



مَوْعِظَةُ النِّسَاءِ

A Piece of Advice & Admonition

*for the*

**WOMEN**

Shaykh 'Abd al-Razzāq Ibn 'Abd al-Muḥsin al-'Abbād



**A PIECE OF ADVICE AND  
ADMONITION FOR  
  
THE WOMEN**

Shaykh ‘Abd al-Razzāq Ibn ‘Abd al-Muḥsin al-‘Abbād

Translated by  
Jamīl Finch



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## TRANSLITERATION CHART

Isolated	Roman	Name
آ	' / ā / * / **	'alif
ب	b	bā'
ت	t	tā'
ث	th	thā'
ج	j	jīm
ح	ḥ	ḥā'
خ	kh	khā'
د	d	dāl
ذ	dh	dhāl
ر	r	rā'
ز	z	zāy
س	s	sīn
ش	sh	shīn
ص	ṣ	ṣād
ض	ḍ	ḍād
ط	ṭ	ṭā'
ظ	ẓ	ẓā'
ع	'	'ayn
غ	gh	ghayn
ف	f	fā'
ق	q	qāf
ك	k	kāf
ل	l	lām
م	m	mīm
ن	n	nūn
هـ / ة	h / t / ***	tā' / hā' / ta marbūṭah
و	w / ū	wāw
ي	y / ī	yā'
ى	ā	alif maqṣūrah

# بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Foreword

All praise is due to Allāh, who gifted us with the Qur’ān, guided us to *Īmān*, opened our chests to Islām, and made us from the nation of Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), the best of mankind.

I bear witness that there is no deity worthy of worship in truth except Allah alone, having no partners. He is the owner of the Universe. I testify that Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) is his slave, messenger, chosen one and the best of mankind (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

What follows is a treatise that includes some advice and words of direction that are specific to the Muslim woman. The origin of much of this advice and many of these directives are from sermons that I delivered at different times. Some virtuous people suggested to me that they be published collectively, with the hope that Allāh brings about benefit from them.

It was certainly from the guidance of the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) to specify the women for admonishments and reminders, just as it is found in al-Bukhārī on the authority of Ibn ‘Abbās (رَضِيَ اللَّهُ عَنْهُ). He said:

“The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) exited, prayed and then delivered a sermon. Then, he



approached the women, admonished them, gave them a reminder, and commanded them with charity.”

Al-Hāfith Ibn Ḥajr (رحمة الله) said:

“From the benefits contained in this Ḥadīth is the recommendation of admonishing the women, teaching them the rulings of Islam, and reminding them about what is obligatory on them.”

I have entitled these admonitions and advice: “A Piece of Advice and Admonition for the Women.” I hope that Allāh, alone, gives success to Muslim women and their daughters in all that is good, righteous, honorable, and dignified.

Likewise, I hope that He distances them from the misguidance of trials, those that are apparent and those that are hidden. Indeed, He is the All-Hearing, able to answer our supplications.

My success is only due to Allāh; I have placed my reliance upon him, and to Him I repent. There is no might, nor strength, except by Allāh, the Most Lofty, the Greatest. May Allāh exalt the mention and grant safety to our Prophet Muḥammad, his family, and his companions.

## Tremendous Foundations

O successful woman, may Allāh fragrance your life with knowledge and Īmān, your time with obedience and awareness of Him, and may He beautify your body with covering and modesty.

This is advice that I gift to you, hoping that Allāh will benefit you by way of it, especially due to the position you are currently in: you are an example of good, righteousness, and obedience to Allāh (عَزَّوَجَلَّ).

It is incumbent that you recognize, O virtuous one, the blessing that Allāh has bestowed upon you to practice this religion is tremendous, and that His favor upon you by granting you guidance is great. It is the religion that He is pleased with and completed for his servants. He (عَزَّوَجَلَّ) does not accept any religion other than it.

Allāh (عَزَّوَجَلَّ) said:

﴿إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ﴾

“Indeed, the religion in the sight of Allāh is Islām.”

[Sūrah Āli Imrān (3): 19]

And Allāh (عَزَّوَجَلَّ) said:



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

﴿ ٨٥ ﴾ الْخَاسِرِينَ ﴿

“And whoever desires other than Islām as a religion – never will it be accepted from him, and he, in the Hereafter, will be among the losers.”  
[Sūrah Āli ‘Imrān (3): 85]

And Allāh (عَزَّوَجَلَّ) said:

﴿ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ

﴿ الْإِسْلَامَ دِينًا ﴿

“This day I have perfected for you your religion and completed My favor upon you and have approved for you Islām as your religion.” [Sūrah al-Mā'idah (5): 3]

Yes, it is certainly the religion that Allāh rectified beliefs and character with. He rectified by way of it this life and the Hereafter. He beautified with it the outward appearance of a person as well his inner self.

He rids whoever abides by it and holds firmly to it of the claws of falsehood, despicable pits, and slips of deviance and misguidance. Indeed, it is a tremendous and blessed religion

which reaps blessed goodness, and it reaps beneficial fruits in this world and the Hereafter for the one who clings to it.

It is a must at this occasion, O virtuous sister, for a reminder and calling to mind a number of tremendous principles that will help the one who ponders them cling firmly to the guidance of the religion and to its tremendous objectives. These principles will aid in meeting this guidance and these directives with acceptance, an open chest, and pleasure.

These principles will strike light on the path of the Muslim woman and straighten it for her, by the permission of Allāh, if she is given the success of knowing and taking them. Perhaps I will bring attention to the most important principles, and the most tremendous, hoping that Allāh (عَزَّوَجَلَّ) benefits you by way of them.

The First:

It is incumbent upon you to certainly know that the rulings of Allāh (عَزَّوَجَلَّ), the Lord of everything that is created, the Creator of everything, are the best, the most sound, the most complete, and the most beautiful.

Allāh (عَزَّوَجَلَّ), said:

﴿ أَفْحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ ﴾



“But who is better than Allāh in judgment for a people who are certain [in faith].” [Sūrah al-Mā'idah (5): 50]

Allāh (عَزَّوَجَلَّ) said:

﴿ أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ ﴾

“Is not Allāh the most just of judges?” [Sūrah at-Tīn (95): 8]

Allāh (عَزَّوَجَلَّ) said:

﴿ وَهُوَ خَيْرُ الْحَاكِمِينَ ﴾

“And He is the best of judges.”  
[Sūrah al-A'raf (7): 87]

When a Muslim woman firmly believes this, she does not hesitate accepting any ruling that reaches her which Allāh (عَزَّوَجَلَّ) has ruled and commanded with.

The Second:

It is incumbent for you to recognize that your happiness and honor is completely connected to this religion, to the obedience of the Lord of everything created, and to adhering firmly to the rulings of this religion and its legislation. It is incumbent for you to recognize that your share and portion of happiness is according to your share and portion of obedience [to Allāh] and

adherence [to the religion].

Allāh (عَزَّوَجَلَّ) certainly said:

﴿إِنْ يَتَّبِعُوا كِبَائِرَ مَا نُهَوْنَ عَنْهُ نُكْفِرْ عَنْكُمْ سَيِّئَاتِكُمْ  
وَنُدْخِلْكُمْ مَدْخَلًا كَرِيمًا﴾ (٣١)

“If you avoid the major sins which you are forbidden, We will remove from you your lesser sins and admit you to a noble entrance [into Paradise].” [Sūrah an-Nisā (4): 31]

And Allāh (عَزَّوَجَلَّ) said:

﴿قَدْ أَفْلَحَ مَنْ زَكَّاهَا ﴿٩﴾ وَقَدْ خَابَ مَنْ دَسَّاهَا ﴿١٠﴾﴾

“He has succeeded who purifies it, and he has failed who instills it [with corruption].” [Sūrah ash-Shams (91): 9-10]

And there are many verses that illustrate this meaning.

The Third:

It is incumbent upon you, may Allāh give you success, to be alert to the fact that Muslim women have many enemies in this life. They strive to rip away her honor, and to work her away from

the path of her honor, her success and her happiness.

They strive to bring her down into the mud of vice and corruption. They utilize everything they are able to in order to achieve that goal, and at the head of these enemies comes Shayṭān, the enemy of Allāh, the enemy of the religion, and the enemy of His believing servants.

Allāh (عَزَّوَجَلَّ) said:

﴿ إِنَّ الشَّيْطَانَ لَكُمُ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُوا حِزْبَهُ لِيَكُونُوا مِنْ

أَصْحَابِ السَّعِيرِ ﴿٦﴾

“Indeed, Satan is an enemy to you; so take him as an enemy. He only invites his party to be among the companions of the Blaze.” [Sūrah al-Fāṭir (35): 6]

It is obligatory to be on guard, completely on guard, against these enemies whose utmost and greatest wish is for the Muslim woman to step away from her manners and the etiquettes of her religion, and from the reasons for her honor and success in this life and the next.

The Fourth:

It is incumbent upon you, O sister who has been made successful, to certainly believe that success, righteousness, uprightness,

actualizing goodness, and honor is in the hand of Allāh (عَزَّوَجَلَّ), so in His hand are the reigns of power and the reigns of governing the heavens and the earth.

Whomever Allāh gives honor to, then that person is honorable, and whomever Allah humiliates, he then is disgraced. Indeed, Allāh (عَزَّوَجَلَّ) said:

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

“And he whom Allāh humiliates – for him there is no bestower of honor. Indeed, Allāh does what He wills.” [Sūrah al-Hajj (24): 18]

Due to this, it is incumbent upon you at this occasion to strengthen your connection with Allāh and to seek protection with Him – always and forever, asking Him for guidance, success, steadfastness upon the religion, to keep you safe from tribulations, to rectify your religion, to save you from evil, and to distance you from situations of doubt and corruption.

Whoever turns to Allāh with truthfulness and calls on Him and hopes in Him, Allāh (عَزَّوَجَلَّ) will actualize his goals for him and make easy for him what he is striving for. And from the great supplications is this one:

“O Allāh, rectify my religion for me, which is the protection of all my affairs. Rectify my worldly affairs for me in which is my provision. Rectify for me my Hereafter, which is my abode. Make my life a means of increasing in all that is good, and make my death tranquil for me and a relief from all that is evil.”<sup>1</sup>

The Fifth:

That your greatest concern, O successful women, in this life is to prosper by attaining nobleness with Allāh, to be successful with happiness because Allāh is pleased with you, and to be happy with what Allāh has prepared for His honored servants, those whom Allāh (عَزَّوَجَلَّ) said about them:

﴿أُولَئِكَ فِي جَنَّاتٍ مُّكْرَمُونَ ﴿٣٥﴾﴾

“They will be in gardens, honored.”

[Sūrah al-Ma’ārij (70):35]

So, that is true honor; indeed, Allāh (عَزَّوَجَلَّ) said:

﴿إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَنْفُسُكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾﴾

<sup>1</sup> Collected by Muslim (no. 7078).

“Indeed, the most noble of you in the sight of Allāh is the most righteous.” [Sūrah al-Ḥujarāt (49):13]

It has been reported in al-Bukhārī on the authority of Abū Hurayrah (رضي الله عنه): It was said to the Prophet (صلى الله عليه وسلم):

“Who is the most noble of people? He (صلى الله عليه وسلم) said: The most noble of them is the most pious.”<sup>1</sup>

Therefore, whoever is striving for nobleness by other than this path, then he is treading in mirage and speeding into failure, loss and destruction.

The Sixth:

It is a must that you know, O successful woman that the legislated rulings pertaining to women are just like the legislated rulings concerning everything else in the religion: they are perfect to the upmost perfection and precise with the upmost precision. There are no deficiencies nor flaws in them, nor is there any oppression or oversights.

How could this not be true! They are the rulings of the best of judges and revelation from the Lord of the Universe, the All Wise in His sovereignty, the One Who is All Insightful about His servants, the All-Knowing about the [causes] for their happiness, their success, and their uprightness in the worldly life and the Hereafter.

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<sup>1</sup> Collected by al-Bukhārī (no. 3374).

For this reason, indeed, from the greatest manifestations of enmity and severe forms of sin and contempt is for it to be said that anything from the rulings of Allāh concerning women, or other than her, contain oppression, injustice, unfairness, or oversights.

Whoever says that, or some of it, has not spoken befittingly of Allāh, nor has he revered Him with proper reverence. Allāh (عَزَّوَجَلَّ) says:

﴿ مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ﴿١٣﴾ ﴾

“What is [the matter] with you that you do not attribute to Allāh [due] grandeur.” [Sūrah an-Nūh (71):13]

This verse means you do not interact with Allāh the way you interact with those you revere. The meaning of reverence is grandeur, and from reverence of Allāh is that His rulings are adhered to, that His commands are obeyed, and that His rulings contain safety, perfection and excellence.

Whoever believes about them the opposite of that, then he is the farthest from reverence [of Allāh], and there is no one more deserving than him of disgrace and shame in this life and the next.

So, let us fear Allāh and revere Allāh’s rulings (عَزَّوَجَلَّ):

﴿ ذَٰلِكَ وَمَنْ يُعْظِمِ شَعْبِيرَ اللَّهِ فَإِنَّهَا مِن تَقْوَى الْقُلُوبِ ﴿٢٢﴾ ﴾

“And whoever honors the symbols [i.e., rites] of Allāh – indeed, it is from the piety of hearts.”  
[Sūrah al-Ḥajj (22):32]

These are some important fundamentals, tremendous guidelines, and firm foundations that we need to try to remember at all times, so that our hearts soften and are souls are pleased, and so that we accept all the rulings of Allāh with an open chest, a tranquil soul and with devotion to His rulings (عَزَّوَجَلَّ), which are the reason for happiness and the path of success in this life and the Hereafter.

After this, O successful Muslim woman, when the religion of Islām came with these rulings specific to the woman, such as the ḥijāb, modesty, remaining in the home, warning from intermingling [with men], and other than that from what will be presented, it came as a protection for the woman, to guard her, and to protect her nobleness and status; it likewise came to protect her from evil and corruption, so that she may adorn herself by way of these guidelines with purity and chastity.

A woman in the scales of Islām is a precious pearl and a valuable gem to be protected from everything harmful and defended from every form of despicableness. How great are the rulings of our religion; how lofty a status do they occupy, how great are their blessings, and how many are their fruits for the one whom Allāh gives success to adhere to them.

As for the person who leaves off the guidelines of the religion and its wise directions, thinking that they hinder benefits, or they bring about corruption and harm, or that they are a crime against



women, and other than that from which is said, then all of this is a tremendous crime and speaking about Allāh, His speech, His revelation, and His rulings without knowledge. And from the most tremendous prohibitions and greatest of sins is speaking about Allāh without knowledge.

Allāh (عَزَّوَجَلَّ) says:

﴿وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا نَعْلَمُونَ﴾

“And that you say about Allāh that which you do not know.” [Sūrah al-‘A‘rāf (7): 33]

O successful sister, when you read a verse from the book of Allāh or a Ḥadīth from the Messenger of Allāh which entails a directive specific to the woman, strive to listen to the verse with deep thought, tranquility, acceptance, and an open chest, because the speech that you are listening to is the speech of He Who created you, brought you into existence, and provided you with hearing, sight, senses, strength, and blessings.

The difference between His speech and the speech of His creation is like the difference between Him and His creation (عَزَّوَجَلَّ). So beware; beware of harboring in your chest dreariness, or dislike, or dejectedness concerning the directives of the Lord of the Universe.

This is the approach to be taken with authentic, established Ḥadīth from the Messenger of Allāh (عَزَّوَجَلَّ). Allāh (عَزَّوَجَلَّ) said:

﴿ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴾ ﴿٦٥﴾

“But no, by your Lord, they will not [truly] believe until they make you, [O Muḥammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission.” [Sūrah an-Nisā (4): 65]

Acting by his Ḥadīth is acting by the Qur’ān, because Allāh (عَزَّوَجَلَّ) said in the Qur’an:

﴿ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴾ ﴿٧﴾

“And whatever the Messenger has given you – take; and what he has forbidden you – refrain from.” [Sūrah al-Ḥashr (59):7]

Al-Bukhārī narrated on the authority of ‘Abdullāh b. Mas’ūd (رَضِيَ اللَّهُ عَنْهُ) who said,

“Allāh curses those ladies who practice tattooing and those who get themselves tattooed, those

ladies who remove the hair from their eyebrows and faces, and those ladies who make artificial spaces between their teeth in order to look more beautiful, whereby they change Allāh's creation.”

His saying reached a lady from Banī Asad named Umm Y'aqūb, who came [to 'Abdullāh b. Mas'ūd (رَضِيَ اللَّهُ عَنْهُ)] and said: “It reached me that you have cursed certain ladies?” He replied: “Why should I not curse these whom the Messenger of Allāh has cursed, and those who are cursed in the Book of Allāh?!”

Umm Y'aqūb said: “I have certainly read the whole Qur'ān, but I did not find in it what you say.” He said: “Verily, if you have read it, you have found it. Didn't you read,

‘And whatever the Messenger has given you – take; and what he has forbidden you – refrain from.?’

She replied: “Yes, I did.” He said, “Verily, the Messenger of Allāh such things.”<sup>1</sup>

And Allāh said to the mothers of the believers:

﴿وَأَذْكُرَنَّ مَا يَمْثَلِي فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ﴾

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<sup>1</sup> Collected by al-Bukhārī (no. 4886).

وَالْحِكْمَةُ إِنَّ اللَّهَ كَانَ لَطِيفًا خَيْرًا ﴿٣٤﴾

“And remember what is recited in your houses of the verses of Allāh and wisdom. Indeed, Allāh is ever Subtle and Acquainted [with all things].”  
[Sūrah al-Aḥzāb (33): 34]

Wisdom in this verse is the transmitted Sunnah of the noble Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

O precious, virtuous sister, your happiness is connected to this religion and clinging to its wise directives, its noble etiquette, and its sound guidance, which are the honor of a woman and her success. If you are searching for true beauty and complete adornment, know that Allāh (عَزَّوَجَلَّ) says:

﴿وَلِيَأْسَ الْتَقْوَىٰ ذَٰلِكَ خَيْرٌ ذَٰلِكَ مِنْ آيَاتِ اللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ ﴿٣٦﴾﴾

“But the clothing of righteousness – that is best.”  
[Sūrah al-‘Arāf (7): 26]

And He (عَزَّوَجَلَّ) says:

﴿وَلَا يَكُنْ اللَّهُ حَبِيبَ إِلَيْكُمْ إِلَّا إِيْمَنَ وَرَزَيْنَهُ فِي قُلُوبِكُمْ﴾

“But Allāh has endeared to you the faith and has made it pleasing in your hearts.” [Sūrah al-Hujārāt (49): 7]

And it states in an [authentically] transmitted supplication: “O Allāh beautify us with the adornment of Īmān.”<sup>1</sup>

Faith, fearing Allāh, and adhering to the legislation, rulings and directives of Allāh (ﷻ) is true adornment and true beauty – and this is true happiness. It is the success of people in their worldly life and their hereafter.

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<sup>1</sup> Collected by al-Nasāī in his Sunan (no. 1350), the Ḥadīth of ‘Ammār b. Yāsir (ﷺ).

## Qur'ānic Guidance for the Muslim Woman

The noble Qur'ān, the Book of Allāh (عَزَّوَجَلَّ), revealed to mankind for guidance and as a mercy, it is the Book of true happiness and success in this life and the Hereafter. It is a book that contains guidance for mankind, cure for disease, and happiness of this life and the Hereafter.

Whoever seeks happiness by way of other than it, will be wretched, and whoever seeks honor from other than its guidance, will be disgraced, and whoever seeks nobility by other than its path will be humiliated.

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا ﴿٣٦﴾﴾

“It is not for a believing man or a believing woman, when Allāh and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair. And whoever disobeys Allāh and His Messenger has certainly strayed into clear error.”  
[Sūrah al-Aḥzāb (33): 36]

Allāh (عَزَّوَجَلَّ) made it light for His servants and a source of insight for them. It guides them to happiness in this life and the Hereafter, and likewise to Allāh's straight path and to His true religion.

﴿قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ ﴿١٥﴾  
يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ  
وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ  
وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٦﴾﴾

“There has come to you from Allāh a light and a clear Book [i.e., the Qur’ān] by which Allāh guides those who pursue His pleasure to the ways of peace and brings them out from darkness into the light, by His permission, and guides them to a straight path.” [Surah al-Mā’idah (5): 15-16]

This is an opportunity to look at some of the guidance found in the Qur’ān specific to the Muslim woman, advice that if a woman observes and adheres to, she will be happy in this life and the Hereafter, and her honor and her success will be actualized. And if she leaves it and sheds herself of it, she will be destroyed and destructive.

It (i.e. this guidance) is tremendous, and it is not subject to argumentation, debate, refutation, nor rejection; we seek refuge with Allāh. Whoever is presented with the verses of the Qur’ān and the guidance of the speech of the Most Merciful, and then they refrain from accepting them, or they have doubt in responding to them, then this is not the way of the believers.

It is upon the believing woman to know, that while she is reading the guidance of the Qur’ān, and while she is pondering the

speech of the Most Merciful, that her happiness is not found except in clinging to the guidance of Allāh and traversing His straight path.

One of the greatest and loftiest pieces of guidance in the Qur’ān is the command for the women to give importance to worshipping Allāh, and that should be her greatest intent and her most lofty goal.

﴿ وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ  
الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ  
لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴾ (٣٣)

“And establish prayer and give Zakāh and obey Allāh and His Messenger. Allāh intends only to remove from you the impurity [of sin], O people of the [Prophet’s] household, and to purify you with [extensive] purification.” [Sūrah al-Aḥzāb (33): 33]

From the guidance of the Qur’ān for the woman is that she has been commanded to wear the ḥijāb and to adhere to it, and to be consistent in covering and shyness. Allāh (عَزَّوَجَلَّ) said:



﴿يَأْتِيهَا النَّبِيُّ قُلًّا لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِيكَ عَنْهُنَّ  
مِنْ جَانِبَيْهِنَّ ذَٰلِكَ أَدْنَىٰ أَنْ يُعْرَفَ فَلَا يُؤْذِنُكَ وَلَا كَانَ اللَّهُ غَفُورًا

رَّحِيمًا ﴿٥١﴾

O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments. That is more suitable that they will be known and not be abused. And ever is Allāh Forgiving and Merciful. [Sūrah al-Aḥzāb (33): 59]

From the guidance of the Qurʾān for the woman is that she has been commanded to beware of displaying herself and lewd dressing (safoor), the action of the former times of ignorance. Allāh (عَزَّوَجَلَّ) said:

﴿وَلَا تَبْرَحْنَ تَبْرِجَ الْجَاهِلِيَّةِ الْأُولَىٰ﴾

“And do not display yourselves as [was] the display of the former times of ignorance.” [Sūrah al-Aḥzāb (33): 33]

From the guidance of the Qurʾān for the woman is that she has been commanded to not sit with men in a single sitting place, and to not gather with them in single assemblies - meeting, speaking and conversing. Allāh (عَزَّوَجَلَّ) said:

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

And when you ask [his wives] for something, ask them from behind a partition. That is purer for your hearts and their hearts.

[Sūrah al-Aḥzāb (33): 53]

From the guidance of the Qur'ān for the woman is that when she is forced to speak to a man, and the situation calls for it, that she should not soften her voice so that the softening of her voice is not a reason for the stirring of desires in men who have a sickness in their hearts.

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

Then do not be soft in speech [to men], lest he in whose heart is disease should covet, but speak with appropriate speech. [Sūrah al-Aḥzāb (33): 32]

From the guidance of the Qur'ān for the woman it that she abides in her home, and that she does not exit except for a need that calls her to do so. Allāh (عَزَّوَجَلَّ) said:

﴿ وَقَرْنَ فِي بُيُوتِكُنَّ ﴾

“And abide in your houses.” [Sūrah al-Aḥzāb  
(33): 33]

The more that a woman stays in the home and lessens her trips outside, except for a need, the closer that is to her Lord and attaining His mercy.

Ibn Ḥibbān collected in his authentic collection of Ḥadīth the Ḥadīth of ‘Abdullāh b. Mas’ūd (رَضِيَ اللَّهُ عَنْهُ); the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

“All of the woman is to be covered (awrah). If she exits the [the house], the devil beautifies her. The closest she is to her Lord is when she is in her home.”

From the guidance of the Qur’ān for the woman is for her to beware, when she is forced to leave the house, of men looking at her, and attracting them by any way or method to look at her beauty.

﴿ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴾

“And let them not stamp their feet to make known what they conceal of their adornment.” [Sūrah an-Nūr (24): 31]

From the guidance of the Qur’ān for the woman is that she lowers her gaze, that she protects her private area, and that she protects her reputation and guards her honor and nobleness.

﴿ وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ ﴾

“And tell the believing women to lower their gaze and guard their private parts.” [Sūrah an-Nūr (24): 31]

From the guidance of the Qur’ān for the Muslim woman is that she does not yearn things that are specific to men, nor their qualities. Allāh (عَزَّوَجَلَّ) says,

﴿ وَلَا تَنَّمَوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ لِلرِّجَالِ نَصِيبٌ مِمَّا كَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِمَّا كَسَبْنَ وَسَأَلُوا اللَّهَ مِنْ فَضْلِهِ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ﴾

“And do not wish for that by which Allāh has made some of you exceed others. For men is a share of what they have earned, and for women is a share of what they have earned. And ask Allāh of His bounty.” [Sūrah an-Nisā (4): 32]

And Allāh said (عَزَّوَجَلَّ),

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

“Men are in charge of women by [right of] what Allāh has given one over the other.” [Sūrah an-Nisā (4): 34]

Allāh has certainly praised the tremendous life of a woman in the Qur’ān, and what results from covering, chastity, modesty, and distance from intermingling with men. Allāh (عَزَّوَجَلَّ) said:

﴿وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةٌ مِنَ النَّاسِ يَسْقُونَ  
وَوَجَدَ مِنْ دُونِهِمُ امْرَأَتَيْنِ تَذُودَانِ قَالَ مَا خَطْبُكُمَا قَالَتَا لَا نَسْقِي  
حَتَّى يُصْدِرَ الرِّعَاءَ﴾

“And when he came to the water [i.e., well] of Madyan, he found there a crowd of people watering [their flocks], and he found aside from them two women driving back [their flocks]. He said, ‘What is your circumstance?’ They said, ‘We do not water until the shepherds dispatch [their flocks]...’”

Until His (عَزَّوَجَلَّ) statement:

﴿فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَى اسْتِحْيَاءٍ﴾

“Then one of the two women came to him walking with shyness.” [Sūrah al-Qaṣaṣ (28): 23-25]

The more that a woman is described with shyness and beautifies herself with it, the more complete that is for her character, and the more beautiful that is for her adornment and beauty. On the other hand, if a woman strips herself of the covering of shyness and discards the clothing of bashfulness and chastity, she loses her true beauty and her high, lofty and splendid station, and she is blown into ruin.

From the guidance [of the Qurān], which is connected to getting close to Allāh and attaining his pleasure and reaching the highest levels of blissful Paradise, is that men and women have been made equal as it relates to Islām, Īmān, obedience, truthfulness, patience, fasting, reverence of Allāh, and remembering Him much (عَزَّوَجَلَّ).

It is a commencement and a field of competition prepared for everyone: men and women, male and female. Allāh (عَزَّوَجَلَّ) said:

﴿إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ  
 وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ  
 وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ  
 وَالصَّائِمِينَ وَالصَّائِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ

وَالذَّكِرِينَ اللَّهُ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً  
 وَأَجْرًا عَظِيمًا ﴿٣٥﴾ وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ  
 وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ  
 فَقَدْ ضَلَّ ضَلَالًا مُبِينًا ﴿٣٦﴾

“Indeed, the Muslim men and Muslim women, the believing men and believing women, the obedient men and obedient women, the truthful men and truthful women, the patient men and patient women, the humble men and humble women, the charitable men and charitable women, the fasting men and fasting women, the men who guard their private parts and the women who do so, and the men who remember Allāh often and the women who do so – for them Allāh has prepared forgiveness and a great reward.

It is not for a believing man or a believing woman, when Allāh and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair. And whoever disobeys Allāh and His Messenger has certainly strayed into clear error.” [Sūrah al-Aḥzāb (33): 35-36]

Contained in the directives of the Qur’ān and its guidance for woman is honor for the woman and her society. In them there is success and happiness in this life and the Hereafter.

It is obligatory for the woman whom Allāh has bestowed His grace upon - with Īmān, guidance to Islām, recognition of the status of the Qur'ān and membership in the nation of Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), the best of mankind, - to observe correctly the etiquettes of the Qur'ān and its directives and its guidance; and to know that she has a lofty status.

It is a must that she take hold of them with determination, resoluteness, seriousness and exertion. She must hold herself far above what the immoral people invite her to from [their] thoughts that have caused them to go astray, diverted them into many paths, and [led them to] abandonment of the guidance of the noble Qur'an.

So a Muslim woman who reveres Allah, fears Him (عَزَّوَجَلَّ) and is preparing herself for meeting Allah, does not pay attention to to what these immoral people invite to, those who when they speak, they do not speak with the revelation of the Qur'an nor transmitted Sunnah. Nor do they speak with virtue that a person desires to do, or would give concern to completing or actualizing.

And it is upon her at this moment to ponder much over Allāh's statement (عَزَّوَجَلَّ):

﴿وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ

أَنْ تَمِيلُوا مَيْلًا عَظِيمًا﴾ (٢٧)



“Allāh wants to accept your repentance, but those who follow [their] passions want you to digress [into] a great deviation.” [Sūrah al-Nisā: 27]

## The Temptation of Women and the Harms of Intermingling

Indeed, the compassionate religion of Islām with its accurate directives and praiseworthy guidance has protected the Muslim woman and guarded for her nobleness and honor. It has likewise guaranteed for her honor and happiness, and it has prepared for her the reasons for a wholesome life that is far from situations of doubt, tribulation, evil, and corruption.

All of this is from the mercy of Allāh (ﷻ) with his servants, from the angle that he revealed for them his legislation as advice for them, to rectify their corruption, to straighten out their crooked ways, and to guarantee their happiness.

Some examples of this are the tremendous sovereignties and precise measures that Allāh (ﷻ) legislated, which cut off any means of temptation between men and women and help to distance vile acts and despicable, destructive actions. These tremendous sovereignties and precise measures have been put in place as a mercy from Him to them, as a protection of their honor, and as a defense from disgrace in this life and punishment in the Hereafter.

Under the protection of Islām, the light of its directives and its tremendous etiquettes, the Muslim woman lives a relaxed life filled with happiness, honor, tranquility, and status in this life and the Hereafter. Her distinguishing mark is covering and chastity; her cover is purity and integrity; her banner is spreading etiquette and establishing good character; her goal is protecting nobleness and defending virtue.

The Muslim woman will remain in [a position] of the utmost standing, nobility and exemplary repute, as long as she is adhering to her religion, implementing the commands of her Lord, obedient to her Prophet, the Messenger of Allāh (ﷺ), submitting her face to Allāh, submissive to His legislation and rulings, establishing the rights of Islām - its obligatory matters and its tremendous mannerisms.

She exhibits this behavior while at complete ease, with complete trust and tranquility, and without paying attention to the negligent people from the callers to vile behavior and tribulation. She behaves in this manner to attain happiness and peacefulness in his life and the Hereafter, and to attain a tremendous and plentiful reward on the day when she meets her Lord (ﷻ).

The religion of Islam has illustrated that the temptation of women - if it occurs - will result in much corruption and harm. Its extent cannot be perceived, and its outcome is not praiseworthy.

For this reason, the Messenger (ﷺ) feared greatly for his nation and warned them much from its outcome and evil end. He warned his nation as a form of advice and fulfilling the task

of clarifying the religion of Allāh. He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was a teacher, trustworthy, an advisor, and merciful. He did not leave anything good except that he guided his nation towards it, and he did not leave anything evil except that he warned his nation from it.

It was collected in al-Bukhārī and Muslim in the Ḥadīth of Usāmah b. Zayd that he said: The Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

“After [my time] I have not left any trial more severe to men than women.”<sup>1</sup>

And it was collected in Muslim’s authentic collection of Ḥadīth in the Ḥadīth of Sa’īd al-Khudrī (رَضِيَ اللَّهُ عَنْهُ) that he said: The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

“Be cautious of the worldly life and women. Indeed, the first trial for the people of Isrā’īl was women.”<sup>2</sup>

There are many Ḥadīth from our Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) about this tremendous topic. They are plentiful as a protection for society and the Muslim nation, and as a protection and care for the Muslim woman.

The Ḥadīth that were mentioned, and other than them, from the speech of the Messenger of Allāh are considered to be preventive measures to ensure the safety and security of the woman, her home and her society. All of these things together prevent

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<sup>1</sup> Al-Bukhārī (no. 5096) Muslim (no. 2740).

<sup>2</sup> Muslim (no. 2742).

immorality from appearing among them, or evil and corruption spreading in their midst.

When a woman adheres to the teachings of Islām, she will be happy in this life and the Hereafter, and she has aided in building a strong society that is adherent and honorable, full of purity and chastity.

However, if she fails to implement the teachings of Islām, regresses into the pits of despicableness, and falls into the sludge of corruption, she loses her honor and lofty status. Indeed, if she pollutes herself with despicableness, she causes shame and disgrace to herself, to her family, and to her relatives. She causes their heads to hang in sorrow and detracts from their standing amongst the people.

And if she becomes pregnant from that and gets an abortion, she has combined between murder and fornication, and if she attributes that child to her husband or her family, she has entered upon them a foreigner that is not from them who will be alone with them, inherit from them, and be viewed as a relative of theirs, and the child is not a relative of theirs, and other than that from corruption.

Whoever ponders history, throughout its long course, will find that from the greatest reasons for the collapse of civilizations, the decomposition of societies, detachment from good character, the corruption of values, and the spread of crime, was women making a spectacle of themselves and intermingling with men, excessive beautification and mixing, being alone with strangers,

and frequenting general gatherings and sittings, while she is completely beautified and in a state of radiant beauty.

Ibn al-Qayyim (رَحْمَةُ اللَّهِ) said:

“There is no doubt that enabling women to mix with men is the foundation of every trial and evil. It is from the greatest reasons for the sweeping descent of punishments, just as it is a reason for the corruption of general affairs and specific affairs. Men and women mixing is a reason for many despicable acts and fornication, and it is a reason for mass death and subsequent plagues.

Islām has not required for the woman to wear *hijāb*, nor has it prevented her from the previously mentioned affairs, except to protect her from immorality, to protect her from doubtful matters and lowly acts, to prevent her from falling into crimes and corruption, and to dress her with the adornment of piety, purity, and chastity, and to prevent all means that lead to vile acts.” This is the end of his words – may Allāh have mercy upon him.

Allāh (عَزَّوَجَلَّ) says:

﴿ وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ ﴾

“And abide in your houses and do not display yourselves as [was] the display of the former times of ignorance.” [Sūrah al-Aḥzāb (33): 33]

And He (عَزَّوَجَلَّ) says:

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

“And when you ask [his wives] for something, ask them from behind a partition. That is purer for your hearts and their hearts.” [Sūrah al-Aḥzāb (33): 53]

And He (عَزَّوَجَلَّ) says:

﴿وَقُلْ لِلْمُؤْمِنَاتِ يَعْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُجُوبِهِنَّ﴾

“And tell the believing women to lower their gaze, to guard their private parts, and to not expose their adornment, except that which [necessarily] appears thereof, and to wrap [a portion of] their head-covers over their chests.” [Sūrah al-Nūr (24): 31]

﴿يَأْتِيهَا النَّبِيُّ قُلًّا لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِبِك عَلَيْهِنَّ  
مِنْ جَلْبِيبِهِنَّ ذَٰلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذِنَنَّ وَكَانَ اللَّهُ عَافُوْرًا

رَّحِيْمًا ﴿٥١﴾

“O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments. That is more suitable that they will be known and not be abused. And ever is Allāh Forgiving and Merciful.” [Sūrah al-Aḥzāb (33): 59]

And He said (عَزَّوَجَلَّ):

﴿يَنْسَاءَ النَّبِيُّ لَسْتَنَّ كَأَحَدٍ مِّنَ النِّسَاءِ إِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ  
بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا ﴿٣٣﴾

“Then do not be soft in speech [to men], lest he in whose heart is disease should covet, but speak with appropriate speech.” [Sūrah al-Aḥzāb (33): 32]

At-Tirmidhī collected in his comprehensive Ḥadīth collection<sup>1</sup> that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

<sup>1</sup> At-Tirmidhī (no. 1174), on the authority of Ibn Mas’ūd (رَضِيَ اللَّهُ عَنْهُ).

“The whole of the woman is to be covered (‘Awrah). When she exits outdoors, the devil beautifies her.”

The meaning of: “beautifies her” is that he makes her a target so that he can manipulate her to provoke corruption and desires.

And on the authority of Umm Humayd as-Sā’adiyyah (رَضِيَ اللَّهُ عَنْهَا), she came to the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and said:

“I came to the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and said: ‘O Messenger of Allāh, I love to pray with you.’ He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: ‘I know that you love to pray with me, but praying in your sleeping area is better than praying in your room. Praying in your room is better for you than praying in your house; your praying in your house is better for you than praying in your courtyard, and your praying in your courtyard is better for you than praying in the mosque of your people. And praying in the mosque of your people is better for you than your praying in my mosque.’”

On the authority of Abu Hurayrah (رَضِيَ اللَّهُ عَنْهُ) He said that the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

“The best rows for the men are the front rows, and the worst ones are the back rows, and the best rows



for the women are the back ones, and the worst ones are the front ones.”<sup>1</sup>

All of that is to protect women from mixing with men and crowding them, and this is in the state of worship and prayer, when a male Muslim or female Muslim is the farthest away from the whispers of the devil and his helpers, so how about the affair of the market place, general areas, and general gatherings!!

When ‘Āisha’s freed slave-girl entered upon her she said:

“O’ mother of the believers, you circulated the house seven times, and you only touched the corner two or three times.” ‘Āisha said: “May Allāh not reward you. May Allāh not reward you. You are contending with the men!! Why didn’t you say Allāhu Akbar and keep walking?”

She said that to her with the fact that she was at the noblest place and the best spot, a place of obedience: next to the K’abah. So, what would be the affair of a woman crowded with men in market places and general places of gathering, while she is completely beautified, wearing her best jewelry, and wearing her most delicate fragrance!!

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<sup>1</sup> Collected by Muslim (no. 440).

## Tremendous Lessons from a Story of a Noble Female Companion

This is a tremendous lesson and a lofty, valuable benefit; we will teach it from the story of a virtuous female companion. She tells the story of her acceptance of Islām, the news of her entrance into this religion, and her life in Islām.

She is Qaylah b. Makhramah al-Tamīmiyyah (رَضِيَ اللهُ عَنْهَا), and her story is long. At-Ṭabarānī collected it in totality in his book “al-M’ujam al-Kabīr,” and I will take the part of her story wherein she mentions about her arrival to al-Madīnah and her entrance into the Masjid of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

Her entrance, as narrated, was during the time of Fajr prayer; the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was praying with the believers, and the ranks were behind him establishing this great prayer.

She (رَضِيَ اللهُ عَنْهَا) said:

“We approached the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) while he was leading the people in Fajr prayer, and it was established when Fajr first appeared and the stars were interlaced in the sky. They were almost not known due to the darkness of the night. So, I, a woman who was new to Islām, joined the ranks with the men.”

Let us ponder on a woman who joined the ranks next to men in the Masjid of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), during Fajr prayer!

She goes on to say:

“So a man who was in the row behind me said: ‘Are you a woman or a man?’ So I said: ‘No; rather, I am a woman.’ So the man said: ‘You almost caused a trial for me. Pray in the ranks of the women.’ There was a rank of women that had formed in the Ḥujurāt I did not see it when I entered, so I prayed with them.”

In other words, she went and prayed with the woman, and she made an excuse for herself for the mistake in that instance: Her excuse was that she was new to Islām. In other words, she did not know the details, rulings, and directives of Islām.

O my Muslim sister, ponder this verse. The place: The Prophet’s Maṣjid (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). The era: His era (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). The time and situation: A virtuous situation and the time of prayer. And with all of this, that noble companion (رَضِيَ اللهُ عَنْهُ) said: “You almost caused a trial for me.”

The meaning of what he mentioned (رَضِيَ اللهُ عَنْهُ) is what the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) clarified in the Ḥadīth of Usāmah b. Zayd (رَضِيَ اللهُ عَنْهُ). He said:

“The Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: ‘After [my time], I have not left any trial more severe to men than women.’”<sup>1</sup>

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<sup>1</sup> Al-Bukhārī (no. 5096) and Muslim (no. 2740).

And in the Ḥadīth of Saʿīd al-Khudarī: The Prophet (ﷺ) said:

“Fear the worldly life and women. Indeed, the first trial for the people of Isrāʾīl was women.”<sup>1</sup>

This Companion (رضي الله عنه) feared for himself, and he was in the Masjid of the Prophet (ﷺ) behind the Prophet (ﷺ) praying Fajr prayer! What about when women mix with men, not at times of darkness like occurred here and not in a noble place like this one; rather, in broad daylight, in market places and gatherings while she is completely beautified, fully adorned and wearing her sweetest fragrance. These are all over whelming dangers and tremendous tribulations that wipe out, destroy, and cause falling into the great trials that the Prophet feared for his nation.

When the Prophet (ﷺ) was in the Masjid, the House of Allāh that is a place of tranquility, Īmān, and a place of excellent efforts to gain closeness to the Most Merciful, he still distanced the women from the men as a precaution and awareness. In the authentic Ḥadīth collection of Muslim there is the Ḥadīth of Abū Hurayrah (رضي الله عنه) wherein he said that the Messenger of Allāh (ﷺ) said:

“The best rows for the men are the front rows and the worst ones are the back rows, and the best rows for the women are the back ones and the worst ones are the front ones.”

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<sup>1</sup> Muslim (no. 2742).

In other words, even if a woman is in the Masjid, the House of Allāh, the further she is away from men, the better and more befitting that is.

Prayer in her house is better for her than prayer in the Masjid. In the Ḥadīth of Umm Humayd as-Sā'adiyyah (رضي الله عنها) she said:

“I came to the Prophet (صلى الله عليه وسلم) and said: ‘O Messenger of Allāh, I love to pray with you.’

He (صلى الله عليه وسلم) said: ‘I know that you love to pray with me, but praying in your sleeping area is better than praying in your room, praying in your room is better for you than praying in your house, and your praying in your house is better for you than praying in your courtyard, and your praying in your courtyard is better for you than praying in the mosque of your people, and praying in the mosque of your people is better for you than your praying in my mosque.’”

It is also collected in the authentic Ḥadīth collection of al-Bukhārī, in the Ḥadīth of Umm Salamah (رضي الله عنها) that she said:

“Whenever Allah's Messenger (صلى الله عليه وسلم) completed the prayer, the women used to get up immediately, and the Messenger of Allāh (صلى الله عليه وسلم) would remain in his place for a while before getting up.”

Az- Zuhrī (رحمته الله) said, “We think, and Allāh knows best, that he did so, so that the women might leave before any of the men perceived them.”

It is also mentioned in the Book of Allāh (عز وجل) that which indicates that distance from intermingling was present in the previous nations. Allāh (عز وجل) said:

﴿وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةٌ مِنَ النَّاسِ يَسْقُونَ  
 وَوَجَدَ مِنْ دُونِهِمُ امْرَأَتَيْنِ تَذُودَانِ قَالَ مَا خَطْبُكُمَا قَالَتَا لَا نَسْقِي  
 حَتَّى يُصْدِرَ الرِّعَاءُ وَأَبُونَا شَيْخٌ كَبِيرٌ ﴿٢٣﴾ فَسَقَى لَهُمَا ثُمَّ تَوَلَّى  
 إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ ﴿٢٤﴾﴾

“And when he came to the water [i.e., well] of Madyan, he found there a crowd of people watering [their flocks], and he found aside from them two women driving back [their flocks]. He said, ‘What is your circumstance?’ They said, ‘We do not water until the shepherds dispatch [their flocks]; and our father is an old man.’ So he watered [their flocks] for them...” [Sūrah al-Qaṣaṣ (28): 23-24]

O Muslim sister, fear Allāh (عز وجل); you will certainly meet Him. And from the things you will be asked about is did you act by these directives and the blessed guidance found in the Book of

the Lord of all creatures and in the Ḥadīth of the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

Certainly, the fear of Allāh, adherence to his legislation, and being devoted to the religion and its etiquette is honor, success, and happiness for a Muslim in his worldly life and the his Hereafter.

From the greatest supplications concerning this topic is what has been collected by Abū Dāwūd and other than him in the Ḥadīth of Ibn ‘Umar. He said: “The Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) never left off these supplications in the evening and in the morning:

“O Allāh, I ask You for wellbeing in this world and in the Hereafter. O Allāh, I ask You for forgiveness and wellbeing with regard to my religion, my worldly affairs, my family and my property. O Allāh, conceal faults, and keep me safe from the things which I fear. O Allāh, guard me in front of me and behind me, on my right and on my left, and from above me. I seek refuge with your Might from any unexpected harm coming from below me.”<sup>1</sup>

Supplicating daily for safety from fear and the covering of one’s awrah [faults or parts of the body to be concealed], just as it has come in many of the supplications of the morning and evening. It has also been established in a Ḥadīth on the Prophet in

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<sup>1</sup> Collected by Abū Dāwūd (no. 5074), and Ibn Mājah (no. 3871).

(صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) an unrestricted manner, wherein a Muslim can supplicate at any time and opportunity.

In al-M'ujam al-Kabīr of at-Ṭabarānī<sup>1</sup> on the authority of Khabbāb (رَضِيَ اللَّهُ عَنْهُ), he said: I heard the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) say:

“O Allāh, cover my faults, keep me safe from my fears, and aid me in the repayment of my debts.”

It is meritorious for a Muslim to give importance to this supplication and to advise his sons and daughters to be consistent in saying it, and success is in the Hand of Allāh alone; He has no partners.

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<sup>1</sup> (No. 3622).



## The Story of Woman from the People of Paradise

This is an amazing and tremendous story. In it, there is a lesson and an exhortation. It is the story of a woman from the people of Paradise. Al-Bukhārī and Muslim narrated it in their two authentic books of Ḥadīth on the authority of ‘Aṭā b. Rabāh (رضي الله عنه), who said:

“Ibn `Abbas said to me: ‘Shall I show you a woman of the people of Paradise?’ I said: ‘Of course.’ He said: ‘This black lady came to the Prophet (صلى الله عليه وسلم) and said: ‘I get attacks of epilepsy, and my body becomes uncovered; please supplicate to Allāh for me.’

The Prophet (صلى الله عليه وسلم) said [to her]: ‘If you wish, be patient, and you will have Paradise, and if you wish, I will invoke Allāh to cure you.’ She said: ‘I will remain patient’, and added: ‘But I become uncovered, so please invoke Allāh for me that I may not become uncovered.’ So, he invoked Allāh for her.”

Let us ponder over the story of this tremendous woman. This woman possessed Īmān, truthfulness, refinement, purity, religiosity, and shyness, even though she had a hardship and trial with her: epilepsy.

It troubled her, worried her, harmed her and bothered her, so she came to the Prophet (ﷺ) and asked him to supplicate for her that she would not become uncovered due to her illness and that her trial be removed from her.

He (ﷺ) guided her to that which was more tremendous for her than that: To be patient about her hardship, trial, and distress, and that the end result would be Paradise. She chose the excellent end result, beautiful outcome, and to be from the people of Paradise, with a guarantee from the Messenger of Allāh (ﷺ) - if she was patient.

She chose to be patient, except that she was still disturbed about some of her body coming uncovered during her epilepsy, even though while in this state she is excused due to her illness.

She did not do this by choice, nor was she allowing it, nor was she pleased, and even with all of that, her severe shyness, strength of Īmān, pure heart and excellent chastity caused her to fret about her body becoming exposed.

She chose patience, and for her is Paradise, except that she said: 'I become exposed.' In other words: 'I am not able to be patient with this affair, even if it is happening to me without my choice.' Therefore, the Messenger of Allāh (ﷺ) supplicated for her, and after that she still had epilepsy, but she did not become exposed due to the supplication of the Messenger of Allāh (ﷺ)

Indeed, the story of this woman is a tremendous story. It is to be narrated concerning upright moral character, beautiful

characteristics, virtuous behavior, the beauty of shyness, and purity and serenity of the heart.

She said: “Indeed, I become uncovered, so supplicate to Allāh for me that I do not become uncovered.” This uncovering, which happened without her choice or will, and which there is no blame upon her, used to disturb and worry her.

If this was her condition, and what a noble condition and a tremendous description, then what about a woman who purposely, willfully, and in a revealing manner uncovers in order to display her beauty, make apparent that which causes temptation, and to flaunt her good looks, not concerned and careless, no shyness and deficient in Īmān!!

She hears the verses of Allāh and the Ḥadīth of the Messenger (ﷺ), and she hears the threats of punishment and warnings concerning making a display of herself and uncovering; yet, she does not concern herself with any of it and does not care.

Indeed, this woman that is from the people of Paradise who used to become uncovered because of epilepsy was excused [from blame], and she used to severely dislike that she became uncovered. However, what has happened to a number of women these days from uncovering, making a display of themselves, and unveiling. The cause for it is another form of trance that they have been stricken with, and for which they are not excused; it is the trance of desires due to weak Īmān, little religiosity, and the departure of shyness.

When a person is in a trance with inclinations and in a trance with following desires, he or she does not give any concern and is careless due to this trance about whether what he or she does will earn the pleasure of Allāh or His anger.

Certainly, this type of epilepsy has spread in contemporary times due to the many trials, various calls to desires, the appearance of various seductive things in the lives of people, that which is ever-evoking by way new means.

Many of them flame tribulations and stir in the souls desires by way of sinful T.V. channels and infected websites, that have no other goal or purpose except for causing people to fall into the epilepsy of desires and to be thrown into them, thus the trial has become tremendous and the situation has become serious.

In his tremendous book “Zād al-Ma’ād,” Imām Ibn al-Qayyim (رحمة الله) spoke about this type of epilepsy, the condition of the people with it, and what struck many people because of it from trials, violent storms against Īmān and certainty, and earthquakes underneath character and shyness. He was mentioning the state of the people during his time. So how about if he saw the condition of the people in current times and the multitude off trials!!

He (رحمة الله) said:

“The majority of cases the despicable spirits overpower those with a weakness in their religion and due to their hearts and their tongues being void of the actualizing the remembrance of Allāh,

not seeking refuge with Allāh and not utilizing the prophetic protections and the legislated measures to increase Īmān.

So when a despicable spirit meets an unarmed man with no weapon with him, and perhaps he is naked, the despicable spirit is able to affect him.

If the cover was removed, you would see that most human souls are possessed with these despicable spirits. They are prisoners to this possession, grasped by it and driven by it wherever it desires to take them. He is not able to prevent it or oppose it.

This is the greatest form of possession which the individual suffering from it does not wake up until he departs [from this world] and witnesses his imminent death. It is at that point that he truly realizes that he was possessed – and Allāh's aid is sought.

The cure for this form of possession is coupling a sound intellect with the Īmān [belief in] that which the Messengers came with, and that Paradise and Hell are always between a person's eyes and the focal point of his heart. Likewise, that he calls to mind the people of this life and the punishments and plagues inhabiting them, and how they are falling upon them throughout their

countries in numerous places like rain drops, while they are possessed and have not recovered.

However, when this trial became so widespread to the point that there is no one seen except that he is possessed, it became normal and un-rebuked; rather, due to the large numbers of people possessed, the strange and rebuked has become its opposite [i.e. good moral conduct].

So, when Allāh desires good for a servant, he grants him recovery from this possession, and he looks at the children of this world who are possessed on his right and on his left on their different levels. From them are those who are completely insane, from them are those who recover occasionally, then return to their insanity, from them are those who recover at one moment, and are crazy the next, so he recovers and does the actions of the people who are recovered and sane, then possession seizes him again, and he falls into fumbling about.”<sup>1</sup>

He (ﷺ) said that, and he did not see the invitations to trials and what has evolved for people in contemporary times, things that blow away Īmān, debase the manners and remove nobility and shyness.

Whoever does not restrict himself with the reigns of Islamic legislation and restrict himself with the reigns of the guidance of

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<sup>1</sup> Zād al-Ma‘ād, (4/63).

our Prophet (ﷺ), he is from the epileptics stricken with these disasters, and he is from the casualties of trials and those who have been hurled into these desires.

O believing woman, ponder over the life of this black woman, who was true in her Īmān and possessed a tremendous amount of shyness while she was speaking to Prophet (ﷺ), patient about hardship and distress, saying:

“I become uncovered, so supplicate to Allāh for me that I do not become uncovered.”

If this was her condition - fearing to become uncovered, even though she is excused - then what about the condition of you, O believing woman?

Some believing women have been trailed currently with a strong defeatist mentality and an ugly transformation due to being dazzled by a false notion of civilization and the type of progress that is a killer; thus, she has become a woman that does not follow a person with whose civilization she is amazed with, except in worthless affairs, lowly things, and despised mannerism, so she has committed the greatest crime against herself and caused the greatest trial for her Īmān.

Is it not that every Muslim, every female servant of Allāh and every believing woman should fear Allāh, remember her standing in front of Allāh; and that the Lord of the creation will ask her on the Day of Standing about her shyness, covering, bashfulness, and everything that came in the Book of her Lord and the Sunnah of her Prophet (ﷺ).

So, when some women were afflicted by this type of possession, the possession of desires, they were hurled by it. Many crimes afflicted them. For this reason, it is seen in many Muslim countries, in many lands of the people of Īmān, and in many directions much uncovering and much making a spectacle of [one's self] and unveiling - an amount that is not known - without restriction, in the history of the life of the Muslim woman, beginning from the noble female companions to the those who followed them with precision, from the women of Īmān, the people of truth, and the people of chastity and shyness.

These woman became possessed, they are not concerned about uncovering their beauty and making apparent that which tempts people, so that one now uncovers her chest, and that one uncovers her cleavage, and the third exposes her hair, another one reveals her chin and her thigh, to more types of uncovering, unveiling and making a spectacle [of herself], without the restriction of Īmān, without the restriction of shyness nor bashfulness in front of the Most Merciful.

Do these women not remember the resurrection and standing in front of Allāh?! Then a reckoning and punishment for every vice she committed and every vile act she committed?! So what has deceived her about her Īmān, and what has deceived her pertaining to her shyness?! What has caused her to descend to this lowliness and sink into this low level of degradation?

Will a woman not recognize this, so she can save herself from this epilepsy, seeking help from her Lord, beseeching her Master and Aider to bestow upon her chastity and to provide her



bashfulness and covering, doing so with seriousness and a strong will to defend herself, to care for her shyness, and to protect her Īmān. And success is in the hand of Allāh alone.

## A Woman Abiding in Her Home is Her Honor

Indeed the blessing and grace upon us, O Muslims, is great as a result of being guided to this religion and straight path; certainly, it is the religion of Allāh, the only religion that He is pleased with for his slaves; and Allāh will not accept any other religion besides it.

And Allāh (عَزَّوَجَلَّ) said:

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَمَّمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمْ

﴿الْإِسْلَامَ دِينًا

“This day I have perfected for you your religion and completed My favor upon you and have approved for you Islām as your religion.” [Sūrah al-Mā'idah (5): 3]

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

﴿الْخَاسِرِينَ ﴿٨٥﴾

“And whoever desires other than Islām as a religion – never will it be accepted from him, and he, in the Hereafter, will be among the losers.” [Sūrah Āl 'Imrān (3): 85]

Indeed it is the religion that Allāh rectified by way of its creed, actions and manners, and He rectified by way of it a person's outward appearance and inner appearance. He adorned him with the beauty of this religion and its completeness. Certainly, it is the religion that whoever holds tight to it, he will be successful and saved; and whoever leaves it, correct belief leaves him, righteous actions leave him, and virtuous, lofty manners leave him.

Indeed it is the correct religion and the straight path which there is no success nor happiness for the servants in this life or the Hereafter except by actualizing it and implementing it. Truthfulness is its signpost. The truth is its orbit. Justice is its foundation. Mercy is its essence. All that is good is its companion. Uprightness and rectification are its goal and objective.

There is nothing greater than this religion and no loftier blessing upon us than it. So, let us praise Allāh, our Lord, for guiding us to this religion and making us from its people. Let us ask Him (عَزَّوَجَلَّ) for firmness upon it until death.

This true religion came with tremendous guidance and sound directives in order to rectify the servants, to actualize success for them, and to cut off the path of tribulations and corruption.

And certainly from the tremendous measures of the religion and its blessed directives are those directives that have come in the Book of Allāh (عَزَّوَجَلَّ) and the Sunnah of His Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) specific to the Muslim woman to ensure for her, while holding on to these manners and directives, success, happiness, protection, and high esteem in this life and the Hereafter.

And if Allāh (عَزَّوَجَلَّ) gives a Muslim woman success and opens her chest to adhering to the etiquettes of Islām and its rulings, she will be happy and safe, and likewise her society will be safe from being put to trial by her, because women are a trial; rather, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, in what has been authentically reported on him:

“After [my time], I have not left any trial more severe to men than women.”<sup>1</sup>

And he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

“Fear the worldly life and women. Indeed, the first trial for the people of Isrā’īl was women.”<sup>2</sup>

The trial of women is a tremendous trial and of the upmost severity, and certainly, the Prophet of guidance and mercy (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) feared and was concerned about it for his nation. And Islām came with aimed directives and tremendous guidance, if the Muslim woman adheres to them, she will be safe, and her society will be safe from being trialed by her.

Indeed, it is obligatory for the Muslim woman to read the Qur’ān and Hadīth of the noble Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and for her to take the directives stated in the Book and the Sunnah seriously and with determination, without any delay or slacking, for indeed,

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<sup>1</sup> Al-Bukhārī (no. 5096) and Muslim (no. 2740).

<sup>2</sup> Muslim (no. 2742).

contained in those directives are her uprightness and her happiness in this life and the Hereafter.

When some women disobeyed these legislated directives and wise guidance, they fell into - and refuge is with Allāh- a lowly abyss and destructive consequences. Many of them, after a lengthy period of time and a long life spent distant from [adhering to] the legislation of Allāh and the directives of Islām, announced at numerous occasions their failure, due to distance from the teachings and mannerisms of Islām and its etiquettes; and the happy person is the one who learns a lesson from others.

Indeed, the Muslim woman, when she ponders over the etiquette of Islām and its directives for her, she does not believe they shackle her nor restrict her freedom as the adversaries of Islām and the enemies of the religion believe. Rather, certainly, the directives of Islām for the Muslim woman are directives that guarantee for a woman a noble life and tranquil existence, distant from the dangers of tribulation, methods of degradation, deviance, and corruption.

When a woman takes hold of the teachings of Islām, she will live a life of honor, completeness, beauty, and chastity, and the Ḥadīth clarifying these directives are many; however, we will pause with this tremendous directive:

Allāh (عَزَّوَجَلَّ) says:

﴿ وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ ﴾

“And abide in your houses and do not display yourselves as [was] the display of the former times of ignorance.” [Sūrah al-Aḥzāb (33): 33]

And in another recitation:

“And be dignified in your houses and do not display yourselves as [was] the display of the former times of ignorance.” [Sūrah al-Aḥzāb (33): 33]

The first recitation means to stay in the home, and to not exit except for a need or dire need. The other recitation means be dignified [in your homes], and the two meanings go together. Certainly, if a woman abides in her house, dignity will be achieved.

In contrast to if she was a woman who exited the house much, always coming and going, then certainly this coming and going, and not abiding in the home leads to distance from dignity and to its opposite to replace it.

And He said: “in your houses,” even though what is normal is that house is owned by the husbands; however, since the woman has specific duties connected to the house, remains therein, cares for it, and has a tremendous responsibility concerning it, it has been connected to her, because she is requested to stick to the house and abide therein, and that she should not leave out except for a need.

“And do not display yourselves as [was] the display of the former times of ignorance.” So, if she does exit the home, she exits for a need, or a dire necessity, while adhering to the guidelines of Islamic legislation and its etiquettes.

Examples of her making a display of herself would be [the following]: unveiling, revealing her good looks, making apparent her beauty, perfuming herself, displaying her prettiness, and eagerly seeking to tempt men and to get them to look at her.

All of this falls under the meaning of “the display of the former times of ignorance,” which a woman, if she does these things, will only achieve degradation and lowliness, and refuge is with Allāh.

Then, for this noble, protected woman, who has abided in her home, there are directives to men to guard her nobleness, protect her virtue, and [to ensure] that there is no mixing between men and women, nor seclusion with a foreign woman, because of the trials and harm that will result from that.

In the two authentic collections<sup>1</sup>, on the authority of ‘Uqbah b. ‘Āmar (رضي الله عنه):

“The Prophet (صلى الله عليه وسلم) said: ‘Beware of entering upon women, and in another wording: Do not enter upon women.’”

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<sup>1</sup> Al-Bukhārī (no. 5232), and Muslim (no. 2172).

It is requested from a woman to abide in her home, and foreign men have been prohibited from entering upon women in homes due to the evil, trials and destruction that will result from that.

A man from the Anṣār said: “O Messenger of Allāh, what about the in-laws?” In other words: Does this prohibition include them? And what is meant by in-laws are the relatives of the husband, except for his father and sons, like his brother, paternal uncle, maternal uncle, and cousin. The Prophet (ﷺ) said:

“The in-laws are death.”

Let us pause at this tremendous notification and deterrence. The in-laws are death. The in-laws, those who are the relatives of the husband, such as the brother, the uncle, the cousin, and the maternal uncle. He (ﷺ) said: “The in-laws are death.” What about foreign men, those who are totally distant from the woman, those who have no relationship with her, nor with her husband?!

He said: “The in-laws are death.” In his (ﷺ) usage of the word death there is a notification that violating Islamic etiquette and its tremendous advice does not take the one who violates it except to death and destruction, yes!!

And it is possible that this violator of Islamic etiquette could be walking on his two feet, eating, drinking, speaking; however, in reality he is dead, because virtue, chastity, nobleness and honor have died concerning him, so he is not from their people.



So virtue has died, chastity has died, upright morals have died, and there are reasons for their death. Our religion has come to protect the servants from the death of virtue, the death of manners, and the death of etiquette.

Indeed the Muslim woman, especially in our times, this time of tribulation when many people have become open to the customs of non-Muslims and their cultures. Likewise, their shamelessness, looseness, indignity, deviation, and lowliness. And through much viewing and an addiction to T.V. channels, internet sites, indecent magazines, and other than these things. These lowly manners have begun to penetrate into the minds of some women.

Women are weak and quick to be put to trial, except she who Allāh has protected, shielded and has rushed to protect herself and to block the avenues of trials that head her way, fleeing to Allah (عَزَّوَجَلَّ), seeking protection with Him.

We are in a time where it is obligatory for us to unify our efforts in order to protect virtue, to care for nobility, to shield honor, and to uphold Islamic jealousy, which the religion of Allāh (عَزَّوَجَلَّ) came with, so that we can live under the protection of Islām, its tremendous etiquettes, and its precise directives, a life of nobility, virtue, honor and high esteem.

And since our gentle religion, with its tremendous directives and its gentle blessed guidance, wants a woman to live a complete life, a life of virtue, and a life of high esteem, then the enemies of the religion and its advisories do not want that; rather, they want for her to live a life of despicableness, degradation and lowliness:

﴿وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ

الشَّهَوَاتِ أَنْ يَمِيلُوا مَيْلًا عَظِيمًا﴾ (٢٧)

“But those who follow [their] passions want you to digress [into] a great deviation.” [Sūrah al-Nisā (4): 27]

Yes! Certainly, this is a clear reality. So, it is upon a woman to not belittle this affair, and to not listen to the call of everyone who shouts. Rather, her listening is restricted to that which is backed by evidences, clarifications, and clear angles of proof from the ascertaining, well-grounded scholars - the people who understand the Book of Allāh and the Sunnah of His Prophet (صلى الله عليه وسلم).

“They have prepared you for an affair, if only you would have noticed it.

Consider yourself above being herded along with the ignoble.”

Indeed, if a woman lives adhering to Islamic etiquette, she will live a noble, virtuous personal life, and in her society she will live a noble life, the life of the virtuous and noble minded. And if she is put to trial and goes with the callers to tribulation and the callers to evil and corruption, she will be destroyed within herself and a cause for the destruction of others.

Let her remember that one day she will depart from this life. There will come a day when she, along with her beautiful body, her tempting good looks, her adorning of herself, and her tribulation of men will be placed in a hole, dirt will be heaved on her, and worms will eat her; her beauty and glamour will leave her, and she will be in that hole, dependent upon her actions and shackled to what she put forth in this life.

There were women before her who lived in castles, then they lived in graves wherein there were petrifying conditions, all types of changing conditions, heads detached from bodies, and eyes hanging on cheeks. So, let the Muslim woman fear Allāh and prepare for this day its proper preparation.

**Pondering over the Statement of Allāh (عَزَّوَجَلَّ):** “And tell the believing women to reduce [some] of their vision and guard their private parts.”

Allāh (عَزَّوَجَلَّ) says in Sūrah al-Nūr:

﴿ وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُوهِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوْ التَّابِعِينَ غَيْرِ أُولِي الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الذَّيْبِ لَمْ

يُظْهِرُوا عَلَىٰ عَوْرَاتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ  
 مِن زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ

تُقْلِحُونَ ﴿٣١﴾

“And tell the believing women to lower their gaze and guard their private parts and not expose their adornment except that which [necessarily] appears thereof and to wrap [a portion of] their headcovers over their chests and not expose their adornment [i.e., beauty] except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons, their sisters' sons, their women, that which their right hands possess [i.e., slaves], or those male attendants having no physical desire, or children who are not yet aware of the private aspects of women. And let them not stamp their feet to make known what they conceal of their adornment. And turn to Allāh in repentance, all of you, O believers, that you might succeed.” [Sūrah al-Nūr (24): 31]

Allāh (عَزَّوَجَلَّ) commanded the believing women in this noble verse to lower their gaze and to protect their private areas, and he mentioned other rulings connected to women. Allāh (عَزَّوَجَلَّ) mentioned that after a verse that is connected to men on the same topic.

He (عَزَّوَجَلَّ) said directly before this verse:

﴿ قُلْ لِلْمُؤْمِنِينَ يَغُضُّونَ مِنْ أَبْصَارِهِمْ وَيَحْفَظُونَ فُرُوجَهُمْ ذَٰلِكَ

أَزْكَىٰ لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ ﴾ (٣٠)

“Tell the believing men to lower their gaze and guard their private parts. That is purer for them. Indeed, Allāh is acquainted with what they do.” [Sūrah al-Nūr (24): 30]

So, lowering the gaze is more righteous, purer and cleaner for both men and woman, and whoever releases the reign of his eyesight and allows it to look here and there, and he does not guard it from the things rendered impermissible by Allāh (عَزَّوَجَلَّ), then this is a means of falling into lewdness and impermissible acts, because impermissible looks lead to fornication, and it is a means that leads to it.

In His statement: “And tell the believing women,” he mentioned this tremendous title because it requires from the one who hears it to implement the command of Allāh (عَزَّوَجَلَّ), so the true believer who this characteristic applies to does not waiver back and forth about obeying the command of Allāh; just as He (عَزَّوَجَلَّ) says:

﴿ وَمَا كَانَ لِمُؤْمِنٍ وَلَا مَوْمِنَةٍ إِذَا قَضَىٰ اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ

الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا ﴾ (٣١)

“It is not for a believing man or a believing woman, when Allāh and His Messenger have

decided a matter, that they should [thereafter] have any choice about their affair.” [Sūrah al-Aḥzāb (33): 36]

Such as if you were to say this is correct or incorrect or this is good for me or not good for me, etc. Rather, you yield and submit.

In His statement: “lower their gaze,” it has come right here the word: some, so lowering the gaze is requested in affairs that Allāh (عَزَّوَجَلَّ) has ordered for the gaze to be lowered. For this reason, there will come in the verse exceptions where the gaze was not commanded to be lowered concerning them, and in the request to lower the gaze there is no difference between looking at a man directly or looking at his picture, because the end in both affairs is the same.

Therefore, beginning with lowering the gaze before protecting the private parts is beginning with a means that leads the person who adheres to it to protection of the private parts. A woman who does not give importance to lowering her gaze is exposing herself to danger, because the Devil leads her gradually.

And if a person were to ponder the condition of the disobedient women who have been put to trial with tremendous lewdness, he will find that their beginning was from this type of action, either she took the reins off of her sight, or she began to look at lewd magazines, or shameless pictures, or she began to listen to sinful singing or other than these evil means which lead to fornication, until she arrived at that [lowly] level, and refuge is with Allāh.

For this reason, Allāh (عَزَّوَجَلَّ) began with mentioning a means that leads to lewd acts, and in this is an alert to other than it. So, whatever is similar to it that leads to lewd acts is similar to it in its ruling, such as listening to impermissible singing. Impermissible singing is a route and path that leads to fornication, as well as looking at pictures, or impermissible entities, or having impermissible conversations, or speaking to women that have been trialed with these false affairs. All of this leads to falling into lewdness.

Then he said: “and guard their private parts.” Guarding the private parts is from the most important affairs. It is befitting that a Muslim woman make use of every cause that leads to protecting it. A woman who protects her private area attains honorable and lofty titles; she does not attain them expect by protecting it.

She will be described as chaste, decent, righteous, pious, and other than that from noble descriptions. So, how could she exchange these names for the name of disobedience!! How could she exchange these names for repugnant names!! Such as fornicator, disobedient, whore, and despicable [?]

﴿يَسَّ الْإِثْمَ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَنْ لَمْ يَتُبْ فَأُولَئِكَ هُمُ الظَّالِمُونَ﴾

“Wretched is the name [i.e., mention] of disobedience after [one's] faith.” [Sūrah al-Hujurāt (49): 11]

It has been narrated on the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) that he said: Whoever can guarantee what is between his two jaw-bones and what is between his two legs, I guarantee Paradise for him.<sup>1</sup>

And guarding the tongue is a reason for protection of the private area. Indeed the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

“When the son of Adam wakes up in the morning, all of his body humble themselves towards the tongue and say: 'Fear Allāh regarding us, we are only part of you. If you are straight, we are straight, and if you are crooked, we are crooked.’”<sup>2</sup>

The limbs, all of them, including the private area, follow the tongue. How many righteous, chaste, noble, believing women live with their families religiously, upon righteousness and piety, then, a fox comes to her and corrupts her with his tongue! And the talking is either by way of the telephone, or other than that. He speaks to her with soft speech and attractive phrases, so he corrupts her chastity, nobleness, and honor.

Then, the context of the verse includes many, tremendous guidelines; whoever truly sticks to them and truly adheres to them, then indeed she will arrive at protection of the private area, its safety, and its chastity:

He (عَرَّوَجَلٌ) said:

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<sup>1</sup> Collected by al-Bukhārī (no. 6474), from the Ḥadīth of Sahl b. S'ad (رَضِيَ اللهُ عَنْهُ).

<sup>2</sup> Collected by al-Tirmidhī (no. 2307), from the Ḥadīth of Abī S'a'īd al-Khudrī.



“And not expose their adornment except that which [necessarily] appears thereof,” meaning the *jilbāb* that covers the woman completely. Indeed, there is no harm upon her concerning it, and it is not upon her to conceal it; however, it is upon her to ensure that the *jilbāb* itself is not tempting.

Some women choose a beautified and decorated ‘abā’ah that is a trial for men. So, with that, she is in opposition to the command of Allāh in this verse. So, it is upon her to recognize while she is wearing this ‘abā’ah, that it is the dress of modesty, not the dress of beautification.

He [عَزَّوَجَلَّ] said:

“And to wrap [a portion of] their head covers.” The *khimār* is the *jilbāb* that covers the woman's body. So, if they are in the presence of foreign men, it is upon them to place their *khimār* on their chests, so she covers her face; she covers her hand[s]; she covers her body; she covers her beauty, so that she doesn't put men to trial with her beauty, thus being a means to falling into corruption.

“And not expose their adornment [i.e., beauty] except to their husbands.” When Allāh (عَزَّوَجَلَّ) prohibited from displaying beauty, He (عَزَّوَجَلَّ) mentioned exceptions from the verse from whom it is permissible for a woman to uncover her face and hands in front of them.

He (عَزَّوَجَلَّ) said: “And not expose their adornment [i.e. beauty] except to their husbands,” so, a woman displays her beauty for her husband; rather, it is not legislated for her to dress-up in

complete, splendid, and the most excellent beautification except for her husband. However, some women give great importance to beautification when they desire to go to gatherings, or similar to that, but as it relates to when she is with her husband, she never beautifies herself, or she barely beautifies herself, and this is from a backwards understand.

“And not expose their adornment except that which [necessarily] appears thereof and to wrap [a portion of] their head covers over their chests and not expose their adornment [i.e., beauty] except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons, their sisters' sons...” – So, all of these people are guardians for her.

“Their women.” In other words, it is permissible for all women to look at each other, and it is possible the possessive adjective (i.e. their) means the same type: Muslim women. In this verse, there is a proof that it is not permissible for a non-Muslim subject, living in a Muslim country, to look at a Muslim woman (i.e. uncovered).

“Or that which their right hands possess [i.e., slaves].” So, it is permissible for the male slave, if all of him is owned, to look at his female owner, as long as she owns all of him. Yet, if her ownership, or some of her ownership, is removed, then looking [at her] is not permissible.

“Or those male attendants having no physical desire” meaning, those men who follow you and are connected to you who have no want for these desires, such as a mentally challenged person who does not know what is there, or the impotent person who

does not have any desire left in his private area, nor in his heart. Certainly, in this type of person, there is no harm from his looking.

“Or children who are not yet aware of the private aspects of women” – meaning, children who are below the age of the ability to discern. It is permissible for them to look at foreign women. Allāh gave the reason for that by saying that: “who are not yet aware of the private aspects of women,” meaning, they do not have any knowledge of that, and there is not found any desire in them, yet. This verse proves that in front of the one who has discernment, a woman must cover.

When we ponder this context, is a [hired] driver or a [paid] servant included with these people, or not? Did Allāh (عَزَّوَجَلَّ) exclude them in this verse with those who were excluded, and can a woman uncover her face or reveal her beauty for them? No, by Allāh, he has not been excluded. Rather, he is a foreign man. It is obligatory for a woman to cover in front of him.

Many vile acts have occurred due to negligence in these rulings, whether it be by pleasure or by rape, and all of this stems from neglect of the commands of Allāh which encompass protection and chastity in this life and the Hereafter.

Then He (عَزَّوَجَلَّ) said:

“And let them not stamp their feet to make known what they conceal of their adornment.” This is also from the affairs that promote protection of the woman and her chastity, so if for example a woman is wearing an anklet that is on her leg, it is not

permissible for her to stamp her feet so that she draws the attention of foreign men to her. This is because she would be causing trials for them if she did that.

Another example of this is if a woman is wearing shoes that make a sound and have a high heel; this is because they make apparent the backside of a woman, and because they make a sound which draws the attention of men. A chaste believing woman stays away from that and chooses for herself shoes that do not lead to that which Allāh made impermissible.

Then, Allāh (ﷻ) completes this noble verse with a tremendous and important ending, so He (ﷻ) says: “And turn to Allāh in repentance, all of you, O believers, that you might succeed.” So whoever was squandering and negligent, let them rush to repentance, so that they can be from the party of Allāh, the successful.

## Advice and A Well-Wishing

During this time, especially since it is a time of many tribulations, different places of entertainment, and numerous distractions that have busied people from that which they were created for and brought into existence to actualize, it is emphasized to counsel [people] with the order to fear Allāh (عَزَّوَجَلَّ), obedience to Him and adhering to His wise legislation. This is done as an advice to the servants and to free one's self from blame in front of Allāh.

This affair is specifically emphasized with women, especially since she is the object of focus in these days and times; plots are being thought up and plans are being arranged. And the result of all of that is bringing down the modesty of a woman, her chastity, her covering, her shyness, her honor, and her virtue.

﴿وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ

الشَّهَوَاتِ أَنْ تَمِيلُوا مَيْلًا عَظِيمًا ﴿٢٧﴾﴾

Allāh wants to accept your repentance, but those who follow [their] passions want you to digress [into] a great deviation.” [Sūrah al-Nisā (4): 27]

It is stressed especially for the woman, and the affair pertains to her to the upmost degree: that she must fear Allāh (عَزَّوَجَلَّ), her Lord, and recognize His rights upon her, what He (عَزَّوَجَلَّ) commanded her with, and what has come from the noble Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ); she must recognize that in these tremendous directives and sharp guidance lies chastity for the

woman, her honor, her virtue, and her happiness in this life and the Hereafter.

The level-headed, intelligent woman who advises herself does not give any attention to what lowly people say, those who desire the loss of her nobility and honor. She only turns her attention to what has come from her Lord and from the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) related to this situation.

At this moment, I present three tremendous Ḥadīth which have been authentically narrated about the Messenger of Allāh; I especially invite all women to ponder deeply and to spend some time thinking about what they encompass of tremendous substance.

1. It has been collected by al-Bukhārī and Muslim in their authentic collections<sup>1</sup> from the Ḥadīth of Abū S'aīd al-Khudarī (رَضِيَ اللهُ عَنْهُ): He said:

“The Messenger of Allāh went out to the to offer the ‘Eīd al-Aḍḥā or the ‘Eīd Al-Fiṭr prayer. Then he passed by the women and said: ‘O women! Give the alms of Eīd. I have seen that the majority of the dwellers of Hell-fire were you (i.e. women).’

They asked: ‘Why is it so, O Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)?’ He replied: You curse frequently and are ungrateful to your husbands. I have not seen anyone more deficient in intelligence and religion

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<sup>1</sup> Al-Bukhārī (no. 304) and Muslim (no. 79).

than you. A cautious sensible man could be led astray by one of you.”

2. It has been collected by al-Bayhaqī in his book “as-Sunan”<sup>1</sup> on the authority of Abū Uthaynah as-Sadafī that the Messenger of Allāh (ﷺ) said:

“The best of your women are the affectionate childbearing, who are obliging and supportive, as long as they have fear of Allāh. And the worst of your women are those who expose themselves and are proud. These are the hypocrites; none of them enter Paradise, except like the rare white-footed crow.”

3. It has been collected by al-Nasā’i in “as-Sunan al-Kubrā”<sup>2</sup> on the authority of ‘Umārah b. Khuzaymah b. Thābit; he said:

“We were with ‘Amr b. Ās (رضي الله عنه) on Ḥajj or ‘Umrah, so when we were passing through ath-Tharān, we were surprised by a woman in her howdah with her hand placed on her howdah. So when he dismounted, he entered the mountain path, and we entered with him.

So, he said: ‘We were with the Messenger of Allāh (ﷺ) in this place, and all of a sudden we were with many crows. One of them had a white foot,

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<sup>1</sup> (No. 13478).

<sup>2</sup> (No. 9223).

a red beak and red legs. So, the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: ‘None will enter Paradise from the women, except for an amount similar to that of this crow amongst the others.’” Collected by al-Hākim in his “Mustadrak.”<sup>1</sup> And He said: “Suddenly, we were in the vicinity of a woman who was wearing a wrist-full of bracelets made of gold and silver, and she was also wearing rings, and she had spread her hand out on her howdah.”

O woman, ponder greatly these three Ḥadīth. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) mentioned the fire and informed that most of its inhabitants were women, and he mentioned Paradise and mentioned the small amount that would enter it from the women, and this is not a discouragement of women from the mercy of Allāh, nor is it seeking to make her lose hope in His mercy.

He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) only said that as advice to women and warning them from that which will cause Allāh’s anger (عَزَّوَجَلَّ) and his punishment, and from that which leads a woman to enter the fire and to the punishments that are mentioned in these Ḥadīth.

Isn’t it appropriate for a woman to truthfully pause, ponder these Ḥadīth, examine the reason for these threats, and stay away from everything that angers Allāh (عَزَّوَجَلَّ)!! And he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) has explicitly mentioned the greatest reason and the biggest trial which caused many women to experience those punishments,

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<sup>1</sup> (No. 8781).



and that is making a display of herself, unveiling, arrogance, and practicing these actions to trial men, to the point where he said:

“I have not seen anyone more deficient in intelligence and religion than you. A cautious sensible man could be led astray by some of you.”<sup>1</sup>

The intelligent woman thinks too highly of herself to be described with these characteristics, and to be in a condition that draws on herself fear on the Day of Judgment of having that evil outcome and painful ending.

Ponder, may Allāh protect you, when ‘Amr b. ‘Ās (رضي الله عنه) saw that woman in that place, displaying her hand, displaying her beautiful possessions from gold and jewelry on her hand, placing it on her howdah.

Remember the threat of the Prophet (صلى الله عليه وسلم) to women. How would it be if he saw many of the women in this time, unveiled, making a display of herself, beautified, adorned, perfumed, making her good looks apparent in a despicable fashion. Will you not fear Allāh?! Will you not fear the standing before Allāh (عز وجل)?!<sup>1</sup>

So what does a woman desire, whether it is her worldly affairs or her Hereafter, when she displays herself, when she reveals her beauty, when she intermingles with men, and when she purposely tries to put them to trial and get their attention. What good does she desire with these types of actions, and what type

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<sup>1</sup> Al-Bukhārī (no. 304) and Muslim (no. 79).

of virtue does she hope for?! Certainly, it is, by Allāh, a tremendous loss, major evil, and widespread trial.

As for the intelligent woman, for indeed, she is far removed from these type of actions, fearful of Allāh - the Lord of the creation, the owner of majesty and completeness - diligent in the obedience of her Lord and attaining His pleasure.

Let a woman ponder the situation that was collected by al-Imām Aḥmad in his “Musnad”<sup>1</sup> on the authority of ‘Abd al-Raḥman b. ‘Awf (رضي الله عنه); he said: The Messenger of Allāh (صلى الله عليه وسلم) said:

“If a woman prays her five, fasts her month, protects her private part, and obeys her husband, it will be said to her: ‘Enter Paradise from any door you wish.’”

Glad tidings to the Muslim woman of a noble promise and tremendous virtue if she lives her life in obedience to Allāh, carrying out His orders (عَزَّوَجَلَّ), and distancing herself from His prohibitions.

If she lives her life like that, she will live a noble and good life, and for her on the Day of Judgment is a noble promise and tremendous virtue, and that is because of [Her] Lord (عَزَّوَجَلَّ) being pleased with her, pleased with her entrance into blissful Paradise, and pleased with her being saved from the punishment of Allāh (عَزَّوَجَلَّ).

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<sup>1</sup> (No. 1771).

However, if a woman is deceived by the beauty of the worldly life, its variety of trials, its false amusement, and its severed deceit, indeed, she will be put to trial in her religion, her character will be lost, her chastity will leave and her. Similarly, morals, fine mannerism, and etiquette will wander away from her.

For this reason, it is certainly upon the Muslim woman to fear Allāh (عَزَّوَجَلَّ), to adhere to the obedience of Allāh, to carry out His commands (عَزَّوَجَلَّ), and to completely stay away from all reasons of deviance and straying.

And it is upon those in charge of their affairs to fear Allāh concerning their women and daughters, and to work to actualize uprightness in them by caring for them, excellently cultivating them, and teaching them Islamic manners and its straight and sound guidelines.

Women are weak, and they are influenced very quickly. She hears an attractive phrase, beautified speech, tempting words, and statements that she believes are from the angle of advice for her, so she is put to trial by all of that.

However, it is upon the woman to be alert and clever, to have in front of her two eyes the fear of her Lord, the remembrance of standing in front of Allāh (عَزَّوَجَلَّ), and that Allāh will ask her about what came in His book and the Sunnah of His Prophet.

And it is upon her in this situation to be plentiful in supplication and to beseech Allāh (عَزَّوَجَلَّ) to protect her from trials, to cover her body, to grant her safety from her fears, and to protect her with what He protects His righteous slaves.

So, supplication is the key to all that is good in this life and the Hereafter, and along with supplication, she exerts herself in acting out beneficial causes for safety, rescue, escape, and separation from these destructive affairs.

## The Blessing of Clothing and Tribulation of It

Indeed, the mention of blessings is a reason for the thankfulness of the bestower of the blessing (عَزَّوَجَلَّ), and thankfulness is a reason for increase. Allāh said,

﴿ وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ

إِنَّ عَذَابِي لَشَدِيدٌ ﴾

“And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor]; but if you deny, indeed, My punishment is severe.'” [Sūrah Ibrāhīm (14): 7]

From the blessings of Allāh upon his slaves is different types of clothing and its many kinds. So, they are a tremendous blessing and a great gift. For this reason, Allāh (عَزَّوَجَلَّ) counted this blessing and mentioned it along with other blessings which he counted in Sūrah al-Naḥl, which is known to the people of knowledge as the Sūrah of Blessings, due to the numerous blessings that Allāh counted upon his slaves.

It has come at the end of these blessings the statement of Allāh (عَزَّوَجَلَّ):

﴿ وَاللَّهُ جَعَلَ لَكُمْ مِنْ بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُمْ مِنْ جُلُودِ الْأَنْعَامِ

بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ وَمِنْ أَصْوَابِهَا

وَأَوْبَارِهَا وَأَشْعَارِهَا أَثْنَا وَمَتَعَا إِلَىٰ حِينٍ ﴿٨٠﴾ وَاللَّهُ جَعَلَ لَكُمْ  
 مِمَّا خَلَقَ ظِلَالًا وَجَعَلَ لَكُمْ مِنَ الْجِبَالِ أَكْنَانًا وَجَعَلَ  
 لَكُمْ سَرَابِيلَ تَقِيكُمُ الْحَرَّ وَسَرَابِيلَ تَقِيكُم بَأْسَكُمْ كَذَلِكَ  
 يُتِمُّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُونَ ﴿٨١﴾ فَإِن تَوَلَّوْا فَإِنَّمَا  
 عَلَيْكَ الْبَلْغُ الْمُبِينُ ﴿٨٢﴾ يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يَمُكِّرُونَهَا  
 وَأَكْثَرُهُمُ الْكٰفِرُونَ ﴿٨٣﴾

“And Allāh has made for you from your homes a place of rest and made for you from the hides of the animals tents which you find light on your day of travel and your day of encampment; and from their wool, fur and hair is furnishing and enjoyment [i.e., provision] for a time. And Allāh has made for you, from that which He has created, shadows [i.e., shade] and has made for you from the mountains, shelters and has made for you garments which protect you from the heat and garments [i.e., coats of mail] which protect you from your [enemy in] battle. Thus does He complete His favor upon you that you might submit [to Him]. But if they turn away, [O Muḥammad] – then only upon you is [responsibility for] clear notification. They recognize the favor of Allāh; then they deny it. And most of them are disbelievers.” [Sūrah al-Nahl (16): 80-83]

Allāh (عَزَّوَجَلَّ) clarified in this tremendous verse His blessings on His servants wherein He mentioned that he made for them garments: shirts and other things, such as cotton clothing, linen, and wool; people are able to protect themselves from the heat and cold with these materials, beautify themselves with them, and cover themselves.

There is no doubt that clothing is a tremendous blessing and great gift. It is obligatory for the believing servants of Allāh to be thankful for them and to use them for the obedience of Allāh, His pleasure, and to draw closer to him. And it is obligatory for them to beware greatly of opposing the commands of Allāh concerning clothing, its descriptions, its type, its conditions, its guidelines, and its etiquette which Islamic legislation has come with.

Concerning this topic, let a Muslim beware of the plots, plans and secret methods of the Devil, which he employs to block people from the truth and to cause them to fall into infractions. Certainly, Allāh (عَزَّوَجَلَّ) clarified that the enmity of the Devil towards mankind concerning this affair, and other than it, is old.

Allāh (عَزَّوَجَلَّ) mentioned in the Qurān the Devil's trickery of the two parents and his whispering to them in order that it be revealed to them that which was concealed from each other. This affair was entered upon them from a hidden angles. He gave the appearance to them that he was a trustworthy advisor, and he swore to them about that. He fooled them with deceit; in other words, he lowered them from their high rank, which was distant from disobedience and sin, to falling into it.

﴿ وَيَتَكَادَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿١٩﴾ فَوَسَّوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوْءَاتِهِمَا وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَكَيْنِ أَوْ تَكُونَا مِنَ الْخَالِدِينَ ﴿٢٠﴾ وَقَاسَمَهُمَا إِنِّي لَكُمَا لَئِنِ اتَّصَحَّيْتُمَا ﴿٢١﴾ فَدَلَّهُمَا بِغُرُورٍ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْءَاتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَنْ تِلْكَ الشَّجَرَةِ وَأَقُلْ لَكُمَا إِنَّ الشَّيْطَانَ لَكُمَا عَدُوٌّ مُبِينٌ ﴿٢٢﴾ قَالَ رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٢٣﴾ ﴾

“And O Adam, dwell, you and your wife, in Paradise and eat from wherever you will, but do not approach this tree, lest you be among the wrongdoers. But Satan whispered to them to make apparent to them that which was concealed from them of their private parts. He said, ‘Your Lord did not forbid you this tree except that you become angels or become of the immortal.’

And he swore [by Allāh] to them, ‘Indeed, I am to you from among the sincere advisors.’ So he made them fall, through deception. And when they tasted of the tree, their private parts became apparent to them, and they began to fasten together over themselves from the leaves of Paradise. And their Lord called to them, ‘Did I not



forbid you from that tree and tell you that Satan is to you a clear enemy?’ They said, ‘Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers.’” [Sūrah al-‘Arāf (7): 19-23]

So Allāh followed their action with his mercy and bestowed upon them His pardon, so He forgave them; just as He (عَزَّوَجَلَّ) said:

﴿ فَأَكَلَا مِنْهَا فَبَدَّتْ لُهُمَا سَوْءٌ تَهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ  
 وَرَقِ الْجَنَّةِ وَعَصَىٰ آدَمُ رَبَّهُ فَغَوَىٰ ﴿١٢١﴾ ثُمَّ اجْنَبَهُ رَبُّهُ، فَتَابَ عَلَيْهِ  
 وَهَدَىٰ ﴿١٢٢﴾ ﴾

“And they [i.e., Adam and his wife] ate of it, and their private parts became apparent to them, and they began to fasten over themselves from the leaves of Paradise. And Adam disobeyed his Lord and erred. Then his Lord chose him and turned to him in forgiveness and guided [him].” [Sūrah Tāha (20): 121-122]

This is the affair, and Iblīs is continuous in his transgression, unceasing in his disobedience, exerting the utmost diligence to misguide the offspring, just as he lured the parents.

For this reason, he directed the address in this noble context to the offspring, as a warning about this misguider and causer of

trials, so that he will not trial them with whispers, just like he did with the two parents.

Allāh (عَزَّوَجَلَّ) said:

﴿يَبْنَیْ ءَادَمَ قَدْ أَنْزَلْنَا عَلَیْكُمْ لِبَاسًا یُؤَیِّرِ سَوَءَ تِکْمَ وَرِیْشًا وَ لِبَاسًا  
الْتَّقْوَى ذَٰلِكَ خَیْرٌ ذَٰلِكَ مِنْ ءَایَاتِ اللّٰهِ لَعَلَّهُمْ یَذَّکَّرُونَ ﴿٣٦﴾﴾

“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 from the signs of Allāh that perhaps they will remember.” [Sūrah al-‘Arāf (7): 26]

Here, Allāh (عَزَّوَجَلَّ) mentioned the blessing upon his servants with two types of clothing:

1. Clothing of the inner self with piety, and it stays with the servant, it does not become worn nor destroyed as long as the servant protects it, and it is the beauty of the heart and soul.
2. Clothing of the outer self with garments that cover the body and hide the privates areas, and they are a beautification for the people.

If a person loses his outer clothing, or it is stripped off of him, his private areas will be revealed. This is a proof that exposing the body is from the tremendous affairs, and that it is reprehensible

to natural disposition. For this reason it is called saw'ah (indignity), because its exposure is evil to its owner.

As for the clothing of the inner self, and that is piety, if it was estimated to be nonexistent, then certainly the inner self will be exposed, and it will be struck by disgrace and humiliation. A person will fall into different types of despicable corruption. By not having piety, a person unclothes himself of shyness, fear, awareness that Allāh is watching, covering, chastity, and other than that.

For this reason, Allāh (ﷻ) said: "The clothing of piety is good." That is because righteousness, the righteousness of the outer self, is a result of piety, and the result of corrupting piety is a corruption of the outer appearance.

If the hearts are beautified with piety, the bodies will be beautified, actions will be righteous, and the limbs will be beautified with modesty, chastity, covering, shyness and being mindful that Allāh is watching.

And if piety is removed from the hearts, and this tremendous clothing departs, the body will sink into many types of despicable acts, and many categories of lowliness.

Then, the enmity and plots of the Devil concerning the clothing of people is very old. He plans a tremendous plot in order to strip mankind of his clothing, so that his body will be exposed, and so that he can strip him of his shyness and modesty.

For this reason, Allāh (عَزَّوَجَلَّ) said after His reminder of this blessing, directing the address to the offspring:

﴿ يٰبَنِي آدَمَ لَا يَفْنِنَنَّكُمُ الشَّيْطٰنُ كَمَا اَخْرَجَ اٰبَوٰيكُمْ مِّنَ الْجَنَّةِ  
 يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْءَاتِهِمَا ۗ اِنَّهٗ يَرٰكُمْ هُوَ وَقَبِيْلُهٗ مِنْ  
 حَيْثُ لَا تَرَوْنَهُمْ ۗ اِنَّا جَعَلْنَا الشَّيْطٰنَ اَوْلِيَاۗءَ لِلَّذِيْنَ لَا يُؤْمِنُوْنَ ﴿٢٧﴾ ﴾

“O children of Adam, let not Satan tempt you as he removed your parents from Paradise, stripping them of their clothing to show them their private parts. Indeed, he sees you, he and his tribe, from where you do not see them. Indeed, We have made the devils allies to those who do not believe.”  
 [Sūrah al-‘Ārāf (7): 27]

Allāh (عَزَّوَجَلَّ) warned the offspring about letting the Devil do to them that which he did to their father: that he beautify disobedience to them, try to cause them to desire impermissible things, and that he cause them to fall into error. And Allāh made known that this enemy sees them from an angle that they do not see him.

Mālik b. Dīnar said:

“An enemy that sees you yet you don’t see him, is certainly difficult to prepare for, except for whom Allāh protects.”

If this enemy was able to exit the parents from Paradise due to his intense plotting, his severe deceit, and his constant whispering, then for him to be able to convey something of this harm and to hurl something of whispering to the offspring is even more conceivable, especially women due to their severe weakness and the small amount of perception of many of them.

And due to this strong gesturing, Allāh (عَزَّوَجَلَّ) warned the children of Ādam against him with constantly seeking shelter from his plots and his whisperings, and Allāh ended the verse with His statement: “We have made the devils allies to those who do not believe.”

As for the believers, then he does not have any control over them:

﴿ إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ ﴾

“His authority is only over those who take him as an ally and those who through him associate others with Allāh.”

[Sūrah al-Naḥl (16): 100]

For this reason, according to the level of weakness in Īmān that a person has, that will be the level of authority that the Devil has on him, and it is footsteps that the Devil gradually utilizes until he lands him in the lowest of places, the mud of despicableness, and the severity of corruption.

Especially with the woman, from the angle that he takes advantage of her weakness and the deficiency in her intellect and religion, so he lands her in different types of taking off her clothes

and removing virtuous traits, by way of many steps and constant plotting, to the point where the affair has reached that some women exit the home with their heads, necks, wrists, forearms chins, and more other than that uncovered, stripping away shyness and plunging into plaguing epidemics.

Then Allāh (عَزَّوَجَلَّ) addressed the children of Ādam with another address for them in this context connected to clothing, so He (عَزَّوَجَلَّ) said:

﴿يَبْنَیْ ءَادَمَ خُدُوْا زَیْنَتَکُمْ عِنْدَکُلِّ مَسْجِدٍ وَکُلُوْا وَاشْرَبُوْا وَلَا تُسْرِفُوْا اِنَّهُ لَا یُحِبُّ الْمُسْرِفِیْنَ ﴿۳۱﴾ قُلْ مَنْ حَرَّمَ زَیْنَةَ اللّٰهِ الَّتِیْ اَخْرَجَ لِعِبَادِهِۦ وَالطَّیِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِیْنَ ءَامَنُوْا فِی الْحَیٰوةِ الدُّنْیَا خَالِصَةٌ یَوْمَ الْقِیٰمَةِ کَذٰلِکَ نَفَّصَلُ الْآیٰتِ لِقَوْمٍ یَعْلَمُوْنَ ﴿۳۲﴾﴾

“O children of Adam, take your adornment [i.e., wear your clothing] at every masjid, and eat and drink, but be not excessive. Indeed, He likes not those who commit excess. Say, Who has forbidden the adornment of [i.e., from] Allāh which He has produced for His servants and the good [lawful] things of provision? Say, They are for those who believe during worldly life [but] exclusively for them on the Day of Resurrection. Thus do We detail the verses for a people who know.” [Sūrah al-‘Arāf (7): 31-32]

So Allāh informed [us] that He brought forth for His servants beauty in the form of different types of clothing with their different styles, and that He brought forth for us wholesome provisions from food and drink with all of their different types. The origin of all of these things is that they have been made permissible and are lawful, except that which has come in Islamic law stating its impermissibility. It is not for anyone to declare anything impermissible from those aforementioned things except with an explicit Islamic proof.

For this reason, He (عَزَّوَجَلَّ) said: “Say, ‘Who has forbidden the adornment of [i.e., from] Allāh which He has produced for His servants?’ In other words, who is the person who sets restrictions on them concerning things that Allāh made vast?”

For this reason, the initial ruling concerning customs, food, drink, clothing, going, coming, speech and the rest of customary dealings is that they are lawful. So, nothing from them is declared impermissible except that which Allāh and His messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) have declared impermissible; whether it be by way of an explicit text, or by way of something that enters into a generality or a correct analogy; otherwise, the ruling is that the rest of customary dealings are permissible, just as the previous text indicates. Also, His (عَزَّوَجَلَّ) statement: “It is He who created for you all of that which is on the earth,” and other than these two text.

Allāh (عَزَّوَجَلَّ) commanded His servants with clothing, and He did not specify a particular type that it is obligatory to stick to. The affair returns back to the culture and to the customs of the people.

The origin of [types] of clothing is that they have been made permissible, just as our Prophet (صلى الله عليه وسلم) said:

“Eat, drink, dress, and give charity without being wasteful or arrogant.”<sup>1</sup>

Ibn ‘Abbās (رضي الله عنه) said:

“Eat and wear what you want, as long as two things are not involved: wastefulness and arrogance.”<sup>2</sup>

However, Islamic legislation came with some guidelines, conditions, and restrictions that must be observed regarding clothing. They guarantee a person’s happiness, modesty, and success in this life and the Hereafter.

For this reason, it is obligatory for every Muslim to restrict his clothing with Islamic guidelines and the restrictions of Islām. The people of knowledge have explained this topic extensively in numerous writings, so that virtue can actualize in clothing and perfection can be completed.

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<sup>1</sup> Collected by al-Bukhārī with some of the chain missing in the “Chapter of Clothing.” Aḥmad connected the chain (no. 6695). It is also collected by al-Nisā’ī (no. 2559), and Ibn Mājah (no. 3650) in the Ḥadīth of ‘Abdullāh b. ‘Amr (رضي الله عنه).

<sup>2</sup> Collected by al-Bukhārī with some of the chain missing in the “Chapter of Clothing.” Ibn Abī Shaybah connected it in “*The Musannaf* (no. 24878).”



Tribulation in clothing takes up numerous chapters and many volumes, and speaking about the types of clothing which has targeted the woman to entrap her in this tribulation is very vast. So much so, that it has gotten difficult for the people of virtue to find modest clothing to buy for their women and daughters.

It is obligatory for women to be strictly on guard against the plots of the enemies and the whispers of the Devil that they have concocted to pull women into the direction of removing her clothing and discarding her modesty by wearing the many types of clothing that have been imported to the market places of the Muslims in order to entangle the Muslim woman into trouble and to land her in the sludge of evil; and to busy her with the types of clothing for the clothed yet naked.

[This is also designed to] arouse in her heart a desire to love to resemble non-Muslim women, those women who walk on earth without *Īmān* that deters them, nor morals that curb them, nor etiquettes that prevent them.

The aim behind this is to entice her into discarding Islamic legislation, to pull her into the lowest forms of despicableness, and to distance her from the fountain of chastity and virtue.

In the authentic collection of Muslim<sup>1</sup> on the authority of Abū Hurayrah, he said: The Messenger of Allāh (ﷺ) said:

“It was reported that the Prophet (ﷺ) said:  
‘There are two types of the people of Hell that I

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<sup>1</sup> (No. 5704).

have not seen yet: men with whips like the tails of cattle with which they strike the people, and women who are clothed yet naked, walking with an enticing gait, with something on their heads that looks like the humps of camels, leaning to one side. They will never enter Paradise or even smell its fragrance, although its fragrance can be detected from such and such a distance.”

From what is befitting to know is that the covering of woman, her modesty, and her shyness all return to the strength of her Īmān and religion. This can be examined, for example, from the condition of Umm Salamah (رضي الله عنها).

When the Prophet (صلى الله عليه وسلم) mentioned that a woman should drag her overgarment the length of a handspan; she said:

“Something may become uncovered.” He said:  
“Then a forearm's length, no more than that.”<sup>1</sup>

As for the one whose religion has become deteriorated and her Īmān has become weak, then her concern is directed towards revealing a handspan, forearm, or even increasing – all according to level of the deterioration of her religion. She may even think that this is civilized, refinement of social culture, and progress, but the reality is that it is a path to ruin and destruction.

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<sup>1</sup> Collected by Abū Dāwūd in the “Sunan” (4117), by at-Tirmidhī in “al-Jāmi’ah” (1732) and an-Nasā’ī in “As-Sunan an-Kubrā” (no. 3580).

Thus, let the Muslim woman fear Allāh and be aware that Allāh is watching her, in private, and in public. And let her know that her covering is modesty for her and a safety valve for her that protects her, by the permission of Allāh, from trials and evil customs.

### **The Beauty of Īmān [Faith]**

The adornment of Īmān is tremendous, lofty, splendid, and beautiful, whoever is given success to beautify himself with it, then indeed he has been given success to the most tremendous good, and he will be happy in this life and the Hereafter.

It is the true adornment and the jewel for which there is no equal nor comparison, whoever removes this adornment is certainly a person who has lost all beauty, even if they are beautified with the most splendid jewelry and the best clothing.

When Allāh mentioned in Sūrah al-‘Arāf the blessing of clothing and His descending it to the people, so that it could be adornment, covering, and beauty for them, He (ﷺ) said in that noble context: “The clothing of piety is good.”

Therefore, the clothing of piety and embellishment of Īmān is the true embellishment, and it is the complete, perfect beautification that whoever loses it, he has lost all good, all virtue, all excellence, and all beauty. So, what kind of beauty is imagined without Īmān!! And what kind of excellence is imagined without the fear of Ar-Raḥmān [The Most Merciful]?

Yes, it is true, there could be false outer appearances and affairs that put people to trial; they think that they possess the most complete beautification and the most excellent embellishments, except that with their loss of the adornment of Īmān and the sweetness of Īmān, they have lost true beautification and true beauty.

And Allāh has bestowed upon the people of Īmān and granted them nobility with this adornment, and he beautified them with this ornament, and due to the mixing of Īmān in their hearts, their taste of its taste and sweetness, and their knowledge of its worth and status, they have come to appreciate the worth of the adornment of Īmān, and they find that in their hearts. Allāh (عَزَّوَجَلَّ) said:

﴿وَأَعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُّمْ  
وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ  
وَالْفُسُوقَ وَالْعِصْيَانَ أُولَٰئِكَ هُمُ الرَّاشِدُونَ ﴿٧﴾ فَضَلًّا مِّنَ اللَّهِ  
وَنِعْمَةً ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٨﴾﴾

“But Allāh has endeared to you the faith and has made it pleasing in your hearts and has made hateful to you disbelief, defiance and disobedience. Those are the [rightly] guided. [It is] as bounty from Allāh and favor. And Allāh is Knowing and Wise.” [Al-Hujurāt (49): 7-8]

The part of the verse that is relevant here is the Saying of Allāh (عَزَّوَجَلَّ): “endeared,” meaning He endeared Īmān “in their hearts.” Thus, the believer, who Allāh (عَزَّوَجَلَّ) has bestowed upon him the favor of tasting this sweetness, experiencing its flavor, and experiencing happiness due to this delight, finds this aforementioned beauty in his heart, and he feels that this beauty, which Allāh has bestowed upon and honored him with, by making him from its people, this is the true adornment and beauty.

Do not be fooled by false outer appearances that hinder and divert people from actualizing Īmān, completing it, and perfecting it; rather, the affair has caused some people to go so far in searching for false beauty that they oppose the legislation of Allāh, disobey His messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), and oppose the sound, natural disposition that Allāh created them upon, all the while they are mistakenly disillusioned, thinking that they are actualizing adornment and embellishment for themselves, and that they are achieving excellence and beauty.

How preposterous! And again: How preposterous is it to possess beauty by way of disobeying the Most Merciful, and to attain adornment by opposing the noble Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). The reality of these people is that they are living a false reality, living with warped thoughts, and changing the proper natural disposition and sound intellects.

The intelligent person establishes his embellishment and adornment according to the guidance of what the pure legislation of Allāh has set as boundaries for him, and according to the Sunnah of His noble Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

In a transmitted supplication on our Prophet (ﷺ), and it is in “as-Sunan al-Kubrā” by an-Nasā’ī, and other that it, with an established chain to the Ḥadīth of ‘Ammār b. Yāsir; we find it is from the supplications of prayer:

“O Allāh, adorn us with the adornment of Īmān, and make us those who guide others and are rightly guided.”

He (ﷺ) asked his Lord this tremendous supplication, lofty request, and magnificent aim: beautification with the adornment of Īmān and the beauty of piety; “The clothing of piety is good.”

The embellishment and beautifying one’s self with the adornment of Īmān requires from the successful servant to strive against the soul, seeking the aid of Allāh, just as the Messenger of Allāh (ﷺ) said:

“Be diligent in what benefits you, and seek the aid of Allāh.”<sup>1</sup>

So he strives against himself in order to actualize the reality of Īmān and the legislation of Islām, striving to complete himself with that and to complete his outward and inward beauty by actualizing that – and while striving for all of that, he asks Allāh for His help and aid.

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<sup>1</sup> Its reference has preceded.

The adornment of Īmān is an adornment that covers the outward appearances of a servant and his inner appearance, so it is the adornment of the heart with the reality of Īmān and the foundations of the religion, and the greatest of those foundations which the religion is built upon and which this adornment stands is to believe in Allāh, His angels, His books, His messengers, the Last Day, and to believe in divine decree, the good of it and the bad of it.<sup>1</sup>

These are foundations and the basis which this great beauty and tremendous adornment stand upon: the adornment of Īmān. Allāh (عَزَّوَجَلَّ): said:

﴿لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ﴾ (١٧٧)

“Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allāh, the Last Day, the angels, the Book, and the prophets.” [Sūrah al-Baqarah (2): 177]

﴿ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ ۗ وَالْمُؤْمِنُونَ كُلُّ ءَامَنَ بِاللَّهِ وَالْمَلَائِكَةِ وَكُتُبِهِ ۗ وَرُسُلِهِ ۗ لَا نَفَرَقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ ۗ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۗ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ﴾ (١٨٥)

<sup>1</sup> Its reference has preceded.

And He (عَزَّوَجَلَّ) said:

“The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in Allāh and His angels and His books and His messengers, [saying], ‘We make no distinction between any of His messengers.’ And they say, ‘We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the [final] destination.’” [Sūrah al-Baqarah (2): 285]

﴿يَتَّخِذُهَا الَّذِينَ ءَامَنُوا ءَامَنُوا بِاللّٰهِ وَرُسُوْلِهِ ۚ وَالَّذِي۟ نَزَّلَ عَلٰٓى  
رُسُوْلِهِ ۚ وَالَّذِي۟ نَزَّلَ مِنْ قَبْلُ ۗ وَمَنْ يَكْفُرْ بِاللّٰهِ وَمَلَٰٓئِكَتِهٖ  
وَكُتُبِهٖ ۚ وَرُسُوْلِهٖ ۚ وَالْيَوْمِ۟ الْآخِرِ فَقَدْ ضَلَّ ضَلٰٓلًا بَعِيْدًا﴾ (١٣٦)

“O you who have believed, believe in Allāh and His Messenger and the Book that He sent down upon His Messenger and the Scripture which He sent down before. And whoever disbelieves in Allāh, His angels, His books, His messengers, and the Last Day has certainly gone far astray.” [Sūrah an-Nisā (4): 136]

These are the foundations that this tremendous beauty is built upon, and that the tree of Īmān stands upon, which there is nothing more beautiful or excellent than it. So, its establishment is upon something firm, and from it sprouts beautiful, splendid and excellent looking branches: the branches of Īmān, and it is



the different types of obedience and categories of drawing close to Allāh, which by way of them the Muslim draws closer to his Lord.

Then after that, there comes the beautiful, fine-tasting and splendid fruits which a believer picks.

[Allāh (عَزَّوَجَلَّ) said:]

﴿ تَوَقَّ أَكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ  
لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴾

“It produces its fruit all the time, by permission of its Lord.” [Sūrah Ibrāhīm (14): 25]

The believer does not stop picking from this beautiful, splendid tree, all the time, and at every opportunity, in this life and the Hereafter. He picks from happiness, relaxation of the heart, coolness of the eyes, happiness of the soul, vast provisions, the disappearance of worries, the vanishing of anxiety, and other than that from the fruits of the life of this world, and the reward of the Hereafter is better and everlasting.

Furthermore, adorning the outward appearance and beautifying it with the adornment of Īmān is done by strictly performing the obligatory matters of the religion, the obligatory acts of Islām, and the legislated matters which the servant has been commanded to do.

At the forefront of those affairs are the five foundations of Islām. The Prophet (ﷺ) said about them in the Ḥadīth of Ibn ‘Umar:

“Islam is built upon five: to bear witness that none has the right to be worshipped except Allāh and that Muhammad is His servant and Messenger, to establish the prayer, to pay *Zakāh*, to perform pilgrimage to the house, and to fast Ramadhan.”<sup>1</sup>

Certainly, these blessed actions and tremendous acts of obedience are in reality the adornment for the Muslim and his beauty; additionally, they are a reason for his success and happiness in this life and the Hereafter. So, the prayer is light, splendidity, and excellence for its performer. Likewise, all acts of obedience, generally, that a servant performs, they increase him in excellence and splendidity. This is contrary to the one who shuns the religion of Allāh (عز وجل). For certain, sins, disobedience, and distance from the obedience of Allāh is darkness in the face and gloom in the chest.

Likewise, turning away from the legislation of Allāh by practicing innovated innovations causes darkness in the face, just as ‘Abdullāh Ibn Mubārak (رحمة الله) said:

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<sup>1</sup> Collected by al-Bukhārī (no. 8) and the wording is his, and by Muslim (no. 16).

“The performer of innovation has darkness on his face, even if he oils it thirty times a day.”<sup>1</sup>

This means: even if he puts oil on his body for beautification and good-looks it will not remove the darkness of innovation nor the darkness of disobedience of Allāh from the faces.

And likewise from tremendous beauty is for the Muslim to have concern for legislated Islamic etiquettes and the morals of Islām. So, if Allāh honors His servant with the adornment of virtuous etiquettes, complete morals, and refined dealings, then whoever intermingles with them will certainly sense this beauty and notice this excellence that is worn by the person who beautifies, adorns and decorates himself with the virtuous Islamic character.

Certainly our Prophet (صلى الله عليه وسلم) came with complete etiquette and outstanding and virtuous outstanding manners, those that raise the one who embodies them to lofty levels and high standing, added to that is what Allāh has prepared for him for those who have lofty manners from reward and bounties.

An occasion that highlights the magnitude of this affair is that the Prophet (صلى الله عليه وسلم) was asked about that greatest reason that will cause people to enter Paradise, so he said:

“Fear of Allāh and excellent character.”<sup>2</sup>

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<sup>1</sup> Collected by al-Lālakāī in: “*Itiqād Ahl al-Sunnah*” (1/159).

<sup>2</sup> Collected by at-Tirmidhī in “his *Jāmī*” (no. 2004), and by Ibn Mājah in “his *Sunan*” (no. 4246), from the Ḥadīth of Abū Hurayrah (رضي الله عنه).

And he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

“Indeed, I have been sent to complete excellent manners.”<sup>1</sup>

And he said:

“Those of you who will be sitting closet to me on the Day of Standing are the best of you in character.”<sup>2</sup>

And the Ḥadīth on this topic are plentiful.

Furthermore, from that which is in this adornment, the adornment of Īmān (faith) and the beauty of this religion, is the servant staying distant from vice and distance from impermissible matters, for indeed, Allāh did not make anything impermissible for His servants except that in it there is a harm for them, immediately or in the future.

If the soul leans toward disobedience, has an eye out to perform it sometimes, and it longs to fall into it, it is destruction for a person in his present life and in his Hereafter. It is a removal of his splendidness and excellence. If he takes a step into disobedience, then for every step he takes, he loses a portion and

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<sup>1</sup> Collected by Aḥmad in “al-Musnad” (no. 8952), in the Ḥadīth of Abū Hurayrah (رَضِيَ اللهُ عَنْهُ).

<sup>2</sup> Collected by at-Tirmidhī in “al-Jām’i” (no. 2018) in the Ḥadīth of Jābir (رَضِيَ اللهُ عَنْهُ), and its origin is in the “Ṣaḥīḥayn”.

share of the adornment and beauty of Īmān, all according to how many steps he takes.

I end this advice and these directives with what I began with, and it is the supplication of the people of Paradise. Allāh (عَزَّوَجَلَّ) said:

﴿ دَعْوَتُهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ وَعَآخِرُ دَعْوَتِهِمْ

أَنَّ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٠﴾

“Their call therein will be, ‘Exalted are You, O Allāh,’ and their greeting therein will be, ‘Peace.’ And the last of their call will be, ‘Praise to Allāh, Lord of the worlds!’” [Sūrah Yūnus (10): 10]

And with Allāh alone is success; He has no partners. I ask Him (عَزَّوَجَلَّ) to give my Muslim sisters success by taking advantage of these advices, and that He guides us all to the straight path, the path of those who he has blessed from the prophets, the truthful, the martyrs, and the righteous, excellent are those as companions.

Allāh is sufficient for us, and He is the best handler of affairs. All praise is due to Allāh, the Lord of all the creation, and may Allāh exalt the mention of our Prophet, Muḥammad, his family, and his companions, and may He grant them safety.

## Glossary

### A

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

**Āhād:** a narration which is narrated through one chain only.

**Aḥādīth:** see *ḥadīth*.

**‘Alayhi al-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 (سُبْحَانَهُ وَتَعَالَى).

**‘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 (عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) went for the *Mi‘rāj*.

### D

**Dā‘ī:** One engaged in *da‘wah*, caller.

**Da‘īf:** A weak, unauthentic narration.

**Da‘wah:** Invitation, call to Allāh (سُبْحَانَهُ وَتَعَالَى).

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

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

## F

**Fāḥish:** One who speaks with evil or obscene speech.

**Farḍ Kifāyah:** A collective obligation - if fulfilled by a part of the community, then the rest are not obligated.

**Fatwā:** (pl. *fatāwā*) A religious verdict.

**Faqīh:** A Scholar who can give religious verdicts.

**Fiqh:** Islāmic jurisprudence, understanding.

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

**Fitrah:** the natural disposition that one is born upon.

## G

**Ghuluww:** Going to an extreme.

**Ghusl:** A ceremonial bath necessary for the one who is in a state of *Janābah* (ritual sexual impurity).

## H

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

**Ḥalāl:** Lawful.

**Ḥanīf:** Pure Islāmic Monotheism (worshiping Allāh alone and nothing else).

**Ḥarām:** Unlawful and forbidden.

**Ḥasan:** fine, good; a term used for an authentic *ḥadīth*, which does not reach the level of *Ṣaḥīḥ*.

**Ḥarj:** Killing.

**Al-Ḥarūriyyah:** a special unorthodox religious sect that branched off from the *Khawārij*.

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

**Ḥukm:** A judgment of legal decision (especially of Allāh).

## I

**ʿIbādah:** worship, worship of Allāh.

**Iḥsān:** Worshipping Allāh as though you see Him. However, since you cannot see Him, then know that He sees you.

**Ijmāʿ:** A 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:** A leader; a leader in Prayer, knowledge in *fiqh*, leader of a state.

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

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

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

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

## J



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

**Janāzah:** (pl. *janaa'iz*): Funeral.

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

**Jumu'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-Masjid al-Harām (the great mosque in Makkah which Muslims go to for pilgrimage and to 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.

**Khuṭbah:** (person *khaṭīb*), religious talk (sermon).

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

## M

**Madhhab:** The position, view or opinion of a Muslim Scholar or school of Islāmic Jurisprudence.

**Makrūh:** Something that is not approved of, undesirable from the point of view of Religion, although not punishable.

**Manhaj:** A way; method; methodology.

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

**Masjid:** A mosque.

**Mawbiqāt:** great destructive sins.

**Mudallis:** one who practises *tadlīs*.

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

**Muḥaddith:** scholar of the science of *ḥadīth*.

**Muftī:** one who gives *fatāwā*.

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

**Mujtahid:** Someone who is qualified to pass judgment using *ijtihād*.

**Munkar:** Rejected; a narration which is inauthentic itself and contradicts and authentic narrations.

**Muqallid:** one who practices *taqlīd*.

**Mushrik:** (pl. *mushrikūn*) polythesists, pagans and disbelievers in the oneness of Allaah (جَلَّ وَعَلَا) and His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

**Mustaḥabb:** Recommended; an action if left not punishable and if done it is rewardable.

**Muttaqūn:** People who are pious.

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

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

**Mawḍū‘:** Fabricated; spurious; invented (narration).

**Mawqūf:** stopped; a narration from a Companion, which does not go back to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

**Mawṣūl:** Connected; a continuous *isnād* that can be narrated back to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

## N

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

**Niyyah:** An 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

**Rāfiḍī:** This is the correct title for the extreme *Shī'ah*; those who bear malice and grudges against the noble Companions 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.

**Ramaḍān:** The ninth month of Islāmic calander, in which Muslims observe fasting.

## S

**Ṣaḥābah:** Muslims who met the Prophet (صلى الله عليه وسلم) believing in him and died believing in him.

**Ṣaḥīḥ:** Authentic, the highest rank of classification of authentic *aḥādīth*.

**Salaf, Salaf al-Ṣāliḥ:** The 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 (صلى الله عليه وسلم).

**Sharī'ah:** The divine code of law in Islām.

**Shawwāl:** The month after *Ramaḍān*.

**Shayṭān:** Satan.

**Shī'ah:** (see *Rāfiḍī*) A collective name for the various sects claiming love for *Ahl al-Bayt*.

**Shirk:** Associating partners with Allāh directly or indirectly in worship; compromising any aspects of *Tawḥīd*.

**Sūrah:** A chapter of the *Qur'ān*.

**Sunnah:** Example, practice; the way of life of the Prophet (صلى الله عليه وسلم), consisting of his words, actions and silent approvals. The *Sunnah* is contained in various *aḥādīth*.

## T

**Tābi'ī:** (pl. *tābi'īn*) the generation after the Companions of the Prophet (صلى الله عليه وآله والسلام).

**Tafsīr:** explanation of the *Qur'ān*.

**Tāghūt:** Anything that is worshiped other than the real God (Allāh) (i.e. false deities).

**TaḤajjud:** Voluntary, recommended Prayer between the compulsory Prayers of *'Ishā'* and *Fajr*.

**Takhrīj:** It is to reference a *ḥadīth* to its sources and analyze its chains of narration.

**Taqīd:** 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 *ḥadīth*.

**Ṭawāf:** The circumambulation of the *ka'bah*.

**Tawḥīd:** 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, the Muslims as a whole.

**'Umrah:** A visit to Makkah during which one performs the *ṭawāf* around the *Ka'bah* and the *Sa'ī* between *al-Ṣafā* and *al-Marwah*. It is called the lesser *Ḥajj*.

**Uṣūl:** The fundamentals.

## W

**Waḥyī:** The revelation or inspiration of Allāh to His Prophets.

**Waḥdah al-Wujūd:** The belief that everything in existence is intact Allāh. This deviant belief is held by many *Şūfiyyah*.

**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.

**Waşīlah:** the means of approach or achieving His closeness to Allāh by getting His favours.

**Wuḍū':** An ablution (ritual washing) that is performed before Prayer and other kinds of worship.

Y

**Yaqīn:** Perfect and 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).

**Zakāt al-Fiṭr:** An obligatory charity by the Muslims to be given to the poor before the Prayer of *'Īd al-Fiṭr*.

**Zamzam:** The sacred water inside the *ḥaram* (the grand mosque) at Makkah.

**Zanādiqah:** An atheist, a heretic.

## 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 (ﷺ), without *tahrīf* (distortion), nor *ta'wīl* (figurative interpretation), nor *tamthīl* (making a likeness), nor *tashbīh* (resemblance), nor *ta'īl* (denial).

[2]: We love the Companions (رضي الله عنهم) of the Messenger of Allaah (صلى الله عليه وسلم), 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 (صلى الله عليه وسلم) with love that is permitted by the *Shari'ah*. 'Imrān Ibn Ḥusayn (رضي الله عنه) said, "O people! Learn the knowledge of the Religion from us, if you do not do so, then you will certainly be misguided."<sup>1</sup>

[3]: We love the People of *Ḥadīth* and all of the *Salaf* of the *Ummah* from *Ahl al-Sunnah*. Imām al-Shāṭibī (d.790H) - رحمه الله - said, "The *Salaf al-Ṣāliḥ*, the Companions, the *tābi'in* and their successors knew the *Qur'ān*, its sciences and its meanings the best."<sup>2</sup>

[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*.

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<sup>1</sup> Refer to *al-Kifāyah* (p. 15) of al-Khaṭīb al-Baghḍādī.

<sup>2</sup> Refer to *al-Muwāfiqāt* (2/79) of al-Shāṭibī.

[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 (ﷺ), except that which has been confirmed from Allāh or from His Messenger (ﷺ). 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*. ‘Abdullāh Ibn al-Mubārak (d.181H) - رَحِمَهُ اللهُ - said, “The authentic *aḥādīth* are sufficient and the weak *aḥādīth* are not needed.”<sup>1</sup>

[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

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<sup>1</sup> Refer to *al-Jāmi‘ li-Akhlāq al-Rāwī* (2/159) of al-Suyūṭī.



Allāh (سُبْحَانَهُ 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.<sup>1</sup> ‘So co-operating upon righteousness and piety (*taqwā*) and mutual advising necessitates warning against evil and not co-operating with the wicked.’<sup>2</sup>

**[I0]:** 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.

**[I1]:** 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.’<sup>3</sup>

**[I2]:** 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 *Salafiyyah*, yet *Salafiyyah* is free from them, since they bring to the society what Allāh has prohibited. We

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<sup>1</sup> From a *fatwā* by the Committee of Major Scholars dated: 11/16/1417H, (no. 18870). It was signed by al-‘Allāmah ‘Abd al-‘Azīz Ibn Bāz, Shaykh ‘Abd al-‘Azīz Ibn ‘Abdullāh Āl al-Shaykh, Shaykh ‘Abdullāh Ibn ‘Abd al-Raḥmān al-Ghudayyān, Shaykh Bakr Ibn ‘Abdullāh Abū Zayd, and Shaykh Ṣāliḥ Ibn Fawzān al-Fawzān.

<sup>2</sup> From the words of Shaykh Ibn Bāz in *al-Furqān* magazine (issue no. 14, p. 15).

<sup>3</sup> From *Fiqh al-Wāqī‘* (p. 49) of al-Albānī.

believe in ‘cultivating the young generation upon this Islām, purified from all that we have mentioned, giving to them a correct Islāmic education from the start - without any influence from the disbelieving western education.’<sup>1</sup>

[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 honour or victory for the Muslims until they return to the Book of Allaah 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 ‘*aqidah* 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*.

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<sup>1</sup> From *Fiqh al-Waaqī* (p. 51) of al-Albānī.

[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 Judgement, so look who you are taking it from.”<sup>1</sup>

[19]: We do not accept a *fatwā* except from the Book of Allāh and the *Sunnah* of the Messenger of Allāh (صلى الله عليه وسلم).

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.

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<sup>1</sup> Refer to *al-Muḥaddith al-Fāṣil* (p. 416) and *al-Kifāyah* (p. 21) of al-Khaṭīb.









مَوْعِظَةُ النِّسَاءِ

A Piece of Advice & Admonition

*for the*

WOMEN

It was certainly from the guidance of the Messenger of Allāh (ﷺ) to specifically address the women with admonishments and reminders, just as it is found in al-Bukhārī on the authority of Ibn ‘Abbās (رضي الله عنه):

“The Messenger of Allāh (ﷺ) exited, prayed and then delivered a sermon. Then, he approached the women, admonished them, gave them a reminder and commanded them with charity.”

O successful woman, may Allāh fragrance your life with knowledge and Īmān, your time with obedience and awareness of Him, and may He beautify your body with a covering and modesty.

This is advice that I gift to you, hoping that Allāh will benefit you by way of it.

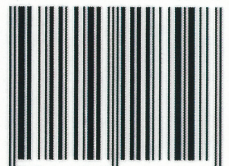


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