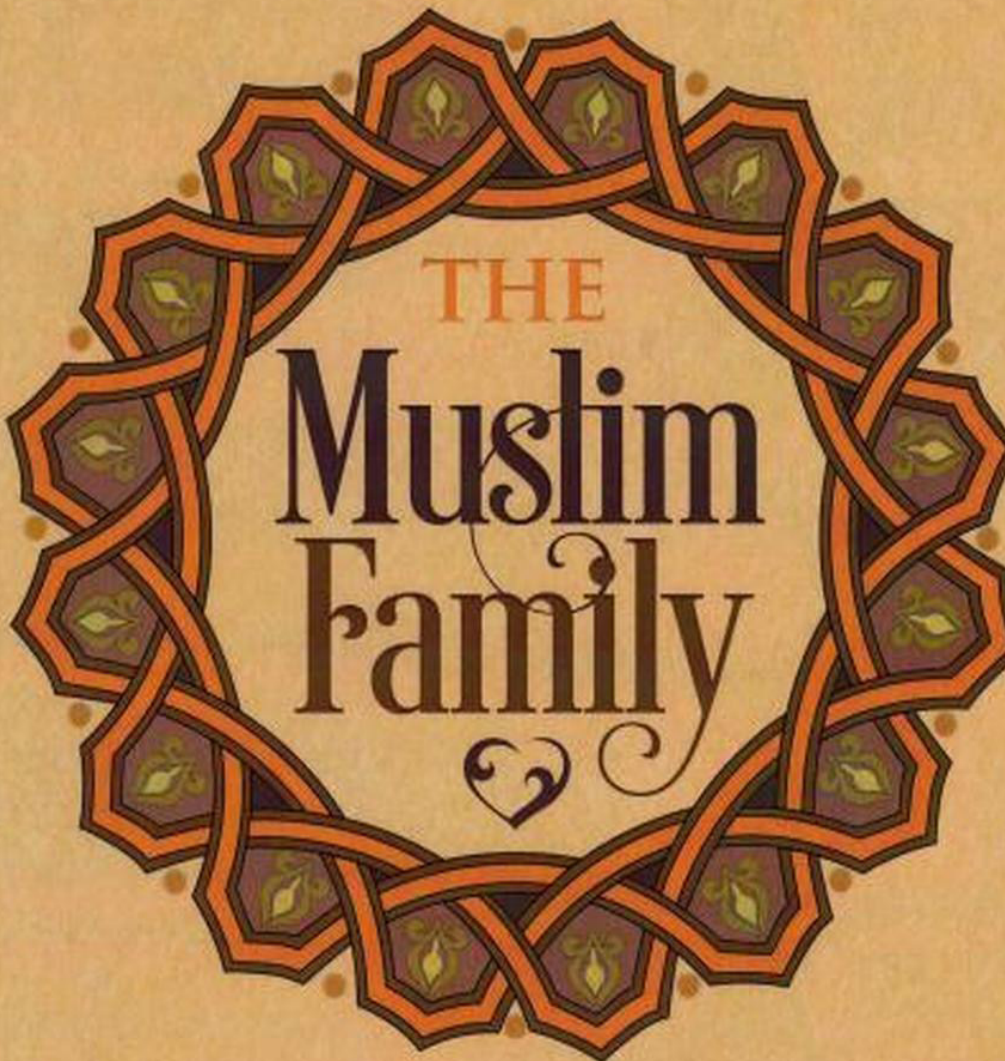


THE STRUCTURE OF



THE
Muslim
Family

By the Noble Scholar

Al-'Allāmah, Shaykh Muḥammad Amān Al-Jamī

The Structure of the Muslim Family

By the Noble Scholar
Shaykh, al-‘Allāmah Muḥammad Amān Al-Jamī

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First Edition: August 2006

Second Edition: September 2015

Translation: Hassan Somali

Reviewed and Edited: IIIN Publications

ISBN: 978-1-4951-1861-6

Address:

IIIN

P.O. Box 44121

Philadelphia, PA. 19144



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Transliteration Table

Consonants

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

Vowels

Short	اَ	a	يَ	i	وُ	u
Long	أَ	ā	يِ	ī	وِ	ū

Diphthongs	أُو	aw	يِ	ay
------------	-----	----	----	----

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

Biography of al-‘Allāmah Muḥammad Amān Ibn ‘Alī Jamī

His Name and Place of Birth

His name was Muḥammad Amān Ibn ‘Alī Jamī ‘Alī. His agnomen was Abū Aḥmad.

He was born in Ethiopia in the city of Harar, in the town of Ṭagā Ṭāb.

He was born in the year 1349H, according to his official papers.

His Studies in Ethiopia

The Shaykh grew up in the town of Ṭagā Ṭāb, and that is where he learned the noble Qur’ān. Once he completed the Qur’ān, he began to study the books of Fiqh according to the school of thought of Imām al-Shāfi‘ī (رحمة الله). He also studied the Arabic language in the town of Ṭagā Ṭāb with Shaykh Muḥammad Amīn al-Hararī.

Then he left his town, as was the practice of the people of that region, and he travelled to another town where he met with Shaykh ‘Abd al-Karīm, who would become his companion in his search for knowledge and his migration to Saudi Arabia. The bonds of Islamic brotherhood developed between the two of them.

The two of them would go to a Shaykh called Shaykh Mūsá and they studied with him *Nadhm al-Zubd* of Ibn Raslān. Then

they studied the text of *al-Minhāj* with Shaykh Abādir, and they learned a number of branches of knowledge in this town.

They had a strong desire to travel to the blessed land of Makkah to learn and perform the obligation of Hajj. So they departed from Ethiopia and left for Somalia where they boarded a ship, which was headed to Aden. During this trip they were faced with hardships and dangers both on sea and land.

[Once in Yemen] they walked to al-Hudaydah on foot. And this is where they fasted the month of Ramaḍān.

Then they travelled to Saudi Arabia and they passed by Ṣāmiṭah and Abū 'Arīsh, [where they waited] until they received permission to enter Makkah. All of this was done on foot.

When they were in Yemen, some of the Shaykhs residing there warned them against the Salafī call, which they referred to as al-Wahābīyah.

His Studies in Saudi Arabia

After the Shaykh performed the obligation of Hajj in the year 1369H, he started to seek knowledge in the circles of learning held in the vicinity of al-Masjid al-Haram. He benefited from the noble Shaykh 'Abd al-Razzāq Ḥamzah (رحمة الله), the noble Shaykh 'Abd al-Ḥaqq al-Hāshimī (رحمة الله), the noble Shaykh Muḥammad 'Abdullah al-Ṣomalī (رحمة الله) and others.

Whilst in Makkah he became acquainted with his eminence Shaykh ‘Abd al-‘Azīz Ibn Bāz (رَحْمَةُ اللَّهِ) and he accompanied him in his journey to Riyadh upon the opening of Islamic Educational institute. This was during the early seventies [according to the Islamic calendar].

Among his classmates during his secondary studies at the Educational Institute was Shaykh ‘Abd al-Muḥsin al-‘Abād and Shaykh ‘Alī Ibn Mahnā, who was previously a judge in the higher court in Madīnah.

He regularly attended the various circles of knowledge in Riyadh. He benefitted immensely from the previous Muftī, the Jurist, who was grounded in the principles of jurisprudence, Shaykh al-‘Allāmah Muḥammad Ibn Ibrahīm Āl al-Shaykh (رَحْمَةُ اللَّهِ) and he was affected by him.

He also stuck closely to the noble Shaykh ‘Abd al-Raḥmān al-Afrīqī (رَحْمَةُ اللَّهِ), as well as Shaykh ‘Abd al-‘Azīz Ibn Bāz (رَحْمَةُ اللَّهِ), and he benefitted from his vast knowledge and noble character.

In Riyadh, he also took knowledge from the noble Shaykh Muḥammad al-Amīn al-Shanqitī (رَحْمَةُ اللَّهِ) and the noble Shaykh, and scholar of ḥadīth, Hammād al-Anṣārī (رَحْمَةُ اللَّهِ).

He was also influenced greatly by Shaykh ‘Abd al-Razzāq ‘Afifī, even in his style of teaching, just as he benefitted from Shaykh al-‘Allāmah ‘Abd al-Raḥmān al-Sa’dī (رَحْمَةُ اللَّهِ), as they would communicate with one another by letter, bearing in mind that he did not study with Shaykh al-Sa’dī (رَحْمَةُ اللَّهِ).

He also learned from Shaykh al-‘Allāmah Khalil al-Harrās (رَحْمَةُ اللَّهِ) and was influenced by him, and he benefitted from the noble Shaykh ‘Abdullah al-Qar‘awī (رَحْمَةُ اللَّهِ).

His Academic Qualifications

He finished his secondary education at the educational institute in Riyadh and then he joined the college of Sharī‘ah where he obtained his degree in the year 1380H (corresponding to 1961CE).

He then attained his Master’s degree in Sharī‘ah at the University of Punjab in the year 1974; and he went on to achieve his doctorate at Dār al-‘Ulūm in Cairo.

The Scholars’ Praise for him

In a letter written by the former Muftī of Saudi Arabia, Al-‘Allāmah Shaykh ‘Abd al-‘Azīz Ibn Bāz (رَحْمَةُ اللَّهِ), dated 9/1/1418, no. 64, he said about Shaykh Muḥammad Amān,

“He is someone well-known to me for knowledge, virtue, correct creed, zeal in calling to Allāh (سُبْحَانَ اللَّهِ وَتَعَالَى) and warning against innovations and misguidance. May Allāh forgive him, allow him to dwell in the spacious gardens of paradise and make his offspring upright. And may He gather us, you and him in His noble abode. Verily, He is all hearing and Near.”

Al-‘Allāmah Shaykh Ṣāliḥ al-Fawzān wrote in a letter dated 3/3/1418H,

“Shaykh Muḥammad Amān as I knew him: Verily, the students that possess the miscellaneous types of advanced degrees are many. However, very few of them benefit from their knowledge and are benefitted from.

Shaykh Muḥammad Amān is among the few scholars who have utilized their knowledge and their efforts to benefit the Muslims and call them to Allāh upon knowledge.

He did this through his lessons at the Islamic University, at the Prophet’s Maṣjid and during his travels to the other Islamic countries and inside of the Kingdom itself. [On these journeys] he delivered lessons and lectures in the different regions, calling to *Tawḥīd* and propagating the correct Islamic creed, directing the youth to the methodology of the rightly guided predecessors and warning them against the destructive principles and misguided calls.

Whoever does not know him personally should acquaint themselves with him through his beneficial books and numerous tapes, which contain a great amount of the immense knowledge and great benefit that he possessed.”

Al-'Allāmah Shaykh 'Abd al-Muḥsin al-'Abād, a teacher at the Prophet's masjid, said,

“I knew Shaykh Muḥammad Amān al-Jamī as a student in the Educational Institute in Riyadh and then as a teacher in the Islamic University of Madīnah, at the secondary level and then University level.

I knew him to possess sound creed and the correct methodology. He had great concern for clarifying the creed of the Salaf and warning against innovations in his lessons, lectures and written works. May Allāh forgive him, have mercy upon him and grant him an immense reward.”

Al-'Allāmah Shaykh 'Umar Ibn Muḥammad Fallātah (رَحْمَةُ اللَّهِ), a teacher at the Prophet's Masjid and former head of department at Dar al-hadith, wrote in a letter dated 8/2/1417,

“In general, he (رَحْمَةُ اللَّهِ) was truthful in his speech and ardent in his ascription to the *Madhhab* of Ahl al-Sunnah. He was determined in his call to Allāh through his speech and actions. He was mindful with his tongue, powerful in his clarification, and quick to become angry if the laws of Allāh were transgressed.

The gatherings he held in the Prophet's Masjid, his books that he would distribute, and his travels that he partook in all speak on his behalf.

I accompanied him on a journey and he was an excellent friend! And he accompanied al-'Allāmah Muḥammad al-Amīn al-Shanqitī (رَحْمَةُ اللَّهِ), the author of *Adwā al-Bayān* and other works, on a journey and he was also an excellent companion for him as well.

Journeys expose the true nature of men. He would not indulge in flattery, he would not be hypocritical, he would not argue nor would he debate.

If he possessed the proof, then he would exclaim it but if it contradicted what he held, then he would adopt it and return to it. This is the behavior of the believers, as Allāh (سُبْحَانَهُ وَتَعَالَى) said in His Book,

﴿إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ

بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٥١﴾

“The only statement of the [true] believers when they are called to Allah and His Messenger to judge between them is that they say, "We hear and we obey." And those are the successful.” [Al-Nūr: 51]

I call upon Allāh (سُبْحَانَهُ وَتَعَالَى) as a witness to the fact that he (رَحْمَةُ اللَّهِ) fulfilled amply his responsibility in serving the religion and spreading the Sunnah of the leader of the Messengers. And he encountered a great deal of harm and faced a great deal of deception and trickery.

However, he was not dissuaded from this nor was he alarmed until he met Allāh. The last words he spoke were the testimony: None has the right to be worshipped except Allāh and Muḥammad is the Messenger of Allāh.”

Al-‘Allāmah Shaykh Muḥammad Marzūq al-Banna (رَحْمَةُ اللَّهِ) said about him,

“He was upon the best of that which we love from good manners, sound creed and good companionship. I ask Allāh to bestow upon him His mercy, to grant him His vast abode of paradise and to gather us as brothers, facing one another on thrones.”

Some of his Books and Works

The Shaykh authored several books and delivered many lectures and classes, which were transcribed and published before and after his death.

Below is a list of some of his most famous and highly regarded works:

- *Al-Sifāt al-Ilāhīyah Fī al-Kitāb Wa al-Sunnah al-Nabawīyah Fī Ḍaw al-Ithbāt Wa Tanzīh*
This was one of the most beneficial books that the Shaykh authored.
- *Adwā ‘Alá Ṭarīq al-Da‘wah Ilá al-Islām*
This book contains a number of lectures, which explain the Salafī creed, and a discussion about the call in Africa. It also mentions the problems of the call and callers in this present time while providing suitable solutions to these problems. It also contains a refutation of the Ṣūfīs.
- *Al-Muhāḍarah al-Difā‘īyah ‘An al-Sunnah al-Muḥammadīyah*
This was originally a lecture that he delivered in Sudan in 1383H. In this lecture he refuted the heretic Maḥmūd Ṭaha.
- *Haqīqat al-Dimuqratiyah Wa Annahā Laysat Min al-Islām*
- *Haqīqat al-Shūrā Fī al-Islām*
- *Al-‘Aqīdah-al-Islāmīyah Wa Tārīkhuhā*

The Shaykh has numerous audio recordings where he explains a number of the classical texts of Islamic creed. A number of these explanations have been transcribed. May Allāh facilitate the accurate transcription of the remaining lessons.

Some of his Students

1. Dr. Rabī' Ibn Hādī al-Madkhalī
2. Shaykh Zayd Ibn Hādī al-Madkhalī
3. Dr. 'Alī Ibn Nāṣir al-Faqīhī
4. Shaikh 'Abd al-Qādir Ibn Ḥabīb Allāh al-Sindī
5. Dr. Ṣāliḥ Ibn Sa'd al-Suḥaymī

His Death

On Wednesday morning, the 26th of Sha'bān 1416H, he passed away (رحمته الله). The funeral prayer was prayed after Dhuhr and he was buried in the Baqī' al-Gharqad in the city of Madīnah. A larger number of people attended his funeral, among them were scholars, judges, students of knowledge and people from various walks of life.

Publisher's Note



In the Name of Allāh, The Most Merciful, The Beneficent

All praise is for Allāh, Lord of the worlds. Peace and blessings be upon Muḥammad, his family, his companions and all those who follow in their footsteps until the Last Day.

In the reader's hand is the translation of the book '*Nidhām Al-Usrah Fī al-Islām*' by the noble Shaykh Muhammad Amān al-Jamī.

This was originally a lecture that was delivered by the Shaykh, and then transcribed and published as a booklet.

We are delighted to have the opportunity to present the English speakers with a book that tackles such an important subject especially when, in the West, many of our communities are welcoming new Muslims into their midst daily.

Hopefully, after studying this book the reader will understand that both the husband and wife have certain tasks and responsibilities that they are accountable for; and if these roles are reversed or either partner acts negligently, then this could cause the marriage to end in failure and despair.

The following has been added:

- i. Intro 1: A Piece of Golden Advice to the Two Spouses by Shaykh Albānī.
- ii. Intro 2: The Obligation of Treating the Wife Fairly and Compassionately by Shaykh Albānī.
- iii. Intro 3: A Person's Character is Exposed in the Home.
- iv. Intro 4: Examples of How the Famous People of the Past Used to Raise Their Children and Interact with Their Families.
- v. A Biography of the Author.
- vi. Additional footnotes; and these can be recognized by the symbol [TN].
- vii. Appendix 1: Rulings Pertaining to Maintaining the Wife by Shaykh Ṣāliḥ Al-Fawzān.
- viii. Appendix 2: The Importance of Picking a Righteous Spouse.
- ix. Appendix 3: Who is the Walī (guardian) of the Sister who Does Not Have Any Muslim Family? Shaykh Ṣāliḥ Al-Fawzān.

Intro 1

A Piece of Golden Advice to the Two Spouses

Shaykh ‘Allāmah Albānī

Taken from his book “*Ādāb Al-Zafāf*” (206-214)

In closing I advise the two spouses:

1. To act obediently to Allāh, enjoin this upon one another and to follow the laws of Allāh that are found in the Book and the Sunnah. They should never give precedence to anything (over what is found in the Book and the Sunnah) regardless of whether this is the culture that has dominated the people, something inherited due to blind following or a school of thought that they follow.

Allāh, the Most High said:

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ

مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا ﴿٣٦﴾

“It is not for any believing man or woman, if Allāh and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allāh and His Messenger, he has indeed strayed in a plain error.” [Al-Aḥzāb: 36]

2. That both of them perform and fulfil the rights and obligations that Allāh has made compulsory upon them as

it pertains to the other partner. The wife should not demand to receive exactly the same rights that belong to the husband, and the husband should not use the authority or leadership that Allāh has graced him with as an opportunity to oppress her and beat her unjustly.

Allāh, the Mighty and Majestic said:

﴿ وَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَ دَرَجَةٌ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٢٨﴾ ﴾

“And they (women) have rights similar (to those of their husbands) over them to what is reasonable, but men have a degree (of responsibility) over them. And Allāh is All-Mighty, All-Wise.” [Al-Baqarah: 228]

And He said:

﴿ الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنفَقُوا مِنْ أَمْوَالِهِمْ ۖ فَالَّذِينَ حَقَّتْ قَنِينَتُهُمْ حَفِظْتُ لِلْغَيْبِ بِمَا حَفِظَ اللَّهُ ۗ وَاللَّيْنِ تَخَافُونَ نُشُوزَهُنَّ ۖ فَعِظُوهُنَّ ۖ وَأَهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاصْرَبُوهُنَّ ۖ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا ۗ إِنَّ اللَّهَ ۖ كَانَ عَلِيمًا كَبِيرًا ﴿٣٤﴾ ﴾

“Men are the protectors and maintainers of women, because Allāh has made one of them to excel the other, and because they spend (to support them) from their means. Therefore the righteous women are devoutly

obedient (to Allāh and to their husbands), and guard in their husband's absence what Allāh orders them to guard (e.g. their chastity, their husband's property, etc.). As for those women on whose part you see ill conduct, admonish them (first). Then refuse to share their beds, (and lastly) beat them (lightly, if it is useful), but if they return to obedience, seek not against them means (of annoyance). Surely, Allāh is Ever Most High, Most Great.” [Al-Nisā: 34]

If the two spouses understand the significance of this and act appropriately, Allāh will allow them to live a pleasant life. They will live, for as long as they live, blissfully and happily.

Allāh, the Mighty and Majestic said:

﴿ مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿١٧﴾ ﴾

“Whoever works righteousness, whether male or female, while he (or she) is a true believer (who worships Allāh alone). Verily, to him We will give a happy, pleasant life, and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter).” [Al-Nahl: 97]

3. It is essential that the woman obey her husband as much as she can when he commands her. As this is a station that Allāh has granted to the men as mentioned in the two previous verses:

﴿الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ﴾

“Men are the protectors and maintainers of women.”

﴿وَالرِّجَالُ عَلَيْهِنَّ دَرَجَةٌ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ﴾

“But men have a degree (of responsibility) over them.”

There are many authentic aḥādīth that emphasize this point and explain the reward (the woman will receive) if she obeys her husband and the punishment in store for her if she disobeys him. It is necessary to mention a few of them as a reminder to the women of our time.

Allāh, the Most High said:

“Remind one another, as the reminder benefits the believers.”

First Hadeeth

“It is not permissible for a woman who believes in Allāh and the last day to fast when her husband is present except with his permission, and this does not apply to Ramadan. Nor should she allow anyone to enter his house without his consent.”¹

¹ Bukharī (4/242-243), Muslim (3/91), Abū Dawud (1/385) and [TN] the Shaykh mentions other sources.

Second Hadeeth

“If a man calls his wife to have relations and she refuses, and he spends the night angry with her, then the angels will curse her until morning. (In one narration): Until she responds to him. (In another narration): Until he is happy with her.”¹

Third Hadeeth

“By Him in whose Hand is the soul of Muḥammad, the woman will not fulfil the rights of her Lord until she fulfils the rights of the husband. Even if he was to request to have relations with her whilst she was sitting on a camel’s saddle, she should not refuse.”²

Fourth Hadeeth

“A woman does not harm her husband in this world except that his wife from the large eyed Al-Ḥūr Al-Īn [women of paradise] says: ‘Do not harm him; may Allāh

¹ Bukharī (4/241) and Muslim (4/157), Abū Dawud (1/334), Ad-Dārimī (2/149-150) and Aḥmad (2/255). [TN] The Shaykh explains in depth the references for the various wordings.

² *Al-Ṣaḥīḥah* (173).

kill you. He is only in your company as a passing guest, and he will soon depart from you and come to us.”¹

Fifth Hadeeth

Huṣain Ibn Miḥsan who said my paternal aunt said:

“I had a situation so I went to the Messenger of Allāh. So he said: You there; are you married? I responded: Yes. He then enquired: How do you treat your husband? I said: I do not fall short except in what I have no capability to do. He said: Look how you treat him because he is your paradise and your fire.”²

Sixth Hadeeth

“If the woman prays the five daily prayers, guards her private parts and obeys her husband; she may enter paradise through whichever gate she chooses.”³

¹ Tirmidhī (2/208), Ibn Mājah (1/621) and [TN] the Shaykh mentions some other references and details.

² Ibn Abū Shaybah (7/47), Ibn S‘ad (8/459), An-Nasāī in *Ishratah al-Nisā* and Aḥmad (4/341). [TN] The Shaykh mentions some other sources and declares that this hadeeth is Ṣaḥīḥ.

³ This hadeeth is Ḥasan or Ṣaḥīḥ; it has many chains of narrations.

Intro 2

The Obligation of Treating the Wife Fairly and Compassionately

Shaykh ‘Allāmah Albānī

Taken from his book “*Ādāb Al-Zafāf*” (197-205)

It is obligatory upon the husband to treat his wife kindly and to show her leniency by allowing her to enjoy those things that Allāh has made permissible, especially if she is young in age. There are many Aḥādīth that stress this:¹

1. His Saying (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ):

“The best of you are those who are best to his family; and I am the best amongst you to my family.”²

2. His Saying (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) during the farewell sermon:

“Take good care of the women. Verily they are captives under your supervision, and you do not own of them

¹ [TN] Some people run their households like they are the drill sergeant of a miniature boot camp, and they believe that smiling or showing affection and compassion are signs of weakness. Hopefully, this type of person will realize and rectify their mistakes when they see the warmth and satisfaction present in the home of the Prophet.

² *Al-Silsilah As-Sahīhah* (285).

any more than that unless they commit a blatant evil. If they do that, then abandon their beds, beat them lightly and if they obey you then do not transgress against them. You have rights upon your wives and your wives have rights upon you. From your rights upon your wives is that they should not commit any act of impropriety and they should not allow anyone that you dislike to enter your house; and from their rights upon you is that you clothe and feed them adequately.”¹

3. His Saying (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ):

“No believing male should hate a believing female. If he sees a characteristic that he dislikes, then he will like another.”²

4. His saying (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) :

“The most complete of the believers in faith are those that have the best manners; and the best amongst them are those that are best to their family.”³

5. Upon the authority of ‘Ā’ishah that:

¹ *Al-Irwā* (2090).

² *Muslim* (4/178).

³ *Al-Silsilah As-Ṣaḥīḥah* (284).

“On the day of ‘Eid, the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) called me and I found that the Ethiopians were playing in the Masjid with their spears. He said: Oh fair skinned girl; would you like to watch them? I said: Yes. So he positioned me in a way that I was behind him and he lowered his shoulders so that I could see. I placed my chin on his shoulder and my face was leaning against his cheek. I was looking over his shoulder. He said: Carry on children of Arfidah (i.e. the Ethiopians). When I became bored he asked: is that enough? I replied in the affirmative and he told me to leave. I was only a girl, and you can imagine how a small, young girl is fond of playing. She said: ‘Umar appeared and the people and children began to disperse. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: The devils from amongst the Humans and the Jinn fled from ‘Umar. ‘Ā’ishah said that the Prophet said: This should let the Jews know that our religion allows you to enjoy yourself.”¹

6. Upon the authority of ‘Ā’ishah that:

“Upon the Prophet’s (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) return from the expedition of Tabūk or Khaybar, she had a cupboard that was covered by a curtain. The wind blew the

¹ Bukharī, Muslim, Al-Nasā’ī, Al-Ṭayālīsī, Aḥmad and others. Some narrations have additions not present in the other narrations. [TN] I sufficed by translating certain versions of this narration.

curtain and revealed some of her dolls. He inquired: O 'Ā'ishah; what is this? She responded: These are my girly dolls. He saw that there was a horse with two wings made out of leather. He said: What is this that I see amongst them? She replied: A horse with two wings. He said (surprisingly): A horse with two wings? She said: I heard that Sulaimān had a horse with wings. When he heard this he started to laugh until I saw his molar teeth.”¹

7. Upon the authority of 'Ā'ishah:

When she was young she accompanied the Messenger of Allāh upon a journey. She said: “At that point in time I was not carrying a lot of weight and my body was not fully developed. He said to his companions: Go on ahead. Then he said: Let us race. We raced and I beat him. On another occasion I accompanied him on a journey, and he said to his companions: go on ahead. He said: let us race. My body had developed and I gained weight; so I said: How can I race you like this? He said: Come, let us begin. So we raced and he was victorious. He laughed and said: This triumph was for the last race.”²

¹ Abū Dāwūd, An-Nasā'ī, with an authentic chain, and Ibn 'Adī.

² *Irwā* (1497).

8. “If the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was brought something to drink, I would drink from it, even though I was menstruating, and then he would take the vessel and place his mouth where mine had been. If I ate from a leg of meat, he would eat from the place where my mouth had been.”¹

9. The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

“Every matter that does not entail remembering Allāh is amusement, fruitless and wasted except for four things: A man playing with his wife, disciplining the horse, walking between the two targets and teaching someone how to swim.”²

¹ Muslim (1/ 168-169).

² *Al-Silsilah As-Ṣaḥīḥah* (309).

Intro 3

A Person's Character Is Exposed in the Home¹

On the authority of 'Ā'ishah that the Prophet (صلى الله عليه وسلم) said:

“The best of you is the best to his family and I am the best amongst you to my family.”

Reported by Tirmidhī (3895) and by Ibn Mājah (1977) on the authority of Ibn 'Abbās. It has been authenticated by Shaykh Albānī *Al-Silsilah Al-Ṣaḥīḥah* (285). It is also reported with the wording:

“The most complete of the believers in faith is the best of them in character and the most excellent of you is the most excellent to their women in character.”

Reported by Tirmidhī (1162) from the hadeeth of Abu Hurairah and by Ibn Mājah from the hadeeth of 'Abdullah Ibn 'Amr. It has been authenticated by Shaykh Albānī in *Al-Silsilah Al-Ṣaḥīḥah* (284).

This is a tremendous hadeeth but the majority of the people do not recognize its virtue. Due to the fact that the woman is weak, the man is tested with her because if someone has a tyrannical and haughty nature, then it will be revealed when he deals with those under his authority. When he deals with those whom he can control his wicked behavior (will be visible).

¹ *Al-Akhlāq al-Ḥasanah*, p. 74-82.

Whoever has a despicable character, little dignity and no mercy then this will appear in his dealings with those who are weak. Rather, treating the weak unjustly is the way of the weak. If they truly had a strong, tough character, then they would not treat those deserving of mercy harshly. That is why whosoever controls himself when interacting (with the weak) then their excellence is evident. Mubārakfūrī said in ‘*Tuhfah Al-Aḥwadhī*’ (4/273) when explaining the last wording of the above ḥadīth:

“The women deserve to be shown mercy because of their weakness.”

Some found difficulty in understanding what it meant by "the best of you" as is mentioned in the hadeeth. Al-Sindī said in his footnotes:

“It is possible that it will be facilitated for such a person to perform the rest of the righteous deeds until he becomes outstanding in all areas. And Allāh knows best.”

This is a brief explanation of the sentence ‘the best of you’. As for a detailed explanation, then Shawkānī said in his book ‘*Nayl Al-Awtār*’ (6/360):

“This is pointing to the fact that the best people and those most worthy of this description are those who treat their family the best. Surely, the family deserves the most to be happy, to be treated with good manners and kindness, and to be protected from harm and provided with what benefits them. So, if the man fits this description, then he is the best of people; and if

on the other hand he acts contrary to this, then he is in the realms of evil.

You frequently see people falling into this trap. So you see a man, when he is with his family he has one of the worst characters, he is stingy and mean and shows them little kindness. However, when he meets others he is gentle, shows good character, is joyful and does a lot of good. There is not a shadow of doubt that this type of person is deprived of success and has deviated from the straight path. We ask Allāh for the well-being.”

I intentionally quoted the words of (Shawkānī) because it is a magnificent piece of advice that he directed to the husbands and fathers, many of whom have proven to be extremely negligent concerning what was highlighted by the (Prophet) who does not speak from his desires. This should remove any obscurity about the meaning of ‘the best of you’.

How many times do you find that a man is generous and kind at work when intermingling with his peers but if he goes home he is stingy, rude and frightful, even though the most deserving of people of his generosity and his righteousness is his family!

Verily, the relatives are the first to be shown good, as it is said. His family are the most deserving of his mercy, his good conduct, his patience and for him to overlook their faults and handle their mistakes with the wisdom and the perseverance that he uses with other than them.

If it is difficult to understand how the best of people to their family are deemed to be the best amongst them, then here is an explanation that solves – by the Will of Allāh – any misunderstanding: the reality of a person is revealed in the home more than it is revealed outside, and this is an undisputable, absolute principle.

The underlying reason for this is that a person could always pretend to have good character outside of the house because it is only a small period of time that he will be in the presence of other people outside the house. So he is with someone for half an hour, another for an hour and with a third for less than that or maybe more.

When in their presence he is able to be friendly with a phony character and a fake personality that does not project his true self, as is done by some workmen and employees who try to pretend that they have a good character and manners, and they portray that they never breach the code of conduct or act stupidly.

But it is impossible for him to keep up this front forever in his own home because his patience will run out and when it does, he will return back to his normal self, just as the famous saying goes: the true character will always prevail.

However, they are able to pretend for limited periods of time as is also done by some sinners. You find that if they desired to propose to a woman, they would mix and deal with them for a certain amount of time. Both of them would be on their best behavior and they would hide their shortcomings. If Allāh

decreed for them to get married, then both of them would expose their true personalities. The majority of them who get married in this strange westernized manner, which is foreign to the Islamic approach, find that their marriage is based upon treachery and deceit. For this reason the divorce rate is alarmingly high amongst those who go down that path.

That is why a person's true character should be looked for in the house. There his softness is noticeable from his harshness, and his generosity from his stinginess, and his perseverance from his hastiness. How does he treat his mother and his father? There is so much disrespect being shown to the parents in this era! How does he treat his blood brothers? There is a great level of harshness in this era!

All of this should be examined because living together (under one roof) lets people get to know one another. Analyze yourself in your home. And how is your patience with your children? How is your patience with your spouse? How do you handle the household responsibilities? As how can the individual who fails to supervise and lead his house properly be suitable for leading this nation? This is the way to understand the statement of the Prophet's saying:

“The best of you is the best to his family.”

It is found that when people are outside of their homes they observe good manners with one another because this small amount of intermingling builds a barrier of respect and reverence but too much mixing breaks this barrier. So if the barrier is broken between a person and their friend, then they

will be more frank than before; and every time he is frank he will be closer to revealing his true self and reality.

The hadeeth narrated by ‘Abdullah Ibn ‘Amr is similar to the hadeeth under discussion here; he said that the Prophet (صلى الله عليه وسلم) said:

“The best companions before Allāh are the best of them to their companion; and the best of neighbors before Allāh are the best of them to their neighbor.”

Reported by Tirmidhī (1944) and authenticated by Shaykh Albānī.

Due to the fact that a person’s companions and neighbors are similar to his family in the sense of mixing, companionship and what they witness of his personal affairs, then him being considered as the best companion results from the patience he demonstrated throughout the history they have with one another.

His companions and neighbors would never praise him unless they experienced from him the best mannerisms and the best companionship. Therefore, it returns back (to the principle mentioned earlier) that there is no way to know the reality of a person until after dealing with them on close terms for a long time; and no one will witness their character like their family, neighbor and close friend.

There are some people who are shy, have a weak personality and have little patience tolerating any harm, so they live withdrawn from the society and people think him to be

modest, gullible, generous, and quiet; and they think that he never backbites and could not possibly oppress a soul. Whereas, when he is in his home and in the presence of those whom he is familiar with he is very harsh. Nothing prevented him from showing his true colors except his spinelessness when he meets with strangers.

His alienation from the people causes him to be ruder and harsher. It is near impossible to recognize the real character of this type of person except in the house or during testing circumstances such as a journey, which normally reveals a person's true character or a business transaction, which arouses a person's desires or living next to somebody, as has been explained.

That is why Kharashah Ibn Ḥurr said:

“A man issued a testimony in front of ‘Umar Ibn Al-Khaṭṭāb. So he (‘Umar) said to him: I don't know you, and it does not harm you that I don't know you. Bring someone who knows you. Upon that, a man from amongst the crowd said: I know him. So he (‘Umar) said: What do you know about him? He said: I know him to be just and upright.

‘Umar said: Is he your closest neighbor whom you know how he spends his night and his day, and when he comes and goes? The man said: No I am not. So he (‘Umar) said: Have you done any business transactions with him that involves dinars and dirhams that can be

used to judge his piety? He said: No I have not! 'Umar said: Have you accompanied him upon a journey, as this can be used to judge his character? He said: No I have not. 'Umar said: Therefore, you don't know him. Then he said to the man: Bring to me someone who knows you."

Reported by Ibn Abū Dunya in "*Al-Ṣamt*" (603) and Al-'Uqaylī in '*Al-Du'āfā*' (3/454) and Al-Bayhaqī (10/125) and others. The author of '*Subul Al-Salam*' mentioned that Ibn Kathīr graded it hasan in al Irshad. Also Al-'Ajlūnī declared this narration hasan in '*Kashf Al-Khafā*' (1/549). As for the breakage in the chain of narrators that was pointed out by the individual that checked 'As-Samt' that was printed by *Dar Al-Kitāb Al-'Arabī*, then this is absent in the narration reported by the other than Ibn Abū Dunya.

Clearly, this is an amazing hadeeth; and we do not find any definition amongst the psychologists and intellectuals who specialize in ethics, no matter what degrees they acquire, for this human temperament, which the Prophet (ﷺ) informed us of.

It may take mankind a lifetime and all sorts of attempts to arrive at some of the regulations of noble manners. Possibly, they may never arrive at anything (truthful) and may only come across policies and regulations that oppose the human disposition, but the unlettered Prophet summarized for mankind the truth in one sentence just like this hadeeth, if only they comprehend.

None of the creation has been guided to this matter except the Messenger (صلى الله عليه وسلم) because his words are revelation from Allāh, the Most High. This is one of the signs that prove the truthfulness of his Prophethood.

Intro 4

Examples of How the Righteous People of the Past Used to Raise Their Children and Interact With Their Families

Taken from the Book “Narrations of the Salaf” (273–274)
Zakariyāh Ibn Ghulām Al-Bakistāni

- Zayd Ibn Aslam narrated upon his father that ‘Umar Ibn Al-Khaṭṭāb used to pray the night prayer for as long as Allāh had decreed for him. When the last part of the night arrived he would wake his family saying: ‘The Prayer! The Prayer! And he would recite the verse:

﴿ وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ ﴾

“And command your family to pray.” [Ṭaha: 132]¹

- ‘Uthmān Al-Hātimī said: “I heard Ibn ‘Umar say to a man: ‘Discipline your children because you will be asked: How did you discipline your child? What did you teach them?’”²

- Thābit Ibn ‘Ubaid said:

“Zayd Ibn Thābit was the most joyful of people to his family.”³

¹ *Al-Tahajjud Wa Qiyām Al-Layl* (30).

² *Al-Shu‘ab* (8295)

³ *Al-Shu‘ab* (7852)

- Sufyān Ibn ‘Uyainah said: “I heard Abū Sanā Darrār Ibn Murrah say:

‘Today I milked the animals and provided my family with water to drink. It used to be said: The best of you are the most beneficial of you to your families.’”¹

- Ṣāliḥ, the son of Aḥmad Ibn Ḥanbal, said:

“Whenever a righteous, pious man who wasn’t tempted by the beauties of this world came to visit, my father would send for me so that I could see them. He loved for me to be like them.”²

- Al-Ḥasan (Al-Baṣrī) said:

“May Allāh have mercy upon the one who admonishes themselves and their family by saying: ‘Oh my family; your prayer! Your prayer! Your Zakāh! Your Zakāh! Your neighbors! Your neighbors! Your poor and needy! Your Poor and needy!’ Hopefully Allāh will have mercy upon you on the day of Judgement.

Verily Allāh praised the slave who behaves like this; He said:

﴿وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا ﴿٥٥﴾﴾

¹ *Al-Shu‘ab* (7855)

² *Al-Siyar* (12/530)

“And he used to command his family to pray and give the *Zakāh*, and his Lord was pleased with him.”
[Maryam: 55]¹

- Sufyān Al-Thawrī said:

“It is proper for a man to force his child to acquire knowledge because he will be asked about this.”²

¹ *Al-Iyāl* (1/506)

² *Al-Siyar* (7/273)

Author's Introduction

Seeking the aid of Allāh alone; I begin by saying:

There are numerous avenues and different methods of calling to Islām. One method is to arrange conferences and seminars where the Muslim clerics and scholars can meet to address the problematic current affairs. They can also use this as an opportunity to refute the doubts that have been raised about Islām and the Islamic creed.

Also they can explain the religious rulings that the people are in need of for their daily routines – and how many people need this – so that the people can properly understand their worldly and religious duties. In order to allow the people to exit from darkness into the light, all of this should be in accordance to the guidance of the Book and the Sunnah, as there is no way to leave the darkness of ignorance and pre-Islamic behavior except by the understanding the Book and the Sunnah.

This was the task of the Messengers of Allāh (may the peace and blessings be upon them) from the first of them Nūḥ to the last of them Muḥammad. Allāh, the Most High clarified the task of the Prophet and the task of his followers when he addressed His noble Prophet, Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) saying:

﴿يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٤٥﴾ وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ

وَسِرَاجًا مُنِيرًا ﴿٤٦﴾ وَبَشِيرَ الْمُؤْمِنِينَ بِأَنَّ لَهُمْ مِنَ اللَّهِ فَضْلًا كَبِيرًا ﴿٤٧﴾

“O Prophet! Verily, We have sent you as witness, and a bearer of glad tidings, and a warner; and as one who invites to Allāh [to worship none but Allāh Alone] by His Leave, and as a lamp spreading light (through your instructions from the Qur’ān and the legal ways of the Prophet). Announce to the believers (in the Oneness of Allāh and in His Messenger Muhammad) the glad tidings that they will have from Allāh a Great Bounty.” [Al-Aḥzāb: 45-47]

These three verses in surah Al-Aḥzāb explain the task of the noble Prophet, Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and the task of his followers; and their job is to call the people to Allāh upon knowledge and understanding.

﴿ قُلْ هَذِهِ سَبِيلِي أَدْعُوا إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي ﴾

“Say (O Muhammad): "This is my way; I invite unto Allāh with sure knowledge, I and whosoever follows me.” [Yusef: 108]

Allāh placed upon His prophet the responsibility of calling the people to this universal message which is not only specific to his people, as was the case of the Messengers before him. Instead, this message was for the whole of mankind.

﴿ وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ ﴾

“And We have not sent you (O Muhammad) except as a giver of glad tidings and a warner to all mankind.”
[Saba: 28]

This responsibility that was placed upon him and his followers affirms that primarily he, and secondly, his followers are witnesses over the whole of mankind. Meaning, the message of Muḥammad abrogates all previous legislations. Thus, his religion is the final constitution that every human being has to follow, and it is impermissible for any of them to oppose.

This is a divine constitution because it is not befitting the wisdom of Allāh who created this distinguished human to abandon him without commanding, forbidding and directing them; and it is not befitting His wisdom to subject the human to a state of anarchy or to leave him to behave haphazardly declaring whatever he desires and wishes to be permissible and impermissible, and worshipping what he chooses.

Never could this be the case because Islām arranged all matters of life and all relationships. This is the exact reason why Allāh sent His Messengers, the last of them is Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and there is no Prophet after him, and revealed to them His Books, the last of them is the Qurʾān and there is no Book after this.

This Book is explained by the pure Sunnah.

﴿ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَنْفَكُرُونَ ﴾ ﴿٤٤﴾

“And We have also sent down unto you (O Muhammad) the reminder and the advice (the Qur’ān), that you may explain clearly to men what is sent down to them, and that they may give thought.” [Al-Naḥl: 44]

Islām has defined the relationship between the slave and his Creator, his Lord in such a way that the Human should know that he is a slave of Allāh and therefore worship Him alone without ascribing any partners. Furthermore, the slave should worship Allāh in the correct way as required by the guidelines of Islamic legislation. The Qur’ān arranges all levels and branches of the religion, in brief and in detail, and this is further clarified by the pure Sunnah.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

“Faith has seventy odd branches, the highest of them is the saying that: ‘None has the right to be worshipped except Allāh’ and the lowest is the removal of that which is harmful from the path. Shame is also a branch of faith.”

All of these are acts of worship and obedience.

It is obligatory that all acts of worship be performed in accordance to the Islamic legislation, which is derived from the Book of Allāh and the Sunnah of the His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). This is how the slave should conduct himself in all acts of worship, interactions and transactions.

This is what we are referring to when we say ‘ the relationship between the slave and his Lord’; and this is pure servitude and the reality of this is that the Lord (Allāh) should never find that His slave fails to comply with His commands and He should never find that His slave perpetrates what he has forbidden.

If the slave was to slip occasionally and oppose the command of Allāh, then he should rush to repent and return to the truth in order to wipe away all traces of disobedience and opposition, because repentance wipes away what preceded it.

﴿ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴾

“And all of you beg Allāh to forgive you all, O believers, that you may be successful.” [An-Noor: 31]

This brief dialogue shows how Islām has arranged the relationship between the slave and his Lord.

The Family Structure in Islām

Similarly, Islām has meticulously defined the family structure. Islām encourages the establishment of an (Islamic) household by legislating marriage and it promotes this by explaining that marriage is (an institution of) relaxation, tranquility and comfort to be enjoyed by both spouses. It elucidates that marriage is serene to the soul and prolongs life until its final end.

Let us quote some verses of the Qur’ān that relate to the topic at hand.

Allāh, the Most High said- encouraging His servants to get married:

﴿فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَى وَثُلَاثَ وَرُبْعًا﴾

“Marry women (of your choice) two, three or four.”
[Al-Nisā: 3]

Allāh said:

﴿وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ
بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً﴾

“And among His Signs is this, that He created for you wives from among yourselves, that you may find repose

in them, and He has put between you affection and mercy.” [Al-Rum: 21]

Allāh said:

﴿ هُنَّ لِيَاسٌ لَّكُمْ وَأَنْتُمْ لِيَاسٌ لَّهُنَّ ﴾

“The women are a body cover, or screen, for you to enjoy the pleasure of living with them, and you are the same for them.” [Al-Baqarah: 187]

Allāh said:

﴿ نِسَاؤُكُمْ حَرْثٌ لَّكُمْ فَأَتُوا حَرْثَكُمْ أَنْى شِئْتُمْ وَقَدِّمُوا لِأَنْفُسِكُمْ وَأَتَّقُوا اللَّهَ
وَأَعْلَمُوا أَنَّكُمْ مُلْقَوَةٌ وَبَشِّرِ الْمُؤْمِنِينَ ﴾

“Your wives are a tilth for you, so go to your tilth (have sexual relations with your wives in any manner as long as it is in the vagina and not in the anus), when or how you will, and send (good deeds, or ask Allāh to bestow upon you pious offspring) before you for your own selves. And fear Allāh.” [Al-Baqarah: 223]

This is how the Qur’ān, in many verses, speaks about the establishment of an (Islamic) family; and this is done in various ways, as we have witnessed. Another verse is found in surah Al-Nisā, and this verse explains that the two spouses were

created from a single person, as if they are two halves of one individual.

In terms of the original elements that they were created from, then there is no superiority to either one of them. Rather, supremacy is afforded due to external affairs, other factors and inherited characteristics.

Allāh, the Most High said:

﴿يٰۤاَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَّخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ

اٰ مِنْهُمَا رِجَالًا كَثِيْرًا وَّنِسَاۗءً ۝۱﴾

“O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Ḥawā (Eve)], and from them both He created many men and women.”

This is how Islām encourages the establishment of the family. It does this in order to prolong life and to give the two spouses an opportunity to be happy.

The Objectives of Marriage in Islām

Islamic legislation is a law that is full of wisdoms, and it has goals and aims. Al-Hakeem (the All-Wise) is one of the names of Allāh; therefore, it is obligatory upon us to firmly believe that Allāh, the Most High is the All – Wise in terms of His laws just as He is the All-Wise in terms of His creation and design.

These are some of the wisdoms behind marriage:

1. It helps both spouses lower their gaze.

Islām has thoroughly dealt with this area, as can be seen in the Qur’ān and Sunnah of the noble Prophet (صلى الله عليه وسلم). Allāh commands both men and women to lower their gaze. He said:

﴿ قُلِ الْمُؤْمِنِينَ يَغُضُّونَ مِنْ أَبْصَارِهِمْ وَيَحْفَظُونَ فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ
إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ ﴿٣٠﴾ وَقُلِ الْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ
وَيَحْفَظْنَ فُرُوجَهُنَّ ﴾

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

When people fail to lower their gaze this leads to moral decline, as unfortunately is visible in many of our cities and Islamic capitals.

2. It safeguards the private parts

The verse- that was mentioned earlier- contains a command to safeguard the privates along with a command to lower the gaze. Possibly, the first is a result of the second. Meaning: the majority of the time safeguarding the private parts is a result of lowering the gaze, because a person who is mindful of Allāh will fear Allāh and be shy of Him.

Thus, they will continuously lower their gaze, and this in turn will cause them to safeguard their private parts from everything that Allāh has forbidden and they will not fall into illegal sexual activity.

It is authentically reported upon the Prophet (ﷺ) that he said:

“The adultery of the eye is the lustful look, and the adultery of the tongue is the licentious speech, the heart desires and yearns, which the private parts may or may not put into effect.”¹

3. A continuation of Progeny

¹ Reported by Bukharī (6612) and Muslim (2657) upon the authority of Abū Hurairah.

This is the building block of any society and it is the primary agent that increases the followers of the seal of the Prophets and Messengers. This can be further illustrated by the hadeeth reported by Bukharī upon the authority of ‘Abdullah Ibn Mas‘ūd that the Prophet (ﷺ) addressed the Muslim youth in this gentle fashion to direct them to an affair that will benefit and protect them. He said (ﷺ):

"O young people! Whoever among you can marry, should marry, because it helps him lower his gaze and guard his modesty (i.e. his private parts from committing illegal sexual intercourse etc.), and whoever is not able to marry, should fast, as fasting diminishes his sexual power."¹

Al-Bayhaqī reported upon the authority of Abū Umāmah that the Prophet (ﷺ) said:

“Get married so that I may display your great numbers to the previous nations.”²

Some of the ideals of marriage have been mentioned earlier and it is possible to consider these amongst the objectives of marriage, such as it being an institution of relaxation and tranquillity.

¹ Reported by Bukharī (5065) and Muslim (1400) upon the authority of Ibn Mas‘ūd.

² Reported by Al-Bayhaqī in “*Al-Sunan Al-Kubra*” (7/78) and authenticated by Albānī in “*Ṣaḥīḥ Al-Jāmi*” (2941).

Those who think that the **only** purpose of marriage is to taste delight and pleasure wherever feasible and nothing else have obviously erred. This kind of perception has badly ruined many of the youth and lead to ethical decline and deterioration. As a result, many of the youth, in many lands, live their life similar to the animals that are not legislatively responsible. In actual fact they are more astray and in a worse state than the animals.

Who Is Responsible for Leading the family?

Islām has not neglected to mention who leads and governs this establishment, and who is most suitable to bear this responsibility. After studying the religion of Islām, it becomes clear that there are specific functions – or areas of competency – that have been split between the two spouses and the obligations of each spouse have been defined.

Each partner has specific tasks that they are accountable for:

The husband has certain responsibilities that are not shared by the woman and she is unable to take upon and supervise these tasks. Likewise, the woman has responsibilities that the man is unsuitable for and incapable of performing them efficiently. If either spouse were to attempt to interfere with the other's unique tasks, then this would subject this establishment (i.e. the family) to confusion, disorder and chaos.

Let us quote some of the verses of the Qur'ān that arrange family life, define the role (of each spouse) and give the husband the duty of leading and governing (the family).

Allāh, the Mighty and Majestic, said:

﴿الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ
وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ ۗ فَالَّذِينَ حَسَبُوا أَنَّهُمْ
حَفِظُوا لِنَفْسِهِمْ فَلْيَحْفَظُوا لِنَفْسِهِمْ ۗ وَمَا حَفِظَ اللَّهُ لَكُمْ

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

This verse, as you can see, clearly gives the responsibility of leading and governing the family to the man. Additionally, the verse never failed to clarify the reason for this; rather, it explained why.

Allāh said:

﴿يَمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَيَمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ﴾

“Because Allāh has made one of them to excel the other, and because they spend (to support them) from their means.”¹

¹ Al-Qurtubī said in his Tafsīr (5/161):

“Some of the people of knowledge have understood from the Saying of Allāh, the Most High:

﴿يَمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ﴾

“Because they spend (to support them) from their means.”

That whenever the husband is incapable of supporting his wife then he is not considered to be maintaining her. If he is not maintaining her, then she can seek that the marriage contract

There is not the slightest dispute that every organization and company looks to appoint a leader who has experience, understanding, the strength to lead, patience and experience in this field of work.

The family establishment is one of the most important and serious institutions that exists because if it is upright and righteous, then the society will be upright; and if it is corrupt, then the society will be corrupt.

The family produces the people who will be the building blocks of the society, and the strength or weakness of any building depends on the quality of materials used.

For this reason Islām places this important responsibility upon the husband, and this is a huge assignment. He bears this because he is suitable and competent to fulfil such a job; and every fair, unbiased woman will acknowledge this.

Muḥammad Al-Ghazālī stated in his book ‘Human Rights in Islām’:

“As the man is not distracted by menstruation, postnatal bleeding, pregnancy and breastfeeding he is better equipped to tolerate the pains and stress of the various occupations. Furthermore, he is better suited for the job of seeking sustenance in the earth. That is why Islām has

be annulled because one of the intents behind the legislation of marriage has been lost.”

burdened the husband to provide maintenance¹ for his wife and poor female relatives.”

The argument presented by Al-Ghazālī highlights some significant facts, and it makes it easy to comprehend why the husband has been nominated for this duty. Upon contemplation, there are many other reasons for this but we will suffice with this allusion, as to save time.

¹ For a further discussion on the topic of maintenance refer to appendix 1.

The Role of the Woman in the Family

If the man has been entrusted with the task of leading the family economically and in their external affairs, as we have explained, then the woman is accountable for managing the household.¹ She should clean the house in his absence and

¹ Shaykh Al-Islām Ibn Taymīyah said in “*Majmū‘ Al-Fatāwā*” (32/260):

“His Saying, the Most High:

﴿فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ﴾

“The righteous women are devoutly obedient to (Allāh and their husbands), and guard in their husbands absence (e.g. their chastity and their husband’s property) what Allāh orders them to guard.”

This clearly shows that it is obligatory upon the wife to fully obey her husband in all areas such as her serving and travelling with him, making herself available to him and in the other areas that have been highlighted by the Sunnah of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).”

Shaykh Al-Islām Ibn Taymīyah said in “*Majmū‘ Al-Fatāwā*” (34/90):

“One group has stated that it is not obligatory upon the wife to serve the husband; and this is a weak position.”

Ibn Qayyim Al-Jawzīyah said in “Zād Al-Ma‘ād” (4/45–46):

“It is reported in Bukharī and Muslim that Fāṭimah had corns on her hand because of working at the hand-mill. She (Fāṭimah) went to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to ask him for a servant but she did not find him (in the house). She met ‘Ā’ishah and informed her (about her hardship). When Allāh's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) came, she (‘Ā’ishah) informed him about the visit of Fāṭimah. Allāh's Messenger came to them.

They had gone to their beds. ‘Alī further (reported): We tried to stand up but Allāh's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: Stay in your beds, and he sat amongst us and I felt coldness of his feet upon my chest. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) then said: May I not direct you to something better than what you have asked for?

When you go to your bed, you should recite Takbīr (Allāhu Akbar) thirty-four times, Tasbīḥ (Subḥān Allāh) thirty-three times and Taḥmīd (al-Ḥamdu lillāh) thirty-three times, and that is better than the servant for you. ‘Alī said: Ever since I heard this (supplication) from the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and I never abandoned it. It was said to him, not even on the night of Ṣiffīn (battle of Ṣiffīn)? He said: No, not even in the night of Ṣiffīn.

The scholars who believe that it is obligatory for the woman to serve her husband prove this by stressing that this is what was the norm practiced by those whom Allāh

– who is free of all imperfections – addressed. As for the woman relaxing while the husband serves her and performs the household errands of sweeping, kneading, grinding, preparing the food, etc. then this was viewed as unacceptable.

Allāh said:

﴿وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ﴾

“And for the women are rights (over their husbands) similar to those (of their husbands) over them. [Al-Baqarah: 228]

And Allāh said:

﴿الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ﴾

“Men are the protectors and maintainers of the women.” [An-Nisaa:34]

If the woman does not serve him and he was to serve her, then he would be her servant and she would be the protector and maintainer over him...

As for their statement: ‘That Fāṭimah and Asmā optionally served their husbands by way of kindness and respect’, then this is refuted by the fact that Fāṭimah complained about the hardship she encountered from

this work, and the Prophet (ﷺ) never said to ‘Alī: ‘It is not upon her to fulfil the household duties but it is your responsibility.’ And he does not flatter anyone when it comes to passing judgements.

Likewise, when he saw Asmā carrying fodder upon her head and Zubayr was in her company, he never said: ‘She does not have to serve you and this is seen as oppression.’ Instead, he accepted that she was serving her husband, and he accepted that the rest of the companions were served by their wives, even though some of the women might have disliked this and others would be pleased to do this. And there is no dispute about that.

It is incorrect to make any differentiation between a woman of a high status and a woman of a low status or between a rich woman and a poor woman because the most noble of all women served her husband; and she went to the Prophet to complain about the burden of this service. Bearing that in mind, the Prophet never relinquished her of this task.” Summarized in places.

Shaykh Albānī said in “*Ādāb Al-Zafāf*” (218):

“Just because it is obligatory upon the woman to serve her husband does not negate the point that it is highly recommended for the husband to assist his wife if he finds the time and chance. Actually, this is part of the both spouses living harmoniously together.

presence, she should protect his wealth, she should care for his children and she should oversee the rest of the household errands.

Due to the wife taking care of her household duties and not interfering with the unique responsibilities of the man, she is heavily respected and honoured by all members of the family.

‘Ā’ishah said:

“He (صلى الله عليه وسلم) used to be at his family’s service; and if the prayer arrived he would leave to go and pray.”
Reported by Bukharī (2/129)

Upon that authority of ‘Ā’ishah that:

“He (صلى الله عليه وسلم) was like any other man (at home). He would mend his garments, milk the animals and serve himself.”

Islām Does Not Oppress the Woman

We hear many screams and cries spreading false propaganda that Islām deprives the woman of her rights, oppresses her and robs her of her freedom.¹ They say that Islām fails to offer equal rights for the woman like it does the man; and the enemies of Islām have written many other malicious accusations against Islām.

In reality, the people who make these claims are one of two types of people:

1. Ignorant scum who hear the people make an allegation and follow their footsteps. They become a mouthpiece for those who invent these lies. This kind of person has no knowledge to base what they are saying and spreading upon. All they do

¹ [TN] In some cultures, women are frequently being exploited by large corporations and businesses to earn an extra buck. It seems that they believe the more explicit and lewd they become the more money they will earn. This has produced a generation of people who do not look at the woman as a mother or educator but they see her as no more than a sex object who is to be utilized to entice some dull, dimwitted person into buying their product. Strangely enough, we don't hear any cries of oppression or mistreatment; and that leads us to say: remove the plank of wood from your eye and then investigate what is in mine.

is transmit this (foolishness). You find that they excessively praise and accept something they know nothing about. Many people who lack knowledge of the religion, especially the intellectual women who have no Islamic education and the ignorant, misguided, women who only blind-follow, have been deceived by this type. This category is astray and leads others astray because they are ignorant, even though they fail to recognize their own ignorance. The famous proverb applies to them:

If you are unaware that you lack understanding, then this is ignorance on top of ignorance.

2. Sly individuals who plot and plan against Islām and the Muslims. They desire to destroy the people's religion and ethics by corrupting the family. They have been affected by the enemies of Islām and as a result execute their stratagem in fighting Islām.

These two types of people make these false allegations in every place in order to misguide others. Sadly, many of the Muslim women have been influenced by them believing that this call is in their own interests. So they offer their aid and support.

This causes the Muslim woman who has been affected by this false propaganda to wrong her religion and her Islām because she accused it of being oppressive; Islām which raised her status, if only she knew and understood. Where is the understanding amongst our women? Allāh's aid is sought.

It is upon the intelligent Muslim woman to study her religion to allow her to truly grasp the position Islām has towards the woman and the dignified position Islām has given her. Additionally, she should not pay attention to every imbecile that makes unfounded claims.

At the same time, she should examine some of the foreign constitutions, like the French constitution, to truly understand the position that these constitutions have towards the women. She should also read about how the woman was treated before the advent of Islām, as during that era she was viewed as scrap, which had no value and no respect, nothing honoured her except Islām.

The Woman Enjoys the Same Civil¹ Rights as a Man

The woman has total freedom when it comes to her civil rights, and in this area she enjoys the same rights as a man. It is allowable for the Muslim woman to buy, sell, give and accept gifts, borrow and lend and dispose of her wealth. She is afforded the same rights as a man when it comes to her wealth.

¹ [TN] The Shaykh explains what is intended by this, as you will see.

The Woman's Religious Rights

It is legislated for the woman to perform all acts of worship just like the man. She prays, fasts, gives Zakāh and makes Hajj; and she will be rewarded for all of these acts in the same way that the man is rewarded and her reward will not be inferior to that of the man.

However, Islām lightens the load upon the woman taking into account her foreseen circumstances. For example, it is legislated for the woman to abandon the prayer whilst she is menstruating and she is not commanded to make up those prayers after she is pure from her menses due to the difficulty and hardship involved in this.

Allāh said:

﴿وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ﴾

“He (Allāh) has not laid any hardship upon you in the religion.” [Al-Hajj: 78]

Also, it has been legislated for her to abstain from fasting during the period of menstruation but she has to make up those days when she is able, as there is no difficulty making up the fast in opposition to making up the prayer. The same applies to the woman who is in a state of postnatal bleeding.

The Muslim Woman Is Not Forced to Marry

Islām gives the woman freedom of choice when it comes to marriage. She can choose for herself a righteous husband before her guardian makes any propositions. If she is a non-virgin, it is not allowed for the guardian to marry her to somebody unless he has her explicit approval. This is because a non-virgin is more familiar with these issues and would not be shy to say yes or no.

Whereas, the silence of a virgin, at the time when her agreement is sought, is understood to be an approval but it is a must that her permission be sought. If her father married her to someone whilst she was young before puberty, then she has the opportunity to choose to accept or refuse the proposed husband.

This is how Islām has explained the process of marriage, as the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

“A deflowered unmarried woman may not be married without her instructions; and a virgin may not be married without her consent, and her silence indicates her acceptance.”¹

This ḥadīth is reported by Bukharī upon the authority of Abu Hurairah.

¹ Reported by Bukharī (5136) and Muslim (1419) upon the authority of Abū Hurairah.

The Inheritance of a Woman in Islām

The flag bearers of ‘equal opportunities’ focus heavily upon this subject, and with this they have been able to misguide many of the heedless Muslim women. They paint a picture that Islām favours the man more than the woman because Islām awards the man a greater amount of the inheritance than it gives the woman, as Islām gives the man a portion equal to two females.

Why?

There are many responses to this question:

It is true that Islām allocates for the man an amount of inheritance equal to the portion given to two females. Even though the man is favoured with a greater amount of inheritance than the woman this in no way, shape or form means that the man is superior to the woman in all departments, as – by the Will of Allāh – we will see shortly.

Moreover, this division does not diminish the status of the woman; actually, it is a fair and just method of distribution.

We have already explained that Islām has placed the responsibility of maintaining the family upon the man, and the family comprises of the wife, children and even ones needy relatives. Islām has not burdened the woman to support herself let alone maintain her husband, even though she may be wealthier than him.

Before marriage the woman is maintained by her family.

Is it fair to award a woman who is fully supported and maintained an amount equal to what is given to the individual who has to spend and maintain her?

I believe that every just Muslim woman will rush to answer this question before any man by saying: 'If the inheritance was divided and distributed in the above fashion highlighted in the question, then this is unreasonable.'

Clearly, justice is what has been established by Islām, as Islām is fair to both men and women. And all praise and thanks belongs to Allāh.

Islām's Position on a Woman Travelling

Another subject that the flag bearers for 'equality and freedom' focus upon is the issue of the woman travelling. They say that Islām does not allow the woman to travel like it does the man, even if she intends to perform Hajj; and why is this?

Strangely, these people consistently turn things around in order to confuse the people. So they endeavour to present disgrace and humiliation in the image of nobility and honour and nobility and honour in the image of disgrace and humiliation, as is the case here.

Unfortunately, the uneducated Muslim woman, due to her ignorance, is susceptible to listen and occasionally respond to every troublemaker.

In actual fact, Islām does not prevent the woman from travelling but it sets one condition for this. In all truthfulness this condition is in her best interests and protects her chastity, if only they knew.

Islām makes it conditional that the woman be accompanied by her husband or one of her relatives that are regarded as a Mahram, like her brother or father, when travelling because they will stop at no limits in protecting her honour and looking after her well-being. The wolves will not be able to get at her unless they are willing to be decapitated.

The Muslim woman should understand how to respond to this question.

As for travelling in itself, then Islām does not prevent a woman from travelling. The woman can travel to perform Hajj, she can travel to do business, she can travel to visit her family and relatives, she can travel to seek knowledge and she can travel for other reasons, as long as she is accompanied by her husband or her Mahram.

O Muslims! This is the ruling of a woman travelling in Islām. The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

“It is impermissible for a woman that believes in Allāh and the last day to travel for a day unless a Mahram accompanies her.”¹

There are various wordings of this hadeeth, and all of them show that Islām makes it conditional that the woman be accompanied by her husband or a Mahram.

Evidently, this is to be viewed as (a ruling) of honour and nobility for the Muslim woman, if only she knew.

And success lies with Allāh.

¹ Reported by Bukharī (1088) and Muslim (1339) upon the authority of Abū Hurairah.

Islām's Position on Uncovering and Indecent Behaviour, Free-mixing and Seclusion with Strange Men

Islām's position towards these pre-Islamic acts is the logical and natural stance on this issue. This position is accepted by everyone who is morally intact. Islām severely criticises and rejects these things, especially seclusion with strange men. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

“If a strange man is secluded with a woman, then the third party is the devil.”

And:

“It is not lawful for a woman to be secluded with a strange man except with the presence of a Mahram.”

O Muslims! This is what the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said about this matter.

Allāh said, prohibiting the pre-Islamic custom of uncovering and indecent behaviour:

﴿ وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى ﴾

“And stay in your houses, and do not display yourselves like that of the times of ignorance.” [Al-Aḥzāb: 33]

And Allāh said, addressing His Prophet and His *Khalīl*, Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ):

﴿يَأْتِيهَا النَّبِيُّ قُلُوبًا لَّازِوَجِكَ وَبَنَاتِكَ وَنِسَاءَ الْمُؤْمِنِينَ يُدْنِيكَ عَلَيْهِنَّ مِنْ
جَلْبِيبِهِنَّ ذَٰلِكَ أَدْنَىٰ أَنْ يُعْرَفَنَ فَلَا يُؤْذِنَنَّ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿٥٩﴾

“O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies.” [Al-Aḥzāb: 59]

This is how Islām commands the Muslim woman (to dress and behave). Originally, it was revealed concerning the purified mothers of the believers, and it applies to all the women of today and all the women who exist until Allāh inherits the earth and all that is upon it.

Islām commands the woman to be modest, shy and to abstain from free-mixing because modesty is a branch of faith; and it prohibits and sternly warns her from all foul pre-Islamic acts because these are things that lead to social decline. If these things befall a society, then it will end in demoralization and decay.

Islām's Position on Women Working

We do not say – as some people erroneously believe– that the woman cannot leave her house in order to work. This is not the case, as the Muslim woman can work and she has opportunity to work in many different fields.

The false notion that Islām does not allow the woman to work is unfair to Islām and its true image; and the statement ‘that the woman’s opportunities in the job market are limited’ is exaggerated and unsubstantiated.

The Muslim woman can choose any field of work as long as it does not involve being in close contact with men, free-mixing and being secluded with them.

A woman can take the position of school teacher, headmistress or secretary. In the hospitals that are solely for women she can work as a doctor, nurse or any other position that she is competent in filling.

The problem arises when the woman uses the excuse of working to exit her house, expose her beauty, walk flirtatiously and perfume herself as if she has prepared specifically to mix with the men (and attract their attention).

Islām's position towards the woman who behaves in this way is that she is similar to a fornicator based upon the hadeeth that has been reported by At-Tirmidhī upon the authority of Abū Mūsá Al-Ash‘arī that the Prophet (صلى الله عليه وسلم):

“The woman that perfumes herself and walks by a gathering of (men) is such and such.” Meaning, she is a fornicator.¹

Al-Tirmidhī said this hadeeth is ḥasan ṣaḥīḥ. Abū Dāwūd also reported this narration upon the authority of Abū Hurairah.

It appears that the explanation of ‘such and such’ to mean ‘fornicator’ was given by Abū Mūsá Al-Ash‘arī, and Allāh knows best.

The similitude of this woman is a deliciously cooked dish; the chef has done everything in his power to make its preparation perfect. Then he took it and placed it in the middle of the street near the sewage. Once he lifted the lid, insects from all directions rushed towards it inhaling the scent. Flies began to hover all around it and occasionally land upon it.

People passed by looking at it in horror and they were frowning their faces. It ends up being a supper for the dogs after it has been contaminated by the insects; and the insects will certainly contaminate it. This is the similitude of the improperly dressed woman who loves intermingling with men.

Every Muslim woman should elevate themselves above this despicable position and cover themselves correctly with the garments of modesty, just as her Lord has commanded her.

¹ Reported by Abū Dawud (4173), Tirmidhī (2786) and others. Shaykh Albānī declared this hadeeth authentic is “*Ṣaḥīḥ Al-Jāmi*” (323).

This is better for her before Allāh and in the eyes of the society. By this, Islām intends to safeguard the Muslim family because the success and well-being of the society depends on the well-being of the family and vice-versa.

Islām stresses the importance of this in the utmost fashion and it never neglects (this safety net) even at times when the two sexes gather in one place to perform certain acts of worship like the Jum‘ah and the two Eid prayers. Indeed, Islām has stipulated how these gatherings be organized so that the people can perform their worship.

When the Messenger of guidance was arranging the lines, he said:

“The best rows for the men are the first rows and the worst ones are the last rows. The best rows for the women are the last ones and the worst ones are the first rows.”¹

The Prophet recognised and understood the effect that the perfumed woman had in arousing the interests of the men, and that is why he commanded her by saying:

“If the woman goes to the Masjid she should wash (away all traces) of perfume like she washes from sexual impurity.”

¹ Muslim (440).

This hadeeth and the one prior to it are amongst the clearest examples of cutting off all mediums that lead to evil, as you can see.

Marital Life

Marital life ends in one of two ways:

1. Separation through death; and no one can delay or postpone this fixed appointment. So we will refrain from speaking about it.
2. Separation through divorce and this will be our topic of discussion.

In the eyes of Islām divorce is seen as a way of escape from serious disputes and differences that evolve between the two spouses. When solving marriage disputes divorce is viewed as being similar to cauterisation; and cauterisation is the last form of treatment.

If none of the above proves successful and this marital life becomes unbearable for the two spouses, then at this point there is divorce, which can be a solution for the situation by bringing this partnership, which has become an intolerable punishment after it was once a body of mercy, relaxation and comfort, to an end.

These stages that precede divorce- and may actually prevent it- have been clarified in the following two verses in surah Al-Nisā:

Allāh, the Most High said:

﴿الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا
 أَنْفَقُوا مِنْ أَمْوَالِهِمْ ۖ فَالَّذِينَ حَذَرُوا اللَّهَ حَذْرًا كَامِلًا حَفِظُوا مَا لِلَّذِينَ
 حَفِظَ اللَّهُ ۗ وَاللَّي تَخَافُونَ نُشُوزَهُمْ فَعِظُوهُمْ ۖ وَاهْجُرُوهُمْ فِي
 الْمُضَاجِعِ وَأَضْرِبُوهُمْ ۗ فَإِنْ أَطَعْتَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا ۗ إِنَّ اللَّهَ
 كَانَ عَلِيمًا كَبِيرًا ﴿٣٤﴾

“Men are the protectors and maintainers of women, because Allāh has made one of them to excel the other, and because they spend (to support them) from their means. Therefore the righteous women are devoutly obedient (to Allāh and to their husbands), and guard in the husband's absence what Allāh orders them to guard (e.g. their chastity, their husband's property, etc.).

As to those women on whose part you see ill-conduct, admonish them (first), (next), refuse to share their beds, (and last) beat them (lightly, if it is useful), but if they return to obedience, seek not against them means (of annoyance). Surely, Allāh is Ever Most High, Most Great.”
 [Al-Nisā: 34]

And:

﴿وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَأَبْعَثُوا حَكَمًا مِّنْ أَهْلِهِ ۖ وَحَكَمًا مِّنْ أَهْلِهَا
 ۗ إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا ﴿٣٥﴾

“If you fear a breach between them twain (the man and his wife), appoint (two) arbitrators, one from his family and the other from hers; if they both wish for peace, Allāh will cause their reconciliation. Indeed Allāh is Ever All-Knower, Well Acquainted with all things.”
[Al-Nisā: 35]

Why Has Islām Only Placed Divorce in the Hand of the Man?

It is evident from the previous discourse that the subject of divorce is an extremely important topic, as it is undeniably the last treatment for marital disputes.

There is a serious question remaining- if understood correctly- relating to this issue; and this is why has Islām only placed divorce in the hand of the man and the woman has no part to play in this process whatsoever except for the Khul'ah – and this involves the Islamic courts and cannot be done independently by the woman, as is well known?

The answer:

Divorce has been placed in the hand of the man because he is the one who encounters all expenses such as the dowry and the costs of living. This would prevent him from acting irresponsibly when it comes to the interests of the family which he has struggled to establish.

Therefore, you would find that he strives as hard as possible, not leaving any stone unturned, to preserve this family institution and to allow them to experience comfort and relaxation.

If divorce was placed in the hand of the woman, we would experience the following:

We see that the man establishes the household and then furnishes it appropriately. After this he awaits for the

anticipated advantages of family life. Then we see the woman, who is deficient in religion and intellect, destroy this establishment and even fling around the furniture of the house for the feeblest of reasons. She behaves in this fashion because she has not encountered any loss in building this family.

She may possibly want out of this institution just to experience another. I believe that every fair-minded Muslim woman will attest to the truthfulness of what I have stated before the men. This is because there are many real life incidents where the behaviour of some women testifies this, and this happens when they have not been given the power of divorce.

Muslim brothers! Let us implement Islām in our lives as much as we are able and not only profess this upon our tongue, because Islām is a religion of action and implementation. A Muslim is someone who submits and yields obediently to the commands of his Lord and Creator.

Good aims, a truthful intention, righteous actions and an effort to implement Islamic legislation are the areas where Allāh will judge His servant, as the Prophet said:

“Verily Allāh does not look at your bodies or your forms. But He looks at your hearts and your actions.”

O brothers! You have a great opportunity to learn your religion Islām because the laws of your lands allow you to serve your religion with total freedom. You should realize that this freedom is a blessing from the blessings of Allāh upon you. It is upon you to seize this chance to spread the teachings of Islām. If you are truthful in your actions, then Allāh will give

you success and victory because Allāh gives victory and success to those who are truthful and act upon this religion. He grants them triumph and guides them.

Appendix 1

Rulings Pertaining to Maintaining the Wife

Summarized from “*Al-Mulakhas Al-Fiqhī*” by Shaykh Ṣāliḥ
Al-Fawzān (2/448-452)

Al-Nafaqāt is the plural of Nafaqah.

Linguistically it is: Al-Darāhim and other forms of money.

Islamically it means: to adequately provide food, clothing, accommodation and related things for those under ones care (and supervision).

Firstly, it is obligatory upon a person to maintain his wife. So it is binding upon the husband to provide his wife with food, clothing and accommodation, all of which should be suitable for someone of her stature.

Allāh, The Most High said:

﴿لِيُنْفِقَ ذُو سَعَةٍ مِّن سَعَتِهِ﴾

“Let the rich man spend according to his means.” (Al-Ṭalāq: 7)

And Allāh, the Most High said:

﴿وَالهٰنِ مِثْل الَّذِي عَلَيْنَ بِالْمَعْرُوفِ﴾

“And the women have rights (over their husbands) similar (to those of their husbands) over them, to what is reasonable.” (Al-Baqarah: 228)

The Prophet (ﷺ) said:

“You are responsible for providing them (i.e. your wives) with adequate food and clothing.” Reported by Muslim and Abu Dawud.

Shaykh Al-Islām Ibn Taymīyah (*Fatāwá*: 34/132) stated:

“The verse:

﴿وَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ﴾

‘And the women have rights (over their husbands) similar (to those of their husbands) over them, to what is reasonable.’

Is (a proof to affirm) all the rights that a woman has and (all the rights) that are upon her. Here, the guideline for this is what the people are acquainted with, set as a norm and what is commonly found (amongst them).”

When there is a dispute between the two spouses, the judge sets the amount of maintenance to be received by the wife taking into consideration the wealth or poorness of the two spouses, or the wealth of one of them and the poorness of the other.

Therefore, a wealthy woman married to a wealthy man is allocated an amount of maintenance that is suitable for her. So she should eat in the same fashion that a woman married to a wealthy man, in her land would eat.

She should be provided with clothing similar to that which is worn by the other wealthy women in her land; and she should be given furniture and house-hold items that are befitting to someone like her in the place she resides.

A poor woman married to a poor man is allocated food, clothing and furniture that is suitable for someone of her standing in that land.

A middle class woman married to a middle class man, a rich woman married to a poor man and a poor woman married to a rich man are all to be given a maintenance that is half-way between the (support afforded) a rich and poor (person), depending on the customs and culture, because this is suitable for (people) in their circumstances.

It is the responsibility of the husband to supply provisions for his wife's personal hygiene such as oils, sidr, soap and water to drink and cleanse herself.

All of the above rulings are applicable if the wife has not been divorced; if he divorced her and she is in 'Iddah (the prescribed waiting period), the following (rulings apply):

If this is the first or second divorce, and the husband still has the choice to take his wife back, then it is obligatory upon him

to maintain her normally throughout her 'Iddah because she is still his wife. The proof is the Saying of Allāh:

﴿وَعَوْلَهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ﴾

“And their husbands have the better right to take them back in that period.” [Al-Baqarah: 228]

As for the woman who is divorced for the third time, or it is the first or second divorce but she has completed the prescribed waiting period, then there is no maintenance for them based on the hadeeth reported by Bukharī and Muslim upon the authority of Fāṭimah Bint Qais that the Prophet (صلى الله عليه وسلم) said to her when her husband had divorced her for the third time:

“There is no maintenance or accommodation for you.”

“Allāmah Ibn Al-Qayyim said in (*Zād Al-Ma'ād*):

“The divorced woman who has been divorced for the third time or less than that but she has finished observing her prescribed waiting period has no right to maintenance or accommodation as proven by the authentic Sunnah of the Messenger of Allāh (صلى الله عليه وسلم) and in accordance to the Book of Allāh. This is also proven by analogy; and this is the position of the scholars of hadeeth”

However, if the woman who has been divorced for the third time or less than that but she has observed the

prescribed waiting period is pregnant, then she has the right to maintenance based on the Saying of Allāh:

﴿ وَإِنْ كُنَّ أُولَاتٍ حَمْلٍ فَأَنْفِقُوا عَلَيْهِنَّ حَتَّىٰ يَضَعْنَ حَمْلَهُنَّ ﴾

“And if they are pregnant, then spend on them till they deliver.” [At-Ṭalāq: 6]

And His Saying, the Most High:

﴿ أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وُجُوهِكُمْ ﴾

“Lodge them (the divorced women) where you dwell, according to your means.” [Al-Ṭalāq: 6]

The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said to Fāṭimah Bint Qais:

“You have no right to maintenance unless you are pregnant.”

This is because the child being carried by the mother belongs to the man who has pronounced divorce. For this reason it is required of him to support the child, and this is not possible unless he spends upon the child’s mother.

Al-Muwaffaq and others have said:

“The people of knowledge are in total agreement about this, but the scholars have differed over whether this maintenance is the right of the child or the right of the woman who is pregnant.”

This influences many rulings depending upon which of the two positions is taken, as is documented in the books of fiqh and fiqh principles.

The wife can lose the right to maintenance for numerous reasons:

When he has no access to her she loses her right to maintenance because he has lost the opportunity to have pleasurable relations; and maintenance is only obligatory when this option is available.

When she is disobedient to him she loses her right to maintenance. *Nushūz* is when the wife disobeys her husband in something that is compulsory, like if she refused to have relations with him, if she refused to move with him to a suitable accommodation or if she leaves the house without permission.

Under such circumstances she has no right to maintenance because she is considered rebellious and he is unable to have pleasurable relations with her; and maintenance is only obligatory when this option is available.

When she travels for her own personal needs she loses her right to maintenance because she has prevented him from having access to her and this is not for any reason that involves him. So she loses the right to maintenance.

If the two spouses agree to a certain amount of maintenance or they agree to delay or forward this process, then this is permissible because it is their right.

But if they were to dispute about this, then it is necessary to provide this amount of maintenance at the beginning of every day. Moreover, if they agree that this should be made available in lump sums, then that is fine because the husband may argue that allocating this on a daily basis is inconvenient and burdensome. It is her decision if she is pleased or not to accept this arrangement and she is not compelled to accept it. It is obligatory that the wife be provided with clothing for the whole year. So he issues her with ample yearly clothing.

Whoever's husband is absent and does not leave any maintenance behind or he is present but does not support her, then he has to reimburse his wife for the prior maintenance because this is an obligation in times of ease and hardship, and it does not disappear with the passing of time.

Appendix 2

Importance of Marrying a Righteous Person

Shaykh Muḥammad Ibn Ṣāliḥ Al-‘Uthaymīn said¹:

“My counsel to the men who desire to get married is to select the type of the woman that the Messenger advised to marry when he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

‘Marry the fertile, affectionate women.’

And he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

‘A woman is married for four reasons: for her wealth, for her lineage, for her beauty, and for her religion. So marry the one who is good in her religion.’

Also, the woman should choose to marry someone who is religious and has a good character due to the saying of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ):

‘If someone comes to you seeking marriage and you are happy with their religion and character, then marry him.’

To avoid her regretting her impatience, the woman should be as careful as she possibly can, and she should not be hasty to accept this proposal until she has thoroughly researched about the man proposing.”

¹ “Majmū‘ah As’ilah Tuhim Al-Urah Al-Muslimah” (95-96).

Imām Al-Nasā'ī said:

“Chapter: The Woman praying and making Istikhārah to her Lord when she receives a marriage proposal.

Upon the authority of Anas that he said:

‘When the ‘Iddah (prescribed waiting period) of Zainab had ended the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said to Zaid: Propose to her for me. So I went to her and said: O Zainab; I have good news for you. The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sent me to you to propose on his behalf. She said: I will not do anything until I entrust this affair to my Lord. So she went and prayed. (Verses) of the Qur’ān were revealed¹ and the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) married her without any interference from her.”

Shaykh Muḥammad Ibn Adam Al-Ithyūbī said in his explanation of Nasā'ī (27/167):

“This is pointing to the fact that Zainab obtained the right to boast due to her prayer and her making Istikhārah to her Lord. When she turned to Him, who is free of all imperfections He married her to the Messenger and revealed (verses) of the Qur’ān that are recited about her. Therefore, it is highly recommended that all women imitate her so that they can experience a blessing similar to what she received.”

¹ [TN] This is referring to Surah Al-Aḥzāb, verse 37.

Brothers and sisters, whenever we deviate from the guidance of the Book and Sunnah, we have no one to blame for the misery and depression except ourselves.

**Appendix 3:
Who is the Walī (guardian) of the new Muslim in the
Land of the non-Muslims?**

Shaykh Ṣāliḥ al-Fawzān was asked¹:

Who is the Walī (guardian) for the new Muslim woman who accepts Islām in the lands of the non-Muslims?

Her Walī is the Islamic centre that is present in those places. (In this instance), the leader of the Islamic centre takes the responsibility that would normally belong to those in authority in the Muslim lands. So he takes on this duty.



¹ Taken from the eighth lesson of “*Sharḥ Al-Sunnah*” 1427/2/19 and its position is 1:09:03.

[TN] The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

“Those in authority (in the Muslim lands) are the guardian for the woman who has no Walī [guardian].”

Shaykh Albānī authenticated this hadeeth in “*Al-Irwā*” (6/243).

Glossary

A

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

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

Ahādīth: see *hadīth*.

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

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

'Arsh: Throne of Allāh (جَلَّ جَلَالُهُ).

'Asr: the afternoon Prayer.

Awliyā': see *Walī*.

B

Bid'ah: Heresy (any innovatory practice).

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

D

Dā'i: one engaged in *da'wah*, caller.

Da'aef: “weak,” unauthentic narration.

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

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

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

E

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

F

Fāhish: one who uses foul language.

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

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

Faqīh: A Scholar who can give religious verdicts.

Fiqh: Islāmic jurisprudence, understanding.

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

Fitrah: the natural disposition that one is born upon.

G

Ghulū: going to an extreme.

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

H

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

Halāl: lawful.

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

Harām: unlawful and forbidden.

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

Harj: killing.

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

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

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

I

'Ibādah: worship, worship of Allāh.

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

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

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

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

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

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

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

J

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

Janāzah: (pl. *janā'iz*): Funeral.

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

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-Masjidul-Haram* (the great mosque in Makkah which Muslims go to for pilgrimage and which all Muslims direct their face in Prayer).

Al-Kabā'ir: the major sins.

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

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

Khilāfah: an Islāmic state.

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

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

M

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

Makrūh: not approved of, undesirable from the point of view of Religion, although not punishable.

Manhaj: way; method; methodology.

Marfū': raised; a narration attributed to the Prophet (صلى الله عليه وسلم).

Masjid: mosque.

Mawbiqāt: great destructive sins.

Mudallis: one who practises *tadlīs*.

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

Muhaddith: scholar of the science of *hadīth*.

Muftī: one who gives *fatāwā*.

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

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

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

Muqallid: one who practices *taqlid*.

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

Mustahabb: recommended; an action if left it is not punishable and if done it is rewardable.

Muttaqūn: those who are pious.

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

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

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

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

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

N

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

Niyah: intention from the heart.

Nusuk: a sacrifice.

Q

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

Qiblah: the direction the Muslims face during Prayer.

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

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

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

R

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

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

S

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

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

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

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

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

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

Shawwāl: the month after *Ramadān*.

Shaytān: Satan

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

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

Sūrah: a chapter of the *Qur'ān*

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

T

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

Tafsīr: explanation of the *Qur'ān*.

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

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

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

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 *hadīth*.

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

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

U

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

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

Umm: mother of, used as an identification.

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

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

Usūl: the fundamentals.

W

Wahyī: the revelation or inspiration of Allāh to His Prophets.

Wahdatul-Wujūd: the belief that everything in existence is infact Allāh. This deviant belief is held by many *Sūfis*.

Wakīl: disposer of affairs.

Witr: "odd;" the last Prayer at the night, which consists of odd number of *raka'āt* (units).

Walīmah: the wedding feast.

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

Wudū': an ablution (ritual washing) that is performed before Prayer and other kinds of worship.

Y

Yaqīn: perfect absolute faith.

Yathrib: one of the names of al-Madīnah.

Z

Zakāt: charity that is obligatory on everyone who has wealth over and above a certain limit over which a year has passed (2.5% of saved wealth).

Zakātul-Fitr: an obligatory charity by the Muslims to be given to the poor before the Prayer of *ʿĪdul-Fitr*.

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

Zanādiqah: atheists, heretics.

Our Call to the Ummah

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

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

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

[5]: We do not accept anything from the books of *fiqh* (jurisprudence), nor from the books of *tafsīr* (explanation of the *Qur'ān*), nor from the ancient stories, nor from the *Sīrah* (biography) of the Prophet (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*.

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

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

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

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

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

[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.’

[I2]: We restrict our understanding of the Book of Allāh and of the *Sunnah* of the Messenger of Allāh (صلى الله عليه وسلم) to the understanding of the *Salaf* of the *Ummah* from the Scholars of *ḥadīth*, not the blind-followers of their individuals. Rather, we take the truth from wherever it comes. And we know that there are those who claim *Salafīyah*, yet *Salafīyah* is free from them, since they bring to the society what Allāh has prohibited. We believe in ‘cultivating the young generation upon this Islām, purified from all that we have mentioned, giving to them a correct Islamic education from the start - without any influence from the disbelieving western education.’

[I3]: 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.

[I4]: We believe there will be no honor or victory for the Muslims until they return to the Book of Allāh and to the *Sunnah* of the Messenger of Allāh (صلى الله عليه وسلم).

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

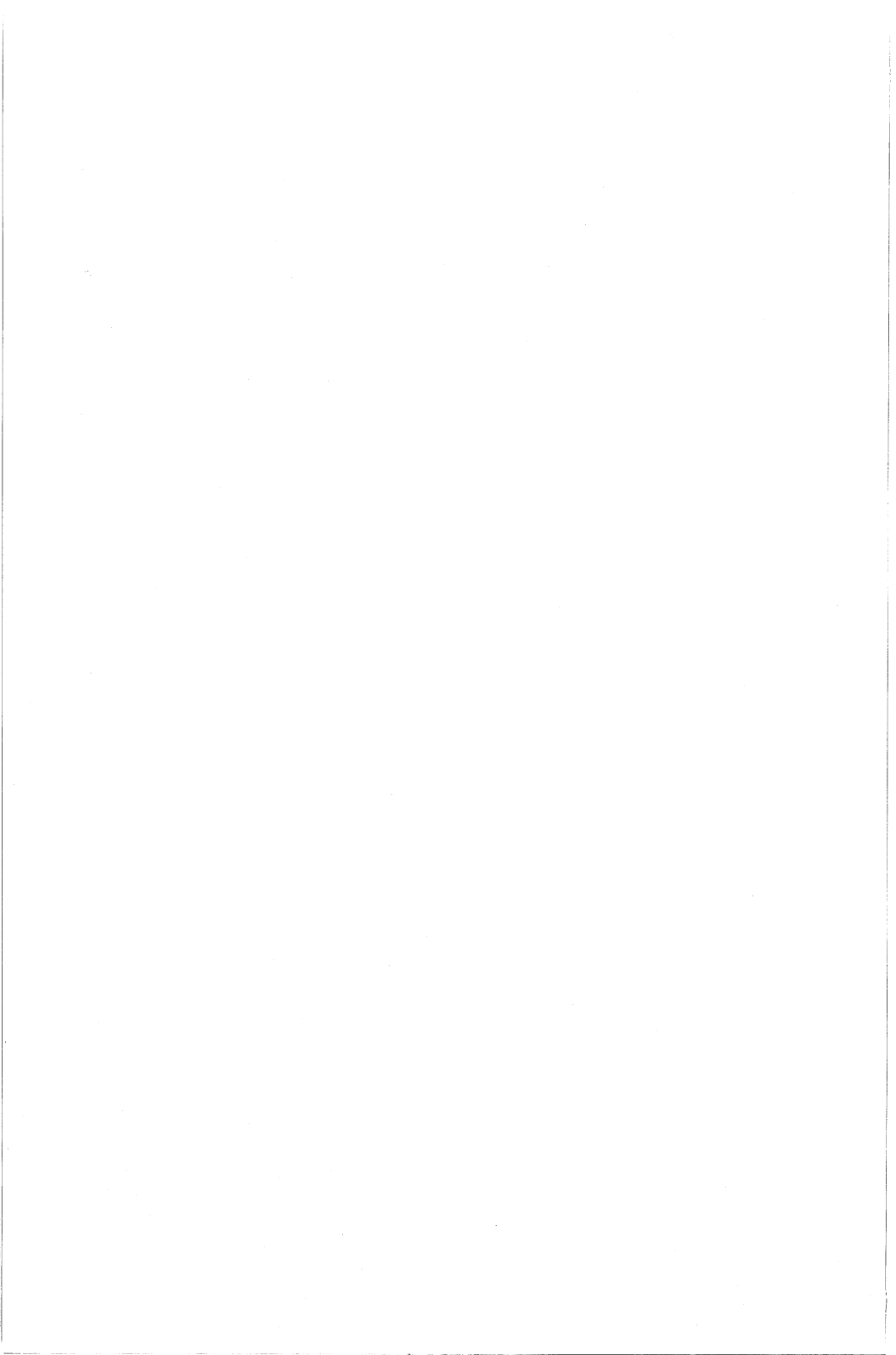
[16]: We oppose those who put down the knowledge of the *Sunnah*, and say that this is not the time for it. Likewise, we oppose those who put down acting upon the *Sunnah* of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

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

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

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

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



THE STRUCTURE OF the Muslim Family

Islām has meticulously defined the family structure. Islām encourages the establishment of an (Islamic) household by legislating marriage and it promotes this by explaining that marriage is (an institution of) relaxation, tranquility and comfort to be enjoyed by both spouses. It elucidates that marriage is serene to the soul and [it is a means] to prolong life until its final end.

Allāh said:

“And among His Signs is this, that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy.” [Al-Rum: 21]

Allāh said:

“The women are a body cover, or screen, for you to enjoy the pleasure of living with them, and you are the same for them.” [Al-Baqarah: 187]

This is how the Qurʾān, in many verses, speaks about the establishment of an (Islamic) family; and this is done in various ways, as we have witnessed.




IIN Publications

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Visit: www.gemantownmasjid.com

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ISBN 978-1-4951-1861-6



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