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			(580/2)	(1)
			(285/2)	(1114/2)
		(272/3)	(75/6)	(495/3)
	(22/4)		(412/6)	(274/270/1)
	:			(1114/2)
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(22/4)			(413/6)	(394/5)
	(181/3)		(144/6)	(1115/2)
:	:	(474/7)	(286/2)	(350/3)
	330		(182/2)	(1116/2)
	:		(208/6)	(1116/2)
	.108	:		(398/3)
(25/4)	(1118/2)	(11)	(29/4)	(287/2)
	(209/6)	(12)	(1117/2)	(20/7)
		(399/3)	(62/6)	(287/2)
	(25/4)	(13)		(400/266/3)
	(1119/2)	(14)		(414/6)
	(656/601/1)	(150/6)		(1118-1117/2)
(412/6)	228		(287/2)	(399/350/3)
	(1119/2)	(15)	(656/1)	(485/3)
(411/6)	(394 355/3)			(373/6)
:	(441/3)	(16)	(23/4)	(484/3)
(400/3)	(210/6)			(144/6)
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	(655/1)	(288/2)		
	(432/7)			
	(579/2)	(18)		
(2039/5)	(302/1)			
	(288/2)			
	(412/6)	(19)		
(234/1)	(365/24)			
.152		(20)		
(228/2)		(21)		

.95	(52)	.(198/2)	(22)
.(238/2)	(53)	(22/4)	(1120/2)
.(407/4)	(54)		(412/6)
.(304/2)	(55)		.(377/24)
.155	(56)	(19/7)	(24)
.(407/4)	(57)	(207/6)	(414/6)
.(779/8)	(58)	(12/4)	(398/3)
.(359-357/5)	(59)	.(61/4)	
.(61/3)	(60)	.(415/6)	(25)
.(407/4)	(61)	.(378/24)	(26)
.(2/19)	(62)	.1	(27)
.(359-357/5)	(63)	(288/2)	(1118/2)
(471/5)	(64)		(25/4)
			.(475/7)
(302/1)	(579/2)	(65)	.(1119/2)
	(2039/5)		(25/4)
(433/7)	(288/2)		(431/7)
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.(68/3)			.(25/4)
.(270/3)	(66)		.(26/4)
	(67)	(399/3)	(33)
.(271/3)	(68)		.(209/6)
.(164/2)	(69)	.28	(34)
.(402/3)	(70)	.(22/4)	(35)
.(403/3)	(71)	.(60/3)	(36)
.64	(72)	.	
.(109/5)	(73)		(37)
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.(434/5)	(75)		.(44/2)
.10	(76)	.(60/3)	(39)
.(192/8)	(77)	.(22/4)	(40)
.(630/5)	(78)	.(61/3)	(41)
.(269/2)	(79)	.(359-357/5)	(42)
	.(205/1)	.(83/2)	(43)
.7	(80)	(68/3)	(44)
.(133-132/8)	(81)	.(295/10)	
	(82)	.(68/3)	(45)
.(167/6)	(83)	.267	(46)
.(133-132/8)	(84)	.308	(47)
	(85)	.(295/10)	(48)
(277/2)	(238/1)	.(359-357/5)	(49)
	(409/7)	.(68/3)	(50)
.(193/8)	(87)	.19	(51)

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### **The Opinions of Al-Fuqaha' of Fatima bint Qais' Hadith Towards the Woman Who was Divorced Three Times**

*Ziad A. Abu-Hammad\**

#### **ABSTRACT**

This study aims at Clarifying the opinions of *Al-Fuqaha'*: Hanafites, Malikites, Shafites and Hanbalites towards Fatima bint Qais' Hadith towards the woman who was divorced three times, while she is not pregnant about *nafaqa* and inhabitance. This is the opinion of Omar and Aisha (may Allah bless them).

This Hadith is an authentic one; its chains are authentic too. Hanafites reject the Hadith putting many reasons to that, and said that this woman has the right of *nafaqa* and inhabitance. Malikites and Shafites accept the Hadith only from the side that this woman has no right of *nafaqa*, while they rely on Quran that she has no right of inhabitance, they said that relying on Aisha's speech, while Hanbalites accept the Surface context of the Hadith, and deny the ones who refused it, but they said that this woman has no right of *nafaqa* nor inhabitance.

**Keywords:** Fatima bint Qais'hadith, *Al-Fuqaha'* opinions, The woman who was divorced three times.

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