

# The Will of the Prophet (peace and blessings be upon him) Regarding the Farewell Pilgrimage for Women between Sharia Rules and Morals

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## Abstract

*The farewell sermon is a model of the comprehensive prophetic guidance and an integrated Islamic discourse, as he (may God bless him and grant him peace) combined in his speech a doctrinal, social and economic orientation. It was a testament to adherence to the religion, the full and comprehensive values of the aspects of belief and worship, and to care for social reform in the matter of women, family and society. This prophetic sermon represents a clear vision and a balanced social approach that is consistent between the observance of the rights of the individual and the group, and the rights of men, women and the family. It is based on the commitment to rights and duties. In fact, this sermon is a wonderful constitution for building a mutually supportive society that strengthens each other, and in which the efforts of the individual, group, family and society are complementary. The verse ( أَلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ ) وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا (1) revealed a completion of this great civilizational project; the project of completing religion and completing grace. The farewell sermon took into account the most important decisions pertaining to women and was adopted as a universal declaration of women's rights today, which is described as injustice in some western and even eastern societies.*

## Introduction

The sermon included a set of valuable principles and useful commandments that the Prophet (may God bless him and grant him peace) affirmed in this sermon, namely: the principle of the will for women (seek good for women), the principle of preserving the symptoms and not having sexual intercourse with what they hate, beating is not excruciating, as well as the right to alimony and clothing, the principle of the will to do good to woman, care for family and the preservation of genealogy. As for the humanitarian principles, the principle of not differentiating between people except for piety.

There is no doubt that these comprehensive commandments and beneficial principles pave the way to family stability, economic balance, social solidarity and human acquaintance. In fulfilling the duty of advocating this religion in what is better. It was the comprehensive final sermon that was like a civilized message in general, to all humanity, regardless of the different races, colors and tongues of people.

The research came in an introduction in which I will explain the topic, its problem, its objectives, and its plan.

As for the study problem, it is determined in the following questions:

1-The extent of recognition of the legal aspects and etiquette deduced from the sermon of the Messenger (may God bless him and grant him peace) regarding the farewell pilgrimage at all

times, and it deserves to be taken care of and always addressed in a way that achieves the good of all humanity.

2-What are the cultural aspects of the sermon about the farewell pilgrimage, within the limits of what the researcher said?

As for the objectives of the study, they are summarized as follows:

1-Extrapolating the meaning of the will of the Prophet (peace and blessings be upon him) in the farewell argument for women between Sharia rulings and etiquette, and explaining the jurisprudential rulings related to it.

2- Deducing the jurisprudential judgment and clarifying the legal ethics provisions related to the farewell argument.

As for the importance of the study, it can be summarized as follows:

1- Showing the aims and merits of Islamic law through the Prophet's biography.

2- A statement of the general Islamic objectives included in the sermon of the Prophet (may God bless him and grant him peace) regarding the farewell pilgrimage regarding the etiquette and rulings of women.

3- Clarifying the status of the objectives included in the sermon of the Prophet (peace and blessings be upon him) in the farewell pilgrimage, and highlighting their implications and consequences related to the reality of women.

4- Urging scholars, researchers and science students to study the Prophet's biography and probe its depths to extract legal rulings from it and applying them in reality.

## Literature Review

In light of the previous studies, the researcher benefits from the scientific efforts exerted in books on the subject, the research and the extensive discussions that were raised on the topic regarding the will of the Prophet (may God bless him and grant him peace) in the farewell argument for women between Sharia rulings and etiquette and in what concerns this topic in general and what is related to it. Talking about it in particular, the basic principle of the scientific research is that it is based on previous studies in previous knowledge structures of the subject. This requires a complete and deep extrapolation of what was presented in the place of conflict, as it is manifested by the researcher's departure from his vision of the researchers' previous efforts. The research sought the help of God Almighty to state the scientific methodology of the study as follows:

1- An extrapolation and review of previous studies regarding the farewell argument for women between the Sharia rulings and the morals related to it, and an explanation of what specifically presented in the text and what is related to it.

2- Review of jurisprudential trends and what was presented in the field of in-depth study, as some previous studies have dealt with the subject from one side. That is, a separate effort that leads to divergence of views.

3- The scientific and methodological distinction between the argument of the submissive as a sermon with the legal rulings and social etiquette related to this sermon.

4-Attempting to apply legal rulings and morals by taking the sayings of the jurists, and the researcher in this jurisprudential presentation that will take into account two important aspects, namely:

First: Explaining the legal rulings, social etiquette, and the jurisprudential trends that follow, making use of the sayings that have written the topic by referring to the jurisprudential sources.

Second: Integration of the opinion of contemporary jurists on the subject of the sermon of the Prophet (peace and blessings be upon him) in the farewell sermon, where the researcher undertook the process of extrapolation according to his ability to the sayings of contemporary jurists and researchers on the same subject.

The study plan will be as follows:

The first topic: The sermon of the Prophet (may God bless him and grant him peace) on the farewell pilgrimage (its concept, language, relevance, text, and the sources in which it is mentioned).

The first requirement: the sermon in language and convention.

The second requirement: the occasion of the engagement.

The third requirement: the text of the sermon.

Fourth requirement: the sources in which the sermon was mentioned.

The second topic: the will of the Prophet (peace and blessings be upon him) regarding the farewell pilgrimage for women, between Sharia rulings and morals.

The first requirement: a will for women.

The second requirement: not put anyone on your bed that you dislike.

The third requirement: the text of the sermon.

Fourth requirement: beating without injury.

Fifth requirement: the right to maintenance and clothing.

Then I concluded the search with a list of sources and references. This is my research in what is right from God Almighty, and what was in it in terms of error is mine.

## **The first topic is the sermon of the Prophet (may God bless him and grant him peace) on the farewell pilgrimage (Its concept, language, relevance, text, and the sources in which it is mentioned)**

The sermon of the Prophet (may God bless him and grant him peace) on the farewell pilgrimage (2) is a comprehensive one. The text includes much of the basis of religion and its rules, the provisions of the Sharia and its purposes. The sermon has been mentioned in many sources and references.

### **The first requirement: the sermon in language and convention**

#### **A- Sermon in language**

It is said that a sermon was given on the minbar as a sermon - including a preach, and the sermon was derived from the sermon which is the great thing. (3)

#### **B- The sermon in idioms:**

It is the author's speech that includes a remembrance, preaching, or communication intended to be conveyed to those addressed. (4)

### **The second requirement: the Occasion of the Sermon:**

This sermon was attributed to its occasion, which is the farewell pilgrimage, which was in the tenth year of the Prophet's migration. The Prophet (may God bless him and grant him peace) announced his pilgrimage in that year and he came to Madinah with many Muslims to perform Hajj. They sought refuge in it, and the Prophet (peace and blessings be upon him) left Madinah for five nights and stayed from Dhu al-Qi'dah, and led the Hadei (sacrifice) with him. He went around the Kaaba (the house), and sought between Al-Safa and Al-Marwah. He ordered the one who did not give a gift from his companions with him to make it permissible. Then, he remained on his Ihram and did not make it permissible, because he brought with him the sacrifice. When it was the eighth day of Dhu al-Hijjah, which is the day of al-Tarwiyah. He went to Mina and prayed Dhuhr, Asir, Meghrib and Isha, and spent his day in it. On the next day which is the day of Arafah, he prayed Fajr in Mina and then stayed for a while until the sun rose. He permitted it until he came to Arafah. He stayed at Nimerah, and he went down to it until the sun disappeared. So, he ordered his camel al-Qaswa to stay in it, and it left him. Then, he came to the valley, and a large number of Muslims gathered around him and sermonized them. (5)

### **The third requirement: the text of the sermon:**

Jabir bin Abdullah (may Allah be pleased with him) said:

"O people, just as you regard this month, this day and this city as sacred, so regard the life and property of every Muslim as a sacred trust. Everything from ignorance is subject under my feet, and the blood of ignorance placed, and the first blood I put is that of son of Rabi' ibn al-Harith, who was suckled in Bani Saad, killed by Hadeel. And usury subject of ignorance, and the first Lord I put the hills Lord Abbas bin Abdul Muttalib, the whole subject. Remember that you will indeed meet your Lord and that He will indeed reckon your deeds (so be my witness

O Allah that I have conveyed your message.). O people, it is true that you have certain rights with regard to your women, but they also have right over you. If they abide by your right then to them belongs the right to be fed and clothed in kindness. Do treat your women well and be kind to them for they are your partners and committed helpers. It is your right that they do not make friends with any one of whom you do not approve as well as never to commit adultery (so be my witness O Allah that I have conveyed your message).(6)

#### **Fourth requirement: the sources in which the sermon was mentioned:**

The sermon of the Prophet (may God bless him and grant him peace) was mentioned in the farewell pilgrimage in many sources, references, ancient and modern books, and contemporary literature. It was mentioned in the mothers of interpretation, books of the Sunnah and their commentaries, books of the Prophet's biography and books of Islamic jurisprudence, and other books. Accordingly, its narration and the methods of its presentation differed, according to the sources in which it was mentioned, the topics that came in its context, and the purposes for which it was mentioned. The authors of these sources dealt with them, each according to his criterion in classification, the matter that takes care of him, the thing that inferred it. However, it is a comprehensive sermon that included many beliefs, rules, judgments and objectives, which scholars, authors, writers and researchers have studied. (7)

#### **The second topic: the will of the Prophet (peace and blessings be upon him) regarding the farewell Pilgrimage for women, between Sharia rulings and morals**

The purposes decided by the sermon:

The first requirement: a will for women:

The first factor comes to make it clear to us that the Messenger, may God's prayers and peace be upon him, did not neglect the issue of women and their rights, as women are considered in the Islamic religion the backbone of the progress of society. The words with major meanings are evidence that the Islamic religion is more important to women than before in history, as they had an inferior status in other societies related to their plural status and because they are the subjects of the man and every shepherd is responsible for his flock and that in an ambiguous matter he needs to be clarified because it required it. He declared that he absolutely could not, so he knew that what is required of him is a specific thing.(8)

Likewise, the Sunnah came in an outline in which the companions of the four Sunnahs narrated on the authority of Aisha(may God be pleased with her) who said that the Messenger of God (may God's prayers and peace be upon him) used to divide and make justice and say, God, this is my division in what I possess, so do not blame me for what you possess and do not possess it means (the heart), that is, the increase of love. And his ability must be settled in

it, including the number of kisses and sleeps, although equality in them is not required by consensus.(9)

Also, what was narrated by the companions of the four Sunnahs, Imam Ahmad and al-Hakim from the hadith of Abu Hurairah (may God bless him and grant him peace) that he said: (He who had two wives and inclined to one of them came on the Day of Resurrection and his flat was slanted) (10). We do not know of a difference in opinions that justice is required in the house and in the day and night. It is not intended to control the time of the day, so he can measure what one of them has intercourse with, so that he cohabits with the other as much as he does, but rather in the sleeping. (11)

Man is obligated to swear to woman, to fulfill her rights, and to stop wrongdoing her. If his morality worsens, and harms her by hitting her or cursing her without a reason, the judge forbids it. If she returns to him and the wife asks the judge to reward him, instruct him by what he sees as a way to reform him. If the dispute intensifies, send two judgments as previously to correct them, or separate them with a divorce if there is a difficulty of repair. (12)

It is recommended good that one should cohabit women kindly in order not to make separation between them and to keep his prestige with her. He should not let her know about his money or even about his secret since that she may tell. Also, one should not let woman be acquainted with gifts as she may be used to get when he cannot give. One should not be so jealous in an excessive way, so as not to be thrown out with evil for its sake. She be caught with even with hatred. (13)

And in his saying (may God's prayers and peace be upon him) ("Take my advice with regard to women: Act kindly towards women). That is, "You have to improve the treatment with your women, so mix with them with what their character is familiar with, and neither Sharia nor custom denounce them, nor restrict their maintenance, nor do they harm them by word or deed, and do not meet them with frowning on the face or suturing the forehead". (14)

It is a great commandment on a great day from a great messenger, who commands them publicly, to demonstrate their worth and status, to affirm their rights, and to decide for the Islamic Ummah (Nation) after him the greatness of this trust and the extent of this responsibility.

Whoever senses these meanings on the side of woman, honor her, prompt her, take care of her, and raise her appropriate status. With this commandment, the woman won her respect, and gained the appreciation of her beauty and the loyalty of her work. So, the woman took her share of care and honor as a mother, wife, daughter and sister.

Then he explained this important commandment to fear God in them with two things:

1- "You have taken them as a trust from Allah"

The Messenger of God (may God's prayers and peace be upon him) is restricted to alimony due to wives, with knowledge and tolerance. Because what is lacking in sufficiency is harmful to the wife, so it is not considered to be known, and likewise is what increases the sufficiency of the compensation. Because the bed was abominable, the known was the sufficiency. (15) Islam has also enjoined fairness between wives in all that is afforded to them of marital rights and duties, such as maintenance, clothing, housing, swearing, and what

entails in terms of housekeeping and socialization during the day and night, drawing lots between them when traveling, and other duties.

As for what they are not able to do, such as love, psychological inclination, and vigor when they have sex, and so on, they do not have to settle for that. Because it is not within its power, and it is the fulfillment of the commandment of the Messenger (may God's prayers and peace be upon him). You took them with the safety of God, and all this is what the jurists do not disagree about . (16)

2- "You have made intercourse with them lawful by the word of Allah".

The right of the wife to her husband that he has to dispense her. The majority of scholars: Hanafi, Maliki and Hanbali - went to that that the husband should make intercourse with his wife. Shaafia' said that he should not be having intercourse with the husband, but is a sunnah in his right (17).

The majority of scholars said that that it is not permissible for the husband to isolate his wife without her permission, as it was narrated by Omar who said: The Messenger of Allah peace be upon him prevented to isolate the free woman; And because she has a right in the child, and there is harm on her to isolation, it is not permissible without her permission . (18)

### **The second requirement: They have to not put anyone on your bed that you dislike**

The prophetic guidance by saying: "And they have to not put on your bed anyone you hate." This is the right of the husband over his wife not to step into his bed with anyone he hates. So, if the husband prepared for his wife the legal complete housing for her living needs devoid of their family, in which she insures herself and her money, and he is trustworthy She has to pay her off and her friendship. She must reside with him in this dwelling, and if she leaves it without an excuse, she is considered an outrage. She must also obey his command except for what God forbids. She must acknowledge the house he prepared for her and not leave it without his permission except for necessity, such as a visit her parents once every week, and her mahrams every year. She must not sleep with any of them except with the permission of her husband, just as she does not visit anyone else except with his permission. She must not allow anyone to enter his house except with his permission. If her father is sick and needs her, and he has no one to take care of him, and the husband refused to allow her to go to him, she may go to her sick father without his permission. This is not a violation of the obedience that is required of her, because the right of the parents takes precedence over the right of the husband. Contradictory, this right of obedience is restricted to good, so there is no obedience to a creature in disobedience to the Creator. He ordered her to disobey and she must go against it . (19)

And in Aoun al-Ma'bood: "Whatever woman was introduced to a people, meaning by false affiliation, whoever is not amongst any of that people, then she is not any woman (from God). That is, she is not from his religion or his mercy, in anything that is reliable and God will not enter her into his paradise. That is, she will not enter paradise with the benefactors. Rather, God delays her or tortures her as much as He wants, that she is an infidel, and she must remain immortal".(20).

It was a severe punishment in this way, because it added to her offense another crime, for she had contaminated her husband's honor for her fornication, violated the sanctity of her home, then she carried a forbidden pregnancy, and then attributed it to someone who does not have the responsibility to spend on him throughout his life, thinking that he is his son or of his people. In such doing, it contains falsehood, and the mixing of lineages and the wife is faithful to what is in her husband's house of money and belongings. So, she is not entitled to dispose of it however she wants, but she has the right to give alms of his money to a small amount if she knows that he does not object to that. That she spends from her husband's money on a reasonable basis, and if she destroys something of his money without. The need is a guarantee." (21)

The affirmation of lineage by the Hanafis is one of the effects of the marriage contract at all, even if it is proven that the two spouses do not meet, because (the child is to the bed, and the prostitute has a stone). (22) The woman is the husband's bed and the child is attached to it because of a modern general, unlike the majority of jurists who prove the lineage from the time of entry with the possibility of intercourse. And their proof is: that the woman is not in bed but has intercourse, and it is with penetration. (23)

If one attributed his free wife or slave to a forbidden intercourse, or intercourse that is not permissible like suspicion and coercion, he is cursed, and he removed the one who said: He does not cursed except in relation to forbidden intercourse. Adhering to the apparent meaning of the Qur'an. If the child attributes to the sexual intercourse of suspicion, or coercion, or the husband says: He is not from me, then in his denial of the cursing this disagreement: his attribution to a suspicion in which he is attached to a suspicion in which he is not cursed, because it is possible to disgrace the one who is cursed (24), and the curse does not take place except when necessary. This is not correct, because the offer to the condom is only valid if the low-woman confesses to intercourse, and the husband disputes the boy. (25)

This is the most correct, because matters are based on the common reality, and are not based on rare matters. It is not said that this man took a step that God gave him the ability to cut horizons for a moment, so perhaps he met his wife and returned to his homeland. This is not permissible with the mind except with the dignity of the pure saints, and they are little. Or for the demons who might carry them from one place to another. Then if that was the case, then we would have opened the door wide, so whoever wants to commit adultery freely commits adultery and inflicts the boy on someone who does not have the pretext of meeting her absent husband.

#### **Fourth requirement: beating without injury**

The family is the first institution in human life, and the first in that it is the starting point that affects all stages of the road. It is the first in terms of importance because it practices the creation and upbringing of the human element, which is the most generous element of this universe in human development, and the evidence for this is His saying: (الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ) بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَاللَّاتِي تَخَافُونَ (26) تُنْشَرُونَ هُنَّ فِعْظُهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاصْرُبُوهُنَّ صَرْبًا أَوْ طَعْنًا فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا

(Men are the protectors and maintainers of women, because Allah has given the one more (strength) than the other, and because they support them from their means. Therefore the righteous women are devoutly obedient, and guard in (the husband's) absence what Allah

would have them guard. As to those women on whose part ye fear disloyalty and ill-conduct, admonish them (first), (Next), refuse to share their beds, (And last) beat them (lightly); but if they return to obedience, seek not against them Means (of annoyance): For Allah is Most High, great (above you all).

The beating is in the manner of discipline, so it has become painful and not excruciating. Have you seen the hitter in the judgment or discouragement, should he raise his hand or join his arm to his side in Malik's speech? He said: I have told you that Malik said: non-painful beatings. I know neither the rise of hand nor the join of the upper part to the side, and I have not heard anything from Malik about that . (27)

As for beating, it is to hit her without severely and to avoid fearful and desirable positions. When Jaber (may God be pleased with him) narrated that the Prophet (may God's prayers and peace be upon him) said: (Beware of God in women, for you have taken them with the Book of God and permissible for them with the word of God, and you have them not to step on your bed with anyone you hate If they did that, hit them not badly .(28)

And because the intention is to discipline without damaging and distorting.(29)

The scholars stipulated that beating:

A - It is not severe hitting.

B- Avoiding the face for its honor.

C –Avoiding the abdomen and other places that may cause killing.

D- Avoiding sensitive areas of the body in order not to distort. (30)

The beating should be ten lashes or less. Because the messenger (may God bless him and grant him peace) said (Do not flog over ten lashes except within the limits of God) (31) and that the beating should not be with a hard whip, or with wood. Because what is meant is discipline and rebuke, the punishment should begin with the easier and the easiest.

The fuqaha (scholars) have agreed that it is permissible to beat the wife to discipline an unjust beating, and leaving it is preferable. As for the ruling on arranging between methods of disciplining a wife:

There is no disagreement among the jurists that the methods of disciplining a wife when she is disobedient are: preaching and forsaking in the bed, and beating without severity. But they differed in the ruling of these methods, is it in order, or not? There are two schools of thought:

The first school of thought: The arrangement between these methods is an obligation, so it does not move to desertion unless it does not find preaching, and it does not move to beating unless it does not find preaching and desertion and the guideline went: the Hanafis and the Malikis, the Shafi'is in the saying, the Hanbalis, the Dhahriya, the Zaydi, and the Imamate. (32)

They rely on the following saying of the Almighty : ( وَاللَّاتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا ) (33) (But those [wives] from whom you fear arrogance - [first] advise them; [then if they persist], forsake them in bed; and

[finally], strike them. But if they obey you [once more], seek no means against them. Indeed, Allah is ever Exalted and Grand).

The point of indication: In the verse, there is anathomy of judgment: for those who you fear their disobedience, exhort them, and if we are distraught, then abandon them in their beds, and if they insist, strike them. (34)

The second school of thought: There is no arrangement between desertion and beating after the emergence of disobedience, rather they are combined. So, it is permissible for a husband to discipline her by beating after the disobedience appears from her by saying or by the action. For this thought, the Shaafa'is are more likely to it. (35)

If the exhortation, advice and abandonment did not work with the disobedient, then there is another step: beating, so that this beating is not a torture for revenge, and it is forbidden to be an insult to humiliation and contempt. It is also forbidden to have coercion and compulsion into a life that does not satisfy with. It is specified that beating should be for chastisement, accompanied by the emotion of the disciplinarian Jam; the father also practices it with his children and the educator with his students. (36)

The Prophet said: "Do not hit the slave of God. Umar ibn al-Khattab came to the Messenger of God and said that the women were gathered against their husbands: So the Messenger of God authorized to beat them, so he turned around the family of the Messenger of God. Many women complain about their husbands: then the Messenger of God said, "He went around the family of Muhammad. " Many women complain about their husbands, it is not your choice" .(37)

And the Messenger of God said: (With what one of you strikes his wife, he struck like the stallion (camel) and then perhaps embraces her. "(38) And he said: "The best of you is the best for his family, and I am one of the best for my family." (38).

If what is meant by one of these matters happens and they obey you (فلا تبتغوا عليهم سبيلا) that is, do not save them by word or deed, and this is forbidden to oppress them after determining the merit of them and empowering them from their etiquette, and do not burden them with love for you. (40)

### **Fifth requirement: the right to maintenance and clothing: (ولهن عليكم رزقهن وكسوتهن بالمعروف)**

(And for them you have to provide for them and clothe them with favor)

How beautiful and magnificent this religion is, and what is complete and amended, when it determines these essential life rights on a great day and a solemn rite, on top of testimonies, and the various races and languages. So, these important issues and great duties are settled in minds, by which family life stabilizes.

The farewell speech contains benefits and pearls that narrows the field by narrating it, and the soul is pleased to remember it and evoke it, and perhaps it is good and beneficial to remind this great speech.

The jurists have many phrases in determining the idiomatic meaning of alimony, and I review them on as follows:

### First: the Hanafi Doctrine:

Alimony has been defined here with its intent, and its meaning:

1-Generation on a thing by its survival: spending on a person from a wife, children and relatives, and everyone whose maintenance is required, including preservation of his safety and life .(41)

Including everything that life has even trees. It is the uninterrupted flow, when a thing preserves its survival and its life, while we find that the Hanafi jurists considered the doctor's fee not obligatory for the husband, and so is the medicine. (42).

2 -Food, clothing and housing: It is taken from this definition that it defines alimony in general, as it includes alimony for the wife and other people and animals. Also, we see that it has been limited to some types of alimony, without subjecting to its specifics, such as taking into account the condition of the spouses, the amount of alimony, or its type .(43)

### Second: The Malikite Doctrine:

Malikiyyah has many definitions, including: sustenance, edaminess, clothing, and habitat.(44)

### Third: the Shafi'i Doctrine:

Spending is the output and it is not used except for good. (45) We can see that among the fiqh schools, the Shafi'is have launched a general term, which is the term “الإخراج output” without looking at the details explained.

### Fourth: The Hanbali Doctrine:

It is the sufficiency of those who supply it with bread or edam (soup), and clothing and accessories. (46)

Obligation of spousal maintenance:

#### 1- (47) (رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ )

### The significance:

a. The verse stipulates that alimony is obligatory for the wife in the event of childbirth, so that he does not imagine her miscarriage by distracting herself from the husband's enjoyment.

B. The stipulation that alimony is obligatory for the wife, while she is preoccupied with postpartum pains, and breastfeeding her child for the pleasure of the husband, evidence that alimony is obligatory for her in the event that she enjoys the husband in a more appropriate way. (48)

2- (49) (لِيُنْفِقَ ذُو سَعَةٍ مِّن سَعَتِهِ وَمَن قَدَرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا )

## The significance:

God Almighty commanded in this verse to spend on the wife, and the command is obligatory. (50)

Alimony came to take care of the woman's weakness and confinement in the interest of the husband, and to water the planting of affection.

Love between spouses; Likewise, in fulfillment of the Sunnah of God in life. The man outside the home works and strives to provide her with what she needs, and the woman at home provides him with comfort, and is sufficient for him to raise children, prepare food, and the like, so that it is complementary.

## Conclusions

At the conclusions of my research, several results were scattered throughout it, which we summarize as follows:

- 1-The will for women is the aid for the man and the support, and with them life is complete and continues. So, the sermon of the Messenger (may God bless him and grant him peace) carried this lofty and noble purpose.
- 2 -One of the five imperatives of religion is preserving symptoms from everything that violates honor. So, the farewell sermon came to this effect by saying (may God bless him and grant him peace) (that no one in your bed you dislike).
- 3 -Dirty beating, which aims at a disciplinary and not a violent means. Islam has taken into consideration this matter with the decisions of the farewell sermon of the Prophet of Mercy (may God's prayers and peace be upon him), where he said (beating without excuses).
- 4- The right to maintenance and clothing is one of the material rights that protect the family's brick from disintegration and loss, and for them you have to clothe them.

## Margins

(1) - From Surat Al-Ma'idah, verse (3).

(2) - He told her the farewell pilgrimage, to him (may God bless him and grant him peace) and bade farewell to the people there and did not perform the Hajj afterwards, and the Hajj to Islam was called God (may God bless him and grant him peace) He did not perform Hajj from Madinah otherwise, and the Hajj Al-Balagh was called for him (may God bless him and grant him peace) reached People God has prescribed Hajj in word and deed, and there was nothing left of the pillars and rules of Islam except when He (peace and blessings be upon him) indicated it, and the pilgrimage for perfection and perfection for him came down in it, the Almighty saying (الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا) Surah Al-Ma'idah: 3, (The Biography of the Prophet from the Beginning and the End by IbnKatheer) Abu al-Fida Ismail bin Omar bin Katheer al-Qurashi al-Dimashqi (d.774 AH) Edited by: Mustafa Abd al-Wahid Dar al-Maarifa for printing, publishing and distribution Beirut - Lebanon, 12/4.(

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