it is the source of purification and modesty. It is said:

”قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا أَرْوَاجَهُمْ ذَلِكَ أَرْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ“.<sup>22</sup>

There is an Hadith which depicts that the seclusion of stranger woman with a stranger man is the source of Zina and thus prohibited.

روي عن النبي صلى الله عليه وسلم قال: "لا يخلون رجل بامرأة إلا كان ثالثهما الشيطان"<sup>23</sup>.

On the authority of the Prophet SAW, he said: That When a man is possessed by a lonely woman, there is a third devil. Similarly, in another narration, Hazrat Uqbah bin Amir narrated that the Prophet (peace and blessings of Allah be upon him) said, قال النبي صلى الله عليه وسلم: "إياكم والدخول على النساء" فقال رجل من الأنصار: يا رسول الله، أفرأيت الحمى، قال: "الحمى الموت".

Avoid entering the presence of women. One of the Ansaar inquired about "Hamoo" and the prophet termed it as "death."<sup>24</sup>

### **Ruling on Marriage with Le Palak**

Since, the adopted child is considered as the real child, it is therefore usually observed that despite the fact it is legitimate to make marry with them but still society deals practically does not allow them to make marry with them.

Same was the habit of pre Islamic society in Arab, it was therefore, after the divorce between Hazrat Haris and Hazrat zainab, the marriage between the Prophet and Hazrat Zainab was considered impermissible, but in order to put an end to this bad custom, Allah made Hazrat Zainab (R.A) marry to the Prophet (PBUH) himself, and stated it in the Qur'an as a law in these words:

وَطَرًا مِنْهُنَّ قَضَوْنَا إِذَا أَدْعَيْنَهُمْ أَزْوَاجَ فِي حَرَجِ الْمُؤْمِنِينَ عَلَى يَكُونِ لَا لِكِي زَوْجَانَكهَا وَطَرًا مِنْهَا زَيْدٌ قَضَى فَلَمَّا"<sup>25</sup> "مَفْعُولًا اللَّهُ أَمْرٌ وَكَانَ

Then when Zayd divorced his wife, We made you marry her, so that there would be no difficulty for the Muslims in (marrying) the wives of their sons when they divorced their wives. And what Allah had ordered, had to be followed. In the same way, Allah Ta'ala permitted marriage with other women after declaring Muharram, and said:

..... وَأَجَلَ لَكُمْ مَا وَرَاءَ ذَلِكَ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ

Except for these women, it has been made lawful for all women that you spend your wealth (as a dowry) and wish to marry them, provided that you establish a regular marriage relationship with them and attain chastity"<sup>26</sup>.

Similarly, the verse of the Holy Quran:

فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ

Marry any of the other women you like"<sup>27</sup>.

From the generality of these verses, it is proved that it is permissible for a man to marry women other than mahram women and thus for a woman to marry men other than her mahram. So it is not allowed to make illegitimate thing legitimate and legitimate as illegitimate as Jews and Christians did so.

### **His Share in Inheritance**

In the era of Jahiliyyah, it was the rule that the adopted son was entitled to inheritance like a real son. If this adopted son died earlier to his so called father, his so called father used to getting his share from him, and if his so called father died then he would have become his heir and used to be taking his share from the inheritance. Dr. Jawad Ali writes:

”ويرث في شريعة أهل الجاهلية المُتَبَنُونَ. فإذا مات المُتَبَنَى وترك إرثاً ورثه من تبناه، وان مات المتبني، أي الشخص الذي تبني المتبني، ورثه أيضاً تماماً كما لو كانت البنوة بنوة طبيعية. حتى إنهم كانوا يراعون ذلك في أحكام الزواج“.

In the law of the people of Jahiliy, the adopter would inherit, so if the adopter died leaving a legacy, the adopter would inherit, and if the adopter died, the adopter would inherit, just as real and natural fathers and sons do, even in the rules of marriage. They used to discount it.<sup>28</sup>

This was the method of ignorance, but when Islam declared this method invalid, all related rules automatically became invalid. Therefore, from Shariah perspective, guardian rules are not like a real son in inheritance but the real inheritance of the deceased. There are rules of inheritance that whom will get inheritance and how much they will take.

On the authority of Ibn Abbas, it is narrated from the Prophet SAW, he said:

”ألحقوا الفرائض بأهلها، فما بقي فهو لأولى رجل ذكر“.

Give inheritance to those whom being deserved for it and if left the remaining to the nearest relatives.<sup>29</sup>

Mufti Muhammad Shafi writes:"

”والمُتَبَنَى لا يلحق في الأحكام بالابن فلا يستحق الميراث ولا يرث عن المدعي“.

And the adopted may not be dealt in decrees with that of the real son, for both have not claim in inheritance from each other<sup>30</sup>.

### **Sanctioning in his favor**

In Islam, when a person dies, he cannot make a will for his close relatives who are entitled to inherit. The Prophet ﷺ said:

”إن الله قد أعطى كل ذي حق حقه فلا وصية لوارث“.

It was narrated on the authority of Shahrabeel bin Muslim, Hazrat Abu Umamah that I heard from the Messenger of Allah (peace and blessings of Allah be upon him). He used to say that Allah Ta'ala has given his right to every rightful person (He has fixed everyone's share in the inheritance verse), so now the bequest in favor of the heir is not permissible.<sup>31</sup>

However, for those people who do not become the heirs of the deceased, it is permissible to bequeath up to one-third of the property, so for the one who is adopted, if the so called parent wants to bequeath, he can do up to one-third of the property. As this right has been given by Allah SWT to everyone if he or she wants to bequeath upto one-third of his property in favor of whom he wants.

### **Can a woman travel with her adopted son for Hajj?**

If a woman has so much wealth that she can easily afford the expenses of Hajj, but she does not have any close mahram relative with her to accompany. In that case it is not permissible for her to accompany him as he is not her Mahram relative. Same is the case



of so called father of the adopted girl, to travel with her to perform Hajj. It is general Principal in Shariah, that if a woman does not have mahram relative she is not permitted to travel with him, and same is the case with man if a woman is not his mahram relative she is not allowed to travel with him to perform Haj. As prophet SAW said:

”لا يحل لامرأة، تؤمن بالله واليوم الآخر، أن تسافر مسيرة ثلاث ليال، إلا ومعها ذو محرم“.

It is not permissible for a woman who believes in Allah and the Last Day, to travel a distance of three nights unless she is accompanied by Muharram.<sup>32</sup>

It is extracted from the above discussion that Islam being the complete code of life which provides us guidance in every walk of life. It is concluded that children are blessings of Allah Almighty. Marriage of man and woman is the legitimate source being described by Shariah. People seek various means to adopt the son/daughter for their satisfaction but unfortunately they deal them as their real child which is not permissible. It is concluded that in the presence of parents, no child will be taken without their permission. The result of this study is that it is of great reward to nourish and look after an orphan child. if a child is adopted and was not falling in the category of mahram, then he will be not treated as mahram. He will be not given false guardianship, Whereas, when he become adult, it is obligatory for those who are not mahram relatives to him, will make veil and safeguard their beauty form him, will not travel with him, and will not be entitled to inheritance from his so called parents except up-to one-third of property as per law.

### Summary of the research

The bottom line is that there is no Shari'a status for adopting the children, so such children should be referred to their real parents, and should be written and called by their names. There is no real and natural relationship between them and the people who nurture them. Therefore, the orders of real children will not be issued on them, but these orders are like strangers and non-mahram in the Shariah for those who bring them up, therefore it is obligatory to veil them, and it is permissible to marry them, as well as them and those who bring them up. Inheritance will not continue between them and it is permissible for them to make a will.

### References

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<sup>1</sup>Surah Al-Baqarah: 29.

<sup>2</sup> Surah Al-Zariyat: 56

<sup>3</sup>Surah Maryam:2,3,4,5,6.

<sup>4</sup>Surah Hud: 69.

<sup>5</sup>Surah Hud: 71.

<sup>6</sup>Surah Al Shura:49, 50.

<sup>7</sup>-Al Nasai, Abu Abdul Rahman, Ahmad bin Shoaib bin Ali, al Sunan al Kubra, Moassasatul Risalah, Beirut, 1<sup>st</sup> Edition, 1431 A.H, 2001 A.D, Volume: 6, Page 65.

<sup>8</sup> -Al Tabrani, Abul Qasim, Sulaiman bin Ahmad bin Ayyub, al Mu'jamul Kabir, Maktabah Ibne Temia, Cairo, Egypt, 2<sup>nd</sup> edition, Volume 19, Page 416.

<sup>9</sup>Al Zamakhshari, Jar Ullah, Abul Qasim, Mahmood bin Amr, Asas ul Balaghah, Matba'ul Madani, Cairo, Egypt, 1991 A.D, Volume 1, Page 480

<sup>10</sup>Wazaratul Sho'one wal Awqaf, Kuwait, Al mawsoo'atul fihiyyah al Kuwatiyya, Wazaratul Sho'one wal Awqaf, Kuwait, Volume:10, Page: 120.

<sup>11</sup>Surah Al-Qasas:10, 11.

<sup>12</sup> Tirmizi, Abu Esa, Muhammad bin Eisa, Al Jame al Sahih Sunan al Termizi, Maktabatul Mustafa alBabi, al Hilbi, Egypt, 2<sup>nd</sup> edition, 1395 A.H, 1975 A.D, Volume 4, Page 134.

<sup>13</sup> -Ibne Abi Shaibah, Abu Bakr ibne Abi Shaibah, Abd Ullah bin Muhammad, al Kitab al Musannaf fil Ahadith wal Asar, Darul Rushd, Riyadh, Saudi Arabia, `1409 A.H, Volume: 4, Page: 526.

<sup>14</sup>.Reference above.

<sup>15</sup> -Abu Dawood, Sulaiman bin Ash'as al Sajistani, Sunan Abi Dawood, al Maktabah al Asriah, Beirut, Volume: 3, Page: 55

<sup>16</sup> Imam Bukhari, Abu Abd Ullah, Muhammad bin Ismail, Sahih Al Bukhari, Dar Tawq al Najat, Beirut, 1<sup>st</sup> Edition, 1422 A.H, Volume: 8, Page: 9.

<sup>17</sup>Ibn Majah, al-Qazwini, Abu Abdullah Muhammad ibn Yazid, Sunan Ibn Majah, Dar Ihya al-Kitab al-Arabiyyah, Beirut, Sunn, unknown, vol. 2 p.1213.

<sup>18</sup>Surah Al-Ahzab:3,4.

<sup>19</sup>. Sahih al-Bukhari, vol. 5, p. 156.

<sup>20</sup>. Al-Katab Al-Musnaf Fi Ahadith and Antiquities(The well-known authorIbn Abi Sheba),C4, p28.

<sup>21</sup> -Surah Al-Ahzab: 33

<sup>22</sup> -Surah Al-Noor: 30

<sup>23</sup> -Sunan al-Tirmidhi, c3, p466

<sup>24</sup>. Sunan al-Tirmidhi, c3, p466.

<sup>25</sup>Surah Al-Ahzab: 37.

<sup>26</sup>Surah Al-Nisa: 3.

<sup>27</sup>Surah Al-Nisa: 24.

<sup>28</sup>.Jawad Ali, Al-Daktor, Al-Musafal Fi Tarikh al-Arab Qib al-Islam, Dar al-Saqi, Beirut, 1422 AH/2001 AD, Vol. 6, p. 336.

<sup>29</sup>. Sahih al-Bukhari, c8, p150.

<sup>30</sup>.Mufti, Muhammad Shafi, Ahkam Al-Qur'an, Adarat-ul-Qur'an, Karachi, Sun. Printed Unknown, Vol. 3, p. 291..

<sup>31</sup>. Sunan Abi Dao, c3, p114.

<sup>32</sup>. Imam Muslim, al-Qashiri, Abu al-Hussein Muslim bin Hajjaj al-Nisaburi, Sahih Muslim, Darahiya al-Trath al-Arabi Beirut, Sun Taba'at unknown, vol.2, p.975

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