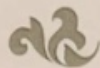




*A Message Exclusively
to the*

HUSBANDS



Shaykh Abū Furayhān Jamal Ibn Furayhān al-Hārithi

A Message Exclusively To The Husbands

Shaykh Abū Furayḥān Jamāl Ibn Furayḥān al-Hārithī

Translation by
Anwar Wright & Isa Underdue

© 2016 Hikmah Publications



All rights reserved.

No part of this Book may be reprinted or reproduced or utilized in any form, or by any electrical, mechanical or other means now known, or hereafter invented, including photocopying and recording, without prior permission from the publishers.

First Edition: 1437H/September 2016CE

Translation: Anwar Wright & Isa Underdue

Reviewed and Edited: Hikmah Publications

Hikmah Publications

ISBN: 978-1-4951-9679-9

Address:

Hikmah Publications

P.O. Box 44121

Philadelphia, PA. 19144

hikmahpubs@gmail.com



Table of Contents

Transliteration Table	4
Foreword	5
A Message Exclusively to the Husbands	7
The One Who Abandons the Prayer	14
The One Who Abandons the Home	18
The Frequent Traveler	21
The Merchant	25
The Confused	28
The Caller to Allāh	33
The Finagler	41
The One Who Belittles His Wife	47
The One Who Prevents His Wife From Seeking Knowledge	55
The One Who is Rough During Sexual Relations	60
The One Who Shows Up Unexpectedly	64
The One Who Feels He Is Too Good for His Wife	68
The Man Who Has a Weak Personality	72
The One Who Abandons His Responsibilities	76
The One Who Threatens His Wife with Divorce	80
The One Who (Intentionally) Makes Things Difficult	85
The One Who Allows Others to Steer His Personal Affairs	89
The Man Who Gives His Wife Free Rein	93
Glossary	97



Transliteration Table

Consonants

ء	'	د	d	ض	ḍ	ك	k
ب	b	ذ	dh	ط	ṭ	ل	l
ت	t	ر	r	ظ	ẓ	م	m
ث	th	ز	z	ع	'	ن	n
ج	j	س	s	غ	gh	ه	h
ح	ḥ	ش	sh	ف	f	و	w
خ	kh	ص	ṣ	ق	q	ي	y

Vowels

Short	َ	a	ِ	i	ُ	u
Long	آ	ā	يِ	ī	وُ	ū

Diphthongs	أُ	aw	يِ	ay
------------	----	----	----	----

عَزَّوَجَلَّ	The Mighty and Majestic.
سُبْحَانَهُ وَتَعَالَى	The Sublime and Exalted.
صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ	May Allāh make good mention of His Prophet in the highest company and grant him safety in this life and the next.
رَضِيَ اللهُ عَنْهُ	May Allāh be pleased with him.
رَحِمَهُ اللهُ	May Allāh show mercy to him.
عَلَيْهِ السَّلَام	Peace be upon him.

Foreword

All the praise and thanks belong to Allāh, and may the peace and blessings be upon the noblest of Prophets and Messengers, our Prophet Muḥammad, his family, and all of his companions.

To proceed:

From the beneficial things that the Muslim leaves behind after his death is beneficial knowledge, which he leaves for those who will come after him. For the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

“When a person dies, all of his deeds come to an end except three: Then he mentioned: beneficial knowledge.”¹

Verily, I praise Allāh, the Most High, for making it easy for brother Muṣṭafā Muḥammad Fawzī Hāshim al-Miṣrī—who is the owner of *Maktabah Minārah al Islām*, in Egypt—to oversee and prepare some of my religious lectures and admonitions, whether it be recordings or transcriptions, making them into booklets that are read through which many people benefit.

Some of these works have been displayed under the following titles:

- A Message Exclusively to the Husbands
- Letters to the Muslim Women
- Marital Rights
- Raising Children in Islām
- *Talāq* (Divorce): Its Causes and Its Remedy

¹ Collected in *Muslim* (no. 1631) on the authority of Abū Hurayrah (رَضِيَ اللهُ عَنْهُ).

He has compiled these works under the title *Silsilah Rasā'il al-Urah al-Muslimah* (*A Series of Treatises to the Muslim Family*).

And I ask that *Allāh* reward me by way of this endeavor on the day that I meet Him.

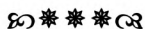
Similarly, I thank brother Muṣṭafā for his diligence that he put forth in doing this, for indeed I was delighted when he sent me the aforementioned books, which are small in size. I revised and corrected that which was easy to correct and modify. At that point, I gave my consent for it to be published and distributed; and only *Allāh* knows the intentions of His servants.

May peace and blessings be upon our Prophet Muḥammad, his family, and his companions.

Written by:

Abū Furayḥān Jamāl b. Furayḥān al-Ḥārithī

Ten days remaining in the month of *Ramaḍān*, in the year 1434H.



A Message Exclusively to the Husbands

All the praise and thanks belong to Allāh alone, and may peace and blessings be upon the one whom there is no Prophet after him.

To Proceed:

That which is witnessed in reality is that everyone looks towards the fulfillment of their own rights in this worldly life, craving and yearning for all their rights to be fulfilled and observed. This will never happen for a person. This is the disposition that Allāh has created His creation with in this worldly life: having anxiety, grief, anger, pleasure, delight, serenity, distress, happiness and adversity. Rather, you find one who diligently seeks after their rights with all their strength; and from the most rigorous of those who demand their rights from the opposite sex are the men.

The husband seeks from his wife that she should be an ideal wife: affectionate, kind, receptive, obedient to his command, attractive, enticing, charming and other than that. However, some husbands dishonor their wives and neglect the obligatory rights upon them as it pertains to them.

Yes, there are rights belonging to the husband that are binding upon the wife to uphold, but where are the wife's rights that are binding upon the husband?

So the wife asks, the writers write, and the publishers produce a large variety of books in clarification of the husband's rights upon the wife, whereas we see a small amount of writings compared to this vast number of works addressing the wife's rights upon her husband.

Do we not have a due share of rights [upon us]? So can pieces of advice be directed towards the husbands so that the scales can be even through these advices and directives? This is so that the marital life can be correct and also last, bearing in mind that the legislation has not neglected this aspect.

We say: Indeed!

Surely, the wife has many rights over her husband.

Allāh, the Most High, states:

﴿وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا
وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا﴾

“And live with them honorably. If you dislike them, it may be that you dislike a thing and Allāh brings through it a great deal of good.”¹

Al-Sa’dī (رَحْمَةُ اللَّهِ) stated,

“This consists of living with them honorably in statement and action. It is upon the husband to deal with his wife honorably in all which is good. This encompasses good companionship, refraining from harming (her), benevolence and good dealings.

This includes providing for her, clothing her and the like. So it is obligatory upon the husband to spend upon the wife according to what is reasonable for someone like him in relation to someone of her standing, according to the time and

¹ Sūrah al-Nisā’ [4:19].

place; and this differs depending on various circumstances and situations.”³

Allāh, the Most High has stated,

﴿وَهُنَّ مِثْلُ الَّذِي عَلَيْنَّ بِالْمَعْرُوفِ﴾

“And they (women) have rights (over their husbands as regards living expenses) similar (to those of their husbands) over them (as regards obedience and respect) to what is reasonable,”⁴

Ibn ‘Abbās (رَضِيَ اللَّهُ عَنْهُمَا) said,

“Verily, I love to beautify myself for my wife just as I love for my wife to beautify herself for me, because Allāh says,

﴿وَهُنَّ مِثْلُ الَّذِي عَلَيْنَّ بِالْمَعْرُوفِ﴾

‘And they (women) have rights (over their husbands as regards living expenses) similar (to those of their husbands) over them (as regards obedience and respect) to what is reasonable.’

And I do not desire to seek the absolute fulfillment of all of my rights upon her because Allāh says:

﴿وَالرِّجَالِ عَلَيْنَّ دَرَجَةٌ وَاللَّهُ عَزِيزٌ حَكِيمٌ﴾

³ *Tafsir al-Sa'di* (p. 172).

⁴ *Sūrah al-Baqarah* [2:228].

‘But men have a degree (of responsibility) over them.’”⁵

And greater than the statement of Ibn ‘Abbās (رضي الله عنهما) is the statement of the noble Prophet (صلى الله عليه وسلم) in the authentic statement when he was asked:

“What are the rights that our wives have over us?”

He replied:

“That you feed her when you eat, that you buy clothes for her when you buy clothes for yourself, that you avoid hitting her in the face, that you do not disgrace her, and that you do not abandon her except inside the home.”⁶

In the midst of some who demand the rights of women are those who in reality aspire for women to be out and about in the streets, working alongside men.

We say: No. This is not what we are asking for. However, we say that verily the woman—specifically the wife—has rights that have been legislated [in Islām], and we request that the husbands uphold them. So there is a big difference between what they are asking and what we are asking for.

Thus, I will address each group of husbands concerning that which they have from crookedness and deficiencies. Perhaps, they will correct these deficiencies in order to have marital bliss. I will also

⁵ Reported by al-Ṭabarī in his *Tafsīr* (4/532), and Ibn Abī Ḥātim in his *Tafsīr* (2/143), and look in *al-Durr al-Manthūr* of al-Suyūṭī (1/661).

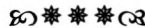
⁶ Collected by Abū Dāwūd (no. 2142) from the *ḥadīth* of Mu‘āwiyah al-Qushayrī, (رضي الله عنه) and al-Albānī has declared this *ḥadīth* to be *Ḥasan Ṣāḥiḥ*, in *Ṣāḥiḥ Abū Dāwūd* (no. 1879).

address some from an intellectual standpoint, due to the statement of 'Alī (رَضِيَ اللهُ عَنْهُ),

“Speak to the people with that which they understand.”⁷

I will speak with simple wording and I will not complicate matters by using excessive expressions. Hopefully, so that what is said will penetrate the hearts and allow us to reach our desired objective, which is to decrease and lighten the problems of the family. These problems are many in this day and time and they result from ignorance or the husbands feigning ignorance of the rights that the wives have over them. And we are not saying that problems will no longer exist, because this is the reality of the life of this world.

So I begin with ...



⁷ Reported by al-Bukhārī on the authority of 'Alī Ibn Abī Ṭālib (رَضِيَ اللهُ عَنْهُ) in *Ta'liq* form [where initial portion of chain is omitted] (no. 127).

The First Man: The One Who Abandons the Prayer

The One Who Abandons the Prayer!

I say to him: do you not look at yourself in contempt when you see your wife praying?

Do you not feel despicable when your wife instructs you to pray and awakes you for the prayer, but you are obstinate [in your refusal] to listen to her and pray?!

How is it that you claim to want happiness in your home, while being one who abandons a pillar from the pillars of al-Islām?

How is it that you want tranquility in your marriage, while you are heedless concerning Allāh's remembrance! Verily, the prayer is from Allāh's remembrance.

How do you expect to achieve happiness in a *ḥalāl* [lawful] manner with your wife?

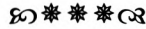
For verily the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) stated:

“The covenant that is between us and between them is the prayer, so the one who abandons it has surely disbelieved.”⁸

And he has also mentioned that:

⁸ Collected in al-Tirmidhī (no. 2621), al-Nasā'ī (no. 463), Ibn Mājah (no. 1079) from the *ḥadīth* of Buraydah (رَضِيَ اللهُ عَنْهَا) and it has been declared authentic by Shaykh al-Albānī in *Ṣaḥīḥ Ibn Mājah* (no. 884).

“There is nothing between the servant and ascribing partners with Allāh except the abandonment of the prayer; so if the prayer is abandoned then partners have been ascribed to Allāh.”⁹



⁹ Collected in *Ibn Mājah* (no. 1080) declared authentic by Shaykh al-Albānī in *Ṣaḥīḥ Ibn Mājah* (no. 885).

The Second Man: The One Who Abandons the Home

The one who stays out late until the middle of the night, sometimes until *Fajr*!

I say to him: O you who abandons the home, spending the night out playing cards, Chess, Backgammon, and partaking on other forbidden pastimes and entertainment. Likewise, those who stay awake at night watching porn satellite channels, watching movies, listening to music or watching TV series containing naked women, or possibly even drinking intoxicants and using drugs. I say to them: have *Taqwá* [fear] of *Allāh* and know that He is a watcher over you.

Do you not fear that the devil may overpower your wife, causing her to exit the home? Thus, falling into that which is impermissible due to your absence from the home.

Furthermore, what did the wife desire when she departed from her parents' house to the wedding nest?

Did she only desire to move from the walls of her family's home to the walls of your home?

She desires warmth and affection, just as you desire to enjoy the devout wife.

So correct yourself before you are regretful, but regret will no longer avail.

The Third Man: The Frequent Traveler

The frequent traveler!

There does not arise a vacation [opportunity] except that his luggage is ready, his passport is stamped, and his plane ticket is in his pocket. He travels from country to country, whether they are countries of disbelief, or countries of disobedience. And what is the reason behind this travelling?

Are you traveling for the sake of worship?

Are you traveling for *da'wah*?

Or are you traveling in search of such and such vices and to drink this and that?

How do you feel returning home to your innocent wife and she has contracted a disease due to your activities?

Do you not know that you have fallen short concerning the fulfillment of your wife's rights and enjoyments? The Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not disregard this affair, even when you are with her in the bedroom.

It has been narrated that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

“When any of you has sexual relations with his wife, then she should not be rushed until her needs are fulfilled, just as he likes for his needs to be fulfilled.”¹⁰

Even though this *ḥadīth* is weak, its meaning is correct. For verily, women have sexual enjoyment just like men. So do not be negligent in this affair, because of her shyness or the fact that she is not direct or forward in that regard.

Shaykh al-Sa’dī (رحمة الله) said concerning the statement of Allāh,

﴿وَهُنَّ مِثْلُ الَّذِي عَلَيْنَّ بِالْمَعْرُوفِ﴾

“And they (women) have rights (over their husbands as regards living expenses) similar (to those of their husbands) over them (as regards obedience and respect) to what is reasonable.”¹¹

This verse means: “That women have similar rights and necessities like that of their husbands, whether obligatory rights or recommended rights, such as maintenance, clothing, good companionship, accommodation, and likewise sexual intercourse.”¹²



¹⁰ Reported by: Abū Ya’lā in his *Musnad* (7/208) and it has been declared inauthentic (*ḍa’īf*) by Shaykh al-Albānī in *Ḍa’īf al-Jāmi’* (no. 451).

¹¹ *Sūrah al-Baqarah* [2:228]

¹² *Tafsīr al-Sa’dī* (1/101).

The Fourth Man: The Merchant

This merchant who spends his day running to gather wealth, and at night, he sleeps like a corpse. He does not tend to the rights of his wife in bed, nor does he provide her with intimate conversation!

Ibn Kathīr (رَحْمَةُ اللَّهِ) stated that:

“From the characteristics of Allāh’s Messenger is that he kept good relations with his family, he was a consistently pleasant man. He would be playful with his family, and he was very kind and benevolent with them. After the Prophet would pray ‘Isha’, he would enter his home and chat with his family a little before falling asleep, and he would do this to be friendly with them.”¹³



¹³ *Tafsīr Ibn Kathīr* (2/242).

The Fifth Man: The Confused

He is the one who mixes between the rights of his parents and the rights of his wife!

He wrongs his wife as it relates to her obligatory rights that have been legislated for her, or sometimes he oppresses her justifying this oppression with the claim that it is honoring his parents.

I say this is not to incite the wives against their husbands, but rather it is an advice and clarification for those who are ignorant of this affair or deem this conduct to be from nobility and manhood.

Indeed, the wife tending to the needs of her husband's parents is not a legislative obligation. However, it is from good marital etiquette, and it results from the love and care that she has for her husband.

So let the husbands take heed to this point, as this is the cause of most *fitnah*, turmoil and anger/animosity between the husband and wife.

This is because he thinks that her tending to the needs of his parents is obligatory upon her, regardless of what she wants. (She is made to feel like) she is nothing but a servant to him and his parents, and she feels like she is being treated unjustly and oppressed in that. Thus, differing is aroused and the fire of *fitnah* is kindled between the spouses.

That which makes things even worse is that some husbands demand from their wives to tend to the needs of his parents, and to stand alongside them in times of difficulty out of love for them and complying to their needs and requests without hesitation and

without being the least discontent. However, he treats her family with the worst and most harsh treatment. He does not give her an opportunity to visit her parents to be by their side in their time of difficulty when they themselves are in dire need of their daughter.

It is as if he is saying through his actions, “You have left from your family’s home and you are now my property, so do not even think about your family.” Some of the husbands may even verbally state this, and it is as if he wants to completely detach her from her family.

This is from the most repugnant stances that a husband could take. Rather, it shows selfishness, oppression, and unjust dealings.

How is it that you want your wife to tend to the needs of your parents and have good dealings with them as she should, doing this yearning and craving to gain your love, and seeking the pleasure of her Lord, but at the same time you meet her parents - who were the reason for you being married to her- with an unhappy face. Perhaps you even criticize her about her parents with a word that you are not pleased that it be said regarding your parents.

In addition to that, surely your disgraceful dealings with your wife’s parents and you demanding her to tend to your parent’s needs, and to be obedient to them, deprives your wife from seeking her reward from Allāh by way of tending for them, and having love and affection towards your two parents. Thus he does not reflect upon seeking this reward in the same measure as she focuses on calming your anger and warding off your evil.

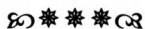
Therefore, it is requested from the husbands to be kind and gentle concerning the nature of their wives and to know that they are human beings just like them. They are angry at anyone who treats their family bad and anyone who attacks their esteem and nobility.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was the best role model with the women, and we have in him a good example. He mentioned one day to the driver of the camels when he began chanting (so the camels could go fast), “(Careful!) Drive slowly with the glass vessels, O Anjashah!”¹⁴

Al-Qawārīr (glass vessels) in this *ḥadīth* is referring to the women. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) likened them to glass vessels due to their delicate nature. So it is upon the husbands to have good relations with their wife’s family and to grant her an opportunity to carry out her parent’s needs or at least some of their needs, and he should also display gentleness, love, and affection to her parents.

For indeed, the wife will exert herself wholeheartedly in tending to the needs of her husband and his parents, if she sees that from her husband.

Do not look at those women who are an exception to this; those who repay acts of goodness with evil. Then after doing the aforementioned (i.e. the husband treating his wife and her family kindly) then let the husband look at the difference and he will find that tranquility and peace of mind has returned to him and his household will be filled with happiness.



¹⁴ Collected by al-Bukhārī (no. 6209), and Muslim (no. 2323) from the *ḥadīth* of Anas b. Mālik (رَضِيَ اللهُ عَنْهُ).

The Sixth Man: The Caller to Allāh

The caller to Allāh who travels all over the country, giving lectures and lessons, which may also include programs and appearances on television channels. Once he has the opportunity to come home he is pre-occupied with the internet, writing research papers and authoring books.

This (*da'wah*) is *Farḍ Kifāyah* (a communal obligation) and he leaves off his obligations towards his wife.

The old saying applies to him, “Like the candle that burns itself out, while illuminating the pathway for others”

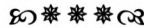
The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) established a bond of brotherhood between Salmān and Abū al-Dardā' (رَضِيَ اللهُ عَنْهُ). Salmān paid a visit to Abū al-Dardā' and found Umm al-Dardā' (رَضِيَ اللهُ عَنْهَا) dressed in shabby clothes and asked her why she was in that state? She replied, “Your brother, Abū al-Dardā' is not interested in the luxuries of this world.” In the meantime Abū al-Dardā' came and prepared a meal for him (Salmān), and said to him, “(Please) eat, for I am fasting.” Salmān said, “I am not going to eat, unless you eat (too).” So Abū al-Dardā' ate. When it was night, Abū al-Dardā' got up [for the night Prayer]. Salmān said (to him), “Sleep.” And he slept. Again Abū al-Dardā' got up (for the Prayer), and Salmān said (to him), “Sleep.” When it was the last part of the night, Salmān said to him, “Get up now [for the Prayer].” So both of them offered their Prayer and Salmān said to Abū al-Dardā', “Your Lord (Allāh) has a right upon you, your own self has a right upon you, and your family has a right on you, so you should give the rights of all those who have a right upon you. So you should fulfill the right of all those who have a right upon you.”

Later on Abū al-Dardā‘ visited the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and mentioned that to him. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, “*Salmān has spoken the truth.*”¹⁵ The hadith was collected by Bukhari and others.

A woman came to ‘Umar (رَضِيَ اللهُ عَنْهُ) and said, “My husband prays throughout the night and fasts the day.” He (‘Umar) said, “Do you like for me to prevent him from praying the night prayer, and fasting during the day?!” She left and then later returned, mentioning to him what she mentioned before and he responded in a similar fashion.

At that point Ka‘b Ibn Sūr said: “O *Amīr Al-Mu‘minīn* (Leader of the Believers), surely she has rights.” He (‘Umar) then said: “And what are her rights?” He (Ka‘b Ibn Sūr) said: “Allāh has made permissible for him four, so grant to her one of the four, giving her out of every four nights, one night, and out of every four days one day.”

He said: “After that, ‘Umar summoned her husband, and commanded him to spend one out of four nights with her, and to refrain from fasting one out of four days.”¹⁶



¹⁵ Collected by Bukhārī and others.

¹⁶ Collected in the *Muṣannaḥ* of ‘Abd al-Razzāq (7/149).

The Seventh Man: The One Who Possesses Evil Character

Unsociable in character and mean faced with his wife, yet with everyone else he displays good manners, tolerance, and a happy, smiling face. I have seen this characteristic present amongst some of the general folk, the educated, and the religious who are upright - all of them alike.

That which is obligatory is that their gentleness with their wives be greater and better than with anyone else. We have in the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) the best example to follow, he said “addressing ‘Uthmān Ibn Maz‘ūn (رَضِيَ اللهُ عَنْهُ), “Do you not have in me a good example?! By Allāh I have the most piety before Allāh amongst you, and I am the most amongst you in preserving the limits He set.”¹⁷

And he has said concerning himself, “The best of you are those who are best to his family, and I am the best from amongst you to my family.”¹⁸

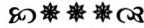
The reason behind this statement was the men sought the permission of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) concerning gently hitting the women, so he gave them permission then they hit them. Then he went to sleep and he heard a loud voice and said: “What is this?” They said: “You have given the men the permission to hit the women, so they hit them.” So then he prevented them from doing

¹⁷ Collected by: Ibn Hibbān in his *Ṣaḥīḥ* (1/185), from the *ḥadīth* of ‘Ā’ishah, and it has been declared authentic by Shaykh al-Albānī in *al-Ta’līqāt al-Ḥisān* (no. 9).

¹⁸ Collected by: al-Tirmidhī (no. 3895), and Ibn Mājah (no. 1977) from the *ḥadīth* of Ibn ‘Abbās (رَضِيَ اللهُ عَنْهُ), and declared authentic by Shaykh al-Albānī in *Ṣaḥīḥ Ibn Mājah* (no. 1608).

so and said: “The best of you are those who are best to his family, and I am the best from amongst you to my family.”¹⁹

From his gentle character and his love for his wives [is that] he would live with them in kindness, always smiling; and would make his wives laugh, up until the point he would even race ‘Ā’ishah, *Umm al-Mu’minīn* (the Mother of the Believers), showing his love for her in doing so.²⁰



¹⁹ This narration is collected by Ibn Ḥibbān in his *Ṣaḥīḥ* (9/491) from the *ḥadīth* of Ibn ‘Abbās (رضي الله عنه).

²⁰ Collected by Abū Dāwūd (no. 2578) it was reported from ‘Ā’ishah (رضي الله عنها), that she was with the Prophet on a journey, she said, “And I raced with him on foot, and I beat him. When I gained weight, I (again) raced him, and he beat me. He said, ‘This (win) is for that race.’” It was authenticated by Shaykh al-Albānī in *Ṣaḥīḥ Abū Dāwūd* (no. 2323).

The Eighth Man: The Finagler

He is the one who applies the texts outside of their correct context, or he utilizes the texts that he sees in his favor, and he clings to them without considering the welfare of others.

I will give a few examples to make clear that which I intend.

Some husbands use the statement of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), “When a man calls his wife to fulfill his need, then let her come even if she is at the oven.”²¹

And they use his statement:

“If a husband calls his wife to his bed (i.e., to have sexual relation) and she refuses and he sleeps in a state of anger, the angels will curse her till morning.”²²

There is no doubt regarding the authenticity of these narrations, and a man reminding his wife of them is a good thing, rather encouraged. And it is upon the wife to respect her husband’s rights in this regard. Rather, it is a legislative obligation upon her. However, it is also requested from the husband to take into

²¹ Collected by al-Tirmidhī (no. 1160) on the authority of Ṭalq Ibn ‘Alī (رَضِيَ اللهُ عَنْهُ), and declared authentic by Shaykh al-Albānī in *al-Mishkāt* (no. 1946). The word *Tanūr* used in the *ḥadīth* is what is used to bake (i.e. bread etc.), and the meaning of this *ḥadīth* denotes the wife’s obligation to obey her husband, and that obedience to the husband takes precedence over house duties.

²² Collected by al-Bukhārī (no. 3237), and Muslim (no. 1436) on the authority of Abū Hurayrah (رَضِيَ اللهُ عَنْهُ).

consideration the overall benefit when requesting (intimacy) from his wife.

The wife, as was mentioned before, is a person, and sometimes she may be in a state of mind which does not help her in answering your desire (for intimacy) at any and every time, or at the time in which you requested this from her.

It is also feasible that she is expecting a child, and during the time of pregnancy, the wife goes through conditions and stages that the husband cannot perceive. It is possible that her cravings and emotional feelings during pregnancy cause her to have hatred for her husband, and to hate him being close to her. Rather, it may reach the point where she hates smelling his scent even from a distance. Therefore, in this situation it is upon the husband to take this into regard and to have patience and consideration.

It is also possible that the wife may have heard of a problem that took place in her family or some alarming news reached her concerning her family, so she is perturbed due to that; and she does not want to occupy you with it. Thus, all these things take a toll on her mindset and her behavior.

And it is also possible that she is tired due to household responsibilities or she is sick and does not want you to know about her situation, desiring to preserve your feelings and out of love for you. She may be busy with her children due to one of them being sick or caring for them. So what should she give precedence to? Catering to your desires or raising her young children whom both you and she are accountable for?

There is no doubt that she will be in distress, and in a bad mindset, resulting in her coming to you reluctantly without enjoyment and

uncomfortable as if she is a mere doll. (This will be the situation) if you do not take her affairs into consideration and have patience.

Let us be just when speaking about the rights of our wives, and acknowledge that our women - most of them, if not all of them, save a few who are not the norm - seek closeness to their husbands when it comes to intimacy.

As it relates to the reason behind them seeking this closeness, then in my view and opinion, the women can be divided into three groups:

The First Group:

The woman who comes to her husband in bed, obeying Allāh, doing this as an act of worship to Allāh and hoping for the reward from Allāh (تَبَارَكَ وَتَعَالَى) through pleasing her husband by carrying out his needs, assisting him in lowering his gaze, and hoping for righteous offspring.

The Second Group:

The woman who comes to her husband in the bed, only seeking sexual pleasure, and nothing else.

The Third Group:

The woman who comes to her husband in bed, to protect him from glancing at other than her only out of her jealousy for him.

There is no doubt that the first group is better [superior] and has combined all of their reasons and actualized them.

In conclusion: It is upon the husbands to take into consideration the overall benefits and also the feelings of their wives when choosing times to fulfill their needs, especially those who have older children. This is because the wife is embarrassed and uncomfortable in front of her children, male and female, if they see her with wet hair.



The Ninth Man: The One Who Belittles His Wife

This is the one who treats his wife as if she's worthless in front of her children or in front of his family or in front of hers.

He scorns and belittles her and when she speaks he silences her, if she commands or chastises her children he rebukes her in their presence.

Rather, you find some who totally ignore their wife in the home; he does not allow her to express an opinion, nor does he carry out any of her needs, whether pertaining to her personal needs or pertaining to their children.

He has more concern for the children than he does for her; actually, he allows her children to enjoy disobeying her, ignoring her, and disregarding anything she commands them with.

This is the epitome of disrespect to the parents. So who is the one aiding them upon this other than you, O noble husband?

There are some who increase upon that by treating her badly in the presence of his family. It is as if he wants to say to them: "I am the man and my wife does not have an opinion nor word."

Some men humiliate their wife in the presence of her family. It is as if he is saying to her: "What will your family do to me? I dare them!"

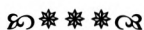
This is what makes the relationship between the husband and wife worse and places in their hearts a dislike for the marital bond to continue. These matters may even cause a breakdown of the family structure, ultimately causing it to be split in the end.

Therefore, it is upon the husbands to fear Allāh, to know the true worth of their women, and it is upon them to adorn themselves with (the character) of having respect for their women, especially in front of the children.

As it relates to being in the presence of his family, then it is not from manliness and guardianship to show your family that you are the one who has the only word and sole authority in your home and over your wife through your evil behavior towards her, diminishing her nobility and her identity, and belittling her. So pay attention men and let wisdom be the goal and pursuit of every believer.

As it relates to being in the presence of her family, then show them how good you treat their daughter. They will be delighted with you for that; rather, they will aid you by advising her and emphasizing to her the importance of obeying you, that she departs from them with earning your pleasure. If this is the only thing that is acquired from them, then you have gained a great profit. Add to that the fact that you will acquire love from your wife towards you.

So in return for your noble dealings your wife will honor you and honor what you say in the presence of your family; rather, she will honor your family due to you honoring her family's feelings.



The Tenth Man: The One Who Prevents His Wife from the Obligatory Legislative Knowledge

This is the one who prevents his wife from learning the Islamic sciences in competent certified Islamic institutions and centers (geared specifically to women).

His argument is that every day she makes things impermissible for us!

However, if she asked him to join an institute for computers, or for learning the English language, cosmetology, or other than that, he would take her by his hand immediately [to fulfill this request].

This is because he does not want her to inform him what is legislatively permissible and impermissible. He may be from those who smoke cigarettes or hookah, or from amongst those who justify bringing the satellite dish (cable) into the home to look at immoral channels; and she the upright wife clarifies to him the Islamic ruling concerning the impermissibility, of those things. So this noble husband considers this to be harshness, old fashioned and backward behavior. He deems it to be obstruction and infringing on his freedom within his home. Because of this, he concludes that the only solution is to prevent her (from seeking knowledge). It is as if he is saying repeatedly the old proverb:

“The door that has a draft, just shut it, and be at ease as the problem is fixed!”

This proverb does not apply to this situation and circumstance. Rather, the like of this wife is binding upon the husband to keep her,

and firmly hold on to her with the molar teeth. For she is the type of women that the Prophet (ﷺ) ordered us to marry, when he mentioned in an authentic hadith:

“Seek the religious woman, (may) your hands be covered in dust.”²³



²³ Collected in *Ṣaḥīḥ al-Bukhārī* (no. 5090), and *Muslim* (no. 1466) on the authority of Abū Hurayrah (رضي الله عنه) that the Prophet stated that, “A woman is married for four (things): her wealth, her lineage, her beauty and her religion. So you should take possession of (marry) the religious woman; may your hands be covered in dust.”

The Eleventh Man: The Stingy, Tight Fisted, Miserly Man

This is the one who is stingy and miserly with spending upon the people of his household, whilst Allāh has given him expansive provisions, and he is negligent as it pertains to spending upon his wife!

We say: Verily Allāh censured stinginess and miserliness.

He has stated.

﴿ وَمَنْ يُوقَ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴾

“And whoever is saved from his own covetousness, such are they who will be the successful.”²⁴

‘Abd al-Raḥmān Ibn ‘Awf (رَضِيَ اللَّهُ عَنْهُ) would say while performing *Tawāf* around the *Ka‘bah*, “O Allāh protect me from the stinginess of my soul.” He would not add anything to that. He was asked concerning this, and he replied, “If I am safeguarded from the stinginess of my soul, then I will not steal, commit fornication, nor will I do anything else.”²⁵

Al-Shanqīṭī (رَضِيَ اللَّهُ عَنْهُ) mentioned in his book *Aḍwā’ al-Bayān*,

“The mention of *al-ḥasan* (good) here in the wording “*al-Qarḍ al-Ḥasan*” (a goodly loan) after mention of the affair of the wife and children (being a trial) and seeking to safeguard oneself from

²⁴ Sūrah al-Ḥaṣhr [59:9]

²⁵ Collected by al-Ṭabarī in his *Tafsīr* (23/286).

stinginess (he is referring to *Sūrah al-Taghābun* verses 14-17)²⁶ indicates that spending upon the wife and children is surely from *al-Qard al-Ḥasan* (lending a goodly loan) with Allāh, as it comes in the statement of Allāh,

²⁶ Allāh said,

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اِنَّ مِنْ اَزْوَاجِكُمْ وَاَوْلَادِكُمْ عَدُوًّا
لَّكُمْ فَاَحْذَرُوْهُمْ ؕ وَاِنْ تَعَفَوْا وَتَصَفَحُوْا وَتَغْفِرُوْا فَاِنَّ اللّٰهَ
عَفُوْرٌ رَّحِيْمٌ ﴿١٤﴾ اِنَّمَا اَمْوَالُكُمْ وَاَوْلَادُكُمْ فِتْنَةٌ وَّاللّٰهُ عِنْدَهُ اَجْرٌ
عَظِيْمٌ ﴿١٥﴾ فَاَتَّقُوا اللّٰهَ مَا اسْتَطَعْتُمْ وَاَسْمِعُوْا وَاَطِيعُوْا وَاَنْفِقُوْا خَيْرًا
لِّاَنْفُسِكُمْ ؕ وَّمَنْ يُّوقْ شَحْنَ نَفْسِهٖ فَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ﴿١٦﴾
اِنَّ نَفْرَضُوْا اللّٰهَ قَرْضًا حَسَنًا يُّضْعِفُهٗ لَكُمْ وَيَغْفِرْ لَكُمْ وَّاللّٰهُ شَكُوْرٌ
حَلِيْمٌ ﴿١٧﴾

“O you who believe! Verily, among your wives and your children there are enemies for you (who may stop you from the obedience of Allāh); therefore, beware of them! But if you pardon (them) and overlook, and forgive (their faults), then Allāh is Oft-Forgiving, Most Merciful. Your wealth and your children are only a trial, whereas Allāh! With Him is a great reward (Paradise). So keep your duty to Allāh and fear Him as much as you can; listen and obey, and spend in charity; that is better for yourselves. And whomsoever is saved from his own covetousness. Then, they are the successful ones. If you lend Allāh a goodly loan (i.e. spend in Allāh’s cause), He will double it for you, and will forgive you. And Allāh is Most ready to appreciate and to reward, Most Forbearing.” [Sūrah al-Taghābun 64:14-17]

﴿سَأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ

وَالْأَقْرَبِينَ﴾

“They ask you (O Muḥammad) what they should spend. Say: whatever you spend of good must be for parents and kindred.”²⁷

The closest kindred (i.e. relatives) after the parents are the wife and children.

The encouragement to spend [upon them] is found in the hadith: “Even the morsel of food that the man places in his wife’s mouth (i.e. is charity).”²⁸

And from his attributes and his characteristics is that he would observe beautiful companionship with his wives. He would be soft and gentle with them, and he would be generous in spending upon them.

In the *ḥadīth* collected by Muslim and other than him it is established that the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) stated, “The best Dīnār that a man spends is a Dīnār that he spends on his family, a Dīnār that a man spends on his mount in the cause of Allāh, and a Dīnār that he spends on his companions in the cause of Allāh.”

Abū Qilābah (رَضِيَ اللهُ عَنْهُ) said: “He started with the family.”²⁹

²⁷ Sūrah al-Baqarah [2:215]

²⁸ Refer to *Aḍwā' al-Bayān* (7/206). The *ḥadīth* is collected by al-Bukhārī in *al-Adab al-Mufrad* (no. 752) and declared authentic by Shaykh al-Albānī in *Ṣaḥīḥ al-Adab al-Mufrad* (no. 287).

²⁹ Collected by Muslim (no. 994) from the *ḥadīth* of Thawbān (رَضِيَ اللهُ عَنْهُ).

I say: This is because the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) has not chosen for his *Ummah* except that which is best and most virtuous.



The Twelfth Man: The One Who is Rough During Sexual Relations

He is the one who approaches his family in an animalistic way, and begins intimacy with her without any foreplay.

Al-Ḥusayn Ibn ‘Alī stated that:

“From *al-Jafā’* (roughness) is that he has relations with his wife without foreplay prior to sexual relations.”

Ibn al-Qayyim (d.751H) - رَحْمَةُ اللَّهِ - stated in *Zād*,

“From that which is befitting to be done prior to sexual relations, is to have foreplay with your wife, to kiss her and to suck her tongue. for the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) would arouse his family, be intimate with his wife and kiss her.”

Abū Dāwūd transmitted in his *Sunan* that he would kiss ‘Ā’ishah and suck her tongue.³⁰

It is mentioned on the authority of Jābir Ibn ‘Abdullāh (رَضِيَ اللَّهُ عَنْهُ) that he said: “The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) forbade having sexual relations without it being preceded by foreplay.”³¹

³⁰ Collected by Abū Dāwūd (no. 2386) on the authority of ‘Ā’ishah (رَضِيَ اللَّهُ عَنْهَا): “That the Prophet, used to kiss her while he was fasting and suck her tongue.” Shaykh al-Albānī declared this narration to be weak in *Da’if Abū Dāwūd* (no. 515).

³¹ *Zād al-Ma’ād fī Hadyi Khayr al-‘Ibād* (4/253) Shaykh al-Albānī mentioned the *ḥadīth* of Jābir (رَضِيَ اللَّهُ عَنْهُ) in *Da’if al-Jāmi’* (no. 6056) to be *mawḍū’* (fabricated).

I say: the narration mentioning the sucking of the tongue has been declared weak by Shaykh al-Albānī.

And the *ḥadīth* of Jābir (showing that prohibition) is weak as well.

However, it does not mean that these things are legislatively forbidden, rather they are from the permissible ways of enjoyment, as long as there is nothing found in a text prohibiting that.



The Thirteenth Man: The One Who Shows Up Unexpectedly

This is the one who returns from traveling and enters upon his wife at night unexpectedly, without letting her know he is arriving (home).

This is because it is something that the wife dislikes. She would like to meet her husband in the best state, with the most beautiful appearance and most splendid dress, which will stimulate his love and desire for her. So she does not want him to see from her anything that will turn him from her.

The All-Wise Legislator has indeed taken consideration to this. The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) stated that, “If one of you returns from a journey at night, then verily he should not un-expectedly enter upon his family till the woman whose husband was absent shaves her pubic hair and the woman with unkempt hair combs her hair.”³²

This is from the rights of the wife that have been abandoned.

Shaykh al-Albānī mentioned in *al-Ṣaḥīḥah*: “In this narration is an exalted mannerism, which the majority of the husbands have neglected, except those whom Allāh wills.

They enter upon their wives unexpectedly at night, when they return from their travels without giving any prior notification.

³² Collected by al-Bukhārī (no. 5246), and Muslim (no. 182) on the authority of Jābir Ibn ‘Abdullāh (رَضِيَ اللهُ عَنْهُ).

It is imperative upon them to implement this high standard of character by informing their wives through some type of means that they will be arriving at night after the 'Ishā' Prayer. This can be by way of an individual who may have reached the town (or) country before them or by way of telephone: and Allāh is the Benefactor of success.”³³

Al-San'ānī (رَحْمَةُ اللَّهِ) mentioned:

“In this narration is a proof that it is good for the one returning back to his family (from travel) to take his time so that he can give her notice of his arrival with an ample amount of time to do what has been mentioned, such as the woman whose husband has been absent beautifying herself by combing her hair and removing hair with a razor from those areas which it is appropriate to remove hair from. This is so that he does not surprise his family while she is in an un-presentable state and thus it results in the husband having an aversion to her.”

What is intended here is when he travels and is absent for a long period of time, as shown by his statement in the narration found in *Ṣaḥīḥ al-Bukhārī*,

“When anyone of you is away from his house for a long time, he should not return to his family at night.”³⁴

Therefore, it is upon the husband to inform his wife of his arrival by the means available, so she can prepare and beautify herself for him.



³³ *Al-Silsilah al-Ṣaḥīḥah* (19/35).

³⁴ *Subul al-Salām* (3/140) of al-San'ānī, collected by al-Bukhārī (no. 5244).

The Fourteenth Man: The One Who Feels He Is Too Good for His Wife

This is one whose wife beautifies herself for him in their privacy with that which she believes will delight her husband from beautification and attractive appearance, whether it be by wearing lingerie or makeup with all its different styles and types. However, unexpectedly she is met by rejection from her husband. Rather, he resembles her to the lowly lewd women he sees on T.V or those he used to see previously on T.V, even though today he is from those who are upright.

O noble husband, it is obligatory upon you to enjoy your devout wife, who wishes only to attract your attention. This is so that you do not find the urge to look at what is impermissible and regret it.

The virtuous women of the *Salaf* would do this. Actually, the wives of the Prophet (ﷺ) would do this (meaning beautify themselves). For example, ‘Ā’ishah, the mother of the Believers, al-Şiddīqah the daughter of al-Şiddīq (may Allāh be pleased with her and her father) narrated her story related to beautification (of herself), saying:

“The Messenger of Allāh (ﷺ) entered upon me and he saw in my hand some large silver rings so he said,

‘What is this O ‘Ā’ishah?’ So I said, ‘I made them so that I could beautify myself for you O Messenger of Allāh.’”

My dear brother, if there is something that displeases you about your wife, or you observe something concerning her, then guide her in a

way that is best and do not be harsh. For in the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) you have the best example to follow.

At the end of the previous *ḥadīth* there is some advice and direction from the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). 'Ā'ishah mentioned that the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) stated that,

“Do you pay its Zakāt?” I responded by saying, ‘No.’ Or, ‘Whatever Allāh wills.’ He replied: “This will be your portion of the Fire.”³⁵

So be gentle with the fragile vessels, and implement the Prophetic mannerism, so that you can be successful and happy.



³⁵ Collected by Abū Dāwūd (no. 1565) and declared authentic by Shaykh al-Albānī in *Ṣaḥīḥ Abū Dāwūd* (no. 1397).

The Fifteenth Man: The Man Who Has a Weak Personality

This is the man who is overly soft-natured to the point that it leads him to commit and take on a reprehensible characteristic, which is that he is weak in personality within his home and with his wife.

As the saying goes:

He gives (her) free rein [to do as she pleases].

She takes him where she chooses in the evening and the morning (i.e. she does as she wants) and controls him as she wills. He is like an instrument, or an appliance being controlled not having any choice. He is lacking the leadership in that Allāh has put in his possession in regards to her; the reins have slipped away from him, and the affair is entrusted to someone worthy of it.

The wife becomes the commander and the one who prohibits in the house over the children, and over the husband. When this happens, what will be the anticipated state of the family?!

Without doubt, in most cases the relationship between them will deteriorate because he (eventually) will seek that the guardianship and leadership, which he has lost, be returned to him. In response to this, he will find resistance and obstinacy from the wife who has taken authority, happy with her husband's weak personality and has taken full advantage of it. She will not let go of her love for authority that easy. This will cause differing and problems will arise between the two spouses.

This will result in loss of happiness, peace of mind and warmth within that household. The underlying reason for this is that man who left the reigns of authority to his wife, who is weaker than the man when it comes to organizing (affairs), wisdom and properly dealing with matters.

What I am mentioning is the norm regarding women, but not every single one of them, because you find from them those who are equal to tens of men when it comes to wisdom and the level of their intelligence.

Do not understand—O husband—from what I am saying to you about this point that I am calling you to be harsh and stern, and to have evil conduct and dealings with your wife. I have already appealed to you in the previous points to be soft with her, and to live with her in a good way.

So my noble brother, take the middle course.

Do not be so soft as to be squeezed, and do not be so harsh as to be broken.

It may be that you are the culprit, so in that case the proverb would be:

Do not be soft as to squeeze (i.e. do not be feeble), and do not be harsh as to break [something].



The Sixteenth Man: The One Who Abandons His Responsibilities

This is the man who refuses to fulfill his responsibilities, and places them upon his wife.

Therefore, she is the one who controls the affairs of the household, she is the one who monitors the development of the children at school, and she makes her own decisions to go wherever she needs to go.

I am not saying that she goes to places just because she wants to; what I mean is that there is a difference between wants and needs. He does not take her to the hospital for example, nor does he take her to visit family members or to purchase household necessities. He leaves her to go and take care of the household responsibilities by whatever means and with anyone!

Meaning that he is a man that does not like to be bound by his household responsibilities. This is because he wants only to be left to his whims and desires and not be questioned concerning what he does. Through his actions he is basically saying:

“I have left you no restraints, so do what you have to do. Do not harass me by saying, ‘Give me this and give me that. Where were you, where did you go and why are you late? No!’

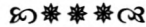
He leaves his wife to go out alone for her needs, or for other than her needs. So she ends up mixing with men in the markets, places of business, hospitals, schools, and riding in taxis. This could possibly cause her to fall into errors and into the traps of the devil, putting her specifically in a position to be exploited by wretched individuals

due to her fragile situation. Thus, making her an easy prey and a savory bite for the wicked, and Allāh's aid is sought.

This is a result of the husband who chases behind his whims and desires, and does not have any concern for his household.

At the same time, other (weak) women congratulate this woman for having a husband who gives her so-called "freedom" and does not "restrain" her, as they claim.

What they do not know is that this unfortunate woman is in a troubled situation with a phantom figure, who only takes the name of husband, who is causing her to suffer as a result of both of these bitter things.



The Seventeenth Man: The One Who Threatens His Wife with Divorce

This is one who threatens his wife with him getting married (again) or with divorce if she does not do such and such, humiliating her.

I say to you my dear brother:

Allāh has placed divorce in the hand of man due to him being entrusted with leadership and supervision, and the fact that he is superior in intellect and can control himself when angry and during times of emotion.

So do not use divorce as a weapon to humiliate your wife, the mother of your children, even if you just intend to do this to teach her a lesson. It is not befitting that you do so. The woman has nobility, honor, and she has a lofty place in Islām and in the society.

Know, that there is no joking when it comes to divorce. The Prophet (ﷺ) said,

“Three things when they are done in earnest are counted as earnest; and when done in jest are also counted as earnest: Marriage, divorce, and taking (a divorcee) back.”³⁶

³⁶ Collected by Abū Dāwūd (no. 2194), and al-Tirmidhī (no. 1184) from the ḥadīth of Abū Hurayrah (رضي الله عنه) and declared Ḥasan by Shaykh al-Albānī in *Ṣaḥīḥ Abī Dāwūd* (no. 1904).

Furthermore, there is no good in a woman that is not upright unless she is threatened that she will soon have a co-wife.

My dear brother, if you would like to get married, then there is no need to play on your wife's nerves or invent excuses that she is such and such, and that she has evil character and so forth.

This is only due to your weak personality and juvenile intellect. Allāh has made the affair easy by permitting for you two, three and four (wives). So why the trickery and holding on to imaginary notions and false accusations against your wife, knowing that she is free from what you accuse her of?

If that which you have mentioned of (her) faults is correct, it still is not befitting that you make apparent her flaws, just as it is not befitting for her to make known your evil character.

From the ways (some men) threaten (their wives with marriage) in recent times is through what is known as the *misyār* marriage,³⁷ which has become like a game. I mean the *misyār* marriage, which is placed in the hands of some men. They have used it as a tool to satisfy their desires without looking to the possible disastrous consequences that occur from it.

Many who get married in this way do it in secret. They may get married in just a month but divorce a number of times. I personally know some who have done this because it did not cost them anything (for the *misyār* marriage); and at the same time (this man) is unable to provide another house for a second wife (to reside in).

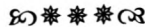
³⁷ *Zawāj Misyār* (*Misyār* Marriage): When a man marries a woman with an Islamic marriage contract, fulfilling the pre-requisites of marriage. However, the woman relinquishes some of her rights such as maintenance and the like.

So I say: Is this the correct resolution to resolve problems between you and your wife?

Fear Allāh—O you men—and safeguard your offspring. Likewise, I advise myself and you all to keep and preserve the virtuous wife. Rather, [it is better] that you have patience with the one who may have some bad characteristics. It is possible that you may dislike some of her characteristics and may be pleased with other qualities that she may possess.

As he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) mentioned,

“No believing man should hate a believing woman. If he dislikes one of her characteristics, he may be pleased with another.”³⁸



³⁸ Collected by Muslim (no. 1467) on the authority of Abū Hurayrah (رَضِيَ اللهُ عَنْهُ).

The Eighteenth Man: The One Who (Intentionally) Makes Things Difficult and Hard for His Wife

This is the man who makes things hard for his wife after he has married a second wife!

I do not know if this behavior is to force his wife, the mother of his children, to flee from him and relinquish her rights, because she is tired of him and his annoyance; or it is to cause her to hate him and hate how he treats her so that problems will increase between them, allowing him to achieve his goal, which is divorce.

This is so that he will have the excuse in front of the society around him that she was the one who ruined their marital life (marriage). So it was better at that point to let her go. He may not even divorce her, but he will continue to belittle her, and he knows this poor woman will endure anything that comes her way in order to remain close to her children.

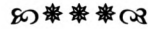
So my advice to every husband that has this characteristic is to fear Allāh (سُبْحَانَهُ وَتَعَالَى) and know that Allāh has made oppression impermissible for Himself and He has made it impermissible for us, as it has come in the well-known *ḥadīth qudsī*.

On the authority of Abū Dharr (رَضِيَ اللَّهُ عَنْهُ) who narrated that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) conveyed from Allāh that He said,

“O My servants, surely I have made oppression impermissible upon myself, and I have made it impermissible for you as well, so do not oppress one another...”³⁹

And how great is the statement of (the poet) who said:

“The oppression of one’s relatives is more severe in agony upon the soul than the impact of the sharp steel sword.”



³⁹ Collected in the *Ṣaḥīḥ* of Imam Muslim (no. 2557).

The Nineteenth Man: The One Who Allows Others to Steer His Personal Affairs

This is the one who allows others to steer and direct his life.

He does this by disclosing to some of his friends his personal household secrets, making them storage chests for his private matters. There does not arise a minor or major issue except he tells it to his friend or peer, hoping to find a solution or some guidance from them.

Sometimes, the matter may reach the point that even his own children must go to his friends—I am referring to the father—to intercede with him or have an opinion. Some men involve their sisters in their personal affairs and household problems, conveying to them every issue that happens between him and his family. By doing this he marginalizes his wife and places others in front of her like she is used goods.

So we say to this type of man:

Preserve your (manly) personality and the honor of your wife, the mother of your children, and the status of your children. Include them in finding solutions and in your thoughts, and open up your heart to them. However, at the same time be firm and strong in making decisions with wisdom, and do not disclose personal affairs of your household with anyone, no matter what their status with you may be.

And what is better than the one who said:

If a person's chest is contracted to such a degree that it is incapable of (safeguarding) his own secrets, then the chest of the one who it is entrusted is even more contracted.



The Twentieth Man: The Man Who Gives His Wife Free Rein

This is the one who gives his wife and daughters free rein.

They leave the house when they choose, how they choose and with whomsoever they choose, without a watcher or anyone who will observe them. If they—I am referring to his wife and daughters—exit the home, you find them displaying their adornments, and perfumed with fragrances. At times they stay out until past midnight, even until *Fajr*. Their excuse is that they were at their female cousin's house, at their girlfriend's house, at a bridal party or at a wedding.

The affair is even worse if they were at banquet halls or recreational gathering spots. Due to this carelessness and lack of concern, families have been corrupted because there is no one who even asks them: “Where are you going?” “What is this short or revealing clothing that you are wearing?” “Why are you coming in late?” “Where have you been?” “Who did you ride with?” This type of man or some men may say: “I trust my wife and my daughters, and they know right from wrong. What reason do I have to deem them dishonest?”

We say: You are mistaken in the path that you have chosen. We do not say that you should regard your family as disloyal, and refuge in Allāh is sought. However, we say that supervision, observation and safeguarding your family are obligatory and binding upon you. Praiseworthy jealousy is an affair that is innate, and Islām has come to emphasize and strengthen it.

It has come in the narration of Mughīrah, that he said that Sa'd Ibn 'Ubādah (رضي الله عنه) said:

“If I saw a man with my wife, I would strike him with the blade of the sword.” This reached the Messenger of Allāh and he said, “Are you all amazed at the jealousy of Sa’d? By Allāh, I am more jealous than him; and Allāh is even more jealous than me. Due to Allāh’s jealousy He has made *al-Fawāḥish* impermissible, whether done in public or in private.”⁴⁰

It is surely from *al-fawāḥish* [illicit deeds] that you leave your women to dress in short, transparent clothing, or with openings on the sides or in the front or exposing the back or the stomach, or the complete arm with the excuse that this is the new (or current) style.

So fear Allāh concerning the responsibility placed before you and safeguard it. For the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) has stated,

“Every one of you is a guardian and is responsible for his flock. The ruler who has authority over people is a guardian, and is responsible for them. A man is a guardian of his family, and is responsible for them. A woman is a guardian of her husband’s house and children, and is responsible for them. A slave (*‘Abd*) is a guardian of his master’s property, and is responsible for it. So all of you are guardians and are responsible for your flock.”⁴¹

Here I will say something that some may not like, but just as I said in the introduction that I will speak to some of the people in this treatise in a way that they can understand. My intention is to make them understand these matters in a way as if one was in a general sitting (having a normal conversation).

⁴⁰ Collected by al-Bukhārī (no. 7416) and Muslim (no. 1499).

⁴¹ Collected by al-Bukhārī (no. 2554) from the *ḥadīth* of ‘Abdullāh Ibn Mas‘ūd (رَضِيَ اللهُ عَنْهُ), and Muslim (no. 1829) from the *ḥadīth* of ‘Abdullāh ibn ‘Umar (رَضِيَ اللهُ عَنْهُمَا).

So I say:

If you went to a butcher and you found two pieces of meat, and the first one was hanging out in the open, exposed and surrounded by flies, but the second was wrapped and preserved. Which of the two would you purchase and choose for yourself?

The answer is left for the one who leaves his women as potential targets (to be seen by) the eyes of those who are righteous and those who are wicked.

I say in closing of this treatise:

No one is infallible other than the Prophets, and may Allāh send upon our Prophet Muḥammad and the other (Prophets) the most virtuous blessings and most perfect salutations. All of us have either one or two of these characteristics, or more or less. However, the calamity is upon the one who has all or most of them. So it is upon us all to advise one another based upon his statement:

“The religion is sincere advice...”⁴²

There is no doubt that no man amongst us can totally rectify himself by himself, or see all the crookedness or errors within himself. Therefore, it is a must that you are criticized by someone else, so that you may know what is for you and what is against you. The evidence of that is in the statement of the Prophet,

“The believer is the mirror of his brother, if he sees in it any deficiency he corrects it.”⁴³

⁴² Collected by Muslim (no. 55) from the ḥadīth of Tamīm al-Dārī.

⁴³ Collected by al-Bukhārī in *al-Adab al-Mufrad* (no. 238), *Mawqūfūn 'alā Abū Hurayrah* (i.e. the chain of narration stops at Abū Hurayrah), and declared authentic by Shaykh al-Albānī in *Ṣaḥīḥ al-Adab al-Mufrad* (no. 106). It is also

So whomsoever finds within himself any of these qualities, let him praise Allāh for allowing him to recognize that, and let him be resolute to rid himself from them.

It is also upon us all to implement the statement of ‘Umar Ibn al-Khaṭṭāb (رضي الله عنه) when he said,

“May Allāh have mercy upon the one who points out my faults to me.”⁴⁴

I say: It is upon you—O men—to cling to the advice of the Prophet and you will be safe and happy in this life and in the Hereafter. He said:

“I command you to take care of the women in a good manner, for they are created from a rib and the most crooked portion of the rib is its upper part. If you try to straighten it, you will break it; and if you leave it, it will remain crooked. So I command you to take care of the women in a good manner.”⁴⁵

And the peace and prayers be upon our Prophet Muḥammad, his family and all his companions.

Wa al-Salām ‘Alaykum Wa Raḥmah Allāh wa Barakātuhu

collected in Abū Dāwūd (no. 4918) with the wording, “The believer is the mirror of his brother, and the believer is the brother of his fellow-believer. He protects him against ruin and looks after him.” It was declared authentic by Shaykh al-Albānī in *al-Ṣaḥīḥah* (no. 926).

⁴⁴ Collected by al-Dārimī (no. 675), on the authority of ‘Umar Ibn al-Khaṭṭāb (رضي الله عنه).

⁴⁵ Collected by al-Bukhārī (no. 5186), and Muslim (no. 1468) from the *ḥadīth* of Abū Hurayrah (رضي الله عنه).

Glossary

A

Āyah: (pl. *āyāt*) “sign,” a verse of the *Qur’ān*.

Āhād: a narration which has not reached the level of *mutawātir*.

Ahādīth: see *hadīth*.

‘Alayhis-salām: “may Allāh (سُبْحَانَهُ وَتَعَالَى) protect and preserve him.” It is said after the name of a Prophet of Allāh or after the name of an Angel.

Anṣār: “helpers;” the Muslims of al-Madīnah who supported the Muslims who migrated from Makkah.

‘Arsh: Throne of Allāh (جَلَّ جَلَالُهُ).

‘Aṣr: the afternoon Prayer.

Awliyā’: see *Walī*.

B

Bid’ah: Heresy (any innovatory practice).

Burāq: An animal bigger than a donkey and smaller than a horse on which the Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) went for the *Mi’rāj*.

D

Dā’ī: one engaged in *da’wah*, caller.

Da’aef: “weak,” unauthentic narration.

Da’wah: invitation, call to Allāh (عَزَّوَجَلَّ).

Dīn: a completed way of life prescribed by Allāh (تِبَارَكَ وَتَعَالَى).

Dhikr: (pl. *adhkār*) remembrance of Allāh (جَلَّ وَعَلَا) with the heart, sayings of the tongue and actions of our limbs.

E

Īmān: faith, to affirm all that was revealed to the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

F

Fāhish: one who uses foul language.

Fard Kifāyah: collective obligation - if fulfilled by a part of the community then the rest are not obligated.

Fatwā: (pl. *fatāwā*) religious verdicts.

Faqīh: A scholar who can give religious verdicts.

Fiqh: Islāmic jurisprudence, understanding.

Fitnah: (pl. *fitan*) Trials, persecution, conflicts and strifes.

Fitrah: the natural disposition that one is born upon.

G

Ghulū: going to an extreme.

Ghusl: A ceremonial bath necessary for the one who is in a state of *Janābah*.

H

Hadīth: (pl. *ahādīh*) the saying, actions and approvals narrated from the Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ).

Halāl: lawful.

Hanīf: pure Islāmic Monotheism (worshipping Allāh alone and nothing else).

Harām: unlawful and forbidden.

Hasan: fine, good; a term used for an authentic *hadīth*, which does not reach the level of *Sahīh*.

Harj: killing.

Al-Harūriyyah: an especially un-orthodox religious sect that branched off from the *Khawārij*.

Hijrah: migration from the land of *Shirk* to the land of Islām.

Hukm: a judgment of legal decision (especially of Allāh).

I

'Ibādah: worship, worship of Allāh.

Ihsān: worshipping Allāh as though you see Him. However, since you cannot see Him, then know that He sees you.

Ijmā': consensus, a unified opinion of Scholars regarding a certain issue.

Ijtihād: exertion of effort; the process of arriving at a reasoned decision by a Scholar on an issue.

Imām: leaders; leaders in Prayer, knowledge in *fiqh*, leader of a state.

Isnād: the chain of narrators linking the collector of the saying to the person quoted.

Istikhārah: a Prayer consisting of two units (*rak'ah*) asking Allāh for guidance.

Istiwā: ascending; the ascending of Allāh above the Throne (in the manner that befits His Majesty).

J

Janābah: state of a person after having sexual intercourse or sexual discharge.

Janāzah: (pl. *janā'iz*): Funeral.

Jihād: striving, struggling, fighting to make the Word of Allāh supreme.

Jum'ah: Friday.

Jinn: invisible creation, created by Allāh from smokeless fire.

Junub: a person who is in the state of *janābah*.

K

Ka'bah: a square stone building in *al-Masjidul-Haram* (the great mosque in Makkah which Muslims go to for pilgrimage and which all Muslims direct their face in Prayer).

Al-Kabā'ir: the major sins.

Khārijī: (pl. *Khawārij*): those who declared that a Muslim becomes a disbeliever due to committing a major sin alone.

Khalīfah: (pl. *khulafā'*): the head of the Islāmic government to whom the oath of allegiance is given.

Khilāfah: an Islāmic state.

Khutbah: (person *khatīb*), religious talk (sermon).

Kufr: (person *kāfir*) act of disbelief in the Religion of Islām.

M

Madhhab: position or opinion of a Scholar; school of Islāmic Jurisprudence.

Makrūh: not approved of, undesirable from the point of view of Religion, although not pun'ishāble.

Manhaj: way; method; methodology.

Marfū': raised; a narration attributed to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

Masjid: mosque.

Mawbiqāt: great destructive sins.

Mudallis: one who practises *tadlīs*.

Muhājir: (pl. *muhājirūn*, *muhājirīn*) one who migrated from the land of the disbelievers to the land of the Muslims for the sake of Allāh.

Muhaddith: scholar of the science of *hadīth*.

Muftī: one who gives *fatāwā*.

Mujāhid: (pl. *mujāhidūn*): a Muslim warrior in *Jihād*.

Mujtahid: one who is qu'Alīfied to pass judgment using *ijtihād*.

Munkar: "rejected;" a narration which is un-authentic itself and contradicts and authentic narrations.

Muqallid: one who practices *taqlīd*.

Mushrik: (pl. *mushrikūn*) polytheists, pagans and disbelievers in the oneness of Allāh (عَزَّوَجَلَّ) and His Messenger (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ).

Mustahabb: recommended; an action if left it is not pun'ishāble and if done it is rewardable.

Muttaqūn: those who are pious.

Mutawātir: a *hadīth* which is narrated by a very large number of narrators, such that it cannot be supported that they all agreed upon a lie.

Muwahhid: (pl. *muwahhidūn*) one who unifies all of his worship and directs it to Allāh alone.

Mawdū': fabricated; spurious; invented (narration).

Mawqūf: stopped; a narration from a Companion (not going back to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)).

Mawsūl: "connected;" a continuous *isnād* (can be narrated back to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)).

N

Nāfilah: (pl. *nawāfil*) Optional practice of worship.

Niyyah: intention from the heart.

Nusuk: a sacrifice.

Q

Qadar: Divine pre-ordainment; that which Allāh has ordained for his creation.

Qiblah: the direction the Muslims face during Prayer.

Qiyās: analogical deduction of Islāmic laws. New laws are deduced from old laws based upon similarity between their causes.

Qunūt: “devotion;” a special supplication while standing in the Prayer.

Quraysh: one of the greatest tribes in Arabia in the pre-Islāmic period of Ignorance. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) belonged to this tribe.

R

Rāfidī: the correct title for the extreme *Shī'ah*. Those who bear m'Alīce and grudges against the noble Companions (رَضِيَ اللهُ عَنْهُمْ) to the extent that they declare them to be apostates. They also hold that the *Qur'ān* which the Muslims have is neither complete nor preserved from corruption.

Ramadān: the ninth month of Islāmic calendar, in which Muslims observe fasting.

S

Sahābah: Muslims who met the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) believing in him and died believing in him.

Sahīh: authentic, the highest rank of classification of authentic *ahādīth*.

Salaf/Salafus-Sālihīn: pious predecessors; the Muslims of the first three generations: the Companions, the successors and their successors.

Salafī: one who ascribes oneself to the *salaf* and follows their way.

Sīrah: the life story of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

Sharī'ah: the divine code of law of Islām.

Shawwāl: the month after *Ramadān*.

Shaytān: S'Āṭān

Shi'ah: (see *Rāfidī*) a collective name for various sects claiming love for *Ahlul-Bayt*.

Shirk: associating partners with Allāh directly or indirectly; compromising any aspects of *Tawhīd*.

Sūrah: a chapter of the *Qur'ān*

Sunnah : "example, practice;" the way of life of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), consisting of his words, actions and silent approvals. The *Sunnah* is contained in various *ahādīth*.

T

Tābiī: (pl. *tābi'īn*) the generation that came after the Companions of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

Tafsīr: explanation of the *Qur'ān*.

Tāghūt: anything worshiped other than the real God (Allāh) (i.e. false deities).

Tahajjud: voluntary, recommended Prayer between the compulsory prayers of '*Ishā'* and *Fajr*.

Takhrīj: to reference a *hadīth* to its sources and analyze its *isnāds*.

Taqlīd: blind following; to follow someone's opinion (*madhhab*) without evidence.

Taqwā: acting in obedience to Allāh, hoping for His mercy upon light from Him and *taqwā* is leaving acts of disobedience, out of fear of Him, upon light from Him.

Tarjamah: notes about a reporter of *hadīth*.

Tawwāf: the circumambulation of the *Ka'bah*.

Tawhīd: Islāmic Monotheism. The Oneness of Allāh. Believing and acting upon His Lordship, His rights of Worship and Names and Attributes.

U

Uhud: A well known mountain in al-Madīnah. One of the greatest battles in Islāmic history came at its foot. This is called *Ghazwah Uhud*.

'Ulamā': (singular: '*ālim*) scholars.

Umm: mother of, used as an identification.

Ummah [nation]: "nation", the Muslims as a whole.

'Umrah: a visit to Makkah during which one performs the *tawwāf* around the *Ka'bah* and the *Saī* between *as-Safā* and *al-Marwah*. It is called the lesser *Hajj*.

Usūl: the fundamentals.

W

- Wahyī:** the revelation or inspiration of Allāh to His Prophets.
Wahdatul-Wujūd: the belief that everything in existence is infact Allāh. This deviant belief is held by many *Sūfis*.
Wakīl: disposer of affairs.
Witr: “odd;” the last Prayer at the night, which consists of odd number of *raka’āt* (units).
Walīmah: the wedding feast.
Wasīlah: the means of approach or achieving His closeness to Allāh by getting His favours.
Wudū’: an ablution (ritual washing) that is performed before Prayer and other kinds of worship.

Y

- Yaqīn:** perfect absolute faith.
Yathrib: one of the names of al-Madīnah.

Z

- Zakāt:** charity that is obligatory on everyone who has wealth over and above a certain limit over which a year has passed (2.5% of saved wealth).
Zakātul-Fitr: an obligatory charity by the Muslims to be given to the poor before the Prayer of *’Īdul-Fitr*.
Zamzam: the sacred water inside the *haram* (the grand mosque) at Makkah.
Zanādiqah: atheists, heretics.

Our Call to the Ummah

[1]: We believe in Allāh and His Names and Attributes, as they were mentioned in the Book of Allāh and in the *Sunnah* of the Messenger of Allāh (عَزَّوَجَلَّ), without *tahrīf* (distortion), nor *ta'wīl* (figurative interpretation), nor *tamthīl* (making a likeness), nor *tashbīh* (resemblance), nor *ta'ṭīl* (denial).

[2]: We love the Companions (رَضِيَ اللَّهُ عَنْهُمْ) of the Messenger of Allaah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), and we hate those who speak against them. We believe that to speak ill of them is to speak ill of the Religion, because they are the ones who conveyed it to us. And we love the Family of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) with love that is permitted by the *Sharī'ah*.

[3]: We love the People of *Hadīth* and all of the *Salaf* of the *Ummah* from *Ahl al-Sunnah*. Imām al-Shāṭibī (d.790H) - رَحِمَهُ اللَّهُ - said, “The *Salaf al-Ṣāliḥ*, the Companions, the *tābi'īn* and their successors knew the *Qur'ān*, its sciences and its meanings the best.”

[4]: We despise *'ilm al-kalām* (knowledge of theological rhetoric), and we view it to be from amongst the greatest reasons for the division in the *Ummah*.

[5]: We do not accept anything from the books of *fiqh* (jurisprudence), nor from the books of *tafsīr* (explanation of the *Qur'ān*), nor from the ancient stories, nor from the *Sīrah* (biography) of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), except that which has been confirmed from Allāh or from His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). We do not mean that we have rejected them, nor

do we claim that we are not in need of them. Rather, we benefit from the discoveries of our Scholars and the jurists and other than them. However, we do not accept a ruling, except with an authentic proof.

[6]: We do not write in our books, nor do we cover in our lessons, nor do we give sermons with anything except the *Qur'ān*, or the authentic and authoritative *ḥadīth*. And we detest what emanates from many books and admonishers in terms of false stories and weak and fabricated *aḥādīth*.

[7]: We do not perform *takfīr* upon any Muslim due to any sin, except *Shirk* with Allāh, or the abandonment of Prayer, or apostasy. We seek refuge in Allāh from that.

[8]: We believe that the *Qur'ān* is the Speech of Allāh, it is not created.

[9]: We hold that our 'obligation is to co-operate with the group that traverses the methodology of the Book and the *Sunnah*, and what the *Salaf* of the *Ummah* were upon; in terms of calling to Allāh (سُبْحَانَكَ وَتَعَالَى), and being sincere in worship of Him, and warning from *Shirk*, innovations, and disobedience, and to advise all of the groups that oppose this.' 'So co-operating upon righteousness and piety (*taqwā*) and mutual advising necessitates warning against evil and not co-operating with the wicked.'

[10]: We do not deem it correct to revolt against the Muslim rulers as long as they are Muslims, nor do we feel that

revolutions bring about reconciliation. Rather, they corrupt the community.

[11]: We hold that this multiplicity of present day parties is a reason for the division of the Muslims and their weakness. So therefore we set about ‘freeing the minds from the fetters of blind-following and the darkness of sectarianism and party spirit.’

[12]: We restrict our understanding of the Book of Allāh and of the *Sunnah* of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to the understanding of the *Salaf* of the *Ummah* from the Scholars of *ḥadīth*, not the blind-followers of their individuals. Rather, we take the truth from wherever it comes. And we know that there are those who claim *Salafīyah*, yet *Salafīyah* is free from them, since they bring to the society what Allāh has prohibited. We believe in ‘cultivating the young generation upon this Islām, purified from all that we have mentioned, giving to them a correct Islamic education from the start – without any influence from the disbelieving western education.’

[13]: We believe that politics is a part of the Religion, and those who try to separate the Religion from politics are only attempting to destroy the Religion and to spread chaos.

[14]: We believe there will be no honor or victory for the Muslims until they return to the Book of Allāh and to the *Sunnah* of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

[15]: We oppose those who divide the Religion into trivialities and important issues. And we know that this is a destructive *Da'wah*.

[16]: We oppose those who put down the knowledge of the *Sunnah*, and say that this is not the time for it. Likewise, we oppose those who put down acting upon the *Sunnah* of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

[17]: Our *Da'wah* and our *'Aqīdah* is more beloved to us than our own selves, our wealth and our offspring. So we are not prepared to part with it for gold, nor silver. We say this so that no one may have hope in buying out our *Da'wah*, nor should he think that it is possible for him to purchase it from us for *dīnār* or *dirham*.

[18]: We love the present day Scholars of the *Sunnah* and hope to benefit from them and regret the passing away of many of them. Imām Mālik said (d.179H) - رَحِمَهُ اللهُ, "The knowledge of *ḥadīth* is your flesh and blood and you will be asked concerning it on the Day of Judgment, so look who you are taking it from."

[19]: We do not accept a *fatwā* except from the Book of Allāh and the *Sunnah* of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

These are glimpses into our *'Aqīdah* and our *Da'wah*. So if one has any objection to this, then we are prepared to accept advice if it is truthful, and to refute it if it is erroneous, and to avoid it if it is stubborn rejection. And Allāh knows best.

