

تَكْرِمَ الْإِسْلَامِ لِلْمَرْأَةِ

ISLAM  
HONORS  
THE  
WOMAN

SHAYKH ABDUR RAZZAAQ BIN ABDUL MUHSIN  
AL-BADR

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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## BRIEF BIOGRAPHY OF THE AUTHOR

**His name:** Shaykh ‘Abdur-Razzaaq Ibn ‘Abdul-Muhsin al-‘Abbaad al-Badr.

He is the son of the ‘*Allamah* and *Muhaddith* of Medina Shaykh ‘Abdul-Muhsin al-‘Abbaad al-Badr.

**Birth:** He was born on the 22<sup>nd</sup> day of *Dhul-Qa’dah* in the year 1382 AH in az-Zal’fi, Kingdom of Saudi Arabia. He currently resides in Medina.

**Current Occupation:** He is a member of the teaching staff at the Islamic University of Medina.

**Scholastic Certifications:** Doctorate in ‘*Aqeedah*.

The Shaykh has authored books, researches, as well as numerous explanations in different sciences. Among them are:

1. *Fiqh of Supplications & adh-Kaar.*
2. *Hajj & Refinement of the Souls.*
3. Explanation of the book, *Exemplary Principles*, by Shaykh Ibn ‘Uthaymeen (رحمة الله).

## BRIEF BIOGRAPHY OF THE AUTHOR

4. Explanation of the book, *The Principles of Names & Attributes*, authored by Shaykh-ul-Islam Ibnul-Qayyim (رَحْمَةُ اللَّهِ).
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6. Explanation of the book, *al-Aqeedah at-Tahaawiyyah*.
7. Explanation of the book, *Fusuul: Biography of the Messenger*, by Ibn Katheer (رَحْمَةُ اللَّهِ).
8. A full explanation of the book, *al-Adab-ul-Mufrad*, authored by Imam Bukhaaree (رَحْمَةُ اللَّهِ).

From the most distinguished scholars whom he has taken and acquired knowledge from are:

1. His father the 'Allaamah Shaykh 'Abdul-Muhsin al-Badr (حفظه الله).
2. The 'Allaamah Shaykh Ibn Baaz (رَحْمَةُ اللَّهِ).
3. The 'Allamah Shaykh Muhammad Ibn Saalih al-'Uthaymeen (رَحْمَةُ اللَّهِ).
4. Shaykh 'Ali Ibn Naasir al-Faqeehi (حفظه الله).

## ARABIC SYMBOL TABLE

### Arabic Symbols & their meanings

حفظه الله	May Allāh preserve him
رَضِيَ اللهُ عَنْهُ	(i.e. a male companion of the Prophet Muhammad)
سُبْحَانَهُ وَتَعَالَى	Glorified & Exalted is Allāh
عَزَّوَجَلَّ	(Allāh) the Mighty & Sublime
تَبَارَكَ وَتَعَالَى	(Allāh) the Blessed & Exalted
جَلَّ وَعَلَا	(Allāh) the Sublime & Exalted
عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ	May Allāh send Blessings & Safety upon him (i.e. a Prophet or Messenger)
صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ	May Allāh send Blessings & Safety upon him and his family (i.e. Du'aa send mentioned the Prophet Muhammad)
رَحِمَهُ اللهُ	May Allāh have mercy upon him
رَضِيَ اللهُ عَنْهُمْ	May Allāh be pleased with them (i.e. Du'aa made for the Companions of the Prophet Muhammad )
جَلَّ جَلَالُهُ	(Allāh) His Majesty is Exalted
رَضِيَ اللهُ عَنْهَا	May Allāh be pleased with her (i.e. a female companion of the Prophet Muhammad)



## INTRODUCTION

### INTRODUCTION

All praise belongs to Allāh who perfected our religion and completed His favor upon us; He who has made our nation – the Ummah of Islam – the best nation; He who brought forward a Messenger from amongst us who recited Allāh’s verses to us, purified us and taught us the Book and Sunnah. May Allāh send His *Salah* and *Salaam* upon the one who was sent as a mercy to all of mankind; the one who is an example for those who initiate good deeds; and he who is a path for those who tread thereupon. May Allāh’s *Salah* and *Salaam* be upon His Messenger, his family, and all of his companions.

To proceed:

Indeed, Allāh’s blessing upon His Muslim servant is tremendous, and His kindness to him is enormous as he guided him to this great religion, the religion of Islam – the religion with which Allāh is pleased and completed for His servants. And any religion besides Islam will not be accepted as Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ  
الْإِسْلَامَ دِينًا ﴾

**“This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islām as your religion.” [Soorah al-Mai dah 5:3]**

And Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ﴾

**“Truly, the religion with Allāh is Islām.” [Soorah Aali Imraan 3:19]**

And Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي  
الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴿٨٥﴾ ﴾

**“And whoever seeks a religion other than Islām, it will never be accepted of him, and in the Hereafter he will be one of the losers.” [Soorah Aali Imraan 3:85]**

And Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ  
الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُولَئِكَ هُمُ الرَّاشِدُونَ ﴿٧﴾ فَضَلًّا مِّنَ اللَّهِ  
وَنِعْمَةً وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٨﴾ ﴾

## INTRODUCTION

**“But Allāh has endeared the Faith to you and has beautified it in your hearts, and has made disbelief, wickedness and disobedience (to Allāh and His Messenger) hateful to you. These! They are the rightly guided ones, (This is) a Grace from Allāh and His Favor. And Allāh is All-Knowing, All-Wise.”** [*Soorah al-Hujuraat* 49:7-8]

Indeed, it (Islam) is the religion through which Allāh corrected beliefs, morals and the life of this world as well as the hereafter. Through Islam, Allāh beautifies the external and interior (appearance) of the person. Anyone who embraces and clings to Islam will be liberated from the claws of falsehood, the abyss of turpitude, and the slipperiness of corruption and misguidance.

Indeed, Islam is the correct religion. Its goals, purposes, guidance, directives, results, and benefits have been perfected. Islam’s narratives are entirely genuine and sincere. Its rulings are balanced and healthy. Therefore, the legislation will never command a matter and the sound intellect<sup>1</sup> will say, ‘I wish Allāh had prohibited it’; and never will the legislation prohibit a matter and the sound intellect will say, ‘I wish Allāh had commanded this’; and never will the legislation make a matter lawful and the sound intellect will say, ‘I wish Allāh had made it unlawful’; and never will the

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<sup>1</sup> **Translator’s note:** what the term ‘sound intellect’ refers to is the intellect that agrees with the legislation of Allāh that is upon the Fitrah (i.e., natural disposition).

## ISLAM HONORS THE WOMAN

legislation make a matter unlawful and the sound intellect will say, 'I wish Allāh had made it lawful.'<sup>2</sup>

No correct knowledge had come before disproving any matter of His tremendous narratives, nor had there come a single sound command voiding any of Islam's correct rulings.

Indeed, Islam is the great religion which guides to the truth and an upright path. Truthfulness is Islam's slogan, and Justice is its axis. The truth is its makeup, Mercy is its essence and objective, good is its partner, integrity and reform are its beauty and actions while Guidance and the right path are its provisions. For this reason, the greatest form of honor achieved by the servant is guidance to this religion: the success to cling to it, adherence to its guidance, faithfulness to its evidences and directives; and complete remoteness and warning from every forbidden matter.

The honor with which Islam bestows the Muslim woman with is among its perfection and beauty, it is a protection for them. Islam has concern for women's rights and prevents them from being oppressed and transgressed upon, and their weakness being taken advantage of and what is similar to that.

Islam has made for her and those who live with her tremendous guidelines: instructions filled with wisdom, and

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<sup>2</sup> **Translator's note:** the author (i.e., Shaykh Abdur Razzaaq ibn Abdul Muhsin al-Badr) may Allāh preserve him, quoted this statement from Ibn Qayyim (May Allāh have mercy upon him) which is in the book *Madaarij Saalikeen* (1/428).

## INTRODUCTION

upright directives which will ensure for her a pleasant life, an existence full of equality, delight, and happiness in this worldly life and the Hereafter.

## ESSENTIAL PRINCIPLES

Regarding this great station, it is imperative for the Muslim to be aware, in summary, of these important principles and great guidelines in order to ascertain knowledge and realization of it (i.e. principles & guidelines) and make advancements according to it. And to similarly learn real commendation, the perfect bestowal of favors, and eternal happiness in this worldly life and the Hereafter.

**Firstly**, the servant should know with complete certainty that the best, most upright, perfect and beautiful rulings are the decrees of the Lord and Creator of all that exists. Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ إِنِ الْحُكْمُ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿١٠٥﴾ ﴾

**“The command (or the judgment) is for none but Allāh. He has commanded that you worship none but Him (i.e. His Monotheism), that is the (true) straight religion, but most men know not.” [Soorah Yusuf 12:40]**

And Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ ﴿١٠٥﴾ ﴾

## ESSENTIAL PRINCIPLES

**“And who is better in judgment than Allāh for a people who have firm Faith.” [Soorah al-Mai dah 5:50]**

And Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿١٠٩﴾ ﴾

**“And He is the Best of judges.” [Soorah Yunus 101:109]**

And Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ أَلَيْسَ اللَّهُ بِأَحْكَمَ الْحَاكِمِينَ ﴿٨﴾ ﴾

**“Is not Allāh the Best of judges?” [Soorah at-Teen 95:8]**

And Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴾

﴿ ٥٩ ﴾

**“Thus Allāh makes clear His *Ayat* (Commandments and legal obligations) for you. And Allāh is All-Knowing, All-Wise.” [Soorah an-Noor 24:59]**

**Secondly**, the servant must understand that his happiness and honor is entirely tied to his obedience to his Lord as well as his abidance to His rulings: his portion and allotment from

it is according to his portion and allotment of obedience and abidance. Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ إِن تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلَكُمْ مُدْخَلًا كَرِيمًا ﴿٣١﴾ ﴾

**“If you avoid the great sins that you are forbidden to do, We shall remit your (small) sins, and admit you to a Noble Entrance (i.e. Paradise).” [Soorah an-Nisaa 4:31]**

Allāh (سُبْحَانَهُ وَتَعَالَى) says about the comrade of Yasin,

﴿ إِنِّي ءَامَنْتُ بِرَبِّكُمْ فَاسْمَعُونِ ﴿٣٥﴾ قِيلَ ادْخُلِ الْجَنَّةَ ۗ قَالَ يَلِيَّتْ قَوْمِي يَعْلَمُونَ ﴿٣٦﴾ بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ ﴿٣٧﴾ ﴾

**“Verily! I have believed in your Lord, so listen to me! It was said (to him when the disbelievers killed him): ‘Enter Paradise.’ He said: Would that my people knew! That my Lord (Allāh) has forgiven me and made me of the honored ones! ” [Soorah Yasin 36:25-27]**

And Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ قَدْ أَفْلَحَ مَنْ زَكَّاهَا ﴿١﴾ وَقَدْ خَابَ مَنْ دَسَّاهَا ﴿٢﴾ ﴾



## ESSENTIAL PRINCIPLES

**“Indeed he succeeds who purifies his oneself (i.e. obeys and performs all that Allāh ordered, by following the true Faith of Islamic Monotheism and by doing righteous good deeds). And indeed he fails who corrupts his ownself.” [Soorah ash-Shams 91:9-10]**

**Thirdly**, the Muslim servant—male or female—should be aware that they have numerous enemies in this worldly life. These enemies are making every effort to topple their dignity, rarefying the path to their might and happiness. They (their enemies) sent forth whatever they are able to do in order to disparage and humiliate them.

At the forefront of these enemies is Shaytaan, the enemy of Allāh, Islam, and His believing servants; he who is infuriated with an extreme level of lividness at Allāh honoring the believers with this religion and guiding them to His straight path. So Shaytaan has declared a large scale war against them and waylays for them at every path He then approaches them from every direction wanting to thwart them from their dignity and trying to cause them to lose their might and prestige.

And Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ قَالَ ءَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا ﴿١٦﴾ قَالَ أَرَأَيْتَ إِذْ أَعْرَضْتَ عَنْكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ لَئِنِ أَخَّرْتَنِي إِلَى يَوْمِ الْقِيَامَةِ

لَاخْتَبِكَنَّ ذُرِّيَّتَهُ إِلَّا قَلِيلًا ﴿٦٣﴾ قَالَ أَذْهَبَ فَمَنْ  
 تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاؤُكُمْ جَزَاءً مَوْفُورًا ﴿٦٤﴾  
 وَأَسْتَفْزِرُّ مَنِ اسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ وَأَجْلِبْ عَلَيْهِمُ  
 بِخَيْلِكَ وَرَجِلِكَ وَشَارِكِهِمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعَدَّهُمْ  
 وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا ﴿٦٥﴾

"And (remember) when We said to the angels: "Prostrate unto Adam." They prostrated except *Iblis* (Satan). He said: "Shall I prostrate to one whom You created from clay?" [*Iblis* (Satan)] said: "See? This one whom You have honored above me, if You give me respite (keep me alive) to the Day of Resurrection, I will surely seize and mislead his offspring (by sending them astray) all but a few!" (Allāh) said: "Go, and whosoever of them follows you, surely! Hell will be the recompense of you (all) an ample recompense. "And *Istafziz* [literally means: befool them gradually] those whom you can among them with your voice (i.e. songs, music, and any other call for Allāh's disobedience), make assaults on them with your cavalry and your infantry, mutually share with them wealth and children (by tempting them to earn money by illegal ways usury, etc., or by committing illegal sexual intercourse, etc.), and make promises to them." But Satan promises them nothing but deceit." [*Soorah al-Isra* 17:61-64]

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And Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ إِنَّ الشَّيْطَانَ لَكُمُ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُوا حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ ﴾ (٦)

**“Surely, *Shaytaan* is an enemy to you, so take (treat) him as an enemy. He only invites his *Hizb* (followers) that they may become the dwellers of the blazing Fire.” [Soorah Fatir 35:6]**

Hence, it is incumbent upon every Muslim, male and female, to be cautious of *Shaytaan* and every enemy that aims to dislodge them both from this station of honor.

**Fourthly**, one must believe his success, the probity of his affairs, straightness of his condition, and ascertainment of his honor is in his Master and Lord’s hand. The Lord of Might (سُبْحَانَهُ وَتَعَالَى) says,

﴿ وَمَنْ يُهِنِ اللَّهُ فَمَا لَهُ مِنْ مُكْرِمٍ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ ﴾ (١٨)

**“And whomsoever Allāh disgraces, none can honor him. Verily! Allāh does what He wills.” [Soorah al-Hajj 22:18]**

For this reason, it is incumbent upon him to strengthen his bond with His Lord (سُبْحَانَهُ وَتَعَالَى) and he seek his honor from Him. From the supplications of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is,

اللَّهُمَّ أَصْلِحْ لِي دِينِي الَّذِي هُوَ عِزَّةٌ أُمْرِي ، وَأَصْلِحْ لِي دُنْيَايَ الَّتِي فِيهَا مَعَاشِي ، وَأَصْلِحْ لِي آخِرَتِي الَّتِي فِيهَا مَعَادِي ، وَاجْعَلِ الْحَيَاةَ زِيَادَةً لِي فِي كُلِّ خَيْرٍ ، وَ الْمَوْتَ رَاحَةً لِي مِنْ كُلِّ شَرٍّ .

**“O Allāh, make my religion easy for me by virtue of which my affairs are protected; set right for me my world where my life exists, make good for me my Hereafter which is my resort to which I have to return and make my life prone to perform all types of good, and make death a comfort for me from every evil.”<sup>3</sup>**

This statement serves to indicate that no one can do without His Lord granting uprightness of his situations, straightness of his affairs, and ascertainment of his dignity and conferment of honors.

**Fifthly**, he must make his greatest concern in this worldly life to be honored before Allāh, so he can obtain conferment of honors and become happy with what Allāh (سُبْحَانَهُ وَتَعَالَى) has

<sup>3</sup> Muslim reported it (272).

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prepared for His honored servants whom Allāh says regarding them,

﴿ أُولَٰئِكَ فِي جَنَّٰتٍ مُّكْرَمُونَ ﴿٧٥﴾ ﴾

**“Such shall dwell in the Gardens (i.e. Paradise) honored.”** [Soorah al-Ma’arij 70:35]

So this is a true honor and the only way to achieve this is by carrying out the *Taqwaa* of Allāh (سُبْحٰنَهُ وَتَعَالَىٰ) in secret and in open, and in the witnessed and unseen. Allāh (سُبْحٰنَهُ وَتَعَالَىٰ) says,

﴿ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ﴾

**“Verily, the most honorable of you with Allāh is that (believer) who has *at-Taqwa*.”** [Soorah al-Hujuraat 49:13]

In *Saheeh Bukhaaree* on the authority of Aboo Hurairah (رَضِيَ اللَّهُ عَنْهُ) who said,

قِيلَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : مَنْ أَكْرَمُ النَّاسِ ؟ قَالَ :  
(( أَكْرَمُهُمْ أَتْقَاهُمْ )) .

**“The Prophet (ﷺ) was asked, ‘Who is the most honorable of the people?’ He said, ‘the most distinguished of them with Allāh are those who have *Taqwaa*.’”<sup>4</sup>**

Whoever seeks honor from other than this way, then he will only be chasing after a mirage and pursuing a path of failure and ruin.

**Sixthly**, the woman specifically must know that the rulings related to her affairs are at the utmost perfection and mastery without even a single flaw or imperfection, nor any bias or offense. And why would it not be so when these are the judgments of the best of Judges, the revelation of the Lord of all that exists: *al-Hakeem* (i.e. The All-Wise) in His administration (of His creation), *al-Baseer* (i.e. The All-Seeing) of His servants, *al-'Aleem* (i.e. The All-Knowing) of what is their happiness, success, and righteousness in this world and the hereafter.

For this reason, from the greatest oppression and most severe crime and abasement is that one says regarding anything from Allāh’s rulings related to the woman or other than her, “Indeed within them (i.e., the judgments) is bias, deprivation, injustice, or offence.” And the one who makes these statements or some of them, has not estimated his Lord with an estimation due to Him, nor has he respected Him. Allāh (ﷻ) says,

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<sup>4</sup> *Al-Bukhaaree* collected it (3374).

﴿ مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ﴾

**“What is the matter with you, [that you fear not Allāh (His punishment), and] you hope not for reward.”**  
[Soorah Nuuh 71:13]

Meaning, what is the matter with you that you do not treat Him like those who respect Him. The word ‘**respect**’ refers to veneration, and from the veneration of Him (سُبْحَانَهُ وَتَعَالَى) is that His judgments are upheld, and His commands obeyed. It is believed that within these judgments is integrity, superiority, and prestige; and whoever believes contrary to that then how remote is he from venerating [Allāh] and how befitting is he to be humiliated and shamed in this world and the Hereafter.

So it is proper to be conscious of these essential principles and great guidelines and to give them great concern regarding this subject; rather, they are in reality the reinforcements which these principles and guidelines are built upon and the foundations that they are established on.

## WHO IS THE WOMAN?

The word “*al-mara’tu*” (woman) in the Arabic language refers to the female version of the male. Its pronunciation is “*imra’tun*” or “*mar’ah*” and it does not have a plural form (in Arabic); the word *nisā’* or *niswah* is instead used. The woman is the creation that Allāh (عَزَّوَجَلَّ) has brought into existence as a partner for man throughout his life. She was created originally from man in order for the similitude to be more profound and the bond and nearness to one another more binding; and also so that the sincere affection and mercy between them can be actualized in the most splendid fashion and beautiful appearance.

Allāh (سُبْحَانَهُ وَتَعَالَى) says,

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ  
 وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا  
 اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا



**“O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwaa’ (Eve)], and from them both He created many men and women and fear Allāh through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship) .**



## WHO IS THE WOMAN?

**Surely, Allāh is Ever an All-Watcher over you.” [Soorah an-Nisaa 4:1]**

And He (سُبْحَانَهُ وَتَعَالَى) says,

﴿ وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ﴿١١﴾ ﴾

**“And among His Signs is this, that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect.” [Soorah ar-Ruum 30:21]**

And He (سُبْحَانَهُ وَتَعَالَى) says,

﴿ وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُمْ مِنْ أَزْوَاجِكُمْ بَنِينَ وَحَفَدَةً وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ أَفِي الْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَتِ اللَّهِ هُمْ يَكْفُرُونَ ﴿٧٢﴾ ﴾

**“And Allāh has made for you wives of your kind, and has made for you, from your wives, sons and grandsons, and has bestowed on you good provision. Do they then believe in false deities and deny the**

**Favour of Allāh (by not worshipping Allāh Alone)."**

[Soorah an-Nahl 16:72]

These verses bespeak that Hawwaa', the wife of Aadam ( عَلَيْهِ السَّلَام ), was created from him; then Allāh (سُبْحَانَهُ وَتَعَالَى) spread from them countless men and women through their copulation which resulted in pregnancy and procreation.

Allāh made for the man components and characteristics, just as He similarly created for the woman her components and characteristics; thus their divergence from their respected components and characteristics is deemed a deviation from the natural disposition [that each was created upon] and a departure from the path. It has been confirmed in *Bukhaaree* and *Muslim* from the Hadith of Aboo Hurairah (رَضِيَ اللَّهُ عَنْهُ) that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

إِنَّ الْمَرْأَةَ خُلِقَتْ مِنْ ضَلَعٍ ، وَإِنَّ أَعْوَجَ شَيْءٍ فِي الضَّلَعِ  
أَعْلَاهُ ، فَإِنْ ذَهَبَتْ تُقِيمُهُ كَسَرْتَهُ ، وَإِنْ اسْتَمْتَعَتْ بِهَا  
اسْتَمْتَعَتْ بِهَا وَفِيهَا عَوْجٌ .

**"Indeed the woman was created from a rib, and its most crooked part is the uppermost. If you attempt to straighten it; you will break it, and if you enjoy her, you will do so while crookedness remains in her." <sup>5</sup>**

<sup>5</sup> *Al-Bukhaaree* (3331) and *Muslim* collected it (1468).

## WHO IS THE WOMAN?

An-Nawawee (رَحْمَةُ اللَّهِ) commented on this Hadith saying,

**“Within this hadith is a proof to what the scholars of Fiqh or some of them state that Hawwaa’ was created from the rib of Aadam. Allāh (سُبْحَانَهُ وَتَعَالَى) says, ‘Who created you from a single person (Aadam), and from him (Aadam) He created his wife [Hawwaa’ (Eve)].”<sup>6</sup>**

This statement denotes that the core of the woman’s structure and natural disposition has been made distinct with some characteristics and components which cause her to have a particular state and individual style of life which begins with her femininity, motherhood, gentleness, vulnerability, and abundant mood swings. So she menstruates, becomes pregnant, has cravings for particular food while pregnant, gives birth, breastfeeds, concerns herself with the nurturing of her newborn and other than that from what she specializes in. And just like this the man has components and characteristics of his own; neither side should aspire for the other’s characteristics as Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ  
لِّلرِّجَالِ نَصِيبٌ مِّمَّا كَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا  
كَسَبْنَ وَسَأَلُوا اللَّهَ مِنْ فَضْلِهِ إِنَّا اللَّهُ كَانُ  
يَكُلُّ شَيْءٍ عَلِيمًا ﴾

<sup>6</sup> Explanation of *Saheeh Muslim* (10/57).

**“And wish not for the things in which Allāh has made some of you to excel others. For men, there is a reward for what they have earned, (and likewise) for women there is a reward for what they have earned, and ask Allāh of His Bounty. Surely, Allāh is Ever All-Knower of everything.” [Soorah an-Nisaa 4:32]**

And He (سُبْحَانَهُ وَتَعَالَى) says,

﴿الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ  
عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ﴾

**“Men are the protectors and maintainers of women, because Allāh has made one of them to excel the other, and because they spend (to support them) from their means.” [Soorah an-Nisaa 4:34]**

The man’s custodianship over the woman is from the things that Allāh has made whereby one of them excels over the other. From these matters with which man has been made particular with is superiority in intellect, sedateness, patience, perseverance, self-control, and strength which the woman does not have the likeness thereof. Thus the man has been given certain rights over the woman that are in harmony with her abilities and the core of her makeup, and likewise the woman has been given individual rights over the man that are in harmony with his abilities and the core of his makeup.

WHAT IS THE REALITY CONCERNING HONOR  
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## WHAT IS THE REALITY CONCERNING HONOR GIVEN TO MAN?

One who contemplates over the texts and evidences will find that Allāh's bestowing of honor on man is of two types:

1. **A general honor:** Allāh (سُبْحَانَهُ وَتَعَالَى) clarifies this with His statement,

﴿ \* وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ  
وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِّمَّنْ  
خَلَقْنَا تَفْضِيلًا ﴾ ﴿٧٠﴾

**"And indeed We have honored the Children of Aadam, and We have carried them on land and sea, and have provided them with *at-Taiyibât* (good, lawful things), and have preferred them above many of those whom We have created with a marked preference."** [Soorah al-Israa 17:70]

al-Qurtubi (رَحِمَهُ اللهُ) said about this verse,

**"This honor includes their creation in this certain appearance which is of a wide figure and a beautiful shape; and their being carried through land and sea – a privilege which is not achieved by any creature accept the children of Aadam. So by His supreme will, design, governing, and His**

honoring man Allāh takes upon Himself bestows upon man their allotment of food, drink, and clothing; and this is not accommodated for animals like it is for humans. This is the case because they exclusively attain wealth—unlike animals—wear clothes, and eat food prepared from different ingredients whereas the goal of every animal is to simply eat raw meat or food that is not prepared from different ingredients.”<sup>7</sup>

And Ibn Katheer (رَحْمَةُ اللَّهِ) said about this verse,

“He (سُبْحَانَهُ وَتَعَالَى) informs us of His gracing the children of Aadam and bestowing honor on them by creating them in the most excellent and perfect appearance just as He (سُبْحَانَهُ وَتَعَالَى) says, ‘ Verily, We created man of the best stature (mold),’<sup>8</sup> meaning, he walks upright with his two feet and eats with his hands whereas animals walk on all fours and eat with their mouth. Man can differentiate between things and come to know its benefits, characteristics and harms in both religious and worldly matters.”<sup>9</sup>

2. **An exclusive honor:** and this is the guidance to this religion and success towards being obedient to the Lord of all that exists. This is the real honor, the perfect glory, and eternal happiness in this world and the Hereafter since Islam is surely the religion of Allāh (the Mighty and Sublime), the religion of might and honor,

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<sup>7</sup> From the book, “*al-Jaami li Ahkaam-il-Quran*” (10/299).

<sup>8</sup> [Soorah at-Teen 95:4]

<sup>9</sup> From the book, “*Tafseer al-Quran al-‘Atheem*” (3/51).

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loftiness, and uprightness. The might belongs to Allāh, His Messenger, and believers.

While clarifying that honor comes only by obedience and submission to His greatness, abidance to His Majesty, and complying with His commands, Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي  
الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالْدَّوَابُّ  
وَكَثِيرٌ مِّنَ النَّاسِ وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ وَمَنْ يُهِنِ اللَّهُ فَمَا  
لَهُ مِنْ مُّكْرِمٍ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ ﴾ ﴿١٨﴾

**“See you not that to Allāh prostrates whoever is in the heavens and whoever is on the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and *ad-Dawâb* (moving living creatures, beasts, etc.), and many of mankind? But there are many (men) on whom the punishment is justified. And whomsoever Allāh disgraces, none can honor him. Verily! Allāh does what He wills.” [Soorah al-Hajj 22:18]**

So the one who has not been granted success to having *Eemaan* (i.e., true Islamic faith) and does not abide by the obedience of the Most Gracious, then he is humiliated, not honored; and one’s portion of honor and safety from humiliation is according to his portion of *Eemaan* in speech,

belief, and action. Thus whoever seeks might without the religion will be humiliated and whoever aspires to honor without Islam will be humiliated.

From the things that one must know here is that the bestowment of the first type of honor – which is the general honor – necessitates from man that he fulfills the means to obtain the second type of honor (i.e., the exclusive honor). This means that the one whom Allāh honors with wealth, health, well-being and so forth, must strive to do his utmost in obedience and put forth his efforts for the cause of Allāh's pleasure; because, Allāh (عَزَّوَجَلَّ) will question him on the day of resurrection concerning this honor that he was bestowed.

Imam Muslim collected in his *Saheeh* from the Hadith of Aboo Hurairah (رَضِيَ اللَّهُ عَنْهُ) that he said,

قَالُوا يَا رَسُولَ اللَّهِ هَلْ نَرَى رَبَّنَا يَوْمَ الْقِيَامَةِ؟ قَالَ : (( هَلْ تَضَارُونَ فِي رُؤْيَةِ الشَّمْسِ فِي الظَّهِيرَةِ لَيْسَتْ فِي سَحَابَةٍ؟ قَالُوا : لَا ، قَالَ : فَهَلْ تَضَارُونَ فِي رُؤْيَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ لَيْسَ فِي سَحَابَةٍ؟ قَالُوا : لَا ، قَالَ : فَوَالَّذِي نَفْسِي بِيَدِهِ لَا تَضَارُونَ فِي رُؤْيَةِ رَبِّكُمْ إِلَّا كَمَا تَضَارُونَ فِي رُؤْيَةِ أَحَدِهِمَا ، قَالَ : فَيَلْقَى الْعَبْدُ فَيَقُولُ : أَيُّ فُلٍ أَلَمْ أُكْرِمَكَ وَ أَسْوَدَكَ وَ أَرْوَجَكَ وَ أَسْحَزَكَ الْخَيْلَ وَ



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الإِبِلَ وَ أَدْرَكَ تَرَأْسَ وَ تَرْبَعٌ ؟ فَيَقُولُ : بَلَى ، قَالَ : فَيَقُولُ  
: أ فَظَنَنْتَ أَنَّكَ مُلَاقِيٌّ ؟ فَيَقُولُ : لَا ، فَيَقُولُ : فَإِنِّي  
أَنْسَاكَ كَمَا نَسَيْتَنِي ، ثُمَّ يَلْقَى الثَّانِي فَيَقُولُ : أَيُّ فُلٍ  
أَلَمْ لَمْ أَكْرِمَكَ وَ أَسْوَدَكَ وَ أَرْوَجَكَ وَ أَسَخَّرَكَ الْخَيْلَ  
وَ الإِبِلَ وَ أَدْرَكَ تَرَأْسَ وَ تَرْبَعٌ ؟ فَيَقُولُ : بَلَى أَيُّ رَبِّ ،  
فَيَقُولُ : أ فَظَنَنْتَ أَنَّكَ مُلَاقِيٌّ ؟ فَيَقُولُ : لَا ، فَيَقُولُ :  
فَإِنِّي أَنْسَاكَ كَمَا نَسَيْتَنِي ، ثُمَّ يَلْقَى الثَّالِثَ فَيَقُولُ  
لَهُ مِثْلَ ذَلِكَ فَيَقُولُ : يَا رَبِّ آمَنْتُ بِكَ وَ بَكِتَابِكَ وَ  
بِرِسَالِكَ . وَ صَلَّيْتُ وَ صُمْتُ وَ تَصَدَّقْتُ . وَ يُثْنِي بِخَيْرِ  
مَا اسْتَطَاعَ ، فَيَقُولُ : هَا هُنَا إِذَا ، قَالَ : ثُمَّ يُقَالُ لَهُ :  
الآنَ نَبَعْتُ شَاهِدًا عَلَيْكَ ، وَ يَتَفَكَّرُ فِي نَفْسِهِ مَنْ ذَا  
الَّذِي يَشْهَدُ عَلَيَّ ؟! فَيُخْتَمُ عَلَى فِيهِ وَ يُقَالُ لِفَخِذِهِ  
وَ لَحْمِهِ وَ عِظَامِهِ أَنْطِقِي فَتَنْطِقُ فَخِذُهُ وَ لَحْمُهُ وَ  
عِظَامُهُ بِعَمَلِهِ ، وَ ذَلِكَ لِيُعْذَرَ مِنْ نَفْسِهِ ، وَ ذَلِكَ  
الْمُنَافِقُ ، وَ ذَلِكَ الَّذِي يَسْخَطُ اللَّهُ عَلَيْهِ .)) . قَوْلُهُ : (( أَيُّ  
فُلٍ )) أَيُّ : يَا فُلَانُ .

"They said, 'O Allāh's Messenger, will we be able to see our Lord on the Day of Judgment? He said: Do you experience any difficulty in seeing the sun in the noon when there is no cloud over it? They said: No. He again said: Do you experience feel any difficulty in seeing the moon on the fourteenth night when there is no cloud over it? They said: No. After that he said: By Allāh, Who in His Hand is my life, you will not face any difficulty in seeing your Lord just as you will not do so in seeing one of them. Then Allāh would sit in judgment upon the servant and say: O so and so, did I not honour you and grant you authority, and a spouse and subdue for you horses and camels; as well as afford you an opportunity to rule over your subjects? He would say: Yes. And then Allāh would ask: Did you not think that you would meet me? And he would say: No. After that, He (Allāh) would say: Well, We will forget you as you forgot me. Then the second person would be brought for judgment and Allāh would say: O so and so, did I not honour you and grant you authority, and a spouse and subdue for you horses and camels; as well as afford you an opportunity to rule over your subjects? He would say: Yes, my Lord. And He (the Lord) would say: Did you not think that you would be meeting me? And he would say: No. And then He (Allāh) would say: Well, I will forget you today as you forgot me. Then the third one would be brought, and He (Allāh) would say to him as He said before. And he (the third person) would say: O my Lord, I affirmed my faith in Thee and in Thy Book and in Thy Messenger and I observed prayer and fast and

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GIVEN TO MAN?

**gave charity; and he would speak in good terms like this as much as he is able. And He (Allāh) would say: Well, We will bring our witnesses against you, after which the man would wonder who would bear witness against him. Then his mouth would be sealed and it would be said to his thighs, flesh and bones to speak; and so his thighs, flesh, and bones would bear witness to his deeds and it would be done so that he should not be able to make any excuse for himself, and that is the example of the hypocrite and what Allāh is displeased with.”<sup>10</sup>**

This Hadith is a clear proof that man will be questioned on the day of resurrection concerning how Allāh has honored him with well-being, health, wealth, shelter, food, drink and so forth since Allāh (سُبْحَانَهُ وَتَعَالَى) has honored him thus so that he can fulfill His obedience and perform deeds seeking His pleasure. Thus when one directs the blessings unjustly and utilizes it ill-mannerly, he will be held accountable for that on the day of resurrection.

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<sup>10</sup> Muslim reported it (#2978).

## THE WOMAN'S HONOR IN ISLAM

Indeed, the true religion of Islam with its sound directives and wise directions safeguards the Muslim woman and protects her integrity and honor. Also, it promises to ensure her high rank and happiness while facilitating for her a pleasant life — one that is distant from areas of skepticism, *fitan*, evil, and corruption. All of this is from Allāh's great mercy upon His servants as He sent down His legislation as a sincere advice to them, as a reform for their corruption, as a rectifier of their twistedness and as a guarantee for their happiness.

This great management that Islam has brought for the woman is considered a safety valve for her — rather, for the society as whole with its families — from the release of evil, *fitan*, and the descending of calamities and catastrophes upon them. And if they stray from Islam's guidelines for the woman within society, destruction will be released upon them, and evil and danger will come successively. History is the greatest testament to this since whoever reflects on the past with its extended length will find that the greatest cause of the downfall of civilizations, the dismount of societies, the gradual disappearance of morals, the spread of depravities, the corruption of values, and the outbreak of crimes is the woman improperly beautifying herself, unveiling her face, mingling with men, exaggerating in her beautification, intermingling, being alone with strange men (i.e. those who are unlawful for her to be alone with), and frequenting public forums while she is in a complete state of beautification, most radiant dress, and is well perfumed.

## THE WOMAN'S HONOR IN ISLAM

Ibn al-Qayyim (رَحْمَةُ اللَّهِ) said,

**“No doubt that enabling women to intermingle with men is the origin of every calamity and evil. It is amongst the greatest causes for the descent of widespread punishments just as it is amongst the causes of public corruption and exclusive crime. Men mingling with women is a cause for abundant acts of lewdness and fornication, and it is also among the causes of mass deaths and concurrent plagues<sup>11</sup>. When the prostitutes mingled with Musa’s army and fornication became widespread amongst them, Allāh sent down upon them a plague and seven thousand people died in one day. This story is well-known in the books of Tafseer. So amongst the greatest causes of massive deaths is the abundance of fornication which is created by enabling women to intermingle with men, and to walk amongst them improperly-covered and beautified. Had the rulers knew what lies in this of corruption for this world and the people, before considering its graveness in the religion, they would be the most severe in preventing it.”<sup>12</sup>**

Hence Islam has come with preventive procedures and curative steps that cut off the root of these *Fitan* and work to liberate the society from these ills and evils: these are blessed teachings that aid in avoiding destruction, distancing oneself from lewdness and ruin—a mercy from Allāh upon the

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<sup>11</sup> The Shaykh said commenting on this word, **“like AIDS, syphilis, tuberculosis, and so forth.”**

<sup>12</sup> In the book, *“at-Turuq al-Hakamiyyah”* (page 281).

servants—as well as safeguarding their honor and shielding them from the humiliation of the worldly life and the punishment of the Hereafter.

Islam mentions that when the *fitnah* of women occurs, it will result in corruptions, evils and dangers whose extent is unknown and whose end dispraised.

Al-Bukhaaree and Muslim collected it from the hadith of Aboo Usaamah Ibn Zayd (رضي الله عنه) that the Prophet (صلى الله عليه وسلم) said,

مَا تَرَكْتُ بَعْدِي فِتْنَةً أَضَرَّ عَلَى الرَّجَالِ مِنَ النِّسَاءِ

**“I have not left after me a greater a *fitnah* (i.e., trial and temptation) more harmful to men than women.”** <sup>13</sup>

And Muslim collected it in his *Saheeh* on the authority of Aboo Sa’eed al-Khudree (رضي الله عنه) that the Prophet (صلى الله عليه وسلم) said,

فَاتَّقُوا الدُّنْيَا وَاتَّقُوا النِّسَاءَ فَإِنَّ أَوَّلَ فِتْنَةِ بَنِي إِسْرَائِيلَ  
كَانَتْ فِي النِّسَاءِ .

**“Be weary of the Dunya (i.e. worldly life), and be weary of Women; for indeed the first *fitnah* of the children of Israel was women.”** <sup>14</sup>

<sup>13</sup> Al-Bukhaaree (5096) and Muslim (2940) collected it.

<sup>14</sup> Muslim collected it (2742).

## THE WOMAN'S HONOR IN ISLAM

And because of this, Islam has made for the woman and man from the upright guidelines and significant directives that when established, all the good, virtues, and honor in this world and the hereafter will be actuated. Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ  
ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَيْرٌ بِمَا يَصْنَعُونَ ﴿٣٠﴾  
وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ  
فُرُوجَهُنَّ ﴾

“Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts, etc.). That is purer for them. Verily, Allāh is All-Aware of what they do. And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts, etc.).” [Soorah an-Noor 24:30-31]

And He (سُبْحَانَهُ وَتَعَالَى) says,

﴿ يٰۤاَيُّهَا النَّبِيُّ لَسْنَا بِكَ اَحَدٍ مِّنَ النِّسَاءِ اِنَّ اَتَّقِيْنَ  
فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ

قَوْلًا مَّعْرُوفًا ﴿٣٢﴾ وَقَرْنَ فِي بُيُوتِكِنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ  
الْجَاهِلِيَّةِ الْأُولَى ﴿٣٣﴾

“O wives of the Prophet! You are not like any other women. If you keep your duty (to Allāh), then be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery, etc.) should be moved with desire, but speak in an honorable manner. And stay in your houses, and do not display yourselves like that of the times of ignorance.” [Soorah al-Ahzaab 33:32-33]

And He (سُبْحَانَهُ وَتَعَالَى) says,

﴿يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءَ الْمُؤْمِنِينَ  
يُذْنِبْنَ عَلَيْهِنَّ مِنْ جَلَبِيبِهِنَّ ذَلِكَ أَدْنَى أَنْ يُعْرَفْنَ  
فَلَا يُؤْذَيْنَ﴾ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٥٩﴾ ﴿٥٨﴾

“O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way). That will be better, that they should be known (as free respectable women) so as not to be annoyed. And Allāh is Ever Oft-Forgiving, Most Merciful.” [Soorah al-Ahzab 33:59]



## THE WOMAN'S HONOR IN ISLAM

The texts concerning this meaning in the Qur'aan and the Sunnah are numerous. And the religion of Islam did not impose these guidelines in order to suppress liberties, nor for the purpose of constraining people; rather, they are for preserving society, maintaining its virtues, might and honor. Nor did the religion of Islam impose these guidelines on the Muslim woman in order to suppress her freedom, rather, Islam came to protect her from indecency, safeguard her from exposure to lewdness, and prevent her from falling into crime and corruption; and to also clothe her with that garments of *taqwaa*, purity, and modesty. So by that, Islam blocks any excuse that would lead to lewdness and plunge one into depravity – this is the true honor for the woman.

## FROM THE QURAN'S GUIDANCE CONCERNING BENEFICENCE TO THE WOMAN

Whoever contemplates over the Book of Allāh (عَزَّوَجَلَّ) that He has revealed to His servants as a guidance, mercy, radiance, light and a reminder for those who remember, will discover within it great consideration for the woman's state and an intense warning against oppressing and violating her.

There are honorable verses within the Noble Qur'aan that greatly resolve this matter: there is Soorah an-Nisaa' which contains numerous verses associated with women and a clarification of their tremendous rights. Among the Qur'aan's guidance concerning kindness to women are the following:

1. The command to deal with the woman within the limits of what is good religiously and beneficence: to stop at these great boundaries and upright guidelines. Also, it warns from oppressing her or violating Allāh's boundaries which He has legislated for His servants in dealing with her.

Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ اٰطَلَقُوْا مَرٰتَانِ ۙ فَاِمْسَاكُ بِمَعْرُوْفٍ اَوْ تَسْرِیْحٌ بِاِحْسٰنٍ ۗ وَلَا یَجِزُ لَكُمْ اَنْ تَاْخُذُوْا بِمَمَّا ءَاتٰیْتُمُوْهُنَّ شَیْئًا اِلَّا اَنْ

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يَخَافَا إِلَّا يُقِيمَا حُدُودَ اللَّهِ فَإِنْ خِفْتُمْ إِلَّا يُقِيمَا  
حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ ۗ تِلْكَ حُدُودُ  
اللَّهِ فَلَا تَعْتَدُوهَا وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَٰئِكَ هُمُ  
الظَّالِمُونَ ﴿٣١﴾ فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدِ حَتَّىٰ تَتَّخِجَ  
زَوْجًا غَيْرَهُ ۗ فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا  
إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا  
لِقَوْمٍ يَعْلَمُونَ ﴿٣٢﴾ وَإِذَا طَلَقْتُمُ النِّسَاءَ فَلَمَّا بَلَغْنَ أَجَلَهُنَّ  
فَامْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ وَلَا تُمْسِكُوهُنَّ  
ضُرَارًا لَتَعْتَدُوا ۗ وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ ۗ وَلَا  
تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوعًا وَادْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ وَمَا  
أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ يُعْظِمُكُمْ بِهِ ۗ وَاتَّقُوا اللَّهَ  
وَأَعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣٣﴾ وَإِذَا طَلَقْتُمُ النِّسَاءَ  
فَبَلَغْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا  
تَرَضُوا بَيْنَهُمْ بِالْمَعْرُوفِ ۗ تِلْكَ يُوعِظُ بِهِ مَنْ كَانَ مِنْكُمْ

يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَمَ آيَاتُ لَكُمْ وَأَطَهَّرُ وَاللَّهُ  
 يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢٣٢﴾

"The divorce is twice, after that, either you retain her on reasonable terms or release her with kindness. And it is not lawful for you (men) to take back (from your wives) any of your *Mahr* (bridal money given by the husband to his wife at the time of marriage) which you have given them, except when both parties fear that they would be unable to keep the limits ordained by Allāh (e.g. to deal with each other on a fair basis). Then if you fear that they would not be able to keep the limits ordained by Allāh, then there is no sin on either of them if she gives back (the *Mahr* or a part of it) for her *Al-Khul'* (divorce). These are the limits ordained by Allāh, so do not transgress them. And whoever transgresses the limits ordained by Allāh, then such are the *Zâlimûn* (wrong-doers, etc.). (230) and if he has divorced her (the third time), then she is not lawful unto him after that until she has married another husband. Then, if the other husband divorces her, it is no sin on both of them that they reunite, provided they feel that they can keep the limits ordained by Allāh. These are the limits of Allāh, which He makes plain for the people who have knowledge. (231) And when you have divorced women, and they have fulfilled the term of their prescribed period, either take them back on reasonable basis or set them free on reasonable basis.

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**But do not take them back to hurt them, and whoever does that, then he has wronged himself. And treat not the Verses (Laws) of Allāh as a jest, but remember Allāh's Favours on you (i.e. Islām), and that which He has sent down to you of the Book (i.e. the Qur'ân) and *al-Hikmah* (the Prophet's *Sunnah* - legal ways - Islāmic jurisprudence, etc.) whereby He instructs you. And fear Allāh, and know that Allāh is All-Aware of everything. (232) and when you have divorced women, and they have fulfilled the term of their prescribed period, do not prevent them from marrying their (former) husbands, if they mutually agree on reasonable basis. This (instruction) is an admonition for him among you who believes in Allāh and the Last Day. That is more virtuous and purer for you. Allāh knows, and you know not."**  
[*Soorah al-Baqarah* 2:229-232]

2. Placing precise guidelines associated with spending on the woman in the case of her being kept in marriage or released (out of marriage) along with an encouragement to maintain kindness to her as much as possible in all situations.

Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمُ النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ  
أَوْ تَقْرُبُوا لَهُنَّ فَرِيضَةٌ لَّهُنَّ وَمَتَّعُوهُنَّ عَلَى الْمَوْسِعِ قَدَرُهُدْ

وَعَلَى الْمُقْتِرِ قَدْرُهُ مَتَاعًا بِالْمَعْرُوفِ حَقًّا عَلَى الْمُحْسِنِينَ  
 ﴿٢٣٦﴾ وَإِنْ طَلَقْتُمْوهنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ  
 لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ إِلَّا أَنْ يَعْفُونَ أَوْ  
 يَعْفُوا الَّذِي بِيَدِهِ عَقْدَةُ النِّكَاحِ وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَى  
 وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ



“There is no sin on you, if you divorce women while yet you have not touched (had sexual relation with) them, nor appointed unto them their *Mahr* (bridal money given by the husband to his wife at the time of marriage). But bestow on them (a suitable gift), the rich according to his means, and the poor according to his means, a gift of reasonable amount is a duty on the doers of good. And if you divorce them before you have touched (had a sexual relation with) them, and you have appointed unto them the *Mahr* (bridal money given by the husbands to his wife at the time of marriage), then pay half of that (*Mahr*), unless they (the women) agree to forego it, or he (the husband), in whose hands is the marriage tie, agrees to forego and give her full appointed *Mahr*. And to forego and give (her the full *Mahr*) is nearer to *at-Taqwa* (piety, righteousness, etc.). And do not forget liberality between yourselves. Truly, Allāh is All-Seer of what you do.” [Soorah al-Baqarah 2:236-238]

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3. The husband is obliged to give the wife a dowry that is agreed to by her, and if she forgoes anything from it, then it will be permissible for him. Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ وَءَاتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً فَإِن طِبْنَ لَكُمْ عَن شَيْءٍ مِّنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَّرِيَّتًا ﴾

**“And give to the women (whom you marry) their *Mahr* (obligatory bridal money given by the husband to his wife at the time of marriage) with a good heart, but if they, of their good pleasure, remit any part of it to you, take it, and enjoy it without fear of any harm (as Allāh has made it lawful).” [Soorah an-Nisaa 4:4]**

4. Her portion of the inheritance from that which is left behind by her parents or other than them from her kin is according to the type of relationship she has with that relative and the limits that she deserves. Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ لِلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ نَصِيبًا مَّفْرُوضًا ﴾

**“There is a share for men and a share for women from what is left by parents and those nearest related, whether, the property be small or large - a legal share.” [Soorah an-Nisaa 4:7]**

5. A warning against wrongfully preventing a woman from marriage, or pressuring confining her, or returning anything of her dowry. Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا  
النِّسَاءَ كَرْهًا وَلَا تَعْضُلُوهُنَّ لِتَذَهَبُوا بِبَعْضِ مَا ءَاتَيْتُمُوهُنَّ  
إِلَّا أَنْ يَأْتِيَنَّ بِفَحِشَةٍ مُبِينَةٍ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ  
فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ  
فِيهِ خَيْرًا كَثِيرًا ﴿١١﴾ وَإِنْ أَرَدْتُمْ أَسْتِبْدَالَ زَوْجٍ  
مَكَانَ زَوْجٍ وَءَاتَيْتُمْ إِحْدَهُنَّ قِطَارًا فَلَا تَأْخُذُوا  
مِنْهُ شَيْئًا ءَاتَاخُذُوهُ، بَهْتِنَا وَإِثْمًا مُبِينًا ﴿١٢﴾  
وَكَيْفَ تَأْخُذُونَهُ، وَقَدْ أَفْضَى بَعْضُكُمْ إِلَى بَعْضٍ  
وَءَاخُذَنَ مِنْكُمْ مِيثَاقًا عَلِيًّا ﴿١٣﴾ ﴾

**“O you who believe! You are forbidden to inherit women against their will, and you should not treat them with harshness, that you may take away part of**



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the *Mahr* you have given them, unless they commit open illegal sexual intercourse. And live with them honorably. If you dislike them, it may be that you dislike a thing, and Allāh brings through it a great deal of good. (20). But if you intend to replace a wife by another and you have given one of them a *Cantar* (of gold i.e. a great amount) as *Mahr*, take not the least bit of it back; would you take it wrongfully without a right and (with) a manifest sin? (21). And how could you take it (back) while you have gone in unto each other, and they have taken from you a firm and strong covenant?" [Soorah an-Nisaa 4:19-21]

6. Clarifying every gender's unique qualities and merits, and warning against the aspiring of one of them for what the other has been favored with. Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ  
لِّلرِّجَالِ نَصِيبٌ مِّمَّا كَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا  
كَسَبْنَ وَسَأَلُوا اللَّهَ مِنْ فَضْلِهِ ۗ إِنَّ اللَّهَ كَانَ  
بِكُلِّ شَيْءٍ عَلِيمًا ﴾

"And wish not for the things in which Allāh has made some of you to excel others. For men, there is a reward for what they have earned, (and likewise) for women there is a reward for what they have earned,

and ask Allāh of His Bounty. Surely, Allāh is Ever All-Knower of everything." [Soorah an-Nisaa 4:32]

7. She has been made an associate with the man in acts of obedience and getting closer to Allāh, and has been obliged with what Allāh has commanded from the acts of worship. And on the day of Resurrection, everyone of them both will have his or her reward and recompense according to their *Ikhlāas*, seriousness, and worship. Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ  
وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ  
وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ  
وَالْمُتَصَدِّقَاتِ وَالصَّامِتِينَ وَالصَّامِتَاتِ وَالْحَافِظِينَ  
فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا  
وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا



“Verily, the Muslims (those who submit to Allāh in Islām) men and women, the believers men and women (who believe in Islāmic Monotheism), the men and the women who are obedient (to Allāh), the men and women who are truthful (in their speech

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and deeds), the men and the women who are patient (in performing all the duties which Allāh has ordered and in abstaining from all that Allāh has forbidden), the men and the women who are humble (before their Lord Allāh), the men and the women who give *Sadaqât* (i.e. *Zakât*, and alms, etc.), the men and the women who observe *Saum* (fast) (the obligatory fasting during the month of Ramadân, and the optional *Nawâfil* fasting), the men and the women who guard their chastity (from illegal sexual acts) and the men and the women who remember Allāh much with their hearts and tongues (while sitting, standing, lying, etc. for more than 300 times extra over the remembrance of Allāh during the five compulsory congregational prayers) or praying extra additional *Nawâfil* prayers of night in the last part of night, etc.) Allāh has prepared for them forgiveness and a great reward (i.e., Paradise)." [Soorah al-Ahzaab 33:35]

8. Placing down the precise guidelines to remedy marital cruelty and desertion, or what is similar to that from the discord that could possibly occur between the spouses. Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ وَإِنْ أَمْرَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ

خَيْرٌ وَأُحْضِرَتِ الْأَنْفُسُ الشُّحَّ وَإِن تُحْسِنُوا وَتَتَّقُوا  
 فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٢٨﴾ وَلَنْ تَسْتَطِيعُوا  
 أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ  
 الْمِيلِ فَتَذَرُوهَا كَالْمُعَلَّقَةِ وَإِن تُصْلِحُوا وَتَتَّقُوا فَإِنَّ  
 اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴿١٢٩﴾

“And if a woman fears cruelty or desertion on her husband's part, there is no sin on them both if they make terms of peace between themselves, and making peace is better. And human inner-selves are swayed by greed. But if you do good and keep away from evil, verily, Allāh is Ever Well-Acquainted with what you do. You will never be able to do perfect justice between wives even if it is your ardent desire, so do not incline too much to one of them (by giving her more of your time and provision) so as to leave the other hanging (i.e. neither divorced nor married). And if you do justice and do all that is right and fear Allāh by keeping away from all that is wrong, then Allāh is Ever Oft-Forgiving, Most Merciful.” [Soorah an-Nisaa 16:128-129]

9. Exposing the polytheists for their aversion to women and disparaging them to the utmost extent for that. Allāh (سُبْحَانَهُ وَتَعَالَى) says,

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﴿ وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿٥٨﴾ يَتَوَارَىٰ مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَ بِهِ ۚ أَيُمْسِكُهُ عَلَىٰ هُونٍ أَمْ يَدُسُّهُ فِي التُّرَابِ أَلَا سَاءَ مَا يَحْكُمُونَ ﴿٥٩﴾ ﴾

**“And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark, and he is filled with inward grief! He hides himself from the people because of the evil of that of what he has been informed. Shall he keep her with dishonor or bury her in the earth? Certainly, evil is their decision.” [Soorah an-Nahl 16:58-59]**

10. A warning to the utmost extent from accusing the chaste believing women of that which they are innocent. Allāh (سُبْحَانَهُ وَتَعَالَىٰ) says,

﴿ وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٨١﴾ ﴾

**“And those who accuse chaste women, and produce not four witnesses, flog them with eighty stripes and reject their testimony forever, they indeed are the**

***Fâsiqûn* (liars, rebellious, disobedient to Allāh)."**  
 [Soorah an-Noor 24:4]

And Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ لُعُنُوا  
 فِي الدُّنْيَا وَالْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴾ ﴿٢٣﴾

**"Verily, those who accuse chaste women, who never even think of anything touching their chastity and are good believers, are cursed in this life and the Hereafter. And for them will be a great torment."**  
 [Soorah an-Noor 24:23]

11. A clarification that marriage is among Allāh's great signs by which tranquility, love and mercy are established. Allāh, (سُبْحَانَهُ وَتَعَالَى) says,

﴿ وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا  
 لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي  
 ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ﴾ ﴿٢١﴾

**"And among His Signs is this, that He created for you wives from among yourselves, that you may find repose in them, and He has put between you**

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affection and mercy. Verily, in that are indeed signs for a people who reflect." [Soorah ar-Room 30:21]

12. The placement of guidelines that are associated with divorce, the waiting period of the divorced woman, the witnesses, the spending at the time of separating, etc. Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ يَا أَيُّهَا النَّبِيُّ إِذَا طَلَقْتُمُ النِّسَاءَ فَطَلَّقُوهُنَّ لِعِدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ وَاتَّقُوا اللَّهَ رَبَّكُمْ لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يُخْرِجَنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَحِشَةٍ مُبِينَةٍ وَتِلْكَ حُدُودُ اللَّهِ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ، لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا ﴿١﴾ فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا ذَوَى عَدْلٍ مِّنكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ذَلِكُمْ يُوعَظُ بِهِ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ﴿٢﴾ ﴾

“O Prophet! When you divorce women, divorce them at their 'Iddah (prescribed periods) and count (accurately) their 'Iddah (periods). And fear Allāh

your Lord (O Muslims), and turn them not out of their (husband's) homes, nor shall they (themselves) leave, except in case they are guilty of some open illegal sexual intercourse. And those are the set limits of Allāh. And whosoever transgresses the set limits of Allāh, then indeed he has wronged himself. You (the one who divorces his wife) know not, it may be that Allāh will afterward bring some new thing to pass (i.e. to return her back to you if that was the first or second divorce). Then when they are about to fulfill their term appointed, either take them back in a good manner or part with them in a proper way. And take for witness two just persons from among you (Muslims). And establish the witness for Allāh. That will be an admonition given to him who believes in Allāh and the Last Day. And whosoever fears Allāh and keeps his duty to Him, He will make a way for him to get out (from every difficulty)."  
 [Soorah at-Talaaq 65:1-2]

And He (سُبْحَانَهُ وَتَعَالَى) says,

﴿ أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وُجُوهِكُمْ وَلَا تُضَارُوهُنَّ  
 لِضَيِّقُوا عَلَيْهِنَّ وَإِنْ كُنَّ أُولَاتٍ حَمِلٍ فَلَا تُضَارُّوهُنَّ عَلَىٰ مَا  
 يَضَعْنَ حَمْلَهُنَّ فَإِنْ أَرْضَعْنَ لَكُمْ فَارْتَضِعْنَ لَهُنَّ أُولَاتٍ  
 بَيْنَكُمْ بِمَعْرُوفٍ وَإِنْ تَعَاَسَرْتُمَّ فَاسْتَرْضِعْ لَهُنَّ أُخْرَىٰ ۗ ﴾



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**“Lodge them (the divorced women) where you dwell, according to your means, and do not treat them in such a harmful way that they are obliged to leave. And if they are pregnant, then spend on them till they deliver. Then if they give suck to the children for you, give them their due payment, and let each of you accept the advice of the other in a just way. But if you make difficulties for one another, then some other woman may give suck for him (the father of the child).” [Soorah at-Talaaq 65:6]**

13. Polygyny has been limited to a number of four wives for those who desire it with the stipulation to be just. Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ فَأَنْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَتَى وَتَلْتَّ وَرُبْعٌ  
فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً ﴾

**“Then marry (other) women of your choice, two or three, or four but if you fear that you shall not be able to deal justly (with them), and then only one.” [Soorah an-Nisaa 4:3]**

These are some examples of the Noble Qur'aan's guidance regarding the woman and kindness to her, and also regarding the guidelines that one must abide by when dealing with her. These are wise guidelines and straight directives that if not abided by and strictly adhered to, the peoples'

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conditions would be unmanaged and their affairs unstrained; for they are a revelation from the Lord of all that exists, the All-Knowing of His creation and All-Wise of His Legislation.

## THE RECEPTION FOR THE WOMAN UNDER THE SHADE OF ISLAM

Surely, the Muslim woman under the shade of Islam's upright teachings and wise directives lives an honored life filled with salutations and respect from the first day she is brought into this life: she passes through all the circumstances of her life as either a daughter, mother, wife, sister, paternal aunt, or a maternal aunt; and in every one of these situations, she has exclusive rights and a portion of hospitality and honor that is due to her.

1. **In her role as a daughter**: Indeed, the religion of Islam calls to beneficence towards her, great consideration for her upbringing and care, and excellent cultivation of her etiquettes so that she is brought up as a righteous, guarded, chaste woman. Islam condemns the people of the pre-Islamic era for their burying their daughters and disliking her birth. Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ وَإِذَا بُشِّرَ أَحَدُهُمْ بِالْأُنْثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿٥٨﴾ يَتَوَارَىٰ مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَ بِهِ ۚ أَيُمْسِكُهُ عَلَىٰ هُونٍ أَمْ يَدُسُّهُ فِي التُّرَابِ أَلَّا سَاءَ مَا يَحْكُمُونَ ﴿٥٩﴾ ﴾

**“And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark, and he is filled with inward grief! He hides himself from the people because of the evil of that of what he has been informed. Shall he keep her with dishonor or bury her in the earth? Certainly, evil is their decision.”**[*Soorah an-Nahl* 16:58-59]

It is mentioned in the *Saheeh* of al-Bukhaaree and Muslim on the authority of al-Mughayrah ibn Shu’bah (رَضِيَ اللهُ عَنْهُ) that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

إِنَّ اللَّهَ حَرَّمَ عَلَيْكُمْ عُقُوقَ الْأُمَّهَاتِ ، وَ مَنَعاً وَهَاتِ ، وَ  
وَأَدَّ الْبَنَاتِ ....

**“Allāh has forbidden for you to be disobedient to your mother, to withhold (what you should give), or demand (what you do not deserve), and to bury your daughters alive..”** <sup>15</sup>

al-Hafidh ibn Hajar (رَحِمَهُ اللهُ) mentioned that the people of *Jaahiliyyah* (i.e., Pre-Islamic era of ignorance) would bury their daughters in one of two ways:

(1) The husband would order his wife when she was nearing delivery to give birth next to a ditch. If she

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<sup>15</sup> Al-Bukhaaree reported it (5975); and Muslim reported it (593).

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gave birth to a boy, she would keep it; and if she gave birth to a girl, she would toss her in the ditch.

- (2) Some of the men, when their daughter became six years old, would say to her mother, "Perfume her and beautify her as I am going to take her to visit our kin." He would then take her out to the desert until he arrives at a well, and say to her, "Look at the well," after which he would push her into it from behind and cover the well. <sup>16</sup>

The religion of Islam has deemed the woman a tremendous blessing and a noble gift from Allāh (جَلَّ وَعَلَا),

لِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يَخْلُقُ مَا يَشَاءُ يَهَبُ  
لِمَن يَشَاءُ إِنثًا وَيَهَبُ لِمَن يَشَاءُ الذُّكُورَ ۖ أَوْ  
يُرْوِجُهُمْ ذُكْرَانًا وَإِنثًا وَيَجْعَلُ مَن يَشَاءُ عَاقِمًا إِنَّهُ  
عَلِيمٌ قَدِيرٌ ﴿٥٠﴾

**"To Allāh belongs the kingdom of the heavens and the earth. He creates what He wills. He bestows female (offspring) upon whom He wills and bestows male (offspring) upon whom He wills. Or He**

<sup>16</sup> Refer to the book, "Fath-ul-Baari" (10/421).

**bestows both males and females, and He renders barren whom He wills. Verily, He is the All-Knower and can do all things."** [*Soorah ash-Shooraa* 42:49-50]

Allāh urges us to be concerned with her etiquettes, nurturing, and education. In the *Musnad* of Imam Ahmad, the Prophet (ﷺ) said,

مَنْ كَانَتْ لَهُ أَنْثَى فَلَمْ يَيْدُهَا، وَ لَمْ يُهِنِّهَا، وَ لَمْ يُوْثِرْ  
وَلَدَهُ عَلَيْهَا أَدْخَلَهُ اللهُ تَعَالَى الْجَنَّةَ.

**"If anyone has a female child, and does not bury her alive, or insults her, or prefer his children (i.e., the male ones) to her, Allāh will enter him into Paradise."** <sup>17</sup>

Ibn Majah reported on the authority of 'Aqbah Ibn 'Aamir (رضي الله عنه) that he said, "I heard the Messenger of Allāh (ﷺ) say,

مَنْ كَانَ لَهُ ثَلَاثُ بَنَاتٍ وَ صَبَرَ عَلَيْهِنَّ ، وَ كَسَاهُنَّ  
مِنْ جِدَّتِهِ ، كُنَّ لَهُ حِجَاباً مِنَ النَّارِ .

<sup>17</sup> *Musnad Ahmad* (1/223).

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**“If someone has three daughters and is patient with them and clothes them from his wealth, they will be a shield against the Fire for him.”** <sup>18</sup>

Imam Muslim reported in his *Saheeh* that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

مَنْ عَالَ جَارِيَتَيْنِ حَتَّى تَبْلُغَا، جَاءَ يَوْمَ الْقِيَامَةِ أَنَا وَهُوَ كَهَاتَيْنِ. وَضَمَّ أَصَابِعَهُ.

**“Whoever raises two or three daughters until they are grown; Him and I will be like this”** and He placed his fingers together. <sup>19</sup>

Imam Ahmad reported the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

مَنْ عَالَ ابْنَتَيْنِ أَوْ ثَلَاثَ بَنَاتٍ، أَوْ أُخْتَيْنِ، أَوْ ثَلَاثَ أَخَوَاتٍ، حَتَّى يَبْلُغْنَ، أَوْ يَمُوتَ عَنْهُنَّ، أَنَا وَهُوَ كَهَاتَيْنِ. وَ أَشَارَ بِإِصْبَعِهِ السَّبَابَةِ.

**“Whoever raises two or three daughters, or two or three sisters until they are grown, or he dies; Him and**

<sup>18</sup> *Sunan Ibn Majah* (#3669).

<sup>19</sup> *Saheeh Muslim* (2631).

**I will be like this”** and He pointed with his index finger. <sup>20</sup>

al-Bukhaaree reported in his book, *al-Adab Mufrad*, on the authority of Jaabir Ibn ‘Abdullah that he said, “The Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

مَنْ كَانَ لَهُ ثَلَاثُ بَنَاتٍ يُؤْوِيَهُنَّ وَ يَكْفِيَهُنَّ وَ يَرْحَمُهُنَّ ، فَقَدْ وَجَبَتْ لَهُ الْجَنَّةُ الْبَتَّةَ . فَقَالَ رَجُلٌ مِنْ بَعْضِ الْقَوْمِ : وَثْنَتَيْنِ يَا رَسُولَ اللَّهِ ؟ قَالَ : وَثْنَتَيْنِ

“Anyone who has three daughters and provides for them, clothes them and shows mercy to them will undoubtedly enter the Garden.’ A man from the people said, ‘and two daughters, O Messenger of Allāh?’ He said, ‘and two.’” <sup>21</sup>

In *Saheeh* al-Bukhaaree and Muslim is the Hadeeth on the authority of ‘Aa’eshah (رَضِيَ اللهُ عَنْهَا) who said,

جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : أ تُقَبَّلُونَ صَبِيَانَكُمْ ؟ فَمَا تُقَبَّلُهُمْ ، فَقَالَ النَّبِيُّ

<sup>20</sup> *Musnad Ahmad* (3/148)

<sup>21</sup> *Al-Adaab al-Mufrad* (178).



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صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ : (( أَوْ أَمْلِكُ لَكَ أَنْ تَزَعَ اللهُ مِنْ  
قَلْبِكَ الرَّحْمَةَ )) .

“a bedouin came to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and asked, ‘Do you kiss your children? We do not kiss them.’ After that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: ‘Then what can I do if Allāh has deprived you of mercy?’”<sup>22</sup>

2. **In her role as a mother:** Islam calls for honoring the woman with a special and tremendous honor in her role as a mother through goodness and kindness to her, taking steps towards being at her service, supplicating for her, not exposing her to any type of harm, and treating her as the most excellent and virtuous companion. Allāh (سُبْحَانَهُ وَتَعَالَى) says,

► وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا  
وَضَعَتْهُ كُرْهًا وَحَمَلُهُ وَفَصْلُهُ ثَلَاثُونَ شَهْرًا حَتَّىٰ إِذَا بَلَغَ  
أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ  
بِعَمَّتِكَ أَلَّتْني أَعَمَّتْ عَلَيَّ وَعَلَىٰ وَاَلِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا

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<sup>22</sup> Saheeh al-Bukhaaree (5998); and Saheeh Muslim (2317).

تَرَضُّهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ  
 الْمُسْلِمِينَ ﴿١٥﴾

"And We have enjoined man to be dutiful and kind to his parents. His mother bears him with hardship, and she brings him forth with hardship, and the bearing of him and the weaning of him is thirty (30) months, till when he attains full strength and reaches forty years, he says: "My Lord! Grant me the power and ability that I may be grateful for Your Favour that You have bestowed upon me and my parents, and that I may do righteous good deeds, such as please You, and make my off-spring good. Indeed, I have turned to You in repentance, and truly, I am one of the Muslims (submitting to Your Will)." [Soorah al-Ahqaf 46:15]

And Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا  
 إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا  
 تَقُلْ لَهُمَا آفٌ وَلَا تَهَرَّهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا  
 ﴿٢٣﴾ وَأَخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ  
 أَرْحَمُهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا ﴿٢٤﴾ ﴾

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**“And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honor. And lower unto them the wing of submission and humility through mercy, and say: ‘My Lord! Bestow on them Your Mercy as they did bring me up when I was small.’” [Soorah al-Israa 17:23-24]**

In *Saheeh al-Bukhaaree* and *Muslim* on the authority of Aboo Hurairah (رَضِيَ اللهُ عَنْهُ) who said, “The Messenger was asked,

يَا رَسُولَ اللَّهِ مَنْ أَبُّ؟ قَالَ: أُمُّكَ ، قَالَ: ثُمَّ مَنْ؟ قَالَ:  
أُمُّكَ ، قَالَ: ثُمَّ مَنْ؟ قَالَ: أَبَاكَ .

**‘O Messenger of Allāh, to whom should I be more dutiful? He said, ‘your mother.’ Then he asked, Then who?’ The Messenger of Allāh said, ‘your mother.’ Then he asked again, ‘then who?’ the Messenger of Allāh said, ‘your father.’”<sup>23</sup>**

Aboo Daawood and Ibn Majah reported on the authority of “Abdullaah Ibn ‘Umar (رَضِيَ اللهُ عَنْهُمَا) that he said,

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<sup>23</sup> *Saheeh al-Bukhaaree* (5971); and *Muslim* (2548).

جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُبَايِعُهُ عَلَى الْهَجْرَةِ، وَ تَرَكَ أَبَوَيْهِ يَبْكِيَانِ ، فَقَالَ : (( ازْجَعْ إِلَيْهِمَا وَ أَضْحِكُهُمَا كَمَا أَبْكَيْتَهُمَا )) .

**“A man came to the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) to make a pledge to him to migrate, and he left his parents crying. The Prophet said (to him), ‘Return back to them and make them laugh as you made them cry.’”**

24

In *Saheeh al-Bukhaaree* and *Muslim* on the authority of “Abdullah Ibn Masood (رَضِيَ اللَّهُ عَنْهُ) that he said,

سَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ الْعَمَلِ أَحَبُّ إِلَيَّ اللَّهُ عَزَّ وَ جَلَّ ؟ قَالَ : (( الصَّلَاةُ عَلَى وَقْتِهَا ، قُلْتُ : ثُمَّ أَيُّ ؟ قَالَ : بِرُّ الْوَالِدَيْنِ ، قُلْتُ : ثُمَّ أَيُّ ؟ قَالَ : الْجِهَادُ فِي سَبِيلِ اللَّهِ )) .

**“I asked the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), ‘Which deed is most beloved to Allāh?’ He answered, ‘The prayer performed in its fixed time.’ Then I asked, ‘then which deed after that?’ He answered, ‘Righteousness**

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<sup>24</sup> *Aboo Dawood* (2528) and *Ibn Maajah* (2782).

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to the parents.’ Then I asked, “Then which?” He answered, ‘*Jihaad* in the path of Allāh.’”<sup>25</sup>

The religion of Islam warns against harming the parents or causing them any type of injury: Doing so is deemed to be an act of disobedience that the person will be held accountable for on the day of Resurrection – it is an act among the major sins.

In *Saheeh al-Bukhaaree* and *Muslim* on the authority Aboo Bakrah (رضي الله عنه) who said,

أَلَا أُنبئُكُمْ بِأكْبَرِ الكَبَائِرِ؟ ثَلَاثًا . قَالُوا : بَلَى يَا رَسُولَ اللَّهِ ، قَالَ : (( الإِشْرَاكُ بِاللهِ ، وَ عُقُوقُ الوَالِدَيْنِ ، وَ جَلَسَ وَ كَانَ مُتَكِيًا فَقَالَ : أَلَا وَ قَوْلُ الزُّورِ )) مَا زَالَ يُكْرِرُهَا حَتَّى قُلْنَا : لَيْتَهُ سَكَتَ .

“The Messenger of Allāh (صلى الله عليه وسلم) said thrice, ‘Should I not inform you of the greatest of sins?’ they said, ‘Indeed, O Messenger of Allāh.’ He said, ‘Associating partners with Allāh and disobedience to the parents.” He was reclining, then he sat up and said, ‘Bearing false witness;’ and he continued

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<sup>25</sup> *Saheeh al-Bukhaaree* (5970) and *Muslim* (85).

repeating it until we wished he should become silent." <sup>26</sup>

Muslim reported in his *Saheeh* on the authority of 'Ali (رَضِيَ اللهُ عَنْهُ) who said,

لَعَنَ اللهُ مَنْ لَعَنَ وَالِدَيْهِ .

"The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, 'May Allāh curse the one who curses his parents.'" <sup>27</sup>

3. **In her role as a wife:** The religion of Islam encourages honoring the woman in her role as a wife. It has given her tremendous rights which her husband must fulfill, and he similarly has enormous rights upon her. Among the wife's rights in Islam are the following: to live with her in a good fashion, kindness to her by providing her with food, drink, and clothing, being gentle, hospitable and patient towards her, as well as treating her honorably. In the religion of Islam, the most excellent among the people are those who are best to their family. Also from her rights is that he (the spouse) teach her the religion, have jealousy for her, protect her dignity and live with her in a most excellent manner.

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<sup>26</sup> *Saheeh al-Bukhaaree* (5976) and *Muslim* (87).

<sup>27</sup> *Saheeh Muslim* (1978).

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Among the verses that summarize the rights of the wife is Allāh's statement,

﴿ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ ﴾

**"And live with them honorably."** [*Soorah an-Nisaa* 4:19]

Numerous narrations are mentioned in the Sunnah emphasizing deference to the rights of the wife and care for her. Among these is what is affirmed in the *Saheeh* of al-Bukhaaree and Muslim on the authority of Aboo Hurairah (رَضِيَ اللَّهُ عَنْهُ) who said,

اسْتَوْصُوا بِالنِّسَاءِ خَيْرًا ، فَإِنَّ الْمَرْأَةَ خُلِقَتْ مِنْ ضِلْعِ  
أَعْوَجَ ، وَإِنَّ أَعْوَجَ شَيْءٍ فِي الضِّلْعِ أَعْلَاهُ ، فَإِنْ ذَهَبَتْ  
تُقِيمُهُ كَسَرْتَهُ ، وَإِنْ تَرَكْتَهُ لَمْ يَزَلْ أَعْوَجَ ، فَاسْتَوْصُوا  
بِالنِّسَاءِ .

**"The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, 'Act kindly towards women; for verily, the woman is created from a rib, and the most crooked part of the rib is its top. If you attempt to straighten it, you will break it.**

**And if you leave it, its crookedness will remain there. So act kindly towards women.”<sup>28</sup>**

an-Nawawi (رَحْمَةُ اللَّهِ) said about the Hadeeth,

**“Within this hadith is subtleness to women, beneficence to them, patience upon the crookedness of their character, forbearance towards the weakness of their intellect, dislike of divorcing them without any reason, and that he does not aspire to straighten her. Allāh knows best.”<sup>29</sup>**

Imam Ahmad, Aboo Daawood, and at-Tirmidhi reported from the Hadeeth of Aboo Hurairah (رَضِيَ اللَّهُ عَنْهُ) that he said,

أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا ، وَ خَيْرُكُمْ  
خَيْرُكُمْ لِنِسَائِهِمْ .

**“The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, ‘A perfect believer in faith is the one who is most excellent in character, and the best among you are the ones who are best to their wives.”<sup>30</sup>**

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<sup>28</sup> Saheeh al-Bukhaaree (3331) and Muslim (1468).

<sup>29</sup> Explanation of Saheeh Muslim (10/57).

<sup>30</sup> Imam Ahmad (2/250,472); Aboo Dawud (4682); and at-Tirmidhi (1162).



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Imam Muslim reported in his *Saheeh* on the authority of Jaabir Ibn ‘Abdullah (رَضِيَ اللهُ عَنْهُ) that the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said during his farewell sermon,

فَاتَّقُوا اللَّهَ فِي النِّسَاءِ ، فَإِنَّكُمْ أَحَذْتُمُوهُنَّ بِأَمَانَةِ اللَّهِ ،  
وَاسْتَحَلَلْتُمْ فُرُوجَهُنَّ بِكَلِمَةِ اللَّهِ ، وَ لَكُمْ عَلَيْهِنَّ  
أَنْ لَا يَوطئنَ فَرشَكُمْ أَحَدًا تَكْرَهُونَهُ فَإِنْ فَعَلَنَ ذَلِكَ  
فَاضْرِبُوهُنَّ ضَرْبًا غَيْرَ مُبْرِحٍ ، وَ لَهُنَّ رِزْقُهُنَّ وَ  
كِسْوَتُهُنَّ بِالْمَعْرُوفِ .

**“Fear Allāh with regard to women, for you have taken them as a trust from Allāh; and intimacy with them has become permissible to you through Allāh’s Word. Your rights over them are that they should not allow anyone whom you dislike sitting on your bedding. If they do that, then hit them, but in a manner that does not cause injury or leave a mark. Their rights over you are that you should provide for them and clothe them in a reasonable manner.”** <sup>31</sup>

What is intended by the statement, **“they should not allow anyone whom you dislike sitting on your bedding,”** is to not let anyone whom you dislike to

<sup>31</sup> *Saheeh Muslim* (1218).

enter and sit in your home whether it is a man or a woman.

Muslim also reported in his *Saheeh* from the Hadeeth of Aboo Hurairah (رَضِيَ اللهُ عَنْهُ) that the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

لَا يَفْرُكُ مُؤْمِنٌ مُؤْمِنَةً ، إِنْ كَرِهَ مِنْهَا خُلُقًا رَضِيَ مِنْهَا  
آخَرَ .

**“A believing man should not hate a believing woman; if he dislikes one of her characteristics, he will be pleased with another.”** <sup>32</sup>

The meaning of the statement, **“should not hate,”** is that one should not loathe. So if one finds with his wife a character which he does not like and is not pleased with, then [he should remember that] within her are noble characteristics and honorable conducts more abundant.

Imam Ahmad, Aboo Daawood, and at-Tirmidhi reported on the authority of ‘Aa’eshah (رَضِيَ اللهُ عَنْهَا) that the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

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<sup>32</sup> *Saheeh Muslim* (1469).

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إِنَّمَا النِّسَاءُ شَقَائِقُ الرِّجَالِ .

**“Women are the counterpart of men.”** <sup>33</sup>

Ibn al-Atheer said in his book, *an-Nihaayah*,

**“They, men and women, are equal and the same in relation to morals and disposition; it is as though women split from men because Hawaa was created from Aadam (عَلَيْهِ السَّلَام). And the full brother of a man has the same father and mother as him.”** <sup>34</sup>

Within this Hadeeth is a call to goodness in social intercourse, wholesome interactions, subtleness, and excellence that is quite apparent.

4. **In her role as a sister, paternal and maternal aunt:** The religion of Islam enjoins that the woman be taken care of whether she is a sister, paternal or maternal aunt; and orders to keep ties with her, to treat her with excellence, and be aware cognizant of her rights—resulting in the earning of a tremendous recompense and an abundant reward.

al-Bukhaaree reported in the book, *al-Adab al-Mufrad*, as well as Ibn Maajah on the authority of al-Miqdam

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<sup>33</sup> Imam Ahmad (6/256,277); Aboo Dawud (236); and at-Tirmidhi (113).

<sup>34</sup> *An-Nihaayah* by ibn al-Atheer (2/492).

## ISLAM HONORS THE WOMAN

Ibn Ma'di Karb that he heard the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) say,

إِنَّ اللَّهَ يُوصِيكُم بِأُمَّهَاتِكُمْ ، ثُمَّ يُوصِيكُم بِأُمَّهَاتِكُمْ ،  
ثُمَّ يُوصِيكُم بِآبَائِكُمْ ، ثُمَّ يُوصِيكُم بِالْأَقْرَبِ  
فَالْأَقْرَبِ .

**“Allāh enjoins you to be dutiful to your mothers. Then He enjoins you to be dutiful to your mothers. Then He enjoins you to be dutiful to your fathers. Then He enjoins you to be dutiful to your next closest relative and then the next.”** <sup>35</sup>

at-Tirmidhi and Aboo Daawood reported on the authority of Aboo Sa'eed al-Khudree that the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

لَا يَكُونُ لِأَحَدٍ ثَلَاثُ بَنَاتٍ أَوْ ثَلَاثُ أَخَوَاتٍ فَيُحْسِنُ  
إِلَيْهِنَّ إِلَّا دَخَلَ الْجَنَّةَ .

**“No one has three daughters or three sisters and is good to them except that he will enter the Garden.”** <sup>36</sup>

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<sup>35</sup> Al-Bukhaaree reported it in his book *al-Adaab al-Mufrad* (60) and Ibn Majah (3661).

<sup>36</sup> At-Tirmidhi (1912) and Aboo Dawud (5147).

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In *Saheeh al-Bukhaaree* and *Muslim* on the authority of 'Aa'eshah (رَضِيَ اللهُ عَنْهَا) that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

الرَّحِمُ شَجَنَةٌ مِنَ اللَّهِ ، مَنْ وَصَلَهَا وَصَلَهُ اللَّهُ ، وَ مَنْ  
قَطَعَهَا قَطَعَهُ اللَّهُ .

**“The womb is named after ar-Rahman, so whoever keeps ties with it, Allāh will keep ties with him, and whoever severs ties with it, Allāh will sever ties with him.”** <sup>37</sup>

Additionally, in *Saheeh al-Bukhaaree* and *Muslim* on the authority of Anas Ibn Malik (رَضِيَ اللهُ عَنْهُ) that the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

مَنْ أَحَبَّ أَنْ يُبْسَطَ لَهُ فِي رِزْقِهِ ، وَ أَنْ يُنْسَأَ لَهُ فِي أَثَرِهِ  
، فَلْيَصِلْ رَحِمَهُ .

**“He who desires ample provisions and his life be prolonged, should maintain good ties with his blood relations.”** <sup>38</sup>

5. **Her role as a foreigner to the man:** If the woman is a foreigner to the man (i.e., she is not his relative) and is

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<sup>37</sup> *Saheeh al-Bukhaaree* (5989) and *Muslim* (2555).

<sup>38</sup> *Saheeh al-Bukhaaree* (5986) and *Muslim* (2557).

## ISLAM HONORS THE WOMAN

in need of assistance and support, then the religion of Islam encourages deference and kindness to her, as well as support that result in high rewards.

In *Saheeh al-Bukhaaree* and *Muslim*, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

السَّاعِي عَلَى الْأَرْمَلَةِ وَالْمِسْكِينِ كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ أَوْ كَالْقَائِمِ الَّذِي لَا يَنْفُتُرُ ، أَوْ كَالصَّائِمِ الَّذِي لَا يُفْطِرُ .

**“One who strives to help the widows and the poor is like the one who fights in the way of Allāh, or as the one who stands up (for prayer) without rest and as the one who observes fasts continuously.”** <sup>39</sup>

These are a few salutations and honors that the woman acquires under the shade of Islam’s teachings. And it is absolutely out of the question that the woman can find the likes of this great concern, splendid honor, and profound beneficence given to her – or anything close to it – outside of this great religion of Allāh that He is pleased with for His servants.

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<sup>39</sup> *Saheeh al-Bukhaaree* (6007) and *Muslim* (2982).

## JEALOUSY FOR THE MUSLIM WOMAN <sup>40</sup>

Surely, from the splendid forms of Islam's tribute to the Muslim woman—which is implanted in the souls of the Muslims—is having jealousy for one's *Mahaarim*<sup>41</sup> This is a tremendous characteristic and a noble attribute that is established within the heart of the Muslim man compelling him to care for his close relatives, to safeguard them and preserve their dignity and honor; also, it causes him to prevent them from improperly dressing, unveiling their faces and intermingling with the opposite sex.

The religion of Islam deems defending the good reputation of one's female close relative and having jealousy for her is a form of *Jihaad* for which he sacrifices his blood and himself in its path; and the performer of this is awarded the rank of a martyr in Paradise. On the authority of Sa'eed Ibn Zayd (رَضِيَ اللهُ عَنْهُ) that he said,

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : مَنْ  
قُتِلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ ، وَ مَنْ قُتِلَ دُونَ دَمِهِ فَهُوَ  
شَهِيدٌ ، وَ مَنْ قُتِلَ دُونَ دِينِهِ فَهُوَ شَهِيدٌ ، وَ مَنْ قُتِلَ

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<sup>40</sup> Taken from the book, *The Return of the Hijaab*, by Shaykh Muhammad bin Ahmad Isma'eel al-Muqaddim [3<sup>rd</sup> section] (pages 114-122).

<sup>41</sup> **Translator's note:** close female relatives i.e., their wives.

دُونَ أَهْلِهِ فَهُوَ شَهِيدٌ. وَ فِي لَفْظٍ: مَنْ مَاتَ دُونَ عَرْضِهِ  
فَهُوَ شَهِيدٌ.

“I heard the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) say, ‘He who is killed while protecting his property is a martyr, and he who is killed while defending his blood is a martyr, and he who is killed while defending his religion is a martyr, and he who is killed while defending his family is a martyr.’” And in another wording is, “Whoever dies while defending his honor is a martyr.”<sup>42</sup>

Rather, the religion of Islam actually deems such jealousy to be from the core characteristics of true *Eemaan*. On the authority of al-Mugheerah Ibn Shu’bah (رَضِيَ اللهُ عَنْهُ) who said,

قَالَ سَعْدُ بْنُ عُبَادَةَ: لَوْ رَأَيْتُ رَجُلًا مَعَ امْرَأَتِي لَضَرَبْتُهُ  
بِالسَّيْفِ غَيْرَ مَصْفُوحٍ. فَبَلَغَ ذَلِكَ رَسُولَ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ فَقَالَ: ((تَعْجَبُونَ مِنْ غَيْرَةِ سَعْدٍ؟ لَأَنَا  
أَغَيْرُ مِنْهُ، وَاللَّهُ أَغْيَرُ مِنِّي، وَمِنْ أَجْلِ غَيْرَةِ اللَّهِ حَرَّمَ  
الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ.

“Sa’ad Ibn ‘Ibaadah said, ‘If I see a man with my wife, I will strike him with the sword, and not with the flat

<sup>42</sup> Aboo Daawood reported it (4772) and at-Tirmidhee (1420).



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part (side) of it. When Allāh's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) heard of that, he said: Are you surprised at Sa'ad's jealousy [for his woman]? By Allāh, I am more jealous than him although Allāh is more jealous than I. Because of His jealousy, Allāh has prohibited what is apparent and hidden from wickedness.”<sup>43</sup>

On the authority of Aboo Hurairah (رَضِيَ اللهُ عَنْهُ) that the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

إِنَّ اللَّهَ يَغَارُ ، وَإِنَّ الْمُؤْمِنَ يَغَارُ ، وَإِنَّ مِنْ غَيْرَةِ اللَّهِ أَنْ يَأْتِيَ الْمُؤْمِنُ مَا حَرَّمَ اللَّهُ عَلَيْهِ .

“Verily, Allāh can be jealous, and a believer can also be jealous; and from what incur’s Allāh jealousy is that a believer does what Allāh has forbidden him to do.”

44

The opposite of a “*ghayūr*” (the very jealous) is a “*dayyūth*” (a cuckold), a person that approves wickedness for his wife and thus has no jealousy for them; and such a person has been threatened severely in the texts of the Qur’aan and Sunnah. On the authority of “Abdullaah Ibn ‘Umar (رَضِيَ اللهُ عَنْهُمَا) who said that, “The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

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<sup>43</sup> Saheeh al-Bukhaaree (6846) and Muslim (1499).

<sup>44</sup> Saheeh al-Bukhaaree (5223) and Muslim (2761).

ثَلَاثَةٌ لَا يَنْظُرُ اللَّهُ عَزَّ وَجَلَّ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ : الْعَاقُ  
لِوَالِدَيْهِ ، وَالْمَرْأَةُ الْمُتَرَجَّلَةُ ، وَالِدُّيُوثُ .

**‘There are three at whom Allāh (عَزَّوَجَلَّ) will not look at on the Day of Resurrection: The one who disobeys his parents, the woman who imitates men in her outward appearance, and the cuckold.’”<sup>45</sup>**

Among the incredible occurrences regarding this matter is what Ibn al-Jawzee mentioned in his book, *Al-Muntadhim*, on the authority of Muhammad Ibn Moosaa al-Qaadee, who said,

**“I was present in one of the sittings of Moosaa Ibn Ishaq al-Qaadee in Rey (a historical city located near Tehran Province, Iran) in 286 A.H. when a woman presented her case. Her guardian who was with her claimed that her husband owed her a dowry of 500 dinars that the he refused to pay. Al-Qaadee said, ‘Do you have your witnesses?’ The guardian said, ‘I have brought them.’ So al-Qadi required that some of the witnesses look at the woman in order to make mention of her in their testimony. One of the witnesses stood up and said to the woman, ‘Please stand.’ The husband asked, ‘What are you going to do?’ The witness said, ‘We are going to look at your wife while her face is unveiled in order to authenticate our awareness of her.’ The husband then said, ‘I call upon al-Qaadee to**

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<sup>45</sup> Imam Ahmad reported it in Musnad Imam Ahmad (2/134, 69,128).

## JEALOUSY FOR THE MUSLIM WOMAN

**bear witness that she is entitled to this dowry that she claims, and her face does not need to be unveiled.' When his wife was informed of what her husband did, she said, 'Indeed, I call upon al-Qaadee to bear witness that I gifted this dowry to him, and I have absolved him of it in this world and in the Hereafter.' al-Qaadee said, 'This (being jealous for one's wife) should be written down as being from the noble characteristics.'"**

46

Indeed, this should be written down as a noble characteristic, a splendid etiquette and as a lofty value; and where is this from the one who does not stand up for his wife in the least, nor shows these noble values and dignified qualities in front of her at all.

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<sup>46</sup> In the book, *al-Muntadhim*, by Ibn al-Jawzee (12/403).

## ISLAM LIBERATES THE WOMAN

Indeed, the one who looks at the state of the Muslim woman under the dignified teachings of Islam and tremendous directives will find that Islam liberates her from the claws of depravity and rescues her from the sludge of corruption. She is under the protection and care of Islam in which she lives a life of purity, integrity, praiseworthy concealment and modesty. She is unassailable, exalted under lofty etiquettes, excellent morals, and much humility. She is far removed from the nonsense of those preying on women, those who try to defile her, and the snares of criminals. And one who ponders over the woman's circumstance in the pre-Islamic period of Ignorance and then compares it to her situation in Islam, this reality is plainly evident.

Al-Bukhaaree reported in his *Saheeh* on the authority of 'Urwah Ibn az-Zubayr that 'Ayesha (رَضِيَ اللهُ عَنْهَا), the wife of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), informed him,

أَنَّ النِّكَاحَ فِي الْجَاهِلِيَّةِ كَانَ عَلَى أَرْبَعَةِ أَنْحَاءٍ: فَنِكَاحُ  
مِنْهَا نِكَاحُ النَّاسِ الْيَوْمَ، يَخْطُبُ الرَّجُلُ إِلَى الرَّجُلِ  
وَلَيْتِهِ أَوْ ابْنَتِهِ فَيُضَدِّقُهَا ثُمَّ يَنْكِحُهَا، وَنِكَاحُ آخَرُ  
كَانَ الرَّجُلُ يَقُولُ لِامْرَأَتِهِ إِذَا طَهَّرْتَ مِنْ طَمْثِهَا: أُرْسِلِي  
إِلَى فُلَانٍ فَاسْتَبْضِعِي مِنْهُ، وَ يَعْتَزِلُهَا زَوْجَهَا وَ لَا

يَمْسُهَا أَبَدًا حَتَّى يَتَبَيَّنَ حَمْلُهَا مِنْ ذَلِكَ الرَّجُلِ الَّذِي  
تَسْتَبْضِعُ مِنْهُ ، فَإِذَا تَبَيَّنَ حَمْلُهَا أَصَابَهَا زَوْجُهَا إِذَا  
أَحَبَّ ، وَإِنَّمَا يَفْعَلُ ذَلِكَ رَغْبَةً فِي نَجَابَةِ الْوَلَدِ ، فَكَانَ  
هَذَا النِّكَاحُ نِكَاحَ الْأَسْتِبْضَاعِ ، وَنِكَاحُ آخَرَ يَجْتَمِعُ  
الرَّهْطُ مَا دُونَ الْعَشْرَةِ ، فَيَدْخُلُونَ عَلَى الْمَرْأَةِ كُلُّهُمْ  
يُصِيبُهَا ، فَإِذَا حَمَلَتْ وَوَضَعَتْ وَ مَرَّ لَيْلٌ بَعْدَ أَنْ  
تَضَعَ حَمْلَهَا أُرْسِلَتْ إِلَيْهِمْ ، فَلَمْ يَسْتَطِعْ رَجُلٌ مِنْهُمْ  
أَنْ يَمْتَنِعَ ، حَتَّى يَجْتَمِعُوا عِنْدَهَا تَقُولُ لَهُمْ : قَدْ  
عَرَفْتُمْ الَّذِي كَانَ مِنْ أَمْرِكُمْ ، وَقَدْ وُلِدْتُ ، فَهُوَ ابْنُكَ  
يَا فُلَانُ . تُسَمِّي مَنْ أَحَبَّتْ بِاسْمِهِ ، فَيَلْحَقُ بِهِ وَلَدَهَا  
، وَ لَا يَسْتَطِيعُ أَنْ يَمْتَنِعَ عَنْهُ الرَّجُلُ ، وَ النِّكَاحُ الرَّابِعُ  
يَجْتَمِعُ النَّاسُ الْكَثِيرُونَ ، فَيَدْخُلُونَ عَلَى الْمَرْأَةِ لَا  
تَمْنَعُ مَنْ جَاءَهَا وَ هُنَّ الْبَغَايَا ، كُنَّ يَنْبُضْنَ عَلَى  
أَبْوَابِهِنَّ الرَّيَاثُ تَكُونُ عَلَمًا ، فَمَنْ أَرَادَهُنَّ دَخَلَ  
عَلَيْهِنَّ ، فَإِذَا حَمَلَتْ إِخْدَاهُنَّ وَ وَضَعَتْ حَمْلَهَا  
جَمَعُوا لَهَا وَ دَعُوا لَهُمُ الْقَافَةَ ، ثُمَّ أَلْحَقُوا وَلَدَهَا  
بِالَّذِي يَرُونَّ ، فَالْتَاطَتْهُ بِهِ ، وَ دُعِيَ ابْنُهُ لَا يَمْتَنِعُ مِنْ

ذَلِكَ ، فَلَمَّا بُعِثَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
بِالْحَقِّ هَدَمَ نِكَاحَ الْجَاهِلِيَّةِ كُلِّهِ إِلَّا نِكَاحَ النَّاسِ الْيَوْمِ.

"That there were four types of marriages during the Pre-Islamic period of Ignorance. One type was similar to that of the present day: a man would ask the guardian of a girl for her hand in marriage, give her *Mahr* and then marry her. The second type was that a man would say to his wife after she had become clean from her period, "Send for so-and-so and have sexual intercourse with him." Her husband would then keep away from her and never sleep with her till she got pregnant from the other man with whom she slept with. When her pregnancy became evident, the husband would sleep with her if he wished. Her husband did so (i.e., let his wife sleep with some other man) so that he might have a child of a noble breed. Such a marriage was called as *al-Istibdhaa'*. Another type of marriage was that a group of fewer than ten men would assemble and enter upon a woman, each would have sexual relation with her. If she became pregnant and delivered a child; after some days had passed, she would send for all of them to come and none of them would refuse. When they all gathered around her, she would say to them, 'You (all) know what you have done, and now I have given birth to a child; So, it is your child o so-and-so,' naming whoever she liked. Her child would then follow that man, and he would not refuse to take him. The fourth type of marriage was that many people would enter upon a

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lady, and she would never reject anyone who came to her; such women were the prostitutes who used to fix flags at their doors as a sign, and he who wished, could have sexual intercourse with them. If any of them got pregnant and delivered a child, then all those men would be gathered for her and they would call the Qafaafah (persons skilled in recognizing the likeness of a child to his father) and would let the child follow the man (whom they saw as his father); and she would let him adhere to him and be called his son with the acceptance of the man. However, when Muhammad (صلى الله عليه وسلم) was sent with the Truth, he abolished all the types of marriages observed in the Pre-Islamic Period of Ignorance except the type of marriage that people recognize today.”<sup>47</sup>

Indeed,

“The woman would be bought and sold like cattle and goods (commodity). She would be forced into marriage and fornication. She would be inherited, yet not receive an inheritance. She would be someone else’s property but could not have possessions. Many of those who own a woman would deny her access to dispose of what belongs to her without their permission. Also, they (the men) viewed that by marriage, they had the right to dispose of her wealth without her permission. In some countries, men differ concerning whether or not the woman is actually a

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<sup>47</sup> Al-Bukhaaree reported it (5127).

human being that has a soul like the man; whether or not she can learn the religion and if her worship is accepted or not; and also, whether or not she will enter paradise and have a kingdom in the Hereafter.

One of the societies in Rome concluded that the woman is a filthy animal without a soul and eternal life (in the Hereafter); yet she still must perform acts of worship and be at the service of others. Furthermore, they believed that she must muzzle her mouth like a camel or a voracious dog as to prevent her from laughing since they viewed her as the trap of Satan. The greatest law amongst them is to allow the father to sell his daughter. Similarly, the Arabs considered that the father also had the right to kill his daughter, rather, even bury her alive. Additionally, some of them viewed that there is no retaliation nor any blood money owed against the man for killing the woman."<sup>48</sup>

And other than these were from the various types of injustices and persecutions that the woman would have to suffer and swallow their bitterness. Women until this present day – not under the shade of Islam – continue to suffer from various types of persecutions, from successive miseries to harsh blows, till some of them wished that they would be treated like the Muslim woman is (in Islam).

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<sup>48</sup> *Women's rights in Islam* by Muhammad Rasheed Ridhaa' (pg. 6)



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The well-known journalist Ms. Annie Rudd<sup>49</sup> said,

**“For our girls to work in the homes as servants or like servants is better and lesser of a calamity than for them to be occupied in the factories wherein the girl becomes polluted by the filth that diminishes the beauty of her life forever. If only our lands were like the lands of the Muslims where there is bashfulness, chastity, and purity. The maids and slaves are helped (i.e., with their work) and live in luxury in the most affluent manner. They are also treated in the same fashion as the children (of the house) are treated in which their honor is not violated. Truly, it is a shame on the country of the English for how they made their daughters an example for despicableness due to the prevalent intermixing of the men with them. So what is the matter with us that we do not strive in that which causes the woman to fulfill what agrees with her natural disposition such as staying in the home and abandoning men’s occupations designed for men so that she can keep her dignity safe?!”**

The English journalist, Lady Cook, said in the ECO newspaper,

**“Indeed, men have become accustomed to intermingling and because of that the woman aspires**

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<sup>49</sup> Her speech was publicized in the newspaper *Eastern Mill* on May 10, 1901 as it was publicized in the book *Women’s rights in Islam* by Muhammad Rasheed Ridhaa’ (pg. 76).

for that which contradicts her natural disposition. And the increase in the number of children born out of fornication is according to the increase the intermingling – and this is where the great calamity is for the woman. A man that she would become attached to would leave her (i.e., after having had sexual relations with her) and thus she would suddenly fall into poverty and hardship and taste the bitterness of humiliation and oppression, rather, even death: she is threatened with poverty because pregnancy with its heaviness, cravings and sickness is from the things that prevent a woman from earning an income that she would support herself with; the hardship that she would face is in how she would become a confused scoundrel that does not know what to do with herself; as for the humiliation and disgrace she would face, what could be worse? (i.e., she is already extremely humiliated); and as for her possibly facing death, then this is because many times women [in such a state] commit suicide. And despite all of this, the man is not blamed whatsoever and the woman, instead, has to pay for the consequences even though the causes for such an intermingling that led to this evil result are from the men.

So is not upon us to search for that which would reduce – if not totally remove – these catastrophes that disgrace western civilization?! Should we not adhere to means that would prevent the death of thousands and thousands of innocent children?! The sin is rather on the men who lured the women who, because of

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**their natural inclination to be gentle-hearted, believe their whispers regarding their promises and wishful thinking; and once they satisfied their desires, they leave the women to suffer a painful punishment..."**

And like this, women are exposed to varying types of evil, harm and oppression one after the next; and consequently thereafter, suffer the painful punishment and a constricted life and wish to be freed from all of it so that they can live a sound life in agreement with their natural disposition and formation – and so Islaam is the only savior for women that can free them from all of those [evils] and actualize for them honor, contentment, and tranquility.

## ISLAM PROTECTS THE WOMAN

The religion of Islam has made precise guidelines with which the woman will attain chastity, protection for her private part and safety for her honor. Thus, Islam has ordered her to wear the *Hijaab* and awakened her interest in remaining home. Also, it has discouraged her from improperly covering, unveiling her face, leaving the house perfumed and has prevented her from intermingling with the men along with other matters from these great guidelines. The woman has not been ordered with all of this except as a means of protecting her from degradation, evil, and corruption. It is used to adorn her with chastity and virtue. Islam measures her value to that of a valuable pearl and a precious gem that is guarded against any harm and wickedness.

The following is a summarized look at the most significant of these guidelines and etiquettes for the woman:

### 1. The Hijaab:

The woman must conceal her entire body and beauty from foreign men. Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلْبِيبِهِنَّ ذَلِكَ أَدْنَى أَنْ يُعْرَفْنَ فَلَا يُؤْذِينَ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٥٩﴾ ﴾

“O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e., screen themselves completely except the eyes or one eye to see the way). That will be better, that they should be known (as free respectable women) so as not to be annoyed. And Allāh is Ever Oft-Forgiving, Most Merciful.” [Soorah al-Ahzaab 33:59]

And Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ تَنْكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا إِنَّ ذَلِكُمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا ﴾

“And when you ask (his wives) for anything you want, ask them from behind a screen that is purer for your hearts and their hearts. And it is not (right) for you that you should annoy Allāh's Messenger, nor that you should ever marry his wives after him (his death). Verily! With Allāh, that shall be an enormity.” [Soorah al-Ahzaab 33:53]

2. She should not leave out unless it is for a need:

Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى ﴾

“And stay in your houses, and do not display yourselves like that of the times of ignorance.”

[Soorah al-Ahzaab 33:33]

And at-Tirmidhee reported in his *Saheeh* that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

الْمَرْأَةُ عَوْرَةٌ، فَإِذَا خَرَجَتْ اسْتَشْرَفَهَا الشَّيْطَانُ

“The woman is an *Awrah*<sup>50</sup>, so when she goes out, Shaytaan seeks to tempt her.”<sup>51</sup>

3. She should not soften her speech if she is talking with a person for a necessity.

Allāh (سُبْحَانَهُ وَتَعَالَى) says,

<sup>50</sup> **Translator’s note:** Ibn Atheer, the author of the book, *an-Nihaayah* (page 649), said about the meaning of this word *Awrah* : “The woman was created as an ‘awrah (a concealed part of the body) because whenever she appears, men become shy of her just as they become shy of a private part if exposed.

<sup>51</sup> *Sunan at-Tirmidhi* (#1173).

﴿ فَلَا تَخْضَعَنَّ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَعْرُوفًا ﴾ ﴿٣٥﴾

“Then be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery, etc.) should be moved with desire, but speak in an honorable manner.” [Soorah Al-Ahzaab 33:32]

4. She should not sit with a non-Mahram man in seclusion:

In *Saheeh al-Bukhaaree* and *Muslim* on the authority of Ibn ‘Abbaas (رَضِيَ اللَّهُ عَنْهُمَا) that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

لَا يَخْلُونَ رَجُلٌ بِامْرَأَةٍ إِلَّا مَعَ ذِي مَحْرَمٍ

“No man should be alone with a lady except in the presence of her *Mahram*.”<sup>52</sup>

5. She should not intermingle with men:

It has been affirmed in the *Hadeeth* that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

حَيْرٌ صُفُوفِ النِّسَاءِ آخِرُهَا، وَ شَرُّهَا أَوْلَاهَا

<sup>52</sup> *Saheeh al-Bukhaaree* (#5233) and *Saheeh Muslim* (#1341).

**“The best of the woman's row is the last and the worst of their rows is the first.”<sup>53</sup>**

This occurs in the masjid, so what is the case in other places. Intermingling has many dangers and harms that have been outlined before.

**6. She should not travel unless a Mahram accompanies her:**

In *Saheeh Muslim*, on the authority of Aboo Hurairah (رضي الله عنه) that the Prophet (صلى الله عليه وسلم) said,

لَا يَحِلُّ لِامْرَأَةٍ أَنْ تُسَافِرَ إِلَّا وَ مَعَهَا ذُو مَحْرَمٍ مِنْهَا

**“It is not lawful for a woman to travel except with a Mahram of her’s.”<sup>54</sup>**

**7. She should not perfume her clothes when going out:**

Muslim reported in his *Saheeh* from the Prophet (صلى الله عليه وسلم) that he said,

إِذَا شَهِدْتَ إِحْدَاكُنَّ الْمَسْجِدَ فَلَا تَمَسَّ طِيبًا

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<sup>53</sup> *Saheeh Muslim* (#440).

<sup>54</sup> *Saheeh Muslim* (#1338).



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**“When one of you women goes to the masjid, she must not put on fragrance.”<sup>55</sup>**

Imam Ahmad reported from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) that he said,

أَيُّمَا امْرَأَةً اسْتَعْطَرَتْ ثُمَّ خَرَجَتْ فَمَرَّتْ عَلَى قَوْمٍ لَيَجِدُوا رِيحَهَا فَهِيَ زَانِيَةٌ، وَكُلُّ عَيْنٍ زَانِيَةٌ.

**“Any woman who perfumes herself and heads out then passes by some people so that they can smell her fragrance; then she is an adulteress, and every eye commits adultery.”<sup>56</sup>**

### **8. She should not attempt to attract the attention of non-Mahram men:**

Allāh (سُبْحَانَهُ وَتَعَالَى) says,

وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ

**“And let them not stamp their feet so as to reveal what they hide of their adornment.” [Soorah an-Noor 24:31]**

<sup>55</sup> Saheeh Muslim (#443).

<sup>56</sup> Musnad Imam Ahmad (4/414,418).

9. She should lower her gaze from looking at non-Mahram men:

Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ ﴾

“And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts, etc.)” [Soorah an-Noor 24:31]

10. She should maintain obedience and worship to her Lord (Allāh):

Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴾

“And perform *as-Salâh* (*Iqamâtas-Salâh*), and give *Zakâh* and obey Allāh and His Messenger. Allāh wishes only to remove *ar-Rijs* (evil deeds and sins,

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**etc.) from you, O members of the family (of the Prophet), and to purify you with a thorough purification.” [Soorah al-Ahzaab 33:33]**

All of these the guidelines, as well as others regarding the Muslim woman from what is mentioned in the Qur'aan and the Sunnah, are considered to be a safety measure for her and a protector of her honor and dignity. And for this reason, the blessing and bounty of Allāh that He bestowed upon the Muslim woman are tremendously great: He has prepared for her in the religion of Islam causes for happiness, protection of her virtue and chastity, establishment of her dignity, and a repellent for corruption and evil so that she can remain one of a pure soul, taintless character and an unconquerable state. And to also remain guarded against shamelessness and debasement, as well as what causes deviation, misguidance, and decadence.

Indeed, Islam honors the Muslim woman greatly and protects her in the most excellent fashion, as well as guarantee her an honorable life. Her slogan is the veil and chastity. Her garment is purity and integrity. Her banner is the spread of good etiquettes and the establishment of moral character. Her purpose is to protect honor and guard virtue. Thus the Muslim woman will remain strong, with high status and with intact moral character as long as she is adherent to her religion, maintains her Lord's commands, is obedient to her Prophet (ﷺ), submits to Allāh, and complies with His legislation and judgements with complete ease, trust, and tranquility. With this, she will obtain happiness and comfort

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in this worldly life and will receive great reward and abundant recompense on the Day of Resurrection.

In a Hadeeth, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

إِذَا صَلَّى الْمَرْأَةُ خَمْسَهَا، وَصَامَتْ شَهْرَهَا، وَ  
حَصَّنَتْ فَرْجَهَا، وَأَطَاعَتْ بَعْلَهَا، دَخَلَتْ مِنْ أَيِّ  
أَبْوَابِ الْجَنَّةِ شَاءَتْ.

**“If the woman prays her five prayers, fasts her month (Ramadhaan), protects her private part, and obeys her husband, she will enter paradise from any gate she wishes.”<sup>57</sup>**

Imam Ahmad reported the Hadeeth of ‘Abdur Rahman Ibn ‘Awf (رَضِيَ اللهُ عَنْهُ) who said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

إِذَا صَلَّى الْمَرْأَةُ خَمْسَهَا، وَصَامَتْ شَهْرَهَا، وَ  
حَفِظَتْ فَرْجَهَا، وَأَطَاعَتْ زَوْجَهَا قِيلَ لَهَا: ادْخُلِي  
الْجَنَّةَ مِنْ أَيِّ أَبْوَابِ الْجَنَّةِ شِئْتَ.

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<sup>57</sup> Saheeh Ibn Hibbaan (#4163).

**“If the woman prays her five prayers, fasts her month (Ramadhaan), preserves her private part, and obeys her husband, it will be said to her, ‘Enter paradise from any gate you wish.’”**<sup>58</sup>

So congratulations to the Muslim woman for this honorable promise and great virtue granted to her as long as she lives her life adhering to this noble directive disregarding the heedlessness of the people from those who call to wickedness and trials:

﴿ وَاللّٰهُ يُرِيْدُ اَنْ يَّتُوْبَ عَلَيْكُمْ وَيُرِيْدُ الَّذِيْنَ  
يَتَّبِعُوْنَ الشَّهَوٰتِ اَنْ تَمِيْلُوْا مِيْلًا عَظِيْمًا ﴾ ﴿١٧﴾

**“Allāh wishes to accept your repentance, but those who follow their lusts, wish that you (believers) should deviate tremendously away from the Right Path.”** [Soorah an-Nisaa 4:27]

It is truly distressing to see the malicious assaults, spiteful conspiracies and criminalistics plans that the Muslim woman is exposed to in these current times; all leading to the destruction of her decency, ripping apart her honor, demolishing her dignity, and burying her moral excellence, religion and faith and thus connecting her to whores and immoral women. And all of this is through the destructive satellite channels,

<sup>58</sup> Musnad Ahmad (1/191).

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wasteful obscene magazines, her busying herself with all types of see-through, provocative clothing and her heart inciting her to love imitating the non-Muslim women who walk the earth without any faith, morals or etiquettes that would restrain them. Also, through her being dragged to abandon the legislation of Islam through her running after all of that, being dragged to wickedness and being distanced from the sources of decency, moral excellence—may Allāh make it impossible for them to fulfill their wishes [to ruin the Muslim woman].

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In a time when some sick individuals and the masters of desires rejoice – from those who do not care for the legislative guidelines and established boundaries that actualize the woman’s dignity, and guarantee her might and happiness – and advocate for her so-called rights and hysterical liberties; the woman is dragged to outcomes whose end-consequences cannot be imaged and abysses whose evil and danger are unknown all under shining banners and captivating slogans: they take advantage of and overcome the woman’s affections, hastiness in reacting, and her deficiency in considering the end consequences of matters.

In this era the statements from the sincere, advising people of knowledge, truthful callers and propagative jealous individuals work to restrain the women from falling into these abysses and regressing in these evil paths as to preserve her dignity and honor. Also to preserve her surroundings and excellent behavior, keeping it from being polluted with the filth of corruption.

Surely, amongst the greatest benefits that the woman should acquaint herself with in this subject is the clarification that was issued on these topics by the Permanent Committee for Scholastic Research and Religious Verdicts on the 25<sup>th</sup> of

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*Muharram*<sup>59</sup> in the year 1420 A.H. (which corresponds with May 6, 1999) and the text is as follows:

“All praise and thanks belong to Allāh alone and May He send His *Salaah* and *Salaam* upon His Messenger, family, and companions as well as whoever is led by his guidance:

To proceed:

Among the matters which are unhidden from every Muslim who has insight of his religion is what the Muslim woman experiences under the shade of Islam—specifically in this country (i.e., Saudi Arabia)—of dignity, bashfulness, appropriate work for her, acquisition of her legislative rights which Allāh has made obligatory for her (to receive) contrary to how a woman lived in the pre-Islamic era of ignorance and continues to live today in some societies that contradict Islam’s etiquettes in their neglect, wastefulness and oppression.

This is a blessing we should thank Allāh for and are obliged to maintain. However, there are groups of people whose cultivation has been contaminated by western views that are displeased with this honorable reality that the woman enjoys in our country from modesty, covering and protection. They want the Muslim woman to resemble the women in the lands of the disbelievers and secularists; thus they have started writing in newspapers and demanding things in the name of women matters that are summarized in the following:

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<sup>59</sup> **Translator’s notes:** *Muharam* is the first month in the Islamic calendar.



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1. Ripping apart the *Hijaab* which Allāh has commanded in His statement:

﴿ يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ذَلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ ﴾

**“O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way). That will be better, that they should be known (as free respectable women) so as not to be annoyed.”** [*Soorah al-Ahzaab* 33:59]

And with His statement:

﴿ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ ﴾

**“And when you ask (his wives) for anything you want, ask them from behind a screen that is purer for your hearts and for their hearts.”** [*Soorah al-Ahzaab* 33:53]

And with His statement:

﴿ وَلَيَضْرِبَنَّ بِحُمْرِهِنَّ عَلَىٰ جُيُوبِهِنَّ ﴾

**“And to draw their veils all over Juyubihinna (i.e. their bodies, faces, necks, and bosoms, etc.).” [Soorah an-Noor 24:31]**

And the statement of Ayesha (رَضِيَ اللهُ عَنْهَا) in the story about when she fall behind from the caravan and Sufyaan ibn Mu’attil (رَضِيَ اللهُ عَنْهُ) passed by her and how she placed her *Kkhimaar* over her face when she saw him. She said,

**“And he recognized me on seeing me as he had seen me before the order of compulsory veiling (was prescribed).”**

And her statement,

كُنَّا مَعَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ مُحَرَّمَاتُ  
فَإِذَا مَرَّ بِنَا الرَّجُلُ سَدَلْتُ إِحْدَانَا خِمَارَهَا عَلَى  
وَجْهِهَا، فَإِذَا جَاوَزُونَا كَشَفْنَاهُ.

**“We were with the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), and we were in *Ihraam*. When men met us, we would lower our garments from the top of our heads, and when they had gone, we would lift them up again.”**

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And so forth from what attests to the obligation of the Muslim woman wearing the Hijab from the Qur'aan and the Sunnah. These individuals desire from the woman that she contradicts the Book of her Lord and Sunnah of her Prophet and thus becomes unveiled so that every eager person and anyone with a disease within in his heart could take pleasure in looking at her.

2. They demand that women should be allowed to drive cars in spite of what results from that of corruption and her exposure to dangers which are not hidden from the insightful person.
3. They demand to take pictures of women and place them on cards exclusive to them that are circulated; and consequently, anyone who has a sickness in his heart aspires her. And without a doubt this a means that leads to the removal of the *Hijaab*.
4. They also demand the intermingling of women with men and that she assume jobs which are specifically for men and abandon her appropriate job (role) which is harmonious to her natural disposition and modesty. They allege that restricting her to her suitable role (work) is a hindrance to her; there is no doubt that this contradicts reality. Surely, what is a hindrance to her in reality is her appointment to jobs that are inappropriate for her – a matter that goes against what the legislation mentions regarding its prevention of the mixing between the two sexes, the woman being alone with a man with whom it is impermissible for her to be alone,

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as well as her traveling without a *Mahram* due to what results from these matters of dangerous harms that lead to a dispraised end.

The religion of Islam prevents intermingling of men and women even in places of worship. Their place in the prayer has been made to be behind the men, and she is actually encouraged to pray in her home as the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

لَا تَمْنَعُوا إِمَاءَ اللَّهِ مَسَاجِدَ اللَّهِ وَبُيُوتَهُنَّ خَيْرٌ لَهُنَّ

**“Do not prevent your women from visiting the mosque, but their houses are better for them (for praying).”**

All of this is for the purpose of safeguarding the woman’s dignity and keeping her distant from the things that cause *Fitnah*. Therefore, Muslims are obliged to preserve the dignity of their women and not look at this misleading propaganda. They should take a warning from what has befallen women in the societies where these propaganda are accepted, and women are deceived by them resulting in evil consequences. The happy person is the one who takes an admonition from others.

The Muslim rulers of these countries are obliged to seize the hands of the foolish and prevent them from disseminating their evil views in order to protect the

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society from its evil effects and disastrous consequences. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

مَا تَرَكْتُ بَعْدِي فِتْنَةً أَضَرَّ عَلَى الرَّجَالِ مِنَ النِّسَاءِ

**“I have not left a more harmful fitnah upon the men than women.”**

And He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

وَاسْتَوْصُوا بِالنِّسَاءِ خَيْرًا

**“Treat the woman well.”**

And preserving their dignity and chastity as well as keeping them distant from things that cause *Fitnah* is treating them well.

May Allāh grant all of us success towards the good and righteousness and May He send His *Salaah* and *Salaam* upon our Prophet, his family, and companions.”

Then the signatures of the members of the committee were added and they are: His eminence Shaykh “Abdul ‘Azeez Ibn Baaz (رَحْمَةُ اللهِ), His eminence Shaykh “Abdul ‘Azeez Aal Shaykh, Shaykh “Abdullaah al-Ghudayyaan (رَحْمَةُ اللهِ), Shaykh Aboo Zayd and Shaykh Saalih al-Fawzaan. May Allāh be good to them and reward them with the best reward. May He

cause others to benefit from their diligent efforts and place blessings in their deeds.

The date in which this clarification originated was on the 25<sup>th</sup> of *Muharram* in 1420 A.H. just two days before the passing away of his eminence Shaykh Ibn Baaz. This is to attest to the greatness of his advice and complete instructions up until the last days of his life (رَحِمَهُ اللهُ) – and this was a farewell advice from this sincere Imam. May Allāh give him the best reward for aiding the Muslims and make his final abode in *al-Firdows* (i.e., the highest station in paradise).

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### **The issue of the woman placing the 'Abā'ah on the shoulders and its legislative description for the woman**

Likewise among the religious verdicts issued by the Permanent Committee for Scholastic Research and Religious verdicts on this matter which is appropriate for the sincere Muslim woman to ponder over and take benefit from is the following. And this verdict was issued by the standing committee on the 9<sup>th</sup> of *Rabee' Awwal* in 1421 A.H. about the issue of the woman placing the 'Abā'ah (the loose outer garment usually worn under the Jilbaab) on the shoulders and its legislative description for the woman. The following is what was said:

“All praise and thanks belong to Allāh alone and may He send His *Salaah* and *Salaam* upon the one whom will not be preceded by any other prophet.

To proceed:

After the Standing Committee for Scholastic Research and Verdicts looked over what was mentioned to His eminence, the Mufti (i.e., Shaykh “Abdul-Azeez Ibn Muhammad Aal Shaykh) from the individual that was seeking a verdict, the question was transferred to the Committee of General Safety for the Body of Senior Scholars (#934) on the 12<sup>th</sup> of Safar in 1421 A.H. The questioner asked:

'Lately an '*Abā'ah* that shows the shape of the body and is tight has been circulating; it consists of two thin layers made of crepe fabric, two long sleeves, embroidery and is placed on the shoulders. So what is the religious ruling concerning this type of '*Abā'ah*? Please give us a *Fataawa*, may you be rewarded with good; also we wish that it is addressed to the Ministry of Commerce in order to prevent this type of '*Abā'ah* and its likes.'

After the committee discussed this request for a religious verdict, they responded that the legislative '*Abā'ah* for the woman is the *Jilbaab* that establishes what is intended in the Qur'aan and Sunnah completely covering the body and being distancing [the women] from *Fitnah*. And in light of this, the Muslim woman's '*Abā'ah* must meet the following requirements:

1. It must be thick, not revealing what is underneath and cannot be close-fitted.
2. It must cover the whole body and be loose fitted, not revealing its shape.
3. It must only open in the front, and the holes for the sleeves are restricted.
4. It must not have on it any adornments that will direct glances at her or it. It is imperative that is devoid of any symbols, ornaments, writings, or signs.



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5. It must not resemble the clothing of the disbelieving women or men.
6. The 'Abā'ah must be placed over the head initially.

According to what has been previously mentioned, the 'Abā'ah cited in the question is not a legitimate one for the Muslim woman; and it is not permissible for her to wear it due to the fact that the legislative requirements are not met. Also, it is impermissible to import such an 'Abā'ah, manufacture it, sell it or disseminate it amongst the Muslims; because doing so is deemed cooperating upon sin and transgression. Allāh (جَلَّوَعَلَا) says,

﴿ وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ  
وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴾

**'Help you one another in *al-Birr* and *at-Taqwaa* (virtue, righteousness, and piety); but do not help one another in sin and transgression. And fear Allah. Verily, Allah is Severe in punishment.'** [Soorah al-Maa'idah 5:2]

And when the Committee has clarified this as an advice to the believing women to have *Taqwaa* of Allāh (i.e., to obey the commands & stay away from the prohibitions), abide to completely covering the body from foreign men with the *Jilbaab* and *khimar*, it is out of obedience to Allāh (سُبْحَانَهُ وَتَعَالَىٰ) and His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and distancing from things

that bring about *Fitnah*—and with Allāh alone is *Tawfiq*. May He send His *Salaah* and *Salaam* upon our Prophet Muhammad, his family, and companions.”

Then the signatures of the members of the committee were added and they are: Shaykh “Abdul-Azeez Ibn “Abdullaah Ibn Muhammad Aal Shaykh, Shaykh “Abdullah Ibn “Abdur-Rahmaan al-Ghudayyaan, Shaykh Saalih Ibn Fawzaan al-Fawzaan, and Shaykh Bakr Ibn “Abdullah Aboo Zayd.

### How the Woman Should Dress Around her Mahaarim

Another clarification was issued by the Committee on the 25<sup>th</sup> of *Muharram* in 1421 concerning the woman's dress around her *Mahaarim* (plural for *Mahram*) and other women.

The following is what was said:

“All praise and thanks belong to Allāh, the Lord of all that exists; and May Allāh send His *Salaah* and *Salaam* upon our Prophet Muhammad, his family and all of his companions.

To proceed:

The believing woman in the beginning of Islam had reached the utmost degree of purity, chastity, modesty and decency by the grace of believing in Allāh and His Messenger and adhering to the Qur'aan and Sunnah. The women in that era wore clothes that concealed what was underneath; and revealing themselves or displaying common, vulgar manners was not known from them in their gatherings with one another or with their *Mahaarim*. And this upright Sunnah has come to pass as being from the actions of the women of this Ummah—and all praise belongs to Allāh—generation after generation until this recent era. Then corruption in woman's clothing and

morals had crept into many Muslim women from many avenues – and this is a matter that is not simple.

After examining many requests for legal rulings (*Fataawaa*) presented to the Permanent Committee for Scholastic Research and Religious Verdicts regarding the restrictions for a woman looking at another and what is binding upon them to wear around each other, the committee explained to the Muslim women in general that they should mold themselves with modesty – a manner that Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) made to be from true faith and one of its branches. And from the modesty that we are commanded with legislatively as well as customarily, is that the Muslim woman covering herself, being bashful and molding herself with morals that distance her from situations that bring about *Fitnah* and doubt.

The apparentness of the Qur'aan attests to the fact that the Muslim woman should not display to another woman anything except that which she displays to her *Mahaarim* from what is customarily shown in the house and at work just as Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاؤِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنَاتِ أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ ﴾

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**'And not to reveal their adornment except to their husbands, their fathers, their husband's fathers, their sons, their husband's sons, their brothers or their brother's sons, or their sister's sons, or their (Muslim) women (i.e. their sisters in Islam)' [Soorah an-Noor 24:31]**

Since this is a text from the Qur'aan and that which the Sunnah attests to, it was also the custom of the Messenger's wives—the female companions—as well as those who followed them in excellence from the women of this Ummah until our recent times. And what has become common practice to uncover is cited in the noble verse: that which mostly becomes apparent in the house and when laboring and is difficult to constantly safeguard such as the uncovering of the head, hands, neck and feet. As for a woman exaggerating in uncovering herself, then there is not a single evidence from the Qur'aan or Sunnah attesting to its permissibility; in addition, it is a matter that causes the woman to be tried by *Fitnah* and tempt other women from her gender—and this is something present amongst them. Also, such an action (the woman extravagantly uncovering herself) is a bad example for other women in what lies in it of resembling the disbelieving women, prostitutes and shameless women in their dress. It has been authentically reported from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) that he said,

مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ

**‘Whoever imitates a people is from them.’**

Imam Ahmad and Aboo Daawood reported it. Also, in *Saheeh Muslim* on the authority of ‘‘Abdullaah Ibn ‘Umar, who said that the Prophet (ﷺ) saw on him two pieces of dyed clothing and then said,

**‘Indeed this is from the clothing of the disbeliever, so do not wear it.’**

And in *Saheeh Muslim* the Prophet (ﷺ) said,

صِنْفَانِ مِنْ أَهْلِ النَّارِ أَرَهُمَا : قَوْمٌ مَعَهُمْ سِيَاطٌ كَأَذْنَابِ  
الْبَقَرِ يَضْرِبُونَ بِهَا النَّاسَ ، وَ نِسَاءٌ كَاسِيَاتٌ عَارِيَاتٌ  
مَائِلَاتٌ مُمِيلَاتٌ رُؤُوسُهُنَّ كَأَسْنِمَةِ الْبَخْتِ الْمَائِلَةِ ، لَا  
يَدْخُلْنَ الْجَنَّةَ وَ لَا يَجِدْنَ رِيحَهَا ، وَ إِن رِيحَهَا لَيُوجَدُ  
مِنْ مَسِيرَةِ كَذَا وَ كَذَا .

**‘There are two types of people of the Hellfire that I have seen: one of them is a people that possess whips like the tails of a cow and flog people with it, the second one is women who would be naked in spite of their being dressed, who are seduced (to wrong paths) and seduce others with their hair high like humps. These women will not enter Paradise, and they would not find the**

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**scent of Paradise even though its fragrance can be found from such and such distance (from a great distance).'**

And the meaning of **"Women who would be naked in spite of their being dressed,"** is the woman who dresses with clothes that do not conceal her and she is in reality naked. She is like the one who wears thin clothes that show her skin, or tight ones that show the shape of her body, or short clothing that does not cover some parts of her body.

Therefore, what is obligatory upon the believing women is to be committed to the guidance of the mothers of the believers, the female companions and those women of this Ummah who followed them in excellence; and aspire to remain veiled and have modesty as that keeps the woman distant from things that bring about *Fitnah* and it is a form of protection for the soul from things that propagate lowly desires and falling into lewdness.

And Just as the Muslim women are commanded to be cautious from falling into what Allāh and His Messenger have made unlawful from the wearing of clothing that resembles the disbelieving women and prostitutes out of obedience to Allāh and His Messenger and hoping for Allāh's reward and fearing His chastisement; it is incumbent upon every Muslim man to fear Allāh regarding those whom are under his care from the women.

Thus, he must not leave them to wear what Allāh and His Messenger have made unlawful from the bawdy, revealing

and seductive clothes. Also, he must know that he is a guardian over his flock and will be questioned [about them] on the Day of Resurrection.

We ask Allāh to rectify the Muslims' circumstances and guide us all to the straight path – indeed, Allāh is All-Hearing, near and answers the supplicant. And may He send *Salaah* and *Salaam* upon our Prophet Muhammad, his family, and companions.”

Then the signatures of the members of the committee were added and they are: Shaykh ‘Abdul-Aziz Ibn ‘Abdullah Ibn Muhammad Aal Shaykh, Shaykh ‘Abdullah Ibn ‘Abdur Rahmaan al-Ghudayyaan, Shaykh Saalih Ibn Fawzaan al-Fawzaan and Shaykh Bakr Ibn ‘Abdullah Aboo Zayd.



**The Committee's Clarification Concerning Lewd  
Magazines and Their Dangers**

All praise belongs to Allāh alone and may He send *Salaah* and *Salaam* upon our Prophet Muhammad, his family, and companions. To proceed:

In this era, the Muslims are stricken by great trials and temptations that close in on them from all sides; and consequently, many of them fall into these temptations. These evil deeds have become apparent and the people have come to disclose them without any fear or shyness, and the reason for this is due to their indifference to Allāh's religion, lack of concern for its guidelines and legislation and the heedlessness of many of the reformers on how to establish Allāh's legislation and command the good and prohibit the evil. There is no deliverance or salvation for the Muslims from these calamities and temptations except through sincere repentance to Allāh (سُبْحَانَهُ وَتَعَالَى), giving great importance to His commands and prohibitions, and stopping the foolish and ordering them with the truth.

Indeed, from the greatest temptations which have surfaced in our era is the action of those who deal in corruption, the middlemen of wickedness, those who love to spread lewdness amongst the believers through their publishing of wicked magazines that oppose the commands and prohibitions of Allāh and His Messenger. Throughout their pages, there are various types of revealing pictures and faces

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that tempt and incite the desires as well as bring about corruption.

Through thorough investigations, it has been affirmed that these magazines practice numerous avenues to propagate immorality, wickedness and the incitement of lusts in that which Allāh and His Messenger have made unlawful.

Included in these magazines are the following:

1. Seductive pictures on the cover and inside of the magazines.
2. Women in full beauty inciting temptation and deceiving others with it.
3. Vile and shameless statements as well as poetic and prose writing that are far from modesty and nobility, destroy morals and corrupt the *Ummah* corrupt the *Ummah* (the Muslim nation).
4. Stories of disgraceful romances and reports of male and female actors and dancers from the open sinners.
5. A clear call to women to improperly adorn themselves, show their faces, the intermingling of the sexes and the tearing of the *Hijaab*.
6. The display of tempting and revealing clothing to the believing women in order to deceive them into becoming nude, undressing and imitating prostitutes and wicked women.

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7. Are hugging, embracing, and kissing between men and women.
8. Within these magazines are blazing articles that excite the lifeless sexual urges inside the male and female youth; thus it forcefully thrusts them into taking a path of temptations and misguidance, and falling into indecency, sinning, lustful love and passion. How many male and female youngsters have fallen into violent passions due to these poisonous magazines?! And because of them, they fell into destruction and crossed the boundaries of their natural disposition and religion. Indeed, these magazines have changed the thinking of many people regarding the rulings of the *Sharee'ah* (Islaamic Legislation) and the fundamental principles of the sound natural disposition due their propagation of articles and mere posed-opinions. Hence, many of the people have to come to enjoy sinning, wickedness and transgressing the boundaries of Allāh due to reliance on these magazines and their domination over the peoples' intellects and thoughts.

So basically, the main objective of these magazines is to make business with the woman's body which is aided by Satan with all the possible causes of deception and means of *Fitnah* in order to spread pornography, the shaming of women, the corrupting of the believing women specifically and the changing of Muslim communities to flocks of animals: flocks that know neither good nor detest evil, nor give any weight or care to the application of Allāh's purifying legislation as is the case with many communities; rather, in some of them, the

matter has reached the point where the two sexes enjoy each other completely nude in what is called, "The Cities of the Nude," and refuge is sought with Allāh from the relapsing of the natural disposition and falling into what Allāh and His Messenger have prohibited.

And this on the grounds of what was already mentioned regarding the reality of these magazines, what is known from its evil goals and effects, as well as the many complaints that are reported to the Committee by those extremely jealous [for the Muslim woman] from the scholars, students of knowledge and the general Muslims regarding the spreading of these magazines' exhibition in bookstores, convenient stores and business markets. Thus the Permanent Committee for Scholastic Research and Religious Verdicts has concluded the following:

1. It is impermissible to publish the likes of these lowly magazines whether they are general or specific for women's clothing, and whoever does this will have his share from Allāh's (سُبْحَانَهُ وَتَعَالَى) statement:

﴿ إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ ءَامَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴾



**'Verily, those who like that (the crime of) illegal sexual intercourse should be propagated among those who believe, they will have a painful torment**

**in this world and in the Hereafter.'** [Soorah an-Noor 24:19]

2. It is impermissible to work with these magazines in any way, regardless whether the work is in its management, release, printing or distribution; because that would be assisting in disobedience, falsehood, and corruption and Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴾

**'But do not help one another in sin and transgression. And fear Allāh. Verily, Allāh is Severe in punishment.'** [Soorah al-Maa'idah 5:2]

3. It is impermissible to advertise for and promote these magazines as this is a form of directing and calling to evil. It has been affirmed from the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) that he said:

وَمَنْ دَعَا إِلَى ضَلَالَةٍ كَانَ عَلَيْهِ مِنَ الْإِثْمِ مِثْلُ آثَامِ مَنْ تَبِعَهُ لَا يَنْقُصُ ذَلِكَ مِنْ آثَامِهِمْ شَيْئاً

**'And whoever invites others to follow a misguidance will incur a sin equivalent to that of the one who**

**followed him (in sinfulness) without their sins being diminished in any respect.**<sup>60</sup>

4. It is impermissible to sell these magazines, and the earned income from it is an impermissible one. And it is compulsory upon whoever falls into anything from that to repent to Allāh (سُبْحَانَكَ وَتَعَالَى) and free himself from this filthy earning.
5. It is impermissible for the Muslim to purchase and acquire these magazines due to the trials and evils that they contain; and also because purchasing them increases the income and monetary funds of its owners, and encourages them to produce and promote more. It is likewise upon the Muslim to be cautious of his family (whether male or female) becoming attached to these magazines so as to protect them from their *Fitnah* and enchantment. Hence the Muslim must know that he is a shepherd and responsible for his flock on the Day of Judgement.
6. It is upon the Muslim to lower his gaze from looking at these corrupt magazines out of obedience to Allāh and His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and as a means to distance himself from *Fitnah* and its places. Similarly, it is upon the Muslim to not claim safety for himself; for indeed, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) has informed us that Satan flows in man like blood (i.e., man is not safe from his temptations). And Imaam Ahmad (رَحِمَهُ اللهُ) said: 'How many a gaze has cast into the heart of the

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<sup>60</sup> Reported by Muslim

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one looking at a calamity.' So whoever becomes attached to these magazines for their pictures and the likes, it will ruin his heart and life and busy him with that which will not benefit him in his Worldly-life and Hereafter. This is because the rectification of the heart and its life is only possible through attachment to Allāh (جَلَّ جَلَالُهُ), His worship and secret discourse with Him; as well as through sincerity for Him and being filled with His love (سُبْحَانَهُ وَتَعَالَى).

7. It is an obligation upon whomever Allāh has given rule to over any of the Muslim lands to advise the Muslims, protect them from corruption and its people, and distance them from all that which will harm them in their religion and Worldly-life. From this, is preventing the spreading and distribution of these corruptive magazines and restraining their evil from them; and this is a type of aiding Allāh and his religion and is from the causes of success, salvation and establishment in the earth as Allāh (سُبْحَانَهُ وَتَعَالَى) has said:

﴿ وَلَيَنْصُرَنَّ اللَّهُ مَن يَنْصُرُهُ ۗ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٤٠﴾ الَّذِينَ إِذْ مَكَتَتْهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ۗ وَاللَّهُ عَلِيمٌ غَلِيبٌ ﴿٤١﴾ الْأُمُورِ ﴾

**'Verily, Allāh will help those who help His (Cause). Truly, Allāh is All-Strong, All-Mighty. (40) Those**

**(Muslim rulers) who, if We give them power in the land, (they) enjoin Iqamat-as-Salâh. [i.e. to perform the five compulsory congregational Salâh (prayers) (the males in mosques)], to pay the Zakâh and they enjoin al-Ma'ruf (i.e. Islamic Monotheism and all that Islâm orders one to do), and forbid al-Munkar (i.e. disbelief, polytheism and all that Islâm has forbidden) [i.e. they make the Qur'aan as the law of their country in all the spheres of life]. And with Allâh rests the end of (all) matters (of creatures).'**  
[Soorah al-Hajj 22:40-41]

And all praise and thanks are for the Lord of the universe and May His *Salaah* and *Salaam* be upon our Prophet Muhammad, his family, companions and whoever followed them in goodness until the Day of Recompense. With Allâh is success and May he raise the rank of our Prophet Muhammad and grant him, his family and companions peace."

Then it was concluded with the signatures of the Committee members and they are: His Eminence Shaykh 'Abdul-'Azeez Ibn 'Abdullaah Ibn Muhammad Aal Shaykh, his eminence Shaykh 'Abdullaah Ibn 'Abdur-Rahmaan al-Ghudayyaan, his eminence Shaykh Saalih Ibn Fawzaan al-Fawzaan and his eminence Shaykh Bakr Aboo Zayd.

And with this we will conclude this treatise. We ask Allâh to reform the Muslim girls and women and that he protect them from the *Fitan*, that which is apparent from it and that which is hidden. And the close of our request will be: All praise and



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thanks are for Allāh, the lord of all that exists and may He send *Salaah* and *Salaam* upon our Prophet Muhammad and the whole of his family and companions.

