

نصيحتي للنساء

قضايا تهم المرءة
فتاوى للنساء

My Advice to the **women**

*issues pertaining to the
woman & religious verdicts
for women*

By the Shaykhah:
Umm 'Abdillaah al-Waadi'iyyah

With the introduction and review
of the Esteemed Shaykh:

Aboo 'Abdur-Rahmaan
Muqbil ibn Haadee al-Waadi'ee رحمته الله

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My Advice to the Women-Umm 'Adillaah

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Foreword for the English Edition

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All praises are for Allaah and may the salutations and the du'aa of salaams be upon the Prophet ﷺ and I bear witness that no deity has the right to be worshipped except Allaah alone, having no partners and I bear witness that Muhammad is His slave and Messenger.

Indeed the brother, Abul-Layth, has performed the task of translating *My Advice to the Women* [Darul-Hadeeth edition] into the English language so that those who do not know the 'Arabic language are able to benefit from the book.

I truly advise the non-'Arabic speaking women, those who seek the correct methodology, in which there is no crookedness, to devote their attention to gaining the 'Arabic language and understanding of it in order that they may gain understanding of the Book of Allaah and the Sunnah of the Prophet ﷺ, for they are both authentic, free from doubt and deviance and misguidance.

There is no way of knowing this except by studying the 'Arabic language, for indeed the Qur'aan and the Sunnah are both 'Arabic as Allaah ﷻ has said,

﴿ قُرْءَانًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ لَّعَلَّهُمْ يَتَّقُونَ ﴾

“An 'Arabic Qur'aan without crookedness so that you may become of those who fear [Allaah].”

[Sooratz-Zumar 39:28]

And He ﷻ has said,

﴿ وَإِنَّهُ لَنَزِيلُ رَبِّ الْعَالَمِينَ ﴿٢٨﴾ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴿٢٩﴾ عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ﴿٣٠﴾ بِلِسَانٍ عَرَبِيٍّ مُبِينٍ ﴿٣١﴾ ﴾

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“And verily it is most certainly Revelation from the Lord of all that exists. The trustworthy spirit [Jibreel] descended with it upon your heart so that you can be of the warners in a clear ‘Arabic language.”

[Sooratush-Shu'araa 26:192-195]

And as Allaah ﷻ has said,

﴿ إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ﴿٢١﴾ ﴾

“Verily we descended it as an ‘Arabic Qur’aan, so that you may understand.”

[Soorah Yoosuf 12:2]

And as Allaah ﷻ has said,

﴿ إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ﴿٤٣﴾ ﴾

“Verily We made it an ‘Arabic Qur’aan so that you can understand.”

[Sooratus-Zukhruf 43:3]

And it should be known that the ‘Arabic language is superior over all other languages, however in light of this many of the sons and daughters of the Muslims today shun away from it (i.e. the ‘Arabic language) choosing to follow the ways of the West. This is surely one of the signs from the signs of prophecy of the Prophet Muhammad ﷺ. He has indeed informed us that his nation would follow the Jews and the Christians. He said this as a warning to his nation from following the ways of the kuffaar, not in support of that action. Therefore, be conscious of this, may Allaah grant you success.

And all praises belong to Allaah, the Lord of the ‘Aalameen.

Written by:

Umm ‘Abdillaah al-Waadi’iyyah

An Introduction of Shaykh Muqbil Ibn Haadee Al- Waadi'ee



All praise is due to the Lord of creation, and may the peace and blessings of Allaah be upon His trustworthy Prophet Muhammad, his family, and his companions. I bear witness that there is no deity worthy of worship other than Allaah, and I bear witness that Muhammad is His Servant and Messenger.

As to what follows:

This is an advice to the women, followed by questions and answers presented to women, and it was from them that we received a response. However, I have selected the response of one of them to be included in *Advice for the Women*.

As for "The Advice":

Then it is applicable for the women of this land (Yemen) specifically, because indeed, they are severely lacking a fundamental understanding (of the Religion).

The people as they relate to the affair of women can be divided into three categories:

One Category: Those who grant them free reign to leave, do as they so please, and travel without a *Mahram*. They freely mix with men in the schools, universities, in the workplace, at social circles as well as in hospitals and other than that from the worldly pursuits; in which the affairs of the Muslims have become chaotic - even Europeanized, and to Allaah we belong and to Him we shall all return.

Another Category: Those who neglect the women and leave them uneducated like cattle, so much that they know nothing from that which Allaah has made obligatory upon them. This woman is

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subjected to trial, to opposing the orders of Allaah, and even to the corruption of her own family, just as she is susceptible to answering the invitation of every evil call.

The Moderate Category: Those who educate them concerning the limits of the Book and the *Sunnah* while implementing the statement of Allaah ﷻ:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ
وَالْحِجَارَةُ ﴾

“O you who believe! Protect yourselves and your families from a Fire whose fuel is people and stones.”

[Soorah at-Tahreem 66:6]

Also, from what has been confirmed in the *Saheehayn* (*Saheeh al-Bukhaaree* and *Muslim*) upon the authority of Ibn 'Umar ؓ who said that the Messenger of Allaah ﷺ said:

« كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ. »

“Each of you is a guardian, and each of you is responsible for those under his care.”

The opponents of *Islaam* are adamant about misguiding the woman with a number of deceptive calls, and to Allaah we belong and to Him we shall all return.

In light of this, it is a tremendous obligation upon the woman to advise her sisters and invite them to Allaah, and warn them from the people of trials – both men and women – who may appear attractive to the believers, as well as the people who have been tried by them from amongst the men and women. By doing so, the void will be filled regarding this matter.

As for the establishment of lectures and symposiums, to be attended by both men and women, then this is from the affairs that did not occur during the time of the Prophet ﷺ. In addition, the woman at these gatherings are not safely guarded so the corruption in these symposiums is greater than the benefit.

An even uglier matter than this is the female media personalities; and I do not know of a single woman from this type who is a caller to Allaah. Rather, they are depraved and corrupted women who mix with abase male media personalities. They soften their voices, which creates controversy, may Allaah sever their tongues and rid the land of them and their servants.

So it is upon the woman to study the biography of the Messenger of Allaah ﷺ, and the biographies of the female callers from the time of the Prophet ﷺ like Umm Sulaym and other than her from the righteous women of the companions and those who follow their way, if indeed, this woman desires Allaah and the Last Day.

As for the questions and the answers, then we intended for them to serve as an exercise and as a refutation of the people of innovation. Therefore, we say to the innovators that our women, by the permission of Allaah, will refute you. Moreover, they have begun, by the permission of Allaah, to write a book consisting of questions and answers entitled (*Eedhaah al-Maqaal fi ar-Radd 'ala al-Mubtadi' Adha-Dhalaal*). May Allaah facilitate its completion.

Next, we say to the *Shee'ah*, those who wish to busy us with treatises' that combine ignorance and opposition to the *Sunnah* and its abandonment, to remain amongst yourselves. Do not obstruct our progress; by the permission of Allaah, our daughters and our women will refute you.

As for us, then with the praise of Allaah, indeed we have already broken your backs with the books entitled *Riyaadh al-Jannah fi ar-Radd 'ala A'daa as-Sunnah*, *Ash-Shifaa'ah*, *Irshaad Dhawee al-Fatin li Ib'aad Ghulaat ar-Rawaafidh min al-Yemen*, and *Al-Ilhaad al-Khomeini fi Ardh al-Haramayn*.

Finally, I ask Allaah, to grant the author of this advice and to the answers of these questions, continuation upon the path of seeking beneficial knowledge, working with it and calling to it. Indeed, He is able to do all things.

Upon my review of what has been prepared for the second printing, I have found it comprising of great benefits prepared for it by way of authentication, rejection, appraisal, and criticism of the prophetic narrations contained therein, as well as valuable

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advice. Indeed, the people have competed in obtaining the first printing and certainly, I hope that their competition for this edition will be even greater.

As for the author of "The Advice," then she is Umm 'Abdillah al-Waadi'iyyah, the beneficiary of many sciences and an individual cultivated upon the manners of the Messenger of Allaah – may the peace and blessings of Allaah be upon him and his family. She is virtuous and economical (cautious) with her time, spending it in the best of manners. For this reason, Allaah has blessed her efforts. She is enthusiastic about benefiting her sisters. She teaches a book until she finishes it; then she moves on to another book and she prefers the books of 'Aqeedah, Fiqh, and Lughaaah.

From her books are:

Naseehatee lin-Nisaa - The San'aa Printing, which is out of print

As-Saheeh al-Musnad min ash-Shamaail al-Muhammadiyah - Currently in print

Al-Jaami' as-Saheeh fi al-'Ilm wa Fadhlili - Handwritten

Currently, she is working on many books that were delayed like *As-Saheeh al-Musnad min as-Seerah an-Nabawiyyah* that relies upon that which is authentic, unlike those who claim that they rely upon the authentic biographical accounts of the Prophet but in reality do not remain faithful to that claim. We ask Allaah that He makes easy for her the completion of this tremendous endeavor, about which the people are constantly inquiring.

Finally, Umm 'Abdillah - and Allaah's praise is sought - despises partisanship and she shuns it. Therefore, may Allaah reward her with good and rectify her affair and the affair of her parents. Indeed, He is capable of all things.

Muqbil ibn Haadee al-Waadi'ee



The Author's Introduction

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All praise is due to Allaah, and may the peace and blessings of Allaah be upon the Messenger of Allaah. I bear witness that there is no deity worthy of worship other than Allaah, and I bear witness that Muhammad is His Servant and Messenger.

As to what follows:

In your hands is a new print, which I present to you, my Muslim sister, hoping that Allaah will benefit you by way of it. I present to you a treatise that is small in size, yet very extensive by way of what it carries of guidance and advice; particularly since this advice is from the practice of the Messengers:

Nooh عليه السلام said to his people:

﴿ أُولَئِكَ كَفَرُوا لِقَوْلِي فَكَذَّبُوا بِآيَاتِي فَكَانُوا مِنَ الْكَافِرِينَ
تَعْلَمُونَ ﴾

“I convey unto you the Messages of my Lord and advise you; and I know from Allaah what you do not know.”

[Soorah al-A'raaf 7:62]

Hood عليه السلام said:

﴿ أُولَئِكَ كَفَرُوا لِقَوْلِي فَكَذَّبُوا بِآيَاتِي فَكَانُوا مِنَ الْكَافِرِينَ
أَنَا نَاصِحٌ أَمِينٌ ﴾

“I convey to you the Messages of my Lord, and I am a trustworthy adviser for you.”

[Soorah al-A'raaf 7:68]

Saalih عليه السلام said:

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﴿ لَقَدْ أْبَلَّغْتُمْ رِسَالَهٗ رَبِّي وَنَصَحْتُ لَكُمْ وَلٰكِنْ لَا تُحِبُّونَ ﴾

﴿ النَّصِيحَاتِ ﴾

“Indeed, I have conveyed to you the message of my Lord, and have advised you but you do not like those who advise you.”

[Soorah al-A'raaf 7:79]

Shu'ayb ؑ said:

﴿ لَقَدْ أْبَلَّغْتُمْ رِسَالَتِ رَبِّي وَنَصَحْتُ لَكُمْ فَكَيْفَ ءَأْسَىٰ ﴾

﴿ عَلَىٰ قَوْمٍ كٰفِرِيْنَ ﴾

“Indeed, I have conveyed to you the Messages of my Lord, and I have advised you, so how could I grieve over a disbelieving people?”

[Soorah al-A'raaf 7:93]

Advice is a pillar of the religion as is narrated in *Saheeh Muslim*¹ and in *Al-Bukhaaree*.²

Upon the authority of Aboo Ruqayyah Tameem ad-Daaree, who narrated that the Messenger of Allaah ﷺ said:

“The religion is sincere advice.” We said, “To whom?” He said, “To Allaah, to His Book, to His Messenger, and to the leaders of the Muslims and the common-folk from amongst them.”

Jareer ibn 'Abdullaah offered his allegiance to the Prophet upon the establishment of prayer, the payment of charity, and sincerity towards every Muslim.³

'Abdullaah ibn al-Mubaarak, when he was asked about which of the actions is best, replied, “Sincerely advising for the sake of Allaah.”⁴

¹ *Musnad* - a chain of narration reaching the Prophet ﷺ specifically mentioned in its entirety.

² *Mu'alaq* - with a disconnected chain of narration

³ This is narrated by the two *Shaykhs* (Al-Bukhaaree and Muslim) from the narration of Jareer ibn 'Abdullaah.

For this reason, I wanted to offer this advice to my sisters in *Islaam*, since writing about the affairs of women and what is specific to them has been requested of me. It has been requested from me that I write concerning the affairs of women and what is specific to them.

So my response is that the Shaykh Mustafa – may Allaah reward him with good – has preceded me in this matter, so it is not necessary to present something which has already been presented, but rather our purpose is benefiting *Islaam* and the Muslims. My efforts in this final period concerning this treatise consist of revision and adding very little to it. I ask Allaah ﷻ to count this endeavor from my good deeds and to bring about benefit by way of it. All praise is due to the Lord of Creation.

Written by:

Umm ‘Abdillaah al-Waadi’iyyah



⁴ The source for the narration of Ibn al-Mubaarak is *Jaami' al-Uloom wa al-Hikm* page 80.

An Encouragement to Remain Sincere and Benefit from the Time



Imaam al-Bukhaaree ﷺ collected: 'Abdullaah ibn Maslamah told us that Maalik informed us upon the authority of Yahyaa ibn Sa'eed upon the authority of Muhammad ibn Ibraaheem upon the authority of 'Alqamah ibn Waqqaas upon the authority of 'Umar ﷺ that the Messenger of Allaah ﷺ said:

« الْأَعْمَالُ بِالنِّيَّاتِ, وَلِكُلِّ أَمْرٍ مَا نَوَى, فَمَنْ كَانَتْ
هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ, فَهِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ, وَمَنْ
كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا, أَوْ امْرَأَةٍ يَتَزَوَّجُهَا, فَهِجْرَتُهُ إِلَى
مَا هَاجَرَ إِلَيْهِ. »

“Verily, actions are according to their intentions and a person will be rewarded only for that which he intended. So the person whose migration was for the sake of Allaah and His Messenger, then his migration was for the sake of Allaah and His Messenger; and the person whose migration was for the acquisition of some worldly goals or in order to marry a woman, then his migration was for the sake of whatever he migrated for.”⁵

Indeed, I advise myself and you to fear Allaah ﷻ, privately and publicly, and that we make our actions solely and sincerely for the noble Face of Allaah, and that we do not put forth a single action from the actions of *Riyaa'* or haughtiness, and that we hold fast to our Religion. Indeed, we are all held responsible in front of Allaah ﷻ.

Then in the *Saheehayn* (*Saheeh al-Bukhaaree* and *Muslim*) from the prophetic narration of 'Adee ibn Haatim who reported that the Messenger of Allaah ﷺ said:

⁵ *al-Fath* 1/135

« مَا مِنْكُمْ أَحَدٌ إِلَّا سَيَكَلِّمُهُ رَبُّهُ، لَيْسَ بَيْنَهُ وَبَيْنَهُ تُرْجُمَانٌ، فَيَنْظُرُ
 أَيْمَنَ فَلَا يَرَى إِلَّا مَا قَدَّمَ، وَيَنْظُرُ أَشْأَمَ فَلَا يَرَى إِلَّا مَا قَدَّمَ، وَيَنْظُرُ بَيْنَ
 يَدَيْهِ فَلَا يَرَى إِلَّا النَّارَ تَلْقَاءَ وَجْهِهِ، فَاتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ. »

“There will be none amongst you except that his Lord will speak to him, and there will be no interpreter (Turjumaan) ⁶ between them. He would look towards his right and would not find anything except what he has put forth (of his deeds), and he would look towards the left and would not find anything except what he has put forth. He would look in front of himself and would find nothing but Fire just before his face. So protect yourselves against the Fire even if it were with a half of a date.”

The protection of one’s self from the Fire is the result of *Taqwa*, which is comprehensive term that entails obeying Allaah and obeying His Messenger.

Moreover, Allaah has not created us in play:

Allaah the Exalted says:

﴿ أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴾

“Did you think that We had created you in play, and that you would not be returned to Us?”

[Soorah al-Mu’minooh 23:115]

Allaah the Exalted says:

﴿ مَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى ﴾

﴿ وَالَّذِينَ كَفَرُوا عَمَّا أُنذِرُوا مُّعْرِضُونَ ﴾

“We did not create the Heavens and the Earth and all that is between them except in truth, and for an appointed term. But those who disbelieve turn away from that which they are warned.”

⁶ The interpreter (or *Turjumaan*) is the one who uses one language to express the meaning of another language.

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[Soorah al-Ahqaaf 46:3]

Rather, He has prepared us for a tremendous affair.

Allaah the Exalted says:

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴾

“And I (Allaah) did not create the *Jinn* and mankind
except that they should worship Me.”

[Soorah adh-Dhaariyat 51:56]

Worship in the 'Arabic language consists of obedience and submissiveness; it is said in the 'Arabic language that it is a path that is paved (*Tareeq Mu'abbad*),⁷ which means it is made accessible or clear.

The legal definition of worship, as described by Shaykh al-Islam Ibn Taymiyyah: It is a comprehensive term for everything that Allaah loves and is pleased with from the statements and actions, including the apparent from amongst them, as well as the hidden.

However, it is as though we have been created for this world – for eating, drinking, playing, and amusement – because we do not establish what Allaah desires from us. Indeed, we hasten towards what opposes our purpose. So let us not play in this world; for indeed our lives are extremely short.

Certainly, the poet was correct in his statement:

العمر أقصر مدة من أن يضيع في الحساب

فاغتنموا ساعاته فمرورها مر السحاب

“One’s age is too short, to be wasted on worldly acquisition

⁷ **Translator’s note:** The term used here to explain the linguistic context of the word *Ibaadah* or worship in the 'Arabic language is *Mu'abbad*. I have translated *Tareeq Mu'abbad* here as a path that is paved in order to better suit the context of the given expression. However, in actuality *Mu'abbad* here means something that is linguistically closer to the English word *subjugate*, which might better help the English reader to understand the connection between the two related words and the example of the author.

So benefit greatly from its hours, since its passing is like the passing of clouds."

Rather, the world itself is extremely restricted:

Allaah the Exalted says:

﴿ أَعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَهَوٌّ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي
الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَاهُ
مُضْفَرًا ثُمَّ يَكُونُ حُطَمًا ۗ وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِنَ اللَّهِ
وَرِضْوَانٌ ۗ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ ﴾

"Know that the life of this world is merely play and amusement, diversion and adornments, and the mutual boasting amongst you. And you compete with one another concerning wealth and children, like the example of vegetation after rain. Its growth is pleasing to the tiller; but then it dries up and you see it turning yellow; then it becomes debris. But in the Hereafter is severe punishment and forgiveness from Allaah and (His) approval. And what is the life of this world except a deceiving enjoyment."

[Soorah al-Hadeed 57:20]

Allaah the Exalted says:

﴿ وَأَضْرَبَ لَهُمْ مَثَلًا الْحَيَاةِ الدُّنْيَا كَمَا أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ
نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيْحُ ۗ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ
مُقْتَدِرًا ﴾

"And present to them the example of the life of this world, it is like the water (rain) which We send down from the sky, and the vegetation of the earth mingles with it. Then it becomes dry debris, which the winds scatter. And Allaah is Able to do everything."

[Soorah al-Kahf 18:45]

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Allaah the Exalted says:

﴿ إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ
نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ حَتَّىٰ إِذَا أَخَذَتِ
الْأَرْضُ زُخْرُفَهَا وَأَزْيَنْتَ وَظُنَّ أَهْلُهَا أَنَّهُمْ قَدِرُونَ عَلَيْهِمَا
أَتْنَاهَا أَمْزِنًا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَن لَّمْ تَغْرِبْ
بِالْأَمْسِ ۚ كَذَٰلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ ۝﴾

“Certainly, the likeness of (this) worldly life is as the water (rain) which We send down from the sky, which the plants of the earth absorb from which men and cattle eat until when the earth has revealed its adornments and is beautified, and its people assume that they have command over it. Our Order reaches it by night or by day and We make it like a harvest, as if it had not flourished yesterday! Thus do We explain the signs in detail for the people who reflect.”

[Soorah Yoonus 10:24]

Indeed, the aspirations of the companions – may Allaah be pleased with them all – were extremely high. They did not ask for anything except Paradise, and they did not desire anything other than it.

Muhammad ibn 'Abdur-Raheem told me that 'Affaan ibn Muslim has told us that Wuhayb told us upon the authority of Yahya ibn Sa'eed ibn Hayyaan upon the authority of Aboo Zur'ah upon the authority of Aboo Hurayrah ؓ that a Bedouin man came to the Prophet ﷺ and said: “Inform me of an action that will enter me into Paradise if I perform it.” He said:

« تَعْبُدُ اللَّهَ لَا تُشْرِكُ بِهِ شَيْئًا، وَتُقِيمُ الصَّلَاةَ الْمَكْتُوبَةَ،
وَتُؤَدِّي الزَّكَاةَ الْمَفْرُوضَةَ، وَتَصُومُ رَمَضَانَ. »

“Worship Allaah and do not associate anything with Him in worship, establish the obligatory prayers, offer the Zakaah and fast the month of Ramadhaan.”

He said, "By the One in Whose Hand is my soul, I will not do more than what you have told me." So, once the man had turned away, the Prophet ﷺ said:

« مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى رَجُلٍ مِنْ أَهْلِ الْجَنَّةِ فَلْيَنْظُرْ إِلَيَّ
هَذَا. »

"Whoever wishes to look at a man from the people of Paradise then let him look at this man." ⁸

Ismaa'eel has told us that Maalik said upon the authority of Ishaq ibn 'Abdullaah ibn Abee Talhah upon the authority of Anas ibn Maalik ؓ that he was heard saying that the Messenger of Allaah ﷺ used to visit Umm Haraam bint Milhaan when he would go to Qubaa', who would offer him meals. Umm Haraam was the wife of 'Ubaadah ibn as-Saamit. The Messenger of Allaah ﷺ visited her one day, so she provided him with food and he went to sleep and later woke up smiling. Umm Haraam asked, "What causes you to smile, O Messenger of Allaah ﷺ?"

He said:

« نَأْسٌ مِنْ أُمَّتِي عُرِضُوا عَلَيَّ غُرَاةً فِي سَبِيلِ اللَّهِ، يَرَكِبُونَ
تَبَجَ هَذَا الْبَحْرِ، مُلُوكًا عَلَى الْأَسِيرَةِ - أَوْ قَالَ - مِثْلَ الْمُلُوكِ
عَلَى الْأَسِيرَةِ. »

"Some of my followers were presented before me as fighters in Allaah's Cause; riding aboard a ship on this sea caused me to smile; they were as kings on the thrones (or like kings on the thrones)."

Ishaq (one of the narrators) is unsure as to which expression the Prophet used. Umm Haraam said, "O Messenger of Allaah ﷺ! Ask Allaah that He makes me one of them." The Messenger of Allaah ﷺ said, "You are from the first (of them)." ⁹

⁸ Al-Bukhaaree (1397/3)

⁹ Saheeh Al-Bukhaaree [6282/11]

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She later boarded a ship and rode on the sea during the time of Mu'aawiyah, and soon after she disembarked, she fell down from her riding animal and died.¹⁰

Regarding his statement "as kings on the thrones," al-Haafidh said that Ibn 'Abdul-Barr said: The intended meaning, and Allaah knows best, is that he saw the fighters on the sea, who were from his nation, as kings upon thrones in Paradise, and his dreams are revelation. Certainly, Allaah has said concerning the description of the people of Paradise:

﴿ عَلَى سُرُرٍ مُتَقَابِلِينَ ﴾

"On thrones facing one another."

[Soorah as-Saaffaat 37:44]

﴿ عَلَى الْأَرَابِكِ مُتَّكُونَ ﴾

"Reclining on thrones."

[Soorah Yaa Seen 36:56]

The thrones here are *Araa'ik* meaning the thrones that contain curtains or canopies.

'Iyyaadh said: This is possible, and it is also possible that this is a description of their situation while fighting by way of easiness concerning their situation and rectification of their affair, their large numbers and the quality of that large number of fighters – just as if they were kings seated upon thrones.

I say this possibility is the least likely and the first opinion is more plausible.¹¹

Aboo 'Abdur-Rahmaan al-Waadi'ee said: Rather, it is possible that 'Iyyaadh is more correct, since Umm Haraam said the second time, "Ask Allaah that He makes me one of them." He said, "You are from the first (of them)."

¹⁰ *Saheeh Muslim*

¹¹ The end of the passage cited from *Al-Fath*

Qurrah ibn Habeeb told us Iyyaas ibn Abee Tameemah said upon the authority of A'taa' ibn Abee Rabaah upon the authority of Aboo Hurayrah:

The fever came to the Prophet ﷺ and said, "Send me to the remainder of the people who are with you." Thus, he sent it to the *Ansaar* and remained with them for six days and nights. This became difficult for them to endure when it approached them by way of their homes. They then complained to him about it. Thus, the Prophet ﷺ began to enter the houses of the *Ansaar*, home by home, house by house, supplicating for their health and well-being. Then, upon his return, a woman from amongst them pursued him and said, "By the One Who has sent you with the truth, indeed, I am from the *Ansaar* and my father is also from the *Ansaar*. Supplicate for me as you have supplicated for the *Ansaar*." So he said:

« مَا شِئْتَ: إِنْ شِئْتَ دَعَوْتُ اللَّهَ أَنْ يُعَافِيكَ، وَإِنْ شِئْتَ
صَبَّرْتُ وَلَكَ الْجَنَّةُ. »

"Whatever you wish; if you wish, I'll supplicate for your health and well-being, and if you wish, you can remain patient and your reward (for this) is Paradise."

She said, "Rather, I will remain patient so that I do not risk losing the reward of Paradise."¹²

Thus, the position of the companions here is amazing: They endured sickness and hunger, confronted the disbelievers with their swords and other than this from the actions that they performed, seeking the benefit, the reward, and (ultimately) the Paradise.

As for us: Then to Allaah we raise our complaints. The affair of preparing for the Hereafter and earnestly and seriously is rarely found in many men – not to mention the women – except for those to whom my Lord has shown mercy. Indeed, He is the All-Mighty, All-Merciful.

¹²Al-Bukhaaree? said in *al-Adaab al-Mufrad* Page 177. This narration is authentic as it occurs in *As-Saheeh al-Musnad* 396/2.

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Seriousness and striving leads to the Straight Path that does not swerve.

Allaah the Exalted says:

﴿ وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴾

“As for those who strive hard for Us, We will surely guide them to Our ways. And verily, Allaah is with the good doers.”

[Soorah al-Ankaboot 29:69]

Moreover, Allaah ﷻ orders with this in His statement:

﴿ وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ ﴾

“And strive hard for the sake of Allaah with the striving which is due to Him.”

[Soorah al-Hajj 22:78]

In addition, the Prophet ﷺ said upon the authority of Aboo Hurayrah:

« اِحْرَصْ عَلَىٰ مَا يَنْفَعُكَ، وَاسْتَعِزْ بِاللَّهِ وَلَا تَعْزَرْ. »

“Hasten after that which brings you benefit (in the Hereafter) and seek help from Allaah and do not lose heart.”¹³

So his statement, “Hasten after that which brings you benefit” means that which benefits you in this world as well as the Hereafter.

While his statement, “do not lose heart” is a prohibition against despair. This is because losing hope can be even lowlier than laziness, and could be caused by sickness, disease, old age, or whatever is similar to this; whereas, laziness is generally just blameworthy.

¹³ Saheeh Muslim

In addition, laziness is the opposite of activity and indeed, the Prophet ﷺ used to seek refuge in Allaah from both of them as he used to say:

« اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ... »

“O Allaah, indeed, I seek refuge in you from despair and laziness...”

Thus, those who wrong themselves in this world are those who Allaah favors with health and free time and they do not take advantage of them in that which is beneficial.

On the authority of Ibn ‘Abbaas who said that the Messenger of Allaah ﷺ said:

« نِعْمَتَانِ مَعْبُودٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ: الصِّحَّةُ، وَالْفَرَاغُ. »

“There are two blessings which many people waste: health and free time.”¹⁴

Concerning the self, then for it, two affairs are imperative:

- 1- Either one’s self is busy with the worship of Allaah.
- 2- Alternatively, it (the self) will preoccupy its possessor. This occurs if the self does not become busy then it will preoccupy itself. However, if one were to be someone who strengthens it, then it will become upright.

As the poet says:

إن الشباب والفرغ ما عنيت بحفظه وأراه أسهل ما عليك يضيع

“Indeed the youth, free time, and wealth can all be a cause of corruption – great corruption.”

So hasten after your time and develop it upon good, for indeed, it is your capital – specifically before the birth of children. This is because free time during this period is greater, unlike the time that a woman possesses while (after) having children; for indeed,

¹⁴ Saheeh Al-Bukhaaree

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her situation is not the same, she must divide her time, and Allaah's aid is sought.

I conclude this matter with the statement of the poet:

*"The time is most precious to one who preserves it,
And I see that it is the easiest of things that is lost."*

Also, in another statement:

اطلب ولا تضجرن من مطلب فآفة الطالب أن يضجرا

ألا ترى الحبل بتكراره في الصخرة الصا قد أثرا

*"If you seek after something then do not become dismayed,
Because the disease of the one seeking something is that, he becomes weary.
Have not you seen that when a rope is struck against a stone with
repetition, certainly over time this rope eventually leaves a mark."*



The Preservation of the Tongue and its Superiority

Allaah says:

﴿ وَأَسْبَغَ عَلَيْكُمْ نِعْمَهُ ظَهْرَهُ وَبَاطِنَهُ ﴾

“And He has sufficiently bestowed His blessings upon you,
(both) apparent and hidden.”

[Soorah Luqmaan 31:20]

From amongst these blessings is the tongue that Allaah honored His servants with and by way of it, he may express himself.

As in the statement of Allaah the Exalted:

﴿ الرَّحْمَنُ ۙ عَلَّمَ الْقُرْآنَ ۚ خَلَقَ الْإِنْسَانَ ۖ عَلَّمَهُ الْبَيَانَ ۖ ﴾

“The Most Merciful! Taught the Qur’aan, created man,
and taught him eloquence.”

[Soorah ar-Rahmaan 55:14]

He ﷻ also says obliging His servants since He has favored them with the tongue:

﴿ أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ ۖ وَلِسَانًا وَشَفَتَيْنِ ۚ ﴾

“Have We not made for him two eyes? And a tongue and
two lips?”

[Soorah al-Balad 90:8-9]

The tongue can raise the status of its possessor to the highest of levels; this occurs when it is used for that which is good like supplication, the recitation of the Qur’aan, calling to Allaah, teaching, and whatever is similar to this. In other words, whenever it is used for that which pleases Allaah ﷻ.

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It can also lower its possessor in status because of it to the lowest of the most abase people; this occurs when it is used for that which is does not please Allaah ﷻ.

Allaah the Exalted says concerning the people of Paradise that they will ask the people of the Fire:

﴿ مَا سَلَكَكُمْ فِي سَقَرٍ ﴿١٧﴾ قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ ﴿١٨﴾
وَلَمْ نَكُ نَطْعِمُ الْمَسْكِينِ ﴿١٩﴾ وَكُنَّا نَخُوضُ مَعَ الْخَاطِبِينَ ﴿٢٠﴾
وَكُنَّا نَكْذِبُ بِيَوْمِ الدِّينِ ﴿٢١﴾ حَتَّىٰ آتَانَا الْيَقِينَ ﴿٢٢﴾ ﴾

“What has caused you to enter Hell? They will say, ‘We were not of those who used to pray, nor did we used to feed the poor; and we used to speak falsehood with vain talkers. And we used to deny the Day of Recompense until there came to us that which is certain (death).’”

[Soorah al-Muddathir 74:42-47]

The perspective from which we understand this verse: This verse explains how speaking falsehood vainly is from the reasons that caused them to enter the Fire.

Ibn Katheer said concerning the statement “And we used to speak falsehood with vain talkers,” meaning we used to speak concerning that from which we had no knowledge. Qataadah said, “Every time someone goes astray, we would go astray along with them.” [The end of the cited passage]

From the narration of Aboo Hurayrah that the Prophet - may the peace and blessings of Allaah be upon him and his family - said:

« إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ رِضْوَانِ اللَّهِ لَا يُلْقِي لَهَا بَالًا،
يَرْفَعُهُ اللَّهُ بِهَا دَرَجَاتٍ، وَإِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سَخَطِ
اللَّهِ لَا يُلْقِي لَهَا بَالًا، يَهْوِي بِهَا فِي جَهَنَّمَ. »

“Indeed the servant (of Allaah) may utter a word which pleases Allaah without giving it much importance, and because of that Allaah will raise him in degrees. Similarly, certainly the servant

(of Allaah) may utter a word which displeases Allaah without thinking of its gravity and because of it he will be thrown into the Hell-fire.”^{15 16}

The preservation of the tongue is from the completion of Islaam: Al-Bukhaaree reported as mentioned in *Al-Fath* (53/1) and *Muslim* (65:1) with the wording of Al-Bukhaaree from the narration of ‘Abdullaah ibn ‘Amr ibn al-‘Aas that the Prophet ﷺ said:

« الْمُسْلِمُ: مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ. »

“The Muslim is the one from whom the Muslims (Muslimoon) are safe from his tongue and his hand.”

Regarding his statement, “the Muslims (Muslimoon)” Al-Haafidh said: “Notice, the mention of the Muslims here is because for the most part this is usually the case. This is because the preservation of the Muslim by way of his preventing harm from reaching his Muslim brother is emphasized even more so with the Muslims since the disbelievers with respect to this issue may fight even though there may be from amongst them those whom it is obligatory that they may not be harmed. The establishment of the plural (form of the word Muslim i.e. *Muslimoon*) conjugated in the masculine form here is due to the fact that it is generally more common, but certainly, the Muslim women are included in that.”¹⁷

The tongue was specifically mentioned here because it is the means of expressing what exists within ones’ self. Similarly, the hand; because most of the actions are performed with it and the narration is general concerning the tongue but not the hand because the tongue can produce a statement concerning the people of the past, present, and those currently speaking unlike the hand.

Yes, it is possible that the hand can share in this by way of writing, and indeed the effect of this can most certainly be tremendous.

¹⁵ *Saheeh al-Bukhaaree*

¹⁶ Also narrated by *Muslim* with the same meaning (2290/4)

¹⁷ *Al-Fath*

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Moreover, legally exempted from this is, "The exacting of a strike while establishing the legal punishments and the reprimand of the Muslims who deserve such an action; and also the expression of the tongue without actualizing its statement."

By protecting the tongue from mistakes, the reward of Allaah, which has been prepared for His servants, can be attained. This reward consists of the rectification of his actions and the forgiveness of his sins:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾

"O you who believe, fear Allaah, and speak with direct statements. He will rectify your affairs and will forgive you of your sins, and whoever obeys Allaah and His Messenger has achieved a great achievement."

[Soorah al-Ahzaab 33:70-71]

Regarding His statement ﴿ direct statements ﴾:

Al-Imaam Ibn Katheer said, "Meaning, to speak in a straightforward manner, with no crookedness or distortion. He promised them that if they do that, He will reward them by rectifying their affairs by enabling them to do righteous deeds, and He will forgive them of their previous sins and whatever may occur in the future and He will inspire them towards offering repentance." [End of cited passage]

Additionally, there is not a word that exits the mouth except that the two angels responsible for it have written it down:

Allaah the Exalted says:

﴿ مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٨﴾

"He does not utter a word, except that with him there is an observer prepared (to record it)."

[Soorah Qaaf 50:18]

Therefore, the statement here is indefinite, and this indefiniteness when it appears within the context of negation conveys generality. So when the 'Arabic word *Min* is added before the word *Qawl* in this verse, then the generality becomes stronger and even more apparent.

Also, from amongst the scholars are those who say that the actions are not written except for those that either merit reward or are punishable; and contained in this verse is an omission for which the supposed meaning could be, that he does not utter a word - which merits reward.

However, the origin here is the absence of omission. Therefore, the verse remains upon its apparent meaning, which is general and as such includes all forms of speech.¹⁸

Many of the women today use their tongues in speech as though they are not aware that they will be rewarded for their actions and utterances. If her speech is good, then she will be rewarded with good and if it is evil, she will be rewarded with evil.

Al-Haakim narrated upon the authority of 'Ubaadah ibn As-Saamit that the Prophet ﷺ pointed towards him and said:

« الصَّمْتُ إِلَّا مِنْ خَيْرٍ. »

"Silence should be observed except concerning good."

Then Mu'aadh said to him, "So are we accountable for what we say with our tongues?" So then, the Prophet ﷺ placed his hands on the thighs of Mu'aadh and said:

« نَكَلْتِكَ أُمُّكَ وَهَلْ يَكُوبُ النَّاسَ عَلَى مَنَاخِرِهِمْ فِي جَهَنَّمَ
إِلَّا مَا نَطَقَتْ بِهِ أَلْسِنَتُهُمْ، فَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
فَلْيَقُلْ خَيْرًا أَوْ لِيَسْكُتْ عَنِ شَرِّهِ، فُولُوا خَيْرًا تَعْمُوا وَاسْكُتُوا
عَنِ شَرِّ تَسْلَمُوا. »

¹⁸ See *Adhwa al-Bayaan* by Ash-Shinqeetee [651/7]

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“May your mother be bereaved of you.¹⁹ Are the people thrown on their noses into the Fire, except by way of what they articulate with their tongues? Therefore, whoever believes in Allaah and the Last Day, let him say good or remain silent without speaking evil. Speak good and you will accumulate (good), and remain silent concerning evil and you will be safe.”^{20 21}

In addition, Allaah says:

﴿ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۖ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴾

“So, whoever does an atom’s weight of good will see it. And whoever does an atom’s weight of evil will see it.”
[Soorah az-Zalzalah 99:7-8]

Thus, the statements are considered from the actions, and the example of this can be found in what Allaah the Exalted said:

﴿ وَقُلْ أَعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴾

“And say, ‘Do deeds (as you will), for Allaah will see your deeds, and so will His Messenger and the believers. And you will be returned to the Knower of the unseen and the seen. So then He will inform you of what you used to do.’”

[Soorah at-Tawbah 9:105]

‘Umar ibn ‘Abdul-Azeez said: “Whoever considers his speech from amongst his actions, will speak very little except in affairs that concern him.”²² [End of cited passage]

¹⁹ It means, “May your mother lose you.” This expression of the “Arabs is said while its apparent meaning is not intended. Another similar phrase is “*Taribat yadaak*” meaning, “May your hands be covered with dust,” as well as the statement “*Raghima Anfika*” meaning, “Upon your nose.”

²⁰ in his *Mustadrak*

²¹ The narration is authentic as mentioned in *As-Saheeh al-Musnad* [400/1].

²² Also mentioned in *Jaami’ al-Uloom* by Ibn Rajab on page 114

So it is beneficial for the one whose book is filled with good and righteous deeds and it will be wretched for the one whose book is filled with useless speech and evil actions.

Allaah the Exalted says:

﴿ فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ ۖ فَيَقُولُ هَذَا مَا أقرءُ وَأَكْتَبِيهِ ﴿٢٠﴾
 إِنِّي ظَنَنْتُ أَنِّي مُلَاقٍ حِسَابِيَةَ ﴿٢١﴾ فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ﴿٢٢﴾ فِي
 جَنَّةٍ عَالِيَةٍ ﴿٢٣﴾ قُطُوفُهَا دَانِيَةٌ ﴿٢٤﴾ كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا
 أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ ﴿٢٥﴾

“Then as for him who is given his record in his right hand, he will say, ‘Here, read my record! Surely, I believed that the Day of my Account would come!’ So he will enjoy a pleasant life. In a lofty Paradise, its fruits will be hanging near. (It will be said to them), ‘Eat and drink and be at ease for that which you have put forth in the days which have past!’”

[Soorah al-Haaqqah 69:19-24]

Allaah the Exalted says:

﴿ وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ ۖ فَيَقُولُ يَلَيْتَنِي لَمَّا أُوتِيَ كِتَابِيَةَ ﴿٢٦﴾
 وَلَمْ أَدْرِ مَا حِسَابِيَةَ ﴿٢٧﴾ يَلَيْتَنِي كَانَتِ الْقَاضِيَةَ ﴿٢٨﴾ مَا أَغْنَىٰ
 عَنِّي مَالِيَةَ ﴿٢٩﴾ هَلْكَ عَنِّي سُلْطَانِيَةَ ﴿٣٠﴾ خُدُوهُ فَعُلُوهُ ﴿٣١﴾ نُمْرٌ
 الْجَحِيمِ صَلْوُهُ ﴿٣٢﴾ نُمْرٌ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ
 ﴿٣٣﴾ إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ ﴿٣٤﴾ وَلَا يَحْضُرُ عَلَىٰ طَعَامِ
 الْمَسْكِينِ ﴿٣٥﴾ فَلَيْسَ لَهُ الْيَوْمَ هُنَا حَمِيمٌ ﴿٣٦﴾ وَلَا طَعَامٌ إِلَّا مِنْ
 غَشِيلٍ ﴿٣٧﴾ لَا يَأْكُلُهُ إِلَّا الْخَاطِئُونَ ﴿٣٨﴾

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“But as for him who will be given his record in his left hand, he will say, ‘O, I wish that I had not been given my record! And that I had never known how my account is. I wish that death had been the end! My wealth has not availed me; my power has been removed from me!’ (It will be said), ‘Seize him and shackle him, then throw him in the Hellfire. Then restrain him with a chain whereof the length is seventy cubits! Verily, He did not used to believe in Allaah, the Most Great, nor did he urge the feeding of the poor. So there is not for him here, this day, any friend, nor any food except from the discharge of wounds, none will consume it except for the sinners.”

[Soorah al-Haaqqah 69:25-37]

So from which of the two groups do you wish to belong? No doubt, you will say, ‘I want to be from the people of Paradise.’ So do not allow your tongue to subject you to destruction. The fact that the actions are written does not mean that if they were not written that Allaah would be unaware of them. For indeed nothing is hidden from Him.

﴿ وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبُرِّ
وَالْبَحْرِ وَمَا تَسْقُطُ مِنَ زَرْقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظُلْمَةٍ
الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ ﴾

“And with Him are the keys of the unseen, none knows them but Him. And He knows what is on land and in the sea. Not a leaf falls, except that He knows it. And there is not a grain in the depths of the earth, or anything fresh or dry, except that it is written in a Clear Record.”

[Soorah al-An'aam 6:59]

Indeed the recording of actions is more definitive concerning the establishment of the argument upon the children of Aadam.



From the Misuse of the Tongue



1- Backbiting

The definition of Backbiting becomes clearer in light of what was narrated upon Yahyaa ibn Ayoob, Qutaybah and Ibn Hajr all said Ismaa'eel told us upon the authority of al-'Alaa' upon the authority of his father upon the authority of Aboo Hurayrah that the Messenger of Allaah ﷺ said:

« أَتَدْرُونَ مَا الْغَيْبَةُ؟ »

"Do you know what backbiting is?"

They (the Companions) said, "Allaah and His Messenger know best." Thereupon he (the Prophet) said:

« ذِكْرُكَ أَخَاكَ بِمَا يَكْرَهُ. »

"Backbiting is mentioning your brother in a manner which he does not like."

It was said to him, "What is your opinion about this if what I mention is actually present in my brother?"

« إِنْ كَانَ فِيهِ مَا تَقُولُ فَقَدْ اغْتَبْتَهُ، وَإِنْ لَمْ يَكُنْ فِيهِ فَقَدْ

بَهْتَهُ. »

"If what you say is present (in him), then you have certainly backbitten him, and if it is not in him then you have slandered him." ²³

²³ Muslim [2001/4]

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Concerning his statement "slander" an-Nawawee said "With a *Haa* which carries a light *Fathah*. I have said concerning the slander (*Buhtaan*) then it is falsehood." ²⁴ [End of cited passage].

Therefore, backbiting is prohibited however much or however little:

Upon the authority of 'Aa'ishah who said: "O Messenger of Allaah, is it sufficient enough for you that Safiyyah is such and such?" One of the narrators said, "She meant with that her height (i.e. short)." Then the Prophet ﷺ said:

« لَقَدْ قُلْتُ كَلِمَةً لَوْ مَزِجَتْ بِمَاءِ الْبَحْرِ لَمَزَجَتْهُ. »

"You have certainly uttered a word that if it were mixed with the water of the ocean would surely change it." ²⁵

Additionally, from the narration of Aboo Bakrah that the Prophet ﷺ said:

« إِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ عَلَيْكُمْ حَرَامٌ كَحَرَمَةِ يَوْمِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا. »

"Indeed, your blood and your wealth are sacred to you like the sanctity of this day of yours, in this month of yours, in this land of yours." ²⁶

Also, in *Sunan at-Tirmidhee* upon the authority of Ibn 'Umar who said that The Messenger of Allaah ﷺ ascended the pulpit and called out in a resounding voice:

« يَا مَعْشَرَ مَنْ آمَنَ بِلِسَانِهِ وَلَمْ يُفِضِ الْإِيمَانَ إِلَى قَلْبِهِ، لَا تُؤْذُوا الْمُسْلِمِينَ وَلَا تُعَيِّرُوهُمْ، وَلَا تَتَّبِعُوا عَوْرَاتِهِمْ، فَإِنَّهُ مَنْ يَتَّبِعْ عَوْرَةَ أَحِيهِ الْمُسْلِمِ تَتَّبِعَ اللَّهُ عَوْرَتَهُ، وَمَنْ يَتَّبِعِ اللَّهُ عَوْرَتَهُ يَفْضَحْهُ وَلَوْ فِي جَوْفِ رَحْلِهِ. »

²⁴ *Sharh Muslim* [142/16]

²⁵ *Sunan Abee Daawood*

²⁶ *Saheehayn*

“O people who have believed with your tongues while true faith has yet to reach your hearts. Do not harm the Muslims and do not humiliate them. Do not pursue after their private matters, for indeed whoever looks into the private matters of his Muslim brother; then Allaah will scrutinize his private matters. And whomever Allaah decides to scrutinize is exposed, even if he is hidden within the confines of his own home.”²⁷

Upon the authority of Anas ibn Maalik who said that, the Messenger of Allaah ﷺ said:

« لَمَّا عُرِجَ بِي، مَرَرْتُ بِقَوْمٍ لَهُمْ أَظْفَارٌ مِنْ نُحَاسٍ،
يَخْمِشُونَ وُجُوهُهُمْ وَصُدُورَهُمْ، فَقُلْتُ: مَنْ هَؤُلَاءِ يَا
جِبْرِيلُ؟ قَالَ: هَؤُلَاءِ الَّذِينَ يَأْكُلُونَ لُحُومَ النَّاسِ، وَيَقْعُونَ فِي
أَعْرَاضِهِمْ. »

“When I was taken up to the heavens, I passed by a people who had nails of copper who were scratching their faces and chests. So I said, ‘Who are they, O Jibreel?’ He responded, ‘They are the ones who eat the people’s flesh (backbite) and transgress upon the honor of the people.’”²⁸ [This narration is authentic.]

Al-Haafidh Ibn Katheer said in explanation of this: “And backbiting is prohibited by consensus. Nothing is exempted from this prohibition except whatever contains benefit, which is greater than its harm like (the science of), criticism, and appraisal (*Jarh wa Ta’deel*), and advice, like his statement ﷺ when his permission was sought by that sinful man who desired to enter upon him: “Grant him permission, but what a wretched brother of his tribe.” Additionally, like his statement ﷺ to Faatimah bint Qays ؓ when she received marriage proposals from Mu’aawiyah and Abul-Jahm. He ﷺ said, “As for Mu’aawiyah, then he is a poor man having no property; and as for Abul-Jahm, then he does not remove his staff from his shoulder.” Similarly whatever follows along these same lines (is an exception) and whatever transgresses beyond that is the subject of extreme prohibition.”

²⁷ As-Saheeh al-Musnad [508/1]

²⁸ Sunan Abee Daawood

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I say that the exceptional situations surrounding backbiting are gathered together in the statement of the poet:

الذم ليس بغيبة في ستة: متظلم ومعرف ومحذر
ولمظهر فسقاً ومستفتراً ومن طلب الإعانة في إزالة منكر

“There is no sin in backbiting in six (situations): complaining, identifying, warning, and the one who openly sins, and upon inquiry, and for the one who requests help in removing evil.” ²⁹

There is a difference of opinion regarding whether or not it is from the major sins: as for Al-Qurtubei, then indeed, he has conveyed that there is a consensus amongst the scholars that it is certainly from the major sins. However, this consensus is not correct since indeed Al-Haafidh Ibn Hajr has mentioned that the author of *Ar-Rawdhah* as well as ar-Raafi'ee both said that it is from the minor sins.

Nevertheless, the evidence supports that it is indeed from the major sins because upon the authority of Sa'eed ibn Zayd that the Prophet ﷺ said:

« إِنَّ مِنْ أَرْبَى الرَّبَا الْإِسْتِطَالََةَ فِي عِرْضِ الْمُسْلِمِ بِغَيْرِ حَقٍّ. »

“Indeed, from the most excessive forms of usury (Riba) is going to great lengths in discussing the honor of a Muslim without justification.” ^{30 31}

upon the authority of Anas ibn Maalik who said that the Messenger of Allaah ﷺ said:

²⁹ These two lines of poetry are found in *Subul as-Salaam* [#1584]

³⁰ *Sunan Abee Daawood*

³¹ This narration is authentic and found in *As-Saheeh al-Musnad* [313/1]

« لَمَّا عَرَجَ بِي، مَرَرْتُ بِقَوْمٍ لَهُمْ أَظْفَارٌ مِنْ نُحَاسٍ،
يَخْمِشُونَ وُجُوهُهُمْ، وَصُدُورَهُمْ فَقُلْتُ: مَنْ هَؤُلَاءِ يَا
جِبْرِيلُ؟ قَالَ: هَؤُلَاءِ الَّذِينَ يَأْكُلُونَ لُحُومَ النَّاسِ وَيَقْعُونَ فِي
أَعْرَاضِهِمْ. »

“When I was taken up to the heavens, I passed by a people who had nails of copper who were scratching their faces and chests. So I said, ‘Who are they, O Jibreel?’ He responded, ‘They are the ones who eat the peoples flesh (backbite) and transgress upon the honor of the people.’”³²

This narration has been presented previously.

Allaah says:

﴿ وَلَا يَغْتَبِ بَعْضُكُم بَعْضًا أَتُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ
أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ۚ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَحِيمٌ ﴾

“And do not backbite one another. Would one of you like to eat the flesh of his dead brother? You would detest it. And fear Allaah. Verily, Allaah is accepting of repentance, and Most -Merciful.”

[Soorah al-Hujuraat 49:12]

See *Al-Fath* (470/10), and *Subul as-Salaam* (number 1583).

Does backbiting only occur within the context of a person’s absence?

What is apparent from his statement, “**Backbiting is mentioning your brother in a manner which he does not like,**” is that this includes the mention of him in his presence as well as his absence.

However, Al-Haafidh said, “The most correct position is that it is specific to one’s absence, in keeping with its linguistic derivatives, and this is what the people of the ‘Arabic language affirm.” Then he said, “Yes, and retaliating with what was mentioned

³² *Sunan Abee Daawood*

My Advice to the Women-Umm 'Adillaah

(backbiting) is prohibited because it entails insult and disparagement.” [End of his cited speech and may Allaah have mercy upon him]

Backbiting has become like a fruit in our time for many of the women of today, except for those whom Allaah has shown His mercy. Therefore, it is incumbent that we submit to the legislation of our Lord. He is the One who says:

﴿ وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَىٰ اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا ۗ ﴾

“It is not for a believing man or a believing woman, when Allaah and His Messenger have decided a matter that they should have any choice in their affair. And whoever disobeys Allaah and His Messenger has indeed strayed into plain error.”

[Soorah al-Ahzaab 33:36]

The One who says:

﴿ إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا ۗ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٥١﴾ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَخْشَ اللَّهَ وَيَتَّقْهِ فَأُولَٰئِكَ هُمُ الْفَائِزُونَ ۗ ﴾

“The only saying of the believers, when they are called to Allaah and His Messenger to judge between them, is that they say, ‘We hear and we obey’ and those are the successful. And whoever obeys Allaah and His Messenger, fears Allaah, and remains conscious of Him, it is those who are the victorious.”

[Soorah an-Noor 24:51-52]

The One who says:

﴿ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا

فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴾

“But no, by your Lord, they will not have Faith until they make you (O Muhammad) judge concerning everything that they dispute amongst themselves, and then find within themselves no resistance against your judgments, and accept with full submission.”

[Soorah an-Nisaa 4:65]

The One who says:

﴿ أَتَّبِعُوا مَا أُنزِلَ إِلَيْكُمْ مِن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ ۗ

قَلِيلًا مَّا تَذَكَّرُونَ ﴾

“Follow what has been sent down unto you from your Lord, and do not follow any allies other than Him. Little do you remember!”

[Soorah al-A'raaf 7:3]

The One who says:

﴿ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ۗ

“And whatever the Messenger gives you, then take it, and whatever he has forbidden you, then refrain from it.”

[Soorah al-Hashr 59:7]

Therefore, we are not like the People of the Book who say, “We hear and we disobey,” rather we say, “We hear and we obey.”³³

The affair of backbiting is a dangerous matter, since a person can fall into it without noticing. So beware of this and it is upon you to repent to Allaah from this.

The manner of repenting from backbiting: Ibn al-Qayyim said, “It is mentioned by way of the Prophet ﷺ that the expiation for

³³ For additional information concerning holding fast to Islamic law, see the book *Al-Ittisaam* by Ash-Shaatibee ؒ.

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backbiting is that you seek the forgiveness from the one who was backbitten and say, 'O Allaah, forgive us and him.'" (*Allaahumma ighfir lanaa wa lahu*). Al-Bayhaqee mentions this in *Ad-Da'waat al-Kabeer* and he said that there is weakness in its chain.³⁴

The scholars have two opinions regarding this matter and both of them are narrated from Imaam Ahmad.

They are:

- 1- Is it sufficient when repenting from backbiting only to seek the forgiveness of the one who was subjected to the backbiting?
- 2- Is it necessary to inform him while also attempting to create rectification?

What is most correct is that it is not necessary that he is notified. Rather, seeking forgiveness is sufficient, as well as his mention of the good concerning the matters in which he has backbitten his brother. This is the position of Shaykh al-Islam Ibn Taymiyyah and other than him. As for those who say that he must inform the backbitten party, then they have made backbiting like the rights related to money and the difference between the two matters is clear.

Indeed, in the rights related to money, the oppressed benefits by the return of an equivalent monetary compensation to him. Then if he wills, he accepts it, or if he wills, he may give it in charity. As for backbiting, then this is not possible and nothing is accomplished by way of his informing him except the opposite of what was intended by the Legislator ﷻ, for indeed he would harbor ill feelings and might harm the backbiter upon hearing what was attributed to him. Perhaps this might ignite animosity such that they never achieve good terms ever again.

This was not His way, for indeed the wise Legislator ﷻ did not allow this, nor did he permit this, not to mention obligating it and commanding it. The scope of Islaamic Law depends upon eliminating evil or lessening it and not acquiring it and increasing it and Allaah knows best. [End of cited passage] Additionally,

³⁴ *Al-Waabil as-Sayyib* (page 131)

what he elaborated on in detail was both well written and beneficial.

Refer to *Tafseer Ibn Katheer* concerning the statement of Allaah the Exalted:

﴿ وَلَا يَغْتَب بَّعْضُكُم بَعْضًا ﴾

“And do not backbite one another.”

[Soorah al-Hujuraat 49:12]

Also, look in *As-Silsilah adh-Dha'eefah* (1519/4) to know the chains of the prophetic narration, “The expiation for the one who backbites is to seek his forgiveness.”

I close the subject of backbiting with the statement of Al-Qahtanee:


لا تشغلن بعيب غيرك غافلا عن عيب نفسك إنه عيبان

*“Do not busy me with the shortcomings of others heedlessly,
In light of your own shortcomings, indeed this then becomes yet another
shortcoming.”*³⁵



³⁵ Nooniyah (page 39)

The Second Category from the Ways in which the Tongue is Misused



Tale Carrying: Tale carrying involves conveying the speech of one group of people to another in order to spread dissension between them. Allaah has indeed censured the one described with this characteristic and forbade against listening to his speech as He says:

﴿ وَلَا تُطِيعُ كُلَّ حَلَّافٍ مَّهِينٍ ﴿١٠﴾ هَمَّازٍ مَّشَاءٍ بِنَمِيمٍ ﴿١١﴾ مَّنَّاعٍ
لِّلْخَيْرِ مُعْتَدٍ أَثِيمٍ ﴿١٢﴾

“And do not obey every habitual swearer and slanderer going about with malicious gossip; a preventer of good, transgressing and sinful.”

[Soorah al-Qalam 68:10-12]

His statement “going about with malicious gossip” refers to the one who goes around among the people inciting discord and carrying tales as mentioned in *Tafseer Ibn Katheer*.

Tale Carrying is from the major sins: On the authority of Ibn 'Abbaas that the Messenger of Allaah ﷺ passed by two graves and they were being tormented, but they were not being tormented for something great, while indeed it is a major sin. One of them carried tales and the other did not keep himself free from being defiled by urine.³⁶

The statement “they were not being tormented for something great” means that tale carrying and the absence of cleanliness from the impurity of urine are two relatively minor things while their punishment is severe.

³⁶ Saheehayn

Aboo Nu'aym told us that Sufyaan told us upon the authority of Mansoor upon the authority of Ibraaheem upon the authority of Hamaam who said: We were with Hudhayfah then it was said to him, "Indeed a man used to raise the speech to 'Uthmaan." Hudhayfah said, "I heard the Prophet - may the peace and blessings of Allaah be upon him and his family - say:

« لَا يَدْخُلُ الْجَنَّةَ قَاتٌ. »

"A slanderer (Qattaat) will not enter Paradise." ³⁷

His statement "*Qattaat*" is explained in the narration of Muslim:

« لَا يَدْخُلُ الْجَنَّةَ نَمَّامٌ. »

"A tale carrier (Nammaam) will not enter Paradise."

It is said that the slanderer (Qattaat) is one that listens to something that he does not know about, and then he conveys what he has heard. There remains concerning the tale carrier's (Nammaam) entering the Paradise - and similarly with the remainder of the threatening evidences of punishment - the doubts of the *Khawaarij*³⁸. They say that the sinful person disbelieves with his sin even if he was a monotheist (i.e. Muslim).

This doubt is refuted by the statement of Allaah the Exalted:

﴿ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ

﴿ يَشَاءُ ﴾

"Indeed, Allaah does not forgive that others should be made to share in His worship, but He forgives whatever is less than that to whomever He wills."

[Soorah an-Nisaa 4:116]

³⁷ Al-Bukhaaree [# 6056/10]

³⁸ For a detailed description of the *Khawaarij*, refer to *The Khawaarij & Their Recurring Ideologies* by Shaykh 'Abdul-Muhsin Ibn Naasir Aali-'Ubaykaan published by Tarbiyyah Bookstore.

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So He placed the sins under His will meaning if He wills He may forgive them and if He wills He may punish him to the extent of his transgression, but then his final destination will be the Paradise. However, exempted from this is polytheism (*Shirk*), which condemns the one who commits it (without repenting for it) to the Fire.

Abul-Yamaan said that Shu'ayb informed us upon the authority of az-Zuhree who said that Aboo Idrees Aa'id Allaah ibn 'Abdullaah informed me that 'Ubaadah ibn as-Saamit ؓ - who witnessed the battle of Badr and was one of the leaders the night of Al-'Aqabah - that the Messenger of Allaah ﷺ said while around him were a group of his companions:

« بَايَعُونِي عَلَى أَنْ لَا تُشْرِكُوا بِاللَّهِ شَيْئًا، وَلَا تَسْرِقُوا، وَلَا تَزْنُوا، وَلَا تَقْتُلُوا أَوْلَادَكُمْ، وَلَا تَأْتُوا بِبُهْتَانٍ تَفْتَرُونَهُ بَيْنَ أَيْدِيكُمْ وَأَرْجُلِكُمْ، وَلَا تَعْصُوا فِي مَعْرُوفٍ. فَمَنْ وَفَى مِنْكُمْ فَأَجْرُهُ عَلَى اللَّهِ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَعُوقِبَ فِي الدُّنْيَا فَهُوَ كَفَّارَةٌ لَهُ وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا ثُمَّ سَتَرَهُ اللَّهُ فَهُوَ إِلَى اللَّهِ: إِنْ شَاءَ عَفَا عَنْهُ، وَإِنْ شَاءَ عَاقَبَهُ. »

“Swear allegiance to me upon the following: That nothing should be joined in worship along with Allaah, and upon not stealing, and not committing illegal sexual intercourse, and not killing your children, and not accusing an innocent person while he is amongst you, and upon not opposing that which is good.

Whoever among you fulfills his pledge then his reward is with Allaah. While whoever indulges in any one of these sins then he will be punished in this world, which will be expiation for him. And if one indulges in any of these sins, and Allaah conceals his sin, then his affair is left to Him. If He wills, He may forgive him and if He wills, He may punish him (in the Hereafter).³⁹

[Then we swore our allegiance upon that.]

³⁹ Saheeh al-Bukhaaree said [# 64/1]

So the Prophet ﷺ informed us that this person is under the will of Allaah, if He wills, He may punish him, and if He wills, He may forgive him.

The threatening evidences of punishment - which contain the doubts of the *Khawaarij* concerning the negation of entering the Paradise for the monotheist if he commits a major sin - are to be understood as though there was something omitted. The supposed phrase here is if He permits this or that He will not enter immediately into Paradise but rather, he will be punished in accordance with his transgression unless Allaah forgives him and then the Paradise is his final destination. Or if he views the permissibility of this sin, then with his making permissible of that which Allaah has forbidden he is belying the text (revealed concerning this sin) whether he committed it or not.

It has come by way of some of the pious predecessors that the threatening evidences of punishment should be understood as they have come, and that they are not contradictory in their meanings because the way they have reached us is more expressive and comprehensive in censure. The religion is not to be taken from single evidences alone, but rather it is to be understood completely in light of all of its elements.

Allaah the Exalted says:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا ادْخُلُوا فِي السِّلْمِ كَآفَّةً ﴾

“O you who believe, enter into Islaam completely.”

[Soorah al-Baqarah 2:208]

Once the *Khawaarij* accepted the threatening evidences of punishment, they abandoned the evidences of hope. They strayed; and lead others astray. The *Mu'tazilah* agree with them concerning their ruling in the hereafter, that they will forever be condemned to the Fire, while they disagree on their ascription. The *Khawaarij* say, “We call him a disbeliever,” and the *Mu'tazilah* say, “We call him a transgressor.”

The refutation of the *Mu'tazilah* is that Allaah says:

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﴿هُوَ الَّذِي خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَمِنْكُمْ مُؤْمِنٌ﴾

“It is He who created you, and from amongst you are the believer, and from amongst you is the disbeliever. And Allaah is an All-Seer of what you do.”

[Soorah at-Taghaaboon 64:2]

Therefore, He made two categories of people: either disbeliever or believer, and He did not divide them further into three categories – and we seek refuge in Allaah from being left in misguidance.

However, the People of the *Sunnah* whom Allaah has praised with His statement:

﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ

وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا﴾

“And thus We have made you a just median nation that you will be witnesses over the people and the Messenger will be a witness over you.”

[Soorah al-Baqarah 2:143]

The median here is the best; they are those who gather the evidences and then fear for the transgressors impending punishment and hope for the good-doers the Paradise. For further elaboration on this issue read *Al'Aqeedah at-Tahaawiyah*.
40

So the affair of tale carrying is a dangerous one, it creates dissention between two friends and corrupts the strong bonds that connect them:

لا تسع بين الصاحبين نيمة فلاجلها يتباغض الخلان

“Tale carrying does not exist between two friends, because of it, mutual hatred separates these two companions.”

⁴⁰ *Al'Aqeedah at-Tahaawiyah* page 316 and the subsequent pages

It is from corruption and animosity. Allaah has prohibited corruption as He says:

﴿ وَلَا تَبْغِ الْفَسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ ﴾

“And do not seek corruption in the land. Indeed, Allaah does not like people of corruption.”

[Soorah al-Qasas 28:77]

Moreover, Allaah does not like the people of corruption:

﴿ وَلَا تَعَثُوا فِي الْأَرْضِ مُفْسِدِينَ ﴾

“So do not cause mischief in the earth, spreading corruption.”

[Soorah al-Ankaboot 29:36]

Rather, He orders rectification:

﴿ فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ ﴾

“Fear Allaah and rectify that which is between you.”

[Soorah al-Anfaal 8:1]

Additionally, He says:

﴿ وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا ﴾

“And if two factions from the believers should fight, then reconcile between them.”

[Soorah al-Hujuraat 49:9]

He says:

﴿ لَا خَيْرَ فِي كَثِيرٍ مِّنْ نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ

إِصْلَاحٍ بَيْنَ النَّاسِ وَمَنْ يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ

فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴾

“There is no good in much of their private conversation, except for those who enjoin charity or that which is good

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or reconciliation between people. Whoever does that seeking the pleasure of Allaah, then We will give him a great reward.”

[Soorah An-Nisaa 4:114]

And the Prophet ﷺ said from the narration of Aboo ad-Dardaa’:

« أَلَا أُخْبِرُكُمْ بِأَفْضَلِ مِنْ دَرَجَةِ الصِّيَامِ وَالصَّلَاةِ وَالصَّدَقَةِ؟ »

“Should I not inform you of something more excellent in degree than fasting and giving charity?”

They said, “Of course, O Messenger of Allaah!” He said:

« إِصْلَاحُ ذَاتِ الْبَيْنِ, وَفَسَادُ ذَاتِ الْبَيْنِ الْحَالِقَةُ. »

“Reconciliation between the people and the corruption of this is destructive (Haaliqah).”^{41 42}

Haaliqah is the characteristic that usually causes people to shave; meaning it destroys and eliminates the religion just as the razor eliminates the hair. It is also said that it is the severing of family ties and mutual oppression.⁴³

Allaah has blessed His servants such that He has brought their hearts together as He says:

﴿ وَادْكُرُوا اللَّهَ عَلَيْهِمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ

فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ

فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ ﴿

“And remember the favor of Allaah upon you – when you were enemies He brought your hearts together and you became, by His mercy, brothers. And you were on the edge of a pit of the fire, and He saved you from it. Thus does Allaah make clear to you His verses that you may be guided.”

⁴¹ Sunan Abee Daawood

⁴² This prophetic narration is authentic as found in *As-Saheeh al-Musnad* [149/2]

⁴³ *An-Nihaayah* [428/1].

He says:

﴿ هُوَ الَّذِي أَيْدَكَ بِتَصْرِهِ وَبِالْمُؤْمِنِينَ ﴿١٠٣﴾ وَأَلْفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ حَمِيعًا مَا أَلْفَتَ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلْفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ ﴾

“And He is the one who supported you with His help and with the believers; and brought together their hearts. If you had spent all that is in the earth, you could not have brought their hearts together; but Allaah brought them together. Indeed He is Exalted in Might and Wise.”

[Soorah al-Anfaal 8:62-63]

From the examples of efforts to corrupt relationships is the inciting of a woman against her husband.

Aboo Daawood narrated upon the authority of Aboo Hurayrah who said that the Messenger of Allaah ﷺ said:

« مَنْ حَبَّبَ زَوْجَةَ امْرِئٍ، أَوْ مَمْلُوكَهُ فَلَيْسَ مِنَّا. »

“Whoever incites the wife of a man or his servant against him is not from us.”⁴⁴

Therefore, it is obligatory to strive towards reconciliation between the Muslims and not to corrupt them.

Moreover, his statement “is not from us” is if he was in opposition to Islaamic law. Then he is considered a disbeliever so the meaning entails that he is not upon our religion. In addition, if he was negligent, then the meaning here is that he is not upon our way. Also from the pious predecessors, there were those who said that it should be understood as it was revealed, because it is more expressive and comprehensive in reproach.

⁴⁴ Its chain is *Hasan*.

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Know that the one who carries tales to you carries tales about you. So advise whoever possesses this characteristic with softness, easiness, and good admonition time after time. However, if she is not reprimanded, then warn your sisters from her and stay away from her gatherings.

The people of knowledge differ regarding backbiting and tale carrying. Do they oppose one another or are they similar? The position supported by Al-Haafidh⁴⁵ is that dissimilarity exists between the two and that between the two are both general and specific aspects. That is because carrying tales is conveying the condition of a person to other than him for the purpose of spreading mischief without his consent, regardless of whether he knew about it or not; whereas backbiting is mentioning him in his absence with that which is displeasing to him. Therefore, tale carrying is distinct in that it is done with the intention of spreading mischief and this is not a condition applicable to backbiting. Backbiting is distinct in that it occurs in the absence of the subject of the backbiting; but both carrying tales and backbiting share in other than what has been mentioned.

From the scholars are those who make it a condition for backbiting that the subject of the backbiting is absent and Allaah knows best.” [End of cited passage]

Indeed Shaykh Muhammad ibn 'Abdul-Wahhaab ؓ mentioned a chapter entitled “Chapter: In clarification of some of the types of magic” in *Kitaab at-Tawheed*. From the evidences that he mentioned is the prophetic narration narrated by Muslim upon the authority of Ibn Mas'ood that the Messenger of Allaah ﷺ said:

« أَلَا أُنبِئُكُمْ مَا الْعِضَةُ؟ هِيَ النَّمِيمَةُ، الْقَالَةُ بَيْنَ النَّاسِ »

“Should I not inform you what slandering is? It is a tale carrying which creates dissention amongst people.”

The explainer of *Kitaab at-Tawheed* - 'Abdur-Rahmaan Hasan said that Ibn 'Abdul-Barr mentioned upon the authority of Yahyaa ibn Abee Katheer who said, “The one who carries tales and backbiters corrupts in one hour what a magician cannot corrupt in a year.”

⁴⁵ [473/10]

Abul-Khattaab said, "And from magic is laboring in carrying tales and spreading corruption between the people." ⁴⁶ He said, "And he pointed out that he means harm with his speech and action by way of deceit and trickery which resembles magic, and this is commonly known to the people, by way of custom, that it produces and generates results which are similar to magic, or even more so. Thus, it is assigned the ruling of magic in an attempt to unite that which is similar or approximate. However, it is said, 'The magician disbelieves by way of his association to magic.' This is a specific affair with specific evidence, while the other is not a magician; but rather indeed, his action produces what a magician may produce, so he is given the same ruling except in what is specific to magic like disbelief and the abandonment of accepting a magician's repentance." ^{47 48}

He said, "And with this it appears the prophetic narration is in accordance with its explanation." [End of cited passage]




⁴⁶ 'Uyyoon al-Masaa'il

⁴⁷ Al-Furoo'

⁴⁸ End of summarized cited passage

The Third Category from the Ways in which the Tongue is Misused



3- Lying: Lying entails everything that opposes what actually occurs, as Allaah the Mighty and Majestic says:

﴿ إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ وَأُولَٰئِكَ هُمُ الْكٰذِبُونَ ﴾

“They only invent falsehood; those who do not believe in the verses of Allaah, and it is them who are the liars.”

[Soorah an-Nahl 16:105]

Lying is from the practice of the hypocrites as mentioned from the prophetic narration of Aboo Hurayrah ؓ who said that the Messenger of Allaah ﷺ said:

« آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا أُؤْتِمِنَ خَانَ. »

“The signs of a hypocrite are three: whenever he speaks, he lies. Whenever he makes a promise, he breaks it. Whenever he is trusted, he betrays the trust.” ⁴⁹

Lying leads the one who does it to immorality as mentioned from the prophetic narration of 'Abdullaah ibn Mas'ood that the Prophet ﷺ said:

« إِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْحَنَّةِ، وَمَا يَزَالُ الرَّجُلُ يَصْدُقُ وَيَتَحَرَّى الصِّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدْقًا، وَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ، وَإِنَّ الْفُجُورَ،

⁴⁹ Saheehayn

يَهْدِي إِلَى النَّارِ، وَلَا يَزَالُ الْعَبْدُ يَكْذِبُ وَيَتَحَرَّى الْكُذِبَ
حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَابًا. »

“Indeed, truthfulness leads one to virtue and virtue leads one to Paradise. A man continues to tell the truth and seek after the truth until he is recorded with Allaah as being truthful. Indeed, lying leads to immorality and immorality leads to the Fire, and the servant continues to lie and seek out lies until he is recorded with Allaah as a liar.”⁵⁰

Therefore, the one for whom lying is a part of his character, and who has become accustomed to lying such that it became from his nature, then he is written with Allaah as a liar and in the company of liars. Certainly, the people are not pleased that others refer to them as liars, should not they detest that they would be written with Allaah as liars and their Lord is the One who has created them and sustained them, and we ask Allaah for safety and security.

The one who lies is not believed by the people, his narrations are discarded, and he is detested by the people.

The poet was truthful in his statement:

ما أقبح الكذب المذموم صاحبه وأحسن الصدق عند الله والناس
“How ugly the blameworthy lying is for the one who commits it, and how
great truthfulness with Allaah and with the people is.”

Lying is from the major sins:

From the narration of Samrah ibn Jundub who said:

The Messenger of Allaah used to ask his companions very often:

« هَلْ رَأَى أَحَدٌ مِنْكُمْ مِنْ رُؤْيَا؟ »
“Did anyone of you see a dream?”

⁵⁰ Saheehayn

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Thus, those whom Allaah wished to inform would narrate dreams to him. One morning he said to us,

« إِنَّهُ أَتَانِي اللَّيْلَةَ آتِيَانِ, وَإِنَّهُمَا ابْتَعَانِي, وَإِنَّهُمَا قَالَا لِي:
انْطَلِقْ وَإِنِّي انْطَلَقْتُ مَعَهُمَا... »

"Last night two individuals came to me (in a dream) and woke me up and said to me, 'Proceed!' I set out with both of them..."

In this narration is the statement:

« وَأَمَّا الرَّجُلُ الَّذِي أَتَيْتَ عَلَيْهِ يُشْرِشُرُ شِدْقَهُ إِلَى قَفَاهُ,
وَمَنْحِرُهُ إِلَى قَفَاهُ, وَعَيْنُهُ إِلَى قَفَاهُ, فَإِنَّهُ الرَّجُلُ يَعْدُو مِنْ بَيْتِهِ,
فَيَكْذِبُ الْكَذْبَةَ تَبْلُغُ الْآفَاقَ. »

"As for the man you came upon whose sides of his mouth, nostrils and eyes were severed from front to back, indeed he is the man who goes out of his house in the morning and tells so many lies that it fills the horizon." ⁵¹

The greatest of lies is to lie upon Allaah as He says:

﴿ فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ وَكَذَبَ بِالصِّدْقِ إِذْ جَاءَهُ^ع
أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ ﴾

"So who is more unjust than the one who lies about Allaah and denies the truth when it has come to him? Is there not in the Hellfire a place of residence for the disbelievers?"

[Soorah az-Zumar 39:32]

Also, His statement:

﴿ وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِالْحَقِّ لَمَّا
جَاءَهُ^ع أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ ﴾

⁵¹ Al-Bukhaaree [438/12]

"So who is more unjust than the one invents a lie about Allaah or denies the truth when it has come to him? Is there not in the Hellfire a place of residence for the disbelievers?"

[Soorah al-Ankaboot 29:68]

In addition, from the examples of lying:

The promise of giving something to a child which is a lie, like the saying of a mother to her child, "Come here and I will give you this," and once he comes she does not give him anything.

Imaam Ahmad reports a prophetic narration with this meaning by way of Ibn Shihaab upon the authority of Aboo Hurayrah that the Prophet ﷺ said:

« مَنْ قَالَ لِصَبِيٍّ تَعَالَ هَاكَ ثُمَّ لَمْ يُعْطِهِ فِيهَا كَذِبَةٌ. »

"Whoever says to a child, 'Come here this is for you,' then he does not give him anything, then he has lied." ^{52 53}

Lying to a child opens up a door to impending evil, because the child will accept this idea and (begin to) lie in his speech and later replace his speech with it.

Since lying was so blameworthy, even the people of ignorance (pre-Islamic 'Arabs) used to abstain from it. Aboo Sufyaan was asked by Heraclius concerning the virtues of the Prophet ﷺ yet Aboo Sufyaan responded to him with truth and said, "By Allaah if I had not feared the repercussions of lying, I would have lied about him," meaning about the Prophet ﷺ and at this time Aboo Sufyaan had not yet embraced Islam ﷻ.

From the examples of lying also is the joking of the people that involves lies. Muhammad ibn Bashaar told us that Yahyaa ibn Sa'eed told us that Bahz ibn Hakeem told us that my father told me upon the authority of my grandfather who said that he heard the Prophet ﷺ say:

⁵² Imaam Ahmad recorded this [452/2]

⁵³ Nevertheless, in this chain of narration there is a cessation of continuity, for indeed az-Zuhree did not hear this from Aboo Hurayrah as mentioned in *Jaami' at-Tahseel*; see *Ahaadeeth Mu'illah* (page 233).

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« وَيْلٌ لِلَّذِي يُحَدِّثُ بِالْحَدِيثِ لِيُضْحِكَ بِهِ الْقَوْمَ، فَيَكْذِبُ
وَيْلٌ لَهُ، وَيْلٌ لَهُ. »

*“Woe to him who speaks with lies in order to make the people laugh. Woe to him, then woe to him.”*⁵⁴

At-Tirmidhee said that this prophetic narration is *Hasan*. I say that it is just as he has stated, ﷺ.⁵⁵

Also from the examples of lying is the statement of the one who says, “I saw something in a dream” and he really did not see anything. ‘Alee ibn ‘Abdullaah told us that Sufyaan told us upon the authority of Ayoob upon the authority of ‘Ikrimah upon the authority of Ibn ‘Abbaas upon the authority of the Prophet ﷺ who said:

« مَنْ تَحَلَّمَ بِحُلْمٍ لَمْ يَرَهُ كَلَّفَ أَنْ يَعْقِدَ بَيْنَ شَعِيرَتَيْنِ وَلَنْ
يَفْعَلَ ... »

*“Whoever claims to have seen a dream which he did not see, will be ordered to make a knot between two barley grains which he will not be able to do...”*⁵⁶

Also from the examples of lying is the statement of the one who says, “I saw something” and he really did not see anything. ‘Alee ibn Muslim told us that ‘Abdus-Samad told us that ‘Abdur-Rahmaan ibn ‘Abdullaah ibn Deenaar the servant of Ibn ‘Umar told us upon the authority of his father upon the authority of ‘Abdullaah ibn ‘Umar that the Messenger of Allaah ﷺ said:

« مِنْ أَفْرَى الْفَرَى أَنْ يُرَى عَيْنَيْهِ مَا لَمْ تَرَ. »

*“From the worst of lies is that a person claims to see a dream which he has not seen.”*⁵⁷

⁵⁴ At-Tirmidhee [557/4 number 2351]

⁵⁵ This narration was also recorded by Aboo Daawood [716/2], Ahmad [7, 5, 3/5], and Al-Haakim [46/1].

⁵⁶ Saheeh Al-Bukhaaree [427/12]

⁵⁷ Saheeh Al-Bukhaaree [427/12]

Therefore, it is obligatory upon us that we are truthful concerning Allaah, with the people, and that we try to achieve this time after time. Then after this, truthfulness will become part of our character as in the prophetic narration of Ibn Mas'ood, which has preceded us.

The truthful one is the one whom the people trust his speech and actions such that his position amongst the people is raised and similarly his position with Allaah. Allaah the Mighty and Majestic says:

﴿ يَتَأْتِيهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ ﴾

“O you who believe fear Allaah and be with those who are truthful.”

[Soorah at-Tawbah 9:119]



The Fourth Category from the Ways in which the Tongue is Misused



4- The divulging of secrets:

Allaah the Exalted says:

﴿ وَإِذْ أَسَرَّ النَّبِيُّ إِلَىٰ بَعْضِ أَزْوَاجِهِ حَدِيثًا فَلَمَّا نَبَّأَتْ بِهِ
وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَفَ بَعْضَهُ. وَأَعْرَضَ عَنْ بَعْضٍ فَلَمَّا نَبَّأَهَا
بِهِ قَالَتْ مَنْ أَنْبَأَكَ هَذَا قَالَ نَبَّأَنِ الْعَلِيمُ الْخَبِيرُ ﴾

“And (remember) when the Prophet confided to one of his wives a statement, so when she informed (another) of it and Allaah showed it to him, he made known part of it and ignored a part. Then when he informed her about it, she said, ‘Who told you this?’ He said, ‘I was informed by the All-Knower, the All-Aware.’”

[Soorah at-Tahreem 66:3]

There are two different opinions consisting concerning the explanation of the aforementioned verse.

The First: That this was the prohibition of the Prophet ﷺ concerning the honey and the discussion of this will come in the chapter entitled, “From the plotting of women”.

The Second: That this was the prohibition related to Maariah the Coptic. The reason for this prohibition is that the Prophet ﷺ approached Maariah the Coptic in the home of Hafsa instead of her, but then when Hafsa discovered this and she said, “O Prophet of Allaah, indeed you have brought me something that you have not brought to any of your other spouses; on my day and on my furnishings?” Then he said, “Would not you be pleased if I would prohibit myself from her and not draw close to her?” She

said, "Of course." So then, he prohibited himself from her and told her, "Do not mention this to anyone."

This story has chains of narration that strengthen one another so it is possible that the verse descended concerning both situations.
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Moreover, Allaah says:

﴿ وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ ﴾

"And fulfill the covenant of Allaah when you have taken it."

[Soorah an-Nahl 16:91]

Additionally, in the prophetic narration of Aboo Hurayrah:

« آيَةُ الْمُنَافِقِ ثَلَاثٌ إِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا أُؤْتِمِنَ خَانَ. »

"The signs of a hypocrite are three: Whenever he speaks, he lies. Whenever he makes a promise, he breaks it. Whenever he is trusted, he betrays the trust."

Indeed, our pious predecessors were keen on preserving secrets and they would not divulge them:

Upon the authority of 'Aa'ishah who said that the Prophet ﷺ confided in Faatimah something such that she began to cry severely then he confided in her a second time and she laughed. 'Aa'ishah said that once the Messenger of Allaah ﷺ left, she ('Aa'ishah) asked her (Faatihah) about it. She then said, "I have certainly not divulged any secrets of the Messenger of Allaah ﷺ." Once the Messenger of Allaah passed away 'Aa'ishah said, "I am determined that you tell me what the Messenger of Allaah said to you." She (Faatihah) said, "As for now, then I will. When the Messenger of Allaah ﷺ confided in me the first time, he informed me that, 'Jibreel used to review the Qur'aan with him once every year, but now he has reviewed it with him twice. Indeed, I do not think that this means anything except that my time has neared.'

⁵⁸ This was mentioned by Al-Haafidh in Al-Fath.

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So I cried. Then he confided in me a second time and then said, 'O Faatimah, are you not pleased that you should be the mistress of the women in the Paradise,' then I laughed. ⁵⁹

On the authority of 'Abdullaah ibn 'Umar that 'Umar said to his daughter when she lost her husband, "I met with 'Uthmaan ibn Affaan and offered him Hafsah (in marriage) so I said, 'If you wish, I will marry you to Hafsah bint 'Umar.' He said, 'I will look into my affair, and so I waited a few nights then he met with me and said, 'It has become clear to me that I should not marry at this time.' So then, I met with Aboo Bakr as-Siddeeq ؓ, and then said, 'If you so desire, I will marry you to Hafsah bint 'Umar.' Aboo Bakr became silent and nothing returned to me from him. I was even more compelled regarding him than I was for 'Uthmaan. Therefore, I waited a few nights. Then the Prophet ﷺ proposed to her, and I married her to him. Then Aboo Bakr met me and then said, 'Perhaps you noticed from me, when you offered me Hafsah (in marriage) that I did not respond to what you presented to me?' I said, 'Yes.' He said, 'Nothing prevented me from responding concerning that which you suggested to me except that indeed, I possessed knowledge that the Prophet ﷺ mentioned her and I was not going to disclose the secrets of the Prophet ﷺ.' Had he not married her, I would have accepted your proposal." ⁶⁰

Upon the authority of Thaabit from Anas ؓ who said that the Messenger of Allaah ﷺ came to me as I was playing with the children. He greeted us and then sent me on an errand so I was delayed before returning to my mother. When I came to her she said, "What happened?" I said, "The Messenger of Allaah ﷺ sent me on an errand." She said, "What was the purpose?" I said, "It is something secret." Then she said, "Then do not divulge the secret of The Messenger of Allaah ﷺ to anyone." Anas said, "By Allaah, if I were to divulge it to anyone, then O Thaabit, I would have divulged it to you." ⁶¹

Al-Haafidh said, "Some of the scholars have said this was a secret pertaining specifically to the wives of the Prophet ﷺ and if it was

⁵⁹ Saheehayn

⁶⁰ Saheeh Al-Bukhaaree

⁶¹ Saheeh Muslim

from something pertaining to knowledge then Anas would not have been able to conceal it.”⁶²

Therefore, these evidences indicate the extent of their zeal concerning the preservation and disclosure of the secrets related to the wife. As for the opposite, which is that which occurs from the affairs that transpire between the two spouses at the time of intercourse, then the sin related to this is grave. On the authority of Aboo Sa'eed al-Khudree ؓ who said that, the Messenger of Allaah ﷺ said:

« إِنِّ مِنْ أَشْرِّ النَّاسِ عِنْدَ اللَّهِ مَنْزِلَةَ يَوْمِ الْقِيَامَةِ الرَّجُلُ يُفْضِي إِلَى الْمَرْأَةِ، وَتُفْضِي إِلَيْهِ ثُمَّ يَنْشُرُ سِرَّهَا. »

“From the most evil of the people with Allaah on the Day of Judgment is the man who approaches his wife and she comes to him, and then he divulges her secrets.”⁶³

Al-Haafidh said:

Ibn Battaal said, “That which the people of knowledge are upon is that the secret should not be mentioned if it could possibly harm the individual mentioned in that secret.” Moreover, most of them say, “Indeed if he dies then it (the subject of the secret) is not necessary to conceal that which needed to be concealed during his life except that there was some deficiency concerning him.”⁶⁴

Al-Haafidh said: “And I have said that what is apparent is that this is to be divided, after death, into that which is permissible and could possibly become encouraged even if the subject of the secret disliked it. Like praise for him because of a noble action or virtuous deeds or whatever is similar to this. It could also become disliked unconditionally, thus it could become impermissible, and this is to what Ibn Battaal was alluding. It could certainly become obligatory, as in the case where he possesses something which must be mentioned like another person’s right, which is upon him that he used to excuse himself from executing. So it is hoped that if it were mentioned to another person who is able to

⁶² Al-Haafidh [82/11]

⁶³ Saheeh Muslim

⁶⁴ Al-Fath [82/11]

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perform it on his behalf, that this person might do so.” [End of cited speech]

Some people cannot keep secrets restricted to their chests, and this is wrong because indeed some secrets must be concealed as we have previously mentioned from the speech of Al-Haafidh and the poet who has said:

إذا ما المرأ أخطأه ثلاث فبعه ولو بكف من رماد
سلامة صدره والحرص منه وكتمان السرائر في الفؤاد

“If a man does not possess three characteristics, then rid yourself of him even if it were for a handful of ashes: kindheartedness, and diligence, and the ability to restrict the secrets to his chest.”

In addition, Al-Qahtaanee said:

واحفر لسرك في فؤادك ملحدا وادفنه في الأحشاء أي دفان
إن الصديق مع العدو كلاهما في السر عند أولى النهى شكلان
*“Dig for your secrets a deep grave in your heart, and bury it within the depths of that grave, indeed the companion and the enemy, both of them, concerning the secrets are equal to men of intellect.”*⁶⁵



⁶⁵ Nooniyah (pg 38)

The Fifth Category from the Ways in which the Tongue is Misused



5- The unjust degradation of a Muslim:

Sulaymaan ibn Harb told us that Shu'bah told us upon the authority of Mansoor who said, I heard Aboo Waa'il speak on the authority of 'Abdullaah who said that the Messenger of Allaah ﷺ said:

« سِيَابُ الْمُسْلِمِ فُسُوقٌ وَقِتَالُهُ كُفْرٌ. »

"Abusing a Muslim is transgression (*Fusooq*) and fighting him is disbelief."⁶⁶

Concerning his statement "transgression (*Fusooq*)" is that *Fisq* is (the singular of *Fusooq*) in the 'Arabic language means leaving.

In Islaamic legislation, (*Fisq*) is a departure from the obedience of Allaah and His Messenger, as mentioned in *Al-Fath*.

His statement "fighting him is disbelief" is the disbelief which is not disbelief.⁶⁷

Allaah the Exalted says:

﴿ وَإِنْ طَآئِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا... ﴾

⁶⁶ Saheeh al-Bukhaaree [64/10]

⁶⁷ Translator's note: This is a reference to the type of disbelief that does not expel a person from the fold of Islaam. Islaamic law refers to many sins that are the result of followings one's desires as disbelief (*Kufr*) and polytheism (*Shirk*) like the killing of a Muslim or having relations with a mensing woman or anal intercourse. Committing these sins does not expel a person from Islaam in totality; and for this reason some of the pious predecessors referred to them as (*Kufr doona Kufr*) disbelief which is not (major) disbelief and (*Shirk doona Shirk*) polytheism which is not polytheism.

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**“And if two factions among the believers should fight,
then make peace between the two...”**

[Soorah al-Hujuraat 49:9]

Allaah says:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ ۚ الْحُرُّ بِالْحُرِّ
وَالْعَبْدُ بِالْعَبْدِ ۖ وَالْأُنثَىٰ بِالْأُنثَىٰ ۚ فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ
فَاتَّبِعْ بِالْمَعْرُوفِ وَأَدِّ إِلَيْهِ بِإِحْسَنٍ... ﴾

“O you who believe! Islaamic legal retribution has been prescribed for you in cases of murder; the free for the free, the slave for the slave, and the female for the female. So if (a killer) is forgiven by his brother of anything, then it should be adhered to in fairness and payment of the blood money should be given to the heir in fairness...”

[Soorah al-Baqarah 2:178]

On the authority of Aboo Bakrah ؓ who said that the Messenger of Allaah ﷺ said:

« إِذَا تَقَى الْمُسْلِمَانِ بِسَيْفَيْهِمَا فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ... »

“When two Muslims confront one another with swords, both the killer and the slain will be in the Fire...” ⁶⁸

Therefore, both of the fighters are called believers and the slain is considered a brother to the one who inherits the right of Islaamic legal retribution (Qisaas).

The meaning of ‘brotherhood’ mentioned in the verse is the brotherhood of the religion. ⁶⁹

⁶⁸ Saheehayn

⁶⁹ See *Al-Aqeedah at-Tahaawiyyah* (page 321).

The unjust degradation of a Muslim is from the characteristics of the pre-Islaamic period of ignorance: 'Umar ibn Hafsa told us my father told us that Al-A'mash said upon the authority of Al-Ma'roor who is Ibn Suwayd who said about Aboo Dharr:

"I saw Aboo Dharr wearing a *Burd* ⁷⁰ and his servant was also wearing a *Burd*, so I said (to Aboo Dharr), 'If you were to take this (*Burd* of your servant) and wear it (along with yours), you will have a nice outfit (*Hulah*),⁷¹ and then you could give him another garment."

Aboo Dharr said, "There was a quarrel between myself and another man whose mother was a non-'Arab. Thus, I spoke ill of her. The man then mentioned me to the Prophet and the Prophet ﷺ said:

« أَسَابَيْتَ فُلَانًا؟ »

"Did you insult so-and-so?"

I said, "Yes," then he said:

« أَفْنَلْتِ مِنْ أُمِّهِ؟ »

"Did you speak ill of his mother?"

I said, "Yes," then he said:

« إِنَّكَ امْرُؤٌ فِيكَ جَاهِلِيَّةٌ. »

"You are a man who still possesses some of the traits of (the Pre-Islaamic period of) ignorance."

I said, "(Do I still have ignorance) even now in my old age?" Then He said:

« نَعَمْ هُمْ إِخْوَانُكُمْ، جَعَلَهُمُ اللَّهُ تَحْتَ أَيْدِيكُمْ فَمَنْ جَعَلَ
اللَّهُ أَخَاهُ تَحْتَ يَدَيْهِ، فَلْيُطْعِمْهُ مِمَّا يَأْكُلُ، وَلْيَلْبِسْهُ مِمَّا

⁷⁰ *Al-Burd*: A garment for which there exists many names.

⁷¹ *Al-Hulah*: The lower garment and upper garment, which is called *Al-Hulah* because one of the two garments compliments and beautifies the other.

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يَلْبَسُ، وَلَا يُكَلِّفُهُ مِنَ الْعَمَلِ إِلَّا مَا لَا يَغْلِبُهُ، فَإِنْ كَلَّفَهُ مَا
يَغْلِبُهُ، فَلْيَعْنَهُ عَلَيْهِ. «

“Yes, he is from your brothers whom Allaah has placed under your authority. So the one under whose authority Allaah has made his brother, then he should feed him from what he eats, and he should dress him from the garments which he wears, and that he should not ask of him to do a task except whatever is within his capacity. And if he asks him to do a difficult task, then he should help him therein.”⁷²

Know that it is not permissible to transgress upon anyone and if you did so then you have most certainly committed oppression. Indeed oppression is the placement of something in a place other than that which has been ordained for it, Islaamically.

It has been established in the prophetic narration of Aboo Hurayrah that the Messenger of Allaah ﷺ said:

« أَتَدْرُونَ مَا الْمُفْلِسُ؟ »

“Do you know who is bankrupt?”

They (the Companions of the Prophet) said, “The bankrupt man amongst us is the person who has no wealth with him, or he does not possess any property.” He (the Prophet) ﷺ said:

« إِنَّ الْمُفْلِسَ مَنْ يَأْتِي بِصَلَاةٍ وَزَكَاةٍ وَصِيَامٍ، وَيَأْتِي وَقَدْ
شَتَمَ هَذَا، وَقَذَفَ هَذَا، وَأَكَلَ مَالَ هَذَا، وَسَفَكَ دَمَ هَذَا،
وَضْرَبَ هَذَا، فَيُعْطَى هَذَا مِنْ حَسَنَاتِهِ، وَهَذَا مِنْ حَسَنَاتِهِ،
فَإِنْ فَنَيْتَ حَسَنَاتُهُ قَبْلَ أَنْ يُقْضَى مَا عَلَيْهِ، أُخِذَ مِنْ خَطَايَاهُمْ
فَطُرِحَتْ عَلَيْهِ، ثُمَّ طُرِحَ فِي النَّارِ. »

“The bankrupt is the one who prays, offers Zakaah, and fasts; but since he has abused this one, slandered this one, and

⁷² Saheeh al-Bukhaaree [465/10]

unlawfully consumed the wealth of this one, shed the blood of this one and beaten this one; his virtues will be taken from him and will be given to those who suffered at his hands. If his good deeds become depleted before the establishment of justice, then the sins of those whom he oppressed will be given to him and then he would be thrown in the Hell-Fire.”⁷³

Allaah says:

﴿ إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴾

“The way (of blame) is only against those who oppress the people and spread transgression in the earth without right. For them there will be a painful torment.”

[Soorah ash-Shoora 42:42]

Yahya ibn Ayoob, Qutaybah, and Ibn Hajr all said that Ismaa’eel (they are all referring to Ibn Ja’far) informed us upon the authority of Al-’Alaa’ from his father upon the authority of Aboo Hurayrah that the Messenger of Allaah ﷺ said:

« الْمُسْتَبَّانِ مَا قَالَا فَعَلَى الْبَادِيِّ مَا لَمْ يَعْتَدِ الْمَظْلُومُ. »

*“When two persons indulge in hurling abuses at one another, the sin will be upon the one who initiated the abuse, so long as the oppressed person does not transgress.”*⁷⁴

His statement “the one who initiated the abuse” means that the sin of this is upon him, and whoever has been transgressed against and he defends himself, then this is permissible.

Allaah says:

﴿ فَمَنْ أَعْتَدَىٰ عَلَيْكُمْ فَأَعْتَدُوا عَلَيْهِ بِمِثْلِ مَا أَعْتَدَىٰ عَلَيْكُمْ ﴾

⁷³ Saheeh Muslim [2581]

⁷⁴ Saheeh Muslim [2000/4]

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“Then whoever transgresses against you, then you (may) likewise transgress against him in a manner which is similar.”

[Soorah al-Baqarah 2:194]

He says:

﴿ وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ... ﴾

“And if you punish (your enemy, O believers in the Oneness of Allaah), then punish them to the extent that you were afflicted...”

[Soorah an-Nahl 16:126]

Moreover, He says:

﴿ وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا... ﴾

“The retribution for an act of evil is a similar act...”

[Soorah ash-Shooraa 42:40]

Therefore, whoever possessed a right over another, then it is permissible for him to pursue it without transgressing against him. Allaah knows that the nature of man is not affected by transgressing against it. Thus, He legislated the right of retribution, while it is better to confront the evil with good.

Allaah the Exalted says:

﴿ وَلَا تَسْتَوِ الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا

الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ﴿٣٥﴾ وَمَا يُلْقِنَهَا إِلَّا

الَّذِينَ صَبَرُوا وَمَا يُلْقِنَهَا إِلَّا ذُو حَظٍّ عَظِيمٍ ﴿٣٦﴾

“The good deed and the evil deed are not equal. Repel (evil) with that which is better; thereupon, the one who between you and him there exists enmity, (will become) as though he was a close friend. But none is granted it except those who are patient, and none is granted it except the owner of the great portion (of good).”

[Soorah al-Fusilat 41:34-35]

Allaah the Exalted says:

﴿ وَالَّذِينَ يَحْتَسِبُونَ كَثِيرًا أَإِنَّمَا الْقَوَّاحِشَ وَإِذَا مَا غَضِبُوا هُمْ
 يَغْفِرُونَ ﴿٦٧﴾ وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ
 شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٦٨﴾ وَالَّذِينَ إِذَا أَصَابَهُمُ
 الْبَغْيُ هُمْ يَنْتَصِرُونَ ﴿٦٩﴾ وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا ۗ فَمَنْ عَفَا
 وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ ۗ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٧٠﴾ وَلَمَنِ اتَّصَرَ
 بِعَدُوِّ ظَلَمٍ فَأُولَٰئِكَ مَا عَلَيْهِمْ مِّن سَبِيلٍ ﴿٧١﴾ إِنَّمَا السَّبِيلُ عَلَى
 الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ ۗ أُولَٰئِكَ
 لَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٢﴾ وَلَمَن صَبَرَ وَعَفَرَ ۗ إِنَّ ذَٰلِكَ لَمِنَ عِزِّمِ

الأمور ﴿

“And those who avoid the major sins, and immoralities, and when they are angry, they forgive. And those who have responded to their Lord, and established the prayer, and whose affair is (decided by) by mutual consultation amongst themselves, and from what We have provided them they spend. And those who, when tyranny occurs, they overcome (it). The retribution for an act of evil is a similar act, but whoever forgives and makes reconciliation, then his reward is (due) from Allaah. Verily, He does not like the wrongdoers. And indeed, whoever avenges himself after having been wronged, for such there is no way (for blame) against them. The way (of blame) is only against those who oppress the people and spread transgression in the earth without right. For them there will be a painful torment. And indeed, whoever shows patience and forgives, that is from the things recommended by Allaah.”

[Soorah ash-Shooraa 42:37-43]

Allaah the Exalted also said in praising the one who responds to evil with good:

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﴿ وَالَّذِينَ صَبَرُوا أَبْتِغَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا
رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً وَيَدْرُءُونَ بِالْحَسَنَةِ السَّيِّئَةَ أُولَئِكَ لَهُمْ
عُقُوبَةُ الدَّارِ ﴾

“And those who remain patient, seeking the countenance of their Lord, and establish the prayer, and spend out of that which We have provided for them, secretly and openly, and oppose evil with good, for such there is a good (home) end.”

[Soorah ar-Ra'd 13:22]

He said:

﴿ أُولَئِكَ يُؤْتَوْنَ أَجْرَهُم مَّرَّتَيْنِ بِمَا صَبَرُوا وَيَدْرُءُونَ بِالْحَسَنَةِ
السَّيِّئَةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴾

“Those will be given their reward twice over, because of what they have patiently endured, and (because they) avert evil with good, and they spend from what We have provided them.”

[Soorah al-Qasas 28:54]

On the prophetic narration of Jaabir ibn Sulaym that the Prophet ﷺ said:

« وَإِنْ امْرُؤٌ شَتَمَكَ وَعَيَّرَكَ بِمَا يَعْلَمُ فِيكَ فَلَا تُعِيرَهُ بِمَا تَعْلَمُ
فِيهِ فَإِنَّمَا وَبَالُ ذَلِكَ عَلَيْهِ. »

“And if a man abuses you and shames you for what he finds in you, then do not shame him for something you find in him; he will bear the evil consequences of it.”^{75 76}

As the poet says:

⁷⁵ Sunan Abee Daawood

⁷⁶ This prophetic narration is deemed *Hasan* by my father (Shaykh Muqbil) in *As-Saheeh al-Musnad* [144/1].

أحب مكارم الأخلاق جهدي وأكره أن أعيب وأن أعايا
وأصفح عن سباب الناس حلما وشر الناس من يهوي السبابا
*"I fervently prefer for myself noble character, and I detest that I abuse
(others) or that I am abused."*

*And I patiently pardon the abusive slanderer from the people, and the worst
of the people are those whose hobby is slander."*

Another poet says:

إذا ابتليت بخضم لا خلاق له فكن كأنك لم تسمع ولم يقل
*"If you are confronted by an adversary with poor behavior,
Then you should act as though you cannot hear and as though he cannot
speak."*

Another poet says:

إذا نطق السفيفه فلا تجبه فخير من إجابته السكوت
*"If the foolish speak, then do not answer.
For the best response for him is silence."*

Another poet says:

ولقد أمر على اللثيم يسيني فأعفو ثم أقول لا يعنيني
*"It has been ordained concerning the depraved who abuse me; that I
overlook, and then say this does not concern me."*

Therefore, if people were to remain patient and confront foolishness with forbearance, then indeed, this is better for the transgressor who is in danger.

Allaah the Exalted says:

My Advice to the Women-Umm 'Adillaah

﴿ وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغَيْرِ مَا كَسَبُوا ﴾

فَقَدْ أَحْتَمَلُوا بِهِتْنًا وَإِنَّمَا مُبِينًا ﴿

“And those who harm the believing men and women for other than that which they deserve, they have certainly brought upon themselves slander and clear sin.”

[Soorah al-Ahzaab 33:58]

The one who disgraces others is from the most evil of the people: Qutaybah told us that 'Abdul-'Azeez ibn Muhammad ibn al-A'laa' ibn 'Abdur-Rahmaan informed us upon the authority of his father upon the authority of Aboo Hurayrah that the Messenger of Allaah ﷺ stood before the people whom were seated and said:

« أَلَا أُخْبِرُكُمْ بِخَيْرِكُمْ مِنْ شَرِّكُمْ؟ »

“Should I not inform you of the difference between the best of you and the worst of you?”

He said that they remained silent. So he repeated this three times. Then a man said, “Of course, O Messenger of Allaah. Inform us of who the best of people are, and who are the worst of them?”

« خَيْرُكُمْ مَنْ يُرْجَى خَيْرُهُ وَيُؤْمَنُ شَرُّهُ. وَشَرُّكُمْ مَنْ لَا

يُرْجَى خَيْرُهُ وَلَا يُؤْمَنُ شَرُّهُ. »

“The best of you are those whose goodness makes them desirable (amongst the people), and whose evil others are safe from. The worst of you are those whose goodness does not make them desirable (amongst the people) and whose evil, the people are not safe from.” ^{77 78}

Refraining from harming the people is from charity: Aadam told us that Shu'bah told us Sa'eed ibn Abee Burdah ibn Abee Moosaa al-Ash'aree upon the authority of his father from his grandfather who said that the Prophet ﷺ said:

⁷⁷ At-Tuhfah [445/6]

⁷⁸ This prophetic narration possesses a good (Hasan) chain of narration

« عَلَى كُلِّ مُسْلِمٍ صَدَقَةٌ. »

“Every Muslim must give in charity.”

The people asked, “O Messenger of Allaah! If someone has nothing to give, what will he do?” He said:

« فَيَعْمَلُ يَدَيْهِ فَيَنْفَعُ نَفْسَهُ وَيَتَصَدَّقُ. »

“Then he should work with his hands, benefit himself, and also give in charity.”

They said, “And if he is unable or cannot do that? He said:

« يُعِينُ ذَا الْحَاجَةِ الْمَلْهُوفِ. »

“He should help the needy who appeal for help.”

They said, “And if he is unable or cannot do that?” He said:

« فَلْيَأْمُرْ بِالْخَيْرِ. »

“Then he should command the good.”

Or he said:

« بِالْمَعْرُوفِ »

“With that which is known.”

He (further) said:

« فَلْيُمْسِكْ عَنِ الشَّرِّ، فَإِنَّهُ لَهُ صَدَقَةٌ. »

“Then he should keep away from evil deeds for indeed this will be regarded from his charitable deeds.”⁷⁹

Good speech is a protection from (the punishment of) the Fire: Abul-Waleed told us that Shu’bah said that ‘Amr informed me upon the authority of Khaythamah who said upon the authority of ‘Adee ibn Haatim that the Prophet ﷺ mentioned the Fire and

⁷⁹ Saheeh al-Bukhaaree [447/10]

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sought the refuge of Allaah from it and turned away with his face. Shu'bah said, "As for the two times then there is no doubt." Then he said:

« وَلَوْ بِشِقِّ تَمْرَةٍ فَإِنْ لَمْ يَكُنْ فَبِكَلِمَةٍ طَيِّبَةٍ. »

"Even by presenting half of a date (in charity); and if you do not possess a half of a date, then (you can also do so by saying) a good, pleasant word."⁸⁰

The restraining of the tongue from uttering evil is from the completion of faith: 'Abdullaah ibn Muhammad told us that Ibn Mindee told us that Sufyaan told us upon the authority of Aboo Husayn from Aboo Saalih from Aboo Hurayrah ؓ that the Prophet ﷺ said:

« مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُؤْذِ جَارَهُ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ. »

"Whoever believes in Allaah and the Last Day, then he should not harm his neighbor, and whoever believes in Allaah and the Last Day, then he should honor his guest, and whoever believes in Allaah and the Last Day, then he should speak good or remain silent."⁸¹

Averting the harms of the tongue is from the reasons that affirm the Prophet's guarantee of paradise: As mentioned in the prophetic narration of Sahl ibn Sa'd who said that the Messenger of Allaah ﷺ said:

« مَنْ يَضْمَنَ لِي مَا بَيْنَ لَحْيَيْهِ وَمَا بَيْنَ رِجْلَيْهِ أَضْمَنْ لَهُ الْجَنَّةَ. »

⁸⁰ Saheeh al-Bukhaaree [448/10]

⁸¹ Saheeh al-Bukhaaree [532/10]

*"Whoever can guarantee (the chastity of) what is between his two
jaw-bones and what is between his two legs, I guarantee for him
Paradise."*⁸²



⁸² Saheehayn

The Sixth Category from the Ways in which the Tongue is Misused



6- The unnecessary elaboration and exaggeration in one's speech: Aboo Bakr ibn Abee Shaybah told us Hafs ibn Ghayyaath and Yahya ibn Sa'eed upon the authority of Ibn Jurayj from Sulaymaan ibn 'Ateeq from Talq ibn Habeeb from AL-Ahnaf ibn Qays from 'Abdullaah who said that the Messenger of Allaah ﷺ said:

« هَلَكَ الْمُتَنَطِّعُونَ: قَالَهَا ثَلَاثًا. »

*"Those who are extravagant (Mutanatti'oon) are ruined. He (the Prophet ﷺ) repeated this thrice."*⁸³

Concerning his statement "are extravagant (Mutanatti'oon)", An-Nawawee said that the *Mutanatti'oon* are those who elaborate and exaggerate beyond the limits in their speech and actions. (End of the cited passage)



⁸³ Saheeh Muslim [220/16]

The Seventh Category from the Ways in which the Tongue is Misused



7- The argumentation that occurs without right and argumentation is of two types:

The praiseworthy argumentation: This consists of whatever clarifies the truth and aids the religion of Allaah and refutes the doubts and arguments of the people of misguidance.

Allaah the Exalted says:

﴿ وَجَدَلْتَهُمْ بِالَّتِي هِيَ أَحْسَنُ ﴾

“And argue with them in a manner which is better.”

[Soorah an-Nahl 16:125]

Allaah the Exalted says:

﴿ وَلَا تَجْدَلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ ﴾

“And do not argue with the people of the Scripture, except in a manner which is better.”

[Soorah al-Ankaboot 29:46]

Allaah the Exalted says:

﴿ وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا ﴾

“And they do not come to you with an example (an argument) except that We reveal to you the truth, and the best explanation.”

[Soorah al-Furqaan 25:33]

Allaah the Exalted says:

My Advice to the Women-Umm 'Adillaah

﴿وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَىٰ قَوْمِهِ نَرْفَعُ دَرَجَاتٍ مِّن

كُشَاةٍ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ﴾

“And that was Our argument which We gave Ibraaheem against his people. We raise in degrees whom We will. Certainly your Lord is All-Wise, All-Knowing.”

[Soorah al-An'aam 6:83]

Similarly the remainder of the stories of the prophets and their peoples which are from this type; the story of Ibn 'Abbaas's refutation of the *Khawaarij* and other than him from the pious predecessors from the companions and their followers and whomever follows them upon goodness while proceeding upon their way.

As for the second type then this is the blameworthy argumentation. This consists of whatever opposes the first definition such that it contains falsehood and gives strength to the doubts of the people of misguidance.

Allaah the Exalted says:

﴿وَقَالُوا ءَأَلِهَتُنَا خَيْرٌ أَمْ هُوَ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا بَلْ هُمْ

قَوْمٌ خَصِمُونَ﴾

“And they said, ‘Are our gods better, or is he?’ They did not present it (this comparison) except for (the sake of) argument. But, rather they are a quarrelsome people.”

[Soorah az-Zukhruf 43:58]

Allaah the Exalted says:

﴿وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا﴾

“But, man is more quarrelsome than anything.”

[Soorah al-Kahf 18:54]

Allaah the Exalted says:

﴿ وَلَا تَجِدُوا عَنِ الَّذِينَ تَخْتَانُونَ أَنْفُسَهُمْ... ﴾

“And do not argue on behalf of those who deceive themselves...”

[Soorah an-Nisaa' 4:107]

In the prophetic narration of 'Aa'ishah who said that the Messenger of Allaah ﷺ said:

« إِنَّ أَبْغَضَ الرَّجَالِ إِلَى اللَّهِ الْأَلَدُّ الْخَصِيمُ. »

“Indeed the most hated person in the sight of Allaah is the most quarrelsome of adversaries.”⁸⁴

From the prophetic narration of Aboo Umaamah is that the Messenger of Allaah ﷺ said:

« مَا ضَلَّ قَوْمٌ بَعْدَ هُدًى كَانُوا عَلَيْهِ إِلَّا أُوْتُوا الْجِدَالَ. »

“No people have strayed after being upon guidance except by way of argumentation.”

Then the Messenger of Allaah ﷺ recited:

﴿ مَا صَرَبُوهُ لَكَ إِلَّا جِدَالًا بَلْ هُمْ قَوْمٌ خَصِيمُونَ ﴾

“They did not present it (this comparison) except for (the sake of) argument. But, rather they are a quarrelsome people.”

[Soorah az-Zukhruf 43:58]^{85 86}

Argumentation has become prevalent in this time of ours and has subsequently given birth to enmity and dissention, while separating the people into groups and parties, each of them claiming to be upon the truth:

⁸⁴ Saheehayn

⁸⁵ Sunan at-Tirmidhee

⁸⁶ This prophetic narration was declared sound (*Hasan*) by Shaykh al-Albaanee in (*Saheeh al-Jaami'* #5633) and my father mentioned it in *As-Saheeh al-Musnad* [350/1].

My Advice to the Women-Umm 'Adillaah

وكل يدعي وصلاً لليلي ويلي لا تقر لهم بذلك

"And everyone claims to have drawn close to Layla, but Layla does not affirm this for any of them."

So indeed the people of righteousness and truth are those people of the *Sunnah* who traverse upon the understanding of the pious predecessors.

Allaah the Exalted says:

﴿ وَالَّذِينَ يُمَسِّكُونَ بِالْكِتَابِ وَأَقَامُوا الصَّلَاةَ إِنَّا لَا نَضِيعُ أَجْرَ

الْمُضِلِّينَ ﴾

"And as to those who hold fast to the Book (i.e. the Qur'aan) and establish the prayer; certainly, We will never allow the reward of those who do righteous deeds to be wasted."

[Soorah al-A'raaf 7:170]

Therefore, if the community were to sense - rather the individuals from the community were to sense - the immense responsibility then there would not exist for them time for that. The Prophet ﷺ said in the narration of Aboo Hurayrah:

« احْرَصْ عَلَى مَا يَنْفَعُكَ وَاسْتَعِنْ بِاللَّهِ وَلَا تَعْجِزْ... »

*"Hasten towards that which will benefit you, rely on Allaah, and do not despair..."*⁸⁷

The greatest of that which benefits is the obedience to Allaah and His Messenger from which a person eventually receives eternal tranquility and bliss.

The worldly affairs are from these benefits, and for this reason

Allaah says:

⁸⁷ Saheeh Muslim

﴿ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا ﴾

“And do not forget your share of this world.”

[Soorah al-Qasas 28:77]

He says:

﴿ هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذُلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا

مِن رِّزْقِهِ ۗ وَإِلَيْهِ النُّشُورُ ﴾

“It is He, Who has subjected the earth for you, so walk through its paths and eat of His provision, and to Him will be the Resurrection.”

[Soorah al-Mulk 67:15]

In addition, the assistance of Allaah is sought concerning this:

﴿ إِنَّا لَكَ نَاعِبُونَ ﴾

“It is You (Alone) we worship, and You (Alone) we ask for help.”

[Soorah al-Faatihah 1:5]

Moreover, both the granting of this and its facilitation are in the hands of Allaah.

I conclude the subject of Argumentation with the statement of Al-Qahtanee:⁸⁸

لا تفن عمرك في الجدال مخاصما	إن الجدال يخل بالأديان
واحذر مجادلة الرجال فإنها	تدعو إلى الشحناء والشنآن
وإذا اضطررت إلى الجدال ولم تجد	لك مهربا وتلاقت الصفان
فاجعل كتاب الله درعا سابغا	والشرع سيفك وابد في الميدان
والسنة البيضاء دونك جنة	واركب جواد العزم في الجولان
وإثبت بصيرك تحت أولوية الهدى	فالصير أوثق عدة الإنسان

⁸⁸ Nooniyyah page 39

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واظعن برمح الحق كل معاند
واحمل بسيف الصدق حملة مخلص
واحذر بجهدك مكر خصمك إنه
أصل الجدل من السؤال وفرعه
لا تلتفت عند السؤال ولا تعد
للفظ السؤال كلاهما عيبان

*"Do not waste your life arguing with your adversaries, indeed
argumentation leads to the destruction of religions.*

*And beware of the argumentation of men for indeed, it brings about enmity
and hatred.*

*And if you are compelled to argue, and cannot find for yourself any escape
as the two rows of adversaries come together; then make the Book of
Allaah a full armor, and the Islamic legislation your sword and remain
in the battlefield.*

And the purified Sunnah is for you a protection.

*And ascend the nobility of determination upon this course. Establish
yourself with patience by making guidance your priority, for indeed patience
is the most trustworthy instrument of mankind.*

*And strike with the spears of truth every staunch enemy of Allaah, and
how excellent is the horseman who has pierced (with his strike).*

*And carry along with the sword of truth the burden of the sincere,
impartial for Allaah without fear.*


*Beware, because of your efforts from the deception of your opponent for
indeed he is elusive, like a wild fox.*

*The origin of argumentation begins with a question and its branch is a good
response with the best type of presentation.*

*Do not look around at the time of question and do not repeat the wording
of the question both of them are (considered) disgraceful.”*



The Eighth Category from the Ways in which the Tongue is Misused



8- Cursing and there are two meanings for cursing.

The first: Means chastisement.

The second: Means the banishment and expulsion from the Mercy of Allaah.

The cursing of a believer is from the major sins: Thaabit ibn adh-Dhuhaak said that the Messenger of Allaah ﷺ said:

« وَمَنْ لَعَنَ مُؤْمِنًا فَهُوَ كَقَتْلِهِ. »

*“And whoever curses a believer then this is as if he has killed him.”*⁸⁹

Concerning his statement, **“then this is as if he has killed him,”** Al-Haafidh Ibn Hajr said that this is because if he curses him, it is as if he has supplicated against him to be killed. [End of cited passage]

Cursing is not from the characteristics of the believers: Al-Bukhaaree narrates from Mas'ood from the Prophet ﷺ who said:

« لَيْسَ الْمُؤْمِنُ بِالطَّعَّانِ وَلَا اللَّعَّانِ وَلَا الْفَاحِشِ وَلَا الْبَذِيءِ. »

“The believer is not one who abuses, nor a person who curses, nor is he obscene or vulgar.”^{90 91}

The person who curses is not from the martyrs who testify that their Messenger has completed the message, nor are they from the people whom are interceded for with Allaah concerning the request for His mercy towards some of His servants.

⁸⁹ Saheeh al-Bukhaaree [464/10]

⁹⁰ Al-Adab al-Mufrad (page 116)

⁹¹ My father mentions this narration in *As-Saheeh al-Musnad* [24/2].

It has been established from Aboo ad-Dardaa' who said that the Messenger of Allaah ﷺ said:

« لَا يَكُونُ اللَّعَّانُونَ شُفَعَاءَ وَلَا شُهَدَاءَ يَوْمَ الْقِيَامَةِ. »

"The people who curse will neither be martyrs nor intercessors on the Day of Resurrection." ⁹²

Cursing is also not from the attributes of the truthful: On the authority of Aboo Hurayrah that the Messenger of Allaah ﷺ said:

« لَا يَنْبَغِي لِصِدِّيقٍ أَنْ يَكُونَ لَعَّانًا. »

"It is not befitting that the extremely truthful are people who invoke the curse of Allaah." ⁹³

The cursing of someone that occurs without right returns to the person who initiated it: Upon Aboo ad-Dardaa' that the Prophet ﷺ said:

« إِنْ الْعَبْدُ إِذَا لَعَنَ شَيْئًا صَعِدَتْ اللَّعْنَةُ إِلَى السَّمَاءِ فَتَعْلُقُ
أَبْوَابَ السَّمَاءِ دُونَهَا، ثُمَّ تَهْبِطُ إِلَى الْأَرْضِ ثُمَّ تَأْخُذُ يَمَنَةً
وَيَسْرَةً، فَإِنْ لَمْ تَجِدْ مَسَاغًا رَجَعَتْ إِلَى الَّذِي لَعَنَ، فَإِنْ كَانَ
أَهْلًا وَإِلَّا رَجَعَتْ إِلَى قَائِلِهَا. »

"Indeed the servant, if he curses something, his invocation ascends to the heavens and the gates of heaven close without it. It then plummets to the earth. Then it roams right and left and if it does not find an accessible host then it returns to the one who was cursed if he was deserving of it. And if he was not it returns to the one who originally said it (i.e. curse)." ^{94 95}

⁹² Saheeh Muslim

⁹³ Saheeh Muslim

⁹⁴ Aboo Daawood narrated in his Sunan

⁹⁵ Al-Haafidh said concerning this prophetic narration in (Al-Fath), "Its chain of narration is good and there exists for it a supporting narration (Shaahid) in the prophetic narration of Ibn Mas'ood which possesses a sound (Hasan) chain of narration and another collected in Aboo Daawood and At-Tirmidhee from Ibn 'Abbaas. Its narrators are trustworthy but it contains more flaws because of its containing *Irsaal*.

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[End of cited passage]

The reason prompting the revelation of the statement of Allaah:

﴿ لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ ﴾

“Not for you (O Muhammad, but for Allaah) is the decision; whether He pardons them or punishes them; indeed, they are the oppressors.”

[Soorah Aali 'Imraan 3:128]

Explains that when he rose his head from his bowing in the last unit of his prayer and said, “O Allaah curse so and so, and so and so, and so and so,” after he had said, “Allaah has heard the one who has praised Him. O our Lord for You is the praise.”⁹⁶

From the reasons that the women make up the majority of the denizens of the hellfire is their constant cursing: So fear Allaah, and do not allow your tongue to become busied with cursing. Some women curse everyone who they become angry with, whether that is a child, a spouse, an animal, or other than that.

There is no harm in cursing the sinful from amongst the Muslims without specification: Indeed the Prophet ﷺ cursed the woman who lengthens hair artificially and the one who gets her hair lengthened in such a way. In addition, the woman who practices tattooing and the one who gets it done to herself and those who create a space between their teeth artificially in order to beautify themselves changing the features created by Allaah. Allaah has also cursed the men who imitate the women and the women who imitate the men and other than this.

It is permissible to curse the individual disbeliever who has died in order to clarify his condition and for some Islaamic legal benefit but if there is no such Islaamic legal benefit then this action becomes impermissible because the Prophet ﷺ said:

Translator's note: *Irsaal* is the statement of a *Taabi'ee* who says that the Prophet ﷺ said such and such or did such and such.

⁹⁶ Collected in *Saheeh Al-Bukhaaree* in the book of Qur'aanic explanation by way of ibn 'Umar.

« لَا تَسُبُّوا الْأَمْوَاتَ فَإِنَّهُمْ قَدْ أَفْضَوْا إِلَىٰ مَا قَدَّمُوا »
“Do not abuse the dead, for they have reached the result of what
they have earned.” ⁹⁷



⁹⁷ Collected by Imaam Al-Bukhaaree from the narration of 'Aa'ishah.

The Ninth Category from the Ways in which the Tongue is Misused



9- Complaining: I mean by this when the complaining becomes prevalent or when displeasure occurs in addition to the complaining. If none of this occurs then complaining is permissible.

Certainly, it has been established upon the authority of 'Aa'ishah that she said, "O my head!" Then the Prophet ﷺ said:

« بَلْ أَنَا وَرَأْسَاهُ... »

"Rather, I should say, 'Oh my head...'"⁹⁸

Complaining is permissible in situations involving oppression:

Allaah the Exalted says:

﴿ لَا تَحِبُّ اللَّهُ الْجَهْرَ بِالسُّوِّءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلِمَ وَكَانَ اللَّهُ

سَمِيعًا عَلِيمًا ﴿

"Allaah does not like that evil should be made public
except by the one who has been wronged. And Allaah is
Ever All-Hearing, All-Knowing."

[Soorah An-Nisaa' 4:148]

The scholars differ concerning the manner in which making evil public is permitted for the one who is oppressed. It is said that he may supplicate against the one who has oppressed him. It is also said that there is no harm in the making the public aware of evil by way of speech against the oppressor by saying, "So and so oppressed me" or "so and so is an oppressor" or whatever is similar to this.

⁹⁸ Saheeh al-Bukhaaree

It is also said concerning the meaning of this: Exempted is the one who is compelled to make public some evil like the evil of statements of disbelief or that which is similar to this. This is permitted for him and the verse is upon this meaning concerning compulsion. Similarly, Qurtubee said, "It is permissible that (this verse is understood) from the perspective of substitution (*Badl*) as if He said, 'Allaah does not like except those who have been oppressed,' meaning that Allaah does not like the oppressor rather He likes those who have been oppressed."⁹⁹

What is apparent from this verse is that it is permissible for the one who is oppressed to utter speech, which could be considered from that which is evil concerning the one who has oppressed him. This is further supported by the reliable narration that is with the wording:

« لِيُالْوَاكِدِ يُحِلُّ عِرْضَهُ وَعُقُوبَتَهُ. »

"A delay in payment on the part of one who possesses the means (to settle it) makes lawful the dishonor and punishment of him."

¹⁰⁰ [End of cited passage]

And complaining to Allaah ﷻ does not nullify patience: So indeed Ya'qoob ؑ promised to maintain the consummate patience and the Prophet ﷺ when he vowed to do something, he never betrayed his vow:

﴿ قَالَ إِنَّمَا أَشْكُوا بِنِّي وَحُزْنِي إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا

تَعْلَمُونَ ﴾

"He said, 'I only complain of my grief and sorrow to Allaah, and I know from Allaah that which you do not know.'"

[Soorah Yoosuf 12:86]

Similarly, Ayoob ؑ, Allaah informed us concerning him that he found him patient in the statement of Allaah:

⁹⁹ Ash-Shawkaanee said in *Fath al-Qadeer* [531/1]

¹⁰⁰ *Saheeh al-Bukhaaree*

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﴿ وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ ﴾

“And (remember) Ayooob, when he called out to his Lord, ‘Indeed, adversity has touched me, and You are the Most Merciful of those who show mercy.’”

[Soorah al-Anbiyaa’ 21:83]

Certainly, what opposes patience is the complaining about Allaah and not the complaining to Allaah. Just as some view that a man who complains to another out of poverty and necessity. Then he said, “O you?! Do you complain as to who will have mercy upon you to the one who cannot show you mercy?” Then he recited the following lines of poetry:

وإذا اعترتك بلية فاصبر لها صبر الكرم فإنه بك أعلم

وإذا شكوت إلى ابن آدم إنما نشكو الرحيم إلى الذي لا يرحم

“And if you are stricken with calamity then remain patient upon it, patiently persevering for indeed Allaah knows best your situation.

*And if you complain to a child of Adam then certainly, it is as if we are complaining about the Merciful to those who cannot show mercy.”*¹⁰¹

[End of cited passage]

From the reasons why the women make up the majority of the inhabitants of the hellfire is their constant complaining: Muhammad ibn ‘Abdullaah ibn Numayr told us my father told us ‘Abdul-Maalik ibn Abee Sufyaan told us upon the authority of ‘Ataa’ from Jaabir ibn ‘Abdullaah ؓ who said:

I witnessed along with the Messenger of Allaah ؐ the ‘Eed prayer on the day of ‘Eed. He began with the prayer before the sermon without being preceded by the initial call to prayer (*Adhaan*) or the final call to prayer (*Iqaamah*). He then stood while being supported by Bilaal. He commanded the people to fear Allaah and encouraged them to obey Him. He admonished the people and reminded them and then he continued until some women

¹⁰¹ *Madaarij as-Saalikeen*

came. Therefore, he admonished them and reminded them saying:

« تَصَدَّقْنَ فَإِنَّ أَكْثَرَ كُنَّ حَطْبُ جَهَنَّمَ. »

“Give charity, for indeed the majority of you (the women) will be fuel for the hellfire.”

A woman from amongst them possessing a dark discoloration on her cheeks stood up and said, “Why is that so, O Messenger of Allaah?” He said:

« لِأَنَّكُنَّ تُكْتَبِنَ الشُّكَاةَ وَتَكْفُرْنَ الْعَشِيرَ. »

“This is because you often complain and are ungrateful towards your spouse.”

This prompted them to begin giving charity from their jewelry; the like of earrings and rings that they threw into Bilaal’s garment.¹⁰²

Concerning his statement “fuel for the hellfire” Ar-Raaghib said that it means whatever is prepared to be set on fire.¹⁰³ [End of cited passage]

Concerning his statement “**from amongst them**” means from the middle of them in terms of status and lineage.¹⁰⁴

The dark discoloration mentioned in this narration is a type of darkness, which is not a lot.¹⁰⁵

Complaining is not a privilege that everyone can enjoy but rather should be utilized only when it brings about benefit, like in the case of oppression while in the presence of a judge.

Everything that has proceeded from the misuse of the tongue and whatever I have neglected to mention returns to one of two things:

¹⁰² Saheeh Muslim [603/2]

¹⁰³ Mufraadaat al-Qur’aan (pg 242 under the alphabetical listing Ha Taa ‘ Ma)

¹⁰⁴ An-Nihaayah [366/2]

¹⁰⁵ An-Nihaayah

My Advice to the Women-Umm 'Adillaah

- 1- Either ignorance
- 2- Or a corrupt heart

From the people are those who think that if they do not respond to an evil action with another evil action or by way of an even more severe action then it will be said concerning them that this was the result of cowardice, and that this person does not possess courage. This is an error, just as the previously presented evidence concerning the superiority of forgiving the wrongdoer has indicated.

« الغيبة: ذِكْرُكَ أَخَاكَ بِمَا يَكْرَهُ. »

"Backbiting is the mention of your brother with that which he detests."

Moreover, from the people are those who desire to possess stature in the community. Therefore, because of this he strikes this one, abuses that one, and curses this one while also indulging in other than this. According to this person's understanding, if he does all of that, then the community will respect him; but what he does not realize is that with those actions of his, he increases the hatred of the people towards him and that it is Allaah who raises and lowers and grants honor and causes humility.

Allaah the Exalted says:

﴿ وَمَنْ يُنِ اللّٰهُ فَمَا لَهُ مِنْ مُّكْرِمٍ ۗ إِنَّ اللّٰهَ يَفْعَلُ مَا يَشَاءُ ﴾

"And whomever Allaah disgraces, no one can honor him. Indeed! Allaah does what He wills."

[Soorah al-Hajj 22:18]

The desires of one's self are in opposition to Islaamic legislation and negligent for indeed Allaah ﷻ says:

﴿ خَلْفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهْوَاتِ ۗ

فَسَوْفَ يَلْقَوْنَ غِيًّا ﴿٢٠٠﴾ إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ

يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا ﴿٢٠١﴾

“Then, there came after them successors who neglected the prayers and followed their desires. So they will be thrown in Hell. Except those who repent, believe, and work righteousness. Such will enter Paradise and they will not be wronged at all.”

[Soorah Maryam 19:59-60]

Ismaa'eel said Maalik told me upon the authority of Aboo az-Zinaad from Al-A'raj from Aboo Hurayrah ؓ that the Messenger of Allaah ﷺ said:

« حُجِبَتِ الْجَنَّةُ بِالْمَكَارِهِ، وَحُجِبَتِ النَّارُ بِالشَّهَوَاتِ. »

*“The Paradise is concealed by undesirable things, while the Hellfire is concealed by things which are desirable.”*¹⁰⁶

In another narration the Prophet ﷺ who said:

« حُفَّتِ الْجَنَّةُ بِالْمَكَارِهِ وَحُفَّتِ النَّارُ بِالشَّهَوَاتِ. »

*“The Paradise is surrounded by undesirable things and the Hell-Fire is surrounded by things which are desired.”*¹⁰⁷

On the authority of Aboo Hurayrah who said that the Messenger of Allaah ﷺ said:

« لَمَّا خَلَقَ اللَّهُ الْجَنَّةَ قَالَ لِجِبْرِيلَ: اذْهَبْ فَانظُرْ إِلَيْهَا. فَذَهَبَ فَنظَرَ إِلَيْهَا فَقَالَ: أَيُّ رَبِّ، وَعِزَّتِكَ لَا يَسْمَعُ بِهَا أَحَدٌ إِلَّا دَخَلَهَا، ثُمَّ حَفُّهَا بِالْمَكَارِهِ، ثُمَّ قَالَ: يَا جِبْرِيلُ، اذْهَبْ فَانظُرْ إِلَيْهَا، فَذَهَبَ فَنظَرَ إِلَيْهَا، ثُمَّ جَاءَ فَقَالَ: أَيُّ رَبِّ، وَعِزَّتِكَ لَقَدْ خَشِيتُ أَنْ لَا يَدْخُلَهَا أَحَدٌ فَلَمَّا خَلَقَ اللَّهُ النَّارَ قَالَ: يَا جِبْرِيلُ، اذْهَبْ فَانظُرْ إِلَيْهَا، فَذَهَبَ فَنظَرَ إِلَيْهَا، ثُمَّ جَاءَ فَقَالَ: أَيُّ رَبِّ، وَعِزَّتِكَ لَا يَسْمَعُ بِهَا أَحَدٌ فَيَدْخُلُهَا، »

¹⁰⁶ Saheeh al-Bukhaaree [6487/11]

¹⁰⁷ Saheeh Muslim

My Advice to the Women-Umm 'Adillaah

فَحَفَّهَا بِالشَّهَوَاتِ ثُمَّ قَالَ: يَا جِبْرِيلُ، اذْهَبْ فَانظُرْ إِلَيْهَا،
فَذَهَبَ فَانظَرَ إِلَيْهَا فَقَالَ: أَيُّ رَبِّ، وَعِزَّتِكَ لَقَدْ خَشِيتُ أَنْ لَا
يَبْقَى أَحَدٌ إِلَّا دَخَلَهَا. »

“When Allaah created the Paradise He said to Jibreel, ‘Go and look at it.’ So he went and looked at it. Then he said, ‘O my Lord, by Your Might, no one will hear of this except that he desires to enter it.’ Then Allaah surrounded it with undesirable things and said, ‘O Jibreel, go and look at it.’ So he went and looked at it. Then he returned and said, ‘O my Lord, by Your Might, indeed I fear that no one will enter it.’ When Allaah created the Hellfire, He said to Jibreel, ‘Go and look at it.’ So he went and looked at it. Then he said, ‘O my Lord, by Your Might, no one will hear of this and desire to enter it.’ Then Allaah concealed it with pleasures and desirable things. Then he said, ‘O Jibreel, go and look at it.’ So he left and looked at it. Then he returned and said, ‘O my Lord, by Your Might, indeed I fear that there will not remain anyone except that he enters it.”

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The accursed Satan looks to the desires of mankind and where they tend to incline. So if they incline towards backbiting and slander then he incites the desires towards that, and if the desires inclined towards the useless listening of instruments and drums, then Satan will incite the desires towards that.

If the desires lead a person towards greed then he (Satan) will further incite them towards this to such an extent that the person might steal and rob; and this is the actualization of the statement of the Prophet ﷺ:

« يَأْتِي عَلَى النَّاسِ زَمَانٌ لَا يُبَالِي الْمَرْءُ مَا أَخَذَ مِنْهُ أَمِنْ
الْحَلَالِ أَمْ مِنَ الْحَرَامِ. »

“A time will come when a person will not care how he has acquired things, legally or illegally.”¹¹⁰

¹⁰⁸ Recorded in At-Tirmidhee and An-Nasaa'ee

¹⁰⁹ As-Saheeh al-Musnad

¹¹⁰ Saheeh Al-Bukhaaree

Similarly, this person will swear with fabricated oaths that this acquisition is from his possessions and from his wealth and other than this; but on the Day of Resurrection, Satan will free himself from those who obeyed him and he will say:

﴿ وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعَدَ الْحَقُّ
 وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ
 دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلَا تَلُومُونِي وَلُومُوا أَنْفُسَكُمْ مَا أَنَا
 بِمُصْرِخِكُمْ وَمَا أَنْتُمْ بِمُصْرِخِيَّ إِنِّي كَفَرْتُ بِمَا
 أَشْرَكْتُمُونِ مِنْ قَبْلُ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴾

“And Satan will say when the matter has been decided, ‘Indeed, Allaah had promised you the promise of Truth. And I too promised you; but I betrayed you. I had no authority over you except that I invited you, and you responded to me. So do not blame me, but blame yourselves. I cannot help you, nor can you help me. I free myself from your previous association of me (with Allaah). Indeed, for the oppressors there is a painful torment.’”

[Soorah Ibraaheem 14:22]

I will conclude the subject of misuse(s) of the tongue with the statement of the Poet:

احفظ لسانك أيها الإنسان لا يلدغتك إنه ثعبان
 كم في المقابر من قتيل لسانه كانت تخاف لقاءه الشجعان
 “Preserve your tongue, O mankind, do not allow it to bite you for indeed
 it is a snake.

*How many are in the graveyards as the result of their tongues, its
 confrontation was feared, even by the courageous.”*



The Raising of Children



The raising of children is difficult, such that they require both patience and tactfulness. Subsequently, some children need to be treated with gentleness, and ease, and do not respond well when voices are raised at them. If they were to be dealt with in this manner (using rigidity), they would respond with obstinance.

Some children need someone that will be firm with them. However, this firmness should not exceed that which is reasonable. If it exceeds this, then this will incite the child to become stubborn and heedless to the instruction of his parents. Therefore, we ask Allaah to facilitate for us proper child rearing, since there is a tremendous responsibility around the necks of the parents.

Allaah the Exalted says:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا ﴾

“O you who believe! Protect yourselves and your families a Fire (of Hell).”

[Soorah at-Tahreem 66:6]

In the narration of 'Abdullaah ibn 'Umar who said that the Messenger of Allaah ﷺ said:

« كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ، فَالْإِمَامُ رَاعٍ وَهُوَ مَسْئُولٌ،
وَالرَّجُلُ رَاعٍ عَلَى أَهْلِهِ وَهُوَ مَسْئُولٌ، وَالْمَرْءُ رَاعِيَةٌ عَلَى
بَيْتِ زَوْجِهَا وَهِيَ مَسْئُولَةٌ، وَالْعَبْدُ رَاعٍ عَلَى مَالِ سَيِّدِهِ وَهُوَ
مَسْئُولٌ، أَلَا فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ. »

“Each of you is a guardian, and each of you is responsible for those under his authority. So the ruler is a guardian and is responsible (for his subjects); the man is a guardian of his family

and responsible (for them); the woman is a guardian of her husband's house and she is responsible (for it); a slave is a guardian of his owner's wealth and he is responsible (for that). Certainly! Each of you are guardians and each of you are responsible."

It is essential that the parents work together in raising their children. If one of them were to neglect his or her responsibility then this important part of the child's development would become deficient except for that which Allaah wills.

The child should be taught according to his level and understanding. I have prepared for you some examples of this, for instance:

- 1- In the first stage (of the child's development), the child may be taught about Allaah by pointing with your finger towards the heavens.
- 2- Whenever you have given the child some food to eat, whether it is a piece of bread or something similar to that, then instruct him to eat it with his right hand.
- 3- If the food is hot, then do not blow on it. For indeed, the Prophet ﷺ prohibited blowing in vessels. Moreover, if the child sees someone doing this, then you will find that he is quick to implement it.

Likewise (this is the case) in all of the affairs and this is the actualization of the statement of the Prophet ﷺ who said:

« كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ، أَوْ يُنَصِّرَانِهِ، أَوْ يُمَجِّسَانِهِ. »

"Every child is born with a natural disposition towards the worship of Allaah alone. However, the child's parents make him a Jew, Christian, or Magian."

Additionally, 'Iyyaadh ibn Himaar said that the Messenger of Allaah ﷺ said that Allaah the Exalted said:

« إِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ، فَاجْتَالَتْهُمْ الشَّيَاطِينُ. »

My Advice to the Women-Umm ‘Adillaah

“Indeed, I created my servants upon pure monotheism (Hunafaa), but it was the devils that diverted them.”¹¹¹

- 4- Once the child reaches approximately one and a half years, whenever he desires to eat or drink, you should teach him to say “Bismillaah.” Thereafter, he will become accustomed to that and will begin to say “Bismillaah” by himself.
- 5- Whenever you find that the child is able to comprehend the pillars of *Islaam* and *Eemaan* (Faith), and the pillar of *Ihsaan* (Perfection in worship), then you should teach him. I do not restrict teaching him (this) to a particular age, because both the ability of children to articulate and their intellects differ.

The Pillars of Islaam:

Upon the authority of Ibn ‘Abbaas ؓ who said the Messenger of Allaah ﷺ said:

« بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَصَوْمِ رَمَضَانَ، وَحَجِّ الْبَيْتِ. »

“Islaam was built upon five (pillars): The testification that nothing is deserving of worship other than Allaah, and that Muhammad is the Messenger of Allaah; and the establishment of the prayer, the paying of the obligatory charity (Zakaah), the fasting of the month of Ramadhaan, and the performing of the pilgrimage (Hajj) to the house (The Ka’bah in Makkah).”¹¹²

The Pillars of Eemaan (Faith):

Upon the authority of Aboo Hurayrah ؓ who said: The Messenger of Allaah ﷺ said:

¹¹¹ Saheeh Muslim

¹¹² Agreed Upon

« الْإِيمَانُ: أَنْ تُؤْمِنَ بِاللَّهِ، وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَتُؤْمِنَ
بِالْبَعْثِ الْآخِرِ. »

“Eemaan (Faith) is to believe in Allaah, His Angels, His books,
and His Messengers; and that you believe in the final
Resurrection.” ¹¹³

The Pillar of Ihsaan (Perfection of Worship):

« أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ. »

“That you worship Allaah as though you see Him, but since you
are unable to see Him, then He most certainly sees you.” ¹¹⁴

- 6- Teach him the legal rulings concerning ritual purification (Wudhoo’).
- 7- Whenever you eat from a vessel then you should tell him to eat from that which is close to him. In the narration of ‘Umar ibn Abee Salamah who said that I was eating and my hand was recklessly moving about the plate, so the Prophet ﷺ said to me:

« يَا غُلَامُ، سَمِّ اللَّهَ، وَكُلْ بِيَمِينِكَ، وَكُلْ مِمَّا يَلِيكَ. »

“O young boy, mention the name of Allaah, and eat with your
right hand, and eat from that which is close to you.” ¹¹⁵

- 8- Make him accustomed to good. When he reaches the age of seven then teach him to make the prayer. Mu’ammal ibn Hishaam, meaning Al-Yashkuriyya told us that Ismaa’eel told us upon the authority of Sawwaar Aboo Hamzah. And Aboo Daawood said that he is Sawwaar ibn Daawood Aboo Hamzah al-Muzanee as-Sayrafee who narrated from ‘Amr ibn Shu’ayb from his father from his grandfather that he said that the Messenger of Allaah ﷺ said:

¹¹³ Agreed upon by *Al-Bukhaaree* and *Muslim* but the narration by *Muslim* is unique in that only he recorded this wording from the prophetic narration of ‘Umar ibn al-Khattaab.

¹¹⁴ This prophetic narration was previously mentioned.

¹¹⁵ *Saheehayn*

My Advice to the Women-Umm 'Adillaah

« مُرُوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ، وَاصْرِبُوهُمْ عَلَيْهَا وَهُمْ أَبْنَاءُ عَشْرِ، وَفَرِّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ. »

“Order your children with the prayer at the age of seven, and strike them (if they become lazy with it) when they reach the age of ten and also separate their beds.”^{116 117}

- 9- Separating between the children's' beds when they reach the age of ten and we have previously mentioned the prophetic narration which is indicative of this.
- 10- Try to prepare him to fast, so long as this does not weaken him; so when he matures, he will have become accustomed to it. Musaddad told us that Bishr ibn al-Mufadhhal told us upon the authority of Khaalid ibn Dhakwaan upon the authority of Ar-Rubayyi' bint Mu'awwidh that she said that the Prophet ﷺ sent a messenger to a village of the *Ansaar* in the early morning of the day of 'Aashoora' (10th of Muharram) to announce, “Whoever began the day by eating something should complete the remainder of the day, and whoever began the day fasting should continue to fast.” She further said, “So thereafter we used to fast on that day and we would also make our boys fast. We used to make for them toys from wool so if any one of them started to cry for food, we would give him those toys until it became time for the breaking of the fast.”¹¹⁸
- 11- Teach your child the correct creed ('Aqeedah) and say to him as the Prophet ﷺ said to 'Abdullaah ibn 'Abbaas:

« يَا غُلَامُ إِنِّي أُعَلِّمُكَ كَلِمَاتٍ: احْفَظُ اللَّهَ يَحْفَظُكَ، احْفَظُ اللَّهَ تَجِدَهُ تُجَاهَكَ، إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ، وَإِذَا اسْتَعْنَتَ

¹¹⁶ *Aboo Daawood* [1/495] with a *Hasan* chain.

¹¹⁷ Mu'ammal ibn Hishaam is trustworthy and Ismaa'eel is Ibn 'Ulayyah who is well known. Sawwaar is truthful but he has errors as mentioned in *At-Taqreeb* so his narrations suffice as supporting evidence so long as they do not contain his mistakes. As for the remainder of the men in the chain, then they are well known. For this prophetic narration, there exists another chain of narration from Sabrah, which is found in *Aboo Daawood* [494].

¹¹⁸ Imaam Al-Bukhaaree has named one of the chapters in his *Saheeh* [200/4] Chapter: Concerning the Fasting of Children

فَاسْتَعِينِ بِاللَّهِ، وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعَتْ عَلَىٰ أَنْ يَنْفَعُوكَ بِشَيْءٍ لَّمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ، وَلَوْ اجْتَمَعُوا عَلَىٰ أَنْ يَضُرُّوكَ بِشَيْءٍ لَّمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ، رُفِعَتِ الْأَقْلَامُ وَجَفَّتِ الصُّحُفُ. »

“O young boy! Certainly, I will teach you some words. Be mindful of Allaah (Preserve the commands and prohibitions of Allaah), He will preserve you. Safeguard His rights, you will find Him (always) near. If you ask, then ask of Allaah; and if you seek assistance, then seek the assistance of Allaah. And know that if the entire nation were to gather together in order to benefit you with something, they will not be able to benefit you except with that which Allaah has written for you. And if they were to gather together to harm to you with something, they will not be able to harm you with anything except what Allaah has written against you. The pens have been lifted and the pages have dried.”

12- Advise your child with an admonition similar to what Luqmaan instructed his child:

Allaah the Exalted said:

﴿ وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يُعِظُهُ، يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿١٠٦﴾ وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهَذَا عَلَىٰ وَهْنٍ وَفَصَّلْهُ فِي عَامَيْنِ أَنْ أَشْكُرَ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ ﴿١٠٧﴾ وَإِنْ جَاهَدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبِهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٠٨﴾ يَا بُنَيَّ إِنَّهَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِنْ حَرْدَلٍ فَنُكِنَ فِي صَخْرَةٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿١٠٩﴾ ﴾

My Advice to the Women-Umm 'Adillaah

يَبْنَىٰ أَقْبَرِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ مَا
 أَصَابَكَ ۗ إِنَّ ذَٰلِكَ مِنْ عَزْمِ الْأُمُورِ ﴿١٣٠﴾ وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ
 وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۗ إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿١٣١﴾
 وَأَقْصِدْ فِي مَشْيِكَ ۗ وَأَغْضُضْ مِنْ صَوْتِكَ ۚ إِنَّ أَنْكَرَ الْأَصْوَاتِ
 لَصَوْتُ الْحَمِيرِ ﴿١٣٢﴾

“And (remember) when Luqmaan said to his son while he was advising him, ‘O my son! Do not associate anything (in worship) with Allaah. Indeed! Associating others (in worship) with Allaah is a great injustice.’ And We have enjoined upon man (to be dutiful and good) to his parents. His mother carried him (increasing her) in weakness and hardship upon weakness and hardship, and his weaning is to be two years. Give thanks to Me and to your parents; unto Me is the final destination. But if they strive to make you associate others with Me in worship that which you have no knowledge, then do not obey them, but behave with them in this world considerably, and follow the way of those who return to Me in repentance. Then unto Me will be your return, and I will inform you of what you used to do. ‘O my son! If it (i.e. wrong) should be the weight of a mustard seed, and should be in a rock, or (anywhere) in the heavens or the earth, Allaah will bring it forth. Indeed, Allaah is Subtle, Well-Acquainted. O my son! Establish the prayer, enjoin the good, forbid the evil, and endure with patience whatever afflicts you. Certainly! These are from the most important of matters. And do not turn your cheek (in contempt) toward the people, and do not walk exuberantly through the earth. Indeed, Allaah does not like the self-deluded, boaster. And be moderate in your pace, and lower your voice. Certainly, the harshest of sounds is the braying of the donkey.”

[Soorah Luqmaan 31:13-19]

13- Teach him to seek permission if he wishes to enter:

Allaah the Exalted says:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَيْسَتْ فِدْنِكُمْ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ
وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ مِّن قَبْلِ صَلَاةِ الْفَجْرِ
وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِّنَ الظَّهِيرَةِ وَمِن بَعْدِ صَلَاةِ الْعِشَاءِ ثَلَاثُ
عَوْرَاتٍ لَّكُمْ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ
طَوَافُوتٌ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ
الْآيَاتِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴾

“O you who believe! Let those whom your right hands possess, and those who have not yet reached the age of puberty among you to seek your permission (before entering) three times; before the morning prayer, and while you remove your clothing for the afternoon (rest), and after the night prayer. (These are) three times of privacy for you. There is no blame upon you or them at other than these (times), for they circulate among you – some of you, among others. Thus, does Allaah make clear to you the verses. And Allaah is All-Knowing, All-Wise.”

[Soorah an-Noor 24:58]

- 14-Teach him about the prohibited affairs such that he may abstain from them: In the narration of Aboo Hurayrah who said that Al-Hasan ibn ‘Alee ؑ took a date from the dates set aside for charity and then placed it in his mouth. So then the Messenger of Allaah ﷺ said:

« كَيْخُ كَيْخُ، أَرْمِ بِهَا، أَمَا عَلِمْتَ أَنَّا لَا نَأْكُلُ الصَّدَقَةَ. »

“Leave it, leave it, and discard that; have I not taught you that we do not eat from the charity.”¹¹⁹

- 15-Explain to him the meanings of the verses and the prophetic narrations that you read to him.
16-Connect his heart to Allaah, the Mighty and Majestic: Some of the hearts of the children are connected with the

¹¹⁹ Saheehayn

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world, pursuing degrees, and their hearts become filled with delusion. It is feared that perhaps this darkness may overtake them.

- 17-Make the memorization of the Qur'aan a priority. Help your child to memorize something every day even if it is only a single verse. Certainly, those who busy themselves with the Qur'aan are the best of the people. 'Uthmaan ibn 'Affaan who said that the Messenger of Allaah ﷺ said:

« خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ. »

"The best of you are those who learn the Qur'aan and teach it."

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The Prophet ﷺ advised his nation to give precedence to the Qur'aan. Muhammad ibn Yoosuf told us that Maalik ibn Mighwal told us that Talhah said that I asked 'Abdullaah ibn Abee Awfaa, "Has the Prophet made a will?" He replied, "No." I said, "How is it that wills are prescribed for the people, and they are ordered to do so while the Prophet has not made a will?" He said, "From his will was that he advised with the Book of Allaah." ¹²¹

Al-Haafidh said, "The intended meaning behind "the advising with the Qur'aan" is the memorization of it and to follow it closely, and to act in accordance with its commands, and abstaining from its prohibitions while constantly reciting it, teaching it and whatever is similar to this." (End of cited passage)

The Qur'aan is an intercessor for the one who possesses it: Al-Hasan ibn 'Alee al-Hulwaanee told me Aboo Tawbah, who is Ar-Rabee' ibn Naafi' told us Mu'aawiyah, meaning Ibn Salaam upon the authority of Zayd, that he heard Aboo Salaam say that Aboo Umaamah al-Baahilee told me. He heard the Messenger of Allaah ﷺ say:

« اقْرءُوا الْقُرْآنَ؛ فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ شَفِيعًا لِأَصْحَابِهِ. »

¹²⁰ Saheeh al-Bukhaaree. In addition, in a narration of Al-Bukhaaree it appears with the wording, "Indeed the most superior of you" is used in the place of, "The best of you".

¹²¹ Saheeh al-Bukhaaree [5022/9]

“Read the Qur’aan for indeed, it will come on the day of resurrection as an intercessor for the one who possesses it.”¹²²

Ishaaq ibn Mansoor told us that Yazeed ibn ‘Abdu Rabbihi informed us that Al-Waleed ibn Muslim told us upon the authority of Muhammad ibn al-Muhaajir from Al-Waleed ibn ‘Abdur-Rahmaan al-Jurashee from Jubayr ibn Nufayr who said that I heard An-Nawwaas ibn Sam’aan al-Killaabee say, I heard the Messenger of Allaah ﷺ say:

« يُؤْتَى بِالْقُرْآنِ وَأَهْلِهِ الَّذِينَ كَانُوا يَعْمَلُونَ بِهِ، تَقْدُمُهُ سُورَةُ
الْبَقَرَةِ وَآلُ عِمْرَانَ تُحَاجَّانِ عَنْ صَاحِبِهِمَا. »

“When the Qur’aan and its people are brought forth, the people who used to work in accordance with it will also be brought forth; while Soorah al-Baqarah and Aali ‘Imraan intercede for the one who possesses them.”¹²³

There are various narrations concerning the superiority of the Qur’aan and its people:

Upon the authority of ‘Aa’ishah ؓ who said that the Messenger of Allaah ﷺ said:

« الَّذِي يَقْرَأُ الْقُرْآنَ وَهُوَ مَاهِرٌ بِهِ، مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَّةِ،
وَالَّذِي يَقْرَأُ الْقُرْآنَ وَيَتَتَعْتَعُ فِيهِ، وَهُوَ عَلَيْهِ شَاقٌّ لَهُ أَجْرَانِ. »

“The one who recites the Qur’aan and is proficient in it will be among the noble and obedient messengers. And whoever stutters while reciting it while also finding difficulty in its recitation will receive two rewards.”¹²⁴

Moreover, upon the authority of Aboo Moosaa al-Ash’aree ؓ who said that the Messenger of Allaah ﷺ said:

¹²² Saheeh Muslim [553/1]

¹²³ Saheeh Muslim [554/1]

¹²⁴ Narrated by the two Shaykhs (i.e. Al-Bukhaaree and Muslim)

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« مَثَلُ الْمُؤْمِنِ الَّذِي يَقْرَأُ الْقُرْآنَ كَمَثَلِ الْأُتْرُجَّةِ: رِيحُهَا طَيِّبٌ، وَطَعْمُهَا طَيِّبٌ، وَمَثَلُ الْمُؤْمِنِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَمَثَلِ التَّمْرَةِ: لَا رِيحَ لَهَا، وَطَعْمُهَا حُلْوٌ، وَمَثَلُ الْمُنَافِقِ الَّذِي يَقْرَأُ الْقُرْآنَ مَثَلُ الرَّيْحَانَةِ: رِيحُهَا طَيِّبٌ، وَطَعْمُهَا مُرٌّ، وَمَثَلُ الْمُنَافِقِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَمَثَلِ الْحَنْظَلَةِ: لَيْسَ لَهَا رِيحٌ، وَطَعْمُهَا مُرٌّ. »

"The example of the believer who recites the Qur'aan is like that of a citron (citrus fruit) which tastes good and smells good. And the believer who does not recite the Qur'aan is like a date that tastes good but has no smell. Moreover, the example of the hypocrite who recites the Qur'aan is like (the) basil that smells good but tastes bitter. Moreover, the example of the hypocrite who does not recite the Qur'aan is like the colocynth that tastes bitter and has no smell." ¹²⁵

Upon the authority of 'Abdullaah ibn 'Umar ؓ who said that the Prophet ﷺ said:

« إِنَّ اللَّهَ يَرْفَعُ بِهَذَا الْكِتَابِ أَقْوَامًا، وَيَضَعُ بِهِ آخَرِينَ. »

"Indeed, Allaah will raise people with this Book and lower others by it." ¹²⁶

Upon the authority of 'Amr ibn al-'Aas ؓ who said that the Messenger of Allaah ﷺ said:

« يُقَالُ لِصَاحِبِ الْقُرْآنِ: اقْرَأْ وَارْتَقِ وَرَتَّلْ كَمَا كُنْتَ تُرَتِّلُ فِي الدُّنْيَا، فَإِنَّ مَنْزِلَتَكَ عِنْدَ آخِرِ آيَةٍ تَقْرَأُ بِهَا. »

"It will be said to the possessor of the Qur'aan, 'Recite slowly and precisely and (you will ascend), just as you used to recite slowly

¹²⁵ Narrated by the two Shaykhs (i.e. Al-Bukhaaree and Muslim)

¹²⁶ Narrated by Muslim

and precisely in the worldly life. Certainly, your station will be determined by the last verse that you recite.”¹²⁷

Upon the authority of ‘Abdullaah ibn ‘Umar ؓ who said that the Messenger of Allaah ﷺ said:

« لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ: رَجُلٌ آتَاهُ اللَّهُ الْقُرْآنَ فَهُوَ يَقُومُ بِهِ
آتَاءَ اللَّيْلِ وَآتَاءَ النَّهَارِ, وَرَجُلٌ آتَاهُ اللَّهُ مَالًا فَهُوَ يُنْفِقُهُ آتَاءَ
اللَّيْلِ وَآتَاءَ النَّهَارِ. »

“There should be no envy except in two (instances): A man whom Allaah has given the Qur’aan so he stands with it (reciting it in his prayers) day and night; and a man whom Allaah has granted wealth, so he spends it (in charity) day and night.”¹²⁸

Whatever is memorized must be reviewed, otherwise it will quickly elude him.

Muhammad ibn al-‘Alaa’ told us Aboo Usaamah told us upon the authority of Burayd from Aboo Burdah from Aboo Moosaa that the Prophet ﷺ said:

« تَعَاهَدُوا هَذَا الْقُرْآنَ, فَإِذَا لَدِي نَفْسِي بِيَدِهِ, لَهُوَ أَشَدُّ تَفَصُّيًا
مِنَ الْإِبِلِ فِي عُقْلِهَا. »

“Safeguard this Qur’aan. For by the One in whose hand my soul is, it will flee faster than a camel from its bridle.”¹²⁹

18- Do not allow your children to intermingle with the foolish children since he will most certainly acquire their foul statements and actions and this will destroy whatever he has learned.

As the poet said:

¹²⁷ Narrated by Ahmad [192/2], Aboo Daawood, and At-Tirmidhee and it is a sound *Hasan* narration.

¹²⁸ Narrated by the two Shaykhs; i.e. *Al-Bukhaaree* and *Muslim*

¹²⁹ *Saheeh al-Bukhaaree*

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والطفل يحفظ ما يلقي إليه ولا ينساه إذ قلبه كالجوهر الصافي
فانقش على قلبه ما شئت من خير فسوى يأتي به من حفظه وافي

“And the child memorizes whatever he encounters; and he does not

forget, his heart is like a pure jewel.

So inscribe on his heart what you will of information, no doubt,

he will retain it with his proficient memory.”

Therefore, the situation of the child is that he is open and receptive to everything; just as it is said, “Inscribing upon the youth is like inscribing in stone.”

- 19-Do not allow your children to remain outside in the evening for indeed the devils move about at that time. It is possible that some harm could come to your child by way of them. Ishaaq told us that Rawh informed us that Ibn Jurayj said that 'Ataa' informed me that he heard Jaabir ibn 'Abdullaah say that the Messenger of Allaah ﷺ said:

« إِذَا كَانَ جُنْحُ اللَّيْلِ أَوْ أَمْسَيْتُمْ، فَكُفُّوا صِبْيَانَكُمْ؛ فَإِنَّ الشَّيَاطِينَ تَنْتَشِرُ حِينَئِذٍ، فَإِذَا ذَهَبَتْ سَاعَةٌ مِنَ اللَّيْلِ، فَخَلُّوهُمْ وَأَغْلِقُوا الْأَبْوَابَ، وَادْكُرُوا اسْمَ اللَّهِ فَإِنَّ الشَّيْطَانَ لَا يَفْتَحُ بَابًا مُغْلَقًا. »

“When the darkness of night arrives or the evening comes, then keep your children close to you, for the devils move about out at that time. Then if an hour passes into the night, then you can leave them, close your doors, and mention the name of Allaah for indeed Satan cannot open a closed door.”¹³⁰

- 20-Sometimes the child should be left alone to entertain himself. Certainly if he is constantly prohibited from playing, perhaps this will stunt (the development of) his

¹³⁰ Saheeh al-Bukhaaree

intellect; and boredom and weariness will occur because of this.

Therefore, if the parents desire that their children develop then they should strive hard to ensure that their children receive an Islamic upbringing and are educated regarding the Book and the *Sunnah*.

From the reasons that cause the Muslim parents' level in the Hereafter to be raised is the supplication of their righteous child for them. Aboo Hurayrah that the Messenger of Allaah ﷺ said:

« إِذَا مَاتَ ابْنُ آدَمَ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ: صَدَقَةٌ جَارِيَةٌ، وَعِلْمٌ يُنْتَفَعُ بِهِ، أَوْ وَلَدٌ صَالِحٌ يَدْعُو لَهُ. »

"When the son of Aadam dies, all of his deeds cease except for three: a continuous charity, beneficial knowledge, or a righteous child who supplicates for him." ¹³¹

Additionally, it has come from the prophetic narration of Aboo Hurayrah that the Messenger of Allaah ﷺ said:

« لَتُرْفَعُ دَرَجَةُ الْعَبْدِ الصَّالِحِ فِي الْجَنَّةِ فَيَقُولُ: يَا رَبِّ، أَنَّى لِي هَذَا؟ فَيُقَالُ: بِاسْتِغْفَارِ وَلَدِكَ لَكَ »

"The station of a righteous servant in Paradise will be increased. Then he will say, 'O my Lord, how did I acquire this?' It will then be said to him, 'From your child's seeking forgiveness for you.'" ¹³²

If the parents were righteous and their children were righteous but did not reach the level of their parents, then Allaah will raise the level of the children to the level of their parents.

Allaah the Exalted said:

¹³¹ Saheeh Muslim

¹³² As-Saheeh al-Musnad

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﴿ وَالَّذِينَ ءَامَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلْتَنَّهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ ﴾

“And those who believed and whose offspring followed them in Faith, We will join them with their offspring, and We will not decrease anything from the reward of their deeds. Every person is responsible for that which he has earned.”

[Soorah at-Toor 52:21]

The child could be a blessing for the parents: He obeys them, and is dutiful to them. This is what the righteous request of their Lord will grant them.

As Allaah, the Exalted says:

﴿ وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ﴾

“And those who say, ‘Our Lord! Grant us from our wives and our offspring comfort to our eyes, and make us a leader for the righteous.’”

[Soorah al-Furqaan 25:74]

21-Strive to include your child in the gatherings of the righteous. Just as the righteous mother Umm Sulaym came along with her child Anas to the Prophet ﷺ and said, “Anas is your servant O Messenger of Allaah, supplicate to Allaah for him.” Then he said:

« اللَّهُمَّ أَكْثِرْ مَالَهُ وَوَلَدَهُ وَبَارِكْ لَهُ فِيهِ. »

“O Allaah, increase him in wealth and children and bless him therein.”

Umm Hudhayfah asked her child Hudhayfah ibn al-Yamaan, “When is your commitment (over)?” She meant his time with the Prophet ﷺ, so I said, “I have not had a commitment since such and such.” She scolded me for this. So I said, “Allow me to go to the Prophet ﷺ and pray *Maghrib* with him. I will ask him to seek

forgiveness for you and me.” So I came to the Prophet ﷺ and I prayed with him *Maghrib*. He remained (praying) until they prayed 'Esha' then he became busy so I followed him. He heard my voice and said, “Who is it? Hudhayfah.” I said, “Yes.” He said, “Hudhayfah, what do you need? May Allaah forgive you and your mother.” He ﷺ said, “Certainly, this angel has never before descended to the earth before tonight. He sought permission of his Lord to convey to me the greetings of peace and the glad tidings that Faatimah is the Mistress of the women of Paradise.”

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It is upon the parents to exert themselves concerning the rearing of their children and the guidance is in the Hands of Allaah; mankind is unable to guide himself, so how much more so should it be for him to guide others.

Nooh عليه السلام the noble Prophet from the many Prophets of Allaah was unable to guide his own child. He begged his child to be with him and to abandon the disbelievers.

As Allaah, the Exalted said:

﴿ وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ وَنَادَى نُوحٌ ابْنَهُ
وَكَانَ فِي مَعَزِلٍ بِنَبِيِّ أَرْكَبَ مَعَنَا وَلَا تَكُنْ مَعَ الْكَافِرِينَ ﴾

“And Nooh called out to his son, who was away from them, ‘O my son! Come aboard with us and do not be with the disbelievers.’”

[Soorah Hood 11:42]

The child responded by saying:

﴿ قَالَ سَأُوۡىٓ إِلَىٰ جَبَلٍ يَّعَصِمُنِي مِنَ الْمَآءِ ۚ قَالَ لَا عَاصِمَ
آلْيَوْمَ مِنَ أَمْرِ اللَّهِ إِلَّا مَنْ رَّحِمَ ۚ وَحَالَ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ
الْمُغْرَقِينَ ﴾

¹³³ Reported by *At-Tirmidhee*, and my father has mentioned it in *As-Saheeh al-Musnad* [214/1]

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“He said, ‘I will seek refuge on a mountain, it will save me from the water.’ Nooh said, ‘This day there is no protection from the Decree of Allaah except for him upon whom He has mercy.’ And the waves came between them, and he was among the drowned.”

[Soorah Hood 11:43]

Ibraaheem عليه السلام admonished his father to abandon polytheism (as mentioned in many chapters of the Qur’aan), but he did not submit to the advice of his child, rather he said:

﴿ قَالَ أَرَأَيْتُ أَنْتَ عَنِ الْإِلَهِي يَتَابَرَهُمْ لَبِنَ لَمَّ تَتَنَّهُ لِأَرْجُمَنَّكَ
وَأَهْجُرَنِي مَلِيًّا ﴾

“He (His father) said, ‘Have you no desire for my gods, O Ibraaheem? If you do not desist, I will surely stone you. So abandon me indefinitely.’”

[Soorah Maryam 19:46]

Our Prophet Muhammad ﷺ begged his uncle Aboo Taalib to submit, but he refused and died upon polytheism; and there are many other examples of this.

This also occurred with many of the people from amongst the pious predecessors: Shu’bah ibn al-Hajjaaj said, “I was granted a child. I named him Sa’d but he was neither fortunate (the linguistic meaning of Sa’d) nor successful.” He used to say to him, “Go to Hishaam ad-Dastuwaa’ee.” Then he would say, “I want to send the pigeon.”¹³⁴

Ismaa’eel ibn Ibraaheem ibn Muqsim was a righteous man. From his children was Ibraaheem who was a staunch *Jahmee* who claimed that the Qur’aan is created.

Therefore, the guidance is in the Hand of Allaah, but it is necessary that the causes for such guidance be pursued. Thus, when Allaah desires good for him, he will submit to the advice and if Allaah desires other than this, then he will continue upon that which he is upon.

¹³⁴ See *Al-Meezaan al-Itidaal* [122/2]

As the poet says:

إذا كان الطباع طباع سوء فلا أدب يفيد ولا أديب

*"If (a person's) nature is truly an evil nature, then no manners
will benefit, nor will any teacher."*

Certainly, some children are resented by their parents, and for this reason Allaah the Exalted says:

﴿ إِنَّ مِنْ أَرْوَاحِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ ﴾

"Indeed, from amongst your wives and your children are enemies for you, so beware of them!"

[Soorah at-Taghaaboon 64:14]

The word "Min" or "from amongst" in this verse indicates some.

He says:

﴿ يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ

ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ ﴾

"O you who believe! Do not allow your wealth or your children to divert you from the remembrance of Allaah.

And whosoever does that, then they are the losers."

[Soorah al-Munaafiqoon 63:9]

Thus, he becomes resented if indeed, he is the reason for the diversion of his parents and a distraction for them from the matters of the religion.

From the examples of this:

- 1- That a Muslim father when his child becomes sick might resort to astrologers and magicians in order to heal him, and this is disbelief. This is because these people claim to have knowledge of the unseen and no one knows the knowledge of the unseen except Allaah.

My Advice to the Women-Umm 'Adillaah

The Exalted said:

﴿ وَمَا كَانَ اللَّهُ لِيُظَلِّعَكُمْ عَلَى الْغَيْبِ ﴾

“Nor would Allaah disclose to you the secrets of the unseen.”

[Soorah Aali 'Imraan 3:179]

In addition, He said:

﴿ وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ ﴾

“And with Him are the keys to the unseen, none knows them except Him.”

[Soorah al-An'aam 6:59]

Additionally, there are other evidences which indicate this. So based upon this, the father disbelieves because of his child.

- 2- From the people are those who are deficient in performing their own obligations because of diverting one's provision such that the child enjoys a level of luxury that is above that of his parents.
- 3- From the people are those who allow the television into their homes with the purpose of surrounding their children with luxury. The television is prohibited for the many evils that it contains. From them are images, the musical instruments, the looking of a woman upon a man (who is not her husband), and the opposite of this, the acceptance of the ideas of the enemies to Islaam, and other than this.

So this child becomes an enemy to his father, and fails to benefit him on the Day of Resurrection; rather he will flee from him.

As Allaah, the Exalted says:

﴿ يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ۚ وَأُمِّهِ ۚ وَأَبِيهِ ۚ وَالصَّاحِبَةِ ۚ وَبَنِيهِ ۚ

﴿ لِكُلِّ أَمْرٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ۚ ﴾

“On that Day a man will flee from his brother, and from his mother and his father, and from his wife and his children. Every man, that Day, will be preoccupied with his own affair.”

[Soorah 'Abasa 80:34-37]

Consequently, whoever is tried with a disobedient child should supplicate to their Lord.

Allaah the Exalted said:

﴿ وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ ﴾

“And your Lord said, ‘Call upon Me, I will respond to your call.’”

[Soorah Ghaafir 40:60]

The compassion of parenthood falls within the limits of Islaamic legislation, so do not commit prohibited actions for the sake of the child.



Whoever does not Show Mercy will not be shown Mercy



Abul-Yamaan told us that Shu'ayb informed us upon the authority of az-Zuhree who said Aboo Salamah ibn 'Abdur-Rahmaan told us that Aboo Hurayrah رضي الله عنه said that the Messenger of Allaah صلى الله عليه وسلم kissed al-Hasan while al-Aqra ibn Haabis at-Tameemee was sitting near him. al-Aqra said, "Indeed I have ten children and I have never kissed any of them." The Messenger of Allaah صلى الله عليه وسلم looked at him and said,

« مَنْ لَمْ يُرْحَمْ لَمْ يُرْحَمْ. »

"Whoever does not show mercy will not be shown mercy."

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Indeed, from the greatest means of showing mercy to the children is to teach them good. Similarly, if you were a teacher, you would exert your efforts in order to pass on benefit to your students; this is from your mercy towards them.

From Shaddaad ibn Aws who said that, the Messenger of Allaah صلى الله عليه وسلم said:

« إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ، فَإِذَا ذَبَحْتُمْ
فَأَحْسِنُوا الذَّبْحَةَ، وَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ، وَلْيَجِدْ أَحَدُكُمْ
شَفْرَتَهُ، فَلْيُرِحْ ذَبِيحَتَهُ. »

"Verily Allaah has prescribed excellence for everything. So when you kill, then you should kill in the best manner. And when you slaughter, you should slaughter in the best manner. Let each of you sharpen his knife to provide ease for his animal." ¹³⁶

¹³⁵ Saheeh al-Bukhaaree [426/10]

¹³⁶ Saheeh Muslim

“Al-Ihsaan” or “excellence” in the ‘Arabic language is proficiently performing an action, while perfecting it with sincerity.

In Islaamic Law “Al-Ihsaan” is what the Prophet ﷺ has explained in his statement:

« أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ. »

“That you worship Allaah as though you see Him, but since you are unable to see Him, then He most certainly sees you.”¹³⁷

Ibn Rajab said concerning the prophetic narration of Shaddaad, “This prophetic narration indicates the obligation of excellence in all of the actions.”¹³⁸ [End of cited passage]

From the types of mercy which can be shown to a child is kissing him: Muhammad ibn Yoosuf told us Sufyaan ibn Hishaam told us upon the authority of ‘Urwah from ‘Aa’ishah ؓ who said that a Bedouin man came to the Prophet ﷺ and said, “You (people) kiss the children and we do not kiss them. So the Prophet ﷺ said:

« أَوْأَمَلِكُ لَكَ أَنْ نَزَعَ اللَّهُ مِنْ قَلْبِكَ الرَّحْمَةَ؟ »

“Is there anything that I can do once Allaah has removed mercy from your heart?”¹³⁹

Muhammad ibn Abee ‘Adee told us upon the authority of Ibn ‘Awn from ‘Umayr ibn Ishaah who said, I was with Al-Hasan ibn ‘Alee when we met with Aboo Hurayrah who said, “Show me where I might kiss you in the place where I saw the Messenger of Allaah ﷺ kiss.” He replied, “Al-Qameesah.”¹⁴⁰ He said, “So he kissed the front of his *Surrah* (stomach).”¹⁴¹

From the types of mercy that can be shown to a child is carrying him while in prayer. Abul-Waleed told us al-Layth told us that

¹³⁷ *Ma'aarij al-Qubool* by al-Haafidh al-Hakamee [33/2]

¹³⁸ *Jami' al-Uloom* [151]

¹³⁹ *Saheeh al-Bukhaaree* [426/10]

¹⁴⁰ This is how it appears in the original, but it is more correct from other narrations in the *Musnad* of Imaam Ahmad (493/2) that this word is “Bi Qameesih (i.e. his shirt or upper garment).”

¹⁴¹ *Ahmad* [255/2] with a *Hasan* chain

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Sa'eed al-Maqbaree told us that 'Amr ibn Sulaym told us that Aboo Qataadah said that the Prophet ﷺ came out to us with Umaamah bint Abeel-'Aas on his shoulders. Then he prayed. When he bowed, he placed her on the ground and when he rose from bowing, he lifted her back off the ground.”¹⁴²

'Abdur-Rahmaan ibn Muhammad ibn Salaam told us that Yazeed ibn Haaroon said that Jareer ibn Haazim informed us that Muhammad ibn Abee Ya'qoob al-Basree told us upon the authority of 'Abdullaah ibn Shaddaad from his father who said that the Prophet ﷺ came out to us for one of the *Eesha'* prayers carrying Hasan and Husayn. The Messenger of Allaah ﷺ stepped forward and set them both down. Then he prayed and prostrated between their backs¹⁴³ a single prostration that was lengthy. My father said, “Then I raised my head and the child was on the back of the Messenger of Allaah ﷺ while he was prostrating. Then I returned to my prostration. So once the Messenger of Allaah ﷺ had completed his prayer the people said, ‘O Messenger of Allaah ﷺ certainly you have prostrated between two backs in your prayer. Certainly, the length of this prostration led us to believe that something had happened or that revelation had descended upon you.’ He said:

« كُلُّ ذَلِكَ لَمْ يَكُنْ، وَلَكِنَّ ابْنِي ارْتَحَلَنِي فَكَرِهْتُ أَنْ
أُعْجَلَهُ حَتَّى يَقْضِيَ حَاجَتَهُ. »

'None of that occurred. Rather, this child moved around me and I did not wish to disturb him until he had finished.'”¹⁴⁴

From the types of mercy which can be shown to smaller children is playing with them: Hibbaan informed us that 'Abdullaah said

¹⁴² Saheeh al-Bukhaaree

¹⁴³ As-Sindee said in his explanatory notes for *An-Nasaa'ee* that this occurred during his prayer.

¹⁴⁴ Collected by *An-Nasaa'ee*. This chain contains the trustworthy except for 'Abdur-Rahmaan ibn Muhammad ibn Salaam, but he is truthful (Sadooq). Aboo Haatim said, “(He is a) Shaykh.” *An-Nasaa'ee* said, “(He is) trustworthy (Thiqah).” Murrah said, There is nothing wrong with him.” *Ad-Daaraqutnee* said, “(He is) trustworthy (Thiqah) as mentioned in *At-Tahdheeb* [240/7].” Indeed Imaam Ahmad recorded it in his *Musnad* [493/3] by way of Yazeed ibn Haroon. My father authenticated this prophetic narration in *As-Saheeh al-Musnad* [247/1].

upon the authority of Khaalid ibn Sa'eed from his father from Umm Khaalid bint Khaalid ibn Sa'eed said:

"I came to the Messenger of Allaah ﷺ along with my father and I was wearing a yellow shirt. The Messenger of Allaah ﷺ said, 'Sanah, Sanah!' ¹⁴⁵ Umm Khaalid further said, 'Then I started playing with the seal of Prophethood. My father admonished me, but the Messenger of Allaah ﷺ said (to my father), 'Leave her.' The Messenger of Allaah ﷺ (then addressing me) said, 'Ablee wa Akhliqee, thumma Ablee wa Akhliqee thumma Ablee wa Akhliqee.'" ¹⁴⁶ 'Abdullaah said, "So she (Umm Khaalid) remained this way until (this supplication for her became actualized and subsequently) she would be mentioned by the people," meaning that she would remain until her garments became old and ragged. ¹⁴⁷

Muhammad ibn Yoosuf told us Aboo Mushir said that Muhammad ibn Harb told me that az-Zubaydee told me upon the authority of az-Zuhree from Mahmood ibn ar-Rabee' who said:

« عَقَلْتُ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَجَّةً مَجَّهَا فِي
وَجْهِي وَأَنَا ابْنُ خَمْسِ سِنِينَ مِنْ ذَلِو. »

"I remember, when I was a boy of five years, the Prophet took water from a bucket with his mouth (Majjatan Majjahaa) and threw it in my face." ¹⁴⁸

Al-Haafidh said "Majj" is the expelling of water from the mouth. It is said that nothing is referred to as "Majj" except if it is from a distance. The action of the Prophet ﷺ with Mahmood was either from his play with him or a means of blessing him with it just as he used to do with the children of his companions." [End of cited passage]

¹⁴⁵ 'Abdullaah said that this means 'good' in the Ethiopian language.

¹⁴⁶ Translator's note: concerning the phrase, 'Ablee wa Akhliqee.' It is a phrase used by the 'Arabs to supplicate for an extended life. The meaning of this phrase could be conveyed in the following expression, "May you live so long that your garments become worn and ragged." The Prophet ﷺ repeated this supplication three times.

¹⁴⁷ Saheeh al-Bukhaaree [425/10]

¹⁴⁸ Saheeh al-Bukhaaree [173/1]

My Advice to the Women-Umm 'Adillaah

Aadam told us that Shu'bah told us that Aboo at-Tayyaah said that he heard Anas ibn Maalik ؓ say, "Certainly the Prophet ﷺ used to spend time with us to the extent that he even said to my young brother:

« يَا أَبَا عُمَيْرٍ مَا فَعَلَ التُّغَيْرُ؟ »

'O father of Umayr, what did the little birdie do?"¹⁴⁹

In addition, from the types of mercy that can be shown to a child is placing the child on one's lap. 'Abdullaah ibn Muhammad told us 'Aarim told us Mu'tamir ibn Sulaymaan said by way of his father who said, I heard Aboo Tameemah speaking about Aboo 'Uthmaan an-Nahdee, he was saying that Aboo 'Uthmaan narrated upon the authority of Usaamah ibn Zayd ؓ who said that the Messenger of Allaah ﷺ used to take me and place me on his thigh and he would place al-Hasan ibn 'Alee on his other thigh, then he would come close to them and say:

« اللَّهُمَّ ارْحَمْهُمَا فَإِنِّي أَرْحَمُهُمَا. »

"O Allaah! Please be Merciful to them, for indeed I am merciful to them."¹⁵⁰

Therefore, this is how one might be affectionate with the smaller children concerning everything they may need or how they might be amused. This is an appropriate means of showing them mercy and affection, as long as this does not lead towards bringing about improper behavior.

Certainly, the Prophet ﷺ has praised the women of the Quraysh because they possessed praiseworthy characteristics and from them is their affection for children.

'Alee ibn 'Abdullaah told us that Sufyaan told us that Ibn Taawoos narrated upon the authority of Abuz-Zanaad from al-'A'raj from Aboo Hurayrah that the Messenger of Allaah ﷺ said:

« خَيْرُ نِسَاءٍ رَكِبْنَ الْإِبِلَ نِسَاءُ قُرَيْشٍ. »

¹⁴⁹ Saheeh al-Bukhaaree [526/10]

¹⁵⁰ Saheeh al-Bukhaaree [434/10]

*“The best women ever to ride the camel were the women of Quraysh.”*¹⁵¹

He also said:

« صَالِحُ نِسَاءِ قُرَيْشٍ؛ أَحْنَاهُ عَلَى وُلْدِهِ فِي صِغَرِهِ وَأَرْعَاهُ عَلَى زَوْجٍ فِي ذَاتِ يَدِهِ. »

“The most righteous from the women of Quraysh are those who are most affectionate (Ahnaah) to the child during its youth and who are most protective concerning their husband’s property.”

Al-Haafidh said that “Ahnaah” is from affection, which is compassion and tenderness. [End of cited passage.]

The mercy that is shown to the young children and other than them is from the reasons that cause a person to achieve the mercy of Allaah. It has reached us from the Prophet ﷺ that he said:

« لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَيَعْرِفَ شَرَفَ كَبِيرِنَا. »

“He is not from us; the one who does not show mercy to the young and does not honor the old.”

This occurs regardless of whether the child is yours or the child from another wife. Some women do not fear Allaah concerning the child of another wife so she overburdens him with chores; rather she may take him as a servant, and will not prepare for him suitable meals.

By Allaah! It is feared for this person the punishment of Allaah. She feels as though she is not obligated to fulfill all of his needs so she disregards him or she leaves him in this state. So it is feared that this woman will be punished because, “Each of you is a guardian and each of you is responsible those under his authority.”

Mercy towards children is general and encompasses all of them, so no child should be preferred over others, and how much more

¹⁵¹ Saheeh al-Bukhaaree [511/9]

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should this be emphasized concerning the right of the one whose lineage returns to another.

Some people are particularly good to the boys at the expense of the girls. This is an injustice to the girls and is oppressive. It has been authentically narrated upon the authority of An-Nu'maan ibn Basheer that his father said to the Prophet ﷺ, "Indeed I have presented my young son a gift." Then the Messenger of Allaah ﷺ said:

« أَفَعَلْتَ هَذَا بِوَلَدِكَ كُلِّهِمْ؟ »

"Did you do this with all of your children?"

He said, "No." Then He ﷺ said:

« اتَّقُوا اللَّهَ وَاعْدِلُوا بَيْنَ أَوْلَادِكُمْ. »

"Fear Allaah, and be just concerning your children."¹⁵²

In another narration, the Prophet ﷺ said:

« إِنِّي لَا أَشْهَدُ عَلَى جَوْرٍ. »

"Verily, I will not be a witness to injustice."

The good treatment of daughters is a means of protection from the Hellfire. Imaam al-Bukhaaree رحمه الله said (426/10): Abul-Yamaan told us that Shu'ayb informed him upon the authority of Az-Zuhree who said 'Abdullaah ibn Abee Bakr told me that 'Urwah ibn az-Zubayr informed him that 'Aa'ishah, the wife of the Prophet ﷺ said a woman came along with her two daughters asking me (for food), but she found nothing with me except a single date which I gave to her. She divided it between her two daughters, and then she got up and went away. Then the Prophet ﷺ arrived and I informed him about this. Then he said:

« مَنْ يَلِي مِنْ هَذِهِ الْبَنَاتِ شَيْئًا فَأَحْسَنَ إِلَيْهِنَّ كُنَّ لَهُ سِتْرًا

مِنَ النَّارِ. »

¹⁵² Saheehayn

“Whoever is placed in charge of these daughters (in some capacity) and he is good to them, then they will be a protection for him from the Hellfire.”¹⁵³

Certainly, if the people of Pre-Islamic ‘Arabia were granted a daughter, they were faced with two options. Either they would keep her in disgrace and shame or they would bury her (alive) in the ground.

They did so either out of the fear or disgrace from the people as Allaah the Exalted said:

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

“And when one of them is informed of (the birth of) a female, his face becomes dark, and he suppresses (his) grief! He hides himself from the people because of the evil of that which he has been informed. Should he keep her in humiliation or bury her in the ground? Certainly, evil is their decision.”

[Soorah an-Nahl 16:58-59]

Alternatively, he buries her so that he will not need to sustain her as mentioned: The Prophet ﷺ was asked, “Which of the sins is the greatest?” He replied:

« أَنْ تَقْتُلَ وَلَدَكَ؛ خَشْيَةَ أَنْ يَطْعَمَ مَعَكَ. »

“That you kill your children out of fear that they might eat along with you.”¹⁵⁴

Therefore, Islaam came and clarified the status of the daughters, and came in support of them. From this is the following:

¹⁵³ Muslim [2027/4)]

¹⁵⁴ Saheehayn

My Advice to the Women-Umm 'Adillaah

- 1- Allaah the Mighty and Majestic created her from a part of the man, just as He created the man from clay. He did not create her from another type of clay.

Allaah the Exalted said:

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

“And from His Signs is that He created for you spouses from yourselves, that you may find tranquility in them, and He has put between you affection and mercy. Indeed, in that are signs for a people who reflect.”

[Soorah ar-Room 30:21]

- 2- Allaah the Mighty and Majestic has made her a twin of the man such that He obligated her with what He has obligated upon the men as we find in the (legal) principle: The foundation is whatever is made general by the legislation except those issues that have been explicitly specified by detailed evidence.
- 3- Allaah the Mighty and Majestic has made the reward for righteous actions performed by them equivalent to that given to the men.

Allaah the Exalted says:

﴿ فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَمَلٍ مِنْكُمْ مِنْ ذَكَرٍ
أَوْ أَنْثَىٰ بَعْضُكُمْ مِنْ بَعْضٍ ﴾

“So their Lord responded to them, ‘Never will I allow to be lost the work of any of you, whether male or female. You are of one another.’”

[Soorah Aali 'Imraan 3:195]

Allaah the Exalted says:

﴿ مَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ
حَيٰوةً طَيِّبَةً ۗ وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴾

“Whoever works righteousness, whether male or female, while he (or she) is a believer – We will surely cause him to live a good life, and We will certainly give them their reward according to the best of what they used to do.”

[Soorah an-Nahl 16:97]

- 4- Allaah the Mighty and Majestic has prescribed for the man an inheritance and for the woman an inheritance. The fact that the inheritance of the man exceeds the inheritance of the woman by half of her inheritance has been decreed in order to fulfill a divine wisdom.

Ash-Shinqeete said ¹⁵⁵ regarding the statement of Allaah:

﴿ يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ ﴾

“Allaah instructs you concerning your children's (inheritance); for the male is a share equal to that of two females.”

[Soorah an-Nisaa' 4:11]

Allaah did not clarify here the wisdom behind the preference of the male over the female in the matter of inheritance despite the fact that they might share the same family ties; but he does refer to this in another context, and it is the statement of Allaah:

﴿ الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى

بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ ﴾

“Men are the protectors and maintainers of women because of what Allaah has granted one of them over the other, and because of what they spend (to support them) from their wealth.”

[Soorah an-Nisaa' 4:34]

[End of cited passage]

¹⁵⁵ Adhwaa al-Bayaan [308/1]

My Advice to the Women-Umm 'Adillaah

- 5- Islaamic Legislation obligates that the guardian of the woman seeks her permission before marrying her (to someone) once she has become mature. She has the option to approve or to disapprove. The Prophet ﷺ said:

« تُسْتَأْذَنُ الْبِكْرُ وَإِذْنُهَا صُمَاتُهَا، وَلَا تُنْكَحُ الْآيْمُ حَتَّى تُسْتَأْمَرَ. »

*“The virgin’s permission should be sought, and her silence is sufficient as her approval. The mature matron should not be married until she is (first) consulted.”*¹⁵⁶

- 6- Islaamic Legislation has commanded that she is to be lived with in kindness or released honorably and respectably.

Allaah the Exalted says:

﴿ وَإِذَا طَلَقْتُمُ النِّسَاءَ فَلَبَسْنَ أَجْلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِيَتَعْتَدُوا وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ ﴾

“And when you have divorced women and they have fulfilled their prescribed term, either keep them according to reasonable terms or release them according to reasonable terms. But do not take them back to hurt them; and whoever does that, then he has only wronged himself.”

[Soorah al-Baqarah 2:231]

Allaah says:

﴿ الطَّلَاقُ مَرَّتَانٍ فَإِمْسَاكَ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ ﴾

“The divorce is twice. Then (after that) either keep her in a reasonable manner or release her with kindness.”


[Soorah al-Baqarah 2:229]

¹⁵⁶ Saheehayn

In addition, other than that from the evidences which have come to clarify the status of the woman and what is upon her by way of rights and obligations.



The Head Covering (*Hijaab*) and the Lowering of the Gaze



Allaah the Exalted says:

﴿ يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءَ الْمُؤْمِنِينَ يُدْنِينَ
عَلَيْهِنَّ مِنْ جَلْبَابِهِنَّ ذَٰلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ ۗ وَكَانَ
اللَّهُ غَفُورًا رَحِيمًا ﴾

“O Prophet! Tell your wives, your daughters, and the women of the believers to bring down over themselves from their outer garments. That is a more suitable manner for them to be known and not abused. And Allaah is All-Forgiving, Most Merciful.”

[Soorah al-Ahzaab 33:59]

Allaah the Exalted says:

﴿ وَالْقَوَاعِدُ مِنَ النِّسَاءِ الَّتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ
جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ ۗ وَأَنْ
يَسْتَغْفِرْنَ خَيْرٌ لَّهُنَّ ۗ ﴾

“And the women of post-menstrual age (*Al-Qawaa'id*) who have no desire for marriage, then there is no blame upon them if they put aside their outer garments while not revealing their adornment. But to modestly refrain (from that) is better for them.”

[Soorah an-Noor 24:60]

The “*Al-Qawaa'id*” refers to the elderly; so it is logical that the verse would permit the elderly woman who does not desire marriage to put her outer garments aside.

Ash-Shawkaanee said: "The meaning of "Al-Qawaa'id" is from the elderly women who no longer bear children, however this definition is deficient. This is because the woman may cease having children but she continues to desire marriage (physically). Then the Glorified mentioned the ruling concerning the "Al-Qawaa'id" in His statement:

﴿ فَلَيْسَ عَلَيْهِمْ جُنَاحٌ أَنْ يَضَعُوا ثِيَابَهُمْ ﴾

"Then there is no blame upon them if they put aside their outer-garments."

[Soorah an-Noor 24:60]

Meaning the garments that are worn outside of the body like the *Jilbaab* (over-garment) and whatever is similar to it, not the garments that are worn directly over the private parts. This is made permissible for them because of the tendency for them to be abandoned since men no longer desire them, so Allaah the glorified permitted for them what He did not permit for other than them. Then He exempted a specific situation from the situations (encountered by the women) when He said:

﴿ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ ﴾

"While not revealing their adornments."

[Soorah an-Noor 24:60]

Meaning, not displaying the beauty that they have been commanded to conceal in His statement:

﴿ وَلَا يُبْدِينَ زِينَتَهُنَّ ﴾

"And they should not reveal their beauty."

[Soorah an-Noor 24:60]

The meaning of this is they do so without desiring the abandonment of the outer-garments for displaying their beauty. Nor do they do so for opposing the revelation so that men might look at them. The word *Tabarruj* means displaying, revealing, and uncovering for the eyes (to see). From this is the (*Burooj Mushayadah*) "raised fortress" and (*Burooj as-Samaa'*) "Stronghold

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of the heavens” and from it also is their statement (Safeenah Baarijah) “a fortified battleship” (upon which much of the deck is exposed); meaning that there is no covering for it.

﴿ وَأَنْ يَسْتَعْفِفَ خَيْرٌ لَهُمْ ﴾

“But to modestly refrain (from that) is better for them.”

[Soorah an-Noor 24:60]

This means that if they abandon putting aside their over-garments then this is better for them than leaving off their garments.”¹⁵⁷
[End of cited passage]

From what is understood and from the benefit that is extracted from this verse, is that the women who could not be described as *Qawaa'id* then it is not permissible for them to leave off their outer-garments.

Allaah the Exalted says:

﴿ وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَاءِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرَ أُولِي الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴾

¹⁵⁷ Fath al-Qadeer [52/4]

“And tell the believing women to lower their gaze, and protect their private parts and not to display their adornment except that which is apparent, and let them draw their veils over their bodies 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, or the (female) slaves whom their right hands possess, or male servants who lack physical desire, or small children who have no sense of the private parts of women. And let them not stamp their feet so as to reveal what they conceal of their adornment. And turn to Allaah in repentance, O believers, that you may be successful.”

[Soorah an-Noor 24:31]

So as for His statement:

﴿وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا﴾

“And not to display their adornment except that which is apparent,”

[Soorah an-Noor 24:31]

This means that the woman does not reveal her beauty to foreign persons except only that, which is apparent.

As for the meaning of “that which is apparent” then Ibn Jareer said: Ibn al-Muthanna told us that Muhammad ibn Ja’far told us Shu’bah told us upon the authority of Aboo Ishaq from Aboo al-Ahwas from ‘Abdullaah who said, “And not to display their adornment except that which is apparent.” He said “(Ath-Thiyaab)” means long flowing garments. [This chain of narration is authentic ¹⁵⁸]

Ibn Katheer ؒ said concerning the meaning of this verse: Meaning that they should not show anything of their adornments to foreign (non-Mahram) men except for whatever it is impossible

¹⁵⁸ Aboo Ishaq is ‘Amr ibn ‘Abdullaah as-Subay’ee and his ‘An’ana (Tadlees) in this context is not harmful because the narrator that takes from him is Shu’bah and it has most certainly been said, “Acceptable is the Tadlees of three: Qataadah, Al-A’mash, and As-Subay’ee Aboo Ishaq.”

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to hide. Ibn Mas'ood said, 'Such as (concealing) gowns and long flowing garments.' [End of cited passage]

As for the “adornments” in His statement:

﴿ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا ... ﴾

“And not to reveal their adornment except to their husbands...”

[Soorah an-Noor 24:31]

Then these individuals are *Mahram* (lawful-relatives). Therefore, it is permissible for the woman to reveal herself in front of them. Their levels differ and affect what adornments might be revealed.

Therefore, for the husband it is permissible for him to view the entire body of his wife. As for other than him from the lawful-relatives (*Mahaaram*) then they are on a similar level regarding what is lawful for them to see.

From the places that a woman can reveal to her lawful-relatives (*Mahaaram*) are the places of Ablution (*Wudhoo*).

'Abdullaah ibn Yoosuf told us Maalik informed us upon the authority of Naafi' from 'Abdullaah ibn 'Umar that he said: “The men and women used to perform the ablution (*Wudhoo*) together during the time of the Messenger of Allaah ﷺ.” So this prophetic narration is understood to apply to the lawful-relatives (*Mahaaram*) or was narrated before (the legislation of) the head-covering (*Hijaab*).¹⁵⁹

Allaah the Exalted says:

﴿ يٰٓبَنِي ۤءَادَمَ قَدْ أَنْزَلْنَا عَلَيْكَ لِبَاسًا يُورِي سَوْءَٰتِكُمْ وَرِشًا وَلِبَاسٌ

الْتَقْوَىٰ ذَٰلِكَ خَيْرٌ ذَٰلِكَ مِنْ ءَايَاتِ ٱللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ ﴾

“O Children of Adam! We have bestowed upon you clothing to conceal your private parts and as adornment. But the clothing of righteousness, that is best. That is

¹⁵⁹ Saheeh al-Bukhaaree [298/1]

from among the signs of Allaah that perhaps they may remember.”

[Soorah al-'A'raaf 7:26]

Yahyaa ibn Sulaymaan told us that Ibn Wahb told us that Yoonus informed me upon the authority of Ibn Shahaab who said that Anas ibn Maalik informed me that he said:

I was ten years old when the Messenger of Allaah ﷺ arrived in Madeenah. Then I served the Messenger of Allaah ﷺ for ten years of his life. I was the most knowledgeable concerning the affair of the head-covering (*Hijaab*) when it was revealed. Certainly, Ubay ibn Ka'b used to ask me about it. The first verses revealed concerning it descended when the Messenger of Allaah ﷺ had consummated his marriage with Zaynab bint Jahsh. When the morning arrived, the Messenger of Allaah ﷺ was a bridegroom and he invited the people to a banquet, so they came, ate, and then left. A few stayed with the Messenger of Allaah ﷺ. A lot of time passed then the Messenger of Allaah ﷺ got up and left. I left with him so that the people might leave, too. The Messenger of Allaah ﷺ walked (for a while) and I proceeded with him until he came to the threshold of 'Aa'ishah's home. Then, he thought that those people had left by then, so he returned and I returned along with him until he entered upon Zaynab and behold, they were still sitting and had not left. Hence, the Prophet ﷺ again left and I left along with him until he reached the threshold of 'Aa'ishah's home, then he thought that they had left, and so he returned and I returned with him and found that those people had left. Then the verses of the head-covering (*Hijaab*) were revealed and he drew a curtain between him and me.¹⁶⁰

Muhammad ibn Bashshaar told us 'Amr ibn 'Aasim told us Hamaam told us upon the authority of Qataadah from Muwarriq from Aboo al-Ahwas from 'Abdullaah that the Prophet ﷺ said:

« الْمَرْءُ عَوْرَةٌ، فَإِذَا خَرَجَتْ اسْتَشْرَفَهَا الشَّيْطَانُ. »

¹⁶⁰ Saheeh al-Bukhaaree [22/11]

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“The woman is private (*'Aurah*) so when she leaves (her home) Satan beautifies her.”¹⁶¹

Ibn Abee 'Umar told us that Sufyaan told us upon the authority of Yazeed ibn Kaysaan from Aboo Haazim from Aboo Hurayrah that he said: I was near the Prophet ﷺ when a man came and informed him that he had married a woman from the *Ansaar*. Then the Messenger of Allaah ﷺ said:

« أَنْظَرْتَ إِلَيْهَا؟ »

“Did you look at her?”

He said, “No.” Then he said,

« فَادْهَبْ فَانظُرْ إِلَيْهَا؛ فَإِنَّ فِي أَعْيُنِ الْأَنْصَارِ شَيْئًا. »

“Then go and look at her. For indeed, there is something in the eyes of the *Ansaar*.”¹⁶²

The perspective, from which this prophetic narration has been offered as evidence is that if this woman were not covered then there would be no need for him to go to her in order to look at her, and see her when she departs.

Thus, what is obligatory upon the woman is covering. Her Lord, the Mighty and Majestic is most knowledgeable concerning what is beneficial for her, and He obligated for her the head-covering (*Hijaab*).

In this, there is a protection for you against evil and corruption. In it, there is also chastity for you, because surely the chaste (woman) distinguishes herself with her head-covering (*Hijaab*) from the lewd women.

Certainly, the enemies of Islaam know that the woman's leaving (her home) uncovered is a door from the doors of evil and corruption; and with her corruption, the community becomes

¹⁶¹ *At-Tirmidhee* [3/1173] The men of this prophetic narration are trustworthy, Shaykh al-Albaanee has authenticated it in *Al-Irwaah* [273], and similarly my father authenticated it in *As-Saheeh al-Musnad*.

¹⁶² *Saheeh Muslim*

corrupt. Consequently, for this reason they are zealous concerning the removal of the clothing and the shyness from the woman. Even from the Muslims, there are those who censure the covering of the woman and they see that it is a severe restriction. From these people is Muhammad al-Ghazaalee the one who has strayed, and this is not the first of his divergence, but you will witness his deviance in the book *Hiwaar Haadi' ma' al-Ghazaalee* by Salmaan Fahd al-'Awdah.

So do not look to the statement of the people with ulterior motives, nor to those who look down upon the head-covering (*Hijaab*) and its people; for indeed their condescension of the religion and its people is from the affairs of the apostates.

Just as Allaah, the Exalted says:

﴿وَلَيْنَ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ
وَأَبِئْتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ ﴿٦٥﴾ لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ
بَعْدَ إِيمَانِكُمْ إِن نَعْفُ عَنْ طَآئِفَةٍ مِّنْكُمْ نُعَذِّبْ طَآئِفَةً بِأَنَّهُمْ
كَانُوا مُجْرِمِينَ ﴿٦٦﴾﴾

“If you ask them, they will surely say, ‘We were only talking idly and joking.’ Say, ‘Is it at Allaah and His verses and His Messenger that you were mocking?’ Make no excuse; you have disbelieved after you had believed.’

If We pardon some of you, We will punish others amongst you because they were criminals.”

[Soorah at-Tawbah 9: 65-66]

In addition, in the following verse you will find that mockery of the religion and its people is disbelief.

﴿إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ ءَامَنُوا يَضْحَكُونَ ﴿٦٧﴾
وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ ﴿٦٨﴾ وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ انْقَلَبُوا
فَكَهِينٌ ﴿٦٩﴾ وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَٰؤُلَاءِ لَضَالُّونَ ﴿٧٠﴾﴾

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“Surely! Those who committed crimes used to laugh at those who believed. And whenever they passed by them, they would exchange glances of disdain. And when they returned to their own people, they would return joking.

And when they saw them, they said, ‘Indeed! These (people) have certainly gone astray!’”

[Soorah al-Mutaffifeen 83:29-32]

So do not pay attention to them for indeed, the final affair will be for those who fear Allaah. Know that once you adorn yourself with the head-covering (*Hijaab*), then it becomes necessary that you couple that with the intention that you are seeking the pleasure of Allaah and you are not wearing it in order to become known, nor are you wearing it for the sake of customs or traditions.

Certainly, Ibn al-Qayyim mentioned that for the intentions related to acts of worship there are two levels:

The First: The separation of the various acts of worship from one another.

The Second: The exclusion of acts of worship from general actions and customs. ¹⁶³ [End of cited passage]

It is amazing that some people shy away from wearing the head-covering (*Hijaab*) so I say to them:

Do you shy away from the creation while you are not shy before your Lord who is your Creator and Sustainer? Will you reject the Command of your Creator because of your shame from the people?

Are you not shy to display your beauty in front of un-lawful men? Are you shy in front of the people when you wear the proper Islaamic head-covering (*Hijaab*)?

Then for the one whose situation is like those mentioned above concerning the head-covering (*Hijaab*), then Allaah knows best the condition of their faith because Allaah says:

¹⁶³ Ibn al-Qayyim mentioned in his book *Madaarij as-Saalikeen*

﴿ وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ * وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا ﴾

“It is not for a believing man or woman, when Allaah and His Messenger have decided a matter that they should have any option in their affair. And whoever disobeys Allaah and His Messenger has indeed strayed into clear error.”

[Soorah al-Ahzaab 33:36]

He says:

﴿ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِي مَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴾

“But no, by your Lord, they will not believe, until they make you (O Muhammad) judge concerning that which they dispute amongst themselves, and then find within themselves no resistance against your judgement, and accept (them) with full submission.”

[Soorah an-Nisaa' 4:65]

Some women adorn themselves with the proper Islaamic head-covering (*Hijaab*) but they are very negligent with it – may Allaah rectify them.

They display their faces when they do not find men in the street, but if they were to see men, they cover their faces. This is not befitting for perhaps you have not covered your face except after you have certainly been seen. So fear Allaah and protect your honor from the men and cover.

Certainly, from the supplications of the Prophet ﷺ during the day and night was:

« اللَّهُمَّ اسْتُرْ عَوْرَتِي وَآمِنْ رَوْعَاتِي. »

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“O Allaah! Conceal my privacy (literally private parts), and preserve me from anguish.”

From the people are those who say that the head-covering (*Hijaab*) is something specific to the wives of the Prophet ﷺ because Allaah says:

﴿يَبْنَءَ النَّبِي لَسْتَن كَأَحَدٍ مِّنَ النِّسَاءِ إِنِ اتَّقَيْتَن فَلَا تَخْضَعْنَ
بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا﴾

“O wives of the Prophet! You are not like any other women. If you fear Allaah, then do not be soft in speech (to men), lest he in whose heart is a disease should be moved with desire, but speak in an honorable manner.”

[Soorah al-Ahzaab 33:32]

The Response: The women of this nation follow the women of the Prophet ﷺ except in matters that have been specifically determined for them with evidence.

Ash-Shaykh ash-Shinqeete said concerning the statement of Allaah:

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

“And when you ask them (his wives) for anything, ask them from behind a partition; that is purer for your hearts and their hearts.”

[Soorah al-Ahzaab 33:53]

“The explanation of the Exalted’s ruling here which is the obligation of the head-covering (*Hijaab*), that it is purer for the hearts of the men and women from suspicion. In the statement of Allaah the Exalted, “that is purer for your hearts and their hearts,” is a clear indication of the desire to make this ruling general. That is because no one from the Muslims has ever said that there is no need for women other than the wives of the Prophet ﷺ to purify their hearts, nor do the men need to purify their hearts of suspicion.”

This is in agreement with the foundation (principle) that indeed the cause truly generalizes its effect and he alluded to this in *Maraaqee as-Sa'ood* in his statement:

وقد تخصص وقد تعم لأصلها لكنها لا تحرم
"It may specify or it may generalize its subject, but it does not prohibit."

He said, "With what we have mentioned you come to know that in this noble verse is clear evidence indicating that the obligation of the head-covering (*Hijaab*) is a general ruling including all women and it is not specific to his (the Prophet ﷺ) wives. This is despite the fact that the original wording was specific for them because the generality of its cause is a proof for the generality of the ruling concerning it.

With this you should know that the ruling concerning the verse of the head-covering (*Hijaab*) is general because of the generality of its pretext and the ruling concerning this verse is general because of the implication of the Qur'aanic context.

Know that the head-covering (*Hijaab*) is obligatory as indicated by the Qur'aan upon all women." ¹⁶⁴ [End of cited passage]

The sincere honor and concern of the man for the woman in this time has been lost except for whomever Allaah has shown mercy. For this reason, he allows her to leave (his home) uncovered freely mixing with men in the schools and marketplaces and other than that.

The matter of uncovering is not an easy matter, for indeed it is from the major sins. Zuhayr ibn Harb told me, Jareer told me upon the authority of Suhayl from Aboo Hurayrah ؓ who said that the Messenger of Allaah ﷺ said:

« صِنْفَانِ مِنْ أَهْلِ النَّارِ لَمْ أَرَهُمَا: قَوْمٌ مَعَهُمْ سِيَاطٌ كَأَذْنَابِ
 الْبَقَرِ يَضْرِبُونَ بِهَا النَّاسَ، وَنِسَاءٌ كَاسِيَاتٌ عَارِيَاتٌ مُمِيَلَاتٌ

¹⁶⁴ *Adhwa al-Bayaan* [584/6]

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مَائِلَاتٌ رُءُوسُهُنَّ كَأَسْنِمَةِ الْبُخْتِ الْمَائِلَةِ، لَا يَدْخُلْنَ الْجَنَّةَ وَلَا
يَجِدْنَ رِيحَهَا، وَإِنَّ رِيحَهَا لَيُوجَدُ مِنْ مَسِيرَةٍ كَذَا وَكَذَا. «

“There are two types from the people of the Hellfire whom I did not see: people having whips like the tails of the ox with them and they would be beating people, and the women who would be dressed but appear to be naked, who would be inclined (towards evil) and make their husbands incline towards it. Their heads would be like the humps of the camel inclined to one side. They will not enter Paradise and they will not smell its scent despite the fact that its scent can be smelled from such and such distance.”

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This prophetic narration is from the proofs of his Prophethood, for indeed what the Prophet ﷺ informed us of has certainly occurred.

If the woman were to fulfill her obligations like the head-covering (Hijaab) upon her leaving the house, it is still upon the men to lower their gazes. Surely, it is possible that something could happen to her while she is walking. Perhaps a wind will come along that raises something from her head-covering (Hijaab) or something similar to this from the reasons that might prompt something from the woman's beauty to be revealed.

Allaah the Exalted says:

﴿ قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ
ذَٰلِكَ أَرَادَ اللَّهُ حَبِيرٌ بِمَا يَصْنَعُونَ ﴾

“Tell the believing men to lower their gaze, and protect their private parts. That is purer for them. Indeed, Allaah is Well-Aware of what they do.”

[Soorah an-Noor 24:30]

Perhaps from a single glance the heart might become tempted; for indeed the hearts are between two fingers from the fingers of the Merciful who changes them as He wills. Moreover, the tempted

¹⁶⁵ Saheeh Muslim

heart cannot rest; rather it becomes busied and uneasy because it seeks after its desires.

Therefore, the looking at un-lawful women and the opposite of this are from the doors to corruption. From Aboo Hurayrah رضي الله عنه who said that the Messenger of Allaah صلى الله عليه وسلم said:

« كُتِبَ عَلَى ابْنِ آدَمَ نَصِيبُهُ مِنَ الرِّئَا مُدْرِكُ ذَلِكَ لَا مَحَالَةَ ،
فَرْنَا الْعَيْنِ النَّظْرُ . »

“It has been written against the son of Aadam his share of illicit sexual relations the extent of which is unfathomable. Thus, the illicit sexual relations of the eyes are the looking.” ¹⁶⁶

Therefore, the eye commits illicit sexual relations by looking if it experiences pleasure from this, and Allaah the Mighty and Majestic says:

﴿ وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ
كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا ﴾

“And do not pursue that of which you have no knowledge. Indeed, the hearing, and the sight, and the heart, all of these will be questioned.”

[Soorah al-Israa' 17:36]

Additionally, from the rights of the road is the lowering of the gaze, as the Prophet صلى الله عليه وسلم mentioned and Islaamic legislation warns against the doors to evil and corruption.

Just as the poet says:

نظرة فابتسامة فسلام فكلام فموعد فلقاء

*“A look then a smile then a greeting,
then speech, then an appointment, and then an encounter.”*

¹⁶⁶ Saheehayn

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Another poet says:

كل الحوادث مبدؤها من النظر ومعظم النار من مستصغر الشرر
كم نظرة فعلت في قلب صاحبها فعل السهام بلا قوس ولا وتر
أسر مقتله ما ضر مهجته لا مرحبا بسرور جاء بالضرر
*"Every problematic occurrence begins with a look, as most fires begin with
a small flame.*

*How many looks have affected the heart of its possessor, like an arrow with
no bow and no string?*

*Things can be pleasing to the eye while harmful to the heart, so do not
welcome with happiness that which will harm you."*

Another (Poet) says:

قل للمليحة في الخمار الأسود ما فعلت بناسك متعبد
قد كان شمر للصلاة ثيابه حتى عرضت له بباب المسجد
ردي عليه صلاته وصيامه لا تفتنيه بحق رب محمد
*"Say to the beautiful (one) in the black head covering, "What did you
do to that pious worshipper?"*

*Indeed, he prepared his garments for prayer, until she approached the door of
the mosque (Masjid).*

I beg you to leave him to pray and to fast.

*By the right of the Lord of Muhammad, do not bring temptation to it
(the Masjid)."*

Another (Poet) also says:

لا يأمن على النساء أخأ ما في الرجال على النساء أمين

إن الأمين وإن تحرز مرة لا بد وأن بنظرة سيخون
*“Indeed, it is imperative that women beware of strange men; most men are
 not trustworthy concerning women.
 Surely, the trustworthy, even if they are usually cautious, with a single
 look they will inevitably transgress.”*

Some people who are preparing to marry whether they are male or female become lackadaisical with their gaze such that they look at women if they are men and the women become lackadaisical with their looking at men with the excuse that they are being selective or they desire to see their options.

The response: Certainly, the viewing of the potential bride by the male who is seeking marriage is permissible as was presented in the prophetic narration:

« انظُرْ إِلَيْهَا، فَإِنَّهُ أَحْرَى أَنْ يُؤَدَمَ بَيْنَكُمَا. »

*“Look at her; for indeed it is more befitting that they are
 introduced (to one another).”*

Upon Sahl ibn Sa’d concerning the story of Wahbah in which he said that the Prophet ﷺ looked, then lowered his head.¹⁶⁷ However, this looking does not include every woman whom you see on the street nor every man whom you meet on the way; but rather this is specific to the male and female who are seriously considering marrying one another.

From the reasons that assist a person in lowering his gaze is marriage. On the authority of ‘Abdullaah ibn Mas’ood who said that the Messenger of Allaah ﷺ said:

¹⁶⁷ Saheehayn

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« يَا مَعْشَرَ الشَّبَابِ, مَنْ اسْتَطَاعَ الْبَاءَةَ فَلْيَتَزَوَّجْ؛ فَإِنَّهُ أَغْضٌ
لِلْبَصَرِ, وَأَحْصَنُ لِلْفَرْجِ, وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ؛ فَإِنَّهُ
لَهُ وَجَاءٌ. »

“O young men! Whoever among you can marry, then let him marry for indeed, it assists the lowering of the gaze and is a guard for the private parts, and whoever is unable then let him fast for indeed, it is a protection for him.”¹⁶⁸

Notice: Some women cover when they leave (their homes) but they do not cover in front of people who are close to her (but are not lawful such that they can see her). This occurs especially if there exists in her home family members that are not considered lawful-relatives (*Mahaaram*) to her. Therefore, she uncovers citing as her excuse that she is unable to wear her head-covering (*Hijaab*) since they are all together in the same house.

The Response to this weak understanding is that the religion has not been established in accordance with the desires; and the following of the desires leads the servant to taking his own whims as his god.

Allaah the Exalted says:

﴿ أَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُهُ هَوْنَهُ أَفَأَنْتَ تَكُونُ عَلَيْهِ وَكَيْلًا ﴾


“Have you seen the one who has taken as his god his own desire? Would you then be responsible for him?”

[Soorah al-Furqaan 25:43]



¹⁶⁸ Saheehayn

The Etiquette of the Woman Leaving the Home



- 1- The head-covering (*Hijaab*).
- 2- Her refraining from applying perfume.
- 3- The moderation of her pace such that the sounds of her shoes are not heard.

Allaah the Exalted says:

﴿ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ... ﴾

“And let them not stamp their feet so as to reveal what they conceal of their adornment...”

[Soorah an-Noor 24:31]

We have also been tried in modern times with the high heels. Thus, you find that the woman who wears them makes a sound with her shoes. Perhaps she even becomes flirtatious in her walking. How truthful was the Prophet ﷺ when he said:

« الْمَرْأَةُ عَوْرَةٌ فَإِذَا خَرَجَتْ اسْتَشْرَفَهَا الشَّيْطَانُ. »

“The woman is private (*Aurah*), so when she leaves (her home) Satan beautifies her.”

- 4- If she is walking with a female companion in the presence of men, then she should not talk to her companion. This does not mean that the voice of the woman is from her private parts (*Aurah*) which cannot be revealed; but rather the men's hearing of the woman's voice could lead to temptation.
- 5- That she seeks the permission of her husband (before leaving) if she is married.
- 6- If the distance she intends to go is considered the distance covered when traveling, then she should not leave except with someone who is a lawful-relative (*Mahaaram*) of hers.

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- 7- That she does not mix with men.
- 8- That she observes modesty.
- 9- That she lowers her gaze.
- 10- That she does not remove her garments in other than her own home if she intended by this uncovering herself. For indeed it has come to us by way of the Prophet ﷺ said:

« أَيُّمَا امْرَأَةٍ خَلَعَتْ ثِيَابَهَا فِي غَيْرِ بَيْتِ زَوْجِهَا، فَقَدْ هَتَكَتْ

السُّتْرَ بَيْنَهَا وَبَيْنَ رَبِّهَا. »

*“Any woman who removes her clothing in other than the home of her husband has indeed removed the covering which had been between her and her Lord.”*¹⁶⁹



¹⁶⁹ This narration is Saheeh

There is Nothing Wrong with a Woman Leaving the Home to Fulfill a Need



Farwah ibn Abee al-Maghraa' told us that 'Alee ibn Mushir told us upon the authority of Hishaam from his father from 'Aa'ishah who said, "Once Sawdah bint Zam'ah went out one night. Then 'Umar saw her and recognized her. He said (to her), 'By Allaah, O Sawdah! You cannot hide yourself from us.' So she returned to the Prophet ﷺ and mentioned that to him while he was eating in my dwelling holding a bone covered with meat in his hand. Then the revelation descended upon him and immediately after this, he said:

« قَدْ أَذِنَ اللَّهُ لَكُنَّ أَنْ تَخْرُجْنَ لِحَوَائِجِكُنَّ. »

*'Indeed, Allaah has permitted you (O women) to go out for your needs.'*¹⁷⁰

Certainly, the reasons that prompt the woman to leave her home and to go here and there are too many to suffice.

Her remaining in her home is divine legislation from the Possessor of perfect wisdom who is All-Aware.

Allaah the Exalted says:

﴿ وَقَرْنَ فِي بُيُوتِكُنَّ ﴾

"And remain in your homes..."

[Soorah al-Ahzaab 33:33]

He is the Most Knowledgeable concerning what is best for His servants and Well-Informed concerning the condition of the woman.

¹⁷⁰ Saheeh al-Bukhaaree [337/9]

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There exist from the people of deviance and misguidance those who believe this is oppression of the woman, and this is a prison for her and an infringement upon her freedom.

Therefore, I say, this nonsensical statement is derived from the mouth of a man who harbors envy towards Islaam, or an ignorant person who is more astray than a wild donkey.

Certainly, by remaining in her home, the woman can better establish the affairs of her household and the rights of her husband, as well as the rearing of her children while increasing herself in good. By constantly leaving her home, the woman would neglect her obligations.

In our time, the Muslims have embraced the destructive ideas of the enemies of Islaam. From this is the issue of elections, which obligate the woman to leave her home in order to vote.

Leaving, as it relates to its origin in Islaamic law is permissible; but as for the means of doing so, then there exists rulings that apply to the reasons that may prompt this. So whenever the leaving involves transgression then that departure becomes prohibited.

I am someone who has reviewed - with the help of Allaah the Mighty and Majestic - a summation of the election process and clarified that it is not something that is permissible in order to destroy whomever it destroys upon clear evidence and to give life to whomever it gives life to upon clear evidence.

Everything I intend to mention concerning the affair of the election process is extracted from some of the tapes of my father ﷺ and perhaps I have added some things that he did not mention.

Therefore, I say, and Allaah is the One who guides (the people) to that which is correct:

The election process is not something legislated by Islaamic law. This is because the Prophet ﷺ did not practice this, nor did his rightly guided successors or other than them from his companions, and may the pleasure of Allaah encompass all of them. This was not something that was practiced by the followers

of the companions or anyone from the preferred generations, or other than them, and they were the most knowledgeable of the people concerning the Prophet's way (*Sunnah*) and loved the Messenger of Allaah ﷺ more than we do or you do.

So know that the introduction of these elections is an affair that Allaah has not revealed anyone the authority to introduce and it is in opposition to the legislation of Allaah and His Messenger. Indeed, the Prophet ﷺ comprehensively conveyed the message. He did not leave any path or way, which leads to Paradise except that he informed his nation of it while also warning them from the paths that bring a person closer to punishment.

The Messenger of Allaah ﷺ said:

« مَا بَعَثَ اللَّهُ مِنْ نَبِيٍِّّ إِلَّا كَانَ حَقًّا عَلَيْهِ أَنْ يَدُلَّ أُمَّتَهُ عَلَى
خَيْرٍ مَا يَعْلَمُهُ لَهُمْ. »

"Allaah did not send any Messenger except that it was incumbent upon him to instruct his nation towards the good that he knows (is good) for them." ¹⁷¹

Their Doubt-Inspiring claim: Their speakers claim that certainly, the elections were not necessary during the time of the Prophet ﷺ, and for this reason he did not practice this during his time.

The refutation of this doubt-inspiring claim is that elections, if indeed they were permissible and beneficial, then most certainly the Prophet ﷺ would have practiced them.

As for their statement, "The elections were not necessary during the time of the Prophet ﷺ," then this is not true.

From the evidences that clarify the fallacy of this claim are the following:

- 1- That the Prophet ﷺ, when he empowered Usaamah ibn Zayd and made him a leader, many of his companions entered and were present, he ﷺ said:

¹⁷¹ Saheeh Muslim

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« إِنَّكُمْ تَطْعُنُونَ فِي إِمْرَتِهِ، وَإِنَّهُ لَخَلِيقٌ بِالْإِمَارَةِ، وَقَدْ كُنْتُمْ
تَطْعُنُونَ فِي إِمْرَةِ أَبِيهِ. »

“Certainly, you criticize his leadership, while he is deserving of leadership. Indeed, you criticized the leadership of his father (as well).”¹⁷²

The perspective for which this evidence was presented is that the Prophet ﷺ did not say to them, “If you are not pleased with his leadership then let us establish elections.”

- 2- When the war prisoners were captured from the Battle of Badr the Messenger of Allaah ﷺ said to Aboo Bakr and 'Umar, “**What is your opinion concerning these captives?**” Aboo Bakr said, “O Messenger of Allaah ﷺ they are our family and our relatives, it is my opinion that we ransom them. This will give us strength over the disbelievers and perhaps some will be guided to Islaam.” Then the Messenger of Allaah ﷺ said, “**What do you say O son of Al-Khattaab?**” I ('Umar) said, “No, by Allaah, O Messenger of Allaah I do not see it as Aboo Bakr has. Rather, I think that we are able, and so we should strike their necks, 'Alee overcame 'Aqeel and struck his neck, and I overcame so and so, (a reference to 'Umar's opponent) and so I struck his neck and they were from the leaders of disbelief and their notables.” Then the Messenger of Allaah ﷺ inclined towards what Aboo Bakr said and not what I ('Umar) said.” Once the next day arrived, I came to find the Messenger of Allaah ﷺ and Aboo Bakr were seated and weeping. I said, “O Messenger of Allaah inform me of what has made you and your companion cry. If I find within myself that which will incite me to cry, then I will cry; and if not I will make myself cry with you.” So the Messenger of Allaah ﷺ said, “**I cry because of what your companion suggested from the taking of ransom for them. Indeed it was also suggested that I punish them which was closer (to the truth) than this tree.**” Then Allaah the Mighty and Majestic revealed:

¹⁷² Saheeh Al-Bukhaaree [86/7] and Saheeh Muslim [1884/4]

﴿ مَا كَانَ لِنَبِيِّ أَنْ يُكُونَ لَهُ أُسْرَىٰ ۚ حَتَّىٰ يُتَخَيَّرَ فِي الْأَرْضِ ۚ
 تُرِيدُونَ عَرَضَ الدُّنْيَا وَاللَّهُ يُرِيدُ الْآخِرَةَ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ
 ﴿٦٧﴾ لَوْلَا كِتَابٌ مِّنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ
 ﴿٦٨﴾ فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ غَفُورٌ

رَّحِيمٌ ﴿٦٩﴾

“It is not for a Prophet that he should have prisoners of war until he has made a great slaughter (among his enemies) in the land. You desire the good of this world (i.e. the money of ransom for freeing the captives), but Allaah desires (for you) the Hereafter. And Allaah is All Mighty, All Wise. Were it not for a previous decree from Allaah, a severe torment would have touched you for what you took. So enjoy what you have acquired of war-booty, lawful and good, and fear Allaah. Certainly, Allaah is Forgiving, Merciful.”

[Soorah al-Anfaal 8:67-69]

Thus, Allaah permitted the booty for them. ¹⁷³

The perspective for which this evidence was presented is that they did not say, “I think that we should call for the fighters (*Mujaahidoon*) and the people of Madeenah to cast their vote as to whether we should take the ransom or kill the captives.”

- 3- Sahl ibn Hunaif that he said: “Find fault with your (own) opinions. For indeed, on the Day of Aboo Jandal, you saw me, if I possessed the ability to respond to the order of the Messenger of Allaah ﷺ, I would have responded and Allaah and His Messenger know best. We did not place our swords upon our shoulders in any precarious situation except that it was made easy for us to realize what we had envisioned before this matter; we would repel the opposition from one area only to be taken by

¹⁷³ Saheeh Muslim [1381/3]

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surprise in another area to an extent that we did not know how to approach it.”¹⁷⁴

So they differed, but they did not say let us establish elections.

- 4- Aboo Bakr saw that it was most befitting that the tribe of Haneefah who fought against them (the Muslims) were to be taken as captives during his time while 'Umar did not agree with him. So why did not they say, “Let us call the people to vote and whichever of us receives more votes is the one whose opinion we shall follow.”

Therefore, these examples illustrate that the Islaamic leader (Imaam) implements whatever he sees to be the truth. Moreover, we are not anarchists regarding the Religion of Allaah, nor are we selective.

﴿ مَا كَانَ لَهُمُ الْخِيَرَةُ سُبْحَانَ اللَّهِ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴾

“It was not for them to choose. Glorified is Allaah, and Exalted above what they associate with Him.”

[Soorah al-Qasas 28:68]

﴿ وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَىٰ اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ

لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ﴾

“It is not for a believing man or woman, when Allaah and His Messenger have decided a matter that they should have any choice in their affair.”

[Soorah al-Ahzaab 33:36]

So if someone was to say, “But my intention is good, and I desire to aid the truth, but there does not exist for me a means to aid the truth except by way of elections.”

Then the response is that a good intention still must be bound to the Book (the Qur'aan) and the *Sunnah*. As for the elections, then they include clear misguidance and deception.

¹⁷⁴ Saheeh al-Bukhaaree, Saheeh Muslim [1412/3]

From the deception of elections:

- 1- They most certainly oppose the leader and his second in command just as they oppose his ministers for no reason other than to amuse the people.

This is the first of the deceptive tactics that they use. Those people who incite this opposition; some of them are spies working for posturing for political security, so they raise him (the opponent) and they do this for him so that he will run and be a vehicle for them.

- 2- Elections did not occur in the time of the Prophet ﷺ.
- 3- The elections make equal the righteous men and the sinful.

﴿ أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَارَبَ فَاسِقًا لَا يَسْتَوُونَ ﴾

“Then is one who is a believer like one who is defiantly disobedient? They are not equal.”

[Soorah as-Sajdah 32:18]

He says:

﴿ وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ ﴿١٩﴾ وَلَا الظُّلُمَاتُ وَلَا النُّورُ ﴿٢٠﴾

﴿ وَلَا الظُّلُّ وَلَا الْحَرُورُ ﴿٢١﴾ وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ ﴿٢٢﴾ إِنَّ

اللَّهَ يُسْمِعُ مَن يَشَاءُ ﴿٢٣﴾ وَمَا أَنتَ بِمُسْمِعٍ مَّن فِي الْقُبُورِ ﴿٢٤﴾

“Not equal are the blind and those who see. Nor is the darkness (equal to) the light. Nor is the shade (equal to) the heat. And not equal are the living and the dead.

Indeed, Allaah makes whom He wills hear, but you cannot make hear those who are in the graves.”

[Soorah Faatir 35:19-22]

﴿ أَفَمَنْ يَعْلَمُ أَنَّمَا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَىٰ إِنَّمَا

يَتَذَكَّرُ أُولُو الْأَلْبَابِ ﴿٢٥﴾

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“Then is he who knows that what has been revealed unto you from your Lord is the truth like he who is blind? But it is only the men of understanding that take heed.”

[Soorah ar-Ra'd 13:19]

- 4- Elections necessitate the imitation of the enemies of Islaam. Certainly, the Prophet ﷺ said, “Whoever imitates a people is certainly from them.”
- 5- Elections are in conflict with Islaam. This is because indeed the elections may be successful just as they may be unsuccessful. Islaam always prevails and it is never overcome. Victory and honor is for Islaam, and the supporters of elections relegate Islaam to a state of lowliness.
- 6- Elections depend upon the majority.

Allaah the Mighty and Majestic says:

﴿ وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّاكِرُونَ ﴾

“And few of my servants are grateful.”

[Soorah Saba' 34:13]

He says:

﴿ وَإِن تَطَّعْ أَكْثَرَ مَن فِي الْأَرْضِ يُضِلُّوكَ عَن سَبِيلِ اللَّهِ إِن يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴾

“And if you obey most of those upon the earth, they will mislead you from the Way of Allaah. They follow nothing but conjecture, and they do nothing but lie.”

[Soorah al-An'aam 6:116]

He says:

﴿ وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ﴾

“And most of the people, although you strive (for it) are not believers.”

[Soorah Yoosuf 12:103]

He says:

﴿ وَلَٰكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كَرِهُونَ ﴾

“But most of you, with regards to the truth, detest (it).”

[Soorah az-Zukhruf 43:78]

He says:

﴿ بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴾

“But most of them do not understand.”

[Soorah al-'Ankaboot 29:63]

He says:

﴿ وَأَكْثَرُهُمْ لَا يَعْقِلُونَ ﴾

“And most of them do not understand.”

[Soorah al-Maa'idah 5:103]

On the authority of Ibn Mas'ood that he said that we were with the Prophet ﷺ in Qubah when he said, “Do you desire to be a fourth of the people of Paradise?” We said, “Yes.” He said, “Do you desire to be a third of the people of Paradise?” We said, “Yes.” He said, “Do you desire to be half of the people of Paradise?” We said, “Yes.” He said:

“By the One in whose Hand is my soul, I most certainly hope that you will be half of the people of Paradise. That is because no one enters the Paradise except a Muslim (submitting) soul, and none of you are from the people of polytheism; except like the white hair on the hide of the black bull or like the black hair on the hide of the red bull.”¹⁷⁵

The perspective for which this evidence was presented is that many of the people are transgressors and few of them are righteous so these numbers distort the advantage of having a majority.

Moreover, Allaah the Mighty and Majestic says:

﴿ وَمَا آخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ ﴾

¹⁷⁵ Saheeh al-Bukhaaree [378/11] and Saheeh Muslim [200/1]

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“And in anything over which you differ, the decision is for Allaah.”

[Soorah ash-Shoora 42:10]

He says:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنكُمْ فَإِن تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴾

“O you who believe! Obey Allaah and obey the Messenger, and those in authority from among you. And if you differ in anything amongst yourselves, then refer it back to Allaah and His Messenger, if you believe in Allaah and in the Last Day. That is the best and most suitable determination.”

[Soorah an-Nisaa' 4:59]

So did He say that we return the matter in which we differ to the majority or did He say, “Refer it back to Allaah and His Messenger,” [Soorah an-Nisaa' 4:59] and that “the decision is for Allaah.” [Soorah Ash-Shoora 42:10]?

7- Elections are established based on voting, and voting is divergent and prohibited in Islaam.

Allaah the Exalted says:

﴿ وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَىٰ أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنبِطُونَهُ مِنْهُمْ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا ﴾

“When there comes to them some matter concerning (public) safety or fear, (which) they spread around; if only they had referred it back to the Messenger or to those in authority among them, then the ones who can derive the proper conclusions would have known about it.”

[Soorah an-Nisaa' 4:83]

It could also be said, "Why do you say that voting is divergent when Allaah says:

﴿ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ ﴾

**"And their affair is (determined by) consultation
between them."**

[Soorah ash-Shoora 42:10]

He says:

﴿ وَشَاوِرْهُمْ فِي الْأَمْرِ ﴾

"And seek their consultation in the matter."

[Soorah Aali 'Imraan 3:159]

Moreover, 'Umar ؓ established the caliphate (*Khilaafah*) as the responsibility of six (people) while ordering them to consult each other as to which of them deserves a share in the caliphate (*Khilaafah*)?

The Response: Truly, we do not prohibit consultation between the people of leadership and decision; but this affair necessitates that the scholars come together with the people of leadership and decision and that they select a leader from among the *Quraysh* who holds fast to the *Sunnah*.

- 8- Elections necessitate from its participants to partake in photography such that a man photographs a man, while a woman photographs a woman. Photography is prohibited (when the pictures include images of things with souls).

The two *Shaykhs* ¹⁷⁶ narrated from the prophetic narration of Aboo Hurayrah ؓ that the Messenger of Allaah ﷺ said:

« قَالَ اللَّهُ تَعَالَى: وَمَنْ أَظْلَمُ مِمَّنْ ذَهَبَ يَخْلُقُ كَخَلْقِي
فَلْيَخْلُقُوا ذَرَّةً, أَوْ لِيَخْلُقُوا حَبَّةً, أَوْ لِيَخْلُقُوا شَعِيرَةً. »

¹⁷⁶ Imaams al-Bukhaaree and Muslim

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"Allaah the Exalted said, 'And who are more oppressive than those who try to create something like My creation? So let them (attempt) to create a single piece of corn, or let them create a seed or let them create a grain of barley.'" ¹⁷⁷

The two Shaykhs recorded from Ibn Mas'ood ؓ who said that the Messenger of Allaah ﷺ said:

« إِنَّ أَشَدَّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ الْمُصَوِّرُونَ. »

"Indeed, the most severe punishment for the people on the Day of Resurrection is for the people who create images (of living beings)."

Additionally, the two Shaykhs reported from Ibn 'Abbaas who said:

« كُلُّ مُصَوِّرٍ فِي النَّارِ. يُجْعَلُ لَهُ بِكُلِّ صُورَةٍ صَوَّرَهَا نَفْسًا فَتَعَذَّبُهُ فِي جَهَنَّمَ. »

"Everyone who creates images will be in the Hell-fire. Every image that he created will be given a soul and will torment him in the Hellfire." ¹⁷⁸

The two Shaykhs also extracted from Ibn 'Abbaas who said the Messenger of Allaah ﷺ said:

« مَنْ صَوَّرَ صُورَةً فِي الدُّنْيَا، كَلَّفَ أَنْ يَنْفُخَ فِيهَا الرُّوحَ يَوْمَ الْقِيَامَةِ، وَلَيْسَ بِنَافِخٍ. »

"Whoever creates an image in this life, will be compelled to breathe life into it on the Day of Resurrection and he will be unable to do so." ¹⁷⁹

Also extracted is the narration of Ibn 'Umar ؓ who said the Messenger of Allaah ﷺ said:

¹⁷⁷ Saheehayn

¹⁷⁸ Saheehayn

¹⁷⁹ Saheehayn

« إِنَّ الَّذِينَ يَصْنَعُونَ هَذِهِ الصُّورَ يُعَذَّبُونَ يَوْمَ الْقِيَامَةِ يُقَالُ لَهُمْ: أَحْيُوا مَا خَلَقْتُمْ. »

“Indeed the ones who create these images will be tormented on the Day of Resurrection. It will be said to them, ‘Give life to what you created.’”¹⁸⁰

Aboo Talhah said the Messenger of Allaah ﷺ said:

« لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ كَلْبٌ وَلَا صُورَةٌ. »

“The angels do not enter the house which has a dog in it or an image.”¹⁸¹

Aboo Juhayfah who said, “The Prophet cursed the creators of images.”¹⁸²

Aboo al-Hayyaaj Hayyaan ibn al-Husayn said that ‘Alee ibn Abee Taalib said to me, “Should I not send you upon what the Messenger of Allaah ﷺ sent me to you with? Not to leave a raised grave except that it is leveled, or an image except that it is effaced.”¹⁸³

From Aboo Hurayrah who said that the Messenger of Allaah ﷺ said:

« يَخْرُجُ عُنُقٍ مِنَ النَّارِ لَهُ عَيْنَانِ يُبْصِرُ بِهِمَا وَ لَهُ أُذُنَانِ يَسْمَعُ بِهِمَا وَ لَهُ لِسَانٌ يَتَكَلَّمُ بِهِ، فَيَقُولُ إِنِّي وَكَلْتُ بِثَلَاثَةِ: بِكُلِّ جَبَّارٍ عَنِيدٍ وَبِكُلِّ مَنْ جَعَلَ مَعَ اللَّهِ إِلَهًا آخَرَ وَبِالْمُصَوِّرِينَ. »

“An individual will exit the Fire possessing two eyes from which he sees, and two ears from which he hears, and a tongue from which he speaks. He will then say, ‘Indeed I was assigned to three: Every stubborn tyrannical oppressor, everyone who has

¹⁸⁰ Saheehayn

¹⁸¹ Saheehayn

¹⁸² Saheeh al-Bukhaaree [494/9]

¹⁸³ Saheeh Muslim [969], At-Tirmidhee, and An-Nasaa’ee

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made other gods besides Allaah, and to the creators of images.”

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These evidences are sufficient to establish the prohibition of image making and pictures, and the threat of punishment contained in some narrations for doing it.

The wisdom behind the prohibition of images is that it is a means towards worship, and an imitation of the creation of Allaah. It is also a means towards facilitating temptation in our time. The woman tempts the man and the man tempts the woman.

- 9- In it (elections), the woman is made similar to the man, and Allaah the Mighty and Majestic said:

﴿ وَلَيْسَ الذَّكَرُ كَالْأُنثَىٰ ﴾

“And the male is not like the female.”

[Soorah Aali 'Imraan 3:36]

Then He the Glorified says concerning the one who made for Him females and for them males:

﴿ تِلْكَ إِذًا قِسْمَةٌ ضِيزَىٰ ﴾

“Then this is an unjust division.”

[Soorah an-Najm 53:22]

- 10- They obligate the woman to leave (her home) to vote. In the narration of Aboo Bakrah Nufay' ibn al-Haarith who said that the Messenger of Allaah ﷺ said:

« لَا يُفْلِحُ قَوْمٌ وَلَوْ أَمَرَهُمْ امْرَأَةٌ. »

*“A people who appoint a woman to be in charge of their affairs will never be successful.”*¹⁸⁵

Moreover, Allaah the Mighty and Majestic has obligated the woman to remain in her home. The woman's leaving the home

¹⁸⁴ At-Tirmidhee recorded in his *Jaami'*

¹⁸⁵ *Saheeh al-Bukhaaree*

could lead to trial and tribulation since the woman is surely from the sources of trial and tribulation.

Upon Aboo Sa'eed al-Khudree ؓ who said that the Messenger of Allaah ﷺ left on the day of *Adha* or *Fitr* (one of these two days of celebration for the Muslims) for the place of prayer. He passed by some women and then said:

« يَا مَعْشَرَ النِّسَاءِ تَصَدَّقْنَ فَإِنِّي رَأَيْتُكُنَّ أَكْثَرَ أَهْلِ النَّارِ. »

"O women, give charity, for indeed, I have seen that you are the majority of the people of the Hellfire."

They then asked, "Why is that so, O Messenger of Allaah?" He replied:

« تُكْثِرُونَ اللَّعْنَ، وَتَكْفُرُونَ الْعَشِيرَ، مَا رَأَيْتُ مِنْ نَاقِصَاتِ عَقْلِ وَدِينٍ أَذْهَبَ لِلْبِ الرَّجُلِ الْحَازِمِ مِنْ إِحْدَاكُنَّ. »

"You curse frequently and are ungrateful to your husbands. I have not seen anyone more deficient in their intellect or religion than you. A cautious, sensible man could be led astray by one of you."

The women asked, "O Messenger of Allaah, what deficiency is in our intellect and religion?" He replied:

« أَلَيْسَ شَهَادَةُ الْمَرْأَةِ مِثْلَ نِصْفِ شَهَادَةِ الرَّجُلِ؟ »

"Is not the testimony of two women equivalent to the testimony of a single man?"

They replied in the affirmative. He said:

« فَذَلِكَ مِنْ نُقْصَانِ عَقْلِهَا. أَلَيْسَ إِذَا حَاضَتْ لَمْ تُصَلِّ وَلَمْ تَصُمْ؟ »

"This is the deficiency in your intellect. Is it not true that a woman can neither pray nor fast during her menses?"

They replied in the affirmative. He said:

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« فَذَلِكَ مِنْ نُقْصَانِ دِينِهَا. »

"This is the deficiency in their religion." ¹⁸⁶

In addition, Usaamah ibn Zayd said Prophet ﷺ said:

« مَا تَرَكْتُ بَعْدِي فِتْنَةً أَضَرَّ عَلَى الرَّجَالِ مِنَ النِّسَاءِ. »

"I have not left after me any trial more harmful to men than women." ¹⁸⁷

We do not prohibit the woman's leaving the home for a necessity, because verily Islaamic law has certainly permitted her to leave in order to fulfill a need.

Allaah, the Exalted said concerning the two daughters of that righteous man:

﴿ وَوَجَدَ مِنْ دُونِهِمْ امْرَأَتَيْنِ تَذُودَانِ قَالَ مَا خَطْبُكُمَا قَالَتَا لَا

نَسْتَقِي حَتَّى يُصَدِّرَ الرَّعَاءُ وَأَبُونَا شَيْخٌ كَبِيرٌ ﴿

"And He found aside from them two women driving back (their flocks). He said, 'What is the matter with you?' They said, 'We cannot water (our flocks) until the shepherds take (their flocks). And our father is a very old man.'

[Soorah al-Qasas 28:23]

There were also women who came to the Prophet ﷺ asking about their religion.

The Prophet ﷺ saw Asmaa' as she was returning from the place where she fed Az-Zubayr's horses and he did not censure her for this.

The Prophet ﷺ when he wanted to travel would visit his wives and whoever from amongst them came quickly would leave with him, and there are many more examples of this.

¹⁸⁶ Saheehayn

¹⁸⁷ Saheeh Muslim

As for the status of permitting the woman who leaves her household, then (this is permitted) only if potential problems can be avoided and there does not exist any possible harms that would surface upon her leaving the home. There is no doubt that this (harms, problems, etc.) occurs when a woman leaves in order to vote.

A doubt-inciting claim and the refutation of it: A speaker from amongst them said, "Indeed, if we do not vote for a righteous man, a communist will jump into power."

The response: We are not empowered (with this) in the religion of Allaah.

Allaah the Exalted said:

﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ﴾

"Not for you is the decision."

[Soorah Aali 'Imraan 3:128]

It is important that we learn a lesson from our own situation. So just what exactly did the local assemblies and permanent committees do for us?! *Bint as-Sawsawah* and the progressive women stood up to lecture while the possessors of esteem and honor all nodded their heads. However, what did these committees do for us and how have these elections benefited us? For indeed they have been implemented but have done nothing to grant victory to the Religion of Allaah.

This is sufficient for the one who desires the truth, and has abandoned personal biases to accept the prohibition of elections.

I have seen the treatise entitled *The Islaamic Legality of Elections (Shar'iyatul-Intikhaabaat)* by 'Abdul-Majeed az-Zindaanee, and indeed contained therein is nonsensical speech and the evidences mentioned therein convey that which he could not support except by his desires. I ask Allaah that He grants him and us guidance.

Whoever asserts after reviewing the election process and what it contains of affairs that oppose Islaamic legislation that it is

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permissible; then this is nothing more than abstinence and the following of one's desires.



The Woman's Participation in Battle and her Self-Defense if the Need Arises



Aboo Ma'mar told us that 'Abdul-Waarith told us that 'Abdul-'Azeez told us upon the authority of Anas ؓ who said, "On the day of Uhud when the people were fleeing the Prophet, indeed I saw 'Aa'ishah bint Abee Bakr and Umm Sulaym and certainly they were busy; I saw the bangles around their ankles as they hurried with their water skins." In another narration, "They carried the water skins on their backs, and emptied them into the mouths of the people." ¹⁸⁸

Aboo Bakr ibn Abee Shaybah told us Yazeed ibn Haaron informed us that Hammaad ibn Salamah narrated upon the authority of Thaabit from Anas who said that Umm Sulaym took a dagger on the day of Hunayn, but Aboo Talhah was near her and saw her then he said, "O Messenger of Allaah, there is Umm Sulaym, she has with her a dagger." So the Messenger of Allaah ﷺ said, "Why do you have this dagger?" She said, "I have taken it so that I might tear open the belly of any of the idolaters that may approach me." This prompted the Messenger of Allaah ﷺ to laugh. She said, "O Messenger of Allaah, kill all those people other than us whom you declared to be free, they have been defeated at your hands." Then the Messenger of Allaah ﷺ said, "O Umm Sulaym certainly Allaah is sufficient for us and better." ¹⁸⁹



¹⁸⁸ *Saheeh al-Bukhaaree* [78/6]

¹⁸⁹ *Saheeh Muslim* [1442/3]

Be Mindful of the Women



Aadam told us that Shu'bah told us upon the authority of Sulaymaan at-Tameemee who said, I heard Aboo 'Uthmaan an-Nahdee narrate from Usaamah ibn Zayd ؓ that the Prophet ﷺ said:

« مَا تَرَكْتُ بَعْدِي فِتْنَةٌ أَضَرَّ عَلَى الرَّجَالِ مِنَ النِّسَاءِ. »

"I have not left after me any trial more harmful to men than women." ¹⁹⁰

The manner in which the women are harmful to the men has been clarified by ﷺ. He explains: because the nature of many naturally inclines towards them, and this drives a person towards the prohibited because of them, and incites a person to kill and develop animosity because of them, and the least of this is to desire this in this world, and what tribulation is more harmful than that? Surely, he said "after me" because their becoming a trial and tribulation for the men occurred after him. ¹⁹¹

Al-Haafidh said, "Certainly the trial of the women is more severe than the other trials which are endured. The following statement of Allaah the Exalted testifies to this:

﴿ زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ ﴾

'Beautified for the people is the love which they desire of women.'

[Soorah Aali 'Imraan 3:14]

¹⁹⁰ Saheeh al-Bukhaaree [5096/9], Muslim [2097/4] and At-Tirmidhee [2780] reported this and said it is "Hasan/Saheeh" (Sound/Authentic) and Ibn Maajah [3998].

¹⁹¹ Al-Mubaarakfooree in At-Tuhfah [53/8]

Thus, He made them from the most desirable of things, and His beginning with them before mentioning everything else indicates that it is the foundation of the desirable things.

Some wise people have said, "Women are evil, all of them, and the most evil thing about them is that one cannot do without them. This is the situation, in spite of the fact that they are deficient in both their intellects as well as their religion. She incites a man to give to her despite her deficiencies in intellect and religion just as she busies him and keeps him away from pursuing matters of the religion. She also encourages him towards destruction by inciting the pursuit of worldly pleasures and that is the worst of afflictions." [End of cited passage]

Muhammad ibn al-Muthanna told us that Muhammad ibn Bashshaar said that Muhammad ibn Ja'far told us that Shu'bah narrated upon the authority of Aboo Maslamah who said that he heard Aboo Nadhrah saying upon the authority of Aboo Sa'eed al-Khudree that the Messenger of Allaah ﷺ said:

« إِنَّ الدُّنْيَا حُلُوءَةٌ خَضِرَةٌ وَإِنَّ اللَّهَ مُسْتَخْلِفُكُمْ فِيهَا فَيَنْظُرُ
كَيْفَ تَعْمَلُونَ، فَاتَّقُوا الدُّنْيَا وَاتَّقُوا النِّسَاءَ، فَإِنَّ أَوَّلَ فِتْنَةٍ بَنِي
إِسْرَائِيلَ كَانَتْ فِي النِّسَاءِ. »

"Indeed this world is a verdant pleasure and certainly Allaah has entrusted you with it. So be considerate of how you interact in it. Be mindful of how you treat the women for indeed the first affliction to befall the children of Israel was the affliction of the women." ¹⁹²

Similarly, Satan tempts the children of Aadam with his beautification of falsehood and disguising it in the form of the truth; he also invites them to misguidance as our Lord has warned His servants in His statement:

﴿ يَبْنِيءَ آدَمَ لَا يَفْتِنَنَّكُمْ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُمْ مِنَ
الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْءَ مَا لَهُمَا إِنَّهُ يَرِنَكُمْ هُوَ

¹⁹² Saheeh Muslim [2098/4], Ibn Maajah [4000/2]

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وَقَبِيلُهُ، مِنْ حَيْثُ لَا تَرَوُهُمْ إِنَّا جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ لِلَّذِينَ لَا

يُؤْمِنُونَ ﴿

“O Children of Adam! Do not let Satan deceive you, as he expelled your parents [Adam and Hawwa (Eve)] out of Paradise, stripping them of their clothing, to show them their private parts. Indeed, he and his tribe see you from where you cannot see them. Surely, We made the devils allies for those who do not believe.”

[Soorah al-'A'raaf 7:27]

Therefore, in this manner she resembles Satan in that she is a trial for women. ‘Amr ibn ‘Alee told us that ‘Abd al-'Alaa told us Hishaam ibn Abee ‘Abdullaah ad-Dastuwaa’ee from Aboo az-Zubayr from Jaabir that the Messenger of Allaah ﷺ saw a woman then returned to his wife Zaynab while she was tanning (an animal) hide. Then he had intercourse with her and then later left to join his companions where he said:

« إِنَّ الْمَرْأَةَ تُقْبَلُ فِي صُورَةِ شَيْطَانٍ، وَتُذْبِرُ فِي صُورَةِ شَيْطَانٍ، فَإِذَا أَبْصَرَ أَحَدُكُمْ امْرَأَةً، فَلْيَأْتِ أَهْلَهُ؛ فَإِنَّ ذَلِكَ يَرُدُّ مَا فِي نَفْسِهِ. »

“Surely the woman comes in the appearance of a devil and goes in the appearance of a devil so if any of you sees a woman, then let him return to his wife, for indeed that repels what has afflicted him.”¹⁹³

An-Nawawee said: The scholars say that, its meaning is indicative of the desire, and the arousal of temptation. This occurs by way of her since Allaah the Exalted has created in the very nature of men an inclination towards women. Men achieve pleasure by merely looking at women and whatever is associated with them. Therefore, she is similar to Satan in his inviting towards evil by way of his whispering and his beautification of it.

The following can be derived from this:

¹⁹³ Saheeh Muslim [1021/2]

It is necessary that the woman does not leave (her home) to a place where she might have to mix with men, except in the case of necessity.

It is necessary for the man that he lowers his gaze away from her garments and that he generally avoids unnecessary mixing with her.¹⁹⁴ [End of cited passage]

Certainly, Islaamic legislation has severed every means that lead towards the (unlawful) temptation of women. From that is the following:

- 1- Musaddad who said Yahyaa informed us that Thaabit ibn Umaarah has informed us that Ghunaym ibn Qays said that Aboo Moosaa told me upon the authority of the Messenger of Allaah ﷺ who said:

« إِذَا اسْتَعْطَرَتِ الْمَرْأَةُ فَمَرَّتْ عَلَى الْقَوْمِ لِيَجِدُوا رِيحَهَا فَهِيَ كَذَا وَكَذَا. »

*"If a woman perfumes herself and then passes by a people (men) who then notice her scent, then she is like such and such."*¹⁹⁵

He (the Prophet ﷺ) mentioned a tremendous statement.

Haaroon ibn Sa'eed al-Aylee told us that Ibn Wahb told us Makhramah informed me upon the authority of his father from Busr ibn Sa'eed that Zaynab ath-Thaqafiyyah narrated from the Messenger of Allaah ﷺ that he said:

« إِذَا شَهِدْتَ إِحْدَاكُنَّ الْعِشَاءَ؛ فَلَا تَطَيَّبُ تِلْكَ اللَّيْلَةَ. »

*"If any one of you (women) observes 'Eesha prayer, then do not apply perfume that night."*¹⁹⁶

He also said ﷺ: Yahyaa ibn Yahyaa and Ishaq ibn Ibraaheem told us that Yahyaa: 'Abdullaah ibn Muhammad ibn 'Abdullaah ibn

¹⁹⁴ Sharh Muslim [187/9]

¹⁹⁵ Aboo Daawood [230/11] This narration is sound (Hasan) as mentioned in As-Saheeh al-Musnad [8/2].

¹⁹⁶ Saheeh Muslim [328/1]

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Abee Farwah from Yazeed ibn Khusayfah from Busr ibn Sa'eed from Aboo Hurayrah who said that the Messenger of Allaah ﷺ said:

« أَيَّمَا امْرَأَةٍ أَصَابَتْ بِخُورًا، فَلَا تَشْهَدَ مَعَنَا الْعِشَاءَ الْآخِرَةَ. »

"Any woman who applies incense (to herself) should not observe the final 'Eesha prayer with us."

Regarding his statement "the final 'Eesha prayer" As-Sindee said, "Perhaps the specification here was because of the fear for them during the night is greater or because it is from their habits to use incense at night."¹⁹⁷ [End of cited passage]

It is not a mystery concerning the excellence of attending the prayer in congregation and its superiority to the individual prayer by twenty-seven degrees. In spite of this, the woman is prohibited from observing the congregational prayer if she has adorned herself with perfume or incense in order to prevent a means towards the spread of evil.

Moosaa ibn Ismaa'eel told us Hamaad ibn Muhammad ibn 'Amr upon the authority of Aboo Salamah from Aboo Hurayrah that the Messenger of Allaah ﷺ said:

« لَا تَمْنَعُوا إِمَاءَ اللَّهِ مَسَاجِدَ اللَّهِ، وَلَكِنْ لِيَخْرُجْنَ وَهُنَّ تَفِيلَاتٌ. »

"Do not prohibit the female servants of Allaah from the Mosques (Masaajid), but let them go having not perfumed themselves (Tafilaat)."¹⁹⁸

The meaning of "Tafilaat" here is women who have not applied perfume. In addition, it is said that a woman is said to be *Tafilah* (the singular form of the plural *Tafilaat*) if her scent is different as mentioned in *Al-Fath*.¹⁹⁹

¹⁹⁷ As-Sindee said this in his commentary of *An-Nasaa'ee* [154/8]

¹⁹⁸ *Aboo Daawood*

¹⁹⁹ [349/2]

Truly it is appropriate that I draw your attention to an abominable action which some of the lands have been tried with. Whenever the women who visit each other do so, some of the hosts in these circumstances apply perfume and incense to the other women in their respective homes as a means of honoring their guests.

This is not permissible, as we have learned from the evidence that it is prohibited for a woman to leave if she has perfumed herself or applied incense to herself.

Nevertheless, honoring the guest is a matter that is legislated as the Prophet ﷺ said:

« إِنَّ لِرَّوْكَ عَلَيْكَ حَقًّا ... »

“Certainly, your guest has a right over you...”

Rather this matter is permissible, and if you did not do that, perhaps the guests would talk about you. However, you should not pay attention to their speech, rather toss it against the wall, and inform them why you do not do that.

From the perfumes is that which contains alcohol that are called “colognes.” It is obligatory that these perfumes are avoided even within the homes because the Prophet ﷺ has certainly cursed ten people regarding intoxicants and from them is the bearer of it and the one who applies it has certainly become a bearer of it.

The one who applies this type of perfume to her guests becomes more blameworthy than the first because she committed two prohibited actions:

- 1- The first is the application of perfume.
- 2- The second is that the perfume contains alcohol and alcohol is a type of intoxicant.

Therefore, you should not do this. Perhaps if you made them aware of this because of your action they might implement your advice and, in doing so, acquire the reward and merit of performing such an action.

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Just as the Messenger of Allaah ﷺ said:

« مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً كَانَ لَهُ أَجْرُهَا وَأَجْرُ مَنْ
عَمِلَ بِهَا إِلَى يَوْمِ الْقِيَامَةِ لَا يُنْتَقَصُ مِنْ أَجُورِهِمْ شَيْءٌ، وَمَنْ
سَنَّ فِي الْإِسْلَامِ سُنَّةً سَيِّئَةً كَانَ لَهُ وِزْرُهَا وَوِزْرُ مَنْ عَمِلَ بِهَا
لَا يُنْتَقَصُ مِنْ أَوْزَارِهِمْ شَيْءٌ. »

"Whoever introduced a good practice (Sunnah) into Islaam then for him there is the reward of it and whoever works in accordance to it until the Day of Resurrection; their rewards will not diminish in the least. And whoever introduced an evil practice (Sunnah) into Islaam then upon him is the burden of it and whoever works in accordance to it until the Day of Resurrection, and their burden will not diminished in the least." ²⁰⁰

On the authority of Sahl ibn Sa'd as-Saa'idee that the Messenger of Allaah ﷺ said:

« فَوَاللَّهِ لَأَنْ يَهْدِيَ اللَّهُ بِكَ رَجُلًا وَاحِدًا خَيْرٌ لَكَ مِنْ حُمْرِ
النَّعَمِ. »

"By Allaah, for Allaah to guide a single man by way of you is better for you than (the acquisition of) red camels." ²⁰¹

- 1- Yahyaa ibn Qaz'ah told us Ibraaheem ibn Sa'd reported on the authority of Az-Zuhree from Hind bint al-Haarith from Umm Salamah ؓ who said, "Whenever the Messenger of Allaah ﷺ used to end the prayer with the utterance of *As-Salaamu 'Alaykum* the women would then stand immediately following the completion of his statement while he would remain seated in his place for a short while before standing." He (Al-Bukhaaree) said, "We understand - and Allaah knows best - that this would allow the women to leave

²⁰⁰ Saheeh Muslim on the authority of Jareer ibn 'Abdullaah al-Bajalee

²⁰¹ Saheehayn

before they could (possibly) encounter any of the men.”²⁰²

So crowding which occurs between men and women is from the causes of trial. For this reason, the Prophet ﷺ used to remain temporarily in his place and similarly this was the practice of his companions as mentioned in the other narration of Al-Bukhaaree.²⁰³ The women used to stand immediately following the utterance of *As-Salaamu 'Alaykum*.

In our time, intermingling has become common in many of the workplaces, the schools, universities, hospitals, as well as other than that from the places of employment.

So many of the Muslims have become like anarchists except for those upon whom Allaah has had mercy. They follow along after the enemies of Islaam and their plots, and if not then they are definitely able to establish a section for men and a section for women.

Therefore, no one should say, “My intention is good” or “I am not concerned with intermingling.” This type of statement is not the product of a good heart nor is it the result of a virtuous intention.

The response to this (statement) is from two perspectives:

- 1- The first: A righteous intention rectifies the remainder of the body. As mentioned in the narration from An-Nu'maan ibn Basheer who said that the Prophet ﷺ said:

« إِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ أَلَا وَهِيَ الْقَلْبُ. »

“Certainly, there is a piece of flesh in the body, if it is righteous, the entire body will be righteous, and if it is corrupt, the entire body will be corrupt. Indeed, it is the heart.”²⁰⁴

²⁰² Imaam al-Bukhaaree said in his *Saheeh* [870 in *Fath*]

²⁰³ *Saheeh al-Bukhaaree* [866]

²⁰⁴ *Saheehayn*

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Consequently, the praiseworthy intention produces much good for its possessor.

Allaah says:

﴿ وَالْعَصْرَ ۚ إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُفٍ ۚ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ﴾

“By the time, truly Mankind is in loss, except those who believe and do righteous good deeds, and advise one another with the truth, and advise one another with patience.”

[Soorah al-'Asr 103:1-3]

In addition, how numerous are the verses that indicate the righteous action must follow the (proper) intention?

Al-Aajuree said, “So the actions – may Allaah bless you – of the limbs affirm the belief of the heart and the tongue. So whoever’s faith is not supported by actions; like the example of purification, prayer, charity, fasting, *Hajj*, and *Jihaad* and whatever else is similar to this; and while this individual is pleased with mere knowledge of an affair and professing it (without acting upon it). Then this person is not a believer and his knowledge and statements do not benefit him. His abandonment of actions is a nullifier of his belief and his performance of what we have mentioned would affirm for him his belief – and with Allaah is the success.”²⁰⁵ [End of cited passage]

- 2- The second: This statement is the product of a dead heart. As the poet says:

من يهن يسهل الهوان عليه ما الجرح يميت إيلام

“Whoever considers laziness acceptable, then disgrace is easy for him, what wound is there for the dead to feel.”

²⁰⁵ Al-Aajuree said in *Ash-Sharee'ah* [pg 120]

Thus, the one who says, “My intention is good” but he does not produce righteous actions, then his intention is useless and dead and it is upon him to rectify it.

Indeed Allaah says:

﴿ وَأَفْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ ﴾

“Do good, that you may be successful.”

[Soorah al-Hajj 22:77]

Similarly, it is very common that people intermingle amongst relatives who are not lawful relatives (*Mahaarim*) like the husband and the wife of his brother and the paternal uncle and his paternal uncle’s daughter and whatever is similar to this.

All of this is from the plotting of Satan, certainly Allaah the Exalted said:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ وَمَنْ يَتَّبِعْ

خُطُوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ ﴾

“O you who believe, do not follow the footsteps of Satan. And whoever follows the footsteps of Satan; then indeed he enjoins immorality and wrongdoing.”

[Soorah Noor 24:21]

2- ‘Alee ibn ‘Abdullaah told us Sufyaan told us ‘Amr told us upon the authority of Aboo Ma’bad from Ibn ‘Abbaas ؓ that the Prophet ﷺ said:

« لَا يَخْلُونَ رَجُلٌ بِامْرَأَةٍ إِلَّا مَعَ ذِي مَحْرَمٍ. »

“Do not leave a man (alone) with a woman except in the company of a lawful-relative (*Mahram*).”²⁰⁶

Then a man stood and said, “O Messenger of Allaah ﷺ my wife has left in order to perform *Hajj* and I have volunteered myself for such and such a military expedition?” He said:

²⁰⁶ Saheeh al-Bukhaaree [330/9]

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« ارْجِعْ فَحُجَّ مَعَ امْرَأَتِكَ. »

“Return and perform the Hajj with your wife.”²⁰⁷

Before the narration of 'Abbaas, it is related that 'Uqbah ibn 'Aamir said that Qutaybah ibn Sa'eed told us Layth told us upon the authority of Yazeed ibn Abee Habeeb from Abul-Khayr from 'Uqbah ibn 'Aamir that the Messenger of Allaah ﷺ said:

« إِيَّاكُمْ وَالذُّخُولَ عَلَى النِّسَاءِ. »

“Beware of entering upon the women.”

A man from the *Ansaar* then asked, “O Messenger of Allaah ﷺ, what about the father in law?” He said:

« الْحَمُوُ الْمَوْتُ. »

“The father-in-law is death.”²⁰⁸

Thus, being alone with the unlawful woman is a means towards being tempted by the woman and a woman being tempted by the man and for this reason, Islaamic law has prohibited it.

- 3- Haaroon ibn Sa'eed al-Aylee and Aboo Taahir told me (Aboo Taahir said “informed us” while Haaroon said, “told us.”) Ibn Wahb said Maalik told me upon the authority of Ibn Shihaab from 'Urwah that 'Aa'ishah told him concerning the pledge of allegiance (which the women put forward to the Prophet ﷺ) that, “The Messenger of Allaah ﷺ did not ever touch the hand of a woman not lawful to him except that he would accept from them their pledge of allegiance and commitment.²⁰⁹ So when it was requested (of a woman) and then later accepted, he said:

²⁰⁷ Muslim

²⁰⁸ Saheeh Al-Bukhaaree

²⁰⁹ Translator's Note: The exceptional clause used here is what is known in the 'Arabic language as *Istithnaa' Munqti'a* (or detached exclusion). This detached exclusion occurs when the object that is being exempted differs slightly from the subject matter from which it is being exempted. In this type of exceptional clause, there must be some connection between the two differing components in order for the exception to occur. An example of this could be found in the

« اذْهَبِي فَقَدْ بَايَعْتِكِ. »

“Go for indeed I have accepted your pledge.”²¹⁰

Qutaybah told us that Sufyaan told us upon the authority of Muhammad ibn al-Munkadir who heard Umaymah bint Ruqayyah say, “I swore allegiance to the Messenger of Allaah ﷺ along with other women. He said to us:

« فِيمَا اسْتَطَعْتَنَّ وَأَطَقْتَنَّ. »

‘Concerning that which you are able and from what is within your capacity.’

I said, ‘Allaah and His Messenger are more merciful to us than our own selves.’ Then I said, ‘O Messenger of Allaah ﷺ we swear our allegiance.’” Sufyaan (one of the narrators) said, “She means that we extended our hands in order to shake hands with the Prophet ﷺ, then the Messenger of Allaah ﷺ said:

« إِنَّمَا قَوْلِي لِمِائَةِ امْرَأَةٍ كَقَوْلِي لِامْرَأَةٍ وَاحِدَةٍ. »

‘Certainly, my statement to one hundred women is like my statement to a single woman.’²¹¹

Moosaa ibn Haaron told us Ishaq ibn Raahawayh told us that An-Nadhr ibn Shumayl informed us Shaddaad ibn Sa’eed ar-Raasibee told us he heard Yazeed ibn ‘Abdullaah ibn ash-Shikhkheer say that he heard Ma’qil ibn Yassar say that the Messenger of Allaah ﷺ said:

« لِأَنَّ يُطْعَنَ فِي رَأْسِ أَحَدِكُمْ بِمَخِيطٍ مِنْ حَدِيدٍ خَيْرٌ لَهُ مِنْ أَنْ يَمَسَّ امْرَأَةً لَا تَحِلُّ لَهُ. »

statement, “The travelers arrived except for their baggage.” So, just as it should not be understood that the baggage can be considered a traveler in the same sense as the people who traveled, likewise here it should not be understood that the Messenger of Allaah ﷺ ever touched the hand of a woman not lawful for him.

²¹⁰ Saheeh Muslim [1489/3]

²¹¹ At-Tirmidhee [220/5] with an authentic chain

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"To be struck in the head with an iron needle is better for you than to touch a woman who is not permissible for you." ²¹²

This prophetic narration indicates that the mere touching of an unlawful woman is from the major sins and is a means towards temptation.

Ash-Shinqeete said, "There is no doubt the touching of one body to another is stronger concerning the incitement of the natural instincts, and more susceptible to temptation than the looking with the eyes, and every reasonable minded individual affirms the validity of that." ²¹³ [End of cited passage]

Some people, whenever they would like to shake the hand of an unlawful woman or whenever a woman desires to shake the hand of an unlawful man, place on their hands some type of obstruction as though the meaning behind the prohibition was the touching of skin while other than that is permissible. This is falsehood, for indeed the evidence includes this (type of contact) while the reason for the prohibition of shaking the hands of unlawful individuals remains despite this action.

Some people only do so in certain situations like the day of 'Eed, or upon returning from travel when they visit their relatives, both the lawful from them as well as the unlawful. So they shake hands either intending closeness to Allaah in that action or because it has become customary and this holds true for the women as well.

This is a mistake. Shaking hands with unlawful relatives, specifically because of visitation, or the day of 'Eed, or in observation of the day of 'Eed is neither permissible for the men nor the women; but it does not reach the extent that it should be considered religious innovation (*Bid'ah*) except if what is intended by it is gaining closeness to Allaah. In this case, it is considered religious innovation (*Bid'ah*) because this did not exist during the time of the Prophet ﷺ.

²¹² Imaam at-Tabaraanee in *Al-Mu'jam al-Kabeer* [211/20] 'Abdaan ibn Ahmad told us that Nasr ibn 'Alee said, "My father informed me that Shaddaad ibn Sa'eed..." then he mentioned the remainder of the prophetic narration. The chain of this prophetic narration is sound (*Hasan*) by way of Shaddaad ibn Sa'eed because he is truthful but he makes mistakes as mentioned in *At-Taqreeb*.

²¹³ Ash-Shinqeete said in *Al-Adhwa'* [603/6]

It has come to us by way of 'Aa'ishah that the Prophet ﷺ said:

« مَنْ أَحَدَّثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ. »

*"Whoever introduces into our affair that which is not from then it is rejected."*²¹⁴

Moreover, Jaabir said that the Prophet ﷺ said:

« إِنَّ أَصْدَقَ الْحَدِيثِ كَلَامُ اللَّهِ، وَخَيْرُ الْهَدْيِ هَدْيُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَشَرُّ الْأُمُورِ مُحَدَّثَاتُهَا، وَكُلُّ مُحَدَّثَةٍ بَدْعَةٌ، وَكُلُّ بَدْعَةٍ ضَلَالَةٌ. »

*"Indeed the most truthful speech is the speech of Allaah and the best of guidance is the guidance of Muhammad ﷺ and the most evil of affairs are newly invented matters (in the religion). And every newly invented matter is an innovation (Bid'ah), and every innovation (in the religion) is misguidance."*²¹⁵

So regarding the statement, "And every newly invented matter is an innovation (*Bid'ah*), and every innovation (in the religion) is misguidance," then the word "every" is a statement from the statements which indicate generality so every religious innovation (*Bid'ah*) is included in this, and all of them are misguidance.

So the individual customs that do not have for them an origin in Islaamic legislation must be abandoned, particularly the visitation that occurs on the day of 'Eed, which consists of wasted time. Similarly the woman is not permitted to constantly leave her home.

Allaah the Exalted says:

﴿ وَفَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ ﴾

"And remain in your houses, and do not display yourselves like that of the times of ignorance."

[Soorah al-Ahzaab 33:33]

²¹⁴ Saheehayn

²¹⁵ Saheeh Muslim

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This is because the female visitor goes from one home to another. I do not prohibit fun and merrymaking on the two days of 'Eed. For indeed this is permissible, so long as it does not oppose the Book and the *Sunnah*.

Ahmad told us that Ibn Wahb told us that 'Amr informed us that Muhammad ibn 'Abdur-Rahmaan al-Asadee told him upon the authority of 'Urwah from 'Aa'ishah, who said: "The Messenger of Allaah ﷺ entered upon me while I was with two servant girls who were singing like the singing of the day of *Bu'aath* (a day of historical significance to the people of Madeenah), then he relaxed on the bed and turned his head. Then Aboo Bakr entered and he censured me saying, 'The instrument of Satan?! In the presence of the Prophet ﷺ!' So the Messenger of Allaah ﷺ drew close to him and then said, 'Leave them.' Then once he left them, I winked at them and they left. It was the day of 'Eed and black people were playing with shields and spears. Then, either I asked the Prophet ﷺ or he asked me, 'Would you like to watch?' Then I said, 'Yes.' So then, he stood in front of me, my cheek next to his cheek while he said, 'Carry on, O tribe of Arfadah!' until I became weary then he said, 'Enough?' I said, 'Yes.' He said, 'Then go.'"²¹⁶

Muhammad ibn Yahyaa told us that Aboo Nu'aym told us upon the authority of Israa'eel from Aboo Ishaq from 'Aamir upon the authority of Qays ibn Sa'd who said, "There was not anything which occurred during the time of the Messenger of Allaah ﷺ except that I saw it with the exception of one thing. Indeed the Messenger of Allaah ﷺ used to observe the merriment and festivities on the day of 'Eed *al-Fitr*."²¹⁷

As for the congratulations (specific to) the day of 'Eed, then certainly Shaykh al-Islam was asked concerning this. His response is presented in the following:

"There is no origin for it in Islaamic legislation. Indeed, it has been reported that a group of the companions used to practice this and consequently some of the Imaams permit this like Ahmad

²¹⁶ *Saheeh al-Bukhaaree* [440/2]

²¹⁷ Imaam Aboo 'Abdullaah ibn Maajah [413/1] The chain of this narration is authentic.

and other than him. However, Ahmad said, 'I will not initiate (the congratulations) with anyone, but if someone precedes me in this then I will respond to him because responding to a greeting is obligatory.' As for initiating the congratulations, then this is not a *Sunnah* that we are commanded with, nor is it from the things which we are prohibited from, so the one who does it has a reason to do so and the one who leaves it has a right to do so." ²¹⁸ [End of cited passage]

The statement of Imaam Ahmad ؒ "because responding to a greeting is obligatory" alludes to the statement of Allaah the Exalted:

﴿ وَإِذَا حُيِّمْتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا ﴾

"And when you are greeted with a greeting, return the greeting with a greeting better than it or at least return it. Allaah is ever over all things an Accountant."

[Soorah an-Nisaa' 4:86]

Indeed His statement "a greeting" is indefinite within the context of affirmation, and the indefinite within the context of affirmation necessitates generality.

- 4- From the reasons that prompt falling into trial is the softening of a woman's voice as Allaah the Exalted said:

﴿ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا ﴾

"If you fear Allaah, then do not be soft in speech (to men), lest he in whose heart is a disease should be moved with desire; but speak in an honorable manner."

[Soorah al-Ahzaab 33:32]

²¹⁸ *Majmoo' al-Fataawa* [252/24]

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Therefore, it is obligatory upon the woman that she avoids every means that might lead towards the temptation of men by way of her and that she protects her own honor.



Women are Deficient in their Intellect and their Religion



Muhammad ibn Rumh ibn al-Muhaajir al-Misree told us Al-Layth informed us upon the authority of Al-Haad from 'Abdullaah ibn Deenaar from 'Abdullaah ibn 'Umar that the Messenger of Allaah ﷺ said:

« يَا مَعْشَرَ النِّسَاءِ، تَصَدَّقْنَ وَأَكْثِرْنَ الْإِسْتِغْفَارَ؛ فَإِنِّي رَأَيْتُكُمْ
أَكْثَرَ أَهْلِ النَّارِ. »

“O women, give charity and seek forgiveness, for indeed, I have seen that you are the majority of the people of the Hellfire.”

Then one of them sensibly asked, “What is our situation, O Messenger of Allaah such that we are the majority of the inhabitants of the Hellfire?” He replied:

« تُكْتَبِرْنَ اللَّعْنَ وَتَكْفُرْنَ الْعَشِيرَ وَمَا رَأَيْتُ مِنْ نَاقِصَاتِ عَقْلِ
وَدِينٍ أَغْلَبَ لِدَيْ لُبِّ مَنْكُنَّ. »

“You curse frequently and are ungrateful to your husbands. I have not seen anyone more deficient in their intellect or Religion than you. A cautious, sensible man could be led astray by some of you.”

She said, “O Messenger of Allaah, what is deficiency in our intellect and religion?” He replied:

« أَمَّا نُقْصَانُ الْعَقْلِ: فَشَهَادَةُ امْرَأَتَيْنِ تَعْدِلُ شَهَادَةَ رَجُلٍ،
فَهَذَا نُقْصَانُ الْعَقْلِ، وَتَمَكُّتُ اللَّيَالِي مَا تُصَلِّي وَتُفْطِرُ فِي
رَمَضَانَ فَهَذَا نُقْصَانُ الدِّينِ. »

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“As for the deficiency of the intellect then the testimony of two women is equivalent to the testimony of a single man. This is the deficiency in intellect. Nights pass when she can neither pray nor fast during Ramadhaan (due to her menses). This is the deficiency in their Religion.”²¹⁹

The woman's status being that of deficiency in intellect and religion does not necessitate that it is permissible to humiliate her with it. The woman has feelings just as the man does, and she feels pain just as the man does.

Certainly, Allaah the Exalted says:

﴿ وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغَيْرِ مَا اكْتَسَبُوا
فَقَدْ أَحْتَمَلُوا بُهْتَنَا وَإِنَّمَا مُبِينًا ﴾

“And those who harm the believing men and women for other than that which they have deserved have indeed brought upon themselves slander and clear sin.”

[Soorah al-Ahzaab 33:58]

None of the women achieved completeness except for two. Aadam told us that Shu'bah said that 'Amr told us that Shu'bah informed us upon the authority of 'Amr ibn Murrah from Murrah from Aboo Moosaa al-Ash'aree ؓ that the Messenger of Allaah ﷺ said:

« كَمَلَ مِنَ الرِّجَالِ كَثِيرٌ، وَلَمْ يَكْمُلْ مِنَ النِّسَاءِ إِلَّا مَرْيَمُ بِنْتُ
عِمْرَانَ، وَأَسِيَّةُ امْرَأَةِ فِرْعَوْنَ. وَفَضْلُ عَائِشَةَ عَلَى النِّسَاءِ،
كَفَضْلِ الثَّرِيدِ عَلَى سَائِرِ الطَّعَامِ. »

“Many men have achieved completeness but none of the women have achieved completeness except for Maryam bint 'Imraan and Aasiyyah the wife of Pharaoh (Fir'awn). Moreover, the superiority of 'Aa'ishah over the women is like the superiority of porridge (Thareed) over the other types of food.”²²⁰



²¹⁹ Saheeh Muslim [79]

²²⁰ Saheeh al-Bukhaaree [3769/8]

From the Plotting of Women



Al-Hasan ibn Muhammad ibn as-Sabaah told me that Hajjaaj told us upon the authority of ibn Jurayj that 'Ataa' claimed that he heard 'Ubayd ibn 'Umayr say: "I heard from 'Aa'ishah ؓ that the Prophet ﷺ used to remain and drink honey with Zaynab bint Jahsh. So Hafsah and I conspired to say when the Prophet ﷺ came to either of us that, 'Indeed, I find with you the scent of *Maghaafeer*,²²¹ have you eaten from *Maghaafeer*?' So he entered upon one of them and that was said to him. Then he said, "There is no harm in that. I drank some honey with Zaynab bint Jahsh but I will cease to continue (this practice)." Then the following verse was revealed:

﴿ يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ ﴾

**'O Prophet, why do you prohibit (for yourself) what
Allaah has made lawful for you?'**

[Soorah at-Tahreem 66:1]

Until His statement:

﴿ إِنْ تَتُوبَا إِلَى اللَّهِ ﴾

'If the two of you repent to Allaah...'

[Soorah at-Tahreem 66:4]

Which was revealed concerning 'Aa'ishah and Hafsah; and His statement:

﴿ وَإِذْ أَسْرَأَ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ حَدِيثًا ﴾

**'And (remember) when the Prophet confided in one of
his wives a statement...'**

[Soorah at-Tahreem 66:3]

²²¹ Translator's note: *Maghaafeer* is the plural of *Mughfoor*, which is a sweet tasting gum with a foul odor.

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was revealed concerning his statement, "Rather, I drank honey."²²²

The definition of plotting (*Makr*): Ibn Al-Qayyim rah said, "The reality of plotting is making apparent one thing while hiding the opposite of this in order to arrive at one's aims. It can further be divided into two categories, the praiseworthy plotting, and the blameworthy plotting. From the praiseworthy plotting is the deception of Allaah concerning the people of deceit whom He will deceive as a punishment for them with their own actions; and the recompense is from the same type as their own actions."²²³

Allaah the Exalted says:

﴿ وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ
وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَكْرِينَ ﴾

"And (remember O Muhammad) when the disbelievers plotted against you to restrain you, or to kill you, or to exile you (from your home, i.e. Makkah); but they plot and Allaah plots, and Allaah is the Best of the plotters."

[Soorah al-Anfaal 8:30]

In addition, He says:

﴿ وَمَكَرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَكْرِينَ ﴾

"And they (the disbelievers) plotted, and Allaah plotted. And Allaah is the Best of the plotters."

[Soorah Aali 'Imraan 3:54]



²²² Saheeh al-Bukhaaree [374/9]

²²³ Ibn al-Qayyim said this in *Ighaathah al-Lahafaan* [388/1]

The Majority of the People of the Hellfire are Women

'Abdullaah ibn Maslamah told us upon the authority of Maalik from Zayd ibn Aslam from 'Ataa' ibn Yassar from Ibn 'Abbaas who said that the Messenger of Allaah ﷺ said:

« أُرِيْتُ النَّارَ فَإِذَا أَكْثَرُ أَهْلِهَا النِّسَاءُ، يَكْفُرْنَ. »

"I have been shown the Fire and surely the majority of its inhabitants are women who disbelieve."

It was said, "How do they disbelieve in Allaah?"

« يَكْفُرْنَ الْعَشِيرَ، وَيَكْفُرْنَ الْإِحْسَانَ. لَوْ أَحْسَنْتَ إِلَى إِحْدَاهُنَّ الدَّهْرَ ثُمَّ رَأَتْ مِنْكَ شَيْئًا قَالَتْ: مَا رَأَيْتُ مِنْكَ خَيْرًا قَطُّ. »

"They belie their spouses and they belie their good treatment. When you are good to them all the time then if they see from you anything, they say, 'I have never seen any good from you.'" ²²⁴

The desired meaning of disbelief here is the lesser disbelief. ²²⁵

Musaddad told us Ismaa'eel told us that At-Taymee informed us upon the authority of Aboo 'Uthmaan from Usaamah that the Prophet ﷺ said:

« قُمْتُ عَلَى بَابِ الْجَنَّةِ فَكَانَ عَامَّةً مَنْ دَخَلَهَا الْمَسَاكِينُ وَأَصْحَابُ الْجَدِّ مَحْبُوسُونَ غَيْرَ أَنَّ أَصْحَابَ النَّارِ قَدْ أُمِرَ

²²⁴ Saheeh al-Bukhaaree [583/1]

²²⁵ See Al-Fath [83/1]

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بِهِمْ إِلَى النَّارِ وَقُمْتُ عَلَى بَابِ النَّارِ فَإِذَا عَامَّةٌ مَنِ دَخَلَهَا
النِّسَاءُ. »

"I stood at the gate of Paradise and saw that the majority of the people who had entered it were the poor people, while the rich were prevented, but rather the people of the Fire had been ordered to be driven to the Fire. And I stood at the gate of the Fire and found that the majority of the people entering it were women." ²²⁶

'Uthmaan ibn al-Haytham told us that 'Awf told us upon the authority of Aboo Rajaa' from 'Imraan from the Prophet ﷺ who said:

« أَطَّلَعْتُ فِي الْجَنَّةِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا الْفُقَرَاءَ، وَأَطَّلَعْتُ فِي
النَّارِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءَ تَابِعَهُ أَيُّوبُ وَسَلَّمَ بِنُ زَرِيرٍ. »

"I have looked closely at the Paradise and have seen that the majority of its inhabitants are the poor. And I have looked closely at the Fire and have seen that the majority of its inhabitants are women." ²²⁷

'Ubaydullah ibn Mu'aadh told us my father told me that Shu'bah from Aboo at-Tayyaah who said that Matraf ibn 'Abdullaah had two wives then he returned from one of them. The other (wife) said, "Did you come from so and so?" He said, "I was with 'Imraan ibn Husayn who told us that the Messenger of Allaah ﷺ said:

« إِنَّ أَقْلَ سَاكِنِي الْجَنَّةِ النِّسَاءُ. »

'Indeed the fewest of the inhabitants of the Paradise will be women.' ²²⁸

Sulaymaan ibn Harb and Hasan ibn Moosaa both said that Hammaad ibn Salamah told us upon the authority of Ja'far al-Khatmee from 'Umaarah ibn Khuzaymah that Thaabit said, "We

²²⁶ Saheeh al-Bukhaaree [5196/9] This narration was also recorded in Saheeh Muslim [2236/4]

²²⁷ Saheeh al-Bukhaaree [5198/9] Also reported in Saheeh Muslim [2096/4]

²²⁸ Saheeh Muslim [2097/4]

were with 'Amr ibn al-'Aas on *Hajj* or *'Umrah* until we passed between the two mounts where we found a woman seated in her camel mount where she had also placed her hand on the camel mount." He said, "Then he began to incline and made his way down the slope, while we made our way along with him." Then he said, "We were with the Messenger of Allaah ﷺ in this place when we found ourselves amongst a multitude of crows. From them was a white winged crow with a red beak and legs. Then the Messenger of Allaah ﷺ said:

« لَا يَدْخُلُ الْجَنَّةَ مِنَ النِّسَاءِ؛ إِلَّا مِثْلُ هَذَا الْغُرَابِ فِي هَذِهِ
الْغُرَبَانِ. »

*'None of the women will enter the Paradise except the like of this crow from amongst these crows.'*²²⁹

Concerning his statement, "Except for the white winged crow," then it was said that it is the crow with white wings. It is also said it is the crow with white feet. The intent behind it was the small amount of those who enter the Paradise from the women because this description concerning the crow is rare and very few in number.²³⁰ [End of cited passage]

The situation of the women being they are the majority of the people of the Hellfire is merely caused by their own actions.

﴿ وَلَا يَظْلِمُ رَبُّكَ أَحَدًا ﴾

"And your Lord does not oppress anyone."

[Soorah al-Kahf 18:49]

Therefore, it is obligatory that we accept this and submit to the legislation of our Lord, and if some women are ignorant (of this) then we are not. If they are disobedient, then we do not become disobedient; and those so-called young sophisticates who rebel against the legislation of Allaah do not influence us.

Certainly, Allaah says:

²²⁹ Imaam Ahmad [205/4] This prophetic narration was also reported by Al-Haakim in *AlMustadrak* [602/4]. He said that it was authentic according to the conditions of *Muslim* even though he did not record it.

²³⁰ in *An-Nihaayah*

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﴿ وَإِنْ تَطِيعَ أَكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا تَخْرُصُونَ ﴾

“And if you obey most of those upon the earth, they will mislead you from the way Allaah. They follow nothing but conjecture, and they do nothing but lie.”

[Soorah al-An'aam 6:116]

He says:

﴿ وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ﴾

“And most of the people, although you strive (for it) are not believers.”

[Soorah Yooosuf 12:103]

Moreover, He says:

﴿ وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّاكِرُونَ ﴾

“And a few of my servants are grateful.”

[Soorah Saba' 34:13]

So, if you desire honor in this world as well as the Hereafter, the success of Paradise and salvation from the Fire then implement the Commands of Allaah, abstain from His prohibitions, and hold fast to the Book and the *Sunnah* upon the understanding of the pious predecessors.

For indeed Allaah says:

﴿ وَالَّذِينَ يُمَسِّكُونَ بِالْكِتَابِ وَأَقَامُوا الصَّلَاةَ إِنَّا لَا نَضِيعُ أَجْرَ الْمُصْلِحِينَ ﴾

“And those who hold fast to the Book and establish the prayer; certainly We will not allow the reward of the people of rectification to be lost.”

[Soorah al-'A'raaf 7:170]



The Rights of the Husband over his Wife



The word “right” is used to indicate that which is obligatory as well as something that is highly recommended:

From the rights of the husband over his wife:

- 1- Obedience to him when he calls her to his bed: (the wife's) disobeying him concerning this, if there does not exist an acceptable excuse (i.e. a woman's menses or her being sick and unable to do so), then this exposes her to the displeasure of Allaah and the angels cursing of her and a decrease in the reward for her prayer.

Muhammad ibn Bashshaar told us that Ibn Abee 'Adee told us upon the authority of Shu'bah from Sulaymaan from Aboo Haazim from Aboo Hurayrah ؓ that the Prophet ﷺ said:

« إِذَا دَعَا الرَّجُلُ امْرَأَتَهُ إِلَى فِرَاشِهِ، فَأَبَتْ، فَبَاتَ غَضِبَانَ
عَلَيْهَا، لَعَنَتَهَا الْمَلَائِكَةُ حَتَّى تُصْبِحَ. »

*“When a man calls his wife to his bed and she refuses such that her husband spends the night angry with her then the angels curse her until the morning.”*²³¹

In another narration from Imaam Muslim:

« وَالَّذِي نَفْسِي بِيَدِهِ، مَا مِنْ رَجُلٍ يَدْعُو امْرَأَتَهُ إِلَى فِرَاشِهَا
فَتَأْتِي عَلَيْهِ إِلَّا كَانَ الَّذِي فِي السَّمَاءِ سَاخِطًا عَلَيْهَا حَتَّى
يَرْضَى عَنْهَا. »

²³¹ Saheeh al-Bukhaaree [5193/9] Muslim also reported this narration [1060/2]

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“By the One in whose Hand my soul is, there is not a man who calls his wife to his bed and she refuses him except that those in the heavens are displeased with her until the morning.”

Muhammad ibn Ismaa'eel told us 'Alee ibn al-Hasan informed us that Al-Husayn ibn Waaqid said Aboo Ghaalib informed us that he said I heard Aboo Umaamah say that the Messenger of Allaah ﷺ said:

« ثَلَاثَةٌ لَا تُحَاوِرُ صَلَاتَهُمْ أَذَانَهُمْ: الْعَبْدُ الْآبِقُ حَتَّى يَرْجِعَ،
وَأَمْرَأَةٌ بَاتَتْ وَزَوْجُهَا عَلَيْهَا سَاحِطٌ، وَإِمَامٌ قَوْمٍ وَهُمْ لَهُ
كَارِهُونَ. »

“Three people’s prayers will not reach their ears. The runaway slave until he returns, the wife who sleeps while her husband is displeased with her, and the leader of a people who hates his subordinates.” ²³²

Concerning his statement “will not reach their ears” Al-Mubaarakfooree said, “Meaning that it will not be completely accepted and will not be raised to Allaah as the righteous actions would.” [End of cited passage]

Therefore, disobeying the husband in this matter is from the major sins and this is an indication of the great right of the husband over his wife.

Mahmood ibn Ghaylaan told us that An-Nadhr ibn Shumayl informed us that Muhammad ibn 'Amr informed us upon the authority of Aboo Salamah from Aboo Hurayrah that the Prophet ﷺ said:

²³² At-Tirmidhee [290/2] in *At-Tuhfah*. Aboo 'Eesaa said, “This prophetic narration is sound/strange (*Hasan/Ghareeb*) from this chain and Aboo Ghalib's name is Hazawwar.” I say that his chain is sound (*Hasan*) and 'Alee ibn al-Hasan is Ibn Moosaa ad-Daaraayjirdi who is trustworthy and Aboo Ghaalib Hazawwar is truthful, but he makes mistakes. The remainder of the men of this prophetic narration is well known.

« لَوْ كُنْتُ أَمِيرًا أَحَدًا أَنْ يَسْجُدَ لِأَحَدٍ، لَأَمَرْتُ الْمَرْأَةَ أَنْ

تَسْجُدَ لِزَوْجِهَا. »

"If I were to order anyone to prostrate to another, then I would have ordered the woman to prostrate to her husband." ²³³

- 2- That she does not fast voluntarily without his permission. Muhammad ibn Muqaatil told us that 'Abdullaah told us that Ma'mar informed us upon the authority of Hamaam ibn Munabbah from Aboo Hurayrah ؓ that the Prophet ﷺ said:

« لَا تَصُومُ الْمَرْأَةُ وَبَعْلُهَا شَاهِدٌ إِلَّا بِإِذْنِهِ. »

"A woman should not fast (voluntarily) while her spouse is present, except with his permission." ²³⁴

Therefore, if the woman fasted voluntarily while her husband did not permit it then her fasting is nullified and she is sinful. However, if he were to prohibit her from the fast that is obligatory upon her, then she should not obey him in this, because obedience is only in that which is good.

- 3- That she does not allow anyone to enter his home without his permission. Abul-Yamaan told us that Shu'ayb informed us that Abuz-Zinaad told us upon the authority of Al-'A'raj from Aboo Hurayrah ؓ that the Messenger of Allaah ﷺ said:

« لَا يَجِلُّ لِلْمَرْأَةِ أَنْ تَصُومَ وَزَوْجُهَا شَاهِدٌ إِلَّا بِإِذْنِهِ، وَلَا

تَأْذَنَ فِي بَيْتِهِ إِلَّا بِإِذْنِهِ، وَمَا أَنْفَقَتْ مِنْ نَفَقَةٍ عَنْ غَيْرِ أَمْرِهِ،

فَإِنَّهُ يُؤَدِّي إِلَيْهِ شَطْرَهُ. »

"It is not permissible that the woman fasts while her husband is present except with his permission. She should not allow (others) in his home except with his permission. Whatever she gives of charity (from the money which he has given to her) while he has

²³³ At-Tirmidhee, and this prophetic narration is sound.

²³⁴ Saheeh al-Bukhaaree [5192/9]

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not commanded her to give it in charity, then he receives half of the reward.”²³⁵

On the narration of Jaabir, which occurred during the farewell pilgrimage, the Prophet ﷺ said:

« وَلَكُمْ عَلَيْهِنَّ أَنْ لَا يُوطِئَنَّ فُرُشَكُمْ أَحَدًا تَكْرَهُونَهُ، فَإِنْ فَعَلَنَّ ذَلِكَ، فَاصْرَبُوهُنَّ صَرْبًا غَيْرَ مُبْرِحٍ... »

“Then for you upon them is that they do not allow anyone (to sit) on your furnishings whom you do not like but if she does that then strike her lightly (in a manner which is not severe)...”²³⁶

- 4 That she does not leave her home except with his permission. Imaam al-Bukhaaree رحمته said, “The chapter concerning the woman’s seeking permission from her husband to go to the mosque (*Masjid*) or other than that.”²³⁷

‘Alee ibn ‘Abdullaah told us that Sufyaan told us that Az-Zuhree told us upon the authority of Saalim from his father that the Prophet ﷺ said:

« إِذَا اسْتَأْذَنَتِ الْمَرْأَةُ أَحَدَكُمْ إِلَى الْمَسْجِدِ، فَلَا يَمْنَعُهَا. »

“If the woman seeks the permission of any of you to attend the mosque (*Masjid*) then do not prevent her.”

- 5- That she does not take any of her husband’s money without his permission. Muhammad ibn al-Muthanna told us Yahyaa ibn Hishaam said my father informed me on the authority of ‘Aa’ishah that Hind bint ‘Utbaah said: “O Messenger of Allaah, indeed Aboo Sufyaan is a stingy man who does not provide me with what is sufficient for me and my family. So is there any harm upon me if I take from any of his wealth?” He said:

²³⁵ Saheeh al-Bukhaaree

²³⁶ In Saheeh Muslim [1218]

²³⁷ Saheeh al-Bukhaaree [337/9]

« خُذِي مَا يَكْفِيكَ وَبَنِيكَ بِالْمَعْرُوفِ. »

“Take whatever is sufficient for you and your child in a manner which is reasonable.”²³⁸

The benefit in this narration is that if a man prohibits his wife from her sustenance and the sustenance of their children then it is permissible for her to take from his wealth whatever will sustain them sufficiently in a manner which is reasonable.

It is even more appropriate that she does not give charity when he has not permitted her to do so. Therefore, if she did this then she is sinful. However, if she gives charity with his permission then she receives the full reward of that.

‘Uthmaan ibn Abee Shaybah told us that Jareer told us upon the authority of Mansoor from Aboo Waa’il from Masrooq from ‘Aa’ishah ؓ that she said that the Prophet ﷺ said:

« إِذَا أَنْفَقَتِ الْمَرْأَةُ مِنْ طَعَامِ بَيْتِهَا غَيْرَ مُفْسِدَةٍ، كَانَ لَهَا أَجْرُهَا بِمَا أَنْفَقَتْ، وَلِزَوْجِهَا أَجْرُهُ بِمَا كَسَبَ، وَلِلْخَازِنِ مِثْلُ ذَلِكَ لَا يَنْقُصُ بَعْضُهُمْ أَجْرَ بَعْضٍ شَيْئًا. »

“When a woman gives in charity from the food of her household which is not spoiled, she will receive the reward for what she has spent, and her husband will receive the reward because of his earning, and the one who stores (the food) will also have a reward similar to it. The reward of one of them will not decrease the reward of the others.”²³⁹

Additionally, whenever she gives charity without his explicit permission then for her is half of the reward.

Yahyaa ibn Ja’far told me that ‘Abdur-Razzaaq told us upon the authority of Ma’mar from Hammaam who said that Aboo Hurayrah ؓ said that the Prophet ﷺ said:

²³⁸ Saheeh al-Bukhaaree [507/9] This narration was recorded in Saheeh Muslim [1338/3]

²³⁹ Saheeh al-Bukhaaree [300/4]

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« إِذَا أَنْفَقَتِ الْمَرْأَةُ مِنْ كَسْبِ زَوْجِهَا عَنْ غَيْرِ أَمْرِهِ فَلَهُ
نِصْفُ أَجْرِهِ. »

“When a woman spends (in charity) from the earnings of her husband without his knowledge then for him is half of the reward.”²⁴⁰

Concerning this narration there is another opinion. Al-Haafidh says: “The first opinion is that it is understood to be whatever is given (in charity) from the one whose money has been allocated for that, so when she gives it in charity it is as if he has given it because it was given from his wealth so he is rewarded for it. The fact that it was given without his order could indicate that his permission was generally granted implicitly. However, what is prohibited is what occurs explicitly and it is imperative that one of these two meanings is understood here and if not then whenever giving in charity occurs from his wealth without his permission whether it be general or specified, then she is encouraged to do so and rewarded for this.”²⁴¹ [End of cited passage]

- 6- That she beautifies herself for him. The discussion concerning the preference of cleanliness and beautification will come during our discussion of the issue of hair extensions.
- 7- That she tries to fulfill his needs. There is no doubt that from the good living conditions between the spouses is the woman's fulfillment of her husband's needs as well as her assisting him.

Allaah the Exalted says:

﴿ وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى ﴾

“And assist one another upon righteousness and piety...”

[Soorah al-Maa'idah 5:2]

Abou Hurayrah ؓ said that the Messenger of Allaah ﷺ said:

²⁴⁰ Saheeh al-Bukhaaree [301/4]

²⁴¹ Al-Fath. See also Subul as-Salaam [628/2]

« وَتُعِينُ الرَّجُلَ فِي دَابَّتِهِ فَتَحْمِلُهُ عَلَيْهِا، أَوْ تَرْفَعُ لَهُ عَلَيْهَا
مَتَاعَهُ صَدَقَةٌ. »

“And assisting a man to mount his animal, or helping him load
his provisions on it, is a charity.”²⁴²

On the narration of Aboo Hurayrah رضي الله عنه, who said that the Prophet صلى الله عليه وسلم said:

« وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ »

“Allaah will continue to assist the servant so long as the servant
continues to assist his brother.”²⁴³

Certainly, the scholars are in agreement concerning the legality of the woman’s serving her husband. Nevertheless, they differ as to its obligation.

From the scholars are those who hold that the woman is obligated to do so, they present as evidence what Imaam Al-Bukhaaree narrated.

Al-Humaydee told us that Sufyaan told us that ‘Ubaydullah ibn Abee Yazeed heard Mujaahid who said I heard ‘Abdur-Rahmaan ibn Abee Layla say upon the authority of ‘Alee ibn Abee Taalib that Faatimah رضي الله عنها came to the Prophet صلى الله عليه وسلم to ask him for a servant. Then he said:

« أَلَا أُخْبِرُكَ مَا هُوَ خَيْرٌ لَكَ مِنْهُ: تُسَبِّحِينَ اللَّهَ عِنْدَ مَنَامِكَ
ثَلَاثًا وَثَلَاثِينَ، وَتَحْمَدِينَ اللَّهَ ثَلَاثًا وَثَلَاثِينَ، وَتُكَبِّرِينَ اللَّهَ أَرْبَعًا
وَثَلَاثِينَ. »

“Should I not tell you what is better for you? Say, ‘Glorified is
Allaah (*SubhaanAllaah*)’ when you go to sleep thirty-three times
and say ‘All praise is for Allaah (*Al-hamdu lillah*)’ thirty-three

²⁴² Saheehayn

²⁴³ Saheeh Muslim

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times and say 'Allaah is the Greatest (*Allaahu Akbar*)' thirty-four times."

Sufyaan then said, "One of them is thirty-four so I did not leave off any of them after that." It was said, "Not even on the night of *Siffeen*?" He said, "Not even on the night of *Siffeen*."²⁴⁴

Al-Haafidh said: "The significance of this is that Faatimah, when she asked her father for a servant did not command her husband to fulfill this request, either by providing a servant or by paying someone to perform similar responsibilities nor did he recommend that he take on those responsibilities himself. If this were a sufficient resolution to this (dilemma) then the Prophet ﷺ would have ordered 'Alee with this just as he has ordered that she is to be paid her dowry (*Mahr*) before marriage (literally consummation). This is the situation while the presentation of the dowry (*Mahr*) is not obligatory if the woman is content with the dowry (*Mahr*) being delayed, so how could he order something that is not obligatory and refrain from ordering something obligatory?"

It has been reported that Ibn Habeeb narrated upon the authority of Asbagh and Ibn al-Maajashoon from Maalik that the service of the household is obligatory upon the woman whether the wife is a woman of lofty stature and honor or an impoverished woman. He said for this reason the Messenger of Allaah ﷺ commanded Faatimah with the service which was subtle and concealed while 'Alee was commanded with service which was overt and apparent.

Ibn Battaal relayed that some scholars said 'We do not know of anything from the narrations that the Prophet ﷺ ruled that Faatimah should implement concealed service but rather the matter between them remained upon what was well-known of amicable living and good behavior between them.'

As for imposing the woman with some type of service, then there is no origin for this; rather the consensus is established upon the idea that the husband should provide all of the sustenance and provisions for the wife." [End of cited passage]

²⁴⁴ *Saheeh al-Bukhaaree* [506/9] *Saheeh Muslim* [2091/4]

- 8- That she does not request divorce in situations that are harmful to her. Sulaymaan ibn Harb told us that Hammaad told us upon the authority of Ayoob from Abee Qilaabah from Aboo Asmaa' from Thawbaan that the Prophet ﷺ said:

« أَيَّمَا امْرَأَةٍ سَأَلَتْ زَوْجَهَا طَلَاقًا فِي غَيْرِ مَا بَأْسٍ فَحَرَامٌ
عَلَيْهَا رَائِحَةُ الْجَنَّةِ. »

“Any woman who asks her husband for divorce without (a legitimate) reason, then the scent of Paradise will be forbidden to her.”²⁴⁵

- 9- If he dies and she survives him then she should mourn him for a period of four months and ten days.

Allaah the Exalted says:

﴿ وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ
وَعَشْرًا ۖ فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ
بِالْمَعْرُوفِ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴾

“And those of you who die and leave wives behind them, they (the wives) should wait for four months and ten days, then when they have fulfilled their term, there is no blame upon you for what they do with themselves in a just and acceptable manner. And Allaah is Well-Acquainted with what you do.”

[Soorah al-Baqarah 2:234]

Al-Haafidh ibn Katheer said:²⁴⁶

This is a command from Allaah for the wives whose husbands die, that they should observe a mourning period, which consists of four months and ten nights. This ruling includes the wives with

²⁴⁵ Aboo Daawood with an authentic chain.

²⁴⁶ Al-Haafidh Ibn Katheer said this in his explanation of the Qur'aan with the checking of Shaykh Muqbil al-Waadi'ee [525/1]

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whom the marriage was consummated and otherwise, according to the consensus (of the scholars).

The proof that this ruling includes the case where the marriage was not consummated is included in the generality of this noble verse. In the prophetic narration recorded by Imaam Ahmad and the compilers of the *Sunan*, which At-Tirmidhee authenticated, Ibn Mas'ood was asked about a man who married a woman, but he died before consummating the marriage. He also did not specify a dowry (*Mahr*) for her. They kept asking Ibn Mas'ood about this until he said, "I shall give you my own opinion, and if it is correct then it is from Allaah, but if it is wrong then it is from my error and because of (the evil efforts of) Satan. In this case, Allaah and His Messenger are innocent of my opinion. She has her full dowry (*Mahr*)."

In another wording, "For her is a dowry of what is similar without decreasing or increasing upon it, upon her is the period of mourning and for her is her inheritance."

Ma'qil ibn Yassaar al-Ashja'ee ²⁴⁷ said, "I heard the Messenger of Allaah ﷺ rule with this in the situation concerning Buroo' bint Waashiq." Subsequently, 'Abdullaah exemplified true joy at this ruling. No one is exempted from that except the widow who is pregnant. For indeed, her waiting period lasts until she delivers even if that period does not last more than a moment because of the generality of the statement of Allaah the Exalted:

﴿ وَأُولَاتُ الْأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ ﴾

"And for those who are pregnant, their term is until they give birth."

[Soorah at-Talaaq 65:4]

Ibn 'Abbaas used to rule in this matter that it was upon her to wait for the longer of the two terms to elapse, either her delivery or the four months and ten nights in an attempt to reconcile between the two verses. This is a strong opinion and an ideal path if it was not for what has become established in the *Sunnah*.

²⁴⁷ My father ﷺ said in his commentary of Ibn Katheer, "Ibn Sinaan attests to his correctness in *Tuhfah al-Ashraaf*."

From the prophetic narration concerning Subay'ah al-Aslamiyyah which is extracted from the *Saheehayn*, from more than one chain of narration, that her husband Sa'd ibn Khawlah died while she was pregnant. A lot of time did not elapse between his death and the time when she delivered.

In another narration, "So she gave birth after he died by a few nights. Thus, once her post-partum bleeding ceased, she prepared herself for possible engagement. Then Aboo as-Sanaabil ibn Ba'kak who said to her, 'Why is it that I see you beautified as though you wish to marry?' By Allaah it is not for you to marry until four months and ten nights pass.' She replied, 'When he said that to me I put on my clothes that night and went to the Messenger of Allaah ﷺ and asked him about that. I became at ease when he informed me that I became free to marry once I gave birth and he ordered me to marry if I so desired.'"

Similarly, the wife is exempted if she is a slave-girl. In this case, her waiting period is half of the waiting period of a free woman (two months and five nights upon the statement of the majority). This is because, since she receives half of the prescribed punishment for the free woman according to Islaamic legal retribution, she similarly receives half of what is decreed for a free woman in the matter of the mourning period.

From the scholars are the likes of Muhammad ibn Sireen and some of the *Dhaahiriyyah* who make equal the periods of mourning for all of the wives, free and slave alike because of the generality of the verse. This is because the mourning period is from the naturally occurring affairs in which the creation is equal.

Sa'eed ibn al-Musayyab and Aboo al-'Aaliyyah and other than him have mentioned that the wisdom behind the establishment of four months and ten nights for the widow is to establish the content of the womb as it relates to pregnancy. So if the woman waits the duration of this period it will then become clear if indeed there was something present in her womb.

Similarly as it has been reported in the prophetic narration of Ibn Mas'ood:

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« إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا، ثُمَّ
يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يَبْعَثُ
إِلَيْهِ الْمَلَكُ، فَيَنْفُخُ فِيهِ الرُّوحَ. »

“Certainly, the creation of one of you is gathered in the womb of his mother for forty days, then he becomes a clinging substance similar to this, then he becomes a small portion of flesh similar to this, then the angel is sent to him and the soul is breathed into him.”²⁴⁸

So these three sets of forty (days) equal four months with ten (additional) days mentioned as a precautionary measure. This is for what might decrease from some of the months and then what may appear after the soul is breathed into it, and Allaah knows best.

Ihdaad: (linguistically) conveys the meaning of restraint. It is an expression used to indicate abstaining from beautification by way of perfume, clothing, or whatever might lead towards marriage (i.e. clothing, jewelry, or other than that). The *Ihdaad* (restraint) is obligatory upon every wife whose husband passes away (before they do) whether they are young or old, free, or captive (i.e. slave), Muslim, or disbeliever because of the generality of the verse.

Ath-Thawree as well as Aboo Haneefah and his followers said that, “There is no *Ihdaad* (restraint) for the disbeliever.” This was also the position of Ashhab and Ibn Nafi’ who are both from the followers of Maalik.

The evidence that is used to support this position is the statement of the Messenger of Allaah ﷺ who said:

« لَا يَحِلُّ لِمَرْأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ تُجِدَّ عَلَى مَيِّتٍ
فَوْقَ ثَلَاثٍ، إِلَّا عَلَى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا. »

“It is not permissible for a woman who believes in Allaah and the Last Day to restrain herself (in mourning) over a deceased individual for more than three days, except if the deceased is her

²⁴⁸ Saheehayn and other than them

husband for whom she should mourn four months and ten (nights)."

They said, "So he made it (mourning) an act of worship." Aboo Haneefah, his supporters, and Ath-Thawree also included the young in this exemption because of their lack of accountability. Aboo Haneefah and his supporters added the Muslim slave girl as well because of her apparent deficiency. [End of cited passage]

Also, from the evidence which support the obligation of the wife restraining herself due to mourning following the death of her husband is the statement of Musaddad who told us Bishr ibn al-Mufadhhal told us that Salmah ibn Alqamah told us upon the authority of Muhammad ibn Sireen who said that one of the sons of Umm 'Atiyah ؓ passed away. So when the third day came she called for a yellow perfumed powder, which she applied. She said, "We have been prohibited from mourning for more than three days except for (our) husbands."²⁴⁹

Al-Humaydee told us that Sufyaan told us that Ayoob ibn Moosaa said that Humayd ibn Nafi' told me upon the authority of Zaynab bint Abee Salamah who said:

When the news of Aboo Sufyaan's death came from Shaam, Umm Habeebah called for a yellow perfumed powder on the third day. She wiped her cheeks and her arms and then said, "I would not be doing this if I had not heard the Messenger of Allaah ﷺ say:

« لَا يَجِلُّ لِمَرْأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ تُجِدَّ عَلَى مَيِّتٍ
فَوْقَ ثَلَاثٍ, إِلَّا عَلَى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا. »

It is not permitted for a woman who believes in Allaah and the Last Day to restrain herself (in mourning) a deceased individual for more than three days, except if the deceased is her husband for whom she should mourn four months and ten (nights)."

The women are divided into three categories regarding this affair; two extremes and one of moderation.

²⁴⁹ Saheeh al-Bukhaaree [145/3]

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The first extreme consists of those who exaggerate concerning the period of mourning and restraint (*Ihdaad*). So if someone close to them passes away, then they abstain from many permissible actions like the application of *Henna*, and every form of beautification, and they do this while mourning relatives other than the husband. As for their period of mourning and restraint (*Ihdaad*) for the husband, then they mourn him for an entire year without bathing and perfuming themselves and they confine themselves to a dark place such that they will not see even a child. If she unexpectedly sees the child, then she begins this exaggerated mourning practice again. Their exaggeration goes on to include other such nonsense aside from the practices that we have mentioned.

The second extreme is those who do not bother with the practice of the period of mourning and restraint (*Ihdaad*). If the husband of one of these women passes away, then she does not raise her head because of this. She may leave her home and speak with men as well as beautify herself. Perhaps she does not do so immediately following her husband's death, but she ultimately does so before the conclusion of her period of mourning (i.e. four months and ten nights).

The people of moderation implement whatever their Lord has legislated and abstain from whatever He has prohibited. Therefore, we ask that Allaah make us from the women of moderation.

Notice that in what has been reported concerning this matter is there is no mention of a specific garment that should be worn by the mourning woman. Should it be black or other than that? The standard here is that she wears a garment that is not inherently a means of beautifying herself and Allaah knows best.

It should also be known that the period of mourning and restraint (*Ihdaad*) for other than the husband is not obligatory. Nevertheless, since the nature of the hearts is that they are affected by the death of a relative; Islaamic law permits this for three days. Whoever does not do this, then there is nothing wrong with that. The example of this is when Umm Sulaym's son died; she behaved as though he was still alive with her husband Talhah.

We return to the main subject here, which are the marital rights. Therefore, I say that it is upon the wife to hasten towards implementing the orders of her husband that are restricted by the Book and the *Sunnah*.

Certainly, Islaam has considered the affairs that occur in the lives of the Muslims. From these affairs is married life. Hence, it becomes apparent that for each of the two spouses there are rights that need to be fulfilled by the other.

Therefore, if the spouses wish to create happiness between them, then each one of them should establish the rights of the other. Truly, some spouses only concern themselves with maintaining their own rights such that they ensure that none of their rights are neglected while forgetting the rights that are upon them to fulfill.

Indeed from the rights of the wife over her husband is that:

- 1- He provides her sustenance as mentioned from the narration of of Jaabir, which occurred during the farewell pilgrimage where it was said, "For them, it is upon you to provide for them and clothe them according to that which is reasonable."²⁵⁰ The sustenance of wife is the feeding of her and clothing her in accordance to the ability of the husband.
- 2- If he disciplines her, he should never strike her in the face.
- 3- If he disciplines her, he should never disgrace her.
- 4- If he disciplines her he should never shun her, except from within the limits of their home. The evidence to support these three matters is on the authority of 'Afaan who told us Hamaad ibn Salamah told us, that Aboo Qaz'ah al-Baahilee informed us upon the authority of Hakeem ibn Mu'aawiyah from his father who said, "I came to the Messenger of Allaah ﷺ..." In this prophetic narration it is mentioned, "What is the right of the wife of any of us which upon us to fulfill?"

He said:

²⁵⁰ *Saheeh Muslim*

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« تَطْعِمُهَا إِذَا طَعِمْتَ، وَتَكْسُوهَا إِذَا اكْتَسَيْتَ، وَلَا تَضْرِبُ
الْوَجْهَ وَلَا تُفَبِّحُ، وَلَا تَهْجُرُ إِلَّا فِي الْبَيْتِ. »

“That you feed her from what you feed yourselves, and that you clothe her when you clothe yourself and that you avoid striking her face and you do not disgrace her and do not avoid her except in the home.”²⁵¹

His statement, “and do not avoid her except in the home” does not oppose what is mentioned in *As-Saheeh*. This is because the Prophet ﷺ avoided his wives in a watering place outside of his home. Therefore, if the benefits of the situation necessitate that the abandonment of the wife should occur inside the home then the abandonment should occur inside the home; but if the opposite occurs then the abandonment should occur outside the home and Allaah knows best.

As for Imaam al-Bukhaaree, then he says, “Certainly the prophetic narrations which mention abandonment outside of the home are more authentic.”

- 5- When he arrives from traveling, he does not arrive unexpectedly surprising her by entering the home in order to check up on her. Jaabir narrated that we were with the Messenger of Allaah ﷺ then once we returned, we began to leave in order to enter (our homes) when he said:

« أَمْهَلُوا حَتَّى تَدْخُلُوا لَيْلًا - أَيَّ عِشَاءٍ - لِكَيْ تَمْتَشِطَ
الشَّعْتَةَ، وَتَسْتَجِدَّ الْمُغِيْبَةَ. »

“Wait until nightfall – the time of 'Eesha' prayer – upon your return so that the woman might comb her hair and groom herself.”²⁵²

- 6- That he teaches her. His teaching should consist of tenderness and leniency, for indeed the Prophet ﷺ said:

²⁵¹ Ahmad [30/5]

²⁵² Saheehayn

« مَا كَانَ الرَّفْقُ فِي شَيْءٍ إِلَّا زَانَهُ، وَمَا نَزَعٌ مِنْ شَيْءٍ إِلَّا
شَانَهُ. »

“Tenderness has never been added to something except that it beautified it and tenderness has never been removed from something except that it debases it.”

Some men – may Allaah guide them – do not put forth sufficient efforts in teaching their wives, so he may burden her with things which are above her level and beyond her capacity. If she does not do these things then she is shamed. These men should fear Allaah and know that Allaah is more capable of affecting the woman who is weak, whom the Prophet ﷺ likened to vessels. The magnificent history of the Messenger of Allaah ﷺ did not contain the like of these attacks; rather he was compassionate, merciful, lenient, and easygoing.

‘Abdullaah ibn Yoosuf told us that Maalik informed us upon the authority of Shihaab from ‘Urwah ibn az-Zubayr from ‘Aa’ishah ؓ that she said, “The Messenger of Allaah ﷺ did not used to choose between two affairs except that he would select the easier of the two so long as it did not necessitate transgression. If it contained transgression then he used to be the furthest of the people from it. And the Messenger of Allaah ﷺ did not retaliate or avenge for himself except when the sanctity of Allaah had been violated because in this situation his retaliation was for Allaah.”²⁵³

Muhammad ibn Yahyaa told us that Muhammad ibn Yoosuf informed us that Sufyaan informed us upon the authority of Hishaam ibn ‘Urwah from his father from ‘Aa’ishah who said that the Messenger of Allaah ﷺ said:

« خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ، وَأَنَا خَيْرُكُمْ لِأَهْلِي. »

“The best of you are those who are best to their families and I am the best of you to my family.”²⁵⁴

²⁵³ Saheeh al-Bukhaaree [566/6]

²⁵⁴ At-Tirmidhee [394/10] with an authentic chain.

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Sulaymaan ibn 'Abdur-Rahmaan told us while both he and 'Alee ibn Hajr said that 'Eesaa ibn Yoonus informed us that Hishaam ibn 'Urwah told us upon the authority of 'Abdullaah ibn 'Urwah from 'Urwah from 'Aa'ishah. She said, "Eleven women sat together and promised not to conceal anything concerning the secrets of their husbands.

The first (woman) said, 'My husband is like the meat of a scrawny lean camel which is confined to the top of a mountain which is neither easy to climb, nor is the meat fat, such that one might endure the burden of acquiring it.'

The second (woman) said, 'I will not disclose my husband's secrets. Certainly, I fear that I may not be able to finish his story, for if I were to describe him, I must mention all of his defects and deficiencies.'

The third (woman) said, 'My husband is a tall man; if I were to speak (of him) he would divorce me, and if I were to remain silent, he would abandon me leaving me neither divorced nor treating me as a wife.'

The fourth (woman) said, 'My husband is a moderate person like the night of *Tihaama*, which is neither hot nor cold. I am neither afraid of him, nor am I discontented with him.'

The fifth (woman) said, 'My husband, whenever he enters (the house) is like a leopard, and when he leaves, he is like a lion. He does not ask about whatever is in the house.'

The sixth (woman) said, 'Whenever my husband eats, he eats too much, and whenever he drinks he leaves nothing, and if he sleeps he sleeps away from me covered in garments and does not stretch out his hand in order to inquire into my situation.'

The seventh (woman) said, 'My husband is an oppressor. Every defect is present in him. He may injure your head or your body or he may even do both.'

The eighth (woman) said, 'My husband is soft to the touch like a rabbit and his scent is like a *Zamab* (a type of good smelling plant).'

The ninth (woman) said, 'My husband is a generous man who carries a large sheath for his sword. His ashes are abundant and his home is near to the people so that they could easily consult him.'

The tenth (woman) said, 'My husband is Maalik, and what can I say about Maalik? Maalik is greater than whatever I might say about him. Most of his many camels are kept at home (ready to be slaughtered for his guests) and only a few are taken out to pasture. When the camels hear the sound of a small drum they realize that they will be slaughtered for the guests.'

The eleventh (woman) said, 'My husband is Aboo Zar'a, and what can I say about Aboo Zar'a? He has given me many ornaments and my ears have become filled with them. My arms have become large (i.e., I have become fat). He has honored me, and I have become so pleased that I feel proud of myself. He found me impoverished, living with my family who were shepherders. He brought me to a respected family possessing horses and camels, and threshing and purifying grain. Whatever I say, he does not rebuke or insult me. When I sleep, I sleep until late in the morning, and when I drink, I drink my fill. As for the mother of Aboo Zar'a, then what can I say concerning the mother of Aboo Zar'a? Her saddlebags were always filled with provision and her house was spacious. As for the son of Aboo Zar'a, then what can I say concerning the son of Aboo Zar'a? His bed is as narrow as an unsheathed sword and the arm of a kid (of four months) satisfies his hunger. As for the daughter of Aboo Zar'a then she is obedient to her father just as she is obedient to her mother. She has a well-built body and that arouses the jealousy of her husband's other wife. As for the slave-girl of Aboo Zar'a, then what can I say concerning the slave-girl of Aboo Zar'a? She does not disclose our secrets but rather she preserves them. She does not waste our provisions and does not leave garbage scattered around our house.'

The eleventh woman added, "One day Aboo Zar'a left at the time when the animals were being milked. He saw a woman who had two sons like two leopards playing with her breasts. Upon seeing her, he divorced me and married her. Thereafter, I married a noble man who used to ride a fast tireless horse and always kept a

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spear in his hand. He provided me with many wonderful things. He gave me a pair of every kind of livestock and said, 'Eat (of this), O Umm Zar'a, and give provision to your relatives.' She added, "Yet, all those things which my second husband gave me could not fill the smallest vessel of Aboo Zar'a's."

'Aa'ishah then said, "The Messenger of Allaah ﷺ said: 'I am to you as Aboo Zar'a was to Umm Zar'a.'" ^{255 256}

²⁵⁵ Saheeh al-Bukhaaree [254/9]

²⁵⁶ Some terminology from this prophetic narration which is taken from *Al-Fath*:

Ghath: A scrawny lean camel that is deemed defective because of its scrawniness, meaning it is abandoned.

Innee Akhaafu An Laa Adhrahu: Meaning, "I fear that I might not be able to leave any of his secrets," so the pronoun here returns to the *Khabr* predicate, which is because of its length and multitude. If she were to begin divulging his secrets, she would be unable to complete it. Therefore, she sufficed herself by alluding to his deficiencies out of fear that her speech might become lengthy if she were to mention all of it.

'Ujarahu wa Bujarahu: The *'Ujar* controls the blood and sweat in the body until it exits. The *Bujar* is similar to it except that it is specific to whatever is in the stomach. This is what has come from *Al-Asma'ee* and other than him, and *Al-Haafidh* has mentioned some other statements similar to it.

Qaalat ath-Thaalithah: Zawjee Al'Ashannaq: Aboo 'Ubayd and a group of others, meaning that he is tall. *At-Taghaalibee* added that his being tall is blameworthy and *Al-Haafidh* has mentioned some other statements similar to it.

In Akala Laff: The intended meaning of [the *Laff*] here is indulging in it and demanding more of it until there is nothing left.

Wa in 'Idhtaja' Itaffa: Means that he slept in a particular area and wrapped himself in his blankets by himself and distanced himself from his wife as a means of alienating her. So she is depressed and sad because of this, and for this reason she says, "And (he) does not stretch out his hand in order to inquire into my situation," which indicates that he does not stretch out his hand to her in order to discover what is affecting her by way of sadness, such that he might remove it. It is possible that the intent behind this expression was that he would sleep the kind of sleep, which is typical for the feeble, weak, and lazy. The intended meaning of *Al-Bath* here is sadness.

Ghayaayaa' aw 'Ayaayaa': *Al-Ghayaayaa' at-Tabaqaa'*: "The incompetent one whose situation is complicated by his own incompetence." Aboo 'Ubayd said concerning this, "*Al-'Ayaayaa'* which is written without distinguishing letter markings is that which is neither beaten nor impregnated from the camels. When it is written with distinguishing letter markings, it means something of little or no value." *At-Tabaqaa'* is the old incompetent one, while he also mentioned other statements similar to this.

Shajjaka: is the injury inflicted upon your head and generally, wounds that afflict the head are called *Shajjaaj*.

Fallaka: means a wound which afflicts the body, but it is possible that the meaning here is when everything of yours is removed from you or your exposing of his insolent speech and severe argumentation.

Wa ar-Reeh Reeh Zamab: the word *Zamab* is on the same morphological scale as the word *Amab* only the first letter here is *Zay*. *Zamab* is a sweet smelling plant while it is also said that it is an enormous tree in *Shaam*, near the mountain of Lebanon that does not bear fruit. This tree has leaves that are greenish yellow as mentioned by 'Iyyaadh. Ibn al-Baytaar and other than him from the people who classify words and definitions reject this and mention other possible meanings.

Taweel an-Nijaad: with a *Kasrah* beneath the *Noon* and *Jeem* while the *Jeem* is pronounced lightly. This is the thing in which a sword is carried (i.e. sheath). She means here that he is tall in stature and this necessitates that he has a large sheath for his sword. From the context of her speech, it is understood that he is the possessor of a sword. She alludes to his courage with this because the 'Arabs used to praise people by describing them as tall just as they used to ridicule people by describing them as short.

'Atheem ar-Ramaad: indicates that fire was used to provide for and entertain his guests and that it would not be extinguished such that his guests could always find their way to it and for this reason his ashes of the fire would be abundant.

Qareeb al-Bayt min an-Naad: *An-Naadee* and *An-Nadee* is the gathering place of people. Therefore, in this description she has described him in an honorable and noble manner with regards to his people. Al-Haafidh then said, "What becomes apparent from her speech is that she described him with prevalence, nobility, good character, and amicable cohabitation."

Al-Mizhar: with a *Kasrah* beneath the *Meem* and a *Sukoon* above the *Zay* and with a *Fathah* above the *Haa'* is an instrument from the instruments of amusement. It is said that it is the lute and the lute is a square drum.

Anaasa: Moved.

Wa Mala' min Shahmi 'Adhudee: means what Aboo 'Ubayd said, "The arm here has not been mentioned alone, but rather the entire body was intended in this description. This is because whenever the arm becomes fat, the rest of the body also becomes fat. The arm was mentioned specifically here because it is the closest of the things that a person might see from another person's body."

Wa Bajjahanee fa Bajihat: the intended meaning here is that he pleased her and hence, she was pleased and he has mentioned other statements similar to this.

Wa Bi Shiqat: it is the place of his eye.

Ahl Saheel: means horses.

Wa Ateet: means camels.

Wa Daa'is wa Munaq: Al-Haafidh said, after mentioning other speech, "In summary, she mentioned that he brought her from the difficult life of her family to a great amount of affluence by way of horses, camels, and vegetation, as well as other than that."

Wa Arqudu wa fa Atasabbahu: meaning, "I sleep in the mornings," and this is the sleep early in the morning from which one does not wake. In this phrase is an indication that would sufficiently allow her time to sleep in the mornings without having to concern herself with the affairs of the home and her children.

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Sa'eed ibn Salamah said that Hishaam said, "And do not take our home as a resting place to inhabit." Aboo 'Abdullaah said, "Some have said, 'Then I drink my fill (*Ataqammahu*) with a *Meem*," and this is the most authentic.

Therefore, the Prophet ﷺ listened to 'Aa'ishah while she narrated this story to him, which took approximately twenty minutes, and he did not become agitated by this. Rather he said

'Ukoomuhaa: the plural of *'Ik*m with a *Kasrah* beneath the 'Ayn and a *Sukoon* above the *Kaaf*, which are the sacks and loads in which personal belongings are collected.

Radaah: means bones, many of which are large. This was what Aboo 'Ubayd said while Al-Harawee said, "It means heavy. It is said to be the large battalion *Radaah* that moved slowly because of the presence of large numbers. It is also said to be the woman if she possesses a large backside. Heavy hips are considered "*Radaah*." Ibn Habeeb said, "Certainly it is *Radaah*, meaning full-figured." To the extent that Al-Haafidh said, "The meaning here is that she described the mother of her husband to possess many utensils, furniture, clothing and that she possessed an abundance of wealth and an enormous home. This description can either be taken literally to indicate an abundance of wealth or metaphorically to describe a multitude of good, affluent living, and kindness towards their visitors because they say, 'So and so has a hospitable home,' meaning that he honors whomever visits him. In her description of the mother of her husband, she also alluded to her husband being extremely dutiful to his mother and that he does not belittle her in her old age because this is what usually occurs when a person has a mother whose description is similar to this."

Tunqqithu: means to rush into something deceptively in order to secretly steal something.

Wa Laa Tamla'u Baytanaa Ta'theethan: means that she benefits the home and is mindful of its maintenance. She discards its garbage while keeping it far away from the home. She does not restrict herself to merely sweeping the refuse and then leaving it in one place as though it were a nest.

Sariyyan: means from the most elite of the people who are the most noble of them concerning their good appearance, mannerisms, and prosperity in every matter such that they always receive the best. Al-Harbee explained it (*Sariyyan*) to mean plentiful.

Rakiba Shariyyan: Ibn as-Sikkeet said, "It means an excellent and exceptional horse."

Wa Akhadha Khatiiyan: is an ascription to the "line" which is a description of the spear.

Wa Araaha: means that she was taken to the pasture, which is the resting place of cattle. Ibn Aboo Uways said, "Indeed, it means that he fought in a military campaign and returned with many bounties."

Thariyyan: means abundance and *Ath-Thara* is abundant wealth consisting of camels and other than that.

to her at the end, "I am to you as Aboo Zar'a was to Umm Zar'a."
May the peace and blessings of Allaah forever be upon him.

Aside from this, there are many other evidences but this is not the appropriate place to present them. They are sufficient for the one who reflects upon the texts of the Book and the *Sunnah*.

As for the issue of teaching, then this is an important affair. Indeed Allaah says:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا ﴾

"O you who believe, save yourselves and your families
from (the) fire."

[Soorah at-Tahreem: 66:6]

Thus, the children are certainly between the outstretched arms of the women. Therefore, if the woman is righteous, then the children learn to be good from her and if she is not righteous, then certainly this woman will corrupt them.

As the poet says:

من لي بتربية النساء فإنها	في الشرق علة ذلك الإخفاق
الأم مدرسة إذا أعددتها	أعددت شعباً طيب الأعراق
الأم روض إن تعهده الحيا	بالري أورك أيما إبراق
الأم أستاذة الأساتذة الألى	شغلت مآثرهم مدى الآفاق

*"Who will be those who cultivate the woman, for indeed,
that is the secret behind the failures in the east?"*

*The mother is a school; who if properly prepared can produce
an entire generation upon a sound foundation.*

*The mother is like a beautiful garden; who when properly
preserved with shyness may produce many flowers.*

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The mother is the teacher of teachers, whose many important actions could fill the horizon."

Therefore, if the husband does not teach his wife, then he should send her to a woman who can teach her.

Some men make acquisition of pleasure the focus of their attention concerning their wives, even when they -have been prepared food, drink, and whatever else they may need. This is harmful negligence from the husband; rather it is obligatory upon him that he makes her education more of a priority.

- 7- That he lives with her amicably as Allaah the Exalted says:

﴿ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ ﴾

"And live with them amicably."

[Soorah an-Nisaa' 4:19]

He says:

﴿ وَهُنَّ مِثْلُ الَّذِي عَلَيْنَّ بِالْمَعْرُوفِ ﴾

"And for them [the wives] are [rights] similar to that which is expected of them according to that which is reasonable."

[Soorah al-Baqarah 2:228]

Some men desire to enslave their wives such that she overexerts herself in order to fulfill his rights and the obligations that are upon her regarding him. Nevertheless, despite this, he always looks at her as though she is hypersensitive while he holds her responsible for everything, whether that be little or big and this is not at all appropriate.

Rather, what is appropriate is that he overlooks criticizing some things. This is because with the woman, not every affair can be rectified; and if you wish to do so then you will break her and breaking her is divorce as it has been relayed from the Prophet ﷺ.

It is incumbent upon him that he knows that he has obligations upon him towards her, just as she has rights upon him. Similarly,

if the woman holds her husband responsible for everything, then he is unable to fulfill this (expectation). So verily, the perfection is for Allaah the Mighty and Majestic; but the man's situation is a little better than the woman's is.

It is upon the woman to acknowledge the authority of her husband as Allaah the Exalted says:

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

“Men are the protectors and maintainers of women, because of what Allaah has granted to one of them over the other, and because of what they spend (to support them) from their wealth.”

[Soorah an-Nisaa' 4:34]

Therefore, if the two of them desire tranquility between themselves, and they desire to select good fruits, and to rear children as two contented parents, just as they desire to establish a happy household, then each of them should maintain the rights that are upon them.

However, if they were to disagree in anything, then the foundation to which they should return is the Book and the *Sunnah*.

Allaah the Exalted says:

﴿وَمَا آخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ﴾

“And concerning any affair in which you differ, then refer its decision to Allaah.”

[Soorah ash-Shoora 42:10]

Allaah the Exalted says:

﴿فَإِنْ تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ﴾

﴿بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا﴾

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“So if you differ in anything, then refer it back to Allaah and His Messenger if you believe in Allaah and the Last Day. That is better and a finer determination.”

[Soorah an-Nisaa' 4:59]

So then, each right is preserved for whoever is deserving of it, and whoever is obliged to fulfill a right, then he implements it and submits to it, then with this marital bliss is achieved. As for each spouse seeking after their own individual rights while forgetting the rights of the other that is obligatory upon them, then this is from the reasons that prompt altercations and disputation between the two spouses.

- 8- That he beautifies himself for her. Just as it is obligatory that he sees her beautified and clean, she also desires to see him in a similar state. Allaah has indeed said:

﴿ وَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ ﴾

“And for them [the wives] are [rights] similar to that which is expected of them according to that which is reasonable.”

[Soorah al-Baqarah 2:228]



The Jealousy of Women



'Alee told us that Ibn 'Ulayyah told us upon the authority of Ibn Humayd from Anas that he said, "The Prophet ﷺ was with one of his wives when one of the mothers of the believers sent forth a dish containing food. The wife, at whose home the Prophet ﷺ was in, struck the hand of the servant causing the dish to fall and subsequently break. The Prophet ﷺ gathered the pieces of the broken dish and then he collected on top of that the food that had been on the plate while saying, 'Your mother (the mother of the believers) was jealous.' Then he detained the servant until a plate came from the wife whose home he was in. Then he returned the sound dish to the wife whose dish was broken, and kept the broken dish in the home where it had been broken." ²⁵⁷

Jealousy (*Gheerah*): is extracted from the changing of the heart (*Taghayyara al-Qalb*) and the incitement of anger due to participation of more than one party in an affair that is specifically exclusive or limited. The most severe form of this exists between the husband and his wife." ²⁵⁸

Jealousy (*Gheerah*) is of two types, praiseworthy and blameworthy. Praiseworthy jealousy is the type of jealousy that does not transgress the limits of Islaamic law. Blameworthy jealousy is the jealousy that transgresses beyond the limits of Islaamic law. Therefore, if it transgresses Islaamic law then it is blameworthy, because it incites the one who possesses this emotion to make accusations towards others and more specifically the accusations of the husbands towards their wives. Allaah the Mighty and Majestic says:

﴿ أَجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِتْمَارٌ ﴾

²⁵⁷ *Saheeh al-Bukhaaree* [330/9]

²⁵⁸ *Al-Fath* [320/9]

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“Avoid (too) much assumption. Indeed some assumption is sinful.”

[Soorah al-Hujuraat 49:12]

Aboo Hurayrah ؓ said that the Messenger of Allaah ﷺ said:

« إِيَّاكُمْ وَالظَّنَّ فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ. »

*“Beware of suspicion for indeed, suspicion is the most deceptive of speech.”*²⁵⁹

Similarly, the jealousy of the woman towards her husband is praiseworthy so long as it does not transgress the limits of Islaamic law.

From the affairs of which the woman is tried is the severe jealousy that she feels when her husband decides to take a second wife. This may even occur to the extent that her intense jealousy could perhaps cause her to commit actions that Allaah has prohibited, like the use of magic in order to cause her husband to develop hatred towards her husband's second wife. Magic is disbelief. Allaah the Exalted says:

﴿ وَاتَّبِعُوا مَا تَتْلُوا الشَّيْطِينُ عَلَىٰ مُلْكٍ سُلَيْمَنَ ۗ وَمَا كَفَرَ سُلَيْمَنُ وَلَكِنَّ الشَّيْطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنزِلَ عَلَىٰ الْمَلَائِكَةِ بِبَابِلَ هُرُوتَ وَمَرُوتَ ۗ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۗ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ ۗ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ ۗ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ ۗ وَلَقَدْ عَلَّمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ وَلَبِئْسَ مَا

²⁵⁹ Saheehayn

شَرَوْا بِهِمْ أَنْفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ ﴿١٠٢﴾ وَلَوْ أَنَّهُمْ ءَامَنُوا
وَأَتَقَوْا لِمَثُوبَةٍ مِّنْ عِنْدِ اللَّهِ خَيْرٌ لَّوْ كَانُوا يَعْلَمُونَ ﴿١٠٣﴾

“They followed what the devils recited during the reign of Sulaymaan (Solomon). Sulaymaan did not disbelieve, but it was the devils who disbelieved, teaching people magic and that which was revealed to the two angels in Babylon, Haaroot and Maaroot; but neither of these two (angels) taught anyone until they had said, ‘We are merely a trial, so do not disbelieve (by practicing magic).’ And from these (angels) they learn that which may cause separation between man and his wife, but they cannot harm anyone except by Allaah’s permission. And they learn that which harms them and does not benefit them.

And indeed, they (the children of Israel) knew that whoever purchased it (magic) would have no share in the Hereafter. And how wretched indeed was that for which they sold themselves, if they only knew. And if they had believed, and feared Allaah, then their reward from Allaah would have been far better, if they only knew.”

[Soorah al-Baqarah 2:102-103]

‘Abdul-‘Azeez ibn ‘Abdullaah said Sulaymaan ibn Bilaal told me upon the authority of Thawr ibn Zayd al-Madaneer from Aboo al-Ghayth from Aboo Hurayrah ؓ from the Prophet ﷺ that he said:

« اجْتَنِبُوا السَّبْعَ الْمُوبِقَاتِ . »

“Abstain from the seven major sins.”

They said, “O Messenger of Allaah, what are they?” He said:

« الشِّرْكَ بِاللَّهِ، وَالسَّحْرُ، وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ، وَأَكْلُ الرِّبَا، وَأَكْلُ مَالِ الْيَتِيمِ، وَالتَّوَلَّى يَوْمَ الرَّحْفِ، وَقَذْفُ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ الْعَافِيَاتِ . »

“The joining of others in worship along with Allaah, magic, the killing of a person whom Allaah has made prohibited except when it is justified, the consumption of usury, the consumption of

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the orphan's wealth, the fleeing from the battlefield during a military campaign, and the ascription of illicit sexual behavior to chaste innocent believing women." ²⁶⁰

Aboo 'Abdullaah Muhammad ibn 'Abdullaah az-Zaahid al-Asbahaanee told us that Ahmad ibn Mahraan told us that 'Ubaydullah ibn Moosaa told us that Israa'eel told us upon the authority of Maysarah ibn Habeeb from Al-Manhaal ibn 'Amr from Qays ibn as-Sakn al-Asadee who said that 'Abdullaah ibn Mas'ood ؓ entered upon a woman. He saw that she was wearing a red amulet. He immediately snatched it from her neck forcefully. Then he said, "Certainly the family of 'Abdullaah is far above committing polytheism." He then said, "From the things that we memorized from the Prophet ﷺ was, 'Certainly the charms, amulets, and incantations are disbelief.'"²⁶¹

In addition, other than that from the evidences that indicate the disbelief of the practitioner of magic, the prohibition of using any of the actions connected to magic, and the practitioner of magic does not learn magic except by way of devils.

Thus, Allaah determines harm and benefit.

Allaah the Exalted said:

﴿ وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ: إِلَّا هُوَ وَإِنْ يُرِدْكَ
بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ ۗ يُصِيبُ بِهِ مَن يَشَاءُ مِّنْ عِبَادِهِ ۗ وَهُوَ
الْغَفُورُ الرَّحِيمُ ۝﴾

"And if Allaah should touch you with adversity, there is none who can remove it except Him; and if He intends for you good, there is none who can repel His favor. He causes it to reach whomever of His servants that He wills.

And He is the Oft-Forgiving, Most Merciful."

[Soorah Yoonus 10:107]

²⁶⁰ Saheeh al-Bukhaaree [393/5]

²⁶¹ Al-Haakim [217/4] This prophetic narration is *Hasan* (sound) as mentioned in *As-Saheeh al-Musnad* [18/3]

He says:

﴿ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ
كَاشِفَتُ ضُرَّهُ أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَتُ رَحْمَتِهِ
قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ ﴾

“And certainly, if you were to ask them, ‘Who created the heavens and the earth?’ They would surely say, ‘Allaah.’ Say, ‘Then, have you considered the things that you invoke besides Allaah? If Allaah intended some harm for me, could they remove His harm, or if He intended some mercy for me, could they withhold His Mercy?’ Say, ‘Sufficient for me is Allaah; upon Him (alone) the reliant place their trust.’”

[Soorah az-Zumar 39:38]

He says:

﴿ وَإِنْ يَمَسَّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يَمَسَّكَ
بِحَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴾

“And if Allaah should touch you with adversity, there is none who can remove it except Him. And if He touches you with good, then He is Able to do all things.”

[Soorah al-An'aam 6:17]

Moreover, He says:

﴿ مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا وَمَا يُمْسِكُ فَلَا
مُرْسِلَ لَهُ مِنْ بَعْدِهِ ۗ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴾

“Whatever Allaah grants people of mercy, none can withhold it, and whatever He withholds, none can grant it thereafter. And He is Exalted in Might, the All-Wise.”

[Soorah Faatir 35:2]

Therefore, harm and benefit is in the Hand of Allaah. Therefore, whoever acquires something by way of magic, and then if they

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believed that they can harm or benefit besides Allaah, then this (person) is a disbeliever, because he is a disbeliever in the Qur'aan. Moreover, if he did not believe this, but merely committed such an action thinking it to be a means towards causing something to occur, then this person is misguided.

Certainly, the reasons that cause something to occur exist in the permissible affairs. Thus, if you have performed the likes of this action, then you have given preference to the worldly life over the life of the hereafter. Consequently, whoever prefers the life of this world to the life of the Hereafter, then he has certainly strayed into clear misguidance and has lost in both the life of this world and in the Hereafter.

Allaah the Exalted says:

﴿ فَأَمَّا مَنْ طَغَى ﴿٣٧﴾ وَءَاثَرَ الْحَيَاةَ الدُّنْيَا ﴿٣٨﴾ فَإِنَّ الْجَحِيمَ هِيَ ﴿٣٩﴾
الْمَأْوَىٰ ﴿٤٠﴾

“So, as for the one who transgressed and preferred the life of this world, then indeed his abode will be the Hell-fire.”

[Soorah an-Naazi'at 79:37-39]

Allaah the Exalted says:

﴿ مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ ۗ وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ ﴿٤١﴾

“Whosoever desires the reward of the Hereafter, We will increase him in his reward, and whoever desires the reward of this world, We will give him thereof, but in the Hereafter he will have no share.”

[Soorah ash-Shoora 42:20]

So beware and be weary of this tremendous implication. Do not allow the devil to fool you concerning some worldly pleasures and temporal desires such that you might fall into disbelief and Allaah's refuge is sought from this.

Therefore, by Allaah O female servant of Allaah, your husband will not be able to benefit you. So take account of yourselves before you are taken into account.

Perhaps this could also lead some women towards wishing that the permissibility of men to marry multiple wives was never legislated. It might also lead to some women's dislike or resentment of Islaamic law all because of its permissibility. Some women even desire that their husbands would die if they were to marry other wives after them and how many situations are similar to this!? Some women do not go to these types of extremes but rather their tongues issue statements of slander, backbiting, and tale carrying and Allaah's refuge is sought from the likes of this.

Therefore, the believing woman's position towards this is that she knows that everything in creation occurs by the will of Allaah, the Mighty and Majestic.

Allaah the Exalted says:

﴿ وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَّقْدُورًا ﴾

“And the Command of Allaah is a decree determined.”

[Soorah al-Ahzaab 33:38]

In addition, Allaah the Exalted says:

﴿ إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴾

“Certainly, everything has been created in accordance with Our decree.”

[Soorah al-Qamar 54:49]

Therefore, no matter what befalls a person by way of afflictions in this world, then it is all nothing in comparison to the preservation of your religion. Thus, it is upon you to supplicate.

Allaah the Exalted says:

﴿ وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ ﴾

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**“And your Lord said: Invoke Me, I will respond to you
(your invocation).”**
[Soorah Ghaafir 40:60]

Moreover, it is upon you to protect yourself from whatever might emerge from your heart from harmful temperament. She is a woman like you, so for what reason should it reach this type of extreme?

If we were to reflect, O women, when we become busy with that, upon the fact that jealousy existed amongst the wives of the Prophet ﷺ of whom Allaah attested to their superiority in His statement:

﴿يٰۤاَيُّهَا نِسَاۤءَ النَّبِيِّ لَسُنَّ كَاٰحَدٍ مِّنَ النِّسَاۤءِ ۗ اِنْ اَتَّقَيْتُنَّ﴾

“O wives of the Prophet! You are not like any other women. If you fear Allaah...”
[Soorah al-Ahzaab 33:32]

In addition, from the examples of this jealousy is the prophetic narration that was previously mentioned.

On the authority of 'Aa'ishah who said, “I was not jealous of any of the Prophet's wives to the extent that I was jealous of Khadeejah while I never even saw her. Nevertheless, the Prophet ﷺ used to mention her constantly. Sometimes he would slaughter a sheep and then distribute its meat amongst Khadeejah's companions. Sometimes I might say to him, 'It is as though there is no one in the world except Khadeejah.' He would then say, 'Certainly she was... She bore me children.’”²⁶²

Ismaa'eel ibn Khaleel said that 'Alee ibn Mushir informed us upon the authority of Hishaam from his father from 'Aa'ishah ؓ who said: “Haalah bint Khuwaylid (the sister of Khadeejah) sought permission to enter from the Messenger of Allaah ﷺ, he would thereafter recall the way Khadeejah used to seek his permission and then become upset and then he would say, 'O Allaah...Haalah.' This would make me jealous. I would then say, 'Why do you remember an old woman from the old women of

²⁶² Saheehayn

Quraysh whose gums are red, while Allaah has replaced her with one who is better?” The meaning of “whose gums are red” is a metaphor used to express that her teeth have fallen out as mentioned by Al-Haafidh who also said, “This is also the understanding affirmed by An-Nawawee and other than him.” Additionally, (affirming this jealousy is) the statement of ‘Aa’ishah in the previous prophetic narration, “I was not jealous of...”²⁶³

Al-Haafidh said “In this is the affirmation of jealousy and the fact that its occurrence was not prevented when it became manifest in the best of the women; so how much more so when it occurs from those who are less than them.”²⁶⁴ [End of cited passage]

Aboo Nu’aym told us that ‘Abdul-Waahid ibn Ayman said that Ibn Abee Mulaykah told me upon the authority of Al-Qaasim from ‘Aa’ishah that the Prophet ﷺ whenever he wanted to travel would draw lots among his wives. The lots fell upon ‘Aa’ishah and Hafsah. So the Prophet ﷺ would ride beside ‘Aa’ishah and talk to her after nightfall. So Hafsah suggested to her, “Why don’t you ride my camel, and let me ride your camel tonight; such that you might see as well as I (what would occur)?” So I said, “Sure.” So she mounted (the camel) and the Prophet ﷺ came to Hafsah who was riding the camel of ‘Aa’ishah. He greeted her and they rode (together) until they descended. ‘Aa’ishah missed him greatly so once they descended she placed her legs in lemon grass and said, “My Lord, allow a scorpion or a snake to bite me so that I am unable to say anything.”²⁶⁵

Thus, jealousy was present in what transpired between the best of the female companions of the Prophet ﷺ.

Imaam an-Nasaa’ee said: Ishaq ibn Ibraaheem informed us that An-Nadhr said that Hammaad ibn Salamah told us upon the authority of Ishaq ibn ‘Abdullaah from Anas that they said, “O Messenger of Allaah ﷺ, do you not desire to marry from the women of the *Ansaar*?” The Prophet ﷺ responded, “Certainly they are very jealous.”²⁶⁶

²⁶³ *Saheeh al-Bukhaaree* [134/7]

²⁶⁴ *Al-Haafidh* [136/7]

²⁶⁵ *Saheeh al-Bukhaaree* [310/9]

²⁶⁶ *An-Nasaa’ee* [69/6] with an authentic narration.

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So the existence of jealousy in us is only natural, thus it is obligatory that we are patient. Patience is from the fruits of having faith in *Qadr* (Divine Pre-ordainment) as mentioned by my father and my Shaykh in his book,²⁶⁷ and all of the actions of Allaah the Mighty and Majestic are wise. However, this wisdom may or may not become apparent.

From the wisdom surrounding taking multiple wives:

- 1- Having more than one wife leads to having more children. Indeed the Prophet ﷺ said, "Marry and procreate for indeed I desire to boast of your numbers before the other nations."
- 2- The woman may be unable to bear children. Therefore, which situation is better, that the husband divorces her, or that she remains with him while he takes a second wife? Which is better, that the husband does not deserve to have any offspring or that he marries a second wife? The answer is that it is better that she remains with him while he takes another wife.
- 3- The woman experiences times of menses and postpartum bleeding. Perhaps these times are difficult for the husband to bear, such that they might lead him to things which are prohibited. Therefore, the solution to this problem is marriage.
- 4- It may be that the woman possesses some (physical) defect. So it is better that a second wife is taken and she is not divorced.
- 5- It may be that the woman is constantly sick. Therefore, it is better that a second wife is taken so that she is not left alone. It is possible that the husband might be able to be patient during the times of sickness, but he is unable to preserve his own chastity by himself.
- 6- The marrying of more than one wife establishes a bond between different families.

As Allaah, the Exalted says:

²⁶⁷ *Al-Jaami' as-Saheeh fee al-Qadr*

﴿ وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَصِهْرًا ۗ وَكَانَ

رَبُّكَ قَدِيرًا ۙ﴾


“And it is He who has created mankind from water, and He has established for him relatives by lineage and marriage. And your Lord is Ever All-Capable to do what He wills.”

[Soorah al-Furqaan 25:54]

- 7- The woman must have someone who will fulfill her needs for sustenance and the like. With the marrying of more than one wife, the husband establishes this and Allaah knows best.



A Woman should not ask that her Sister be Divorced



'Ubaydullah ibn Moosaa told us upon the authority of Zakariyaa who is Ibn Abee Zaa'idah who said upon the authority of Sa'd ibn Ibraaheem from Aboo Salamah from Aboo Hurayrah ؓ that the Prophet ﷺ said:

« لَا يَحِلُّ لِامْرَأَةٍ تَسْأَلُ طَلَّاقَ أُخْتِهَا؛ لِتَسْتَفْرِغَ صَحْفَتَهَا،
فَإِنَّمَا لَهَا مَا قُدِّرَ لَهَا. »

“It is not lawful for a woman to ask for the divorce of her sister, seeking to have the husband for only herself. However, indeed she will receive what has been written for her.”²⁶⁸

There is a difference of opinion regarding the meaning of the statement *Ukhtihaa* (her sister).

Imaam an-Nawawee says: The meaning of *Ukhtihaa* (her sister) here is other than her, whether that sister is related by blood, nursing, or religion. Included in this ruling are the disbelieving women despite not being considered sisters in the religion, because the intent here was to include the majority, or that she is her sister by way of her being from the progeny of Aadam.

Ibn 'Abdul-Barr considered the sister here to mean the co-wife (*Dharrah*) and he said concerning her, “It is understood here from the legislation, that it is not appropriate that a woman asks her husband to divorce his other wife so that she can be his only wife. This is possible in the narration for which the wording is, ‘The woman should not ask for the divorce of her sister.’ As for the narration, that contains the conditional context, what is apparent is that it concerns the woman who is a non-relative. This position is further emphasized by his statement ‘to marry’ which means

²⁶⁸ Saheeh al-Bukhaaree [219/9]

that she will marry the aforementioned husband, without citing as a condition that he divorces whomever has preceded her. So according to this understanding, the meaning of (*Ukhtihaa*) is her sister in the religion.”

His statement “in order for her to marry” could possibly mean that she marries that man without requesting he release another wife from his marital contract. Rather, she leaves her affair to the decree of Allaah, and for this reason, the narration concludes with the statement, “but indeed she will receive what has been written for her.” It is an indication that even if she requests this, and asks for this to be made a condition in her marriage contract, that nothing will occur except by the decree of Allaah, so it is more appropriate that she does not subject herself to possibly transgressing this warning which verifies that nothing will occur just because it is desired.

This is from the things which aid the position that the sister by way of blood relations or nursing is not included here. Nevertheless, it is possible that the intended meaning here is that she will marry other than him and thus abandon this potential husband. It is also possible that the meaning encompasses both matters.

The meaning is that she marries whoever is easier for her to marry. Therefore, if the wife who preceded her was a non-relative then she may marry the man who was mentioned. However, if the wife who preceded her was her sister (by blood) then she should marry other than him and Allaah knows best. ²⁶⁹ [End of cited passage]



²⁶⁹ extracted from *Al-Fath* [220/9]

A Woman should not seek to Flaunt
what She has not been Given



Sulaymaan ibn Harb told us Hamaad ibn Zayd told us upon the authority of Hishaam from Faatimah from Asmaa' from the Prophet ﷺ. ²⁷⁰ Muhammad ibn al-Muthanna told me that Yahyaa told us upon the authority of Hishaam that Faatimah told me from Asmaa' that a woman said, "O Messenger of Allaah ﷺ, my husband has a second wife. So is there any sin upon me to boast about what my husband has not given me?" So the Messenger of Allaah ﷺ said:

« الْمُتَشَبِّعُ بِمَا لَمْ يُعْطَ، كَلَّابِسِ ثَوْبَيْ زُورٍ. »

"The one who pretends to have been given what they have not been given is like the one who wears two garments of falsehood." ²⁷¹

Aboo 'Ubayd mentioned that his statement "The one who pretends to have been given what they have not been given," means the ones who beautify themselves with what they do not possess. They do this repeatedly, beautifying themselves with falsehood. The example of this is a woman whose husband has a second wife. She claims that she is favored with more than she actually possesses, seeking to anger the second wife." ²⁷²



²⁷⁰ **Translator's note:** The text of this narration contains two different chains of narrators which are linked by the 'Arabic letter *Haa*. The letter *Haa* within this context indicates the point where the first and the second chains meet.

²⁷¹ *Saheeh al-Bukhaaree* [317/9] Chapter: Concerning the one who flaunts what they do not possess and what has been prohibited from the boasting of the co-wife.

²⁷² *Al-Fath* [317/9]

A Woman should not Describe other Women to Her Husband



Muhammad ibn Yoosuf told us that Sufyaan told us upon the authority of Mansoor from Aboo Waa'il from 'Abdullaah ibn Mas'ood ؓ who said that the Messenger of Allaah ﷺ said:

« لَا تُبَاشِرُ الْمَرْأَةَ الْمَرْأَةَ فَتَنْتَعِبَهَا لِزَوْجِهَا كَأَنَّهُ يَنْظُرُ إِلَيْهَا. »

“A woman should not touch another woman and then describe her to her husband as if he is looking at her.”²⁷³

The *Basharah*: (*Dhaahir al-Jild*) is the outer part of the skin that is apparent.

Al-Qaabisee said, “This is a fundamental principle for Maalik concerning prohibiting the avenues which may lead to evil. For indeed, from the wisdom behind this prohibition is that it is feared that the husband will become attracted because of what has been described to him; and that this will ultimately lead to the divorce of the first wife who described her to him or that the man will become infatuated by the woman who was described to him.”

²⁷⁴

So even if the man who is being informed of this description is not the husband, such as a father or a brother; the reason for its prohibition remains present, so it is not permissible that she is described to him. O Allaah, except in the event that the man wishes to propose to her, then this situation is exempted from the general prohibition.



²⁷³ *Saheeh al-Bukhaaree* [337/9]

²⁷⁴ The source for Al-Qaabisee's speech is *Al-Fath* [338/9]

The Prohibition of Changing the Creation of Allaah



Muhammad ibn Muqaatil told me that 'Abdullaah informed us that Sufyaan informed us upon the authority of Mansoor from Ibraaheem from 'Alqamah from Ibn Mas'ood who said, "Allaah curses the women who tattoos others and those who get tattoos for themselves, and those who remove hair from their faces and who make gaps in their teeth as a means of beautification thereby changing the creation of Allaah. Why shouldn't I curse the ones whom the Messenger of Allaah ﷺ cursed and whom are cursed in the Book of Allaah?"²⁷⁵



²⁷⁵ Saheeh al-Bukhaaree [378/10]

The Lengthening of the Hair is from the Major Sins



Khallaad ibn Yahya told us that Ibraaheem ibn Naafi' upon the authority of Al-Hasan who is Ibn Muslim from Safiyyah from 'Aa'ishah that a woman married her daughter off and shortly thereafter her hair fell out. She then came to the Prophet ﷺ and mentioned this to him before she told him, "Certainly her husband ordered me to lengthen her hair." Then the Messenger of Allaah ﷺ said:

« لَا إِنَّهُ قَدْ لُعِنَ الْمُوصِلَاتُ. »

"No, most certainly the women who artificially lengthen their hair have been cursed." 276

Her statement (*Tama'at*) "fell out" means to lose one's hair.

Muhammad ibn Muqaatil told me that 'Abdullaah informed us that 'Ubaydullah informed us upon the authority of Naafi' from ibn 'Umar ؓ that the Messenger of Allaah ﷺ said:

« لَعَنَ اللَّهُ الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ، وَالْوَأَشِمَةَ وَالْمُسْتَوْشِمَةَ. »

"Allaah curses the woman who artificially lengthens hair and the one who has her own hair lengthened and the woman who tattoos others as well as the one who is tattooed." 277

Naafi' said, "The tattooing [like that which occurs] on the gums."

Aadam told us that Shu'bah told us that 'Amr ibn Murrah told us that he heard Sa'eed ibn al-Musayyab say, "When Mu'aawiyah came to Madeenah for the last time, he addressed us and then pulled out a tuft of hair and said, 'I did not think that anyone did

²⁷⁶ Saheeh al-Bukhaaree [5205/9]

²⁷⁷ Saheeh al-Bukhaaree [374/10]

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this other than the Jews. Certainly the Prophet ﷺ called this falsehood.” He intended by this reference the artificial lengthening of hair. ²⁷⁸

Al-Hasan ibn 'Alee al-Halwaanee and Muhammad ibn Raafi' told me 'Abdur-Razzaaq informed us that Ibn Jurayj informed us that Aboo az-Zubayr told me that he heard Jaabir ibn 'Abdullaah say, "The Prophet ﷺ rebuked the woman who artificially lengthened her hair with anything." ²⁷⁹

Concerning these evidences, in some of them it is mentioned that artificially lengthening the hair is from the major sins. In other places, it is mentioned that this is from the practice of the Jews and we have been prohibited from imitating the enemies of Islaam. In it is also obedience to Satan who has said:

﴿وَلَا تُرَبِّئُهُمْ فَلْيَغْيِرُنَّ خَلْقَ اللَّهِ﴾

“And I will command them to change the creation of Allaah.”

[Soorah an-Nisaa' 4:119]

Surely, the scholars have differed concerning the lengthening of hair with something other than hair like a piece of cloth or something similar to it. From them are those who prohibit the lengthening of hair with anything, whether it is hair or a piece of cloth and this is the position of the majority. They cite as evidence the generality of the proofs concerning the prohibition of lengthening the hair.

Al-Layth and Aboo 'Ubaydah, who has narrated this from many of the jurists, has said, "Indeed what is prohibited from this is the lengthening of hair with hair. As for the lengthening of the hair with other than hair like a piece of cloth or something similar, then this is not included in the prohibition." ²⁸⁰

Al-Qaadhee said, "But as for the tying of colorful silk knots and whatever is similar to this from the things which do not resemble hair, then this is not prohibited because it is not extending, nor is

²⁷⁸ Saheeh Muslim [1680/3]

²⁷⁹ Saheeh Muslim [1679/3]

²⁸⁰ See Al-Fath [375/10]

it what is intended with the word extension (*Wasl*). But rather, it is only for the purpose of beautification and glamorization.”²⁸¹

He said, “And in this prophetic narration is an indication that the lengthening of hair is from the major sins because the practitioner of it is cursed. In it is an indication that the one who assists in the performing of prohibited actions shares in the sin of the one who has the prohibited act performed performs the prohibited action just as the one who aids in the obedience of Allaah shares in the reward and Allaah knows best.” [End of cited speech]

The correct position in this matter is the statement of the one who stipulates that if deception can be averted and that the beautification occurs without the use of hair then this is permissible. However, if deception occurs or the beautification is done with hair then this is forbidden and Allaah knows best. Additionally, if a woman cut her hair and concealed it occasionally to wear it along with a clip then this is also forbidden because it is included in the prohibition.

Beautification and cleanliness are affairs that are legislated but they both only occur with that which is permissible.

Allaah the Exalted says:

﴿أَوْ مَن يُنَشِّئُوا فِي الْحِلْيَةِ وَهُوَ فِي الْخِصَامِ غَيْرُ مُبِينٍ﴾

“So is the one brought up in adornments, while in the midst of dispute, unclear?”

[Soorah az-Zukhruf 43:18]

Similarly the story of Umm Sulaym at the time when her child passed away, when Aboo Talhah returned, she presented him dinner from which he ate and drank. Then she presented herself to him in a manner that was better than any manner that she had presented herself to him before. This story is in *Muslim* as well as *Riyaadh as-Saaliheen*.

Ibn Sa’d extracted from Sa’eed ibn ‘Amr ibn al-‘Aas who said that ‘Aa’ishah said to Aboo Hurayrah, “Indeed you speak from that

²⁸¹ Imaam An-Nawawee in *Sharh Muslim* [104/14]

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which I have not heard." He said, "O our mother, you have left it, and the container of Kuhl and the mirror have busied you while nothing at all has busied me." ²⁸² The meaning of this is that 'Aa'ishah ؓ used to be busied from learning some prophetic narrations because she used to prepare herself and beautify herself for the Messenger of Allaah ﷺ.

The poet said:

وما الحلبي إلا زينة من نقيضة يتم من حسن إذا الحسن قصراً
وأما إذا كان الجمال موفراً كحسنك لم يحتاج إلى أن يوفراً

"Certainly, jewelry is a beautification for the deficient.

It brings about beauty when beauty is lacking.

*But when indeed the beauty is plentiful (as it is with you), then there is
no need for external ornaments of beautification."*



²⁸² Al-Isaabah [208/4] with a good chain

The Prohibition of Men Resembling Women and Women Resembling Men



Muhammad ibn Bashshaar told us Muhammad ibn Ja'far told us Shu'bah told us upon the authority of Qataadah from 'Ikrimah from Ibn 'Abbaas ؓ that the Messenger of Allaah ﷺ cursed the men who imitate women such that they resemble them and the women who imitate men such that they resemble men.²⁸³

The word curse, possesses two meanings:

The first meaning is to revile.

The second meaning is banishment and expulsion from the Mercy of Allaah.

The women's resembling men and similarly the men's resembling women is from the major sins as indicated by the prophetic narration, since a major sin is known by many factors:

- 1- Either a text that explicitly indicates that something is from the major sins.
- 2- Alternatively, a severe warning or threat related to such an action.
- 3- the implication of a curse.
- 4- the implication of the Anger of Allaah.
- 5- the implication of a prescribed punishment.
- 6- Or belief is negated from the one who performs this action.

The prophetic narration includes the resembling of men in their movements, their clothing, their voices, and everything else that is specific to men. Some women do things, which are particular to men, like imitating their voices in speaking, or similar to this while claiming that they intend to make the other women laugh or become afraid; all of this is included in the Curse if she is

²⁸³ Saheeh al-Bukhaaree [332/10]

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aware of the prohibition of imitating the men. If they speak as if they are men, in order to inspire fear in other women, then this woman is more blameworthy than the woman who sought to make other women laugh. This is because she has committed within her action two prohibited actions.

The first is the imitation of men.

The second is the intimidation of others.

Certainly, the Prophet ﷺ said:

« لَا يَحِلُّ لِمُسْلِمٍ أَنْ يُرَوِّعَ مُسْلِمًا. »

“It is not permissible for a Muslim to strike fear in another Muslim.”

Similarly, men are prohibited from imitating women.

At-Tabaree said, “The meaning is that it not permissible for men to imitate women in their dress and the beautification which is specific to them and the opposite of this is also impermissible.”²⁸⁴ Al-Haafidh said, “Similarly concerning their speech and walking. However, as for the appearance of their clothing, then this differs in accordance with the customs of each land. It is possible that one group of people does not distinguish between the dress of their men and women in their clothing but the women are characterized by their veiling and covering. As for the censure of imitating their speech and pace, then this is particularly for the one who intends this. However, as for the one whose nature is like this, then he is commanded with the burden of abandoning this. Moreover, belief in this is to be gradual. Nevertheless, if he does not do so, and persists in excessiveness then he is then included in the blame. This is especially the case if there appears from him what indicates that he is pleased with this and this understanding is completely clear from the term *Mutashabiheen* (the imitators).” [End of cited passage]



²⁸⁴ mentioned in *Al-Fath* [332/10]

The Clapping of Women



'Alee ibn 'Abdullaah told us that Sufyaan told us Az-Zuhree told us upon the authority of Aboo Salamah from Aboo Hurayrah ؓ that the Messenger of Allaah ﷺ said:

« التَّسْبِيحُ لِلرِّجَالِ، وَالتَّصْفِيقُ لِلنِّسَاءِ. »

“The saying of SubhaanAllaah is for the men while clapping is for the women.” ²⁸⁵

The actual manner of clapping has not been relayed to us but some scholars have said, “The woman should clap the palm of her right hand on the outer portion of her left hand. She should not clap the palms of her hands together as she would in times of play and amusement because if she were to do so in her prayer for the sake of play and amusement then her prayer would become nullified because this is an action which nullifies the prayer.” ²⁸⁶

This is an example of extracting a verdict without evidence. Since nothing has been authentically reported from the Messenger of Allaah ﷺ in clarification of the manner of clapping the hands, then it is permissible to clap in any way and the flexibility in this issue should not be restricted, and Allaah knows best.



²⁸⁵ Saheeh al-Bukhaaree [77/3], Saheeh Muslim [318/1], At-Tirmidhee, Aboo Daawood [310/1], and Ahmad [241/2]

²⁸⁶ See Sharh Muslim [145/4]

Jihaad is not Obligatory upon the Women



Muhammad ibn Katheer told us Sufyaan informed us upon the authority of Mu'aawiyah and Ishaq from 'Aa'ishah bint Talhah from 'Aa'ishah, the mother of the believers ﷺ who said, "I sought the permission of the Messenger of Allaah ﷺ concerning *Jihaad* to which he responded, "Your *Jihaad* is the *Hajj*." ²⁸⁷

Qabeesah told us that Sufyaan told us upon the authority of Mu'aawiyah who narrated this. Also, Habeeb ibn Abee 'Amrah narrated from 'Aa'ishah bint Talhah from 'Aa'ishah, the mother of the believers, that the Prophet ﷺ was asked by his wives concerning *Jihaad* to which he replied, "How blessed is the *Jihaad* of *Hajj*."



²⁸⁷ Saheeh al-Bukhaaree [75/6]

Loving Good for your Muslim Brother



Musaddad told us that Yahya told us upon the authority of Shu'bah from Qataadah from Anas ؓ that the Prophet ﷺ said:

« لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ. »

“None of you [truly] believes until he loves for his brother what he loves for himself.” ²⁸⁸

Hence, in this prophetic narration you find that the one who does not desire good for his Muslim brothers, similar to the good that he desires for himself, is deficient in his belief.

Al-Haafidh said, The intent behind the negation here is (a negation of) the completeness of faith, and negating the name of something conveys a negation of the completeness of it and this is understood from their speech as in the statement, “So and so is not human.” The word *Khayr* (good) is a comprehensive word that includes all of the acts of obedience and permissible actions related to both the worldly life and the Hereafter while excluding the prohibited things. This is because the word *Khayr* (good) does not include those actions.²⁸⁹ [End of cited speech]

It is also understood from this prophetic narration that a Muslim should hate evil for his brother, just as he hates evil for himself.

Upon the authority of ‘Abdullaah ibn ‘Amr ibn al-‘Aas who narrated that the Prophet ﷺ said:

²⁸⁸ *Saheeh al-Bukhaaree* [13/1]

²⁸⁹ in *Al-Fath* [57/1]

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« فَمَنْ أَحَبَّ أَنْ يُزْحَرَ عَنِ النَّارِ وَيُدْخَلَ الْجَنَّةَ، فَلْتُدْرِكْهُ
مَنِيَّتُهُ وَهُوَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، وَلَيَأْتِ إِلَى النَّاسِ الَّذِي
يُحِبُّ أَنْ يُؤْتَى إِلَيْهِ. »

“So whoever desires to remove himself from the Fire and enter the Paradise, such that death overcomes him while he is a believer in Allaah and the Last Day, then let him treat the people in a manner in which he wishes to be treated.” ²⁹⁰

So desiring good for the Muslims is from the reasons that cause a person to be removed from the Fire, as this prophetic narration indicates.

Desiring good for the Muslims is something that does not occur except from a person with a sound heart that is free of contaminants like envy, contempt, and pride. For this reason, desiring good for the Muslims has become rare in this time, due to the lack of purity in the hearts, which is present in many of the people, except those whom Allaah has shown His Mercy.

The one who does not desire good for the Muslims is described with despicable attributes.

From them is:

1- Envy (*Hasad*):

Envy (*Hasad*) is to desire the removal of good from others. Envy is from the attributes of the Jews and it is from their characteristics.

Allaah the Exalted says:

﴿ أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنَا
آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا ﴾

“Or do they envy people for what Allaah has given them of His Bounty? We have indeed already given the family

²⁹⁰ In Saheeh Muslim

of Ibraaheem (Abraham) the Book and the wisdom, and conferred upon them a great kingdom.”

[Soorah an-Nisaa' 4:54]

Allaah the Exalted says:

﴿ وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُم مِّنْ بَعْدِ إِيمَانِكُمْ

كُفَّارًا حَسَدًا مِّنْ عِنْدِ أَنفُسِهِمْ مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ ﴾

“Many of the people of the Scripture (Jews and Christians) wish that if they could turn you back to disbelief after you have believed, out of envy from themselves, (even) after the truth has become clear to them.”

[Soorah al-Baqarah 2:109]

Therefore, the Jews and Christians do not desire that good comes to any one of the Muslims. Thus, they desire from us that we abandon our religion while they know what we are upon leads to everlasting happiness and we have been prohibited from imitating them.

Envy (*Hasad*) is from the characteristics of the hypocrites:

The Exalted says:

﴿ إِن تَمَسَّكُمْ حَسَنَةٌ تَسُؤْهُمْ وَإِن تُصِبْكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا

وَإِن تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا إِنَّ اللَّهَ بِمَا

يَعْمَلُونَ مُحِيطٌ ﴾

“If some good should touch you, it distresses them, but if some evil should befall you, they rejoice at it. And if you remain patient and fear Allaah, their plot will not harm you at all. Indeed, Allaah encompasses all that they do.”

[Soorah Aali 'Imraan 3:120]

Envy (*Hasad*) can sever even the strongest of bonds. The sons of Ya'qoob (Jacob) عليه السلام envied their brother Yoosuf (Joseph) because their father used to love him more so than he did them, just as

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Allaah described in their story that He has presented in Soorah Yoosuf.

The Exalted says:

﴿ إِذْ قَالُوا لِيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَيْنَا مِنَّا وَنَحْنُ عُصْبَةٌ إِنَّ أَبَانَا لَفِي ضَلَالٍ مُّبِينٍ ﴿١٠﴾ اقْتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهٌ أَبِيكُمْ وَتَكُونُوا مِن بَعْدِهِ قَوْمًا صَالِحِينَ ﴿١١﴾

"When they said, "Truly, Yoosuf (Joseph) and his brother (Benjamin) are more beloved to our father than we, while we are a group consisting of many. Certainly, our father is in clear error. Kill Yoosuf (Joseph) or cast him out to (another) land, so that the favor of your father may then be attainable for you, and after that you will be a righteous people."

[Soorah Yoosuf 12:8-9]

Thus, they planned to kill him because of their envy for him because of his being more beloved to their father than they were.

Similarly, Satan envied our father Aadam ﷺ because of what Allaah had given him from [His] bounties and he became arrogant as Allaah the Exalted said:

﴿ وَإِذْ قَالَ رَبُّكَ لِلْمَلَأِكَةِ إِنِّي خَلَقْتُ بَشَرًا مِّن صَلْصَلٍ مِّن حَمَلٍ مَّسْنُونٍ ﴿١٠٠﴾ فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِن رُّوحِي فَقَعُوا لَهُ سَاجِدِينَ ﴿١٠١﴾ فَسَجَدَ الْمَلَأِكَةُ كُلُّهُمْ أَسْجُودًا ﴿١٠٢﴾ إِلَّا إِبْلِيسَ أَبَى أَن يَكُونَ مَعَ السَّاجِدِينَ ﴿١٠٣﴾ قَالَ يَا إِبْلِيسُ مَا لَكَ الْأَن تَكُونَ مَعَ السَّاجِدِينَ ﴿١٠٤﴾ قَالَ لَمْ أَكُن لَأَسْجُدَ لِبَشَرٍ خَلَقْتَهُ مِن صَلْصَلٍ مِّن حَمَلٍ مَّسْنُونٍ ﴿١٠٥﴾ قَالَ فَاخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ﴿١٠٦﴾ وَإِنَّ عَلَيْكَ اللَّعْنَةَ إِلَى يَوْمِ الدِّينِ ﴿١٠٧﴾

“And when your Lord said to the angels, ‘I will create a human being out of clay from an altered black smooth mud. So, when I have fashioned him and breathed into him the soul which I created for him, then fall down to him in prostration.’ So, the angels prostrated themselves, all of them together. Except Iblees (Satan), he refused to be with those who prostrated. (Allaah) said, ‘O Iblees (Satan)! Why is it that you are not with those who prostrate?’ He said, ‘Never would I prostrate myself to a human whom You created out of clay from an altered black smooth mud.’ (Allaah) said, ‘Then, get out of here, for indeed, you are an outcast. And certainly upon you is the Curse until the Day of Recompense.’”

[Soorah al-Hijr 15:28-35]

Similarly, the story of the two sons of Aadam, one of them envied his brother because Allaah accepted his brother's sacrifice while his own sacrifice was not accepted. This envy led him to kill his brother

The Exalted says:

﴿ وَأَتْلُ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقْبِلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَلْ مِنَ الْآخَرِ قَالَ لَأَقْتُلَنَّكَ ۗ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ ﴿٢٧﴾ لَئِن بَسَطْتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسِطٍ يَدِيَ إِلَيْكَ لَأَقْتُلَنَّكَ ۗ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴿٢٨﴾ إِنِّي أُرِيدُ أَنْ نَبُوَ بَيْنِي وَبَيْنَكَ فَتَكُونَ مِنَ الصَّاحِبِ النَّارِ ۗ وَذَلِكَ جَزَاءُ الظَّالِمِينَ ﴿٢٩﴾ فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ ۗ فَأَصْبَحَ مِنَ الخَاسِرِينَ ﴿٣٠﴾ فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ ۗ كَيْفَ يُورِي سَوْءَةَ أَخِيهِ ۗ قَالَ يَتُوَلَّىٰ أَعْجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْغُرَابِ فَأُوْرِي سَوْءَةَ أَخِي ۗ فَأَصْبَحَ مِنَ النَّادِمِينَ ﴾

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“And recite to them the story of the two sons of Aadam in truth; when they both offered a sacrifice (to Allaah), it was accepted from the one of them but was not accepted from the other. The latter said to the former, ‘I will surely kill you.’ The former said, ‘Certainly, Allaah accepts only from the righteous. If you raise your hand against me to kill me, I shall not raise my hand against you to kill you, for I fear Allaah, the Lord of the worlds. Indeed, I intend to let you acquire my sin as well as your sin and then you will be one of the people of the Fire. And that is the recompense of the wrongdoers.’ So his soul permitted for him the murder of his brother; he murdered him and became one of the losers. Then Allaah sent a crow who scratched at the ground to show him how to hide the disgrace of his brother. He said, ‘Woe to me! Have I failed to be like this crow and hide the disgrace of my brother?’ Then he became one of the regretful.”

[Soorah al-Maa'idah 5:27-31]

So then, the consequences of envy (*Hasad*) are harmful and can cause separation between two friends and between a man and his brother.

2- The envious resent of the decree of Allaah:

Therefore, he sees himself as though he has been cheated and for this reason, he cannot feel contentment or tranquility, but rather he feels depressed and sad.

It is upon mankind to look to those whom are below them, for indeed this is closer to recognizing the blessings (of Allaah) and being thankful for them; while looking towards those who are above them, leads to remorse and sadness and the belittling of one's self.

And Zuhayr ibn Harb told me that Zubayr told us.²⁹¹

In addition, Aboo Kurayb told us that Aboo Mu'aawiyah told us.

²⁹¹ Translator's note: As it has been mentioned previously, this symbol indicates that the text of this prophetic narration contains two different chains of narrators which are linked by the 'Arabic letter *Haa*. The letter *Haa* within this context indicates the point where the first and the second chains meet.

Aboo Bakr ibn Abee Shaybah (with his wording) told us that Aboo Mu'aawiyah and Wakee' told us upon the authority of Al-'A'mash from Aboo Saalih from Aboo Hurayrah who said that the Messenger of Allaah ﷺ said:

« انظُرُوا إِلَى مَنْ أَسْفَلَ مِنْكُمْ، وَلَا تَنْظُرُوا إِلَى مَنْ هُوَ
فَوْقَكُمْ، فَهُوَ أَجْدَرُ أَنْ لَا تَزِدُّوا نِعْمَةَ اللَّهِ. »

*"Look to those who are below you, and do not look to those whom
are above you, because it is more appropriate that you do not
belittle the blessings of Allaah."* ²⁹²

No matter what mankind acquires in the worldly life, none of it matters in the least when compared to the safeguarding of his religion.

- 3- From the examples of the envious person's resentment of the decree of Allaah is if the envious person had the ability to remove a blessing that was given to a person whom Allaah has favored with His blessings, he would most definitely do so. Either by making him poor after he had been rich, or by making him lowly after he had been honorable or ignorant when he had been knowledgeable or childless after once having many children or ugly after having been handsome or sickly after having been healthy and other than that.

Moreover, Allaah the Mighty and Majestic censures the one who withholds resentment towards His decree and His wisdom. He, the Glorified says:

﴿ أَهْمَ يَقْسِمُونَ رَحْمَتَ رَبِّكَ ۗ لَنْ يَخُنُّ قَسَمَنَا بَيْنَهُم مَّعِيشَتَهُمْ فِي
الْحَيَاةِ الدُّنْيَا ۗ وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَتَّخِذَ
بَعْضُهُمْ بَعْضًا سُلْحِرًا ۗ وَرَحِمْتُ رَبِّكَ خَيْرٌ مِمَّا يَجْمَعُونَ ﴾

²⁹² Saheeh Muslim [2275/4]

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“Do they distribute the Mercy of your Lord? It is We who appropriate their livelihood in this world, and We have raised some of them above others in degrees, so that they may make use of one another for service. But the Mercy of your Lord is better than whatever they accumulate.”

[Soorah az-Zukhruf 43:32]

The Poet said:

ألا قل لمن كان لي حاسدا أتدري من أسأت الأدب
أسأت على الله في فعله لأنك لم ترض لي ما وهب
فجازاك بأن زادني وسد وجوهكم أمام الطلب
*“Should it not be said to the one who was envious of me, “Do you not know whose rights you have violated?”
He has violated the rights of Allaah with his action because he was not contented with what he was given.
So because of this, Allaah increased me (in good) and refused your supplications because of your insolence.”*

It is very important that the envious people be neglected as mentioned by the poet:

اصبر على حسد الحسود فإن صبرك قاتله
النار تاكل بعضها إن لم تجد ما تأكله
*“Remain patient upon the envy of the jealous, for indeed your patience will deter them.
Indeed the fire will devour itself if it does not find anything else to burn.”*

Certainly, Allaah has commanded His Prophet to seek refuge from the envious one when He says:

﴿ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾ مِنْ شَرِّ مَا خَلَقَ ﴿٢﴾ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ﴿٤﴾ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾ ﴾

“Say, I seek refuge in the Lord of the daybreak. From the evil of that, which He has created. And from the evil of the darkness when it settles. And from the evil of those who blow on the knots. And from the evil of the envier when he envies.”

[Soorah al-Falaq 113:1-5]

In addition, Jibreel (Gabriel) recited a *Ruqyaa* ²⁹³ on the Prophet ﷺ for everything that might harm him and this included the envious person.

Muhammad ibn Abee ‘Umar al-Makkee told us that ‘Abdul-‘Azeed ad-Daraawardee told us upon the authority of Yazeed (who is Ibn ‘Abdullaah ibn Usaamah ibn al-Haad) from Muhammad ibn Ibraaheem from Aboo Salamah ibn ‘Abdur-Rahmaan from ‘Aa’ishah - the wife of the Prophet ﷺ that she said, “If the Messenger of Allaah ﷺ used to complain of something, Jibreel (Gabriel) used to recite to him the following *Ruqyaa*:

« بِاسْمِ اللَّهِ يُبْرِيكُ، وَمِنْ كُلِّ دَاءٍ يَشْفِيكَ، وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ وَشَرِّ كُلِّ ذِي عَيْنٍ. »

‘In the name of Allaah, may He heal you, and from every ailment, may He cure you, and from the evil of the envier when he envies; and from the influence of the eye.’” ²⁹⁴

The Levels of Envy

- 1- From them is the one who exerts effort to remove the blessings of the person who is envied by way of

²⁹³ Translator’s note: The *Ruqyaa* is the recitation of specific verses from the Qur’aan as well as the mention of particular authentic supplications that have been established from the practice of the Prophet ﷺ as a means of protection against magic and sickness.

²⁹⁴ Saheeh Muslim [2275/4]

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transgression upon him with statements and actions. Then from these people are those who exert themselves in an effort to acquire what has been removed from the person against who was transgressed.


- 2- From them is the one who restricts his efforts to removing the blessings of the person who he envies without acquiring anything from him. This is the more evil and despicable of the two. This blameworthy envy is prohibited.
- 3- Another group from amongst the people, if they happen to envy another person, they do not act in accordance with their envy. These people do not transgress against the person who is envied by way of their statements nor their actions.
- 4- Another group of people, if they find within themselves envy, they strive hard to remove it with kindness to the one whom they have envied by initiating goodness towards him and by supplicating for him, and spreading news of his good qualities. They do all of this in an effort to remove what they found in themselves of envy until this envy eventually changes because of their desire to be a better Muslim. This is from the highest degrees of belief and the possessor of this is a complete believer who loves for his brother what he loves for himself.²⁹⁵



²⁹⁵ For further reference see *Jaami' al-Uloom* (page 306-327) and this has been selectively transmitted.

Shyness is from (the Characteristics of)

Faith



'Abdullaah ibn Yoosuf told us Maalik ibn Anas informed us upon the authority of Ibn Shihaab from Saalim from his father that the Messenger of Allaah ﷺ passed by a man from the *Ansaar* while he was admonishing his brother concerning shyness. Then the Messenger of Allaah ﷺ said:

« دَعُهُ؛ فَإِنَّ الْحَيَاءَ مِنَ الْإِيمَانِ. »

"Leave him for indeed shyness is part of faith." ²⁹⁶



²⁹⁶ Saheeh al-Bukhaaree [24/1]

The Superiority of Shyness



Ahmad ibn Yoonus told us that Zuhayr told us that Mansoor told us upon the authority of Rib'iyyi ibn Hiraash that Aboo Mas'ood told us the Prophet ﷺ said:

« إِنَّ مِمَّا أَدْرَكَ النَّاسُ مِنْ كَلَامِ النَّبِيِّ الْأُولَى: إِذَا لَمْ تَسْتَحِي
فَاصْنَعْ مَا شِئْتَ. »

"Indeed, from what has reached the people from the speech of earlier Prophets is, 'If you do not feel shy then do as you wish.'"

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Ibn Rajab said concerning his statement, "Indeed, from what has reached the people from the speech of earlier Prophets," said, "His statement indicates that this was passed down from earlier Prophets and that the people used to advise one another with it such that generation after generation used to inherit it. This indicates that earlier prophets came with this speech and that it became well-known amongst the people until it appeared in the beginning of this nation."²⁹⁸ [End of cited passage]

Shyness is of two types

Know that shyness is of two types:

One of them is what consists of character and disposition, and cannot be acquired. This is because it (shyness) is the behavior that Allaah has granted the servant and facilitated for him. For this reason, the Prophet ﷺ said, "Shyness brings about nothing but good." For indeed, it (shyness) inhibits a person from committing despicable actions and displaying degrading behavior while encouraging noble character and excellence. It is from the distinguishing characteristics of faith in this respect.

²⁹⁷ Saheeh al-Bukhaaree [523/10]

²⁹⁸ Jaami' al-'Uloom [199]

The second type (of shyness) is what is attainable through knowing Allaah and knowing His greatness as well as His closeness to His servants, His overseeing them, and His knowledge of what deceives the eyes while being hidden in the chests. This is from the highest characteristics of faith; rather it is from the highest levels of *Ihsaan*.

Certainly, shyness from Allaah may be caused by witnessing and reflecting over His blessings and the shortcomings associated with being thankful for them. Therefore, if the servant removes this acquired and instinctive shyness, there does not remain that which will prevent him from committing despicable actions and displaying degrading behavior so it is as though this person does not possess faith.

The praiseworthy shyness mentioned in the speech of the Prophet ﷺ is the behavior that encourages the performing of commendable actions while abandoning the wretched. As for the weakness and deficiency that brings about negligence in some of the rights of Allaah, or in the rights of His servants, then this is not from shyness. Certainly this is weakness, feebleness, deficiency, and lowliness, and Allaah knows best.”²⁹⁹ [End of cited passage]

Concerning his statement, “If you do not feel shy then do as you wish,” Ibn Rajab said:

Concerning its meaning there are two statements: One of them is that its meaning does not convey a command to do whatever one wishes, but rather it conveys a meaning of blame and the prohibition concerning it.

The people of this position have two ways (of interpreting the command in this narration).

One of them is that the meaning of the command conveys a threat and a warning. So the meaning is: if there is no shyness

²⁹⁹ Ibn Rajab said in *Jaami' Al-Uloom* [199]

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then do whatever you wish and Allaah will then reward you accordingly. As in His statement:

﴿ اَعْمَلُوا مَا شِئْتُمْ ۗ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴾

“Do whatever you wish; indeed He is All-Seeing of
whatever you do.”
[Soorah Fusilat 41:40]

His statement:

﴿ فَاعْبُدُوا مَا شِئْتُمْ مِّنْ دُونِهِ ۗ ﴾

“Worship whatever you wish besides Him.”
[Soorah az-Zumar 39:15]

The second way (of interpreting the command in this narration) is that the command is a way of conveying information (*Khabr*). Thus, the meaning is: certainly the one who is not shy does whatever he wills. Then the thing that prohibits a person from committing wretched actions is shyness. Therefore, whoever does not possess shyness will indulge in every abomination and prohibited action.

The second statement concerning the meaning of, “If you do not feel shy then do as you wish,” is that it is a command to do whatever a person wills, just as the command apparently suggests. The meaning then is if the thing that you intend to perform is from the things that a person is not shy to either perform before Allaah or before the people; because it is from the actions of obedience or from virtuous character and commendable behavior, then in this situation do whatever you wish from these actions. This is the statement of a group from amongst the Imaams. From them are, Ishaq al-Marwazee ash-Shaafi’ee and something similar to this has been attributed to Imaam Ahmad...”

The definition of Shyness: An-Nawawee said, “The Scholars said that the reality of shyness is the character which encourages the abandonment of despicable actions and prevents against negligence concerning the rights of the people who possess rights over others. And we have narrated from Aboo al-Qaasim al-Junayd ؓ which he said, ‘Shyness is the recognizing Allaah’s favors, meaning His blessings and the recognizing of ones own

negligence in light of them both is prompted by a condition called shyness.” [End of cited passage]

So shyness is an attribute from noble character that is a beautification for people. Whenever shyness is lost, every type of evil is committed. Blood is spilled, the honor of people is violated, abominations are perpetrated, the elderly are not honored, men freely intermingle with women, the woman leaves her home uncovered and travels unaccompanied by a lawful relative, and the truth is heard and rejected.³⁰⁰

Al-Fudhayl ibn ‘Iyyaadh said, “There are five signs of wretchedness: The harshness in the hearts, the unflinching eye, the lack of shyness, the seeking of worldly pleasures, and longevity in life.”³⁰¹

Surely, Allaah praised the daughter of a righteous man because she was described with the characteristic of shyness.

Allaah the Exalted says:

﴿ وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةٌ مِّنَ النَّاسِ يَسْقُونَ
 وَوَجَدَ مِنْ دُونِهِمُ امْرَأَتَيْنِ تَذُودَانِ قَالَ مَا خَطْبُكُمَا قَالَتَا لَا
 نَسْقِي حَتَّى يُصَدِرَ الرِّعَاءُ وَأُبُونَا شَيْخٌ كَبِيرٌ ﴿٣٠﴾ فَسَقَى لَهُمَا
 ثُمَّ تَوَلَّى إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ ﴿٣١﴾
 فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَى اسْتِحْيَاءٍ قَالَتْ إِنَّ أَبِي يَدْعُوكَ
 لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ لَنَا فَلَمَّا جَاءَهُ وَقَصَّ عَلَيْهِ الْقَصَصَ
 قَالَ لَا تَحْزَنْ حُبَّوتَ مِنَ الْقَوْمِ الظَّالِمِينَ ﴾

“And when he arrived at the water of *Madyan* (Midian), he found there a group of people watering (their flocks), and he found besides them two women who were keeping back (their flocks). He said, ‘What is the

³⁰⁰ *Riyaadh as-Saaliheen* [318] with the checking of Al-Arnaa’oot

³⁰¹ The reference for the speech of Fudhayl is *Madaarij as-Saalikeen*.

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matter?' They said, 'We do not water (our flocks) until the shepherds take (their flocks) and our father is a very old man.' So he watered (their flocks) for them, then he returned to the shade, and said, 'My Lord! Truly, I am in need of whatever good that you bestow on me!' Then one of the two women came to him walking with shyness. She said, 'Verily, my father invites you such that he may reward you for having watered (our flocks) for us.' So when he came to him and narrated the story, he said, 'Fear not. You have escaped from the wrongdoing people.'"

[Soorah al-Qasas 28:23-25]

So for us there is an example in the patient woman Asmaa' bint Aboo Bakr when she said, "I used to carry the date stones from the land of Az-Zubayr - which the Messenger of Allaah ﷺ had given him. It was a distance of two thirds of a *Farsakh*.³⁰² Then I came one day with the date stones on my head and I met the Messenger of Allaah ﷺ while he was with one of his companions. So he called me and then said, '*Ik*, '*Ik*,'³⁰³ in order for me to ride behind him. But I was shy to travel with the men. I mentioned Az-Zubayr and his jealousy - and he was from the most jealous of the people - then the Messenger of Allaah ﷺ knew that I was too shy and so he left..."³⁰⁴

Ibn al-Qayyim said "In accordance with the life of the heart, there exists a strong characteristic of shyness and the lack of shyness indicates the death of the heart and the soul. So the more lively the heart is, the more complete the attribute of shyness is."

He also said, "His shyness exists in accordance with his knowledge of his Lord." [End of cited passage]

It is not from shyness that a person abandons seeking knowledge in the religion and pursuing the truth. Rather this is due to weakness and feebleness.

³⁰² Translator's note: A *Farsakh* is an old measurement used to measure length that is approximately the equivalent of three miles.

³⁰³ Ibn Hajr mentions in his explanation of this narration that *Ik* is, "A word said to the camel by a person who desires for it to remain motionless."

³⁰⁴ *Madaarij As-Saalikeen*

Muhammad ibn Salaam told us Mu'aawiyah informed us that Hishaam told us from his father from Zaynab the daughter of Umm Salamah from Umm Salamah who said that Umm Sulaym came to the Messenger of Allaah ﷺ and said, "Indeed Allaah does not shy away from the truth, so is it necessary for the woman to perform the Ghusl after she has had a wet dream?" The Prophet ﷺ said, "If she notices discharge." Then Umm Salamah covered her face and said, "O Messenger of Allaah, does the woman experience wet dreams?" He said, "Yes, and may your right hand be covered with dust, so how else does a child resemble its mother?"^{305 306}

Mujaahid ؓ said, "Knowledge cannot be attained by a shy or a proud person." [End of cited passage]

So shyness should be used appropriately in its place. So one should remain shy before Allaah; so implement His commands and avoid His prohibitions.

I conclude this subject with the statement of the poet:

إذا قل ماء الوجه حياؤه فلا خير في وجه إذا قل ماؤه
 حياءك فاحفظه عليك إنما يدل على وجه الكريم حياؤه
*"Whenever ones dignity decreases so too does his shyness, and there is no
 good in a person who possesses no dignity.
 Your shyness, preserve it, because most certainly it is an indication of a
 noble person."*

Another (poet) said:

لم تخش عاقبة الليالي ولم تستح فاصنع ما تشاء
 فلا والله ما في العيش خير ولا الدنيا إذا ذهب الحياء

³⁰⁵ Translator's note: Concerning the phrase, "So how else does a child resemble its mother," means as mentioned in the explanation of Ibn Maajah, "If the woman does not produce sexual discharge then how else is it that her child resembles her?"

³⁰⁶ Saheeh al-Bukhaaree [228/1]

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يعيش المرء ما استحقا بخير ويبقى العود ما بقي اللحاء

"If you do not fear what will happen to you, and are not shy then do as you wish (and for this, you will be held responsible).

By Allaah, there is no worth to this life or this world without the presence of shyness.

A person experiences a lifetime of good so long as they remain upon shyness.

Just as the branches of a tree remain strong so long as they are protected by bark."



Evil Character Traits



'Abdullaah ibn Yoosuf told us that Maalik informed us upon the authority of Ibn Shihaab from 'Ataa' ibn Yazeed al-Laythee from Aboo Ayoob al-Ansaaree that the Messenger of Allaah ﷺ said:

« لَا يَحِلُّ لِرَجُلٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثِ لَيَالٍ؛ يَلْتَقِيَانِ
فِيَعْرِضُ هَذَا وَيُعْرِضُ هَذَا وَخَيْرُهُمَا الَّذِي يَبْدَأُ بِالسَّلَامِ. »

"It is not permissible for a man to boycott his brother for more than three nights and when they meet, one of them turns away from the other and then the latter turns away from the former.

The better of the two is the one who initiates the greetings of peace (Salaam)." ³⁰⁷

'Abdullaah ibn Yoosuf told us that Maalik informed us upon the authority of Ibn Shihaab from Anas ibn Maalik that the Messenger of Allaah ﷺ said:

« لَا تَبَاغَضُوا، وَلَا تَحَاسَدُوا، وَلَا تَدَابَرُوا، وَكُونُوا عِبَادَ اللَّهِ
إِخْوَانًا، وَلَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثَةِ أَيَّامٍ. »

"Do not hate one another, and do not be envious of one another, and do not oppose one another. Be faithful servants of Allaah (who are) brothers and it is not permissible for a man to boycott his brother for more than three nights." ³⁰⁸

'Abdullaah ibn 'Umar ibn Maysarah and Ahmad ibn Sa'eed as-Sarkhasee told us that Aboo 'Amr informed them saying that Muhammad ibn Hilaal told us that my father told me upon the authority of Aboo Hurayrah that the Prophet ﷺ said:

³⁰⁷ Saheeh al-Bukhaaree [492/10], Saheeh Muslim [1984/4]

³⁰⁸ Saheeh al-Bukhaaree [492/10]

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« لَا يَجِلُّ لِمُؤْمِنٍ أَنْ يَهْجُرَ مُؤْمِنًا فَوْقَ ثَلَاثٍ, فَإِنْ مَرَّتْ بِهِ
ثَلَاثٌ فَلْيَلْقَهُ فَلْيُسَلِّمْ عَلَيْهِ, فَإِنْ رَدَّ عَلَيْهِ السَّلَامَ فَقَدْ اشْتَرَكَ
فِي الْأَجْرِ, وَإِنْ لَمْ يَرُدَّ عَلَيْهِ فَقَدْ بَاءَ بِالْإِثْمِ. »

"It is not permissible for a believer to boycott another believer for more than three (nights). So if three (nights) pass, and then he meets him, he should extend the greetings of peace. If he then responds to the greeting then he will share in the reward of this action. But if he does not respond, then indeed it is only he who is deserving of the sin." ³⁰⁹

Ahmad added:

« وَخَرَجَ الْمُسْلِمُ مِنَ الْهَجْرَةِ. »

"And the one who extends the greetings of peace has forsaken his boycotting."

Muhammad ibn as-Sabbah al-Bazzaaz told us Yazeed ibn Haaron told us that Sufyaan ath-Thawree informed us upon the authority of Mansoor from Aboo Haazim from Aboo Hurayrah that he said that the Messenger of Allaah ﷺ said:

« لَا يَجِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثٍ, فَمَنْ هَجَرَ فَوْقَ
ثَلَاثٍ فَمَاتَ دَخَلَ النَّارَ. »

"It is not permissible for a Muslim to boycott his brother for more than three (nights). So whoever boycotts his brother for more than three (nights) and then dies will enter the Fire." ³¹⁰

Qutaybah ibn Sa'eed told us upon the authority of Maalik ibn Anas in what was read upon him from Suhayl from his father from Aboo Hurayrah that the Messenger of Allaah ﷺ said:

³⁰⁹ Aboo Daawood [696] The chain of this prophetic narration is weak (Dha'eef) because of Hilaal ibn Abee Hilaal al-Madane (the father of Muhammad). Adh-Dhahabee said in *Al-Meezaan* [317/4], "He is unknown and his son, Muhammad ibn Hilaal was the only person to take from him and he was certainly reliable." [End of cited passage] Nevertheless, there is no harm in including this narration here for the sake of benefit.

³¹⁰ Sunan Aboo Daawood [4914] with an authentic chain.

« تُفْتَحُ أَبْوَابُ الْجَنَّةِ يَوْمَ الْاِثْنَيْنِ وَيَوْمَ الْخَمِيسِ، فَيَعْفَرُ لِكُلِّ عَبْدٍ لَمْ يُشْرِكْ بِاللَّهِ شَيْئًا إِلَّا رَجُلًا كَانَتْ بَيْنَهُ وَبَيْنَ أَخِيهِ شَحْنَاءُ فَيَقَالُ: أَنْظِرُوا هَذَيْنِ حَتَّى يَصْطَلِحَا، أَنْظِرُوا هَذَيْنِ حَتَّى يَصْطَلِحَا، أَنْظِرُوا هَذَيْنِ حَتَّى يَصْطَلِحَا. »

*“The doors of Paradise are opened on Monday and Thursday. Then, every servant who has not associated partners (in worship) with Allaah will be forgiven except for the man who used to harbor enmity towards his brother. It will then be said, ‘Postpone these two until they reconcile. Postpone these two until they reconcile. Postpone these two until they reconcile.’”*³¹¹

There exists much harm related to boycotting, from among them:

- 1- It is from the major sins and we have previously presented the evidence for this.
- 2- It is a reason for sins not to be forgiven and we have previously presented the evidence for this.
- 3- It is from the way of Satan, and Allaah the Mighty and Majestic has forbidden us from following his footsteps in His statement:

﴿ وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴾

“And do not follow the footsteps of Satan, certainly he is a clear enemy to you.”

[Soorah al-Baqarah 2:168]

Moreover, Satan does not command with good, but rather he commands with what is evil and detested, and he strives to incite discord between the people as narrated by Jaabir that the Prophet ﷺ said:

³¹¹ Saheeh Muslim [1987/4]

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« إِنَّ الشَّيْطَانَ قَدْ أَيَسَ أَنْ يَعْبُدَهُ الْمُصَلُّونَ، وَلَكِنَّ فِي

التَّحْرِيشِ بَيْنَهُمْ. »

“Indeed, Satan has given up hope that he will ever be worshipped by the people when they pray. However, he (is hopeful that) he might incite discord between them.”³¹²

So boycotting is a satanic trial.

- 4- The severing of family ties occurs if the person being abandoned or boycotted is a relative. The severing of family ties is from the major sins, as Allaah says:

﴿ فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا

أَرْحَامَكُمْ ﴿٢٢﴾ أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعَمَّى

أَبْصَرَهُمْ ﴿

“Would you then, if you were given the authority, cause corruption in the land, and sever your ties of kinship? Those are the ones whom Allaah has cursed, so He has made them deaf and blinded their vision.”

[Soorah Muhammad 47:22-23]

- 5- It is from the reasons that prompt the heart to become corrupt. Certainly some of Allaah's righteous servants have said:

﴿ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ ﴿

“And do not place in our hearts any resentment towards those who have believed. Our Lord, indeed you are Kind, Merciful.”

[Soorah al-Hashr 59:10]

In addition, the Prophet ﷺ used to supplicate saying, “Remove contempt from my heart.” Some people are from the people of good but Satan tricks them into boycotting their brother Muslim for the sake of some worldly pursuit, while they do not

³¹² Saheeh Muslim

understand the magnitude of boycotting a Muslim and how it (boycotting) integrates many tremendous affairs.

- 6- It wrongfully suppresses the right of a Muslim. Certainly, the Muslims are supportive of one another and their word is united as Allaah the Exalted says:

﴿ وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ
بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ
الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ
عَزِيزٌ حَكِيمٌ ﴾

“The believers, men and women, are supporters of one another, they enjoin the good and forbid the evil, and they establish the prayer and give the ritual charity (*Zakaah*), and obey Allaah and His Messenger. Those (are the ones) Allaah will have His Mercy upon. Indeed Allaah is All-Mighty, All-Wise.”

[Soorah at-Tawbah 9:71]

He says:

﴿ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ ﴾

“Certainly, the believers are brothers.”

[Soorah al-Hujuraat 49:10]

In addition, the narration of An-Nu'maan ibn Basheer who said that the Messenger of Allaah ﷺ said:

« مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ مَثَلُ
الْحَسَدِ الْوَاحِدِ، إِذَا اشْتَكَى مِنْهُ عُضْوٌ، تَدَاعَى لَهُ سَائِرُ
الْحَسَدِ بِالْحُمَّى وَالسَّهَرِ. »

“The example of the believer concerning their mutual affection, mercy, and compassion is like a single body. If one of its limbs

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aches, then the rest of the body aches due to the subsequent fever and sleeplessness.”³¹³

Moreover, narration of Aboo Moosaa ؓ who said that the Messenger of Allaah ﷺ said:

« إِنَّ الْمُؤْمِنَ لِلْمُؤْمِنِ كَالْبِنَانِ يَشُدُّ بَعْضُهُ بَعْضًا وَشَبَكَ أَصَابِعَهُ. »

“Certainly, the believer is to another believer like a building in which part of it supports the other.”

Then he intertwined his fingers.³¹⁴

Anas ؓ said the Messenger of Allaah ﷺ said:

« أَنْصُرُ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا. »

“Support your brother whether he is an oppressor or oppressed.”

It was said, “We support him when he has been oppressed, but how do we support him if he is the oppressor?” He said:

« نَحْجُزُهُ عَنِ الظُّلْمِ، فَإِنَّ ذَلِكَ نَصْرُهُ. »

“Prevent him from committing oppression for indeed, that is how you support him.”³¹⁵

Allegiance for the sake of Allaah and enmity for the sake of Allaah is obligatory by Islaamic law, and it certainly is from the things that complete faith. If these two affairs are not properly understood, an enemy might become an ally and an ally might become an enemy.

Allegiance and disassociation (Al-Walaa' wal-Baraa') is divided into three categories:

³¹³ Saheehayn

³¹⁴ Saheehayn

³¹⁵ Saheeh al-Bukhaaree

- 1- From them are those who deserve unrestricted allegiance and they are the people who are inherently good.
- 2- From them are those who deserve allegiance in one aspect while from another aspect they deserve disassociation. This is the example of the sinful Muslim. He is shown allegiance to the extent of that which is in him of good, and he is shown enmity in accordance to whatever is present with him of evil.
- 3- From them are those who deserve unrestricted disassociation and they are the people who are inherently upon disbelief and evil like the Jews, Christians, and pagans.

Certainly, boycotting is the result of differing between two disputing parties. Therefore, it is imperative that their affair is returned back to the Book and the *Sunnah* to resolve their dispute. If the Nation of Muhammad were to take from their own legislation, they would most certainly become rectified, but when they oppose Islaamic law, they are punished and most certainly, the reward for any action is in accordance with the nature of that particular action.

Allaah the Exalted says:

﴿ وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فِيمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ

كَثِيرٍ ﴾

“And whatever misfortune afflicts you, it is because of what your hands have earned. And He pardons much.”

[Soorah ash-Shooraa 42:30]

He says:

﴿ ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ

بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ ﴾

“Corruption has appeared on land and sea because of what the hands of the people have earned, that He may

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let them taste part of that which they have done, in order that they may return.”

[Soorah ar-Room 30:41]

Exempted from the prohibition of boycotting the Muslim (are situations like) when there is a benefit sanctioned by Islaamic law which calls for the boycotting. This occurs when the one who is boycotted is deterred from committing his prohibited action. However, if the boycotting will increase his rebellion then it should not be implemented, because it only increases the rebellion and corruption. Rather this individual is to be advised.

From Shaykh al-Islaam there is speech concerning the issue of boycotting the text of which is as follows:

The Islaamically legislated boycotting is of two types.

One of them means abandonment due to evil actions. The second means the reparation for evil actions.

The first meaning is mentioned in the statement of Allaah the Exalted:

﴿ وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۗ وَإِمَّا يُنسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِى مَعَ الْقَوْمِ الظَّالِمِينَ ﴾

“And when you see those who engage in offensive discussions concerning Our verses, then abandon them until they discuss another topic. And if Satan causes you to forget, then do not remain seated after the reminder in the company of those wrongdoing people.”

[Soorah al-An'aam 6:68]

In addition, the statement of the Exalted:

﴿ وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا
 وَتُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى تَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ إِنَّكُمْ
 إِذَا مِتُّهُمْ ﴾

“And it has already been revealed to you in the Book that when you hear the verses of Allaah being denied and ridiculed, then do not sit with them, until they engage in another discussion; (but if you stayed with them) certainly you would be like them.”

[Soorah an-Nisaa' 4:140]

Hence, with this it is intended that evil actions should not be witnessed without a valid reason, like a people who are drinking intoxicants and those who sit with them. Additionally, a people who invite others to a wedding celebration (*Waleemah*) which includes intoxicants and music; their invitation should not be answered, and whatever else is similar to this. Unlike the one who comes to them in order to rebuke them or does not attend by his own choice. For this reason, it is said the one who is present while an evil action is being committed is like the one who perpetrates the action. Moreover, in the narration:

« مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، فَلَا يَجْلِسُ عَلَى مَائِدَةٍ
 يُشْرَبُ عَلَيْهَا الْخَمْرُ. »

“Whoever believes in Allaah and the Last Day then let him not sit at a table where intoxicants are being consumed.”

This boycotting is from the category whereby a person separates himself from engaging in evil actions just as the Messenger of Allaah ﷺ said:

« الْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ. »

“The emigrant (*Muhaajir*) is the one who abandons everything that Allaah has prohibited.”

In this regard, migration (*Hijrah*) is from the land of disbelief and immorality to the land of Islaam and belief. Therefore, this

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person migrates away from a residence among the disbelievers and the hypocrites, who do not allow him to implement what Allaah has commanded him to follow. Regarding this is the statement of Allaah the Exalted:

﴿ وَالْأُجْرَ فَأَهْجُرْ ﴾

“And the idols, then abandon (them).”

[Soorah al-Mudaththir 74:5]

The second type is the boycotting that is intended to discipline. It is the boycotting of the person who openly commits evil, thus he is boycotted until he repents from it. Just as the Prophet ﷺ boycotted the three Muslims who remained behind until Allaah revealed their repentance, when what was apparent was that they had abandoned the type of *Jihaad* that was obligatory upon them without a valid reason. As for the people who openly display good, then they are not to be boycotted even if they are hypocrites. So in this case boycotting is meant to discipline.

Moreover, this boycotting differs just as the people who boycott differ in terms of their strengths and weaknesses, small or large numbers. Thus, the intent is the censure of the person who is boycotted as well as the disciplining of him, and inhibiting the general masses from the likes of his situation.

Therefore, if the benefit of this is greater - such that his boycotting leads to the weakening of evil and its disappearance - then it is warranted. Nevertheless, if neither the person being boycotted, or other than him are deterred by it, then it certainly increases the evil, and the boycotter (in this situation) is weak such that the harm greatly outweighs the benefit. In this situation, boycotting is not legislated, rather sympathetic reconciliation is more beneficial than boycotting for some people.

Boycotting for some people is more beneficial than sympathetic reconciliation. For this reason the Prophet ﷺ was amicable in his treatment of some people and boycotted others, like the three who remained behind who were better than most of the people who are dealt with in a more sympathetic fashion. Similarly, they were from the forefront of the obedient with respect to their peers so there was a religious benefit in softening their hearts. In

addition, they were believers, and there are many other examples of believers like them. Therefore, the boycotting of them gave strength to the religion and purified them from their sins.

This is similar to what is legislated concerning the enemy, sometimes fighting is given precedence, sometimes peace is given precedence, and sometimes the *Jizyah* is accepted. All of those options depend upon the potential benefits and the respective circumstances.

Boycotting with the purpose of improving a person is not permissible for more than three (nights) and the evidence to this effect has already been mentioned. However, exceptions have been made in some cases just as the exception that allows the husband to boycott his wife in the bed if she is disobedient and similarly the boycotting of the three (people).

Therefore, it is necessary that a person differentiate between the boycotting that is done for the sake of Allaah and the boycotting that is done for one's own self. The first situation is encouraged while the second is prohibited because the believers are brothers.”³¹⁶ [End of abridged cited passage]



³¹⁶ *Majmoo' Fataawa* [203/28]

The Cure for Anger



Allaah the Exalted says:

﴿وَمَا يَنْزَعَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ
الْعَلِيمُ﴾

“And if there comes to you from Satan an evil suggestion, then seek refuge in Allaah. Indeed, He is the All-Hearer, the All-Knower.”

[Soorah Fusilat 41:36]

'Umar ibn Hafs told us my father told us Al-'A'mash told us 'Adee ibn Thaabit said, that I heard Sulaymaan ibn Surad – a man from the companions of the Prophet ﷺ say, “Two men insulted one another in the presence of the Prophet ﷺ, so one of them became angered and his anger increased until his face swelled and began to change. Then the Prophet ﷺ said:

« إِنِّي لَأَعْلَمُ كَلِمَةً لَوْ قَالَهَا لَذَهَبَ عَنْهُ الَّذِي يَجِدُ. »

“Certainly I know of a word, if someone were to say it, indeed whatever they find within themselves will pass.”

So a man (Mu'aadh ibn Jabal) proceeded towards him and informed him of the statement of the Messenger of Allaah ﷺ saying, “Seek refuge in Allaah from Satan.” Then he responded, “Do you think something is wrong with me? Am I crazy? Go away from me!”³¹⁷



³¹⁷ Saheeh al-Bukhaaree [456/10]

Maintaining Family Ties with Disbelieving Relatives



Al-Layth said that Hishaam told me upon the authority of ‘Urwah from Asmaa’ who said, “My mother visited during the *Qurashee* period when they had a pact with the Messenger of Allaah ﷺ³¹⁸ – while she was an idolatress along with her father. So I sought the verdict of the Prophet ﷺ and said, ‘Indeed my mother has come and she desires to see me?’ He said, ‘Yes, maintain good relations with her.’”³¹⁹

Al-Humaydee told us Sufyaan told us Hishaam ibn ‘Urwah told us my father informed me that Asmaa’ bint Abee Bakr ؓ informed me that she said, “My mother came to me desiring (to see me) during the lifetime of the Messenger ﷺ. She then asked the Prophet ﷺ, ‘Should I maintain relations with her?’ He said, ‘Yes.’” Ibn ‘Uyaynah said, “Then Allaah the Exalted revealed concerning her:

﴿ لَا يَنْهَىٰكُمْ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ ﴾

‘Allaah does not forbid you from those who do not fight
you because of religion.’”

[Soorah al-Mumtahinah 60:8]³²⁰

Her statement “desires” (*Raaghibah*) comes in another narration despising Islaam (*Raaghimah*). Al-Haafidh Ibn Hajr said:

At-Teebee said, “That which is the most apparent is that her statement “desires” (*Raaghibah*) when mentioned without anything that might restrict it, implies that the intended meaning is

³¹⁸ **Translator’s note:** This period lasted from *Al-Hudaybiyyah* until the Conquest of Makkah as mentioned in *Fath al-Baaree*.

³¹⁹ *Saheeh al-Bukhaaree* [413/10]

³²⁰ *Saheeh al-Bukhaaree, Saheeh Muslim* [696/2]

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“desiring Islaam” and nothing else. However, when it was coupled with the statement “idolatress” or “during the *Qurash* period” then the intended meaning becomes, “desiring that I maintain relations with her.” If the narration was the one with the wording, “(*Raaghimah*)” with a *Meem* then it means that she came “despising Islaam.”

I say (Al-Haafidh): “As for the one with the single mark above it (i.e. *Raaghibah*) then it stipulates the precedence of generality over that which is restricted, for indeed it is a single prophetic narration (with different wordings) concerning a single story. In addition, this restriction is determined from another perspective, which is that if she came truly desiring Islaam, then Asmaa' would not have needed to inquire as to maintaining relations with her because of the prevalence of camaraderie in Islaam from both the actions of the Prophet ﷺ and his commands. So there would have been no need for her to inquire regarding this.” [End of cited passage]

The name of Umm Asmaa' is Qatlah or Qateelah bint 'Abdul-'Izza. She is a woman of the *Quraysh* from the people of 'Aamir ibn Lu'ee.³²¹ Therefore, if the Muslim woman has a lawful relative or family member who is a disbeliever, then it is permissible for her to be good to him because Allaah the Mighty and Majestic says:

﴿ لَا يَنْهَىٰكَ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُم مِّن دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ ۗ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴾

“Allaah does not forbid you from those who do not fight you because of religion and do not expel you from your homes – from being kind and just to them. Indeed Allaah loves those who act justly.”

[Soorah al-Mumtahinah 60:8]

Al-Haafidh Ibn Katheer said:

Meaning that Allaah does not forbid you from showing kindness to those disbelievers who do not fight you because of your religion, like the women and weak from amongst them.

³²¹ *Al-Isaabah* [229/4]

﴿ أَنْ تَبْرُوهُمْ ﴾

“Being kind”

Means, to show them gentleness and

﴿ وَتَقْسِطُوا ﴾

“(Being) just to them,”

means, to be fair with them.

He goes on to cite as evidence the narration that we are discussing concerning the story of Asmaa'. Then he says, “Then the Mighty and Majestic clarifies those to whom gentleness and kindness is not permissible:

﴿ إِنَّمَا يَنْهَىكُمُ اللَّهُ عَنِ الَّذِينَ قَتَلْتُمْ فِي الدِّينِ وَأَخْرَجُوكُم مِّن

دِينِكُمْ وَظَهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَنْ تَوَلَّوهُمْ وَمَنْ يَتَوَلَّهُمْ

فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴾

“Allaah only forbids you from those who fight against you because of religion, and expel you from your homes, and aid in your expulsion, (He forbids) that you may take them as allies. And whoever takes them as allies, then it is them who are the wrong-doers.”

[Soorah al-Mumtahinah 60:9]

[End of cited passage]

Showing kindness to them does not necessitate they become allies, which Allaah the Mighty and Majestic has prohibited in His statement:

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﴿ لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ

اللَّهَ وَرَسُولَهُ، وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ

عَشِيرَتَهُمْ ﴾

“You will not find a people who believe in Allaah and the Last Day, having affection for those who oppose Allaah and His Messenger, even if they were their fathers, or their sons, or their brothers, or their kindred.”

[Soorah al-Mujaadilah 58:22]

Indeed the Prophet ﷺ liked his paternal uncle Aboo Taalib who was a disbeliever; and concerning him, the following statement of Allaah the Exalted was revealed:

﴿ إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ ﴾

“Indeed! You do not guide whom you like.”

[Soorah al-Qasas 28:56]

This is to be understood in light of one of the two positions. The second position being that there exists for this verse an omission and a supposition (i.e. desire for him to be guided). So then, the evidence that suggests the permissibility of liking the disbeliever is the natural love or affinity, which a person does not have the ability to suppress and this does not necessitate seeking them as allies, and Allaah knows best.



Spreading the Greetings of Peace



Aboo Bakr ibn Abee Shaybah told us Aboo Mu'aawiyah and Wakee' told us upon the authority of Al-'A'mash from Aboo Saalih from Aboo Hurayrah ؓ who said that the Messenger of Allaah ﷺ said:

« لَّا تَدْخُلُونَ الْجَنَّةَ حَتَّى تُؤْمِنُوا، وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا،
أَوَّلًا أَدْلِكُمْ عَلَى شَيْءٍ إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ؛ أَفْشُوا السَّلَامَ
بَيْنَكُمْ. »

"None of you will enter the Paradise until he believes, and none of you truly believes until you love one another. Should I not direct you to something that if you were to do it you would love one another? Spread the greetings of peace (as-Salaamu 'Alaykum) amongst yourselves." ³²²

Ibn al-'Arabee said in what has been transmitted by Al-Haafidh: "In this is that from the benefits of spreading the greetings of peace (*as-Salaamu 'Alaykum*) are, the attainment of love which manifests itself between the two parties who greet one another (with *as-Salaamu 'Alaykum*). This is because it contains a unifying word that brings about a general benefit by instilling support for the establishment of the legislation of the religion and a dishonoring of the disbelievers. And it is a word that when it is heard, the earnest heart becomes loyal to it, causing one to hasten towards responding to the one who has said it." ³²³ [End of cited passage]

Qutaybah told us Jareer told us upon the authority of Ash-Shaybaanee from Ash'ath ibn Abee ash-Sha'thaa' from Mu'aawiyah ibn Suwayd ibn Muqqarin from Al-Baraa' ibn A'azib ؓ who said, "The Messenger of Allaah ﷺ commanded us with

³²² Saheeh Muslim [74/1 #54]

³²³ Al-Fath [18/11]

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seven things: Visiting the sick, following the funeral proceedings, the saying of 'may Allaah have mercy upon you (*Yarhamukullah*)' to the one who sneezes, supporting the weak, assisting the oppressed, spreading the greetings of peace (by saying '*as-Salaamu 'Alaykum*'), and to help others fulfill their oaths. And he forbade drinking from vessels made of silver, wearing rings made from gold, riding on decorative silk saddles and wearing silk garments."^{324 325}

No single person from the Muslims should be singled out with the saying of ('*as-Salaamu 'Alaykum*') while excluding others.

'Abdullaah ibn Yoosuf told us that Al-Layth told us that Yazeed told me upon the authority of Aboo al-Khayr from 'Abdullaah ibn 'Amr that a man asked the Prophet ﷺ what the best aspects of Islaam are. He replied:

« تَطْعِمُ الطَّعَامَ وَتَقْرَأُ السَّلَامَ عَلَى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ. »

"To feed the poor and extend the greetings of peace ('*As-Salaamu 'Alaykum*') to those you know and those you do not know."³²⁶

Initiating the greetings of peace (*As-Salaamu 'Alaykum*) is *Sunnah* and replying to it is a communal obligation that must be fulfilled by at least one individual, so if one person responds to it then the obligation of responding is fulfilled and the others who heard the greeting are no longer responsible for replying.

Additionally, what some people have become accustomed to - specifically here in Yemen - concerning the substitution of phrases like, "*Sabaah al-Khayr*" and "*Masaa' al-Khayr*" (i.e. "Good morning" and "Good evening") then this is in opposition to Islamic law and it is imperative that this practice ceases. For indeed the greetings of peace (i.e. "*As-Salaamu 'Alaykum*") is a greeting from Allaah that is blessed and better.

³²⁴ Translator's note: The three garments specifically mentioned in this prophetic narration (i.e. *Ad-Deebaaj*, *Al-Qassee*, and *Al-Istabraaq*) all contain silk so I have restricted myself to the mention of silk garments alone for the sake of brevity.

³²⁵ *Saheeh al-Bukhaaree* [18/11]

³²⁶ *Saheeh al-Bukhaaree* [21/11]

Al-Haafidh said: It is a matter of agreement that whoever initiates the greetings of peace (the saying of “As-Salaamu ‘Alaykum”), then the one who replies to this is not rewarded for his response with anything other than the greetings of peace, and the reply, “Sabahta bil-Khayr” or “Bis-Sa’aadah” or the like is not rewarded.

There is a difference of opinion however concerning greetings other than the greetings of peace. Is responding to them obligatory or not? The least of that which necessitates a response is that the greeting that was extended was heard, so it then merits a response. ³²⁷ [End of cited passage]

Who should initiate the greetings of peace (“As-Salaamu ‘Alaykum”)? Muhammad ibn Muqaatil (Abul-Hasan) told us that ‘Abdullaah informed us that Ma’mar informed us upon the authority of Hammaam ibn Munabbih from Aboo Hurayrah that the Messenger of Allaah ﷺ said:

« يُسَلِّمُ الصَّغِيرُ عَلَى الْكَبِيرِ، وَالْمَارُّ عَلَى الْقَاعِدِ، وَالْقَلِيلُ عَلَى الْكَثِيرِ. »

“The young should extend the greetings of peace (the saying of ‘as-Salaamu ‘Alaykum’) to the old, and the passersby should extend the greetings of peace to those who are seated, and those few in number should extend the greetings of peace to the majority.” ³²⁸

Therefore, the one riding should initiate the greetings of peace to the one walking, and the youth extend the greetings of peace to those who are their elders, and the people few in number should initiate the greetings of peace to the majority (i.e. the larger number).

The wisdom behind this, Al-Haafidh said:

Certainly, the scholars have spoken concerning the wisdom behind those whom are commanded to initiate the greetings of peace. Therefore, Ibn Battaal said upon the authority of Muhallab, “The youth initiate the greetings of peace to their elders because of the rights of those who are old.” This is because

³²⁷ Al-Haafidh [14/11]

³²⁸ Saheeh al-Bukhaaree [14/11]

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they are commanded to honor them, and humble themselves before them. As for the few initiating the greetings of peace to the majority; then this is because the right of the majority is greater. In addition, the passerby initiates the greetings of peace because they resemble the right upon the person entering a home towards the inhabitants of that home. The one who is riding initiates the greetings of peace so that he does not become proud that he is riding and so that he returns to a state of humility.³²⁹

Ibn al'Arabee said, "What becomes apparent from this narration, is that the one who possesses a degree of precedence does not initiate the greetings of peace to the other." Al-Maaziree said, "As for the affair of the one who is riding, then this is because he has a particular advantage over the person walking." So the person walking is compensated such that the one who is riding initiates the greetings of peace to him as a precautionary measure protecting the one riding from becoming haughty if he were to possess these two distinctions.

As for the person walking, then whenever the person seated suspects' danger (from a person) especially if that person was riding, then if that person were to initiate the greetings of peace to him, he would then feel safer and as a result become friendlier. Alternatively, because observing good manners while fulfilling needs is a trial. Thus, there is for the seated person a distinction, and so he is commanded to initiate the greetings of peace; or because it would be difficult for the seated person to maintain (the greetings for) all of the people who pass by because of their large numbers. Therefore, he is not held responsible for this because of the difficulty involved as opposed to the one who passes by who does not experience this difficulty.

As for those who are few in number, then this is because of the superiority of the group; or because if the group were to initiate the greetings of peace, it would certainly be feared that the person receiving the greetings would become haughty, so a protection is established for him. [End of cited passage]

I say, that there is nothing to prevent that the wisdom behind it includes all of these reasons, and Allaah knows best.

³²⁹ Al-Fath [17/11]

Regarding the mentioning the greetings of peace (*As-Salaamu 'Alaykum*) before leaving. Imaam al-Bukhaaree said: 'Abdul-'Azeez ibn 'Abdullaah said that Muhammad ibn Ja'far ibn Abee Katheer told me upon the authority of Ya'qoob ibn Zayd at-Tameemee from Sa'eed al-Maqburee from Aboo Hurayrah that a man passed by the Messenger of Allaah ﷺ while he was in a sitting, so the man said, "*As-Salaamu 'Alaykum*" then the Prophet ﷺ said, "**Ten good deeds.**" Then another man passed and he said, "*As-Salaamu 'Alaykum wa Rahmatullah.*" So then, he ﷺ said, "**Twenty good deeds.**" Then another man passed and said, "*As-Salaamu 'Alaykum wa Rahmatullahi wa Barakaatuhu.*" He then said, "**Thirty good deeds.**"

After that, a man from the sitting stood up but did not offer the greetings of peace (*As-Salaamu 'Alaykum*). Then the Messenger of Allaah ﷺ said:

« مَا أَوْشَكَ مَا نَسِيَ صَاحِبِكُمْ إِذَا جَاءَ أَحَدُكُمْ الْمَجْلِسَ
فَلْيُسَلِّمْ، فَإِنْ بَدَأَ لَهُ أَنْ يَجْلِسَ فَلْيَجْلِسْ، وَإِذَا قَامَ فَلْيُسَلِّمْ مَا
الْأَوْلَى بِأَحَقَّ مِنَ الْآخِرَةِ. »

"How fast our companion has forgotten. If one of you comes to a sitting then let him say "As-Salaamu 'Alaykum." Then if he desires to sit, then let him sit. However, when he gets up to leave then let him say "As-Salaamu 'Alaykum." The first greeting is no more deserving of priority than the last." ³³⁰

The greetings of peace (the saying of "*As-Salaamu 'Alaykum*") should not be initiated to the Jews and Christians. Qutaybah ibn Sa'eed told us 'Abdul-'Azeez ad-Daraawardee told us upon the authority of Suhayl from his father from Aboo Hurayrah that the Messenger of Allaah ﷺ said:

« لَا تَبْدَعُوا الْيَهُودَ وَلَا النَّصَارَى بِالسَّلَامِ، فَإِذَا لَقَيْتُمْ أَحَدَهُمْ
فِي طَرِيقٍ، فَاضْطَرُّوهُ إِلَى أَضْيَقِهِ. »

³³⁰ Imaam al-Bukhaaree said this in *Al-Adab al-Mufrad* [342] and is authenticated in *As-Saheeh al-Musnad* [397/2]

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*“Do not initiate the greetings of peace with the Jews and the Christians, and if you encounter one of them in the road force them to the narrowest part of it.”*³³¹

If they initiate the greetings of peace then how do we respond? Aboo al-Yamaan told us that Shu'ayb informed us upon the authority of Az-Zuhree who said that 'Urwah informed me that 'Aa'ishah رضي الله عنها said, “A group of Jews came to the Messenger of Allaah ﷺ and said, ‘May death be upon you.’ I understood them and then said to them, ‘And may death be upon you and the curse of Allaah.’ Then the Messenger of Allaah ﷺ said:

« مَهْلًا يَا عَائِشَةُ، فَإِنَّ اللَّهَ يُحِبُّ الرَّفْقَ فِي الْأَمْرِ كُلِّهِ. »

‘Be easy now, O ‘Aa’ishah, for indeed Allaah loves lenience in every affair.’

So I said, ‘O Messenger of Allaah, did you not hear what they said? The Messenger of Allaah ﷺ said:

« فَقَدْ قُلْتُ وَعَلَيْكُمْ. »

‘Indeed I have already responded to them, (with) ‘and upon you.’ ³³²

If there was a sitting that contained a mixture of Muslims and disbelievers then should a person extend the greetings of peace?

Moosaa رضي الله عنه said:

﴿ وَالسَّلَامُ عَلَى مَنْ اتَّبَعَ أَهْدَى ﴾

“And may peace be upon whoever follows the guidance.”

[Soorah Ta Ha 20:47]

Ibraaheem ibn Moosaa told us that Hishaam informed us upon the authority of Ma'mar from Az-Zuhree from 'Urwah ibn az-Zubayr who said that Usaamah ibn Zayd informed me that the Prophet ﷺ passed by a sitting containing a mixture of Muslims, pagan 'Arabs, idolaters, and Jews and amongst them was

³³¹ Saheeh Muslim [1707/4]

³³² Saheeh al-Bukhaaree [41/11]

'Abdullaah ibn Ubay ibn Salool. So the Prophet ﷺ greeted them...
al-Hadeeth ^{333 334}

Regarding greeting the youth, 'Alee ibn al-Ja'd told us that Shu'bah informed us from Sayyaar from Thaabit al-Bunaanee from Anas ibn Maalik ؓ that he passed by a group of young boys so he greeted them (with "*As-Salaamu 'Alaykum*") and he said, "The Prophet ﷺ used to do it." ³³⁵

Should a woman extend the greetings of peace to men? Yahyaa ibn Yahyaa told us, I read upon Maalik upon the authority of Aboo an-Nadhr that Aboo Murrah the servant of Umm Haani' bint Abee Taalib told him that he heard Umm Haani' bint Abee Taalib say, "I went to the Messenger of Allaah ﷺ in the year of the conquest of Makkah (*Fath*) and found him showering. Faatimah his daughter screened him with a garment." ³³⁶ She said, "I greeted him. So he said, 'Who is it?' Then I said, 'Umm Haani' bint Abee Taalib... *al-Hadeeth*" ³³⁷

Therefore, it is permissible for a woman to greet men if it is possible for this to occur without leading to tribulation or temptation.

Regarding the meaning of '*As-Salaamu 'Alaykum*', Ibn al-Qayyim said: Concerning this, there are two famous statements:

The first is that the meaning of "*As-Salaam 'Alaykum*" is that the name of *As-Salaam* is upon you and *As-Salaam* here is Allaah the Mighty and Majestic. Therefore, the meaning of this speech is that the blessings of His Name have descended upon you and settled upon you, or what is similar to this.

³³³ **Translator's note:** The term *al-Hadeeth* is used here in this context to indicate that the prophetic narration that has been cited here is actually longer and that only an excerpt from the longer narration has been presented.

³³⁴ *Saheeh al-Bukhaaree* [38/11]

³³⁵ *Saheeh al-Bukhaaree* [32/11]

³³⁶ **Translator's note:** Imaam Muslim mentions in his explanation of this narration, "In it is a proof concerning the permissibility of a person showering in the presence of one of their lawful relatives so long as there is something to screen him from her like a garment or other than that."

³³⁷ *Saheeh Muslim* [498/1]

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The people who hold this position cite as evidence what has been authentically reported in the *Saheehayn*, that they used to say in their prayer, “*As-Salaamu ‘ala Allaahi qabla ‘ibaadihi. As-Salaamu ‘ala Jibreela, as-Salaamu ‘ala Fulaanin* (May peace be upon Allaah before His servants. May peace be upon Jibreel (Gabriel). May peace be upon so and so.)” Then the Prophet ﷺ said:

« لَا تَقُولُوا السَّلَامَ عَلَى اللَّهِ فَإِنَّ اللَّهَ هُوَ السَّلَامُ وَلَكِنْ قُولُوا
السَّلَامَ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةَ اللَّهِ وَبَرَكَاتَهُ، السَّلَامَ عَلَيْنَا
وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ. »

“Do not say ‘*As-Salaam be upon Allaah.*’ For indeed, Allaah is *As-Salaam*, rather, you should say, ‘*As-Salaam be upon you, O Prophet, as well as His mercy and blessings. May peace (As-Salaam) be upon us and the righteous servants of Allaah.*”

Therefore, the Prophet ﷺ prohibited the saying of, “May peace (*As-Salaam*) be upon Allaah because *As-Salaam* would be the One whom they are supplicating for and requesting that He is safeguarded, while Allaah the Exalted is the One who is supplicated to, not the One who is supplicated for. He is the One to whom prayers are directed, so it is impossible that another might grant Him peace and he mentioned other evidence which the people who support this position cite as proof.

The second position is that “*As-salaam*” is a *Musdar* (original noun) which means “peace” and this is what is intended by this supplication offered by the one who uses this greeting.

From the evidence, which they cite, is that it can be used without *Alif* and *Laam* ³³⁸ so the Muslim might say, “*Salaamun ‘Alaykum* Peace be upon you.” So if it were a name from the names of Allaah, it would not be used in this manner (i.e. indefinitely). Rather, it would only be used with the definite article *Alif* and *Laam* just as the rest of Allaah’s Glorious Names are mentioned. Then as it is said, *As-Salaam*, *Al-Mu’min*, *Al-Muhaymin*, *Al’Azeez*, *Al-Jabbaar*, *Al-Mutakabbir*, indeed indefiniteness does not make a

³³⁸ **Translator’s note:** *Alif* and *Laam* represent the definite article in the ‘Arabic language.

word indicate anything specific, not to mention indicating specifically Allaah alone. This is contrary to the words that are definite³³⁹ for indeed, they are changed linguistically in order to distinguish when the Glorious Names of Allaah have been mentioned.

The conclusion in this matter is that the truth is found in reconciling the two positions for indeed each of them possess a portion of the truth, so the correct position is found when combining them. So then, whenever the situation is such that seeking peace is the most important priority of a man, then he mentions the word within the context which is used for the Names of Allaah which is *As-Salaam* who is the One from whom peace is sought.

Therefore, the term “*As-Salaam*” contains two meanings. One of them is the mention of Allaah and the other is seeking peace, which is the intent of the Muslim. Hence, ‘*Salaamun ‘Alaykum* (peace be upon you)’ contains a name from the Names of Allaah, because the peace is requested from Him. So reflect upon this benefit. ³⁴⁰ [End of abridged cited passage]

Some of the wordings that have been reported concerning the responses to the greetings of peace:

1- Allaah the Exalted says:

﴿ وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا ﴾

“When you are greeted with a greeting, return the greeting with one better than it, or (at least) return it with that which is similar to it.”

[Soorah an-Nisaa’ 4:86]

Ibn Katheer said, “Meaning, if you are greeted with ‘*As-Salaamu ‘Alaykum*,’ then respond to it with what is better than the original ‘*As-Salaamu ‘Alaykum*,’ or respond to it with what is similar to what was said to you. So adding to the original ‘*As-Salaamu ‘Alaykum*’ is

³³⁹ Translator’s note: i.e. preceded by the definite article *Alif* and *Laam* (*Al*) which when coupled with *Salaam* becomes (*As-Salaam*).

³⁴⁰ Ibn al-Qayyim said this in *Badaa’l al-Fawaa’id* [121/2]

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encouraged and responding with what is at least equal to it is an obligation.” [End of cited passage]

So the best response for the Muslim is to say, “*As-Salaamu 'Alaykum wa Rahmatullahi wa Barakaatuhu* (may peace be upon you as well as the mercy of Allaah and His blessings),” because of this verse and the previously mentioned narration of Aboo Hurayrah. The narration in which a man passed by the Prophet ﷺ and said, “*As-Salaamu alaykum*,” then the Prophet ﷺ said, “Ten good deeds.” Then another man passed and he said, “*As-Salaamu 'Alaykum wa Rahmatullah.*” So then, he said, “Twenty good deeds.” Then another man passed and said, “*As-Salaamu 'Alaykum wa Rahmatullahi wa Barakaatuhu.*” He then said, “Thirty good deeds.”

- 2- The saying of “*Wa 'Alayka as-Salaam* (and may peace be upon you).” Ishaq ibn Mansoor told us that ‘Abdullaah ibn Numayr informed us that ‘Abdullaah told us upon the authority of Sa’eed ibn Abee Sa’eed al-Maqburee from Aboo Hurayrah that a man entered the mosque (*Masjid*) while the Messenger of Allaah ﷺ was seated in one of the corners of the Mosque (*Masjid*). So the man prayed. Then he came and greeted him. The Messenger of Allaah ﷺ said to him, “*Wa 'Alayka as-Salaam.*”³⁴¹
- 3- The saying of “*As-Salaamu 'Alaykum wa Rahmatullah* (may peace be upon you as well as the mercy of Allaah).” Yahyaa ibn Ja’far told us that ‘Abdur-Razzaaq told us upon the authority of Ma’mar from Hammaam from Aboo Hurayrah that the Prophet ﷺ said:

« خَلَقَ اللَّهُ آدَمَ عَلَى صُورَتِهِ، طُولُهُ سِتُونَ ذِرَاعًا، فَلَمَّا خَلَقَهُ
قَالَ: اذْهَبْ فَسَلِّمْ عَلَى أَوْلِيكَ - نَفَرٍ مِنَ الْمَلَائِكَةِ جُلُوسٌ -
فَاسْتَمِعَ مَا يُحْيُونَكَ؛ فَإِنَّهَا تَحْيِيكَ وَتَحْيِي ذُرِّيَّتَكَ، فَقَالَ:
(السَّلَامُ عَلَيْكُمْ)، فَقَالُوا: ((السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ))،

³⁴¹ Saheeh al-Bukhaaree [36/11]

فَرَادَوْهُ: وَرَحْمَةُ اللَّهِ، فَكُلُّ مَنْ يَدْخُلُ الْجَنَّةَ عَلَى صُورَةِ آدَمَ
 فَلَمْ يَزَلْ الْخَلْقُ يَنْقُصُ بَعْدُ حَتَّى الْآنَ. «

Allaah created Aadam in His image.³⁴² His height is sixty cubits. So when He created him He said, 'Go and greet them (a group of Angels who were seated there) and listen to how they respond to you; for indeed it is your greeting and the greeting of your offspring.' So he said, 'As-Salaamu 'Alaykum.' Then they said, 'As-Salaamu 'Alaykum wa Rahmatullah,' so they added 'wa Rahmatullah,' so everyone who enters the Paradise will do so in the image of Aadam and since then, the creation continues to diminish (in stature) until now."³⁴³

- 4- The saying of "Wa 'Alaykum (and upon you)." Imaam al-Bukhaaree said: Yahyaa ibn Sulaymaan said that Ibn Wahb informed me that he said that Haywah informed me upon the authority of 'Uqbah ibn Muslim from 'Abdullaah ibn 'Amr who said, "We were sitting with the

³⁴² **Translator's note:** Shaykh 'Abdul-Azeez ibn Baaz explains the use of the pronoun "His" here in his introduction to the book 'Aqeedah Ahlul-Eemaan fee Khalq Aadam 'ala Soorah ar-Rahmaan by Hamood at-Tuwajjiree wherein he says: "Indeed the pronoun (His) in the authentic narration concerning the creation of Aadam upon His image returns to Allaah the Mighty and Majestic. This reference is in complete agreement with what has come to us in the narration of Ibn 'Umar which states that Allaah created Aadam in the image of Ar-Rahmaan. Certainly, Imaam Ahmad, Ishaq ibn Raahawayh, Al-Aajuree, and Shaykh al-Islam Ibn Taymiyyah have all authenticated this narration, as well as many others from the Imaams, may Allaah have mercy upon all of them. Many of the Imaams have clarified the mistake of Imaam Ibn Khuzaymah ؓ who rejected that the pronoun should return to Allaah the Glorified in the narration of Ibn 'Umar. The correct position however, is that of the Imaams we have mentioned and other than them, which is that the pronoun returns to Allaah the Mighty and Majestic as mentioned, without inquiry as to how and without creating likenesses. Rather the image of Allaah is something which is befitting of His majesty and is in complete accordance with His magnificence and grandeur like the rest of His attributes, and nothing from His creation is like unto Him as He says: "Say, 'He is Allaah, (who is) One. Allaah, The Self-Sufficient. He neither begets, nor was He begotten; and there is nothing comparable to Him.'" And He the Mighty and Majestic says: "There is nothing like unto Him, and He is the Hearing, the Seeing." And He the Mighty and Majestic says: "Do you know of anything similar to Him?" And He the Mighty and Majestic says: "So do not assert similarities to Allaah. Indeed, Allaah knows and you do not know." [End of cited passage]

³⁴³ Saheeh al-Bukhaaree [page 1 Vol. 11] I found this in vol 8, and vol 4??


My Advice to the Women-Umm 'Adillaah

Prophet ﷺ in the shade of a tree between Makkah and Al-Madeenah, when a Bedouin from the most ill-mannered and evil of people came and then said, 'As-Salaamu 'Alaykum.' So they said, 'Wa 'Alaykum.'³⁴⁴



³⁴⁴ Imaam al-Bukhaaree said in *Al-Adab al-Mufrad* [232], and it is authenticated in *As-Saheeh al-Musnad* [533/1]

The Multitudes of Women towards the End of Time



Hafs ibn ‘Umar al-Hawdhly told us that Hishaam told us upon the authority of Qataadah from Anas ؓ who said, “I will relate to you a narration that I heard from the Messenger of Allaah ﷺ and no one else will relay this except me. I heard the Messenger of Allaah ﷺ say:

« إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يُرْفَعَ الْعِلْمُ، وَيَكْثُرَ النِّسَاءُ حَتَّى
لَيَكُونَ لِخَمْسِينَ امْرَأَةً الْقِيَمَ الْوَاحِدِ. »

‘Indeed from the signs of the hour is that knowledge will be raised,³⁴⁵ and women will become large in number to the extent that fifty women will be cared for by a single individual.’³⁴⁶



³⁴⁵ Translator’s note: The meaning of “raised” is as mentioned in *Tuhfah al-Ahwadhee bi Sharh Jaami’ at-Tirmidhee*, “What is meant by ‘raised’ here is the death of those who convey it (knowledge).”

³⁴⁶ *Saheeh al-Bukhaaree* [5231/9]

The Superiority of Khadeejah bint

Khuwaylid



Muhammad told me that 'Abdah told us upon the authority of Hishaam ibn 'Urwah from his father who said that he heard 'Abdullaah ibn Ja'far say that he heard 'Alee ؑ say that he heard the Messenger of Allaah ﷺ say:

« خَيْرُ نَسَائِهَا مَرْيَمُ وَخَيْرُ نَسَائِهَا خَدِيجَةٌ. »

"The best of the women of her time was Maryam and the best of the women of her time was Khadeejah." 347

Ismaa'eel ibn Khaleel said that 'Alee ibn Mushir informed us upon the authority of Hishaam from his father from 'Aa'ishah ؓ who said, "Haalah bint Khuwaylid (the sister of Khadeejah) sought permission to enter from the Messenger of Allaah ﷺ. He would thereafter recall the way Khadeejah used to seek his permission and then become upset and then he would say, 'O Allaah... **Haalah.**' This would make me jealous. I would then say, 'Why do you remember an old woman from the old women of Quraysh whose gums are red, while Allaah has replaced her with one who is better?'" 348

It certainly deserves of our attention, O noble women, that we emulate this noble woman. Similarly, other noble women like 'Aa'ishah ؓ also possessed many honorable characteristics to the extent that some scholars give precedence to 'Aa'ishah over Khadeejah. This is because of the many evidences that have been transmitted regarding her noble status and because she aided in

³⁴⁷ Saheeh al-Bukhaaree [133/7], Saheeh Muslim [2430/4]

³⁴⁸ Saheeh al-Bukhaaree [134/7] Muslim also recorded this prophetic narration [1889/4] which contains a chain of narration that is connected to the Prophet ﷺ. Then he said, "Suwayd ibn Sa'eed told us that 'Alee ibn Mushir told us (this narration)," with the remainder of the chain remaining the same.

the spread of knowledge, and was included in the people who have relayed the most prophetic narrations as the poet said:

سبع الصحب فوق الألف قد نقلوا من الحديث عن المختار خير مضر
 أبو هريرة سعد جابر أنس صديقة وابن عباس كذا ابن عمر
"There are seven companions who have narrated more than a thousand prophetic narrations from the chosen one from the tribe of Madhar, Aboo Hurayrah, Sa'd, Jaabir, Anas, Siddeeqah,³⁴⁹ Ibn 'Abbaas as well as Ibn 'Umar."

In addition, As-Suyootee mentioned her in another segment of poetry wherein he says:

المكثرون في رواية الأثر أبو هريرة يليه ابن عمر
 وأنس والحبر كالخدري وجابر وزوجة النبي
"The ones who have narrated the most prophetic narrations consist of Aboo Hurayrah, then after him Ibn 'Umar, and Anas, Ibn 'Abbaas (Al-Habr), as well as Al-Khudree, and Jaabir as well as the wife of the Prophet ﷺ."

Humayd ibn Mas'adah told us that Ziyaad ibn ar-Rabee' told us that Khaalid ibn Salamah al-Makhzoomee told us upon the authority of Aboo Burdah from Aboo Moosaa who said, "We (the companions of the Messenger of Allaah ﷺ) did not used to encounter difficulties with any of the narrations of the Prophet ﷺ that we used to consult 'Aa'ishah about except that we would find with her some knowledge concerning it."³⁵⁰

³⁴⁹ **Translator's Note:** This is a reference to the mother of the believers 'Aa'ishah bint Abee Bakr as-Siddeeq.

³⁵⁰ Sunan at-Tirmidhee [3883], The chain of this narration is sound (Hasan) as mentioned in Fadhaa'il as-Sahaabah [554] by Shaykh Mustafa.

My Advice to the Women-Umm 'Adillaah

Similarly were the remainder of the wives of the Prophet ﷺ, and Umm Sulaym was the righteous woman whose dowry (*Mahr*) was Islaam.

Umm ad-Dardaa' used to sit as the men would sit in the prayer and she was knowledgeable in the affairs of *Fiqh*. Some of the female companions came to the Messenger ﷺ and said, "O Messenger of Allaah, the men have preceded us to you so please assign for us a day when you might teach us from that which Allaah has taught you." So he said to them:

« اجْتَمِعْنَ فِي يَوْمٍ كَذَا وَكَذَا. »

"Gather together on such and such a day."

So they gathered themselves and he came to them. He admonished them and commanded them (with good); and from that which he told them was the following:

« مَا مِنْكُنَّ امْرَأَةٌ تُقَدِّمُ بَيْنَ يَدَيْهَا مِنْ وَلَدِهَا ثَلَاثَةً إِلَّا كَانَ لَهَا حِجَابًا مِنَ النَّارِ. »

"There is not a woman amongst you who has lost three of her children except that this will be a protection for her from the Fire."

So a woman asked, "And two (children)?" To which he replied, "And two."³⁵¹

The Messenger of Allaah ﷺ was very conscientious about exposing the women to good, so much so that he would specifically address them with reminders.

Upon the authority of Ibn Jurayj from 'Ataa' from Jaabir ibn 'Abdullaah who said, "The Prophet ﷺ stood on the day of *Fitr* then he prayed. So he began with the prayer and then delivered a sermon. Once he had finished he descended and approached the women. He then advised them while leaning on the arm of Bilaal

³⁵¹ Imaam al-Bukhaaree mentions with the mention of part of or all of its chain omitted in his *Saheeh*

for support. Bilaal held his garment outstretched such that the women might offer charity.”

In another narration, upon the authority of Ibn ‘Abbaas, “So then he thought that the women could not hear him, so he admonished them, and ordered them to give charity.”

Ibn Jurayj said to ‘Ataa’, “Do you see it as an obligation upon the Imaam to advise them (meaning the women)?” So he replied, “Indeed, it is most certainly an obligation upon them and I do not know why they do not do so.”

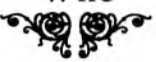
Therefore, this affair was not specific to the Messenger of Allaah ﷺ, so it is imperative that the scholars and leaders attend to the women just as the Messenger of Allaah ﷺ and the pious predecessors did. Such that they might seek knowledge and narrations, and they take this upon themselves just as the men do; so that they might become leaders, rightly guided, upon that which is correct; open to good and opposed to evil.

Hence, there is not an act of obedience implemented correctly except by way of knowledge, and knowledge is from the best of the acts of obedience without exception. This is what a woman of great knowledge, who is well grounded in Islaamic Jurisprudence, and diligent in her worship, so explicitly stated. She is none other than Umm ad-Dardaa’ and she said, “I have certainly sought worship in everything, but I have not been affected by anything more fulfilling than the sittings of the scholars and their review.” So how much are the women of this day in need of the likes of Umm ad-Dardaa’ specifically as educators, women of knowledge, noble examples, and diligent worshipers.³⁵² [End of cited passage]



³⁵² Taken from the book, ‘*Inaayah an-Nisaa’ bi al-Hadeeth an-Nabawee* (page 13) by Mashoor Hasan.

The Importance of Marrying a Righteous Wife



Musaddad told us that Yahyaa told us upon the authority of 'Ubaydillah that Sa'eed ibn Abee Sa'eed told me from his father from Aboo Hurayrah ؓ that the Messenger of Allaah ﷺ said:

« تُنكَحُ الْمَرْأَةُ لِأَرْبَعٍ: لِمَالِهَا، وَلِحَسَبِهَا، وَجَمَالِهَا وَلِدِينِهَا
فَاطْفِرْ بِذَاتِ الدِّينِ تَرِبَتْ يَدَاكَ. »

"The woman is married for four: for her wealth, her lineage, her beauty, and her religion. So seek after the religious woman and may your hands be covered with dust." ³⁵³

The meaning of this narration is that the people have different reasons for choosing a spouse. They can be divided into four categories:

- 1- From them are those who desire a woman who possesses wealth and affluence.
- 2- From them are those who desire a woman who possesses lineage, which indicates nobility.
- 3- From them are those who desire a woman who possesses beauty.
- 4- From them are those who desire a religious woman.

The choice of a woman because of her wealth while she is not a person who fears Allaah is not appropriate; for indeed, with that she will seek after unrestricted freedom such that her husband will become a slave to her. She will look down upon him and the voice of her situation will say – and perhaps it would occur with the voice of the following statement:

³⁵³ Saheeh al-Bukhaaree [132/9], Saheeh Muslim [1086/2]

أيها المنكح الثريا سهيلاً عمرك الله كيف يلتقيان

فهي شامية إذا ما استهلّت وسهيل إذا استهلّ يماني

"For the one who wishes to marry, then do not try to join Ath-Thurayaa³⁵⁴ and Suhayl,³⁵⁵ certainly how could these two ever be joined?"

Ath-Thurayaa appears in Shaam whenever it can be seen, while Suhayl only appears in Yemen.

Similarly, the possessor of nobility, if her husband is not of a similar status, she will verily look down upon him if she does not fear Allaah. Constantly she will review her lineage and say:

وما هند إلا مهرة عربية سلالة أفراس تخللها بغل

فإن ولدت فحلاً فمن طيب أصلها وإن ولدت بغلاً فمن ذلك البغل

"Who is Hind except for an Arabian stallion from a pedigree of racehorses whose lineage was corrupted by a mule?"

So, if she gives birth to a stallion like herself, then it was only the result of her own lofty pedigree; but if she gives birth to a mule then it can only be the result of that mule (that corrupted her).

Similarly, the possessor of beauty will look down upon her husband if she does not fear Allaah. In addition, the one whom the Prophet ﷺ encouraged the men to marry is the religious woman.

This does not mean that the man should avoid marrying the woman who possesses wealth, beauty, or noble status. Rather the intended meaning is that he does not make it the sole focus of his attention. So he should select his wife based upon her religion, and if she possesses all of those attributes in addition to a good religious foundation, then this is good.

³⁵⁴ Translator's Note: Ath-Thurayaa is a star known by the 'Arabs to appear in the region of Shaam.

³⁵⁵ Translator's Note: Suhayl is a star known by the 'Arabs to appear in the region of Yemen.

My Advice to the Women-Umm 'Adillaah

The woman of religion (*Dhaat ad-Deen*) is a woman who fears Allaah while maintaining what Allaah has obligated upon her and abstaining from His prohibitions, as Allaah the Exalted says:

﴿ فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ ﴾

**“Therefore the righteous women are devoutly obedient,
and guard in their husband’s absence what Allaah orders
them to guard.”**

[Soorah an-Nisaa' 4:34]

She safeguards her husband by preserving herself and his wealth, she does not leave except with his permission, and she knows her rights such that she does not transgress them.

One should consider: even if she is a righteous woman, her efforts will not be complete, for indeed she is deficient in her intellect and religion; but this is an insignificant issue when it is compared to her righteousness, which is something that should not go overlooked.

Similarly, concerning the woman, it is upon her to select a righteous husband. How many righteous women do not select a suitable righteous husband; so she marries a corrupt man and thus he pulls her towards embracing whatever he is upon, and his ideas?

Perhaps it is the man who could become affected by the ideas of his wife, like what occurred to 'Imraan ibn Hattaana, for surely he married his paternal cousin seeking to save her from the ideas of the *Khawaarij* but she was the one who pulled him towards her ideology. So the woman is even more vulnerable, because most of the time she is the one who changes and is very quickly diverted towards another condition. Therefore, we ask Allaah for steadfastness.

The spouse has an effect upon his companion. For this reason, one is encouraged to choose a righteous spouse. Abou Moosaa ؓ said that the Messenger of Allaah ﷺ said:

« مَثَلُ الْجَلِيسِ الصَّالِحِ وَالسَّوِّءِ كَحَامِلِ الْمِسْكِ وَنَافِخِ الْكَبِيرِ، فَحَامِلُ الْمِسْكِ: إِمَّا أَنْ يُحْذِيكَ وَإِمَّا أَنْ تَبْتَاعَ مِنْهُ، وَنَافِخُ الْكَبِيرِ: إِمَّا أَنْ يُحْرِقَ ثِيَابَكَ وَإِمَّا أَنْ تَجِدَ رِيحًا مُنْتِنَةً. »

“The example of a righteous companion and an evil one is like the one who carries perfume and another who blows into bellows. So the one carrying the perfume will either present you some as a gift or sell you some. As for the one who blows into bellows, he will either burn your garment or emit a foul smell.”³⁵⁶

Moreover, the Prophet ﷺ said:

« الرَّجُلُ عَلَى دِينِ خَلِيلِهِ، فَلْيَنْظُرْ أَحَدُكُمْ مَنْ يُخَالِلُ. »

“The man is upon the religion of his close friend so each one of you should look closely at whom he takes as a close friend.”

As the poet said:

عن المرء لا تسأل وسل عن قرينه فكل قرين بالمقارن يقتدي
 “Do not ask about a person; rather ask about his companion because the people usually accompany others who are like them.”

Additionally, Allaah the Exalted says concerning the affair of the people of Paradise:

﴿ فَأَقْبَلْ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴾ ١٥٦ قَالَ قَائِلٌ مِنْهُمْ إِنِّي
 كَانَ لِي قَرِينٌ ١٥٧ يَقُولُ أَإِنَّكَ لَمِنَ الْمُصْذِقِينَ ١٥٨ أءِذَا مِتْنَا وَكُنَّا
 تُرَابًا وَعِظْمًا أءِنَّا لَمَدِينُونَ ١٥٩ قَالَ هَلْ أَنْتُمْ مُطَّلِعُونَ ١٦٠
 فَاطَّلَعَ فَرَءَاهُ فِي سَوَاءِ الْجَحِيمِ ﴿

“Then they will approach one another, inquiring about each other. A speaker from among them will say,

³⁵⁶ Saheehayn

My Advice to the Women-Umm 'Adillaah

‘Certainly, I had a companion (on earth), who used to say, ‘Are you of those who believe that when we die and become dust and bones, we will indeed be recompensed?’ He said, ‘Are you looking?’ So he looked down and saw him in the midst of the Fire.”

[Soorah as-Saaffaat 37:50-55]

He said:

﴿ وَقَيَّضْنَا لَهُمْ قُرَنَاءَ فَزَيَّنُوا لَهُمْ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَحَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْجِنِّ وَالْإِنْسِ إِنَّهُمْ كَانُوا خَاسِرِينَ ﴾

“And We have appointed for them companions, who made attractive to them what was before them and what was behind them (of sin). And the word (decree) is established against them among previous nations of *Jinn* and men, which have passed before them. Indeed they (all) were losers.”

[Soorah Fusilat 41:25]

The religious woman desires a religious man and similarly the opposite is true, just as the Prophet ﷺ said:

« الْأَرْوَاحُ جُنُودٌ مُجَنَّدَةٌ فَمَا تَعَارَفَ مِنْهَا اتَّخَلَفَ، وَمَا تَنَافَرَ مِنْهَا اخْتَلَفَ. »

“The souls are like gathered armies. So those whom are familiar from amongst them will attract (one another) and those whom oppose one another will repel (each other).”

Additionally, in the *Mathal* (example), “And everything inclines towards its own kind.” In another *Mathal* (example), “Certainly, the birds with their many variations perch themselves together.”³⁵⁷ Then each of them desires one that is similar to it.”

³⁵⁷ **Translator's Note:** The meaning of this expression is also found in the English idiom, “Birds of a feather flock together.”

Here is another prophetic narration encouraging one to marry a righteous wife.

Muhammad ibn ‘Abdullaah ibn Numayr al-Hamdaanee told me that ‘Abdullaah ibn Yazeed told us that Haywah told us that Shurahbeel ibn Shareek informed me that he heard Aboo ‘Abdur-Rahmaan al-Hubulee say that the Messenger of Allaah ﷺ said:

« الدُّنْيَا مَتَاعٌ, وَخَيْرُ مَتَاعِ الدُّنْيَا الْمَرْأَةُ الصَّالِحَةُ »

“The world is a provision, and the best of the provisions of this world is a righteous wife.”
[The end of the advice]



My Advice to the Women-Umm 'Adillaah

Questions & Answers

- 1 -

Question-1: Is it permissible for a woman to leave her home uncovered?

Answer-1: This is not permissible, because uncovering opens the doors to corruption. Allaah the Mighty and Majestic has commanded the women to conceal themselves and to cover in the presence of unlawful relatives and foreign men.

Allaah the Exalted says in His Noble Book:

﴿يَتَأْتِيهَا النَّبِيُّ قُلُوبًا لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ
عَلَيْهِنَّ مِنْ جَلْبَابِهِنَّ ذَلِكَ أَذْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ ۗ وَكَانَ
اللَّهُ غَفُورًا رَّحِيمًا﴾

“O Prophet! Tell your wives, your daughters, and the women of the believers to draw their outer garments down over their bodies. That is a more suitable manner for them to be known and not abused. And Allaah is All-Forgiving, Most Merciful.”

[Soorah al-Ahzaab 33:59]

He says:

﴿وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ﴾

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

[Soorah al-Ahzaab 33:33]

It has also been authentically established on the authority of Aboo Hurayrah that the Messenger of Allaah ﷺ said:

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« صِنْفَانِ مِنَ أَهْلِ النَّارِ لَمْ أَرَهُمَا: قَوْمٌ مَعَهُمْ سِيَاطٌ كَأَذْنَابِ
الْبَقَرِ يَضْرِبُونَ بِهَا النَّاسَ، وَنِسَاءٌ كَاسِيَّاتٍ عَارِيَّاتٌ مُمِيلَاتٌ
مَائِلَاتٌ رُءُوسُهُنَّ كَأَسْنِمَةِ الْبُخْتِ الْمَائِلَةِ لَا يَدْخُلْنَ الْجَنَّةَ وَلَا
يَعِجِدْنَ رِجْحَهَا، وَإِنْ رِجْحَهَا لِيُوجَدَ مِنْ مَسِيرَةِ كَذَا وَكَذَا. »

"There are two types from the people of the Hellfire whom I did not see: people having whips like the tails of the ox with them and they would be beating people, and the women who would be dressed but appear to be naked, who would be inclined (towards evil) and make their husbands incline towards it. Their heads would be like the humps of the camel inclined to one side. They will not enter Paradise and they will not smell its odor despite the fact that its odor can be smelt from such and such a distance."³⁵⁸

Therefore, if a woman leaves the home uncovered then she is included in what has been presented in this prophetic narration.

- 2 -

Question-2: Is it permissible to swear by AlAmaanah?

Answer-2: This is not permissible, because the Prophet ﷺ said:

« مَنْ حَلَفَ بِالْأَمَانَةِ فَلَيْسَ مِنَّا. »

"Whoever swears by AlAmaanah³⁵⁹ is not from us."³⁶⁰

³⁵⁸ Saheeh Muslim

³⁵⁹ **Translator's note:** AlAmaanah literally means trustworthiness, but is not one of the names and attributes of Allaah authentically established in the Qur'aan and the Sunnah, so that a person may swear by it. Ibn al-Atheer mentions in An-Nihaayah that, "It appears as though it is discouraged because Allaah has commanded that the one who swears that he should swear by Allaah's names and attributes. Trustworthiness (or AlAmaanah) is something from the affairs of Allaah but it is prohibited nonetheless such that it is not associated with the Glorious Names of Allaah the Exalted."

³⁶⁰ This prophetic narration was extracted by Aboo Daawood [243/2] and Al-Haakim in Al-Mustadrak [298/4] with the origin of both narrations returning to the prophetic narration of 'Abdullaah ibn Buraydah. Al-Haakim said, "This

It has also been authentically established in the *Saheehayn* (*Saheeh al-Bukhaaree* and *Muslim*) from the prophetic narration of 'Abdullaah ibn 'Umar ibn al-Khattaab that the Messenger of Allaah ﷺ caught up with 'Umar ibn al-Khattaab - while he was riding - when he had sworn by his father to which he ﷺ said:

« أَلَا إِنَّ اللَّهَ يَنْهَأكُمْ أَنْ تَحْلِفُوا بِآبَائِكُمْ, مَنْ كَانَ حَالِفًا
فَلْيَحْلِفْ بِاللَّهِ أَوْ لِيَصْمُتْ. »

“Certainly, Allaah forbids you to swear by your fathers. So whoever swears, then let him swear by Allaah or remain silent.”

Muhammad ibn al-'Alaa' told us that Idrees told us that he heard Al-Hasan ibn 'Ubaydillaah say upon the authority of Sa'd ibn 'Ubaydah who said that Ibn 'Umar heard a man swear, “No, by the *Ka'bah!*” So then Ibn 'Umar said, “I heard that the Messenger of Allaah ﷺ say:

« مَنْ حَلَفَ بِغَيْرِ اللَّهِ فَقَدْ أَشْرَكَ. »

“Whoever swears by other than Allaah has indeed committed polytheism (*Shirk*).”³⁶¹

Muhammad ibn Ja'far told us that Shu'bah told us upon the authority of Mansoor from Sa'd ibn 'Ubaydah who said, “I was sitting with 'Abdullaah ibn 'Umar when Sa'eed ibn al-Musayyab came. So I left a man with him from Kindah. Then the man from Kindah came forth appearing alarmed. So I said, “What is the matter with you?” He said, “A man came to 'Abdullaah ibn 'Umar just now and said, ‘I swear by the *Ka'bah!*’ Then he said, ‘Swear by the Lord of the *Ka'bah!* for indeed 'Umar used to swear by his father until the Prophet ﷺ said to him:

narration contains an authentic (*Saheeh*) chain of narration although it was not reported by the two Imaams (*Al-Bukhaaree* and *Muslim*).”

³⁶¹ *Sunan Aboo Daawood* [3251]

Al-Haakim recorded this narration and said, “This narration is authentic (*Saheeh*) according to the conditions of the two Shayks (*Al-Bukhaaree* and *Muslim*) although they did not report it.” The statement of Al-Haakim, “This narration is authentic (*Saheeh*)” is not correct because Sa'd ibn 'Ubaydah did not hear this narration from 'Abdullaah ibn 'Umar.

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« لَا تَحْلِفُ بِأَيْكَ؛ فَإِنَّهُ مَنْ حَلَفَ بِغَيْرِ اللَّهِ فَقَدْ أَشْرَكَ »

'Do not swear by your father for indeed whoever swears by other than Allaah has indeed committed polytheism (Shirk).'³⁶²

This chain of narration clarifies that Sa'd ibn 'Ubaydah in reality heard this narration from the man from Kindah. For this reason, Al-Bayhaqee said, "Sa'd ibn 'Ubaydah did not hear this from Ibn 'Umar."³⁶³ [End of cited passage]

Moreover, the man from Kindah here is named Muhammad but he is considered unknown (*Majhool*).³⁶⁴

Yoosuf ibn 'Eesaa informed us that Al-Fadhl ibn Moosaa told us that Mis'ar told us upon the authority of Ma'bad ibn Khaalid from 'Abdullaah ibn Yassar from Qutaylah - a woman from *Juhaynah* - that a Jewish man came to the Prophet ﷺ and said, "You people assign partners to Allaah and certainly you people commit polytheism (*Shirk*). You say, 'As Allaah wills and as you will.' And you say, 'By the *Ka'bah*.'" So the Prophet ﷺ commanded them to say, "By the Lord of the *Ka'bah*," and "As Allaah wills and then as you will."³⁶⁵

-3-

Question-3:

Is it permissible for a woman to fast voluntarily without the permission of her husband?

Answer-3:

It is not permissible for her to fast voluntarily without the permission of her husband, because of what has been authentically established in the *Saheehayn* that the Prophet ﷺ said:

³⁶² *Imaam Ahmad* [125/2]

³⁶³ in *At-Talkhees* [311/4]

³⁶⁴ See the book *Ahadeeth Mu'illah* for reference.

³⁶⁵ *Imaam an-Nasaa'ee* [6/7]

« لَا تَصُومُ الْمَرْأَةُ وَبَعْلُهَا شَاهِدٌ إِلَّا بِإِذْنِهِ. »

“A woman should not fast (voluntarily) while her spouse is present except with his permission.”

-4-

Question-4: Is it permissible for a woman to say, “Yaa Umma as-Sibyaan,” “Yaa ‘Afaareet,” or “Yaa Junaah?”

Answer-4: Invoking other than Allaah in affairs that none are able to affect other than Allaah necessitates polytheism (*Shirk*) if it is believed that they can bring about benefit or harm just as Allaah does or besides Allaah.

Allaah the Mighty and Majestic says:

﴿ قُلْ إِنَّمَا أَدْعُوا رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا ﴾

“Say, certainly I only invoke my Lord and I do not associate anyone with Him.”

[Soorah al-Jinn 72:20]

He says:

﴿ وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴾

“And the mosques are for Allaah (Alone), so do not invoke anyone along with Allaah.”

[Soorah al-Jinn 72:18]

Moreover, He the Glorified says:

﴿ وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ فَإِنْ فَعَلْتَ

﴿ فَإِنَّكَ إِذَا مِنَ الظَّالِمِينَ ﴾

“And do not invoke besides Allaah anything that which neither benefits you nor harms you; for if you did, you would certainly be of the wrong-doers.”

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[Soorah Yoonus 10:106]

The one being invoked (other than Allaah) cannot even benefit himself, not to mention others as Allaah says:

﴿ قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا ﴾

“Say, I do not possess (the ability) to benefit or to hurt myself.”

[Soorah al-A'raaf 7:188]

In addition, Allaah the Mighty and Majestic commands us to invoke only Him as He says:

﴿ وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ ﴾

“And your Lord said, ‘Call upon Me, I will respond to your call.’”

[Soorah Ghaafir 40:60]

However, if he calls upon them believing that they do not harm nor do they benefit besides Allaah or just as Allaah does, then this is still prohibited, but it does not reach the limits of disbelief.

He the Glorified says:

﴿ وَقُلْ رَبِّ أَعُوذُ بِكَ مِنَ الْهَمَزَاتِ الشَّيْطَانِ ﴿٧٧﴾ وَأَعُوذُ بِكَ رَبِّ

﴿ أَنْ يَحْضُرُونِ ﴾

“And say, ‘My Lord! I seek refuge with you from the incitement of the devils. And I seek refuge with you, My Lord! Lest they may come near me.’”

[Soorah al-Mu'minoon 23:97-98]

Therefore, Allaah the Mighty and Majestic commanded us to call upon Him and He did not command us to call upon others besides Him.

Question-5: Is it permissible for a woman to listen to musical instruments and drums?

Answer-5: Allaah the Exalted says:

﴿ وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ
بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا هُزُوًا أُولَٰئِكَ هُم عَذَابٌ مُّهِينٌ ﴾

“And from the people is he who purchases idle speech to mislead (others) from the way of Allaah without knowledge, and whoever takes it (the way of Allaah) by way of mockery, for those there will be a humiliating punishment.”

[Soorah Luqmaan 31:6]

Some scholars have explained the *Lahw* (idle speech) mentioned here to be singing.

From Aboo Maalik al-Ash'aree who said that the Messenger of Allaah ﷺ said:

« لَيَكُونَنَّ مِنْ أُمَّتِي أَقْوَامٌ يَسْتَحِلُّونَ الْحِرَّ وَالْحَرِيرَ وَالْخَمْرَ
وَالْمَعَازِفَ. »

“There will certainly come from my nation a people who will make permissible the private parts, silk garments (for men), intoxicants, and musical instruments.”³⁶⁶

So it is prohibited that one might listen to or become contented with the sound of musical instruments and drums. Exempted from this prohibition are the *Duff* drums. For indeed, they are

³⁶⁶ Imaam al-Bukhaaree reported this narration in his *Saheeh* with the mention of part of, or all of its chain omitted (*Mu'allaqan*), while Aboo Daawood and other than him have mentioned it with its chain of narration connected (*Waslan*)

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free of this restriction; but nonetheless we are responsible for our time as the Prophet ﷺ said:

« لَا تَزُولُ قَدَمَا عَبْدٍ حَتَّى يُسْأَلَ عَنْ أَرْبَعٍ: عَنْ عُمُرِهِ فِيمَا أَفْنَاهُ، وَعَنْ عِلْمِهِ فِيمَا عَمِلَ فِيهِ، وَعَنْ شَبَابِهِ فِيمَا أَبْلَاهُ، وَعَنْ جِسْمِهِ فِيمَا أَفْنَاهُ. »

“The two feet of the servant will continue to remain until he is questioned concerning four (affairs): His age and how he spent it, his knowledge and whether he implemented it, his youth and how he benefited from it, and his body and how it was maintained.”

Moreover, in the affair of singing, it is not possible for there to exist a love for it, which can also be coupled with a love for Allaah that is acceptable; but rather it is from the diseases of the hearts.

- 6 -

Question-6: Is it permissible for a woman to adorn herself with amulets and incantations?

Answer-6: Allaah the Exalted has clarified that benefit and harm comes only by way of Him, and He the Glorified says:

﴿ قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرُّوهُ أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هِيَ مُمْسِكَةٌ بِرَحْمَتِهِ قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ ﴾

“And certainly, if you were to ask them, ‘Who created the heavens and the earth?’ They would surely say, ‘Allaah.’ Say, ‘Then, have you considered the things that you invoke besides Allaah? If Allaah intended some harm for me, could they remove His harm, or if He intended some mercy for me, could they withhold His Mercy?’ Say, ‘Sufficient for me is Allaah; upon Him (alone) the reliant place their trust.’”

[Soorah az-Zumar 39:38]

'Abdullaah ibn Yoosuf told us that Maalik informed us upon the authority of 'Abdullaah ibn Abee Bakr from 'Abbaad ibn Tameem that Aboo Basheer al-Ansaaree ؓ informed him that he was with the Messenger of Allaah ﷺ during some of his travels. 'Abdullaah said, "I believe he said, 'While the people remained asleep in their homes.'" So the Messenger of Allaah ﷺ sent forth a messenger commanding:

« لَا تَبْقَيْنَ فِي رِقَبَةِ بَعِيرٍ قِلَادَةً مِنْ وَتَرٍ، أَوْ قِلَادَةً إِلَّا قَطَعْتِ. »

"Do not allow there to remain around the necks of your camels any necklaces which are believed to prevent evil or any other necklaces except that they should be cut off." ³⁶⁷

So adorning one's self with amulets and incantations is forbidden even if it included verses of the Qur'aan or prophetic supplications. This is because none of that has been done by the Prophet ﷺ to himself, nor did he permit this for any of his companions. Certainly, they used to become sick and there existed for them prophetic invocations which consist of (authentically established) supplications like the reciting of *Aayah al-Kursee* before sleeping and the recitation of the last two verses of *Soorah al-Baqarah*, and the *Mu'awidhaat*, and the remaining authentic supplications which are said in the morning and at night, and before sleeping. ³⁶⁸

In addition, from the proofs that establish the prohibition of adorning one's self with amulets is what has been narrated by Imaam Ahmad that the Prophet ﷺ said:

« مَنْ عَلَّقَ تَمِيمَةً أَوْ وَدَعَةً فَقَدْ أَشْرَكَ. »

"Whoever adorns himself with a charm or a Wada'ah ³⁶⁹ has indeed committed polytheism (Shirk)." ³⁷⁰

³⁶⁷ *Saheeh al-Bukhaaree* [141/6]

³⁶⁸ So read the book *Al-Adhkaar* by An-Nawawee, and even better than that is the book *Al-Adhkaar* by Shaykh Mustafa because he restricts himself to only that which is authentic.

³⁶⁹ Translator's note: *Al-Wada'* is the plural of *Wada'ah* which is a white object extracted from the sea that is worn around the necks of children and other than them.

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Whoever adorns it while believing that it benefits or harms besides Allaah or along with Allaah, then he is a polytheist (Mushrik). Associating partners with Allaah is from the greatest of sins. Allaah the Exalted says:

﴿ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴾

“Indeed! Associating others (in worship) with Allaah is a great injustice.”

[Soorah Luqmaan 31:13]

He the Exalted says:

﴿ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۗ

وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا ۗ ﴾

“Certainly Allaah does not forgive that partners are associated with Him but He forgives whatever is less than that for whomever He wills. And whoever associates partners with Allaah has indeed brought upon themselves a tremendous sin.”

[Soorah an-Nisaa' 4:48]

It has also been authentically reported in the *Saheehayn* from the narration of Ibn Mas'ood that he said, “I said, ‘O Messenger of Allaah, which of the sins is the most dangerous?’ He said:

« أَنْ تَجْعَلَ لِلَّهِ نِدَاءً وَهُوَ خَلَقَكَ. »

“To assign a partner to Allaah while He alone created you.”

Nevertheless, if the one who adorns it does not believe that it brings about benefit or harm besides Allaah, or along with Allaah, but he still wears it thinking that his wearing it might lead to good, then this is forbidden because this is something that the Prophet ﷺ did not do. Therefore, it is upon the Muslim to

³⁷⁰ Imaam Ahmad [156/4], Shaykh al-Albaanee said in *As-Saheehah* [890/1] that this narration possesses an authentic chain of narration.

restrict himself or herself to remaining patient and how excellent was the statement of the poet who said:

صبراً جميلاً ما أقرب الفرجا من راقب الله في الأمور نجحاً
 من صدق الله لم ينله الأذى ومن رجاه يكون حيث رجا
*“Patience is beautiful, and how very close are the resolutions; the one who fears Allaah in his affairs is successful.
 The one who is true to Allaah is protected from harm and whoever desires something from Him will acquire whatever he desired.”*

What is very saddening is that this foolishness and superstition is present in Yemen. You will find that a woman here, and not only women, but rather many people when they become sick; they go to a female soothsayer, and when they are not healed they go to a male soothsayer, then they go to another female soothsayer. So then, when Allaah the Glorified and Exalted heals them as a test they say, “We have never seen the likes of this woman!” To Allaah we belong and to Him we will all return. They also say, “If we had known better we should have visited her when this sickness first appeared.” So what do they believe regarding Allaah?! While the Messenger of Allaah ﷺ said:

« إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ، وَإِذَا اسْتَعْنْتَ فَاسْتَعِنْ بِاللَّهِ، وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعَتْ عَلَىٰ أَنْ يَنْفَعُوكَ بِشَيْءٍ لَّمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ، وَلَوْ اجْتَمَعُوا عَلَىٰ أَنْ يَضُرُّوكَ بِشَيْءٍ لَّمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ رُفِعَتِ الْأَقْلَامُ وَجَفَّتِ الصُّحُفُ. »

“If you ask, ask of Allaah; and if you seek assistance, then seek the assistance of Allaah. And know that if the entire nation were to gather together in order to benefit you with something, they will not be able to benefit you except with that which Allaah has written for you; and if they were to gather together to harm to you with something, they will not be able to harm you with anything

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except what Allaah has written against you. The pens have been lifted and the pages have dried.”

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Question-7: Is it permissible for a woman to look at men from beneath her veil?

Answer-7: Allaah the Mighty and Majestic says in His noble Book:

﴿ قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ
ذَلِكَ أَرْكَىٰ لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ ﴾

“Tell the believing men to lower their gaze, and protect their private parts. That is purer for them. Indeed, Allaah is Well-Aware of what they do.”

[Soorah an-Noor 24:30]

Mahmood ibn Ghaylaan told us that ‘Abdur-Razzaaq told us that Ma’mar informed us upon the authority of Taawoos that, “We have not seen anything which resembles the minor sins except that which Aboo Hurayrah narrated from the Prophet ﷺ who said:

« إِنَّ اللَّهَ كَتَبَ عَلَىٰ ابْنِ آدَمَ حَظَّهُ مِنَ الزُّنَا، أَدْرَكَ ذَلِكَ لَا مَحَالَةَ: فِرْنَا الْعَيْنِ النَّظْرُ، وَزِنَا اللِّسَانِ الْمَنْطِقُ وَالنَّفْسُ تَمَنَّى وَتَشْتَهِي، وَالْفَرْجُ يُصَدِّقُ ذَلِكَ أَوْ يُكَذِّبُهُ. »

‘Indeed Allaah has written for the son of Aadam his inevitable share of illicit sexual relations which he will unavoidably encounter. So the illicit sexual relations of the eye is the looking, and the illicit sexual relations of the tongue is what is uttered and

the soul desires and lusts while the private parts either actualize
this or subdue it.”³⁷¹

The poet says:

كل الحوادث مبدؤها من النظر ومعظم النار من مستصغر الشرر
كم نظرة فعلت في قلب صاحبها فعل السهام بلا قوس ولا وتر
أسر مقتله ما ضر مهجته لا مرجحاً بسرور جاء بالضرر
*“Every problematic occurrence begins with a look, as most fires begin with
a small flame.*

*How many looks have affected the heart of its possessor, like an arrow with
no bow and no string?*

*Things can be pleasing to the eye while harmful to the heart, so do not
welcome with happiness that which will harm you.”*

The scholars have reached a consensus as mentioned by An-Nawawee in *Sharh Muslim* that looking at men when it involves one’s desires is indeed forbidden.

Certainly, some scholars have permitted looking at men without any restrictions while citing as evidence the story of ‘Aa’ishah and how she used to watch the Ethiopians (Abyssinians) while they would play with their spears until she would tire. The Prophet ﷺ said to her, “Have you finished?” She said, “Yes.” Then he said, “Then go.”

An-Nawawee responded to their use of this prophetic narration as a proof by mentioning the possibility of this situation occurring before ‘Aa’ishah matured.

³⁷¹ Saheeh al-Bukhaaree [503/11], Saheeh Muslim [2046/4], Aboo Daawood [653/1], and Ahmad in his *Musnad* [276/2].

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Al-Haafidh said, "This is refuted by her statement, 'He concealed me with his over-garment,' which indicates that this situation occurred after the head covering was legislated."

An-Nawawee also mentioned, "It is also possible that she was looking at their play with their spears, and not at their faces and bodies. Furthermore, if it occurred without her intending it he would have been able to correct the situation at that moment."
[(From *Al-Fath* 445/2) end of cited passage]

- 8 -

Question-8: Is it permissible for a woman to order her husband to sacrifice a sheep to other than Allaah?

Answer-8: Allaah the Mighty and Majestic says:

﴿ فَصَلِّ لِرَبِّكَ وَأَحْزِرْ ﴾

"So pray to your Lord and sacrifice (to Him alone)."

[Soorah al-Kawthar 108:2]

Sacrifice here means to slaughter for the sake of Allaah alone.

Allaah says:

﴿ قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾

﴿ لَا شَرِيكَ لَهُ ۗ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴾

"Say, 'Indeed my prayer, my sacrifice, my life, and my death are for Allaah the Lord of creation, none besides Him. And with this I have been commanded, and I am the first of those who submit (as Muslims).'"

[Soorah al-An'aam 6:162-163]

It has been established from the prophetic narration of 'Alee ibn Abee Taalib ؓ that he said, "The Messenger of Allaah ﷺ told me of four things. From them was:

« لَعَنَ اللَّهُ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ »

'Allaah cursed the one who sacrifices to other than Allaah.'³⁷²

Thus, the one who slaughters for other than Allaah is a polytheist (*Mushrik*) because the texts of the Book and the *Sunnah* are explicit regarding sacrificing for the sake of Allaah. Moreover, sacrificing to other than Allaah is major polytheism (*Shirk al-Akbar*) which expels a person from Islaam.

- 9 -

Question-9: Is it permissible to wail over the dead?

Answer-9: It has been authentically established in the *Saheehayn* on the authority of Ibn Mas'ood that the Messenger of Allaah ﷺ said:

« لَيْسَ مِنَّا مَنْ ضَرَبَ الْخُدُودَ, وَشَقَّ الْحُيُوبَ, وَدَعَا
بِدَعْوَى الْجَاهِلِيَّةِ. »

"They are not from us; those who beat their cheeks, tear open their garments, and call out with cries from the days of ignorance."

It has been established in *Saheeh Muslim* that the Messenger of Allaah ﷺ said:

« أَرْبَعٌ فِي أُمَّتِي مِنْ أُمُورِ الْجَاهِلِيَّةِ لَا يَتْرُكُونَهُنَّ: الْفَخْرُ فِي الْأَحْسَابِ, وَالطَّعْنُ فِي الْأَنْسَابِ, وَالْأَسْتِسْقَاءُ بِالنُّجُومِ, وَالنِّيَاحَةُ عَلَى الْمَيِّتِ. النَّائِحَةُ إِذَا لَمْ تُتَّبَقِ قَبْلَ مَوْتِهَا تُقَامُ يَوْمَ الْقِيَامَةِ وَعَلَيْهَا سِرْبَالٌ مِنْ قَطِرَانٍ وَدِرْعٌ مِنْ حَرَبٍ. »

³⁷² Saheeh Muslim

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“There are four things from the affairs of the days of ignorance that my nation will not abandon; boasting about one’s status, criticizing people’s lineage, seeking rain from the stars, and wailing over the dead. And if the wailing woman does not repent before she dies, she will be made to stand on the day of judgement wearing a garment of tar and a mangy coat of armor.”

In addition, the Prophet ﷺ freed himself from the woman who raises her voice, shaves her hair, and tears her clothes while in mourning as mentioned in the *Saheehayn* by Aboo Moosaa.

It has also been authentically established in *Saheeh Muslim* by way of Umm 'Atiyyah who said, “The Messenger of Allaah ﷺ stipulated when he accepted our solemn vow of allegiance that we do not wail, but none of us were able to fulfill this except for five, and from them was Umm Sulaym.”

It has also been authentically established in the *Saheehayn* that the Messenger of Allaah ﷺ said:

« إِنَّ الْمَيِّتَ يُعَذَّبُ بِمَا نَيْحَ عَلَيْهِ. »

“Indeed the deceased will be tortured for those who wail over him.”

This narration is understood to apply to the one for whom this wailing has become customary and indeed he is tortured because of it, just like the wailing mentioned by Turfah ibn al-'Abd:

إذا أنا مت فانعي بما أنا أهله وشقي علي الجيب يا بنت معبد
“When I die, then wail over me for whatever it is that I deserve. And tear open your garments because of me, O daughter of Ma'bad.”

Alternatively, if he did not teach his family, because indeed Allaah says:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا ﴾

“O you who believe! Protect yourselves and your families a Fire whose fuel is people and stones.”

[Soorah at-Tahreem 66:6]

If not then Allaah the Mighty and Majestic says:

﴿ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ﴾

“And none shall be made to bear the burden of another.”

[Soorah al-An'aam 6:164]

Therefore, if the wailing occurs for a reason other than what has been presented, then there is no sin upon him because of this verse. Verily, 'Aa'ishah used to censure 'Abdullaah ibn 'Umar when it reached her that he would mention this narration and then cite this verse for further evidence,

﴿ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ﴾

“And none shall be made to bear the burden of another.”

[Soorah al-An'aam 6:164]

Nevertheless, reconciling between what has preceded is the correct position.

Wailing over the dead is from the major sins, however if the crying occurs with a voice which is soft and subtle, then there is no harm in this. For indeed, the Prophet ﷺ wept when his son Ibraaheem passed away and he said:

« إِنَّ الْعَيْنَ تَدْمَعُ وَالْقَلْبَ يَحْزَنُ، وَلَا نَقُولُ إِلَّا مَا يَرْضَىٰ رَبُّنَا، وَإِنَّا بِفِرَاقِكَ يَا إِبْرَاهِيمَ لَمَحْزُونُونَ. »

“Indeed the eyes shed tears and the heart grieves but we will not say anything except that which pleases our Lord. Certainly, O Ibraaheem, with your departure we are grieved.”

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- 10 -

Question-10: Is it permissible for a woman to leave her home perfumed while on her way to the mosque (*Masjid*)?

Answer-10: This is not permissible, and the proof of this is the statement of the Messenger of Allaah ﷺ as mentioned in *Saheeh Muslim* by Busr ibn Sa'eed that Zaynab ath-Thaqafiyyah used to say that the Messenger of Allaah ﷺ said:

« إِذَا شَهِدْتَ إِحْدَاكُنَّ الْعِشَاءَ، فَلَا تَطِيبُ تِلْكَ اللَّيْلَةَ. »

"If any one of you (women) observes 'Eesha prayer, then do not apply perfume that night."

It has been established in *Saheeh Muslim* on the authority of Aboo Hurayrah that he said that the Messenger of Allaah ﷺ said:

« أَيَّمَا امْرَأَةٍ أَصَابَتْ بِخُورًا، فَلَا تَشْهَدُ مَعَنَا الْعِشَاءَ الْآخِرَةَ. »

"Any woman who applies incense (to herself) should not observe the last 'Eesha prayer with us."

At-Tirmidhee narrates from Aboo Moosaa who said that the Messenger of Allaah ﷺ said:

« كُلُّ عَيْنٍ زَانِيَةٌ، وَالْمَرْأَةُ إِذَا اسْتَعْطَرَتْ فَمَرَّتْ بِالْمَجْلِسِ،

فَهِيَ كَذَا وَكَذَا يَعْنِي زَانِيَةٌ. »

"Every eye³⁷³ commits illicit sexual relations and the woman when she perfumes herself and then passes by a sitting is like such and such – meaning a woman who commits illicit sexual relations."³⁷⁴

³⁷³ **Translator's note:** The meaning of this is that every eye that gazes at a woman who is not lawful for a person to gaze at out of lust commits illicit sexual relations just as Muhammad ibn 'Abdur-Rahmaan al-Mubaarakfooree mentions in his explanation of *Sunan at-Tirmidhee (Tuhfah al-Ahwadhee)*.

³⁷⁴ *Sunan At-Tirmidhee* [2886], the men contained in this chain of narration are all reliable.

The sin of the woman is very great when she has perfumed herself before leaving. This is because in doing so she becomes a trial for men.

- 11 -

Question-11: If a woman visits another woman with a television, is it permissible for her to watch it or not?

Answer-11: It is not permissible in its origin to watch television if the broadcasting contains musical instruments and drums. Similarly, if the ones speaking are men, this is because she will then look at them and we have been commanded to lower our gazes around men.

As for the broadcast if it does not contain singing and if the ones speaking are not men then this is permissible so she may watch it but she should know that abstaining from it is better and that utilizing our time with that which is beneficial is an obligation upon us.

Television contains many elements of corruption. From them are pictures (of living beings) while it has come to us by way of the Prophet ﷺ that he said:

« لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ كَلْبٌ وَلَا صُورَةٌ. »

"The angels do not enter the house which has a dog in it or an image."

This narration is agreed upon from the narration of Talhah. In any event, the corruption of the television is too much to enumerate.

- 12 -

Question-12: If a man and his wife travel together and later, meet with the brother of the husband; if the wife then says, "Leave me with your brother, and go wherever you wish," should he leave her with his brother or not?

Answer-12: If there is no other person present in the house then this is not permissible because they are not lawful relatives who are free to chaperone one another. The Prophet ﷺ said, as is mentioned in the *Saheehayn* by way of 'Uqbah ibn 'Aamir:

« إِيَّاكُمْ وَالدُّخُولَ عَلَى النِّسَاءِ. »

"Beware of entering upon the women."

A man from the *Ansaar* then asked, "O Messenger of Allaah ﷺ, what about the father in law?" He said:

« الْحَمُّ الْمَوْتُ. »

"The father-in-law is death."³⁷⁵

Indeed, the meaning behind the dislike of entering upon women is the likes of what has been narrated from the Prophet ﷺ who said:

« لَا يَخْلُونَ رَجُلٌ بامرأةٍ إِلَّا كَانَ الشَّيْطَانُ ثَالِثَهُمَا. »

"A man is not (left alone) with a woman except that Satan is the third of them."

[End of cited passage]

In the *Saheehayn*, the Prophet ﷺ said:

« إِنَّ الشَّيْطَانَ يَجْرِي مِنْ ابْنِ آدَمَ مَجْرَى الدَّمِ. »

³⁷⁵ At-Tirmidhee also reported this narration and said, "The narration of 'Uqbah ibn 'Aamir is sound/authentic (*Hasan/Saheeh*)."

“Indeed Satan flows through the sons of Aadam in the same manner as blood.”

However, if there was another (person) present with them and as such there existed no seclusion between the two of them and the possibility of corruption was eliminated, then her staying in the home of her husband’s brother would be permissible and Allaah knows best.

- 13 -

Question-13: If the guardian of a woman prevents her from marrying and refuses to marry her to the one whom she desires to marry who she considers to be a righteous man, is it then appropriate for her to come to terms with him and say, “Indeed I have married myself to you?”

Answer-13: It is not permissible for a woman to marry herself even if she is pleased with his religion and character, because of what has been authentically reported from the Prophet ﷺ who said:

« لَأَنْتَزُوِّجُ الْمَرْأَةَ الْمَرْأَةَ، وَلَا تُزَوِّجُ الْمَرْأَةَ نَفْسَهَا. »

“A woman cannot give another woman away in marriage nor can a woman give herself away in marriage.”³⁷⁶

It has been authentically established from the prophetic narration of Aboo Moosaa that the Messenger of Allaah ﷺ said:

« لَأَنْكَاحَ إِلَّا بِوَالِيٍّ. »

“There can be no marriage without a guardian (Walee).”³⁷⁷

³⁷⁶ Reported by Ibn Maajah and Ad-Daaraqutnee from the prophetic narration of Aboo Hurayrah and the men in its chain of narration are reliable as mentioned in *Buloogh al-Maraam*.

³⁷⁷ Ahmad reported this narration and ‘the four’, while Ibn al-Madeeneh and At-Tirmidhee authenticated it as mentioned in *Buloogh al-Maraam*.

Translator’s note: What is meant with “the four” here is Aboo Daawood, At-Tirmidhee, Ibn Maajah, and An-Nasaa’ee.

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Therefore, marriage is not valid except by way of the guardian, and this is the statement of the majority. In addition, As-San'aanee conveyed this to us in *Subul as-Salaam*. So when the guardian seeks to prevent a marriage, then it is upon her to raise her affair to a judge because of what has come to us from the Prophet ﷺ in the prophetic narration of 'Aa'ishah:

« أَيَّمَا امْرَأَةٍ تَكَحَّتْ بِغَيْرِ إِذْنٍ وَلِيِّهَا فَكَأَحْهَا بَاطِلٌ، فَإِنْ
اشْتَجَرَ فَالسُّلْطَانُ وَلِيُّ مَنْ لَّا وَلِيَّ لَهُ. »

“Any woman who marries without the permission of her guardian, then her marriage is invalid. Then, if there is dispute concerning the issue, then the leader is the guardian for the one for whom there is no guardian.” ³⁷⁸

It is obligatory upon the guardians that they fear Allaah. Certainly, many of the guardians today conduct themselves in an evil manner by not ensuring the pleasure of the one whose interests they are obliged to protect. Rather perhaps she may not even know (whom she is to marry) until after the finalization of the contract while the Prophet ﷺ said:

« الثَّيْبُ أَحَقُّ بِنَفْسِهَا، وَالْبِكْرُ تُسْتَأْذَنُ، وَإِذْنُهَا سُكُوتُهَا. »

“The matron is more befitting concerning herself, and the permission of the virgin is sought, and her silence is her permission.”

Ibn al-Qayyim said: “As for the mature virgin who is upright and of sound intellect, then it is not appropriate that her father disposes of even the least amount of her wealth except with her consent. So how can it be permissible to enslave her and remove her possessions without her consent regarding a person whom he (the father) desires while he might be from the most despised of the people to her? It is well known that taking away all of her wealth without her consent is easier upon her than marrying her to someone whom she has not chosen.” ³⁷⁹ [End of cited passage]

³⁷⁸ ‘The four’, except for An-Nasaa’ee as mentioned in *Buloogh al-Maraam*, reported this prophetic narration.

³⁷⁹ Ibn al-Qayyim said in *Zaad al-Ma’aad* [97/5]

It is permissible for a woman to present herself to a person from the people of goodness and uprightness. Imaam al-Bukhaaree ؒ said: 'Alee ibn 'Abdullaah told us that Marhoom told us that I heard Thaabit al-Bunaanee say, that I was with Anas and near him was one of his daughters. Anas said, "A woman came to the Messenger of Allaah ﷺ to present herself to him. She said, O Messenger of Allaah, do you have a need for me?" Then the daughter of Anas said, 'How little shyness she has, and how reprehensible an action?!' Anas said, 'She is better than you; she desired the Prophet ﷺ.'"

If the affair is to be completed then the guardian is the one who contracts the marriage, but if he refuses then she may raise her affair to the leader.

- 14 -

Question-14: If a woman is asked by her father, or brother, or guardian, to marry her to a man who has abandoned the prayer, or drinks intoxicants, then should she offer her consent?

Answer-14: Obedience is in that which is correct. Therefore, she does not obey her guardian in that and her permission is to be sought concerning her marriage. Indeed, a woman came to the Prophet ﷺ and said, "Indeed my father married me (to another) in order to improve his lowly disposition." Then the Prophet ﷺ said, "You have more right to your own affair!" She said, "I have given my consent but I wanted the women to know that they possess this right."

As for the one who has abandoned the prayer, then the scholars have reached a consensus that if he has done so out of denial or rejecting it, then he has disbelieved. However, they differ concerning the one who abandoned it out of negligence. Some of them say that he too has disbelieved because the Prophet ﷺ said:

« لَيْسَ بَيْنَ الْعَبْدِ وَبَيْنَ الْكُفْرِ أَوْ الشِّرْكِ إِلَّا الصَّلَاةُ. »

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"There is nothing which separates the servant from disbelief or polytheism (Shirk) except the prayer."

Additionally, from the narration of Buraydah who said that the Prophet ﷺ said:

« الْعَهْدُ الَّذِي بَيْنَنَا وَبَيْنَهُمُ الصَّلَاةُ، فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ. »

"The pact which distinguishes us from them (the disbelievers) is the prayer so whoever abandons it has disbelieved." ³⁸⁰

From the people of knowledge are those who say that he disbelieves with the minor disbelief if it occurred out of negligence. The people of this position reconcile between these evidences, which are cited by the first group of scholars, and understand them to represent the minor disbelief because Allaah says:

﴿ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ

يَشَاءُ ﴾

"Indeed, Allaah does not forgive that others should be made to share in His worship, but He forgives whatever is less than that to whomever He wills."

[Soorah an-Nisaa 4:116]

Moreover, the disbeliever is not permissible for a believing woman (to marry). Allaah the Exalted says:

﴿ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ ﴾

"They are not lawful (wives) for them, nor are they lawful (husbands) for them."

[Soorah al-Mumtahinah 60:10]

The one who consumes intoxicants is sinful because the consumption of intoxicants is prohibited. Allaah says:

³⁸⁰ Sunan at-Tirmidhee

﴿ يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعٌ
لِلنَّاسِ وَإِنَّهُمَا آكْبَرُ مِنْ نَفْعِهِمَا ﴾

“They ask you about intoxicants and gambling. Say, ‘In them is great sin and benefit for mankind. But the sin of them is greater than the benefit.’”

[Soorah al-Baqarah 2:219]

Allaah the Exalted also says:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ
رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩١﴾ إِنَّمَا
يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ
وَالْمَيْسِرِ وَيُصَدِّكُمْ عَنِ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ ۗ فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴾

“O you who believe, certainly, intoxicants, gambling, sacrificing on stone alters, and divination with arrows are an abomination from the plotting of Satan. So avoid it in order that you may be successful. Satan wants only to incite enmity and hatred between you with intoxicants and gambling, while hindering you from the remembrance of Allaah and from prayer. So, will you not then desist?”

[Soorah al-Maa'idah 5:90-91]

In addition, certainly the one who consumes intoxicants has been cursed and this is something that has been relayed in many prophetic narrations.

Some guardians do not seek that which is most appropriate, but rather they choose between one of two matters. Either they consider their own personal benefit, such that the one who pays him a lot of money will be married regardless if he is a Muslim or disbeliever, religious or sinful. Alternatively, he may also consider the possessor of noble lineage without considering whether he is appropriate or not.

My Advice to the Women-Umm 'Adillaah

It is upon the guardian to fear Allaah, concerning those under his authority and he should seek that which is most appropriate. For indeed, the suitable husband, if he loves the woman he will honor her, and if he dislikes her he will not degrade her.

Compatibility (*Kafaa'ah*) is to be in the religion. Allaah the Exalted says:

﴿ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَنكُمْ ﴾

“Indeed the noblest of you in the sight of Allaah is the most righteous of you.”

[Soorah al-Hujuraat 49:13]

So surely, you distinguish yourselves before Allaah with righteousness and not with stature as Ibn Katheer mentions in his explanation of this verse. He also says, “Certainly this verse is also cited by the scholars who believe that compatibility (*Kafaa'ah*) in marriage is not a condition and that there is no condition except the religion.” [End of cited passage]

Allaah the Mighty and Majestic says:

﴿ وَلَا تَنْكِحُوا الْمُشْرِكَةَ حَتَّىٰ يُؤْمِنَ ۚ وَلَأَمَةٌ مُّؤْمِنَةٌ خَيْرٌ مِّنْ

مُشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ ۚ

“And do not marry polytheistic women until they believe. And certainly a believing slave woman is better than a polytheist, even though she might please you.”

[Soorah al-Baqarah 2:221]

In *Al-Bukhaaree* from Aboo Hurayrah, that the Prophet ﷺ was asked, which of the people is the most noble? He said, “The most righteous of you.” While the guardian is responsible for those under his authority, as mentioned in the *Saheehayn* upon Ibn 'Umar who said that the Prophet ﷺ said:

« كُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ. »

“Each of you is a guardian, and each of you is responsible for those under your guard.”

Also in the *Saheehayn* from the prophetic narration of Ma'qil ibn Yassar ؓ that The Prophet ﷺ said:

« مَا مِنْ عَبْدٍ يَسْتَرْعِيهِ اللَّهُ رَعِيَّةً، فَلَمْ يَحْطُهَا بِنُصْحِهِ، إِلَّا لَمْ
يَجِدْ رَائِحَةَ الْجَنَّةِ. »

*“There is not a servant to whom Allaah has given authority to
over others who does not safeguard this trust with his sincere
advice and concern, except that he will not even detect the scent
of Paradise.”*

Moreover, from the greatest forms of loss is for a man to expose his daughter to misguidance, as Allaah the Exalted says:

﴿ قُلْ إِنَّ الْخُسْرَانَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيَامَةِ
أَلَا ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ ﴾

**“Say, ‘Indeed, the losers are those who will lose
themselves and their families on the Day of
Resurrection. Is that not unquestionably the most
obvious loss?’”**

[Soorah az-Zumar 39:15]

It is upon the woman to seek after an appropriate spouse, even if her guardian does not do so (on her behalf) then she should attempt to marry with patience and deliberation.

So then when this righteous woman was proposed to by Aboo Talhah she said, “The likes of you is not rejected, but you are a disbeliever and I am a Muslim woman who is not appropriate for a disbeliever.” Then Aboo Talhah embraced Islaam and she married him accepting his Islaam as her dowry.

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Question-15: Where is Allaah? From the people are those who say, "Indeed Allaah is above ³⁸¹ the heavens," just as there are those who say that, "Indeed, Allaah is everywhere!" Therefore, what is the correct position regarding these two statements?

Answer-15: Allaah the Mighty and Majestic says:

﴿ ءَأَمِنْتُمْ مِّنْ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمْ الْأَرْضَ فَإِذَا هِيَ تَمُورُ
﴿ ٦٦ ﴾ أَمْ أَمِنْتُمْ مِّنْ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ۗ فَسَتَعْلَمُونَ
كَيْفَ نَذِيرِ ﴾

"Do you feel secure that the One over the heaven will not cause the earth to collapse and then it would quake? Or do you feel secure that the One over the heaven will not send a violent wind carrying stones? Only then will you know how (severe) was my warning."

[Soorah al-Mulk 67:16-17]

Allaah the Exalted says:

﴿ الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ﴾

³⁸¹ Translator's note: The actual word used by the questioner here is the 'Arabic preposition "fee" which usually conveys the meaning of the English word "in." But in this context the 'Arabic preposition "fee" actually conveys the meaning of the 'Arabic preposition "alaa" which means "on" or "above" as I have translated it. Shaykh al-Islam Ibn Taymiyyah makes this distinction in *Al-Fataawa al-Hamawiyah al-Kubraa* wherein he also cites the following verses as evidence: "And I will crucify you on the trunks of palm trees." [Soorah Ta-Ha 20:71] and "Then travel throughout the earth." [Soorah an-Nahl 16:36] In both of these verses the 'Arabic word "fee" is used in a manner which does not convey the meaning "in," so it should not be understood within this context that Allaah is "in" the heavens but rather He is above the heavens in a manner befitting His Majesty even if the term "fee" is mentioned, and Allaah knows best.

“The Most Beneficent (Allaah) *Istawaa* (rose over) the (Mighty) Throne (in a manner that suits His Majesty).”³⁸²
[Soorah Ta-Ha 20:5]

Allaah the Exalted says:

﴿ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ﴾

“Then He ascended the throne.”
[Soorah as-Sajdah 32:4]

Allaah the Exalted says:

﴿ إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ ﴾

“To Him ascends the good speech and the righteous actions raise it.”
[Soorah Faatir 35:10]

In addition, Allaah the Exalted says concerning the affair of 'Eesaa:

﴿ إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ ﴾

“Certainly I will take you and raise you to Me.”
[Soorah Aali 'Imraan 3:55]

In the *Saheehayn* from the narration of Aboo Hurayrah ؓ who said that the Messenger of Allaah ﷺ said:

« الْمَلَائِكَةُ يَتَعَاقَبُونَ فِيكُمْ: مَلَائِكَةٌ بِاللَّيْلِ، وَمَلَائِكَةٌ بِالنَّهَارِ، وَيَجْتَمِعُونَ فِي صَلَاةِ الْفَجْرِ، وَصَلَاةِ الْعَصْرِ، ثُمَّ يَرْجِعُ الَّذِينَ بَاتُوا فِيكُمْ فَيَسْأَلُهُمْ رَبُّهُمْ - وَهُوَ أَعْلَمُ بِهِمْ-: كَيْفَ تَرَكْتُمْ عِبَادِي؟ فَيَقُولُونَ: تَرَكْنَاهُمْ وَهُمْ يُصَلُّونَ، وَأَتَيْنَاهُمْ وَهُمْ يُصَلُّونَ. »

³⁸² Translator's note: Having ascendancy over His creation.

My Advice to the Women - Umm 'Adillaah

“The Angels come to you in succession; some come at night and others during the day. They come together at the Morning Prayer and the Mid-afternoon Prayer. Then those who remained with you at night ascend and they are then asked by their Lord – Although He already knows, ‘How did you leave my servants?’ Then they will say, ‘We left them while they were praying and we came to them while they were praying.’”

In the *Saheehayn* from Aboo Sa'eed al-Khudree ؓ who said that the Messenger of Allaah ﷺ said:

« أَلَا تَأْمُنُونِي وَأَنَا أَمِينٌ مِّنْ فِي السَّمَاءِ، يَأْتِينِي خَبِيرُ السَّمَاءِ صَبَاحًا وَمَسَاءً؟ »

“Do you not trust me, and I am entrusted by the One in Heaven and the news from Heaven comes to me morning and night?”

Also in the *Saheehayn*, upon Aboo Dharr ؓ who said that the Messenger of Allaah ﷺ said:

« أَتَدْرِي أَيْنَ تَغْرُبُ الشَّمْسُ؟ »

“Do you know where the sun sets?”

I said, “Allaah and His Messenger know best.” He said:

« فَإِنَّهَا تَذْهَبُ حَتَّى تَسْجُدَ تَحْتَ الْعَرْشِ عِنْدَ رَبِّهَا... »

“Indeed, it continues to set until it prostrates beneath the throne of its Lord... *al-Hadeeth*”

In *Saheeh al-Bukhaaree*, from the narration of Zaynab bint Jahsh that she used to boast amongst the wives of the Prophet ﷺ saying, “Your families married you, while Allaah married me from above the seven heavens.”

In *Saheeh Muslim* from Mu'aawiyah ibn al-Hakam as-Sulamee ؓ who said:

I used to have a slave girl who tended to my sheep before *Uhud* and near *AlJawaaniyyah*.³⁸³ I noticed one day that a wolf had taken a sheep from her flock. I am a man from the sons of Aadam who regrets just as they regret, but I struck her forcefully. Then I came to the Messenger of Allaah ﷺ who then became distressed at what had occurred. I said, "O Messenger of Allaah ﷺ should I free her?" Then he said, "Bring her to me." So I came to him with her and he asked her, "Where is Allaah?" She said, "Above the Heaven." He then asked, "Who am I?" She said, "You are the Messenger of Allaah." Then he said, "Free her for indeed she is a believer."

In the *Saheehayn* on the authority of Aboo Hurayrah ؓ who said that the Messenger of Allaah ﷺ said:

« لَمَّا خَلَقَ اللَّهُ الْخَلْقَ كَتَبَ فِي كِتَابٍ فَهُوَ عِنْدَهُ فَوْقَ الْعَرْشِ: إِنَّ رَحْمَتِي غَلَبَتْ غَضَبِي. »

"When Allaah originated the creation He wrote in a book which is with Him above His throne, 'Indeed, my mercy prevails over my anger.'"

In *Saheeh Muslim* from Jaabir at-Taweel, which occurred during the farewell pilgrimage where the Messenger of Allaah ﷺ said in his sermon on the day of *'Arafah*:

« اللَّهُمَّ هَلْ بَلَّغْتُ؟ »

"O Allaah have I not conveyed?"

Then they said, "Yes," then he raised his finger towards the sky and waved it in front of them saying:

« اللَّهُمَّ اشْهَدْ. »

"O Allaah be my witness."

³⁸³ **Translator's note:** *AlJawaaniyyah* is a place near *Uhud* located to the north of Madeenah as mentioned by An-Nawawee in his explanation of this prophetic narration.

My Advice to the Women-Umm 'Abillaah

Aboo Daawood narrated upon the authority of 'Abdullaah ibn 'Amr ibn al-'Aas that the Messenger of Allaah ﷺ said:

« الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ ارْحَمُوا مَنْ فِي الْأَرْضِ
يَرْحَمَكُمُ مَنْ فِي السَّمَاءِ. »

"The people of mercy are those whom Ar-Rahmaan shows His mercy to. Have mercy on those upon the earth and you will be shown mercy by the One above the heavens."

At-Tabaraanee ة narrated by way of Jareer who heard the Prophet ﷺ say:

« مَنْ لَمْ يَرْحَمْ مَنْ فِي الْأَرْضِ؛ لَمْ يَرْحَمْهُ مَنْ فِي السَّمَاءِ. »
*"Whoever does not show mercy to those upon the earth, will not be shown mercy by the One above the heavens."*³⁸⁴

In this evidence is affirmation of the loftiness of Allaah the Mighty and Majestic above His throne, which is the methodology of the people of the *Sunnah* and the united body of believers (*AhluS-Sunnah wal-Jamaa'ah*).

As for those who say that Allaah is everywhere, then they are the innovated sect called the *Jahmiyyah* who oppose the *Sunnah* in many affairs, like the issue of seeing Allaah in the Hereafter, affirmation of Allaah's attributes, and they are followers of the astray innovator from *Koofah* named Al-Jahm ibn Safwaan.

Their statement that indeed Allaah is everywhere necessitates that He is also in the places of filth, because "everywhere" is from the expressions of generality and Allaah is Exalted, far above what they attribute to Him.

From their conjecture is their understanding of Allaah's statement:

³⁸⁴ The narrators conveying this narration are reliable as mentioned in *Mukhtasir al-'Uloo* by Al-Albaanee ة.

﴿ أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ مَا
 يَكُوْنُ مِنْ شَيْءٍ إِلَّا هُوَ رٰبِعُهُمْ وَلَا حَمْسَةَ إِلَّا هُوَ
 سَادِسُهُمْ وَلَا آدَنَ مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا
 ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيٰمَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيْمٌ ۝۷۰

“Have you not considered that Allaah knows what is in the heavens and what is on the earth? There is no private conversation of three, except that He is the fourth of them,³⁸⁵ nor are there five except that He is their sixth of them, and no less than that and no more, except that He is with them (by way of His Knowledge) wherever they may be. Then He will inform them of what they did on the Day of Resurrection. Certainly, **Allaah is the All-Knower of everything.**”

[Soorah al-Mujaadilah 58:7]

Moreover, they similarly cite the rest of the evidences of *Ma'iyah* (accompaniment) in order to negate the loftiness of Allaah.

Ahlu-Sunnah reconciles between the evidence of *Ma'iyah* and the evidence of loftiness. Therefore, they say that verily Allaah is above His throne in a manner befitting His Majesty and Grandeur. However, He is with His creation by way of His hearing, His sight, His ability, and His knowledge.

The word “with” (or *Ma'*) does not convey the meaning of combining or mixing except when coupled with something which specifically indicates this meaning. So if this distinction is not present then it can be said (for example), “We are still traveling and the moon is with us,” and it is obvious that the moon is not combined with them.

Ibn al-Qayyim mentions: “That extracting of all the evidences from the evidences of Allaah’s loftiness will lead to one thousand proofs. The *Jahmiyyah* have abandoned all of them and refuted them with the abstract verses of the Qur’aan.”³⁸⁶

³⁸⁵ Translator’s note: By way of His knowledge.

³⁸⁶ *Ilaam al-Muwaqi'een* [318/2]

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Question-16: The scholars differ concerning the fine jewelry of women. From them are those who say that *Zakaah* must be paid from it and from them are those who say that *Zakaah* does not need to be paid from it. We would like to request that you to clarify the strongest opinion by way of the evidences while mentioning the positions of the scholars.

Answer-16: The strongest opinion is the statement of those who say that certainly *Zakaat* must be paid from the fine jewelry of women because of the statement of Allaah the Exalted:

﴿ وَوَيْلٌ لِّلْمُشْرِكِينَ ۗ الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ﴾

“And woe to those who associate others with Allaah; those who do not give the *Zakaah* and in the Hereafter they are disbelievers.”
[Soorah Fusilat 41:6-7]

Additionally, because of the statement of the Exalted:

﴿ وَلَا تَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا ءَاتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا هُمْ بَلْ هُوَ شَرٌّ هُمْ سَيُطَوَّقُونَ مَا بَخَلُوا بِهِ يَوْمَ الْقِيَامَةِ ۗ وَلِلَّهِ مِيرَاتُ السَّمٰوٰتِ وَالْاَرْضِ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴾

“And let not those who greedily withhold what Allaah has given of His Bounty ever think that it is good for them. Rather, it is worse for them. Their necks will be tightly surrounded by what they withheld on the Day of Resurrection. And to Allaah belongs the inheritance of the heavens and the earth; and Allaah is fully acquainted with what you do.”

[Soorah Aali 'Imraan 3:180]

He also says:

﴿ وَالَّذِينَ يَكْتُمُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُونَهَا فِي سَبِيلِ
 اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٣٥﴾ يَوْمَ نُحْمَىٰ عَلَيْهَا فِي نَارِ جَهَنَّمَ
 فَتُكْوَىٰ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ هَذَا مَا كُنْتُمْ
 لَأَنْفُسِكُمْ تَدْقُونَ مَا كُنْتُمْ تَكْتُمُونَ ﴾

“And those who hoard gold and silver, and do not spend it in the Way of Allaah, give them tidings of a painful torment. The day when it will be heated in the Fire of Hell and it will be branded onto their foreheads, their sides, and their backs, (and it will be said to them), “This is what you hoarded for yourselves. So taste that which you used to hoard.”

[Soorah at-Tawbah 9:34-35]

Khaalid ibn Aslam said that we set out with ‘Abdullaah ibn ‘Umar ؓ when a Bedouin said, “Inform me of the statement of Allaah, ‘And those who hoard gold and silver, and do not spend it in the Way of Allaah...’” [Soorah at-Tawbah 9:34-35] Ibn ‘Umar said, “Whoever amasses for himself and does not give *Zakaah* for it then woe unto him.” Certainly this occurred before the legislation of *Zakaah*, so when it was legislated, Allaah made it a means of purification for one’s wealth.³⁸⁷

In the *Saheehayn* is the narration of Aboo Hurayrah ؓ who said that the Messenger of Allaah ﷺ said:

« مَا مِنْ صَاحِبٍ كَنْزٍ لَا يُؤَدِّي زَكَاتَهُ إِلَّا أُحْمِيَ عَلَيْهِ فِي نَارِ
 جَهَنَّمَ فَيُجْعَلُ صَفَائِحَ فَيُكْوَىٰ بِهَا جَنْبَاهُ وَجَبِينُهُ، حَتَّىٰ يَحْكُمَ
 اللَّهُ بَيْنَ عِبَادِهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ، ثُمَّ
 يَرَىٰ سَبِيلَهُ: إِمَّا إِلَىٰ الْحَنَّةِ وَإِمَّا إِلَىٰ النَّارِ. »

³⁸⁷ *Saheeh al-Bukhaaree*

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“There is not a possessor of wealth who does not offer the Zakaah, which is obligatory upon him except that it will be heated for him in the Fire of Hell. Then it will be placed on plates, and he will be branded with them on his sides and his forehead until Allaah decides the affair of His servants, on a day the extent of which will be fifty thousand years. Then he will see his path, either to the Paradise or to the Hellfire.”

When the Prophet ﷺ sent Mu'aadh to Yemen, he said to him:

« إِنَّكَ تَقْدُمُ عَلَى قَوْمٍ أَهْلِ كِتَابٍ، فَلْيَكُنْ أَوَّلَ مَا تَدْعُوهُمْ
إِلَيْهِ عِبَادَةُ اللَّهِ فَإِذَا عَرَفُوا اللَّهَ فَأَخْبِرْهُمْ أَنَّ اللَّهَ قَدْ فَرَضَ
عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي يَوْمِهِمْ وَلَيْلَتِهِمْ، فَإِذَا فَعَلُوا
فَأَخْبِرْهُمْ أَنَّ اللَّهَ فَرَضَ عَلَيْهِمْ زَكَاةً مِنْ أَمْوَالِهِمْ وَتُرْدُ عَلَى
فُقَرَائِهِمْ، فَإِذَا أَطَاعُوا بِهَا فَخُذْ مِنْهُمْ وَتَوَقَّ كَرَائِمَ أَمْوَالِ
النَّاسِ. »

“Certainly you are approaching a people from the People of the Book. So let the first thing that you call them to be the worship of Allaah (alone), then when they acquire certain knowledge of Allaah, then inform them that indeed Allaah has made obligatory upon them five prayers to be performed during their days and nights. If they do this, then inform them that indeed Allaah has made obligatory upon them obligatory ritual charity (Zakaah) to be extracted from their wealth and distributed amongst the poor from among them and if they obey you in this, then accept this (Zakaah) from them but beware of the most valuable of their wealth.”³⁸⁸

In Saheeh Muslim on the authority of Jaabir who said that, he heard the Messenger of Allaah ﷺ say... and then he mentioned the narration, which includes the following statement:

³⁸⁸ Narrated by Al-Bukhaaree [322/3] and Muslim but the wording is that of Al-Bukhaaree.

« وَلَا صَاحِبٍ كَنَزٍ لَّا يَفْعَلُ فِيهِ حَقَّهُ إِلَّا جَاءَ كَنْزُهُ يَوْمَ الْقِيَامَةِ
 شُجَاعًا أَقْرَعًا، يَتَّبِعُهُ فَاتِحًا، فَاهُ فَإِذَا أَتَاهُ فَرَّ مِنْهُ فَيُنَادِيهِ: خُذْ
 كَنْزَكَ الَّذِي حَبَّأْتَهُ فَأَنَا عَنْهُ غَنِيٌّ، فَإِذَا رَأَى أَن لَّا بُدَّ مِنْهُ
 سَلَكَ يَدَهُ فِي فِيهِ فَيَقْضِمُهَا قَضْمَ الْفَحْلِ. »

“And there is no possessor of wealth who does not extract what is due upon it by way of Zakaah except that it will come on the Day of Resurrection as a very poisonous bald snake which would pursue the owner with it’s mouth open. So when it would approach him it would then be said, ‘Here is your wealth which you withheld and I am in no need of it.’ Then when he sees that there is no escaping it, it would slither itself onto his arm with an open mouth and then it would gnaw at it like a male camel.”

Al-Mundhiree said, “The stingy possess a characteristic of hypocrisy and the hypocrites are condemned in this world and in the Hereafter as well as their wealth. Outwardly it appears to be a blessing and strength while inwardly it brings about torment, destruction, affliction, and indignation because of what it merits of Allaah’s punishment for withholding the Zakaah.” [End of cited passage]

This has been a presentation of the general evidences concerning gold and silver that has been preserved for an entire year that has reached the quota after which the Zakaah becomes due, whether it has or has not been used.

As for the evidence which specifically relates to used (jewelry). Then from it is what has been narrated by Imaam Ahmad in his *Musnad* from ‘Amr ibn Shu’ayb upon the authority of his father from his grandfather who said that a woman came to the Prophet ﷺ accompanied by one of her daughters who was holding two large bangles of gold in her hand. So he said to her, “Will you be paying Zakaah for this?” To which she replied, “No.” He then said:

« أَيْسُرُكَ أَنْ يُسَوِّرَكَ اللَّهُ سِوَارَيْنِ مِنْ نَارٍ؟ »

“Would you be pleased if Allaah bound you with two bracelets of fire?”

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So she removed them both and threw them saying, "They are for Allaah and His Messenger." ³⁸⁹

Al-Khattaabee said in what has been conveyed by Al-Mundhree in *At-Targheeb* concerning his statement, "Would you be pleased if Allaah bound you with two bracelets of fire?" Indeed, this is the explanation of the statement of Allaah:

﴿ يَوْمَ نَحْمِي عَلَيْهَا فِي نَارِ جَهَنَّمَ فُتُكُوتٍ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ
وَوُظُهُورُهُمْ ﴾

"The Day when it will be heated in the Fire of Hell, and it will be branded onto their foreheads, their sides, and their backs."

[Soorah at-Tawbah 9:35]

Imaam Ahmad reported the following with a sound (*Hasan*) chain of narration upon the authority of Asmaa' bint Yazeed ؓ who said:

My maternal aunt and I entered upon the Prophet ﷺ and we were both wearing bracelets of gold. So he said to us, "Will you be paying the *Zakaah* for these?" She said, "We said, 'No.'" Then he said:

« أَمَا تَخَافَانِ أَنْ يُسَوِّرَكُمَا اللَّهُ أَسْوِرَةً مِنْ نَارٍ أَدْيَا زَكَاتَهُ. »

"Are you not afraid that Allaah will bind you both with bracelets of fire? Pay the *Zakaah* for it."

Abou Daawood narrated in his *Sunan* from 'Aa'ishah ؓ who said the Messenger of Allaah ﷺ approached me and saw in my hand large rings of gold. So he said, "What is that O 'Aa'ishah?" So I said, "I made them in order to beautify myself for you O Messenger of Allaah." He then said, "Will you be paying *Zakaah*

³⁸⁹ This prophetic narration is sound (*Hasan*).

for them?" I said, "No," or "As Allaah wills." He said, "It is enough to enter you into the Fire."³⁹⁰

As for the scholars who declare that there is *Zakaah* for women's jewelry, which is the correct position, then they are 'Abdullaah ibn 'Abbaas, Ibn Mas'ood, 'Abdullaah ibn 'Amr ibn al-Aas. Moreover, from the next generation of believers who followed the companions are Sa'eed ibn Musayyab, 'Ataa', Sa'eed ibn Jubayr, Ibn Sireen, Az-Zuhree, Ath-Thawree, and Ibn al-Mundhir chose this position.³⁹¹

As for those who say that there is no *Zakaah* for women's jewelry, then they are 'Abdullaah ibn 'Umar, Jaabir ibn 'Abdullaah, Asmaa' bint Abee Bakr, 'Aa'ishah, Ash-Sha'bee, Al-Qaasim ibn Muhammad, Maalik, Ahmad, and Ishaq. Their position in this affair is questionable.

The correct position is the statement of those who say that there is *Zakaah* for women's jewelry because of what has come in the Book and the *Sunnah* regarding the obligation of offering *Zakaah* for it, and Allaah knows best.

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Question-17: There are people who pray two units of prayer intending them for the deceased, there are also those who read *Soorah al-Faatihah* for the deceased. Therefore, what are the actions that benefit the dead so that they might receive the rewards associated with them?

Answer-17: Allaah the Mighty and Majestic says:

﴿ وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى ﴾

³⁹⁰ This narration contains the narrator Yahyaa ibn Ayoob al-Ghaafiqee concerning whom the scholars differ. In any event, it is sufficient as a supporting evidence (*Shaahid*) for what has preceded.

³⁹¹ *At-Targheeb wa at-Tarheeb* [558/1]

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**“And there is nothing for mankind except that for which
he has strived for.”**

[Soorah an-Najm 53:39]

Indeed, this verse has specified some things. From them:

- 1- Giving charity on behalf of the dead, as mentioned in the Saheehayn from the prophetic narration of 'Aa'ishah ؓ who said that a man said to the Prophet ﷺ, “Indeed my mother suddenly passed away, and I believe were she able to speak she would order me to give charity. So will she be rewarded if I give charity on her behalf?” He said, “Yes.”
- 2- What has been authentically established in Saheeh Muslim that the Messenger of Allaah ﷺ said:

« إِذَا مَاتَ ابْنُ آدَمَ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ: صَدَقَةٌ
جَارِيَةٌ، أَوْ عِلْمٌ يُنْتَفَعُ بِهِ، أَوْ وَلَدٌ صَالِحٌ يَدْعُو لَهُ. »

“When the son of Aadam dies all of his deeds cease except for three: a continuous charity, or knowledge which benefits others, or a righteous child who supplicates for him.”

- 3- If a good precedent is established in Islaam as the Prophet ﷺ said:

« مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً كَانَ لَهُ أَجْرُهَا، وَأَجْرُ مَنْ
عَمِلَ بِهَا إِلَى يَوْمِ الْقِيَامَةِ لَا يَنْقُصُ مِنْ أَجْوَرِهِمْ شَيْءٌ. »

“Whoever establishes a good way in Islaam, then for him is the reward of the deed itself, as well as the reward of whoever works in accordance with it until the Day of Resurrection, while nothing at all will be decreased from the reward of either of them.”

- 4- If the deceased dies while having vowed to do an act of obedience, then this action is to be carried out on his behalf and the reward of it will benefit the deceased. As mentioned in the narration of Ibn 'Abbaas ؓ that a woman had boarded a ship which would travel on the ocean. She then vowed that if Allaah were to preserve her

in her voyage that she would fast a month. So Allaah the Mighty and Majestic preserved her but she did not complete her fast before she died. So a relative of hers came to the Prophet ﷺ and mentioned what had happened. He then said, "If you saw that she had a debt would you not pay it?" She said, "Yes." He said, "Then the debt of Allaah is more deserving that you fulfill it. So fulfill (the vow) for your mother."

In the *Saheehayn*: Sa'd ibn 'Ubaadah ؓ sought a religious verdict from the Messenger of Allaah ﷺ when he said, "Indeed my mother died, having offered a vow." So he said, "Fulfill it."

Ibn Taymiyyah mentioned in his book *AlJamal* different types of things from which people might benefit from while it is not a direct result of their own actions:

- 1- Indeed the deceased benefit from the supplications of others and this benefit is the result of the actions of others.
- 2- The Prophet ﷺ will intercede for the people as they await their recompense and then he will intercede for the people of Paradise so that they might enter it.
- 3- He ﷺ, will intercede for the people who have committed major sins from the believers, that they be removed from the Fire and this benefit is the result of the action of another.
- 4- The angels supplicate and seek forgiveness for people on the earth and that benefit comes about because of the actions of others.
- 5- Allaah the Exalted says concerning the story of the two-orphaned boys, "And their father was righteous." [Soorah al-Kahf 18:82] Thus, they benefited from the righteousness of their father and not from their own actions.
- 6- Prayer upon the dead and supplicating for them in the prayer is a way that the deceased can benefit from the prayer of the living, and this is the result of the actions of another.

[To the end of the affairs that he mentions]

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He also said, "And whoever reflects upon knowledge finds that from the benefit which people experience from things which they themselves have not done are too many to enumerate."

He also said, "Whoever believes that mankind does not benefit except from his own actions has indeed violated a consensus, and this is falsehood." [End of cited passage]

As for what has not been substantiated by way of the Book and the *Sunnah* and what is not specified by the verse, then this action becomes an accursed innovation (*Bid'ah*) like the reading of the Qur'aan for the dead or offering prayer while intending that particular prayer to benefit the deceased while it is not the funeral prayer. This is because the Prophet ﷺ said:

« مَنْ أَحَدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ. »

"Whoever introduces into our affair that which is not from it is rejected."

In the prophetic narration of Al-'Irbaadh ibn Saariyyah in the *Sunan*:

« عَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ، عَضُّوا عَلَيْهَا بِالنَّوَاجِذِ، وَإِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ، فَإِنَّ كُلَّ مُحَدَّثَةٍ بَدْعَةٌ، وَكُلُّ بَدْعَةٍ ضَلَالَةٌ. »

"I order you to cling on to my *Sunnah* and the way of the rightly guided successors after me. Grab hold of it with your molar teeth and beware of newly invented matters, for indeed, every newly invented matter is an innovation (*Bid'ah*), and every innovation (*Bid'ah*) is misguidance."

As for the prophetic narration, "Read *Yaa Seen* upon your dead," then it is weak and contains three problems:

- 1- This narration is narrated with many different wordings, many of which oppose one another such that its problems cannot be reconciled. This narration contains (*Idhtiraab*) and it is considered problematic (*Mudhtarib*).

- 2- Aboo 'Uthmaan is not An-Nahdee, meaning he is unknown.
- 3- The lack of knowledge concerning the identity of who Aboo 'Uthmaan is.

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Question-18: Does Allaah the Glorified and Exalted possess an eye or not?

Answer-18: All praise is due to Allaah while the prayers of peace and blessings of Allaah be upon His Messenger; to proceed. Allaah the Mighty and Majestic says to His prophet Nooh عليه السلام:

﴿ أَنْ أَصْنَعَ الْفُلَّكَ بِأَعْيُنِنَا وَوَحَيْنَا ﴾

“To construct the ship before Our Eyes and (with) Our Revelation.”

[Soorah al-Mu'minoon 23:27]

He also says:

﴿ نَجْرِي بِأَعْيُنِنَا ﴾

“Traveling before Our Eyes.”

[Soorah al-Qamar 54:14]

He said while addressing Moosaa عليه السلام:

﴿ وَالْقَيْتُ عَلَيْكَ مَحَبَّةً مِنِّي وَلِتُصْنَعَ عَلَى عَيْنِي ﴾

“And I bestowed upon you love from Me in order that you would be brought up under My Eye.”

[Soorah Ta-Ha 20:39]

In addition, He said to His Prophet Muhammad ﷺ:

﴿ وَأَصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا ﴾

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**“And be patient for the decision of your Lord. Indeed,
you are before Our Eyes.”**

[Soorah at-Toor 52:48]

Imaam Aboo Daawood said in the chapter of *Sunnah* from his *Sunan* while conveying his chain of narration to Saleem ibn Jubayr, “I heard Aboo Hurayrah read this verse, “Indeed Allaah commands you to fulfill your trusts to whom they are due...” until His statement, “All-Hearing, All-Seeing.” [Soorah an-Nisaa' 4:58] He said, “I saw the Messenger of Allaah ﷺ place his thumb on his ear and his fore-finger on his eye.” Aboo Hurayrah said, “I saw the Messenger of Allaah ﷺ reading it (the verse) while pointing with two of his fingers.” Muhammad ibn Yoonus said that Al-Muqri' (and he is 'Abdullaah ibn Yazeed) said, “Meaning that Allaah is All-Hearing, All-Seeing which means that for Allaah are the attributes of hearing and sight.”

Aboo Daawood said, “This is a refutation of the *Jahmiyyah*.”

Al-Haafidh said in *Al-Fath* (373/13), “Its chain of narration is strong, fulfilling the conditions of Muslim.”

Al-Bayhaqee said in *Asmaa' wa As-Sifaat*: “I have said that the meaning of the gesture which is mentioned in this narration is the affirmation of the attribute of hearing and seeing to Allaah the Mighty and Majestic. So he pointed to the places of hearing and seeing for us (humans) in order to affirm the attribute of hearing and seeing for Allaah the Exalted.” [End of cited speech]

'Abdul-'Azeez ibn 'Abdullaah told us that Ibraaheem told us upon the authority of Saalih from Ibn Shihaab from Saalim ibn 'Abdullaah that Ibn 'Umar ﷺ said that the Messenger of Allaah ﷺ stood amongst the people, then he praised Him with that which is befitting, then he mentioned the *Dajjaal* and said:

« إِنِّي لَأُنذِرُكُمْوَهُ، وَمَا مِنْ نَبِيٍّ إِلَّا وَقَدْ أَنْذَرَهُ قَوْمَهُ وَلَكِنِّي
سَأَقُولُ لَكُمْ فِيهِ قَوْلًا لَمْ يَقُلْهُ نَبِيٌّ لِقَوْمِهِ: إِنَّهُ أَعْوَرٌ، وَإِنَّ اللَّهَ
لَيْسَ بِأَعْوَرَ. »

“Indeed, I warn you of him, and there was no Prophet except that he certainly warned his people of him. However, I will say concerning him, what none of the Prophets before me has said. Indeed, he is one-eyed and certainly, Allaah is not one-eyed.”³⁹²

He also said that Sulaymaan ibn Harb told us that Shu’bah told us upon the authority of Qataadah from Anas that the Prophet ﷺ said:

« مَا بُعِثَ نَبِيٌّ إِلَّا أَنْذَرَ أُمَّتَهُ الْأَعْوَرَ الْكَذَّابَ، أَلَا إِنَّهُ أَعْوَرٌ،
وَأَنَّ رَبَّكُمْ لَيْسَ بِأَعْوَرَ وَإِنَّ بَيْنَ عَيْنَيْهِ كَافِرٌ. »

“No Prophet was sent except that he warned his nation of the one-eyed liar. Beware, for indeed he is one-eyed and your Lord is not one-eyed and between his two eyes is (the word) disbeliever (Kaafir).”

In Saheeh Muslim is the narration of Aboo Hurayrah ؓ who said the Messenger of Allaah ﷺ said:

« إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى أَجْسَادِكُمْ وَلَا إِلَى صُورِكُمْ، وَلَكِنْ
يَنْظُرُ إِلَى قُلُوبِكُمْ، وَأَعْمَالِكُمْ. »

“Indeed Allaah does not look at your bodies or at your appearance, but rather He looks at your hearts and at your actions.”

Therefore, this evidence affirms sight for Allaah and that He sees. We believe in this without (Tahreef) distortion, (Ta’teel) negation, (Tashbeeh) creating likenesses, or (Tamtheel) offering examples.

³⁹² Saheeh al-Bukhaaree [90/2]

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Question-19: Do we affirm for Allaah a self (*Nafs*)?

Answer-19: I say, and Allaah is the One who guides towards correctness, the self (*Nafs*) is an affair that is established for Allaah the Mighty and Majestic. Allaah the Glorified said to Moosaa ؑ the Prophet with whom He spoke directly:

﴿ ثُمَّ جِئْتَ عَلَىٰ قَدَرٍ يَا مُوسَىٰ ۖ وَأَصْطَنَعْتُكَ لِنَفْسِي ۖ ﴾

“Then you came at a decreed time O Moosaa, and I have chosen you for myself.”

[Soorah Ta-Ha 20:40-41]

Allaah the Glorified and Exalted said to His Prophet Muhammad ﷺ:

﴿ وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ ۖ كَتَبَ رَبُّكُمْ عَلَىٰ نَفْسِهِ الرَّحْمَةَ ۖ ﴾

﴿ رَبُّكُمْ عَلَىٰ نَفْسِهِ الرَّحْمَةَ ۖ ﴾

“And when those who believe in Our verses come to you, then say, ‘Peace be upon you, your Lord has prescribed for Himself mercy.’”

[Soorah al-'An'aam 6:54]

He says:

﴿ وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ ۗ وَإِلَى اللَّهِ الْمَصِيرُ ۗ ﴾

“And Allaah warns you of Himself, and to Allaah is the final destination.”

[Soorah Aali 'Imraan 3:28]

He says:

﴿ وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ ۗ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ۗ ﴾

“And Allaah warns you of Himself, and Allaah is kind towards His servants.”

[Soorah Aali 'Imraan 3:30]

He says:

﴿ قُلْ لِمَنْ مَا فِي السَّمَوَاتِ وَالْأَرْضِ قُلْ لِلَّهِ كَتَبَ عَلَىٰ نَفْسِهِ

الرَّحْمَةَ ۝

“Say, “To who belongs all that is in the heavens and the earth?” Say, “To Allaah. He has prescribed for Himself mercy.”

[Soorah al-'An'aam 6:12]

'Eesaa ibn Maryam said to His Lord, the Glorified, and Exalted:

﴿ تَعَلَّمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ

الْغُيُوبِ ۝

“You know what is within me, and I do not know what is within Yourself. Indeed, You are the Knower of the unseen.”

[Soorah al-Maa'idah 5:116]

'Abdullaah ibn 'Abdur-Rahmaan ibn Bahraam ad-Daarimee told us that Marwaan told us that Sa'eed ibn 'Abdul-'Azeez told us upon the authority of Rabee'ah ibn Yazeed from Aboo Idrees al-Khawlaanee from Aboo Dharr ؓ from the Prophet ﷺ, concerning that which he narrated directly from Allaah, the Blessed and Exalted who said:

« يَا عِبَادِي، إِنِّي حَرَمْتُ الظُّلْمَ عَلَىٰ نَفْسِي وَجَعَلْتُهُ بَيْنَكُمْ

مُحْرَمًا؛ فَلَا تَظَالَمُوا... »

“O my servant, indeed I have forbidden myself from oppression and made it forbidden amongst you so do not be oppressive... al-Hadeeth”³⁹³

³⁹³ Saheeh Muslim [1995/4]

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'Abdaan told us upon the authority of Aboo Hamzah from Al-'A'mash from Aboo Saalih from Aboo Hurayrah ؓ that the Prophet ﷺ said:

« لَمَّا خَلَقَ اللَّهُ الْخَلْقَ كَتَبَ فِي كِتَابِهِ وَهُوَ يَكْتُبُ عَلَى
نَفْسِهِ، وَهُوَ وَضَعَ عِنْدَهُ عَلَى الْعَرْشِ، إِنَّ رَحْمَتِي تَغْلِبُ
غَضَبِي. »

*"When Allaah originated the creation He wrote in His Book, while writing about Himself, and His Book is near Him upon His Throne, 'Indeed My mercy exceeds My anger.' "*³⁹⁴

'Umar ibn Hafs told us my father told us that Al-'A'mash told us I heard Aboo Saalih say upon the authority of Aboo Hurayrah ؓ that the Messenger of Allaah ﷺ said, "Allaah, Blessed and Exalted says:

« أَنَا عِنْدَ ظَنِّ عَبْدِي بِي، وَأَنَا مَعَهُ إِذَا ذَكَرَنِي فَإِنْ ذَكَرَنِي
فِي نَفْسِهِ ذَكَرْتُهُ فِي نَفْسِي... »

*'I am how my servant thinks of Me, and I am with him when he reminds himself of Me. So if he reminds himself of Me then I will remind Myself of him....'*³⁹⁵

As-Salt ibn Muhammad told us that Mahdee ibn Maymoon told us that Muhammad ibn Sireen told us upon the authority of Aboo Hurayrah ؓ who said that the Messenger of Allaah ﷺ said:

« الْتَقَى آدَمُ وَمُوسَى فَقَالَ مُوسَى لِآدَمَ: أَنْتَ الَّذِي أَشَقَيْتَ النَّاسَ
وَأَخْرَجْتَهُمْ مِنَ الْجَنَّةِ؟ قَالَ آدَمُ: أَنْتَ مُوسَى الَّذِي اصْطَفَاكَ اللَّهُ
بِرِسَالَتِهِ وَاصْطَفَاكَ لِنَفْسِهِ... »

³⁹⁴ Saheeh al-Bukhaaree [384/13] Saheeh Muslim [2108/4] and Al-Bayhaaqee in Al-Asmaa' [284]

³⁹⁵ Saheeh al-Bukhaaree, Saheeh Muslim [2108/4] and Al-Bayhaaqee in Al-Asmaa' [284]

“Aadam and Moosaa met and then Moosaa said to Aadam, ‘You are the one who betrayed mankind and expelled them from the Paradise?’ Aadam said, ‘You are the one whom Allaah chose for His Message and selected you for Himself....”³⁹⁶

Qutaybah ibn Sa’eed, ‘Amr an-Naaqid, and Ibn Abee ‘Umar all said with the wording of Ibn Abee ‘Umar that Sufyaan told us upon the authority of Muhammad ibn ‘Abdur-Rahmaan (the servant of the family of Talhah) from Kurayb from Ibn ‘Abbaas from Juwayriyah that the Messenger of Allaah ﷺ left her early one morning when they were praying the morning prayer and she was in her place of prayer. Then he returned after daybreak and she was seated so he said, “**You have remained in the state that I left you in!**” She said, “Yes.” The Prophet ﷺ said:

« لَقَدْ قُلْتُ بَعْدَكَ أَرْبَعَ كَلِمَاتٍ ثَلَاثَ مَرَّاتٍ لَوْ وُزِنَتْهُنَّ بِمَا
 قُلْتُ مِنْذُ الْيَوْمِ لَوَزَنَتْهُنَّ: سُبْحَانَ اللَّهِ عَدَدَ خَلْقِهِ، وَرِضًا
 نَفْسِهِ، وَزِنَةَ عَرْشِهِ، وَمِدَادَ كَلِمَاتِهِ. »

“Indeed, I have repeated four words (of remembrance) after you three times. If you were to compare them to what you have recited today, then you would find that these words have outweighed them: Glorified is Allaah according to the number of His creation, and in accordance to what pleases His Self, and in accordance to the weight of His throne and to the extent of His words.”³⁹⁷

³⁹⁶ Al-Bukhaaree said in the book of Qur’aanic explanation [434/8], Also reported by al-Bayhaaqee in *al-Asmaa’* [284]

³⁹⁷ Saheeh Muslim [2091/4] The narration was reported by At-Tirmidhee [556/5] who said, “This narration is sound/authentic (Hasan/Saheeh).” Similarly, Ahmad reported this narration [258/1] as well as al-Bayhaaqee in *al-Asmaa’* [285].

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Question-20: Is it said about Allaah that He is a thing (Shay)?

Answer-20: Yes, it is said about Allaah that He is a thing (Shay').

Allaah the Exalted says:

﴿ قُلْ أَىُّ شَىْءٍ أَكْبَرُ سَهْدَةً قُلِ اللّٰهُ سَهِيْدٌ بَيْنِيْ وَبَيْنَكُمْ ﴾

“Say, ‘What thing is greatest in testimony?’ Say, ‘Allaah is a witness between me and you.’”

[Soorah al-An'aam 6:19]

Moosaa ibn Ismaa'eel told us that Hammaam told us upon the authority of Yahyaa from Aboo Sufyaan that 'Urwah ibn az-Zubayr told him upon the authority of his mother Asmaa' that she heard the Messenger of Allaah ﷺ say:

« لَّا شَيْءٌ أَغْيِرُ مِنَ اللّٰهِ . »

“There is nothing more jealous³⁹⁸ than Allaah.”³⁹⁹

Al-Bukhaaree ؒ said⁴⁰⁰ concerning the statement of Allaah, “Say, ‘What thing is greatest in testimony?’ Say, ‘Allaah.’” [Soorah al-An'aam 6:19]: Allaah referred to Himself as “a thing” and the

³⁹⁸ **Translator's note:** An-Nawawee mentions in his explanation of the prophetic narration of Asmaa' found in *Saheeh Muslim* containing a similar wording that, “Al-Ghayrah with a Fathah over the Ghayn with respect to us, is a sense of honor or pride. As for its meaning as it relates to Allaah the Exalted, then indeed, the prophetic narration of 'Amr an-Naaqid explains, ‘And the Ghayrah (jealousy) of Allaah is that a believer approaches what He has prohibited.’ So His Ghayrah (jealousy) is His prohibitions and restrictions.”

³⁹⁹ *Saheeh al-Bukhaaree* [319/9], *Saheeh Muslim* [2115/4] and Ahmad in his *Musnad* [246/6] both of which are reported from the chain including Yahyaa ibn Abee Katheer narrating from Aboo Salamah who narrates from 'Urwah to the end of the chain mentioned by Al-Bukhaaree.

⁴⁰⁰ in the book of Islamic monotheism (*Kitaab at-Tawheed*)

Prophet ﷺ referred to the Qur'aan as "a thing" while it (the Qur'aan) is an attribute from the attributes of Allaah.

'Abdullaah ibn Yoosuf told us that Maalik informed us upon the authority of Aboo Haazim from Sahl ibn Sa'd who said that the Prophet ﷺ said to a man:

« أَمَعَكَ مِنَ الْقُرْآنِ شَيْءٌ؟ »

"Do you possess something from the Qur'aan?"

He said, "Yes, Soorah such and such," in reference to Soorahs that he cited. ⁴⁰¹

Aboo Nu'aym told us that Sufyaan told us upon the authority of 'Abdul-Maalik ibn 'Umayr, from Aboo Salamah from Aboo Hurayrah ؓ who said that the Prophet ﷺ said:

« أَصْدَقُ كَلِمَةٍ قَالَهَا شَاعِرٌ كَلِمَةٌ لَبِيدٍ: أَلَا كُلُّ شَيْءٍ مَا خَلَا

اللَّهُ بَاطِلٌ وَكَأَدَ أُمَيَّةُ بْنُ أَبِي الصَّلْتِ أَنْ يُسْلِمَ. »

"The most truthful speech spoken by a poet was the words of Labeed, 'Is it not that everything will perish except Allaah,' and Umayyah ibn Abee as-Salt almost became a Muslim." ⁴⁰²

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Question-21: Is Allaah the old (*Qadeem*) and everlasting (*Daa'im*) as well as, the one from who people conceal (*Sitteer*), the concealing (*Saatir*), and the coverer (*Sattaar*)?

Answer-21: None of these (names) have been authentically established for Allaah the Mighty and Majestic. As for the old (*Qadeem*) and everlasting (*Daa'im*), then these (names) have been mentioned in an unauthentic prophetic narration. It was reported

⁴⁰¹ Saheeh Muslim [1041/2]

⁴⁰² Saheeh al-Bukhaaree [149/7], This narration was reported by Imaam Muslim, At-Tirmidhee, Ibn Maajah, and al-Bayhaaqee in *Al-Asmaa'*.

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by Ibn Maajah ؓ from a chain including 'Abdul-Maalik ibn Muhammad as-San'aanee narrating from Aboo al-Mundhir Zuhayr ibn Muhammad who told us that Moosaa ibn 'Uqbah told us that 'Abdur-Rahmaan al-'A'raj told me upon the authority of Aboo Hurayrah ؓ that the Messenger of Allaah ﷺ said:

« إِنَّ لِلَّهِ تِسْعَةً وَتِسْعِينَ اسْمًا ... »

“Certainly, for Allaah there are ninety-nine names...”

He then mentioned in this prophetic narration names from them is the Old (*Qadeem*) and Everlasting (*Daa'im*).

'Abdul-Maalik ibn Muhammad is a weak narrator and Zuhayr ibn Muhammad is considered a weak (*Dha'eef*) narrator when he narrates from the people of *Shaam*.

Ash-Shawkaanee mentioned this prophetic narration in *Tuhfah adh-Dhakireen* (70) while saying its chain of narration is weak (*Dha'eef*).⁴⁰³

As for the statement of At-Tahaawee ؓ “Old (*Qadeem*) without a beginning and Everlasting (*Daa'im*) without an end.”⁴⁰⁴ Indeed Ibn Abee al-'Izz ؓ refuted this idea with his response. The text of which is: “Certainly, the people of rhetoric (*Mutakalimoon*) have added to the Names of Allaah the old (*Al-Qadeem*) which is not from the excellent names of Allaah for indeed, the old (*Al-Qadeem*) according to the language of the 'Arabs, which was the language in which the Qur'aan was revealed means the one who precedes other than him. So it is said that this is old (*Qadeem*) concerning the aged and this is modern concerning the new. This word is not used for anything except the one who precedes other than him so it is not used concerning what has not been preceded by inexistence as mentioned in the statement of the Exalted:

﴿ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ ﴾

⁴⁰³ For more information concerning the chain of narration for this prophetic narration, then refer to *Al-Hashiyyah 'alaa al-Asmaa' wa as-Sifaat lil-Bayhaaqee* [22-26/1] by Al-Haashidee.

⁴⁰⁴ mentioned in '*Aqeedah at-Tahaawiyyah* [pg 111]

'Until it returns like the old date stalk,'

[Soorah Yaa Seen 36:39]

And the 'Old date stalk' (*Al-'Urjoon al-Qadeem*) is that which remains until the time when the second date stalk appears, thus if the new stalk appears, then the first stalk is called old."

He continued on until he said, "As for the addition of the old (*Al-Qadeem*) to the Names of Allaah the Exalted, then this is well known amongst the majority of the people of rhetoric (*Ahlul-Kalaam*) and indeed many people from the earlier and later generations rejected this and from them was Ibn Hazm." [End of cited passage]

The following statement of Allaah the Exalted suffices us concerning these two names:

﴿ هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴾

"He is the First and the Last, the Apparent and the Hidden, and He is knowledgeable concerning all things."

[Soorah al-Hadeed 57:3]

It has been authentically established from Aboo Hurayrah who said that the Messenger of Allaah ﷺ commanded us when we prepare to sleep to say:

« اللَّهُمَّ أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ وَأَنْتَ الْآخِرُ فَلَيْسَ

بَعْدَكَ شَيْءٌ ... »

"O Allaah, you are the First and there was nothing before You, and You are the Last and there is nothing after you." ⁴⁰⁵

He then transmitted the remainder of the prophetic narration.

As for the one from whom people conceal (*Sitteer*) then Aboo Daawood recorded: 'Abdullaah ibn Muhammad ibn Nufayl told us that Zuhayr told us upon the authority of 'Abdul-Maalik ibn Abee Sulaymaan from 'Ataa' from Ya'laa that the Messenger of

⁴⁰⁵ Saheeh Muslim [2084/4]

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Allaah ﷻ saw a man washing himself in the open without a lower garment. Therefore, he ascended the pulpit, praised Allaah, and extolled Him before saying:

« إِنَّ اللَّهَ عَزَّ وَجَلَّ حَيِّي سِتِّي يُحِبُّ الْحَيَاءَ وَالسَّتْرَ، فَإِذَا
اغْتَسَلَ أَحَدُكُمْ فَلْيَسْتِرْ. »

*“Indeed Allaah the Mighty and Majestic is shy, and the One from whom the people conceal themselves. He loves shyness and concealment so if any of you washes himself, then let him conceal himself.”*⁴⁰⁶

Al-Mizzee said in *Tahdheeb al-Kamaal* concerning what has been narrated upon the authority of ‘Ataa’ ibn Abee Rabaah, “And also Ya’laa ibn Umayyah if it were preserved. What is correct is that between them is Safwaan ibn Ya’laa ibn Umayyah.” [End of cited speech]

Similarly, the Concealing (*Saatir*) and the Coverer (*Sattaar*), then neither of them is from the Attributes of Allaah or from His Names. Moreover, the Names and Attributes of Allaah are matters in which we refrain from speaking about except with authentic proofs and evidences.⁴⁰⁷

⁴⁰⁶ *Sunan Aboo Daawood* [436/2] This narration with this chain is not continuously connected (Munqati’a).

Translator’s note: Munqati’a means that part of the chain is missing.

⁴⁰⁷ This is the completion of the questions and answers which were included in the first published edition of *Naseehatee li an-Nisaa’* and similarly the questions which come after them as well. Those questions were from that which was presented to us and from that which we wanted to include along with the questions from the first edition for the sake of benefit.

Question-22: When did partisanship and favoritism towards 'Alee ؑ (Tashayyu') enter Yemen? In addition, what is the meaning of partisanship and favoritism (Tashayyu') towards 'Alee ؑ? There are those who say that if the Shee'ah were from birds, they would be vultures and if they were from the animals, they would be donkeys.

Answer-22: The blameworthy innovation (Bid'ah) of partisanship and favoritism towards 'Alee ؑ (Tashayyu') entered Yemen during the time of 'Abdur-Razzaaq ibn Hammaam as-San'aanee in the second century. Ja'far ibn Sulaymaan adh-Dhab'i'ee introduced it and at that time the (Tashayyu') was moderate.

But once (Al-Haadee) came to Yemen the innovation of (Tashayyu') increased as mentioned in *Tabaqaat Fuqahaa' al-Yemen* and his efforts caused people to be put to trial after his death.

Now however, and for Allaah is all of the praise, (Tashayyu') has become a noticeable innovation and as Allaah has so truthfully mentioned:

﴿ وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا ﴾

“And say, “The truth has come and falsehood has fled, indeed falsehood (by its nature) is always fleeing.”

[Soorah al-Israa' 17:81]

We ask Allaah to purify the Muslim lands of this innovation.

Tashayyu' is an exaggerated love for the family of the Prophet ﷺ. The opposite of it is (Nasb) and the meaning of (Nasb) is ascribing enmity towards the family of the Prophet ﷺ. Certainly, our pious predecessors have mentioned concerning some narrators that they used to hold this exaggerated love towards family of the Prophet ﷺ just as they used to say concerning some of them that they were

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Naasibee, meaning that they used to harbor enmity towards the family of the Prophet ﷺ.

Indeed Imaam 'Alee ibn al-Husayn used to oppose the staunch exaggerators saying, "O people, show your love of us (the family of the Prophet ﷺ) by loving Islaam. But still some continued in their love until they become a disgrace to us." Additionally, in another narration, "So by Allaah, what you say concerning us will continue until you make us despised by the people."⁴⁰⁸ [End of cited passage]

Aboo Bakr ibn Abee Shaybah told us Wakea' told us upon the authority of Shu'bah from Aboo at-Tayyaah from Aboo as-Sawwaar al-'Adawee who said that 'Alee ؓ said, "Indeed, a people will love me until they will enter the Fire because of me, and a people will despise me until they will enter the Fire because of their hatred of me."⁴⁰⁹ This narration, which is from a companion or other than them (*Athar*), is authentic upon the conditions of the two Shaykhs (Al-Bukhaaree and Muslim).⁴¹⁰

As for the saying, "If the *Shee'ah* were..." then this was (the statement of) Ash-Sha'bee who was 'Aamir ibn Sharaaheel al-Hamdaanee who was born during the caliphate (*Khilaafah*) of 'Umar ؓ. He was from the most trustworthy of those who followed the companions of the Prophet ﷺ and the jurists of that time. He passed away in the year 103H.⁴¹¹

'Uthmaan ibn Abee Shaybah told me that Muhammad ibn al-Hasan (I mean Al-Asadee) told us that Aboo Kadeenah told us upon the authority of Ibn⁴¹² Abee Khaalid from Ash-Sha'bee who said, "If the *Shee'ah* were from birds they would be vultures." Ash-Sha'bee said, "I have looked into these sects and spoken with their

⁴⁰⁸ See the book *At-Tashayyu'* by Muhammad al-Baghdaadee page 37 entitled, *Mawqaf al-A'imah min at-Tashayyu'*.

⁴⁰⁹ Imaam Ahmad ibn 'Amr ibn Abee 'Aasim said in his book *As-Sunnah* [476/2]

⁴¹⁰ *Al-Ilhaad al-Khumaynee* by Aboo 'Abdur-Rahmaan Muqbil ibn Haadee al-Waadi'ee - may Allaah have mercy upon him - page 156.

⁴¹¹ see *Taqreeb*

⁴¹² Originally, it is cited from Ibn Khaalid, but what we have cited is more correct.

adherents but I do not know of a people lesser in intellect than the *Khashabiyyah*.”⁴¹³

He also said: Muhammad ibn Yahyaa ibn Abee Sameenah told me Ibn Abee Zaa'idah told us upon the authority of Ismaa'eel (who is) Ibn Abee Khaalid and his father (who is) Zakariyyah ibn Abee Zaa'idah and Maalik ibn Maghool said from Ash-Sha'bee, "If the *Shee'ah* were from birds they would be vultures and if they were from the animals they would be donkeys.”⁴¹⁴ [End of cited passages]

The innovation of (*Tashayyu'*) was prevalent in Koofah and Ash-Sha'bee was from Koofah, but he was steadfast upon the truth, ﷺ.

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Question-23: The people differ concerning the affair of seeing Allaah. From them are those who claim that Allaah will be seen during the life of this world, while others negate it completely. From the people are those who say that Allaah cannot be seen except in the Hereafter?

Answer-23: What is correct from these differing statements is the statement of those who say that indeed, Allaah will be seen in the Hereafter. Allaah the Exalted says:

﴿ وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ ﴿٧٥﴾ إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٧٦﴾ ﴾

“Faces that Day will be radiant, looking at their Lord.”

[Soorah al-Qiyaamah 75:22-23]

Allaah the Glorified and Exalted also said in His Mighty Book concerning the affair of the disbelievers:

⁴¹³ 'Abdullaah ibn Ahmad ibn Muhammad ibn Hanbal ash-Shaybaanee in the book 9 *As-Sunnah* (Volume 548/2 Number 1284).

⁴¹⁴ Number 1276

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﴿ كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ ﴾

“No, indeed from their Lord that Day they will be veiled.”

[Soorah al-Mutaffifeen 83:15]

As for the evidence from the *Sunnah* concerning the seeing of Allaah in the Hereafter, then it is plentiful to the extent that there exists from the people of knowledge those who wrote specifically concerning this subject like Ad-Daaraqutnee, and I will mention - *In shaa Allaah* - some of this evidence.

'Amr ibn 'Awn told us Khaalid or Hushaym told us upon the authority of Ismaa'eel from Qays from Jareer who said, “We were sitting near the Prophet ﷺ when he looked towards the moon on a night when it was full and said:

« إِنَّكُمْ سَتَرُونَ رَبَّكُمْ كَمَا تَرُونَ هَذَا الْقَمَرَ لَا تُضَامُونَ فِي رُؤْيَيْهِ فَإِنْ اسْتَطَعْتُمْ أَنْ لَا تُغْلِبُوا عَلَى صَلَاةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَصَلَاةٍ قَبْلَ غُرُوبِ الشَّمْسِ فَافْعَلُوا. »

*Indeed, you will see your Lord as you see this moon and you will all be able to see Him. So if you can avoid missing a prayer before the sunrise and a prayer before sunset then do so.”*⁴¹⁵

Yoosuf ibn Moosaa told us that 'Aasim ibn Yoosuf al-Yarboo'ee told us that Aboo Shihaab told us upon the authority of Ismaa'eel ibn Abee Khaalid from Qays ibn Abee Haazim from Jareer who said that the Messenger of Allaah ﷺ said:

« إِنَّكُمْ سَتَرُونَ رَبَّكُمْ عَيَانًا. »

*“Indeed, you will see your Lord with your eyes.”*⁴¹⁶

⁴¹⁵ Imaam al-Bukhaaree - may Allaah have mercy upon him - said [419/13] Chapter concerning the statement of Allaah the Exalted, “Faces that day will be radiant, looking at their Lord.” Muslim reported it [439/1] as well as Ibn Khuzaymah in *At-Tawheed* [pg 168] and Aboo Daawood [646/2] and *At-Tirmidhee* [687/4] who said, “This prophetic narration is sound/authentic (*Hasan/Saheeh*).” Ibn Maajah [63/1] also reported this narration and all of them extracted this narration from Ismaa'eel ibn Qays with the remainder of the chain after him remaining the same.

Then he said ﷺ: 'Abdul-'Azeez ibn 'Abdullaah told us that Ibraaheem ibn Sa'd told us upon the authority of Ibn Shihaab from 'Ataa' ibn Yazeed al-Laythee from Aboo Hurayrah who said that the people said, "O Messenger of Allaah ﷺ, will we see our Lord on the Day of Resurrection? Then the Messenger of Allaah ﷺ said:

« هَلْ تُضَارُونَ فِي الْقَمَرِ لَيْلَةَ الْبَدْرِ؟ »

"Do you have difficulty seeing the moon when it is full?"

They said, "No, O Messenger of Allaah ﷺ." Then the Messenger of Allaah ﷺ said:

« فَهَلْ تُضَارُونَ فِي الشَّمْسِ لَيْسَ دُونَهَا سَحَابٌ؟ »

"So do you experience difficulty seeing the sun when it is not concealed by clouds?"

They said, "No, O Messenger of Allaah ﷺ." Then the Messenger of Allaah ﷺ said:

« فَإِنَّكُمْ تَرَوْنَهُ كَذَلِكَ، يَجْمَعُ اللَّهُ النَّاسَ يَوْمَ الْقِيَامَةِ، فَيَقُولُ: مَنْ كَانَ يَعْبُدُ شَيْئًا فَلْيَتَّبِعْهُ، فَيَتَّبِعُ مَنْ كَانَ يَعْبُدُ الشَّمْسَ الشَّمْسَ، وَيَتَّبِعُ مَنْ كَانَ يَعْبُدُ الْقَمَرَ الْقَمَرَ، وَيَتَّبِعُ مَنْ كَانَ يَعْبُدُ الطَّوَاغِيتَ الطَّوَاغِيتَ، وَتَبَقَى هَذِهِ الْأُمَّةُ فِيهَا شَافِعُوهَا أَوْ مُنَافِقُوهَا - شَكَّ إِبْرَاهِيمُ - فَيَأْتِيهِمُ اللَّهُ، فَيَقُولُ: أَنَا رَبُّكُمْ، فَيَقُولُونَ: هَذَا مَكَانُنَا حَتَّى يَأْتِينَا رَبُّنَا، فَإِذَا جَاءَنَا رَبُّنَا عَرَفْنَاهُ فَيَأْتِيهِمُ اللَّهُ فِي صُورَتِهِ الَّتِي يَعْرِفُونَ فَيَقُولُ: أَنَا رَبُّكُمْ فَيَقُولُونَ: أَنْتَ رَبُّنَا فَيَتَّبِعُونَهُ. »

⁴¹⁶ Ibn Khuzaymah reported it in *At-Tawheed* [pg 169] by way of 'Aasim ibn Yoosuf al-Yarboo'ee who told us that Aboo Shihaab told us, with the remainder of the chain remaining the same.

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“Then indeed you will see Him like this. He will gather the people on the Day of Resurrection and then He will say, ‘Whoever used to worship something then let him follow it.’ So those who used to worship the sun will follow the sun, and those who used to worship the moon will follow it, and those who used to worship anything that is worshipped besides Allaah will follow that which they worshipped. There will remain only this nation with its good people and hypocrites – Ibraaheem was in doubt concerning this expression. Then Allaah will come to them and say, ‘I am your Lord.’ They will say, ‘This is our place until our Lord comes to us, and when He comes, we will recognize Him.’ So then, Allaah will come to them in an appearance that they recognize and He will say, ‘I am your Lord.’ They will say, ‘You are our Lord,’ and they will follow Him....”

He thereafter mentions the prophetic narration in totality.

Then he said: Yoosuf ibn Moosaa told us that Aboo Usaamah told us that Al-A'mash told me upon the authority of Khaythamah from 'Adee ibn Haatim who said that the Messenger of Allaah ﷺ said:

« مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا سَيَكَلِّمُهُ رَبُّهُ لَيْسَ بَيْنَهُ وَبَيْنَهُ تَرْجُمَانٌ
وَلَا حِجَابٌ يَحْجُبُهُ. »

“There is none of you except that his Lord will speak to him and there will not exist between the two of them a translator or anything that might conceal Him.”⁴¹⁷

Ibn al-Qayyim said:

يَخْبِرُ عَنْ مَنَادِي جَنَّةِ الْحَيَوَانَ	أَوْ مَا سَمِعْتَ مَنَادِي الْإِيمَانِ
وَعَدَ وَهُوَ مَنَجَزُهُ لَكُمْ بِضْمَانٍ	يَا أَهْلَهَا لَكُمْ لَدَى الرَّحْمَنِ
كَذَا أَعْمَالُنَا ثَقَلَتْ فِيهِ الْمِيزَانَ	قَالُوا أَمَا بَيَضَتْ وَجُوهُنَا

⁴¹⁷ The Companions were in agreement concerning this, as were their followers and those who came after them, as well as those who continued upon their way from the Imams of the religion that Allaah the Mighty and Majestic will be seen in the Hereafter, and this is correct. Ibn Khuzaymah reported this narration in *At-Tawheed* [pg 423]

وكذلك قد أدخلتنا الجنات
فيقول عندي موعد قد آن أن
فيرويه من بعد كشف حجابيه
ولقد أتانا في الصحيحين اللذين
برواية الثقة الصدوق جرير
أن العباد يرويه سبحانه
فان استطعتم كل وقت فاحفظوا
ولقد روى بضع وعشرون امرءا
أخبار هذا الباب عنم قد أتى
وألذ شيء للقلوب فهذه الأخبار
والله لولا رؤية الرحمن في الجنات
أعلى النعيم نعيم رؤية وجهه
وأشد شيء في العذاب حجابيه
وإذا رآه المؤمنون نسوا الذي
فإذا توارى عنهم عادوا الى
فلهم نعيم عند رؤيته سوى
أو ما سمعت سؤال أعرف خلقه
شوقا إليه ولذة النظر التي
فالشوق لذة روحه في هذه
تلتذ بالنظر الذي فازت به
والله ما في هذه الدنيا ألد
وكذلك رؤية وجهه سبحانه
لكنما الجهمي ينكر ذا وذا

حين أجزتنا من مدخل النيران
أعطيكموه برحمتي وحناني
جهرا روى ذا مسلم ببيان
هما أصح الكتب بعد قرآن
البحلي عنم جاء بالقرآن
رؤيا العيان كما يرى القمران
البردين ما عشتم مدى الأزمان
من صحب أحمد خيرة الرحمن
بالوحي تفصيلا بلا كتمان
مع امثالها هي بمحة الايمان
ما طابت لذي العرفان
وخطابه في جنة الحيوان
سبحانه عن ساكني النيران
هم فيه مما نالت العيان
لذاتهم من سائر الألوان
هذا النعيم فحبذا الأمران
بجلاله المبعوث بالقرآن
بجلال وجه الرب ذي السلطان
الدنيا ويوم قيامة الأبدان
دون الجوارح هذه العيان
من اشتياق العبد الرحمن
هي أكمل اللذات للانسان
والوجه أيضا خشية الحدثنان

My Advice to the Women-Umm 'Adillaah

"Or have you not heard the one who calls to the faith (the Messenger of Allaah) inform us about the one who calls out to the people of Paradise?"

"O people of Paradise, you have with the Most Merciful a promise, the realization of it is guaranteed."

They will say, "Have our faces not become white and surely our deeds have become heavy on the scale?"

Similarly, have we not been admitted to the Paradise and spared from entering the Fire?"

Then He (Allaah) will say, "With Me is something which I promised that I will now give you out of My Mercy and also My Benevolence."

So, they will see Him clearly, after He removes what conceals Him as explicitly narrated by Muslim.

And certainly it has come to us in the Saheekhaan which are the most authentic books after the Qur'aan, that the trustworthy and truthful Jarceer al-Bajalee narrated from the one who came with the Qur'aan, that the servants will certainly see the Glorified with their eyes just as they can see the sun and the moon.

So if you are able then always maintain the Bardeen as long as you live. Certainly twenty some individuals from the companions of the praised one (have narrated) from the one who was chosen by the Most Merciful.

The narrations that have come concerning this issue have reached us explicitly and in great detail from the one sent with revelation without his withholding any information.

And seeing Allaah is the most pleasurable experience for the hearts, and these narrations and others like them represent the sweetness of faith.

By Allaah, if there would be no seeing of Allaah in the Paradise, then there would be nothing pleasurable for the people of understanding.

The greatest of pleasures is the seeing of His Face and His addressing them in the Paradise of His creation.

The most severe of punishments is His concealing Himself from the inhabitants of the Hellfire.

And when the believers see Him they forget the enjoyment that they are experiencing, because of what has seized the attention of their eyes.

But once He conceals Himself, they will return to their pursuit of pleasure with its many different types of enjoyment.

So for them is the pleasure of seeing Him in addition to the pleasure of Paradise; and how splendid are the two.

Or have you not heard the question posed by the most knowledgeable of His creation who was sent with the Qur'aan?

He desired to meet Him and indulge in His sight while gazing at the Lord of creation, possessor of might.

So this desire was a pleasure that his soul yearned for in the life of this world and on the Day when the bodies are resurrected.

The soul will be allowed to indulge in His sight, which it will be granted without being harmful to the eyes.

By Allaah, there is nothing more pleasurable than the desire of the servant to see the Most Merciful.

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Similarly, the sight of His Face the Glorified is the most fulfilling pleasure for mankind.

But the Jahmeer rejects both the meeting of Allaah and seeing Him because to them this means that He has been made similar to His creation.”⁴¹⁸

The Jahmiyyah and Mu'tazilah both say, “Verily, seeing cannot occur except by way of the body,” and this is wrong. This is because of the principle that we affirm for Allaah whatever Allaah affirms for Himself, and whatever His Prophet and Messenger Muhammad ﷺ affirms for Him without false interpretation (Ta'weel), distortion (Tahreef), creating likenesses (Tashbeeh), negation (Ta'teel), or delving into the question of how (Takyeef).

They also say that the verse, “Faces that Day will be radiant, looking at their Lord,” that verily the servants will wait anticipating whatever it is that their Lord will do with them. Just as it is said that, “I am awaiting so and so, to see what will he do with me?” They desire by this the meaning of anticipation and hope.⁴¹⁹

In addition, the one who claims that Allaah may be seen in the life of this world is a serious mistake.⁴²⁰ This is because the texts clearly indicate that Allaah cannot be seen in the life of this world.

Allaah the Glorified and Exalted says:

﴿ لَا تَدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴾

“No sight can detect Him, but He detects all sight and He is the Sublime, Well-Informed.”

[Soorah al-An'aam 6:103]

Moreover, Moosaa عليه السلام said:

⁴¹⁸ Ibn al-Qayyim said in *Nooniyyah* [pg 773-775]

⁴¹⁹ *Al-Kashshaaf* by Az-Zamakhsharee [192/4]

⁴²⁰ Ibn Taymiyyah said in *Majmoo' Fataawa* [389/2], “Everyone who claims that he has seen his Lord with his eyes before death, then his claim is falsehood by the consensus of the people of *Sunnah* and the united body of Muslims (*Ahlu-Sunnah wal-Jamaa'ah*).” [End of cited passage]

﴿ رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ ﴾

“My Lord, show me Yourself that I might look at You.”

[Soorah al-A'raaf 7:143]

Then Our Lord the Glorified and Exalted responded to him saying:

﴿ لَنْ تَرَنِي وَلَٰكِنْ أَنْظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ

﴿ تَرَنِي ﴾

“You cannot ⁴²¹ see Me but look to the mountain. If it should remain in its place then you will see Me.”

[Soorah al-A'raaf 7:143]

Allaah the Glorified and Exalted says:

﴿ يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تُنزِلَ عَلَيْهِمْ كِتَابًا مِّنَ السَّمَاءِ فَقَدْ

سَأَلُوا مُوسَىٰ أَكْبَرَ مِنْ ذَلِكَ فَقَالُوا أَرِنَا اللَّهَ جَهْرَةً فَأَخَذَتْهُمُ

﴿ الصَّعِقَةُ بِظُلْمِهِمْ ﴾

“The People of the Book ask you to descend upon them a book from heaven. Indeed they asked Moosaa for even greater than that, when they said ‘Show us Allaah outright.’ So they were struck by a thunderbolt for their wrongdoing.”

[Soorah an-Nisaa' 4:153]

⁴²¹ Concerning the negative preposition (*Lan*) there are two statements mentioned by Ibn Katheer in his explanation of the Qur'aan. He said, “The preposition (*Lan*) can be problematic here for many of the scholars because it usually entails an indefinite negation. Therefore, the *Mu'tazilah* cite this verse in support of their position of negating the seeing of Allaah in both this world as well as the Hereafter. This is the weakest of the statements concerning this issue. This is because of the overwhelming abundance of prophetic narrations from the Messenger of Allaah ﷺ that state that the believers will see Allaah in the Hereafter, as we will mention. Secondly, that it indeed represents an indefinite negation that is restricted to the life of this world. [End of cited passage] This is the correct position.

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Ibn Katheer said that the Mother of the Believers 'Aa'ishah رضي الله عنها affirmed the seeing of Allaah in the Hereafter while she negated it during the life of this world, and she cited as evidence the following verse:

﴿لَا تَدْرِكُهُ الْآبْصَارُ وَهُوَ يُدْرِكُ الْآبْصَرَ﴾

“No sight can detect Him, but He detects all sight.”

[Soorah al-An'aam 6:103]

Ibn Shihaab said that 'Amr ibn Thaabit al-Ansaaree informed me that some of the companions of the Messenger of Allaah ﷺ said that the Messenger of Allaah ﷺ said on a day when he was warning the people regarding the *Dajjaal*:

« إِنَّهُ مَكْتُوبٌ بَيْنَ عَيْنَيْهِ كَافِرٌ يَقْرَأُهُ مَنْ كَرِهَ عَمَلَهُ أَوْ يَقْرَأُهُ
كُلُّ مُؤْمِنٍ وَقَالَ: تَعَلَّمُوا أَنَّهُ لَنْ يَرَى أَحَدًا مِنْكُمْ رَبَّهُ عَزَّ
وَجَلَّ حَتَّى يَمُوتَ. »

“Certainly, it is written between his eyes disbeliever (Kaafir).

Those who despise his actions will be able to read it or every believer will be able to read it.” Then he said, “Know that none of you will see his Lord the Mighty and Majestic until he dies.”

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Moreover, the one who denies the seeing of Allaah in the life of this world is correct. As for the one who denies the seeing of Allaah in the Hereafter while citing the verse:

﴿لَا تَدْرِكُهُ الْآبْصَارُ وَهُوَ يُدْرِكُ الْآبْصَرَ وَهُوَ اللَّطِيفُ الْخَبِيرُ﴾

“No sight can detect Him, but He detects all sight and He is the Sublime, Well-Informed.”

[Soorah al-An'aam 6:103]

⁴²² Saheeh Muslim [2245/4] In this prophetic narration is a clarification that surely, Allaah the Mighty and Majestic will not be seen in the life of this world but rather He will be seen in the Hereafter.

Then the citing of this verse here as evidence is out of context. Indeed, this verse involves detection and there is a difference between detecting and seeing.

Ibn Abee al-'Izz said: "Indeed detection (*Idraak*) is encompassing something and it is an ability which is more than merely the ability to see as Allaah the Exalted says:

﴿ فَلَمَّا تَرَأَى الْجَمْعَانَ قَالِ أَصْحَابِ مُوسَىٰ إِنَّا لَمُدْرِكُونَ ﴿٦١﴾
 قَالِ كَلَّا ۖ

"So when the two companies saw one another, the companions of Moosaa said, 'Indeed we will surely be overtaken.' He said, 'Never.'"

[Soorah ash-Shu'araa' 26:61-62]

Therefore, Moosaa did not deny being seen, but rather he denied their being overtaken. So concerning seeing and encompassing: both of them co-exist along with one another as well as independent of one another. Thus, the Lord the Exalted will be seen but His sight will not be all-encompassing, just as He is known but no one's knowledge can completely grasp Him. This is what the companions and the Imaams understood from this verse just as their statements can be found in explanation of this verse. Rather, even the sun which is created can be seen, but those who see it are not able to completely encompass it." ⁴²³ [End of cited passage]

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Question-24: Did the Messenger of Allaah ﷺ see his Lord on the night of *Al-Israa' wal-Mi'raaj*?

Answer-24: Concerning this matter there is a difference of opinion which Ibn Taymiyyah mentions wherein he says: "Certainly the differing occurred between the companions

⁴²³ *Sharh at-Tahaawiyah* [pg 193]

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concerning whether or not Muhammad ﷺ saw his Lord on the night of *Al-Israa' wal-Mi'raaj*. Ibn 'Abbaas ؓ and the majority of the scholars of the *Sunnah* used to say that certainly Muhammad ﷺ saw his Lord on the night of *Al-Mi'raaj*. 'Aa'ishah ؓ and another group of companions along with her used to reject this and she did not narrate from the Prophet ﷺ anything regarding this nor did she ask him concerning it. She also did not transmit anything concerning this from As-Siddeeq (her father Aboo Bakr) ؓ as some ignorant people narrate that her father asked the Prophet ﷺ and he replied, "Yes." Then he then said to 'Aa'ishah, "No." The scholars are in agreement that this prophetic narration is a lie."⁴²⁴ [End of cited speech]

Ibn Khuzaymah narrated in *At-Tawheed* upon the authority of Ibn 'Abbaas that he said, "He saw Him with his eyes." Nevertheless, this prophetic narration is weak. What is correct concerning this affair is that he did not see Him with his eyes, but rather he saw Him with his heart."⁴²⁵

Imaam Al-Bukhaaree⁴²⁶ said Yahyaa told us that Wakee' told us upon the authority of Ismaa'eel ibn Abee Khaalid from 'Aamir from Masrooq who said, I said to 'Aa'ishah ؓ, "O our mother,

⁴²⁴ Ibn Taymiyyah in his *Majmoo' al-Fataawa* [386/3]

⁴²⁵ *At-Ta'leeq 'alaa al'Aqeedah at-Tahaawiyah* [pg 197]

⁴²⁶ In the prophetic narration reported by Muslim [159/1] it was said that Zuhayr ibn Harb told me that Ismaa'eel ibn Ibraaheem told us upon the authority of Daawood from Ash-Sha'bee from Masrooq who said that I was reclining in the home of 'Aa'ishah when she said, "O Aboo 'Aa'ishah (the *Kunya* of Masrooq), there are three things which if a person were to speak about any one of them then indeed they have fabricated a great lie concerning Allaah." He (Masrooq) said, "I was reclining but then I sat up and said, 'O Mother of the believers, be patient with me and do not be hasty with me. Has not Allaah the Mighty and Majestic said: 'And he has certainly already seen him in the clear horizon.' [Soorah at-Takweer 81:23] and, 'And indeed he saw him at another descent.' [Soorah An-Najm 53:13]?" She said, "I was the first of this nation to ask the Messenger of Allaah ﷺ concerning this and he responded by saying, 'Certainly he is Jibreel. I have never seen him in his original form from which he was created except on those two occasions. I saw him descend from heaven with his tremendous stature obstructing what was between heaven and earth.'" Then she said, "Have you not heard Allaah's statement, 'No sight can detect Him, but He detects all sight and He is the Sublime, Well-Informed.' [Soorah al-An'aam 6:103] Moreover, have you not heard Allaah's statement, 'And it is not for any human that Allaah should speak to him except by Revelation or from behind a partition....' [Soorah ash-Shooraa 42:51]... to the end of this prophetic narration."

did Muhammad ﷺ see his Lord?" Then she said, "Indeed my hair has been made to stand on end from what you have said. Where have you been concerning these three? Whoever speaks with one of the following three things is a liar, whoever claims that indeed Muhammad ﷺ saw his Lord, has certainly lied." Then she recited:

﴿لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ﴾

"No sight can detect Him, but He detects all sight and He is the Sublime, Well-Informed."

[Soorah al-An'aam 6:103]

In addition, the statement of Allaah:

﴿وَمَا كَانَ لِنَبِيٍّ أَنْ يَكْلِمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَآئِ حِجَابٍ﴾

"And it is not for any human that Allaah should speak to him except by Revelation or from behind a partition."

[Soorah ash-Shooraa 42:51]⁴²⁷

Aboo Bakr ibn Abee Shaybah told us that Hafs told us upon the authority of 'Abdul-Maalik from 'Ataa' from Ibn 'Abbaas who said, "He saw him with his heart."⁴²⁸

Aboo Bakr ibn Abee Shaybah told us that Wakee' told us upon the authority of Yazeed ibn Ibraaheem upon the authority of Qataadah from 'Abdullaah ibn Shaqeeq from Aboo Dharr who said, "I asked the Messenger of Allaah ﷺ, 'Did you see your Lord?' He said, 'It was light that I saw.'"⁴²⁹

⁴²⁷ Saheeh al-Bukhaaree [606/8]

⁴²⁸ Saheeh Muslim [158/1]

⁴²⁹ Saheeh Muslim [pg 161]

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Question-25: Does Allaah have a face, two hands, and a side?

Answer-25: I say, and with Allaah is the success, we affirm whatever He affirmed for Himself, and we never negate any of His attributes. Allaah the Glorified and Exalted:

﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا﴾

“And to Allaah belongs the Most Beautiful Names, so call on Him by them.”

[Soorah al-A'raaf 7:180]

His statement, Glorified is He:

﴿وَلَهُ الْمَثَلُ الْأَعْلَىٰ فِي السَّمَوَاتِ وَالْأَرْضِ﴾

“And for Him is the best description in the heavens and the earth.”

[Soorah ar-Room 30:27]

In addition, the one who negates the attributes of Allaah through his explanation of them is an astray innovator. However, if he does so (i.e. negates the attributes of Allaah) while not attempting to explain them, nor (does he do so) out of his own ignorance, and he is not compelled to do so, then this person is a disbeliever. He is not a believer in the Book or the *Sunnah* of the Messenger of Allaah ﷺ because the evidences concerning this affair are innumerable.

Allaah the Exalted says in His Book:

﴿فَاتِّبِطِ بِنِهَايَةِ حَقِّهِ﴾

“So give the possessor of kinship his right...”

[Soorah ar-Room 30:38]

Until His statement,

﴿ تَرِيدُونَ وَمَا وَجْهَ اللَّهِ ﴾

“...desiring the Face of Allaah.”

[Soorah ar-Room 30:38]

He also says:

﴿ وَيَلَّهُ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُولُوا فَجْهَ اللَّهِ إِنْ أَرَادَ اللَّهُ ﴾

﴿ وَاسِعٌ عَلِيمٌ ﴾

“And to Allaah belongs the east and the west so wherever you (may) turn, then there is the Face of Allaah. Indeed, Allaah is All-Encompassing, All-Knowing.”

[Soorah al-Baqarah 2:115]

Allaah the Glorified and Exalted says:

﴿ إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا ﴾

“Indeed we feed you only seeking the Face of Allaah. We do not desire from you your reward or your gratitude.”

[Soorah al-Insaan 76:9]

﴿ وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ ﴾

﴿ يُرِيدُونَ وَجْهَهُ ﴾

“And keep yourself patient with those who call upon their Lord in the morning and in the evening, seeking the Face of Allaah.”

[Soorah al-Kahf 18:28]

We have witnessed from the verses the mention of the Face of our Lord, magnificent in His grandeur, and that it is not like the face of His savants; rather, He possesses a Face befitting His majesty and exalted stature.

Allaah the Glorified and Exalted says:

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﴿ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ ﴾

“Everything will perish except His Face.”

[Soorah al-Qasas 28:88]

Ibn Katheer said in his explanation of the Qur'aan:

A declaration that indeed Allaah is the Everlasting ⁴³⁰ (*Ad-Daa'im*), the Remaining (*Al-Baaqee*), the Living (*Al-Hayy*), the Eternal Sustainer (*Al-Qayyoom*) Who causes death in the creation but He Himself does not die as Allaah the Exalted says:

﴿ كُلٌّ مِّنْ عَلَيَّهَا فَإِنِ ۞ وَيَبْقَىٰ وَجْهَ رَبِّكَ ذُو الْجَلَلِ وَالْإِكْرَامِ ﴾

“Whatever is upon it will perish. And there will remain the Face of your Lord, the possessor of Majesty and Honor.”

[Soorah ar-Rahmaan 55:26-27]

Therefore, He used the expression “The Face” to convey the meaning of His Self (*Dhaat*). Similarly, His statement:

﴿ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ ﴾

“Everything will perish except His Face.”

[Soorah al-Qasas 28:88]

Means, “Except Him”

It has also been authentically established in *As-Saheeh* by way of Aboo Salamah from Aboo Hurayrah ؓ that he said that the Messenger of Allaah ﷺ said:

« أَصْدَقُ كَلِمَةٍ قَالَهَا شَاعِرٌ كَلِمَةٌ لِّبَيْدٍ: أَلَا كُلُّ شَيْءٍ مَا خَلَا

اللَّهُ بَاطِلٌ »

“The most truthful speech spoken by a poet was the words of Labeed, ‘Is it not that everything will perish except Allaah.’”

⁴³⁰ It has already preceded us elsewhere that the Everlasting (*Ad-Daa'im*) is not from the names of Allaah and similarly the Remaining (*Al-Baaqee*).

Mujaahid and Ath-Thawree said concerning the statement of Allaah, **“Everything will perish except His Face,”** means, “Except whatever actions are performed seeking His Face.”

Al-Bukhaaree mentions it in his *Saheeh* as though he affirms this (statement). Ibn Jareer said while citing as evidence the statement of the poet:

أستغفر الله ذنباً لست محصيه رب العباد إليه الوجه والعمل

“I seek refuge in Allaah for my many sins.

The Lord of creation; to Him the actions are performed and for Him they are sincerely dedicated.”

Aboo Bakr ibn Abee Shaybah and Aboo Kurayb told us that Aboo Mu’aawiyah told us that Al-A’mash told us upon the authority of ‘Amr ibn Murrah from Aboo ‘Ubayd that Aboo Moosaa said that the Messenger of Allaah ﷺ stood amongst us in order to inform us of five things:

« إِنَّ اللَّهَ لَا يَنَامُ، وَلَا يَتَّبِعِي لَهُ أَنْ يَنَامَ، يَرْفَعُ الْقِسْطَ وَيَخْفِضُهُ، يُرْفَعُ إِلَيْهِ عَمَلُ اللَّيْلِ قَبْلَ عَمَلِ النَّهَارِ، وَعَمَلُ النَّهَارِ قَبْلَ عَمَلِ اللَّيْلِ، حِجَابُهُ التُّورُ. »

“Indeed, Allaah does not sleep and it is not befitting that He should sleep. He raises the scale and lowers it, the actions of the night are raised to Him before the actions of the day, and the actions of the day are raised to Him before the actions of the night, He is concealed by light.”⁴³¹

In addition, in the narration of Aboo Bakr:

« النَّارُ، لَوْ كَشَفَهُ لَأَحْرَقَتْ سُبْحَاتُ وَجْهِهِ مَا انْتَهَى إِلَيْهِ بَصَرُهُ مِنْ خَلْقِهِ. »

⁴³¹ *Saheeh Muslim* [161/1]

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“(He is concealed by) fire; if He were to become exposed, the splendor of His Face would consume whatever from His creation could see it.”⁴³²

Imaam al-Bukhaaree ؒ said The chapter concerning the statement of Allaah:

﴿ قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّنْ فَوْقِكُمْ أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبِسَكُمْ شِيْعًا وَيُدْخِلَكُمْ فِي سَعْتٍ مِّنْ غَيْرِهَا كَيْفَ نَشَاءُ لَئِن كُنْتُمْ تُوقِنُونَ ﴾

“Say, ‘He is the One who is able to send torment to you from above you or from beneath your feet, or cover you with confusion (so that you become) sects, and make some of you to taste the violence of others.’ Look at how We diversify the signs so that perhaps they might understand.”

[Soorah al-An'aam 6:65]

Cover you with confusion (*Yalbisakum*) means He will combine you; from *Al-Itibaas* which means confusion or ambiguity. So *Yalbisoo* means they will combine and *Yakhlato* means they will mix and the sects (*She'aan*) are groups (*Firaqaan*).

Aboo an-Nu'maan told us that Hamaad ibn Zayd told us upon the authority of 'Amr ibn Deenaar from Jaabir ؒ who said that when this verse descended:

﴿ قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّنْ فَوْقِكُمْ ﴾

“Say, ‘He is the One who is able to send torment to you from above you.’”

⁴³² Also reported by Ibn Aboo 'Aasim in *As-Sunnah* (272 Number 614) and Ahmad in *Al-Musnad* (405/4): Aboo Mu'aawiyah told us, with the rest of the chain remaining the same. Ibn Maajah recorded it (70/1 Number 195) and Ibn Khuzaymah (page 19) from another chain involving Aboo Mu'aawiyah with the remainder of the chain remaining the same. Al-Bayhaaqee also recorded this prophetic narration in *Al-Asmaa' wa as-Sifaat* (page 309) by way of Al-Mas'oodee from 'Amr ibn Murrâh with the remainder of the chain remaining the same.

[Soorah al-An'aam 6:65]

The Messenger of Allaah ﷺ said:

« أَعُوذُ بِوَجْهِكَ. »

'I seek refuge in Your Face.'

« أَوْ يَلِسْكُمْ شَيْعًا وَيُذِيقَ بَعْضُكُمْ بَأْسَ بَعْضٍ »

'Or cover you with confusion (so that you become) sects,
and make some of you to taste the violence of others.'

[Soorah al-An'aam 6:65]

The Messenger of Allaah ﷺ said:

« هَذَا أَهْوَنُ أَوْ هَذَا أَيْسَرُ. »

'This is more lenient or this is easier.'⁴³³

Al-Bayhaaqee said: Abul-Hasan 'Alee ibn Muhammad al-Muqri' told us Al-Hasan ibn Muhammad ibn Ishaq al-Isfaraayeneeh informed us that Yoosuf ibn Ya'qoob al-Qaadhee informed us that Nasr ibn 'Alee told us that 'Abdul-'Azeeh ibn 'Abdus-Samad told us that Aboo 'Imraan al-Jawnee told us upon the authority of Aboo Bakr ibn Abee Moosaa from his father who said that the Messenger of Allaah ﷺ said:

« جَنَّاتٍ مِنْ فِضَّةٍ آتَيْنَهُمَا وَمَا فِيهِمَا وَمَا بَيْنَ الْقَوْمِ وَبَيْنَ أَنْ

يَنْظُرُوا إِلَى رَبِّهِمْ عَزَّ وَجَلَّ إِلَّا رِذَاءَ الْكِبْرِيَاءِ عَلَى وَجْهِهِ فِي

جَنَّةِ عَدْنٍ. »

"Two gardens the vessels and contents of which are of silver and
there is nothing in either of them to prevent the people from

⁴³³ Imaam Al-Bukhaaree said this in the book of Qur'aanic Explanation (*Kitaab at-Tafseer* [Number 4628 291/8]) This was also reported by Ibn Khuzaymah in *At-Tawheed* [pg 11] and Al-Bayhaaqee in *Al-Asmaa' wa as-Sifaat* [pg 302] both of which were reported by way of Sufyaan from 'Amr ibn Deenaar with the remainder of the chain remaining the same. Al-Bayhaaqee also reported it by way of Hammaad ibn Zayd with the remainder of the chain remaining the same.

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looking at their Lord the Mighty and Majestic, except for a garment of pride upon His Face in the Garden of Eden.”⁴³⁴

Ibn Khuzaymah said in the book *At-Tawheed*: Nasr ibn 'Alee and Ismaa'eel ibn Bishr ibn Mansoor as-Saylahee told us that Khaalid ibn al-Haarith told us that Sa'eed ibn Abee 'Aroobah told us that Ahmad ibn Daawood al-Waasitee told us that Wahb -meaning Ibn Jareer - said that Shu'bah told us upon the authority of Suhayl from his father from Aboo Hurayrah ؓ that the Prophet ﷺ said:

« مَثَلُ الْمُجَاهِدِ فِي سَبِيلِ اللَّهِ ابْتِغَاءَ وَجْهِ اللَّهِ مَثَلُ الْقَائِمِ
الْمُصَلِّي حَتَّى يَرْجِعَ الْمُجَاهِدُ. »

“The example of the Mujaahid who fights for the sake of Allaah seeking the Face of Allaah is like the one who stands in prayer; until the Mujaahid returns.”⁴³⁵

Similarly, the hand (*Yad*) is affirmed for Allaah:

Allaah the Glorified and Exalted says:

﴿ وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا بَلْ
يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاءُ ﴾

“And the Jews say, ‘That the Hand of Allaah is tied up.’
Their hands are tied up and cursed they are for what
they have said. Rather, both of His Hands are
outstretched; He spends however He wills.”

[Soorah al-Maa'idah 5:64]

He the Glorified and Exalted also says:

⁴³⁴ Al-Bayhaaqee said, “Muslim narrated this in *As-Saheeh* upon the authority of Nasr ibn 'Alee al-Jahdhamee and Al-Bukhaaree reported it from 'Alee ibn al-Madeenee from 'Abdul-'Azeer ibn 'Abdus-Samad.” It was also reported by Ibn Khuzaymah.

⁴³⁵ The one who provided commentary for the book of Ibn Khuzaymah attributed this prophetic narration to Al-Bukhaaree and Muslim.

﴿ وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ ﴾

“And they have not assessed Allaah with a just assessment, while the earth will be entirely within His grasp on the Day of Resurrection, and the Heavens will be folded in His right Hand. Glorified and Exalted is He above what they associate with Him.”
[Soorah az-Zumar 39:67]

He the Glorified and Exalted says:

﴿ إِنَّ الْفَضْلَ بِيَدِ اللَّهِ ﴾

“Indeed the bounty is in the Hand of Allaah.”
[Soorah Aali ‘Imraan 3:73]

Moreover, He the Glorified and Exalted says:

﴿ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيْدِي ﴾

“What has prevented you from prostrating to what I have created with My own two Hands?”
[Soorah Saad 38:75]

Al-Bukhaaree said: The Chapter concerning the statement of Allaah the Exalted, “To what I have created with My own two Hands.”

Mu’aadh ibn Fadhaalah told me that Hishaam told us upon the authority of Qataadah from Anas from the Prophet ﷺ that he said:

« يَجْمَعُ اللَّهُ الْمُؤْمِنِينَ يَوْمَ الْقِيَامَةِ، كَذَلِكَ فَيَقُولُونَ: لَوْ اسْتَشْفَعْنَا إِلَى رَبِّنَا حَتَّى يُرِيحَنَا مِنْ مَكَانِنَا هَذَا فَيَأْتُونَ آدَمَ فَيَقُولُونَ: يَا آدَمُ أَمَا تَرَى النَّاسَ، خَلَقَكَ اللَّهُ بِإِيْدِهِ وَأَسْجَدَ

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لَكَ مَلَائِكَتُهُ وَعَلَّمَكَ أَسْمَاءَ كُلِّ شَيْءٍ، اسْتَفَعْنَا إِلَيْهِ
رَبِّكَ...»

“Allaah will gather the believers on the Day of Resurrection. Then they will say, ‘Let us find someone to intercede for us with our Lord and relieve us of this place of ours.’ So they will come to Adam and say, ‘O Aadam, do you not see the (situation of the) people? Allaah created you with His Hand, commanded the angels to prostrate before you, and taught you the names of everything. Intercede on our behalf with your Lord...’”⁴³⁶

He (Al-Bukhaaree) mentions the rest of this prophetic narration completely.⁴³⁷

Then he (Al-Bukhaaree) said: Aboo al-Yamaan told us that Shu'ayb informed us that Aboo az-Zinaad told us upon the authority of Al-A'raj from Aboo Hurayrah ؓ who said that the Messenger of Allaah ﷺ said:

« يَدُ اللَّهِ مَلَأَى لَا يَغِيضُهَا نَفَقَةٌ سَحَاءُ اللَّيْلِ وَالنَّهَارِ. »

“The Hand of Allaah is full, unaffected by constant spending day and night.”

Then he ﷺ said:

« أَرَأَيْتُمْ مَا أَنْفَقَ مِنْذُ خَلَقَ السَّمَوَاتِ وَالْأَرْضِ؟ فَإِنَّهُ لَمْ يَغِيضْ

مَا فِي يَدِهِ. »

“Do you not see what He has spent since the creation of the heavens and earth? Indeed, none of this has decreased what is in His Hand.”

In addition, he ﷺ said:

⁴³⁶ Saheeh al-Bukhaaree [392/13]

⁴³⁷ Reported by Muslim [180/1] Chapter [322], Ibn Maajah [1442/2], Ibn Khuzaymah in the abridged book *At-Tawheed* [page 56], and Ibn Abee 'Aasim also mentioned it in *As-Sunnah* [363], all of them transmitting the narration from Qataadah upon the authority of Anas.

« عَرَّشُهُ عَلَى الْمَاءِ وَبِيَدِهِ الْأُخْرَى الْمِيزَانَ يَخْفِضُ وَيَرْفَعُ. »

"His Throne is over water and in His other Hand is the balance which He lowers and raises." ⁴³⁸

Imaam Muslim said: Muhammad ibn Raafi' told me that 'Abdoo ar-Razzaaq told us that Ma'mar informed us upon the authority of Ja'far al-Jazaree from Yazeed ibn al-Asam from Aboo Hurayrah ؓ who said that the Messenger of Allaah ﷺ said:

« وَالَّذِي نَفْسِي بِيَدِهِ لَوْ لَمْ تُذْنِبُوا لَذَهَبَ اللَّهُ بِكُمْ وَلَجَأَ بِقَوْمٍ يُذْنِبُونَ فَيَسْتَغْفِرُونَ اللَّهَ فَيَغْفِرُ لَهُمْ. »

"By the One in whose Hand my soul is, if you did not sin then certainly Allaah would have done away with you and brought forth a people who would sin but would then seek the forgiveness of Allaah and He would forgive them." ⁴³⁹

As for the side (*Janb*), then nothing has been authentically established in affirming this to Allaah the Mighty and Majestic.

As for the statement of Allaah the Exalted:

﴿ أَنْ تَقُولَ نَفْسٌ يَنْحَسِرُنِي عَلَى مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ ﴾

"Lest a soul should say, 'O (how much do) I regret what I have neglected concerning Allaah.'"

[Soorah az-Zumar 39:56]

So the meaning here is, "Concerning the religion of Allaah," and this is not considered a baseless explanation of Allaah's attributes because the context of the verse indicates this. The people of the *Sunnah* are the furthest of the people away from this baseless explanation of Allaah's Names or Attributes, which essentially means distortion, whether this occurs with the Names of Allaah

⁴³⁸ Reported by Muslim [691/2], and it is mentioned by Ibn Katheer in his book of Qur'aanic explanation and by Ibn Abee 'Aasim in *As-Sunnah* [348 number 708].

⁴³⁹ *Saheeh Muslim* [2106/4] The significance of this prophetic narration lies in the phrase, "By the One in whose Hand my soul is." Ahmad in *Al-Musnad* also reported it upon the authority of Yazeed ibn al-Asam from Aboo Hurayrah.

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and His Attributes, or other than that. So all praise is due to Allaah who has guided them to that (understanding).

Shams ad-Deen Ibn al-Qayyim said while transmitting the speech of Aboo al-'Abbaas ibn Shurayh:

We will not explain it away baselessly with the unfounded explanations of the opponents (of the *Sunnah*). Nor do we understand it in accordance with the likenesses of those who liken the Attributes of Allaah to things in the creation. We do not add to it nor do we subtract from it. We do not explain them nor do we delve into how they are and we do not translate the Attributes of Allaah into a language other than 'Arabic.⁴⁴⁰ We do not refer to them with the inclinations of the hearts or the movements of the limbs. Rather, we say what Allaah the Mighty and Majestic has said, and we explain them in the manner that the Prophet ﷺ and his companions did, as well as those who followed them upon righteousness, as well as the illustrious Imaams from the pious predecessors who were well known for their religion and trustworthiness. We gather upon what they gathered upon and we refrain from matters in which they refrained. We submit to the apparent narrations and apparent verses as they descended. Moreover, we do not speak with the baseless interpretations of the *Mu'tazilah*, *Asha'riyyah*, *Jahmiyyah*, *Malahhidah*, *Mujassimah*, *Mushabbihah*, *Kurraamiyyah*, and *Mukayyifah*. Rather, we accept it without baseless explanation and interpretation. We believe in it without an example. We say that faith in it is obligatory, and to profess it is from the *Sunnah*, and desiring a baseless interpretation of them is an innovation (*Bid'ah*).⁴⁴¹ [End of cited passage]

⁴⁴⁰ There is nothing to prevent someone from translating the attributes of Allaah the Mighty and Majestic into a language other than 'Arabic, and Allaah knows best.

⁴⁴¹ Imaam Ibn al-Qayyim said in his book *Ijtima' al-Juyooth al-Islaamiyyah* [pg 77]

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﴿ اَلَمْحَسَّبُ الْاِنْسَانُ اَنْ يُتْرَكَ سُدًى ﴿٣٦﴾ اَلَمْرِيْكُ نُوْطَفَةٌ مِّنْ مَّيْنِيْ
يُمَعْنٰى ﴿٣٧﴾ ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوّٰى ﴿٣٨﴾ فَجَعَلَ مِنْهُ الزَّوْجَيْنِ
الذَّكَرَ وَالْاُنْثٰى ﴿٣٩﴾ اَلَيْسَ ذٰلِكَ بِقَدْرِ عَلٰى اَنْ يُحْيِيَ الْمَوْتٰى ﴾

“Does man think that he will be left neglected? Was he not a sperm from emitted semen? Then he was a hanging clot and (Allaah) created and fashioned him. And He made from him two sexes; male and female. Is not the One who did that capable of giving life to the dead?”

[Soorah al-Qiyamah 75:36-40]

He says:

﴿ قُلْ هُوَ الْفٰدِرُ عَلٰى اَنْ يَّبْعَثَ عَلَيْكُمْ عَذٰبًا مِّنْ فَوْقِكُمْ اَوْ مِنْ
تَحْتِ اَرْجُلِكُمْ اَوْ يَلْبِسَكُمْ شِيْعًا وَيُدِيْقَ بَعْضَكُمْ بَآسًا بَعْضًا اَنْظُرْ
كَيْفَ نَصَرَفُ الْاٰيٰتِ لَعَلَّهُمْ يَفْقَهُوْنَ ﴾

“Say, ‘He is the One who is able to send torment to you from above you or from beneath your feet or cover you with confusion (so that you become) sects, and make some of you to taste the violence of others.’ Look at how We diversify the signs so that perhaps they might understand.”

[Soorah al-An'aam 6:65]

He says:

﴿ وَاَنْزَلْنَا مِنَ السَّمَآءِ مَآءً بِقَدْرِ فَاَسْكَنَتْهُ فِى الْاَرْضِ وَاِنَّا عَلٰى
ذَهَابِ بِهٖ لَقٰدِرُوْنَ ﴾

“And We have sent down rain from the sky by Our Decree and caused it to settle in the earth. And indeed We are able to take it away.”

[Soorah al-Mu'minoon 23:18]

He says:

﴿ إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴾

“Indeed, We have created everything with *Qadar* (divine pre-ordainment).”⁴⁴²

[Soorah al-Qamar 54:49]

Aboo al-Waleed Hishaam ibn ‘Abdul-Maalik told us that Shu’bah told us that Sulaymaan informed me that Al-A’mash said that he heard Zayd ibn Wahb say upon the authority of ‘Abdullaah who said that the Messenger of Allaah ﷺ said, and he is the truthful one who is believed concerning what comes to him of revelation:

« إِن أَحَدَكُمْ يُجْمَعُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا ثُمَّ عَلَقَهُ مِثْلَ ذَلِكَ ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ ثُمَّ يَبْعَثُ اللَّهُ مَلَكًا فَيُؤَمِّرُهُ بِأَرْبَعٍ: بِرِزْقِهِ، وَأَجَلِهِ، وَشَقِيٍّ، أَوْ سَعِيدٍ، ثُمَّ يَنْفُخُ فِيهِ الرُّوحَ فَوَاللَّهِ إِن أَحَدَكُمْ أَوْ الرَّجُلُ يَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا غَيْرُ بَاعٍ أَوْ ذِرَاعٍ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا، وَإِنِ الرَّجُلُ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا غَيْرُ ذِرَاعٍ أَوْ ذِرَاعَيْنِ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا. »

“Verily, (the creation of) one of you is gathered in the form of semen in the womb of his mother for a period of forty days, then

⁴⁴² Ibn Katheer said, “Indeed, We have created everything with *Qadar* (divine pre-ordainment) is like, ‘And He has created everything and determined for it a specific design.’ [Soorah al-Furqaan 25:2] and like His statement, ‘Glorify the name of your Lord the Most High, the One who created and proportioned, the One who destined and then guided.’ [Soorah al-A’laa 87:1-3] And he guided the creation to Him. For this reason, the Imaams of the *Sunnah* cite this noble verse as evidence in affirmation of the pre-ordainment (*Qadar*) of Allaah which preceded creation. It is His knowledge of things before they exist and His recording of this before its occurrence. They cited this verse and verses which are similar to this verse and what has been transmitted supporting its meaning from the prophetic narrations, which have been authentically established in refutation of the *Qadariyyah* sect, which emerged in the latter part of the generation of the companions.” [End of cited speech]

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it becomes a hanging clot for a similar (period), then it becomes a morsel of flesh for a similar (period), then Allaah sends an angel who is commanded to record four things: Its provision, its lifespan, and whether it will be miserable or prosperous. Then the angel will breathe life into it. By Allaah! Indeed, one of you, or a man will certainly perform the actions of the people of the Hellfire, until there does not remain except only the span of outstretched arms or a single cubit between him and the Hellfire. Then, what has been written for him will overtake him and he will perform the actions of the people of the Paradise until he enters it. And indeed, a man will certainly perform the actions of the people of the Paradise until there does not remain between him and it (the Paradise) except one or two cubits. Then, what has been written for him will overtake him and he will perform the actions of the people of the Hellfire until he enters it.”⁴⁴³

Then he (Al-Bukhaaree) said: And the Command of Allaah is an affair that is ordained.⁴⁴⁴

'Abdullaah ibn Yoosuf told us that Maalik informed us upon the authority of Aboo az-Zinaad from Al-A'raj from Aboo Hurayrah who said that the Messenger of Allaah ﷺ said:

« لَا تَسْأَلُ الْمَرْأَةُ طَلَاقَ أُخْتِهَا لِتَسْتَفْرِغَ صَحْفَتَهَا وَتُنَكِّحَ
فَإِنَّ لَهَا مَا قُدِّرَ لَهَا. »

“A woman should not ask for the divorce of her (Muslim) sister in order to take her place, but she should rather marry him (without compelling him to divorce his other wife). For indeed, she will have nothing but what Allaah has decreed for her.”

Maalik ibn Ismaa'eel told us that Israa'eel told us that upon the authority of 'Aasim from Aboo 'Uthmaan from Usaamah who said: “Once I was with the Prophet ﷺ along with Sa'd, Ubay ibn

⁴⁴³ Saheeh Al-Bukhaaree [477/11] in the book of divine pre-ordainment (*Kitaab al-Qadr*): Saheeh Muslim [2036/4] and it was mentioned by Ibn Abee 'Aasim in *As-Sunnah* (page 77). It was also reported by At-Tirmidhee in his *Sunan* [446/4] and he said concerning it, “This prophetic narration is sound/authentic (*Hasan/Saheeh*).” Imaam Ahmad also reported this prophetic narration in his *Musnad* [430,382/1] all of which has been reported by way of Al-A'mash from Zayd ibn Wahb with the remainder of the chain remaining the same.

⁴⁴⁴ [494/11 Chapter 4]

Ka'b, and Mu'aadh when a messenger arrived from one of his daughters informing him that her son was on the verge of death. So he sent her the message:

« لِلَّهِ مَا أَخَذَ وَلِلَّهِ مَا أُعْطِيَ, كُلُّ بِأَجَلٍ فَلْتَصْبِرْ وَلْتَحْتَسِبْ. »

'For Allaah is what He takes and for Allaah is what He gives and everything has a decreed time. Therefore, remain patient and seek Allaah's reward.'

Hibbaan ibn Moosaa told us that 'Abdullaah informed us that Yoonus informed us upon the authority of Az-Zuhree who said that 'Abdullaah ibn Muhayreez al-Jumahee told me that Aboo Sa'eed al-Khudree informed him that he was seated near the Prophet ﷺ when a man from the Ansaar came and said, "We acquire slave girls from the war captives and we love wealth, so what do you think about coitus interruptus ('Azl)?" Then the Messenger of Allaah ﷺ said:

« أَوْ إِنَّكُمْ تَفْعَلُونَ ذَلِكَ؟ لَا عَلَيْكُمْ أَنْ لَا تَفْعَلُوا فَإِنَّهُ لَيْسَتْ نَسَمَةٌ كَتَبَ اللَّهُ أَنْ تَخْرُجَ إِلَّا هِيَ كَائِنَةٌ. »

"Do you really do that? It is better for you not to do it, because there is no soul that Allaah has decreed to come into existence, except that it will be created."

He (Al-Bukhaaree) said: Bishr ibn Muhammad told us that Sufyaan ibn 'Uyaynah told us that Ma'mar informed us upon the authority of Hamaam ibn al-Munabbih from Aboo Hurayrah ؓ who said that the Messenger of Allaah ﷺ said:

« لَا يَأْتِ ابْنَ آدَمَ النَّذْرُ بِشَيْءٍ لَمْ يَكُنْ قَدْ قَدَّرْتُهُ, وَلَكِنْ يُلْقِيهِ الْقَدْرُ وَقَدْ قَدَّرْتُهُ لَهُ أَسْتَخْرِجُ بِهِ مِنَ الْبَحِيلِ. »

"Vowing will not bring about something that I have not decreed for the son of Aadam. Rather it is imposed upon him by way of My decree and I have certainly decreed that through vowing, I shall a make a miser spend of his wealth." ⁴⁴⁵

⁴⁴⁵ Saheeh al-Bukhaaree [499]

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He (Al-Bukhaaree) said: 'Alee ibn 'Abdullaah told us that Sufyaan ibn 'Uyaynah told us, that we memorized this from 'Amr upon the authority of Taawoos who heard Aboo Hurayrah say that the Prophet ﷺ said:

« اِحْتَجَّ آدَمُ وَمُوسَى , فَقَالَ لَهُ مُوسَى : يَا آدَمُ أَنْتَ أَبُوْنَا
خَيْبَتِنَا وَأَخْرَجْتَنَا مِنَ الْجَنَّةِ , قَالَ لَهُ آدَمُ : يَا مُوسَى اصْطَفَاكَ
اللَّهُ بِكَلَامِهِ وَخَطَّ لَكَ بِيَدِهِ أَتْلُومَنِي عَلَى أَمْرٍ قَدَرَهُ اللَّهُ عَلَيَّ
قَبْلَ أَنْ يَخْلُقَنِي بِأَرْبَعِينَ سَنَةً؟ فَحَجَّ آدَمُ مُوسَى فَحَجَّ آدَمُ
مُوسَى , ثَلَاثًا . »

"Adam disputed with Moosaa. Moosaa said to him (Adam), 'O Adam you are our father who has disappointed us and expelled us from the Paradise.' Adam then said, 'O Moosaa whom Allaah has honored with His speech and for whom Allaah wrote with His hand, do you censure me for an affair that Allaah decreed for me before He created me by forty years? So Adam confounded Moosaa. (The Prophet ﷺ repeated this statement three times)." ⁴⁴⁶

Sufyaan said, "Aboo az-Zinaad told us upon the authority of Al-A'raj from Aboo Hurayrah ؓ that the Prophet ﷺ said likewise."

Ibn Taymiyyah said: Allaah's pre-ordainment (*Qadr*) entails two affairs:

The first affair is the belief that indeed Allaah the Exalted is aware of what the creation is doing by way of His enduring knowledge which He is described with eternally and ceaselessly, and that He knows all of their situations including their obedience,

Translator's note: This Prophetic narration is considered from the narrations in which the Prophet ﷺ speaks on behalf of Allaah with his own words (*Al-Ahaadeeth al-Qudsiyyah*). The context of this narration seems to indicate this but by returning to the explanations of this prophetic narration this can be confirmed despite the fact that the well-known phrases that usually introduce (*Al-Ahaadeeth al-Qudsiyyah*) were not used in transmitting this prophetic narration.

⁴⁴⁶ Imaam al-Bukhaaree [page 505] Muslim also reports it [2044/4]

transgression, sustenance, and lifespan. Then Allaah wrote in the preserved tablet (*Al-Lawh al-Mahfoodh*) the fate of creation.

Therefore, the first thing that Allaah created was the pen. He said to it, "Write." It said, "And what shall I write?" He then said, "Write what will occur until the Day of Resurrection." Therefore, whatever befalls mankind could not have missed him and whatever has missed mankind could not have afflicted him. The pages have been completed and the pens have dried.

As Allaah, the Exalted says:

﴿ الْمَرَّ تَعْلَمُ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي
كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴾

"Do you not know that certainly Allaah knows what is in the heaven and on the earth? Verily, that is in the book. Indeed, that is easy for Allaah."

[Soorah al-Hajj 22:70]

In addition, He says:

﴿ مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي
كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴾

"No affliction occurs in the earth or within yourselves except that it is in the book before We bring it into existence. Indeed, that is easy for Allaah."

[Soorah al-Hadeed 57:22]

This decree - which is in accordance with His knowledge, Glorified is He - includes (all of the) situations, both general and specific, because indeed, He wrote in the preserved tablet (*Al-Lawh al-Mahfoodh*) whatever He willed, and whenever He creates the body of a fetus; before He breathes life into it, He sends to it an angel which is commanded with four things. So it is said to him, "Write its provision, its lifespan, its actions, and whether it is miserable or prosperous and similar to that."

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Thus, this is the decree, which certainly the extremists from the *Qadariyyah* have long since rejected while those who currently reject it are few in number.

As for the second affair: Then it is the will of Allaah as it is implemented and His comprehensive ability, which entails the belief that whatever Allaah wills occurs and whatever Allaah does not will does not occur; and that there does not exist a movement or absence of movement in the heavens or on the earth except that it exists by the will of Allaah the Glorified. Nothing occurs in His dominion except that which He wills and that He, the Glorified, is able to do all things with those things in existence and those things that do not exist. Therefore, there is nothing created in the earth or in the heavens except that Allaah the Glorified and Exalted is its Creator, and there is no creator besides Him nor any Lord other than Him and with this He has commanded His servants with His obedience and the obedience of His Messengers, and He has forbidden them from disobeying Him.

He, the Glorified, loves those who are just, fear Him, and do good deeds. He is pleased with those who believe and perform righteous actions. Moreover, He dislikes the disbelievers and He is not pleased with disobedient people. He does not command with immorality nor is He pleased with disbelief for His servants and He does not like corruption. As for what the servants do in reality, then Allaah is the Creator of their actions as well as (the actions of) the servant who is a believer and the disbeliever, and the obedient and the disobedient, and the one who prays, as well as the one who fasts.

For the servant is an ability to carry out their actions and for them is their desire as well. Nevertheless, Allaah is the Creator of them, their abilities, and their desires.

As Allaah, the Exalted says:

﴿ لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ ۖ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ

رَبُّ الْعَالَمِينَ ۖ ﴾

“For whomever amongst you wishes to take the right path and you do not will (anything) except that Allaah wills – the Lord of creation.”

[Soorah at-Takweer 81:28-29]

This is the type of divine pre-ordainment (*Qadar*) rejected by the majority of the *Qadariyyah* whom the Prophet ﷺ referred to as, “The Magians of my nation.”⁴⁴⁷ [End of cited passage.]

In addition, divine pre-ordainment (*Qadar*) is a pillar from the pillars of faith.

From the doubts that people spread, is that they say, “If the affairs were really decreed long ago and the people have been specifically assigned prosperity while others have been specifically assigned misery, and the prosperous ones will not experience misery and the miserable ones will not experience prosperity. Additionally, the actions are not acquired for the sake of merely acquiring them but rather to bring about prosperity and to prevent misery. Indeed, if the existence of actions preceded us then there would be no reason to exert ourselves by acting and it would not be necessary for us to abstain from our pleasures because what has been written for us will occur and there is no escaping it.” [From the book *Talbees Iblees* by Ibn al-Jawzee, page 458]

Certainly the Prophet ﷺ responded when he was asked by a man from amongst his people, “(If this is the case then) shall we not depend (on this alone) O Messenger of Allaah?” Then the Prophet ﷺ said, “(Continue to) perform (good deeds), for everyone will find ease,” and in another narration, “...in what they have been created for.” Then he recited, “As for the one who gives and fears Allaah...” [Soorah al-Layl 92:5]⁴⁴⁸

Thus, the Prophet ﷺ did not respond to this man by saying, “Do not exert yourself,” because Allaah has certainly written His decree. Rather he said, “(Continue to) perform (good deeds), for everyone will find ease in what they have been created for.”

⁴⁴⁷ taken from *Al'Aqeedah al-Waasitiyyah* by Shaykh al-Isaam Ibn Taymiyyah

⁴⁴⁸ Reported by Al-Bukhaaree in the book of divine pre-ordainment (*Qadar*) and by Muslim [2040/4] both from the narration of 'Alee ibn Abee Taalib.

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Ibn Rajab said: "Certainly 'Abdullaah ibn 'Umar became infuriated by them (the *Qadariyyah*) and freed himself from them and declared that their actions would not be accepted without belief in divine pre-ordainment (*Qadar*)." ⁴⁴⁹ [End of cited passage]

It has come in *Sunan Ibn Maajah* by way of Ibn ad-Daylamee who said, "I became affected by something (of the doubts surrounding) divine pre-ordainment (*Qadar*) and I feared that it would corrupt my religion and my affair. Therefore, I went to Ubay ibn Ka'b and said, "O Aboo al-Mundhir, certainly I have become affected by something (of the doubts surrounding) divine pre-ordainment (*Qadar*) and I feared for my religion and myself so inform me of something concerning this such that Allaah might benefit me by way of it."

He said, "If indeed, Allaah tormented the inhabitants of His heavens and the inhabitants of His earth, then certainly he would torment them without oppressing them. If He showed them mercy then His mercy would be better for them than their own actions. If you possessed the equivalent of mount Uhud in gold or you gave the equivalent of mount Uhud for the sake of Allaah, then it would not be accepted from you until you believe in divine pre-ordainment (*Qadar*)." He then ordered him to go to 'Abdullaah ibn Mas'ood in order to consult him as well. Accordingly, he asked him and his response was similar to the response of Ubay. He said to him, "You have no choice except to go to Hudhayfah." So he went to Hudhayfah and asked him and he responded in the same manner the first two responded.

Consequently, what is understood from this is that the companions ؓ were severe in their censure because the one who negates the divine pre-ordainment (*Qadar*) of Allaah has negated His ability. The *Qadariyyah* are the followers of Ma'bad al-Juhaneec and certainly Imaam Ash-Shaafi'ee ؒ used to say, "Debate with the *Qadariyyah* with knowledge, and if they submit to it then they were victorious and if they reject it then they disbelieved." ⁴⁵⁰

⁴⁴⁹ in *Jaami' al'Uloom wa al-Hikam* [page 26]

⁴⁵⁰ For additional evidence in affirmation of divine pre-ordainment (*Qadar*) then refer back to the book *Al-Jaami' as-Saheeh fee al-Qadr* by my father ؒ.

Question-27: If I say that the sins are from the decree of Allaah then should the sinful ones be blamed?

Answer-27: The one who commits a sin is blameworthy.

Allaah the Exalted says:

﴿ أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ كَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً مَحْيَاهُمْ وَمَمَاتِهِمْ سَاءَ مَا يَحْكُمُونَ ﴾

“Or do those who earn evil deeds think that We shall hold them equal with those who believe and do righteous good deeds, in their present life and after their death? Evil is that which they judge.”

[Soorah al-Jaathiyah 45:21]

He the Glorified and Exalted says:

﴿ أَفَنَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ ﴿٣٥﴾ مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴾

“Shall We treat the Muslims like criminals? What is (the matter) with you? How is it that you judge?”

[Soorah al-Qalam 68:35-36]

He the Glorified and Exalted says:

﴿ وَإِذَا فَعَلُوا فَحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا ءَابَاءَنَا وَٱللَّهُ أَمَرَنَا بِهَا قُلْ إِنَّ ٱللَّهَ لَا يَأْمُرُ بِٱلْفَحِشَآءِ ۗ أَتَقُولُونَ عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ ﴾

“And when they commit immorality, they say, ‘We found our fathers doing it and Allaah ordered us to do it.’ Say, ‘Indeed, Allaah does not order immorality. Do you say concerning Allaah that which you do not know?’”

[Soorah al-A'raaf 7:28]

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He the Glorified and Exalted says:

﴿ قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ ۖ وَإِثْمَ وَالْبَغْيِ بِغَيْرِ
الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا
تَعْمَلُونَ ﴾

“Say, ‘My Lord has only forbidden immorality – what is apparent from it and what remains concealed – and sin and transgression without right, to associate with Allaah that for which He has not sent down any authority and to say concerning Allaah that which you do not know.”

[Soorah al-A'raaf 7:33]

He the Glorified and Exalted says:

﴿ أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا لَّا يَسْتَوُونَ ﴾

“Then is one who is a believer like one who is rebelliously disobedient? They are not equal.”

[Soorah as-Sajdah 32:18]

Ibn Katheer said in his explanation of the Qur'aan, “The Exalted declares by way of His justice and generosity that He will not make equal on the Day of Resurrection the believer in His verses who followed His Messengers and the disobedient; meaning the one who has left the obedience of his Lord while disbelieving in the Messengers of Allaah who were sent to him.” [End of cited passage]

He the Glorified and Exalted says:

﴿ سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا ءَابَاؤُنَا وَلَا
حَرَمْنَا مِنْ شَيْءٍ ۚ كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ حَتَّىٰ
ذَاقُوا بِأَسَنَاتِهِمْ قُلُوبَهُمْ ۖ هَلْ عِنْدَكُمْ مِنْ عِلْمٍ فَتُخْرِجُوهُ لَنَا ۗ إِنَّ

تَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ أَنْتُمْ إِلَّا تَخْرُصُونَ ﴿٦٥﴾ قُلْ فَلِلَّهِ الْحُجَّةُ
الْبَلِغَةُ فَلَوْ شَاءَ لَهَدْنَاكُمْ أَجْمَعِينَ ﴿٦٦﴾

“Those who associated others with Allaah will say, ‘Had Allaah willed, we would not have associated others with Him, neither would our fathers, nor would we have forbidden anything.’ Likewise did those who were before them deny, until they tasted Our punishment. Say, ‘Do you have any knowledge that you can produce for us? You follow nothing but speculation, and you do nothing but falsify.’ Say, ‘With Allaah is the conclusive argument, if He had willed, He would have guided you all.’”

[Soorah al-An'aam 6:148-149]

Al-Bukhaaree said: Chapter: Do not approach immorality – what is apparent from it and what remains concealed. Hafs ibn ‘Umar told us that Shu’bah told us upon the authority of ‘Amr from Aboo Waa’il from ‘Abdullaah ؓ who said, “There is none more jealous than Allaah, and for this reason He prohibited immorality – what is apparent from it and what remains concealed, and none loves to be praised more than Allaah and for that reason He praises Himself.” I said, “Did you hear this from ‘Abdullaah?” He said, “Yes.” I said, “Did he ascribe this to the Messenger of Allaah ﷺ?” He said, “Yes.”⁴⁵¹

From it is his statement: “Certainly the sins compel the servant to the curse of the Messenger of Allaah ﷺ because indeed he cursed (particular) sins and whatever is other than that and greater than it is more deserving, such that the one who does it should be included in this curse. He cursed the woman who tattoos others as well as the one who is tattooed, the woman who artificially lengthens the hair of others and the one who has her own hair lengthened. The woman who removes hair from the faces of others and the woman who has hair removed from her face, and the woman who creates a gap in women’s teeth and the woman who has a gap created in her teeth. He ﷺ cursed consumer of

⁴⁵¹ There is also some speech from Ibn al-Qayyim in the book *Al-Jawaab al-Kaafee liman Sa’ala ‘an ad-Dawaa’ ash-Shaafee* which is precious regarding this topic.

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usury, the one who gives it, the one who records it, and the witness to it. The one who intentionally marries a woman in order to divorce her to make her lawful for her first husband is cursed, as well as the one whom this is done for (the first husband).

The thief is cursed. The consumer of intoxicants is cursed as well as the one who pours it, the one who produces it himself, and the one who seeks another to produce it for him; the seller of it, the buyer of it, the one who benefits from its sale, the one who carries it, and the one who has it carried to him. The one who changes the boundaries of land – which are the marking or limits for land is cursed. The one who curses his parents is cursed. The one who takes something possessing a soul as a target to be shot with his weapon is cursed. The men who imitate women are cursed and the women who imitate men are cursed. The one who sacrifices to other than Allaah is cursed. The one who introduces an innovation, or a sin, or gives aid to such an innovator is cursed. The ones who produce images are cursed. The one who humiliates his father or mother is cursed. The one who deters⁴⁵² the blind from their path is cursed. The one who brands an animal on the face is cursed. The one who harms a Muslim or plots against him is cursed. The women who frequent the graves are cursed. The one who causes dissension between a woman and her husband or between the slave and his master is cursed. The Prophet ﷺ informed us that the angels curse whoever spends the night abandoning the bed of her husband until the morning. The one who ascribes himself to other than his father is cursed. He ﷺ informed us that whoever points a weapon at his brother that indeed, the angels curse him. In addition, the one who disparages the companions is cursed.

Additionally, from them, he says:

From the evil recompense of sins is that that they remove blessings and they give way to indignation. Moreover, no blessing has been removed from the servant except because of a sin and no indignation has appeared except because of a sin as 'Alee ibn Abee

⁴⁵² The one who commented on the work of Ibn al-Qayyim said, "Meaning the one who leads the blind astray while not guiding them back to their path."

Taalib ؓ said, "No affliction has befallen except as the result of a sin, and it is not removed except by way of repentance."

Indeed Allaah the Exalted says:

﴿ وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ

كَثِيرٍ ﴾

"And whatever misfortune afflicts you, it is because of what your hands have earned. And He pardons much."

[Soorah ash-Shooraa 42:30]

He the Exalted says:

﴿ ذَلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا نِعْمَةً أَنْعَمَهَا عَلَىٰ قَوْمٍ حَتَّىٰ

يُغَيِّرُوا مَا بِأَنْفُسِهِمْ ﴾

"That is because Allaah will not change a favor which He bestowed upon a people until they change what is within themselves."

[Soorah al-Anfaal 8:53]

Thus, Allaah declares that He will not change a favor that He has bestowed upon someone until that person actually changes what is within himself. Consequently, he changes obedience to Allaah into transgression and his being grateful to Him to being unappreciative and the reasons that prompt His pleasure with the reasons that prompt His anger. Therefore, when he changes all of this, his reward changes in accordance with His statement:

﴿ وَمَا رَبُّكَ بِظَلَّامٍ لِّلْعَبِيدِ ﴾

"And your Lord is not oppressive to His servants."

[Soorah Fusilat 41:46]

Therefore, if sin is exchanged for obedience, then Allaah will change his punishment to prosperity and his lowliness to might.

Allaah the exalted says:

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﴿ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ ۗ وَإِذَا أَرَادَ

اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ ۗ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ ﴾

“Indeed, Allaah will not change the condition of a people until they change what is within themselves. And when Allaah intends ill for a people, there is nothing that can repel it and they will find besides Him no protector.”

[Soorah ar-Ra'd 13:11]

Surely, the poet was accurate in his statement:

إذا كنت في نعمة فارعها	فإن الذنوب تزيل النعم
وخطها بطاعة رب العباد	فرب العباد سريع النقم
وياك والظلم مهما استطعت	فظلم العباد شديد الوخم
وسافر بقلبك بين الورى	لتبصر آثار من قد ظلم
فتلك مساكنهم بعدهم	شهود عليهم لا تهم
وما كان شيء عليهم أضر	من الظلم وهو الذي قد قصم
فكم تركوا من جنان ومن	قصور وأخرى عليهم أطم
صلوا بالبحيم وفات النعيم	وكان الذي ناهم كالحلم

“If you are experiencing the blessings of Allaah, then safeguard them, for indeed the sins cause the removal of such blessings.

And maintain them by obeying the Lord of the creation because the Lord of the creation is very quick to requite.

And beware of oppression to the best of your ability because the oppression of the servants is very harmful.

And travel with your heart (intuitively) amongst mankind in order to see the effects of those who oppressed others.

So those are their places that remained after them; their own dwellings bear witness against them so there is no need to incriminate them.

There was nothing more harmful to them than oppression and it was oppression that indeed sealed their fate.

So how many gardens of paradise were lost in addition to castles and fortresses?

They were condemned to the Fire and the paradise slipped away from them as if whatever they had experienced was merely a dream."

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Question-28: What is the ruling concerning the one who curses the companions? Could you please mention something concerning the excellence of the companions?

Answer-28: There exists books written in this regard, from them; *Al-Isaabah fee Ma'rifah as-Sahaabah* by Al-Haafidh ibn Hajr and *Fadhaa'il as-Sahaabah* by Shaykh Mustafa al-'Adawee. I will also mention some Qur'aanic verses and prophetic narrations concerning the excellence of the companions generally, and Allaah is the One who guides aright.

Allaah the Exalted says:

﴿ كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ
عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ ءَامَنَ أَهْلُ الْكِتَابِ لَكَانَ
خَيْرًا لَهُمْ مِّنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ ﴾

**"You are the best nation brought forth for mankind.
You enjoin the good, forbid the evil, and believe in**

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Allaah. If only the people of the book had believed, it would have been better for them.”

[Soorah Aali 'Imraan 3:110]

Al-Haafidh Ibn Katheer said in explanation of this verse: Upon the authority of Ibn 'Abbaas who said, “They are the ones who migrated along with the Messenger of Allaah ﷺ from Makkah to Madeenah.” However, what is more correct is that this verse is general and includes this entire nation with each generation according to its virtue. The best of the generations is the one to whom Allaah sent the Messenger of Allaah ﷺ, then those who came after them, then those who came after them as Allaah says in another verse:

﴿ وَسَطًا أُمَّةً جَعَلْنٰكُمْ وَكَذٰلِكَ ﴾

“And thus We have made you a moderate median nation...”

[Soorah al-Baqarah 2:143]

Meaning, “Better,”

﴿ شَهِيدًا عَلَيْكُمْ الرَّسُولُ وَيَكُونُ النَّاسُ عَلَىٰ شَهِدَاءَ لَتَكُونُوا ﴾

“...that you will be a witnesses over the people.”

[Soorah al-Baqarah 2:143]

[End of cited passage from *Tafseer Ibn Katheer*]

He the Glorified and Exalted said:

﴿ وَالَّذِينَ وَالْأَنْصَارِ الْمُهَاجِرِينَ مِنَ الْأَوْلَادِ وَالسَّبِقُونَ ﴾
﴿ جَنَّاتٍ هُمْ وَأَعْدَدَ عَنْهُ وَرَضُوا عَنْهُمْ اللَّهُ رَضِيَ بِإِحْسَانٍ اتَّبَعُوهُمْ ﴾
﴿ الْعَظِيمِ الْفَوْزُ ذٰلِكَ أَبَدًا فِيهَا خٰلِدِينَ الْأَنْهَارِ تَحْتَهَا تَجْرِي ﴾

“And the first and the foremost (in belief) from the *Muhaajireen* (those who migrated from Makkah to Madeenah) and the *Ansaar* (the inhabitants of Madeenah who welcomed the Prophet ﷺ and his companions) and those who followed them upon goodness; Allaah is

pleased with them, and they are pleased with Him. And He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the great achievement.”

[Soorah at-Tawbah 9:100]

He also says:

﴿ لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ
يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ
هُمُ الصَّادِقُونَ ﴿١٠٠﴾ وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ فَمِثْلَهُ
مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا
وَيُؤْتِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شُحَّ
نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠١﴾ وَالَّذِينَ جَاءُوا مِنْ
بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا
بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ

رَحِيمٌ ﴿

“For the poor emigrants who were expelled from their homes and wealth, seeking bounty from Allaah and His pleasure while supporting Allaah and His Messenger, they are the ones who are truthful. And those who were established in the land (Madeenah) and adopted the faith before them. They love those who emigrated to them and do not find in their chests any desire for what the emigrants were given but give them preference over themselves, even though they were in need. And whoever is protected from the stinginess of himself; it is they who are the successful. And those who came after them, saying, ‘Our Lord, forgive us and our brothers who preceded us in faith and do not place in our hearts any resentment towards those who have believed. Our Lord, indeed you are Kind, Merciful.’”

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[Soorah al-Hashr 59:9-10]

Ibn Katheer said: "How excellent was what Imaam Maalik ؓ extracted from this noble verse that the *Raafidhee* who curses the companions is not deserving of the spoils or booty acquired by the Muslims due to the fact that they do not possess the good quality which Allaah describes and praises in His statement:

﴿ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ
فِي قُلُوبِنَا غِلًّا لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ ﴾

'Our Lord, forgive us, and our brothers who preceded us in faith and do not place in our hearts any resentment towards those who have believed. Our Lord, indeed you are Kind, Merciful.'

[Soorah al-Hashr 59:10]

Al-Bukhaaree ؓ said: The Chapter concerning the excellence of the companions of the Prophet ﷺ and those who accompanied the Prophet ﷺ or saw him from the Muslims, then he is from his companions.

'Alee ibn 'Abdullaah told us that Sufyaan told us upon the authority of 'Amr who said that he heard Jaabir ibn 'Abdullaah ؓ say that Aboo Sa'eed al-Khudree told us that the Messenger of Allaah ﷺ said:

« يَا أَيُّهَا عَلَى النَّاسِ زَمَانٌ فَيَغْزُونَ فَيَقُولُونَ: فَيَكُم مِّنْ صَاحِبِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ فَيَقُولُونَ: نَعَمْ، فَيُفْتَحُ لَهُمْ، ثُمَّ يَأْتِي عَلَى النَّاسِ زَمَانٌ فَيَغْزُونَ فَيَقُولُونَ: هَلْ فِيكُمْ مِّنْ صَاحِبِ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ فَيَقُولُونَ: نَعَمْ، فَيُفْتَحُ لَهُمْ، ثُمَّ يَأْتِي عَلَى النَّاسِ زَمَانٌ فَيَغْزُونَ فَيَقُولُونَ: هَلْ فِيكُمْ مِّنْ صَاحِبِ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ فَيَقُولُونَ: نَعَمْ، فَيُفْتَحُ لَهُمْ. »

“There will come a time upon the people, when a group of people will carry out an invasion and it will be said to them, ‘Is there amongst you anyone who accompanied the Messenger of Allaah ﷺ?’ It will be said to them, ‘Yes,’ and they will be granted victory. Then there will come a time upon the people, when a group of people will carry out an invasion and it will be said to them, ‘Is there amongst you anyone who accompanied the companions of the Messenger of Allaah ﷺ?’ It will be said to them, ‘Yes,’ and they too will be granted victory. Then there will come a time upon the people, when a group of people will carry out an invasion and it will be said to them, ‘Is there amongst you anyone who accompanied the followers of the companions of the Messenger of Allaah ﷺ?’ It will be said to them, ‘Yes,’ and they will also be granted victory.”⁴⁵³

Ishaaq told us that An-Nadhr told us that Shu’bah informed us upon the authority of Aboo Jamrah who heard Zahdam ibn Mudharrib say that he heard ‘Imraan ibn Husayn ؓ say that the Messenger of Allaah ﷺ said:

« خَيْرُ أُمَّتِي قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ. »

“The best of my nation is my generation, then those who come after them, and then those who come after them.”

‘Imraan said, “I do not recall whether he mentioned after his own generation two generations or three.”

« ثُمَّ إِنَّ بَعْدَكُمْ قَوْمًا يَشْهَدُونَ وَلَا يُسْتَشْهَدُونَ وَيَخُونُونَ وَلَا يُؤْتَمَنُونَ وَيَنْدُرُونَ وَلَا يَفُونَ وَيَظْهَرُ فِيهِمُ السَّمَنُ. »

“Then after them will come a people who will bear witness without being asked to do so. They will be deceptive and untrustworthy, and they will vow but they will not fulfill their vows, and obesity will be prevalent amongst them.”⁴⁵⁴

Aboo Bakr ibn Abee Shaybah and Shujaa’ ibn Makhlad told us, and the wording is from Aboo Bakr, who said that Husayn told us, and he is Ibn ‘Alee al-Ju’fee upon the authority of Zaa’idah from As-Suddee from ‘Abdullaah al-Bahee from ‘Aa’ishah who

⁴⁵³ Saheeh al-Bukhaaree [number 3649/7], Saheeh Muslim [1962/4]

⁴⁵⁴ Saheeh al-Bukhaaree, Saheeh Muslim [2535/4]

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said that a man asked the Messenger of Allaah ﷺ, “Who are the best of the people?” He replied:

« الْقَرْنُ الَّذِي أَنَا فِيهِ، ثُمَّ الثَّانِي، ثُمَّ الثَّلَاثُ. »

“The generation to which I belong; then the second (generation);
then the third (generation).”⁴⁵⁵

Then he (Muslim) ﷺ said along with the explanation of An-Nawawee: Aboo Bakr ibn Abee Shaybah, Ishaaq ibn Ibraaheem, and 'Abdullaah ibn 'Umar ibn Abaan told us all by way of Husayn Aboo Bakr that Husayn ibn 'Alee al-Ju'fee told us upon the authority of Mujamma' ibn Yahyaa from Sa'eed ibn Abee Burdah from his father who said, “We prayed the Maghrib prayer along with the Messenger of Allaah ﷺ then we said, ‘Let us remain seated until we pray the ‘Eesha’ prayer with him.’ So we sat down and then he came to us and said, ‘You are still here.’ We said, ‘O Messenger of Allaah, we prayed Maghrib prayer with you but then we said, ‘Let us remain seated so we can pray the ‘Eesha’ prayer with you.’ He said, ‘You have done well or what you have done was correct.’” He said, “So he raised his head to the sky and he would often raise his head towards the sky; then he said:

« التُّجُومُ أَمْنَةٌ لِلسَّمَاءِ فَإِذَا ذَهَبَتْ التُّجُومُ أَتَى السَّمَاءَ مَا
تُوعَدُونَ، وَأَنَا أَمْنَةٌ لِأَصْحَابِي، فَإِذَا ذَهَبْتُ أَتَى أَصْحَابِي مَا
يُوعَدُونَ، وَأَصْحَابِي أَمْنَةٌ لِأُمَّتِي، فَإِذَا ذَهَبَ أَصْحَابِي أَتَى
أُمَّتِي مَا يُوعَدُونَ. »

“The stars are a source of security for the sky, so when the stars
disappear there will come to the sky that which has been
promised. And I am a source of security for my companions and
when I go, then there will come to my companions that which has
been promised. And my companions are a source of security for
my nation, so when they go there will come to my nation that
which has been promised.”⁴⁵⁶

⁴⁵⁵ Saheeh Muslim [1965/4]

⁴⁵⁶ Imaam Muslim said with the explanation of Imaam An-Nawawee [82/16]

Therefore, the one who curses the companions if he was ignorant, then he is excused because of his ignorance. If not, then the cursing of the companions is forbidden. Moreover, the people who curse the companions the most are the *Raafidhah* to the extent that their innovation (*Bid'ah*) compels them to absurdity. So if they see a red sheep, they say that it is 'Aa'ishah, because they call 'Aa'ishah "the little red one" and they abuse her with the most severe forms of abuse.⁴⁵⁷

The Messenger ﷺ said as mentioned in the *Saheehayn* from the narration of Aboo Sa'eed al-Khudree:

« لَا تَسُبُّوا أَصْحَابِي, فَإِنَّ أَحَدَكُمْ لَوْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَبًا مَا
بَلَغَ مَدًّا أَحَدِهِمْ وَلَا نَصِيفَهُ. »

"Do not abuse my companions, for indeed, if one of you were to spend the amount of Mount Uhud in gold, it would not equal the Mudd⁴⁵⁸ spent by any of them or half of that."

It has been narrated from some of the Salaf, warnings against the cursing of the companions and from this is what Muslim said: Yahyaa ibn Yahyaa told us that Aboo Mu'aawiyah informed us upon the authority of Hishaam ibn 'Urwah from his father who said 'Aa'ishah said, "O son of my sister, they were commanded to seek forgiveness for the companions of the Prophet ﷺ but they cursed them. So the cursing of the companions is forbidden."

May Allaah have mercy upon Al-Qahtaanee as he said:

من كل إنس ناطق أو جان	إن الروافض شر من وطئ الحصى
ورموهم بالظلم والعدوان	مدحوا النبي وخونوا أصحابه
جدلان عند الله منتقضان	حبوا قرابته وسبوا صحبه

⁴⁵⁷ Refer to what my father has written in his book *Al-Ilhaad al-Khumaynee*.

⁴⁵⁸ **Translator's note:** The *Mudd* is a very old measurement. It is approximately a *Ratl* and a third according to the people of the *Hijaaz* (which is equivalent to one fourth of a *Saa'or* about ¼ of a kilo). It is approximately two *Ratl* according to the people of *Iraq*. [*Al-Qaamoos al-Fiqhee Lughataan wa Istilaahaan* by Sa'dee Aboo Jayb]

My Advice to the Women-Umm 'Adillaah

فكأنما آل النبي وصحبه روح يضم جميعها جسدان
فئتان عقدهما شريعة أحمد بأبي وأمي ذانك الفئتان
فتتان سالكتان في سبل الهدى وهما بدين الله قائمتان

*"Certainly, the Rawafidh are the worst of those that walk the earth,
from the Jinn and mankind who are able to speak.*

*They praise the Prophet but despise his companions and they accuse them of
oppression and transgression.*

*Loving his family and hating his companions are two matters that are with
Allaah, in direct contradiction.*

*For indeed, the family of the Prophet as well as his companions are like a
single soul possessing two bodies.*

*They are two groups bound to the legislation of Ahmad, and for these two
groups I would ransom my parents.*

*They are two groups traveling upon the path of guidance; and upon the
religion of Allaah, they are well established."*

Therefore, the one who disparages the companions disparages the Sunnah rather even the Qur'aan because they are the ones who brought it to us.

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Question-29: Please mention something concerning the excellence of the family of the Prophet ﷺ, and who are the ones that oppose the family of the Prophet ﷺ the Shee'ah or the people of the Sunnah?

Answer-29: All praise is due to Allaah, who has not taken for Himself a child, and there is no partner for Him in His dominion

and He created everything and established the decree, the One who says in His mighty Book:

﴿ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ
تَطْهِيرًا ﴾

“Indeed, Allaah only intends to remove from you the impurity (of sin) O people of the (Prophet’s) household, and to purify you with a thorough purification.”

[Soorah al-Ahzaab 33:33]

May the prayers of peace and blessings of Allaah be upon our Prophet ﷺ and upon his family, and his companions.

To proceed: I will – if Allaah so wills – present something brief concerning the excellence of the family of the Prophet ﷺ from the *Sunnah* of Muhammad ﷺ.

Imaam Muslim ibn Hajjaaj رحمه الله said along with the explanation of **An-Nawawee**: Zuhayr ibn Harb and Shujaa’ ibn Makhlad both told me upon the authority of Ibn ‘Ulayyah and Zuhayr that Ismaa’eel ibn Ibraaheem told us that Aboo Hayyaan told me that Zayd ibn Hayyaan told me that he said, “I went along with Husayn ibn Sabrah and ‘Umar ibn Muslim to Zayd ibn Arqam. Once we sat down with him, Husayn said to him, ‘Certainly, Zayd, you have acquired great virtue. You have seen the Messenger of Allaah ﷺ, heard his speech, fought by his side, and prayed behind him. You have indeed acquired great virtue. So tell us, Zayd, what you have heard from the Messenger of Allaah ﷺ. He said, O son of my brother, by Allaah, I have indeed become old and my time has nearly come and I have forgotten some of the things which I used to memorize from the Messenger of Allaah ﷺ. Therefore, whatever I narrate for you, then accept it, and whatever I do not, then do not overburden me in pursuit of it.” Then he said, “The Messenger of Allaah ﷺ stood one day to deliver a sermon at a place of water called Khumm, which is located between Makkah and Madeenah. So he praised Allaah and extolled Him, and he admonished us and reminded us and then he said:

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« أَمَا بَعْدُ أَلَا أَيُّهَا النَّاسُ، فَإِنَّمَا أَنَا بَشَرٌ يُوشِكُ أَنْ يَأْتِيَ
رَسُولُ رَبِّي فَأُجِيبُ، وَأَنَا تَارِكٌ فِيكُمْ ثَقَلَيْنِ: أَوَّلُهُمَا: كِتَابُ
اللَّهِ فِيهِ الْهُدَى وَالنُّورُ، فَخُذُوا بِكِتَابِ اللَّهِ وَاسْتَمْسِكُوا بِهِ. »

'To proceed, O people, certainly I am only a man. I am about to receive a messenger in response to Allaah's call. However, I am leaving with you two things of great weight. The first of them is the Book of Allaah that contains guidance and light, so hold fast to the Book of Allaah and adhere to it.'

He then encouraged us concerning the Book of Allaah and inspired us regarding it. Then he said:

« وَأَهْلُ بَيْتِي أَذْكُرْكُمْ اللَّهُ فِي أَهْلِ بَيْتِي، أَذْكُرْكُمْ اللَّهُ فِي
أَهْلِ بَيْتِي، أَذْكُرْكُمْ اللَّهُ فِي أَهْلِ بَيْتِي. »

'And (the second weighty matter is) the people of my household. I remind you, by Allaah concerning the members of my family. I remind you, by Allaah concerning the members of my family. I remind you, by Allaah concerning the members of my family.'

So then Husayn said to him, "And who are the members of his household, Zayd? Are his wives not from his household?" He said, "His wives are from his family, but the members of his family are those for whom the acceptance of charity (*Sadaqah*) is prohibited." He said, "And who are they?" He said, "The family of 'Alee, the family of 'Aqeel, the family of Ja'far, and the family of 'Abbaas." He asked, "Is the *Sadaqah* prohibited for all of them?" He said, "Yes."⁴⁵⁹

Imaam al-Bukhaaree said: Qays ibn Hafs and Moosaa ibn Ismaa'eel both said that 'Abdul-Waahid ibn Ziyaad told us that Aboo Farwah Muslim ibn Saalim al-Hamadaanee told us that 'Abdullaah ibn 'Eesaa told me that he heard 'Abdur-Rahmaan ibn Abee Laylaa say that he met with Ka'b ibn 'Ujrah who said, "Should I not offer you a gift that I received from the Prophet ﷺ?" So I said, "Of course, give it to me." Then he said, "We asked the Messenger of Allaah ﷺ saying, 'O Messenger of Allaah ﷺ, how

⁴⁵⁹ Imaam Muslim with the explanation of Imaam An-Nawwawee [179/15]

does one seek blessings for you and your family, for indeed Allaah has taught us how to offer our greetings.”” He said:

« قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ. »

“Say, ‘O Allaah, send your mercy upon Muhammad and upon the family of Muhammad, just as you sent your mercy upon Ibraaheem and upon the family of Ibraaheem, indeed You are the Source of Praise, Majesty. O Allaah, bless Muhammad and the family of Muhammad as you have blessed Ibraaheem and the family of Ibraaheem, indeed You are the Source of Praise and Majesty.”⁴⁶⁰

This prophetic narration includes their excellence because the Messenger of Allaah ﷺ mentions the mercy that is to be bestowed upon him, and the mercy that is to be bestowed upon those who follow him. In addition, from their superior status is that the Prophet ﷺ prohibited them from receiving charity (*Sadaqah*).

On the authority of ‘Abdullaah ibn Muhammad ibn Asmaa’ Adh-Dhuba’ee told me that Juwayriyah told us upon the authority of Maalik from Az-Zuhree that ‘Abdullaah ibn ‘Abdullaah ibn Nawfal ibn al-Haarith ibn ‘Abdul-Muttalib told him that ‘Abdul-Muttalib ibn Rabee’ah told him that Rabee’ah ibn al-Haarith and Al-‘Abbaas ibn ‘Abdul-Muttalib came together and said, “By Allaah, had we sent these two young boys (this was directed at myself and Al-Fadhl ibn ‘Abbaas) to the Messenger of Allaah ﷺ such that they spoke with him, he would have put them in charge of this charity (*Sadaqah*). They would then offer it (to the Prophet ﷺ) just as others (other collectors) would offer it and they would receive a share just as the others (other collectors) would receive a share of it. So while they were discussing this ‘Alee ibn Abee Taalib came and stood before them. Then they mentioned this matter to him. ‘Alee ibn Abee Taalib then said, ‘Do not do that, for by Allaah, he (the Messenger of Allaah ﷺ) would not permit

⁴⁶⁰ Saheeh al-Bukhaaree [408/6]

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that.' Then Rabe'e'ah ibn al-Haarith turned to him and said, 'By Allaah, you are not doing this except out of jealousy towards us, for by Allaah when you became the son-in-law of the Messenger of Allaah ﷺ we harbored no jealousy towards you.' 'Alee said, 'Send them (if you wish).' So they left and 'Alee laid down." He said, "When the Messenger of Allaah ﷺ prayed the noon prayer, we hurried ahead of him to his home and remained standing there until he came. He grabbed us by our ears and said, 'Give up whatever you have contrived.' Then he entered and we followed him in and that day he was with Zaynab bint Jahsh. He said, 'We prodded each other to speak and then one of us spoke saying, 'O Messenger of Allaah, you are the most devoted of the people, and most dutiful concerning maintaining family ties. Certainly we have reached a marriageable age, so we came so that you might appoint us as collectors of some of the charity (*Sadaqah*) so that we might offer it to you, just as others (other collectors) would offer it and so we might receive a share, just as the others (other collectors) would receive a share of it.'" He said, "He remained silent for long time until we wanted to address him again. He said that Zaynab gestured from behind a curtain not to speak to him. Then he said:

« إِنَّ الصَّدَقَةَ لَا تَنْبَغِي لِأَلِ مُحَمَّدٍ، إِنَّمَا هِيَ أَوْسَاحُ النَّاسِ. »

'Indeed, the charity (Sadaqah) is not befitting for the family of Muhammad. Certainly, it is from the impurities of the people.'

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Muhammad ibn Bashshaar told us that Ghundar told us that Shu'bah told us upon the authority of Muhammad ibn Ziyaad from Aboo Hurayrah ؓ that Al-Hasan ibn 'Alee took a small date from the dates of charity (*Sadaqah*) and he put it in his mouth. Then the Prophet ﷺ said to him in Persian:

« كَيْخُ كَيْخُ، أَمَا تَعْرِفُ أَنَّا لَا نَأْكُلُ الصَّدَقَةَ. »

'(Leave it, leave it), do you not know that we do not eat from the charity.'

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⁴⁶¹ Saheeh Muslim [752/2]

⁴⁶² Saheeh Al-Bukhaaree [183/6] Also extracted by Muslim [751/2] who said that Ubaydullah ibn Mu'aadh al-Anbaree told us... and then he transmitted the remainder of the chain to Aboo Hurayrah. He reported that Al-Hasan took a

Yahyaa ibn Yahyaa told us that Wakee' informed us upon the authority of Sufyaan from Mansoor from Talhah ibn Musarrif from Anas ibn Maalik who said that the Prophet ﷺ found a small date and then he said:

« لَوْلَا أَنْ تَكُونَ مِنَ الصَّدَقَةِ لَأَكَلْتُهَا. »

"Had it not been from the charity, I would have eaten it." ⁴⁶³

'Abdullaah told us that my father told me that Wakee' told us that Shu'bah told us upon the authority of Muhammad ibn Ziyaad from Aboo Hurayrah who said that the Prophet ﷺ saw Al-Hasan ibn 'Alee take a small date from the dates set aside for charity. Then he began to chew it in his mouth so the Prophet ﷺ said:

« كَيْخَ كَيْخَ - ثَلَاثًا - إِنَّا لَا نَجِلُّ لَنَا الصَّدَقَةُ. »

"Leave it, leave it (he said it three times), indeed the charity is not permissible for us." ⁴⁶⁴

In addition, the poet said:

يا أهل البيت رسول الله حبكم فرض من الله في القرآن أنزله
يكفيكموا من عظيم القدر أنكم من لم يصل عليكم لا صلاة له
"O family of Muhammad (the Messenger of Allaah) loving you is an obligation from Allaah in the Qur'aan which He has revealed. It is sufficient to establish your lofty status, that the one who does not supplicate for you (in his prayers) then there is no prayer for him." ⁴⁶⁵

small date from the dates of the Sadaqah and put it in his mouth. Then the Messenger of Allaah ﷺ said, "Leave it, leave it, discard that, have I not taught you that we do not eat from the charity."

⁴⁶³ Saheeh Muslim [752/2]

⁴⁶⁴ Imaam Ahmad [476/2]

⁴⁶⁵ The author of these two lines of poetry is Ash-Shaafi'ee رحمه الله as mentioned in Al-Kawaakib ad-Duriyyah.

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The people regarding the household of the Prophet ﷺ can be divided into three categories:

- 1- From them are those who harbor enmity and hatred towards them.
- 2- From them are those who exaggerate concerning them, and they are the straying and innovating *Shee'ah*. Both of these two sects are innovators.
- 3- From them are those who love the household of the Prophet ﷺ with a love which is legislated and they are *Ahlu Sunnah wal-Jamaa'ah* concerning whom the Prophet ﷺ said, from the narration of Thawbaan ؓ:

« لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي عَلَى الْحَقِّ ظَاهِرِينَ لَا يَضُرُّهُمْ مَنْ خَذَلَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ وَهُمْ كَذَلِكَ. »

"There will always remain a group from my nation steadfast and distinguished upon the truth; unharmed by those who desert them and they will remain like this until the order of Allaah is established and they are in this state." ⁴⁶⁶

This has been an abridged presentation of some of what you will find in some of the books of my father.

Moreover, those who oppose the household of the Prophet ﷺ are the *Shee'ah* who have strayed from both the Book and the *Sunnah*.

The following are some examples of the deviance and innovation of the *Shee'ah*:

- 1- The Prophet ﷺ said as mentioned in *Saheeh Muslim* from the prophetic narration of Aboo al-Hayyaaj who said that 'Alee ibn Abee Taalib told me, "Should I not send you upon the same mission which the Messenger of Allaah ﷺ sent me? 'That you should not leave an image except that you efface it; nor should you leave a grave except that you level it.'" ⁴⁶⁷

⁴⁶⁶ *Saheeh Muslim* [1523/3]

⁴⁶⁷ *Muslim* narrated this in his *Saheeh* [666/2] upon the authority of Jaabir ibn 'Abdullaah who said that the Messenger of Allaah ﷺ forbade that graves should be plastered. Meaning, to beautify them with white paint or plaster.

You find that the *Shee'ah* possess many images and they raise the graves, especially if the grave is of a person from whom they exalt, like the tribe of *Haashim*, or a *Shaykh*.

2- The Prophet ﷺ said, as mentioned in *Saheeh al-Bukhaaree* from Maalik ibn al-Juwayrith ؓ who said:

« صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي . »

"Pray as you have seen me pray." ⁴⁶⁸

They do not pray as the Prophet ﷺ prayed.

From their divergence in the prayer:

First: They do not raise their hands along with the various pronouncements of *Allaahu Akbar* in the prayer although it is possible that some of them raise their hands along with only the initial saying of *Allaahu Akbar* (*Takbeerah al-Ihraam*).

Second: They do not place the right hand over the left hand (in the prayer).

Third: They do not say, "Aameen" in the prayer.

Fourth: They do not recite the *Tashahhud* that was recited by the Prophet ﷺ, but rather they say, "In the name of Allaah and with Allaah, and all praise is due to Allaah. The perfect Names, all of them are for Allaah. I bear witness that there is no deity other than Allaah alone without an associate, and I bear witness that Muhammad is His servant and Messenger."

As for the evidence to establish that these affairs are truly a departure from what the Prophet ﷺ performed:

The first narration concerning the raising of the hands:

Imaam al-Bukhaaree said: Chapter concerning how the raising of the hands for the initial saying of *Allaahu Akbar* and the commencement of the prayer should be simultaneous:

⁴⁶⁸ *Saheeh al-Bukhaaree* [241/13]

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'Abdullaah ibn Maslamah told us upon the authority of Maalik from Ibn Shihaab from Saalim ibn 'Abdullaah from his father said that the Messenger of Allaah ﷺ used to raise his hands to the level of his shoulders at the commencement of the prayer, when he would bow, and when he would raise his head from the bowing he would raise his hands as well. He would say, "Allaah hears those who praise Him. Our Lord, for You is the praise," but he would not do this while prostrating.⁴⁶⁹

The second narration concerning the placement of the right hand over the left hand in the prayer:

'Abdullaah ibn Maslamah told us upon the authority of Maalik from Aboo Haazim from Sahl ibn Sa'd who said that the people were ordered to place their right hand upon their left forearm in the prayer. Aboo Haazim said, "I knew that this order returned to the Prophet ﷺ." Ismaa'eel said, "It did return to the Prophet ﷺ even though he did not explicitly say this (in the narration)."⁴⁷⁰

The third narration, also concerning the placement of the right hand over the left hand in the prayer and the raising of the hands when pronouncing *Allaahu Akbar*:

Zuhayr ibn Harb told us that 'Affaan told us that Hammaam told us that Muhammad ibn Juhaadah told us, 'Abdul-Jabbaar ibn Waa'il told me upon the authority of 'Alqamah ibn Waa'il and a servant of his that they both said upon the authority of his father Waa'il ibn Hujr that he saw the Prophet ﷺ raise his hands at the moment he entered into the prayer. Then he said, "*Allaahu Akbar*" and Hammaam described that his hands were raised in front of his ears. Then he wrapped his hands in his garment before placing his right hand over his left. When he wanted to bow, he pulled his hands out from his garment and then raised them. He then said, "*Allaahu Akbar*" and then bowed. When he said, "Allaah hears those who praise Him," he then raised his hands and when he prostrated, he prostrated between his two palms.⁴⁷¹

⁴⁶⁹ *Saheeh al-Bukhaaree* [218/2]

⁴⁷⁰ *Saheeh Al-Bukhaaree* [224/2]

⁴⁷¹ *Saheeh Muslim* [301/1]

The fourth narration concerning the saying of "Aameen," and how both the Imaam, as well as those who pray behind him should vocalize it.

'Abdullaah ibn Yoosuf said that Al-Layth informed us upon the authority of Ibn Shihaab from Sa'eed ibn al-Musayyab and Aboo Salamah ibn 'Abdur-Rahmaan that they both informed him upon the authority of Aboo Hurayrah ؓ that the Prophet ﷺ said:

« إِذَا أَمَّنَ الْإِمَامُ فَأَمَّنُوا، فَإِنَّهُ مَنْ وَافَقَ تَأْمِينَهُ تَأْمِينِ الْمَلَائِكَةِ
غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ . »

"If the Imaam says "Aameen" then say "Aameen." For indeed, whoever's utterance of Aameen coincides with the Aameen of the angels, then his previous sins will be forgiven." ⁴⁷²

The fifth narration concerning the obligation of saying Aameen in the prayer.

'Abdullaah ibn Maslamah told us upon the authority of Maalik upon the authority of Sumay the servant of Aboo Bakr from Aboo Saalih from Aboo Hurayrah that the Messenger of Allaah ﷺ said:

« إِذَا قَالَ الْإِمَامُ: غَيْرِ الْمَعْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ فَقُولُوا:
آمِينَ؛ فَإِنَّهُ مَنْ وَافَقَ قَوْلُهُ قَوْلَ الْمَلَائِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ
ذَنْبِهِ . »

"When the Imaam says, '(Ghayril Maghdoobi 'alayhim) Not those who have earned your anger, (Wa Laa adh-Dhaaleen) Nor those who went astray,' then say, 'Aameen.' For indeed, whoever's utterance of Aameen coincides with the Aameen of the angels, then his previous sins will be forgiven." ⁴⁷³

⁴⁷² Saheeh Al-Bukhaaree [262/2] Ibn Shihaab said that the Messenger of Allaah ﷺ used to say "Aameen." Saheeh Muslim [307/1]

⁴⁷³ Saheeh Al-Bukhaaree: This narration is further supported by the narration of Muhammad ibn 'Amr upon the authority of Aboo Salamah from Aboo Hurayrah from the Prophet ﷺ and (the narration of) Nu'aym al-Mujmir from Aboo Hurayrah ؓ.

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The sixth narration concerning the excellence of saying *Aameen*.

'Abdullaah ibn Yoosuf told us Maalik informed us upon the authority of Aboo az-Zinaad from Al-A'raj from Aboo Hurayrah ؓ who said that the Messenger of Allaah ﷺ said:

« إِذَا قَالَ أَحَدُكُمْ: آمِينَ، وَقَالَتِ الْمَلَائِكَةُ فِي السَّمَاءِ: آمِينَ،
فَوَافَقَتْ إِحْدَاهُمَا الْأُخْرَى غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ. »

"If one of you says 'Aameen,' and the angels in heaven say 'Aameen' such that one of the two group's utterance of Aameen coincides with the utterance of the other group, then his past sins will be forgiven." ⁴⁷⁴

The *Shee'ah* abandon this excellent virtue, which is the saying of *Aameen*.

The seventh narration concerning the obligation of the *Tashahhud* in the prayer.

Aboo Nu'aym said that Al-A'mash told us upon the authority of Shaqeeq ibn Salamah who said that 'Abdullaah said that we used to say when we would pray behind the Prophet ﷺ, "Peace be upon Jibreel and Meekaa'eel, Peace be upon so and so," but then the Messenger of Allaah ﷺ turned to us and said:

« إِنَّ اللَّهَ هُوَ السَّلَامُ، فَإِذَا صَلَّى أَحَدُكُمْ فَلْيَقُلْ: التَّحِيَّاتُ لِلَّهِ
وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ
وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ؛ فَإِنَّكُمْ إِذَا
قُلْتُمُوهَا أَصَابَتْ كُلَّ عَبْدٍ لِلَّهِ صَالِحٍ فِي السَّمَاءِ وَالْأَرْضِ،
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. »

⁴⁷⁴ Saheeh al-Bukhaaree [266/2] Chapter: Concerning the excellence of saying *Aameen*. Saheeh Muslim [307/1] by way of Aboo az-Zinaad with the rest of the chain remaining the same.

'Certainly Allaah is the Source of Peace, so when one of you prays then let him say, (At-Tahiyyaatu Lillah wa as-Salaatu wa at-Tayyibaatu, as-Salaamu 'Alayka ayuhaa an-Nabee wa Rahmatu Allaahi wa Barakaatuhu as-Salaamu 'Alaynaa wa 'alaa 'ibaadillahi as-Saaliheen) The salutations are for Allaah along with the prayers and good things. Peace be upon you, O Prophet, as well as the mercy of Allaah and His blessings. Peace be upon us and upon all of His righteous servants.' Indeed if you all were to say that, it would benefit every righteous servant in heaven and on earth. (Ash-hadu an Laa Ilaahah Illa Allaahu, wa ash-hadu Anna Muhammadan 'abduhu wa Rasooluhu). I bear witness that nothing is deserving of worship other than Allaah, and I bear witness that Muhammad is His servant and Messenger.'" ⁴⁷⁵

The eighth narration, also concerning the Tashahhud.

Qutaybah ibn Sa'eed told us that Al-Layth ibn Sa'd told us and Muhammad ibn Rumh ibn al-Muhaajir told us that Al-Layth told us upon the authority of Aboo az-Zubayr from Sa'eed ibn Jubayr and from Taawoos from ibn 'Abbaas that he said that the Messenger of Allaah ﷺ used to teach us the Tashahhud just as he would teach us a chapter from the Qur'aan. He used to say:

« التَّحِيَّاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ لِلَّهِ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ. »

"(At-Tahiyyaatu al-Mubaarakaat as-Salawaatu at-Tayyibaatu, as-Salaamu 'Alayka Ayuhaa an-Nabee wa Rahmatu Allaahi wa Barakaatuhu. As-Salaamu 'Alaynaa wa 'alaa 'ibaadillahi as-Saaliheen, ash-hadu an Laa Ilaahah Illa Allaahu, wa ash-hadu Anna Muhammadan 'abduhu wa Rasooluhu). The blessed salutations, prayers, and good things are for Allaah. Peace be

⁴⁷⁵ Saheeh Al-Bukhaaree [311/2] He (Imaam Al-Bukhaaree) also reported it [302/2] with the addition, "Then, let him choose from the supplications whatever is pleasing to him and let him supplicate (with it)." Also recorded in Saheeh Muslim [301/1].

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upon you, O Prophet, as well as the mercy of Allaah and His blessings. Peace be upon us and upon all of His righteous servants. I bear witness that nothing is deserving of worship other than Allaah, and I bear witness that Muhammad is His servant and Messenger.”⁴⁷⁶

3- From the narration of 'Umar ibn al-Khattaab that the Prophet said:

« إِذَا قَالَ الْمُؤَدِّنُ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، فَقَالَ أَحَدُكُمْ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، ثُمَّ قَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، قَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، ثُمَّ قَالَ: أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ، قَالَ: أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ، ثُمَّ قَالَ: حَيَّ عَلَى الصَّلَاةِ، قَالَ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، ثُمَّ قَالَ: حَيَّ عَلَى الْفَلَاحِ، قَالَ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، ثُمَّ قَالَ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، قَالَ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، ثُمَّ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، قَالَ: لَا إِلَهَ إِلَّا اللَّهُ مِنْ قَلْبِهِ دَخَلَ الْجَنَّةَ. »

“If the Mu'adhin says, '(Allaahu Akbar, Allaahu Akbar),' then one of you should say, '(Allaahu Akbar, Allaahu Akbar).' Then when he says, '(Ash-hadu an Laa Ilaahah Illa Allaah),' you should say '(Ash-hadu an Laa Ilaahah Illa Allaah).' When he says, '(Ash-hadu Anna Muhammadan Rasoolullah),' then you should say, '(Ash-hadu Anna Muhammadan Rasoolullah).' And when he says, '(Hayyi 'alaa as-Salaat),' one should say, '(Laa hawla wa Laa quwata illa billah).' Then when he says, '(Allaahu Akbar, Allaahu Akbar),' one of you should say, '(Allaahu Akbar, Allaahu Akbar).' Then when he says, '(Laa Ilaahah illa Allaah), you then say, '(Laa Ilaahah illa Allaah)' sincerely from your heart and you will enter the Paradise.”⁴⁷⁷

So if the Prophet ﷺ did not mention in the Adhaan, “Hayyi 'alaa Khayri al-'Amal” then this is an innovation for which Allaah has

⁴⁷⁶ Saheeh Muslim [302/1]

⁴⁷⁷ Saheeh Muslim [289/1]

sent down no authorization; and they utter this innovation (Bid'ah).

There also exists from those who utter the *Adhaan*, those who slur and distort the *Adhaan* such that some of them say, "Allaahu Akbaar" (الله أكبر) which is incorrect. What is correct is that they say, "Allaahu Akbar" (الله أكبر). Similarly some say, "Hayyi 'alaa as-Salaat" (حي على الصلاة) which is also a mistake. What is correct is that they say, "Hayyi 'alaa as-Salaat" (حي على الصلاة).

Some of them also say, "Laa Eelaaha illa Allaah" (لا إله إلا الله), and this is from the things which are common amongst the general masses of the *Shee'ah*, and perhaps even some of the general masses from the people of the *Sunnah* (*AhluS-Sunnah*) fall into this as well, while this is incorrect. What is correct is that they say, "Laa Ilaahah illa Allaah" (لا إله إلا الله).⁴⁷⁸

4- 'Abdullaah ibn 'Amr ibn al-'Aas narrated on the Prophet:

« إِذَا سَمِعْتُمُ الْمُؤَذِّنَ فَقُولُوا مِثْلَ مَا يَقُولُ، ثُمَّ صَلُّوا عَلَيَّ، فَإِنَّهُ مَنْ صَلَّى عَلَيَّ صَلَاةً صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْرًا، ثُمَّ سَلُوا اللَّهَ لِي الْوَسِيلَةَ فَإِنَّهَا مَنْزِلَةٌ فِي الْجَنَّةِ... »

"If you hear the Mu'adhin then say what is similar to what he says, then invoke the blessings of Allaah upon me. For indeed, whoever invokes the blessings of Allaah upon me, then Allaah will multiply his blessings, as a result of this invocation ten times over. Then for me, ask Allaah for the *Waseelah*, which is certainly a lofty station in Paradise..., *al-Hadeeth*"⁴⁷⁹

However, we have not been instructed by our Prophet ﷺ to vocalize this supplication. Some of them vocalize their

⁴⁷⁸ One can research the remaining mistakes of the people who call the *Adhaan* by referring to the book *Al-Adhaan* by Shaykh Aboo Haatim Usaamah ibn 'Abdul-Lateef al-Qoosee.

⁴⁷⁹ *Sahseh Muslim* [288/1]

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supplications for the blessings of Allaah upon the Prophet ﷺ and similarly the remainder of the supplications that come after the *Adhaan*. Vocalizing supplications after the *Adhaan* is an innovation (*Bid'ah*), because it opposes the guidance of our Prophet ﷺ.

5- Upon the authority of 'Umar who said the Prophet said:

« إِذَا أَقْبَلَ اللَّيْلُ مِنْ هَاهُنَا, وَأَدْبَرَ النَّهَارُ مِنْ هَاهُنَا فَقَدْ أَفْطَرَ
الصَّائِمُ. »

"If the night approaches from this direction, and the day disappears from this direction, then the fasting person should break his fast." ⁴⁸⁰

Sahl ibn Sa'd said the Messenger of Allaah said:

« لَأَيَّالُ النَّاسُ بِخَيْرٍ مَا عَجَّلُوا الْفِطْرَ. »

"The people will remain upon good as long as they hasten the breaking of their fast." ⁴⁸¹

The *Shee'ah* delay the breaking of the fast while this is obstinance in the religion, and the Prophet ﷺ said as mentioned in *Saheeh Muslim* from the prophetic narration of Ibn Mas'ood:

⁴⁸⁰ *Saheehayn*

⁴⁸¹ *Saheehayn* from the prophetic narration of Al-Haafidh said in *Al-Fath* [199/4]: Ibn Daqeeq al-'Eed said, "In this Prophetic narration is a refutation of the *Shee'ah* concerning their delay of breaking their fasts until the appearance of the stars." He also said, "Notice that from the accursed innovations is what has been introduced in this time is the utterance of a second *Adhaan* before the *Fajr* prayer which occurs twenty minutes earlier in the month of *Ramadhan*. As well as putting out the lights that have been established as a sign to prohibit eating and drinking for those who wish to fast, while those who do this claim that they do so as a precautionary measure related to their worship; but this is not something which is known except to a minority from the people. Certainly, this action has prompted them to not call the *Adhaan* until after the sun has set in order to be assured of the time as they claim. So they delay breaking their fast, hasten regarding their *Suhoor*, and oppose the *Sunnah*, and for this reason the good amongst them is little, while the evil amongst them is plentiful, and Allaah's refuge is sought." [End of cited passage]

« هَلَكَ الْمُتَنَطِّعُونَ, هَلَكَ الْمُتَنَطِّعُونَ. »

“The extravagant ⁴⁸² are ruined, the extravagant are ruined.”

He ﷺ said this three times. This is also from the ways of the Jews and the Christians.

On the authority of Aboo Hurayrah that the Prophet ﷺ said:

« لَا يَزَالُ الدِّينُ ظَاهِرًا مَا عَجَلَ النَّاسُ الْفِطْرَ, لِأَنَّ الْيَهُودَ
وَالنَّصَارَى يُؤَخَّرُونَ. »

“The religion will continue to prevail so long as the people hasten to break their fasts because the Jews and Christians delay (doing so).” ⁴⁸³

6- The Prophet ﷺ prohibited the visiting of fortune-tellers from the prophetic narration of Mu'aawiyah ibn al-Hakam as-Sulamee, but the majority of the Shee'ah visit fortune-tellers. ⁴⁸⁴

7- The Prophet ﷺ said as mentioned in the from the prophetic narration of Aboo Sa'eed al-Khudree:

« لَا تَسُبُّوا أَصْحَابِي. »

“Do not abuse my companions.” ⁴⁸⁵

The Shee'ah abuse and disparage the companions of the Prophet ﷺ while the cursing of them is forbidden. This is because our Prophet Muhammad ﷺ forbade the cursing of them.

8- They do not believe that Allaah is ascended above His throne in a manner befitting His majesty.

⁴⁸² **Translator's note:** The extravagant (*Mutanatti'oon*) are those who are elaborate and exaggerate beyond the limits in their speech and actions as mentioned by Imaam an-Nawawee in his explanation of this prophetic narration.

⁴⁸³ Sunan Aboo Daawood [718/1]

⁴⁸⁴ Saheeh Muslim [1748/4]

⁴⁸⁵ Saheeh Muslim [1748/4]

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- 9- They do not affirm for Allaah what He affirms for Himself concerning His attributes mentioned in His Book and in the *Sunnah* of His Messenger Muhammad ﷺ.
- 10- They fall into exaggeration concerning the prophetic household to the extent that they say, "Certainly Faatimah is infallible and similarly Al-Hasan and Al-Husayn," while this is pure falsehood.

In addition, other than this from their innovations are too many in number to innumerate.

Allaah the Glorified says:

﴿ وَلَقَدْ صَدَقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِّنَ

الْمُؤْمِنِينَ ﴾

"And indeed Satan affirmed his own reasoning with them, so then they followed him except for group from among the believers."

[Soorah Saba' 34:20]

Moreover, He the Glorified and Exalted said in *Soorah al-Kahf*:

﴿ قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ﴿١٠٣﴾ الَّذِينَ ضَلَّ سَعْيُهُمْ فِي

الْحَيَاةِ الدُّنْيَا وَهُمْ يُحْسِبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ﴾

"Say, 'Shall we inform you who are the greatest of losers concerning their deeds?' (They are) those whose efforts in the worldly life are lost while they think that they are acquiring good with their actions."

[Soorah al-Kahf 18:103-104]

Therefore, we advise every innovator along with those who follow their desires to return to Allaah, and abandon these newly contrived innovations for which Allaah has revealed no authority; for indeed, the most truthful speech is the Book of Allaah, and the best guidance is the guidance of Muhammad ﷺ.

Additionally, it has been authentically established in the Saheehayn from the narration of 'Aa'ishah ؓ that the Prophet ﷺ said:

« مَنْ أَحَدَّثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ. »

"Whoever introduces into our affair that which is not from it then it is rejected."

It has also been established that the Prophet ﷺ said:

« إِنَّ اللَّهَ حَجَبَ التَّوْبَةَ عَنْ كُلِّ صَاحِبِ بَدْعَةٍ حَتَّى يَدْعَ بَدْعَتَهُ. »

"Indeed Allaah has withheld the repentance of every person of innovation until he leaves his innovation."

Moreover, innovation (*Bid'ah*) in the religion is from the misguidance of the accursed Satan, for indeed Allaah says:

﴿ قَالَ فَبِعِزَّتِكَ لأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٨٣﴾ إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلِصِينَ ﴾

"By Your might, I will certainly mislead them all; except for your sincere servants from among them."

[Soorah Saad 38:82-83]

Until His statement:

﴿ لأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمِمَّن تَبِعَكَ مِنْهُمْ أَجْمَعِينَ ﴾

"I will surely fill Hell with you and whoever follows you from amongst them, all together."

[Soorah Saad 38:85]

In addition, the eventual result of all of these innovations – by the permission of Allaah – will be extinction. For indeed Allaah the Glorified and Exalted said:

﴿ وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا ﴾

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“And say, ‘The truth has come and falsehood has fled,
indeed falsehood (by its nature) is always fleeing.’”

[Soorah al-Israa' 17:81]

The Poet said:

ووهى حبلهم ثم انقطع	ذهبت دولة أصحاب البدع
جمع إبليس الذي كان جمع	وتداعى بانصراف جمعهم
من فقيه أو إمام يتبع	هل لهم يا قوم بالله في بدعتهم
علم الناس دقيقات السورع	مثل سفيان أخي الثوري الذي
ترك النوم لهول المطلع	أو سليمان أخي التيم الذي
ذاك لو قارعه القراء قرع	أو فتى الإسلام أعني أحمدًا
لا ولا سيفهم حين لمع	لم يخف سوطهم إذ خوفوا

*“The power of the people of innovation has gone and their strength
has weakened and has since ceased.*

*All of them now are calling one another to flee, the group of
Iblees, which he himself has assembled.*

*Is there for them – O servants of Allaah – concerning their
innovation a Fajeeh or an Imaam who is to be followed? Like
Sufyaan, meaning Ath-Thawree who has taught the people the
subtleties of devotion; or Sulaymaan meaning At-Taym who
abandoned sleep in anticipating the Day of Resurrection.*

*Or from the youth of Islaam – and I intend by this Ahmad, the
one whom if he were to debate with the learned he would certainly
overcome them.*

*He did not fear their whips when they attempted to intimidate him,
nor their swords when they glistened in front of him.”*

I ask Allaah the tremendous to facilitate for every innovator the means toward returning to the Book and the *Sunnah*; and I ask that He, the Glorified and Exalted, guide them all to the straight path and all praise is due the Lord of creation.

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Question-30: What is the ruling concerning the one who says, "Certainly the *Wahhabees* are more harmful to *Islaam* then the communists?" Please also mention something concerning the difference between the *Shee'ah* and *Ahlus-Sunnah*.

Answer-30: I say and Allaah knows best, the one who says, "Certainly the *Wahhabees* are more harmful to *Islaam* then the communists" is one of two people. Either he is an ignorant man who does not know anything about *Islaam*, in which case he is excused because of his ignorance of *Islaam*, as Allaah the Glorified and Exalted says in His noble Book:

﴿ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا ﴾

"And We never punish until We have sent a messenger."
[Soorah al-Israa' 17:15]

As for the ruling regarding this person then he is astray. However, as for those who are resentful of the religion from the *Naasiriyyah*, socialists, *Ba'athists*, and other than them from the opponents of *Islaam*, then the ruling concerning them is that they are disbelievers.

The Difference between the *Shee'ah* and *Ahlus-Sunnah*: The *Shee'ah* follow after their desires and innovated opinions while opposing the commands of the Messenger of Allaah ﷺ and certainly Allaah the Glorified and Exalted has said:

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﴿ فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ

عَذَابٌ أَلِيمٌ ﴾

“So let those who oppose his order (beware) lest an affliction befall them or a tremendous punishment.”

[Soorah an-Noor 24:63]

Ibn Katheer said in explanation of the verse, “So let those who oppose his order,” [Soorah an-Noor 24:63] means opposing the command of the Messenger of Allaah ﷺ and his methodology, his way, his *Sunnah*, and his legislation. So the statements and the actions will all be weighed in accordance with his statements and actions. So whatever agrees with this is accepted and whatever opposes this is rejected from whoever has uttered it, no matter who he may be as it was authentically established in the *Saheehayn* and other than them from the Messenger of Allaah ﷺ who said:

« مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ. »

“Whoever performs an action, which is not in accordance with our affair then it will be rejected.”

This means, let those who oppose the legislation of the Messenger ﷺ beware and fear both internally and externally that affliction should befall them i.e., disbelief, hypocrisy, or innovation might enter their hearts. Or lest a tremendous punishment should befall them meaning, in the life of this world by way of killing, or Islamic legal retribution (*Hadd*) or imprisonment, or whatever is similar to this.” [End of cited passage]

As for *AhluS-Sunnah*, then they follow the exhortation of the Messenger of Allaah ﷺ when he said:

« عَلَيْكُمْ بِسُنَّتِي, وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ, عَصُوا

عَلَيْهَا بِالتَّوَجُّدِ وَإِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ. »

"I order you to cling on to my Sunnah and the way of the rightly guided successors after me and grab hold of it with your molar teeth and beware of newly invented matters." ⁴⁸⁶

Ibn Taymiyyah said: "They know that the most truthful speech is the speech of Allaah and the best of guidance is the guidance of Muhammad ﷺ and the speech of Allaah is given precedence over any other speech even if that speech is from the best of mankind. And the guidance of Muhammad ﷺ is given precedence over the guidance of anyone else and for this reason they are called the people of the Book and the Sunnah (*Ahlul-Kitaab was-Sunnah*)."⁴⁸⁷ [End of cited passage]

Certainly, the Prophet ﷺ has informed us that his nation will divide into seventy-three sects all of which are in the Fire except for one, which is the saved sect (*Al-Jamaa'ah*). So this saved sect is *Ahlus-Sunnah* and they are the ones whom the Prophet ﷺ referred to with his statement:

« لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي عَلَى الْحَقِّ ظَاهِرِينَ لَا يَضُرُّهُمْ مَنْ خَذَلَهُمْ, حَتَّى تَقُومَ السَّاعَةُ. »

"There will always remain a group from my nation steadfast and distinguished upon the truth; unharmed by those who desert them and they will remain like this until the Hour is established."

Therefore, *Ahlus-Sunnah* are followers of the Book and the *Sunnah*, and their way is the religion of Islaam that Allaah sent along with Muhammad ﷺ.

⁴⁸⁶ Reported by Ahmad (162/4), At-Tirmidhee (2676/5), Ibn Maajah (42/1), and Abou Daawood (4607/20). All of them were extracted from the Prophetic narration of Al-'Irbaadh ibn Saariyyah and At-Tirmidhee said concerning it, "This Prophetic narration is sound/authentic (*Hasan/Saheeh*)."

⁴⁸⁷ Taken from *Al-'Aqeedah al-Waasitiyyah*

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-31-

Question-31: Is it permissible for parents to prohibit their son from performing *Jihaad* for the sake of Allaah while neither of them is in need of his service nor do they require that he provide for them?

Answer-31: All praise is due to Allaah and may the prayers of peace and blessings of Allaah be upon the one whom no Prophet will follow, to proceed.

If the parents require the service of their son or other than this, then it is not permissible for him to go while leaving them behind them for *Jihaad*.

An-Nasaa'ee said: 'Abdullaah ibn Sa'eed said that Yahyaa told us that he heard Sufyaan say that Aboo Ishaaq told us upon the authority of Wahn ibn Jaabir from 'Abdullaah ibn 'Amr from the Prophet ﷺ who said:

« كَفَى بِالْمَرْءِ إِثْمًا أَنْ يُضَيِّعَ مَنْ يَقُوتُ. »

"It is sufficient for an individual to be considered sinful if he abandons someone whom he provides for." ⁴⁸⁸

It has also been established that a man came to the Prophet ﷺ to seek his consent in performing *Jihaad* so (the Prophet ﷺ) asked him, "Are your parents alive?" He said, "Yes." Then the Prophet ﷺ said, "Then with them is your *Jihaad*." [Extracted by the six ⁴⁸⁹ except for Ibn Maajah]

⁴⁸⁸ An-Nasaa'ee said in the chapter 'Ushrah an-Nisaa' from his *As-Sunan al-Kubraa*. Reported by Al-Haakim in his *Mustadrak* (415/1) and he said, "This Prophetic narration possesses an authentic (*Saheeh*) chain of narration despite not being recorded by Al-Bukhaaree and Muslim." Additionally, Wahn ibn Jaabir is from the Major scholars from the followers of the companions in *Koofah* and Adh-Dhahabee said, "Authentic (*Saheeh*)."

⁴⁸⁹ **Translator's note:** The six mentioned here is a reference to the compilers of the famous "six books of prophetic narrations." They are Al-Bukhaaree, Muslim, Aboo Daawood, At-Tirmidhee, An-Nasaa'ee, and Ibn Maajah.

However, if the parents are disbelievers then their permission is not to be sought, because they will prevent him from performing *Jihaad* for the sake of Allaah out of disdain, desiring that the religion of Allaah not prevail. However, if the parents are Muslim, then it is obligatory that their permission be sought if the *Jihaad* was a communal responsibility (*Fardh Kifaayah*) so if they grant him permission then he may do so. Nevertheless, if they do not permit him, then it is forbidden for him to leave in order to perform *Jihaad* and the majority of the scholars are upon (this understanding).

As-San'aanee said: "The majority of the scholars prohibit the *Jihaad* of a son if (both) his parents or one of them prohibits him with the condition that they be Muslim. This is because his being dutiful to them is a specific obligation on him (*Fardh 'Ayn*) while *Jihaad* is a communal obligation (*Fardh Kifaayah*)." ⁴⁹⁰ [End of cited passage]

The brother Mustafaa ibn al-'Adawee has said: "As for the ruling concerning the affair, then – and the complete knowledge is with Allaah – it is obligatory to seek the permission of the parents when a person desires to perform *Jihaad*. But this depends upon two conditions, the first is that the parents are Muslim and the second is that the *Jihaad* is a communal obligation (*Fardh Kifaayah*)." In addition he said, "Notice, if the *Jihaad* is a specific obligation on every individual (*Fardh 'Ayn*), then seeking permission is not necessary, and why should it be necessary while being dutiful to the parents is a specific obligation (*Fardh 'Ayn*) as well. This is how As-San'aanee responded (to this affair) with his statement, "Because the benefit involved in it is more general when considering the preservation of the religion and the defense of the Muslims. So its general benefit is given precedence over other than it and it is established upon the benefit of protecting one's self." ⁴⁹¹ [End of cited passage] *Subul as-Salaam* (1333)

The completion of this treatise occurred in the year 1418H and I ask Allaah to make it a benefit to all who read it. Certainly, He is Generous and Bountiful; may the prayers of peace and blessings

⁴⁹⁰ in *Subul as-Salaam* [1333] Ash-Shawkaanee has transmitted similar to this in *Nayl al-Awtaar* [121/7] as well as -Haafidh in *Al-Fath* [140/6]

⁴⁹¹ in his book *Al-Adab* [page 66 & 67]

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of Allaah be upon our Prophet Muhammad ﷺ and upon his family and companions. Glory is to You, O Allaah, and praise be to you, I bear witness that there is none worthy of worship except for You. I seek your forgiveness and I repent to You.



Glossary:

(ﷺ): Pronounced, “*Radhiyallaahu ‘anhu.*” An ‘Arabic phrase usually mentioned after naming a Companion of the Prophet Muhammad, meaning “May Allaah be pleased with him”.

(ﷺ): Pronounced, “*Radhiyallaahu ‘anhum.*” An ‘Arabic phrase usually mentioned after naming three or more Companions of the Prophet Muhammad, meaning “May Allaah be pleased with them”.

(ﷻ): Pronounced, “*Subhaanahu wa Ta’aalaa.*” An ‘Arabic phrase often mentioned after the name of Allaah, meaning, “Glorified and high is He above all imperfections”.

(ﷺ): Pronounced, “*Sallallaahu ‘alayhi wa Sallam.*” An ‘Arabic phrase often mentioned after referring to the Prophet Muhammad, meaning, “May Allaah send peace and prayers upon him.” It is also said that it refers to Allaah praising Prophet Muhammad among the angels.

(ﷻ): Pronounced, “*Azza wa Jall.*” An ‘Arabic phrase mentioned after the name of Allaah, meaning “Honorable and glorified.”

(ﷺ): Pronounced, “*‘Alayhi as-Salaam.*” An ‘Arabic phrase usually mentioned after naming one of Allaah’s Prophets or Messengers, meaning, “Upon him be peace and safety”.

A:

Aameen: O Allaah please accept (my supplication).

'Aashoorā': The tenth day of Muharram according to the Islaamic lunar calendar.

Aayah al-Kursee: The two hundred and fifty-fifth verse of Soorah al-Baqarah.

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Ablee wa Akhliqee: This is a phrase used by the 'Arab to supplicate for an extended life.

Adha: The festival of sacrifice is one of the two annual days of celebration for the Muslims. On the day of Adha, sheep are offered in sacrifice to the Lord of creation.

Adhaan: Linguistically it is an announcement; but in terms of Islaamic law, the Adhaan is an announcement that the time for prayer has come. This announcement is performed in a particular manner along with a specific wording, which has been authentically conveyed to us from the Prophet.

Ahlul-Kalaam: The people of theological rhetoric who resort to philosophy, logical explanation, and their own individual reasoning in interpreting the texts of the Qur'aan and the Sunnah.

Ahlus-Sunnah wal-Jamaa'ah: The People of the Sunnah and the collective body (of believers) are those who adhere to what the Messenger of Allaah and his companions were upon in matters of belief.

Ahnaa: The most affectionate or compassionate.

Al-Amaanah: Al-Amaanah literally means trustworthiness or honesty but it is not one of the names and attributes of Allaah authentically established in the Qur'aan and the Sunnah such that a person might swear by it.

Al-'Azeez: Al-'Azeez, which means the All-Mighty is one of the magnificent names of Allaah which has been authentically established in the Qur'aan.

Al-Baaqee: Al-Baaqee, which literally means the Enduring or the Remaining, is one of the names commonly ascribed to Allaah. This name however, has not been authentically established by the texts of the Qur'aan and the Sunnah and as such, it should not be considered from the names of Allaah.

Al-Burd: A garment for which there exists many names.

Al-hamdu lillah: A supplication of praise for Allaah the Exalted that literally means all praise is due to Allaah.

Al-Hayy: Al-Hayy, which means the Ever-Living is one of the magnificent names of Allaah, which has been authentically established in the Qur'aan.

Al-Hulah: A combination of both a lower garment and an upper garment that is called Al-Hulah because one of the two garments compliments and beautifies the other.

Al-Iltibaas: Confusion or ambiguity.

Al-'Israa' wa al-Mi'raaj: Linguistically Al-'Israa' means to physically travel during the night and Al-Mi'raaj linguistically means to ascend. However, here Al-'Israa' and Al-Mi'raaj are understood in light of the texts of the Qur'aan and the Sunnah, which refer to the night of travel when the Prophet physically traveled from Makkah to Jerusalem accompanied by Jibreel before later ascending to the heavens.

Al-Jabbaar: Al-Jabbaar, which means the Compeller, is one of the magnificent names of Allaah that has been authentically established in the Qur'aan.

Al-Jamaa'ah: The collective body or group (of believers). This word is commonly used as a reference to Ahlus-Sunnah wal-Jamaa'ah.

Al-Jawaaniyyah: Al-Jawaaniyyah is a place near Uhud located to the north of Madeenah.

Allaahu Akbar: The statement or pronouncement that Allaah is the greatest.

Al-Lawh al-Mahfoodh: The preserved tablet is a tablet with a reality known only to Allaah. It is sometimes referred to as Ummul-Kitaab (Mother of the Book) and is often described as being an account of what has occurred and what will occur in accordance with the All-Encompassing knowledge of Allaah and His Decree.

Al-Muhaymin: Al-Muhaymin, which means the Dominating One or the Prevailing is one of the magnificent names of Allaah, which has been authentically established in the Qur'aan.

Al-Mu'min: Al-Mu'min, which means the Granter of Security is one of the magnificent names of Allaah, which has been authentically established in the Qur'aan.

Al-Mutakabbir: Al-Mutakabbir, which means the Proud One is one of the magnificent names of Allaah, which has been authentically established in the Qur'aan.

Al-Qayyoom: Al-Qayyoom, which means the Eternal Sustainer is one of the magnificent names of Allaah, which has been authentically established in the Qur'aan.

Al-'Urjoon al-Qadeem: Al-'Urjoon al-Qadeem is the old date stalk which remains until the time when another date stalk appears, so if the new stalk appears, then the first stalk is called old.

Al-Walaa' wal-Baraa': Al-Walaa' wal-Baraa' or allegiance and disassociation is the sense of love, support, affinity and benevolence that the Muslim holds towards the believers, which is

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coupled with a sense of disdain, scorn and hatred for the disbelievers because of what they are upon of disbelief.

'An'anah: 'An'anah is a form of Tadlees in which the mentioning of a prophetic narration is presented in a manner which implies that it is stronger than it really is.

Ansaar: The original inhabitants of Yathrib (Madeenah) consisting of the tribes of Aws and Khazraj and other than them who embraced the call of the Prophet, supported him and aided him while opening their homes to the believers who migrated to them from Makkaah.

'Aqeedah: The word 'Aqeedah is derived from the word 'Aqd which means to tie something tightly. It is also said that 'Aqeedah is the conviction of the heart which becomes manifest in a person's religion. 'Aqeedah is an affair of the heart which entails faith in something and belief in it.

Araa'ik: The thrones that contain curtains or canopies.

'Arafah: 'Arafah is a mountain located very close to Makkah and is a site which pilgrims visit while performing Hajj. Yawmu 'Arafah is the ninth day of Dhoo al-Hijjah in accordance with the Islaamic lunar calendar.

Ar-Rahmaan: Ar-Rahmaan, which means the Most-Merciful, is one of the magnificent names of Allaah that has been authentically established in the Qur'aan.

Ash'ariyyah: The Ashaa'irah or Ash'ariyyah are those who ascribe themselves to Aboo al-Hasan al-Ash'aree. They are considered to be from the closest of the deviant groups to the methodology of Ahlus-Sunnah wal-Jamaa'ah. Their beliefs are established upon a mixture of revelation and philosophy. They are characterized by their opposition to Ahlus-Sunnah regarding the magnificent names and attributes of Allaah. They restrict themselves to affirming only seven attributes to Allaah. They reject the use of prophetic narrations containing only a single chain of narration in matters of 'Aqeedah. They give precedence to intellect and logic over the revealed texts and falsely interpret the Qur'aanic verses regarding the attributes of Allaah.

As-Salaam: As-Salaam, which means the Source of Peace, is one of the magnificent names of Allaah that has been authentically established in the Qur'aan.

As-Salaamu 'Alaykum: The greeting of the believers, which can be literally translated as, "May peace be upon you."

Athar: The statements and actions that have been narrated from the companions and their followers (Taabi'een).

'Awrah: Private areas which should be concealed.

'Azl: Coitus interruptus; or the act of withdrawal prior ejaculation during sexual intercourse.

B:

Ba'athists: A secularist nationalist party which calls for a complete reversal in 'Arab thinking and values in order to meld them and redirect them into a more socialist direction.

Badl: An 'Arabic grammatical term that refers to a word that can be used as a substitute for another.

Basharah: The outer part of the skin, which is apparent.

Bid'ah: Whatever is innovated and introduced into the religion that is in opposition to what the Messenger of Allaah and his companions were upon.

Bismillaah: The statement or pronouncement, which can be literally translated as "In the name of Allaah" or "With the name of Allaah."

Bis-Sa'aadah: A common greeting amongst the 'Arabs, which means "with prosperity."

Bu'aath: A day of historical significance to the people of Madeenah

Buhtaan: Falsehood.

Burd: A garment for which there exist many names.

Burooj as-Samaa': Stronghold of the heavens.

Burooj Mushayyadah: Raised fortress.

D:

Daa'im: Ad-Daa'im, which means the Everlasting, is one of the names that has been ascribed to Allaah but has not been authentically established in the Qur'aan or the Sunnah.

Dajjaal: The antichrist or false messiah is one of the major signs of the day of judgement.

Dhaat: A term used to refer to the self.

Dhaat ad-Deen: The woman of religion, or religious woman.

Dha'eef: Narrations, which do not fulfill the conditions of either Saheeh (Authentic), or Hasan (sound) narrations are considered Dha'eef (weak).

Dhaahir al-Jild: The outer part of the skin, which is apparent.

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Dhaahiriyyah: The followers of Imaam Daawood ibn 'Alee al-Asfaaane and Ibn Hazm al-Andalusee who are referred to as Dhaahiriyyah because of their strict apparent (Dhaahir) interpretation of the texts of the Qur'aan and the Sunnah.

Dharrah: The co-wife in a polygamous marriage.

Duff: A particular type of instrument (drum), which is beaten.

E.

'Eed: The 'Eed is a name given to a particular time of year when the people gather in order to celebrate. During this celebration, which occurs annually, the people commonly visit one another and exchange gifts.

Eemaan: True faith, which is exemplified by the statements of the tongue and belief in the heart and the actions of the limbs. It increases with obedience and decreases with transgression.

'Eesha': The last of the five daily prayers, which is offered at night.

F.

Fardh 'Ayn: The individual obligation is the duty that is incumbent upon every single person to fulfill individually.

Fardh Kifaayah: The communal obligation is the duty that is incumbent upon the community to fulfill, such that if only a small segment of the community satisfies this obligation, then the remainder of the community becomes excused from the responsibility of establishing it.

Farsakh: A Farsakh is an old measurement used to measure length that is approximately the equivalent of three miles.

Fath (i.e., Fath Makkah): The conquering of Makkah.

Fiqh: The knowledge and application of Islamic legal rulings that are extracted from explicit and detailed evidences.

Firaqaan: Groups.

Fir'awn: Pharaoh

Fitr: The festival of fastbreaking is one of the two annual days of celebration for the Muslims. On this day, the Muslims celebrate the completion of the month of Ramadhaan by breaking their fasts.

G:

Ghayril Maghdoobi 'alayhim: "Not those who have evoked your anger" [Soorah al-Faatihah 1:7]

Ghusl: The major individual purification, which consists of pouring water over the entire body from the top of the head to the bottom of the feet while washing the body parts in the manner prescribed by the Prophet.

Gheerah: Jealousy.

H:

Haaliqah: Destructive.

Haashim: A reference to the great grandfather of the Prophet Muhammad.

Hadd: Prescribed punishments, which are ordained to inhibit transgression.

Hajj: Proceeding towards the House of Allaah in order to draw closer to Him by offering specific actions, during a specific time, and in a specific place.

Hasan: Whatever has been conveyed by a trustworthy narrator whose memory has weakened while also not containing any abnormalities (Shudhoodh) or problems ('Ilal).

Hasan/Ghareeb: At-Tirmidhee reconciles between Hasan (sound) and Ghareeb (Isolated) in a single description. Therefore, he says that this prophetic narration is Hasan/Ghareeb because of the different chains of narration. It may come in one chain of narration Hasan while in others it is Ghareeb.

Hasan/Saheeh: At-Tirmidhee reconciles between Hasan (sound) and Saheeh (authentic) in a single description. So he might say that this prophetic narration is Hasan/Saheeh because of one of two reasons: Either he harbored some doubt concerning some of the narrators such that he could not attest to their memory (was it strong or weakened?) and for this reason he mentioned this expression to indicate that the narration is either Hasan or Saheeh. Another possibility is that a prophetic narration comes with at least two different chains of narration, one of them being Hasan while the other is Saheeh such that the expression means Hasan and Saheeh.

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Hayyi 'alaa Khayri al-'Amal: "Come forth to offer the best of the actions."

Henna': A reddish-brown dye that is obtained from a specific plant and is often used for beautification.

Hijaab: The head covering which Muslim women use to conceal their adornments.

Hijrah: A migration from the land of disbelief to the lands of Islaam.

Hunafaa: A description of the people who worship Allaah sincerely while avoiding all forms of polytheism, it was the religion of Ibraaheem and those who followed him from his people.

J.

Idraak: Idraak is to encompass something and an ability to detect more than what is apparent to the eye.

Idhtiraab: Idhtiraab occurs when a prophetic narration is conveyed with multiple chains of narration. These problematic narrations contradict one another, so if it is possible to give precedence to one of the narrations over the others because of the strength of its narrators' memories, or their close association to the Prophet, then in this situation this prophetic narration is no longer considered problematic (Mudhtarib).

Ihdaad: A woman's' abstaining from beautification by way of perfume and clothing or whatever might lead towards marriage from clothing or jewelry, or other than that during a prescribed period of mourning following the death of her husband.

Ihsaan: "It is to worship Allaah as if you can see Him; and although you do not see Him, He most certainly sees you."

Ikh: A word said to the camel by a person who desires for it to remain motionless.

Imaam: A term that is generally used to refer to the one who leads the prayer. The word is also used to refer to leaders in certain circumstances as well as prestigious scholars.

Iqaamah: An announcement for those who are present in the Mosque that the prayer is about to be established. This announcement is performed in a specific manner along with specific phrases.

Irsaal: Irsaal is the statement of a Taabi'ee who says that the Prophet ﷺ said such and such or did such and such.

Islaam: "Islaam is to profess that none has the right to be worshipped except Allaah alone, and that Muhammad (may peace be upon him) is the Messenger of Allaah; that you observe the prayer, pay Zakaah, fast the month of Ramadhaan and perform the Hajj (pilgrimage) to the House, provided you have ability to do so."

J:

Jahme: A Jahmee is a follower of the extreme innovator Jahm ibn Safwaan who is known primarily for his deviation in matters of creed and rejection of the magnificent names and attributes of Allaah.

Jahmiyyah: The Jahmiyyah is an ascription used to describe the people who maintain the beliefs of Jahm ibn Safwaan.

Janb: Side.

Jarh wa Ta'deel: Criticism and appraisal is a science that focuses upon assessing the narrators who transmit prophetic narrations.

Jihaad: Jihaad is exerting effort while fighting the disbelievers. It is also used to describe struggling with one's self in learning the affairs of the religion, then working in accordance with that, and then teaching others. Similarly, it is used to describe a persons' struggle with Satan by resisting what he suggests of doubts and what he makes appear pleasing of the desires. It is also used to describe struggling against the transgressors with the hand, then with the tongue, and then with the heart. As for the struggling with the disbelievers with one's hand, wealth, tongue, and heart, then this occurs by calling to the religion of truth and fighting for the right to establish it when they refuse to accept its establishment and refuse to accept the status of Dhimmah. For indeed, Jihaad was legislated as means to prohibit the people from committing polytheism (Shirk).

Jilbaab: The women's over-garments, which are worn over her clothing.

Jinn: "The Jinn is from the creation of Allaah similar to mankind and the angels. They are described as being possessors of intellect and understanding just as they possess the ability to choose between right and wrong as Allaah the Exalted says: '**And among us are some that righteous, and there are others that are not; we are groups each having a different way.**' [Qur'aan 72:11]. They were named Jinns because of their hidden nature and

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concealment from the eyes. Allaah the Exalted says, **'Indeed, he sees you; him and his tribe see you from where you cannot see them.'** [Qur'aan 7:27] They are created from fire; Allaah the Exalted says: **"And the jinn, We created before from scorching fire.'** [Qur'aan 15:27] Allaah created the jinn before mankind; Allaah the Exalted says, **'And the Jinn, We created before.'** [Qur'aan 15:27] The Jinn can be divided into three categories according to the statement of the messenger of Allaah, **'The Jinn are of three types: one type that flies in the air, a second type that are snakes and dogs, and the third type that moves about freely.'** (Narrated by at-Tabaraanee) Allaah created the Jinn for the purpose of worship as He the Exalted says, **'And I have not created the Jinn or Mankind except that they should worship me.'** [Qur'aan 51:56] and Allaah sent to them messengers. So the messengers that were sent by Allaah to mankind were sent to the Jinn. Allaah the Exalted says, **'O assembly of Jinns and mankind! Has there not come to you Messengers from amongst you, relaying to you my signs?'** [Qur'aan 6:130]. Some of the people of knowledge like Ibn al-Jawzee and Adh-Dhuhaak take an opposing opinion and say that the messengers for the Jinn are from the Jinn, but this opinion is rejected. The Jinn marry amongst themselves and some people of knowledge have said that the Jinn can marry from humankind. And for the Jinn are abilities that Allaah did not grant the children of Aadam like their incredibly fast travel and movements, their ability to manipulate and change their forms, as well as their ability to ascend into the sky. No one disputes the existence of the Jinn from the people whom have been granted revelation (i.e. the Jews and the Christians). But the polytheists and the philosophers reject their existence as well as some modern thinkers. The philosophers make the angels the strength of a good person, and they make the devils the strength of an evil person. Doctor Muhammad al-Bahee (falsely asserts) in his explanation of the Qur'aanic chapter entitled Al-Jinn that the intended meaning of the Jinn are the angels."

Jizyah: A sum of money that the disbelievers are to pay to the Muslim State in return for the promise of protection and security while living in the Muslim lands.

Juhaynah: A reference to one of the tribes from amongst the 'Arabs.

K.

Kaafir: The individual who rejects Islaam or disbelieves in Allaah the Mighty and Majestic.

Ka'bah: The original house of worship established by Ibraaheem. The great mosque in Makkah is commonly referred to as the Ka'bah because of its cubical shape and is the focal point and direction to which all Muslims direct their faces in prayer.

Kafaa'ah: Compatibility.

Khabr: Khabr is commonly used as a synonym for the term Hadeeth. It is also said that the Hadeeth is what has been narrated from the Prophet while the Khabr is what has been narrated from other than him.

Khashabiyyah: A group from the sects of the Raafidhah who claim that 'Alee is the best individual from amongst the people. They also despise Aboo Bakr, 'Umar, and 'Uthmaan and give preference to 'Alee over all of them.

Khawaarij: The Khawaarij are a deviant group that rebelled against 'Alee ibn Abee Taalib and eventually killed him. Their ideology consists of rebelling against the Muslim leaders and declaring those who commit major sins to be disbelievers.

Khayr: The word Khayr (good) is a comprehensive word that includes all of the acts of obedience and permissible actions related to both the worldly life and the hereafter while excluding the prohibited things.

Khilaafah: The position of Khaleefah, which is a derivative of the word Khilaafah is the general worldly and religious authority, granted to those who succeed the Prophet in leading the Muslim nation.

Kuhl: A black coloring that is commonly applied to the eye for the purpose of beautification or for the treatment of ailments.

Kurraamiyyah: The Kurraamiyyah is an ascription that refers to the followers of Muhammad ibn Kurraam. The Kurraamiyyah is a deviant sect that consists of many different factions whose speech concerning the magnificent names and attributes of Allaah leads them to creating likenesses for Allaah and elaborating in their description of Allaah until they liken Him to His creation with terms that Allaah has not affirmed for Himself, like al-Jawhar or essence.

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L:

Lahw: Idle speech.

Lughaah: 'Arabic language.

M:

Maghaafeer: Maghaafeer is the plural of Mughfoor, which is a sweet tasting gum with a foul odor.

Maghrib: One of the five daily prayers, which is performed at the time when the sun sets.

Mahr: Linguistically the Mahr is the bridal money of a woman. The Mahr is whatever is given as a payment by the husband to his wife at the time of his marriage contract.

Mahram: Linguistically the Mahram is the possessor of Al-Hurmah, which is sanctity, reverence, or veneration. The word Mahram is singular, and its plural is Mahaarim. It is also described as being whatever is prohibited by Allaah the Exalted. Legally the Mahram for both the man and the woman is whomever one is prohibited from marrying indefinitely because of lineage or close family ties. The Mahram is also mentioned in the noble prophetic narration, "The woman should not travel except with someone who is a Mahram for her." The Mahram for the woman is the Muslim male who is mature, sane, and prohibited from marrying her indefinitely. The Mahram for the man according to the jurist is the woman who is prohibited from marrying the man indefinitely because of lineage, nursing, or marriage.

Ma'iyah: The Ma'iyah (or accompaniment) according to the belief of Ahlus-Sunnah wal-Jamaa'ah is a real Ma'iyah (accompaniment) and that Allaah is above the heavens while at the same time He is with His creation by way of His knowledge and this is not something impossible for Him but rather it is impossible for His creation.

Majhool: An individual who is Majhool is a narrator who is unknown amongst the scholars for his seeking knowledge or his zealotness concerning seeking knowledge or traveling in search of it.

Majjatan Majjahaa: The sending of water from the mouth.

Makr: The reality of Makr (plotting) is making apparent one thing while hiding the opposite of this in order to arrive at one's aims.

Malahhidah: The Mulhid, which is the singular form of Malahhidah, is the individual who renounces the religion in favor of disbelief.

Masaa' al-Khayr: Literally, "Good evening."

Masjid: The place of prayer and worship for the Muslims.

Mathal: An 'Arabic proverb.

Mu'adhin: The individual who announces that the time for prayer has come.

Mu'alaq or Mu'allaqan: A prophetic narration containing a disconnected chain of narration.

Mu'awidhaat: Soorah al-Falaq and Soorah an-Naas.

Mudd: The Mudd is a very old measurement. It is approximately a Ratl and a third according to the people of the Hijaz (which is equivalent to one fourth of a Saa' or about $\frac{3}{4}$ of a kilo). It is approximately two Ratl according to the people of Iraq.

Mudhtarib: A problematic prophetic narration that has been reported with many different narrations that cannot be reconciled.

Muhaajir: Those who migrate from the lands of the disbelievers to the lands of the Muslims for the sake of Allaah.

Mujaahid: The Muslim who performs Jihaad for the pleasure of Allaah.

Mujassimah: Those who exaggerate in their affirmation of Allaah's attributes until they make Allaah similar to His creation.

Mukayyifah: Those who attempt to explain how Allaah's attributes are without citing examples like the baseless statement that Allaah's height is similar to His width.

Munqati'a: This means that part of the chain is missing.

Musdar: Original noun (noun of action, infinitive).

Mushabbihah: Those who attempt to explain how Allaah's attributes are by citing examples.

Mushrik: A Mushrik is a polytheist, or whoever directs worship to other than Allaah, or an individual who worships others along with Allaah.

Muslimoon: The plural of Muslim. A Muslim is an individual who believes in Allaah and in the message of His Prophet Muhammad.

Musnad: A prophetic narration with a chain of narration that reaches the Prophet ﷺ.

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Mutakalimoon: An ascription that refers to the people who speak in matters of the religion and attempt to establish fundamentals and principles without concerning themselves with the branches of Islaamic jurisprudence (Fiqh). These new principles are then considered to be the criterion for which issues should be examined.

Mutanatti'oon: The Mutanatti'oon are those who elaborate and exaggerate beyond the limits in their speech and actions.

Mu'tazilah: The Mu'tazilah is a deviant sect founded by Waasil ibn 'Ataa' that appeared towards the end of the Umayyid era and flourished throughout the time of the Abbasids. This deviant group relies solely upon the intellect to understand the Islaamic beliefs primarily because of the influence of the philosophers upon them. The doctrine which best defines them is their position concerning the individual who commits a major sin. They claim that the person who commits a major sin is no longer a believer and similarly this person should not be considered a disbeliever but rather he occupies a status between those two stations.

X:

Naasibee: Those who used to harbor enmity towards the family of the Prophet ﷺ.

Naasiriyyah: A pro-'Arab movement that was established during the leadership of Jamaal 'Abdoo an-Naasir (a previous president of Egypt).

Nafs: The self (Nafs) is from the attributes of Allaah which have been established by way of the Qur'aan and the authentic Sunnah of His Prophet.

Nammaam: A person who carries tales.

Q:

Qadariyyah: An ascription given to those who reject the divine pre-decree (Qadr) and claim that the servants possess a free will that is independent of Allaah and that the servants create their own actions.

Qadeem: Qadeem, which literally means old, is a word that is commonly thought to be one of the glorious names of Allaah.

This is a mistaken notion since Qadeem is a name that has not been authentically established in the Book or the Sunnah.

Qadr: Allaah's pre-ordainment or pre-decree wherein the creator has recorded everything that He has ordained for His creation.

Qameesah: A shirt or garment that covers the upper torso.

Qattaat: The slanderer (Qattaat) that listens to something that he does not know about, and then he hastily conveys what he has heard.

Qawaa'id: The elderly women of post-menstrual age.

Qisaas: Islaamic legal retribution entails the establishment of equity between a crime and its punishment in accordance with Islaamic law.

Qur'aan: The speech of Allaah the Mighty and Majestic, which descended upon His Messenger – may the peace and blessings of Allaah forever be upon him.

Quraysh: One of the most prestigious and affluent tribes of pre-Islaamic 'Arabia, it was the tribe to which the Messenger of Allaah belonged.

R:

Raafidhah: The extremists from the Shee'ah who exaggerate the status of the household of the Prophet to the extent that they harbor enmity and animosity towards the companions of the Prophet and even declare some of them to be disbelievers. They are called the Raafidhah (the refusers or rejecters) because of their rejection of Zayd ibn 'Alee ibn al-Husayn. They (the Raafidhah) approached him in order to inquire as to his position concerning Aboo Bakr and 'Umar but once they heard him praise these two illustrious companions they rejected him.

Raafidhee: The 'Arabic word used to describe an individual from the ranks of the Raafidhah.

Raghima Anfika: This is an expression of the 'Arabs, which is said while its apparent meaning is not intended. One might translate its meaning as, "upon your nose."

Ramadhaan: The ninth month in the Islaamic lunar calendar wherein the Muslims observe fasting from before the sun rises until it sets in the evening.

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Ribaa: A term used to describe a type of financial transaction that is prohibited in Islaam. Ribaa includes but is not restricted to usury, interest, and/or interest based transactions.

Riyaa': Riyaa is a word that expresses making apparent something while in reality hiding that, which contradicts whatever was made apparent to the people. It is also referred to as the lesser hypocrisy and is exemplified in a persons "showing off."

Ruqyaa: The recitation of specific verses of the Qur'aan as well as particular authentic supplications upon the sick in an effort to heal them.

S:

Saatir: Saatir, which literally means concealing, is a word that is commonly thought to be one of the glorious names of Allaah. This is a mistaken notion since Saatir is a name that has not been authentically established in the Book or the Sunnah.

Sabaah al-Khayr: An 'Arabic greeting which could be literally translated as, "Good morning."

Sadaqah: Charity, or whatever is offered from one's wealth in an effort to draw closer to Allaah the Mighty and Majestic.

Sadooq: The term Sadooq or truthful is a term used by the scholars to assess the status of those who transmit prophetic narrations.

Saheehayn: A term used to refer to Saheeh al-Bukhaaree and Muslim, which are the most authentic books after the Qur'aan.

Salaam: Literally peace; which in some contexts is used as a reference to the greetings of peace or the saying of, "As-Salaamu 'Alaykum."

Sanah: This means Good in the Ethiopian language.

Sattaar: Sattaar, which literally means coverer, is a word that is commonly thought to be one of the glorious names of Allaah. This is a mistaken notion since Sattaar is a name that has not been authentically established in the Book or the Sunnah.

Sitteer: Sitteer, which literally means the one from whom people conceal, is a word that is commonly thought to be one of the glorious names of Allaah. This is a mistaken notion since Sitteer is a name that has not been authentically established in the Book or the Sunnah.

Shaahid: A Shaahid is a prophetic narration that shares the same or a similar wording with the original narration transmitted by a

different companion. This secondary narration is used as supporting evidence, which affirms the authenticity of the original narration.

Shaam: An older geographical reference, which included greater Syria, Jordan, and Palestine.

Shay': An 'Arabic word, which literally means, "something."

Shaykh: The term Shaykh generally refers to an older man who has reached his fifties. The term also is used to refer to scholars in Islaam who have spent their lives acquiring knowledge of Allaah's religion. The term Shaykh is also used by the scholars to assess the status of those who transmit prophetic narrations and is considered from the terms of appraisal.

Shee'ah: A term used to refer to those who exaggerate in their allegiance to the household of the Prophet while giving specific preference to 'Alee ibn Abee Taalib.

Shirk: To associate partners to Allaah or to worship others beside Him. Shirk can also be committed by compromising any aspects of Islaamic monotheism.

Shirk Akbar: The major Shirk that expels a person from the fold of Islaam.

Soorah: A chapter from the Noble Qur'aan.

SubhaanAllaah: An expression used to glorify the creator of the heavens and the earth.

Sunan: A term used by the scholars to describe the books of prophetic narrations that are arranged in accordance with the chapters of Islaamic jurisprudence.

Sunnah: Linguistically the Sunnah is a way or a path, whether that way or path is good or bad. The plural of the word Sunnah is Sunan and the primary use of the word Sunnah is in reference to a way, which is upright and praiseworthy. The Sunnah is also a term that is used to refer to the statements, actions, and tacit approvals of the Prophet - may the peace and blessings of Allaah forever be upon him - as well as the description of physical attributes and character.

Surrah: The stomach or belly.

T:

Tabarruj: To expose one's beauty and adornments to others.

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Tadlees: Tadlees is the mention a prophetic narration along with its chain in a manner, which implies that it is stronger than it really is.

Tafilaat: Women who have not applied perfume.

Tahreef: Distortion.

Takbeerah al-Ihraam: The initial pronouncement of "Allaahu Akbar" which enters a person into a state of prayer.

Tama'at: To lose one's hair.

Tamtheel: Those who attempt to explain how Allaah's attributes are by citing examples.

Taqwa: A praiseworthy characteristic that assists an individual in implementing Allaah's orders and abstaining Allaah's prohibitions.

Tashahhud: One of the positions of the prayer where the praying person supplicates for the Prophet and his family while in a seated position.

Tashayyu': Those who show favoritism and partisanship towards the household of the Prophet.

Tashbeeh: A synonym for Tamtheel and Tajseem, which is the idea Allaah's attributes, are similar to the attributes of His creation. An example of this can be found in the assertion that Allaah's hand is like human hands.

Ta'teel: The rejection of Allaah's attributes.

Thareed: A type of food known by the 'Arabs that resembles porridge.

Thiqah: The term Thiqah or trustworthy is a term used by the scholars to assess the status of those who transmit prophetic narrations.

Thiyaab: The word Thiyaab is the plural of the word Thawb, which is a long flowing, garment traditionally worn by the 'Arab.

Tihaama: A moderate and cool coastal plain along the southern shores of the 'Arabian Peninsula.

Turjmaan: An interpreter.

U.

'Umrah: The 'Umrah is a lesser pilgrimage (Hajj) which involves proceeding towards the House of Allaah in order to draw closer to Him by offering specific rituals and acts of worship.

W:

Wahabees: The term Wahhaabee is an ascription to Shaykh Muhammad ibn ‘Abdul-Wahhaab ؓ. People who oppose the call of the Shaykh in order to imply that the call of the Shaykh is a methodology foreign to Islaam or an ideology that opposes Islaam most commonly use this term. The truth concerning the Shaykh and his call is that he was a revivalist who called for a return to the methodology and guidance of the pious predecessors. He called for a return to the pure Islaamic monotheism, which is free of the innovations of those who deviated away from the guidance of the pious predecessors, and the Pure Islaamic monotheism that the Messenger of Allaah was sent with.

Wa laa Adh-Dhaaleen: “...Nor those who were led astray.”
[Soorah al-Faatihah 1:7]

Walee: The guardian or male relative entrusted with the responsibility of safeguarding a woman’s interests when contracting a marriage.

Waleemah: A wedding feast or banquet.

Wudhoo’: Ablution or the washing or wiping of specific body parts in order to prepare for particular acts of worship.

Y:

Yaa ‘Afaareet: Literally, “O malicious devils.”

Yaa Junaah: Literally, “O criminals.”

Yaa Umma as-Sibyaan: Literally, “O mother of the children.”

Yarhamukullah: The supplication made for the one who sneezes which is to be said after the one who sneezed praises Allaah.

Z:

Zakaah: The offering of a specific portion of one’s wealth in charity after having reached a certain quantity while remaining at or above this quota for the duration of a year. Therefore, if a

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persons' wealth does not meet this quota, then there is no charity obligatory upon him until his wealth meets these conditions.

Zarnab: A type of good smelling plant.