

ذَرْنِي حِلْلَتْنَسْكَالَةَ



*My Sincere Advice to*  
*Women*

*By The Noble Shaykhah*  
**Umm 'Abdillah al-Waadi'iyyah**

*Foreword by the Allaamah & Mujaddid of Yemen*  
**Muqbil bin Haadee al-Waadi'ee**

Dar Makkah International  
Publishing & Distribution

*My Sincere Advice  
To Women*

## **My Sincere Advice to Women**

English / Arabic

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# *My Sincere Advice To Women*

*Umm 'Abdillah al-Wādiyyah*



*Translated by:*

*Abdus-Samee' Abdus-Salam  
Ishaq Abdur-Raheem*

**Dar Makkah International**  
Publishing & Distribution

**Umm 'Abdillāh Bint Muqbil bin Hādī al-Wādiyyī**

**Date: 6/6/1431 AH**

We have authorized Bro. Aḥmad Abdul-Mun‘im Sha‘alan – may Allah preserve him-, the proprietor of Dār Makkah International, Britain and Dār Makkah al-Mukarramah, Monṣurah, to translate my book, *Nasīḥatee lin-Nisā* (My Sincere Advice to Women) into French Language and English Language. May Allah make it beneficial. And Allah Alone grants success.

**Written by: Umm 'Abdillāh,**  
**6 /Jumada al-Aakhirah/ 1431 AH**

**In the Name of Allah, the Beneficent the Merciful**

This is truly the handwriting of the noble sister, Umm 'Abdullāh, 'Ā'ishah, the daughter of *Shaykh*, Muqbil – may Allah the Most High shower blessings on him. Therefore, what she has written should be relied on.

*Secretary of Contracts*  
*Dammaaj Safra Sa'adee*  
This was on: Thursday, 6 Jumada Aakhar, 1431 AH  
Abdul-Wahhāb bin Sa‘id al-Samadī

**This right is continuous and not restricted.**  
**Written and witnessed by:**

**Her husband, Sāliḥ Qā'id al-Wādiyyī**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أم عبد الله بنت هقبل بنت هادي الواحدى

التاريخ / ٦ / ١٤٣١  
٢٠١٥-٥-١٩

نحو فتوحنا الأَخْرَى أَحْمَدُ بْنُ الْمَعْنَى شَعْلَانُ حَفَظَهُ اللَّهُ  
حَاجِبٌ دَارِّ مَكَةَ الْعَالَمِيَّةَ بِبَرِّيْطَانِيَا وَصَاحِبُ دَارِّ مَكَةَ  
الْمَكْرُومَةَ بِالْمَسْوُورَةِ بِتَرْجِمَةِ كَتَابِي لِأَنْصِيْعَتِ النِّسَاءِ (١)  
بِالْلُّغَةِ الْفَرْنَسِيَّةِ وَالْلُّغَةِ الإِنْجِليزِيَّةِ نَفْعُ اللَّهِ بِذَلِكَ  
وَاللَّهُ الْمُوْفَقُ . كِتَابُهُ أَمْ بْنُ اللَّهِ / جَاءَ فِي الْآخِرَةِ مَسْنَةً ١٤٣٥

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## Transliteration Chart

أ	a
إِ .	ā
ب	b
ت	t
ه	h or t (when followed by another arabic word)
ث	th
ج	j
ح	ḥ
خ	kh
د	d
ذ	dh
ر	r
ز	z
س	s
ش	sh
ص	ṣ
ض	ḍ
ط	ṭ
ظ	dh
ع	'
غ	gh
ف	f
ق	q

ك	k
ل	l
م	m
ن	n
ه - و - ح	h
و	w
و (as a long vowel)	ū or oo
ي	y
ى (as a long vowel)	ī or ee
ء	,
	(Omitted in initial position)

**In the Name of Allah, the Most Beneficent, the Most Compassionate**

### **Preface**

Indeed all praise is due to Allah. We praise Him and seek His help and forgiveness. We seek refuge with Allah from the evils of our souls and our wrong doings. He whom Allah guides is guided and he whom He misguides, no one can guide. I bear witness that there is no (true) god except Allah alone, without a partner. And I bear witness that Muḥammad is His slave and messenger.

This is the third edition of the book, "My Sincere Advice to Women." It contains correction to the printing errors that occurred (in the previous editions) and addendum that would tackle women matters, especially as most women - May Allah guide them - are ignorant of the matters of their religion and are inclined to worldly affairs. Hence they can neither distinguish between bad and good nor between lean and fat, and the truth has become mixed up with falsehood to them thereby the truth becomes falsehood and falsehood the truth.

We ask Allah to aid us towards every good; may He grant us sincerity in speech and deed, and bestow on my parents the mercy of the righteous. I will not forget to express gratitude to every one who has forwarded their remarks and expressed benefits with regard to this advice; may Allah reward everyone with good.

All praise is due to Allah, the Lord of existence.

**Written by:**

**Umm 'Abdillāh**



## **Foreword by *Shaykh Muqbil bin Hādī al-Wādi'ī***

All praise is due to Allah, the Lord of existence. May Allah's *Salāt* and *Salām* be upon our Prophet – the trustworthy, his family and Companions. I bear witness that there is no (true) deity except Allah; and I bear witness that Muhammad is His slave and messenger.

To proceed:

This (book contains) sincere advice to the women. It is followed by questions and answers that were presented to the women and which they undertook the task of answering. I have chosen from one of their responses to be added to the advice to women.

As for the advice, it is particularly suitable to the women of our land because their Islamic understanding is very low. People are divided into three classes as regards the issue of women:

- ❖ The first class are those who give them free reign and allow them to do as they please. They allow them to travel without a *Mahram*, intermingle in schools, universities and their places of work in the hospitals, offices and other places of worldly work, which has caused anarchy in the affairs of the Muslims. In fact, it has become an imitation of the Europeans. Truly! To Allah we belong and truly, to Him we shall return.
- ❖ The second class are those who neglect women without any Islamic education. They leave them like cattles thereby not knowing anything of what Allah has enjoined on her. Consequently, she is susceptible to *fitan* (trials, tribulations) and to opposing Allah's obligations. In fact, she is susceptible to corrupting her family and responding to every caller.
- ❖ The third class are the balanced group. They are those who take the responsibility of teaching them within the limits of the *Qur'an* and *Sunnah* in compliance with the saying of Allah the Mighty and Majestic:

﴿يَا أَيُّهَا الَّذِينَ مَاءْمَنُوا فَوَأْنَفْسَكُمْ وَأَهْلِكُمْ نَارًا وَقُوْدُهَا أَنَّاسٌ وَالْحِجَارَةُ ...﴾  
التحريم: ٧

*“O you who believe! Ward off yourselves and your families against a Fire (Hell) whose fuel is men and stones...” [Qur'an 66: 6]*

And what is confirmed in Bukhāri and Muslim on the authority of Ibn 'Umar (may Allah be pleased with both the father and son) who reported that Allah's Messenger (ﷺ) said:

كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ.

“Each one of you is entrusted with a responsibility, and each one of you will be questioned about his responsibility”

The enemies of Islam are striving very hard to mislead the women through various forms of false propaganda. Truly! To Allah we belong and truly, to Him we shall return. On the basis of this, it is a great obligation on a woman to advise her sisters, call them to Allah and caution them against the men and women who cause trials and tribulations and those who have been afflicted by them. Perhaps, she will block the gap in this domain.

However, as for arranging lectures for her where both men and women would attend, then such did not take place during the Prophet's era. Similarly, she herself is not safe (from the *fitnah*) as the evils of these lectures are greater than their benefits.

Worse than that is for her to become a female announcer. I don't know one female caller to Allah amongst this category. Rather, they are corrupt people who spread corruption, mingle with the evil male announcers and beautify their flirtatious voices. May Allah sever their tongues and relieve the lands and slaves of them (and their evil).

So the woman is duty bound to study the biography of Allah's Messenger (ﷺ) and the biography of those female callers who lived during the Prophet's time like that of Umm Sulaym and

other virtuous women Companions, and then follow their *manhaj* (methodology) if she truly looks forward to Allah and the Last Day.

As regards the questions and answers, our aim is for refutation against the people of innovations; and to say to the innovators: Allah willing, our women will refute you and by the will of Allah, they have started writing a book in form of question and answer entitled: *Idāh al-Maqāl fī ar-Radd 'alā al-Mubtadi'ah ad-Dullāl* [Explanations About Refuting the Astray Innovators]; may Allah facilitate its completion.

We say to the *Shī'ah* Sect who intends to preoccupy us with treaties compiled between ignorance and waging war against the *Sunnah* and making people aversed to it: "Tread with caution as by the Will of Allah you will never obstruct our path. Allah willing, our daughters and women will refute you."

As for us, then all praise is due to Allah, we have already broken your backs through our books: *Riyāḍul-Jannah fī ar-Radd 'alā A'dā as-Sunnah*, *Ash-Shafā'ah*, *Irshād-dhawi al-Fatn li ib'ād ghulāt ar-Rawāfiḍ min al-yaman wa al-Iḥād al-Khomeini fī ard al-Haramayn*.

Lastly, we ask Allah to grant success to the author of this sincere advice and the questions and answers, in allowing her to continue upon the path of seeking beneficial knowledge, acting upon it and inviting (others) to it. Verily, He (Allah) is able to do all things.

After going through what has been prepared for the second edition, I found it to contain benefits which were extremely valuable such as *Tashīh* (authentication) and *Tad'iif* (weakening) of *Aḥādīth*, *Tawthīq* (praise) and *Tajrīh* (disparagement) of narrators and precious pieces of advice. The people competed with one another in obtaining the first edition, and I hope that their competition in acquiring this edition will be greater.

As regards the author of the book, she is Umm 'Abdillāh al-Wādi'yyah. She is well versed in various Islamic sciences, and possesses the manners of Allah's Messenger ﷺ. She is virtuous

and very careful in preserving her time. Consequently, Allah has blessed her knowledge. She is always eager to benefit her sisters, and would teach a book until she completes it and thereafter moves on to another book. She loves books of '*Aqīdah*, *fiqh* and (Arabic) language. The following are the books she has authored:

*Naṣīḥatī lin-Nisā'i* printed in Sana and all copies have been sold.

*Aṣ-Saḥīḥ al-Musnad min ash-Shamā'il al-Muḥammadiyyah*; it has been printed.

*Al-Jāmi' as-Saḥīḥ fī al-'ilm wa fadlih*; authored.

Presently, she is working on various books, The best of them is, "*Aṣ-Saḥīḥ al-Musnad min as-Sīrah an-Nabawiyah*". (In it), she adheres to the authentic *Aḥādīth*, unlike those who claim adherence to authentic narrations when compiling the Prophet's biography but never fulfilled this. We ask Allah to facilitate the completion of this important project for her, which the people constantly ask about.

All praise is due to Allah; Umm 'Abdillāh hates partisanship and cautions against it. May Allah reward her with good and rectify her state and the state of her children. Verily, He (Allah) is able to do all things.

**Abū 'Abdir-Raḥmān Muqbil bin Hādī al-Wādi'ī**



## Author's Introduction

All praise is due to Allah and may His *Salāh* and *Salām* be upon Allah's Messenger ﷺ. I bear witness that there is no true deity except Allah alone, without a partner. And I bear witness that Muḥammad is His slave and messenger.

Before you is the new edition (of my book), which I am presenting to you, my Muslim sister hoping from Allah the Mighty and Majestic that He makes it benefit you. I wish to present this treatise to you, which is - although small in size - big in regard to what it contains of guidance and advice especially since giving advice is among the practices of the Messengers: Nūh said to his people:

﴿أَبِلَغُكُمْ رِسَالَتِ رَبِّي وَأَنْصَحُ لَكُمْ وَأَعْلَمُ مِنْ أَنْتُمْ مَا لَا تَعْلَمُونَ﴾  
الأعراف: ٦٢

“I convey unto you the Messages of my Lord and give sincere advice to you. And I know from Allah what you know not.” [Qur'an 7: 62]

Hūd said:

﴿أَبِلَغْتُكُمْ رِسَالَتِ رَبِّي وَأَنَا لَكُمْ نَاصِحٌ أَمِينٌ﴾  
الأعراف: ٦٨

“I convey unto you the Messages of my Lord, and I am a trustworthy adviser (or well wisher) for you.” [Qur'an 7: 68].

Ṣāliḥ said:

﴿... لَقَدْ أَبْلَغْتُكُمْ رِسَالَةَ رَبِّي وَنَصَحْتُ لَكُمْ ...﴾  
الأعراف: ٧٩

“... I have indeed conveyed to you the Message of my Lord, and have given you good advice...” [Qur'an 7: 79].

Shu'ayb said:

...لَقَدْ أَبَلَغْنَاكُمْ رِسَالَتِ رَبِّي وَنَصَّخْتُ لَكُمْ فَكَيْفَ مَاءِنَ عَلَى قَوْمٍ

﴿كُفَّارٌ﴾ الاعراف: ٩٣

*“...I have indeed conveyed my Lord's Messages unto you and I have given you good advice. Then how can I sorrow for the disbelieving people's (destruction).”* [Qur'an 7: 93]

Giving advice is the pillar of the religion. It is recorded in *Sahīh Muslim* with a linked chain of narrators and *al-Bukhāri* with a suspended chain on the authority of Abū Ruqayyah Tamīm ad-Dārī reported that Allah's Messenger ﷺ said:

الَّذِينَ النَّصِيبَةُ قُلْنَا لِمَنْ قَالَ لِلَّهِ وَلِرَبِّكَاهُ وَلِرَسُولِهِ وَلِأَئِمَّةِ الْمُسْلِمِينَ  
وَعَامِتِهِمْ

“The religion is sincere advice.” We said: “To whom, O Messenger of Allah?” He said: “To Allah, His Book, His Messenger, the Muslim leaders and their common folk.”

Similarly, Jarīr bin 'Abdullāh pledged allegiance to the Prophet ﷺ to perform the *Salāh*, give *Zakāh* and to be sincere to every Muslim. This *Hadīth* was recorded by *al-Bukhāri* and *Muslim* on the authority of Jarīr bin 'Abdullāh (رض).

When 'Abdullāh bin Mubārak was asked which action was best, he said: “Sincerity to Allah.” This narration of Ibn Mubārak can be found in *Jāmi' al-'Ulūm wal-Hikam* (p.80).

Consequently, I am pleased to present these sincere advices to my sisters for Allah's sake. What I have done in this latest edition of the treatise is revision and little elaboration. I ask Allah the Mighty and Majestic to place it on the scale of my good deeds and to benefit people through it.

All praise is due to Allah, the Lord of existence.

**Written by:**

**Umm 'Abdillāh al-Wādi'yyah**

## CHAPTER ONE

### Exhortation towards Sincerity and Guarding One's Time

*Imām al-Bukhāri* (may Allah have mercy on him) recorded in his *Sahīh* (1/135) on the authority of 'Umar, that Allah's Messenger (ﷺ) said:

الأَعْمَالُ بِالنِّيَّةِ، وَلِكُلِّ امْرِئٍ مَا تَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ  
 فَهِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصْبِيْهَا أَوْ امْرَأَةً يَتَرَوَّجُهَا  
 فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ.

"Actions are considered by intention, and every individual will be rewarded according to his intention. So, whoever emigrated for Allah and His Messenger, his emigration is for Allah and His Messenger, and whoever emigrated for worldly benefits or to marry a woman, then his emigration is for what he emigrated."

Therefore, I advise myself and you to fear Allah the Mighty and Majestic, in secret and open, and that we sincerely make our deeds solely for the Sublime Face of Allah, and not to show-off or boast. And that we should adhere to our religion because we shall be questioned before Allah the Mighty and Majestic (on the Day of Resurrection).

It is recorded in the *Sahīh* of al-Bukhāri and Muslim from the *Hadīth* of 'Adī bin Hātim that Allah's Messenger (ﷺ) said,

مَا مِنْكُمْ أَحَدٌ إِلَّا سَيَكْلُمُهُ رَبُّهُ لَيْسَ بَيْنَهُ وَبَيْنَهُ تُرْجُمَانٌ، فَيَنْظُرُ أَيْمَنَ مِنْهُ فَلَا  
 يَرَى إِلَّا مَا قَدَّمَ مِنْ عَمَلِهِ، وَيَنْظُرُ أَشَامَ مِنْهُ فَلَا يَرَى إِلَّا مَا قَدَّمَ، وَيَنْظُرُ بَيْنَ  
 يَدَيْهِ فَلَا يَرَى إِلَّا النَّارَ تِلْقَاءَ وَجْهِهِ، فَاتَّقُوا النَّارَ وَلَوْ بِشَيْقُ تَمْرَةٍ.

"There is no one amongst you that His Lord will not speak to (on the Day of Resurrection) without there being an interpreter between him and Allah. Then he will look

towards his right side<sup>1</sup> but will only see what he had sent forth of his deeds. He will look towards his left side but will only see what he had sent forth, and he will look at his front and he will not see anything except the Fire facing him, so avoid the Fire even if it is by given half of a date (in charity)".

*Taqwā* is a comprehensive word. It means obedience to Allah and His Messenger. Allah the Mighty and Majestic has not created us in play. Allah the Most High said:

﴿أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبْدًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ﴾ ال المؤمنون: ١١٥

١١٥

*"Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us?" [Qur'an 23: 115]*

The Most High also stated:

﴿وَمَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَعِبْنَ﴾ ٢٨  
 ﴿مَا خَلَقْنَاهُمَا  
إِلَّا بِالْحَقِّ وَلِكَنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ﴾ ٣٩ الدخان: ٣٨

*"And We created not the heavens and the earth, and all that is between them, for mere play. We created them not except with truth (i.e. to examine and test those who are obedient and those who are disobedient and then reward the obedient ones and punish the disobedient ones), but most of them know not. [Qur'an 44: 38-39]*

Allah the Exalted said:

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<sup>1</sup> This contains exhortation towards righteous deeds and caution against evil deeds.

﴿ مَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجْلٌ مُسْمَىٰ وَالَّذِينَ كَفَرُوا عَمَّا نَذَرُوا مُعَرِّضُونَ ﴾ ﴿ الْأَحْقَافُ: ٣ ﴾

*“We created not the heavens and the earth and all that is between them except with truth, and for an appointed term. But those who disbelieve turn away from that whereof they are warned.” [Qur'an 46: 3].*

The Most High said:

﴿ وَمَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَطْلًا ... ﴾ ﴿ ص: ٢٧ ﴾

*“And We created not the heaven and the earth and all that is between them without purpose! ...” [Qur'an 38: 27]*

He also said:

﴿ وَمَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَإِنَّ السَّاعَةَ لَآتِيهَا فَاصْبِحْ أَصَفَحَ الْجَعِيلَ ﴾ ﴿ الحِجْرُ: ٨٥ ﴾

*“And We created not the heavens and the earth and all that is between them except with truth, and the Hour is surely coming, so overlook (O Muhammad), their faults with gracious forgiveness. [Qur'an 15: 85].*

These verses are clear proofs that Allah created the heavens and the earth for the establishment of the religion and *Tawhīd*. Allah created us for an important matter. The Most High said:

﴿ وَمَا خَلَقْتُ الْجِنَّةَ وَالْإِنْسَانَ إِلَّا لِيَعْبُدُونِ ﴾ ﴿ الذَّارِيَاتُ: ٥٦ ﴾

*“And I (Allah) created not the jinns and humans except that they should worship Me (Alone).” [Qur'an 51: 56]*

The word 'Ibâdah literally means submission and servility. It is said (in Arabic) *Tarîq Mu'abbad* i.e. a smooth path; that is, *Mudhallal* (made).

Technically, *Shaykhul-Islâm* defined 'Ibâdah in his book *al-'Ubûdiyah* as a word that includes everything Allah loves, and sayings and deeds that please Him, whether open or hidden. Allah the Most High said:

﴿الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ يُبَلِّوْمُ أَيْكُثُرُ أَهْسَنَ عَمَلًا وَهُوَ الْعَزِيزُ الْغَفُورُ ﴾ ﴿الْعَالَمُ﴾

*“Who has created death and life, that He may test you which of you is best in deed. And He is the All-Mighty, the Oft-Forgiving”. [Qur'an 67: 2]*

It is as though we have been created for the world and to eat, drink and have fun, for we do not engage in what Allah wants from us. Rather, we race in its opposite. So, the worldly life should not deceive us because life is very short. Indeed the one who stated the (following lines of poetry) was correct:

*“Lifespan is the shortest of period for it to be wasted in calculation.*

*So seek the opportunity of its hour because its passing is like the passing of the clouds.”*

In fact, the world is too short. Allah the Most High said:

﴿أَعْلَمُوا أَنَّا لِحَيَّةَ الدُّنْيَا لِعَبٍ وَهُوَ وَزِينَةٌ وَتَفَاخُرٌ بِنَكُوكٍ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ كَثِيلٌ غَيْثٌ أَعْجَبَ الْكُفَّارَ بِنَائِمٍ ثُمَّ يُوَسِّعُ فِرَنَهُ مُضْفَرًا ثُمَّ يَكُونُ حُطَنَّا وَفِي الْآخِرَةِ عَذَابٌ سَدِيدٌ وَمَغْفِرَةٌ مِنْ أَللَّهِ وَرَضْوَانٌ وَمَا الْحَيَاةُ إِلَّا مَنَعَ الْعُرُورِ ﴾ ﴿الْحَدِيدٌ﴾ ٢٠

*“Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children, as the likeness of vegetation after rain, thereof the growth is*

*pleasing to the tiller; afterwards it dries up and you see it turning yellow; then it becomes straw. But in the Hereafter (there is) a severe torment (for the disbelievers, evil-doers), and (there is) Forgiveness from Allah and (His) Good Pleasure (for the believers, good-doers), whereas the life of this world is only a deceiving enjoyment." [Qur'an 57: 20]*

The Most High also said:

﴿وَأَنْهَيْتُ لَهُمْ مَثَلَ الْحَيَاةِ الَّذِي نَارٌ أَنْزَلْتُهُ مِنَ السَّمَاءِ فَأَخْنَاطَ بِهِ بَنَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا نَذْرُوهُ الْيَتَمُّ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقْتَدِرًا ﴾٤٥﴾ الكهف: ٤٥

*"And put forward to them the example of the life of this world, it is like the water (rain) which We send down from the sky, and the vegetation of the earth mingles with it, and becomes fresh and green. But (later) it becomes dry and broken pieces, which the winds scatter. And Allah is Able to do everything." [Qur'an 18: 45]*

Allah the Most High said:

﴿إِنَّمَا مَثَلُ الْحَيَاةِ الَّذِي نَارٌ أَنْزَلْتُهُ مِنَ السَّمَاءِ فَأَخْنَاطَ بِهِ بَنَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَمُ حَتَّى إِذَا أَخْذَتِ الْأَرْضُ رُحْرُفَهَا وَأَزْيَّنَتْ وَطَرَّ أَهْلُهَا أَنْهَمَ قَدْرُونَ عَلَيْهَا أَتَهَا أَمْرُنَا يَلَّا أَوْ نَهَّرَا فَجَعَلْنَاهَا حَصِيدًا كَأَنَّ لَمْ تَقْتَلْ بِالْأَنْسِ كَذَلِكَ تُفْصِلُ الْآيَتِ لِقَوْمٍ يَنْفَكِّرُونَ ﴾٢٤﴾ يومن: ٢٤

*"Verily the likeness of (this) worldly life is as the water (rain) which We send down from the sky, so by it arises the intermingled produce of the earth of which men and cattle eat until when the earth is clad with its adornments and is beautified, and its people think that they have all the powers of disposal over it, Our Command reaches it by night or by day and We make it like a clean-mown harvest, as if it had not flourished yesterday! Thus do We explain the Ayât (proofs, evidences, verses, lessons, signs, revelations, laws, etc.) in detail for the people who reflect." [Qur'an 10: 24]*

These verses and their likes contain dispraise for worldly affairs and affirm it as an abode of cessation and extinction.

The word *ad-Dunyā* is derived from *ad-Dunuw* which means closeness. It was named such due to its preceding another thing. It is also said that it was named *dunyā* due to its closeness to cessation. This was stated by *al-Hāfiḍh* in *Fathul-Bārī* under the first *Hadīth* in *Sahīh al-Bukhārī*.

Therefore the world is a transient fragment, fleeting shade, and to be deceived by it is destruction.

﴿... وَغَرَّتْهُمُ الْحِيَاةُ الدُّنْيَا وَشَهَدُوا عَلَىٰ أَفْسَهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ ﴾  
الأعْمَام: ١٣٠

“... *It was the life of this world that deceived them. And they will bear witness against themselves that they were disbelievers.*” [Qur'an 6: 130].

A poet said:

*'This is Dunyā; it talks about what it is filled with:*

*'Caution, caution from violence and annihilation.*

*Let not my smile deceive you;*

*My word causes laughter but (my) action causes cry.'*

It is an abode of unhappiness and hardship; the leader will not take pleasure in his leadership, the merchant will not be delighted with his trade and a farmer will not take pleasure in his produce and so on. If it (the world) is good for someone from one aspect, it will deteriorate for him from other aspects. So the happiness of this world cannot be complete for anyone. Allah the Majestic and Mighty said:

﴿لَقَدْ خَلَقْنَا الْإِنْسَنَ فِي كَبَدٍ ﴾  
البلد: ٤

“*Verily, We have created man in toil*” [Qur'an 90: 4]

It is recorded in *al-Bukhārī* and *Muslim* from the *Hadīth* of Abū Qatādah who reported that a funeral passed by Allah's Messenger (ﷺ) and he said:

مُسْتَرِيحٌ وَمُسْتَرَاحٌ مِنْهُ.

“(He has gone to) rest and he is rested from.”

They asked, 'O Messenger of Allah, what do you mean by *he has gone to rest and he is rested from?*' He replied:

الْعَبْدُ الْمُؤْمِنُ يَسْتَرِيحُ مِنْ نَصَبِ الدُّنْيَا وَأَذَاهَا إِلَى رَحْمَةِ اللَّهِ، وَالْعَبْدُ الْفَاجِرُ يَسْتَرِيحُ مِنْهُ الْعِبَادُ وَالْبِلَادُ وَالشَّجَرُ وَالدَّوَابُ.

“The believing slave rests from the fatigue and harm of the world to Allah's Mercy while the slaves, land, trees and animals rest from an evil slave.”

Among the Prophet's supplication is:

وَأَسْأَلُكَ بَرَدَ الْعَيْشِ بَعْدَ الْمَوْتِ.

“I ask you for a pleasant life after death.”

It was recorded by Ibn Abī 'Āsim in *as-Sunnah* on the authority of Faḍālah bin 'Ubayd with a *Sahīh* (authentic) chain of narrators, and is contained in *as- Sahīh al-Musnad* of (my) father (may Allah have mercy on him).

Ibn al-Qayyim (may Allah have mercy on him) stated in *Ighāthatu al-Lahfān* (1/29):

“Since the life of this world is not pleasant to anyone no matter who he is, but full of worries and hardship and filled with hidden and apparent harm, he asked for pleasant life after death.”

A poet said:

“Eight things are inevitable upon the youth.

*It is inevitable for eight things to occur to him:*

*Happiness and worry, meeting and separation, ease and difficulty then illness and health.”*

This world is considered a cultivating ground for the Hereafter. In the life of this world, both good and bad deeds are cultivated. But the harvest will be in the Hereafter. If what was cultivated is good, then the harvest will be good, but if it is evil, then it would be evil.

The concerns of the Companions (رضي الله عنه) were lofty; they would only ask and desire the Paradise. *Imām al-Bukhārī* (3/1397) recorded as reported by Abū Hurayrah (رضي الله عنه) that a Bedouin came to the Prophet ﷺ and said: “Guide me to a deed which if I do it I will enter Paradise.” The Prophet ﷺ said:

تَعْبُدُ اللَّهَ لَا تُشْرِكُ بِهِ شَيْئًا وَتُقِيمُ الصَّلَاةَ الْمُكْتُوبَةَ وَتُؤْدِي الزَّكَةَ الْمَفُروضَةَ  
وَتَصُومُ رَمَضَانَ

“Worship Allah and do not associate anything with him, perform *Salāh*, give out the obligatory *Zakāh*, and observe the fast of Ramaḍān”.

He (the Bedouin) said: “By the One in whose Hand is my soul, I will not add to that.” When the man left, the Prophet ﷺ said:

مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى رَجُلٍ مِنْ أَهْلِ الْجَنَّةِ فَلِيَنْظُرْ إِلَى هَذَا

“Whoever desires to look at a man among the inhabitants of Paradise, let him look at that (man).”

*Imām al-Bukhārī* also recorded (11/no. 6282) as reported by Anas bin Mālik (رضي الله عنه) that whenever Allah's Messenger ﷺ went to Qubā', he used to visit Umm Ḥarām bint Milḥān who would offer him meals, and she was the wife of 'Ubādah bin Aṣ-Ṣāmit. So one day he visited her and she offered him a meal, and thereafter Allah's Messenger ﷺ slept. Later he woke up smiling. She (Umm Ḥarām) said: ‘I asked, ‘What makes you laugh, O Messenger of Allah?’ He replied:

نَاسٌ مِنْ أُمَّتِي عَرِضُوا عَلَيَّ فِي سَبِيلِ اللَّهِ، يَرْكَبُونَ تَجْهِيزَ هَذَا الْبَحْرِ مُلُوكًا عَلَى الْأَسْرَةِ، أَوْ قَالَ: مِثْلَ الْمُلُوكِ عَلَى الْأَسْرَةِ.

'Some people among my followers were displayed to me as warriors fighting in Allah's way and sailing over the sea, kings on thrones'

Or he said:

"...like kings on thrones."

Ishāq (the sub-narrator) doubted (as to whether he ﴿﴾ said 'kings on thrones' or like kings on thrones').

I (Umm Ḥarām said): "Supplicate to Allah to make me one of them." So he invoked (Allah). Thereafter he laid his head and slept again. He later woke up smiling. I asked, 'What makes you laugh, O Messenger of Allah? He replied:

نَاسٌ مِنْ أُمَّتِي عَرِضُوا عَلَيَّ غُرَّاءً فِي سَبِيلِ اللَّهِ يَرْكَبُونَ تَجْهِيزَ هَذَا الْبَحْرِ مُلُوكًا عَلَى الْأَسْرَةِ، أَوْ مِثْلَ الْمُلُوكِ عَلَى الْأَسْرَةِ.

"Some people among my followers were displayed to me as a warriors fighting in Allah's cause and sailing over the sea, kings on the thrones' or like kings on the thrones."

I said: "Supplicate to Allah that He makes me one of them." He said:

أَنْتَ مِنْ الْأُوَّلِينَ

"You will be among the first ones."

She sailed over the sea during the era of Mu'āwiyah and on coming out of the sea she fell down from her riding animal and died."

The *Hadīth* was also recorded by Muslim.

As regards the Prophet's saying: "Like kings on the thrones," *al-Hāfiḍh* quoted Ibn 'Abdul-Barr as having said, "What he

intended – and Allah knows best – is that he saw the warriors among his followers on the sea as kings on the thrones in Paradise; and his dreams are revelations. Indeed Allah the Most High stated regarding the description of the people of Paradise:

﴿عَلَى سُرُرٍ مُّنَذَّلِينَ ﴾ الصافات: ٤٤

“Facing one another on thrones” [Qur'an 37: 44].

And He also said:

﴿... عَلَى الْأَرَائِكِ مُّنَجَّكُوْنَ ﴾ يس: ٥٦

“Reclining on thrones” [Qur'an 36: 56].

*Al-Arā'ik* means thrones inside canopies.

'Iyād said: "This (explanation) is probable and it is also possible that it could be information about their condition in the battle such as ease of their conditions, uprightness of their affair, abundance and excellence of their number as if they were kings on thrones."

I (Ibn Hajar) say: "This probability is far-fetched. The first (explanation, that is, that the thrones are not mundane) is more apparent."<sup>2</sup>

Abū 'Abdur-Raḥmān al-Wādi'ī said: "In fact, what was stated by Iyād (may Allah have mercy on him) is more probable and closer to the truth. This is because when Umm Ḥarām stated the second time: "O Messenger of Allah, invoke Allah that He makes me one of them." The Prophet ﷺ said:

أَنْتَ مِنَ الْأُوَّلِينَ

“You are among the first ones.”

And she was one of them.

<sup>2</sup> Taken from *Fathul-Bārī*

*Imām* al-Bukhāri recorded in *al-Adabul-Mufrad* (p.177) on the authority of Abū Hurayrah (رضي الله عنه) who reported: “Fever approached the Prophet ﷺ and said, “Send me to the preferred family to you.” So he sent it to the Anṣār and it stayed with them for six days and night. Then it intensified upon them. So he went to meet them in their houses and they complained about it to him. Then the Prophet ﷺ started entering house by house and dwelling by dwelling supplicating for good health. When he returned, a woman among them followed him and said: “By the One who has sent you with the truth, I am among the Anṣār and my father is one of the Anṣār; invoke Allah for me as you have invoked Allah for the Anṣār”. He said:

مَا شِئْتَ، إِنْ شِئْتَ دَعَوْتُ اللَّهَ أَنْ يُعَافِيكَ وَإِنْ شِئْتَ صَبَرْتَ وَلَكَ الْجَنَّةُ.

“What do you want; if you wish I will invoke Allah to give you good health and if you wish be patient and Paradise will be yours.”

So she said: “I will be patient and I will not jeopardize Paradise.” This *Hadīth* is *Sahīh* (authentic) as contained in *as-Sahīh al-Musnad* (2/396).

So the stand-point of the Companions was amazing; they would bear illness, hunger, and separation from lands and loved ones and confront the disbelievers with swords and the like seeking for reward and Paradise.

As for us, the issue of preparing for the Hereafter and perseverance in that is rare among most men let alone women except one whom my Lord has mercy on. Verily, He is the Mighty and Bestower of Mercy. Indeed, perseverance and persistence in righteous deeds lead to the Straight Path that has no crookedness therein. Allah the Most High said:

﴿ وَالَّذِينَ جَاهَدُوا فِينَا لَنَهَدِيهِمْ شَيْئًا وَلَنَّ اللَّهُ لَمَعَ الْمُحْسِنِينَ ﴾ ﴿٦﴾ العنكبوت:

*“As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e. Allah's Religion - Islamic Monotheism). And verily, Allah is with the Muhsinūn (good doers).” [Qur'an 29: 69]*

Allah the Mighty and Majestic had commanded when He said:

﴿وَجَاهُوا فِي أَنَّ اللَّهَ حَقٌّ وَهُوَ كَافِرٌ...﴾ الحج: ٧٨

*“And strive hard in Allah's Cause as you ought to strive (with sincerity and with all your efforts that His Name should be superior) ...” [Qur'an 22: 78].*

The Prophet ﷺ stated as recorded in *Sahīh Muslim* on the authority of Abū Hurayrah (رض):

اْخْرُصْ عَلَى مَا يَنْفَعُكَ، وَاسْتَعِنْ بِاللَّهِ وَلَا تَعْجَزْنَ.

**“Strive for what will benefit you, seek for assistance from Allah and do not be weak.”**

The Prophet's saying: “Strive for what will benefit you” means what will benefit you both in your worldly life and in the Hereafter. His saying: “And do not be weak” prohibits weakness on the basis that weakness is less harmful than laziness because it could be as a result of illness or senescence or the like of that, contrary to laziness which is absolutely blameworthy.

Laziness is the opposite of vigour. The Prophet ﷺ used to seek refuge with Allah against both of them. He used to say (رض):

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسْلِ...

**“O Allah! I seek refuge with You from weakness and laziness”**

As recorded by al-Bukhārī and Muslim from the *Hadīth* of Anas (رض).

In *Miftāh Dār as-Sa'ādah*, (1/377), Ibn al-Qayyim stated that heedlessness and laziness are the root causes of deprivation. End of quote.

The unjust in this world is one whom Allah blesses with good health and free time and he does not use them in what will benefit him. Al-Bukhāri recorded on the authority of Ibn 'Abbās (رضي الله عنهما) that Allah's Messenger ﷺ said:

نَعْمَتَانِ مَغْبُونٌ فِيهِمَا كَثِيرٌ مِّنَ النَّاسِ: الصَّحَّةُ، وَالْفَرَاغُ .

“Two favours are treated unjustly by most people: good health and free time.”

*Al-Hāfiḍh* Ibn Kathīr stated regarding the meaning of this *Hadīth* while commenting on Allah's Saying:

﴿ ثُمَّ لَتُسْأَلُنَّ يَوْمَ ذِي الْقِيَمَةِ عَنِ التَّعْبُرِ ﴾ التكاثر: ٨

“Then, on that Day, you shall be asked about the delight (you indulged in, in this world)!” [Qur'an 81: 8]

This means that they are ungrateful for these two blessings. They do not fulfill their obligation as regard them; and whoever does not fulfill the right that is obligatory upon him is unjust.

A soul will definitely be in one of these two states:

1. It is either preoccupied with obedience to Allah.
2. Or it preoccupies its owner. This is because if it is not made preoccupied, it will preoccupy. And if it finds one who will make it upright, it would be upright.

A poet said:

“Youthfulness, free time and opulence ruin a person in the worst way.”

*Imām* ash-Shāfi'i (may Allah have mercy on him) said: “I sat with the *Sūfīs* but did not benefit anything from them except [this statement]: 'Time is like the sword, if you don't cut with it,

it would cut you. And if the soul is not preoccupied (with righteous deeds), it becomes preoccupied with falsehood.”

The truth contains bitterness and heaviness on the soul that is gasping after its desires and cravings.

It is recorded in al-Bukhāri and Muslim from the *Hadīth* of Abū Hurayrah (رضي الله عنه) that the Prophet ﷺ said:

حُجِّبَتِ الْجَنَّةُ بِالْمُكَارِهِ، وَحُجِّبَتِ النَّارُ بِالشَّهْوَاتِ.

“Paradise is surrounded by all kinds of disliked things while the fire is surrounded by all kinds of desires.”

The soul is lazy; however, through it gets used to good, it humbles and surrenders.

[A poet said:]

“*The soul is desirous if you make it desirous.*

*But if it is sent to what is little, it becomes contented.*”

*Al-Hāfiḍh* Ibn Rajab stated in his treatise concerning the commentary on the *Hadīth* of Ibn 'Abbās: “Be mindful of Allah and He will protect you” as contained in *al-Jāmi' al-Muntakhab min Rasā'il Ibn Rajab* (p.195):

“Know that your soul is in the status of your animal; if it learns perseverance from you it will become diligent; and if it learns laziness from you it will covet and seek its desires and passions from you.”

*Al-Hāfiḍh* mentioned in *Fathul-Bārī* (11/338) that the soul has two attributes:

“To be engrossed in desires and passions, and to abstain from righteous deeds.” End of quote.

The one who controls himself not leaving the lawful for the unlawful or abandoning righteous deeds, such act is considered to be among striving (in Allah's cause) as contained in the *Hadīth* of Fudālah bin 'Ubayd (رضي الله عنه) that the Prophet ﷺ said:

الْمُجَاهِدُ مَنْ جَاهَدَ نَفْسَهُ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ

"The *Mujāhid* is one who strives hard against his desires and passions in Allah's cause, the Mighty and Majestic."

Ibn Baṭāl stated as contained in *Fathul-Bārī* (11/369) that the *Jihād* of a person against himself is the best *Jihād*. Allah the Most High said:

﴿وَمَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَا النَّفْسُ عَنِ الْمَوْىٰ ﴾٤٠﴾ فَإِنَّ الْجَنَّةَ هِيَ

﴿الْمَأْوَىٰ ﴾٤١﴾ النَّازِعَاتُ : ٤٠ - ٤١

"But as for him who feared standing before his Lord, and restrained himself from impure evil desires, and lusts. Verily, Paradise will be his abode." [Qur'an 79: 40-41]

Enemies are of three types as mentioned by some *Imāms*:

1. The enemy,
2. The devil, and
3. The self.

The self is an enemy because it invites to its pleasures and lusts. As for the enemies, they are either external or internal enemies. Purification of the souls (from lusts and evil desires) is very important:

﴿قَدْ أَفْلَحَ مَنْ رَكَّنَهَا وَقَدْ خَابَ مَنْ دَسَّهَا ﴾٩﴾ الشَّمْسُ : ٩

"Indeed he succeeds who purifies his ownself (i.e. obeys and performs all that Allah ordered, by following the true Faith of Islamic Monotheism and by doing righteous good deeds). And indeed he fails who corrupts his ownself." [Qur'an 91: 9-10]

Through purification of the souls, the devil will be suppressed and the heart would become rectified with the permission of Allah, the Lord of the universe. There is no greater loss than that a person should lose his noble soul. Allah said:

...) قُلْ إِنَّ الْخَسِيرِينَ الَّذِينَ حَسِرُوا أَنفُسُهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيَمَةِ أَلَا ذَلِكَ هُوَ

الْخَسِيرُ الْمُبِينُ ﴿١٥﴾ الزمر: ١٥

*“...Say (O Muhammad): ‘The losers are those who will lose themselves and their families on the Day of Resurrection. Verily, that will be a manifest loss!’ [Qur'an 39: 15]*

Therefore, it is necessary for us to call ourselves to account before we are called to account. This is better regarding its effect on the soul. Thus a poet said:

*'None has been able to check my soul as (it has done for) itself just as nothing has taken care of my penury as what my hands possess.'*

The self loves sports and comfort; and it has the right in the *Shari'ah* as contained in the *Hadīth* recorded by al-Bukhāri, Muslim and others from 'Abdullāh bin 'Amr (may Allah be pleased with them both):

وَتَنْفِسَكَ عَلَيْكَ حَقًا.

*“Your body has right upon you.”*

Good health cannot persist; it is inevitable that one would be afflicted by illness even if it is only at old age. This is because old age prevents one from action as a result of senility that might afflict one.

[A poet said:]

*'The youth is pleased with unending good health and remaining (forever); but what do you think unending good health will do? It will send the youth back, after uprightness and good health, to groan when he wants to stand and when he is carried.'*

Good health assists the successful one in his worldly and religious affairs. Abū Bakr as-Šiddīq (رضي الله عنه) stated as recorded by Ibn Mājah with a *Hasan* (good) chain of narrators that the Prophet (ﷺ) said:

سُلُّوا اللَّهَ الْمُعَافَاهُ؛ فَإِنَّهُ لَمْ يُؤْتَ أَحَدٌ بَعْدَ الْيَقِينِ خَيْرٌ مِّنَ الْمُعَافَاهُ.

“Ask Allah for good health because no one has been given something better, after certainty of faith, than good health.”

How many a pious person has surplus time and good health but do not gain from them except regret, grief, sorrow and weeping? The fortunate one is the one who takes example from others and not the one from whom others take example.

This is because free time can be taken away today or tomorrow. Consequently, the Prophet ﷺ stated in the *Hadîth* recorded by Muslim as reported by Abû Hurayrah (رض) that:

بَادِرُوا بِالْأَعْمَالِ فَتَنًا كَقِطْعَ اللَّيلِ الْمُظْلِمِ، يُصْبِحُ الرَّجُلُ مُؤْمِنًا وَيُمْسِي  
كَافِرًا، يَبْيَغُ دِينَهُ بِعَرَضٍ مِّنَ الدُّنْيَا.

“Hasten to do good deeds (before you are overtaken) by turbulence which would be like the part of the dark night. A man would be a believer in the morning and a disbeliever in evening, or he would be a believer in the evening and a disbeliever in the morning; and would sell his religion for worldly goods.”

Among the instructions of my father (may Allah have mercy on him) was: “Strive before diversions come to you.”

Being preoccupied is inconsistent with seeking for knowledge; contemplation and memorization in particular. If it becomes too much, it would weaken the memory. Consequently, when some scholars, such as Sharîk bin 'Abdillah an-Nakhî'î, were appointed judges, their memory weakened owing to preoccupations. And for some of them, when they were appointed as judges their knowledge increased; since they researched any issue that was presented to them, such as *Imâm* ash-Shawkâni – and blessing is from Allah.

Indeed time is precious – by Allah – than billions in gold and silver; and it is impossible to attain whatever has passed of it, except if a camel can pass through the hole of a needle. Yet, few are those who recognize its worth.

[A poet said:]

*'They have prepared you for a matter which if you were to think about (consider it); train your soul to graze with what has been abandoned.'*

Let us be as said:

*'Be a man whose leg is on the earth but whose major thought is (above) the sky.'*

Moreover, our time is owned by Allah the Mighty and Majestic. It is not permissible to dispose whatever belongs to Allah except with His permission. Our Lord (Allah) stated in His Mighty Book:

﴿ قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴾  
الأنعام: ١٦٢

*"Say (O Muhammad): "Verily, my Ṣalāh (prayer), my sacrifice, my living, and my dying are for Allah, the Lord of the 'Ālamīn (mankind, jinns and all that exists)." [Qur'an 6: 162]*

Therefore, preserve your time and fill it with lots of good deeds for it is the chief of your possessions particularly before having children. This is because there will be more free time (for you) unlike the woman who has children. Her time is usually occupied. And Allah is the source of assistance.

I conclude this subject with the saying of the poet:

*"Time is the most precious of what you should be anxious to preserve. And I see it as the easiest of what can escape you."*

Another one said:

"Seek, do not lose hope from seeking; the bane of a seeker is to lose hope. Can't you see the rope, with its repetitions, on the strong rock it makes a mark."



## CHAPTER TWO

### Guarding the Tongue and Its Merit

Allah the Most High said:

﴿أَلَّا تَرَوْا أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعْمَةً، ظَلِيلَةً وَبَاطِنَةً وَمَنْ مُجَدَّلٌ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٌ مُّنِيرٌ﴾  
لِقَالَ: ۲۰

"And has completed and perfected His Graces upon you, (both apparent (i.e. Islamic Monotheism, and the lawful pleasures of this world, including health, good looks, etc.) and hidden (i.e. One's Faith in Allah (of Islamic Monotheism) knowledge, wisdom, guidance for doing righteous deeds, and also the pleasures and delights of the Hereafter in Paradise, etc.)?" [Qur'an 31: 20]

Allah the Most High also said:

وَإِن تَعْدُوا نِعْمَتَ اللَّهِ لَا تُخْصُوهَا إِنَّ الْإِنْسَنَ لَظَلُومٌ ﴿٣٤﴾

كُفَّارٌ ﴿٣٤﴾ إِبْرَاهِيمٌ

“...And if you count the Blessings of Allah, never will you be able to count them.” [Qur'an 14: 34]

From these blessings is the tongue; Allah honored His slave with it and made it express what is in himself as stated by the Most High:

الرَّحْمَنُ ﴿١﴾ عَلَمَ الْقُرْءَانَ ﴿٢﴾ خَلَقَ الْإِنْسَنَ عَلَمَهُ ﴿٣﴾

الْبَيَانُ ﴿٤﴾ الرَّحْمَنُ: ١ - ٤

“The Most Merciful (Allah)! He has taught (you mankind) the Qur'aan (by His Mercy). He created man. He taught him eloquent speech.” [Qur'an 55: 1-4]

Allah the Mighty and Majestic said on the indebtedness of His slave when He gave him tongue:

أَلَّا تَجْعَلْ لَهُ عَيْنَيْنِ ﴿٨﴾ وَلِسَانًا وَشَفَّافَيْنِ ﴿٩﴾ الْبَلْدُ: ٨ - ٩

“Have We not made for him a pair of eyes? And a tongue and a pair of lips?” [Qur'an 90: 8-9].

A person could be elevated to higher degrees as a result of his tongue; and that is when he uses it in righteous matters such as supplication, recitation of the Qur'aan, inviting to Allah, teaching and the like of that. To put it in another way, if he uses it in what pleases Allah the Mighty and Majestic like uttering the statement of *Tawhid* while fulfilling the remaining conditions as contained in [a line of poetry]:

*“Knowledge, certainty, sincerity, your truthfulness along with love, submission and acceptance of it.”*

In fact, this is the best type of statement the tongue can utter. It is recorded in al-Bukhāri and Muslim from the *Hadīth* of Abū Hurayrah (رضي الله عنه) that Allah's Messenger (ﷺ) said:

الإِيمَانُ بِضُعْفٍ وَسَيْئُونَ شَعْبَةٌ؛ فَأَفْضَلُهَا قَوْلُ: لَا إِلَهَ إِلَّا اللَّهُ. وَأَدْنَاهَا إِمَاطَةُ  
الْأَذَى عَنِ الظَّرِيقِ، وَالْحَيَاءُ شَعْبَةُ مِنَ الإِيمَانِ.

Faith has sixty-something branches and the best of which is the declaration that: ‘There is no (true) god except Allah and the humblest of which is the removal of harmful object from the road; and modesty is a branch of Faith.’

Through it, success and prosperity would be attained. The Prophet (ﷺ) used to invite his people to that saying:

قُولُوا لَا إِلَهَ إِلَّا اللَّهُ تُفْلِحُوا.

“Say: there is no (true) god except Allah and you will be successful.”

This *Hadīth* was reported by Ibn Khuzaymah from Tāriq bin 'Abdullāh al-Mahāribi, it is also contained in *as-Sahīh al-Musnad*.

It is similar to the remembrance of Allah as stated by our Lord in His Mighty Book:

﴿إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَنِينِ  
وَالْقَنِينَ وَالصَّدِيقِينَ وَالصَّدِيقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَشِعِينَ  
وَالْخَشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّابِرِيْمِينَ وَالصَّابِرِيْمَاتِ  
وَالْمَحْفُظِينَ فُرُوجَهُمْ وَالْحَفِظَاتِ وَالذَّكَّارِيْنَ اللَّهُ كَثِيرًا﴾

وَالذِّكْرَتِ أَعْدَ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٢٥﴾ الْأَحْزَاب:

“Verily, the Muslims (those who submit to Allah in Islam) men and women, the believers men and women (who believe in Islamic Monotheism), the men and the women who are obedient (to Allah), the men and women who are truthful (in their speech and deeds), the men and the women who are patient (in performing all the duties which Allah has ordered and in abstaining from all that Allah has forbidden), the men and the women who are humble (before their Lord Allah), the men and the women who give Šadaqāt (i.e. Zakāh, and alms, etc.), the men and the women who observe Šaum (fast) (the obligatory fasting during the month of Ramadān, and the optional Nawāfil fasting), the men and the women who guard their chastity (from illegal sexual acts) and the men and the women who remember Allah much with their hearts and tongues (while sitting, standing, lying, etc. for more than 300 times extra over the remembrance of Allah during the five compulsory congregational prayers) or praying extra additional Nawāfil prayers of night in the last part of night, etc.) Allah has prepared for them forgiveness and a great reward (i.e. Paradise)” [Qur'an 33: 35].

*Imām Ahmād* recorded in his *Musnad* and *at-Tirmidhi* (no.3377) in his *Sunan* – and the wording here is of *at-Tirmidhi* - on the authority of Abū Dardā' (رضي الله عنه) who reported that Allah's Messenger (ﷺ) said:

أَلَا أُنْبِئُكُمْ بِخَيْرِ أَعْمَالِكُمْ وَأَرْكَحَا عِنْدَ مَلِيكِكُمْ وَأَرْفَعُهَا فِي درَجَاتِكُمْ وَخَيْرٌ  
لَكُمْ مِنْ إِنْفَاقِ الدَّهَبِ وَالْوَرِقِ وَخَيْرٌ لَكُمْ مِنْ أَنْ تَلْقَوْا عَدُوَّكُمْ فَتَضَرِّبُوا  
أَعْنَاقَهُمْ وَيَضْرِبُوا أَعْنَاقَكُمْ.

“Shall I inform you of the best of your deeds, the purest in the estimation of your Owner, the one that elevates you to the highest degree, better for you than spending gold and silver and better for you than meeting your enemy while you strike their necks and they strike yours?”

They replied: “Certainly, O Allah's Messenger.” He (ﷺ) said:

ذِكْرُ اللَّهِ

“(It is) remembrance of Allah.”

Mu'ādh bin Jabal said: “There is nothing that saves one the most from Allah's punishment than the remembrance of Allah.” This is contained in *as-Sahīh al-Musnād* (1/145).

Likewise seeking for forgiveness; the Prophet ﷺ said:

طُوبَى لِمَنْ وَجَدَ فِي صَحِيفَتِهِ اسْتِغْفَارًا كَثِيرًا

“*Tūbā* is for the one who finds in his scroll of deeds abundance of seeking for forgiveness.”

It was recorded by Ibn Mājah in his *Sunan* from the *hadīth* of 'Abdullāh bin Busr.

So also is enjoining good and forbidding evil. This is because it is one of the means of attaining success. Allah the Most High said:

﴿وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَنَهَايُونَ عَنِ الْمُنْكَرِ﴾

“*Qāl Allāmūn-kir wā'oz-lātik hūm al-muflihūn* ﴿١٠٤﴾ آل عمران: ١٠٤”

*there arise out of you a group of people inviting to all that is good (Islam), enjoining al-*Ma'rūf* (i.e. Islamic Monotheism and all that Islam orders one to do) and forbidding al-*Munkar* (polytheism and disbelief and all that Islam has forbidden). And it is they who are the successful.” [Qur'an 3: 104].*

Enjoining good and forbidding evil is a part of charity as recorded in al-Bukhāri and Muslim from the *hadīth* of Abū Hurayrah (رض) that the Prophet ﷺ said:

كُلُّ سُلَامٍ مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ ... أَمْرٌ بِمَعْرُوفٍ وَنَهَايَةٌ عَنْ مُنْكَرٍ صَدَقَةٌ

“Charity is enjoined upon every joint of the people ... enjoining good and forbidding evil is charity.”

Another example is speaking good words because it protects from the Fire. *Imām* al-Bukhāri (no. 6023) recorded on the authority of 'Adī bin Ḥātim that: "The Prophet ﷺ mentioned the Fire and sought refuge (with Allah) from it, and turned his face to the other side. He mentioned the Fire again and sought refuge (with Allah) from it and turned his face to the other side. [Shu'bah, the sub-narrator, said, "I have no doubt that he (i.e. the Prophet) repeated it twice."] The Prophet ﷺ then said,

أَنْقُوا النَّارَ وَلَوْ بِشِقٍّ تَمَرَّةً، فَإِنْ لَمْ تَجِدْ فِي كَلِمَةٍ طَيِّبَةٍ

"Save yourselves from the Fire even if with half of a date fruit (given in charity), and if you do not find that, then (save yourselves) by saying a good pleasant word."

It is one of the forms of charity as recorded in al-Bukhāri and Muslim from the *Hadīth* of Abū Hurayrah رضي الله عنه who stated that Allah's Messenger ﷺ said:

كُلُّ سُلَامٍ مِّنَ النَّاسِ عَلَيْهِ صَدَقَةٌ كُلُّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ يَعْدِلُ بَيْنَ الْأَثْنَيْنِ صَدَقَةٌ وَيُعِينُ الرَّجُلَ عَلَى دَائِتِهِ فَيَحْمِلُ عَلَيْهَا أَوْ يَرْفَعُ عَلَيْهَا مَتَاعَهُ صَدَقَةٌ وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ وَكُلُّ حُطْمَةٍ يَخْطُوْهَا إِلَى الصَّلَاةِ صَدَقَةٌ وَيُمْبَطِطُ الْأَذَى عَنِ الْطَّرِيقِ صَدَقَةٌ

"Charity is enjoined upon every joint of the people every day the sun rises: reconciling between two persons is a charity, assisting a man on his riding animal by carrying him on it or raising his luggage upon it is charity; speaking good word is charity; every step he takes to *Salāh* is charity, and removing harmful object from the road is charity."

*Imām* al-Bukhāri (no. 6022) recorded that Abū Mūsā al-Ash'arī reported that the Prophet ﷺ said:

عَلَى كُلِّ مُسْلِمٍ صَدَقَةٌ

“Charity is enjoined on every Muslim.”

We asked: “What if he had nothing?” He said:

يَعْمَلُ بِيَدِيهِ فَيَنْفَعُ نَفْسَهُ وَيَتَصَدَّقُ

“He should do a hand-work so as to benefit himself and give charity.”

They asked: “What if he is incapable of working or does not work?” He said:

فَيَعْيَنُ ذَا الْحَاجَةِ الْمَلْهُوفَ

“He should assist the one in need.”

They asked: “What if he does not do it?” He said:

فَيَأْمُرُ بِالْخَيْرِ – أَوْ قَالَ بِالْمَعْرُوفِ

“He should enjoin good.”

They asked: “What if he does not do that?” He said,

فَيَمْسِكُ عَنِ الشَّرِّ، فَإِنَّهُ لَهُ صَدَقَةٌ.

“Then he should desist from evil and it would be regarded as charity for him”.

From the beneficial things one should note in this regard is refraining from the harms and evils of the tongue as contained in *Sahīh al-Bukhāri* (no. 6474) on the authority of Sahl bin Sa'd who said, Allah's Messenger (ﷺ) said:

مَنْ يَضْمَنْ لِي مَا بَيْنَ لِحَيْبَهِ وَمَا بَيْنَ رِحْلَيْهِ، أَضْمَنْ لَهُ الْجَنَّةَ

“Whoever guarantees me what is between his jaw-bones and what is between his legs, I guarantee him Paradise.”

So this indicates that guarding the tongue and private part is among the means of attaining Paradise.

Restraining the tongue from evil is one of the fundamentals of *Imān* and goodness. *Imām* al-Bukhāri (no. 6136) recorded that Abū Hurayrah (رض) reported that the Prophet (ﷺ) said:

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُؤْذِنُ حَارَةً، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَيُقْلِلْ خَيْرًا أَوْ لِيَصْمُتْ.

“Whoever believes in Allah and the Last Day should not hurt his neighbor; and whoever believes in Allah and the Last Day should honour his guest; and whoever believes in Allah and the Last Day should say what is good or be silent.”

As regards his saying (ﷺ):

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

“Whoever believes in Allah and the Last Day...”

Ibn 'Abdul-Barr stated in *at-Tamhīd* (23/21): “What this statement and its likes mean is deficiency in *Imān* and lack of its completeness; and it does not indicate disbelief.”

Guarding the tongue is from the perfection of (one's) Islam. Both al-Bukhāri (1/52) and Muslim (1/65) recorded, and the version here is that of al-Bukhāri from the *Hadīth* of 'Abdullāh bin 'Amr bin al-Ās that the Prophet (ﷺ) said:

الْمُسْلِمُ مَنْ سَلِيمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ.

“A Muslim is the one from whose tongue and hand the Muslims are safe.”

Concerning the Prophet's saying (ﷺ):

الْمُسْلِمُونَ

“The Muslims...”

*Hāfiḍh* (Ibn Ḥajar) stated in *al-Fath*: "Note: The mention of the Muslims here is to describe what is most common. This is because the Muslim's strict abstinence from harming his Muslim brother is much stressed, and because the disbelievers are to be fought even though there are some among them that it is obligatory to leave alone. So, that the expression occurs in the masculine plural only demonstrates what is common for the Muslim women are also included in that."

Specifying the tongue for mention is because it conveys what is in the heart; and so also is the hand. Most of the actions are carried out with it. The *Hadīth* has a general meaning in relation to the tongue excluding the hand because it is possible for the tongue to utter a thing as regards those absent, present and discussants unlike the hand.

However, admittedly, it is possible for the hand to bring harm to others in the manner that the tongue does through writing, and its effect in that is very great except what the *Shari'ah* has excluded from that of establishment of prescribed and discretionary punishments with the hand upon the Muslim who deserves such.

**Point:** Also included in it is one who mocks with his tongue. In it is mentioning the hand excluding the rest of the limbs.

**Point:** Also included therein is the hand in the abstract sense like taking the right of others unjustly."

By guarding the tongue from errors, the slave earns Allah's reward for His slave whereby He ﷺ will rectify his deed and forgive him of his sins. Allah the Most High said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ٧٠﴾ يُصْلِحُ لَكُمْ  
أَعْمَلَكُمْ وَيَغْفِرُ لَكُمْ ذُنُوبَكُمْ وَمَن يُطِعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا  
﴿٧١﴾ الْأَحْزَاب: ٧٠ - ٧١ ﴿O you who believe! Keep your duty to Allah

*and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and made to enter Paradise). [Qur'an 33: 70-71]."*

As regards Allah's saying: "*and speak (always) the truth*", *Imām* Ibn Kathīr stated: "Meaning, to speak in a straightforward manner, with no crookedness or distortion. He promises them that if they do that, He will reward them by making their deeds righteous, i.e., enabling them to do righteous deeds, and He will forgive them their past sins. With regard to whatever sins they may commit in the future, He will inspire them to repent from them." End of quote.



### CHAPTER THREE

#### Evils of the Tongue

Indeed the tongue may ruin its owner and land him in the Fire. Allah the Most High stated that the people of Paradise will say to the inhabitants of the Fire:

﴿ مَا سَلَكْتُ فِي سَرَّٰكُ فَأُلَوَّنَّكُ مِنَ الْمُصَلَّيْنَ ۚ ۱۲ وَلَنْكُ نُطْعَمُ ۚ ۱۳ ﴾

﴿ وَكُنَّا نَخْوَضُ مَعَ الْخَابِضِينَ ۚ ۱۴ وَكُنَّا نَكْذِبُ يَوْمَ الَّذِينَ ۚ ۱۵ ﴾

﴿ حَتَّىٰ أَتَنَا الْيَقِيْنَ ۚ ۱۶ ﴾

المنظر: ۴۲ - ۴۷

*"What has caused you to enter Hell? They will say: "We were not of those who used to offer their Salāh (prayers). Nor we used to feed al-Miskīn (the poor); and we used to talk falsehood (all that which Allah hated) with vain talkers. And we used to belie the Day of Recompense. Until there came to us (the death) that is certain."*

*[Qur'an 74: 42-47]*

*Hāfiḍh* Ibn Kathīr commented regarding their saying:

﴿ وَكُنَّا نَخْوَثُ مَعَ الْخَابِضِينَ ﴾  
المنثر: ٤٥

*"And we used to talk falsehood (all that which Allah hated) with vain talkers."* [Qur'an 74: 45],

"It means we used to speak about what we had no knowledge of. Qatādah said, 'It means that each time someone went astray we would go astray with him.'"

It is recorded in *Sahīh al-Bukhāri* from the *Hadīth* of Abū Hurayrah (رض), that the Prophet (ﷺ) said:

إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ رِضْوَانِ اللَّهِ، لَا يُلْقِي لَهَا بَالًا؛ يَرْفَعُهُ اللَّهُ بِهَا  
دَرَجَاتٍ، وَإِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سَخْطِ اللَّهِ، لَا يُلْقِي لَهَا بَالًا يَهْبُرُ  
بِهَا فِي جَهَنَّمَ.

"Indeed, the servant would speak words that are pleasing to Allah, due to which he would be given a condition in which Allah will raise him many levels. And indeed the servant will speak words that are displeasing to Allah, due to which he will not be given a good condition, but (instead) be thrown into Hell."

Muslim (4/2290) recorded something similar to that.

Here are some of the evils of the tongue:

#### 1. Utterance of *Shirk* and *Kufr*

These include supplicating to other than Allah regarding what others beside Allah are incapable of, as well as swearing by and vowing to other than Him (ع). These are acts of *Shirk* that are obligatory to guard the tongue against.

Utterance of *Shirk* is the greatest evil of the tongue. If a person utters *Kufr* such as abusing Allah and His Messenger, this is disbelief based on Allah's saying in His Glorious Book:

﴿ وَلَئِن سَأَلْتُهُمْ لِيَقُولُوكُنَّا نَخْوَضْ وَنَلْعَبْ قُلْ أَبِإِلَهٍ  
وَمَا إِلَّاهٌ إِلَّا إِلَهٌ لَّهُ وَرَسُولُهُ كُنْتُمْ تَسْتَهْزِئُونَ ﴾ ٦٥  
٦٦ - التوبه: ٦٥ - ٦٦ ﴿ بَعْدَ إِيمَانِكُمْ ... ﴾

*"If you ask them (about this), they declare: 'We were only talking idly and joking'. Say: 'Was it at Allah, and His Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger that you were mocking? Make no excuse; you have disbelieved after you had believed'" ... [Qur'an 9: 65-66]*

## 2. Utterance of Innovation

This includes congregational remembrance of Allah (in a single voice), inviting people to innovation like encouraging the celebration of the Prophet's birthday and the fast of *Rajab*.

Innovation is forbidden and a misguidance, and there is nothing good in it. This is because the Prophet (ﷺ) said:

إِيَّاكُمْ وَمَحْدَثَاتِ الْأُمُورِ، فَإِنَّ كُلَّ مُحْدَثَةٍ بَدْعَةٌ، وَكُلُّ بَدْعَةٍ ضَلَالٌ.

*"Beware of newly-invented matters because every newly invented matter is innovation and every innovation is misguidance."*

This *Hadīth* was recorded by Muslim from the *hadīth* of Jābir bin 'Abdullāh (رض). The word "kull" is from the words that express generalisation.

It is recorded in al-Bukhāri and Muslim from 'Ā'ishah (may Allah be pleased with her) that she said: Allah's Messenger (ﷺ) said:

مَنْ أَحْدَثَ فِي أُمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ.

“Whoever innovates in this matter of ours that which is not part of it, will have it rejected.”

### 3. Backbiting

The definition of backbiting is clear in the *Hadīth* recorded by Muslim from Abū Hurayrah (رض) that Allah's Messenger (ﷺ) said:

أَتَدْرُونَ مَا الْغِيبةُ

“Do you know what backbiting is?”

They said: “Allah and His Messenger<sup>3</sup> know best.” He said:

ذِكْرُكُمْ أَخْحَاكَ بِمَا يَكْرُهُ.

“Backbiting is mentioning your (Muslim) brother in a manner which he dislikes.”

It was said: “What if my brother is as I say?” He said:

إِنْ كَانَ فِيهِ مَا تَقُولُ فَقَدْ اغْتَبْتَهُ وَإِنْ لَمْ يَكُنْ فِيهِ فَقَدْ بَهَثْتَهُ

“If he is actually as you say, then that is backbiting but if that is not in him that is slandering.”

<sup>3</sup> The addition, ‘and His Messenger’ should not be said absolutely after the Prophet’s demise regardless of whether it is in regard to worldly rulings or religious rulings. This is because the Prophet (ﷺ) is living the life of *barzakh* in his grave and Allah alone knows its manner. It is recorded in *Sahīh al-Bukhāri*, that it would be said to the Prophet (ﷺ) on the Day of Resurrection: “You do not know what they had innovated after you.” This is the verdict my father (may Allaah have mercy on him) used to give.

His statement, 'that is slandering;' an-Nawawi said in *Sharh Muslim* (16/142): "The letter *Hā* in the word has a light vowel sound of *Fathah*. I say: That includes defamation which is falsehood! "

So backbiting is prohibited whether big or small.

It is recorded in *Sunan Abī Dāwūd*<sup>4</sup> that 'Ā'ishah said: "O Allah's Messenger ﷺ, it suffices you concerning Ṣafiyyah that she is such-and-such (one of the reporters said that it means that she was short)." Then the Prophet ﷺ said:

لَقَدْ قُلْتِ كَلِمَةً لَوْ مُرْجَحَتْ بِمَاءِ الْبَحْرِ لَمَرْجَحَتْهُ

"Indeed you have uttered a sentence, which if it is mixed with the sea will pollute it."

It is recorded in al-Bukhāri and Muslim from the *Hadīth* of Abū Bakrah that the Prophet ﷺ said:

إِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَغْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرُمَةِ يَوْمِكُمْ هَذَا فِي  
بَلَدِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا

"Verily, your property, blood and honour are inviolable to you like the sacredness of this day of yours, in this city of yours and this month of yours."

It is also recorded in *Sunan at-Tirmidhi* that Ibn 'Umar said: "Allah's Messenger ﷺ mounted the pulpit and announced in a fine voice saying:

يَا مَعْشَرَ مَنْ آمَنَ بِلِسَانِهِ وَلَمْ يُفْضِيَ الْإِيمَانُ إِلَى قَلْبِهِ، لَا تُؤْدِوُ الْمُسْلِمِينَ  
وَلَا تُعِيرُوهُمْ، وَلَا تَتَبَعُوا عَوْرَاتِهِمْ؛ فَإِنَّمَا مَنْ تَتَبَعُ عَوْرَةً أَخِيهِ الْمُسْلِمِ تَتَبَعُ  
اللَّهُ عَوْرَةً، وَمَنْ تَتَبَعُ اللَّهُ عَوْرَةً يَفْضَحْهُ وَلَوْ فِي جَوْفِ رَحْلِهِ.

<sup>4</sup> *Awn al-Ma'būd* (13/151).

“O you who believe with the tongue without *Imān* (Faith) entering their hearts! Do not harm the Muslims nor criticize them nor seek after their fault because whoever seeks after the fault of his Muslim brother, Allah will seek after his fault; and whoever Allah seeks after his fault, He will expose him even if he is in the innermost part of his house.”

The *Hadīth* is contained in *as-Sahīh al-Musnad* (1/508).

In *Sunan Abī Dāwūd*, Anas bin Mālik reported that Allah's Messenger ﷺ said:

لَمَّا عُرِجَ بِي مَرَرْتُ بِعَوْمٍ لَهُمْ أَظْفَارٌ مِنْ نُحَاسٍ يَخْمُشُونَ وَجْهَهُمْ  
وَصَدُورَهُمْ؛ فَقُلْتُ: مَنْ هُؤُلَاءِ يَا جِبْرِيلُ؟ قَالَ: هُؤُلَاءِ الَّذِينَ يَأْكُلُونَ لَحْومَ  
النَّاسِ، وَيَقْعُونَ فِي أَعْرَاضِهِمْ

“When I was taken to the heavens, I passed by a group of people who had fingers made of copper scratching their faces and chests. Then I asked, ‘O Jibril, who are these people?’ He replied: “They are those who eat people’s flesh and defame their honour.”

The *Hadīth* is authentic.

*Hāfiḍh* Ibn Kathīr stated in his *Tafsīr* (4/215):

“Backbiting is prohibited by consensus of the scholars, and there is no exception to it except that whose benefit outweighs just as it is done in *Jarh* (criticizing *Hadīth* reporters) and *Ta'dīl* (praising *Hadīth* reporters) and giving advice.”

The proof is in the saying of the Prophet ﷺ when an evil man sought permission to enter his house:

إِذْكُوا لَهُ، بِشْرَ أَخْوَهُ الْعَشِيرَةِ.

“Let him come in, he is the worst of the family.”

And the Prophet's saying to Fātimah bint Qays when Mu‘āwiyah and Abul-Jahm proposed to marry her:

أَمَا مُعَاوِيَةَ فَصُنْعَلُوكُ، وَأَمَّا أَبُو الْحَمْمَرُ فَلَا يَقْسُنُ عَصَاهُ عَنْ عَاتِقِهِ.

"As for Mu‘āwiyah, he is destitute. And Abul-Jahm does not put down his staff from his shoulder<sup>5</sup>."

I say: What has been exempted from backbiting is summed up in the saying of the poet:

*"There is no condemnation in backbiting as regards six (persons): the complainant, identifier, a person warning, one who exposes his sin, one seeking for verdict and one who seek assistance in removing evil."*

The reference book for the above lines of poetry is *Subulus-Salām* (no. 1584).

See the proofs for the points mentioned in this poem in the reference for full benefit.

Scholars differ on whether it is a major sin or not (to backbite). As for al-Qurtubī, he quoted a consensus of the scholars that it is among the major sins. This consensus is incorrect because *Hāfidh* Ibn Hajar mentioned that the authors of *ar-Rawdah* and *ar-Rāfi‘* both considered it among the minor sins.

That which is, however, supported by proof is that it is among the major sins. In *Sunan Abī Dāwūd*, Sa‘id bin Zayd reported the Prophet ﷺ said:

إِنَّ مِنْ أَرْبَى الرِّبَا الْاسْتِطَالَةَ فِي عِرْضِ الْمُسْلِمِ بِغَيْرِ حَقٍّ.

"Indeed, among the worst form of usury is violation of a Muslim honour unjustly."

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<sup>5</sup> It is said that what this means is that he used to beat women. It is also said that the meaning is that he used to travel a lot. The first meaning is more correct as it has been confirmed in some versions and Allah knows best.

This *Hadīth* is authentic and it is contained in *as-Sahīh al-Musnad* (1/313).

It is recorded in *Sunan Abī Dāwūd* on the authority of Anas (رضي الله عنه) that Allah's Messenger ﷺ said:

لَمَّا عُرِجَّ بِي مَرَّةً، يَقُومُ لَهُمْ أَطْفَارٌ مِّنْ نُحَاسٍ يَخْمُشُونَ هَا وَجُوهَهُمْ؛  
فَقُلْتُ: مَنْ هُؤُلَاءِ يَا جِبْرِيلُ؟ قَالَ: هُؤُلَاءِ الَّذِينَ يَأْكُلُونَ لُحُومَ النَّاسِ،  
وَيَقْعُونَ فِي أَعْرَاضِهِمْ.

“When I was taken to the heavens, I passed by a group of people who had fingers made of copper scratching their faces and chest. Then I asked, ‘O Jibrīl, who are these people?’ he replied: “They are those who ate people’s flesh and defame their honour.”

This *Hadīth* had preceded.

Allah the Most High said:

﴿... وَلَا يَقْتَبَ بَعْضُكُمْ بَعْضًا أَيْحُبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ  
مَيْسَاتًا فَكَرِهْتُمُوهُ وَأَنْقُوا اللَّهَ إِنَّ اللَّهَ تَوَابٌ رَّحِيمٌ﴾ الحجرات: ١٢

“...Neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting). And fear Allah. Verily, Allah is the One Who accepts repentance, Most Merciful.” [Qur'an 49: 12]

See *Fathul-Bārī* (10/470) and *Subulus-Salām* (no. 1583).

Furthermore, does backbiting only take place in the person’s absence?

The apparent meaning of the Prophet’s saying:

ذَكْرُكُمْ أَخْبَارَ بِمَا يَكْرَهُ

“Talking about your (Muslim) brother in manner which he dislikes”

(The above) entails talking about him both in his presence and absence. However, *al-Hâfiðh* (Ibn Hajar) said, “The correct view is to restrict it to his absence in consideration of its etymology.” This is what the experts of the Arabic Language have concluded. Then he said: “Yes, what he (the backbiter) mentions face-to-face is unlawful because it is included in abuse and insult.”

Backbiting in our time has become the fruit of most women except the one whom Allah has mercy on. Therefore, it is obligatory upon us to submit to the Laws of our Lord. Allah the Mighty said:

﴿ وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَن يَكُونَ لَهُمْ لَئِنَّمَا هُم مِنْ أَمْرِهِمْ وَمَن يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا ﴾  
الأحزاب: ٣٦

“It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger, he has indeed strayed in a plain error.” [Qur'an 33: 36]

He also said:

﴿ إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمْ بَيْنَهُمْ أَن يَقُولُوا سَمِعْنَا وَطَعْنَاهُ وَأَوْلَئِكَ هُمُ الْمُفْلِحُونَ ﴾  
وَمَن يُطِعِ اللَّهَ وَرَسُولَهُ  
وَيَخْشَى اللَّهَ وَيَتَّقِهِ فَأَوْلَئِكَ هُمُ الْفَائِزُونَ ﴾  
النور: ٥١ - ٥٢

“The only saying of the faithful believers, when they are called to Allah (His Words, the Qur'an) and His Messenger, to judge between them, is that they say: "We hear and we obey." And such are the prosperous ones (who will live forever in Paradise). And whosoever

*obeys Allah and His Messenger, fears Allah, and keeps his duty (to Him), such are the successful ones.” [Qur'an 24:51-52]*

Allah said,

﴿ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مَمَّا قَضَيْتَ وَيُسَلِّمُوا سَلِيمًا ﴾  
النساء: ٦٥

*“But no, by your Lord, they can have no Faith, until they make you (O Muḥammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.” [Qur'an 4: 65]*

Allah also said,

﴿ أَتَيْعُوا مَا أَنْزَلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَلَا تَنْسِيْعُوا مِنْ دُونِهِ أَوْلَاهَ قَلِيلًا مَا تَذَكَّرُونَ ﴾  
الأعراف: ٣

*“[Say (O Muḥammad) to these idolaters (pagan Arabs) of your folk:] Follow what has been sent down unto you from your Lord (the Qur'ān and Prophet Muḥammad's Sunnah), and follow not any Auliyā' (protectors and helpers, etc. who order you to associate partners in worship with Allah), besides Him (Allah). Little do you remember!” [Qur'an 7: 3]*

Allah said,

﴿ ... وَمَا أَنَّكُمُ الرَّسُولُ فَحُذْوَهُ وَمَا أَنَّكُمْ عَنْهُ فَانْتَهُوا ... ﴾  
الحرث: ٧  
“...And whatsoever the Messenger (Muhammad) gives you, take it, and whatsoever he forbids you, abstain (from it) ...” [Qur'an 59: 7]

We should not be like the People of the Scripture by saying ‘We hear and we disobey’; rather, we should say, ‘We hear and we obey.’

For additional proofs on adhering to the *Shar'īah*, see the book entitled: *Al-Itiṣām* of ash-Shāṭibi (may Allah have mercy on him) and the Book on Holding Fast to the Qur'an and *Sunnah* in *Sahīh al-Bukhārī*.

The issue of backbiting is very dangerous since a person may fall into it without knowing. So you should be aware of it and turn to Allah in repentance from it.

### **How to Repent from Backbiting**

Ibn Qayyim stated in his book entitled, "*al-Wābil as-Sayyib*" (131): "It is reported from the Prophet ﷺ that the expiation for backbiting is to seek forgiveness for the person whom he has backbitten by saying:

اللَّهُمَّ اغْفِرْ لَنَا وَلِهِ.

"O Allah forgive us and him."

This *Hadīth* was mentioned by al-Bayhaqi in *ad-Da'wāt al-Kabīr'* and he said the chain has some weakness.

There are two opinions among the scholars concerning the matter and both have been reported from *Imām Ahmad*. They are: Is it sufficient in repentance from backbiting to seek forgiveness for the person whom one has backbitten? Or is it necessary to inform him and seek for his pardon?

The correct view is that there is no need to inform him; rather it is sufficient to ask forgiveness for him and to mention good about him in the places where he was backbitten. This is the view of *Shaykh al-Islam* Ibn Taymiyyah and others.

Those who are of the view that it is a must to inform him considered backbiting to be like financial obligations. But the difference between both is apparent because in financial obligations, the oppressed would benefit from the return of the like of his property. If he wishes, he collects it and if he wishes, he gives it out in charity. But in backbiting, such is impossible. What happens in such cases is the opposite of the objective of the

law-giver. This is because it would annoy the person and hurt him if he hears what he has been accused of; it may outburst his enmity he may never forgive him.

This is not its way; the Wise Law-giver neither permits nor allows it let alone obligating and commanding it. The pivot of the *Shari'ah* is upon the removal of corruption and minimizing them and not acquiring and perfecting them, and Allah the Most High knows best. See *Tafsīr* of Ibn Kathīr under the commentary of Allah's Statement:

﴿...وَلَا يَغْتَبْ بَعْضُكُمْ بَعْضًا...﴾ الحجرات: ١٢

“Nor backbite one another...”

Also see *Silsilah ad-Da'ifah* (4/1519) to know the chains of transmission of the *Hadīth*:

كُفَّارَةُ مَنْ اغْتَبْتَ أَنْ تَسْتَغْفِرَ لَهُ

“The expiation for the person who you have backbitten is to seek for forgiveness for him.”

Know that some among people think that it is permissible to defame someone's honour if it is with what can be found in him. When you prohibit them from that they would reply: 'It is the truth; we are not lying against them.' However, this is fountain-head of backbiting because backbiting is talking about your brother in a manner he dislikes.

I will conclude the subject of backbiting with the comment of al-Qahtāni in his *Nūniyyah* (p.39):

“Do not preoccupy yourself with the fault of others and be heedless of your own fault; those are two faults.”

#### 4. *Namīmah* [Spreading Calumnies]

*Namīmah* means conveying a speech from a group of people to another in order to sow dissension among them. Allah the Mighty

and Majestic has condemned the one who has this trait, and He forbade listening to his speech.

He said:

﴿ وَلَا تُطِعْ كُلَّ حَلَافٍ مَهِينٍ ﴾ ١١ ﴿ هَمَّازٌ مَشَاءٌ نَسِيمٌ ﴾ ١٢ ﴿ مَنَاعٌ لِلخَيْرِ مُعَتَدٌ أَثْيَمٌ ﴾ ١٣

القلم: ١٠ - ١٢

*“And obey not everyone who swears much, and is considered worthless, a slanderer, going about with calumnies, Hinderer of the good, transgressor, sinful.” [Qur'an 68: 10-12].*

As regards His saying, “*Going about with calumnies*,” it means carrying about tales in order to corrupt relations between people and to stir up discord among them as contained in the *Tafsīr* of Ibn Kathīr.

*Namīmah* is one of the major sins. It is recorded in al-Bukhāri and Muslim from Ibn 'Abbās that Allah's Messenger ﷺ passed by two graves and said:

إِنَّهُمَا لَيَعْذَبَانِ، وَمَا يُعْذَبَانِ فِي كَبِيرٍ بِلِي، إِنَّهُ كَبِيرٌ؛ أَمَّا أَحَدُهُمَا فَكَانَ يَمْشِي بِالنَّجِيمَةِ، وَأَمَّا الْآخَرُ فَكَانَ لَا يَسْتَرِّ مِنْ بَوْلِهِ.

“They are being punished, but they are not being punished for something great but whose (punishment) is great. One of them used to spread *Namīmah* while the other does not protect himself from his urine (when relieving himself).”

The Prophet's saying: “*But they are not being punished for something great*” means that *Namīmah* and not cleansing oneself from the impurity of urine are little things, and easy to avoid but their punishment is severe.

*Imām* al-Bukhāri (10/6065) recorded that Hammām said: “We were with Ḥudhayfah then it was said to him: “A man used to

carry information to 'Uthmān.' He said, 'I heard the Prophet ﷺ saying,

لَا يَدْخُلُ الْجَنَّةَ قَاتٌ.

'A *Qattāt* will not enter Paradise.'

His saying *Qattāt* has been explained by what is contained in the wording of Muslim:

لَا يَدْخُلُ الْجَنَّةَ نَمَّامٌ

"A *Nammām* (one who spreads *Namīmah*) will not enter Paradise."

It is said that *al-Qattāt* is one who hears information from sources he does not know and then conveys it. The negation of entering Paradise by a *Nammām* as well as the remaining proofs of threat contains doubt to the *Khawārij* who declare those who commit (major) sin disbelievers even if they believe in the oneness of Allah. This doubt would be refuted with Allah's saying:

إِنَّ اللَّهَ لَا يَغْفِرُ أَن يُشْرِكَ بِهِ، وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَن يَشَاءُ وَمَن

يُشْرِكُ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴿١١٦﴾ النساء: ١١٦

"Verily! Allah forgives not (the sin of) setting up partners in worship with Him, but He forgives whom he pleases sins other than that, and whoever sets up partners in worship with Allah, has indeed strayed far away." [Qur'an 4: 116].

So, He placed sins under His will; if He wishes He forgives him, and if He wishes He punishes him in proportion to his sin. Thereafter, his final abode will be Paradise unlike Major *Shirk* – the person guilty of it would reside in the Fire forever.

*Imām al-Bukhāri* (1/64) recorded that 'Ubādah bin as-Ṣāmit – he partook in the battle of Badr and was one of the *Nuqabā* (persons heading a group of six) on the night of *al-'Aqabah* Pledge; he

reported that Allah's Messenger ﷺ said (while a group of his Companions were around him):

يَا عَبْدِنِي عَلَى أَن لَا تُشْرِكُوا بِاللَّهِ شَيْئًا، وَلَا تَسْرِفُوا وَلَا تَرْتُمُوا، وَلَا تَقْتُلُوا  
أُولَادَكُمْ وَلَا تَأْتُوا بِبُهْتَانٍ تَقْرُونَهُ بَيْنَ أَيْدِيكُمْ وَأَرْجُلِكُمْ، وَلَا تَعْصُو فِي  
مَعْرُوفٍ، فَمَنْ وَفَى مِنْكُمْ فَأَجْرُهُ عَلَى اللَّهِ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا  
فَعُوَقَبَ فِي الدُّنْيَا فَهُوَ كَفَارَةٌ لَهُ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا ثُمَّ سَرَّهُ اللَّهُ  
فَهُوَ إِلَيْهِ؛ إِنْ شَاءَ عَفَا عَنْهُ، وَإِنْ شَاءَ عَاقَبَهُ.

“Pledge allegiance to me that you will not associate anything with Allah, nor steal, nor commit illegal sexual intercourse, nor kill your children, nor utter slander, intentionally forging falsehood, nor disobey in what is good. Whosoever fulfills it among you, his reward is with Allah. And whosoever does any of that will be punished in this life and that is its expiation. And whosoever does any of that but Allah screened him; it is up to Allah; if He wishes He pardons him and if He wishes He punishes him.”

So we pledged allegiance to him on that.

So the Prophet ﷺ informed that he (the eavesdropper) is under Allah's Will: if He wishes He punishes him, and if He wishes, He forgives him.

The proofs of threat which contains the denial of Paradise for a monotheist who commits a major sin is taken to contain an excision whose completion is: if He pays him, or that he will initially not enter Paradise and will be punished in proportion to his sin unless Allah forgives him. However, his final destination will still be Paradise. But if he is a *mustahill* (a person that legalizes a wrongdoing), then based on his act of (*Istiħlāl*), he would be denying the text regardless of whether he did it or not.

It is reported from some of the *Salaf* that the proofs of threat should be left as they have been reported, and their meaning

should not be opposed because it is a way of stressing what they prohibit.

The religion should not be taken from one proof. Rather, it should be deduced from all of its proofs as stated by the Most High:

﴿ يَتَأْكِلُهَا الظَّالِمُونَ إِمَّا مُؤْمِنُوا أَذْخُلُوهُنَّا فِي الْسَّلَامِ كَافَةً ... ﴾ البقرة: ٢٠٨

*“O you who believe! Enter perfectly in Islam (by obeying all the rules and regulations of the Islamic religion) ...” [Qur'an 2: 208]*

But when the *Khawārij* took the texts of threat and abandoned the text of hope, they went astray and led others astray. The *Mu'tazilah* Sect is in agreement with them as regards the ruling on him (i.e. one who committed a major sin without repenting before death) in the Hereafter that he will abide in the Fire. However, they differ regarding what he is named here. The *Khawārij* called him a disbeliever while the *Mu'tazilah* called him a sinner.

The *Mu'tazilah* have been refuted with Allah's saying:

﴿ هُوَ الَّذِي خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَمِنْكُمْ مُّؤْمِنُونَ ... ﴾ التغابن: ٢

*“He it is Who created you, then some of you are disbelievers and some of you are believers...” [Qur'an 64: 2]*

He (Allah) classified people into two categories: either disbeliever or a believer, He did not classify them into three. We seek Allah's refuge from misguidance.

However, the People of *Sunnah*, those whom Allah has commended with his saying:

﴿ وَكَذَلِكَ جَعَلْتُكُمْ أُمَّةً وَسَطَا لِنَحْكُمُونَا شَهِدَاءَ عَلَى النَّاسِ وَيَكُونُ أَرْسُولُ عَلَيْكُمْ شَهِيدًا ... ﴾ البقرة: ١٤٣

*"Thus We have made you [true Muslims - real believers of Islamic Monotheism, true followers of Prophet Muhammad and his Sunnah (legal ways)], a Wasat (just) (and the best) nation, that you be witnesses over mankind and the Messenger (Muhammad) be a witness over you..." [Qur'an 2: 143].*

They combine between the proofs; so they fear punishment for the sinner and hope for Paradise for the good doers.

For additional information regarding this issue, refer to the book entitled: *Sharḥ al-'Aqīdah at-Tahāwiyyah* (p.316) and beyond. So the issue of *Namīmah* is a dangerous one; it sows discord between two friends and breaks strong relationships.

[A poet said:]

*"Namīmah does not unite between two companions; due to it two friends will hate each other.<sup>6</sup>"*

From it is to sow seed of discord and enmity while Allah has forbidden mischief. He said:

﴿ ... وَلَا تَعْثُوْ فِي الْأَرْضِ مُفْسِدِينَ ﴾ الأعراف: ٧٤

*"...And do not go about making mischief on the earth." [Qur'an 7: 74]*

Allah does not like a mischief maker. The Most High said:

﴿ ... وَلَا تَتَّبِعْ الْفَسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ ﴾ الرعد: ٧٧

<sup>6</sup> See *an-Nūniyah* of *al-Qahhānī* (37)

“...And seek not mischief in the land. Verily, Allah likes not the *Mufsidûn* (those who commit great crimes and sins, oppressors, tyrants, mischief-makers, corrupts).” [Qur'an 28: 77]

Rather Allah commanded reconciliation:

﴿...فَاتَّقُوا اللَّهَ وَاصْلِحُوا ذَاتَ بَيْنِكُمْ ...﴾ الأنفال: ١

“...So fear Allah and adjust all matters of difference among you...”  
[Qur'an 8: 1].

Allah said:

﴿وَإِن طَآئِفَتَا نَانٍ مِنَ الْمُؤْمِنِينَ أَفْتَلُوا فَاصْلِحُوهَا بَيْنَهُمَا ...﴾ الحجرات: ٩

“And if two parties or groups among the believers fall to fighting, then make peace between them both...” [Qur'an 49: 9]

He also said:

﴿لَا خَيْرٌ فِي كَثِيرٍ مِنْ تَجْوِهِمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ وَمَنْ يَفْعَلْ ذَلِكَ آتِيًّا مَرْضَاتِ اللَّهِ فَسَوْفَ تُؤْتَى هُنَّ أَجْرًا عَظِيمًا﴾ النساء: ١١٤

“There is no good in most of their secret talks save (in) him who orders *Sadaqah* (charity in Allah's Cause), or *Ma'rûf* (Islamic Monotheism and all the good and righteous deeds which Allah has ordained), or conciliation between mankind, and he who does this, seeking the good Pleasure of Allah, We shall give him a great reward.” [Qur'an 4: 114].

The Prophet ﷺ said as recorded in *Sunan Abî Dâwûd* from the *Hadîth* of Abû Dardâ:

أَلَا أَخْبِرُكُمْ بِأَفْضَلِ مِنْ دَرَجَةِ الصَّيَامِ وَالصَّلَاةِ وَالصَّدَقَةِ؟

"Shall I inform you of what is better than the degree of fasting, *Salāh* and *Ṣadaqah*?"

They said: "Certainly, O Messenger of Allah." He said:

إِصْلَاحُ دَاتِ الْبَيْنِ، وَفَسَادُ دَاتِ الْبَيْنِ الْحَالِقَةُ.

"Making peace among yourselves, but making mischief among yourselves is *al-Hāliqah*."

The *ḥadīth* is authentic as contained in *Sahīh al-Musnad* (2/149).

*Al-Hāliqah* implies shaving literally but here, it means to destroy and exterminate the religion just as razor blade removes the hair (during shaving).

It is also said that it is breaking the ties of kinship and oppression as contained in *an-Nihāyah* (1/428).

Allah informed His slaves of His Favour when He united their hearts saying:

وَأَغْنَيْتَهُمْ بِمَا يَعْبَلُ اللَّهُ جَمِيعًا وَلَا تَنْقِرُوهُ أَذْكُرُوا نَعْمَلَ اللَّهُ عَلَيْكُمْ  
إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَاصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا  
حُفْرَقٍ مِّنَ النَّارِ فَانْقَدَّتُكُمْ مِّنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ

تَهْتَدُونَ ﴿١٣﴾ آل عمران: ١٣

"And remember Allah's Favour on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islamic Faith), and you were on the brink of a pit of Fire, and He saved you from it. Thus Allah makes His *Āyāt* (*proofs, evidences, verses, lessons, signs, revelations, etc.*) clear to you, that you may be guided." [Qur'an 3: 103]

He also said:

﴿... هُوَ الَّذِي أَيْدَكَ بِنَصْرِهِ وَبِالْمُؤْمِنِينَ ﴾٦٢ ﴿ وَأَلَّفَ بَيْنَ قُلُوبِهِمْ لَوْا  
أَنْفَقَتْ مَا فِي الْأَرْضِ جَمِيعًا مَا أَلْفَتَ بَيْنَ قُلُوبِهِمْ وَلَدَكَنَ اللَّهُ  
أَلَّفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ ﴾٦٣ ﴿ الأنفال: ٦٢ - ٦٣﴾

*“He it is Who has supported you with His Help and with the believers. And He has united their (i.e. believers') hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allah has united them. Certainly He is All-Mighty, All-Wise.”*

[Qur'an 8: 62-63]

Among the ways of spoiling relationships is to turn a woman against her husband. Abū Dāwūd recorded on the authority of Abū Hurayrah (رض) that Allah's Messenger (ﷺ) said:

مَنْ خَبَبَ زَوْجَةَ امْرِئٍ فَلَيْسَ مِنَّا.

“He who corrupts the wife of an individual is not of us.”

Its chain is *Hasan*.

So what is obligatory is to endeavour to make reconciliation among the Muslims and not to cause mischief among them.

The Prophet's statement: “He is not of us,” requires an elaboration as mentioned by *al-Hāfiḍh* in *Fathul-Bārī* under the *Hadīth* (5063); he said:

“His saying: ‘He is not of me’ means he is not upon my way and does not imply that he has left the religion. But if the abandonment and reduction leads to a belief that his action testifies to, then the meaning of ‘he is not of me’ means he is not upon my religion because such belief is a type of disbelief.”

He stated under *Hadīth*, no. 7070:

"What is preferable according to most of the *Salaf* is to generalize the wording of a report without opposing its interpretation in order to be perfect in its prohibition. Sufyān bin 'Uyaynah used to repudiate whoever changes it from its apparent meaning and he held the view that abstaining from giving them meanings they don't contain is preferable as we have stated."

As for the interpretation of the *Murji'ah* that, "he is not among us" means "he is not like us" as stated by *Imām Aḥmad* about them as contained in *as-Sunnah* of Khallāl (516) is the worst of falsehood. This is because whoever does not corrupt the wife of another person would be like the Prophet ﷺ and his Companions; and whoever does not deceive would be like them and so on. Refer to the refutation of Abū al-'Izz on this doctrine in *Sharh at-Tahāwiyyah* (p.344), *al-Maktab al-Islāmī* edition.

Know that whoever conveys tales to you will convey tales against you. Advise whoever possesses this trait with gentleness, softness and beautiful admonition. But if she does not desist, warn your sisters against her and avoid her company because Allah the Mighty and Majestic said:

﴿وَلَا رَأَيْتَ أَلَّذِينَ يَخُوضُونَ فِي هَـٰءِ ابْنِـِنَا فَاعْرِضْ عَنْهُمْ حَقَّ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ وَلَمَّا يُنْسِيَنَكَ الشَّيْطَانُ فَلَا تَنْقُدْ بَعْدَ أَلَّذِي كَرَى مَعَ الْقَوْمِ الظَّالِمِينَ﴾

٦٨      الأَنْعَامَ:

*"And when you (Muhammad) see those who engage in a false conversation about Our Verses (of the Qur'an) by mocking at them, stay away from them till they turn to another topic. And if Shaytān (Satan) causes you to forget, then after the remembrance sit not you in the company of those people who are the *Dhālimūn* (polytheists and wrongdoers, etc.)." [Qur'an 6: 68]*

The People of Knowledge differ as regards backbiting and *Namīmah*: Are they dissimilar or synonymous? The view

preferred by *al-Hāfiḍh* (10/473) is that there is dissimilarity between them and there are general and specific aspects between them.

This is because *Namīmah* means conveying the condition of a person to others in order to cause mischief while he dislikes such whether it is with his knowledge or not, while backbiting is talking about him in his absence in a manner he dislikes. So *Namīmah* is characterized by the intention of mischief and such is not a condition in backbiting while backbiting is characterized by the fact that what is stated is in the absence of the one spoken about, so they are the same in other aspects.

There are some scholars who gave as condition in backbiting that what is stated therein should be in one's absence. And Allah knows best." End of quote.

*Shaykh Muḥammad bin 'Abdul-Wahhāb* mentioned a chapter with the heading, *Chapter of Clarification of an Aspect among the Types of Magic* in *Kitāb at-Tawhīd*. Among the proofs he stated was what Muslim recorded from Ibn Mas'ūd that Allah's Messenger ﷺ said:

أَلَا هُلْ أَبْتُكُمْ مَا الْعَصْنَةُ؟ هِيَ التَّسْبِيمَةُ الْقَالَةُ بَيْنَ النَّاسِ.

"Shall I not tell you what *al-'Adhu* is? It is conveying false rumours for the purpose of causing disputes between people."

Then the commentator on *Kitāb at-Tawhīd*, 'Abdur-Rahmān bin Ḥasan said: "Ibn 'Abdul-Barr mentioned that Yaḥyā bin Abī Kathīr said: "A slanderer and a liar corrupt in an hour what a magician cannot corrupt in a year."

Abul-Khaṭṭāb stated in '*Uyūn al-Masā'il*: "Part of *Sīhr* (magic, sorcery) is to calumniate and cause dissension among the people."

The author of *al-Furū'* said: "The point is that he (the eavesdropper) intends harm with his word and action through plots and tricks which look like magic, and this is known through

custom and practice that it affects and causes what magic does or even more. So he would be given its ruling as equating between similarities and convergence.

However, it should be said that a magician is a disbeliever due to the description of magic; it is a specific matter and its indicator is specific. But this other person is not a magician; his action only affects what it affects. So he will be given his ruling unless as regards what is specific to him of disbelief and not accepting his repentance." End of quote in summary.

## 5. Falsehood

Falsehood is what is contrary to the reality. Allah the Mighty and Majestic said:

﴿ إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ بِيَوْمَتِ اللَّهِ وَأُولَئِكَ هُمُ الْكَاذِبُونَ ﴾  
النحل: ١٠٥

*"It is only those who believe not in the Āyāt (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah, who fabricate falsehood, and it is they who are liars." [Qur'an 16: 105]*

Lying is one of the characteristics of the hypocrites as recorded by al-Bukhārī and Muslim from the *Hadīth* of Abū Hurayrah (رض) who said Allah's Messenger (ﷺ) said:

آيةُ الْمُنَافِقِ تَلَاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا اُوْتِمِنَ خَانَ

*"The sign of a hypocrite are three: when he speaks he lies; when he makes a promise, he breaks it; and when he is entrusted with something, he betrays that trust."*

Falsehood leads a person to wickedness as recorded by al-Bukhārī and Muslim from the *Hadīth* of 'Abdullāh bin Mas'ūd that the Prophet (ﷺ) said:

إِنَّ الصَّدْقَ يَهْدِي إِلَى الْبَرِّ، وَإِنَّ الْبَرَّ يَهْدِي إِلَى الْجَنَّةِ، وَمَا يَرَالُ الرَّجُلُ  
يَصْدُقُ وَيَتَحَرَّى الصَّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدْيقًا، وَإِنَّ الْكَذَبَ يَهْدِي  
إِلَى الْفُجُورِ، وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ، وَلَا يَرَالُ الْعَبْدُ يَكْذِبُ وَيَتَحَرَّى  
الْكَذِبَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَابًا.

“Verily truthfulness leads to piety and piety leads to Paradise. A man continues to speak the truth and seeks truthfulness until he is recorded with Allah as a sincere lover of truth. Falsehood leads to wickedness and wickedness leads to Hell. A man continues to speak falsehood and seeks falsehood until he is recorded with Allah as a liar.”

The one whose character is to lie and is used to lying till it becomes a part of his nature will be written in the Sight of Allah as a liar and in the company of the liars. A person will not be pleased to be called a liar among the people. So shouldn't he detest to be written as a liar in the Sight of Allah – his Lord who created him and provided for him? We ask Allah for safety.

One who tells lies, people will not believe him, his word is rejected and he is hated in the sight of the people. A poet spoke the truth when he said:

*“How shameful falsehood makes its person dispraised; and truthfulness makes one splendid with Allah and the people.”*

Falsehood is one of the major sins. It is recorded in al-Bukhāri (no. 7047) (p2/438) from the *Hadīth* of Samurah bin Jundub who reported: “Most times, Allah’s Messenger ﷺ used to ask his companions, ‘Did anyone of you see a dream?’

So dreams would be narrated to him and what Allah might wish was narrated would be narrated. He said to us one morning:

إِنَّهُ أَتَانِي اللَّيْلَةَ آتِيَانِ، وَإِنَّهُمَا ابْتَعَثَانِي، وَإِنَّهُمَا قَالَا لِي: انْطَلِقْ وَإِنِّي انْطَلَقْتُ  
مَعَهُمَا

"Last night two persons came to me (in a dream), woke me up and said to me: "Proceed and I proceeded with them."

The *Hadīth* went on:

أَمَّا الرَّجُلُ الَّذِي أَتَيْتُ عَلَيْهِ يُشَرِّشُ شِدْهُ إِلَى قَفَاهُ، وَمُنْخَرُهُ إِلَى قَفَاهُ، وَعَيْنُهُ إِلَى قَفَاهُ. فَإِنَّهُ الرَّجُلُ يَعْلُو مِنْ بَيْنِهِ فَيُكَذِّبُ الْكَذْبَةَ تَبْلُغُ الْأَفَاقَ.

"As for the man you came upon whose corners of his mouth, nostrils and eyes were cut off from the front to the back, he represents a man who goes out of his house in the morning and tells a lie that spreads all over the regions."

The greatest form of falsehood is lying against Allah. The Most High said:

﴿فَنَ أَظْلَمُ مِنْ كَذَبَ عَلَى اللَّهِ وَكَذَبَ بِالصِّدْقِ إِذْ جَاءَهُ﴾  
 أَلَيْسَ فِي جَهَنَّمَ مَثْوَى لِلْكَافِرِينَ ﴿٣٢﴾ الزمر:

***"Then, who does more wrong than one who utters a lie against Allah, and denies the truth [this Qur'an, the Prophet (Muhammad), the Islamic Monotheism, the Resurrection and the reward or punishment according to good or evil deeds] when it comes to him! Is there not in Hell an abode for the disbelievers? [Qur'an 39: 32]"***

**The Most High also said:**

وَمَنْ أَظْلَمُ مِمَّنْ أَفْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّابًا بِالْعَقِّ لَمَّا جَاءَهُ إِلَيْهِ  
فِي جَهَنَّمَ مَغْوَى لِلْكَافِرِينَ ﴿٦٨﴾ العنكبوت: ٦٨

*“And who does more wrong than he who invents a lie against Allah or denies the truth (Muhammad and his doctrine of Islamic Monotheism and this Qur'an), when it comes to him? Is there not a dwelling in Hell for disbelievers (in the Oneness of Allah and in His Messenger Muhammad)?” [Qur'an 29: 68].*

Next in severity is lying against His Messenger as recorded by al-Bukhāri and Muslim:

مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلَيَتَوْرُ مَقْعَدَهُ مِنَ النَّارِ

“Whoever lies against me deliberately let him take his seat in the Fire.”

Example of falsehood is promising a child that he would be given something while one is only lying; like when a mother says to her child: “Come I will give you this”, but when the child goes to her, she gives him nothing. This is the meaning of the *Hadīth* recorded by *Imām* Ahmād (2/452) from the path of Ibn Shihāb on the authority of Abū Hurayrah (رض) that the Prophet (ﷺ) said:

مَنْ قَالَ لِصَاحِبِيْ تَعَالَ هَاكَ شَمَ لَمْ يُعْطِهِ فَهِيَ كَذْبَةٌ

“Whoever says to a child, 'Come and have (it)' but does not give him, it is regarded as a lie.”

However, this chain is broken because az-Zuhri did not hear from Abū Hurayrah (رض) as said in *Jāmi' at-Tahṣīl*. See *Aḥādīth Mu'allah* p.233.

Lying to a child opens the door to persistent evil as he would learn this characteristic thereby lying when he speaks and breaks his promises.

Lying is a dispraised character, (even) the people of *Jāhiliyyah* used to refrain from it.

[For instance when] Heraclius asked Abū Sufyān about the attribute of the Prophet (ﷺ), Abū Sufyān responded to him by telling the truth. He said, “By Allah, if not that I would be accused of lying, I would have lied against him.” That is, against the Prophet (ﷺ). And Abū Sufyān (رض) had not embraced Islam at that time.

Another example of falsehood is making people laugh through falsehood. *Imām* at-Tirmidhi (no. 2351) recorded that the Prophet (ﷺ) said:

وَيْلٌ لِّلَّذِي يُحَدِّثُ بِالْحَدِيثِ لِيُضْحِكَ بِهِ الْقَوْمَ، وَيْلٌ لَّهُ، ثُمَّ وَيْلٌ لَّهُ.

“Woe to the one who tells a lie in order to make the people laugh. Woe to him. Again, woe to him.”

At-Tirmidhi said the *Hadīth* is *Hasan* (good).

I say: It is just as he has stated. It was also recorded by Abū Dāwūd (2/716) Ahmād (5/3, 5, 7) and al-Hākim (1/46).

Another example also is when a person says: “I saw in a dream such-and-such” while he did not see anything.

*Imām* al-Bukhāri recorded as reported by Ibn 'Abbās that the Prophet ﷺ said:

مَنْ تَحْلَمُ بِحُلْمٍ لَمْ يَرَهُ، كُلُّفَ أَنْ يَعْقِدَ بَيْنَ شَعِيرَتَيْنِ وَكَنْ يَفْعَلُ.

“He who claims to have seen a dream which he did not see, will be ordered to make a knot between two barley grains which he will not be capable of doing...”

Al-Bukhāri recorded that Ibn 'Umar reported that Allah's Messenger ﷺ said:

إِنَّ مِنْ أَفْرَى النَّفَرَى؛ أَنْ يُرَأِي عَيْنَيْهِ مَا لَمْ يَرَ.

“The worst lie is that a person claims to have seen a dream which he has not seen.”

Therefore, it is obligatory upon us to be truthful with Allah and with the people. Speak the truth then your character will be truthful as contained in the previous *Hadīth* of Ibn Mas'ūd. People will trust a truthful person in his words and dealings, and he will be elevated in the sight of the people and the creatures.

Allah the Mighty and Majestic said:

(يَأَيُّهَا الَّذِينَ آمَنُوا أَتَقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ)

*“O you who believe! Be afraid of Allah, and be with those who are true (in words and deeds).” [Qur'an 9: 119]*

## 6. Divulging Secrets

Allah the Most High said:

(وَإِذْ أَسْرَ النَّبِيَّ إِلَى بَعْضِ أَزْوَاجِهِ حَدَّيْنَا فَلَمَّا نَبَأَتْ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَفَ بَعْضُهُ وَأَعْرَضَ عَنْ بَعْضٍ فَلَمَّا نَبَأَهَا بِهِ قَالَ مَنْ أَنْبَأَكَ هَذَا قَالَ نَبَأْنِي

الْعَلِيمُ الْخَيْرُ ﴿٣﴾ التحرير: ۲

*“And (remember) when the Prophet disclosed a matter in confidence to one of his wives (Hafṣah), so when she told it (to another i.e. Ā'ishah), and Allah made it known to him, he informed part thereof and left a part. Then when he told her (Hafṣah) thereof, she said: "Who told you this?" He said: "The All-Knower, the All-Aware (Allah) has told me". [Qur'an 66: 3].*

The scholars differ regarding the secret mentioned in this Verse. The first opinion is that the Prophet ﷺ prohibited honey (for himself).

The *hadīth* will later be mentioned under the heading of “Women's Plot.”

The second view is that he forbade Māriyah al-Qibtiyyah for himself; and the cause of the prohibition was that the Prophet ﷺ cohabited with her in Hafṣah's house and on her day. So Hafṣah became angry and said: “O Allah's Prophet! Indeed you have done something to me that you have not done to any of your wives on my day and on bed.” Then the Prophet ﷺ said, “Would you be pleased if I hold her to be forbidden and never approach her?” She said, “Yes.” So he held her to be forbidden. Then he said to her: “Do not inform anyone about it.”

This story has paths that strengthen each other. This would mean that this Verse was revealed for both reasons as stated by *al-Hāfiḍh* in *Fathul-Bārī* (8/657). When she promised that she would conceal the secret but exposed it, she was considered sinful.

Allah said:

﴿ وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ ... ﴾ النحل: ٩١

*“And fulfill the Covenant of Allah (Bay’ah: pledge for Islam) when you have covenanted...” [Qur'an 16: 91].*

When a woman does that she would also be showing one of the traits of the hypocrites as recorded in al-Bukhāri and Muslim from the *Hadīth* of Abū Hurayrah (رض):

آيَةُ الْمُنَافِقِ ثَلَاثَةُ: إِذَا حَدَثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا أُؤْتِمَنَ خَانَ.

“The signs of the hypocrites are three: when he speaks, he lies; when he makes a promise he breaks it; and when he is entrusted with something, he betrays it.”

Our Pious Predecessors used to strive in guarding secrets and would not expose them. It is recorded in al-Bukhāri and Muslim that 'Ā'ishah (may Allah be pleased with her) said: “The Prophet (ﷺ) disclosed something to Fātimah in confidence so she cried seriously. Then he disclosed something to her for the second time and she smiled.” 'Ā'ishah said: “When Allah’s Messenger (ﷺ) left, I asked her and she said: “I will not reveal the secret of Allah’s Messenger (ﷺ).”

When Allah’s Messenger (ﷺ) died 'Ā'ishah said: “I adjure you to tell me what Allah’s Messenger (ﷺ) told you.” So she said: “As for now I shall. When he disclosed something to me in confidence the first time, he told me that Jibril used to recite the Qur'an to him once every year; and that this time he had done it twice. The Prophet said he thought his death was approaching. So I cried. Then he whispered to me the second time and said:

أَلَا تَرْضِينَ أَنْ تَكُونِي سَيِّدَةً نِسَاءِ أَهْلِ الْجَنَّةِ

“O Fâtimah! Are you not pleased that you will be the leader of the women inhabitants of Paradise?”

So I smiled.

It is recorded in *Sahîh al-Bukhâri* on the authority of 'Abdullâh bin 'Umar that when Hafshah became widowed, 'Umar said: “I met 'Uthmân and presented Hafshah to him saying if you should be willing, I would give Hafshah the daughter of 'Umar in marriage to you.” 'Uthmân said: “I shall consider the matter.” So I waited for few days. Then 'Uthmân met me and said: “It has come to me that I should not marry just yet.” 'Umar said: “Then I met Abû Bakr aş-Siddiq and said to him: “If you should be willing I will give Hafshah the daughter of 'Umar in marriage to you.” But Abû Bakr remained silent and did not say anything to me which was harder upon me than the reaction of 'Uthmân. So I waited for few days then the Prophet ﷺ proposed to her and I married her to him. Thereafter, when Abû Bakr met me he said: “You might perhaps have been offended when you made the proposal of Hafshah to me and I did not give you any reply?” I said: “Yes.” He said: “Nothing prevented me from replying you as regards what you proposed to me except that I knew that Allah's Messenger ﷺ had mentioned her and I could not disclose the secret of Allah's Messenger ﷺ. Had the Prophet ﷺ left her I would have accepted her.”

In *Sahîh Muslim*, Thâbit reported that Anas (رضي الله عنه) said: “Allah's Messenger ﷺ came to me while I was playing with two boys. He greeted us and sent me on an errand. This delayed my return to my mother. When I came to her, she asked: “What detained you? I said: “Allah's Messenger ﷺ sent me on an errand.” She asked: “What was the errand?” I said: “It is a secret.” She said: “Do not disclose the secret of Allah's Messenger ﷺ to anyone.” Anas said: “By Allah, if I were to tell anyone I would have told you O Thâbit.”

*Al-Hāfiḍh* (11/82) said: "Some scholars say it is as if the secret was with regard to a wife of the Prophet; otherwise were it to be part of knowledge, Anas would not have concealed it."

The proofs (above) indicate the extent of their eagerness to conceal secrets.

*Al-Hāfiḍh* also said in *Fathul-Bārī* (11/82): Ibn Baṭṭāl said: "That which the people of knowledge are upon is that nothing is allowed to be disclosed of, if it is detrimental to the person. And most of them are of the view that if the person dies, it is not mandatory to conceal it just as it was during his life time unless if it would bring inequity upon him."

*Al-Hāfiḍh* said: "That which is apparent is the permissibility of that after death. It might be recommendable to mention it even if the owner of the secret detests it such as if it contains commendation for him in terms of something unique (that occurred to him) or a merit or what is similar.

Another division is what is disliked absolutely; such is prohibited. And this is what Ibn Baṭṭāl is referring to."

It could also be obligatory - such as when there is something obligatory to be mentioned like (another person's) right upon him which he had an excuse of not fulfilling before; thus it is hoped after him that if it is mentioned to one who will fulfill it on his behalf such will carry it out." End of quote.

Secret cannot remain in the hearts of some people; this is bad.

A poet said:

*"If a man does not possess three traits, sell him even if it be with a palm of ashes: Rest of mind, eagerness from him and concealing secrets in the heart."*

Al-Qaḥṭānī stated in *Nūniyah* (p.38):

*"Dig a grave in your heart for your secret, and bury it in the bowel of whichever earth. Verily, a friend and an enemy are*

*the same with respect to secrets in the sight of the People of Understanding."*

Exposing secret of the wife and vice-versa, during cohabitation, is one of the major sins as recorded in *Sahīh Muslim* (no.1437) from Abū Sa'īd (رضي الله عنه) who said Allah's Messenger (ﷺ) said:

إِنَّ مِنْ أَشَرِ النَّاسِ عِنْدَ اللَّهِ مَنْزَلَةً يَوْمَ الْقِيَامَةِ الرَّجُلُ يُفْضِي إِلَى امْرَأَتِهِ  
وَيُفْضِي إِلَيْهِ، ثُمَّ يَنْشُرُ سِرَّهَا.

"The most evil of people to Allah on the Day of Resurrection will be the man who cohabits with his wife and then publicizes her secret."

As-Şan'āni stated in *Subulus-Salām*: "This *Hadīth* is a proof of the prohibition of a man exposing the sexual matters that take place between him and his wife. Similarly, it is not allowed for a woman to expose his secret; a text has also been reported concerning it."

## 7. Abusing a Muslim Unjustly

*Imām al-Bukhāri* recorded on the authority of 'Abdullāh that Allah's Messenger (ﷺ) said:

سَبَابُ الْمُسْلِمِ فُسُوقٌ، وَقَتْلُهُ كُفْرٌ.

"Abusing a Muslim is a wrongdoing and killing him is disbelief."

Literally, the word *fisq* means *al-Khurūj* (i.e. deviation). Technically it means deviating from Allah's obedience and the obedience of His Messenger as said in *Fathul-Bārī*.

The Prophet's saying: "*And killing him is disbelief*" means disbelief that is less than the major disbelief. Allah the Most High said:

﴿ وَلَنْ طَآئِفَنَا نَمِنَ الْمُؤْمِنِينَ أَفْتَلُوا فَأَصْلَحُوا بَيْتَهُمَا ... ﴾ الحجرات: ٩

*“And if two parties or groups among the believers fall to fighting,  
then make peace between them both...”* /Qur'an 49: 9]

He also said:

﴿ يَنْهَا الَّذِينَ ءَامَنُوا كُنْبَ عَلَيْكُمُ الْقِصاصُ فِي الْقَتْلِ ... ﴾ البقرة: ١٧٨

*“O you who believe! Al-Qiṣāṣ (the Law of Equality in punishment)  
is prescribed for you in case of murder...”*

Till the Statement of Allah,

﴿ ... فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَنِيءٌ فَإِنَسَاعُ الْمَعْرُوفِ وَأَدَاءُ إِلَيْهِ بِالْحَسْنَى ... ﴾ البقرة: ١٧٨

*“...But if the killer is forgiven by the brother (or the relatives, etc.) of  
the killed against blood money, then adhering to it with fairness and  
payment of the blood money, to the heir should be made in fairness...”*  
/Qur'an 2: 178/

Al-Bukhāri and Muslim recorded on the authority of Abū Bakrah  
who reported that Allah's Messenger ﷺ said:

إِذَا التَّقَىُ الْمُسْلِمَانِ بِسَيِّئِهِمَا فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ.

*“When two Muslims confront each other with their sword;  
the killer and the deceased person will go to the Fire.”*

He called the two fighters brothers and considered the deceased  
person as a brother to the Possessor of Qiṣāṣ.

The intended meaning of brotherhood in the above Verse is with  
regards to the religion. See *Sharḥ al-'Aqīdah at-Tahāwiyyah*  
(p.321).

Abusing a Muslim is one of the traits of the Days of Ignorance.  
Imām al-Bukhāri (10/465) recorded that al-Marūr (he is Ibn

Sawīd) reported: “I saw Abū Dharr putting on a *Burd*<sup>7</sup> while his slave was also putting on a *Burd*. So I said: ‘If you take this (*Burd* on your slave) and put it on, it would become a complete garment then you can give him another cloth!

But he (Abū Dharr) said: ‘There was a quarrel between me and another man whose mother was a non-Arab and I called her bad names. The man reported me to the Prophet ﷺ and he said to me,

أَسَابِيتَ فُلَانًا؟

‘Did you abuse so-and-so?’

I said, ‘Yes.’ He said, ‘Did you call his mother bad names?’ I said, ‘Yes.’ He said:

إِنَّكَ امْرُؤٌ فِي كَجَاهِيَّةٍ

“You are a man with a trait of the Days of Ignorance.”

I said, ‘Even in my old age?’ He said,

تَعْمَلُهُمُ إِحْوَانُكُمْ، جَعَلَهُمُ اللَّهُ تَحْتَ أَيْدِيكُمْ، فَمَنْ جَعَلَ اللَّهَ أَخْرَاهُ تَحْتَ يَدِهِ فَلَيُطْعِمَهُ مِمَّا يَأْكُلُ، وَلَيُبْسِنَهُ مِمَّا يَلْبِسُ، وَلَا يُكْلِفُهُ مِنَ الْعَمَلِ إِلَّا مَا يَعْلَمُهُ، فَإِنْ كَلَفَهُ مَا يَعْلَمُهُ؛ فَلَيُعِنَّهُ عَلَيْهِ.

“Yes, they (slaves) are your brothers and Allah has put them under your command. So whosoever Allah has put his brother under his command should feed him of what he eats, give him clothes of what he clothes himself and should not ask him to do a work except what he can do; and if he gives him a work that is beyond his capacity, he should assist him on it”.

Know that it is not permissible for you to transgress against anyone for if you do that, you will commit oppression; and

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<sup>7</sup> A *Burd* is a garment with marks

oppression is putting a thing in a place the *Shari'ah* has not approved.

It is confirmed in *Sahīh Muslim* (no. 2581) from the *Hadīth* of Abū Hurayrah (رضي الله عنه) that Allah's Messenger ﷺ said: "Do you know who a *Muflis* (destitute) is?" They said. "A *Muflis* among us is the one who neither has *dirham* nor possessions." He said:

إِنَّ الْمُفْلِسَ مِنْ أُمَّتِي يَأْتِي يَوْمَ الْقِيَامَةِ بِصَلَاةٍ وَصَيَامٍ وَزَكَاةً وَيَأْتِي قَدْ شَرِّمَ هَذَا وَقَدَّرَ هَذَا وَأَكَلَ مَالَ هَذَا وَسَقَكَ دَمَ هَذَا وَضَرَبَ هَذَا فَيُعْطَى هَذَا مِنْ حَسَنَاتِهِ وَهَذَا مِنْ حَسَنَاتِهِ فَإِنْ فَيْتَ حَسَنَاتَهُ قَبْلَ أَنْ يُقْضَى مَا عَلَيْهِ أَخْذَ مِنْ خَطَايَاهُمْ فَطُرِحَتْ عَلَيْهِ ثُمَّ طُرِحَ فِي الثَّارِ

"A *Muflis* is the one who comes on the Day of Resurrection with *Salāh*, *Zakāh* and fasting to his credit, but he had insulted this one, slandered that one, devoured this one's wealth, shed that one's blood, and beat that one; so some of his good deeds will be given to this one and some to that one. And if his good deeds run out before all his victims have been compensated, some of their sins will be taken and added to his, then he will be thrown into the Fire."

Allah said:

﴿ إِنَّمَا السَّيِّئُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَعْوُنُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ ﴾

﴿ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴾ ﴿٤٢﴾ الشورى: ٤٢

*"The way (of blame) is only against those who oppress men and wrongly rebel in the earth, for such there will be a painful torment."*  
*[Qur'an 42: 42].*

*Imām Muslim* (4/2000) recorded on the authority of Abū Hurayrah (رضي الله عنه) that Allah's Messenger ﷺ said:

الْمُتَسَابِبَيْنَ مَا قَالَا، فَقَلَى الْبَادِئُ مَا لَمْ يَعْتَدِ الْمَظْلُومُ.

“Whatever two persons who are insulting each other say, it is a sin upon the one who started it as long as the one who is wronged does not transgress.”

Whoever has been transgressed upon, it is permissible for him to retaliate with its like.

Allah said:

﴿...فَمَنْ أَعْنَدَهُ عَلَيْكُمْ فَأَعْنَدُوا عَلَيْهِ بِمِثْلِ مَا أَعْنَدَهُ عَلَيْكُمْ...﴾ الْبَرَّ: ١٩٤

“...Then whoever transgresses the prohibition against you, you transgress likewise against him...” [Qur'an 2: 194]

He also said:

﴿وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ...﴾ النَّحْل: ١٢٦

“And if you punish (your enemy, O you believers in the Oneness of Allah), then punish them with the like of that with which you were afflicted...” [Qur'an 16: 126]

Allah said:

﴿وَجَزَّرُوا سَيِّئَةً سَيِّئَةً مِثْلُهَا...﴾ الشُّورِي: ٤٠

“The recompense for an evil is an evil like thereof...” [Qur'an 42: 40]

Allah knows that the nature of man is affected through transgression upon it, so He permitted retaliation with the truth on the basis that it is preferred and better to pay evil with good. Allah the Most High said:

﴿ وَلَا سَتُوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ أَدْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا أَلَّذِي  
بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَانَهُ وَلِيٌ حَمِيمٌ ﴾ ٢٤ ﴿ وَمَا يُلْقَنَهَا إِلَّا الَّذِينَ صَبَرُوا  
وَمَا يُلْقَنَهَا إِلَّا ذُو حَظٍ عَظِيمٌ ﴾ ٢٥ ﴿ فَصَلَتْ: ٣٤ - ٣٥ ﴾

*“The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better (i.e. Allah ordered the faithful believers to be patient at the time of anger, and to excuse those who treat them badly), then verily he, between whom and you there was enmity, (will become) as though he was a close friend. But none is granted it (the above quality) except those who are patient, and none is granted it except the owner of the great portion (of the happiness in the Hereafter i.e. Paradise and in this world of a high moral character)”*  
*[Qur'an 41: 34-35].*

Allah the Most High also said:

﴿ وَالَّذِينَ يَحْتَنِبُونَ كَبِيرٌ الْإِثْمُ وَالْفَوْجَشُ وَإِذَا مَا عَصَبُوا هُمْ يَغْفِرُونَ  
وَالَّذِينَ أَسْتَجَابُوا لِرَبِّهِمْ وَأَقامُوا الصَّلَاةَ وَأَمْرُهُمْ شُرَفَى بَيْنَهُمْ وَمَا رَزَقْنَاهُمْ  
يُنْفِقُونَ ﴾ ٢٧ ﴿ وَالَّذِينَ إِذَا أَصَابُوهُمُ الْبَغْيُ هُمْ يَنْصُرُونَ ﴾ ٢٨ ﴿ وَجَزَّرُوا سَيِّئَةَ سَيِّئَةٍ  
مِثْلَهَا قَمَنَ عَفْكًا وَأَصْلَحَ فَاجْرَهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴾ ٢٩ ﴿ وَلَمَنِ  
أَنْتَصَرَ بَعْدَ ظُلْمِهِ فَأُولَئِكَ مَا عَلَيْهِمْ مِنْ سَيِّلٍ ﴾ ٣٠ ﴿ إِنَّمَا السَّيِّلُ عَلَى الَّذِينَ  
يَظْلِمُونَ النَّاسَ وَيَسْعُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ  
وَلَمَنِ صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لِمَنْ عَزَمَ الْأُمُورَ ﴾ ٣١ ﴿ الشُّورَى: ٣٧ - ٤٣ ﴾

*“And those who avoid the greater sins and Al-Fawāhish (illegal sexual intercourse, etc.), and when they are angry, they forgive. And those who answer the Call of their Lord [i.e. to believe that He is the only One Lord (Allah), and to worship none but Him Alone], and perform as-Šalāh (Iqāmah-as-Šalāh), and who (conduct) their affairs by mutual consultation, and who spend of what We have bestowed on them; And those who, when an oppressive wrong is done to them, they take revenge. The recompense for an evil is an evil like thereof, but whoever forgives and makes reconciliation, his reward is due from Allah. Verily, He likes not the Dhālimūn (oppressors, polytheists, and wrong-doers, etc.). And indeed whosoever takes revenge after he has suffered wrong, for such there is no way (of blame) against them. The way (of blame) is only against those who oppress men and wrongly rebel in the earth, for such there will be a painful torment. And verily, whosoever shows patience and forgives that would truly be from the things recommended by Allah.” [Qur'an 42: 37-43].*

Allah the Exalted stated praising those who pay evil with good:

(٢٢) ﴿وَالَّذِينَ صَبَرُوا أَبْتَغَاهُ وَجْهَ رَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًا وَعَلَانِيَةً وَيَدْرُءُونَ بِالْحَسَنَةِ أُولَئِكَ لَمْ يُعْبَدُوا الَّذِينَ كُفِّرُوا﴾ الرعد: ٢٢

٢٢

*“And those who remain patient, seeking their Lord's Countenance, perform as-Šalāh (Iqāmah-as-Šalāh), and spend out of that which We have bestowed on them, secretly and openly, and defend evil with good, for such there is a good end” [Qur'an 13: 22].*

He also said:

(٥٤) ﴿أُولَئِكَ يُؤْتَنَ أَجْرَهُمْ مَرَّىٰنِ بِمَا صَبَرُوا وَيَدْرُءُونَ بِالْحَسَنَةِ أُولَئِكَ وَمَاتَرَزَقْنَاهُمْ يُنْفِقُونَ﴾ القصص: ٥٤

٥٤ القصص:

*“These will be given their reward twice over, because they are patient, and repel evil with good, and spend (in charity) out of what We have provided them.” [Qur'an 28: 54].*

It is recorded in *Sunan Abī Dāwūd* from the *Hadīth* of Jābir bin Sulaym that the Prophet ﷺ said:

وَإِنْ أَمْرُوا شَتَّى وَعَيْرَكَ بِمَا يَعْلَمُ فِيكُ، فَلَا تُعَيِّرُهُ بِمَا تَعْلَمُ فِيهِ فَإِنَّمَا وَبَالُ  
ذَلِكَ عَلَيْهِ.

*“If someone insults you and condemns you with what you know is in you, do not condemn him with what you know to be in him for the evil of that is upon him.”*

This *Hadīth* was declared *Hasan* (good) by my father (*Shaykh Muqbil*) in *as-Saḥīḥ al-Musnad* (1/144).

A poet said:

*“I love noble characters and I detest to criticize and to be criticized. I overlook abusing of people out of forbearance. The worst of people is the one who loves to abuse.”*

Another poet said:

*“If you are tried with an antagonist who has no character, behave as if you heard not and he spoke not.”*

Another poet said:

*“If a fool speaks, do not respond to him. For the best response to him is silence.”*

Another poet said:

*“I passed by a miscreant abusing me and I detested it, then I said it does not bother me.”*

If a person exercises patience and confronts a foolish person with forbearance and kindness, it is better.

Moreover, retaliating with the like of an evil should not be taken absolutely. For example, if he curses, it is not allowed to curse

him, or if he insults your lineage, it is not allowed to defame his lineage or if he accuses you of *Zinâ*; it is not allowed to accuse him of that. Allah has spelt out threat to whomsoever harms the Muslims unjustly. The Most High said:

﴿ وَالَّذِينَ يُؤْذِنُونَ الْمُؤْمِنَاتِ وَالْمُؤْمِنَاتِ يُغَيِّرُ مَا أَكْتَسَبْوْا ۚ ﴾  
 فَقَدِ احْتَمَلُوا بُهْتَنَاتِنَا وَأَشْمَاعِنَا ﴿٥٨﴾ الاحزاب: ٥٨

*“And those who annoy believing men and women undeservedly<sup>8</sup> bear on themselves the crime of slander and plain sin.” [Qur'an 33: 58]*

A person from whom good is not hoped or from whose evil one is not safe is among the worst of Allah's creatures. *Imâm* at-Tirmidhi (6/445) recorded that Abû Hurayrah (رض) reported that Allah's Messenger (ﷺ) stood in front of some people sitting and said:

أَلَا أَخْبِرُكُمْ بِعَيْرِ كُمْ مِنْ شَرِّكُمْ؟

“Shall I not tell you the best of you and the worst of you?

<sup>8</sup> *Imâm* ash-Shawkânî stated in *Fathul-Qadîr* under this Verse: “The meaning of ‘undeservedly’ is that such was not as a result of action that necessitates harm upon them and made them deserving of it. But harming a believing man and woman based on what he or she has done (of evil), with what he deserves of prescribed and discretionary punishment and the likes, such is a correct thing which the *Shari‘ah* establishes; and it is a command which Allah has issued to us and enjoined upon us. Similarly, if an insult or beating starts from a believing man and woman to another believing male and female, retaliation from the one insulted or beaten is not a forbidden harm no matter the manner as long as it does not exceed what Allah has ordained. Then He informed about what those who harm the believing men and women undeservedly would get. He said, “They bear on themselves the crime of slander and plain sin.” Meaning, plain and clear, there is no doubt in the fact that it is a crime of slander and a plain sin.

He (Abū Hurayrah) said, ‘They remained silent.’ So he (the Prophet) said that three times then a man said, ‘Yes, O Messenger of Allah, tell us the best of us and the worst of us.’ He (ﷺ) said:

خَيْرُكُم مَن يُرْجَى خَيْرًا وَيُؤْمِنُ شَرًّا، وَشَرُّكُم مَن لَا يُرْجَى خَيْرًا، وَلَا  
يُؤْمِنُ شَرًّا.

“The best of you is the one whose good is hoped for and one is safe from his evil; and the worst of you is the one whose good is not hoped for and one is not safe from his evil.”

The chain of narrators of this *Hadīth* is *Hasan*.

## 8. Exaggeration and Drawling in Speech

*Imām Muslim* (16/220) recorded from 'Abdullāh Ibn Mas'ūd who reported that Allah's Messenger (ﷺ) said:

هَلَكَ الْمُتَنَطَّعُونَ.

“Ruined are *al-Mutanaṭṭi 'ūn*.”

He repeated it three times.

According to *Imām an-Nawawi*, what *al-Mutanaṭṭi 'ūn* means; those who pretend, exaggerate and exceed the limits in their speeches and actions.

## 5. Baseless Debates

Debate is of two types. The first is the praiseworthy type, which is the debate that is done in order to clarify the truth, support Allah's religion, and refute doubt, as well as to convince the people of misguidance. Allah the Most High said:

١٢٥ ﴿... وَحَدِّلْهُم بِالَّتِي هِيَ أَحْسَنُ ...﴾ النحل:

“...And argue with them in a way that is better...” [Qur'an 16: 125]

Allah the Exalted also said:

﴿... وَلَا يُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ ...﴾ العنكبوت: ٤٦

“And argue not with the People of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islamic Monotheism with His Verses) ...” [Qur'an 29: 46]

The Most High said:

﴿... وَلَا يَأْتُونَكُم مِثْلِ إِلَّا جَنَّبْنَاكُم بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا ...﴾ الفرقان: ٣٣

“And no example or similitude do they bring (to oppose or to find fault in you or in this Qur'an), but We reveal to you the truth (against that similitude or example), and the better explanation thereof.” [Qur'an 25: 33]

The Exalted said:

﴿... وَتِلْكَ حُجَّتُنَا إِذْ أَتَيْنَاهَا إِبْرَاهِيمَ عَلَى قَوْمِهِ نَرَفِعُ دَرَجَاتٍ مَّن نَشَاءُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ...﴾ الأنعام: ٨٣

“And that was Our Proof which We gave Ibrāhīm (Abraham) against his people. We raise whom We will in degrees. Certainly your Lord is All-Wise, All-Knowing.” [Qur'an 6: 83]

So also are the remaining stories of the Prophets with their people regarding this type of debate.

Also the story of Ibn 'Abbās's debate with the *Khawārij*; and others among the *Salaf* among the *Sahābah*, *Tābi'ūn* and those who followed them in goodness; they all followed this pattern.

As for the second type, it is the blameworthy and dispraised one. It is the opposite of the first type in the sense that it is done in vain and to support and strengthen the doubts of the people of falsehood. Allah the Exalted said:

ٌ... مَا حَرَبُوكَ إِلَّا جَدَلًا بَلْ هُوَ قَوْمٌ خَصْمُونَ ﴿٥٨﴾ الْزُّخْرُفः

*“...They quoted not the above example except for argument. Nay! But they are a quarrelsome people.” [Qur'an 43: 58].*

The Most High said:

ٌ... وَكَانَ الْإِنْسَنُ أَكْثَرَ شَيْءٍ جَدَلًا ﴿٥٤﴾ الْكَهْفُ

*“...But, man is ever more quarrelsome than anything.” [Qur'an 18: 54].*

Allah also said:

ٌ... وَلَا تُجَدِّلُ عَنِ الظَّالِمِ يَحْتَأْتُونَ أَنفُسَهُمْ... ﴿١٠٧﴾ النَّسَاءُ

*“And argue not on behalf of those who deceive themselves...” [Qur'an 4: 107].*

Al-Bukhāri and Muslim recorded that 'Ā'ishah reported that Allah's Messenger ﷺ said:

إِنَّ أَعْبَضَ الرِّجَالِ إِلَى اللَّهِ الْأَكْلُ الْخَصِيمُ.

*“The most hated person to Allah is he who is the most quarrelsome of the opponents.”*

It is recorded in *Sunan at-Tirmidhi* from the *Hadīth* of Abū Umāmah that Allah's Messenger ﷺ said:

مَا ضَلَّ قَوْمٌ بَعْدَ هُدًىٰ كَأُنُوا عَلَيْهِ إِلَّا أُوتُوا الْحَدَّلَ.

“People would not go astray after the guidance they are upon except if they engage in baseless debate.”

Then Allah's Messenger ﷺ recited the Verse:

﴿... مَا ضَرَبُوهُ لَكَ إِلَّا جَدَّلَ بَلْ هُرُّ قَوْمٌ خَصِّمُونَ﴾ الزخرف: ٥٨

“They quoted not the above example except for argument. Nay! But they are a quarrelsome people.”

This *Hadīth* was graded *Hasan* by *Shaykh al-Albāni* in *Sahīh al-Jāmi'* (no.5633) and *Shaykh Muqbil* mentioned it in *as-Sahīh al-Musnad* (1/350); may Allah have mercy on them both.

Baseless debates are widespread and commonplace in our time and these have given rise to enmity, much disagreement and division of people into sects and parties except one whom Allah has mercy on, because everyone claims to be upon the truth.

[A poet has said:]

‘Everyone claims love for Laylah, but Laylah affirms no love for them.’

Allah the Most High said:

﴿وَالَّذِينَ يُمْسِكُونَ بِإِلْكِتَبِ وَأَقَامُوا الصَّلَاةَ إِنَّا لَا نُضِيعُ أَجْرَ

﴿الْمُصْلِحِينَ﴾ الأعراف: ١٧٠

“And as to those who hold fast to the Book (i.e. act on its teachings) and perform *as-Salāh* (*Iqāmah-as-Salāh*), certainly, We shall never waste the reward of those who do righteous deeds.”/[Qur'an 7: 170].

If the society - in fact - each member of the society knows the great responsibility (upon them) they would not have time for that as the Prophet ﷺ had stated, as contained in *Sahīh Muslim* from the *Hadīth* of Abū Hurayrah (رض):

احْرِصْ عَلَى مَا يُنْفَعُكَ، وَاسْتَعِنْ بِاللَّهِ وَلَا تَعْجَزْ.

“Strive for what will benefit you, seek assistance from Allah and do not be weak.”

The greatest benefit is obedience to Allah and His Messenger ﷺ; these two contain the everlasting comfort and happiness. Worldly matters are also part of the benefits. Thus Allah said:

﴿... وَلَا تَنْسِكْ نَصِيبَكَ مِنَ الدُّنْيَا ...﴾ القصص: ٧٧

“...And forget not your portion of legal enjoyment in this world...”  
[Qur'an 28: 77].

He also said:

﴿هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذُلُّوا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِنْ رِزْقِهِ...﴾

﴿وَإِلَيْهِ الشُّورُ﴾ ١٥ العنكبوت: ١٥

“He it is, Who has made the earth subservient to you (i.e. easy for you to walk, to live and to do agriculture on it, etc.), so walk in the path thereof and eat of His provision” [Qur'an 67: 15].

Assistance should be sought from Allah for that:

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ الفاتحة: ٥

“You (Alone) we worship, and You (Alone) we ask for help (for each and everything).” [Qur'an 1: 5].

Success and ease is in Allah's Hand.

I shall end this subject on debate with the statement of al-Qahṭāni in his *Nūniyah* p. 39:

“Do not waste your lifespan in debating with an opponent because debating violates the (tenets of the) religion. Beware of debating with men because it invites to enmity

and rancor. If you are compelled to debate, and you do not have a way out and the two groups meet; take the Book of Allah as the abundant shield and the *Shari'ah* your sword then go unto the field. The clear *Sunnah* is a protection for you and ride on firm resolution; be patient under the auspices of guidance, patience is indeed the strongest weapon of a person. Hit all those who oppose Allah with the Spear of Truth, what a hitting horseman you will be. Handle the sword of truth with all sincerity, holding it for Allah without fear. And be wary of your effort with respect to the plot of your antagonist, he is like a land-fox carrying out evasion. The basis of debate is from question, then its branch is beautiful answer (that is provided) with better explanation. (Therefore) do not look here-and-there in the face of a question and do not repeat the statement of the questioner; both are faults."

## 10. Cursing

Cursing has two meanings: One means abusing while the other means distancing and expelling someone from Allah's Mercy.

Cursing a believer is one of the major sins. It is recorded in *Sahīh al-Bukhāri* (10/464) as reported by Thābit bin ad-Dahāk that Allah's Messenger ﷺ said:

وَمَنْ لَعَنَ مُؤْمِنًا فَهُوَ كَفَّارٌ.

"Whoever curses a believer is like one who kills him."

As regards his saying: "He is like one who kills him," *al-Hāfiḍh* [Ibn Ḥajar] stated: "This is because if he curses him, it is as if he has supplicated for destruction against him."

Cursing is not a trait of the believer. Al-Bukhāri recorded in *al-Adabul-Mufrad* (p. 116) from the *Hadīth* of 'Abdullāh bin Mas'ūd that the Prophet ﷺ said:

لَيْسَ الْمُؤْمِنُ بِالْطَّعَانِ وَلَا اللَّعَانِ وَلَا الْفَاحِشَ وَلَا الْبَذَىٰ إِ

“The believer is not a person who taunts or curses or abuses or is foul-mouthed.”

Father mentioned the above *Hadîth* in *as-Sâhih al-Musnad* (2/24).

Cursing is will not occur from those who testify that their Messenger did convey the message; nor will it occur from those who will intercede before Allah to seek forgiveness for the slaves (of Allah). It is established in *Sâhih Muslim* on the authority of Abû Dardâ that Allah's Messenger (ﷺ) said:

لَا يَكُونُ الْلَّاعُونَ شُفَعَاءَ وَلَا شَهَدَاءَ يَوْمَ الْقِيَامَةِ

“Those who curse will not be among those who will intercede nor witness on the Day of Resurrection.”

In addition, cursing is not among the attributes of the *Siddiqûn* (the truthful ones).

Muslim recorded on the authority of Abû Hurayrah (رض) that Allah's Messenger (ﷺ) said:

لَا يَنْتَغِي لِصَدِيقٍ أَنْ يَكُونَ لَعَانًا.

“It is not proper for a *Siddiq* to be one who curses.”

Cursing a person who does not deserve it makes the curse to return to the one who utters it. Abû Dâwûd recorded in his *Sunan* from the *Hadîth* of Abû Dardâ' that the Prophet (ﷺ) said:

إِنَّ الْعَبْدَ إِذَا لَعَنَ شَيْئاً صَعِيدَتِ اللَّعْنَةُ إِلَى السَّمَاءِ، فَتَنْقَعُ أَبْوَابُ السَّمَاءِ دُونَهَا، ثُمَّ تَهْبَطُ إِلَى الْأَرْضِ، فَتَأْخُذُ بَيْسِنَةً وَيَسْرَتَةً فَإِذَا لَمْ تَجِدْ مَسَاغًا رَجَعَتْ إِلَى الَّذِي لَعَنَ، فَإِنْ كَانَ أَهْلًا وَلَا رَجَعَتْ إِلَى قَاتِلِهَا.

“When a slave curses a thing the curse ascends to the heavens; then the gates of the heavens will be closed against it, it will then descend to the earth and move right and left. If it does not find a place it belongs, it will return

to the person who is cursed if he deserves it otherwise it will return to the person who utters it.”

*Al-Hâfiðh* stated in *Fathul-Bârî* that the chain of narration of this *Hadîth* is *Hasan*; and it has a supporting proof from the *Hadîth* of Ibn Mas'ûd also with a *Hasan* chain of narration. It has another supporting proof from Abû Dâwûd and at-Tirmidhi on the authority of Ibn 'Abbâs with reliable reporters, although, the *Hadîth* is adjudged to be of *Mursal* form and so, weak.”

One of the reasons women will be more in the Hell is because of much cursing. So fear Allah, and do not utter curses with your tongue. Some women curse everyone they are angry with regardless of whether it is the child or husband or animal or what is similar to those.

It is not permissible to curse a disbeliever who is living. Allah the Exalted said:

﴿لَيْسَ لَكُمْ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذَّبُهُمْ فَإِنَّهُمْ ظَالِمُونَ﴾

﴿آل عمران: ۱۲۸﴾

“*Not for you (O Muhammad, but for Allah) is the decision; whether He turns in mercy to (pardons) them or punishes them; verily, they are the Dhâlimûn (polytheists, disobedient, and wrong-doers, etc)*”

[Qur'an 3: 128]

The reason for the revelation of the above statement of Allah the Exalted, was that whenever the Prophet ﷺ raised his head from the bowing of the last *Rak'ah* of the *Salâh* he would say:

اللَّهُمَّ اعْنُونَ فُلَانًا وَفُلَانًا وَفُلَانًا.

“O Allah! Curse so-and-so, and so-and-so’

That is after he might have said,

سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ، رَبَّنَا وَلَكَ الْحَمْدُ

*Sami 'Allahu liman hamida-hu rabbanā wa lakal-hamdu*  
[Allah hears the one who praises Him, O our Lord, to You belong all praise.]

This is recorded by al-Bukhāri in the Book of *Tafsīr* from the *Hadīth* of Ibn 'Umar – may Allah be pleased with them both.

There is nothing wrong in cursing the disobedient ones among the Muslims without specifying their names. The Prophet ﷺ did curse the one who makes false hair, the wearer of wig, those who practice tattooing, those who have themselves tattooed, those women who get their hair removed from their eyebrows and faces and those who make artificial spaces between their teeth for beauty, whereby they change Allah's creation. He also cursed men who make themselves like women and the women who make themselves like men and so on.

It is permissible to curse a dead disbeliever specifically in order to clarify his condition to the people and for *Shari'ah* benefit. But if there is no legislative benefit, it is not permissible. This is because the Prophet ﷺ said:

لَا تَسْبُوا الْأَمْوَاتَ؛ فَإِنَّهُمْ قَدْ أَفْضَلُوا إِلَى مَا قَدَّمُوا

"Do not abuse the dead because they have gone to meet what they sent forth."

This *Hadīth* was recorded from al-Bukhāri in the *Hadīth* of Ā'ishah – may Allah be pleased with her.

## 11. Complaints

By that I mean if she complains too much such that displeasure arises from it. But if it is not so, it is permissible to complain. It is established in *Sahīh al-Bukhāri* from Ā'ishah that she said (when the Prophet was in pain): "O my head". Then the Prophet ﷺ said,

بَلْ أَنَا وَرَأْسَاهُ

“Rather, I am the one to say O my head.”

It is permissible to complain in the face of injustice. Allah the Most High said:

﴿ لَا يُحِبُّ اللَّهُ الْجَهَرُ بِالشُّوَوْءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظُلِمَ وَكَانَ اللَّهُ سَمِيعًا ﴾

١٤٨ عَلَيْمًا النَّسَاءُ

*“Allah does not like that the evil should be uttered in public except by him who has been wronged. And Allah is Ever All-Hearer, All-Knower.” [Qur'an 4: 148]*

Ash-Shawkāni said in *Fathul-Qadīr* (1/531): “Scholars differ regarding the manner of uttering evil publicly which is allowed for the one who has been wronged. It is said that it means to supplicate against the one who has wronged him. It is also said that there is no harm in uttering evil publicly against one who has wronged him by saying so-and-so has wronged me or he is an oppressor or the like of that.

In addition, it is said that the meaning is: except one who has been forced to publicly utter evil such as disbelief or the like; such is permissible for him as the Verse on this is as regards duress.”

This is also the view of Qatrab; he said: “there is probably an apposition in the expression so that it is as if He said, ‘Allah only likes the one who has been wronged.’ Meaning He does not like the oppressor; rather He loves the oppressed.

What is apparent from the Verse is that it is permissible for the one who has been wronged to utter evil word concerning the person who has wronged him. This is supported by an established *Hadīth* in *aṣ-Ṣaḥīḥ* with the wording: “The foot-dragging of a rich one is oppression and it affects his honour and makes him liable to punishment.”

Complaining to Allah the Mighty and Majestic does not negate patience. Ya‘qūb promised to have good patience and when a Prophet promises, he does not break it. Then he said:

﴿... إِنَّمَا أَشْكُوا بَيْتِي وَحُزْنِي إِلَى اللَّهِ ...﴾ يوسف: ٨٦

“... *I only complain of my grief and sorrow to Allah...*” [Qur'an 12: 86]

Similarly, Allah informed us about Ayyūb that He found him patient in spite of his saying:

﴿... مَسَقَ الظُّرُورَ وَأَنْتَ أَنْزَحُمُ الرَّاجِحَاتِ﴾ الأنبياء: ٨٣

“... *Distress has seized me, and You are the Most Merciful of all those who show mercy.*” [Qur'an 21: 83]

So what negates patience is complaining about Allah and not complaining to Allah.

Someone saw a man complaining to another of poverty and need and said: “O this man! Are you complaining about One who is showing mercy to you to one who cannot show mercy to you?” Then he sang this line of poetry:

*“If you are afflicted with a calamity, be patient with it with a good patience for He (Allah) is the most knowledgeable about you. And when you complain to the son of Ādam, you are only complaining of (Allah) the Bestower of Mercy to the one who cannot bestow mercy.”*

Taken from *Madārij as-Sālikīn*.

I say: Among the causes that made women more of the inhabitants of Hell is making a lot of complaint. *Imām Muslim* (2/603) recorded that Jābir bin 'Abdullāh (رضي الله عنه) said: “I attended prayer on an ‘Īd day with Allah’s Messenger (ﷺ) and he commenced with the Ṣalāh before the *Khuṭbah* without any *Adhān* or *Iqāmah*. Then he stood up leaning on Bilāl. He commanded (the people) to fear Allah and exhorted them to obey

Him. He further admonished and warned them. Then he moved on until he came to the women and admonished them and warned them. Then he said:

تَصْدِقُنَّ، فَإِنَّ أَكْثَرَ كُنَّ حَطَبَ جَهَنَّمَ.

'Give charity, for verily most of you are fuel for Hell.'

So a dark-cheeked woman rose from the middle ladies' congregation and said: 'Why is that, O Messenger of Allah? He said:

لَا نَكُنْ نُكْثِرُنَ الشَّكَاةَ، وَتَكْفُرُنَ الْعَشِيرَةَ.

'Because you women make many complaints and refuse to acknowledge your husbands' good treatment.'

He (Jâbir) said: "So the women began tossing their jewelry in charity upon Bilâl's outspread cloth."

His statement: 'fuel for the Hell,' is so interpreted by ar-Râghib in *Mufradât al-Qur'ân* [p.242] under the entry: *Haṭaba*.

'[A dark-cheeked woman] from the middle ladies' means a woman of middle-class, as it has been said in *an-Nihâyah* [2/366].

*As-Suf'ah* is a form of mild darkness. End of quote.

Therefore, complaint should not be directed to everyone; it should only be done if there is benefit in it like complaining to the judge.

## 12. Idle Talk

Al-Bukhâri and Muslim recorded from the *Hadîth* of Al-Mughîrah bin Shu'bâh that the Prophet ﷺ said:

إِنَّ اللَّهَ حَرَمَ عَلَيْكُمْ عُقُوقَ الْأَمَهَاتِ وَوَادِيَ الْبَنَاتِ وَمَنَعَ وَهَاتِ وَكِرَةَ لَكُمْ  
قِيلَ وَقَالَ وَكَثْرَةَ السُّؤَالِ وَإِضَاعَةَ الْمَالِ

“Verily, Allah has forbidden you to be disobedient to your mothers, burying your daughters alive and to withhold what you should give. And He dislikes idle talk, asking too many questions and wasting wealth.”

In the aspect of idle talk, women are between those who do too much and those who do less; and most of them have submitted their tongue to falsehood regarding this aspect except on whom Allah shows mercy.

As regards the meaning of idle talk, Ibn 'Abdul-Barr [i.e., Yūsuf bin 'Abdullāh (may Allah have mercy on him)] stated in *At-Tamhīd* (12/289): “The meaning of idle talk - and Allah knows best - is speech that has no benefit therein among the speeches of the people in which most of them are backbiting, noise and lies. And most idle talk among the masses is not free from vain discussion, backbiting and lies. And Allah knows best”.

### **13. Decrease of a fasting person's reward as a result of errors of the tongue.**

The reward of a fasting person could be decreased as a result of the evil of his tongue. It is recorded in al-Bukhāri and Muslim in the *Hadīth* of Abū Hurayrah (رضي الله عنه) that Allah's Messenger ﷺ said:

مَنْ لَمْ يَدْعُ قَوْلَ الزُّورِ وَالْعَمَلَ بِهِ فَلَيْسَ لِلَّهِ حَاجَةً فِي أَنْ يَدْعَ طَعَامَهُ  
وَشَرَابَهُ.

“Whosoever does not leave falsehood and acting upon it, Allah is not in need that he should leave his food and drink.”

*Imām Aḥmad* recorded in his *Musnad* from the *Hadīth* of Abū Hurayrah (رضي الله عنه) that Allah's Messenger ﷺ said:

رَبُّ صَائِمٍ حَظْهُ مِنْ صِيَامِهِ الْجُوعُ وَالْعَطْشُ وَرَبُّ قَائِمٍ حَظْهُ مِنْ قِيَامِهِ  
السَّهْرُ

**"It may be that a fasting person's gain from his fasting is hunger and thirst; and it may be that a praying person's gain from his prayer is wakefulness."**

So fasting is more general than what some people think of it to be that it is just abstaining from food, drink and sex. It includes those, and fasting of the limbs.

#### 14. Singing

The intended meaning is that which is forbidden which incites sexual desires and permits the unlawful such as alcohol and the like. Singing is the voice of Shaytān as stated by some of the commentators of the Qur'ān regarding the saying of the Most High:

وَأَسْتَفِرْزُ مِنْ أَسْتَطَعَتْ مِنْهُمْ بِصَوْنِكَ وَأَجْلِبُ عَلَيْهِمْ بِخَيْلِكَ ﴿٦٤﴾  
وَرَجْلِكَ ... ﴿٦٤﴾ الإسراء: ٦٤

*"And befool them gradually those whom you can among them with your voice (i.e. songs, music, and any other call for Allah's disobedience), make assaults on them with your cavalry and your infantry" [Qur'an 17: 64]*

There is a precious discussion of *al-Allāmah* Ibn Qayyim in *Ighāthah al-Lahfān*, which I recommend to you and a treatise of *Shaykh al-Albāni* (may Allah have mercy on both of them) with the title: "Tahrīm Ālāt al-Lahw wat-Tarb". Therefore, beware – may Allah keep you safe – of listening to singing for it weakens *Imān*, hardens the heart, aids sin and wastes time.

## 15. Wailing over the dead.

It is recorded in al-Bukhāri and Muslim from the *Hadīth* of Ibn Mas'ūd (رضي الله عنه) that Allah's Messenger (ﷺ) said:

لَيْسَ مِنَّا مَنْ لَطَمَ الْخُدُودَ وَشَقَّ الْجُيُوبَ وَدَعَا بِدَعَوَى الْجَاهِلِيَّةِ.

“Whoever slaps his face, tears his clothes or invites (others to the) to the slogan of the days of ignorance is not of us.”

See what will come under Question Number 9.

## 16. Tongue could commit *Zinā* [adultery]

Al-Bukhāri and Muslim recorded that Ibn 'Abbās (May Allah be pleased with them both) said: “I have not seen anything that resembles *Al-Lamam* than what Abū Hurayrah (رضي الله عنه) reported from the Prophet (ﷺ):

إِنَّ اللَّهَ كَتَبَ عَلَى ابْنِ آدَمَ حَظًّا مِنَ الزَّرَّا أَذْرَكَ ذَلِكَ لَا مَحَالَةَ، فَرِئَا الْعَيْنِ  
الْأَظْرَرُ، وَزَرَّا اللُّسَانُ الْمُنْطَقُ، وَالنَّفْسُ تَمَنَّى وَتَشَتَّهِي، وَالْفَرْجُ يُصَدِّقُ ذَلِكَ  
كُلَّهُ وَيُكَذِّبُهُ.

‘Indeed Allah has predestined on the son of Ādam his share of *Zinā* and he will inevitable fulfill that. Thus the *Zinā* of the eye is by looking; the *Zinā* of the tongue is by speaking; the soul wishes and desires (the sin) and the private part confirms all of that or denies it.’

The etiquettes of the tongue are numerous. A number of books have been written concerning it. Ibn Abī Dunyā has a book entitled: “*Aṣ-Sumt wa Ādāb al-lisān*.” Al-Bayhaqi also has a work regarding that.”

A poet said:

“Have you not seen that the key to the heart is its tongue; thus it declares what is said from the mouth. And perhaps you are

*astonished at the one who was silent; its addition and reduction is in conversation. The tongue of a youth is half and (the other) half is his heart. There is nothing left (of him) except the image of flesh and blood."*

Therefore, it is necessary we invoke Allah to correct our tongues.

From among the supplications of the Prophet ﷺ is:

"And direct my tongue."

It was recorded by Abū Dāwūd from Ibn Abbās in a lengthy *Hadīth*.

Also, the Prophet ﷺ taught one of his Companions, by the name Shakal bin Humayd to say:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ سَمْعِي، وَمِنْ شَرِّ بَصَرِي، وَمِنْ شَرِّ لِسَانِي،  
وَمِنْ شَرِّ قُلُبِي، وَمِنْ شَرِّ مَنِي.

"O Allah, I seek refuge with you from the evil of my hearing, seeing, tongue, heart, and from the evil of my semen."

It was also reported by Abū Dāwūd and they can both be found in *as-Sahīh al-Musnad*.

Even though the address was to a Companion, it is general to the *Ummah* as it is established in the principles of *Uṣūl*.

A poet said:

*"Safeguard your tongue, O man. And do not let it bite you because it is a snake. How many people are there in the graves whose tongues have killed? Even the brave had feared combat with such persons."*

There is no word that emanates from the mouth except that two angels in charge of that would record it. Allah the Most High said:

﴿ مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَيْدَنٌ ﴾  
Q: ۱۸

“Not a word does he (or she) utter but there is a watcher by him ready (to record it)”. [Qur'an 50: 8]

The word “*Qawlin* (i.e. a word)” in the above verse is *nakirah* (indefinite); and a *nakirah* in the context of negation implies generality. If the particle “*min*” is added before it, it becomes stronger in generalization.

There are some scholars who opine that it is only the actions containing reward and punishment that will be recorded; and that the Verse contains an excision whose complete form is: “Not a word does he utter that necessitates reward.” The basic rule is absence of the excision. So the verse will remain on its apparent meaning which is general regarding all speeches. See *Adwā'ul-Bayān* of ash-Shinqīti (7/681).

Most women today use their tongue for talking as if they do not know that they will be rewarded for their action and speech. If it is good, then it will be good, but it is evil, then it will be evil. Al-Hākim recorded in his *Mustadrak* from Ubādah bin as-Ṣāmit that the Prophet ﷺ pointed to his mouth and said:

الصَّمْتُ إِلَّا مِنْ خَيْرٍ

“Silence, except regarding good words.”

So, Mu‘ādh asked him: “Are we going to be held accountable for what we utter with our tongues? Then Allah’s Messenger ﷺ tapped his thigh and said:

يَا مُعَاذُ ثَكِلَثَ أُمُّكَ، -أُوْ مَا شَاءَ اللَّهُ أَوْ يَقُولُ لَهُ مِنْ ذَلِكَ - وَهَلْ يَكُبُّ  
النَّاسَ عَلَى مَا تَحْرِهُمْ فِي جَهَنَّمَ إِلَّا مَا نَطَقَتْ بِهِ أَسْتَهُمْ، فَمَنْ كَانَ يُؤْمِنُ  
بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَيَقُلْ خَيْرًا أَوْ لَيَسْكُنْ عَنْ شَرًّا، قُولُوا خَيْرًا تَعْنُمُوا،  
وَاسْكُنُوا عَنْ شَرًّا تَسْلُمُوا

"O Mu'âdh, May your mother be bereaved of you<sup>9</sup>, (or whatever Allah willed that he said to him of that). Is there anything that causes people to be dragged on their faces into the Fire as what their tongue utter? <sup>10</sup> So whosoever believes in Allah and the Last Day should say what is good or should refrain from evil. Say what is good you would gain, and be silent from evil you would be saved."

The *hadîth* is *Sahîh* as contained in *as-Sahîh al-Musnad* (1/400) Allah the Most High said:

﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يُرَهِّدُهُ ۚ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يُرَهِّدُهُ ۚ﴾  
الزلزلة: ۷ - ۸

*"So whosoever does good equal to the weight of an atom (or a small ant), shall see it. And whosoever does evil equal to the weight of an atom (or a small ant), shall see it."* [Qur'an 99: 7-8].

Speech is included in action. Similar to the above verse is the Saying of Allah the Most High:

﴿وَقُلْ أَعْمَلُوا فَسَيَرِي اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَرَّدُوكُمْ إِلَىٰ عَذَابِ الْغَيْبِ وَالشَّهَدَةِ فَيُتَشَكَّرُ بِمَا كُنْتُمْ تَعْمَلُونَ ۚ﴾ التوبه: ۱۰۵

*"And say (O Muhammad): "Do deeds! Allah will see your deeds, and (so will) His Messenger and the believers. And you will be*

<sup>9</sup> Meaning, 'may your mother miss you.' The Arabs used this sentence without intending its apparent meaning. This is similar to their saying, 'May your hands be filled with dust' and his saying, 'May your nose be smeared with dust' and so on.

<sup>10</sup> This contains proof that what would make most people enter the Fire is what they utter with their tongues. See *Jâmi' al-'Ulûm wal-Hikam* of Ibn Rajab under the commentary on *hadîth* (no. 29)

brought back to the All-Knower of the unseen and the seen. Then He will inform you of what you used to do." [Qur'an 9: 105]

'Umar bin 'Abdul-Aziz stated as contained in *Jāmi' al-Ulūm* of Ibn Rajab (p. 114): "Whoever considers his speech as part of his action, his speech will convey only what concerns him." Happiness is for the one whose record is filled with good and righteous deeds; and unhappiness would be for the person whose record is filled with vain speech and evil deed. Allah the Most High said:

فَأَمَّا مَنْ أُوفِيَ كِتَبَهُ، يَسِينِيهِ، فَيَقُولُ هَاؤُمْ أَقْرَءَهُ وَاكْتَبَهُ ١٩ إِنِّي ظَنَّتُ  
أَنِّي مُلِيقٌ حَسَابَةٍ ٢٠ فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ٢١ فِي جَنَّةٍ عَالِيَّةٍ  
فَطُوقَهَا دَانِيَةٌ ٢٢ كُلُوا وَأَشْرُبُوا هَنِيَّةٌ بِمَا أَسْلَفْتُمْ فِي الْآيَاتِ لِلْخَالِيَةِ

الحاق: ١٩ - ٢٤

"Then as for him who will be given his Record in his right hand will say: "Take, read my Record! Surely, I did believe that I shall meet my Account! So he shall be in a life, well-pleasing. In a lofty Paradise, The fruits in bunches whereof will be low and near at hand. Eat and drink at ease for that which you have sent on before you in days past!" [Qur'an 69: 19-24].

Allah the Exalted said:

وَأَمَّا مَنْ أُوفِيَ كِتَبَهُ، يَشْعَالِيهِ، فَيَقُولُ يَتَبَّاعِنِي لَرْأُوتَ كِتَبَهُ ٢٥ وَلَزَادَرِ ما  
حَسَابَةٍ ٢٦ يَتَبَّاعِنَاهَا كَانَتِ الْفَاتِحَةُ مَا أَغْفَنَ عَنِ مَالِيَةٍ ٢٧ هَلَكَ عَيْنِ  
سُلْطَانِيَةٍ ٢٨ خُذُوهُ فَقُلُوهُ ٢٩ ثُرَّ الْجَحِيمَ صَلُوهُ ٣٠ ثُرَّ فِي سِلِسَلَةٍ ذَرَعُهَا

سَبْعُونَ ذِرَاعًا فَأَسْلَكُوهُ ﴿٢٣﴾ إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ وَلَا يَحْضُرُ عَلَى طَعَامِ الْمِسْكِينِ ﴿٢٤﴾ فَلَيْسَ لَهُ الْيَوْمَ هُنَّا حَمِيمٌ ﴿٢٥﴾ وَلَا طَعَامٌ إِلَّا مِنْ غَسِيلِينَ ﴿٢٦﴾ لَا يَأْكُلُهُ إِلَّا لَخْطُعُونَ ﴿٢٧﴾ الحaque: ٢٥ - ٢٧

*"But as for him who will be given his Record in his left hand, will say: "I wish that I had not been given my Record! And that I had never known, how my Account is. I wish, would that it had been my end (death)! My wealth has not availed me, My power and arguments (to defend myself) have gone from me! (It will be said): "Seize him and fetter him. Then throw him in the blazing Fire. Then fasten him with a chain whereof the length is seventy cubits! Verily, He used not to believe in Allah, the Most Great. And urged not on the feeding of al-Miskin (the poor) So no friend has he here this Day, Nor any food except filth from the washing of wounds, None will eat except the Khāti'ūn (sinners, disbelievers, polytheists, etc.)."*

*[Qur'an 69: 25-37].*

So which of those groups do you wish to belong to? Undoubtedly you will say: "I wish to be among the inhabitants of Paradise." So do not allow your tongue to throw you into destruction.

The fact that deeds would be recorded does not mean that Allah would not have known them were they not. This is because no secret is hidden from Him. Allah said:

﴿ وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرْقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظُلْمَتِ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَأْسٌ إِلَّا فِي كِتَابٍ مُّبِينٍ ﴾ الأنعام: ٥٩﴾

*"And with Him are the keys of the Ghayb (all that is hidden), none knows them but He. And He knows whatever there is in (or on) the*

*earth and in the sea; not a leaf falls, but he knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.” [Qur'an 6: 59]*

Hence recording the deeds is only excellent in establishing the proof against the children of Adam.

### Causes of the Evil of the Tongue

All what have preceded and what has not even been mentioned of the evils of the tongue stem from one of these two things:

1. It is either from ignorance
2. Or due to the corruption of the heart

A person may seek prestige in the society; so he beats this, abuses that, curses this and so on. He thinks that by so doing the society would revere him. He does not know that due to his actions, he becomes more hateful to the people, and that it is Allah who rather elevates and lowers, honours and disgraces. Allah the Mighty said:

﴿...وَمَنْ هُنَّ لِلّهِ فَعَالَهُ، مِنْ مُّكْرِمٍ...﴾ الحج: ١٨

“...And whomsoever Allah disgraces, none can honour him...”  
[Qur'an 22: 18]

The lust and craving of the heart that is contrary to the *Shari'ah* should be rejected for Allah the Mighty and Majestic said:

﴿فَلَفَّ مِنْ بَعْدِهِمْ خَلْفَ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهْوَاتِ فَسَوْفَ يَلْقَوْنَ عِنَّا ﴾٦٠﴿ إِلَّا مَنْ تَابَ وَأَمَنَ وَعَمَلَ صَلِحًا فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا ﴾٦١﴾ مريم: ٥٩ - ٦٠

*“Then, there has succeeded them a posterity who have given up Aṣ-Ṣalāh (the prayers) and have followed lusts. So they will be thrown in Hell. Except those who repent and believe (in the Oneness of Allah and His Messenger Muhammad), and work righteousness. Such will enter Paradise and they will not be wronged in aught.” [Qur'an 19: 59-60]*

Al-Bukhāri recorded from Abū Hurayrah (رض) that Allah's Messenger (ﷺ) said:

حُجِّبَتِ الْجَنَّةُ بِالْمَكَارِهِ، وَحُجِّبَتِ النَّارُ بِالشَّهْوَاتِ

“Paradise is surrounded by all kinds of disliked and undesirable things while the Fire is surrounded by desires and lusts.”

In the version of Muslim, the Prophet (ﷺ) said:

حُفِّتِ الْجَنَّةُ بِالْمَكَارِهِ، وَحُفِّتِ النَّارُ بِالشَّهْوَاتِ

“Paradise is encircled with all kinds of disliked undesirable things while the Fire is encircled by desires and lusts.”

At-Tirmidhi and an-Nasā'i recorded on the authority of Abū Hurayrah (رض) that Allah's Messenger (ﷺ) said:

لَمَّا خَلَقَ اللَّهُ الْجَنَّةَ، قَالَ لِجِبْرِيلَ: اذْهَبْ فَانْظُرْ إِلَيْهَا، ثُمَّ جَاءَ فَقَالَ: أَيُّ رَبٌ وَعَزَّتِكَ! لَا يَسْمَعُ بِهَا أَحَدٌ إِلَّا دَخَلَهَا، ثُمَّ حَفَّهَا بِالْمَكَارِهِ، ثُمَّ قَالَ: يَا جِبْرِيلُ! اذْهَبْ فَانْظُرْ إِلَيْهَا. فَذَهَبَ فَنَظَرَ إِلَيْهَا ثُمَّ جَاءَ، فَقَالَ: أَيُّ رَبٌ وَعَزَّتِكَ! لَقَدْ خَشِيتُ أَنْ لَا يَدْخُلَهَا أَحَدٌ. قَالَ: فَلَمَّا خَلَقَ اللَّهُ النَّارَ، قَالَ: يَا جِبْرِيلُ! اذْهَبْ فَانْظُرْ إِلَيْهَا. فَذَهَبَ فَنَظَرَ إِلَيْهَا، ثُمَّ جَاءَ فَقَالَ: أَيُّ رَبٌ وَعَزَّتِكَ! لَا يَسْمَعُ بِهَا أَحَدٌ إِلَّا دَخَلَهَا. فَحَفَّهَا بِالشَّهْوَاتِ ثُمَّ قَالَ: يَا جِبْرِيلُ! اذْهَبْ فَانْظُرْ إِلَيْهَا. فَذَهَبَ إِلَيْهَا، ثُمَّ جَاءَ فَقَالَ: أَيُّ رَبٌ وَعَزَّتِكَ! لَقَدْ خَشِيتُ أَنْ لَا يَقْرَئَ أَحَدٌ إِلَّا دَخَلَهَا.

"When Allah created Paradise, He said to Jibril, 'Go and look at it.' So Jibril went to look at it. Then he came back and said, 'O my Lord, by Your Might! No one will hear of it except that he would (love to) enter it.' So He surrounded it with disliked things and said, 'O Jibril, go and look at it.' So Jibril went and looked at it then came back saying, 'O my Lord, by Your Might! I am afraid that no one may enter it.' When Allah created the Fire, He said, 'O Jibril, go and look at it'. So he went to look at it then came back and said, 'O my Lord, by Your Might! No one will hear about it and enter it.' Then He surrounded it with desires and lusts and said, 'O Jibril, go and look at it.' So he went to look at it then came back saying, O my Lord, by Your Might! Indeed I am afraid that no one would remain without entering it.'"

This *Hadīth* is in *as-Sahīh al-Musnād*

The accursed Shaytān looks at the person's desires and what it is inclined towards; if it influences him towards backbiting and *namīmah*, he makes him incline to them. If his lust makes him incline to listening to music and singing, he makes him incline to that. And if his lust propels him towards covetousness, he makes him incline towards that, so he steals and loots.

This conforms to the saying of the Prophet ﷺ:

لَيَأْتِيَنَّ عَلَى النَّاسِ زَمَانٌ لَا يُبَالِي الْمَرءُ بِمَا أَخْدَى الْمَالَ أَمْ حَلَالٍ أَمْ مِنْ حَرَامٍ .

"A time will come upon people when a person will not be bothered about how he acquires wealth whether it is from a lawful source or unlawful source."

It was recorded by al-Bukhāri .

Thus, he would swear a false oath that this property and wealth are his, and so on. This is part of the inroads of Shaytān.

However, on the Day of Resurrection, he will dissociate himself from those who obeyed him (in the life of this world) saying:

﴿... إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَوَعَدْتُكُمْ فَأَخْفَثْتُكُمْ وَمَا كَانَ  
لِي عَلَيْكُم مِنْ سُلْطَنٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُكُمْ لِي فَلَا تَلُومُونِي وَلَوْمُوا  
أَنفُسَكُمْ مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنْتُ بِمُصْرِخِكُمْ إِنِّي  
كَفَرْتُ بِمَا آشَرْتُكُمُونَ مِنْ قَبْلِ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ﴾

﴿... إِنِّي إِبْرَاهِيمٌ ﴾ ٢٢

"... Verily, Allah promised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you except that I called you, so you responded to me. So blame me not, but blame yourselves. I cannot help you, nor can you help me. I deny your former act in associating me (Satan) as a partner with Allah (by obeying me in the life of the world). Verily, there is a painful torment for the Dhālimūn (polytheists and wrong-doers, etc.)." [Qur'an 14: 22]



## CHAPTER FOUR

### Child Upbringing

Raising children is difficult as they require patience and supervision. This is because some children need kindness and gentleness and would not like that voices should be raised at

them; for if other than that is done to them, they become stubborn. And some children need one who would be strict with them.

However, this strictness should not exceed that which is customary. This is because if it exceeds that, it would make the children stubborn and they will not listen to the guidance of their parents. So we ask Allah to endow us with good guardianship as the responsibility is great around the necks of the parents. Allah the Most High said:

(يَأَيُّهَا الَّذِينَ آمَنُوا قُوْمًا أَنفُسُكُمْ وَأَهْلِكُمْ نَارًا... ) التحرير: ٦

*"O you who believe! Ward off from yourselves and your families a Fire (Hell) ..." [Qur'an 66: 6]*

It is recorded in Bukhāri and Muslim from the *Hadīth* of 'Abdullāh bin 'Umar that Allah's Messenger ﷺ said:

كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْؤُلٌ. فَالإِمَامُ رَاعٍ وَهُوَ مَسْؤُلٌ، وَالرَّجُلُ رَاعٍ عَلَى أَهْلِهِ وَهُوَ مَسْؤُلٌ، وَالْمَرْأَةُ رَاعِيَةٌ فِي بَيْتِ زَوْجِهَا وَهِيَ مَسْؤُلَةٌ، وَالْعَبْدُ رَاعٍ فِي مَالِ سَيِّدِهِ وَهُوَ مَسْؤُلٌ، أَلَا فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْؤُلٌ.

"Each of you is entrusted with a responsibility, and each one of you will be questioned about his responsibility. The leader is responsible (for his people) and will be questioned about his responsibility; a man is responsible for his family and will be questioned about his responsibility; a woman is responsible in her husband's house and will be questioned about her responsibility; the servant is responsible for his master's wealth and will be questioned about his responsibility. Each of you have a responsibility and each of you will be questioned about his responsibility."

This *Hadīth* is among the comprehensiveness of the Prophet's speech. So there is no adult who does not have a responsibility upon him. It is also recorded in Bukhāri and Muslim from the *Hadīth* of Ma'qil bin Yasār that the Prophet ﷺ said:

مَا مِنْ عَبْدٍ اسْتُرْعَاهُ اللَّهُ رَعِيَّةٌ فَلَمْ يَحْطُمْهَا بِتَصْبِيحةٍ إِلَّا لَمْ يَجِدْ رَائِحةَ الْجَنَّةِ.

"Any slave to whom Allah has given the authority to rule some people and does not look after them in an honest manner will not perceive the fragrance of Paradise."

It is necessary for both parents to cooperate in raising the children. This is because if one of them is negligent of what is upon him of responsibility, there will be deficiency on his part except what Allah wills. A child should be taught based on his level and understanding.

For example, in the first stage:

1. The child should be prompted to say Allah along with pointing the finger to the sky.
2. If you give him food, either a small piece of bread or the like, put it in his right hand.
3. When the food is hot, do not blow into it because the Prophet ﷺ has prohibited blowing inside the bowl as recorded in al-Bukhāri and Muslim from the *Hadīth* of Abū Qatādah. If a child sees one doing that, you will find him implementing that in no time. This applies to all things, and it conforms to the saying of the Prophet ﷺ:

مَا مِنْ مَوْلُودٍ إِلَّا يُولَدُ عَلَى الْفِطْرَةِ، فَأَبْوَاهُ يُهُودَانِهُ أَوْ يُنَصَّارَانِهُ أَوْ يُمَحْسَانَهُ.

"Each child is born upon the state of *fitrah*, but his parent makes him a Jew or a Christian or a Zoroastrian."

'Iyād bin Ḥimār reported as recorded in *Sahīh Muslim* that Allah's Messenger ﷺ said:

إِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ فَاجْتَهَّهُمُ الشَّيَاطِينُ.

"I created my slaves true in faith but Shaytān corrupted them."

A poet said:

"*A child among us will grow up upon what his father was accustomed him to.*"

4. When the child is one year and a half or the like of that, and wants to eat or drink, prompt him to say: "*Bismillah* (In the Name of Allah)" and thereafter he would be accustomed to that and will learn to say *Bismillah* on his own.
5. When you find him fit to comprehend the pillars of Islam, teach him. I cannot limit his teaching to years because children differ in eloquence and intellect. The pillars of Islam are contained in what Ibn 'Umar (رضي الله عنه) reported that Allah's Messenger (ﷺ) said:

بُنِيَ الْإِسْلَامُ عَلَىٰ خَمْسٍ: شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ،  
وِإِقَامِ الصَّلَاةِ، وَبَيْانِ الزَّكَاةِ، وَالْحَجَّ، وَصَوْمِ رَمَضَانَ.

"Islam is built upon five (pillars): testimony that there is no (true) god except Allah and that Muhammad is the Messenger of Allah, to perform *Salāh*, give *Zakāh*, observe the pilgrimage and the fast of Ramadān."

It was recorded by al-Bukhāri and Muslim.

The Pillars of *Imān* are contained in the *Hadīth* of Abū Hurayrah (رضي الله عنه) who said: "Allah's Messenger (ﷺ) said:

الإِيمَانُ: أَنْ تُؤْمِنَ بِاللَّهِ، وَمَلَائِكَتِهِ، وَكُبُرِيهِ، وَرُسُلِهِ، وَلَقَائِهِ، وَتُؤْمِنَ بِالْبَعْثِ  
الآخِرِ.

'*Al-Imān* is to believe in Allah, His angels, His Books, His Messengers and meeting Him; and to believe in Resurrection."

It was recorded by al-Bukhāri and Muslim. Muslim reported this *Hadīth* alone from the *Hadīth* of 'Umar bin Khattāb. The Pillar of *Ihsān* is:

أَنْ تَعْبُدَ اللَّهَ كَمَا كَانَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ

"To worship Allah as if you are seeing Him; for if you do not see Him, He certainly sees you."

Its source had preceded in the *Hadîth* before it.

6. Teach him the rulings of ablution
7. When he is eating from a bowl, tell him to eat from that which is close to him. Al-Bukhâri and Muslim recorded from the *Hadîth* of 'Umar bin Abî Salamah who said:

"I was a boy under the care of Allah's Messenger ﷺ, and my hand would wander around the bowl (when eating), so Allah's Messenger ﷺ said to me:

يَا غُلَامٌ سَمِّ اللَّهَ وَكُلْ بِيَمِينِكَ وَكُلْ مِمَّا يَلِيكَ.

'Lad, mention the name of Allah, eat with your right hand and from what is in front of you.'

8. Accustom him to good deeds. If he gets to the age of seven, familiarize him with the *Salâh*. Abû Dâwûd recorded that Allah's Messenger ﷺ said:

مُرُوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ، وَاضْرِبُوهُمْ عَلَيْهَا وَهُمْ أَبْنَاءُ عَشْرِ سِنِينَ، وَفَرِّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ.

"Encourage your children to perform *Salâh* when they are seven years old; beat them to perform it when they are ten years old and separate them in their beds."

The *Hadîth* is *Hasan*.

9. Separating between the children in beds when they attain the age of ten. The *Hadîth* that indicates this has preceded.
10. Familiarize him with fasting if it will not weaken him so that when he grows up, he becomes accustomed to that. Al-Bukhâri designated a chapter in his *Sahîh* entitled: "Chapter on children's fasting." Under this chapter, ar-Rubayyi' bint Mu'aawidh reported: "The Prophet ﷺ sent a man, on the morning of 'Âshûrâ (i.e., 10<sup>th</sup> of al-Muharram) to the residences of the *Anṣâr* saying:

مَنْ أَصْبَحَ مُفْطِرًا فَلْيُتَبِّعْ بَقِيَّةَ يَوْمِهِ، وَمَنْ أَصْبَحَ صَائِمًا فَلْيَصُومْ.

“Whoever woke-up haven eaten in the morning should complete (the fast for) the rest of the day. And whoever woke-up fasting should continue.”

She stated further:

“Since then we used to fast on that day regularly and also make our children fast. We used to make toys of wool for them; and if anyone of them cried for food, they were given those toys till it was the time for the breaking of the fast.”

11. Teach your child the authentic creed. Say to him the like of what the Prophet ﷺ said to 'Abdullāh bin 'Abbās:

إِنِّي أَعْلَمُكَ كَلِمَاتٍ: احْفَظِ اللَّهَ يَحْفَظُكَ، احْفَظِ اللَّهَ تَجْهَدْ تُجاهِلَكَ ، إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ، وَإِذَا اسْتَعْنَتَ فَاسْتَعِنْ بِاللَّهِ، وَاعْلَمْ أَنَّ الْأَمَةَ لَوْ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ، وَلَوْ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ، رُفِعَتِ الْأَقْلَامُ وَجَفَّتِ الصُّحُفُ.

“I will teach you some words: Be mindful of Allah and He will protect you. Be mindful of Allah and you will find Him before you; when you must ask (for anything), ask from Allah alone, and if you must seek help, seek from Allah alone. Know that if all the people were to combine to bestow some benefit upon you, they would not be able to bestow anything upon you except that which Allah has decreed for you; and if all of them were to combine to cause you harm, they would not be able to afflict you with anything except that which Allah has decreed upon you. The pens have been lifted and the pages have become dry.”

12. Admonish your child with what Luqmān admonished his child. Allah the Most High said:

﴿ وَإِذْ قَالَ لِقَمَنْ لِابْنِهِ، وَهُوَ يَعْظُمُهُ، يَبْنِي لَا تُشْرِكُ بِاللَّهِ إِنَّ الشِّرْكَ  
 لَظُلْمٌ عَظِيمٌ ﴾ ١٢ ﴿ وَصَبَّيْنَا إِلَيْهِنَّ بِوَلَدِيهِ حَمْلَتْهُ أُمُّهُ، وَهُنَّا عَلَى  
 وَهِنِّ وَفِصْلِهِ، فِي عَامَيْنِ أَنْ أَشْكُرْ لِي وَلِوَالِدِيكَ إِلَى الْمَصِيرِ ﴾ ١٣  
 وَإِنْ جَهَدَاكَ عَلَى أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ، عِلْمٌ فَلَا تُطْعِهُمَا  
 وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبَعَ سَبِيلَ مَنْ أَنْبَابَ إِلَى ثُمَّ إِلَى  
 مَرْجِعُكُمْ فَأَنِّي شُكُّمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴾ ١٤ ﴿ يَبْنِي إِلَيْهَا إِنْ تَكُونَ  
 يِثْقَالَ حَبَّةً مِنْ خَرْدَلٍ فَتَكُنْ فِي صَحْرَقَةٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ  
 يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَيْرٌ ﴾ ١٥ ﴿ يَبْنِي أَقِيمِ الصَّلَاةَ وَأَمْرِ  
 بِالْمَعْرُوفِ وَأَنْهَ عَنِ الْمُنْكَرِ وَاصْبِرْ عَلَى مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ  
 الْأُمُورِ ﴾ ١٦ ﴿ وَلَا تُصْعِرْ خَدَكَ لِلنَّاسِ وَلَا تَمْسِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا  
 يُحِبُّ كُلَّ مُخْنَالٍ فَخُورٍ ﴾ ١٧ ﴿ وَاقْصِدْ فِي مَشِيكَ وَأَغْضُضْ مِنْ صَوْتِكَ إِنَّ  
 أَنْكَرَ الْأَصْوَاتِ لَصَوْتِ الْحَمْرَى ﴾ ١٨ لِقَان: ١٣ - ١٩

*"And (remember) when Luqmān said to his son when he was advising him: "O my son! Join not in worship others with Allah.*

*Verily! Joining others in worship with Allah is a great Dhulm (wrong) indeed. And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years give thanks to Me and to your parents, unto Me is the final destination. But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not,*

*but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do. "O my son! If it be (anything) equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or in the earth, Allah will bring it forth. Verily, Allah is Subtle (in bringing out that grain), Well Aware (of its place). "O my son! Aqîmîş-Şalâh (perform Aş-Şalâh), enjoin (people) for al-Ma'rûf (Islamic Monotheism and all that is good), and forbid (people) from al-Munkar (i.e. disbelief in the Oneness of Allah, polytheism of all kinds and all that is evil and bad), and bear with patience whatever befall you. Verily! These are some of the important commandments ordered by Allah with no exemption. And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allah likes not each arrogant boaster. And be moderate (or show no insolence) in your walking, and lower your voice. Verily, the harshest of all voices is the voice (braying) of the ass." [Qur'an 31: 13-19]*

13. Teach him to ask for permission before entering (the bedroom):

﴿ يَأَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَغْفِرُكُمُ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَلْعُفُوا  
الْخَلْمُ مِنْكُمْ ثَلَاثَ مَرَّاتٍ مِنْ قَبْلِ صَلَاةِ الظَّبَرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهِيرَةِ  
وَمَنْ بَعْدِ صَلَاةِ الْعِشَاءِ ثَلَاثَ عَوَرَاتٍ لَكُمْ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ  
جُنَاحٌ بَعْدَهُنَّ طَوَّفُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ كَذَلِكَ يُبَيِّنُ اللَّهُ  
لَكُمُ الْآيَتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴾

٥٨      النور:

*"O you who believe! Let your slaves and slave-girls, and those among you who have not come to the age of puberty ask your permission (before they come to your presence) on three occasions; before Fajr (morning) prayer, and while you put off your clothes for the noonday (rest), and after the Ishâ' (late-night) prayer. (These) three times are of privacy for you, other than these times there is no sin on you or*

*on them to move about, attending (helping) you each other. Thus Allah makes clear the Āyāt (the Verses of this Qur'an, showing proofs for the legal aspects of permission for visits, etc.) to you. And Allah is All-Knowing, All-Wise. [Qur'an 24: 58]*

14. Teach him the forbidden matters in order to abstain from them. It is recorded in al-Bukhāri and Muslim from the Ḥadīth of Abū Hurayrah (رضي الله عنه) who said: "Al-Hasan bin 'Ali took one of the dates of charity into his mouth, then Allah's Messenger (ﷺ) said:

كُنْ كِبِّخْ ارْمِ بِهَا أَمَا عَلِمْتَ أَنَّا لَا نَأْكُلُ الصَّدَقَةَ.

"*Kikh kikh*<sup>11</sup>; throw it out. Do you not know that we do not eat charity?"

15. Explain to him the meaning of the Verse and Ḥadīth that you are reciting to him.
16. Attach his heart to Allah the Mighty and Majestic. Some children's hearts are attached to the world; and his heart could be filled with illusions; so he may be afraid of his own shadow.
17. Pay attention to the memorization of the Qur'an. Let your child memorize something little (of the Qur'an) every day even if it is a verse. This is because those who preoccupy themselves with the Qur'an are the best of mankind as recorded in *Sahīh al-Bukhāri* in Ḥadīth of 'Uthmān bin Affān who said the Messenger of Allah (ﷺ) said:

خَيْرُكُمْ مَنْ تَعْلَمَ الْقُرْآنَ وَعَلَمَهُ.

"The best of you is he who learns the Qur'an and teaches it."

The Prophet (ﷺ) did bequeath to his followers to pay attention to the status of the Qur'an. *Imām al-Bukhāri* recorded that Talḥah said: "I asked 'Abdullāh bin Abī Awfā: Did the Prophet bequeath anything?" He said, 'No'. Then I said, 'How could he write *wasiyyah* to the people and ordered them to follow it

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<sup>11</sup> It is a word that is said in order to reprimand a child.

without bequeathing? He said: 'He bequeathed the Book of Allah.'

*Al-Hâfiðh* stated that the intended meaning of bequeathing the Book of Allah is memorizing it, implementing its obligations, abstaining from its prohibitions, persistent in reciting it and teaching it and the like."

The Qur'an will intercede on behalf of those who often read it. *Imām Muslim* (1/553) recorded that Abū Umāmah al-Bâhilî reported that he heard Allah's Messenger (ﷺ) saying:

أَقْرَءُوا الْقُرْآنَ، فَإِنَّهُ يَاتِي يَوْمَ الْقِيَامَةِ شَفِيعًا لِأَصْحَابِهِ.

"Recite the Qur'an for it will intercede on behalf of its people on the day of Resurrection."

*Imām Muslim* (1/554) also recorded that an-Nawwâs bin Sam'ân said: "I heard the Messenger of Allah (ﷺ) saying:

يُؤْتَى بِالْقُرْآنِ وَأَهْلِهِ الَّذِينَ كَانُوا يَعْمَلُونَ بِهِ تَقْدِيمَةً سُورَةُ الْبَقَرَةِ وَآلُ عِمْرَانَ  
يُحَاجَجُونَ عَنْ صَاحِبِيهِمَا.

"On the Day of Resurrection the Qur'an and its people who used to implement it will be brought forth, preceded by *Sûratul-Baqarah* and *Al-Imrân* arguing on behalf of their people."

### Various *Aḥādīth* regarding the merit of the Qur'an and its people

‘Ā’ishah (may Allah be pleased with her) reported that Allah's Messenger (ﷺ) said,

الْمَاهِرُ بِالْقُرْآنِ مَعَ السَّفَرَةِ الْكَرَامِ الْبَرَّةِ، وَالَّذِي يَقْرَأُ الْقُرْآنَ يَسْتَغْنُ فِيهِ وَهُوَ  
عَلَيْهِ شَاقٌ لَهُ أَجْرٌ.

“He who is fluent in reciting the Qur'an is with the honourable pious scribes [among the angels]. And he who stutters when reading the Qur'an, and (its recitation) is difficult upon him, will have double reward.”

It was recorded by al-Bukhâri and Muslim.

Abû Mûsâ Al-Ash'ari (رضي الله عنه) reported, “The Allah's Messenger (ﷺ) said,

مَثَلُ الْمُؤْمِنِ الَّذِي يَقْرَأُ الْقُرْآنَ، مَثَلٌ الْأَتْرُجَّةِ رِيحُهَا طَيْبٌ وَطَعْمُهَا طَيْبٌ ،  
وَمَثَلُ الْمُؤْمِنِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ مَثَلُ التَّمْرَةِ، لَا رِيحَ لَهَا وَطَعْمُهَا حَلْوٌ ،  
وَمَثَلُ الْمُنَافِقِ الَّذِي يَقْرَأُ الْقُرْآنَ كَمَثَلُ الرَّيْحَانَةِ رِيحُهَا طَيْبٌ وَطَعْمُهَا مُرّ ،  
وَمَثَلُ الْمُنَافِقِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَمَثَلِ الْحَنْظَلَةِ، لَيْسَ لَهَا رِيحٌ وَطَعْمُهَا  
مُرّ .

‘The likeness of the believer who recites the Qur'an is like a citron; its taste is sweet and its scent is pleasant. And the likeness of the believer who does not recite the Qur'an is like a date; its taste is delicious, but it has no scent. And the likeness of the hypocrite who recites the Qur'an is like a fragrant flower; its scent is pleasant, but its taste is bitter. And the likeness of hypocrite that does not recite the Qur'an is like a colocynth (bitter apple); its taste is bitter and it has no scent.’”

It was recorded by al-Bukhâri and Muslim.

‘Umar bin Khattâb (رضي الله عنه) reported that the Prophet (ﷺ) said:

إِنَّ اللَّهَ يَرْفَعُ بِهَذَا الْكِتَابِ أَقْوَامًا وَيَضْعِفُ بِهِ آخَرَينَ .

“Verily, Allah elevates some people with this Book (the Qur'an) and humiliates others with it”.

It was recorded by Muslim.

'Abdullāh bin Amr bin al-'Āṣ (رضي الله عنه) reported that the Prophet (ﷺ) said,

يُقَالُ لِصَاحِبِ الْقُرْآنِ: اقْرُأْ وَارْتَقِ وَرَتَّلْ كَمَا كُنْتَ تُرَتَّلُ فِي الدُّنْيَا، فَإِنْ مَنْزِلَكَ عِنْدَ آخِرِ آيَةٍ تَقْرَأُ بِهَا.

"It will be said to the companion of the Qur'an (on the Day of Resurrection): 'Recite and ascend<sup>12</sup>; recite slowly as you used to recite slowly in the world; for your status is at the last verse you recite.'"

It was recorded by Ahmad (2/192) Abū Dāwūd and At-Tirmidhi and it is a *Hasan Hadīth*.

'Abdullāh bin 'Umar (رضي الله عنه) reported that the Prophet (ﷺ) said:

لَا حَسْدَ إِلَّا فِي اثْتَنَيْنِ: رَجُلٌ أَتَاهُ اللَّهُ الْقُرْآنَ يَتَلَوُهُ آنَاءَ اللَّيْلِ وَآنَاءَ النَّهَارِ وَرَجُلٌ أَتَاهُ اللَّهُ مَالًا فَهُوَ يَنْفِقُهُ آنَاءَ اللَّيْلِ وَآنَاءَ النَّهَارِ.

"There is no envy except in two (cases): a man whom Allah has given the Qur'an and he recites and acts upon it through the hours of the night and through the hours of the day. And a man whom Allah has bestowed wealth, and he spends it through the hours of the night and through the hours of the day."

It was recorded by al-Bukhāri and Muslim.

It is essential for the one who is memorizing to maintain it; otherwise he may soon lose it. *Imām* al-Bukhāri recorded that Abū Mūsā reported that the Prophet (ﷺ) said,

<sup>12</sup> It contains proof that there are numerous degrees in Paradise because whenever he recites a Verse he would be made to ascend, and the Verses of the Qur'an are more than six thousand. The distance between two degrees is like the distance between the heaven and the earth as contained in the authentic *Hadīth*. We ask Allah to make us one of the people of the Qur'an.

تَعَاهُدُوا هَذَا الْقُرْآنَ فَوَالذِي نَفْسِي بِيَدِهِ لَهُوَ أَشَدُ تَمَكُّصًا مِنَ الْإِبْلِ فِي عُقُولِهَا.

“Be regular in your reading of the Qur'an. For by the One in whose Hand lies the soul of Muhammad, it escapes quicker than a camel from its tying rope.”

18. Do not leave your children to mix with the children of the fools because they may acquire their filthy sayings and actions and it would destroy what they have been taught.

A poet said:

*“A child memorizes what he is taught and he will not forget it since his heart is like a clear jewel. So inscribe on his heart whatever you wish of information; for he will bring it clear from his memory.”*

So the brain of the child is empty, he accepts everything. Just as it is said, “Knowledge in childhood is like an inscription on a stone.”

19. Do not leave your children outside the house at night because the devils spread at that time and harm may touch your child from them. *Imām al-Bukhāri* recorded that Jābir bin 'Abdullāh (رضي الله عنه) reported that Allah's Messenger (ﷺ) said:

إِذَا كَانَ جُنُحُ اللَّيْلِ أَوْ أَفْسَيْتُمْ فَكُفُوا صَبَّانِكُمْ؛ فَإِنَّ الشَّيَاطِينَ تَشَرِّشُ حِينَئِذٍ، فَإِذَا ذَهَبَتْ سَاعَةُ اللَّيْلِ فَخَلُوُهُمْ وَأَغْلِقُوا الْأَبْوَابَ، وَادْكُرُوا اسْمَ اللَّهِ؛ فَإِنَّ الشَّيَاطِينَ لَا يَفْتَحُ بَابًا مُعْلَقاً.

“When the night sets in, restrain your children because devils spread at that time. When an hour of the night has passed, you may release them; close the doors and mention Allah's Name for indeed the devils cannot open a closed door.”

Recorded by Muslim.

20. The child should be left sometimes to play on his own because if he is prevented from playing always, it may affect his

intellect and fatigue and boredom could set in. So if both parents want to elevate their children, they should strive hard in raising them Islamically and teach them the Qur'an and *Sunnah* based on the understanding of the Pious Predecessors

Among the causes of elevation in the degrees of the parents in the Hereafter if they were Muslims is the supplication of their righteous child for them as confirmed in *Sahīh Muslim* from the *Hadīth* of Abū Hurayrah (رض) that the Prophet (ﷺ) said:

إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَمْلُهُ إِلَّا مِنْ ثَلَاثٍ: صَدَقَةً حَارِيَةً، وَعِلْمًا يُنْتَفَعُ بِهِ،  
وَوَلَدًا صَالِحًا يَدْعُو لَهُ.

“When a man dies, his action stops except from three (sources): an ongoing charity, knowledge from which people continue to benefit and a righteous child who prays for him.”

Abū Hurayrah (رض) also reported that the Prophet (ﷺ) said:

إِنَّ اللَّهَ عَزَّ وَجَلَّ لِيرْفَعَ الدَّرَجَاتِ لِلْعَبْدِ الصَّالِحِ فِي الْجَنَّةِ، فَيَقُولُ: يَا رَبِّ! أَنِّي  
لِي هَذِه؟ فَيَقُولُ بِاسْتِغْفَارٍ وَلَدِكَ لَكَ.

“Allah the Mighty and Majestic will raise the degree of a righteous slave in paradise, so he will say, ‘O my Lord, is this for me?’ Then He will say, it is for you due to the seeking for forgiveness of your child.”

This *Hadīth* is in *as-Sahīh al-Musnad* (no. 1403).

Among the benefits of a righteous child is kindness to his parents and discharging the parents' obligations after their death. Such was the case of Jābir – a righteous child who endeavoured to pay his father's debt when he died.

*Imām al-Bukhāri* recorded on the authority of Jābir bin 'Abdillāh (رض) that when his father died, he owed a Jew thirty *Awsuq* (of dates). So Jābir requested him to give him respite for repaying

but he refused to. So Jābir spoke to Allah's Messenger ﷺ to intercede with the Jew. Allah's Messenger ﷺ went to the Jew and asked him to accept the fruits of his trees in place of the debt but the Jew refused. Allah's Messenger entered the garden of the date-palms, wandering among the trees and ordered Jābir (saying), "Pluck (the fruits) and give him his due." So, I plucked the fruits for him after the departure of Allah's Messenger ﷺ and gave him thirty *Awsuq*, and still had seventeen *Awsuq* extra for myself. Then Jābir went to Allah's Messenger ﷺ to inform him of what had happened, but found him observing the 'Aṣr Prayer. When he finished the prayer, he told him about the extra fruits which remained. Allah's Messenger ﷺ said, "Inform ('Umar) Ibn al-Khaṭṭāb about it." So Jābir went to 'Umar and told him about it. 'Umar said to him, "When Allah's Messenger ﷺ walked in your garden, I was sure that Allah would definitely bless it."

If the parents were righteous and their children were also righteous but their status did not reach the status of their parents, Allah will raise the status of their children to the level of their parents out of favour and honour from Him. Allah the Most High said:

﴿ وَالَّذِينَ إِمَانُوا وَأَنْبَعْتُهُمْ ذُرِّيَّتُهُمْ يَأْتِيَنَّ لَهُنَا بِهِمْ ذُرِّيَّتُهُمْ وَمَا أَنْتُمْ مِنْ عَلَيْهِمْ قَوْنٌ شَقِيقٌ كُلُّ أُنْزِيلٍ إِمَامًا كَسَبَ رَهِينٌ ﴾ الطور: ٢١

*"And those who believe and whose offspring follow them in Faith, to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything. Every person is a pledge for that which he has earned." [Qur'an 52: 21]*

A child could be a blessing upon his parent by obeying them and showing kindness to them. This is what the righteous asked their Lord to bless them with as stated by Allah the Exalted:

﴿ وَالَّذِينَ يَقُولُونَ رَبُّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا فُرَّةً أَعْيُنٍ  
وَاجْعَلْنَا لِلنَّاسِ إِمَامًا ﴾ الفرقان: ٧٤

*"And those who say: "Our Lord! Bestow on us from our wives and our offspring who will be the comfort of our eyes, and make us leaders for the Muttaqūn" (pious)."* [Qur'an 25: 74].

21. Strive hard to make your child accompany the righteous. This is because the pious mother, Umm Sulaym took her child Anas to the Prophet ﷺ and said: "Anas is your servant, O Messenger of Allah." So the Prophet ﷺ said:

اللَّهُمَّ أَكْثِرْ مَاهَةَ وَوْلَدَهُ، وَبَارِكْ لَهُ فِيهِ.

"O Allah, increase his wealth and children and bless it for him."

Hudhayfah's mother asked her child Hudhayfah bin al-Yamān saying: "When is your meeting." She meant with the Prophet ﷺ. So I said: "I have not met with him since such-and-such time." So she impressed it on me and I said to her: "Let me go to the Prophet ﷺ and perform Maghrib Prayer with him and request him to ask forgiveness for me and you."

So I went to the Prophet ﷺ and performed the Maghrib Prayer with him. He performed Salāh till he performed Ishā prayer. Then he went out and I followed him, so he heard my voice and said: "Who is this? Is it Hudhayfah?" I said: "Yes."

He said:

مَا حَاجَتُكَ غَفَرَ اللَّهُ لَكَ وَلَمْكَ. قَالَ: إِنْ هَذَا مَلَكٌ لَمْ يَنْزِلْ الْأَرْضَ قَطُّ  
قَبْلَ هَذِهِ الْيَوْمَةِ، اسْتَأْذِنْ رَبَّهُ أَنْ يُسَلِّمَ عَلَيَّ وَيُبَشِّرَنِي بِأَنَّ فَاطِمَةَ سَيِّدَةِ نِسَاءِ  
أَهْلِ الْحَيَاةِ.

"What do you want? Allah has forgiven you and your mother"

He stated further:

"Indeed this angel has never descended to the earth before this night. He sought the permission of his Lord to say *Salām* to me and to give me the glad tiding that Fātimah is the leader of women in Paradise."

It was recorded by at-Tirmidhi and my father mentioned it in *as-Sahīh al-Musnad* (1/214).

So parents should strive hard in raising their children as guidance is in Allah's Hand. A person is incapable of guiding himself let alone to guide others. Nūh who was one of the Prophets of Allah was unable to guide his child; he desired that his child should be with them and not to be with the disbelievers as stated by the Most High:

﴿... وَنَادَى نُوحُ أَبْنَهُ وَكَانَ فِي مَغْرِبٍ يَنْبَغِي أَزْكَبَ مَعَنَا وَلَا﴾

﴿تَكُنْ مَعَ الْكَفَّارِ﴾ هود: ٤٢

"...And Nūh (Noah) called out to his son, who had separated himself (apart), "O my son! Embark with us and be not with the disbelievers" [Qur'an 11: 42].

But the child replied:

﴿قَالَ سَأَوِي إِلَى جَبَلٍ يَعْصِمُنِي مِنْ أَنَّمَا قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَحِمَ وَهَالَ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمُغَرَّقِينَ﴾ هود: ٤٣

"The son replied: "I will betake myself to a mountain, it will save me from the water." Nūh (Noah) said: "This day there is no saviour

*from the Decree of Allah except him on whom He has mercy." And a wave came in between them, so he (the son) was among the drowned."* [Qur'an 11: 43].

Ibrāhīm (ﷺ) admonished his father to abandon polytheism but he did not listen to the advices of his child. Rather, he said:

﴿...لَئِنْ لَمْ تَتَنَاهُ لَأَرْجُنَكَ وَأَهْجُرْنِي مَلِئَا ﴾ مريم: ٤٦

*"...If you stop not (this), I will indeed stone you. So get away from me safely before I punish you." [Qur'an 19: 46].*

Our own Prophet (ﷺ) wanted his uncle Abū Tālib to embrace Islam but the later refused and died upon *shirk*.

There are other numerous examples. Such occurred to so many among the Pious Predecessors. Shu'bāh bin al-Hajāj said: "A child was given birth to for me and I named him Sa'd but he is neither fortunate nor successful." He used to say regarding him: "Go to Hishām Ad-Dastawā'i (to learn) but the child will reply: "I want to send a dove."

See *Mīzān al-Itidāl* (2/122).

Ismā'il bin Ibrāhīm bin Muqsim was a righteous man; among his children was Ibrāhīm who was a complete *Jahmī* who viewed that the Qur'an is created.

Therefore guidance is in Allah's Hand. However, it is mandatory to implement the means. If Allah wants good for him, he will listen to advices but if Allah wishes other than that for him, he will persist upon falsehood.

A poet said:

*"If a nature is an evil nature, there will be no refinement or discipline that would be of benefit."*

Some children can be misfortune for their parents. Consequently, Allah the Exalted said:

﴿...إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًا لَّكُمْ...﴾ التغابن: ١٤

*“...Verily, among your wives and your children there are enemies for you (i.e. may stop you from the obedience of Allah) ...” [Qur'an 64: 14]*

The particle ‘min’ in the verse is describes only a part of a thing.

Allah also said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُنْهِكُمْ أَنْوَافُكُمْ وَلَا أَوْلَادُكُمْ عَن ذِكْرِ  
اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الظَّالِمُونَ﴾ المنافقون: ٩

*“O you who believe! Let not your properties or your children divert you from the remembrance of Allah. And whosoever does that, then they are the losers.” [Qur'an 63: 9].*

So he would be a misfortune if he is the cause of his parents' deviation and diversion from matters of the religion. Below are some of the examples:

1. The father is a Muslim; but if his son becomes ill, the father seeks for the cure from astrologers and magicians; and this is disbelief. This is because they claim to possess knowledge of the unseen and none knows the unseen except Allah. Allah the Exalted said:

﴿...وَمَا كَانَ اللَّهُ يُطَلِّعُكُمْ عَلَى الْغَيْبِ...﴾ آل عمران: ١٧٩

*“...Nor will Allah disclose to you the secrets of the Ghayb (unseen) ...” [Qur'an 3: 179].*

He also said:

﴿...وَعِنْهُمْ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ...﴾ الأنعام: ٥٩

*“And with Him are the keys of the Ghayb (all that is hidden), none knows them but He...” [Qur'an 6: 59]*

There are other proofs. On the basis of this, the father falls into disbelief as a result of his son.

2. There are some people who fall short regarding the obligatory duties as a result of seeking for sustenance for their child and to make him live a life of ease and comfort.
3. There are some people who bring television into the house for the sake of making their children live a life of ease and comfort; and television is *harām* due to its numerous harms which include: picture, musical instrument, a woman looking at a man and vice versa as well as embracing the ideologies of the enemies of Islam<sup>13</sup> and so on. So this child is an enemy to his father and his son will not benefit him on the Day of Resurrection. Rather, he will flee from him as stated by Allah the Most High:

<sup>13</sup> Our *Shaykh*, *Yahya* (may Allah preserve him) said: “It contains waste of time, harm to the sight, and safeguarding good health is obligatory. It also contains distortion to the *fîtrah* of the children and propagation of evil characters such as stealing and the like. Therein is aiding the spread of picture and Allah said,

﴿...وَلَا تَنْعَوُا عَلَى الْأَيْمَنِ وَالْمُدُونِ ...﴾ المائدة: ٢

*“But do not help one another in sin and transgression.” [Qur'an 5: 2]*

It also contains lies, deception, cheating and abuse of the companions of the Messenger ﷺ in the sense that they would be mentioned in a manner that is not befitting and their representation of the companions in the form of women...” My father (may Allaah have mercy on him) said, “Television was brought in order to preoccupy the Muslims from morning till evening from (studying) the Qur'an and *Sunnah* of Allah's Messenger ﷺ and to spread their ideologies that have entered upon the Muslims and a man would bring problems into his house.”

﴿ يَوْمَ يَفْرُّ الْمَرْءُ مِنْ أَخِيهِ ٢٤ وَأُمِّهِ، وَأَبِيهِ ٢٥ وَصَاحِبِهِ، وَبَنِيهِ ٢٦ لِكُلِّ ۝ )

﴿ أَتَرِي مِّنْهُمْ يَوْمَئِذٍ شَانٌ يُغْنِيهِ ٢٧ ۝ عِيسَى: ٣٤ - ٣٧ )

*“That Day shall a man flee from his brother, and from his mother and his father, and from his wife and his children. Everyman, that Day, will have enough to make him careless of others. Everyman, that Day, will have enough to make him careless of others. [Qur'an 80: 34-37]*

Whoever has been tested with a disobedient child should supplicate to his Lord for his guidance. Allah the Exalted said:

﴿ وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَحِبْ لَكُمْ... ٦٠ ۝ غافر: ٦٠ )

*“And your Lord said: “Invoke Me, [i.e. believe in My Oneness (Islamic Monotheism) and ask Me for anything] I will respond to your (invocation) ...” (Qur'an 40:60)*

The parents' love should be within the limit of the law; they should not indulge in a prohibited matter for the sake of the child. Know that part of the efforts in the children upbringing is making supplication for goodness and righteousness for them as the invocation of the father is not rejected, as contained in the *Hadith* from the Prophet (ﷺ).

They should not be supplicated against even if it is with one word because it could be the cause of ruin, and you will regret it. The Prophet said (ﷺ):

لَا تَدْعُوا عَلَى أَنفُسِكُمْ! وَلَا تَدْعُوا عَلَى أُولَادِكُمْ! وَلَا تَدْعُوا عَلَى  
خَدِيمِكُمْ! وَلَا تَدْعُوا عَلَى أَمْوَالِكُمْ! لَا تُوَاقِفُوا مِنَ اللَّهِ تَبَارَكَ وَتَعَالَى سَاعَةً  
نَيْلٍ فِيهَا عَطَاءٌ فَيَسْتَحِبَ لَكُمْ.

*“Do not pray against yourselves or against your children or against your servant or against your wealth. You may*

say such at a time when Allah Blessed is He and most High answers your prayer."

The *Hadīth* is *ḥasan* and is contained in Abū Dāwūd (1/479) from the *Hadīth* of Jābir bin 'Abdillāh (رضي الله عنه). It was reported by Muslim (no. 3009) without the wording: "Servant."

Furthermore, know that Allah has given them to us as test and trial as stated by Allah the Exalted:

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ كُفْرَةٌ... ﴿١٥﴾  
التغابن: ١٥

"Your wealth and your children are only a trial..." / *Qur'an* 64: 15]

Al-Bukhāri and Muslim both reported in their *Sahīh* from the *Hadīth* of Ḥudhayfah bin al-Yamān (رضي الله عنه) that he said: "When we were sitting with 'Umar, he said: "Who among you preserved the Prophet's saying regarding *fitnah*?" He said: "The *fitnah* of a man is in his family, wealth, child and neighbour; and *Salāh*, fasting, charity, enjoining good and forbidden evil expiate them." The *Hadīth* continued.

So *fitnah* is confirmed in all these categories, and among them is the child. If he falls ill, his parent become aggrieved or if he dies it is the same. They hasten in bringing happiness and comfort to him as stated by a poet:

"The comfort of a living man is between his parents' lap. And if they die, the burden of the world will be upon him."

They (also) avert harm and distress from him. A poet said:

"Our children are our hearts walking among us on the earth. If wind were to blow upon some of them, we cannot sleep for worrying about them."

We ask Allah to make us from those who guide to the truth and whom others are guided by.

**He who does not show mercy will not be shown mercy**

*Imām* al-Bukhāri (10/426) recorded that Abū Hurayrah (رضي الله عنه) reported: “The Prophet ﷺ kissed al-Hasan bin ‘Ali in the presence of al-Aqra’ bin Hābis At-Tamīmi who was sited. Then he (al-Aqra’) said: “I have ten children, and I have never kissed them.” So the Prophet ﷺ looked at him and said:

مَنْ لَا يَرْحَمُ لَا يُرْحَمُ.

“He who does not show mercy will not be shown mercy.”

Among the greatest ways of showing mercy to children is teaching them goodness. Thus if you are a teacher, strive hard to give your students benefit because such is part of showing mercy to them. It is recorded in *Sahīh Muslim* from the *Hadīth* of Shaddād bin ‘Aws that Allah’s Messenger ﷺ said:

إِنَّ اللَّهَ كَفَّبِ الْإِحْسَانَ عَلَىٰ كُلِّ شَيْءٍ، فَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذِّبْحَةَ، وَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ، وَلَيُحِدَّ أَحَدُكُمْ شَفَرَتَهُ وَلَيُرِخَ ذَبِحَتَهُ.

“Verily, Allah has ordained proficiency in everything. So if you slaughter an animal, do it in the best manner; and when you kill, kill well; and each one of you should sharpen his blade so that the animal may be spared from the suffering of the slaughtering.”

The literal meaning of *Ihsān* is proficiency, perfection and purification of work. But technically, it is what Allah’s Messenger ﷺ has explained with his saying:

أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَكَ.

“To worship Allah as if you can see Him, for if you cannot see Him, He sees you;”

As contained in *Ma‘ārij al-Qabūl* (2/33) of *al-Hāfiḍh* Hakami (may Allah have mercy on him).

Ibn Rajab stated in *Jāmi‘ al-‘Ulūm* (151) under this *Hadīth* of Shaddād: “This *Hadīth* indicates the obligation of proficiency in all actions.”

From the ways of showing mercy to a child is kissing him. *Imām al-Bukhāri* (10/426) recorded that 'Ā'ishah (may Allah be pleased with her) reported: "One day a Bedouin came to the Prophet ﷺ and asked the Prophet: "Do you kiss your sons, for we do not?" The Prophet ﷺ said:

أَوْ أَمِيلَكَ أَنْ نَزَعَ اللَّهُ مِنْ قَلْبِكَ الرَّحْمَةَ.

"What can I do for you if Allah has removed mercy from your heart?"

*Imām Aḥmad* (2/205) recorded that 'Umayr bin Ishāq reported: "I was with al-Ḥasan bin 'Ali, we met Abū Hurayrah رضي الله عنه and he asked: "Show me where you saw Allah's Messenger ﷺ kissing." He (Ishāq) said: 'He said with his cloth'. He said, 'So he kissed his navel.' The chain of this *Hadīth* is *Hasan*.

Another way of showing mercy to a child is by carrying him during *Salāh* if there is need for that. *Imām al-Bukhāri* (10/426) recorded that Abū Qatādah said: "The Prophet ﷺ came to us while Umāmah bint Abī al-Āṣ was on his shoulder. Then he commenced the prayer. If he bows, he would drop him and if he rises, he raises him up."

*Imām an-Nasā'i* (2/229) recorded that Shaddād reported: "Allah's Messenger ﷺ came to us in one of the Ishā' prayers while he was carrying Hasan or Husain. Then Allah's Messenger ﷺ came forward, put him down and pronounced the *takbīr* for the commencement of the prayer. He prostrated for a long time during his prayer. My father said, 'I raised my head and saw the child on the back of Allah's Messenger ﷺ while he was prostrating. So I returned to my prostration. When Allah's Messenger ﷺ finished praying, the people said, 'O Messenger of Allah, you prostrated for such a long time during your prayer so much so that we thought that a matter has occurred or he was being given revelation.' He said,

كُلُّ ذَلِكَ لَمْ يَكُنْ؛ وَلَكِنَّ ابْنِي ارْتَحَلَيَ فَكَرِهْتُ أَنْ أُعْجِلَهُ حَتَّى يَقْضِي  
حَاجَتَهُ.

'None of that was the case. However, my child was riding on my back, and I did not like to disturb him until he satisfies himself.'"

The reporters in the chain of narrators are trustworthy except 'Abdur-Rahmān bin Muḥammad bin Salām; he is truthful. Abū Ḥātim said, 'He is a *Shaykh*.' an-Nasā'i said, 'He is trustworthy.' He also said, 'There is no problem with him.' Ad-Daraquṭnī said, 'He is trustworthy' as contained in *at-Tahdhīb* (7/240).

Father classified it as *Sahīh* in *as-Sahīh al-Musnad* (1/347).

Also included among the ways of showing mercy to the young ones is by playing with them. *Imām al-Bukhārī* (10/425) recorded that Umm Khālid bint Khālid bin Sa'īd reported: "I came to Allah's Messenger ﷺ with my father while I was wearing a yellow dress. Allah's Messenger ﷺ said, "Sanah, Sanah!" 'Abdullāh, the sub-narrator said, "It means, 'Nice, nice!' in the Ethiopian language.")'. She said, 'Then I started playing with the seal of Prophethood but my father rebuked me'. Allah's Messenger ﷺ said, 'Leave her.' Then Allah's Messenger ﷺ said:

أَيْلِي وَأَخْلَقِي، ثُمَّ أَيْلِي وَأَخْلَقِي، أَيْلِي وَأَخْلَقِي.

"May you live so long that your dress gets worn out, and you will mend it many times, and then wear another till it gets worn out (i.e. May Allah prolong your life)."

The sub-narrator, 'Abdullāh said, "That garment (which she was wearing remained usable for a long time.)"

*Imām al-Bukhārī* (1/173) recorded that Maḥmūd bin ar-Rabī' reported: "I well remembered the Prophet's disgorge that he did (with water) on my face from a bucket while I was five years old."

*Al-Hāfiḍh* said: “*Al-Majj* means disgorging water from the mouth. It is said that it cannot be called *Majjan* except it is from a distance. The Prophet ﷺ said to Mahmūd either as a way of playing with him or to bless him with it as was his habit with the companions’ children”.

*Imām al-Bukhārī* also recorded that Abū At-Tayyāḥ reported: “I heard Anas bin Mālik (رضي الله عنه) saying: “The Prophet ﷺ used to play with us so much so that he said to my younger brother:

يَا أَبَا عُمَيْرٍ، مَا فَعَلَ التَّغْيِيرُ؟

“O Abū ‘Umayr, what has happened to the *Nughayr* (which was a finch)?”

Another way of showing mercy to the child is carrying him on the thigh. *Imām al-Bukhārī* recorded (10/343) Usāmah bin Zayd reported: “Allah’s Messenger ﷺ used to carry me and make me sit on his thigh; and he will put al-Hasan on his other thigh. Then he would pair them and say:

اللَّهُمَّ ارْحَمْهُمَا فَإِنِّي أَرْحَمْهُمَا

“O Allah, have mercy on them for I am showing mercy to them.”

Similarly, kind-heartedness to the child in everything he needs and amusing him is part of showing mercy if it will not lead to harm. The Prophet ﷺ praised the women of Quraysh as he described them with praiseworthy attributes.

Part of the Prophet’s praise for them is having compassion for children. *Al-Bukhārī* (9/511) recorded from Abū Hurayrah (رضي الله عنه) that Allah’s Messenger ﷺ said:

خَيْرُ نِسَاءِ رَكِبَنَ الْإِبْلَ؛ نِسَاءُ قُرَيْشٍ، وَقَالَ الْآخَرُ: صَالِحُ نِسَاءِ قُرَيْشٍ أَحَنَّهُ  
عَلَى وَكْدَنِي صَغِيرَهُ، وَأَرْعَاهُ عَلَى زَوْجِ فِي ذَاتِ يَدِهِ.

“The best women to ever ride camels are the Quraysh women. (Another said) they are the most caring for their

children during their childhood, and the most caring for their husbands in regards to what they have.”

Showing mercy to the child and others are among the means of attaining Allah’s mercy. It is reported from the Prophet ﷺ that he said:

لَنْ يَنْهَا مِنَ الْمُرْحَمِ صَغِيرًا وَيَعْرُفُ شَرَفَ كَبِيرًا

“He is not of us he who does not show mercy to our young ones and recognize the honour of our elders.”

The *Hadīth* is *Sahīh* combining its paths. It was reported from a group among the companions. At-Tirmidhi reported in his *Sunan* from Anas, 'Abdullāh bin Amr bin al-'Āṣ and Ibn 'Abbās (may Allah be pleased with all of them).

You should show mercy to a child regardless of whether he is your child or your co-wife’s child. Some women do not fear Allah regarding the children of their co-wife as they burden him with duties. In fact, he is being taken as a servant and she does not show kindness to him regarding food. It is feared that such a woman is punished because oppression will be darkness on the Day of Resurrection. So showing mercy to children is general in regard to all of them; it should not be specific to one child while excluding others.

Some people are kind to male children without being kind to the female children. This is injustice and oppression to them. It is confirmed in al-Bukhāri and Muslim from Nu'mān bin Bashīr that his father said to the Prophet ﷺ: “I have given this son of mine a slave I have. Then Allah’s Messenger ﷺ said: “Have you done the same for all your children?” He said: “No.” He said:

أَتُقْوِي اللَّهَ وَأَعْدِلُوا بَيْنَ أَوْلَادِكُمْ.

“Fear Allah and treat all your children equally.”

In another version the Prophet ﷺ said:

إِنِّي لَا أَشْهُدُ عَلَى جَوْرٍ.

"I will not witness to injustice."

Kindness to the female children protects one from the fire as recorded by al-Bukhāri that 'Ā'ishah the wife of the Prophet ﷺ said: "A woman came to me in the company of two daughters begging me for (charity). But she did not get anything from me except a date. So I gave it to her and she divided it between her two daughters. Then she stood up and left. The Prophet ﷺ came in and I informed him. So he said:

مَنْ يَلِي مِنْ هَذِهِ الْبَنَاتِ شَيْئًا فَأَحْسَنَ إِلَيْهِنَّ، كُنَّ لَهُ سِنَرًا مِنَ الثَّارِ.

"Whoever is tested with daughters and he treats them well, they will be for him a shield against the fire of Hell."

It was recorded by Muslim (4/2027).

The people of *Jāhiliyyah*, whenever one of them is blessed with a child, he is between two matters: it is either he leaves her humiliated and wretched or buries her in the soil. It may also be in order to be free from blames by the people as stated by Allah the Most High:

﴿ وَإِذَا بُشِّرَ أَحَدُهُمْ بِالْأُنْثَى ظَلَّ وَجْهُهُ مُسْوَدًا وَهُوَ كَظِيمٌ ﴾

يَنَوِّرَى مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَ بِهِ أَيْسَكُهُ، عَلَى هُونٍ أَزِيدُهُ شُدُّهُ، فِي

الْتَّرَابِ أَلَّا سَاءَ مَا يَخْكُونُ ﴿٥٨﴾ النَّحْل: ٥٨ - ٥٩

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

Or he buries her to prevent her from eating with him as recorded in al-Bukhāri and Muslim from the *Hadīth* of Ibn Mas'ūd (رضي الله عنه) that the Prophet ﷺ was asked: "Which sin is the greatest?" He said:

أَنْ تَقْتُلَ وَلَدَكَ خَشْيَةً أَنْ يَطْعَمَ مَعَكَ.

"To kill your children for fear of him eating with you."

But Islam came and explained the status of female children and elevated them. The following are some of the proofs for that:

1. Allah the Mighty and Majestic created her from the man as he created Hawā; He did not create her from another dust. Allah the Most High said:

﴿ وَمِنْ إِيمَانِهِ أَنَّ خَلَقَ لَكُمْ مِنْ أَنفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا  
وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَذِيْنَ لِقَوْمٍ يَنْقَرُونَ ﴾ ٢١

الروم: ٢١

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

2. Allah the Mighty and Majestic made her equal to man. He enjoined upon her what he enjoined on the man just as the *Shari'ah* principles state: "The foundation in the Islamic law is that it is general for everyone except what a proof specifies."

3. Allah the Mighty and Majestic gave her reward for righteous deeds similar to what He gave to man. Allah the Exalted said:

﴿ فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَنِّي مِنْكُمْ مِنْ ذَكَرٍ أَوْ أُنْثَى ﴾  
 بَعْضُكُمْ مِنْ بَعْضٍ ... ﴿ ١٩٥ ﴾ آل عمران: ١٩٥

*"So their Lord accepted of them (their supplication and answered them), "Never will I allow to be lost the work of any of you, be he male or female. You are (members) one of another..." [Qur'an 3: 195].*

Allah the Most High also said:

﴿ مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أُنْثَى وَهُوَ مُؤْمِنٌ فَلَنُحْيِيهِ حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴾ ﴿ ٦٧ ﴾ النحل: ٦٧

*"Whoever works righteousness - whether male or female - while he (or she) is a true believer (of Islamic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision), 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)". (Qur'an 16:97)*

4. Allah granted men inheritance and also granted her. The fact that the inheritance of a man is more with half than hers is only due to an advantageous wisdom.

As-Shinqīti said in *Adwā'ul-Bayān* (1/308) under the Saying of Allah:

﴿ يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنْثَيَيْنِ ... ﴾ النساء: ١١

*"Allah commands you as regards your children's (inheritance); to the male, a portion equal to that of two females..." [Qur'an 4: 11],*

"He did not explain here the wisdom behind giving preference to a male above female in inheritance when they are equal in closeness. However He indicated that elsewhere with His saying:

﴿الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ  
وَبِمَا أَنفَقُوا مِنْ أَمْوَالِهِمْ ...﴾ النساء: ٣٤

*"Men are the protectors and maintainers of women, because Allah has made one of them to excel the other, and because they spend (to support them) from their means..." [Qur'an 4: 34]."*

5. The law has obligated on the guardian to seek her permission regarding her marriage. If she is matured, she can agree or choose not to agree as recorded in al-Bukhâri and Muslim:

تُسْأَدَنُ الْبَكْرُ، وَإِذْنُهَا صُمَّاً ثَمَّ لَا تُنكِحُ الْأَيْمُ حَتَّى تُسْأَمِرَ

*"The consent of a virgin must be asked and her consent is her silence. And a woman without a husband must not be married till she consented".*

6. The *Sharî'ah* has commanded that woman be lived with in kindness or be divorced honourably. Allah the Most High said:

﴿وَإِذَا طَلَقْتُمُ النِّسَاءَ فَلْيَغْلِنَ أَجْلَهُنَّ فَأَمْسِكُوهُنَّ إِذْنُ مَعْرُوفٍ أَوْ سَرِحُوهُنَّ  
إِذْنُ مَعْرُوفٍ وَلَا تُمْسِكُوهُنَّ ضَرَارًا لِتَعْنَدُوهُنَّ وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ﴾

... ﴿البقرة: ٢٣١﴾

*"And when you have divorced women and they have fulfilled the term of their prescribed period, either take them back on reasonable basis or set them free on reasonable basis. But do not take them back to hurt them, and whoever does that, then he has wronged himself..."*

*[Qur'an 2: 231]*

Allah also said:

الطلاق مرتان فاما كفعته أو شرحت بمحاسن ... ﴿٢٢٩﴾ البقرة: ٢٢٩

*“The divorce is twice, after that, either you retain her on reasonable terms or release her with kindness...” [Qur'an 2: 229],*

There are other proofs that describe the status of the woman, and those that explain her rights and obligations. However, if a woman were to be distinguished by excellence and thereby surpasses a man from the aspects of righteousness and religion, she would then be considered better:

... إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَنْفَكُمْ إِنَّ اللَّهَ عَلِيمٌ خَيْرٌ ﴿١٣﴾ الحجرات: ١٣

*“... Verily, the most honourable of you with Allah is that (believer) who has at-Taqwâ [i.e. one of the Muttaqûn (pious).]” [Qur'an 49: 13].*

As for the saying of the grammarians: “The man is better than the woman,” the definite article in ‘the man’ is referring to class; so the intended meaning is the class of men. However, it does not foreclose having amongst the women, those who are better than the man based on the previous restriction.

So the preference in Allah's saying:

... وَلَيْسَ الذَّكَرُ كَالْأُنثَى ... ﴿٣٦﴾ آل عمران: ٣٦

*“...And the male is not like the female...” [Qur'an 3: 36]*

And:

... وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٢٨﴾ البقرة: ٢٢٨

*“...But men have a degree (of responsibility) over them” [Qur'an 2: 228]*

will not form points of reference in this situation.



## CHAPTER FIVE

### A Woman May Go Out To Fulfill Her Needs

*Imām* al-Bukhāri (9/337) recorded that Ā'ishah said: "Sawdah bint Zam'ah went out one night, so 'Umar saw her and recognized her. He then said, 'By Allah, O Sawdah, you are not hidden from us'. So she returned to the Prophet ﷺ and mentioned that to him while he was in my house dinning and in his hand was a bowl. Then Allah revealed to him and lifted it from him. Then he said:

قَدْ أَذِنَ اللَّهُ لَكُنَّ أَنْ تَخْرُجْنَ لِحَوَائِجِكُنَّ.

"Allah has permitted you to go out to fulfill your needs."

Going out of a woman from her house has become so much in our time for various reasons. The woman's staying in her house is the perfect law from the Most-Wise and All-Aware. He the Most High stated:

﴿ وَقَرْنَ فِي بُيُوتِكُنَّ ... ﴾ الأحزاب: ٣٣

"And stay in your houses..." [Qur'an 33: 33]

But there are some among the people of deviation and misguidance who consider such to be oppressive to a woman, and that it is imprisonment for her and an underestimation of her freedom. I say: Fie to this ideology that emanates from the mouth of one who hates Islam or is ignorant and more astray than the camel of his people.

Indeed, when a woman stays at home, she would be able to discharge the duties of her house, the rights of her husband, raising the children and doing a lot of good deeds. But when a woman frequently goes out of her house, she would be negligent with her obligations.

In our contemporary time, the Muslims are being confronted with evil ideology from the enemies of Islam such as the issue of casting of ballots. So they made it obligatory on a woman to go out for casting of ballots. It should be noted that the basis regarding a woman going out is that it is permissible. However, means take the same ruling as the goals. So if the going out is for sinful act, then it becomes unlawful.

With the help of Allah, I will discuss something about voting and clarify that it is not legislated. So that those who will be destroyed may be destroyed after evidence is made clear to them, and those who will live would live after evidence is also made clear. And all what I will be stating regarding the issue of elections will be extracted from some of the cassettes of father (may Allah have mercy on him). Perhaps, I may add something he did not say:

I say and Allah is the guide to what is correct:

Elections are not approved of in the *Sharee'ah*. This is because the Prophet ﷺ neither did it nor his rightly guided successors nor others among the companions – may Allah be pleased with them all; nor those who followed them exactly in faith during the best generations and others as they are the most knowledgeable of people regarding the *Sunnah* and the most perfect in loving Allah's Messenger ﷺ than us.

It should be known that the invention of election is an issue Allah has not revealed any authority for and it constitutes objection to what Allah and His Messenger have legislated. The Prophet ﷺ has conveyed the message clearly as he did not leave any way leading to Paradise except that he guided his followers to it and cautioned his followers against the path that would lead to punishment. It is recorded in *Sahīh Muslim* that Allah's Messenger ﷺ said:

مَا بَعَثَ اللَّهُ مِنْ نَبِيٍّ إِلَّا كَانَ حَقُّا عَلَيْهِ أَنْ يَدْلِيلَ أُمَّةً عَلَى خَيْرٍ مَا يَعْلَمُ لَهُمْ  
وَيُنذِيرَهُمْ شَرًّا مَا يَعْلَمُ لَهُمْ.

“Allah did not send any Prophet except that it is incumbent upon him to guide his followers to what is good and caution them against evil.”

**A Doubt:** Some people say that there was no need for elections during the era of Allah's Messenger ﷺ that was why it was not done. The reply to this doubt is that if elections were to be legislated, it would have been good and the Prophet ﷺ would have done it and encouraged it. As regards your saying that they were not in need of it during the Prophetic era<sup>14</sup>, it is not correct. Among the proofs that show its futility is:

1. When the Prophet ﷺ appointed Usāmah bin Zayd as the leader, some thoughts entered into the hearts of many of the Companions, so the Prophet ﷺ said to them:

إِنَّكُمْ – تَطْعَنُونَ فِي إِمْرَتِهِ، وَإِنَّهُ لَخَلِيقٌ بِالإِمَارَةِ، وَقَدْ كُنْتُمْ تَطْعَنُونَ فِي  
إِمَارَةِ أَبِيهِ.

<sup>14</sup> *Shaykh Yahyā* (may Allaah preserve him) said, “If the Prophet ﷺ, his Companions and all their successors and their followers till this day were not in need of it, we too are not in need of it. Rather it is only a supposed need in compliance with the wishes of the disbelievers.

"You are objecting to his leadership. He is indeed deserving of the leadership. And you did object to the leadership of his father."

It was recorded by al-Bukhāri (7/86) and Muslim (4/1884).

The point of reference from the *Hadīth* is that the Prophet ﷺ did not say to them: "If you are not pleased with the leadership of Usāmah, let us put it to vote".

2. It is recorded in *Sahīh Muslim* (3/1381) that: "When the prisoners were taken captives during the battle of Badr, Allah's Messenger ﷺ said to Abū Bakr and 'Umar, 'What is your view regarding these captives?' So Abū Bakr said, 'O Prophet of Allah, they are our kith and kin. I think you should release them after getting from them a ransom. This will be a source of strength to us against the disbelievers and Allah may guide them to Islam. Then Allah's Messenger ﷺ said, 'What is your view, O son of Al-Khattāb?' I said, 'No, by Allah, O Messenger of Allah! I do not hold the same view as Abū Bakr. I am of the opinion that you should hand them over to us so that we may cut off their heads. Hand over 'Aqīl to 'Ali that he may cut off his head and hand over such-and-such relative to me that I may cut off his head. This is because they are leaders of the disbelievers and veterans among them. Then Allah's Messenger ﷺ approved the view of Abū Bakr and did he not approve what I said. The next day when I came to the Messenger of Allah ﷺ, I found that both he and Abū Bakr were sitting shedding tears. I said, 'O Messenger of Allah, inform me why you and your Companion are shedding tears. For I will weep at it, if not, I will at least pretend to weep in sympathy with you.'

So Allah's Messenger ﷺ said:

أَبْكَي لِلَّذِي عَرَضَ عَلَيَ صَاحِبَكَ مِنْ أَخْذِهِمُ الْفِدَاءَ لَقَدْ عُرِضَ عَلَيَ عَذَابَهُمْ  
أَذْنَى مِنْ هَذِهِ الشَّجَرَةِ.

'I weep for what has happened to your companions for taking ransom (from the prisoners). I was shown the

torture to which they were subjected. It was brought to me as close as this tree.

Then Allah the Mighty and Majestic revealed the verse:

﴿ مَا كَانَ لِنَبِيٍّ أَنْ يَكُونَ لَهُ أَسْرَى حَقَّ يُشَخِّصَ فِي الْأَرْضِ ... ﴾  
الأنفال: ٦٧ - ٦٩

*“It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land...”*

Until His Saying:

﴿ ... فَلَكُمُوا مِمَّا عِنْدَهُمْ حَلَالًا طَيْبًا ... ﴾  
الأنفال: ٦٧ - ٦٩

*“...So enjoy what you have gotten of booty in war, lawful and good...”*

Then Allah made booty lawful for them.”

The point of reference here is that they did not say: let us summon the fighters and the people of Madīnah to vote whether we should accept ransom or kill the prisoners.

3. Al-Bukhāri and Muslim (3/1412) recorded from the *Hadīth* Saḥl bin Hunayf that he said: “Blame your opinions. I saw myself on the day of Abū Jandal (inclined to fight), and if I had the power of refusing the order of Allah's Messenger ﷺ then, I would have refused it (and fought the infidels bravely). Allah and His Messenger know better. Whenever we put our swords on our shoulders for any matter that terrified us, our swords led us to an easy agreeable solution before the present situation (of disagreement and dispute between the Muslims). When we mend the breach in one side, it opened in another, and we do not know what to do about it.” So they differed but they did not say we should resort to election.

4. Abū Bakr was of the opinion that Banū Ḥanīfah – the people he fought during his era - should be taken as slaves but 'Umar was not of the same opinion, but they did not say let us summon the people and say let us put it to vote and those whose vote is the majority we should follow. These are some of the examples regarding that.

So the *Imām* should be firm on whatever he considers to be the truth. We are neither in charge nor people with choice regarding Allah's religion. Allah the Exalted said:

١٨ ﴿...مَا كَانَ لَهُمْ لِتَغْيِيرٍ سُبْحَنَ اللَّهِ وَتَعَالَى عَمَّا يُشَرِّكُونَ﴾

القصص: ٦٨

“...No choice have they (in any matter). Glorified be Allah, and exalted above all that they associate as partners (with Him)”.  
*[Qur'an 28: 68]*

Allah the Exalted also said:

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَن يَكُونَ لَهُمْ

﴿الْخِيرَةُ مِنْ أَمْرِهِمْ ...﴾ *الأحزاب: ٣٦*

“It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision...” *[Qur'an 33: 36]*

If someone should say, ‘my intention is good and I want to support the truth but there is no way of supporting the truth except through the method of elections’.

The response is that it is a must for good intention to be restricted to the Qur'an and *Sunnah*; and elections contain plain misguidance and deceptions. These include:

1. It would be that they have produced the leader, his deputy and ministers while they only make a folly of the people (inviting them to elections). This is the first of their deceptions.
2. Elections were not in existence during the era of the Prophet ﷺ
3. There is equality between a righteous man and an evil man in elections and Allah the Mighty and Majestic said:

﴿ أَفَنَّ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا لَا يَسْتَوْنَ ﴾ ﴿١٨﴾ السجدة: ١٨

*“Is then he who is a believer like him who is Fāsiq (disbeliever and disobedient to Allah)? Not equal are they.” [Qur'an 32: 18]*

He also said:

﴿ أَمْ حَسِبَ الَّذِينَ أَجْرَحُوا أَسْيَاطَهُمْ أَنْ يَعْلَمُهُمُ الَّذِينَ إِمَانُوا  
وَعَمِلُوا الصَّالِحَاتِ سَوَاءٌ مَغِيَّبُهُمْ وَمَمَأُوتُهُمْ سَاءَ مَا يَحْكُمُونَ ﴾ ﴿٢١﴾  
الجاثية: ٢١

*“Or do those who earn evil deeds think that We shall hold them equal with those who believe (in the Oneness of Allah Islamic Monotheism) and do righteous good deeds, in their present life and after their death? Worst is the judgement that they make”. [Qur'an 45: 21]*

Allah the Exalted said:

﴿ وَمَا يَسْتَوْيِ الْأَعْمَى وَالْبَصِيرُ ﴾ ﴿٢٠﴾ وَلَا الظَّلْمَنْتُ وَلَا النُّورُ وَلَا  
الْغِلْظُ وَلَا الْحَرُوزُ ﴿٢١﴾ وَمَا يَسْتَوْيِ الْأَحْيَاءُ وَلَا الْأَمْوَاتُ إِنَّ اللَّهَ يُسْمِعُ مَنْ  
يَشَاءُ وَمَا أَنَّ يُمْسِيَ مَنْ فِي الْقُبُورِ ﴾ ﴿٢٢﴾ فاطر: ١٩ - ٢٢

*"Not alike are the blind (disbelievers in Islamic Monotheism) and the seeing (believers in Islamic Monotheism). Nor are (alike) the darkness (disbelief) and the light (Belief in Islamic Monotheism). Nor are (alike) the shade and the sun's heat. Nor are (alike) the living (believers) and the dead (disbelievers). Verily, Allah makes whom He will hear, but you cannot make hear those who are in graves."* [Qur'an 35: 19-22]

Allah the Most High said:

﴿ أَفَمَنْ يَعْلَمُ أَنَّمَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَى إِنَّمَا يَنْذِكُرُ أُولُوا الْأَلْبَابُ ﴾  
الرعد: ١٩ ﴿ ١٩ ﴾

*"Shall he then who knows that what has been revealed unto you (O Muhammad) from your Lord is the truth be like him who is blind? But it is only the men of understanding that pay heed."* [Qur'an 13: 19]

4. Elections are a form of blindly following the enemies of Islam. The Prophet ﷺ said,

مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ.

*"He who imitates a people is one of them."*

5. Elections are incompatible with Islam. This is because they may or may not attain success while Islam should be made superior and should not be debased as victory and honour belongs to Islam whereas they make Islam prone to degradation.

6. Elections depend upon the majority whereas Allah the Mighty and Majestic said:

﴿ ... وَقَلِيلٌ مِنْ عِبَادِي أَشَكُورُ ﴾  
سبا: ١٣ ﴿ ١٣ ﴾

*"...But few of My slaves are grateful."* [Qur'an 34: 13]

Allah the Exalted also said:

﴿ وَلَنْ تُطِعَ أَكْثَرَ مَنِ فِي الْأَرْضِ يُضْلِلُوكَ عَنْ سَبِيلِ اللَّهِ إِنْ يَتَّبِعُونَ إِلَّا أَطْلَنَ وَلَنْ هُمْ إِلَّا يَخْرُصُونَ ﴾<sup>١١٦</sup> الأنعام: ١١٦

*“And if you obey most of those on earth, they will mislead you far away from Allah's Path. They follow nothing but conjectures, and they do nothing but lie.” [Qur'an 6: 116]*

Allah said:

﴿ وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَضْتَ بِمُؤْمِنِينَ ﴾<sup>١٠٣</sup> يوسف: ١٠٣

*“And most of mankind will not believe even if you desire it eagerly.” [Qur'an 12: 103]*

Allah also said:

﴿ ... وَلَكِنَّ أَكْثَرَكُمُ الْعَقِيقَ كَرِهُونَ ﴾<sup>٧٨</sup> الزخرف: ٧٨

*“But most of you have a hatred for the truth”. [Qur'an 43: 78]*

Allah said:

﴿ ... وَأَكْرَهُمْ لَا يَعْقِلُونَ ﴾<sup>١٠٣</sup> الإندى: ١٠٣

*“And most of them have no understanding.” [Qur'an 5: 103]*

Al-Bukhāri (11/378) and Muslim (1/200) recorded from the *Hadīth* of Ibn Mas'ūd (رضي الله عنه) who reported: “We were with the Prophet ﷺ in Qubbah then he said,

أَئْرَضُونَ أَنْ تَكُونُوا رُبُعَ أَهْلِ الْحَمَّةِ؟

“Would you be pleased to be one fourth of the people of Paradise?”

We said, ‘Yes.’ He said,

أَتْرَضُونَ أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ؟

'Would you be pleased to be one third of the people of Paradise?'

We said, 'Yes'. He said,

وَالَّذِي تَفْسِي بِيَدِهِ، إِنِّي لَأَرْجُو أَنْ تَكُونُوا نِصْفَ أَهْلِ الْجَنَّةِ، وَذَلِكَ أَنَّ  
الْجَنَّةَ لَا يَدْخُلُهَا إِلَّا نَفْسٌ مُسْلِمَةٌ، وَمَا أَنْتُمْ فِي أَهْلِ الشُّرُكِ إِلَّا كَالشَّعْرَةِ  
البَيْضَاءِ فِي جَلْدِ الثُّورِ الْأَسْوَدِ، أَوْ كَالشَّعْرَةِ السَّوْدَاءِ فِي جَلْدِ الثُّورِ الْأَحْمَرِ.

"By He in whose Hand is my soul; I hope you would be half of the people of Paradise. This is because only a Muslim who will enter Paradise. And in comparison to the people of *shirk*, you are like white hairs on the skin of a black cow or black hairs on the skin of a red cow."

The point of reference from these proofs is that most people are evil doers and only few are the righteous, whereas these people (i.e., advocates of elections) are referring the matter to the majority. Allah the Mighty and Majestic said:

﴿ وَمَا أَخْلَقْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ... ﴾ الشورى: ١٠

"And in whatsoever you differ, the decision thereof is with Allah..."  
*[Qur'an 34: 10]*

Allah also said:

﴿ ... فَإِنْ نَزَّعْنَاهُمْ فِي شَيْءٍ فَرُدُوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ ﴾

﴿ وَآتَيْوْهُمْ آخَرَ ذَلِكَ خَيْرٌ وَأَحَسَنُ تَأْوِيلًا ﴾ النساء: ٥٩

"... (And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger, if you believe in Allah and in the Last

*Day. That is better and more suitable for final determination.”*  
*[Qur'an 4: 59]*

Did He (Allah) say we should refer the differing matter to the majority? Rather He said: refer it to Allah and the Messenger for ruling is for Allah.

7. Elections are based upon casting of votes and casting of votes is satanic and unlawful in Islam. *Shaykh Yahyā* said: “Yes; this is because it involves ruling and referring to the sayings of a human being in matters of Allah's religion, but Allah does not need the people regarding that; and the like of this casting of votes is devilish.” Allah the Exalted said:

﴿ وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوِ الْخَوْفِ أَدَعُوا يَهُهُ وَلَوْرَدُوهُ إِلَى الرَّسُولِ وَإِلَكَ أُولَئِكَ الْأَمْرِ مِنْهُمْ لَعِلَّهُمْ يَسْتَنِطُونَهُ مِنْهُمْ ... ﴾

النساء: ٨٣

“*When there comes to them some matter touching (public) safety or fear, they make it known (among the people), if only they had referred it to the Messenger or to those charged with authority among them, the proper investigators would have understood it from them (directly) ...”* [Qur'an 4: 83].

It may be said that why do you say that casting of votes is satanic whereas Allah the Most High said:

“... وَأَمْرُهُمْ شُورَى... ﴿٣٨﴾ الشورى:

“*And who (conduct) their affairs by mutual consultation”* [Qur'an 42: 38].

He also said:

“... وَشَارِرُهُمْ فِي الْأَمْرِ ... ﴿١٥٩﴾ آل عمران:

“*... And consult them in the affairs...”* [Qur'an 3: 159]

And 'Umar (رضي الله عنه) made the *Khalifah* of six and instructed them to make consultation among themselves as regards who becomes the *Khalifah*.

The response to this is that: We do not forbid consultation among the *Ahlul Hil wal-'Aqd* so; the issue is that a group among the scholars from *Ahlul Hil wal-'Aqd* should come together and select for the *Imām* who adheres to the *Sunnah* from the Quraysh tribe.

Elections demand whoever enters it to take pictures. A man takes the picture of a man and a woman takes the picture of a woman. A man could take the picture of a number of women and keeps the original with him. He may store some of them in his shop or house in order to think about her beauty. A number of people have testified to that.

This is inspite of the fact that making the image of living things is unlawful. Al-Bukhāri and Muslim recorded in their *Sahīh* from the *Hadīth* of Abū Hurayrah (رضي الله عنه) who reported that Allah's Messenger (صلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

وَمَنْ أَظْلَمُ مِنْ ذَهَبَ يَخْلُقُ خَلْقًا كَخَلْقِي؟ فَلَيَخْلُقُوا ذَرَّةً، أَوْ لِيَخْلُقُوا حَثَّةً، أَوْ لِيَخْلُقُوا شَعِيرَةً.

“Allah the Exalted said: “Who is more unjust than one who is after creating the like of my creation? Let them create an ant or a grain of corn or a grain of barley.”

They also recorded from the *hadīth* of Abū Hurayrah (رضي الله عنه) that Allah's Messenger (صلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

إِنَّ أَشَدَّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ الْمُصَوِّرُونَ.

“The people who will receive the severest punishment on the Day of Resurrection will be the picture makers.”

They also recorded from the *Hadīth* of Ibn 'Abbās (رضي الله عنه) that he heard Allah's Messenger (صلَّى اللهُ عَلَيْهِ وَسَلَّمَ) saying:

كُلُّ مُصَوِّرٍ فِي النَّارِ يَجْعَلُ لَهُ بِكُلِّ صُورَةٍ صُورَهَا، نَفْسٌ فَتَعْدِيهُ فِي جَهَنَّمَ.

**“For every picture maker there will be a person appointed in respect of every one of his pictures who will chastise him for it in Hell.”**

Al-Bukhâri recorded it from the *hadîth* of Ibn 'Abbâs (رضي الله عنهما) that Allah's Messenger (صلوات الله عليه وآله وسليمه) said:

مَنْ صُورَ صُورَةً فِي الدُّنْيَا، كُلُّهُ أَنْ يُنْفَخُ فِيهَا الرُّوحُ يَوْمَ الْقِيَامَةِ؛ وَلَيْسَ بِنَافِعٍ.

**“He who makes a picture in this world will be obligated to breathe into it a soul on the Day of Resurrection which he will be unable to do.”**

Al-Bukhâri and Muslim also recorded from the *Hadîth* of Ibn 'Umar (رضي الله عنهما) that Allah's Messenger (صلوات الله عليه وآله وسليمه) said:

الَّذِينَ يَصْنَعُونَ هَذِهِ الصُّورَ يُعَذَّبُونَ يَوْمَ الْقِيَامَةِ؛ يُقَالُ لَهُمْ: أَحْيِوْا مَا خَلَقْتُمْ.

**“Those who make those pictures will be chastised on the Day of Resurrection and it will be said to them: “Put life into that which you have created.”**

Al-Bukhâri recorded from the *Hadîth* of Tâlîhah (رضي الله عنها) that Allah's Messenger (صلوات الله عليه وآله وسليمه) said:

لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ كَلْبٌ وَلَا صُورَةً

**“Angels will not enter a house in which there is a dog or picture.”**

Al-Bukhâri (9/494) recorded from the *Hadîth* of Abû Juhayfah who said: “The Prophet (صلوات الله عليه وآله وسليمه) cursed those who make images.” Muslim recorded in his *Sahîh* (no. 969), and at-Tirmidhi and an-Nasâ'i from the *Hadîth* of al-Hayyâj Hayyân bin Husain who reported that: “Ali Ibn Abî Tâlib said to me: “Shall I assign you a task which Allah's Messenger (صلوات الله عليه وآله وسليمه) assigned to me? Do not leave any high grave unleveled or image but (instead) efface it.”

At-Tirmidhi recorded in his *al-Jāmi'* in the *Hadīth* of Abū Hurayrah (رضي الله عنه) who reported:

يَخْرُجُ عَنِّي مِنَ الْأَنَارِ يَوْمَ الْقِيَامَةِ، لَهُ عَيْنَانٌ يُبَصِّرُ بِهِمَا، وَلَهُ أَذْنَانٌ يَسْمَعُ  
بِهِمَا، وَلَهُ لِسَانٌ يَتَكَلَّمُ بِهِ، فَيَقُولُ: إِنِّي وُكِّلْتُ بِثَلَاثَةِ؛ بِكُلِّ جَبَارٍ عَنِيدٍ ،  
وَمِنْ جَعَلَ مَعَ اللَّهِ إِلَهًا آخَرَ، وَبِالْمُصَوِّرِينَ .

“An ‘Unuq will come out of fire having two eyes to see with, two ears to hear with and a tongue to speak with saying: “I have been charged with three categories of persons: every stubborn tyrant, he who sets up another god with Allah and those who make pictures.”

So these proofs show the prohibition of making pictures and there is threat in some of them on that. The wisdom behind the prohibition of pictures is that Picture making is a means towards the worship and veneration of Allah’s creatures and a means towards *fitnah* (temptation, trial) in our time as a man would be tempted by a woman and a woman would be tempted by a man.

There is a work of *Shaykh* Ibn Bāz as well as by father (may Allah have mercy on them) regarding the prohibition of the pictures of living things.

**8.** In elections, there is equality between a man and a woman whereas Allah the Mighty and Majestic said:

...وَلَيْسَ الذَّكَرُ كَالْأُنثَى... ﴿٣٦﴾ آل عمران: ٣٦

“...And the male is not like the female...” [Qur'an 3: 36].

Allah the Most High said to the one who attributes females to Him and males to themselves:

﴿ تِلْكَ إِذَا قِسْمَةً ضِيزَنَ ﴾ ٢٢ النجم: ٢٢

“That indeed is a division most unfair!” [Qur'an 53: 22].

9. Election necessitates that a woman goes out of the house to vote.<sup>15</sup> And Allah has obligated on the woman to stay in her house. A woman going out may cause *fitnah* (to men) because women are means of *fitan* (temptations and trials). It is recorded in al-Bukhâri and Muslim from the *Hadîth* of Abû Sa'îd Al-Khudri (رضي الله عنه) who reported: "Allah's Messenger ﷺ came out one day during the festival of sacrifice of breaking the fast to the praying ground and passed by the women then said:

يَا مَعْشِرَ النِّسَاءِ تَصَدَّقُنَّ؛ فَإِنَّ أُرِيتُكُنَّ أَكْثَرَ أَهْلِ النَّارِ

"O assembly of women, give charity for I saw most of you as the people of the Fire."

We asked: "Why is that, O Messenger of Allah?" He said:

تُكْبِرُنَ اللَّعْنَ وَتَكْفُرُنَ الْعَشِيرَ، مَا رَأَيْتُ مِنْ نَاقِصَاتٍ عَقْلٌ وَدِينٌ، أَذْهَبَ  
لِلْبَرْجُلِ الْحَازِمِ مِنْ إِحْدَائِكُنَّ

"Because you make too many curses and refuse to acknowledge your husbands' good treatment. I have not seen one having shortcoming in reasoning and religion yet, at the same time, robbing the wisdom of the wisest of men than you."

We said: "What is the shortcoming in our religion and reasoning, O Messenger of Allah?" He said:

أَلَيْسَ شَهَادَةُ الْمَرْأَةِ مِثْلُ نِصْفِ شَهَادَةِ الرَّجُلِ

"Is it not the case that the testimony of two women is equivalent to that of one man?"

<sup>15</sup> Elections make it permissible for a woman to become a president, minister or the like among the responsibilities that is only suitable for men. This is unlawful in our *Shari'ah*. It is recorded in *Sahîh al-Bukhâri* from the *Hadîth* of Abî Bakrah (رضي الله عنه) that Allah's Messenger ﷺ said: "A group of people who appoint a woman as their leader will never prosper."

We said: "Yes." He said:

فَذَلِكَ مِنْ نُقْصَانٍ عُقْلِهَا، أَلَيْسَ إِذَا حَاضَتْ لَمْ تُصَلِّ وَلَمْ تَصُمْ.

"That is part of the shortcoming in her reasoning. Is it not the case that when she is menstruating she neither prays nor fast?"

We said: "Yes." He said,

فَذَلِكَ مِنْ نُقْصَانٍ دِينِهَا.

"That is part of the shortcoming in her religion."

It is recorded in *Sahih Muslim* from the *Hadith* of Usāmah bin Zayd that the Prophet said:

مَا تَرَكْتُ بَعْدِي فِتْنَةً هِيَ أَصَرُّ عَلَى الرِّجَالِ مِنَ النِّسَاءِ.

"I have not left a greater temptation upon men than women."

It should be noted that we do not prohibit a woman from going out of her house to fulfill her needs because the *Shari'ah* has permitted her to. Allah the Most High said regarding the daughter of a righteous man:

﴿... وَوَجَدَ مِنْ دُونِهِمْ أَمْرَاتَيْنِ تَذُودَانِ قَالَ مَا خَطَبُكُمَا قَالَتَا لَا سَقَى

حَقَّ يُصْدِرَ الْرِّعَامَ وَأَبُونَا شَيْخٌ كَيْرٌ﴾ القصص: ٢٣

"...And besides them he found two women who were keeping back (their flocks). He said: "What is the matter with you?" They said: "We cannot water (our flocks) until the shepherds take (their flocks). And our father is a very old man." [Qur'an 28: 23].

Also, there were women who used to come to the Prophet ﷺ and ask him about religious matters pertaining to them. The Prophet ﷺ saw Asmā while she was returning from a place in which she went to feed the horse of az-Zubayr and he did not

repudiate her. Similarly, whenever the Prophet ﷺ wants to embark on a journey, he would draw lot among his wives and whoever among them the lot favours would go out with him. There are other numerous proofs (that supports a woman going out to fulfill her needs).

However, the permissibility of a woman going out is when there is no fear of *fitnah* and when there is no harm that would result from her going out. There is no doubt that this could take place when she goes out for elections.

### A Doubt and Its Rebuttal

Some of them said, 'If we do not elect a righteous man, a Communist will come and assume the mantle of leadership.'

**Response:** We are not the ones in charge of Allah's religion. Allah the Most High said:

﴿لَيْسَ لَكُمْ مِنَ الْأَمْرِ شَيْءٌ...﴾ آل عمران: ۱۲۸

“*Not for you (O Muhammad, but for Allah) is the decision.*”  
*[Qur'an 3: 128]*

It is essential we learn from our present realities. What has the regional assemblies and standing committee done for us? What has these elections done for us? They did it but they did not achieve anything in supporting Allah's religion. This is sufficient for the seeker of the truth and one who abstains from partisanship to be satisfied with the prohibitions of elections.

*Shaykh Muhammed bin 'Abdillāh Imām* (may Allah preserve him) has compiled a book on the prohibition of elections.

I have read the treatise entitled: *Shari'yah al-Intikhābāt* (The Legality of Elections) of Abdul-Majid az-Zindāni and it contained ridiculous words. He would derive from the evidences what they don't contain! However, desires blind and makes dumb.

We ask Allah to guide us and him. Whoever defies, after studying these matters which are contrary to the law including elections holding that they are legislated, such constitutes stubbornness and following of desires on his path.



## CHAPTER SIX

### *Hijāb and Lowering the Gaze*

Allah the Most High said:

﴿ يَتَأْتِيهَا الَّتِي قُلْ لَاَرْوَحِكَ وَبَنَائِكَ وَنِسَاءُ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَنِينِهِنَّ ذَلِكَ أَدْنَى أَنْ يُعْرَفَ فَلَا يُؤْذِنُ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴾

﴿ الأحزاب: ٥٩﴾

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

Allah the Exalted said:

﴿ وَالْقَوَاعِدُ مِنَ النِّسَاءِ الَّتِي لَا يَرْجُونَ نِكَاحًا فَلَا يُنْهَى عَنِ الْجُنَاحِ أَنْ يَضْعُنَ ثِيَابَهُنَّ بَغْرِيْبَةً بِرِيشَةٍ وَأَنْ يَسْتَعْفِفْنَ خَيْرًا لَهُنَّ وَاللَّهُ سَمِيعٌ عَلَيْهِ ﴾

﴿ النور: ٦٠﴾

*“And as for women past child-bearing who do not expect wed-lock, it is no sin on them if they discard their (outer) clothing in such a way as not to show their adornment. But to refrain (i.e. not to discard their outer clothing) is better for them. And Allah is All-Hearer, All-Knower.” [Qur'an 24: 60]*

*Al-Qawā'id* means old women. The explicit meaning of the verses is contains permissibility of an old woman who no longer desires marriage to remove her (outer) clothing.

In *Fathul-Qadīr*, ash-Shawkāni said: “The meaning of *al-Qawā'id minan-Nisā'* [women past child-bearing] (as contained in the above Verse) refers to old women who have stopped menstruation and child bearing due to old age.”

Az-Zujāj said that they are those who no longer desire marriage. And it is the meaning of Allah's saying: “*Who do you expect wedlock.*” That is, they do not have desire for it due to their old age.

Abū 'Ubaydah said, ‘They are those who have stopped child bearing’. This is not correct because a woman who desists from child bearing still has desires.

Then Allah the Most High mentioned the ruling of *al-Qawā'id* saying:

﴿...فَلَا يَنْهَا عَنِ الْمُحِيطِ بِجُنَاحٍ أَنْ يَضْعَفْنَ شَابَهُنَّ ...﴾  
٦٠ النور:

“... *It is no sin on them if they discard their (outer) clothing...*”

That is, the dress that is on the exterior of the body like the *Jilbāb* and the like and not the dress that covers the *awrah* itself. Such is permissible for them since men have no desire for them.

So Allah permitted them what He did not permit others. Then He exempted one situation from two situations. He said:

﴿...غَيْرَ مُتَبَرِّحَاتٍ بِزِينَةٍ ...﴾  
٦٠ النور:

“... *In such a way as not to show their adornment...*”

Meaning not exposing the adornment in which they have been ordered to conceal in His saying:

﴿...وَلَا يُبَدِّلْنَ زِينَتَهُنَّ ...﴾  
٣١ النور:

“*And not to show off their adornment...*” [*Qur'an 24: 31*].

The meaning is that they should not remove their outer garments in order to show off their adornment nor display their beautification so that men will gaze at them.

And *Tabarruj* is exposure and display (of adornment) to the eyes.

﴿... وَأَن يَسْتَعْفِفْنَ خَيْرٌ لَهُنَّ...﴾ النور: ٦٠

“...But to refrain (i.e. not to discard their outer clothing) is better for them...”

That is, it is better for them to put on their outer garment than removing it.

The implied meaning of the Verse is that those who have not past child-bearing, it is not permissible for them to remove their outer garments.

Allah the Most High said:

﴿وَقُلْ لِلْمُؤْمِنَاتِ يَغْضِضْنَ مِنْ أَبْصَارِهِنَّ وَلَا يَخْفَظْنَ فُرُوجَهُنَّ وَلَا يُبَدِّلْنَ زِينَتَهُنَّ إِلَّا مَا أَظَهَرَ مِنْهَا وَلَيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جِيُونِهِنَّ وَلَا يُبَدِّلْنَ زِينَتَهُنَّ إِلَّا لِيُعْوِلْهُنَّ أَوْ إِبَابِهِنَّ أَوْ إِبْلِهِنَّ بُعُولِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاءَ بُعُولِهِنَّ أَوْ إِخْوَنِهِنَّ أَوْ بَنِيَّ أَخْوَتِهِنَّ أَوْ نِسَاءِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوْ إِخْوَنِهِنَّ غَيْرِ أُذْلِيَّ الْأَرْبَةِ مِنَ الرِّجَالِ أَوْ الْطِفْلِ الَّذِينَ لَمْ يَظْهِرُوا عَلَى عَوَادَتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِيَنَ مِنْ زِينَتِهِنَّ وَتَوَبُّوا إِلَى اللَّهِ جَمِيعًا أَئِمَّةُ الْمُؤْمِنَاتِ لَعَلَّكُمْ تُفْلِحُونَ﴾ (٣١)

*“And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts) and not to show off their adornment except only that which is apparent (like both eyes for necessity to see the way, or outer palms of hands or one eye or dress like veil, gloves, head-cover, apron, etc.), and to draw their veils all over Juyubihinna (i.e. their bodies, faces, necks and bosoms) and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers or their brother's sons, or their sister's sons, or their (Muslim) women (i.e. their sisters in Islam), or the (female) slaves whom their right hands possess, or old male servants who lack vigour, or small children who have no sense of feminine sex. And let them not stamp their feet so as to reveal what they hide of their adornment. And all of you beg Allah to forgive you all, O believers, that you may be successful.” [Qur'an 24 : 31]*

Allah's Saying:

﴿... وَلَا يُبَدِّلْنَ إِلَّا مَا ظَاهَرَ مِنْهَا...﴾ النور: ٣١

*“...And not to show off their adornment except only that which is apparent ...”*

means that a woman should not expose her adornment to strange men except that which is apparent. Ibn Jarīr recorded that 'Abdullāh Ibn Mas'ūd said regarding the Verse:

﴿... وَلَا يُبَدِّلْنَ إِلَّا مَا ظَاهَرَ مِنْهَا...﴾ النور: ٣١

*“...And not to show off their adornment except only that which is apparent...”*

means the outer garment.”

The chain of narrators of this report is *Sahīh*.

Ibn Kathīr (may Allah have mercy on him) stated regarding the meaning of the verse: “They should not display anything of the adornment to strange men except what is not possible to conceal.

**Ibn Mas'ud said like the upper garment and clothing. As for adornment in the Saying of Allah the Exalted:**

...وَلَا يُدِيرُنَّ زِينَتَهُنَّ إِلَّا لِيُعَوِّلُهُنَّ ... ﴿النور: ٣١﴾

*“...And not to reveal their adornment except to their husbands...,”*

Those are the *mahārim*. It is permissible for a woman to reveal her adornment in front of them. But the extent of exposing the adornment to them differs.

While it is permissible for the husband to look at the entire body of his wife, she is only allowed to expose to other *mahārim* the spots of ablution.

*Imām al-Bukhārī* (1/298) recorded that ‘Abdullāh bin ‘Umar said:

كَانَ الرِّجَالُ وَالنِّسَاءُ يَتَوَضَّعُونَ فِي زَمَانِ رَسُولِ اللَّهِ ﷺ جَمِيعًا

“Men and women used to perform ablution together during the time of Allah’s Messenger (ﷺ).”

This *Hadīth* would be referring to the *mahārim*. It could be taken to have been said before the legislation of *Hijāb*.

**Allah the Most High said:**

﴿يَبْنَىٰ مَادَمْ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِيَسًا يُوْزِرِي سَوْءَاتِكُمْ وَرِيشًا وَلِيَاسُ الْنَّقْوَىٰ  
﴾  
﴿ذَلِكَ خَيْرٌ ذَلِكَ مِنْ عَائِتَتِ اللَّهِ لَعَلَّهُمْ يَذَكَّرُونَ﴾ **٢٦** الاعراف:

*"O Children of Adam! We have bestowed raiment upon you to cover yourselves (screen your private parts, etc.) and as an adornment, and the raiment of righteousness, that is better. Such are among the Āyāt (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah, that they may remember (i.e. leave falsehood and follow truth)."*

[Qur'an 7: 26]

Al-Bukhāri (11/22) recorded that Ibn Shihāb reported: ‘Anas bin Mālik told me that he was ten years old when Allah’s Messenger ﷺ arrived Madīnah. He said: “I served Allah’s Messenger ﷺ for ten years and I am the most knowledgeable of people regarding how *Hijāb* was revealed. Ubayy bin Ka'b used to ask me about it. It was first revealed during the marriage of Allah’s Messenger ﷺ with Zaynab bint Jahsh. Allah’s Messenger ﷺ prepared meal and invited people, so they ate and left. But few people remained with Allah’s Messenger ﷺ and they stayed long. Then Allah’s Messenger ﷺ got up and went out and I went out with him so that they would go out. Allah’s Messenger ﷺ walked and I walked with him till he came to the base of ‘Ā’ishah’s apartment. Then Allah’s Messenger ﷺ thought that they have left, so he returned and I returned with him till he entered upon Zaynab but he found them sitting. Then Allah’s Messenger ﷺ went back and I returned with him till he reached the base of ‘Ā’ishah’s apartment, so he thought they may have left, then he went back and I went back with him. At that time, they had left. So the verse of *Hijāb* was revealed. Then he put a screen between me and him.”

At-Tirmidhi (3/1173) recorded that ‘Abdullāh reported that the Prophet ﷺ said:

المرأة عورة؛ فإذا خرّجت استشرفها الشيطان.

“The woman is *awrah*<sup>16</sup>; and when she goes out, Shaytān makes her look beauty [to the men who look at her.]”

The reporters of this *Hadīth* are trustworthy. It was declared *Sahīh* by Shaykh al-Albāni in *Al-Irwā'* (no 273) as well as father in *as-Sahīh al-Musnad* (may Allah have mercy on both of them).

*Imām Muslim* (2/1040) recorded that Abū Hurayrah (رض) recorded that he was with the Prophet ﷺ when a man came to him and told him that he has just married a woman from the Anṣār. So Allah’s Messenger ﷺ asked him:

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<sup>16</sup> That is, what ought to be concealed. (Translator)

أَنْظَرْتَ إِلَيْهَا؟

“Have you looked at her?”

He replied: “No!”

He said:

فَادْهُبْ فَانْظُرْ إِلَيْهَا؛ فَإِنْ فِي أَعْيْنِ الْأَنْصَارِ شَيْئًا.

“Go and look at her because there is something in the eyes of the Ansār.”

The point of reference in this *ḥadīth* is that if she was not wearing *Hijāb*, there would have been no need to go and look at her; he would have seen her face when she goes out.

So what is obligatory upon the woman is to cover herself as her Lord the Mighty and Majestic is more knowledgeable of her well-being. That is why He has enjoined the wearing of *Hijāb* on her. Such contains protection for you from corruption and evil. It also contains chastity for you because *Hijāb* distinguishes a modest woman from a corrupt one.

Indeed the enemies of Islam know that the going out of a woman without being properly dressed is a great door among the doors of evil and corruption, and by corrupting her, the society becomes corrupted. So on the basis of this, they are working hard so that a woman removes her *Jilbāb* and modesty so much so that some among the Muslims detest the *Hijāb* of a woman and consider it to be unnecessary strictness.

One of such Muslims is the misguided Muḥammad al-Ghazālī.

This is not the first of his deviations. Examine his deviations from the book of *Shaykh Rabī‘ bin Hādi* and *Shaykh Ṣalih Āl ash-Shaykh* as regards their refutation of al-Ghazālī

Therefore, do not pay attention to the view of the biased and those who mock the *Hijāb* because mocking at the religion and its

adherents is the attitude of the atheists as stated by Allah the Most High:

﴿ وَلَئِن سَأَلْتُهُمْ لَيَقُولُونَ إِنَّا كُنَّا نَحْوُنَا تَخْرُصُ وَنَلْعَبُ قُلْ أَإِلَهٌ  
وَمَا يَنْهِيهُ وَرَسُولُهُ كُنُّنَا تَسْتَهِزُونَ ﴾٦٥﴾ لَا تَعْنَذِرُوا فَدَكَفَرُثُمْ  
بَعْدَ إِيمَنِنِكُوْنُو إِنْ نَعْفُ عَنْ طَالِفَةٍ مِنْكُمْ نُعَذِّبْ طَالِفَةً بِأَنَّهُمْ  
كَانُوا مُجْرِمِينَ ﴾٦٦﴾ التوبه: ٦٥ - ٦٦

*"If you ask them (about this), they declare: "We were only talking idly and joking." Say: "Was it at Allah, and His Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger that you were mocking?" Make no excuse; you have disbelieved after you had believed. If We pardon some of you, We will punish others amongst you because they were Mujrimūn (disbelievers, polytheists, sinners, criminals, etc.)." [Qur'an 9: 65-66].*

These Verses also contain the proof that mocking at the religion and its adherents is disbelief. Allah the Most High said:

﴿ إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ إِمَانُوا يَضْحِكُونَ ﴾٦٧﴾ وَإِذَا مَرُوا بِهِمْ  
يَنْغَافِرُونَ ﴾٦٨﴾ وَإِذَا أَنْقَلَبُوا إِلَيْنَا أَهْلِهِمْ أَنْقَلَبُوا فَكِهِمْ ﴾٦٩﴾ وَإِذَا رَأَوْهُمْ  
قَالُوا إِنَّ هَؤُلَاءِ لَضَالُّونَ ﴾٧٠﴾ المطففين: ٢٩ - ٣٢

*"Verily! (During the worldly life) those who committed crimes used to laugh at those who believed. And whenever they passed by them, used to wink one to another (in mockery); and when they returned to their own people, they would return jesting; and when they saw them, they said: "Verily! These have indeed gone astray!" [Qur'an 83: 29-*

Therefore pay no attention to them because the good end is for the pious.

Also you should realise that if you put on the *Hijāb*, such must be accompanied with the intention that you are seeking the pleasure of Allah with it. Do not wear it so that it would be said (that you are wearing *Hijāb*) or as a form of custom.

Ibn Qayyim stated in his book, *Madārij as-Sālikīn* that the intention of worship has two levels:

Firstly: Separation of the acts of worship from one another.

Secondly: Excluding acts of worship from customs.

It is amazing that some people are shy of wearing the *Hijāb*. I say to them: Are you shy of the creature while you are not shy of your Lord whereas He created you and provided for you but you reject the command of your Creator for the sake of being shy of the people?!

You are not shy to expose your adornment to strange men but you are shy of the people when you wear the legislated *Hijāb*? The one whose position is this as regards *Hijāb*, it is only Allah who knows best the state of her faith because Allah the Exalted said:

﴿ وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَن يَكُونَ هُنُّ الْخَيْرَةُ مِنْ أَمْرِهِمْ وَمَن يَعْصِي اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا ﴾  
الأحزاب: ٣٦

*“It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger, he has indeed strayed in a plain error.” [Qur'an 33: 36]*

He also said:

﴿ فَلَا وَرِبَّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَحِدُّوْا فِي أَنفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴾  
 ﴿٦٥﴾ النساء: ٦٥

*“But no, by your Lord, they can have no Faith, until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.” [Qur'an 4: 65]*

Some women wear the legislated *Hijāb* but – may Allah rectify them- they are negligent. They unveil their faces if they do not find men on the road. But when they see men, they would cover their faces. This is not correct because they may have seen you when you do not cover your face. So fear Allah, protect your honour from men and cover yourself.

Among the supplications the Prophet ﷺ used to do in the morning and in the evening is:

اللَّهُمَّ اسْتُرْ عَوْرَاتِي وَآمِنْ رُوْعَاتِي.

“O Allah, cover my *awrah* and pacify my fears.”

It was recorded by Abū Dāwūd from the *Hadīth* of Ibn ‘Umar (May Allah be pleased with them both).

There are some people who say that the *Hijāb* is specific to the Prophet's wives because Allah said:

﴿ يَنِسَاءَ الَّتِي لَسْتَنَ كَأَحَدٍ مِنَ النِّسَاءِ إِنْ أَتَقِيَّنَ فَلَا تَخْضُعْنَ بِالْقَوْلِ فَيَطْمَعُ الَّذِي فِي قَلْبِهِ مَرْضٌ وَقُلْنَ قَوْلًا مَعْرُوفًا ﴾  
 ﴿٣﴾ الأحزاب: ٣٢

*“O wives of the Prophet! You are not like any other women. If you keep your duty (to Allah), then be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery, etc.)*

*should be moved with desire, but speak in an honourable manner.”*  
*(Qur'an 33: 32).*

The response to this is that the women of the *Ummah* are similar to the Prophet's wives except what is exempted by proof. *Shaykh* ash-Shinqīti stated in *Adwā'ul-Bayān* (6/584) under the Saying of Allah the Most High:

﴿... وَإِذَا سَأَلْتُمُوهُنَّ مَتَّعًا فَسْتَوْهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقْلُوبِكُمْ وَقُلُوبِهِنَّ ...﴾  
 الآحزاب: ٥٣

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

The Most High mentioned the reason for this ruling - the obligation of the *Hijāb* -, which is the fact that it is purer for the hearts of the men and the women from distrust in His saying: “*That is purer for your hearts and for their hearts*”. It is a clear pointer that the ruling is general. This is because no one amongst all Muslims views that others beside the Prophet's wives do not need the purification of their hearts and the purification of the hearts of the men from distrust from them.

It is established in the principles of jurisprudence that the effect of a reason could be generalized. This is what is referred to in *Murāqi as-Su 'ud*:

“The basis could be restricted or generalized; but it cannot be prohibited.”

He said: “Based on what we have stated, it becomes known that in this noble verse is a clear proof of the obligation of *Hijāb* and that the ruling is general for all women and not restricted to the Prophet's wives even though the original wording is specific to them.

This is because the generality of its reason is a proof on the generality of the ruling in it. So through it, it is known that the ruling of the verse of *Hijāb* is general due to the generality of its reason.

And if the ruling of the Verse is general based on the generality of its reasons; then know that *Hijāb* is obligatory on the entire women based on this proof from the Qur'an.

Men's jealousy in this era has been removed except one upon Allah has shown mercy. Consequently, they allow her (their wives and daughters) to go out without dressing properly and mingle with men in schools, markets and the like.

The issue of *tabarruj* is not light because it is one of the major sins. *Imām Muslim* (4/2192) recorded from Abū Hurayrah (رضي الله عنه) that Allah's Messenger (ﷺ) said:

صَنْفَانِ مِنْ أَهْلِ النَّارِ لَمْ أَرْهُمَا: قَوْمٌ مَعَهُمْ سِبَاطٌ كَأَذْنَابِ الْبَقَرِ يَضْرِبُونَ بِهَا  
النَّاسَ، وَنِسَاءٌ كَأَسِيَّاتِ عَارِيَاتٍ، مُبِيلَاتٌ مَائِلَاتٌ، رُؤْسُهُنَّ كَأَسْنَمَةِ  
الْبُخْتِ الْمَائِلَةِ، لَا يَدْخُلُنَّ الْجَنَّةَ وَلَا يَجِدْنَ رِيحَهَا، وَإِنْ رَجَحَهَا لَيُوجَدُ مِنْ  
مَسِيرَةِ كَذَا وَكَذَا.

"Two categories of the inhabitants of Hell, I have not seen: People holding whips like the tails of oxen with which they will beat the people; and women who put on clothes but still appear naked who are inclined to evil and make their husbands incline towards it also. Their heads are like the humps of camel leaning to one side. They will neither enter paradise nor perceive its fragrance though its fragrance is perceptible from such and such a distance."

The *Hadīth* is one of the proofs of Prophethood as what the Prophet (ﷺ) informed about has indeed occurred.

Among the evil of what is widespread among women is that they wear *Hijāb* and uncover their hands, feet and eyes when they go out; this is a means of *fitnah*. The *Hijāb* could show her in good

look thereby causing great temptation than one who even uncovers the entire face. Some men have been harmed from that.

When a woman is strict with what is required of her regarding the *Hijāb* and goes out, the men are obligated to lower their gaze because she may be prone to some situations while walking such as parts of her *Hijāb* been raised by the wind and the like from the things that may expose something of the woman's adornment.

Allah the Mighty and Majestic said:

﴿ قُلْ لِّلْمُؤْمِنِينَ يَعْضُوُا مِنْ أَبْصَرِهِمْ وَيَخْفَطُوا فُرُوجَهُمْ ذَلِكَ أَنْكَرٌ لَّهُمْ ... ﴾  
النور: ٣٠

*“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 ...” [Qur'an 24: 30].*

Al-Bukhāri and Muslim recorded from the *Hadīth* of Abū Hurayrah (رض) that Allah's Messenger (ﷺ) said:

كُتِبَ عَلَى ابْنِ آدَمَ نَصِيبَةً مِّنَ الرِّزْكِ ذَلِكَ لَا مَحَالَةَ، فَرِئَا الْعَيْنَ النَّظَرُ.

*“A son of Adam's share of *Zinā* has been predestined for him, he will inevitably fulfill that. Thus the *Zinā* of the eye is by looking.”*

Therefore the *Zinā* of the eye is by looking. Allah the Mighty and Majestic said:

﴿ ... إِنَّ السَّمْعَ وَالْبَصَرَ وَالْقُوَادُ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولاً ﴾  
الإسراء: ٣٦

*“...Verily! The hearing, and the sight, and the heart, of each of those, you will be questioned (by Allah).” [Qur'an 17: 36].*

Among the rights of the road is lowering the gaze as reported from the Prophet ﷺ. Gazes have inflicted upon the hearts of the gazer what an arrow cannot inflict. Such persons become afflicted by temptations thereby.

A poet said:

*"All incidences start from looking. And the magnitude of fire is from some sparks. How many looks did to the heart of the looker what the arrows do despite the absence of a bow or chord! His eye is pleased with what harms his heart. There is no welcoming happiness that returns with harm."*

Another poet said:

*"Say to the beautiful woman in black khimār, what did you do to the pious worshipper? He rolled up his cloth for Ṣalāh till you displayed to him at the door of the mosque. You ruined his Ṣalāh and fast. Tempt him not, (I adjure you) by the right of Muhammad's Lord."*

Another poet said:

*"A brother should not consider another brother safe upon woman. There are no men trustworthy about women. Indeed the trustworthy, even if he is protected, when he looks only once, he will become dishonest."*

Another said:

*A look, then a smile and greeting. Thereafter, a conversation, then an appointment and meet!*

Therefore, those who gaze at men should beware; so also, men should fear Allah and guard their eyes from looking at strange women. A person whose state is like this may be punished whereby his wife would start looking and gazing at men. This is because recompense is from the type of action; and just as what you do, is what you will get.

It is part of confusion to say that my heart is safe. In reality, this is a repulsive fallacy as the hearts are in the Hands of the Most Merciful. He turns it wherever He wishes. And the devil flows like

blood in the son of Ādām. Nothing can be compared to rest of mind. Anyone whose heart is afflicted or tempted by women, or vice versa, he will neither be at ease nor comfortable. Rather, he would be troubled and in worry because he wants to achieve his desires.

A person may want to marry, whether male or female, and would start looking at woman if he is a man or she would cast her gaze at men if she is a woman with the pretense wanting to make a choice. The response to this weak evidencing is that a man looking at a woman he wants to propose is legislated as it has preceded in the *Hadīth*.

Just as it is recorded in al-Bukhārī and Muslim from the *Hadīth* of Sahl bin Sa'd in the story of al-Wāhibah, he said: "The Prophet looked at her and lowered his head." However the look is not to be done to every woman you see on the road or every man you meet on the road. Rather, it should be done to the man proposing or the woman being proposed to.

One of the means of lowering the gaze is marriage as recorded in al-Bukhārī and Muslim from 'Abdullāh bin Mas'ūd who reported that Allah's Messenger ﷺ said:

يَا مَعْشَرَ الشَّبَابِ، مَنِ اسْتُطَاعَ مِنْكُمْ الْبَاءَةَ فَلِيَتَرْوَجْ؛ فَإِنَّهُ أَعَضُّ لِلْبَصَرِ  
وَأَحْسَنُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ؛ فَإِنَّهُ لَهُ وِجَاءٌ.

"O group<sup>17</sup> of youth, whoever among you can afford marriage should marry for it helps lower the gaze and

<sup>17</sup> The linguists state that *al-Ma'shar* means a group of people who fall under a description. So the youths are a *Ma'shar*, the elderly are a *Ma'shar*, the Prophets are a *Ma'shar* and women are a *Ma'shar*. See *Sharḥ Sahīh Muslim* of an-Nawawi (9/172). The address was specifically directed to the youth because he is the one in need of such from time to time. As regards the meaning of *al-Bā'ah*, there are two scholarly opinions: The first opinion is that it means (ability to) copulate. This view is weak. The second view is that it means provisions for the

guard the private parts; and whoever cannot afford it should fast, for fasting is a repression of (desire) for him."

Note: Some women uncover themselves for their relatives, particularly when there are non-*mahārim* relatives in the house. They uncover themselves with the pretence that they cannot wear their *Hijāb* as long as they are in the house. The response to this claim is that the religion is not by following one's desires; and most of the *Shari'ah* rulings are not being rejected except as a result of following desires as stated by Allah:

﴿فَإِنْ لَمْ يَسْتَجِبُوا لَكُمْ فَاعْلَمُ أَنَّا يَنْهَا عَنِ الْأَوَّلِيَّةِ وَمَنْ أَضَلُّ مِنْهُمْ إِذْ أَنْتُمْ تَرْكُونَ هُنَّ هُدَىٰ مِنْ أَنَّ اللَّهَ لَا يَهْدِي الظَّالِمِينَ﴾

٥٠      القصص:

*"But if they answer you not (i.e. do not believe in your doctrine of Islamic Monotheism, nor follow you), then know that they only follow their own lusts. And who is more astray than one who follows his own lusts, without guidance from Allah? Verily! Allah guides not the people who are Dhālimūn (wrong-doers, disobedient to Allah, and polytheists)."* [Qur'an 28: 50].

Obeying the desires and given it preference over the *Shari'ah* rulings is considered worship (of the desires) as stated by Allah:

﴿أَرَأَيْتَ مَنْ اتَّخَذَ إِلَهًا، هُوَنُهُ أَفَأَنْتَ تَكُونُ عَلَيْهِ وَكِيلًا٤٣﴾

الفرقان: ٤٣

*"Have you (O Muhammad) seen him who has taken as his *ilāh* (god) his own desire? Would you then be a *Wakīl* (a disposer of his affairs or a watcher) over him?"* [Qur'an 25: 43].

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marriage such as maintenance and the like. This is the correct view based on other proofs.

Following the desires is really grave. One of the supplications the Prophet ﷺ used to do as recorded by at-Tirmidhi from Quṭbah bin Mālik is:

اللَّهُمَّ جَنِبْنِي مُنْكَرَاتِ الْأَخْلَاقِ وَالْأَعْمَالِ وَالْأَهْوَاءِ وَالْأَدْوَاءِ.

“O Allah, protect me from evil character, actions, desires and ailments.”

This *Hadīth* is *Sahīh*.



## CHAPTER SEVEN

### Ettiquette of a Woman Going Out

1. [Putting on] the *Hijāb*.
2. She should not apply perfume.
3. Decreasing the walking pace so that none hears the shuffling of her shoes. Allah the Most High said:

﴿...وَلَا يَضْرِبْنَ بِأَجْلِهِنَّ لِيُعْلَمَ مَا يُخْفِنَ مِنْ زِينَتِهِنَّ ...﴾ التور: ٣١

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

Indeed we have been tested in our time with high-heeled shoes. So you will see a woman who wears them that her shoes make sound. In fact she may flirt in her walking. The Prophet ﷺ has indeed spoken the truth when he said:

الْمَرْأَةُ عَوْرَةٌ؛ فَإِذَا خَرَجَتِ اسْتَشْرِفَهَا الشَّيْطَانُ.

“The woman *awrah*; and when she goes out, the devil makes her look beautiful [to the men who look at her].”

It was recorded by at-Tirmidhi from Ibn Mas'ūd (رض).

4. If she is walking with her sister, and there are men around; she should not discuss with her companion. This does not mean that the voice of a woman is something to be concealed, but men listening to the voice of a woman may be led to *fitnah*.
5. She should ask permission from her husband if she is married or from her guardian if she is not.
6. If the distance is the distance of a journey, she should not go out except in the company of a *mahram* based on the saying of the Prophet ﷺ in the *Hadīth* reported by al-Bukhāri from Ibn 'Abbās:

لَا تُسَافِرْ امْرَأَةٌ إِلَّا مَعَ ذِي مَحْرَمٍ

"It is not permissible for a woman to travel except in the company of a *mahram*."

This is the proof and the meaning is general regarding journey in plane and the like. So take note of that and Allah will aid you if you desire the truth.

7. She should not crowd with men even during *Tawāf* (circumambulation) and *Sa'i*; if you are able to walk without crowd, you should do so.
8. She should be modest.
9. She should lower her gaze.
10. She should not remove her clothing outside her house if she intends *tabarruj* with it. The Prophet ﷺ said:

أَيُّمَا امْرَأَةٌ وَضَعَتْ بَيْنَهَا فِي عَيْرِ بَيْتِ زَوْجِهَا، هَتَّكَتْ مَا بَيْنَهَا وَبَيْنَ اللَّهِ.

"Any woman who removes her clothes outside her husband's house, she has by that broken the veil that is between her and her Lord."

The *Hadīth* is *Sahīh* and reported by 'Ā'ishah (may Allah be pleased with her) as recorded in *Musnad Ahmad*.



## CHAPTER EIGHT

### A Woman Attending Battle and Defending Herself If Need Be.

*Imām* al-Bukhārī (6/78) recorded that Anas (رضي الله عنه) said: “On the day of Uhud, when some of the people ran away from the Prophet...” He (Anas) said: “I saw ‘Ā’ishah bint Abī Bakr and Umm Sulaym both of whom had tucked up their garments such that their anklets<sup>18</sup> were visible. They were carrying water skins.”

In another report elsewhere, it said: “They were carrying water skins at their backs and were pouring water into the mouths of the people. They would go back and refill the water skins, then come and pour water into the mouths of the people again.” It was recorded by Muslim.

*Imām* Muslim (3/1442) also recorded on the authority of Anas who reported that on the day of Hunayn, Umm Sulaym took hold of the dagger and kept it with her. Then Abū Talḥah saw her and said: “O Messenger of Allah, Umm Sulaym has a dagger.” So the Messenger of Allah (ﷺ) asked her:

مَا هَذَا الْخِنْجَرُ؟

“What (do want to do with) this dagger?”

She replied: “I took it so that if anyone of the polytheists comes near me, I will rip his belly open with it.” So the Messenger of Allah (ﷺ) began to laugh. Then she said: “O Messenger of Allah kill all the *tulaqā’*<sup>19</sup> other than us, who have ran away and left you.” Then the Messenger of Allah (ﷺ) said:

<sup>18</sup> Ibn Hajar said this was before the legislation of *Hijāb*. It could also mean that it was not with the intention of being looked at.

<sup>19</sup> They are those among the people of Makkah who embraced Islam on the day of the Conquest of Makkah. They were named such because the Prophet bestowed favour upon them and freed them. Their Islam was weak. So Umm Sulaym believed that they were hypocrites deserving of being killed because they ran away.

يَا أُمَّةٍ سُلَيْمٍ إِنَّ اللَّهَ قَدْ كَفَى وَأَحْسَنَ.

"O Umm Sulaym, verily Allah is sufficient for us and He has taken care of us."

There is no proof in this *hadīth* that a woman can become a soldier. However, if there is need for her service during battle or in defending herself, there is no harm. But for her to become a soldier as done by a group of women soldiers in Sana' and others; by Allah, such is insult to women. But most people do not know. This is an American attack: to raid the Islamic countries with so many things.

The Prophet ﷺ spoke the truth when he said:

لَتَتَبَعُنَّ سُنُنَ مَنْ قَبْلَكُمْ شِيرًا بِشِيرٍ، وَذِرَاعًا بِذِرَاعٍ، حَتَّى لَوْ سَلَكُوا حُجْرَةً ضَبَّ لَسْلَكْتُمُوهُ

"Surely, you will follow the way of those who came before you such and such and step by step so much so that even if they were to enter the hole of a lizard you will enter it." We said:

يَا رَسُولُ اللَّهِ، الْيَهُودُ وَالنَّصَارَى؟

"O Messenger of Allah, do you mean the Jews and the Christian?" He said:

قَالَ: فَمَنْ

"Who else."

With this, the enemies of Allah of the Jews and Christians will be pleased since they see that the Muslim men and women are tails to them and they have become superior to them.

There are numerous harms and evils in a woman becoming a soldier. I will mention some of them in what follow:

- It contains imitation of the disbelievers and our Prophet Muhammad ﷺ has seriously cautioned against that. He said:

مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ.

“He who imitates a people is among them.”

I advise every Muslim sister who desires good for herself and her sisters to benefit from the book of *Shaykul-Islâm* Ibn Taymiyyah entitled: “*Iqtidâ’ as-Sirât al-Mustaqîm fî Mukhâlasah as-hâb al-Jahîm*.”

- It involves taking a woman out of her house whereas the basic rule is that a Muslim woman stays in her house based on the Saying of Allah:

﴿ وَقَرْنَ فِي بُيُوتِكُنَّ ... ﴾ الاحزاب: ٢٣

“And stay in your houses...” [Qur'an 33: 33.]

- It involves the removal of a woman's modesty and honour; and nothing will be left after this except evil.
- It also contains *tabarruj*. A woman will go out uncovering her face and hands and may even uncover her head and the like. She will put on tight-fitting clothing which is a means towards *fitnah* and evil.
- It contains opposition to Allah and His Messenger. Our Lord stated in His Mighty Book:

﴿ وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا نَبَيَنَ لَهُ الْهُدَىٰ وَيَتَّسِعَ عَيْرَ سَيِّلٍ ﴾

﴿ الْمُؤْمِنَاتُ نُولَهُ، مَا تَوَلَّ وَنُصَلِّهُ، جَهَنَّمُ وَسَاءَتْ مَصِيرًا ﴾ ١١٥ النساء:

“And whoever contradicts and opposes the Messenger (Muhammad) after the right path has been shown clearly to him, and follows other

*than the believers' way. We shall keep him in the path he has chosen, and burn him in Hell - what an evil destination." [Qur'an 4: 115].*

6. It also involves a woman undertaking what she cannot bear as this is neither part of her work nor concern. Rather she herself needs one who will guard and protect her. However may Allah curse them! How are they denying the right path? If any incidence were to take place among them, nothing will be heard except barking. This is because her structure is weakness as stated by the Prophet ﷺ:

رِفْقًا بِالْقَوَافِرِ .

"Be gentle with the vessels."

Agreed upon; from Anas bin Mālik.

The Prophet ﷺ likened her with the vessels due to her frailty and because she breaks easily. Therefore adhere to your religion: the religion of Islam. Do not be a blind follower by saying whatever the people say, and whatever they do, you do it. Rather, pay attention to the proof so that you will be one of the successful.

*Shaykhul-Islām* Ibn Taymiyah stated as quoted from him by Ibn Qayyim in *Miftāḥ Dār as-Sa‘ādah* (1/304): "Whoever abandons the proof has strayed from the (right) way."

There is a treatise written by our *Shaykh al-‘Allāmah* Yaḥyā ‘Alī al-Ḥajūri, the successor of father (may Allah have mercy on him) at *Dār al-hadīth* in Damāj which is very beneficial on the subject entitled: "*Hashd al-Adillah ‘alā annal-Iktilāt an-Nisā’ bir-Rijāl wa Tajnidihinna minal-fitān al-Mudillah.*" Read it because it contains convincing evidences on the evils of a woman becoming a soldier for whomsoever Allah aids.



## CHAPTER NINE

### Be Careful Regarding the Women

*Imām* al-Bukhārī (9/no.5096) recorded from Zayd that the Prophet ﷺ said:

مَا تَرَكْتُ بَعْدِي فِتْنَةً هِيَ أَضَرُّ عَلَى الرُّجَالِ مِنَ النِّسَاءِ .

"I have not left after me a temptation more harmful to men than women."

It was also recorded by Muslim (4/2097), Ibn Mājah (no. 3998), at-Tirmidhi (2780) and he said it is a *Hasan Sahīh Hadīth*.

The point of harm of women to men is what al-Mubārakfūri explained in *at-Tuhfah* (8/53): "This is because the nature of most people is to lean towards them, fall into the unlawful for their sake and engage in fighting and enmity for them. The least of that is to make one desire the world; and which evil is more harmful than this.

He ﷺ said "after me" because the fact that they would be harmful would appear after him.

*Al-Hāfiḍh* stated regarding this *Hadīth*: "The temptation through women is worst than other temptations beside them. The Saying of Allah the Most High testifies to it:

﴿ زِينَ لِلنَّاسِ حُبُّ الْشَّهَوَاتِ مِنَ النِّسَاءِ ... ﴾ آل عمران: ١٤

"*Beautified for men is the love of things they covet; women...*"  
[*Qur'an* 3: 14]

He made them the fountainhead of lusts; He started with them before the remaining types (of *fitnah*) which indicate that they are the foundation regarding that.

A wise man has said: "Women are all evil and the most evil of what is in them is not being free of want from them. In spite of the fact that a woman would have shortcomings in understanding

and religion, she would make a man to do what contains shortcoming in understanding and religion like preoccupying him from seeking after religions matters and prompting him to dangerous situations to seek for the world. This is the worst of corruptions.”

*Imām Muslim* (4/2098) recorded that Abū Sa‘īd al-Khudri reported that the Prophet ﷺ said:

إِنَّ الدُّنْيَا حُلْوَةٌ حَضِيرَةٌ، وَإِنَّ اللَّهَ مُسْتَحْلِفُكُمْ فِيهَا، فَيَنْتَرُ كَيْفَ تَعْمَلُونَ؛ أَلَا  
فَأَتَقُوا الدُّنْيَا وَاتَّقُوا النِّسَاءَ.

“The world is sweet and green. Allah has made you vicegerents therein to see how you will act. So beware of the world and be careful about women.”

It was recorded by *Ibn Mājah* (2/40008). The devil tempts the son of Ādam by beautifying falsehood to them in the form of the truth and inviting them to falsehood as stated by our Lord cautioning His slave from him,

﴿ يَنْبِئُ إِدَمَ لَا يَقِنَنَّكُمُ الْشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُمْ مِّنَ الْجَنَّةِ يَنْزَعُ  
عَنْهُمَا لِيَاسِهِمَا لِرِيَاهُمَا سَوْءَتِهِمَا إِنَّهُ دِيَرَنَّكُمْ هُوَ وَقِيلُهُ مِنْ حَيْثُ لَا  
رَؤُونَهُمْ إِنَّا جَعَلْنَا الشَّيْطَانَ أُولِيَّةً لِلَّذِينَ لَا يُؤْمِنُونَ ﴾٢٧﴾ الْأَعْرَافُ : ٢٧

“O Children of Adam! Let not *Shayṭān* (Satan) deceive you, as he got your parents [Adam and Hawā (Eve)] out of Paradise, stripping them of their raiments, to show them their private parts. Verily, he and *Qabiluhu* (his soldiers from the jinns or his tribe) see you from where you cannot see them. Verily, We made the *Shayṭān* (devils) *Auliyā'* (protectors and helpers) for those who believe not” / *Qur'an* 7: 27;

Likewise the woman; she is like the devil in that regard for she is from the means of the temptation to men.

*Imām Muslim*(2/1021) recorded that Jābir reported that Allah's Messenger ﷺ saw a woman and then he went to his wife Zaynab while she was tanning a (piece of) leather, so he cohabited with her and returned to his Companions and said:

إِنَّ الْمَرْأَةَ تُقْبَلُ فِي صُورَةِ شَيْطَانٍ، وَتُدْبَرُ فِي صُورَةِ شَيْطَانٍ؛ فَإِذَا أَبْصَرَ أَحَدُكُمْ امْرَأَةً فَلْيَأْتِ أَهْلَهُ؛ فَإِنْ ذَلِكَ يَرُدُّ مَا فِي نَفْسِهِ.

“A woman approaches in form of a devil and moves away in form of a devil. When anyone of you sees a woman (which attracts him), he should go to his wife for that will remove what is in his hearts.”

As regards the Prophet’s saying ﷺ:

إِنَّ الْمَرْأَةَ تُقْبَلُ فِي صُورَةِ شَيْطَانٍ، وَتُدْبَرُ فِي صُورَةِ شَيْطَانٍ.

“A woman approaches in the (tempting) form of a devil and moves away in the (tempting) form of a devil,”

*Imām an-Nawawi* stated in *Sharḥ Muslim* (9/187) that the scholars said: Its meaning is in reference to the desire and invitation towards *fitnah* through her since Allah the Most High has put in men’s hearts inclination towards women and by deriving satisfaction by looking at them and whatever is related to them. So this resembles the devil’s invitation to evil, his whispering and beautifying it. It is deduced from this that a woman should not walk amongst the men except under necessity and men should avoid looking at her clothing, rather he should turn away from her absolutely.”

The *Sharī‘ah* has indeed cut off every means that would lead to being tempted by women from which are what:

1. Abū Dāwūd (11/230) recorded on the authority of Abū Mūsā that the Prophet ﷺ said:

إِذَا اسْتَعْطَرْتِ الْمَرْأَةُ؛ فَمَرَّتْ عَلَى الْقَوْمِ لِيَحْدُوا رِيحَهَا؛ فَهِيَ كَذَا وَكَذَا ؛  
قَالَ قَوْلًا شَدِيدًا .

"If a woman wears perfume and passes by a people in order for them to perceive her perfume, she is such-and-such." He uttered a very harsh statement.

This *Hadīth* is *Hasan* as contained in *as-Sahīh al-Musnad* (2/8).

*Imām Muslim* (1/328) also recorded that Zaynab ath-Thaqafiyyah who used to narrate from Allah's Messenger (ﷺ) that he said:

إِذَا شَهِدْتِ إِحْدَى كُنُّ الْعِشَاءِ؛ فَلَا تَطْبِبْ تِلْكَ اللَّيْلَةَ .

"If any one of you (women) attends *Ishā'* Prayer, she should not wear perfume that night."

*Imām Muslim* also recorded that Abū Hurayrah (رض) reported that Allah's Messenger (ﷺ) said:

أَيُّمَا امْرَأَةٌ أَصَابَتْ بَخُورًا؛ فَلَا تَشْهُدْ مَعَنَا الْعِشَاءَ الْآخِرَةَ .

"Any woman who has perfumed herself with incense should not attend *Ishā'* Prayer with us."

Concerning the Prophet's saying (ﷺ): "*Ishā'* Prayer," As-Sindi stated in the annotation on *an-Nasā'i* (8/154): "Perhaps, the specification (of *Ishā'* Prayer) is due to the fact that the fear for them is more during the night or because their habit is to use incense during the night."

It is not unknown that the congregational prayers have merits and that it is superior to the prayer that is observed alone by twenty seven degrees; in spite of that, the Prophet (ﷺ) forbade a woman from attending congregational prayer if she has perfumed herself or used incense as a way of blocking the means towards evil.

*Imām Abū Dāwūd* recorded that *Abū Hurayrah* (رضي الله عنه) reported that Allah's Messenger (صلوات الله عليه وآله وسليمه) said:

لَا تُمْنِعُوا إِمَاءَ اللَّهِ مَسَاجِدَ اللَّهِ، وَلَكِنْ لَا يَخْرُجْنَ وَهُنَّ نَبِلَاتٌ.

“Do not prevent the female servants of Allah from the mosques of Allah; however, they should go out without wearing perfume.”

This *Hadīth* is *Hasan*.

It is worthy of mention that I should warn against an evil custom with which some lands have been afflicted. When those who visit one another meet, the wife of the house comes before them and spray perfume and incense on the visitors as a way of honouring them.

Such is not permissible as we have known from the proofs that it is unlawful for a woman to go out when she is wearing perfume or has perfumed herself with incense.

Moreover, honouring visitors is legislated as stated by the Prophet (صلوات الله عليه وآله وسليمه):

وَإِنْ لَبَزَورْكَ عَلَيْكَ حَقًا

“Your visitor has a right over you.”

An agreed upon *Hadīth* from 'Abdullāh bin 'Amr bin al-'Ās (may Allah have mercy on them both).

However, it should be done with what is permissible. It is known that if you do not do that, the visitors may rebuke you. However, do not pay attention to their words; you should rather ignore it. You should tell them why you do not do that so that it would be considered invitation to Allah.

There are some perfumes that contain alcohol like the ones called *Kālūniyā*. It is obligatory to avoid them even in the interior of the houses.

The Prophet ﷺ did curse ten persons regarding alcohol and one of them is, "its carrier." The person who perfumes himself with it would be considered a carrier of it. The woman who perfumes the visitors with this type would be considered more sinful than the first person (who only used it) because she has fallen into two forbidden things:

**The first: Wearing perfume**

**The second: Using perfume that contains alcohol; and alcohol is a kind of intoxicant (prohibited to be carried).**

So do not do that. If you tell them the reason you did not do that they may comply with it; you will be rewarded as stated by the Prophet ﷺ:

مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً، كَانَ لَهُ أَجْرُهَا وَأَحْرَزَ مِنْ عَمَلٍ بِهَا، إِلَى  
يَوْمِ الْقِيَامَةِ لَا يَنْقُصُ مِنْ أَجْرِهِمْ شَيْئًا وَمَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً سَيِّئَةً ؛  
كَانَ لَهُ وِزْرُهَا وَوِزْرُ مِنْ عَمَلٍ بِهَا لَا يَنْقُصُ مِنْ أَوْزَارِهِمْ شَيْئًا.

"He who initiates in Islam a good practice will have its reward and the reward of whoever does it till the Day of Resurrection without diminishing in anything from their reward; and whoever initiates in Islam an evil practice will have its sin and the sin of whoever does it without diminishing anything from their sins".

It was recorded by Muslim from the *hadīth* of Jarīr bin 'Abdillāh al-Bajali.

It is recorded in al-Bukhārī and Muslim from the *Hadīth* of Sahl bin Sa'd as-Sā'idi that Allah's Messenger ﷺ said:

فَوَاللَّهِ لَأَنْ يَهْدِيَ اللَّهُ عَلَى يَدِكُّ رَجُلًا وَاجِدًا خَيْرًا لَكَ مِنْ حُمْرِ النَّعْمَ.

"By Allah, should a single person be guided through you, that would be better for you than a whole lot of red camels."

2. *Imām* al-Bukhāri recorded in his *Saḥīḥ* (no. 870) that Umm Salamah reported: “Whenever Allah’s Messenger (ﷺ) completed the prayer with *taslīm* (saying *as-Salāmu ‘alaykum warahmatullāh*) the women used to get up immediately and he would remain at his place for a while before getting up.” The sub-narrator said, ‘We think, and Allah knows best that he did so, so that the women might leave and no one of the men would have contact with them.’”

Intermingling between women and men is one of the means of temptation. That was why the Prophet (ﷺ) used to remain in his place for a while as well as the Companions as contained in another version recorded by al-Bukhāri (866) that women used to get up immediately after the *Taslīm*.

In our time, inter-mingling has become the order of the day in most places such as schools, universities, hospitals and other work places.

Their condition is nothing other than what has been stated (in a poem):

*“He threw him into the sea tied up and said to him: beware, beware lest you are wetted by the water.”*

Most Muslims are in disarray except one to whom my Lord has shown mercy. They are racing after the enemies of Islam and after their plans. Otherwise, why can’t they designate a section to the men and a section to the women? No one should say my intention is pure and inter mingling does not bother me. This statement cannot emanate from one whose heart is pure and has good intention. The refutation to this is from two perspectives:

Firstly: A pure intention strengthens the rest of the limbs as recorded in *Saḥīḥ al-Bukhāri* and *Muslim* from the *Hadīth* of Nu‘mān bin Bashīr that the Prophet (ﷺ) said:

إِنْ فِي الْجَسَدِ مُضِيقٌ؛ إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ؛ أَلَا وَهِيَ الْقَلْبُ.

"Indeed there is a flesh in the body, if it is rectified all the body would be rectified; and if it is corrupt, all the body would be corrupted. And it is the heart."

So a pure intention shows a good trait on its companion. Allah said:

وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنْسَنَ لَفِي خُسْرٍ ﴿٢﴾ إِلَّا الَّذِينَ إِمَّا نَفَعُوا وَعَمِّلُوا  
الْكَلِيلَ حَتَّىٰ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبَرِ ﴿٣﴾ الْعَصْرِ: ١ - ٣

*"By Al-'Asr (the time). Verily! Man is in loss, Except those who believe (in Islamic Monotheism) and do righteous good deeds, and recommend one another to the truth (i.e. order one another to perform all kinds of good deeds (*al-Ma'ruf*) which Allah has ordained, and abstain from all kinds of sins and evil deeds (*al-Munkar*) which Allah has forbidden), and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allah's Cause during preaching His religion of Islamic Monotheism or *Jihād*, etc.)." [Qur'an 103: 1-3].*

How many are the numerous Verses that indicate that it is essential that a good intention be followed with righteous deeds!

Al-Ājuri said in *ash-Shari'ah* (p.120): "So actions - may Allah have mercy on you - with the limbs are confirmation of *Imān* in the heart and tongue. Whoever does not attest *Imān* with the action of his limbs like purification, *Salāh*, *Zakāh*, fasting, pilgrimage and the like, and is pleased with himself with knowledge and statement, such a person is not a believer and knowledge and statement will not benefit him as his abandonment of action is a rejection of his *Imān* from him. And acting upon what we have mentioned is a confirmation by him of his *Imān*. With Allah lies success."

Secondly: This statement only emanates from a dead heart. The person who says my intention is pure but does not engage in

righteous deeds, his heart is dead and it is obligatory upon him to rectify it because Allah said:

﴿... وَفَعِلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ ﴾ ﴿الحج: ٧٧﴾

“...And do good that you may be successful.” [Qur'an 22: 77]

Thus, you will find most people intermingling with their relatives who are non *Mahārim* like the husband's brother intermingling with his brother's wife and a cousin intermingling with his female cousin. All of these are among the footsteps of the devil. Allah the Most High said:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَنْبِغُوا خُطُواتِ الشَّيْطَانِ وَمَنْ يَتَّبِعْ خُطُوتَ

﴿الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ ... ﴾ ﴿النور: ٢١﴾

“O you who believe! Follow not the footsteps of Shayṭān (Satan). And whosoever follows the footsteps of Shayṭān (Satan), then, verily he commands al-Fahshā' [i.e. to commit indecency (illegal sexual intercourse, etc.)], and al-Munkar [disbelief and polytheism (i.e. to do evil and wicked deeds; to speak or to do what is forbidden in Islam, etc.)]...” [Qur'an 24: 21].

3. *Imām al-Bukhāri* recorded on the authority of Ibn 'Abbās that the Prophet ﷺ said:

لَا يَخْلُونَ رَجُلٌ بِإِمْرَأَةٍ؛ إِلَّا مَعَ ذِي مُحَرَّمٍ.

“A man should not be in seclusion with a woman unless there is a *mahram* there.”

So a man stood up and said: “O Messenger of Allah, my wife is set to perform the pilgrimage and I have been enlisted for such-and-such expedition.” He said:

ارجع فتح مع امرأتك.

“Go back and perform the pilgrimage with your wife.”

It was also recorded by Muslim (2/978). Before the *Hadīth* of Ibn 'Abbās, al-Bukhāri recorded a *Hadīth* from 'Uqbah bin 'Āmir that Allah's Messenger (ﷺ) said:

إِيَّاكُمْ وَالَّذِنْهُولُ عَلَى النِّسَاءِ

“Beware of entering upon women.”

Then a man among the Anṣār said: “O Messenger of Allah, what about the in-laws of the wife (i.e., the husband's brothers or his nephews etc.)?” He said:

الْحَمْوُ الْمَوْتُ.

“The in-law of the wife is death.”

Being in seclusion with a strange woman is a means that leads to being tempted by women and a woman being tempted by man. Consequently, the law has forbidden that.

4. *Imām* Muslim (3/1489) recorded that 'Ā'ishah said: “The Messenger of Allah (ﷺ) never touched the hand of a woman except that he would receive the oath of allegiance above her (hand). If he takes the allegiance above her (hand) and he is given, he would say:

اذْهَبِي فَقَدْ بَأْعَطْتُكِ

“Go, I have accepted your oath of allegiance.”

*Imām* at-Tirmidhi (5/220) recorded that Umaymah bint Ruqayqah reported: “I pledged allegiance to Allah's Messenger (ﷺ) in the company of women and he said to us:

فِيمَا اسْتَطَعْنَا وَأَطْلَقْنَا.

“In respect of what you have the ability to do and withstand.”

I said: "Allah and His Messenger are merciful to us than our own self." Then I said: "O Messenger of Allah, accept our allegiance" (Sufyān - the sub-narrator said it means shake our hands). So Allah's Messenger (ﷺ) said:

إِنَّمَا قَوْلِي لِمِائَةٍ امْرَأَةٍ، كَقَوْلِي لِامْرَأَةٍ وَاحِدَةٍ.

"My word to a hundred women is like my word to one woman."

*Imām at-Tabarāni* reported in his *Mu'jam al-Kabīr* (20/211) that Ma'qil bin Yasār reported that Allah's Messenger (ﷺ) said:

لَا يَنْبَغِي لِأَنْ يُطْعَنَ فِي رَأْسِ أَحَدٍ كُمْ بِمُخْتِيطٍ مِنْ حَدِيدٍ خَيْرٌ لَهُ مِنْ أَنْ يَمْسَسْ امْرَأَةً لَا تَجْلِي لَهُ.

"It would be better for one of you to have himself stabbed on the head with an iron needle than to touch a woman that is unlawful to him."

The chain of this *Hadīth* is *Hasan*. It indicates that touching a strange woman is one of the major sins and a means to temptation.

Ash-Shinqīti stated in *al-Adwā'* (6/603): "There is no doubt that body contact is stronger as regards the stimulation of urge and stronger in invitation to *fitnah* than looking with the eyes; and every fair minded person knows the correctness of that."

When some people want to shake hands with strange women or when a woman wants to shake hands with a strange man, they would put a screen on their hand as if the purpose of the prohibition of shaking hands with strange people is touching of the skin with another skin, such that it would be permissible with a screen.

This is falsehood because the proofs incorporate it and the reason of prohibition of shaking the hand of strange women is present in that."

During occasions like the 'Id and upon arrival from a journey, some people go to visit their *Mahram* relatives and non-*Mahram* relatives shaking their hands either in order to move closer to Allah with it or as a form of custom. The same also applies to a woman.

It should be noted that visitations, shaking of hands as well as exchanging greetings on the day of 'Id and upon the arrival of Ramaḍān and the like is not only legislated for men leaving the women. However it does not reach the level of innovation unless the intention behind that is to move closer to Allah then it becomes an innovation because such was not in existence during the Prophet's era.

It is recorded in al-Bukhāri and Muslim from the *Hadīth* of 'Āishah that the Prophet ﷺ said:

مَنْ أَخْدَثَ فِي أُمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رُدٌّ.

“Whoever innovates in this matter of ours, that which is not from it, shall have it rejected.”

Muslim recorded from the *Hadīth* of Jābir that the Prophet ﷺ said:

إِنَّ أَصْدِقَ الْحَدِيثِ كَلَامُ اللَّهِ، وَخَيْرُ الْهُدَىٰ هُدَىٰ مُحَمَّدٍ ﷺ، وَشَرُّ الْأُمُورِ مُخْدَنَاتُهَا، وَكُلُّ مُخْدَنَةٍ بَدْعَةٌ، وَكُلُّ بَدْعَةٍ ضَلَالٌ.

“The most truthful of speech is the Book of Allah and the best of guidance is the guidance of Muhammad; and the worst of affairs are newly invented matters, and every newly invented matter is an innovation, and every innovation is misguidance.”

Concerning the Prophet's saying:

كُلُّ مُخْدَنَةٍ بَدْعَةٌ، وَكُلُّ بَدْعَةٍ ضَلَالٌ.

“Every newly invented matter is an innovation and every innovation is misguidance,”

The word “*kull* (every, all or each)” is one of the wordings that indicate generality. So it means that all forms of innovation are included and that all of them is misguidance.

Customs that have no basis in the law should be eradicated especially since visitations on ‘Id Day forms a waste of time. This is more so that a woman is not allowed to frequently go out moving from one house to the other. Allah the Most High said:

﴿ وَقُرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْ تَبَرَّجْ الْجَهْلِيَّةَ الْأُولَىٰ ... ﴾  
الأحزاب: ٣٣

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

I do not forbid happiness and ease during the two festivals for such is legislated as long as it does not contradict the Qur'an and Sunnah.

*Imām al-Bukhāri* (2/440) recorded that ‘Ā'ishah said:

“The Messenger of Allah ﷺ entered upon me while I had two girls who were singing about the battle of Bu’āth. So he lied down on the bed and turned his face to the other direction. Then Abū Bakr entered and spoke harshly to me saying: “Musical instrument of the devil in the presence of the Prophet ﷺ!” So Allah’s Messenger ﷺ turned to him and said:

دَعْهُمَا فَلَمَّا غَفَلَ عَمَّا فَخَرَجَتَا، وَكَانَ يَوْمَ عِيدٍ يَلْعَبُ فِيهِ السُّوَادُونَ  
بِالدَّرَقِ وَالْحِرَابِ؛ فَإِمَّا سَأَلْتُ النَّبِيَّ اللَّهُ عَزَّ وَجَلَّ، وَإِمَّا قَالَ: تَشْتَهِيْنَ تَنْظَرِيْنَ؟  
فَقُلْتُ: نَعَمْ؛ فَأَقَامَنِي وَرَاءَهُ خَدْيَ عَلَى خَدِّهِ وَهُوَ يَقُولُ: دُونَكُمْ يَا بَنِي  
أَرْفِدَةَ، حَتَّى إِذَا مَلِلْتُ قَالَ: حَسِبْكِ قُلْتُ: نَعَمْ. قَالَ فَادْهَبِي.

“Leave them.” When Abū Bakr became inattentive, I signaled to the girls to leave. It was the day of ‘Id and the Abyssinians’ were performing with their shields and spears. Either I asked him or the Prophet ﷺ asked if I would like to watch them (I can’t recall now). I replied in

the affirmative. At this, the Prophet ﷺ made me stand behind him and my cheek was against his while he was saying: "Carry on O tribe of Arfadah" until I got tired." He asked: "Is that enough for you?" I replied: "Yes." So he said: "Leave!"

*Imām Abū 'Abdillah Ibn Mājah* (1/413) recorded that Qays Ibn Sa'd said: "There is nothing that I did not seen during the time of Allah's Messenger ﷺ except one: on the day of *Fitr*, performance used to be done for Allah's Messenger ﷺ." The chain of this *Hadīth* is authentic.

As regard exchanging greetings on the day of *'Id*, *Shaykhul-Islām* was asked about that as contained in *Majmū' al-Fatāwā* (24/253) and he replied thus: "It has no basis in the *Shari'ah*. Though it was reported from a group among the Companions that they used to do it and some *Imāms* like Ahmād and others permitted it. However, *Imām Ahmād* said: 'I do not initiate it to anyone but if anyone initiates it to me, I will reply him because it is obligatory to respond to greeting.'"

As regards the initiation of greetings, it is neither a *Sunnah* which one has been enjoined nor is it also among what one has been prohibited from. So whoever does it has a model and whoever abandons it (also) has a model.

The view of *Imām Ahmād* that replying greeting is obligatory is in reference to the Saying of Allah the Exalted:

﴿ وَإِذَا حُيِّنُمْ بِتَحْيِيٍّ فَحَيُّوْا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ

شَئْوَ حَسِيبًا ﴿٨٦﴾ النساء: ٨٦

"When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally. Certainly, Allah is Ever a Careful Account Taker of all things." [Qur'an 4: 86]

His saying, ‘a greeting,’ is *nakirah* (indefinite) in the context of affirmation, and *nakirah* in the context of affirmation implies absoluteness.

5. Among the causes of falling into *fîtnah* is when a woman makes her voice quirky. Allah says:

﴿ يَنِسَاءَ الَّتِي لَسْتَنَ كَأَحَدٍ مِّنَ النِّسَاءِ إِنْ أَتَقِنَنَ فَلَا تَخْضُعْنَ بِالْقَوْلِ ﴾  
فَيَطْمَعُ الَّذِي فِي قَلْبِهِ مَرْضٌ وَقُلْنَ قَوْلًا مَعْرُوفًا ﴿٣﴾ الأحزاب: ٣٢

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

Therefore it is obligatory upon a woman to distance herself from everything that would lead to people being tempted through her and she should protect her honour.



## CHAPTER TEN

### Women Have Shortcoming in Religion and Reasoning

*Imām Muslim* (no.79) recorded that 'Abdullāh bin 'Umar reported that Allah's Messenger ﷺ said:

يَا مُعْشَرَ النِّسَاءِ! تَصَدَّقُنَّ وَأَكْثَرُنَّ الْاسْتِغْفَارَ؛ فَإِنِّي أُرِبِّكُنَّ أَكْثَرُ أَهْلِ النَّارِ

“O Assembly of women, give in charity and seek forgiveness often for I have seen you as the majority of the inhabitant of Fire.”

A woman among them asked: “Why are we the majority of the people of Hell?” He replied:

ثُكْرُنَّ اللُّغْنَ وَتَكْفُرُنَّ الْعَشِيرَ، مَا رَأَيْتُ مِنْ نَاقِصَاتٍ عَقْلٌ وَدِينٌ، أَغْلَبُ  
لِذِي لُبٍّ مِنْكُنَّ

“Because you make too many curses and you refuse to acknowledge your husband's good treatment. I have not seen one having more of a short coming in reasoning and religion yet at the same time, robbing the wisdom of the wisest of men than you.”

She asked: “O Messenger of Allah, what is the shortcoming in reasoning and religion?” He said,

أَمَا نُقْصَانُ الْعَقْلِ فَشَهَادَةُ الْمَرْأَتَيْنِ تَعْدِيلٌ شَهَادَةُ رَجُلٍ؛ فَهَذَا نُقْصَانُ الْعَقْلِ،  
وَتَمْكُثُ اللَّيَالِي مَا تُصْلِي وَتُفْطِرُ فِي رَمَضَانَ؛ فَهَذَا نُقْصَانُ الدِّينِ.

“As for the shortcoming in reasoning, the testimony of two women is equivalent to that of a man; this is the shortcoming in reasoning. She stays for days without performing *Salāh* and eats during Ramaḍān; that is the shortcoming in the religion.”

The fact that a woman has shortcoming in reasoning and religion does not imply that it is permissible to condemn her with it because a woman has feelings the way a man does and she gets hurt the way a man gets hurt. Allah the Most High said:

وَالَّذِينَ يُؤْذِنُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَعْتَرِ مَا أَكَتَسَبُوا

فَقَدْ أَخْتَمَلُوا بِهُنَّا وَلَنَّا مُبِينًا ﴿٥٨﴾ الأحزاب: ٥٨

*“And those who annoy believing men and women undeservedly, bear on themselves the crime of slander and plain sin.” [Qur'an 33: 58].*

Father (may Allah have mercy on him) used to exclude that which is intended to discipline. He said it is allowed for her to be criticized for that. I benefited it in an exclusive sitting with him.

None among women reached perfection except two.

*Imām al-Bukhāri* (7/3769) recorded from Abū Mūsā al-Ash'ari (رضي الله عنه) who reported that Allah's Messenger (ﷺ) said:

كَمَلَ مِنَ الرِّجَالِ كَثِيرٌ وَلَمْ يَكُمِلْ مِنَ النِّسَاءِ إِلَّا مَرْيَمُ بْنَتُ عِمْرَانَ، وَآسِيَةُ امْرَأَةُ فِرْعَوْنَ، وَإِنَّ فَضْلَ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ الثَّرِيدِ عَلَى سَائِرِ الطَّعَامِ.

“Many men reached perfection but none among the women reached it except Maryam bint 'Imrān and Āsiyah, the wife of Fir‘awn. The excellence of ‘Ā’ishah over other women is like the excellence of *tharīd* [a type of dish] over other types of food.”



## CHAPTER ELEVEN

### Women's Plot

*Imām* al-Bukhāri (9/374) recorded that 'Ubayd bin 'Umayr reported: "I heard 'Ā'ishah (may Allah be pleased with her) saying, "The Prophet ﷺ used to spend time with Zaynab bint Jaħsh and drank honey at her house. So Ḥafṣah and I decided that if the Prophet ﷺ came to anyone of us, she should say to him, "I detect the smell of *Magħāfir* (a nasty smelling gum) in you. Have you eaten *Magħāfir*?" So the Prophet ﷺ visited one of them and she said that to him. The Prophet ﷺ said,

لَا بَأْسٌ شَرِبْتُ عَسْلًا عِنْدَ زَيْنَبِ بْنَتِ جَحْشٍ وَلَنْ أَعُودَ لَهُ

"Never mind, I have taken some honey at the house of Zaynab bint Jaħsh, but I shall never drink of it anymore." So this Verse was revealed:

﴿ يَأَيُّهَا النَّبِيُّ لَمْ تَحِرِّمْ مَا أَحَلَّ اللَّهُ لَكَ ... ﴾ التحرير: ١

*'O Prophet! Why do you forbid (for yourself) that which Allah has allowed to you...'*

Until...

﴿ إِنْ نَوَبَا إِلَى اللَّهِ ... ﴾ التحرير: ٤

*If you two (wives of Prophet) turn in repentance to Allah... ,*

While addressing 'Ā'ishah and Ḥafṣah.

﴿ وَلَذَا أَسْرَ النَّبِيُّ إِلَى بَعْضِ أَرْفَادِهِ حَدِيثًا ... ﴾ التحرير: ٣

*'When the Prophet disclosed a matter in confidence to some of his wives,'*

In reference to the Prophet's saying ﷺ: 'But I have taken some honey.'

### Definition of Plot

Ibn Qayyim (may Allah have mercy on him) stated in *Ighāthah al-Lahfān* (1/388): “The plot is the manifestation of a state and concealment of its contrary in order for one to attain his aim through it.

It is classified into two: The praiseworthy type and the blameworthy type. Among the praiseworthy types is the plot of Allah the Most High against those who plot by way of paying them back with the kind of their action. Allah the Most High stated:

... وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَكَرِينَ ﴿٣٠﴾  
الأنفال: ٣٠

“...They were plotting and Allah too was planning, and Allah is the Best of the planners.” [Qur'an 8: 30].

He also said:

وَمَكَرُوا مَكَرًا وَمَكَرْنَا مَكَرًا وَهُمْ لَا يَشْعُرُونَ ﴿٥٠﴾  
النمل: ٥٠

“So they plotted a plot, and We planned a plan, while they perceived not.” [Qur'an 27: 50].



## CHAPTER TWELVE

### Majority of the People of Hell Are Women

*Imām al-Bukhāri* (1/584) recorded that Ibn 'Abbās reported that Allah's Messenger ﷺ said,

أَرَيْتُ النَّارَ فَإِذَا أَكْثُرُ أَهْلِهَا النِّسَاءُ، يَكْفُرُنَّ). قِيلَ: أَيْكُفُرُنَّ بِاللهِ؟ قَالَ :  
 (يَكْفُرُنَّ الْعَشِيرَ، وَيَكْفُرُنَّ الْإِحْسَانَ، لَوْ أَحْسَنْتَ إِلَيْهِنَّ الدَّهْرَ ثُمَّ رَأَتْنَ  
 مِنْكَ شَيْئًا قَالَتْ: مَا رَأَيْتُ مِنْكَ خَيْرًا قَطُّ.

"Then I saw the (Hell) Fire, and I saw that the majority of its dwellers were women." The people asked, "O Messenger of Allah, what is the reason for that?" He replied, "Because of their disbelief." It was said, "Do they disbelieve in Allah?" He replied, "They are not thankful to their husbands and are ungrateful for the favours done to them. Even if you do good to one of them all your life, when she sees some harshness from you, she will say, 'I have never seen any good from you'"

The intended meaning of disbelief here is minor disbelief. See *al-Fatḥ* (1/83).

*Imām al-Bukhāri* also recorded that Usāmah reported that the Prophet ﷺ said,

قُمْتُ عَلَى بَابِ الْجَنَّةِ فَإِذَا عَامَةً مِنْ دَخَلَهَا الْمَسَاكِينُ وَإِذَا أَصْحَابُ الْجَنَّةِ  
 مَحْبُوسُونَ، غَيْرَ أَنَّ أَصْحَابَ النَّارِ قَدْ أُمِرَ بِهِمْ إِلَى النَّارِ، فَإِذَا عَامَةً مِنْ  
 دَخَلَهَا النِّسَاءُ.

"I stood at the gate of Paradise and saw that the majority of the people who entered it were the poor, while the wealthy were stopped at the gate (for accounts). But the companions of the Fire were ordered to be taken to the Fire. Then I stood at the gate of the Fire and saw that the majority of those who entered it were women."

It was also recorded by Muslim.

*Imām* al-Bukhārī (9/5198) reported on the authority of 'Imrān that the Prophet ﷺ said,

اطلعتُ في الجنة؛ فرأيتُ أكثرَ أهلِها الفقراء، واطلعتُ في النار؛ فرأيتُ أكثرَ أهلِها النساء.

"I looked into Paradise and saw that the majority of its residents were the poor; and I looked at the (Hell) Fire and saw that the majority of its residents were women."

It was also recorded by Muslim (1/2096).

*Imām* Muslim (4/2097) recorded that Abū at-Tayyāḥ reported: "Muṭarrif bin 'Abdillāh had two wives. He came from the house of one of them and the other wife said, 'Are you coming from the house of so-and-so? So he said, "I am coming from 'Imrān bin Ḥuṣain and he narrated to us that the Messenger of Allah ﷺ said,

إِنَّ أَقْلَمَ سَاكِنِي الْجَنَّةِ النِّسَاءُ.

"The least dwellers of Paradise are women."

*Imām* Ahmād (4/205) recorded that 'Umārah bin Khuzaymah bin Thābit reported: "We were with 'Amr bin al-'Āṣ during pilgrimage or 'Umrah and we were at Marr-adh-Dhahrān.<sup>20</sup> A woman inside her howdah was placing her hand on it. He said: "So he bent and entered the canyon and we entered along with him." Then he said: "We were with Allah's Messenger ﷺ in this place. We saw therein some crows one of which had red beak and two legs." So the Messenger of Allah ﷺ said:

لَا يَدْخُلُ الْجَنَّةَ مِنَ النِّسَاءِ، إِلَّا مِثْلُ هَذَا الْعَرَابِ فِي هَذِهِ الْغَرْبَانِ.

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<sup>20</sup> In *Mu'jam al-Baldān* of Yāqūt al-Ḥumawī (5/123): It is said that Marr-adh-Dhahrān is a spot on a juncture from Makkah. 'Arrām said, 'Marr means village while adh-Dhaharān means valley.'

"None will enter paradise among women except the like of this chough in this crow."

It was recorded by al-Hâkim in his *Mustadrak* (4/602) and he said it is authentic based on the condition of Muslim though they (al-Bukhâri and Muslim) did not record it.

As regards the Prophet's saying (ﷺ): "Except the like of this chough," it is stated in *an-Nihâyah* that it means: "Whiteness of the two wings." It is also said that it means whiteness of the two legs. He (i.e. the Prophet) meant the fewness of those who will enter Paradise among women because this description is rare in crows.

The Prophet's (ﷺ) saying:

لَا يَدْخُلُ الْجَنَّةَ مِنَ النِّسَاءِ،

"None will enter paradise among women,"

Refers to (all the) women of the world. The fact that women are the majority of the people of Hell is as a result of their deeds.

﴿... وَلَا يَظْلِمُ رَبُّكَ أَحَدًا ﴾<sup>٤٩</sup> الكهف:

"...And your Lord treats no one with injustice" [Qur'an 18: 49].

Therefore, it is obligatory to resolve to submit to the law of our Lord. If women are ignorant, we should not be ignorant; if they are disobedient, we should not disobey; and we should not be deluded by those who rebel against Allah's law. This is because Allah said:

﴿وَلَنْ تُطِعَ أَكْثَرَ مَنْ فِي الْأَرْضِ يُضْلُلُوكَ عَنْ سَبِيلِ اللَّهِ إِنْ

﴿يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴾<sup>١١٦</sup> الأنعام:

*“And if you obey most of those on earth, they will mislead you far away from Allah's Path. They follow nothing but conjectures, and they do nothing but lie.” [Qur'an 6: 116].*

He also said:

﴿ وَمَا أَكَلُوا مِنْ أَنَاسٍ وَلَوْ حَرَضْتَ بِمُؤْمِنِينَ ﴾ ١٠٣ ﴿ يُوسُفُ ﴾

*“And most of mankind will not believe even if you desire it eagerly.”*  
*[Qur'an 12: 103].*

Allah said:

﴿ ... وَقَلِيلٌ مِّنْ عِبَادِي الشَّكُورُ ﴾ ١٣ ﴿ سَبَا ﴾

*“...But few of My slaves are grateful.” [Qur'an Saba: 13].*

So if you want honour in this world and in the Hereafter and the attainment of Paradise and salvation from Hell Fire, comply with Allah's obligations, abstain from His prohibitions and adhere to the Qur'an and Sunnah based on the understanding of the Righteous Predecessors. This is because Allah said:

﴿ وَالَّذِينَ يُمْسِكُونَ بِالْكِتَابِ وَأَقَامُوا الصَّلَاةَ إِنَّا لَا نُنَسِّبُ أَجْرًا ﴾

﴿ الْمُصْلِحِينَ ﴾ ١٧٠ ﴿ الْأَعْرَافُ ﴾

*“And as to those who hold fast to the Book (i.e. act on its teachings) and perform as-Šalāh (*Iqāmat-as-Šalāh*), certainly, We shall never waste the reward of those who do righteous deeds.” [Qur'an 7: 170].*



## CHAPTER THIRTEEN

### The Husband's Rights upon His Wife and the Wife's Rights upon Her Husband.

The word *al-Haqq* (pl. *Uqūq*) refers generally to an obligation and something highly recommended.

Among the rights of the husband upon his wife are:

1. Obedience to him when he calls her to his bed (for copulation). Not obeying him in that will make her liable to Allah's anger, the angels' curse and reduction in the reward of her *Salāh* except if she has an acceptable excuse such as when she is menstruating or ill and incapable of that; then there is no problem.

*Imām* al-Bukhāri (9/5193) recorded that Abū Hurayrah (رضي الله عنه) reported that the Prophet ﷺ said:

إِذَا دَعَا الرَّجُلُ امْرَأَتَهُ إِلَى فِرَاشِهِ؛ فَأَبْتَدَ قَبَاتَ غَضْبَيَانَ عَلَيْهَا، لَعْنَتُهَا الْمَلَائِكَةُ  
حَتَّى تُصْبِحَ.

“When a man invites his wife to his bed and she refuses (to come), and he sleeps while angry, the angels curse her till the morning.<sup>21</sup>”

This *Hadīth* was also recorded by Muslim (2/1060). In another version recorded by Muslim, it reads:

وَالَّذِي نَفْسِي بِيَدِهِ مَا مِنْ رَجُلٍ يَدْعُو امْرَأَتَهُ إِلَى فِرَاشِهَا؛ فَتَأْبِي عَلَيْهِ إِلَّا  
كَانَ الَّذِي فِي السَّمَاءِ سَاجِطًا عَلَيْهَا حَتَّى يَرْضَى عَنْهَا.

“By the One in whose Hand is my soul, never would a man invite his wife to his bed and she refuses but the One

<sup>21</sup> This is not restricted to the night. Rather, he only stated what is often because night is the assumed time for that. So this ruling is also applicable to one who refuses to come to her husband's during the day without an acceptable excuse.

who is above the heavens would be angry with her until he (the husband) is pleased with her."

*Imām at-Tir'midhi* (2/290) recorded that Abū Umāmah quoted Allah's Messenger (ﷺ) as saying:

نَّالَّةٌ لَا تُحَاوِرُ صَلَاتُهُمْ آذَانُهُمْ: الْعَبْدُ الْآيْقُونَى حَتَّى يَرْجِعَ، وَامْرَأَةٌ بَائِتْ  
وَزَوْجُهَا عَلَيْهَا سَاخِطٌ وَإِمَامُ قَوْمٍ وَهُمْ لَهُ كَارِهُونَ.

"There are three persons whose prayers do not rise above their ears (i.e. not acceptable): a fleeing slave until he returns (to his master), a woman who spends the night while her husband is angry with her, and a man who leads some people and they dislike him."

The chain of this *Hadīth* is *hasan* (good).

The Prophet's saying (ﷺ):

امْرَأَةٌ بَائِتْ وَزَوْجُهَا عَلَيْهَا سَاخِطٌ

"A woman who spends the night while her husband is angry with her"

is interpreted as when he has a right in that; but if he is angry with her without an excuse, the *hadīth* will not be applicable to her because some men could be foolish and nothing pleases them.

His saying (ﷺ):

الْعَبْدُ الْآيْقُونَى

"A fleeing slave"

That is, a slave that runs away from his master.

His saying (ﷺ):

وَإِمَامُ قَوْمٍ وَهُمْ لَهُ كَارِهُونَ.

“A man who leads some people and they dislike him,”

Meaning that if the dislike for him is for the sake of the religion such as one who openly displays evil or does not protect himself from impurities or he is an oppressor and the like. But if it is for a worldly aim, then his *Salāh* has no reduction in reward based on the correct opinion.

See this issue in *al-Majmū'* of an-Nawawi (4/240).

Therefore (a woman's) avoiding the bed (of her husband for copulation) is one of the major sins. This shows the greatness of the husband's right upon his wife.

*Imām at-Tirmidhi* recorded that Abū Hurayrah (رضي الله عنه) said:

لَوْ كُنْتُ أَمِيرًاً أَحَدًا أَنْ يَسْجُدَ لِأَحَدٍ؛ لَأَمْرَتُ الْمَرْأَةَ أَنْ تَسْجُدَ لِزَوْجِهَا.

“Were I to command a person to prostrate for anyone, I would have commanded the woman to prostrate for her husband.”

This *Hadīth* is *Hasan*.

Allah has praised those who obey their husband's in His Saying:

﴿... فَالصَّابِرَاتُ قَدِنَتُ حَفِظَاتٌ لِلْغَيْبِ بِمَا حَفِظَ اللَّهُ...﴾  
النساء: ٣٤

“...Therefore the righteous women are devoutly obedient (to Allah and to their husbands), and guard in the husband's absence what Allah orders them to guard (e.g. their chastity, their husband's property, etc.) ...” [Qur'an 4: 34].

As regards Allah's Saying, “*Qānitāt*, [devoutly obedient]” Ibn Kathīr said: “Ibn ‘Abbās and others said it means those who obey their husbands.”

“*Hāfidhāt lil-ghayb* [guard in the husband's absence],” as-Sudi and others said it means those who preserve themselves and their husband's property in his absence.”

Threat has been spelt out on whoever betrays her husband.

Concerning his saying: "Their Prayers will not rise above their ears," Al-Mubārakfūri said it means it will not be completely accepted or it will not rise to Allah as a righteous deed.

2. She should not observe a voluntary fast without his permission.

*Imām al-Bukhāri* (9/5192) recorded that Abū Hurayrah (رض) reported that the Prophet (ﷺ) said:

لَا تَصُومُ الْمَرْأَةُ وَبَعْلُهَا شَاهِدٌ إِلَّا بِإِذْنِهِ.

"A woman should not fast while her husband is present except with his permission."

If she observes a voluntary fast without her husband's permission, her fasting is null and void and she is sinful. But if he prevents her from an obligatory fast, she should not obey him in that because obedience is only in what is good.

3. She should not allow anyone to enter his house without his permission.

*Imām al-Bukhāri* recorded that Abū Hurayrah (رض) reported that Allah's Messenger (ﷺ) said:

لَا يَحِلُّ لِلَّامِرَأَةِ أَنْ تَصُومَ وَزَوْجُهَا شَاهِدٌ إِلَّا بِإِذْنِهِ، وَلَا تَأْذِنَ فِي بَيْتِهِ إِلَّا بِإِذْنِهِ، وَمَا أَنْفَقَتْ مِنْ نَفَقَةٍ عَنْ غَيْرِ أَمْرِهِ فَإِنَّهُ تُؤَدِّي إِلَيْهِ شَطْرُهُ.

"It is not permissible for a woman to fast while her husband is present except with his permission; and it is not permissible for her to admit anyone to his house except with his permission. And whatever charity she gives without his instruction, he would be given half of its reward."

In *Sahīḥ Muslim* (no. 1218) from the *hadīth* of Jābir, the Prophet (ﷺ) stated in the Farewell Pilgrimage:

وَلَكُمْ عَلَيْهِنَّ إِلَّا يُوطِّنْ فُرْشَكُمْ أَحَدًا تَكْرَهُونَهُ، فَإِنْ فَعَلْنَ ذَلِكَ فَاضْرِبُوهُنَّ  
ضَرَبًا مُّبِرِّحًا ...

“Your right upon them is that they do not admit whom you dislike to sit on your cushion; and if they do that beat them lightly.”

4. She should not go out of his house without his permission. *Imām al-Bukhāri* recorded that the Prophet ﷺ said:

إِذَا اسْتَأْذَنْتِ الْمَرْأَةَ أَحَدَكُمْ إِلَى الْمَسْجِدِ فَلَا يَمْنَعُهَا.

“If a woman asks for permission to go to the mosque, do not prevent her.”

It was also recorded by Muslim.

5. She should not remove anything from his wealth without his permission. *Imām al-Bukhāri* (9/507) recorded that 'Ā'ishah reported that Hind bint Utbah said: “O Messenger of Allah! Indeed Abū Sufyān is a stingy man<sup>22</sup>. He does not give me what would suffice me and my children. Is there sin upon me if I take something from his money?” He said:

خُذِ مَا يَكْفِيكَ وَبَنِيكَ بِالْمَعْرُوفِ.

“Take what would suffice you and your child in a reasonable manner.”

It was also recorded by Muslim (3/1338).

This *Hadīth* indicates that if a man withholds provision from his wife and her children, she should take what will suffice them from his money.

<sup>22</sup> The word *ash-Shuh* (the word used) is worst than miserliness as there are differences between them. Ibn Qayyim stated in *al-Wābil as-Sayyib*, ‘*ash-Shuh* could be before its attainment or after its attainment. And it maybe in what others possess. While *Bukhl* is to be stingy with what is with him

The Prophet ﷺ did not give a woman license to take from her husband's money without his knowledge and pleasure except when he withholds that which is obligatory upon him. It is also not permissible for her to give out charity without his permission. If she does that, she would be sinful. But if she gives out charity with his permission, she will have complete reward. 'Ā'ishah (may Allah be pleased with her) reported as recorded by *Imām* al-Bukhāri (4/300) that the Prophet ﷺ said:

إِذَا أَنْفَقَتِ الْمَرْأَةُ مِنْ طَعَامٍ بَيْتِهَا عَيْرَ مُفْسِدَةٍ، كَانَ لَهَا أَجْرُهَا بِمَا أَنْفَقَتْ،  
وَلِزَوْجِهَا بِمَا كَسَبَ، وَلِلْخَازِنِ مِثْلُ ذَلِكَ لَا يَنْفَصُ بَعْضُهُمْ أَجْرٌ بَعْضٍ  
شَيْئًا.

"When a woman gives away (in charity) from the food of her house, without causing harm, she earns her reward because of her spending, and her husband earns his reward because he provided (the food). And the storekeeper earns the like of that without any reduction in the reward of each of them."

But if she gives out charity, without his explicit permission, she gets half of the reward. *Imām* al-Bukhāri (4/301) recorded that Abū Hurayrah رضى الله عنه reported that the Prophet ﷺ said:

إِذَا أَنْفَقَتِ الْمَرْأَةُ مِنْ كَسْبِ زَوْجِهَا عَنْ غَيْرِ أَمْرِهِ فَلَهَا نِصْفُ أَجْرِهِ.

"When a woman gives charity from her husband's earnings, without his instruction, she gets half of the reward."

The *Hadīth* has another interpretation.

*Al-Hāfiḍh* said: "What is preferred is to interpret it that she spends from that which he appropriates to her; when she gives charity with or without his permission, he would be given out charity since it is from his earnings and would be rewarded for it. And the fact that it is with his instruction would mean that there should be permission for her in a complete way. However, the one

negated is the one through explicit means. It is essential to hold onto one of these two meanings. Otherwise since it is from his money without his permission either implicitly or explicitly; she would be sinful with that and not rewarded.” Taken from *Fathul-Bārī*. See *Subulus-Salām* (2/628).

6. She should beautify herself for him with what will please him within the limits of the law.
7. She should fulfill his needs. There is no doubt that part of good treatment between the spouses is a woman fulfilling her husband’s needs and assisting him. Allah the Most High said:

﴿... وَلَا نَأْوِيُّا عَلَى الْإِثْمِ وَالْعَدْوَنِ ...﴾ المائدة: ٢

“...Help you one another in al-Birr and at-Taqwā (*virtue, righteousness and piety*)...” [Qur'an 5: 2].

It is recorded in al-Bukhāri and Muslim from the *Hadīth* of Abū Hurayrah (رض) that Allah’s Messenger (ﷺ) said:

وَتَعْيِنُ الرَّجُلَ فِي دَائِيَّهِ فَتَحْمِلُهُ عَلَيْهَا أَوْ تَرْفَعُ عَلَيْهَا مَتَاعَةً صَدَقَةً.

“...And to help a man ride his mount or to place his baggage on it is charity.”

Muslim recorded as reported by Abū Hurayrah (رض) that the Prophet (ﷺ) said:

وَاللَّهُ فِي عَوْنَبِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنَبِ أَحْيِهِ.

“Allah will continue to assist a slave as long as the slave is assisting his brother.”

The scholars are unanimous on the legality of a woman serving her husband but they differ on its obligation. Some scholars are of the view that it is obligatory. This is the view of Abū Thawr as attributed to him by Ibn Hazm and Ibn Qayyim; it is also the view of Abū Bakr Ibn Abī Shaybah and Abū Iṣhāq al-Jawzajāni. It was attributed to them by Ibn Qudāmah in *al-Mughni* (8/131).

Most of the contemporary scholars have also held this view such as the three *Shaykhs*: *Shaykh* al-Albāni in *Ādāb az-Zisāf*, *Shaykh* Ibn Uthaymīn in *Sharḥ al-Mumti'* and father - may Allah have mercy on all of them. Their proofs include:

1. One of their proofs is what al-Bukhārī (9/506) collected from Ali bin Abī Ṭālib that Fāṭimah visited the Prophet ﷺ and asked him of a servant. So the Prophet ﷺ said:

أَلَا أُبَيْرُكُ مَا هُوَ خَيْرٌ لَكَ مِنْهُ؟ تُسَبِّحِينَ اللَّهَ عَنْدَ مَنَامِكُ ثَلَاثَةَ وَثَلَاثَيْنَ،  
وَتَحْمِدِينَ اللَّهَ ثَلَاثَةَ وَثَلَاثَيْنَ، وَتُكَبِّرِينَ اللَّهَ أَرْبَعَةَ وَثَلَاثَيْنَ.

“Shall I not inform you of what is better for you than that? When you go to bed say *SubhānAllah* thirty-three times, *Alhamdulillāh* thirty-three times and *Allahu Akbar* thirty four times.”

Then Sufyān said: “One of them is thirty-four. I never left it thereafter.” It was said: “Not even on the night of (the battle of) *Siffīn*?” He said: “Not even on the night of (the battle of) *Siffīn*.” It was also recorded by Muslim (4/2091).

*Al-Hāfiḍh* said: “The point is that when Fāṭimah asked her father for a servant, he did not command her husband to provide it for her; either by providing a servant for her or employing one who will discharge that or by doing it himself. If the responsibility of that was on Ali, he would have commanded him to do it just as he ordered him to give her bride price before cohabitation in spite of the fact that giving the bride price is not obligatory (at the time of marriage contract) if the woman accepts that it is delayed.”

Ibn Ḥabīb reported from Asbīgh and Ibn Mājishūn from Mālik that taking care of the home is obligatory upon a woman even if the wife is a person of esteem and honour and the husband is insolent. He said: “That is why the Prophet ﷺ ordered Fāṭimah to take care of the inside service and ‘Ali to take care of the exterior.”

Ibn Baṭāl reported that some scholars said: "We do not know of any narration indicating that the Prophet ﷺ enjoined on Fātimah to take care of the interior (of the home). Rather, the issue occurred between them based on what they know of good treatment and beautiful characters. But to compel a woman on something of serving, then there is no basis for it. Rather, there is consensus among the scholars that the husband is required to assist the wife in everything."

2. Allah the Most High said:

﴿الرِّجَالُ قَوْمٌ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ  
وَبِمَا أَنفَقُوا مِنْ أَمْوَالِهِمْ فَالصَّدِيقُاتُ حَفِظَتْ  
لِلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَالَّتِي تَخَافُونَ شُوَّهْدَرْ فَعِظُوهُرْ  
وَأَهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَأَضْرِبُوهُنَّ فَإِنْ أَطْعَنَكُمْ فَلَا يَنْبَغِي  
عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلَيْهِ أَكْبَرًا﴾  النساء: ٣٤

"Men are the protectors and maintainers of women, because Allah 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 Allah and to their husbands), and guard in the husband's absence what Allah 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, Allah is Ever Most High, Most Great."

[Qur'an 4: 34]

Ibn Kathīr stated regarding the *Tafsīr* of this Verse. Allah said,

﴿الرِّجَالُ قَوْمٌ عَلَى النِّسَاءِ...﴾ النساء: ٣٤

*“...Men are the protectors and maintainers of women...”*

That is, the man is responsible for the woman, and he is her maintainer, caretaker and leader who should discipline her if she deviates.

﴿...بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ...﴾ النساء: ٣٤

*“...Because Allah has made one of them to excel the other ...”*

Meaning, because men excel over women and a man is better than a woman.

This is why Prophethood was exclusive to men, as well as other important positions of leadership. The Prophet ﷺ said,

لَنْ يُفْلِحَ قَوْمٌ وَلَوْا أَمْرَهُمْ امْرَأً

*“People who appoint a woman to be their leader, will never achieve success.”*

It was recorded by al-Bukhāri (no. 7099) from the *Hadīth* of 'Abdur-Rahmān bin Abī Bakrah on the authority of his father. Such is the case with appointing women as judges or other positions of leadership.

﴿...وَبِمَا آنَفَقُوا مِنْ أَمْوَالِهِمْ...﴾ النساء: ٣٤

*“...And because they spend from their means...”*

That is, the dowry, expenditures and various expenses that Allah ordained in His Book and the *Sunnah* of His Messenger for men to spend on women. So a man is better than a woman on his own and excels over her. For these reasons it is suitable that he is appointed her maintainer, just as Allah said,

﴿... وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ ...﴾  
البقرة: ٢٢٨

“...But men have a degree (of responsibility) over them...” [Qur'an 2: 228]

### 3. The Saying of Allah:

﴿... وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ ...﴾  
البقرة: ٢٢٨

“But men have a degree (of responsibility) over them”. [Qur'an 2: 228]

### 4. What Abū Dāwûd and At-Tirmidhi recorded from the *Hadîth* of Abū Hurayrah (رض) that Allah's Messenger (ﷺ) said:

لَوْ كُنْتُ أَمِيرًا أَحَدًا أَنْ يَسْجُدْ لِأَحَدٍ؛ لَا مَرْأَةٌ أَنْ تَسْجُدْ لِزَوْجِهَا.

“If I were to order anyone to prostrate to anyone else, I would have ordered a woman to prostrate to her husband.”

### 5. The Compilers of the *Sunan* recorded from 'Amr bin al-Ahwas al-Jashmi that he witnessed the farewell pilgrimage with Allah's Messenger (ﷺ). He praised and extolled Allah, reminded and admonished. He mentioned in the *Hadîth* that the Prophet (ﷺ) said,

أَلَا وَاسْتُوصُوا بِالنِّسَاءِ خَيْرًا، فَإِنَّمَا هُنَّ عَوَانٍ عِنْدَكُمْ، لَئِنْ تَمْلِكُونَ مِنْهُنَّ  
شَيْئًا غَيْرَ ذَلِكَ، إِلَّا أَنْ يَأْتِينَ بِفَاحِشَةٍ مُبِينَةٍ، فَإِنْ فَعَلْنَ فَاهْجُرُوهُنَّ فِي  
الْمَضَاجِعِ وَاضْرِبُوهُنَّ ضَرَبًا غَيْرَ مُبِيرٍ، فَإِنْ أَطْعَنُكُمْ فَلَا تَبْغُو عَلَيْهِنَّ سَبِيلًا،  
أَلَا إِنْ لَكُمْ عَلَى نِسَائِكُمْ حَقٌّ، وَنِسَائِكُمْ عَلَيْكُمْ حَقٌّ، فَإِنَّمَا حَقُّكُمْ عَلَى  
نِسَائِكُمْ: فَلَا يُوْطِنَ فُرْشَكُمْ مَنْ تَكْرُهُونَ، وَلَا يَأْذَنَ فِي يَوْتِكُمْ لِمَنْ  
تَكْرُهُونَ، أَلَا وَحَقُّهُنَّ عَلَيْكُمْ: أَنْ تُخْسِنُوا إِلَيْهِنَّ فِي كِسْوَتِهِنَّ وَطَعَامِهِنَّ.

"Take good care of women, for they are prisoners under you and you have no power over them than that, except if they are guilty of open lewdness. If they are guilty of that, then refuse to share their beds and beat them lightly. But if they return to obedience, (then) seek not against them means of annoyance. You have rights upon your women and they have rights upon you. Your right upon them is that they should not allow anyone whom you dislike to sit on your cushion nor admit into your home anyone you dislike. And their right upon you is that you feed and clothe them well."

Abū Īsā (i.e. At-Tirmidhi) said: this *Hadîth* is *Hasan Sahîh* and the version is his (no. 1163).

The chain of narrators of this *Hadîth* contains Sulaymân bin 'Amr whose condition is unknown. However, there are other *Aḥâdîth* that strengthen it.

This *Hadîth* indicates that marriage constitutes part of slavery and it is well known that a slave would always be a servant to the person under whom he is. This view is correct because the proofs are general and do not exclude anything.

But the majority of scholars are of the view that (serving the husband) is recommended. This is because the demand of the marriage contract is only copulation.

Ibn Qayyim attributed this view to Mâlik, Shâfi'i and Abû Ḥanîfah in *Zâd al-Ma 'âd* (5/188). It is also the view of Ahmâd as attributed to him by Ibn Qudâmah in *al-Mughni* (8/131) and Ibn Hazm in *al-Muhallah* (issue 1910).

They replied to the proofs that contain (the obligation of) serving the husband such as the earlier story of Fâtimah and the story of Asmâ' bint Abû Bakr aş-Siddîq (رضي الله عنهما) whereby she used to feed the horse of az-Zubayr in a distance of two-third of a *farskh* by saying that such was a form of good treatment between spouses.

Though, they hold the view that serving the husband is preferable.

Ibn Qudāmah said in *al-Mughni*: “It is preferable for her to do what the custom dictates she should. This is because situations cannot be rectified except through custom, and life cannot be well organized without it.”

6. She should not ask him for divorce for something that does not constitute a problem.

*Imām Abū Dāwūd* recorded that Thawbān reported that the Prophet ﷺ said:

أَيُّهَا الْمُرْأَةُ سَأَلْتُ زَوْجَهَا الطَّلاقَ فِي غَيْرِ مَا بَأْسٍ؛ فَحَرَامٌ عَلَيْهَا رَائِحةُ  
الْجَنَّةِ.

“Any woman who asks her husband for a divorce with no good reason would be deprived of smelling the scent of Paradise.”

The chain of narrators of this *Hadīth* is authentic

7. If her husband dies, she should mourn for him for four months and ten days.

Allah the Most High said:

وَالَّذِينَ يُتَوَوَّنُونَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَرِبَّصُنَّ بِأَنفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ  
وَعَشْرًا فَإِذَا بَلَغُنَّ أَجْلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِي أَنفُسِهِنَّ  
بِالْمَعْرُوفِ وَاللَّهُ يُمَارِضُ مَا تَعْمَلُونَ خَيْرٌ ﴿٢٤﴾ الْبَقْرَةُ: ٢٤

“And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten days, then when they have fulfilled their term, there is no sin on you if they (the wives) dispose of themselves in a just and honourable

*manner (i.e. they can marry). And Allah is Well-Acquainted with what you do.” [Qur'an 2: 234].*

*Al-Hāfiḍh* Ibn Kathīr (1/525) said, with verification of father: “This is a command from Allah to the women whose husbands die, that they should observe a period of ‘Iddah of four months and ten nights. This ruling includes the wives whose husbands have had intercourse with them or otherwise, according to the consensus (of the scholars).

The proof that this ruling includes the case where the marriage is not consummated is included in the general meaning of the Verse and the narration recorded by *Imām Aḥmad* and the Compilers of the *Sunan*, which at-Tirmidhi graded *Sahīh* that Ibn Mas‘ūd was asked about a man who married a woman, but he died before consummating the marriage and did not also appoint dowry for her. They kept asking Ibn Mas‘ūd about this subject until he said, “I shall give you my own opinion, and if it is correct then it is from Allah, while if it is wrong, it is from me and the devil. In this case, Allah and His Messenger are innocent of my opinion. She has her full dowry.”

In another narration, Ibn Mas‘ūd said, “She has a similar dowry to that of the women of her status, without stinginess or extravagance. She has to spend the ‘Iddah and has a right to the inheritance.”

Ma‘qil bin Yasar<sup>23</sup> al-Ashja‘i then stood up and said, “I heard Allah’s Messenger ﷺ issue a similar judgment for the benefit of Barwa‘ bint Washiq.” ‘Abdullāh bin Mas‘ūd became very delighted upon hearing this statement.

In another narration, several men from Ashja‘(tribe) stood up and said, “We testify that Allah’s Messenger ﷺ issued a similar ruling for the benefit of Barwa‘ bint Washiq.”

<sup>23</sup> Father (may Allaah have mercy on him) in his comment on Ibn Kathīr stated: “What is correct is Ibn Sinān as contained in *Tuhfah al-Ashrāf*.”

As for the woman who became widowed while she was pregnant, her term of *Iddah* ends when she gives birth, even if it occurs an instant (after her husband dies) based on the general meaning of Allah's Statement:

وَأُولَئِنَّ الْأَنْهَى إِلَيْهِنَّ أَن يَضْعَفْ حَمْلَهُنَّ ... ﴿٤﴾ الْطَّلاق: ٤

“...And for those who are pregnant, their ‘Iddah is until they lay down their burden.) ...” [Qur'an 65: 4].

Ibn Abbās held the view that such woman should wait for the farther of the two terms of delivery or four months and ten days in order to reconcile between the two Verses. This is a strong view if not for what has been confirmed in the *Sunnah* in the *Hadīth* of Subay‘ah al-Aslamiyah as recorded in al-Bukhāri and Muslim through various chains of narrations that her husband, Sa‘d bin Khawlah, died while she was pregnant and she gave birth only a few nights after his death. When she finished her postnatal bleeding, she beautified herself for those who might seek to engage her (in marriage). Then, Abu Sanābil bin Ba‘kak came to her and said, “Why do I see you beautify yourself, do you wish to marry? By Allah! You will not marry until the four months and ten nights have passed.” Subay‘ah said: “When he said that to me, I collected my garments when night fell and went to Allah’s Messenger ﷺ and asked him about this matter. He said that my ‘Iddah had finished when I gave birth and allowed me to get married if I wished.”

Similarly, if a wife is a slave, she is excluded from four months and ten days as her waiting period is half of that of a free woman - two months and five days - according to the view of the majority of scholars. This is because since she receives half of the prescribed punishment of a free person, she should also observe ‘Iddah for half of that of a free woman.

There are some scholars like Muḥammad bin Sīrīn and some among the *Dhāhiriyyah* who are of the view that both free and slave women are equal in this situation based on the generality of

the verse because '*Iddah*' is a form of natural issue in which creatures are equal.

Sa'īd bin Musayyib, Abū al-'Āliyah and others stated that the wisdom behind making the '*Iddah*' of the widow four months and ten nights is that the womb might contain a fetus. When the woman waits for this period, it will become evident if she is pregnant as narrated by Ibn Mas'ūd in the *Hadīth* recorded by al-Bukhārī and Muslim and others:

إِنَّ حَلْقَ أَحَدِكُمْ يُجْمَعُ فِي بَطْنِ أُمَّهُ أَرْبَعِينَ يَوْمًا، ثُمَّ يَكُونُ عَلْقَةً مِثْلَ ذَلِكَ  
ثُمَّ يَكُونُ مُضْعَةً مِثْلَ ذَلِكَ ثُمَّ يُعَثُّ إِلَيْهِ الْمَلَكُ فَيُفْتَحُ فِيهِ الرُّوحُ

"The creation of a human being is put together in the womb of his mother in forty days in the form of a seed, and then he becomes a clot of thick blood for a similar period, and then a morsel of flesh for a similar period. Then, Allah sends an angel who is ordered to breathe life into the fetus."

So these are four months and ten more days to be sure, as some months are less (than thirty days), and the fetus will then start to show signs of life after the soul has been breathed into it. And Allah knows best.

*Al-Ihdād* (mourning) means not using beautification aids, such as wearing perfume and the clothes and jewelry and the like that encourage the men to seek marriage from the woman. All widows must observe this period of mourning whether they are young, old, free, servant, Muslim or disbeliever, as the general meaning of the verse indicates.

Ath-Thawri, Abū Ḥanīfah and his companions are of the view that there is no mourning for a disbeliever; this is also the opinion of Ash-ḥab, Ibn Nāfi' among the companions of Mālik. The proof of those who hold this view is the Prophet's saying:

لَا يَحِلُّ لِأَمْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، أَنْ تُحْدِدَ عَلَى مَيْتٍ فَوْقَ ثَلَاثَةِ، إِلَّا  
عَلَى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا.

"It is not lawful for a woman who believes in Allah and the last Day to mourn any dead person for more than three days except her husband, whom she mourns for four months and ten days."

They stated that he made it a form of worship and Abū Ḥanīfah and his companions as well as young ath-Thawri held onto it due to the absence of *taklîf* (on a disbeliever).

Among the proofs on the obligation of a woman to mourn her husband when he dies is what al-Bukhâri (3/145) recorded that Muḥammad bin Sîrîn reported: "The son of *Umm Aṭiyyah* (may Allah be pleased with her) died and when it was on the third day, she called for *Sufrah* (a perfume having yellowness in it) and applied it and said: "We are forbidden to mourn for more than three days except for a husband."

Zaynab bint Abī Salamah reported: "When the *Na'y*<sup>24</sup> (announcement of the death) of Abū Sufyān came from Syria, *Umm Ḥabībah* (may Allah be pleased with her) called for *Sufrah*<sup>25</sup> on the third day and applied it on her cheeks and arms and said: "I am not in need of this (perfume). If not that I heard Allah's Messenger ﷺ saying:

<sup>24</sup> *An-Na'y* refers to announcement of the dead. It is of two types. The first type is the permissible one, which is aimed at gathering the people in order to observe funeral prayer for him and to inform the relatives of the dead. The Prophet ﷺ did announce the death of an-Najâšî when he died. He said, "Your brother has died in Ethiopia. So they observed funeral prayer for him." The second type is the forbidden one like the announcement of the days of *Jâhilîyyah*, which is aimed at boasting and enumerating his virtues, achievement and the like.

<sup>25</sup> Al-Qistilâni said in *Irshâd as-Sâri* (3/395): "As-*Sufrah* refers to a type of perfume that contains yellowness

لَا يَحِلُّ لِأَمْرَأٍ تُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ، أَنْ تُحِدَّ عَلَى مَيْتٍ فَوْقَ ثَلَاثٍ، إِلَّا  
عَلَى زَوْجٍ، فَإِنَّهَا تُحِدُّ عَلَيْهِ أَرْبَعَةً أَشْهُرٍ وَعَشْرًا.

"It is not permissible for a woman who believes in Allah and the Last Day to mourn any dead person for more than three days except her husband for whom she mourns for four month and ten days."

As regards the issue of mourning, women are divided into two extremes and the middle-course

**The First Extreme:** They are those who commit excess regarding mourning. If any of their relatives die, they would abstain from so many permissible things like the use of Henna and all other forms of beautification. This is in relation to someone other than their husband. But in regard to mourning for the husband, they would mourn for him for a whole year without taking bathe or wearing perfume. They would stay in a dark place and will not see a child. But if they see a child unexpectedly, they will start the mourning from the beginning as well as other baseless practices.

**The Second Extreme:** This group does not bother about mourning. If their husbands die, it does not concern them. They go out of their houses, speak with men and beautify themselves. They may not do that immediately after the death of their husband, but they would do it before they complete their 'Iddah of four months and ten days.

**The Middle-Course:** They are those who comply with the law of their Lord and abstain from what He has forbidden them from. We ask Allah to make us among the women who follow the middle-course.

**Note:** Nothing has been reported specifying the clothing a woman who is mourning should wear. Should it be black or other colours? The guideline regarding this is that she should wear clothings that basically do not constitute adornment. And Allah knows best.

**Another Note:** Mourning for a person other than the husband is not obligatory. However, since naturally, hearts do get affected by the death of a relative, the law has permitted it for three days. Whoever does not do that has not committed any sin.

When the son of *Umm Sulaym* died, at that moment, she pretended to her husband *Abū Talḥah*.

We now return to the subject of marital obligations.

I say: The wife should hasten towards complying with her husband's order within the limits of the Qur'an and *Sunnah*. Islam has planned the affairs of a Muslim's life; and part of that is marital life. So it stipulates that each of the spouses has right upon the other.

Therefore, if the spouses want to achieve happiness in their marriage, each of them should fulfill the rights that he or she owes the other. This is because some husbands take into consideration theirs without wanting anything from it to pass by but forget and neglect the rights they owe their wives, and vice-versa.

8. She should not divulge his secrets and vice-versa. See what has preceded (under not 'Divulging Secrets').

As for the wife's rights on her husband, they include:

1. He should spend on her as contained in *Sahīh Muslim* from the *Hadīth* of Jābir in the narration of the Farewell Pilgrimage.

وَلَهُنَّ عَلَيْكُمْ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ.

"They (your women) have a right on you – that you provide them with food and clothing in a fitting manner."

Spending on the wife is by providing her with food and clothing in accordance with the husband's (financial) capability.

2. If he disciplines her, he should not hit her face.

3. When he disciplines her, he should not curse her. Meaning he should not say to her: may Allah disfigure you.
4. If he disciplines her, he should not abandon her except in the house. The proof of these three issues is what *Imām Ahmad* (5/30) recorded that Allah's Messenger (ﷺ) was asked: "What is the right of our wives upon us?" He replied:

نُطِيعُهَا إِذَا طَعِمْتَهَا، وَنَكْسُوُهَا إِذَا أَكْسَبْتَهَا، وَلَا تَنْضِرِبِ الْوَجْهَ، وَلَا  
نَقْبَحَ، وَلَا تَهْجُرِ إِلَّا فِي الْبَيْتِ.

"Feed her when you eat; get them clothings when you get for yourselves; do not strike her face; do not swear at her; and do not boycott her except in the house."

Concerning the Prophet's saying: "Do not boycott her except in the house," there is a report in *as-Sahīh* from Anas that contradicts it. The report states that the Prophet (ﷺ) boycotted his wives outside the house.

*Imām al-Bukhāri* stated concerning this *Hadīth*: "It is the most authentic." He said in the heading of *Kitāb an-Nikāh*: Chapter on the Prophet's Abandonment of His Wives in other than Their Houses," and mentioned on the authority of Mu'āwiyah bin Haydah:

وَلَا تَهْجُرِ إِلَّا فِي الْبَيْتِ.

And do not boycott her except in the house.

The first *hadīth* is the more authentic."

*Al-Hāfiḍh* (Ibn Ḥajar) stated in *al-Fath* (vol.9 under *Hadīth* no.5202): "The saying of al-Bukhāri, "The first *Hadīth* is more authentic" means that the *Hadīth* of Anas is more authentic than the *Hadīth* of Mu'āwiyah bin Haydah and it is so.

However, it is possible to reconcile between them with what I am going to mention: What he (al-Bukhari) did shows that this chain (i.e. the hadeeth of Mu'āwiyah bin Haydah) is also suitable as

evidence even though it is lesser in authenticity. He only stated it using an expression that shows its weakness to describe its relatively lesser authenticity. Then he mentioned the reconciliation between the *Hadīth* of Mu'āwiyah bin Haydah and Anas.

He said: Al-Muhallab said, 'What al-Bukhāri is referring to is as if he wanted to inform people of what the Prophet ﷺ did such as boycotting outside the house as kindness to the women because boycotting them while staying with them in the houses is harmful to them and more painful to their heart since it would involve turning away from them.'

He said, 'And that is not obligatory because Allah has commanded that they may be boycotted in the beds instead of the houses.'

But Ibn al-Munayyir criticized him by saying that, 'al-Bukhāri did not intend what he (i.e. Muhallab) understood. Rather, he intended to show that boycotting is permissible in the houses and outside the houses; and that the previous restriction in the *Hadīth* of Mu'āwiyah bin Haydah is not established. Rather, it is permissible to boycott outside the house as done by the Prophet ﷺ.'

The truth is that such differs based on different situations. Boycotting in the houses may be worse than boycotting out of it or vice-versa. In fact, most often, boycotting outside the houses is harmful to the hearts particularly to the women due to the weakness of their hearts." End of Ibn Hajar's statement.

Therefore, if what brings benefits requires boycotting the wife in the house, she should be boycotted in the house; and if it is vice-versa, then she should be boycotted outside the house; and Allah knows best.

Though *Imām* al-Bukhāri stated that the *Hadīth* wherein there is boycotting outside the house is the most authentic.

In addition, the discipline should be based on the stages mentioned by Allah the Mighty and Majestic:

﴿...وَالَّتِي تَخَافُونَ نُشُرَهُنَّ فَعِظُوهُنَّ وَأَهْجُرُوهُنَّ فِي الْمَضَاجِعِ﴾

وَأَصْرِبُوهُنَّ إِنَّ أَطْعَنَكُمْ فَلَا يَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ

٣٤ ﴿٢٤﴾ النساء: **عَلِيًّا كَبِيرًا**

“...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, Allah is Ever Most High, Most Great” [Qur'an 4: 34].

The first is to admonish and advise her. But if she does not turn a good leaf, she may be boycotted, and if she does not change, she may be tapped. The tapping should not be severe based on the Prophet's saying:

وَلَكُمْ عَلَيْهِنَّ إِلَّا يُو طِنَ فُرْشَكُمْ أَحَدًا تَكْرُهُونَهُ، إِنْ فَعَلْنَ ذَلِكَ فَأَصْرِبُوهُنَّ  
ضَرِبًا مُّبِرِّحًا.

“And your right on them is that they do not allow anyone whom you dislike to sit on your cushion. If they do that, then beat them lightly.”

This is a lengthy *Hadîth* recorded by Muslim on the authority of Jâbir (رضي الله عنه) concerning the report of the Farewell Pilgrimage.

5. When he comes back from a journey, he should not take her unawares by entering the house out of mistrust.

It is recorded in the Two *Sahîhs* from the *Hadîth* of Jâbir who reported: “We were with Allah's Messenger (صلوات الله عليه وسلم) (during a battle) and when we arrived (Madînah) and were about to enter, he said:

أَمْهُلُوا حَتَّى تَدْخُلُوا لَيْلًا – أَيْ عِشَاءً – لِكَيْ تَمْتَشِطَ الشَّعْنَةُ، وَتَسْتَحِدَّ الْمُغَيْبَةُ.

“Wait so that you may enter at night so that the lady of unkept hair may comb her hair and the one whose husband has been absent may shave her pubic region.”

6. He should teach her (the religion). The two *Shaykhs* recorded in their authentic *Hadīth* collections from the *Hadīth* of Abū Hurayrah (رض) that the Prophet (ﷺ) said:

اسْتَوْصُوا بِالنِّسَاءِ خَيْرًا؛ فَإِنَّ النِّسَاءَ خُلِقَتْ مِنْ ضَلَعٍ، وَإِنَّ أَعْوَجَ مَا فِي الضَّلَعِ أَعْلَاهُ، فَإِنْ ذَهَبَتْ تُقْبِمُ كَسَرَتْهُ، وَإِنْ تَرَكْتَهُ لَمْ يَزَلْ أَعْوَجَ فَاسْتَوْصُوا بِالنِّسَاءِ.

“Take good care of women for a woman was created from a bent rib, and the most curved part of a rib is its upper end. If you insist on strengthening it you will break it, and if you abandon it, it remains bent. So take good care of women.”

Among the greatest ways of taking good care of her is by teaching her and giving her good understanding of Allah's religion; and the teaching should be with kindness and gentleness because the Prophet (ﷺ) said:

مَا كَانَ الرَّفِيقُ فِي شَيْءٍ إِلَّا زَانَهُ، وَمَا نُرِعَ مِنْ شَيْءٍ إِلَّا شَانَهُ.

“Kindness was never in a thing but it adorned it; and never was it removed from a thing but it disgraced it.”

Some among men - May Allah guide them - do not exhibit good conduct in teaching their wives as they will teach her something above her capability and level. If she does not do it, he curses her. He should fear Allah and know that it is Allah who has given him power over this weak woman whom the Prophet likened to fragile vessels.

The conduct of Allah's Messenger ﷺ is noble and does not contain this aggression. Rather, he was kind, merciful, gentle and easy.

*Imām al-Bukhāri* (6/566) recorded that 'Ā'ishah (may Allah be pleased with her) reported: "Whenever Allah's Messenger ﷺ was given a choice between two matters, he chooses the easier of the two as long as it does not involve sin. But if it involves a sin, he would be the farthest of the people from it. And Allah's Messenger ﷺ never sought revenge for himself except when Allah's prohibition is stepped upon, he would then revenge on Allah's behalf."

*Imām at-Tirmidhi* (10/394) recorded that 'Ā'ishah (may Allah be pleased with her) reported: "Allah's Messenger ﷺ said:

خَيْرُكُمْ خَيْرٌ لِأَهْلِهِ، وَأَنَا خَيْرٌ كُمْ لِأَهْلِي.

"The best of you is he who are best to his family, and I am the best of you towards my family."

The chain of the narrators of this *Hadīth* is *Sahīh* and it is in, "*al-Jāmi'* *as-Sahīh Mimmā Laysa Fī as-Sahīhayn* (3/84).

*Imām al-Bukhāri* (9/254) recorded that 'Ā'ishah reported: "Eleven women sat (at a place). They promised and contracted that they would not conceal anything of the news of their husbands.

The first one said, "My husband is like the meat of a lean weak camel kept on the top of a mountain which is neither easy to climb, nor is the meat fat, so that one might put up with the trouble of fetching it."

The second one said, "I shall not relate my husband's news, for I fear that I may not be able to finish his story, for if I describe him, I will mention all his defects and bad traits."

The third one said, "My husband is a tall man; if I describe him (and he hears of that) he will divorce me, and if I keep quiet, he will neither divorce me nor treat me as a wife."

The fourth one said, "My husband is a moderate person like the night of Tihāmah (Makkah and its suburbs) which is neither hot nor cold. I am neither afraid of him, nor am I discontented with him."

The fifth one said, "My husband, when entering (the house) acts like a leopard, and when going out, he acts like a lion. He does not ask about what he covenanted."

The sixth one said, "If my husband eats. He eats too much (leaving the dishes empty), and if he drinks he leaves nothing, and if he sleeps he sleeps alone (away from me) covered in garments and does not stretch his hands here and there so as to know how I fare."

The seventh one said, "My husband is a wrong-doer or weak and foolish. Every disease applies to him. He would either cut your head or break one of your limbs or may do both to you."

The eighth one said, "My husband's touch is like that of a rabbit and he smells like a *Zarnab* (a kind of good smelling plant)."

The ninth one said, "My husband is a tall generous man wearing a long strap for carrying his sword. His ashes are abundant and his house is near to the people who would easily consult him."

The tenth one said, "My husband is a *Mālik*, and what is a *Mālik*? *Mālik* is greater than whatever I say about him. (He is beyond and above all praise which can come to my mind). Most of his camels are kept at home (ready to be slaughtered for the guests) and only a few are taken to the pastures. When the camels hear the sound of the lute (or the tambourine) they realize that they are going to be slaughtered for the guests."

The eleventh one said, "My husband is Abū Zar and who is Abu Zar (i.e., what should I say about him)? He has given me many ornaments and my ears are heavily loaded with them and my arms have become fat (i.e., I have become fat). And he has pleased me, and I have become so happy that I feel proud of myself. He found me with my family who were mere owners of

sheep and living in poverty, and brought me to a respected family having horses and camels with threshing and purifying grain. Whatever I say, he does not rebuke or insult me. When I sleep, I sleep till late in the morning, and when I drink water (or milk), I drink my fill. The mother of Abu Zar and what may one say in praise of the mother of Abu Zar? Her saddle bags are always full of provisions and her house is spacious. As for the son of Abu Zar, what may one say of the son of Abū Zar? His bed is as narrow as an unsheathed sword and an arm of a kid (of four months) satisfies his hunger. As for the daughter of Abū Zar, she is obedient to her father and to her mother. She has a fat well-built body and that arouses the jealousy of her husband's other wife. As for the (maid) slave girl of Abū Zar, what may one say of the (maid) slave girl of Abū Zar'? She does not uncover our secrets but keeps them, and does not waste our provisions and does not leave the rubbish scattered everywhere in our house."

The eleventh lady added, "One day it so happened that Abū Zar went out at the time when the milk was being milked from the animals, and he saw a woman who had two sons like two leopards playing with her two breasts. (On seeing her) he divorced me and married her. Thereafter I married a noble man who used to ride a fast tireless horse and keep a spear in his hand. He gave me many things, and also a pair of every kind of livestock and said, 'Eat (of this), O *Umm Zar*', and give provision to your relatives." She added, "Yet, were I to gather all the things which he gave me, they would not fill the smallest of Abū Zar's containers."

'Ā'ishah then said: Allah's Messenger (ﷺ) said to me,

كُنْتُ لَكَ كَائِي زَرْعَ لَمْ زَرْعَ.

"I am to you as Abū Zar was to his wife *Umm Zar*."

The Prophet (ﷺ) listened to 'Ā'ishah while she was narrating this story to him, that which could take twenty minutes. He was not tired of it. Rather he said to her: "I am to you like Abū Zar was to *Umm Zar*."

There are other numerous proofs. But this is not the proper place to quote them. What has been mentioned so far is sufficient, however, for one who stops by the texts of the Qur'an and the *Sunnah*.

The issue of teaching is an important matter because Allah said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا فَوْأُنفُسَكُمْ وَأَهْلِكُمْ نَارًا...﴾ التعریف: ٦

*"O you who believe! Ward off from yourselves and your families a Fire (Hell)..." [Qur'an 66: 6].*

Children would be under the care of the women. So if a woman is righteous, the children will learn righteousness from her. But if she is unrighteous, she will corrupt them.

A poet said:

*"Assure me of teaching women because she is in the East the reason for its failure. The mother is a school. When you prepare her, you have prepared a part whose organ is good. The mother is the nursery. If she is endowed with modesty in her brain she will produce good leaves. The mother is the teacher of the teachers. She contains their effects even up to the regions (of the world)."*

Therefore, if the husband cannot teach his wife, he should send her to a *Sunnī* woman who possesses knowledge so as to teach her.

Some men pay attention to enjoying the wife and that she prepares food, drink and whatever they need for them. Such is negligence from them. Rather, it is obligatory upon him to pay attention to teaching her much more than that. This is because knowledge refines characters and behaviours and it contains abundant good.

If there were to be none of that except that it is a path to Paradise (it is enough to motivate him) as recorded in *Sahīh Muslim* from Abū Hurayrah (رض) who reported that the Prophet (ﷺ) said:

مَنْ سَلَكَ طَرِيقًا يَنْتَسِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ.

“Whoever treads a path in search of knowledge, Allah makes the path of Paradise easy for him.”

7. He should relate with her in a good manner as stated by Allah the Most High:

ۚ...وَاعَاشُوهُنَّ بِالْمَعْرُوفِ... ﴿١٩﴾ النساء: ۱۹

“...And live with them honourably...” [Qur'an 4: 19]

Allah also said:

ۚ...وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ... ﴿٢٢٨﴾ البقرة: ۲۲۸

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

[Qur'an 2: 228]

Allah said:

ۚ...فَإِمْساكُهُ مَعْرُوفٌ أَوْ تَسْرِيبٌ بِإِحْسَنٍ... ﴿٢٢٩﴾ البقرة: ۲۲۹

“...Either you retain her on reasonable terms or release her with kindness...” [Qur'an 2: 229].

Some men want to enslave their wives so she overdoes in discharging his rights, her obligations and the like. In spite of that, he always sees that she is negligent (in her duty) and calls her to account for every small and big issue. Such is not good. Rather, what is good is to overlook some things. This is because a woman's perfection in all ramifications is unattainable. If you want that from her, she will break and her breaking is her divorce as it has been reported from the Prophet ﷺ.

It is obligatory on him to know that she has rights on him the same way he has rights upon her.

Similarly, if a woman should call her husband to account for everything, she cannot achieve that. This is because perfection is only from Allah the Mighty and Majestic. However, man is more excellent than the woman in all conditions. A woman should also know the status of her husband as Allah the Most High said:

﴿أَلِرْجَالُ قَوَّمُوكَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ  
وَبِمَا أَنفَقُوا مِنْ أَمْوَالِهِمْ ...﴾ النساء: ٣٤

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

It is obligatory upon the spouses if they want happiness amongst them, to choose pure fruits, educate the children between two happy parents and give the family good upbringing, each of them should take into consideration the rights upon him. If they differ in anything, they should refer it to the Book of Allah and the Sunnah. Allah the Most High said:

﴿وَمَا أَخْلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ ...﴾ الشورى: ١٠

*“And in whatsoever you differ, the decision thereof is with Allah (He is the ruling Judge) ...”[Qur'an 42: 10].*

The Most High also said:

﴿... فَإِنْ تَنَزَّعُمْ فِي شَيْءٍ فَرُدُوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ  
وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴾ النساء: ٥٩

*“... (And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger, if you believe in Allah and in the Last Day. That is better and more suitable for final determination”*  
*[Qur'an 4: 59].*

Whoever the right is for, so it should be and whoever the right is against should submit. Through this, they will attain marital bliss. But for each of them to be demanding his right and forget the right of the other upon him or her as the case may be, then such is among the causes of disputes and quarrels between the spouses.

8. He should beautify himself for her. Just the way he loves to see her beautiful and neat, she also loves to see him like that. Allah said:

وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ ... ﴿٢٢٨﴾  
البقرة: ٢٢٨

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

/Qur'an 2: 228/

9. He should not prevent her from going to the mosque based on what is recorded in the *Sahīh* of al-Bukhārī and Muslim on the authority of Ibn 'Umar (رضي الله عنهما) that the Prophet ﷺ said:

لَا تَمْنَعُوا إِمَاءَ اللَّهِ مَسَاجِدَ اللَّهِ

“Do not prevent the female slaves of Allah from going to Allah's mosque.”

This is a woman's right on her guardian like the husband, father and the like. It is not permissible to prevent her except if *fitnah* is feared.



## CHAPTER FOURTEEN

### Women's Jealousy

*Imām al-Bukhāri* (9/320) recorded that Anas reported:

“The Prophet ﷺ was with one of his wives when one of the mothers of the Believers sent a plate containing food. The wife whose house he was hit the hand of the servant and the plate fell down and broke into pieces. The Prophet ﷺ then gathered the pieces and the food that was in the plate and said to his companions:

غَارَتْ أُمُّكُمْ.

“Your mother was jealous”.

He detained the servant till a plate was brought from the house of the wife in whose house he was. Then he sent a good plate to the wife whose plate was broken and kept the broken plate in the house of the wife who broke the plate.”

The word *gheerah* is derived from change of the heart and outburst of anger due to sharing something basically exclusive. That could be most serious between the spouses as contained in *al-Fath* (9/320).

*Al-Gheerah* (jealousy) is two types: the praiseworthy type and the blameworthy type. The praiseworthy one is that which does not exceed the law. It is this type that the enemies of Islam are attempt to remove from peoples' hearts because they know the importance of *gheerah*, and they know that with the absence of *gheerah*, a lot of evils such as intermingling (between the opposite sexes), unmannerly behaviour, unlawful display of beauty and adornment by women and corruption would occur.

The blameworthy one is that which exceeds the law. So if it exceeds the law, it becomes blameworthy because it will lead such a person to falsely accuse others; especially the husband falsely accusing his wife.

Allah the Mighty and Majestic said:

﴿... أَجْتَبُوا كَثِيرًا مِنَ الظَّنِّ إِنَّكُمْ بَعْضَ الظَّنِّ إِنَّمَا...﴾ الحجرات: ١٢

“...Avoid much suspicion; indeed some suspicions are sins...”  
*[Qur'an 49: 12].*

It is recorded in al-Bukhāri and Muslim from Abū Hurayrah (رض) that the Prophet ﷺ said:

إِيَّاكُمْ وَالظَّنُّ، فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ.

“Avoid suspicion, for suspicion is the most untrue speech.”

Similarly, the jealousy of a woman over her husband is praiseworthy as long as it does not exceed the law.

From the things that intensify the jealousy of a woman is when her husband wants to marry another wife in addition to her. The jealousy becomes so intense over her husband such that it may even lead her to indulging in what Allah has forbidden like use of magic so that her husband dislikes her co-wife or not to advance the marriage.

However, magic is disbelief. Allah the Most High said:

﴿وَاتَّبَعُوا مَا تَنَاهَى أَشْيَاطِيْنِ عَلَى مُلْكِ سُلَيْمَانَ وَمَا كَفَرَ شَيْطَانُ  
 وَلَنِكِنَّ أَشْيَاطِيْنَ كَفَرُوا يُعْلَمُونَ النَّاسَ سِحْرٌ وَمَا أُنْزِلَ عَلَى  
 الْمَلَكَيْنِ بِبَابِ هَرُوتَ وَمَرْوَتَ وَمَا يُعْلَمَانِ مِنْ أَحَدٍ حَقَّ يَقُولَا  
 إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفْرِقُونَ بِهِ بَيْنَ  
 الْمَرْءَ وَزَوْجِهِ وَمَا هُمْ بِصَارِئِينَ بِهِ مِنْ أَحَدٍ إِلَّا يَأْذِنُ اللَّهُ  
 وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَلَقَدْ عَلِمُوا لَمَنِ أَشْرَبَهُ مَا

لَهُ فِي الْآخِرَةِ مِنْ خَلْقِهِ وَلَنْسٌ مَا شَرَفُوا بِهِ أَنفُسُهُمْ لَوْ  
كَانُوا يَعْلَمُونَ ﴿١٠٢﴾ الْبَقْرَةُ:

*"They followed what the Shayātin (devils) gave out (falsely of the magic) in the lifetime of Sulaymān (Solomon). Sulaymān did not disbelieve, but the Shayātin (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Hārūt and Mārūt, but neither of these two (angels) taught anyone (such things) till they had said, "We are only for trial, so disbelieve not (by learning this magic from us)." And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allah's Leave. And they learn that which harms them and profits them not. And indeed they knew that the buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that for which they sold their own selves, if they but knew. And if they had believed, and guarded themselves from evil and kept their duty to Allah, far better would have been the reward from their Lord, if they but knew!" [Qur'an 2: 102-103]*

The Prophet ﷺ also considered it as one of the destroyer-sins and disbelief.

*Imām al-Bukhāri (5/393) recorded from Abū Hurayrah (رض) that the Prophet ﷺ said:*

اجتَبُوا السَّبْعَ الْمُرْبِقَاتِ. قَالُوا: يَا رَسُولَ اللَّهِ! وَمَا هُنَّ؟ قَالَ: الشَّرُّكُ بِاللَّهِ،  
وَالسَّحْرُ، وَقَتْلُ النَّفْسِ الَّتِي حَرَمَ اللَّهُ إِلَّا بِالْحَقِّ، وَأَكْلُ الرِّبَا، وَأَكْلُ مَالِ  
الْبَيْتِمِ، وَالْتَّوْلِي يَوْمَ الرَّحْفِ، وَقَدْفُ الْمُحْصِنَاتِ الْمُؤْمِنَاتِ الْغَافِلَاتِ.

*"Avoid the seven destroyer-sins."* They asked: "O Messenger of Allah, what are they?" He said: "To associate anything with Allah, sorcery (magic), killing a life Allah has forbidden without any just cause, taking interest, usurping the wealth of orphans, turning back

from the battle field and making a false charge (accusation) against the chaste but unmindful believing women."

Al-Ḥākim (4/217) recorded that Qays bin as-Sakan al-Asadi reported: "Abdullāh bin Mas'ūd visited a woman and saw on her a piece of cloth tied because of *al-Humrah* (a kind of disease). He cut it violently and said: "The family of 'Abdullāh is not in need of associating partners with Allah. From what we heard from the Prophet ﷺ was that:

إِنَّ الرُّفْقَى وَالْتَّمَائِمَ وَالْتَّوَلَةَ الشَّرُّكُ.

"*Ar-Ruqā* (incantations) *at-Tamā'im* (amulets) and *at-Tiwalah* (bewitchment) are all acts of *Shirk* (polytheism)".

This *Hadīth* is *Hasan* as contained in *aṣ-Ṣaḥīḥ al-Musnad* (2/18).

There are other proofs that indicate the disbelief of a magician and that it is unlawful to make use of anything of sorcery. And sorcerer cannot learn sorcery except through the devils. Moreover, both harm and benefit are from Allah. Allah the Most High said:

﴿ وَإِنْ يَمْسِسْكَ اللَّهُ بِضُرٍ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يُرِدْكَ بِخَيْرٍ

فَلَا رَأَدَ لِفَضْلِهِ، يُصْبِّطُ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَهُوَ الْغَفُورُ الرَّحِيمُ

﴿ ١٧ ﴾  
يونس: ١٧

*"And if Allah touches you with hurt, there is none who can remove it but He; and if He intends any good for you, there is none who can repel His Favour which He causes it to reach whomsoever of His slaves He will. And He is the Oft-Forgiving, Most Merciful."*

*[Qur'an 10: 107]*

Allah also said:

﴿ وَلِئِن سَأَلْتُهُم مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُوكُلَّ اللَّهُ قُلْ أَفَرَءَ يَشْدُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِي اللَّهُ بِصُرُّهِ هَلْ هُنَّ كَائِنُوا بِشَفَاعَةٍ أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكُوْرَحْمَتِهِ هَلْ حَسِنَى اللَّهُ عَلَيْهِ يَتَوَكَّلُ كُلُّ الْمُتَوَكِّلُونَ ﴾ ٣٨ الزمر:

*"And verily, if you ask them: "Who created the heavens and the earth?" Surely, they will say: "Allah (has created them)." Say: "Tell me then, the things that you invoke besides Allah, if Allah intended some harm for me, could they remove His harm, or if He (Allah) intended some mercy for me, could they withhold His Mercy?" Say: "Sufficient for me is Allah; in Him those who trust (i.e. believers) must put their trust."'" [Qur'an 39: 38]*

The Most High said:

﴿ وَإِنْ يَمْسِكَ اللَّهُ بِصُرُّهِ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يَمْسِكَ بِخَيْرِهِ فَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴾ ١٧ الأنعام:

*"And if Allah touches you with harm, none can remove it but He, and if He touches you with good, then He is Able to do all things."*  
*[Qur'an 6: 17].*

The Exalted said:

﴿ مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا وَمَا يُمْسِكُ فَلَا مُرْسِلَ لَهُ مِنْ بَعْدِهِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴾ ٢ فاطر:

*"Whatever of mercy (i.e. of good), Allah may grant to mankind, none can withhold it, and whatever He may withhold, none can grant*

*it thereafter. And He is the All-Mighty, the All-Wise.” [Qur'an 35: 2]*

Therefore, harm and benefit are both in Allah's Hand. Thus, the one who takes from their sorcery and believes that they can cause harm or bring one benefit beside Allah, such a person is a disbeliever because he rejects the Qur'an. If he does not have such belief but takes that by way of taking means, such is misguidance. This is because the means should be with what is permissible. When you do such, you have preferred the life of this world over the life of the Hereafter; and whoever prefers the world above the Hereafter has indeed gone astray and is cursed in the world and the Hereafter.

Allah the Most High said:

﴿ فَلَمَّا مَنْ طَغَى ﴾٢٧﴿ وَأَرَتِ الْحَيَاةَ الدُّنْيَا ﴾٢٨﴿ فَإِنَّ الْجَهَنَّمَ هِيَ الْمَأْوَى ﴾٢٩﴾  
النازعات: ٣٧ - ٣٩

*“Then, for him who Taghā (transgressed all bounds, in disbelief, oppression and evil deeds of disobedience to Allah), and preferred the life of this world (by following his evil desires and lusts), Verily, his abode will be Hell-fire.” [Qur'an 79: 37-39]*

The Exalted also said:

﴿ مَنْ كَانَ يُرِيدُ حَرَثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرَثِهِ وَمَنْ كَانَ يُرِيدُ حَرَثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ ﴾٤٠﴾  
الشورى: ٢٠

*“Whosoever desires (with his deeds) the reward of the Hereafter, We give him increase in his reward, and whosoever desires the reward of this world (with his deeds), We give him thereof (what is written for him), and he has no portion in the Hereafter” [Qur'an 42: 20].*

Therefore, beware of this great entanglement. Do not be deluded by the devil for the sake of the transient pleasure and lusts of the world and indulge in disbelief. And Allah's refuge is sought.

By Allah, O maid of Allah! Your husband will not be of benefit to you (on the Day of Resurrection). Call yourself to account before you are called to account.

Perhaps, jealousy may also lead some women to wish that polygyny was not permitted in the *Shari'ah*. It may even lead others to dislike the law for giving such permissibility. Some of the women may wish that their husbands die if they took other wives. There are many of such women. However, some of them will not do any of that but they will use their tongues against their co-wife through insults, backbiting and slandering. Allah is the source of assistance.

The position of a believing woman as regards that is for her to know that everything in the universe is according to Allah's pre-ordination. Allah the Most High said:

﴿... وَكَانَ أَمْرُ اللَّهِ قَدْرًا مَقْدُورًا ﴾ الاحزاب: ٣٨

“...And the Command of Allah is a decree determined.” [Qur'an 33: 38]

He also said:

﴿إِنَّا كُلُّ شَيْءٍ خَلَقْتَهُ بِقَدْرٍ ﴾ القمر: ٤٩

“Verily, We have created all things with Qadar (Divine Preordinances of all things before their creation, as written in the Book of Decrees al-Lauh al-Mahfûdh).” [Qur'an 54: 49]

No matter what you have been afflicted with of worldly afflictions, it is nothing in comparison to the safety of your religion. So stick to making *Du'a*. Allah the Most High said:

وَقَالَ رَبُّكُمْ أَدْعُونِي أَسْتَجِبْ لَكُمْ... ﴿٦٠﴾ غافر: ٦٠

*"And your Lord said: "Invoke Me, /i.e. believe in My Oneness (Islamic Monotheism)] (and ask Me for anything) I will respond to your (invocation)..." [Qur'an 40: 60]*

You should put away what might have crept into your heart of harmful fretfulness. She (i.e. your co-wife) is a woman like you. Should anything cause you to go to such extent? If we were to realize – O women – we would not preoccupy ourselves with that having understood that jealousy emanated from the Prophet's wives, those whom Allah mentioned to be upright in His saying:

يَنِسَاءُ الَّتِي لَسْتُمْ كَأَحَدٍ مِّنَ النِّسَاءِ إِنْ أَتَقْيَنَ... ﴿٣٢﴾ الأحزاب: ٣٢

*"O wives of the Prophet! You are not like any other women. If you keep your duty (to Allah)..." [Qur'an 33: 32]*

Among the examples of their jealousy is the previous *Hadîth* (of 'Â'ishah).

It is recorded in al-Bukhâri and Muslim on the authority of 'Â'ishah (رضي الله عنها) that she said:

"I was never jealous of any among the Prophet's wives like Khadîjah. Though I did not see her, the Prophet (ﷺ) used to mention her often. Once he slaughtered a sheep then cut its parts and sent them to Khadîjah's friends. Once I said to him: "It is as if there is no other woman in the world except Khadîjah!" So he said:

إِنَّهَا كَانَتْ وَكَانَتْ. وَكَانَ لَيِّ مِنْهَا وَلَدٌ.

"She was such-and-such; and I had children from her."

*Imâm al-Bukhâri (7/134) recorded that 'Â'ishah (may Allah be pleased with her) reported: "Once Hâlah bint Khuwaylid - Khadîjah's sister, asked the permission of the Prophet (ﷺ) to enter. On that, the Prophet (ﷺ) remembered the way Khadîjah*

used to ask permission, and that upset him. He said, "O Allah! Hālah!" So I became jealous and said, 'What makes you remember one of the old women of Quraysh, an old woman (with a toothless mouth) of red gums who died long ago, and in whose place Allah has given you somebody better than her?"

As regards 'Ā'ishah's saying in the previous *hadīth*, "I was never jealous," *Al-Hāfiḍh* (7/136) commented: "In it is a proof of *gheerah* and that being guilty of it by virtuous women is not condemned let alone those who are less than them."

*Imām* Bukhāri (9/310) recorded that 'Ā'ishah (may Allah be pleased with her) reported: "When Allah's Messenger ﷺ sets out on a journey, he used to cast lots amongst his wives, and once this lot came out in favour of 'Ā'ishah and Ḥafṣah. Allah's Messenger ﷺ used to travel (on camel) when it was night along with 'Ā'ishah and talked with her. Ḥafṣah said to 'Ā'ishah, 'Would you like to ride upon my camel tonight and allow me to ride upon your camel and you would see (what you do not generally see) and I would see (what I do not see)?' She said: 'Yes'. So 'Ā'ishah rode upon the camel of Ḥafṣah and Ḥafṣah upon the camel of 'Ā'ishah and Allah's Messenger ﷺ came near the camel of 'Ā'ishah. (Whereas) Ḥafṣah had been riding over that. He greeted her and then rode with her until they came down. She ('Ā'ishah) thus missed (the company of the Prophet) and when they sat down, 'Ā'ishah felt jealous. She put her foot in the grass and said: 'O Allah let the scorpion sting me or the serpent bite me. And so far as Your Messenger is concerned, I cannot say anything about him.'

Likewise, jealousy was found among other than them from the virtuous female Companions.

*Imām* an-Nasā'i (6/69) recorded on the authority of Anas that they asked: "O Messenger of Allah, won't you marry from the Anṣār women?" He said:

إِنَّ فِيهِمْ لَعْرَةً شَدِيدَةً.

“There is intense jealousy in them.”

The *Hadīth* is authentic.

So the existence of jealousy amongst us women is more deserving. What is obligatory upon us is patience. Among the benefits of *Imān* in pre-ordination is patience as mentioned by my father and *Shaykh* in his book, “*al-Jāmi' as-Saḥīḥah Fī al-Qadar*.”

The actions of Allah the Mighty and Majestic are Wise. This wisdom could be apparent or may not be apparent. And part of the wisdom behind polygyny is:

1. Through polygyny, offspring would be increased. The Prophet ﷺ said:

تَنَسَّلُوا؛ فِي أَنِي مُبَاهِ بِكُمُ الْأَمَمْ

“Marry and get off-spring because I would be delighted by your out numbering of other nations.”

2. If a woman is barren, which is better? To divorce her or leave her with him and marry another wife along with her. Which is the best? Is it for the husband to remain without children or to marry another wife along with her? The response is that the best is for him to leave her and marry another wife along with her.

3. During post-natal bleeding and menstruation, the husband may not be able to bear it and such may lead him to committing what is unlawful. And the treatment for this problem is marriage.

4. A woman may possess some defects. So it is better that another woman should be married along with and she should not be divorced.

5. A woman may fall ill a lot. It is better that another woman should be married along with her and not to be separated from. He may be patient with her, but he cannot protect himself.

6. Polygamy brings about attachment between various families as stated by Allah the Most High:

﴿وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ دَنْبًا وَصِهْرًا وَكَانَ رَبُّكَ قَدِيرًا﴾

٥٤ الفرقان: ﴿٥٤﴾

*“And it is He Who has created man from water, and has appointed for him kindred by blood, and kindred by marriage. And your Lord is Ever All-Powerful to do what He wills.” [Qur'an 25: 54].*

7. It is essential for a woman to have one who will fulfill her needs such as maintenance and the like; and through polygamy the husband will discharge that. And knowledge is with Allah the Most High.



## CHAPTER FIFTEEN

### A Woman Should Not Ask for Her Sister's Divorce

*Imām* al-Bukhārī recorded on the authority of Abu Hurairah (may Allah be pleased with him) from the Prophet ﷺ that he said:

لَا يَحِلُّ لِمَرْأَةٍ تَسْأَلُ طَلاقَ أُخْتِهَا لِتَسْتَفْرِغَ صَحْقَتَهَا؛ فَإِنَّمَا لَهَا مَا قُدِّرَ لَهَا.

'It is not permissible for a woman to ask for her sister's divorce so as to have her dish to herself; it is what is decreed for her that will be hers'.

There is a difference of opinion as to the meaning of 'her sister':

*Imām* an-Nawawi (may Allah bestow mercy on him) said: 'What is intended by 'her sister' is a woman other than her whether her sister by relation, fosterage or religion. That also includes an unbelieving woman even though she is not her sister in the *Dīn* either because what is intended is wider or because she (the unbelieving) woman is her sister by virtue of being among the descendants of Ādam.'

Ibn 'Abdul-Barr (may Allah bestow mercy on him) viewed the meaning of 'her sister' in the *Hadīth* to mean the co-wife; he said: 'The *Hadīth* contains the ruling that it is not proper for a woman to ask her husband to divorce her co-wife so as to be the only wife under the man. This meaning can be derived from the narration that says:

لَا تَسْأَلُ الْمَرْأَةُ طَلاقَ أُخْتِهَا

'A woman should not ask for her sister's divorce.'

As for the narration which comes in form of a condition, it apparently refers to a strange woman (who is not a co-wife). This is further proven by his statement ﷺ therein that: 'She should marry...' that is, she should marry the man without putting the condition that he should first divorce the woman that was before her. Therefore what is intended by 'her sister' is sister in the *Dīn*.

And his statement (ﷺ): 'She should marry...' will be taken to mean that she could marry the man without suggesting that the co-wife should be sent away from his domain. She should rather rest the affair with whatever Allah will decree. Thus he (ﷺ) concluded with the statement: '...it is what is decreed for her that will be hers;' indicating that even if the woman were to ask for the other woman's divorce or make moves towards that, and gives it as a condition; only what Allah decrees will come to pass.

Therefore a woman should not tend towards this prohibited act which will not occur merely according to her wish.

It is the foregoing that supports the opinion that 'her sister' (intended in the *Hadīth*) does not include her sister by relation or fosterage.

Also it could mean that what is intended in the statement 'she should marry...' is that she should marry other than the man; that she should turn away from the man (who already has a wife under him and with whom she might not be comfortable).

And it can be that both interpretations are applicable.

The meaning therefore is that the woman should marry whomever else she can marry. If the woman before her (with the man) is foreign then she can go ahead to marry the man (without that condition) and if the woman is her sister (by blood or fosterage), she should marry other than the man. Allah knows better.' End of quote from *Fathul-Bāri* (9/220).



## CHAPTER SIXTEEN

### A Woman Should Not Show To Be What She Is Not Given

*Imām al-Bukhāri* said [9/312]: ‘Chapter of The Who Shows To Be What He Has Not And What Is Prohibited In Terms of the Arrogance of the Co-Wife.’

Fātimah (may Allah be pleased with her) narrated from Asmā’ (may Allah be pleased with her) that a woman said: ‘O Messenger of Allah, I have a co-wife, is there any blame upon me if I show of my husband with other than what he gives me (as provisions)?’ Then the Messenger of Allah ﷺ said:

الْمُتَشَبِّعُ بِمَا لَمْ يُعْطَ كَلَابِسٌ ثَوْبَيْ زُورٍ.

‘He that shows what he is not given is like a person who puts on two false garments.’

Abu ‘Ubayd (may Allah bestow mercy on him) mentioned that his statement: ‘He that shows...’ means the one who shows what he lacks, decorating himself with falsehood. Like a woman who is under a man and has a co-wife but claims greater provision than what is with the husband in order to pride over her co-wife.’ *Fathul-Bāri* (9/317).



## CHAPTER SEVENTEEN

### A Woman Should Not Describe another Woman to Her Husband

*Imām al-Bukhārī* recorded that 'Abdullāh bin Mas'ūd said: The Messenger of Allah (ﷺ) said:

لَا تُبَاشِرُ الْمَرْأَةَ فَتَسْعَهَا لِرَوْجِهَا كَمَا يَنْظُرُ إِلَيْهَا.

'A woman should not come in contact with another woman after which she describes her to her husband as if he is looking at her.'

*Lā Tubāshir* ('A woman should not come in contact with...'), At-Tayyib (may Allah bestow mercy on him) said in the commentary work on *Mishkāt al-Masābih* that *al-Bashrah* is the skin of a person; and that *al-Mubāsharah* is *al-Mulāmasah* (mutual touching). Thus the basis of the word is touching a skin with another skin.

But its meaning in the *Hadīth* is an act of looking coupled with touching. Thus the woman will look at what is apparent on the other woman such as her face and her two palms, and feel the tenderness and thickness of the unexposed parts by touching.' End of quote.

Al-Qābisiy (may Allah bestow mercy on him) said: 'This comes as a basis for Imam Malik on the subject of *Sadd Dharaa'i* for the wisdom behind this prohibition is to prevent the husband been aroused by the description leading to the divorce of the one giving the description, or that he becomes tried with the woman been described to him.'

The statement of al-Qābisiyy is contained in *Fathul-Bāri* (9/338).



## CHAPTER EIGHTEEN

### Prohibition of Changing Allah's Creation

*Imām al-Bukhāri* recorded that 'Abdullāh bin Mas'ūd (رضي الله عنه) reported: "Allah curses *al-Wāshimāt*<sup>26</sup> (women who tattoo), *al-Mustaušimāt* (women that are tattooed), *al-Mutanammišāt*

<sup>26</sup> *Al-Hāfiḍh* Ibn Ḥajar (may Allah bestow mercy on him) said in *Fatḥul-Bārī* (vol.10 under *ḥadīth* number 5931): 'The Arabic lexicologists say that the act *al-Washm* is dipping a needle, or what is similar, into a part of the body until it lets out blood then it will be dried with a tool until it becomes green.' End of quote in summary.

His statement: *Al-Mutanammišāt*; *Al-Hāfiḍh* (may Allah bestow mercy on him) said in *Fatḥul-Bārī* (10/377): '*Al-Mutanamniṣah* is she who seeks that the hair of her face be removed. *An-Nāmisah* is the woman who does it. *An-Nammās* is removal of the hair of the face with a sharp object ... it is said that *An-Nammās* has to do with the removal of the two eyebrows so as to raise them or bring them to the same level.'

Abu Dāwud (may Allah bestow mercy on him) said in his *Sunan*: *An-Nāmisah* is the woman who cuts the eyebrow to make it thin.' End of quote.

His statement: *Al-Mutafallijāt*; *Al-Hāfiḍh* (may Allah bestow mercy on him) said under *Hadīth* number 5931: '*Al-Mutafallijāt* is the plural of *Mutafallijah*; this is the woman that seeks that her teeth be split, or the woman that does the act (for others). *Al-Falaj* is an act of making a space between the incisors. It beautifies women when they do it. A woman can do it when her teeth are interlocked so that there will be space between them. A grown-up woman too does it so as to be seen as being young because young girls are known to have space between their teeth which is absent in grown-up women.' End of quote.

Thus when this occurs to a woman, she must repent sincerely to Allah for forgiveness. If it is possible for her to remove the tattoo without causing harm to her person, then she should do so. She should not lax in turning in repentance to Allah even for a second most especially when it is known that these matters are among the Major Sins (*Al-Kabā'ir*).

(women who remove the hair from the faces), *Al-Mutafallijāt* (women who remove and split their teeth) for beauty, they are women who change Allah's creation. Why wouldn't I curse those whom the Messenger of Allah ﷺ cursed while that is in the Book of Allah."

*Al-Wāshimāt* is plural of *Wāshimah* which is the subject form of *Al-Washm* (tattooing). *Al-Mustaushimāt* are the women who seek to be tattooed.



## CHAPTER NINETEEN

### Making Attachments to Hair is among the Major Sins

*Imām al-Bukhārī* recorded from 'Āisha (may Allah be pleased with her) that a woman among the *Anṣār* gave out her daughter in marriage and her hair was pulling out, then the woman came to the Prophet ﷺ and mentioned that to him; she said: 'Indeed her husband has ordered me to make attachments to her hair.'

Then the Messenger of Allah ﷺ said:

لَا إِنَّمَا قَدْ لَعِنَ الْمَوْصِلَاتُ.

'No (do not do that); those who make attachments to the hair are cursed.'

Her statement: 'Her hair pulled out' means that the hair fell-off.

*Imām al-Bukhārī* also recorded from Ibn 'Umar (may Allah be pleased with both), that the Messenger of Allah ﷺ said: 'Allah curses *al-Wāṣilah* (the woman who makes attachments to others hair), *al-Mustauṣilah* (the woman who seeks that attachments should be made to her hair), *al-Wāshimah* (a woman who tattoos) and *al-Mustaushimah* (a woman who is tattooed).

Nāfi' said *al-Washm* is tattooing the gum of the teeth.

*Imām al-Bukhārī* recorded Sa'īd bin al-Musayyab say: 'When Muāwiyah (رضي الله عنه) came to Madīnah on his last visit to the city, he gave us an admonition; then he brought out a ball of hair and said: 'I see none who does this except the Jews; indeed the Messenger of Allah ﷺ called it falsehood.'

What Muāwiyah (رضي الله عنه) meant is the act of making attachments to the hair.

Muslim also reported the *Hadīth* (3/1680).

*Imām Muslim* recorded that Abu Az-Zubayr heard Jābir bin 'Abdullāh say:

زَحْرَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ تَصْبِلَ الْمَرْأَةَ بِرَأْسِهَا شَيْئًا

'The Prophet ﷺ forbade that a woman should attach anything to her hair.'

Thus some of these proofs indicate that making attachments to the hair is one of the Major Sins. Some others indicate that it is part of the tradition of the Jews (to do so) and we have been forbidden from following the enemies of Islam.

Also the proofs indicate that doing so is an act of obedience to Shaytān (the outcast) who said:

ۚ... وَلَأَمْرُهُمْ فَلَيُغَيِّرُنَّ خَلْقَ اللَّهِ ... ﴿١١٩﴾ النساء: ۱۱۹

"...and indeed I will order them to change the nature created by Allah." [Qur'an 4: 119].

And scholars disagree as to attaching pieces of cloth or otherwise to the hair. There are among the scholars those who are of the view that attaching anything to the hair be it (another) hair or a piece of cloth is prohibited. That is the opinion of the majority of the scholars; and their proof for the prohibition is the absolute evidence that prohibits the act of making attachments to the hair.

*Imām* al-Layth (may Allah bestow mercy on him) said – and Abu Ubayd (may Allah bestow mercy on him) cited that from many jurists – that what is prohibited in the matter is the act of attaching hair to another hair but if a woman were to attach other than hair, for example, a piece of cloth or any other thing, to her hair, that does not come under the prohibition.

See, (O lady), *Fathul-Bāri* (10/375).

*Imām* an-Nawawi (may Allah bestow mercy on him) said in *Sharḥ Muslim* (14/104) that al-Qādi Iyād said: 'As for weaving threads made from silk that are colored, or what is similar, so far it does not resemble the hair; if such is attached to the hair then that is not prohibited because it is not *Waṣl* (attachment), and it

is not the intended meaning of *al-Wasl*. Such can only be regarded as something taken for beautification and looking good.'

He said: 'There is in the *Hadīth* the fact that making attachments to the hair is among the Major Sins because of the curse that is upon whoever does that.'

'There is also in the *Hadīth* that whomever is aided in doing what is prohibited shares in the sin of the original offender, the same way a person that cooperates with another person in an act of piety will share in the reward. Allah knows better.' End of quote.

What is clearer in this issue is the statement of those scholars who explain that if there is no deception (liking wearing a wig), and the attachment is with other than the hair, (that the act is permitted). But if there is deception and the attachment is with hair, then the act is forbidden. Allah knows better.

If a woman were to cut her hair and keep it somewhere so that she would put it on sometimes with the help of her nails, this kind of an act is also not permissible because it falls under the prohibition.

Adorning oneself and being clean is a matter permissible under the *Shari'ah* but it can only be carried out using what is itself permissible.

Allah the Most High said:

﴿أَوْمَنْ يُنَشِّئُ فِي الْعِلْمِيَّةِ وَهُوَ فِي الْخِصَامِ غَيْرُ مُبِينٍ ﴾  
الزخرف: ١٨

"(Do they then like for Allah ) a creature who is brought up in adornments (wearing silk and gold ornaments, i.e. women), and in dispute cannot make herself clear?" [Qur'an 43: 18].

*Al-Hāfiḍh* Ibn al-Kathīr (may Allah bestow mercy on him) said in his exegesis of the Verse above: 'It means that a woman is incomplete but will become complete by putting on ornaments right from her childhood; and when she disputes, she cannot

express herself well; she is rather incapable and susceptible to being faltering (in speech). Therefore, is a being like this worthy of being ascribed to Allah (as His daughter!), the Mighty Lord? The female person is apparently and otherwise incomplete; whether in her look and in reality. Thus her apparent incompleteness, and in look, is remedied with ornaments – and all that comes within that ramification – so as to mitigate the incompleteness in her. This is as an Arab poet has said:

*"Ornament is nothing but a decoration for the incomplete (woman). It completes the beauty for the beauty is already deficient. But if the beauty is complete like your beauty (O lady). Then it will not be in need of being complemented."*

As for the word *an-Naqṣ* (incompleteness), its meaning is that she is weak and incapable of throwing support (behind another) and cannot win support for herself; she cannot express herself neither does she have the will-power (to do so).

Likewise the story of *Umm Sulaym* (may Allah be pleased with her) when her child died. When Abu Talhah (her husband) came back home, she served him his supper. He ate and drank. After that, the woman beautified herself for him more than the way she used to do before then.

This story can be found in *Sahih Muslim* (4/1909) under the Chapter of Excellence of Abu Talhah al-Anṣāri (رضي الله عنه).

Also Ibn Sa‘d (may Allah bestow mercy on him) brought (another story), as mentioned in the book, *al-Isābah* (of *al-Hāfiḍh* Ibn Ḥajar al-Asqalāni (may Allah bestow mercy on him)) [4/208] with a sound chain, from Sa‘id bin Amr bin al-Āṣ (رضي الله عنه) that he said: ‘Ā’isha (may Allah be pleased with her) once said to Abu Hurairah (رضي الله عنه): ‘Indeed you do narrate a matter which I did not hear (from the Prophet).’

Abu Hurairah replied (رضي الله عنه):

'O mother, I sought it (the knowledge) while you were busy with the kohl jar and mirror; nothing (of such) used to preoccupy him from it.'

The meaning of this is that 'Â'isha (may Allah be pleased with her) used to get preoccupied from knowing some *Ahâdîth* due to her need to beautify and decorate herself for the Messenger of Allah ﷺ.

Women can be classified into three with regard to the matter of beautification: Two among the categories are in the extreme and one in the middle-course.

**The first extreme:** These are the women who are totally preoccupied with decorating themselves; such women seek the latest fashion (in town) whether such is permissible or not. They engage in acts such as removing the eyebrow, putting on only trousers (to be seen by all), collecting all the hair in the middle of the head (such that it will look like the hump of a camel), painting their nails, copying the unbelieving women, and putting on high-heeled shoes. *Shaytân* indeed plays with their sense of judgement and prevents them from the path of guidance (but directs them) to the path of sin and transgression.

**The second extreme:** These are the women who do not show any concern for their cleanliness; they are always covered with dirt and full of foul smell, and what is similar. This attitude is not fair; Islam encourages cleanliness; among that is the Statement of Allah the Most High:

﴿... إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ وَيُحِبُّ الْمُطَهَّرِينَ﴾  
البقرة: ٢٢٢

"...truly, Allah loves those who turn unto Him in repentance and loves those who purify themselves (by taking a bath and cleaning and washing thoroughly their private parts, bodies, etc.)." [Qur'an 2: 222].

And His Statement – the Most High:

وَثِيَابَكَ فَطَهِرْتَ ﴿٤﴾ الْمُتَّهِرُونَ

"And your garments purify!" [Qur'an 74: 4].

And His other Statement – the Mighty and Majestic:

فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَنْظَهِرُوا وَاللَّهُ يُحِبُّ الْمُتَّهِرِينَ ﴿١٠٨﴾ التوبه: ١٠٨

"...in it are men who love to clean and to purify themselves. And Allah loves those who make themselves clean and pure." [Qur'an 9: 108].

Another proof for that is the statement of the Messenger of Allah (ﷺ):

إِنَّ اللَّهَ حَمِيلٌ يُحِبُّ الْجَمَالَ.

'Indeed Allah is Beautiful and He loves beauty.'

**The middle-course:** Women who use ornaments within the limits of what is made permissible for them.



## CHAPTER TWENTY

### Prohibition of Men Copying Women and Vice-Versa

*Imām al-Bukhārī* recorded from Ibn 'Abbās (may Allah be pleased with both father and son) who said:

لَعْنَ رَسُولِ اللَّهِ ﷺ الْمُتَشَبِّهِينَ مِنَ الرِّجَالِ بِالنِّسَاءِ، وَالْمُتَشَبِّهَاتِ مِنَ النِّسَاءِ  
بِالرِّجَالِ.

'The Messenger of Allah cursed men who imitate women and women who imitate men.'

*Al-La'n* (curse) has two meanings:

1. It may mean *as-Sabb* (revilement);
2. And it may mean being rejected or being taken away from Allah's Mercy.

The benefit of the *Hadīth* is that the act of women imitating men and men imitating women is among *al-Kabā'ir* (the Major Sins).

Therefore the Major Sins (*al-Kabā'ir*) can be known through the following ways:

*Shaykhul-Islām* Ibn Taymiyyah (may Allah bestow mercy on him) said, as it has come in *Majmu'u al-Fatāwā* (11/650):

'Every sin that ends with curse (from Allah), or (His) anger or (threat) of fire, is among the Major Sins.' End of quote.

Thus the *Hadīth* deals with the issue of women imitating men with respect to their movements and styles of cloth, so also in voice, and in every other thing that is known with men; this also includes the manner of recitation (of books, the Qur'an, etc.). It is not permissible for a woman to copy a man in her voice when she recites the Qur'an.

Women should ponder over this because we have heard some women who do that. Women imitate the male voice in order to make (other) women laugh or to frighten them; such an act comes

under the curse if the woman who does that knows that it has been forbidden for women to do such. And if she speaks in the manner men speak so as to frighten (other) women; her sin will be severer than if she had (only) wanted to make them laugh.

Her case in the second instance is severer because she would fall into two prohibited things:

1. Imitating men;
2. Frightening others.

The Messenger of Allah ﷺ has indeed said:

لَا يَحِلُّ لِمُسْلِمٍ أَنْ يُرُوَّعَ مُسْلِمًا.

'It is not permissible for a Muslim to frighten (another) Muslim.'<sup>27</sup>

At-Tabarānī said, as it has come in *Fathul-Bāri* (10/332), under the explanation of the *Hadīth* of Ibn 'Abbās (may Allah be pleased with both): 'The meaning of that is that it is not permissible for men to imitate women in the types of clothing and ornament they are known with, and vice-versa.'

*Al-Hāfiḍh* (Ibn Ḥajar) then said: 'I say: So also in the manner of speech and walking. As for the types of clothing, it depends on different customs as applicable in different places; there are some people whom's style of women dress is not different from that of their men but their women are distinguishable through veils (*hijāb*) and coverings.'

'As for the blameworthiness of imitating the manner of speech and walking, that is specific to whoever knowingly does that (among men or women). If it is the natural way one is created, one can only be told in strong terms to stop it over time, if the

<sup>27</sup> Abu Dāwūd reported it from 'AbdurRaḥmān bin Abi Layla who said: 'The companions of Muḥammad narrated to us...' then he mentioned the *Hadīth*; there is a story before it. It can be found in *al-Jāmi'* as-Saḥīḥ (5/364).

person does not, that is, he or she persists in the manner, then he or she can be liable to blame most especially when it becomes apparent from such a fellow that he or she is pleased with the act. This is taken from the statement 'men who imitate women'? End of quote.



## CHAPTER TWENTY-ONE

### Clapping is for Women

*Imām al-Bukhāri* recorded from Abu Hurairah (رضي الله عنه) that the Prophet ﷺ said:

التسبيح للرجال، والتصفيق للنساء.

“*At-Tasbih*<sup>28</sup> is for men and clapping is for women.”

Muslim reported also it (1/318); so also at-Tirmidhi, Abu Dāwūd (1/310), and Aḥmad (2/241). The manner of clapping in *Salāh*, when it becomes necessary, is not stated. What some scholars say concerning the issue is that a woman will only beat the inside of her right palm over the back of her left palm, that she cannot beat the inside of her palm with inside of the other lest it becomes a play, that if she does the latter, her *Salāh* becomes null and void because it is no more a *Salāh* (but a play). See, (O lady,) *Sharh Muslim* (4/145).<sup>29</sup>

However this restriction requires a proof in support of it. Thus if nothing has come authentically from the Prophet ﷺ with regard to the manner of the clapping, it is permissible to do it as one deems fit; what has been left open should not be restricted. Allah knows better.



<sup>28</sup> That is, saying *Subḥānallāh* (Glorified is Allah). [Translator]

<sup>29</sup> (*Imām*) Aṣ-Ṣanā'ī (may Allah bestow mercy on him) said in *Subulus-Salām* (1/232) that the manner of the clapping, as 'Iṣa bin Ayyub said, is that a woman should use two fingers from her right palm to beat her left palm. End of quote.

## CHAPTER TWENTY-TWO

### There is No Obligation of *Jihād* Upon Women

*Imām* al-Bukhāri recorded from 'Ā'isha the Mother of the Believers (may Allah be pleased with her), that she said: 'I sought the Prophet's permission for *Jihād* but he said:

جِهَادُكُنْ الْحَجَّ.

'Your *Jihād*, (O women,) is *Hajj*.'

*Imām* al-Bukhāri said: Qabīshah narrated to us that Sufyān narrated to us from Muāwiyah the like of the above.

And from 'Ā'isha the Mother of the Believers (may Allah be pleased with her) from the Prophet ﷺ, that his wives asked him about *Jihād* he said:

نَعَمْ الْجِهَادُ الْحَجَّ.

'The best *Jihād* (for women) is *Hajj*'.



## CHAPTER TWENTY-THREE

### *Al-Hayā [Bashfulness] and Its Excellence*

*Imām al-Bukhāri* recorded from Abu Mas'ūd that the Prophet ﷺ said:

إِنَّ مِمَّا أَدْرَكَ النَّاسُ مِنْ كَلَامِ النَّبِيِّ، إِذَا لَمْ تَسْتَحِي فَاصْنُعْ مَا شِئْتَ.

'Verily part of what people met from the speech of the Prophets is, 'If you are not shy do what you wish'.'

Ibn Rajab (may Allah bestow mercy on him) said in *Jāmi'ul-'Ulūm* (199) while explaining the statement

إِنَّ مِمَّا أَدْرَكَ النَّاسُ مِنْ كَلَامِ النَّبِيِّ الْأُولَى

'Verily part of what people met from the speech of the Prophets of old...'

He said, 'That indicates that the statement can be traced to the Prophets of old, and that people used to circulate it among one another and it was being transmitted from one generation to the other. This means that the Prophets of old came with the statement, and that it became popular with the people till it got to the first generation of this *Ummah*.' End of quote.

*Al-Hayā* is of two types:

Ibn Rajab (may Allah bestow mercy on him) said (p.199): 'Know indeed that bashfulness is of two types:

**The First Type:** Which is from the way one is created which is not derived. Such is one of the aspects of (good) character which Allah can bestow on the slave, and which He makes him to be upon. This is the reason the Prophet ﷺ said:

الْحَيَاءُ لَا يَأْتِي إِلَّا بِخَيْرٍ.

'Bashfulness brings nothing except goodness.'

'It is bashfulness that holds one back from engaging in dirty acts and from lowly aspects of character; it induces to utilizing the most excellent aspect of and highest form of (good) character. Modesty, in this respect, is therefore one of the aspects of *Imān* (Faith).

**The Second Type:** Which is the type that can be derived from the knowledge one has about Allah and His Majesty, His Closeness to His slaves and His Watchfulness over them, His Knowledge with regard to treachery of the eyes and what the hearts conceal. This type of character is one of the highest traits of *Imān*, in fact, it is one of the highest levels of *Ihsān* (worshipping Allah as if one sees Him).

'Modesty can arise from one giving consideration to Allah's favour (upon one) and seeing that one has fallen short of reciprocating that with thankfulness (to Him, may He be Exalted).

'If the slave were to be deprived of modesty – the acquired and instinctive one, nothing remains with him that will prevent him from engaging in the dirty and lowly aspects of character; he will become as if he has no *Imān*.

'The act of modesty that is commanded by virtue of the statement of the Prophet ﷺ is the type that enjoins (one) on engaging in excellent deeds and eschewing dirty ones.

'As for (a state) of weakness and incapacity that makes one fall short of rendering Allah's right (to Him) or the rights of His slave, such is never part of modesty, rather it is weakness, frailty, incapacity and degradation. Allah knows better.' End of quote.

His statement ﷺ:

إِذَا لَمْ تَسْتَحِي فَاصْنُعْ مَا شِئْتَ.

'If you are not shy do what you wish;

Ibn Rajab (may Allah bestow mercy on him) said there are two opinions with respect to its meaning:

**First Meaning:** That it is not a command that one should do what one feels like doing; rather there is an implicit meaning of blameworthiness and prohibition from the act.

Scholars who adopt this meaning have two paths (as to the meaning of the statement):

**First Path:** That it is a command that has a meaning of threat and intimidation. The meaning of that therefore is if there is no (sense of) modesty (in you), carry on with what you want; Allah will recompense you on it; as it has come in Allah's Statement – the Mighty and Majestic:

﴿...أَعْمَلُوا مَا شِئْتُمْ إِنَّهُ يَعْلَمُ مَا تَعْمَلُونَ بَصِيرٌ﴾ فصلت: ٤٠

"...do what you will. Verily! He is all-Seer of what you do." [Qur'an 41: 40].

Another example is in the Statement of Allah – the Mighty and Majestic:

﴿فَاعْبُدُوا مَا شِئْتُمْ مِنْ دُونِي...﴾ الزمر: ١٥

"So worship what you like besides Him..." [Qur'an 39: 15].

**Second Path:** That it comes in form of a command but it is an enunciation (in essence). The meaning of that will therefore be that whoever is not shy should do what he wills; that what ought to prevent one from engaging in dirty acts is modesty therefore whoever does not have it should get himself enmeshed in dirty and reprehensible acts.

The second opinion as to the meaning of the statement

إِذَا لَمْ تَسْتَحِي فَاصْنَعْ مَا شِئْتَ.

'If you are not shy do what you wish'

He (ﷺ) commanded that one should do what one feels like doing as it is apparent (in the statement); that if what one wants to do

is not a reprehensible act – from the perspective of Allah and people – and because the act is among the righteous ones or that it is among the excellent ones, and good habits, then one should carry on with the deed as one might feel.

This is the opinion of a group of scholars such as Ishāq al-Marūzi ash-Shāfi'iyy; the like of that was reported from *Imām Ahmad*... etc.

#### Definition of *Al-Hayā*:

*Imām an-Nawawi* (may Allah bestow mercy on him) said: ‘Scholars say, the reality of *al-Hayā* is an aspect of character that has to do with forsaking dirty acts, and it prevents from falling short of rendering the right of others (to them).

‘We reported from Abul-Qāsim al-Junayd (may Allah bestow mercy on him) that he said: “*Al-Hayā* is recognizing the favours and recognizing the lassitude that can arise from that at a time.” End of quote. [From *Riyāduṣ-Sāliḥīn* with the checking and editing of al-Arnāūṭ].

*Al-Hayā* is a description among the worthy character; it is an ornament for one. And when *Al-Hayā* is lacking (in life), that leads to perpetration of evil which can lead to shedding of blood, people’s honour being infringed upon, engaging in dirty acts, the elders will not be respected, men and women will mix together, women will go about without putting on proper dresses; they will travel without their men relations; the truth will be heard but rejected.

Fudayl bin 'Iyād said: “These five things are among the traits of ill-fortune: harshness of the heart, recession of the eye, littleness of modesty, hankering after the world, and having long hope (in life).”<sup>30</sup>

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<sup>30</sup> The source of al-Fudayl's speech is *Madārikus-Sālikīn*.

Allah the Mighty and Majestic indeed praised the daughter of a righteous man when she showed the character of bashfulness (in her). Allah the Majestic said:

﴿ وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةً مِنَ النَّاسِ يَسْقُونَ  
وَوَجَدَ مِنْ دُونِهِمُ امْرَأَتَيْنِ تَذُودَانِ قَالَ مَا خَطَبُكُمَا فَالَّتَّا لَا نَسْقِي حَقَّ  
يُصْدِرُ الْرِّعَاءَ وَابُونَا شَيْخٌ كَبِيرٌ ﴾٢٣﴾ فَسَقَى لَهُمَا ثُمَّ تَوَلَّ إِلَيْهِ  
الظَّلَلِ فَقَالَ رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقَرِيرٌ ﴾٢٤﴾ فَجَاءَهُ إِحْدَى هُنَّا  
تَمَشِّي عَلَى أَسْتِحْيَاٰءٍ قَالَتْ إِنِّي يَدْعُوكَ لِيَجْرِيَكَ أَجْرًا مَا سَقَيْتَ  
لَنَا فَلَمَّا جَاءَهُ وَقَصَّ عَلَيْهِ الْقَصْصَ قَالَ لَا تَخْفَ بَحْوَتَ مِنَ الْقَوْمِ  
الظَّالِمِينَ ﴾٢٥﴾ الْقَصْصُ: ٢٣ - ٢٥

"And when he (Mūsā) arrived at the water of Madyan, he found there a group of men watering (their flocks), and besides them he found two women who were keeping back (their flocks). He said: "What is the matter with you?" They said: "We cannot water (our flocks) until the shepherds take (their flocks). And our father is a very old man. So he watered (their flocks) for them, then he turned back to shade, and said: "My Lord! Truly, I am in need of whatever good that You bestow on me! Then there came to him one of the two women, walking shyly. She said: "Verily, my father calls you that he may reward you for having watered (our flocks) for us." So when he came to him and narrated the story, he said: "Fear you not. You have escaped from the people who are *Dhālimūn* (polytheists, disbelievers, and wrong-doers)." [Qur'an 28: 23-25].

The Prophet ﷺ marveled at a woman who had *al-Hayā* (bashfulness) in her. 'AbdurRazāq reported in his *Muṣannaf* from 'Ā'isha (may Allah be pleased with her) who said: 'Fāṭimah bint

'Utbah b. Rabī'ah came and made allegiance to the Prophet ﷺ. The Prophet took the pledge from her that she would not associate any partner with Allah ... 'Ā'isha (may Allah be pleased with her) said, 'The woman placed her hand over her head out of shyness, the Prophet ﷺ was marvelled by what he saw in her. 'Ā'isha (may Allah be pleased with her) said: 'Know O lady, by Allah the Prophet did not take allegiance from us except in this way. 'She said: 'That is good therefore.' He then took allegiance from her as it is in the Verse.

The *Hadīth* is in *as-Saḥīḥ al-Musnad* of my father, may Allah's Mercy be upon him.

We have a good example in a patient woman, Asmā bint Abu Bakr, when she said: "I used to carry kernels from the land of Az-Zubayr – which the Messenger of Allah ﷺ allocated to him; I would carry the kernels on my head in a distance of two-third of a *Farsakh* (that is, two-third of three miles). I was coming (from the farm) one day while carrying the Kernel on my head. I saw the Messenger of Allah ﷺ with a group of his Companions. He called me then said: '*Ikh! Ikh!* (He said that) so as to carry me behind (his camel) but I became shy that I should be in the company of men and I remembered the kind of jealousy in az-Zubayr (if he were to see that) – he was indeed among the most jealous of men. The Messenger of Allah ﷺ could read it that I was shy so he went on (without bothering to carry me)..."

Al-Bukhāri and Muslim reported it.

Ibn al-Qayyim said (may Allah bestow mercy on him) in *Madārikus-Sālikīn*:

"It is the modesty of the heart that suggests the strength or otherwise of modesty of the character; so also the death of the heart and soul is suggested by it. So when the heart is modest the sense of modesty (in one) will be perfect."

He also said: "It is also according to one's knowledge about one's Lord that suggests how modest one will be towards Him." End of quote.

*Al-Hayā* is part of *Imān* (Faith), as it has come in the *Sahīhayn* (of al-Bukhāri and Muslim) in the *Hadīth* of Ibn 'Umar (may Allah be pleased with both) who said:

"The Prophet ﷺ walked by a man who was enjoining his brother on modesty; as if he was saying, 'I will beat you.'"

Then the Messenger of Allah said ﷺ:

دَعْةُ فِيَّنَ الْحَيَاءِ مِنَ الْإِيمَانِ.

'Leave him verily *al-Hayā* is part of *Imān*.'

The text is that of al-Bukhāri (may Allah bestow mercy on him).

Al-Mughīrah bin Shu'bāh (may Allah be pleased with him) said the Messenger of Allah ﷺ said:

الإِيمَانُ بِضَعْ وَسِتُّونَ شُعْبَةً؛ فَأَفْضَلُهَا قَوْلُ: لَا إِلَهَ إِلَّا اللَّهُ. وَأَذْنَاهَا إِمَاطَةُ  
الْأَدَى عَنِ الطَّرِيقِ، وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ.

"*Imān* (Faith) is in sixty something parts, its highest part is the statement: *Lā Ilāha Illā Allah* (there is no deity worthy of worship except Allah); its least part is removing harmful object from the path. And modesty is part of the Faith."

Al-Ḥākim reported in his *Mustadrak* on the authority of Ibn 'Umar (may Allah be pleased with father and son) that the Prophet ﷺ said:

إِنَّ الْحَيَاءَ وَالْإِيمَانَ قَرْنَا جَمِيعًا فَإِذَا رُفِعَ أَحَدُهُمَا رُفِعَ الْآخَرُ

'Bashfulness and *Imān* go hand in hand; when one is lifted the other will be lifted too.'

The *Hadīth* is authentic and it is in *al-Jāmi' as-Sahīh Mimmā Laysa Fi aṣ-Ṣahīhayn* of my father (1/242), may Allah bestow His Mercy on him.

This indicates that Bashfulness and *Imān* are together; when one is missing the other too will be missing.

At-Tirmidhī reported in his *Jāmi'* (that is, his *Sunan*) on the authority of Abu Hurairah (رضي الله عنه) who said the Messenger of Allah (صلوات الله عليه وآله وسليمه) said:

الْحَيَاءُ مِنَ الْإِيمَانِ، وَالْإِيمَانُ فِي الْجَنَّةِ. وَالْبَذَاءُ مِنَ الْجَحَّافَاءِ وَالْجَحَّافَاءُ فِي النَّارِ

‘Bashfulness is from *Imān*, and *Imān* is in the Paradise. Scurrility is from harshness and harshness is in the Hell.’

The *Hadīth* is *Hasan* (sound) due to the presence of Muḥammad bin Amr bin Alqamah; he is a ‘*Sadūq* with some *aw-ām*<sup>31</sup>; he is mentioned in *al-Jāmi'* *as-Sahīh* of my father (1/241).

*Al-Hayā* is a trait with positive results; its effects are good. Al-Bukhārī and Muslim reported in the *Hadīth* of Imrān bin Ḥuṣayn, may Allah be pleased with both, that the Prophet (صلوات الله عليه وآله وسليمه) said:

الْحَيَاءُ لَا يَأْتِي إِلَّا بِخَيْرٍ

‘Modesty brings nothing but goodness.’

Ibn Hibbān said in *Raudatul-'Uqalā*: “When a person’s modesty is strong, his honour becomes strong and his ignobility will be less. And when his sense of modesty is weak, his ignobility will be much while his honour will be less.” End of quote.

*Al-Hayā* invites to Allah’s obedience and shunning His prohibitions.

*Al-Hayā* is a praiseworthy character.

A poet said:

*“He cannot be attributed to knowledge and intellect a youth whom four traits cannot be found in him:*

<sup>31</sup> In the science of *hadīth*, such a person is regarded to be less precise when narrating *hadīth*.

*One is fear of Allah with which the body earns goodness and honour all together.*

*Two is true modesty; verily with it a person of etiquette becomes an exemplar.*

*Three is quick safety when ignorance brings him in contact with acts of transgression.*

*Four is generosity in what he owns with his right hand when truth that cannot be prevented strikes him."*

Indeed *al-Hayā* has a lofty place in the *Shari'ah* of Islam; what a worthy place it has!

The two *Shaykhs* – *al-Bukhāri* and *Muslim* – reported in their books on the authority of *Abu Wāqid al-Laythi* (رضي الله عنه) that the Messenger of Allah ﷺ was sitting in the mosque while people were with him. Then came a group of three persons, two of them went towards the Messenger of Allah ﷺ while the third went away. The two persons stood over the Messenger of Allah ﷺ, as for one of the two persons, he saw a space in the circle and sat there, the other sat behind the people as for the third, he turned back and went away. When the Messenger of Allah finished, he ﷺ said:

أَلَا أُخْبِرُكُمْ عَنِ النَّفَرِ الْثَلَاثَةِ؟ أَمَّا أَحَدُهُمْ فَأَوَى إِلَى اللَّهِ فَأَوَاهَ اللَّهُ، وَأَمَّا  
الآخَرُ فَاسْتَحْيَا اللَّهَ مِنْهُ، وَأَمَّا الْآخَرُ فَأَغْرَضَ فَأَغْرَضَ اللَّهُ عَنْهُ.

‘Wouldn't I inform you about the three persons: As for one of them, he sought safety from Allah, and Allah granted him. As for the other person, he was shy (of Allah) and Allah became shy of him too. As for the third person, he turned away and Allah turned away from him.’

This *Hadīth* indicates that *al-Hayā* is one of the Attributes of the Lord of the worlds; we would establish it for Allah – the Mighty and Majestic – the manner we establish other Attributes:

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿١١﴾ الشورى: ١١

"...there is nothing like unto Him, and He is the All-Hearer, the All-Seer." [Qur'an 42: 11].

Also *al-Hayā* is one of the character of the angels as it has come in *Sahîh Muslim* on the authority of 'Ā'isha (may Allah be pleased with her), that the Prophet said – in that lengthy *Hadîth* –

أَلَا أَسْتَحِي مِنْ رَجُلٍ تَسْتَحِي مِنْهُ الْمَلَائِكَةُ.

'Won't I be shy of he whom the angels are shy of?'

He was referring to 'Uthmân b. Affân (رض).

So also, *al-Hayā* is part of the traditions of the Prophets and the Messengers; Allah – the Mighty and Majestic – said while addressing the believers:

يَأَيُّهَا الَّذِينَ آمَنُوا لَا نَدْخُلُوا بَيْوَاتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرَ نَظَرِينَ إِنَّهُ وَلَكُنْ إِذَا دُعِيْتُمْ فَادْخُلُوهُ فَإِذَا طِعْمَتُمْ فَانْتَشِرُوْا وَلَا مُسْتَغْنِسِينَ لِحَدِيثٍ إِنَّ ذَلِكُمْ كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَحِي مِنْكُمْ وَاللَّهُ لَا يَسْتَحِي، مِنَ الْحَقِّ ... ﴿٥٣﴾ الأحزاب: ٥٣

"O you who believe! Enter not the Prophet's houses, except when leave is given to you for a meal, (and then) not (so early as) to wait for its preparation. But when you are invited, enter, and when you have taken your meal, disperse, without sitting for a talk. Verily, such (behaviour) annoys the Prophet, and he is shy of (asking) you (to go), but Allah is not shy of (telling you) the truth..." [Qur'an 33: 53].

It is also reported in the *Sahīhayn* on the authority of Abu Sa'īd al-Khudrī (رضي الله عنه) that the Prophet ﷺ was more bashful than the virgin in the corner of her boudoir.<sup>32</sup>

*Al-Hayā* invites to being watchful of Allah – the Mighty and Most High, whether in secret or in the open, night or day.

A poet said:

*When you are alone with a doubtful act in the darkness while the soul is inviting to the act of transgression, be shy of Allah's Glare (at you); say to the soul: He that created darkness sees me.*

*Al-Hayā* includes the type that is between one and one's Lord; thus shunning a dirty act is an act of shyness towards Allah so also is carrying out what Allah commands one to is an act of shyness from Him.

And there is the type that is between the creatures; thus one may refrain from carrying out an act of disobedience out of being shy of the people – some people do not care about that, there are some among them who take pride in sins such that they display them in the public even though Allah has covered them; this kind of people are not the type that can be pardoned.

Al-Bukhāri and Muslim reported in their *Sahīhayn* on the authority of Abu Hurairah (رضي الله عنه) that the Messenger of Allah ﷺ said:

كُلُّ أُمَّتِي مُعَافَىٰ إِلَّا الْمُجَاهِرِينَ؛ وَإِنَّ مِنَ الْمُجَاهِرَةِ أَنْ يَعْمَلَ الرَّجُلُ بِاللَّيْلِ  
عَمَلاً ثُمَّ يُصْبِحَ وَقَدْ سِرَّهُ اللَّهُ عَلَيْهِ، فَيَقُولُ: يَا فُلَانُ! عَمِلْتُ الْبَارِحةَ كَذَا  
وَكَذَا، وَقَدْ بَاتَ يَسْتَرُّ رَبُّهُ، وَيُصْبِحُ يَكْشِفُ سِرَّهُ اللَّهُ عَنْهُ.

<sup>32</sup> As for the virgins of this time there are among them those who are secretaries, sailors, TV announcers, students in schools where males and females free-mix and so on. Many of them are upon evil; their sense of modesty has been affected thus their deeds are evil too. Allah is sufficient for us and what an Excellent Being to have reliance on!

"All my *Ummah* will be forgiven except those who publicize their sins. It is publicity of sin for a man to carry out an act in the night then wakes up while Allah has screened him yet go on to say: 'O so-and-so, I did such-and-such last night.' And such a person had slept while his Lord had covered him but wakes up exposing what Allah has covered him of."

Let us mention some examples of acts that depict dearth of modesty (in the societies today) so that such acts will be shunned:

### **1. Busying oneself with faults and shortcomings of others**

A poet has rightly said:

*"By your life! Indeed there is in my sin a preoccupation with my soul from the sins of the sons of Ummayyah.*

*Upon my Lord is all their account; He has the knowledge of that not me.*

*It is not to my harm what they have done when Allah forgives what is with me (of sins)."*

### **2. Causing harm to others.**

The Lord of Majesty said in His Noble Book:

﴿ وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَنَا وَبِذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَالْجَارِ ذِي الْقُرْبَى وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجُنُبِ وَابْنِ السَّيِّلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا ﴾ ٣٦ النساء:

*"Worship Allah and join none with Him in worship, and do good to parents, kinsfolk, orphans, al-Masākin (the poor), the neighbour who is near of kin, the neighbour who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your*

*right hands possess. Verily, Allah does not like such as are proud and boastful" [Qur'an 4: 36]*

It also came in the *Sahīhayn* from the Prophet ﷺ that he said:

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، فَلَا يُؤْذِنُ لِجَارِهِ.

'Whoever believes in Allah and the Last Day should not harm his neighbour.'

And the Prophet said ﷺ:

خَيْرُ الْجِيَرَانِ عِنْدَ اللَّهِ خَيْرُهُمْ لِجَارِهِ.

'The best of neighbours to Allah is those among them that are good to one another.'

At-Tirmidhī reported the *Hadīth* (1944) on the authority of 'Abdullāh b. Amr bin al-'Āṣ (may Allah be pleased with them).

Due to the greatness of the right of the neighbour, the Prophet ﷺ thought Jibril would make a neighbour among the heirs because the former insistently made case for them.

That has come in the *Sahīhayn* and other books of *Hadīth*, on the authority of 'Āishah (may Allah be pleased with her) that the Messenger of Allah said ﷺ:

مَا زَالَ جِبْرِيلُ يُوصِينِي بِالْجَارِ حَتَّىٰ ظَنَّتُ أَنَّهُ سُورَةٌ

'Jibril did not cease to make testament to me with regard to the neighbor such that I thought he would make him a heir.'

The Prophet ﷺ indeed warned with regard to harming the neighbor, he said ﷺ:

وَاللَّهِ لَا يُؤْمِنُ، وَاللَّهِ لَا يُؤْمِنُ، وَاللَّهِ لَا يُؤْمِنُ.

'By Allah, he has not believed. By Allah, he has not believed. By Allah, he has not believed.'

They (the Companions) said: 'Who, O Messenger of Allah?'

الذِي لَا يَأْمُنْ جَارُهُ بَوَافِتَهُ.

He said (ﷺ): 'He whose neighbor is not safe from his *Bawāiq*'.<sup>33</sup>

Al-Bukhāri and Muslim agreed on its authenticity from Abu Hurairah (رض).

There is in the *Hadīth* the fact that causing harm to the neighbor is one of the indicators of little faith.

While the people of the Period of Ignorance were known for being good to the neighbour and running away from what may harm him. One of their poets was saying:

*O lady of splendor for whom she has been made lawful for; she is forbidden to me. How I wish she is not.*

Another poet said:

*"My neighbor will not see any evil if I live next to him. Wouldn't he make a cover for his house so that when my female neighbor goes out she will be screened by the wall and my hearing will not be able to hear what goes on between them. I have no rest for other than him."*

**3. That the hearts be filled with rancor, spite, malice, feud towards whoever does not merit all those among the Muslims.**

From the supplications of the righteous servants of Allah (as mentioned in the Qur'an) is:

١٠ ﴿... وَلَا تَجْعَلْ فِي قُلُوبِ سَاجِلَ لِلَّذِينَ مَأْمُنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَّحِيمٌ﴾

الحضر: ١٠

<sup>33</sup> *Al-Bawāiq* are evil and harmful acts, as is mentioned in *Riyādus-Sālihīn*.

*"...and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful."*  
*(Qur'an 59: 10).*

Indeed one of the supplications of the best of Allah's creation, our Prophet, Muhammad (ﷺ), is:

رَبُّ أَعْيَّنِي وَلَا تُعِنْ عَلَيَّ وَأَنْصُرْنِي وَلَا تَنْصُرْ عَلَيَّ  
 وَاهْدِنِي وَيَسِّرْ هُدَائِي إِلَيَّ وَأَنْصُرْنِي عَلَى مَنْ يَعْنِي عَلَيَّ اللَّهُمَّ اجْعَلْنِي لَكَ  
 شَاكِرًا لَكَ ذَاكِرًا لَكَ رَاهِبًا لَكَ مِطْوَاعًا إِلَيْكَ مُخْبِتًا أَوْ مُبِيْنًا رَبَّ تَفَقَّلْ  
 تَوَبِيْتِي وَأَغْسِلْ حَوْتِي وَأَجْبَ دَعْوَتِي وَبَتْ حُجَّتِي وَاهْدِ قَلْبِي وَسَدَّدْ  
 لِسَانِي وَاسْتُلْ سَخِيمَةَ قَلْبِي

*Rabbi a'nnī wa lā tu'in alayya wansurni wa lā tansur  
 'alayya, wamkurlī wa lā tamkur 'alayya, wahdinī wayassir  
 hudāya ilayya wanṣurnī 'alā man bagħha 'alayya, allahumma  
 Ij'alnī laka shākirān, laka dhākirān, laka rāhibān, laka  
 miṭwā'an, ilayka mukħbitan aw munibān, rabbi taqabbal  
 tawbatī wagħsil ħawbatī wa ajib da'watī wa thabbit hujjatī  
 wahd qalbī wa saddid lisānī waslul sakħimata qalbī.*

Meaning: "O Lord aid me and do not aid (others) against me; grant me victory and do not grant victory against me, make plot for me do not make plot against me, guide me and ease my guidance for me. Grant me victory over those who transgress against me. O Lord make me thankful, remembering, fearful, and obedient to You; make me humble before You and make me turn to You. O Lord accept my repentance, wash me of my sins, grant my supplication, make firm my proof, guide my heart, guard my tongue and remove the *sakħimah* of my heart."

Abu Dāwud reported it (1510) with an authentic chain on the authority of Ibn 'Abbās (may Allah be pleased with both).

*As-Sakħimah* is rancor of the heart as stated in *an-Nihāyah* (of Ibn al-Athīr).

It is the sins in which the Muslims found themselves and served as the cause of lack of the purity of their hearts.

Our Lord the Majestic says:

﴿وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصْرَرَى أَخْذَنَا مِنْ تَقْهِيمٍ فَتَسْوَى  
حَظْلًا مِمَّا دُكَرُوا بِهِ فَأَغْرَيْنَا بِنَهْمٍ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمٍ  
الْقِيَمَةِ وَسَوْفَ يُبَيِّنُهُمُ اللَّهُ بِمَا كَانُوا يَصْنَعُونَ ﴾١٤﴾

﴿الملائكة: ١٤﴾

"And from those who call themselves Christians, we took their covenant, but they have abandoned a good part of the message that was sent to them. So we planted amongst them enmity and hatred till the Day of Resurrection, and Allah will inform them of what they used to do." [Qur'an 5: 14].

4. That women should go out while exposing their beauty.
5. That one should spend the leisure time in what is not beneficial.
6. That the hearing, sight and tongue be used in what its outcome is not praiseworthy. Such as listening to reprehensible things examples of which are backbiting, music, watching TV and cable satellites, and what is similar to both. So also is making harmful and disgusting speech.

This is so; indeed the way Allah created some people has changed; such do not care to learn the knowledge of Islam nor ask the People of Reminder (the scholars) whom Allah said about:

﴿... فَسَأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴾٤٣﴾

"... so ask of the People of Reminder, if you know not." [Qur'an 16: 43].

(Today) he that amasses sins is not shy; this is not part of the methodology of our righteous predecessors.

*Imām* al-Bukhāri recorded the *Hadīth* of Umm Salamah (may Allah be pleased with her), wherein she said:

'Umm Sulaym came to the Messenger of Allah ﷺ and said: 'O Messenger of Allah, verily Allah is not shy of saying the truth; will a woman take a bath when she has a wet-dream?'

The Prophet ﷺ replied:

إِذَا رَأَتِ الْمَاءَ

'If she sees fluid.'

Then *Umm* Salamah (may Allah be pleased with her) drew her screen over her person, that is, she covered her face, and said:

'O Messenger of Allah, do women have wet-dream?'

He ﷺ replied:

نَعَمْ، تَرِبَتْ يَمِينُكَ! فِيمْ يُشْهِهَا وَلَدُهَا؟

"Yes, may your right hand hit what is good; how then does a woman's child resemble her?".

'Ā'ishah (may Allah be pleased with her) said, as it has come in *Sahīh Muslim*,

نَعَمْ النِّسَاءُ نِسَاءُ الْأَنْصَارِ لَمْ يَمْتَعْهُنَّ الْحَيَاةُ أَنْ يَفْقَهْنَ فِي الدِّينِ

'The women of the *Anṣār* are so decent! Shyness did not prevent them from learning their *Dīn*.'

Mujāhid, May Allah be pleased with him, said: "A shy or the arrogant person will not attain knowledge."

Al-Bukhāri reported it in *Mu'allaq* (suspended) form in the Book of Knowledge in his *Sahīh*.

Therefore we must learn what can bring modesty (to us) so that we (women) will be robed in it in our speeches, actions, manners, movements and non-movements.

So that we will also be far away from what can reduce the sense of modesty in us especially now that callers to evil and misguidance call Muslim women to what will uproot their modesty and decency via the mass media and other sources. May Allah destroy them; but will they ponder?

Modesty should therefore be made use of in its right place; one should be shy of Allah by carrying out His Commands and shunning His Prohibitions.

I will end this topic by mentioning the poem:

*When the water of the eye is little the person's modesty will be little; therefore there is no goodness in the face whose water is little.*

*Guard your sense of modesty for it is the Shyness of the Honourable One that guides to His Face.*

Another poet wrote:

*"If you do not fear the consequence of the nights and you are not shy then do what you like.*

*Nay by Allah there is no goodness in a life and the world when modesty goes away.*

*A person will live on with goodness when he is modest; a stick remains as long as its bark remains."*



## CHAPTER TWENTY-FOUR

### Evil Traits

***Al-Hajr [Desertion]:***

*Imām* al-Bukhāri recorded from Abu Ayyub Al-Anṣāri that the Messenger of Allah said (ﷺ):

لَا يَحِلُّ لِرَجُلٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثَ لَيَالٍ، يَلْتَقِيَانِ؛ فَيُعْرِضُ هَذَا، وَيُعْرِضُ هَذَا، وَخَيْرُهُمَا الَّذِي يَبْدَا بِالسَّلَامِ.

“It is not permissible for a man to desert his brother for more than three nights; such that they meet and turn away from each other. The best of them is he who starts with *Salām* (greeting).”

Muslim reported it (10/1984).

*Imām al-Bukhāri* recorded from Anas bin Mālik that the Messenger of Allah said (ﷺ):

لَا تَبَاغَضُوا، وَلَا تَحَاسَدُوا، وَلَا تَنَابِرُوا، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا، وَلَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثَ لَيَالٍ.

“Do not have mutual anger towards one another, do not be envious of one another, do not turn away from one another; be brothers to one another, O slaves of Allah. It is not permissible for a Muslim to desert his brother for more than three nights.”

Abu Dāwūd recorded from Abu Hurairah that verily the Prophet said (ﷺ):

لَا يَحِلُّ لِمُؤْمِنٍ أَنْ يَهْجُرَ مُؤْمِنًا فَوْقَ ثَلَاثَ؛ فَإِنْ مَرَّتْ بِهِ ثَلَاثَ، فَلِلْفَلَقَةِ فَلِيُسْلِمُ عَلَيْهِ؛ فَإِنْ رَدَ عَلَيْهِ السَّلَامَ فَقَدِ اشْتَرَكَا فِي الْأَجْرِ. وَإِنْ لَمْ يَرُدْ عَلَيْهِ فَقَدْ بَاءَ بِالْأَثْمِ.

“It is not permissible for a believer to forsake (another) believer for more than three days. When three days pass, he should meet him and say *Salām* to him, if the other person returns the *Salām*, they would share in the reward but if he does not return it, he (the person that does not return the *Salām*) has indeed earned an inequity.”

Aḥmad (may Allah bestow mercy on him) added (the Prophet ﷺ said):

وَخَرَجَ الْمُسْلِمُ مِنَ الْهَجْرَةِ.

“The person that says the *Salām* is out of the desertion.”

The chain of the *Hadīth* is weak because of the presence of Hilāl bin Abu Hilāl al-Madanī who was the father of Muḥammad. Adh-Dhahabi said in *al-Mīzān* (4/317): “He is not known, his son was the only one that reported from him, and that son is regarded as being trustworthy.” End of quote.

Thus there is no harm in retaining him here because of benefit.

*Imām* Abu Dāwūd reported on the authority of Abu Hurairah who said: The Messenger of Allah ﷺ said:

لَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثَةِ فَمَا تَرَكَ دَحَلَ النَّارَ.

‘It is not permissible for a Muslim to forsake his brother for more than three (days); whoever forsakes (his brother) for more than three (days) and dies (in the process) will enter the fire.’

The *Hadīth* is authentic.

*Imām* Muslim recorded from Abu Hurairah (رضي الله عنه) that indeed the Messenger of Allah said ﷺ:

تُفْتَحُ أَبْوَابُ الْجَنَّةِ يَوْمَ الْاثْنَيْنِ، وَيَوْمَ الْخَمِيسِ؛ فَيَغْفَرُ لِكُلِّ عَبْدٍ لَا يُشْرِكُ بِاللَّهِ شَيْئًا إِلَّا رَجُلًا كَانَتْ بِيَتْهُ وَبَيْنَ أَخِيهِ شَحْنَاءُ؛ فَيُقَالُ: أَنْظِرُوهُمَا هَذِينِ حَتَّى يَصْطَلِحَا، أَنْظِرُوهُمَا هَذِينِ حَتَّى يَصْطَلِحَا.

‘The doors of the *Jannah* are left open on Mondays and Thursdays whereby each slave who does not ascribe any partner with Allah will be forgiven except a man with a rancor between him and his brother. It will be said (about

them): Look at both of them until they make peace, look at both of them until they make peace, look at both of them until they make peace.'

And *al-Hajr* (desertion), if it is unjustly carried out, has the following harm:

1. It is one of the grave sins. Evidence for that has been earlier mentioned.
2. It is a way of having sins not to be forgiven. Evidence for that has earlier been cited also.
3. It is one of the footsteps of Shaytān, and Allah the Mighty and Majestic has forbidden us from treading his footsteps. He said:

(يَأَيُّهَا النَّاسُ كُلُّمَا فِي الْأَرْضِ حَلَّاً طَبِيبًا وَلَا تَتَّبِعُوا حُطُومَاتٍ)

الشَّيْطَانٌ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿١٦٨﴾ البقرة: ١٦٨

"O mankind! Eat of that which is lawful and good on the earth, and follow not the footsteps of Shaytān. Verily, He is to you an open enemy." [Qur'an 2: 168].

Shaytān will not command goodness, he rather commands evil and indecency; he strives to cause rancour among the people as Imām Muslim reported on the authority of Jābir that the Prophet ﷺ said:

إِنَّ الشَّيْطَانَ قَدْ أَبْسَأَ أَنْ يَعْبُدَهُ الْمُصْلِحُونَ وَلَكِنْ فِي التَّحْرِيشِ يَتَّهِمُ

'Indeed Shaytān has lost hope that those who observe Salāh should worship him but (he has hope in causing) rancor among them.'

Thus *al-Hajr* that is unjustly carried out is a form of devilish trial.

4. It is an act of severing ties of kinship if the person that is deserted is a relation; severing kinship relationship is one of the grave sins.

Allah the Mighty said:

﴿فَهُلْ عَسِيْتُمْ إِن تَوَلَّتُمْ أَن تُقْسِدُوا فِي الْأَرْضِ وَتُقْطِلُوا أَنْحَامَكُمْ  
أُولَئِكَ الَّذِينَ لَعْنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعْمَى أَبْصَرَهُمْ﴾ ﴿٢٣﴾

محمد: ۲۳ - ۲۲

"Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship? Such are they whom Allah has cursed, so that He has made them deaf and blinded their sight." -  
*[Qur'an 47: 22-23].*

5. That it is one of the means of causing grief to the heart. Some righteous slaves of Allah have said:

﴿... وَلَا تَجْعَلْ فِي قُلُوبِنَا أَغْلَى لِلَّذِينَ مَاءْمُونُوا رِبَّنَا إِنَّكَ رَءُوفٌ رَّحِيمٌ﴾

الحشر: ۱۰

"... and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful." -  
*[Qur'an 59: 10].*

And the Prophet ﷺ used to supplicate thus:

وَاسْأْلُ شَجِيمَةَ قَلْبِي.

'And remove the *sakhîmah* (rancour) of my heart.'

The *Hadîth* has earlier been mentioned in its full form.

Some people are righteous but Shaytân deceives them into forsaking their brethren because of worldly reasons, such do not know the gravity of deserting the Muslim and that such an act has attendant serious repercussions.

6. That the act constitutes trampling upon the right of a Muslim; Muslims are friends and their word is one.

This is as Allah the Mighty stated:

﴿ وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَصَّرُهُمْ أَوْلَاهُمْ بَعْضٌ يَأْمُرُونَ بِالْمَعْرُوفِ  
وَيَنْهَا عَنِ الْمُنْكَرِ وَيَقِيمُونَ الصَّلَاةَ وَيُنَوِّنُونَ الْزَّكُورَةَ  
وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أَوْلَئِكَ سَيِّدُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴾

﴿ التوبه: ٧١ ﴾

*"The believers, men and women, are Awliyā' (helpers, supporters, friends, protectors) of one another, they Enjoin (on the people) al-Ma'rūf (i.e. Islamic Monotheism and all that Islam orders one to do), and forbid (people) from al-Munkar (i.e. polytheism and disbelief of All kinds, and all that Islam has forbidden); they perform Salāh and give Zakāh, and obey Allah and His Messenger. Allah will have His Mercy on them. Surely Allah is All-Mighty, All-Wise." [Qur'an 9: 71].*

And He the Mighty said:

﴿ إِنَّمَا الْمُؤْمِنُونَ إِخْرَوٌ ... ﴾ الحجرات: ١٠

*"The believers are nothing else than brothers..." [Qur'an 49: 10]*

It has also come in the *Sahīhayn* in the *Hadīth* of an-Nu'mān bin Bashīr who said: The Messenger of Allah (ﷺ) said:

مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ، وَتَرَاحِمِهِمْ، وَتَعَاطُفِهِمْ، لَمْ تَمَلِّ الْجَسَدُ الْوَاحِدُ إِذَا  
اشْتَكَى مِنْهُ عُضُوٌّ، تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالْحُمُىِّ وَالسَّهْرِ .

*'The similitude of the believers in their loving one another, having mercy to one another, and having sympathy for one another is like that of a body which*

when a limb of its complains, the rest of the limbs will cry of fever and sleeplessness.'

Also in the *Sahīhayn* in the *hadīth* of Abu Mūsā al-Ash'arī (رضي الله عنه) who said the Messenger of Allah said (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ):

الْمُؤْمِنُ لِلْمُؤْمِنِ كَالثَّيْنِ يَشُدُّ بَعْضُهُ بَعْضًا، وَشَبَكَ بَيْنَ أَصَابِعِهِ.

'The believer to another believer is like a building which a part of it strengthens the other.'

And he intertwined his fingers (when he said that).

In *Sahīh al-Bukhāri* in the *Hadīth* of Anas (رضي الله عنه) who said the Messenger of Allah said (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ):

انصر أخاك ظالماً أو مظلوماً.

'Help your brother whether he is the oppressor or the one being oppressed.'

A person said:

'I hear of helping him when he is oppressed how come when he is the oppressor?'

The Prophet said (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ):

تَحْجُزُهُ مِنَ الظُّلْمِ فَإِنْ ذَلِكَ نَصْرَهُ.

'Prevent him from causing oppression; that is helping him.'

Taking friendship and holding enmity (against a person) because of Allah is an obligation under the *Shari'ah*; it is among what completes the Faith. When that is not considered, a foe will become a friend, and a friend a foe.

*Al-Walā Wal Barā* (Taking Friendship and Enmity) is of three types:

1. There are some people that are absolutely taken as friends; these are the people whose sense of goodness is unmixed.

2. There are among the people those that are required to be shown friendship from just a perspective, and from the other perspective they are ought to be taken as enemies; this is a Muslim who is a sinner – he will be taken as a friend according to what he possess of goodness and he will be taken as an enemy according to what he possesses of evil.

3. There are those among them that are ought to be absolutely taken as enemies; these are the people whose *Kufr* (unbelief) and evil are undiluted like the Jews, Christians and polytheists.

If desertion arises from a conflict between disputants, the problem must be referred to the Book (of Allah) and the *Sunnah* (of the Messenger of Allah) for solution.

If the *Ummah* of Muḥammad ﷺ can hold to its *Shari'ah*, they will be upright. But any time they turn away (from it), they will be punished; indeed rewards arise from actions.

Allah the Mighty said:

﴿ وَمَا أَصْبَحَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبْتُ أَيْدِيكُمْ وَيَعْقُلُونَ ﴾

كِبِيرٌ ﴿٣٠﴾ الشورى:

"And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much." [Qur'an 42: 30].

He the Mighty and Majestic also said:

﴿ ظَاهِرَ الْفَسَادُ فِي الْأَرْضِ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذْيِقَهُمْ ﴾

﴿ بَعْضُ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجُونَ ﴾ الروم: ٤١

"Evil (sins and disobedience of Allah , etc.) has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds, etc.), that Allah may make them taste a part of that

*which they have done, in order that they may return (by repenting to Allah , and begging His Pardon)." [Qur'an 30: 41].*

It is permissible to desert a Muslim when there is a *Shari'ah* benefit in the desertion such as if the person is a sinner and when deserting him will prevent him from engaging in the prohibited act that he wants to engage in.

But when deserting him will add to his obstinacy, then he should not be deserted because that will make him to be more stubborn thus it will cause more evil; but such a person should be counselled. But if the person (being deserted) shows no remorse that he is deserted, then he should not be deserted.

*Shaykhul-Islām* (Ibn Taymiyyah (may Allah bestow mercy on him)) has a beautiful talk with regard to the issue of *Hajr*; that has come in *Majmū' al-Fatāwā* (28/203), we will bring it here because of its importance. He said – may Allah bestow mercy on him:

#### **The Permissible Desertion is of Two Types:**

**One:** When it means abandoning because of reprehensible acts (from the person being deserted).

**Two:** When it means punishing over those reprehensible acts.

The first type is the one mentioned in the Statement of Allah – the Mighty and Majestic:

﴿وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي أَيْمَانِنَا فَأَعْرِضْ عَنْهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ وَلَمَّا يُنْسِيَنَكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِ إِذْ رَأَيْتَهُمْ﴾

الأنعام: ٦٨ ﴿٢٩﴾

*"And when you (Muhammad) see those who engage in a false conversation about Our Verses (of the Qur'an) by mocking at them, stay away from them till they turn to another topic. And if Shaytān*

*causes you to forget, then after the remembrance sit not you in the company of those people who are the Dhālimūn (polytheists and wrong-doers, etc.)." [Qur'an 6: 68].*

And Allah's other Statement – the Mighty and Majestic:

﴿ وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ مَا يَأْتِي اللَّهُ بِكُفْرٍ بِهَا وَيُسْتَهْزِئُ بِهَا فَلَا تَقْعُدُوهُ مَعْهُمْ حَتَّى يَخْوُضُوا فِي حَدِيثٍ غَيْرِهِ إِنَّمَا إِذَا مِثْلُهُمْ إِنَّ اللَّهَ جَامِعُ الْمُتَّقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا ﴾  
١٤٠

*"And it has already been revealed to you in the Book (this Qur'an) that when you hear the Verses of Allah being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them. Surely, Allah will collect the hypocrites and disbelievers all together in Hell." [Qur'an 4: 140].*

The above means that one should not sit where reprehensible acts are being perpetrated except when there is a need. Like those who take intoxicants, those should not be sat with. So also are those who invite people to a feast where intoxicants are served and where musical instruments are made use of; it is not obligatory to honour such an invitation.

This prohibition does not apply to a person who attends such a feast in order to warn its organizers; or when such a person attends while he does not know that such an evil act would take place.

It is based on this (the earlier point) that it is said that whoever witnesses an evil act partakes in the act.

And it is reported in a *Hadīth* that:

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يَجِدُنَا عَلَىٰ مَا نَدِدَتْ يُشَرِّبُ عَلَيْهَا  
الْخَمْرُ.

‘Whoever believes in Allah and the Last Day should not sit at a table where intoxicant is taken.’

This act of desertion is like when a person deserts evil acts just as the Prophet ﷺ said:

الْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَىَ اللَّهُ عَنْهُ.

‘An emigrant is he who forsakes what Allah has forbidden.’

Also under this chapter is the act of migrating from a country of unbelief and transgression to a country of *Islam* and *Imān*. This is migrating from staying with unbelievers and hypocrites those who do not allow them to carry out what Allah has commanded; from among those is Allah’s Statement:

﴿وَالرُّجُزَ فَاهْجِرْ﴾ ٥٠ المدثر :

"And keep away from ar-Rujz (the idols)!" [Qur'an 74: 5]

### The Second Type:

Deserting a person so as to serve as a way of punishing him; this is an act of deserting a person who exhibits reprehensible acts in him, such should be forsaken until he repents just as the Prophet ﷺ and the Muslims deserted the trio who stayed back (from an expedition) until Allah sent down the Verse announcing the acceptance of their repentance. They were deserted for not partaking, for no reason, in a *Jihād* that was obligatory on each of them. The hypocrites that exhibited goodwill were not forsaken (by the Prophet ﷺ and the Muslims); that indicates that the act of desertion in the case of the trio was to serve as a deterrent.

This act of desertion also differs with respect to those who carry it out; in terms of their strength, weakness, little and major

number; but what is intended with the desertion is to threaten the person being deserted and to make him a better person, and so as to serve as a deterrent to the populace from carrying out the like of his act.

If desertion is superior in benefit such that it will lead to a situation whereby there will be less evil or where the evil will be obliterated (all together), then such an act is permissible (under the *Shari'ah*).

But if the act of desertion will not have any effect on the person being deserted and the rest of the people, rather if it will increase evil while the deserter is a weak person such that harm from that will supersede the benefit, then such an act of desertion will not be regarded as being permissible. Thus being with some people can be more beneficial than forsaking them. While forsaking other people might bring more benefit than uniting with them; this is why the Prophet ﷺ would unite with some people and forsake others. Just as the trio who stayed back were better than the other people whom the Prophet ﷺ endeared their hearts to himself; the latter were chiefs whom the members of their clans used to obey thus there was a great benefit in endearing their hearts (to Islam), the former were believers and there were many other believers apart from them. Thus there was in deserting the former a benefit of strength for the *Dīn* and cleansing them from sins.

This is the same as the permissibility of fighting the enemy at a time and entering into a peace truce with them at another time; so also is taking *Jizyah* (security tax) from them at another time; all those are determined by situations and benefits.

Deserting another person because of a personal reason is not permissible above three days – he mentioned the proofs for that; it is only that there is some permissibility (above that) in some cases like when a man deserts his troublesome wife in bed, and just as the trio (in the *Sunnah* of the Prophet ﷺ) were deserted.

Therefore desertion because of Allah – the Mighty and Majestic – and desertion for personal reason should be distinguished from each other:

The first is commanded while the second is prohibited because believers are brothers.” End of quote.

#### **Not Loving that Goodness Befall His Muslims Brothers (Envy):**

*Imām* al-Bukhārī reported on the authority of Anas (رضي الله عنه) from the Prophet ﷺ that he said:

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ.

‘None of you has believed until he loves for his brother what he loves for himself.’

This *Hadīth* contains the fact that whoever does not love goodness for his Muslim brothers the like of what he loves for himself has a defective *Imān*.

*Al-Hāfiḍh* (Ibn Ḥajar) said in *Fathul-Bārī* (1/57): ‘What is intended by the negation of *Imān* (in the *Hadīth*) is that the *Imān* is incomplete. It is common in the speech of the Arabs that they use the word of negation to mean that what is being referred to is not complete; just as they used to say: So-and-so is not a human being.’ End of quote.

The understanding from the *Hadīth* indicates that a Muslim should hate for his brother what he hates for himself.

It has also come in *Sahīh Muslim* on the authority of 'Abdullāh bin Amr bin al-'Āṣ that the Prophet ﷺ said:

مَنْ أَحَبَّ أَنْ يُرْجَحَ عَنِ النَّارِ، وَيَدْخُلَ الْجَنَّةَ؛ فَلَتَدْرِكُهُ مَنْيَةٌ وَهُوَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ، وَتَأْتِي إِلَيْهِ النَّاسُ الَّذِي يُحِبُّ أَنْ يُؤْتَى إِلَيْهِ.

‘Whoever loves that he be saved from the hell and made to enter *Jannah* should die while he believes in Allah and the Last Day, and should do to people what he loves should be done to him.’

This *Hadīth* thus indicates that loving that goodness befall Muslims is one of the ways of earning distance from the hell.

Loving that goodness befall the Muslims cannot come except from a person whose heart is free from all dirt such as jealousy, malice and arrogance. This is the reason there is weakness in respect of Muslims loving goodness for one another in this period of time; that is, due to lack of purity of the hearts of many people except those whom Allah has shown mercy.

He that does not love that goodness befall Muslims has a very dirty trait which is the trait of envy (*al-Hasad*) (in him).

*Al-Hasad* is defined as wanting that the goodness with another should cease.

*Al-Hasad* is one of the attributes of the Jews and the Christians and it is one of the aspects of their character.

Allah the Mighty said:

﴿ أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا مَنَّا اللَّهُ مِنْ فَضْلِهِ فَقَدْ هَمَّتْنَا مَالَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَهَمَّتْنَاهُمْ مُلْكًا عَظِيمًا ﴾  
النساء: ٥٤

"Or do they envy men (Muhammad and his followers) for what Allah has given them of His Bounty? Then We had already given the family of Ibrāhīm the Book and al-Hikmah (Divine Inspiration to those Prophets not written in the form of a book), and conferred upon them a great kingdom." [Qur'an 4: 54].

And He the Mighty said:

﴿ وَدَّ كَثِيرٌ مِنْ أَهْلِ الْكِتَابِ لَوْ يَرِدُونَكُمْ مِنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِنْ عِنْدِ أَنفُسِهِمْ مِنْ بَعْدِ مَا نَبَيَّنَ لَهُمْ الْحَقُّ ... ﴾  
آلِ بَقْرَةٍ: ١٠٩

*"Many of the people of the Scripture (Jews and Christians) wish that if they could turn you away as disbelievers after you have believed, out of envy from their own selves, even, after the Truth (that Muhammad is Allah's Messenger) has become manifest unto them..." [Qur'an 2: 109].*

The Jews and the Christians do not love that goodness come to the Muslims; they want us to apostatize from our religion because of their knowledge that what we are upon will take us to eternal bliss.

Ibn Mājah reported in his *Sunan* on the authority of 'Ā'isha from the Prophet ﷺ that he said:

حَسَدْتُكُمُ الْيَهُودُ عَلَىٰ شَيْءٍ، مَا حَسَدْتُكُمْ عَلَىٰ السَّلَامِ وَالثَّائِمِينَ.

*'The Jews envy you on nothing as they envy you on your saying of *Salām* (to one another when you meet) and your saying *Amīn* (behind the *Imām* in *Salāh*).'*

The *Hadīth* is *Hasan* (sound).

Therefore if it is known that *al-Hasad* is one of the attributes of the People of the Book then we have been prohibited from emulating them.

Also, *al-Hasad* is one of the traits of the hypocrites: Allah the Majestic said:

﴿إِنَّمَا تَعْسِفُونَ عَنِ الْأَوْيُودِ هُنَّ أُولَئِكَ الَّذِينَ لَا يَرْجِعُونَ﴾  
وَإِنَّمَا يَنْهَاكُمْ حَسَنَةً سَوْهُمْ وَإِنْ تُصِيبُكُمْ سَيِّنةً يَفْرَحُوا بِهَا وَإِنْ تَصِيرُوا وَتَتَقَوَّلُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا إِنَّ اللَّهَ يُمَا يَتَمَلَّوْنَ﴾

مُحَمَّدٌ ﷺ آل عمران: ١٢٠

*"If a good befalls you, it grieves them, but if some evil overtakes you, they rejoice at it. But if you remain patient and become *al-Muttaqūn*, not the least harm will their cunning do to you. Surely, Allah surrounds all that they do." [Qur'an 3: 120].*

It is also a trait of Shaytān; Shaytān indeed envied our father Ādam (ﷺ) when Allah made some favour upon him and he (Shaytān) became arrogant to him, as Allah the Mighty said:

﴿ وَلَذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَلَقَ بَشَرًا مِنْ صَلْصَلٍ مِنْ حَمَلٍ مَسْنُونٍ ﴾  
 ﴿ فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَجَدِينَ ﴾  
 ﴿ ۲۸ ﴾

﴿ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴾  
 ﴿ إِلَّا إِبْلِيسَ أَفَأَنْ يَكُونُ مَعَ السَّاجِدِينَ ﴾  
 ﴿ ۲۹ ﴾

﴿ قَالَ يَكِنْلِيلِشُ مَا لَكَ أَلَا تَكُونَ مَعَ السَّاجِدِينَ ﴾  
 ﴿ ۳۰ ﴾

﴿ لَمْ أَكُنْ لِأَسْجُدَ لِشَرِّ خَلْقَتَهُ مِنْ صَلْصَلٍ مِنْ حَمَلٍ مَسْنُونٍ ﴾  
 ﴿ ۳۱ ﴾

﴿ فَأَلَّا تَخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ﴾  
 ﴿ ۳۲ ﴾

﴿ وَإِنَّ عَلَيْكَ الْعَنَةَ إِنَّ يَوْمَ الْدِينِ ﴾  
 ﴿ ۳۳ ﴾

الحجر: ۲۸ - ۳۵

"And (remember) when your Lord said to the angels: "I am going to create a man (Ādam) from sounding clay of altered black smooth mud. So, when I have fashioned him completely and breathed into him (Ādam) the soul which I created for him, then fall (you) down prostrating yourselves unto him. So, the angels prostrated themselves; all of them together. Except Iblīs (Satan), - He refused to be among the prostrators. (Allah) said: "O Iblīs (Satan)! What is your reason for not being among the prostrators? [Iblīs] said: "I am not the one to prostrate myself to a human being, whom You created from sounding clay of altered black smooth mud. (Allah) said: "Then, get out from here, for verily, you are Rajīm (an outcast or a cursed one). And verily, the curse shall be upon you till the Day of Recompense (i.e. the Day of Resurrection)." [Qur'an 15: 28-35].

This is envy (*al-Hasad*) that can break the strongest blood-tie. (For example), the sons of Prophet Ya'qūb envied their brother, Yūsuf, because their father - Ya'qūb loved him more than he

loved them; just as Allah told us their story in *Sūrah Yūsuf*: Allah the Mighty said:

﴿ إِذْ قَالُوا لِيُوسُفَ وَأَخْوَهُ أَحَبُّ إِلَيْهِ أَبِيهِنَا مِنَّا وَنَحْنُ عُصْبَةٌ إِنَّ أَبَانَا ﴾

لَفِي ضَلَالٍ مُّبِينٍ ﴿ ٨ ﴾ يُوسُفः

"When they said: "Truly, Yūsuf (Joseph) and his brother (Binyamin) are loved more by our father than we, but we are 'Usbah (a strong group). Really, our father is In a plain error. Kill Yūsuf or cast him out to some (other) land, so that the favour of your father may be given to you alone, and after that you will be righteous folk (by intending repentance before committing the sin)." [Qur'an 12: 8]

Thus they planned to kill him because they envied him for their father's love for him than for them.

So also was the story of the two sons of Ādam, one of them envied the other because Allah accepted the latter's offering and did not accept the former's. Thus envy made him kill his brother!

Allah the Mighty said (with regard to the story):

﴿ وَاتْلُ عَلَيْهِمْ نَبَأً أَبْنَئَ مَادَمَ بِالْحَقِّ إِذْ قَرَبَا قُرْبَانًا فُنْقِيلَ مِنْ أَحَدِهِمَا وَلَمْ يُنْقَبَلْ مِنَ الْآخَرِ قَالَ لَا قَتَلْنَاكَ قَالَ إِنَّمَا يَتَّقَبَّلُ اللَّهُ مِنَ الْمُنَّاقِينَ ﴿ ٢٧ ﴾ لَيْلَنِ بَسَطَتْ إِلَيْهِ يَدَكَ لِنَقْتَلَنِي مَا أَنَا بِيَسْطِ يَدِي إِلَيْكَ لَا قَتَلْكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴿ ٢٨ ﴾ إِنَّمَا أُرِيدُ أَنْ تَبُوأَ يَوْمَ الْحِسْبَرِ وَإِنِّي كَفُوكَ مِنْ أَصْحَابِ النَّارِ وَذَلِكَ جَزَاءُ الظَّالِمِينَ ﴿ ٢٩ ﴾ فَطَوَعَتْ لَهُ نَفْسُهُ قَتَلَ أَخِيهِ فَقَاتَلَهُ فَأَصْبَحَ مِنَ الْخَسِيرِينَ ﴿ ٣٠ ﴾ فَبَعَثَ اللَّهُ

غَرَّاً بِمَا يَبْحَثُ فِي الْأَرْضِ لِيُرِيهِ كَيْفَ يُوَرِّي سَوْءَةَ أَخِيهِ قَالَ يَنْوِيلَقَ  
أَعْجَزَتْ أَنْ أَكُونَ مِثْلَ هَذَا الْفَلَّابِ فَأَوْرِي سَوْءَةَ أَخِي فَأَصْبَحَ مِنَ

النَّذِيرِينَ ﴿٢١﴾ المائدة: ٢٧ - ٣١

*"And (O Muhammad) recite to them (the Jews) the story of the two sons of Ādām [Hābil (Abel) and Qābil (Cain)] in truth; when each offered a sacrifice (to Allah), it was accepted from the one but not from the other. The latter said to the former: "I will surely kill you." the former said: "Verily, Allah accepts only from those who are al-Muttaqūn. If you do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you, for I fear Allah; the Lord of the 'Ālamīn (mankind, Jinns, and all that exists). Verily, I intend to let you draw my sin on yourself as well as yours, then you will be one of the dwellers of the Fire, and that is the Recompense of the Dhālimūn (polytheists and wrong-doers). So the Nafs (self) of the other (latter one) encouraged him and made fair-seeming to him the murder of his brother; he murdered him and became one of the losers. Then Allah sent a crow who scratched the ground to show Him to hide the dead body of his brother. He (the murderer) said: "Woe to me! Am I not even able to be as this crow and to hide the dead body of my brother?" Then he became one of those who regretted."*

*[Qur'an 5: 27-31].*

The end of envy is destructive; it can cause a separation between two friends and brothers.

Also an envier (*al-Hāsid*) shows displeasure at Allah's Decree; he sees himself as being wronged therefore he is not settled nor tranquil rather he is gloomy and sad.

*What a good thing is envy; it is just.*

*It begins with he who possesses it until it kills him.*

One should always look at those who are below one; this makes one more grateful to Allah for His Bounties. Looking at those

above causes gloominess and sadness in one; it also makes one belittle oneself and makes one to be ungrateful (to Allah).

*Imām Muslim reported on the authority of Abu Hurairah (رضي الله عنه) that the Messenger of Allah (ﷺ) said:*

اَنظُرُوْا إِلَى مَنْ أَسْفَلَ مِنْكُمْ، وَلَا تَنْتَظِرُوْا إِلَى مَنْ هُوَ فَوْقُكُمْ؛ فَهُوَ أَحَدُ أَنْ لَا تَرْدُرُوا نِعْمَةَ اللَّهِ.

"Look at those below you, do not look at those above you, this is better lest you underrate Allah's Bounties (over you)."

No matter what affliction comes a person's way in his life, this is nothing when his *Dīn* is safe.

One of the ways an envier shows displeasure at Allah's Decree is that if he is given the power to seize the favour that has been given to the other person, he would do so. That can come in form of making the person become a pauper after he had been rich, or made lowly after he had been a person of honour, or made an ignorant fellow after he had been a scholar, or made a person with no child after he has had children, or made an ugly person after he had been made handsome, or made a sickly person after he had been healthy; and so on.

Allah the Mighty bemoans whoever is not satisfied with Allah's Decree and Wisdom (behind events); He the Majestic said:

أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ تَخْنُونَ قَسْمَنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا  
وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِتَسْتَخِذَ بَعْضُهُمْ بَعْضًا سُخْرِيًّا  
وَرَحْمَتُ رَبِّكَ خَيْرٌ مِمَّا يَحْمَلُونَ

الزخرف: ٣٢

"Is it they who would portion out the mercy of your Lord? It is We Who portion out between them their livelihood in this world, and we raised some of them above others in ranks, so that some may employ

*others in their work. But the mercy (paradise) of your Lord (O Muhammad) is better than the (wealth of this world) which they amass." [Qur'an 43: 32].*

And He the Mighty said:

﴿وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَىٰ بَعْضٍ فِي الرِّزْقِ...﴾ النحل: ٧١

*"And Allah has preferred some of you above others in wealth and properties..." [Qur'an 16: 71].*

A poet said:

*"Tell my envier: Do you know whom you have ill-manner to?*

*You offend Allah with respect to His Action because you are not pleased with what He has endowed me.*

*His reward to you is that He adds more for me while He prevents you from having the opportunity to ask (for His Bounties from Him)."*

Another poet said:

*"Surrender to Allah O envier do not show displeasure at what Allah wants.*

*The provisions have been distributed between all there is no person who is given or constrained except by a Command that had been decreed."*

And it is good that attention is not paid to an envier, just as a poet has said:

*"Be patient over the plot of the envier indeed your patience will kill him*

*Fire eats up part of itself when there is nothing for it to consume."*

Allah the Mighty and Majestic has indeed commanded that refuge should be sought from an envious person; He said:

﴿ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴾ ١ ﻭَمِنْ شَرِّ مَا خَلَقَ ٢ ﴿ وَمِنْ شَرِّ غَاسِقٍ ﴾  
 إِذَا وَقَبَ ٣ ﴿ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْأَعْقَدِ ٤ ﴿ وَمِنْ شَرِّ ﴾  
 حَاسِدٍ إِذَا حَسَدَ ٥ ﴿ الْفَلَقُ: ١ - ٥ ﴾

"Say: "I seek refuge with (Allah) the Lord of the daybreak, From the evil of what He has created; And from the evil of the darkening (night) as it comes with its darkness; (or the moon as it sets or goes away). And from the evil of the witchcrafts when they blow in the knots, And from the evil of the envier when He envies." [Qur'an 113: 1-5].

(And on one occasion), Jibril sought protection for the Prophet ﷺ from all that was harming him; among those was an envier.

*Imām Muslim reported from Aishah the wife of the Prophet ﷺ, that she said: 'Whenever the Prophet ﷺ made any complaint, Jibril would make prayer of protection for him saying:*

بِسْمِ اللَّهِ يُبَرِّيكَ، وَمِنْ كُلِّ دَاءٍ يَشْفِيكَ، وَمِنْ شَرٍّ حَاسِدٍ إِذَا حَسَدَ، وَشَرِّ  
 كُلِّ ذِي عَيْنٍ.

*Bismillāh Yubrīk wa min kulli dā'in yashfik wa min kulli  
 sharri hāsidin idhā hasada wa sharri kulli dhi 'aynīn*  
 (Meaning: In the Name of Allah let there be your sound health; from all ailment your heal; from the evil of an envious person when he envies [you], and from the evil of all evil-eye).'

An envious person forgets any good that is done to him.

The person that composed these lines has indeed done what is right:

*When a person brings any benefit to you in terms of knowledge then be much in thankfulness to him forever.*

*Say may Allah reward so-and-so with what is righteous for he brought benefit to me, and be free from abuse and envy.*

The source of the couplet is *Taysir al-Ijtihad* written by *al-Allamah as-Sana'ani* p. 59.

### **Levels of *Al-Hasad* (Envy)**

*"There are among the envious ones those who strive so that what has been bestowed the other person is removed; they do so using their words and deeds. And there are some that strive so that the favour that has been bestowed the other person can become theirs.*

*There are some who only strive so that the favour of the other person can be removed but without wanting it to become theirs. This type is the most harmful and dirtiest level of envy; this is the type of envy that has been prohibited.*

*Another set of people are such that when they are envious of another, they would not put the effect of their envy into action neither would they seek to destroy the person that has been favoured whether through speech or deed.*

*Another set of people are such that when they begin to feel the presence of envy in their hearts, they strive to remove it, and they make good gestures to the person they have envied, they make supplications for him and spread his excellence. That a person should remove the envy in him and replace it with love for the person he is having envy towards because the latter is a Muslim is better for him and more excellent.*

*This is one of the highest levels of *Imān*; whoever has such a trait is a perfect believer that loves for his brother what he loves for himself." End of quote. From *Jāmi' al-'Ulūm* p. 326-327.*

*None is free from being envious except he whom Allah the Mighty and Majestic makes to be free. It is said:*

*"Envy is not free from the body but the villainous one brings his own to the open while the honourable one hides his. The issue is like what*

*is between the traders or what is between the rulers, or what is between the co-wives among one another."*

The matter is like what a poet said:

*"They were envious of the lad because they could not achieve hisfeat; thus people are enemies and detractors unto him.*

*Like the co-wives who said to the face of a beautiful wife (of their husband) word of oppression and aggression that he (their) husband is ugly."*

The act of envy is also present among the Students of Knowledge; some of them do fall into this. But this trait is not common with true Students of Knowledge and scholars. By the favour of Allah on any of them, if it is possible he transfers (the whole of the knowledge) into the memory of his other Muslim brother, he will do so.

This is one of what we benefitted from father – may Allah's mercy be upon him: 'By Allah, O my sons<sup>34</sup>, if knowledge can be drunk from a drinking glass, I will give you to drink but it does not come except by aching the knees. Yaḥyā bin Abi Kathīr said to his son, 'Abdullâh: "Knowledge is not gotten with ease of the body."<sup>35</sup>

### **Anger**

Allah the Mighty said:

﴿وَمَا يَزَّغَنَّكَ مِنَ الشَّيْطَنِ نَرْغُ فَأَسْتَعْذُ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ﴾

العلية فصلٌ ٣٦

<sup>34</sup> That is, the students of knowledge in his learning circle.

<sup>35</sup> Muslim reported it in the Book of Mosques and Places of *Salat*, Chapter of Times of the Five Daily Prayers. It was mentioned after *Hadîth* number 612.

*"And if an evil whisper from Shaytān tries to turn you away (O Muhammad) (from doing good, etc.), then seek refuge in Allah. Verily, He is the All-Hearer, the All-Knower." [Qur'an 41: 36]*

*Imām al-Bukhārī reported from Sulayman b. Surad – one of the Companions of the Prophet ﷺ – he said: "Two men abused each other before the Prophet ﷺ such that one of them became severely angry until his face swelled up and changed. Then the Prophet ﷺ said:*

إِنِّي لِأَغْفُلُ كَلِمَةً لَوْ قَالَهَا تَذَهَّبُ عَنْهُ مَا يَحْدُثُ.

'I know a statement which if he were to say it, his anger will disappear.'

A man then went to the angry man and informed him of what the Prophet had said ﷺ; he told him:

تَعَوَّذُ بِاللَّهِ مِنَ الشَّيْطَانِ؟

'Seek refuge in Allah from Shaytān.'

He said: 'Do you see any problem with me, am I mad?' Go away! "

His statement 'go away,' *Al-Hāfiḍh* Ibn Hajar (may Allah bestow mercy on him) said: "That was the statement from the man to the other man whom he commanded to seek refuge (in Allah from Shaytān); the meaning of that is: 'Go on your way.' What is more appropriate to say is that the man that was asked to seek refuge in Allah was a *Kāfir* or a hypocrite; or that he was severely angry such that he transgressed as indicated by his act of rebuffing the person that came to give him a word of advice with respect to what would remove his hot-temperament from him; with that his hurtful answer. It was said that the man was one of the stupid Bedouins who thought that it is only a mad person that would seek refuge in Allah from Shaytān; he never knew that anger is one of the evils of Shaytān this is the reason it makes one leave one's original form and makes destruction of one's wealth pleasing to one like the act of tearing off the cloth

and breaking the vessels, or striving to hit the person who has made one angry, among other transgressing acts which a person who is not his real self can exhibit (in time of anger)." End of quote.

And how much are factors that lead to anger and how little factors that lead to calmness are! Even when the factors of calmness are present, they easily disappear in time of anger. We ask Allah to make us better and that He enriches us with (much) patience. Allah the Majestic indeed praised whoever can overcome his anger (in time of anger); He the Mighty said:

﴿ الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَاءِ وَالْكَاظِمِينَ الْفَيْضَ ﴾

﴿ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴾ ﴿١٣٤﴾ آل عمران:

١٣٤

"Those who spend [in Allah's Cause] in prosperity and in adversity, who repress anger, and who pardon men; verily, Allah loves al-Muhsinūn (the good-doers)." [Qur'an 3: 134].

And He the Blessed said:

﴿ وَالَّذِينَ يَحْتَنِبُونَ كَبِيرَ الْإِثْمِ وَالْفَوَاحِشَ وَإِذَا مَا عَصَبُوا هُمْ يَغْفِرُونَ ﴾

﴿ ٣٧ ﴾ الشورى:

"And those who avoid the greater sins, and al-Fawā'ihish (illegal sexual intercourse, etc.), and when they are angry, they forgive." [Qur'an 42: 37].

*Imām Aḥmad reported from Ibn 'Umar who said: The Messenger of Allah ﷺ said:*

مَا تَحْرَعَ عَبْدٌ جَرْعَةً أَفْضَلَ عِنْدَ اللَّهِ عَزَّ وَجَلَّ مِنْ جَرْعَةٍ غَيْظٍ يَكْنُطُمُهَا  
إِيْتَعَاءً لِوَجْهِ اللَّهِ تَعَالَى.

'A slave cannot take a gulp greater in the Sight of Allah the Mighty and Blessed than a gulp of anger that he represses in order to seek the Face of Allah the Most High.'

Father said with regard to the *Hadīth* in *al-Jāmi aṣ-Ṣaḥīḥ* (5/366) that it was reported on the conditions of the two *Shaykhs* (*al-Bukhāri* and *Muslim*).

So also, the Prophet ﷺ praised whoever can repress his anger; it has come in the *Saḥīhayn* on the authority of Abu Hurairah (رضي الله عنه) that the Messenger of Allah ﷺ said:

لَيْسَ الشَّدِيدُ بِالصُّرُعَةِ إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عَنْدَ الْغَضَبِ.

'He that throws others swiftly (in wrestling matches) is not the strong one; rather it is he who controls himself at the time of anger that is strong.'

And the Prophet ﷺ advised the fellow that came to seek advice from him that he should not be angry; as *al-Bukhāri* reported it in his *Saḥīḥ* on the authority of Abu Hurairah (رضي الله عنه) that a man said to the Prophet and said: "Counsel me."

He replied ﷺ:

لَا تَغْضِبْ.

"Do not be angry."

The man repeated the request a number of times, the Prophet ﷺ still said:

لَا تَغْضِبْ.

"Do not be angry."

This is because anger involves all evils. One of the things that can help in repressing anger is that one should know the rewards that will attend an act of repressing anger. Another factor is that one should seek refuge in Allah from Shayṭān, and that one should

know that the after-effect of anger is always destructive. See *Fathul-Bāri* (10/521).

This great act of repressing anger is often not made use of by many people; how many are those who when they are angry would seek aid for themselves whether with truth or falsehood.

Also, the act of anger that is prohibited is the one that has to do with mundane affairs, or those that are personal. As for an act of anger that is expressed for the sake of Allah, that is welcomed under the *Shari'ah*. The Prophet ﷺ exhibited anger (for the sake of Allah) on a number of occasions.

### **Arrogance (*Al-Kibr*)**

*Al-Kibr* is rejecting the truth and underrating the person; that is its meaning as the Prophet ﷺ explained it.

*Al-Kibr* is one of the major sins; our Lord said in His Noble Book:

﴿ وَيَوْمَ الْقِيَامَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ وُجُوهُهُمْ مُسَوَّدَةٌ ﴾  
 ﴿ أَتَيْسَ فِي جَهَنَّمَ مَثْوًى لِلْمُتَكَبِّرِينَ ﴾ ٦٠ الزمر:

*"And on the Day of Resurrection you will see those who lied against Allah (i.e. attributed to Him sons, partners, etc.) their faces will be black. Is there not in Hell an abode for the arrogant ones?" [Qur'an 39: 60].*

*Imām Muslim* reported in his *Sahīh hadīth* number 91 on the authority of Ibn Mas'ūd (رضي الله عنه) from the Prophet ﷺ that he said:

لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالٌ ذَرَّةٌ مِنْ كِبْرٍ

*"He that has what is as little as an atom of weight of arrogance will not enter Al-Jannah."*

A man said: 'Indeed a man loves that his cloth and shoes look good.'

The Prophet ﷺ said:

إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجِمَالَ، الْكَبِيرُ: بَطَرُ الْحَقَّ، وَغَمْطُ النَّاسِ.

'Verily Allah is Handsome and he loves handsomeness; arrogance is rejecting the truth and underrating the people.'

Al-Bukhāri and Muslim reported in their *Sahīh*, the *Hadīth* of Hārith b. Wahb (رضي الله عنه) from the Prophet ﷺ that:

أَلَا أَخْبَرُكُمْ بِأَهْلِ الْجَنَّةِ؟ كُلُّ ضَعِيفٍ مُّتَضَعِّفٍ، لَوْ أَقْسَمَ عَلَى اللَّهِ لَا يَرَهُ، أَلَا  
أَخْبَرُكُمْ بِأَهْلِ النَّارِ؟ كُلُّ عَذَّلٍ جَوَاطٍ مُّسْتَكْبِرٍ.

'Won't I tell you of the inmates of Paradise; these are people that are weak and virtuous, if they were to swear upon Allah , Allah will grant (the goal of) their swearing. And won't I tell you of the people of the Hell; these are people who are discourteous, proud and arrogant.'

And the Prophet ﷺ said:

الْعِزُّ إِزَارُهُ وَالْكَبِيرَيَاءُ رِدَاؤُهُ فَمَنْ يُنَازِرُنِي عَذَّبْتُهُ.

'Majesty is His Loin-cloth, Arrogance is His Over-coat; whoever disputes (the two) with Me I shall punish him.'

Muslim (2620) reported it.

*Al-'Izzah* (Majesty) in the *Hadīth* above is in its absolute meaning.

Arrogance makes one reject the truth and knowledge. Allah the Mighty and Most Sublime said:

﴿ سَأَصْرِفُ عَنِّي أَيْنِي الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ ... ﴾  
الأعراف: ١٤٦

"I shall turn away from My Ayāt (verses of the Qur'an) those who behave arrogantly on the earth, without a right..."  
(Qur'an 7: 146).

It was because of arrogance that Iblīs (Shaytān) refused to bow to our father, Ādam; as Allah our Lord the Majestic said:

(وَإِذْ قُلْنَا لِلملائِكَةِ اسْجُدُوا لِلَّادَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبْنَى وَاسْتَكْبَرَ)

وَكَانَ مِنَ الْكَافِرِينَ ﴿٣٤﴾ الْبَقْرَةُ:

"And (remember) when we said to the angels: "Prostrate yourselves before Adam.". And they prostrated except Iblīs (Satan), he refused and was proud and was one of the disbelievers (disobedient to Allah).". [Qur'an 2: 34].

Mujāhid said: "A shy person and an arrogant person will not attain knowledge."

A poet said:

"Knowledge is like a war to an arrogant youth; just as flood is like a war to a highland."

The end result of arrogance is not praiseworthy; the arrogant person will be hateful to the people, and will be hateful in the Sight of Allah.

Allah indeed prepared the Hereafter for the humble ones. Allah the Majestic said:

(تِلْكَ الدَّارُ الْآخِرَةُ بِمَعْلَهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا)

وَالْعَقْبَةُ لِلْمُتَّقِينَ ﴿٨٣﴾ الْقَصْصُ:

"That home of the Hereafter (i.e. Paradise), we shall assign to those who rebel not against the Truth with pride and oppression in the land nor do mischief by committing crimes. And the good end is for the Muttaqūn." [Qur'an 28: 83].

Elevation (in status) is for those who are humble, not those who are arrogant. Imām Muslim reported in his *Sahīh* on the

authority of Abu Hurairah (رضي الله عنه) who said the Messenger of Allah (صلوات الله عليه) said:

مَا نَقْصَتْ صَدَقَةٌ مِّنْ مَالٍ وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلَّا عِزًّا وَمَا تَوَاضَعَ أَحَدٌ  
لِلَّهِ إِلَّا رَفَعَهُ اللَّهُ

“Charity will not reduce from wealth; Allah will not increase a slave with (a sense of) pardon (to the people) except in honour; whoever humbles himself before Allah, He will cause him to rise.”

Also arrogance leads to aggression and pride; this is the reason we have been commanded to be humble. It has come in *Sahih Muslim*, from Iyād bin Ḥimār who said the Messenger of Allah (صلوات الله عليه) said:

إِنَّ اللَّهَ أَوْحَى إِلَيَّ أَنْ تَوَاضَعُوا حَتَّى لَا يَبْغِي أَحَدٌ عَلَى أَحَدٍ وَلَا يَفْخَرَ أَحَدٌ  
عَلَى أَحَدٍ

‘Indeed Allah revealed to me that you should be humble (to one another) such that none oppresses the other, neither should any take pride against the other.’

An arrogant person prides himself over the people and he underrates them, but Allah will recompense him with not achieving his aim by causing him ignominy; as our Lord said in His Honourable Book:

... إِنِّي فِي صُدُورِهِمْ إِلَّا كِبِيرٌ مَا هُمْ بِتَلْغِيهِ فَأَسْتَعِذُ بِاللَّهِ

إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴿٥٦﴾ غافر: ٥٦

“...there is nothing else in their breasts except pride [to accept you (Muhammad) as a Messenger of Allah and to obey you]. They will never have it (i.e. Prophethood which Allah has bestowed upon you)...” [Qur'an 40: 56].

*Al-Hāfiḍh* Ibn Rajab (may Allah bestow mercy on him) said while explaining *ḥadīth* Thirty-Five (of the Nawawi Collection) in his *Jāmi'ul-'Ulūm*: 'The arrogant person sees himself as being perfect and looks at others as being imperfect thus he underrates and belittles them and will not see them worthy of having their rights (as human beings) neither will he like to take the truth from any of them when they confront him with it.' End of quote.

Arrogance is one of the ways of having one's heart sealed up. Our Lord said in His Noble Book:

﴿... كَذَلِكَ يَطْبَعُ اللَّهُ عَلَىٰ كُلِّ قَلْبٍ مُتَكَبِّرٍ جَبَارٍ﴾  
غافر: ٣٥

"...thus does Allah seal up the heart of every arrogant, tyrant. (So they cannot guide themselves to the Right Path)." [Qur'an 40: 35].

And whoever's heart is sealed up will have destruction as his place of return.

Therefore we must eschew arrogance because it brings ruin to whoever has it; we should imbibe humbleness.

*Al-Hāfiḍh* Ibn Hajar (may Allah bestow mercy on him) said in *Fatḥul-Bārī* (11/341) while quoting from (*Imām*) at-Tabarī: 'There is religious and mundane benefit in humbleness; if people can make use of it in this life there will be no rancor among them and they will get rest from mutual competition and pride.' End of quote.

There is a report in *Sahīh Muslim* of *Imām* Muslim (may Allah bestow mercy on him), *ḥadīth* number 2564, on the authority of Abu Hurairah (رضي الله عنه) who said the Messenger of Allah (ﷺ) said:

لَا تَحَسَّدُوا وَلَا تَبَاغِضُوا، وَلَا تَحْسِسُوا، وَلَا تَنَاجِشُوا ،  
وَكُوئُنُوا عِبَادَ اللَّهِ إِخْرَانًا، بِحَسْبِ امْرِئٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ، الْمُسْلِمِ  
عَلَى الْمُسْلِمِ حَرَامٌ: دَمُهُ، وَمَالُهُ، وَعِرْضُهُ .

'Do not envy one another nor be angry with one another; do not spy on one another, do not seek faults of one another; do not inflate prices over one another; be brothers to one another, O slaves of Allah . It is enough to say a person is evil when he underrates his brother. All Muslims are sacred to one another: their blood, wealth and dignity.'

His statement ﴿﴾: 'It is enough to say a person is evil ...' *Al-Hāfiḍh* Ibn Rajab (may Allah have mercy on him) said in the explanation of the *Hadīth* in *Jāmi‘ul-‘Ulūm Wal-Hikam*, that it is enough as evil that a person should berate his Muslim brother for he will do so out of his arrogance over him. Arrogance is the worst attribute of evil.

### Pretension (*At-Talawwun*)

The two *Shaykhs* reported in their *Saḥīḥ* in the *Hadīth* of Abu Hurairah (رضي الله عنه) that the Messenger of Allah ﷺ said:

إِنَّ شَرَّ النَّاسِ ذُو الْوَجْهَيْنِ الَّذِي يَأْتِي هُوَ لَاءِ بُوْحَهُ وَهُوَ لَاءِ بُوْحَهُ.

'Indeed the worst of people is the two-faced person who comes to a people with a face and to another people with another face.'

A poet said:

"*There is no goodness in the love of the sycophant whose tongue is sweet while his heart is in flames.*

*He gives you sweetness with a corner of his tongue but turns furtively from you as the fox does.*

*When he meets you he swears that he has trust in you but when he is away from you he becomes a scorpion."*

Another poet said:

"*The worst of the people is he who thanks me when he meets me but abuses me when he leaves me.*

*He greets me when I meet him but when he is off, my meat is like blood to him.*

*My ears have heard evil speech from him; I am not deaf to him."*

Pretension and fickleness are the lot of many women except those whom Allah have endowed with mercy; this is borne out of their weakness of *Imān* and lack of fear of Allah. It is also often borne out of ignorance. Such an act must be eschewed. There are even some women whose faces are more than two especially the self-centered ones who are only concerned about themselves.



## CHAPTER TWENTY-FIVE

### Joining Ties with Non-Muslim Relations

*Imām* al-Bukhāri recorded from Asmā (may Allah be pleased with her) that she said: "My mother came, with her father<sup>36</sup>, while she was still an unbeliever, during the time of the Quraysh – when they entered into a treaty with the Messenger of Allah and were under the term. Then I sought a verdict from the Messenger of Allah."

She said: "O Messenger of Allah, my mother came while she was desirous (of me joining ties with her) can I join ties with her?" The Prophet ﷺ replied:

<sup>36</sup> *Al-Hāfiḍh* said what is correct to say is that she came with her son not her father.

نَعَمْ صَلِيْلِي أَمَّكْ.

“Yes, join ties with your mother.”

*Imām* al-Bukhāri (may Allah have mercy on him) also reported from her saying: “My mother came to me while she was desirous (of me joining ties with her), that was during the time of the Prophet ﷺ.”

She then asked the Prophet ﷺ if she could join ties with her. The Prophet ﷺ replied in the affirmative.

Ibn 'Uyaynah said: ‘Then Allah revealed a Verse in respect of that:

﴿ لَا يَنْهَاكُرُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقْتَلُوكُمْ فِي الدِّينِ ... ﴾  
المتحنة: ٨

“Allah does not forbid you to deal justly and kindly with those who fought not against you on account of Religion ...” [Qur'an 60: 8].

*Imām* Muslim also reported the *Hadīth* [2/696].

Her statement, ‘Rāghibah (she was desirous),’ it came in another version as ‘Rāghimah (she was reluctant).’

*Al-Hāfiḍh* Ibn Hajar (may Allah bestow mercy on him) said: At-Tibbiyy said: ‘What is clear is that her statement *Rāghibah*, when there is no modification, means that the woman was desirous of Islam; it could not be the other way round. But when a ‘Mushrikah (an unbelieving woman)’ or ‘during the time of the Quraysh,’ is attached to her statement, then the intended meaning is that the woman was desirous of her daughter’s joining ties with her.

‘But if the narration is *Rāghimah*, then the meaning of that is that she was hateful of Islam.’

I say (that is, *al-Hāfiḍh* Ibn Hajar): “As for the version (of the *Hadīth*) that comes with no modification; then the version which is absolute must be rated over that which is not; therefore the *Hadīth* is one under the same story.

The restriction of meaning becomes clear from another perspective which is the fact that if the woman had come with the intention of entering Islam, her daughter would not need to have sought permission whether to join ties with her because joining ties because of Islam is encouraged as it was in the action of the Prophet ﷺ and his command thus there was no need to seek his permission as regard that.” End of quote.

The name of Asmā's mother was Qatlah or Qutaylah bint 'Abdil'Uzzah; she was a Qurayshi woman from the clan of Banu Āmir bin Lu'ayy as it has come in *al-Isābah* (of Ibn Ḥajar (may Allah have mercy on him)) [4/229].

Thus the *Hadīth* indicates the permissibility of joining ties with a non-Muslim relative.

Allah the Mighty said:

﴿لَا ينهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقْتَلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِّن دِيْرِكُمْ أَنْ تَبْرُوْهُ وَتَقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴾  
المتحنة: ٨

*“Allah does not forbid you to deal justly and kindly with those who fought not against you on account of religion and did not drive you out of your homes. Verily, Allah loves those who deal with equity.”*

*[Qur'an 60: 8]*

*Al-Hāfiḍh* Ibn Kathīr (may Allah have mercy on him) said: ‘The Verse implies that Allah does not forbid you to do good to unbelievers who do not fight you on account of religion such as women and those who are weak among them “that you should deal kindly with them,” that is, be good to them; and “deal justly with them,” that is, be just to them. Then he brought proof in the *Hadīth* earlier mentioned in support of that.’

Thereafter, Allah the Majestic and Most Sublime stated clearly those whom it is not permissible to do good to.

﴿ إِنَّمَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُمْ مِّن دِيْرِكُمْ وَظَاهَرُوا عَلَى إِخْرَاجِكُمْ أَن تَوَلُّهُمْ وَمَن يَتَوَلُهُمْ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴾ ٩ ﴿ المُتَحَنَّةَ: ٩﴾

"It is only as regards those who fought against you on account of religion, and have driven you out of your homes, and helped to drive you out, that Allah forbids you to befriend them. And whosoever will befriend them, then such are the *Dhālimūn* (wrong-doers those who disobey Allah)." [Qur'an 60: 9].

Doing good to non-Muslim relatives is not regarded as one of bond of friendship which Allah the Mighty and Most Sublime forbids; as it has come in His Statement – the Mighty and Majestic:

﴿ لَا يَجِدُ قَوْمًا يُؤْمِنُونَ بِإِلَهٍ وَآلِيَّوْمِ الْآخِرِ يُوَادِّونَ مَنْ حَادَ اللَّهَ وَرَسُولَهُ، وَلَوْ كَانُوا أَبَاءَهُمْ أَوْ أَنْتَأَهُمْ أَوْ إِخْوَنَهُمْ أَوْ عَشِيرَتَهُمْ ... ﴾ ٢٢ ﴿ المُجَادِلَةَ: ٢٢﴾

"You (O Muhammad) will not find any people who believe in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger (Muhammad), even though they were their fathers, or their sons, or their brothers, or their kindred (people)..."  
[Qur'an 58: 22]

The Prophet ﷺ used to show love to his uncle, Abu Tālib, even though he was a *Kāfir*. It was with respect to Abu Tālib that this Verse was revealed:

﴿ إِنَّكَ لَا تَهْدِي مَنْ أَحَبَبْتَ ... ﴾ ٥٦ ﴿ الْقَصْصَ: ٥٦﴾

"Verily! You (O Muhammad) guide not whom you like..." [Qur'an 28: 56].

That the Verse was revealed on account of Abu Tālib is one of the opinions.

Another opinion was that the Verse contains an implied statement which goes thus, “(*you cannot guide*) *whom you love guidance for.*” But the basis of the Verse is that there is no implied meaning to it.

Proofs (of the *Shari'ah*) that make it permissible to love unbelievers are talking about natural love which one cannot prevent; such love therefore is not regarded as showing of friendship (to the unbelievers). Allah knows better.

Our *Shaykh*, Yahyā (al-Hājuri), may Allah safeguard him, used to say under the issue of deserting non-Muslim relatives: “If there is benefit in deserting them then there is nothing wrong in doing so but if there is not, the basis is that ties should be joined with relatives except when harm or what is similar to that is feared from them, then they can be avoided except the two parents.”



## CHAPTER TWENTY-SIX

### Spreading the Greeting of *Salām*<sup>37</sup>

*Imām Muslim* recorded on the authority of Abu Hurairah that the Messenger of Allah ﷺ said:

لَا تَدْخُلُونَ الْجَنَّةَ حَتَّىٰ تُؤْمِنُوا، وَلَا تُؤْمِنُوا حَتَّىٰ تَحَابُّوا، أَوْ لَا أَدْلُكُمْ عَلَىٰ  
شَيْءٍ إِذَا فَعَلْتُمُوهُ تَحَابِيْتُمْ؟ أَفْشُوا السَّلَامَ بَيْنَكُمْ.

‘You will not enter the Paradise until you have belief, and you will not have belief until you love one another; won’t I direct you to something which if you do, you will love one another? Spread the greeting of *Salām* among yourselves.’

Ibn al-Arabiyy said (may Allah have mercy on him), in what *al-Hāfiḍh* quoted from him in *Fathul-Bāri* (11/18): “There is in the *Hadīth* the fact that one of the benefits of spreading the greeting of *Salām* is that it brings about love among those who exchange

<sup>37</sup> That is, saying *as-Salām 'Alaykum Wa Rahmatullāh Wa Barakātu-hu*. Lit. *Peace unto you, and Allah's Mercy and Blessing!*

the greetings among one another. This is so because of what it contains of unity of word, which brings beneficial effect; that there will be co-operation upon the establishment of the laws of the Religion, and causing of ignominy to the unbelievers. This greeting is a statement which when heard, gets the heart of the hearer attentively attracted to the person who utters it.” End of quote.

*Imām al-Bukhāri* reported on the authority of al-Barā bin 'Āzib who said:

أَمْرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِسَبْعٍ بِعِيَادَةِ الْمَرِيضِ وَأَبْيَاعِ الْحَنَائِرِ  
وَتَشْمِيمِ الْعَاطِسِ وَتَصْرِ الصَّعِيفِ وَعَوْنَ الْمَظْلُومِ وَإِفْشَاءِ السَّلَامِ وَإِبْرَارِ  
الْمُقْسِمِ وَنَهَى عَنِ الشُّرُبِ فِي الْفِضَّةِ وَنَهَى أَنْ تَحْتَمِ النَّهَبِ وَعَنْ رُكُوبِ  
الْمَيَاثِرِ وَعَنْ لُبْسِ الْحَرِيرِ وَالدِّيَاجِ وَالْقَسْسِيِّ وَالْإِسْتَبْرَاقِ

‘The Messenger of Allah ﷺ commanded us with regard to seven things: Visiting the sick, following the funeral, seeking blessing for the sneezer (when he praises Allah after sneezing), helping the weak, aiding the oppressed, spreading the greeting of *Salām* and a righteous vow. He forbade from drinking from silver vessels and wearing gold rings, riding on saddle-cloth, wearing silk, light silk-brocade, flax and thick silk-brocade.’

#### Greeting of *Salām* is General to All Muslims

*Imām al-Bukhāri* reported on the authority of 'Abdullāh b. Amr; that a man asked the Prophet ﷺ as regard which part of Islam is the best. He replied ﷺ:

تُطِعِّمُ الطَّعَامَ، وَتَقْرِّ السَّلَامَ عَلَى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ.

‘That you feed (the people), say the greeting of *Salām* on those you know and those you don’t know.’

*Imām Muslim* reported on the authority of Abu Hurairah (رض) that verily the Messenger of Allah ﷺ said:

حقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ سِتُّ.

‘The rights of a Muslim on another Muslim are six.’

They said: ‘What are they O Messenger of Allah?’

He replied (ﷺ):

إِذَا لَقِيَتُهُ فَسَلَّمَ عَلَيْهِ، وَإِذَا دَعَاكَ فَاجْبُهُ، وَإِذَا اسْتَنْصَحَكَ فَانْصِحْ لَهُ، وَإِذَا  
عَطَسَ فَحَمِدِ اللَّهَ فَسَمِعْتُهُ، وَإِذَا مَرِضَ قَعَدْهُ، وَإِذَا مَاتَ فَاتَّبَعْهُ.

‘When you meet him say *Salām* to him, when he invites you (to a feast) honour his invitation, when he seeks advice from you give him, when he sneezes and praises Allah seek blessing for him, when he falls sick visit him, and when he dies follow his funeral.’

The root of the *Hadīth* is in *Sahīh al-Bukhārī* except

وَإِذَا اسْتَنْصَحَكَ فَانْصِحْ لَهُ،

‘When he seeks advice from you give him.’

To initiate the greeting of *Salām* is meritorious but to reply is collectively mandatory; when a person does it on behalf of the others, the rest are not answerable.

As for a practice that is common with some people (today), most especially in our Yemen, whereby the greeting of *Salām* has been replaced with *Sabāḥul-Khair* (Good Morning!), *Mashāūl-Khair* (Good Evening!) or other similar statements, there is no basis for them in the *Shari'ah*; the practice should be stopped.

The greeting of *Salām* is from Allah – the Majestic; it is a greeting of blessing and goodness.

*Al-Hāfiḍh* (Ibn Ḥajar) said [11/14]: “Scholars agree that whoever makes the greeting of *Salām* cannot be replied except with another greeting of *Salām*; the reply cannot be ‘Good Morning’ or ‘Blessing’ or what is similar. They however disagree as to whoever makes a greeting other than the greeting of *Salām*, that

is it compulsory to answer him or not? The least that is said is that there must be a reply so that the person that initiates the greeting hears. Thus, he will be entitled to a reply.” End of quote.

### Who Begins the *Salām*?

*Imām* al-Bukhārī reported on the authority of Abu Hurairah (رضي الله عنه) that the Messenger of Allah (ﷺ) said:

يُسَلِّمُ الرَّاكِبُ عَلَى الْمَاشِيِّ، وَالْمَاشِيُّ عَلَى الْقَاعِدِ، وَالْقَلِيلُ عَلَى الْكَثِيرِ.

‘The person riding should say *Salām* to the one walking, the latter to the person sitting; those who are few to those who are many.’

Muslim (may Allah bestow mercy on him) also reported the *Hadīth* under number 2160.

*Imām* Al-Bukhārī reported on the authority of Abu Hurairah (رضي الله عنه) that the Prophet (ﷺ) said:

يُسَلِّمُ الصَّغِيرُ عَلَى الْكَبِيرِ، وَالْمَارُ عَلَى الْقَاعِدِ، وَالْقَلِيلُ عَلَى الْكَثِيرِ.

‘The younger person should say *Salām* to the older person, the person walking to the person sitting, those who are few to those who are many.’

A rider should first say the *Salām* to a person walking, the young one to the old person, then those who are few to those who are many.

The wisdom from the order:

*Al-Hāfiḍh* (Ibn Ḥajar) said in *Fatḥul-Bārī* (11/17): “Scholars have commented on the wisdom behind the *Shari‘ah* rule that guides to who has to initiate the *Salām*: Ibn Battāl said from Al-Muhhalab: ‘The young person will first initiate the *Salām* because of the excellence of the old ones and because the young has been commanded to respect and be humble to the old. And the few numbers of people are to initiate *Salām* to the large number because the right of the latter is mightier, and the person walking

should initiate the *Salām* to the person sitting because of the similarity between them and a person wanting to enter a place and the people of the place. And the person on a ride will initiate the *Salām* so that he does not feel naughty over his ride, thus having to initiate the *Salām* will humble him.

Ibn al-'Arabiyy (may Allah have mercy on him) said: 'The conclusion from the *Hadīth* is that the person who has a less favour in whatever way will begin what is better.'

Al-Māziriyy (may Allah have mercy on him) said: 'As for the person on a ride; it is because he has an advantage over the person walking. Thus the person walking is reciprocated with the rider's initiating *Salām* so that the rider will be cautious from being arrogant and not take the possession of the two virtues.

As for the person walking; this is because the person sitting might have a feeling of imminent harm from him especially when the walker is on a ride, thus when the person walking (or the person riding) initiates the *Salām*, he feels secure from him and will be genial to him.

Or, because there is usually a sense of scorn from a person wanting to meet some needs for another person; thus (when the person walking is made to first say the *Salām* to the person sitting), the advantage goes to the latter hence the person walking is commanded to first say the *Salām*.

Or because the person sitting will face difficulty if he tries to carry out the duty of initiating the *Salām* to all passers-by thus the obligation is removed from him unlike the passer-by who will not feel the similar difficulty.

As for those who are few, the reason they initiate the *Salām* is the excellence inherent in those who are many. And this is because if those who are many were to initiate the *Salām*, it is feared that this will cause self-importance in single person thus he can be affected.' " End of quote.

I say: There is no objection to the fact that all that is from the wisdom. Allah knows better.

### Making *Salām* When Parting

*Imām* al-Bukhāri reported on the authority of Abu Hurairah (رضي الله عنه) that a man walked past the Prophet ﷺ while he was in a sitting and said: *As-Salām 'Alaykum* ('Peace unto you'). The Prophet ﷺ said:

عَشْرُ حَسَنَاتٍ.

'Ten good deeds.'

Another man walked past and said: *As-Salām 'Alaykum Wa Rahmatullāh* ('Peace and Allah's Mercy unto you').'

The Prophet ﷺ said:

عِشْرُونَ حَسَنَةً.

'Twenty good deeds.'

Then the third man walked past and said, *As-Salām 'Alaykum Wa Rahmatullāh Wa Barakātu-hu* ('Peace, Allah's Mercy and Blessing unto you').'

The Prophet ﷺ said:

ثَلَاثُونَ حَسَنَةً.

'Thirty good deeds.'

Then a man stood from the sitting without making the *Salām*; the Prophet ﷺ then said:

مَا أُوْشِكَ مَا نَسِيَ صَاحِبُكُمْ، إِذَا جَاءَ أَهْدِكُمْ إِلَى الْمَحْلِسِ فَلِيُسْلِمُ؛ فَإِنْ بَدَأَهُ أَنْ يَجْلِسَ فَلَيَجْلِسْ؛ فَإِذَا قَامَ فَلِيُسْلِمُ، مَا الْأُولَى بِأَحَقَّ مِنَ الْآخِرَةِ.

"O how close that your fellow forgot; when any of you comes to a sitting he should say the greeting of *Salām*. If it appears to him that he should sit down then he should do

so; when he stands up (to leave the sitting) he should say the greeting of *Salām*, the first one is not better than the second.”

The *Hadīth* is authentic as it has come in *as-Saḥīḥ al-Musnad* (2/397).

### Greeting of *Salām* Should Not Be Initiated to Jews and Christians

*Imām Muslim* reported on the authority of Abu Hurairah that the Messenger of Allah ﷺ said:

لَا تَبْدِعُوا إِلَيْهُودَ وَالنَّصَارَى بِالسَّلَامِ؛ وَإِذَا لَقِيْتُمْ أَحَدَهُمْ فِي طَرِيقٍ؛  
فَاضْطَرُّوهُ إِلَى أَضْيَقِهِ.

“Do not initiate the greetings of *Salām* to the Jews and Christians with; when you meet any of them on a path, constrain him to its side.”

There is in that humiliation and dishonour to the *Kāfir*.

As for a woman, she should not do that – as a protection from trial and because the hearts of slaves are between the Two Fingers of Allah the Most Merciful, He changes them as He wills. But it is for a woman to do that when she meets a *Kāfirah* (an unbelieving woman).

If they (Jews and Christians) initiate the greeting of *Salām* how should they be answered?

*Imām al-Bukhāri* reported on the authority of 'Ā'isha (may Allah be pleased with her) who said: ‘A group of Jews entered upon the Messenger of Allah ﷺ and said: ‘*As-Sām 'Alaykum* (death upon you).’

('Ā'isha said) I could understand that so I said: ‘*Alaykum As-Sām Wa al-La'nah* ('Upon you is death and curse').’

The Messenger of Allah ﷺ said:

مَهَلًا يَا عَائِشَةً! قَبَّلَ اللَّهُ يُحِبُ الرُّفْقَ فِي الْأَمْرِ كُلِّهِ.

“Be easy O ‘Ā’isha; indeed Allah loves meekness in all affairs.”

I said (that is, ‘Ā’isha): ‘O Messenger of Allah , didn’t you hear what they said?’

The Messenger of Allah (ﷺ) said:

لَمْ قُلْتُ وَعَلَيْكُمْ.

“I have said *Wa ‘Alaykum* [‘and upon you’]”.

When there are Muslims and unbelievers in a sitting can the greeting of *Salām* be said to them?

*Imām* al-Bukhāri reported on the authority of ‘Urwah bin Zubayr who said: Usāmah bin Zayd told me that the Prophet (ﷺ) walked past a sitting consisting of both the Muslims, the unbelievers – who were worshippers of idols, the Jews and among them was ‘Abdullāh bin Ubayy bin Salūl, the Prophet (ﷺ) then said the *Salām* to them...

#### Saying *Salām* to Kids

*Imām* al-Bukhāri reported on the authority of Anas bin Mālik that he (Anas) walked past some kids and said the *Salām* to them; and he said: ‘The Prophet used to do that.’

There is in that, the manner of teaching the kids the etiquette of Islam.

#### Can a Woman Say *Salām* to Men?

*Imām* Muslim reported on the authority of Ummu Hāni bint Abi Tālib (may Allah be pleased with her) who said: ‘I went to the Messenger of Allah (ﷺ) in the Year of Conquest, I found him performing a bath while his daughter, Fātimah (may Allah be pleased with her), was concealing him with a cloth.’ Ummu Hāni (may Allah be pleased with her) said she said *Salām* then he replied (ﷺ):

مِنْ هَذِهِ.

‘Who is she?’

*Ummu Hāni* (may Allah be pleased with her) said: ‘*Ummu Hāni bint Abi Tālib*...’

Women may say *Salām* to men when there is no fear of trial.

### **The Meaning of *As-Salām ‘Alaykum***

Ibn al-Qayyim said in *Badā’i‘ul-Fawā’id* [2/121]: There are two popular views with regard to that:

One of the views is that the Name ‘*as-Salām* (Peace)’ unto you. *as-Salām* here is Allah the Majestic, the Most High.

The meaning of the statement is that *may Allah send down the blessing in His Name on you, and may the blessing dwell in you*, or something similar.

Those of this opinion cite some proofs in support of it:

From their proofs is what is authentically reported in the *Sahīh* that the Companions (ﷺ) used to say in *Salāh*:

‘*Peace unto Allah from His slaves; peace unto Jibril, peace unto so-and-so.*’

Then the Prophet (ﷺ) said:

لَا تَقُولُوا السَّلَامَ عَلَى اللَّهِ فَإِنَّ اللَّهَ هُوَ السَّلَامُ، وَلَكُنْ قُولُوا السَّلَامَ عَلَيْكُمْ  
أَبِيهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ.

“Do not say peace unto Allah because Allah is Peace but say, ‘Peace unto you, O Prophet; and Allah’s Mercy and Blessing, peace unto us and unto the righteous slaves of Allah.’”

Thus the Prophet (ﷺ) forbade them from saying: ‘*Peace unto Allah*’ because Allah is Peace Whom peace is sent to; a supplication for Him and a supplication from Him! It is Allah

that is sought from, He is not sought for; He is the One that is invoked, He cannot be invoked for. Therefore it is impossible that peace be sent unto Him.

There are some other proofs mentioned by the proponents of this view.

The second view is that *as-Salām* is a verbal noun which means *as-Salāmah* (safety); and this is what is sought and asked for when saying the greeting.

Among the proofs in support of this view is that the word is pronounced without the definite article (ال), that is, as *Salāmun 'Alaykum* ('safety upon you'). If the word were one of the Names of Allah , it will not be used that way rather the definite article will always be used along with it just as it is used with the rest of the Beautiful Names of Allah. Thus what would have been said is: *As-Salām* (He that is safe from all defects), *Al-Mu'min* (that guarantees His slaves of His Justice), *Al-Muhaymin* (that watches over His slaves), *Al-'Azīz* (that is powerful), *Al-Jabbār* (that is dominating), *Al-Mutakabbir* (that is great with unquestionable pride).

That the word came in an indefinite form does not give it a definite meaning let alone to say it can refer to Allah alone. Unlike when His Name is used with a definite article which therefore refers to Him – when any of His Beautiful Names is mentioned.

There are other proofs for the view.

Then he (Ibn al-Qayyim (may Allah bestow mercy on him)) said: 'The delimiting factor in this issue is to say that both views are correct when combined together; each of them has some truth but what is more correct is when they are combined together. We only make this clear because of a principle we have always been making reference to which is the fact that whoever invokes Allah the Mighty with His Beautiful Names should ask with – and make use of – in every demand he makes, a Name that fits the condition he is making in the supplication such that the invoker

will seek intercession to Allah with the Name and he will use it as a means of reaching Him.

Thus when he supplicates that: '*O Lord forgive me and turn to me in repentance indeed You are the One that grants repentance and You are Oft-Forgiving;*' when he supplicates that way, he has asked Him with respect to two matters and has sought nearness to Him with two Names among His Names that are appropriate for the granting of his demand.

So also was the statement of the Messenger of Allah ﷺ to ̄Sidiq (Abu Bakr) when the latter asked him to teach him a supplication that he could invoke Allah with; (the Prophet ﷺ taught him this :)

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبُ إِلَّا أَنْتَ، فَاغْفِرْ لِي  
مِنْ عِنْدِكَ مَغْفِرَةً، إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ.

'O Lord I have indeed wronged my soul in a great way and none forgives sins except You, grant me forgiveness of sin from Yourself, shower mercy on me for You are indeed the Oft-Forgiving and the Most Merciful.'

This is quite much. We would not prolong the issue by bringing supportive proofs to it. If it is agreed that the narration brought is authentic, then the matter is that whoever wants safety from Allah – which is the utmost thing a person needs – should come with a wording that indicates it by virtue of a Name among the Names of Allah among which is *As-Salām* (He that is free from all embellishes) with which safety can be sought.

'Therefore the word *As-Salām* has two meanings:

'One; it is a word of remembrance of Allah .

'Two; a way of seeking safety which is what a Muslim will intend. Thus the statement *Salāmun 'Alaykum* contains a Name among the Names of Allah and an act of seeking safety from Him. Take note of this benefit (from the meaning of *As-Salām*).'" End of quote.

### Styles of Saying the Greeting of *Salām*

Allah the Mighty said:

﴿ وَإِذَا حُيِّنُوكُمْ بِتَحِيَّةٍ فَحِيُّوْا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا... ﴾ النساء: ٨٦

*"When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally..." / Qur'an 4: 86].*

Ibn Kathīr (may Allah have mercy on him) said: "When you are greeted with *Salām* then reply it in a better way, or reply it the way it has been said to you. Adding to it is meritorious but replying it as it has come is obligatory." End of quote.

1. The best way to reply a Muslim greeting of *Salām* is: '*Wa 'Alaykum As-Salām Wa Rahmatullāh Wa Barakātu-hu* ['Upon you is Peace; Allah's Mercy and Blessing']; this is due to the purport of the Verse and the Ḥadīth of Abu Hurairah (رضي الله عنه) which has earlier been mentioned that a man walked past the Prophet (ﷺ) and said the greeting of *Salām* to him this way: '*As-Salām 'Alaykum*', the Prophet (ﷺ) said:

عَشْرُونَ.

'Ten'

And another person walked past and said '*As-Salām 'Alaykum Wa Rahmatullāh*', the Prophet (ﷺ) said:

عَشْرُونَ.

'Twenty,'

And another man walked past and said: '*As-Salām 'Alaykum Wa Rahmatullāh Wa Barakātu-hu*', the Prophet (ﷺ) said:

ثَلَاثُونَ.

'Thirty.'

2. To say: '*Wa 'Alayka As-Salām* ['Upon you (singular) is Peace'].

*Imām al-Bukhārī* reported on the authority of Abu Hurairah (رضي الله عنه) that a man entered the mosque while the Messenger of Allah (صلوات الله عليه وسلم) was sitting at an edge of the mosque; the man then observed *Salāh*. He then came and said *Salām* to him (the Prophet) who replied him with,

وَعَلَيْكَ السَّلَامُ.

'*Wa 'Alayka As-Salām.*'

3. To say: *As-Salām 'Alayka Wa Rahmatullāh* [Peace and Allah's Mercy upon you (singular)].

*Imām al-Bukhārī* reported on the authority of Abu Hurairah (رضي الله عنه) that the Prophet (صلوات الله عليه وسلم) said:

خَلَقَ اللَّهُ آدَمَ عَلَى صُورَتِهِ طَوْلُهُ سِتُّونَ ذِرَاعًا؛ فَلَمَّا خَلَقَهُ قَالَ: اذْهَبْ فَسَلِّمْ عَلَى أَوْلَيْكَ - التَّقْرِيرِ مِنَ الْمَلَائِكَةِ - جُلُوسٌ فَاسْتِمْعْ مَا يُحِيُّونَكَ ؛ فَإِنَّهَا تَحِيَّتَكَ وَتَحِيَّةً دُرِّيَّتَكَ؛ فَقَالَ السَّلَامُ عَلَيْكُمْ. فَقَالُوا: السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ؛ فَزَادُوهُ وَرَحْمَةً اللَّهِ؛ فَكُلُّ مَنْ يَدْخُلُ الْجَنَّةَ عَلَى صُورَةِ آدَمَ؛ فَلَمْ يَزَلِ الْخَلْقُ يَنْقُصُ بَعْدُ حَتَّى الْآنَ.

"Allah created Ādam (ﷺ) in his (known) form, his height is sixty cubits; when Allah created him, He said: 'Go and say *Salām* to those – a group of angels – sitting and hear their response, that is your (mode) of greeting and those of your offspring.' Then Ādam (ﷺ) said: '*As-Salām 'Alaykum.*' They replied: '*As-Salām 'Alayka Wa Rahmatullāh.*' They added '*Wa Rahmatullāh*' to the greeting. All those who will enter *Jannah* would do so in Ādam's form. But the creation has not ceased to decrease since (the time of Ādam's creation) till now."

*Imām al-Bukhārī* (may Allah bestow mercy on him) reported in *al-Adab al-Mufrad* [p.356], on the authority of 'Abdullāh bin Amr (may Allah be pleased with both) who said: 'We were sitting with the Prophet (صلوات الله عليه وسلم) under the shade of a tree between

Makkah and Madīnah when a Bedouin – one of their rudest and most evil – came and said: ‘*As-Salām ‘Alaykum*,’ they (the Prophet and his Companions) replied: ‘*Wa ‘Alaykum*.’

The *hadīth* is authentic as it has come in *as-Sahīh al-Musnād* [1/533].



## CHAPTER TWENTY-SEVEN

### Multiple Number of Women in the End of This *Ummah*

*Imām* al-Bukhārī reported on the authority of Anas (رضي الله عنه) who said: ‘Indeed I shall narrate a *Hadīth* that I heard from the Messenger of Allah (صلوات الله عليه وآله وسليمه) to you, none other than me will narrate it to you. I heard the Messenger of Allah (صلوات الله عليه وآله وسليمه) say:

إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ: أَنْ يُرْفَعَ الْعِلْمُ، وَيَظْهَرُ الْجَهْلُ، وَيَكْثُرُ النِّسَاءُ؛ حَتَّىٰ  
تَكُونَ لِخَمْسِينَ امْرَأَةً الْقَيْمُ الْوَاحِدُ.

‘Among the signs of the Last Hour is that knowledge will be taken away, ignorance will be commonplace, women will be many such that there will be (about) fifty women under one male guardian.’“



## CHAPTER TWENTY-EIGHT

### Excellence of Khadījah Bint Khuwaylid

*Imām* al-Bukhārī reported on the authority of 'Alī who said: I heard the Messenger of Allah ﷺ say:

خَيْرُ نِسَائِهَا مَرِيمٌ، وَخَيْرُ نِسَائِهَا خَدِيجَةُ.

'The best of its women is Maryam, and the best of its women is Khadījah.'

*Imām* al-Bukhārī reported on the authority of 'Ā'isha who said: Hālah bint Khuwaylid – the sister of Khadījah – sought permission to enter upon the Messenger of Allah, he then remembered the manner Khadījah used to seek permission thus he became moved with it and said:

اللَّهُمَّ هَلَّةٌ.

"O Lord, Hālah!"

'Ā'isha (may Allah be pleased with her) said I became jealous of that and said: "What do you still remember in that old woman of the Quraysh whose two jawbones had become red; Allah has replaced her with a better woman than she was."

Muslim also reported it [4/1889] in a connected form from Alī b. Mus'hir.

Thus, it is good for us, O women, if we can emulate this honourable woman (Khadījah) and other (gone) honourable

women besides her such as 'Ā'isha. This 'Ā'isha was indeed excellent such that some scholars rated her over Khadījah due to some texts that indicate her superiority because she spread knowledge and was counted as one of those who brought many reports (from the Prophet ﷺ).

As a poet said:

*"There are seven Companions above the thousands who brought reports from the Chosen One, who was the best of men.*

*Abu Hurairah, Sa'd, Jābir, Anas, Ṣidīqah ('Ā'isha), Ibn Abbās so also was Ibn 'Umar."*

As-Suyūtī also composed it as a poem in another way:

*Those who brought much narration are Abu Hurairah, followed by Ibn 'Umar.*

*Anas, al-Habr (Ibn 'Abbās), Al-Khudrī, Jābir and the wife of the Prophet.*

*Imām* at-Tirmidhī reported on the authority of Abu Mūsā who said: "No *Hadīth* would become difficult for we the Companions of the Prophet except that we would find a knowledge thereof with 'Ā'isha."

The report above is *Hasan* (sound) because of at-Tirmidhī's teacher (Ḥumayd b. Mas'adah) who is *Sadūq* (a person less in the strength of memorization than the *Thiqah*); Khālid (who is also mentioned in the chain) is *Sadūq* and was accused of *Irjā* and *Naṣb*.<sup>38</sup> As for Ziyād bin ar-Rabī' he was trustworthy.

<sup>38</sup> *Al-Irjā* is the belief that *Imān* is only *Qawl* (statement) not '*Amal* (deed), that a person can be a sinner and still has his *Imān* complete without any reduction. The belief is contrary to that of *Ahlus-Sunnah Wal Jamā'ah* which says *Imān* is both *Qawl* and '*Amāl*, it increases with obedience to Allāh and decreases with disobedience to Allāh.

*An-Naṣb* is also a trend from Islamic history whereby those who felt the *Shi'a* were over praising Caliph 'Alī bin Abi Tālib (رضي الله عنهما) and went the

So also were the rest of the wives of the Prophet (they ought to be respected and taken as exemplars).

*Ummu Sulaym* (may Allah be pleased with her) was also a pious woman. That was the lady whose *Mahr* (bride-price) was Islam.<sup>39</sup>

*Imām al-Bukhārī* mentioned in a *Mu'allaq* (suspended) from in his *Sahīh* that *Ummu Dardā* (may Allah be pleased with her) used to sit in prayers as men do; she was a jurist.

Some women-companions came and said:

'O Messenger of Allah, men have taken much of you to our detriment, choose a day for us wherein you teach us some of what Allah has taught you.'

He (ﷺ) then said to them:

اجْتَمِعُنَّ فِي يَوْمٍ كَذَا وَكَذَا.

'Gather yourselves on such-and-such day.'

They gathered and he (ﷺ) came to them, talked to them and commanded them (to be righteous); among what he told them was this:

مَا مِنْ كُنَّ امْرَأَةً تُقْدَمُ بَيْنَ يَدَيْهَا مِنْ وَلَدِهَا ثَلَاثَةٌ؛ إِلَّا كَانَ لَهَا حِجَابًا مِنَ الْتَّارِ.

other way round by vilifying him. But the *Shi'a* (*Rawāfid* who love 'Alī beyond the permissible level) and the *Nawāṣib* (those who hate 'Alī) are wrong; the stance of the *Ahlus-Sunnah* is that 'Alī bin Abi Tālib (ﷺ) was a Companion of the Prophet (ﷺ) he is loved just as other Companions of the Prophet are loved. [Translator].

<sup>39</sup> That was when Abu Ṭalhah (ﷺ) wanted to marry her while the former was still a *Kāfir*, she said she would marry him if he could become a Muslim. When he did as she said, he asked her of her *Mahr*, she said his Islam sufficed as her *Mahr*. May Allah be pleased with her. [Translator].

"There is no woman among you who three of her children die before her except that they will serve as screens for her from the hell."

A woman said: "What of two children?"

He replied:

وَاثْنَيْنِ.

'Even two.'

The Prophet ﷺ took interest in making them hear what was beneficial; he used to specially make speech to them.

On the authority of Jābir bin 'Abdullāh who said: "The Prophet ﷺ stood up on the day of *Fitr* and observed the prayer; he offered the prayer before the *Khuṭbah* (sermon). When he finished, he came down and went to the women and admonished them while he was resting on the hand of Bilāl (ﷺ). Bilāl spread his cloth while the women were throwing *Sadaqah* (charity) into it.

In a version that came via Ibn 'Abbās, (it says:) "He (the Prophet) thought he did not make the women hear the *Khuṭbah*; (thus he came to them), talked to them and commanded them to give *Sadaqah*."

Ibn Jurayj said to 'Atā: "Are you of the opinion that the *Imām* should (specifically) talk to women (after *Khuṭbah* of the *'Id*)?" He said: "It is their right to do so; why wouldn't they do so?"

Therefore, the permissibility of the act was not specific to the Messenger of Allah ﷺ.

Thus scholars and people at the helms of affairs should have concern for women just as the Prophet ﷺ had for them, and the Pious Predecessors, whereby they took knowledge and narration, memorizing them as men would do, so that they would become guides, guided ones, keys to goodness, and locks to evil. There is no act of obedience that can be carried out in the most proper

way except such is done with knowledge; knowledge is among the best acts of obedience; it is an absolute principle.

This is what that knowledgeable woman made clear; the jurist and ascetic – *Ummu ad-Dardā*. She said (may Allah be pleased with her): “I had sought worship in everything, I did not get for my soul what is more healing than sitting with scholars and (listening) to their talks (on knowledge).”

What a type of woman that the women of today need; women of today such as trainers, scholars, the honourable and the ascetic. End of quote.

Brought from the book: *Ināyatun-Nisā Bil-hadīth an-Nabawī* [Women’s Concern for the Prophetic *Hadīth*], written by [ash-Shaykh] Mash‘ūr Ḥasan [p. 13].



## CHAPTER TWENTY-NINE

### Seeking to Marry Pious Woman, and the Opposite

*Imām* al-Bukhāri reported on the authority of Abu Hurairah (رضي الله عنه)، that the Prophet ﷺ said:

تُنكحُ الْمَرْأَةُ لِأَرْبَعٍ: لِمَالِهَا، وَلِحُسْبَانِهَا، وَجِمَالِهَا، وَلَدَنِيهَا، فَأَظْفَرْ بِذَاتِ  
الدِّينِ تَرَبَّتْ يَدَكَ.

‘A woman is married for four (reasons): her wealth, nobility, beauty and religiosity; choose that of religion for your hand will hit what is good.’

Muslim also reported it (2/1086).

The meaning of the *Hadīth* is that people are different with respect to choice of spouse; they are into four groups:

1. There are those who are interested in women who are religious and rich.
2. There are those who are interested in women of noble birth; that is, women of honour.
3. There are those who are interested in beauty.
4. There are those who are interested in women who are religious.

Making the choice of a woman because of her wealth, when that is not coupled with the fear of Allah (in the woman), then that is not proper. A woman who is wealthy and disobedient (to Allah) will grow wings and seek to be absolutely free; and she will want her husband to be a slave to her, perhaps her apparent behavior

(with respect to pride to her husband) will become what she will express on her tongue:

*"O you that married ath-Thurāyā to Suhayl, by Allah how would the duo meet?"*

*"She is in Shām when she appears in the sky while Suhayl is in Yaman when he appears in the sky."*

This is how it will be when the husband of a woman of nobility is less than his wife in nobility; she will be arrogant towards him if she is not robed with the piety of Allah. She will always mention her nobility saying:

*"Hind is nothing but an Arabian filly and progeny of mare copulated by a mule.*

*If she gives birth to a stallion then that is from her good origin but if she gives birth to a mule then it is from that mule (husband)."*

So also is the case with a woman of beauty; she will pride over her husband if she is not pious.

The woman the Prophet ﷺ enjoined (the Muslim men) to marry is the one who is religious.

This however does not mean that men should turn away from women of wealth, beauty and nobility, but the intended meaning is that such a woman should not be made the main target; a man should select the one that has *Dīn*. But if there are other things with the *Dīn* (in a woman), then to make the choice of that is better.

The religious woman; she is the type that is pious, that guards all that Allah has made obligatory on her, and shuns what He forbids.

This is the woman Allah the Mighty described thus:

فَالصَّالِحَاتُ قَدِينَتْ حَفِظَاتُ لِلْغَيْبِ بِمَا حَفِظَ اللَّهُ ...

"...Therefore the righteous women are devoutly obedient (to Allah and to their husbands), and guard in the husband's absence what Allah orders them to guard (e.g. their chastity, their husband's property, etc.)..." [Qur'an 4: 34].

This type of woman guards her husband in her person and guards his property; she will not leave the house without his permission, she knows what her rights are thus she will not overstep the bounds; she knows that even though she might be religious, she is prone to falling short because she is weak in intellect and religion. However this has nothing to do with her inherent goodness; this is what must not miss her at all times.

Allah – the Mighty and Majestic – indeed favoured his slave, Zakariyyā (عليه السلام), when He said about him:

فَاسْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ يَحْيَىٰ وَأَصْلَحْنَا لَهُ زَوْجَهُمْ...  
الأنبياء: ٩٠

"So We answered his call, and we bestowed upon him Yaḥyā, and cured his wife for him..." [Qur'an 21: 90].

In one of the meanings of the Verse, what is intended in the statement about Zakariyyā's wife is that she was created fine with *Dīn*.

Some other exegetes of the Qur'an said, the woman gave birth (to a son) after she was barren. This was what *al-Hāfiḍh* Ibn Kathīr brought out due to what the context of the Verse indicates.

If based on the last opinion with regard to the meaning of the Verse, there is no proof in it (for what we are trying to point out.)

So also is the woman, she should make the choice of a pious man (as a husband). How often is a woman pious but does not make the choice of a pious man (as her husband) whereby she gets married to a man who is naughty (with respect to piety) who draws her to his thought and state.

Sometimes although, the man may be influenced by the thoughts of his wife as it occurred to 'Imrân bin Hîtân who married her cousin so as to take her away from her *Khâriji* thought but she in turn drew him to her thought.

However, that a woman will be drawn to the thoughts of her husband is the likeliest thing to occur, due to the preceding fact that she is less-intelligent and because she can quickly change into another status, we ask Allah for steadfastness. Partners have great effect over one another, this is the reason an enjoinder has come with respect to selecting a pious partner for friendship.

Allah the Majestic and Mighty said:

﴿ وَاصِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُم بِالْفَدْوَةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُمْ وَلَا تَقْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تُنْطِعْ مَنْ أَغْلَقْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرْطًا ﴾<sup>٢٨</sup> الكهف: ٢٨

"And keep yourself (O Muhammad) patiently with those who call on their Lord (i.e. your Companions who remember their Lord with glorification, praising in prayers, etc., and other righteous deeds, etc.) morning and afternoon, seeking His Face, and let not your eyes overlook them, desiring the pomp and glitter of the life of the world; and obey not him whose heart we have made heedless of Our Remembrance, one who follows his own lusts and whose affair (deeds) has been lost." [Qur'an 18: 28].

And He the Blessed said:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ ﴾<sup>١١٩</sup> التوبه: ١١٩

"O you who believe! Be afraid of Allah, and be with those who are true (in words and deeds)." [Qur'an 9: 119].

The poet who composed the following lines indeed said what is good:

*"Nothing reproaches an honourable person like his soul; a man will be made better by his pious sitting-partner."*

It has come in the *Sahīhayn* in the *Hadīth* of Abu Mūsā (رضي الله عنه) who said: The Messenger of Allah (ﷺ) said:

مَثَلُ الْحَلِيلِ الصَّالِحِ وَجَلِيلِ السُّوءِ؛ كَحَامِلِ الْمُسْكِ وَتَافِعِ الْكِبِيرِ؛ فَحَامِلُ  
الْمُسْكِ إِمَّا أَنْ يُحْذِيكَ، وَإِمَّا أَنْ يَتَبَاعَ مِنْهُ بِوَإِمَّا أَنْ تَجِدَ مِنْهُ رِيحًا طَيِّبَةً ،  
وَتَافِعُ الْكِبِيرِ إِمَّا أَنْ يُحْرِقَ يَيَابَكَ؛ وَإِمَّا أَنْ تَجِدَ مِنْهُ رِيحًا حَبِيشَةً.

'The similitude of a pious sitting-partner and that of a non-pious sitting-partner is like a perfumer and a blacksmith. Is either that a perfumer gives you some perfume or that you will buy from him. As for the blacksmith, he either burns your clothes or you get a fetid odour from him.'

And when the Prophet (ﷺ) said to Abu Tālib while the latter was at the point of death:

يَا عَمَّ! قُلْ لَا إِلَهَ إِلَّا اللَّهُ كَلِمَةُ أَحَاجِ لَكَ بِهَا عِنْدَ اللَّهِ.

"O uncle, say *Lā-Ilāha-illā-Allah*, a statement with which I will make a case for you with Allah."

Abu Jahl and 'Abdullāh bin Abi Umayyah then said: '(O Abu Tālib,) will you turn away from the path of 'Abdul-Muṭallib?'

He (Abu Tālib then said :) 'I am on the path of 'Abdul-Muṭallib.'

Al-Bukhāri and Muslim agreed on its authenticity. That has come in the *Hadīth* of Sa'īd bin al-Musayyab.

Thus it was his evil sitting-companion that came between him and Islam.

The Prophet (ﷺ) said, as it has come in *Sunan Abi Dāwūd*, (4833), in the *Hadīth* of Abu Hurairah (رضي الله عنه):

الرَّجُلُ عَلَى دِينِ خَلِيلِهِ فَلَيَنْظُرْ أَحَدُكُمْ مَنْ يُخَالِلُ.

'A man will be upon the religion of his friend, let everyone of you check whom he makes a friend.'

A poet said:

*"About a person, do not ask the same person, ask his friend because every friend follows his friend's way."*

Allah the Mighty said with respect to the people of *Jannah*:

﴿ فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿٥٠﴾ قَالَ فَإِلَيْلٌ مِّنْهُمْ إِنِّي كَانَ لِي  
قَرِينٌ ﴿٥١﴾ يَقُولُ أَئْنَكَ لَيْلَنَ الْمُصَدِّقِينَ ﴿٥٢﴾ أَءَذَا مِنَّا وَكَانَا تُرَابًا وَعَظِيمًا أَئْنَا  
لَمَدِينُونَ ﴿٥٣﴾ قَالَ هَلْ أَنْتُمْ مُطَلِّعُونَ ﴿٥٤﴾ فَأَطَلَعَ فَرَأَاهُ فِي سَوَاءِ الْجَحِيمِ

الصلوات: ٥٠ - ٥٥

"Then they will turn to one another, mutually questioning. A speaker of them will say: "Verily, I had a companion (in the world), Who used to say: 'Are you among those who believe (in Resurrection after death)? (That) when we die and become dust and bones, shall we indeed (be raised up) to receive reward or punishment (according to our deeds)? (The man) said: "Will you look down? So he looked down and saw him In the midst of the Fire." [Qur'an 37: 50 - 55].

And He the Mighty said:

﴿ وَقَيَضَنَا لَهُمْ قُرْنَاءَ فَرَزَّنُوا لَهُمْ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَحَقَّ  
عَلَيْهِمُ الْقَوْلُ فِي أُمُّرٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْجِنِّ وَالْإِنْسَانُ إِنَّهُمْ كَانُوا

﴿ خَسِيرِينَ ﴿٥٥﴾ فَصَلَتْ: ٢٥

"And We have assigned them (devils) intimate companions (in this world), who have made fair-seeming to them, what was before them (evil deeds which they were doing In the present worldly life and disbelief In the reckoning and the Resurrection, etc.) and what was behind them (denial of the matters in the coming life of the Hereafter as regards punishment or reward, etc.). And the word (i.e. the torment) is justified against them as it was justified against those who were among the previous generations of jinns and men that had passed away before them. Indeed they (all) were the losers." [Qur'an 41: 25].

A religious woman will naturally want a religious man, and vice-versa; just as the Prophet ﷺ said:

الأَرْوَاحُ جُنُودٌ مُّجَنَّدَةٌ فَمَا تَعْلَمُ مِنْهَا اتْنَافٌ وَمَا تَنَاهَىٰ مِنْهَا اخْتِلَافٌ.

‘The souls are an army of different units, when a unit sees its member, it draws him, and when it sees a non-member, it drives him away.’

*Imām Muslim* (may Allah bestow mercy on him) reported it from the Ḥadīth of Abu Hurairah (رضي الله عنه). Al-Bukhāri reported it under Ḥadīth number 3336 in a suspended form; from the Ḥadīth of ‘Ā’ishah (may Allah be pleased with her).

*Imām an-Nawawi* said in *Sharḥ Muslim* [17/ under ḥadīth 2638]: “Scholars say: ‘The meaning of the Ḥadīth is that souls are a collection of numerous (units) or different types; that whichever among them knows the other they join together on the matter which Allah has created them on. Some scholars say a soul will comply with the attribute of its unit; attribute which Allah has created it upon and which is appropriate to its custom. Some other scholars say the souls were created as an entity but became different in their respective bodies, that whichever of the soul sees another one whose habit is like its, it joins with it, but whichever soul distances itself from it, it will (equally) run away from it and oppose it.’ Al-Khaṭābī and others said: ‘That (certain) souls will come together is what Allah has created him upon in terms of success or failure in the beginning. Souls were two different and

opposing types, when the bodies therefore meet in life, the souls join together or split based on whatever Allah might have created it upon; good ones will move to good people while the evil ones will move to evil ones. Allah knows better.”

There is a wise saying that goes thus: “*One will be inviting to a person of one's like.*”

There is another wise saying: “*Birds of the same feathers fly together.*”

Thus each person will love the person who is like him.

#### **Other Two *Hadīth* Enjoining Marriage to Pious Women**

*Imām Muslim* reported on the authority of 'Abdullāh bin 'Amr that the Messenger of Allah said (ﷺ):

الْدُّنْيَا مَتَاعٌ وَخَيْرٌ مَتَاعُ الدُّنْيَا الْمَرْأَةُ الصَّالِحَةُ.

“The World is an enjoyment and the best of its enjoyment is a pious woman.”

The *Hadīth* contains a great praise for a pious woman, for the Prophet (ﷺ) made her the best thing one can enjoy in this life; and the Prophet (ﷺ) counted a pious woman as one of the bliss (that can come a man's way in this life.)

Ibn Ḥibbān reported, as it is in *al-Ihsān* [9/340] in the *Hadīth* of Sa'd bin Abi Waqqās who said the Messenger of Allah (ﷺ) said:

أَرْبَعٌ مِنَ السَّعَادَةِ: الْمَرْأَةُ الصَّالِحَةُ، وَالْمَسْكُنُ الْوَاسِعُ، وَالْجَارُ الصَّالِحُ،  
وَالْمَرْكَبُ الْهَنِيءُ. وَأَرْبَعٌ مِنَ الشَّرَّاءِ: وَالْمَرْأَةُ السُّوءُ، الْجَارُ السُّوءُ،  
وَالْمَرْكَبُ السُّوءُ، وَالْمَسْكُنُ الضَّيقُ.

‘Four things are from bliss: A pious woman, a spacious dwelling, a good neighbour and a pleasant ride. And four things are from misfortune: An evil woman, an evil neighbour, an unpleasant ride and a cramped dwelling.’

Al-Ḥākim reported it.

Therefore a woman should love to be among the pious ones, and she should learn about the traits of the pious ones so that she would become one of them.

In summary, a pious woman is she that holds to the Book of her Lord and the *Sunnah* of her Prophet, Muhammad, upon the understanding of the Pious Predecessors as our Lord the Mighty and Most Sublime has said:

﴿ وَالَّذِينَ يُمْسِكُونَ بِالْكِتَابِ وَأَقَامُوا الصَّلَاةَ إِنَّا لَا نُضِيعُ أَجْرَ ﴾

الْمُصْلِحِينَ ﴿١٧٠﴾ الْأَعْرَافَ

*"And as to those who hold fast to the Book (i.e. act on its teachings) and perform as-Šalāh, certainly, We shall never waste the reward of those who do righteous deeds." [Qur'an 7: 170].*

To Allah is the complaint with regard to men that are avaricious. A pious and *Sunnah*-complied man may ask for a girl's hand from her father but the latter will refuse because he (the man who has asked for the girl's hand) does not have a certificate (from a college). One of the fathers (in an instance) even wept for his daughter when the girl insisted that it was that *Sunni* man that she would marry. The father said to her (falsely): "I want what is good for you (O girl!)." Nay it is ignorance he wanted for his daughter and it is avarice that has made him acted so; indeed this is a case of darkness enveloping darkness.

The Prophet ﷺ indeed spoke the truth when he said:

إِنَّ أَخْسَابَ أَهْلِ الدُّنْيَا الَّذِينَ يَنْدَهِبُونَ إِلَيْهِ، الْمَالُ.

*'Indeed the honour which the people of this life are after and which they run after is wealth.'*

An-Nasā'i reported it on the authority of Buraydah bin al-Hasib. Father (*ash-Shaykh Muqbil* – may Allah have mercy on him) graded the *Hadīth* as authentic in *as-Sahīh al-Musnad*.

How many are the men who have certificates (from colleges) but that those certificates are of no benefit to them due to government policies! And how many are those who fall into sins because of their certificates because the school (where they bagged those honours) are mixed-schools; and because clothes that comply with *Shari'ah* demands are not allowed, (for example) when women attend such schools. It might be that men will be forced to shave their beards and are mandated to wear tight-fitting trousers that are counted as imitation of the *Kuffār*, among other things. Father has a tape entitled: '*Tahdhīrud-Dāris Min Fitnatil-Madāris* [‘Warning the Learner from the Trials of (Modern) Schools’].

Sins are dangerous to individuals and the society as a whole. What the whole world is into in terms of tribulations, corruption, drought, subjugation by enemies, ignominies (etc.) are all due to sins. [Allah said:]

ظَهَرَ الْفَسَادُ فِي الْأَرْضِ وَالْبَحْرِ بِمَا كَسَبُتُ أَيْدِي النَّاسِ لِيُذْهِبُوهُمْ

بعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ ﴿٤١﴾ الرُّوم: ٤١

*"Evil (sins and disobedience of Allah , etc.) has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds, etc.), that Allah may make them taste a part of that which they have done, in order that they may return (by repenting to Allah , and begging His Pardon)." [Qur'an 30: 41].*

In fact, it was due to one sin that our two parents – Ādam and Hawā – were sent out of *Jannah*, as Allah mentioned that in His Honourable Book.

Due to this, it is imperative that there should be quick repentance and turning to Allah; this act of repentance should not be delayed for a twinkle of an eye:

[Allah said:]

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا تُوبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا...﴾ التحريم: ٨

"O you who believe! Turn to Allah with sincere repentance!..."  
[Qur'an 66: 8].



## CHAPTER THIRTY

### Learning Beneficial Knowledge

Allah the Mighty and Most Sublime said in His Mighty Book:

﴿وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفَرُوا كَافَةً فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوْا فِي الدِّينِ وَلِيُذْرِعُوْا قَوْمَهُمْ إِذَا رَجَعُوْا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُوْنَ﴾ التوبة: ١٢٢

"And it is not (proper) for the believers to go out to fight (Jihād) all together. Of every troop of them, a party only should go forth, that they (who are left behind) may get instructions in (Islamic) religion, and that they may warn their people when they return to them, so that they may beware (of evil)." [Qur'an 9: 122].

Also in the *Sahīhayn*, and other books of *Hadīth*, on the authority of Mu'āwiyah b. Abi Sufyān who said: The Messenger of Allah ﷺ said:

مَنْ يُرِدَ اللَّهُ بِهِ خَيْرًا يُفْقِهُهُ فِي الدِّينِ.

'Whomever Allah wills good for; He makes him understand the religion.'

There is in that narration a fact that learning the *Dīn* of Allah the Mighty and Majestic is an indicator of earning goodness; this is what is apparent in the *Hadīth*. As for what is implied, that is the fact that a person whom Allah does not want goodness for He

will not make him understand the *Dīn*; that implies that the person will be deprived of goodness. We ask Allah for safety.

Indeed learning the *Dīn* calls to all goodness and saves from all tribulations and darkness (not only that,) it makes one enter Paradise which is the peak of what every believer or pious one is after.

*Imām Muslim* reported in his *Sahīh* on the authority of Abu Hurairah (رضي الله عنه) that he said: The Messenger of Allah (ﷺ) said:

مَنْ سَلَكَ طَرِيقًا يَتَسَمَّسُ فِيهِ عِلْمًا سَهَلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ.

‘Whoever treads a path wherein he seeks knowledge, Allah will make easy for him the path to Paradise.’

And because of the excellence of knowledge, Allah will raise those who possess it in honour; Allah the Majestic said:

﴿...يَرَفَعُ اللَّهُ الَّذِينَ أَمْنَوْا مِنْكُمْ وَالَّذِينَ أَوْتُوا الْعِلْمَ دَرَجَاتٍ﴾

وَاللَّهُ بِمَا تَعْمَلُونَ خَيْرٌ ﴿١١﴾ المجادلة: ١١

“...Allah will exalt in degree those of you who believe, and those who have been granted knowledge. And Allah is Well-Acquainted with what you do.” [Qur'an 58: 11]

*Imām Muslim* (may Allah bestow mercy on him) also reported in his *Sahīh* on the authority of 'Umar bin al-Khaṭṭāb who said: The Messenger of Allah (ﷺ) said,

إِنَّ اللَّهَ يَرْفَعُ بِهَذَا الْكِتَابِ أُقْوَامًا وَيَضْعُ بِهِ آخَرِينَ.

‘Verily Allah will raise some people by virtue of this Book and will let others down through it.’

Allah the Mighty and Sublime will make them (the first group) witnesses to His Oneness; He said:

﴿ شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمٍ قَاتِلًا بِالْقِسْطِ لَا ﴾

﴿ إِلَهٌ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴾ ١٨ آل عمران:

"Allah bears witness that Lā Ilāha illā Huwa (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He is always) maintaining his creation in justice. Lā Ilāha illā Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise." [Qur'an 3: 18].

And He will also make them bear witness to the prophethood of Muḥammad (ﷺ); He the Mighty and majestic said:

﴿ وَيَقُولُ الظَّالِمُونَ كَفَرُوا لَسْتَ مُرْسَلًا قُلْ كَفَى بِاللَّهِ شَهِيدًا ﴾

﴿ بَيْنَ يَدِكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ ﴾ ٤٣ الرعد:

"And those who disbelieve, say: "You (O Muḥammad) are not a Messenger." say: "Sufficient for a witness between me and you is Allah and those too who have knowledge of the Scripture (such as 'Abdullāh bin Salām and other Jews and Christians who embraced Islam)." [Qur'an 13: 43].

Allah the Majestic will also make them the guardians of His Book [He said:]

﴿ بَلْ هُوَ أَيَّتُ بَيْنَتٍ فِي صُدُورِ الظَّالِمِينَ أُوتُوا الْعِلْمَ ... ﴾ العنكبوت:

٤٩

"Nay, but they, the clear Ayāt are preserved in the breasts of those who have been given knowledge (from the people of the Scriptures)..." [Qur'an 29: 49].

And He will make them among those who will speak on the Day of Resurrection; He the Mighty and Most Sublime said:

(ثُمَّ يَوْمَ الْقِيَمَةِ يُخْزِيهِمْ وَيَقُولُ أَيْنَ شُرَكَاءُكُمُ الَّذِينَ كُنْتُمْ تُشْفَقُونَ فِيهِمْ قَالَ الَّذِينَ أَوْتُوا الْعِلْمَ إِنَّ الْخَرَى إِلَيْهِمْ وَالشَّوَّهَ عَلَى  
الْكَافِرِينَ ﴿٢٧﴾ النَّحْل:

27

"Then, on the Day of Resurrection, He will disgrace them and will say: "Where are My (so called) partners' concerning whom you used to disagree and dispute (with the believers, by defying and disobeying Allah)?" Those who have been given the knowledge (about the torment of Allah for the disbelievers) will say: "Verily! Disgrace this Day and misery are upon the disbelievers." [Qur'an 16: 27].

And Allah the Blessed explained that they are the people of piety (that is, the knowledgeable one); He said:

(... إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعَلَمَوْا إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ ﴿٢٨﴾  
فاطر: 28

"... It is only those who have knowledge among His slaves that fear Allah." [Qur'an 35: 28].

And Allah the Blessed explained that there is a vast difference between an ignorant person and a knowledgeable person; He said:

(... هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُوا الْأَلْبَابِ ﴿٩﴾  
الزمر: 9

"Are those who know equal to those who know not?" it is only men of understanding who will remember (i.e. get a lesson from Allah's signs and Verses)." [Qur'an 39: 9].

He the Mighty and Majestic also said:

﴿ أَفَنْ يَعْلَمُ أَنَّا أَنْزَلَ إِلَيْكَ الْحَقَّ كَمَنْ هُوَ أَعْمَى إِنَّمَا يَنْذَكِرُ أُولُوا ﴾

﴿ الْأَلْبَابٌ ﴾ الرعد: ١٩

"Shall He then who knows that what has been revealed unto you (O Muḥammad) from your Lord is the Truth be like him who is blind? But it is only the men of understanding that pay heed." [Qur'an 13: 19].

Allah the Mighty also gave excellence to a dog that knows over the one that does not know such that He says the game of the former is lawful (while that of the latter is not.) He – the Most High – said:

﴿ يَسْتَأْلُونَكَ مَاذَا أُحِلَّ لَهُمْ قُلْ أُحِلَّ لَكُمُ الظَّبَابُ وَمَا عَلِمْتُمْ مِنْ  
الْجَوَارِحِ مُكَلِّبِينَ تَعْلَمُونَنَّ مَا عَلِمْتُمُ اللَّهَ فَكُلُوا مَا أَمْسَكْنَ عَلَيْكُمْ وَآذُكُرُوا  
اسْمَ اللَّهِ عَلَيْهِ وَأَنْقُوا اللَّهَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴾ المائدة: ٤

"They ask you (O Muḥammad) what is lawful for them (as food). Say: "Lawful unto you are at-Tayyibāt [all kind of Ḥalāl (lawful good) foods which Allah has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits, etc.)]. And those beasts and birds of prey which you have trained as hounds, training and teaching them (to catch) in the manner as directed to you by Allah ; so eat of what they catch for you, but pronounce the Name of Allah over it, and fear Allah . Verily, Allah is Swift in reckoning." [Qur'an 5: 4].

And the hoopoe assailed Prophet Sulaymān (ﷺ) with its proof; Allah the Mighty said:

﴿ وَنَقَدَ الْطَّيْرَ فَقَالَ مَا لِي لَا أَرَى الْهُدُوْدَ أَمْ كَانَ مِنَ  
الْغَائِبِينَ ﴾ ٢٠ ﴿ لَا عَذِيْنَهُ، عَذَابًا شَدِيْدًا أَوْ لَا يَجِدُهُ، أَوْ لِيَأْتِيَهُ  
سُلْطَانٌ مُّبِيْنٌ ﴾ ٢١ ﴿ فَمَكَثَ غَيْرَ بَعِيْدٍ فَقَالَ أَحْطَثُ بِمَا لَمْ تُحْطِطْ بِهِ  
وَجِئْتُكَ مِنْ سَيِّئَاتِ بَنِيَّ يَقِيْنٍ ﴾ ٢٢ ﴿ النَّفْلُ: ٢٠ - ٢١ - ٢٢﴾

"He (Prophet Sulayman) inspected the birds, and said: "What is the matter that I see not the hoopoe? Or is He among the absentees? I will surely punish him with a severe torment, or slaughter him, unless he brings me a clear reason. But the hoopoe stayed not long, He (came up and) said: "I have grasped (the knowledge of a thing) which you have not grasped and I have come to you from Saba' (Sheba) with true news." [Qur'an 27: 20-22].

Thus knowledge is light to its possessor. Our Lord said in His Mighty Book:

﴿ أَوْمَنَ كَانَ مَيْتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ  
كَمَنْ مَثَلُهُ فِي الظُّلْمَتِ لَيْسَ بِخَارِجٍ مِّنْهَا كَذَّالِكَ زِينَ لِلْكُفَّارِينَ مَا  
كَانُوا يَعْمَلُونَ ﴾ ١٢٢ ﴿ الأنْعَامُ: ١٢٢﴾

"Is he who was dead (without faith by ignorance and disbelief) and we gave him life (by Knowledge and Faith) and set for him a light (of Belief) whereby he can walk amongst men, like him who is in the darkness (of disbelief, polytheism and hypocrisy) from which he can never come out? Thus it is made fair-seeming to the disbelievers that which they used to do." [Qur'an 6: 122].

And as it is often said:

'With the opposite of a thing many things become apparent: '

Verily the opposite of knowledge is ignorance which is darkness and misfortune. It is for this reason that in more than a place in the Book of Allah the Majestic, ignorance is disparaged.

The Prophet of Allah, Mūsā (ﷺ), sought refuge from ignorance; he said:

٦٧ ﴿... قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ﴾ البقرة: ٦٧

"...[He (Mūsā) said,] "I take Allah's Refuge from being among Al-Jāhilūn (the ignorant or the foolish)." [Qur'an 2: 67].

And Allah forbade his Prophet, Nūh (ﷺ), from becoming one of the people of ignorance; He the Blessed said:

٤٦ ﴿... إِنِّي أَعُظُّكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ﴾ هود: ٤٦

"... I admonish you, lest you be one of the ignorant." [Qur'an 11: 46].

That is, 'that you should not become (one of them).'

Also Allah forbade his Prophet, Muḥammad (ﷺ), from becoming one of the people of ignorance; He the Most High said:

٣٥ ﴿... فَلَا تَكُونَ مِنَ الْجَاهِلِينَ﴾ الأنعام: ٣٥

"...so be not you one of those who are al-Jāhilūn (the ignorant)." [Qur'an 6: 35].

[Prophet] Yūsuf (ﷺ) said in the issue of those women who plotted against him:

﴿ قَالَ رَبِّ السِّجْنِ أَحَبُّ إِلَيَّ مَا يَدْعُونِي إِلَيْهِ وَلَا تَصْرِفْ عَنِّي كَيْدَهُنَّ

﴿ أَصْبِ إِلَيْهِنَّ وَأَكُنْ مِنَ الْجَاهِلِينَ﴾ يوسف: ٣٣

[ "O my Lord! Prison is more to my liking than that to which they invite me. Unless you turn away their plot from me, I will feel inclined towards them and be one (of those who commit sin and deserve blame or those who do deeds) of the ignorant." ] [Qur'an 12: 33].

Allah the Most High also praised those who used to avoid the sittings of the people of ignorance; He said:

﴿ وَإِذَا سَمِعُوا الْلَّغْوَ أَغْرَضُوا عَنْهُ وَقَالُوا لَنَا أَعْمَلَنَا وَلَكُمْ أَعْمَلُكُمْ ﴾

سَلَامٌ عَلَيْكُمْ لَا تَبْنَى الْجَاهِلَيْنَ ﴿٦٥﴾ القصص: ٦٥

"And when they hear al-Laghw (dirty, false, evil vain talk), they withdraw from it and say: "To us our deeds, and to you your deeds.

Peace be to you. We seek not the ignorant." [Qur'an 28: 55].

He the Mighty also said:

﴿ وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَتَشَبَّهُونَ عَلَى الْأَرْضِ هُوَنَا وَلَذَا خَاطَبَهُمْ ﴾

الْجَاهِلُونَ قَالُوا سَلَامًا ﴿٦٣﴾ الفرقان: ٦٣

"And the slaves of the Most Beneficent (Allah) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply back with mild words of gentleness." [Qur'an 25: 63].

The people of ignorance are ladders to evil and every affliction, at every time and place. The people of ignorance, and the people of desires and perversion – those who extend open arms to democracy, which is the government of the people by the people; this is disbelief; Allah said:

﴿ ... وَمَنْ لَهُ يَخْتَمُ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَفَرُونَ ﴾ ٤٤

"...and whosoever does not judge by what Allah has revealed, such are the Kāfirūn." [Qur'an 5: 44].

They are the people who welcome elections that has come to us from the enemies of Allah; they are also the people who embrace demonstrations (on streets) which also came from the enemies of Allah – the Jews, Christians and the Communists, and others besides them among the people of disbelief and atheism.

I call every sister in Allah be jealous for her *Dīn*, that she frees herself from the existing partisanship whether that of *Hizb al-Ikhwānul-Muslimūn* (Party of The Muslim Brotherhood) or *Hizb al-Islāh* (Party for Reformation) which ought to be referred to as *Hizb al-Ifsād* (Party for Despoliation), or the *Jamā'ah-Tablīgh* – they are a bunch of ignorant people about their *Dīn*; they only have emotions for ignorance thus they are astray and they mislead. Allah suffices as the Source of strength.

Or Sufism; verily Sufism is a heretical practice; the *Sufis* innovate into the *Dīn* what is not part of it.

So also is *Shi'ism*, and so on.

Islam has indeed warned against forming destructive parties; one of that prohibitions comes in the Statement of our Lord the Mighty:

﴿... وَلَا يَرَوْنَ مُخْلِفِينَ ﴾١١٨﴾ إِلَّا مَنْ رَحِمَ رَبُّكَ وَلِذَلِكَ خَلَقَهُمْ... ﴾١١٩﴾ هود: ١١٨ - ١١٩

"... but they will not cease to disagree, except Him on whom your Lord has bestowed His Mercy (the follower of Truth - Islamic Monotheism) and for that did He create them... [Qur'an 11: 118-119].

And Allah's other statement:

﴿ إِنَّ الَّذِينَ فَرَقُوا دِينَهُمْ وَكَانُوا شَيْعَةً لَّتَسْتَ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ مُمِّلَّهُمْ بِمَا كَانُوا يَفْعَلُونَ ﴾ ﴿ ١٥٩﴾ الأنعام: ١٥٩

"Verily, those who divide their religion and break up into sects (all kinds of religious sects), you (O Muhammad) have no concern in them in the least. Their affair is only with Allah, Who then will tell them what they used to do." [Qur'an 6: 159].

And His Statement – the Most High:

﴿ وَإِنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَنْبِغِيَّوا أَلْسُنُّلَ فَنَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَلِكُمْ وَصَنْكُمْ بِهِ لَعَلَّكُمْ تَنَقُّونَ ﴾ ﴿ ١٥٣﴾ الأنعام: ١٥٣

"And verily, this (i.e. Allah's Commandments) is My Straight path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become al-Muttaqūn [the pious ones]." [Qur'an 6: 153].

Also His Statement:

﴿ إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةٌ وَحِدَةٌ وَإِنَّا رَبُّكُمْ فَاغْبُرُونَ ﴾ ﴿ ٩٢﴾ الأنبياء: ٩٢

"Truly! This, your Ummah [Shari'ah or Religion (Islamic Monotheism)] is one religion, and I am your Lord, therefore worship Me (Alone). "[Qur'an 21: 92].

His Statement:

﴿ وَلَنَّ هَذِهِ أُمَّتُكُمْ أُمَّةٌ وَحِدَةٌ وَإِنَّا رَبُّكُمْ فَانْقُونَ ﴾ ﴿ ٥٦﴾ المؤمنون: ٥٦

*"And verily! This your Religion (of Islamic Monotheism) is one religion, and I am your Lord, so keep your duty to Me." [Qur'an 23: 52].*

And the Prophet ﷺ said:

يَدُ اللَّهِ مَعَ الْجَمَاعَةِ

'Allah's Hand is with the *Jamā'ah*.'

He also said ﷺ:

افترقت اليهود على إحدى أو سنتين وسبعين فرقة، وتفرق النصارى على إحدى أو سنتين وسبعين فرقة، وتفرق أمتي على ثلاثة وسبعين فرقة.

'The Jews divided into seventy-one or seventy-two sects, the Christians divided into seventy-one or seventy-two sects and my *Ummah* will divide into seventy-three sects.'

The scholars of *Ahlus-Sunnah* would be harsh with, and warn strongly against *Hizbiyyah* (partisanship). May Allah grant them good on behalf of Islam and Muslims. On their lead was father, *al-'Allāmah Ash-Shaykh Muqbil*, may Allah's mercy be upon him.

And what I have written down here has been as a reminder; indeed reminder, with respect to Allah's (injunctions), benefits the people of *Imān*. Just as our Lord said:

﴿ وَذِكْرٌ فِيَّنَ الْذِكْرِيَ نَفْعُ الْمُؤْمِنِينَ ﴾ ٥٥ الذاريات: ٥٥

*"And remind (by preaching the Qur'an, O Muhammad) for verily, the reminder profits the believers." [Qur'an 51: 55].*

Unlike the people of *Kufr* and obduracy; indeed that will not benefit them, just as our Lord said:

﴿ ... وَمَا تُغْنِي الْأَلَيَّنَتُ وَالنَّذَرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ ﴾ ١٠١ يونس: ١٠١

"...but neither *Ayāt* (*proofs, evidences, verses, lessons, signs, revelations, etc.*) nor *warners* benefit those who believe not." [Qur'an 10: 101].

Therefore be desirous (O woman,) may Allah make you achieve success, of knowing the proof; this is what the people of heresy and desires hate; it is also difficult for them (to attain it). Knowing the proof comes via learning the *Shari'ah*. Indeed Allah did not command His Prophet, Muḥammad ﷺ, to seek Him because of the world, status or position; He the Most High only commanded him to seek more of beneficial knowledge; He said:

فَنَعَلَى اللَّهِ الْمَلِكِ الْحَقُّ وَلَا تَعْجَلْ بِالْقُرْءَانِ مِنْ قَبْلِ أَنْ يُقْضَى  
إِلَيْكَ وَحْيٌ وَقُلْ رَبِّ زِدْنِي عِلْمًا ﴿١١٤﴾ ط: ١١٤

"Then High above all be Allah , the True King. And be not in haste (O Muḥammad) with the Qur'an before its Revelation is completed to you, and say: "My Lord! Increase me in knowledge." [Qur'an 20: 114].

Seeking more of beneficial knowledge strengthens one; that will make one not to be afflicted by doubts – beneficial knowledge will make him brace himself up against doubts; as it is said:

*Doubts upon doubts like a glass which you think to be a truth but all are broken.*

*Imām ash-Shāfi'i'y* (may Allah bestow mercy on him) said:

"Whoever memorizes the *Hadīth* his proof will be strong; and that one has concern for the correct belief is also very important because when a person does not have the (correct) belief, he will convulse and quake in the face of the slightest doubt. But if he is strong in creed, he will become like a mighty mountain even if (he is confronted) by numerous foes."

So also is the concern for the knowledge of *Tawhīd*; it is very important. Many Muslims today say: *Lā-Ilāha-illā-Allah* ('There

is no deity worthy of worship except Allah') yet they come with what negates that testimony like swearing by other than Allah, saying *Māsh'a Allah wa shā'a fulān* ('whatever Allah and this fellow will shall be.') so also is slaughtering for other than Allah; so also is going to star-gazers, magicians, soothsayers, sorcerers, fortune-tellers, and so on.

Saving the soul from acts of *Shirk* is also very important because *Shirk* causes whoever is guilty of it to stay forever in the Fire, if such a person dies on his act of *Shirk*. Allah the majestic and Mighty said in his Noble Book:

﴿ إِنَّ اللَّهَ لَا يَغْفِرُ أَن يُشْرِكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَن يَشَاءُ وَمَن يُشْرِكُ بِاللَّهِ فَقَدْ أَفْرَى إِثْمًا عَظِيمًا ﴾ النساء: ٤٨

*"Verily, Allah forgives not that partners should be set up with Him in worship, but He forgives except that (anything else) to whom He pleases, and whoever sets up partners with Allah in worship, He has indeed invented a tremendous sin." [Qur'an 4: 48].*

In another place, He the Mighty said:

﴿ ... وَمَن يُشْرِكُ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴾ النساء: ١١٦

*"...and whoever sets up partners in worship with Allah, has indeed strayed far away." [Qur'an 4: 116].*

Also the Mighty Lord said:

﴿ ... مَن يُشْرِكُ بِاللَّهِ فَقَدْ حَرَمَ اللَّهَ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنصَارٍ ﴾ العنكبوت: ٧٢

*"...whosoever sets up partners in worship with Allah, then Allah has forbidden Paradise for him, and the Fire will be his abode. And for*

*the Dhâlimûn (polytheists and wrong-doers) there are no helpers."*  
*[Qur'an 5: 72].*

*Shirk* obliterates deeds. Allah the Most High said:

﴿... وَلَوْ أَشْرَكُوا لَهُ مَا كَانُوا يَعْمَلُونَ ﴾<sup>٨٨</sup> الأنعام: ٨٨

"...but if they had joined in worship others with Allah , all that they used to do would have been of no benefit to them." [Qur'an 6: 88].

And He the Mighty said:

﴿ وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لِئَنَّ أَشْرَكَتُ لَيَحْبَطَنَ عَمَلُكَ وَلَا تَكُونُنَّ مِنَ الْخَاسِرِينَ ﴾<sup>٦٥</sup> الزمر: ٦٥

"And indeed it has been revealed to you (O Muhammad), as it was to those (Allah's Messengers) before you: "If you join others in worship with Allah , (then) surely (all) your deeds will be in vain, and you will certainly be among the losers." [Qur'an 39: 65].

Allah named *Shirk* to be the greatest form of injustice; He the Mighty said:

﴿ إِنَّ الشَّرِكَ لَظُلْمٌ عَظِيمٌ ﴾<sup>١٣</sup> لقمان: ١٣

"...joining others in worship with Allah is a great *Dhûlm* (wrong) indeed." [Qur'an 31: 13].

Also in *Sahîh Muslim* in the *Hadîth* of Jâbir bin 'Abdullâh (may Allah be pleased with both the father and the son) who said: The Messenger of Allah ﷺ said:

مَنْ مَاتَ مُشْرِكًا بِاللَّهِ شَيْئًا دَخَلَ النَّارَ

"Whoever dies while associating anything with Allah will enter the Fire."

All the Messengers (of Allah) called to *Tawhīd*. Allah the Blessed said:

﴿أَوْ يَأْخُذُهُمْ فِي تَقْلِيْهِ فَمَا هُمْ بِمُعْجِزِيْنَ ﴾<sup>٤٦</sup> النحل: ٤٦

"And verily, we have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allah (Alone), and avoid (or keep away from) Tāghūt (all false deities, etc. i.e. do not worship Tāghūt besides Allah)." [Qur'an 16: 46].

The Prophet ﷺ called to *Tawhīd* for many years; he was building over that even at Majannah Market and Ukādh saying to the people:

قُولُوا لَمَّا إِلَاهٌ إِلَّا اللَّهُ تُفْلِحُوا

"Say *Lā-Ilāha-illā-Allah* and you will prosper."

And when he ﷺ sent Mu‘ādh to Yemen, he told him:

إِنَّكَ تَقْدُمُ عَلَى قَوْمٍ أَهْلِ كِتَابٍ فَلَا يَكُونُ أَوْلَى مَا تَنْذِعُوهُمْ إِلَيْهِ شَهَادَةً أَنْ لَا  
إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّداً رَسُولُ اللَّهِ.

"Verily you are approaching a people among the People of the Book; let the first thing you invite them to be the testimony that *Lā-Ilāha-illā-Allah Wa Anna Muḥammadan Rasūlullāh* (There is none worthy of worship except Allah and Muḥammad is His Messenger)."

Till the end of the *Hadīth*.

So also there must be concern for the Qur'an and its sciences such as *Tafsīr* (exegesis) and *Tajwīd* (art of recitation). The Prophet ﷺ said:

خَيْرُكُمْ مَنْ تَعْلَمَ الْقُرْآنَ وَعَلَمَهُ

"The best of you is he who learnt the Qur'an and then teaches it (to others)."

Al-Bukhārī (may Allah bestow mercy on him) reported it on the authority of 'Uthmān bin Affān (رضي الله عنه).

So also there must be concern for *Fiqh* (Islamic Jurisprudence), and *Hadīth* Science. It is through (a proper knowledge) of *Fiqh* that a slave will know how he worships his Lord. And through the Science of *Hadīth*, he will know what is authentic from what is not; what is defective from what is not. How many are those who work with *Hadīth* that is not authentic from the Prophet ﷺ because of their distance from the study of *Hadīth*.

So also is the concern for *an-Nāḥw* (the Arabic Grammar); through it, the slave will know how to keep his tongue upright from mistakes and solecism. And with it, he will know what the meanings of words imply. The Qur'an is Arabic and was revealed in a plain Arabic tongue.

Muslim sons and daughters have been engrossed away from learning the Arabic Language; their attention has been directed to the learning of other languages such as English and French. It is possible that a person learns a number of languages and forgets the Arabic Language such that he is unable to speak it. People often see that as development while in reality it is retrogression. Such a thing is an act of being influenced by the West and sailing with them as they sail and resting where they rest. Thus time is wasted (in learning these other languages), a lot of efforts are dedicated towards what really lacks benefit (in the life to come).

Branches of knowledge are numerous but it is those ones that are more important that must be considered; as a poet said:

*"None has indeed garnered all the knowledge even if he were to make the effort for a thousand years."*

*"Indeed knowledge is like a deep ocean, so take out of all things what is beneficial."*

By Allah, this is better than gathering the wealth and vanities as our Lord said in His Noble Book:

قُلْ يَفْضِلُ اللَّهُ وَرَحْمَتُهُ فَإِذَا كُنْتُمْ فَلَيْفَرَحُوا هُوَ خَيْرٌ مُّمَتَّعٌ

يَجْمَعُونَ ۝ ۵۸ يُونس:

"Say: "In the Bounty of Allah, and in His Mercy (i.e. Islam and the Qur'an); - therein let them rejoice." That is better than what (the wealth) they amass." [Qur'an 10: 58].

O lady be wary of *Taqlīd* (blind-following) which is (defined) as accepting the statement of the one who is not a proof without a proof.

Indeed blind-following is not from knowledge rather it is blindness.

[A poet said:]

*"What is the difference between a blind-follower in his Dīn who is pleased with his nonplussed ignorant commander?"*

*A blind cow's rein is in the hand of a blind on a crooked and dangerous path."*

Ibn 'Abdil-Barr (may Allah bestow mercy on him) mentioned that all the People of Knowledge are on the consensus that a blind-follower is not regarded as from the People of Knowledge.

Blind-following is one of the ways of the blameworthy fanaticism. The matter is a great one such that a deviant like az-Zamakhsharī who was a *Mu'tazilī* expressed pains over it that he said:

*If they ask about my school-of-thought I will not disclose it, I will hide it in a way that is safe for me.*

*If I say I am a Ḥanafī they will say I make At-Tilā - a prohibited drink – permissible.*

*If I say I am a Mālikī they will say I make the flesh of dog permissible for them and they will not.*

*If I say I am a Shāfi'i they will say I make permissible marriage to one's daughter while she is prohibited (in marriage).*

*If I say I am a Hanbalī they will say a silly pantheist, a hateful anthropomorphist.*

*If I say I am from the People of Hadīth and their group, they will say he-goat who knows and understands not.*

*I am surprised at this time and its people; there is none that is safe from the tongues of the people."*

It is however not blind-following to accept the report of a trustworthy and just person. The Lord of Majesty said in His Mighty Book:

﴿ يَتَأَلَّمُ الَّذِينَ مَامَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُعَذِّبُوْا قَوْمًا بِمَا لَمْ يَفْعَلُوْا ﴾

﴿ فَتَصْبِحُوْا عَلَىٰ مَا فَعَلَمْتُمْ نَدِيمِيْنَ ﴾ ٦ الحجرات: ٦

*"O you who believe! If a rebellious evil person comes to you with news, verify it, lest you harm people in ignorance, and afterwards you become regretful to what you have done." [Qur'an 49: 6]*

What is implied in the Verse is that when a report comes from a just person it should be accepted.

As for the tagging some people make over the Students of Knowledge that they are blind-followers, this is mere falsehood and fabrication:

**Great indeed is what comes out of their mouths; what they say is nothing but falsehood.**

Also, accepting the statements of their scholars about some individuals, in terms of disparagement and praise, and from other than them, comes under accepting the report of a trustworthy one.

It is upon you to benefit from the books of the People of Sunnah and their leaders; like the following books: *Aṣ-Ṣaḥīḥ Al-Bukhārī*,

*Aṣ-Ṣaḥīḥ Muslim, Al-Jāmi‘ Aṣ-Ṣaḥīḥ Mimmā Laysa Fī Aṣ-Saḥīḥayn, Fathul-Majīd Sharḥu Kitābi-Tawhīd, Tafsīr Al-Hāfiḍh Ibn Kathīr, Al-Aqīdatu Al-Wāsitīyyah, Sharḥu At-Tahāwiyyah,* and other books of the People of *Sunnah*.

As for the People of Desires and Innovations, be wary of their books and listening to their tapes. They are not trustworthy; they spread their doubts in the name of helping the *Dīn* and its people, and thus capture with that those whom Allah wills among those who have little provisions (for knowledge).

The books and tapes of the People of *Sunnah* suffice from those of the People of Innovations.

[*Imām*] al-Barbahāri said in (his book,) *Sharḥus-Sunnah* (p. 102):

“Stick to the Narrations and the People of Narrations; ask from them, sit with them, take from them.” End of quote.

### CHAPTER THIRTY-ONE

#### Adherence to the *Qur'an* and *Sunnah*

Allah – the Mighty and Majestic – said in His Noble Book:

﴿ وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَنْقِرُوهُ ... ﴾ آل عمران: ١٠٣

*"And hold fast, all of you together, to the Rope of Allah (i.e. this Qur'an), and be not divided among yourselves..."* [Qur'an 3: 103].

This is a call from Allah to His slaves who are Muslims that they cling to His *Dīn*, that they should be one hand and bloc.

The utmost goodness is in following the Book of our Lord, and the *Sunnah* of our Prophet, Muhammad ﷺ.

He that holds to this *Dīn* is among the guided ones. Our Lord said in His Mighty Book:

﴿ ... وَمَنْ يَعْتَصِمْ بِاللَّهِ فَقَدْ هُدِيَ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴾ ١١١ آل عمران: ١١١

*"...and whoever holds firmly to Allah, (i.e. follows Islam Allah's religion, and obeys all that Allah has ordered, practically), then he is indeed guided to a Right Path."* [Qur'an 3: 101].

Whoever holds to the *Dīn* will be rewarded by Allah in a better way:

﴿ قَاتَمًا الَّذِينَ ءَامَنُوا بِاللَّهِ وَأَعْتَصَمُوا بِهِ فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِنْهُ وَفَضَلٌ وَيَهْدِيهِمْ إِلَيْهِ صِرَاطًا مُسْتَقِيمًا ﴾ ١٧٥ النساء: ١٧٥

*"So, as for those who believed in Allah and held fast to Him, He will admit them to His Mercy and Grace (i.e. Paradise), and guide them to himself by a Straight Path."* [Qur'an 4: 175].

Whoever holds to Allah's *Dīn* will be taken as a friend by Allah – the Mighty. Our Lord said in His Mighty Book:

﴿ ... وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَانَا فَإِنَّهُ أَكْرَمُ الْمَوْلَى وَنِعْمَ الصَّابِرُ ﴾ ٢٨ الحج: ٢٨

"...and hold fast to Allah [i.e. have confidence in Allah, and depend upon Him in all your affairs] He is your Mawla (Patron, Lord, etc.), what an excellent Mawla (Patron, Lord, etc.) and what an excellent Helper!" [Qur'an 22: 78].

He that holds to Allah will be among the successful; Allah the Mighty said:

﴿ وَمَن يُطِعَ اللَّهَ وَرَسُولَهُ، وَيَخْشَى اللَّهَ وَيَتَّقِهِ فَأُولَئِكَ هُمُ الْفَلَيْزُونَ ﴾

٥٢ ﴿ النور : ﴾

"And whosoever obeys Allah and His Messenger, fears Allah, and keeps his duty (to Him), such are the successful ones." [Qur'an 24: 52].

He that holds to the *Dīn* is among the good-doers as He said:

﴿ وَالَّذِينَ يَمْسِكُونَ بِالْكِتَابِ وَأَقَامُوا الصَّلَاةَ إِنَّا لَا نُضِيعُ أَجْرَ ﴾

﴿ الْمُصْلِحِينَ ﴾ ﴿ الأعراف : ١٧٠ ﴾

"And as to those who hold fast to the Book (i.e. act on its teachings) and perform *Salāh*, certainly, we shall never waste the reward of those who do righteous deeds." [Qur'an 7: 170].

He that holds to the *Dīn* of Allah will be among the people of Paradise. It comes in the *Sahīhayn* from the *Hadīth* of Abu Hurairah (رض) who said the Messenger of Allah (ﷺ) said:

كُلُّ أُمَّتي يَدْخُلُونَ الْجَنَّةَ إِلَّا مَنْ أَبَى.

'All my *Ummah* will enter the Paradise except he that refuses.'

It was said: 'Who will refuse O Messenger of Allah.'

He said (ﷺ):

مَنْ أَطَاعَنِي دَخَلَ الْجَنَّةَ، وَمَنْ عَصَانِي فَقَدْ أُبَيَ.

‘Whoever obeys me will enter the Paradise and whoever disobeys me has refused (to enter the the Paradise).’

Also in *Sahîh Muslim* (4/1790), from the *Hadîth* of Jâbir b. 'Abdillâh that the Prophet ﷺ said:

مَثَلِي وَمَثَلُكُمْ؛ كَمَثَلِ رَجُلٍ أَوْقَدَ نَارًا، فَجَعَلَ الْحَنَادِبُ وَالفَرَاشُ يَقْعُنُ فِيهَا،  
وَهُوَ بَدْيُهُنَّ عَنْهَا، وَأَنَا آخِذُ بِحُجَّرِكُمْ عَنِ النَّارِ، وَأَتْسُمُ تَمَلُّتُونَ مِنْ يَدِي.

“My similitude to you is like that of a man who kindles a fire while grasshoppers and moths keep falling into it while he drives them back from it. I am the one that holds your loin-cord from the fire while you struggle away from my hand.”

And that obedience to the Messenger ﷺ is part of clinging to the Book and *Sunnah*.

*Imâm al-Bukhâri* reported on the authority of Jâbir bin 'Abdillâh who said:

“Some angels came to the Prophet ﷺ while he was sleeping. One of them said he was sleeping, another said his eyes were only sleeping but his heart was awake.

Then they said: ‘Indeed this fellow of yours has a similitude let him hear it.’ One of them said (again) that he was sleeping, another said his eyes were only sleeping that his heart was awake. Then they said:

‘His similitude is like that of a man who built a house and made a banquet there. He then sent an inviter to invite the people, whoever answered him would enter the house and would eat from his banquet. And whoever did not answer him would not enter the house and would not eat from the banquet.’

Then the angels said: 'Make the interpretation for him so that he will understand it.' One of them said (again): 'He is sleeping.' Another said: 'It is the eyes that are sleeping the heart is awake.'

Then they said:

'The house is the Paradise and the inviter to it is Muḥammad; whoever obeys Muḥammad has obeyed Allah, and whoever disobeys Muḥammad has disobeyed Allah. Muḥammad is the distinction among the people."

*Imām* al-Bukhāri (may Allah bestow mercy on him) said: Qutaybah had a similar narration reporting from Layth who reported from Khālid from Sa'īd b. Abi Hilāl on the authority of Jābir, that the Prophet came out to us...

Clinging to the *Dīn* therefore is safety, success and victory. There is no guarantee for us from misguidance and deviation except by clinging to our *Dīn*. Our Lord said in His Noble Book:

﴿ قَالَ أَهْبِطُوا مِنْهَا جَمِيعًا بَعْضُكُمْ لِيَعْصِي عَدُوّ فَإِمَّا يَأْتِنَّكُمْ مِنْ هُدًى فَمَنِ اتَّبَعَ هُدًى إِلَّا يَضُلُّ وَلَا يَشْقَى ﴾١٢٣ وَمَنْ أَغْرَضَ عَنِ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكاً وَخَسْرَةً، يَوْمَ الْقِيَمَةِ أَعْمَى ١٢٤ قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ بَصِيرًا ١٢٥ قَالَ كَذَلِكَ أَنْتَكَ مَا أَيْنَتُنَا فَنَسِينَاهَا وَكَذَلِكَ الْيَوْمَ نُنسَى ١٢٦﴾ ط: ١٢٣ - ١٢٦

"(Allah ) said: "Get you down (from Paradise to earth), both of you, together, some of you are an enemy to some others. Then if there comes to you guidance from Me, then whoever follows My guidance shall neither go astray, nor fall into distress and misery. But whosoever turns away from My Reminder (i.e. neither believes In this Qur'an nor acts on its orders, etc.) verily, for him is a life of hardship, and we shall raise him up blind on the Day of Resurrection. He will

*say: "O My Lord! Why have you raised me up blind, while I had sight (before). (Allah) will say: "Like this, Our Āyāt (proofs, evidences, verses, lessons, signs, revelations, etc.) came unto you, but you disregarded them (i.e. you left them, did not think deeply in them, and you turned away from them), and so this day, you will be neglected (in the Hell-fire, away from Allah's Mercy)." [Ta-Ha: 123-126].*

Also in the *hadîth* of Zayd bin Arqam which can be found in *Sahîh Muslim* (4/1873): [that the Prophet said (ﷺ):]

إِنِّي تَارِكٌ فِيْكُمْ ثَقَلَيْنِ أَوْلَهُمَا كِتَابُ اللَّهِ فِيهِ الْهُدَىٰ وَالنُّورُ، فَخُذُوهَا بِكِتَابِ اللَّهِ وَاسْتَمْسِكُوْهَا بِهِ.

'I am leaving for you two things, first of it is the Book of Allah, there is guidance and light in it, take the Book of Allah and hold unto it.'

Thus he (ﷺ) enjoined on clinging to the Book of Allah. And the *Hadîth* went on.

In another narration, (he said (ﷺ):

أَلَا وَإِنِّي تَارِكٌ فِيْكُمْ ثَقَلَيْنِ أَحَدُهُمَا كِتَابُ اللَّهِ عَزَّ وَجَلَّ هُوَ حَبْلُ اللَّهِ مَنْ أَتَّبَعَهُ كَانَ عَلَى الْهُدَىٰ وَمَنْ تَرَكَهُ كَانَ عَلَى ضَلَالَةٍ

"Nay, I am leaving for you two things, one is the Book of Allah – the Mighty and Majestic – it is the Rope of Allah. Whoever follows it will be upon guidance and whoever leaves it will be upon misguidance."

And the Prophet (ﷺ) said:

وَقَدْ تَرَكْتُ فِيْكُمْ مَا لَنْ تَضِلُّوا بَعْدَهُ إِنْ اعْتَصَمْتُمْ بِهِ كِتَابُ اللَّهِ

"I have left for you what if you hold unto it you will not get lost after me: the Book of Allah."

Muslim reported it (2/890) in the long *Hadîth* of Jâbir regarding the *Hajj* of the Prophet (ﷺ).

Thus when anybody turns away from the Book of his Lord and the *Sunnah* of His Prophet, Muḥammad, he will go astray and backslide the way anybody that turns from the *Dīn* of Allah will.

As for the manner of the deviation of a person who does not believe in the Hereafter, our Lord said:

﴿ فَمَا لَهُمْ عَنِ التَّذِكِرَةِ مُغَرِّبِينَ ٤٩﴾ كَانُوهُمْ حُمُرٌ مُسْتَفِرَةٌ فَرَّتْ مِنْ  
 ﴿ فَسَوْرَةٍ ٥٠﴾ بَلْ يُرِيدُ كُلُّ أَمْرِيٍّ مِنْهُمْ أَنْ يُوقَ صُحْفًا مُشَنَّشَةً كَلَّا بَلْ لَا  
 يَخَافُونَ الْآخِرَةَ ٤٩﴾ المدثر: ٤٩ - ٥٣

"Then what is wrong with them (i.e. the disbelievers) that they turn away from (receiving) admonition? As if they were frightened (wild) donkeys. Fleeing from a hunter, or a lion, or a beast of prey. Nay, Everyone of them desires that He should be given Pages spread out (coming from Allah with a writing that Islam is the right religion, and Muḥammad ﷺ has come with the Truth from Allah the Lord of the heavens and earth, etc.). Nay! But they fear not the Hereafter (from Allah's punishment)." [Qur'an 74: 49-53].

Thus there is no bliss for a person in his life except by holding to the Qur'an and *Sunnah*. The Prophet ﷺ said, as it comes in the Ḥadīth of Ibn 'Abbās:

احْفَظْ اللَّهُ يَحْفَظْكَ

'...be watchful of Allah, He will guard you.'

That is, be watchful of Allah with regard to His *Dīn*, that is, by following His Commandments and shunning His Prohibitions.

'He will guard you' in your *Dīn* and life. Rewards follow actions. If we (therefore) want honour and goodness for ourselves then we should hold to our *Dīn*. Honour cannot be achieved through nobility nor the world – nor its vanities; nor through status and

position. Honour can only be achieved through holding to the Pristine Religion; our Lord said:

﴿مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا...﴾ فاطر: ١٠

*"Whosoever desires honour, power and glory then to Allah belong all honour, power and glory..." [Qur'an 35: 10].*

Also in *Sahîh Muslim* on the authority of 'Umar (رضي الله عنه) that the Messenger of Allah (صلى الله عليه وسلم) said:

إِنَّ اللَّهَ يَرْفَعُ بِهَذَا الْكِتَابِ أُقْوَامًا وَيَضْعِفُ بِهِ آخَرِينَ.

'Indeed Allah will raise by virtue of this Book a people and will humiliate others by it.'

Allah the Mighty has indeed raised the honour of our scholars by it due to their holding to their *Dîn*.

There must be utmost wariness from disobeying (Allah and His Messenger). Our Lord said in His Noble Book:

﴿... فَلَيَحْذِرُ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ...﴾

﴿... عَذَابٌ أَلِيمٌ﴾ النور: ٦٣

*"...and let those who oppose the Messenger's (Muhammad) Commandment (i.e. his Sunnah legal ways, orders, acts of worship, statements, etc.) (among the sects) beware; lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant, etc.) befall them or a painful torment be inflicted on them."* [Qur'an 24: 63].

And He the Mighty said:

﴿ وَمَن يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا نَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ عَذَابَ سَيِّلٍ  
الْمُؤْمِنِينَ تُوَلُّهُ مَا تَوَلَّ وَنُصِّلُهُ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ﴾ ﴿١١٥﴾ النساء:  
١١٥

"And whoever contradicts and opposes the Messenger (Muhammad) after the Right Path has been shown clearly to him, and follows other than the believers' way, We shall keep him in the path he has chosen, and burn him in Hell - what an evil destination." [Qur'an 4: 115].

He – the Mighty and Majestic – also said:

﴿ وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَن يَكُونَ لَهُمْ  
الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَن يَعْصِي اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا ﴾ ﴿٣٦﴾  
الأحزاب: ٣٦

"It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and his Messenger, he has indeed strayed in a plain error." [Qur'an 33: 36].

He the Mighty and Majestic also said:

﴿ فَلَا وَرِبَّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ  
لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مَمَّا قَضَيْتَ وَيُسَلِّمُوا سَلِيمًا ﴾ ﴿٦٥﴾  
النساء: ٦٥

"But no, by your Lord, they can have no Faith, until they make You (O Muhammad) judge In All disputes between them, and find In themselves no resistance against Your decisions, and Accept (them) with full submission." [Qur'an 4: 65].

In the *Sahīhayn*, from the *Hadīth* of Anas b. Mālik (رضي الله عنه) who said: "Three men came to the houses of the wives of the Prophet ﷺ asking after the Prophet's manner of worship. When they were told (how he used to do) it was as if they belittled themselves and said: 'Where are we from the Prophet; his former and later sins had been forgiven him.'

One of them said: 'As for me, I shall stand up in prayers all night forever.'

Another one said: 'As for me, I shall keep fasting forever, I shall not break.'

Another said: 'As for me, I shall keep off women, I will never marry.'

Then the Prophet ﷺ came to them and said:

أَئْتُمُ الَّذِينَ قُلْتُمْ كَذَّا وَكَذَا، أَمَا وَاللَّهِ أَتَيْ لِأَخْشَاكُمْ اللَّهُ وَأَنْقَاصُكُمْ لَهُ، لَكُنِّي  
أَصُومُ وَأَفْطُرُ، وَأَصْلِي وَأَرْقُدُ، وَأَتَرْوَجُ النِّسَاءَ، فَمَنْ رَغِبَ عَنْ سُنْتِي فَلَيْسَ  
مِنِّي.

'You are those who said such-and-such; by Allah , I am the most contious of Allah among you, and I am the one that fears Him most among you, but I do fast and break, I observe prayer and sleep, and I marry women. Whoever turns away from my practice is not of me.' "

Also in the *Sahīhayn*, in the *hadīth* of Hudhayfah bin Yamān (رضي الله عنه) who said: 'People used to ask the Messenger of Allah ﷺ about goodness but I used to ask him about evil lest it should come to me. I said:

يَا رَسُولَ اللَّهِ، إِنَّا كُنَّا فِي جَاهِلِيَّةِ وَشَرِّ؛ فَجَاءَنَا اللَّهُ بِهَذَا الْخَيْرِ فَهَلْ بَعْدَ هَذَا  
الْخَيْرِ مِنْ شَرٌّ؟ قَالَ: (نَعَمْ). قُلْتُ: وَهَلْ بَعْدَ ذَلِكَ الشَّرِّ مِنْ خَيْرٍ؟ قَالَ:  
(نَعَمْ وَفِيهِ دَحْنٌ). قُلْتُ: وَمَا دَحْنَهُ؟ قَالَ: (قَوْمٌ يَهْدُونَ بِغَيْرِ هَذِبِي، يَعْرِفُونَ  
مِنْهُمْ وَيُنَذِّرُونَ). قُلْتُ: فَهَلْ بَعْدَ ذَلِكَ الْخَيْرِ مِنْ شَرٌّ؟ قَالَ: (نَعَمْ دُعَاءً عَلَى

أَبْوَابِ جَهَنَّمَ مِنْ أَجَاهِهِمْ إِلَيْهَا قَدْفُورٌ فِيهَا). قُلْتُ: يَا رَسُولَ اللَّهِ صَفْهُمْ لَنَا.  
 قَالَ: هُمْ مِنْ جُلْدَنَّا وَيَكْلُمُونَ بِالسَّيْئَاتِ). قُلْتُ: فَمَا ثَأْمَرْنِي إِنْ أَذْرَكْنِي  
 ذَلِكَ؟ قَالَ: (ثَلْزُمُ جَمَاعَةِ الْمُسْلِمِينَ وَإِمَامَهُمْ). قُلْتُ: فَإِنْ لَمْ يَكُنْ لَهُمْ  
 جَمَاعَةٌ وَلَا إِمَامٌ؟ قَالَ: (فَاعْتَرِلْ تِلْكَ الْفَرَقَ كُلُّهَا، وَلَوْ أَنْ تَعْضُّ بِأَصْلِ  
 شَجَرَةٍ حَتَّى يُدْرِكَكَ الْمَوْتُ وَأَنْتَ عَلَى ذَلِكَ).

"O Messenger of Allah ! We were once in ignorance and evil but Allah brought this good to us, will there be any evil after this good?" He (ﷺ) said: "Yes". I said: "Will there be any good after this evil?" He said: "Yes, but it will be smoky". I said: "What will make it smoky?" He said: "(There will appear) people who will follow other than my guidance and you will know them with virtues and detestable acts." I said: "Will there be any evil after this good?" He said: "Yes, callers at the Gate of Hell; whoever harkens to their call, they will make him enter it." I said: "O Messenger of Allah, describe them to us." He said: "They are our fellow tribesmen who speak our language." I said: "What will you instruct me if I should live up to that (time)?" He said: "Adhere to the Muslim *Jamā'ah* (Community) and their *Imām*." I said: "What if there is no Community or *Imām* for them?" He said: "Shun all the sects even if you would have to cling to the root of a tree until death overtakes you while you are in that state."

*Imām* Ahmad reported on the authority of Jâbir bin 'Abdullâh that the Prophet (ﷺ) said to Ka'b bin 'Ujrah:

أَعَادَكَ اللَّهُ مِنْ إِمَارَةِ السُّفَهَاءِ.

"May Allah save you from leadership of fools!"

He said: "Who are the foolish leaders?"

He (ﷺ) replied:

أَمْرَاءُ يَكُونُونَ بَعْدِي، لَا يَقْتَلُونَ بِهِنْيِ، وَلَا يَسْتُونَ بِسُتْنِي، فَمَنْ صَدَّقُهُمْ  
بِكَذِبِهِمْ، وَأَغَانَهُمْ عَلَى ظُلْمِهِمْ، فَأُولَئِكَ لَيْسُوا مِنِّي، وَلَسْتُ مِنْهُمْ، وَلَا  
يَرِدُوا عَلَى حَوْضِي، وَمَنْ لَمْ يُصَدِّقُهُمْ بِكَذِبِهِمْ، وَلَمْ يُعْنِهِمْ عَلَى ظُلْمِهِمْ،  
فَأُولَئِكَ مِنِّي، وَأَنَا مِنْهُمْ، وَسَيَرِدُوا عَلَى حَوْضِي، يَا كَعْبُ بْنَ عُحْرَةَ!  
الصَّوْمُ جُنَاحٌ، وَالصَّدَقَةُ تُطْفِئُ الْحَطَبَيْةَ، وَالصَّلَاةُ قُرْبَانٌ – أَوْ قَالَ – بُرْهَانٌ،  
يَا كَعْبُ بْنَ عُحْرَةَ إِنَّهُ لَا يَدْخُلُ الْجَنَّةَ لَحْمُ نَبَتَ مِنْ سُختِهِ، النَّارُ أُوْلَئِكَ  
بِهِ، يَا كَعْبُ بْنَ عُحْرَةَ! النَّاسُ غَادِيَانٌ: فَمُبَتَّاعٌ نَفْسَهُ فَمُعْتَقَهَا، وَبَايِعَ نَفْسَهُ  
فَمُوَرِّبُهَا.

"They are leaders that will come after me who will not follow my guidance nor take to my *Sunnah*. Whoever takes them as being truthful over their lies and aids them upon their injustice those are not of me and I am not of them; they will not meet me at the Pond. But whoever does not hold them to be truthful over their lies and does not aid them upon their injustice, those are of me and I am of them; they will meet me at the Pond. O Ka'b the son of 'Ujrah, fasting is indeed a shield, charity removes sins, Prayer is a means of closeness (to Allah) – or that he said a proof – O Ka'b the son of 'Ujrah, no flesh nourished from usury will enter Paradise, the Hell will be befitting for such. O Ka'b the son of 'Ujrah, people are of two early-comers: Those who purchase their souls and free them, and those sell their souls and destroy them."

Father's ruling<sup>40</sup> on the *Hadīth* is that it is *Hasan* (sound). He said: "Despite Ibn Ma'īn's comments that the *Hadīth* of 'AbdurRahmān bin Shābiṭ is *Mursal*<sup>41</sup> as it is said in the book, *Tahdhībut-Tahdhīb*. Meanwhile Ibn Abi Hātim has established

<sup>40</sup> Referring to *ash-Shaykh Muqbil* (may Allah bestow mercy on him).

<sup>41</sup> That is, there is disconnection between the *Tābi'* and the *Shāhābi* who reported it from the Messenger of Allah (ﷺ).

that 'AbdurRahmān heard (narrations) from Jābir. He that says something exists take precedence over he that says it does not exist."

*Imām Aḥmad* reported on the authority of 'Abdullāh bin 'Amr who said the Messenger of Allah said:

لِكُلِّ عَمَلٍ شَرِءَةٌ، وَلِكُلِّ شَرِءَةٍ فَتْرَةٌ، فَمَنْ كَانَ فَتْرَةً إِلَى سُتُّيٍّ فَقَدْ أَفْلَحَ ،  
وَمَنْ كَانَ إِلَى غَيْرِ ذَلِكَ فَقَدْ هَلَكَ.

"Each deed has its active-point, and every active-point has its recess; whoever's recess is to the *Sunnah* is indeed successful, and whoever's recess is to other than that is destroyed."

Ibn Abi 'Āsim reported it in *as-Sunnah* (number 51) from Ibn Fudayl from Ḥuṣayn. The *Hadīth* is *Sahīh*.

*Imām Muslim* also reported in his *Sahīh* on the authority of Salamah bin al-Akwa' that a man ate beside the Prophet ﷺ with his left hand, and the Prophet ﷺ said to him: "Eat with your right hand."

The man replied: "I cannot."

"Nothing prevented him from using his right hand than pride; thus he could not raise that hand afterwards."

Also in the *Sahīhayn* on the authority of Ibn 'Abbās that the Messenger of Allah ﷺ entered upon a sick man whom he came visiting and said:

لَا يَأْسَ طَهُورٌ إِنْ شَاءَ اللَّهُ

"*Lā Bas Tahūrun Inshā' Allah* (No problem; this is cleansing for you by Allah's Grace)."

The man said: "Nay; it is rather a serious fever inflicting an old man so as to send him (unwillingly) to grave."

Then the Prophet ﷺ said:

فَتَعْمَلُ إِذَا

“Okay then (it will be as you think).”

Thus the supplication the Prophet ﷺ initially made for the man was not granted; so it will be for every person that opposes the *Sunnah*, he will be prevented from a lot of goodness.

The meaning of a Muslim – or a Muslimah – is he (or she) that submits to the Book (of Allah) and the *Sunnah* (of the Prophet ﷺ), thus the name cannot apply to whoever does not have the attribute of submission.

The Glorious Companions (of the Messenger of Allah ﷺ) – may Allah's Pleasure be on them – used to make use of the Book and *Sunnah* than the way a sick person will respect a doctor's prescription. Goodness for them!

The following are instances from their life history: *Hadîth*

*Imām al-Bukhāri* reported on the authority of 'Abdullâh bin 'Umar who said the Messenger of Allah used to put on a gold ring then he threw away and said: “I shall never put it on again.” And the people threw away their rings as well.

*Al-Bukhāri* also reported in his *Sahîh* on the authority of 'Â'isha (may Allah be pleased with her) that she said: “May Allah be merciful to the first women-emigrants, when the Verse:

يُدِينُنَّكُ عَلَيْهِنَّ مِنْ جَلَانِهِنَّ ... ﴿٥٩﴾  
الاحزاب: ٥٩

“... and to draw their veils all over Juyûbihinna (i.e. their bodies, faces, necks and bosoms, etc.)...”

was revealed, they tore their loin-cloths and covered themselves with them.”

*Imām Muslim* reported on the authority of Abu Mas'ûd al-Badariyy who said: “I was whipping a slave-boy of mine then I heard a voice behind me saying: “Know O Abu Mas'ûd.” I did not recognize the voice out of the severe anger in me.”

He said, "When the owner of the voice came closer alas it was the Messenger of Allah ﷺ saying:

اعْلَمُ أَبَا مَسْعُودٍ! اعْلَمُ أَبَا مَسْعُودٍ.

"Know O Abu Mas'ûd, Know Abu Mas'ûd!" He said: I then dropped the whip from my hand. The Prophet ﷺ still said:

اعْلَمُ أَبَا مَسْعُودٍ! أَنَّ اللَّهَ أَفْدَرُ عَلَيْكَ مِنْكَ عَلَى هَذَا الْعَلَامَ.

"Know Abu Mas'ûd that indeed Allah has more ability over you than you have over this slave-boy."

He said: "I said I shall never beat a slave after him."

*Imām Aḥmad* reported on the authority of Abu Sa'īd al-Khudrī رضي الله عنه that the Messenger of Allah ﷺ observed a prayer and removed his footwear in the process and people removed their footwear as well. When he finished, he said ﷺ:

لِمَ خَلَقْتُمْ نِعَالَكُمْ؟

"Why did you remove your footwears?"

They said: 'O Messenger of Allah ﷺ, we saw you remove your footwear and we did so as well.'

He said:

إِنَّ جِبْرِيلَ أَتَانِي فَأَخْبَرَنِي أَنَّ بَهِمَا حَبَّتَا، فَإِذَا جَاءَ أَحَدُكُمُ الْمَسْجَدَ فَلْيَقْبِلْ  
نَعْلَهُ فَلْيَنْظُرْ فِيهَا، فَإِنْ رَأَى بِهَا حَبَّا فَلْيُمْسِهَ بِالْأَرْضِ، ثُمَّ لِيُصْلِلْ فِيهِمَا.

"Verily, Jibril came to me and told me that my footwear contained dirt. So whenever any of you comes to the mosque, he should turn over his footwear and check what is there (of dirt), if he sees any dirt he should rub the footwear over the ground and then pray in them."

For more, see *al-Iḥādah al-Khumaynī Fī Ard al-Haramayn* ['Khomeini's Atheism in the Two Holy Lands'] (p.206) written

by father – may Allah have mercy on him – under the title: ‘*Their Submission to Allah’s Sharī‘ah*.’

Verily life today does not aid on steadfastness. How many are fathers who prevent their sons from holding to the *Dīn*! Saying such is extremism and backwardness; and how many are mothers that are like that! The society sees such a son as changing his *Dīn*. How many are wives that are steadfast while their husbands are not! Thus those who aid on steadfastness are few while those who are the people of strife are many. May Allah not make them many.

Thus there must be patience over this goodness and holding on to it with the molar teeth. Our Lord said in His Noble Book:

﴿ أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مِثْلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسْتَهُمُ الْبَأْسَاءُ وَالضَّرَاءُ وَرُزِّلُوا حَقًّا يَقُولُ الرَّسُولُ وَالَّذِينَ مَاءَمُوا مَعَهُ، مَنِّي نَصْرَ اللَّهِ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ ﴾ ٢١٤ الْبَقْرَةُ

*"Or think you that you will enter Paradise without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, "When (will come) the help of Allah?" Yes! Certainly, the help of Allah is near!"* [Qur'an 2: 214].

He the Mighty and Majestic also said:

﴿ أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمَ اللَّهُ الَّذِينَ جَاهُوكُمْ وَيَعْلَمَ الصَّابِرِينَ ﴾ ١٤٢ آل عمران

*"Do you think that you will enter Paradise before Allah tests those of you who fought (in his Cause) and (also) tests those who are As-Sâbirîn (the patient ones, etc.)?"* [Qur'an 3: 142].

He the Mighty and Majestic also said:

اللَّهُ أَحَسِبَ النَّاسُ أَنْ يُنْتَكُوا أَنْ يَقُولُوا إِنَّا آمَنَّا وَهُمْ لَا يُفَتَّنُونَ ﴿١﴾  
 وَلَقَدْ فَتَنَاهُ اللَّهُ الَّذِينَ قَبْلَهُمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ  
 الْكَذَّابِينَ ﴿٢﴾ آلِ العنكبوت: ١ - ٣

"Alif-Lâm-Mîm. [These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings.] Do people think that they will be left alone because they say: "We believe," and will not be tested. And we indeed tested those who were before them. And Allah will certainly make (it) known (the Truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars, (although Allah knows All that before putting them to test). " [Qur'an 29: 1-3].

He the Mighty and Majestic also said:

وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ الْمُجَاهِدِينَ مِنْكُمْ وَالصَّابِرِينَ وَنَبْلُوَنَّ أَخْبَارَكُمْ ﴿٣١﴾  
 ﷺ محمد: ٣١

"And surely, we shall try you till we test those who strive hard (for the Cause of Allah) and the patient ones, and we shall test your facts (i.e. the one who is a liar, and the one who is truthful)." [Qur'an 47: 31].

To Allah is the complaint! There has been a lot of deviation and downfall in this period of time. We ask Allah to make us steadfast on the truth till we meet Him.

So also are numerous acts of innovations (in the *Dîn*), so be wary of them. Blessing is in (following) the *Sunnah* even if the deed is little.

*Imām al-Barbahāri* (may Allah bestow mercy on him) said in *Sharḥus-Sunnah* (60):

“Know that people have never introduced an innovation until they abandon the like of it from the *Sunnah*. So beware of forbidden matters because every newly invented matter is an innovation and every innovation is misguidance and misguidance and its people will be in the Fire.” End of quote.

May Allah reward the People of *Sunnah* with goodness, they have stood up to their responsibility of enjoining obedience to the Book of Allah and the *Sunnah* of His Messenger ﷺ, and shunning sins, heresies, acts of factionalism. Their call has reached the horizon, their enemies and enemies of the *Dīn* dread them by virtue of Allah’s Grace and Generosity.

They do not call to themselves but call themselves and others to holding to the *Dīn* which is Islam:

﴿يَأَيُّهَا الَّذِينَ آمَنُوا أَذْكُرُوا فِي السَّلَامِ كَافَةً وَلَا تَنْسِعُوا  
خُطُواتَ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ﴾ البقرة: ٢٠٨

*“O you who believe! Enter perfectly in Islam (by obeying all the rules and regulations of the Islamic religion) and follow not the footsteps of Shaytān. Verily! He is to you a plain enemy.” [Qur'an 2: 208].*

## **Questions and answers to them:**

**Question Number One:** Is it permissible for a woman to go out displaying her beauty?

**Answer:** It is not permissible because doing so is one of the means to evil; Allah – the Mighty and Majestic – commanded women to cover and screen themselves in front of non-relations.

Allah said:

﴿ يَتَأْتِيهَا الَّتِي قُل لِلْأَرْضِ كُوْنِكَ وَبَنَائِكَ وَنَسَاءُ الْمُؤْمِنِينَ يُذَرِّنَ عَلَيْهِنَ مِنْ جَلَسِيهِنَ ذَلِكَ أَدْفَعَ أَن يُعْرَفَ فَلَا يُؤْذِنُ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴾

الأحزاب: ٥٩

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

And He said:

﴿ وَقَرْنَ فِي بُيُوقُكُنَ وَلَا تَبَرَّجْ بِتَبَرُّجِ الْجَاهِلِيَّةِ الْأُولَى... ﴾

الأحزاب: ٣٣

"And stay in your houses, and do not display yourselves like that of the times of ignorance..." [Qur'an 33: 33].

It has come authentically in *Sahih Muslim*, from the *hadīth* of Abu Hurairah (رضي الله عنه) that the Messenger of Allah (ﷺ) said:

صَفَّافَانِ مِنْ أَهْلِ النَّارِ لَمْ أَرَهُمَا: قَوْمٌ مَعَهُمْ سِيَاطٌ كَأَذْنَابِ الْبَقَرِ يَضْرِبُونَ بِهَا النَّاسَ، وَنِسَاءٌ كَأَسِيَّاتِ عَارِيَاتٍ، مُمْبَلَاتٌ مَأِيلَاتٍ، رُؤُسُهُنَّ كَأَسِنَمَةٍ

الْبُخْتِ الْمَائِلَةِ، لَا يَدْخُلُنَّ الْجَنَّةَ وَلَا يَجِدُنَّ رِيحَهَا، وَإِنْ رَجَحَهَا كَيْوَجَدُ مِنْ مَسِيرَةِ كَذَا وَكَذَا.

“Two descriptions of the people are of hell, I am yet to see. People who have whips with them like tails of cows with which they beat the people; and women who put on cloths but are naked, they expose themselves (to men) and they turn to them. Their heads are like the humps of tilting Khorasan camels. They will not enter the Paradise nor will they smell its fragrance while its fragrance can be smelt from such-and-such distance.”

The *Hadīth* indicates that a woman’s act of exposing her beauty is one of the major sins.

**Question Number Two:** Is it permissible to swear by *Amānah* (trust)?

**Answer:** It is not permissible because the Prophet ﷺ said:

مَنْ حَلَفَ بِالْأُمَانَةِ فَلَيْسَ مَنِّا

‘Whoever swears by trust is not of us.’

Abu Dāwud reported it (2/243), and al-Hākim in his *al-Mustadrak* (4/298).

Both reported it on the authority of 'Abdullāh b. Buraydah from his father (may Allah be pleased with both).

Al-Hākim said: ‘A *Hadīth* whose chain is authentic but the duo (*Al-Bukhāri* and *Muslim*) did not report it.’

And it came authentically in the *Sahīhayn* in the *hadīth* of 'Abdullāh bin 'Umar bin al-Khaṭṭāb that the Messenger of Allah ﷺ met 'Umar bin al-Khaṭṭāb (رضي الله عنه) while he was traveling on a ride and swearing by his father. The Prophet ﷺ then said:

إِنَّ اللَّهَ يَنْهَاكُمْ أَنْ تَحْلِفُوا بِآبَائِكُمْ؛ فَمَنْ كَانَ حَالِفًا فَلْيَحْلِفْ بِاللَّهِ أَوْ فَلْيَصْنَعْ.

“Nay, Allah indeed forbids you from swearing by your fathers; whoever wants to swear, let him do so by Allah or should remain silent.”

*Imām Abu Dāwūd* reported on the authority of Sa'd bin 'Ubaydah who said: “Ibn 'Umar heard a man swearing saying ‘No! By the Ka'bah.’ He then told the man: ‘I heard the Messenger of Allah say:

فِإِنَّمَا مَنْ حَلَفَ بِغَيْرِ اللَّهِ فَقَدْ أَشْرَكَ.

‘Whoever swears by other than Allah has committed *Shirk*.’”

*Al-Hākim* also reported it (4/892), and he said: “This *Hadīth* is authentic upon the condition of the Two *Shaykhs* (*al-Bukhāri* and *Muslim*) even though they did not report it.”

The statement of *al-Hākim* “this *hadīth* is authentic” is not correct because Sa'd bin 'Ubaydah did not hear this narration from 'Abdullāh bin 'Umar.

*Imām Aḥmad* reported (2/125) on the authority of Mansur from Sa'd b. Ubaydah who said: “I was sitting with 'Abdullāh bin 'Umar then I went to Sa'id bin al-Musayyab and left a man from Kindah with him. Thereafter the man came frightened, I said: ‘What is behind you?’ he said, ‘A man came to 'Abdullāh bin 'Umar (may Allah be pleased with both) the other time and said: I swear by the Ka'bah. Then he said: Swear by the Lord of the Ka'bah because 'Umar used to swear by his father such that the Prophet ﷺ said to him:

لَا تَحْلِفُ بِالْيَكْ ، فِإِنَّمَا مَنْ حَلَفَ بِغَيْرِ اللَّهِ فَقَدْ أَشْرَكَ.

‘Do not swear by your father because whoever swears by other than Allah has committed *Shirk*.’”

‘The route makes it clear that Sa'id bin 'Ubaydah heard the narration from al-Kindī, this is the reason al-Bayhaqī said as it

comes in *at-Talkhîs* (4/311): Sa‘d bin ‘Ubaydah never heard it from Ibn ‘Umar.’ End of quote.

This al-Kindî is an unknown Muhammad.

See father’s *Aḥādīth Mu‘allah* [p. 248].

*Imām an-Nasā’i* reported on the authority of Qutaylah the wife of Juhaynah, that a Jew came to the Prophet ﷺ and said: “You (Muslims) make and associate partners with Allah when you say: ‘Māsha‘a Allāh Wa Shi‘ta’ (‘What Allah wills and you will’); and you do say: By the Ka‘bah.”

Then the Prophet ﷺ commanded that they should say:

وَرَبِّ الْكَوْثَبِ

“By the Lord of Ka‘bah;”

And that they should say:

مَا شَاءَ اللَّهُ ثُمَّ شَيْتَ

“Mā Shā‘a Allāh Thumma shi‘ta” (‘What Allah wills then what you will’).”

The *Hadīth* is authentic.

It indicates that swearing by other than Allah is *Shirk*. It is according to its status; if a person swears by a human being whom he magnifies the way he will magnify Allah, or more than, then such an act will be regarded as a greater act of *Shirk*. However, if he were to swear by a human being but does not magnify him as he will magnify Allah, or more than, it will be regarded as a minor form of *Shirk*. The first type takes one out of the fold of the *Dīn* while the second does not; and if the second type does not take one out of the *Dīn*, it is regarded as the sin that comes next to major act of *Shirk*.

**Question Number Three:** Is it permissible for a woman to say ‘O *Ummu Sibyān*, O *Afṣarīt*, O *Jinnā*’?

**Answer:** Making a supplication which none except Allah has the ability to grant – if the supplicator believes that they can bring benefit or harm as Allah will or independent of Him – is an act of major *Shirk*.

Allah the Mighty said:

﴿ قُلْ إِنَّمَا أَدْعُوْرَبِي وَلَا أُشْرِكُ بِهِ أَحَدًا ﴾ ٢٠ ﴿الجَنُّ﴾

"Say (O Muhammad): "I invoke only my Lord (Allah Alone), and I associate none as partners along with Him." [Qur'an 72: 20].

And He the Blessed said:

﴿ وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴾ ١٨ ﴿الجَنُّ﴾

"And the Mosques are for Allah (Alone), so invoke not anyone along with Allah." [Qur'an 72: 18].

And He the Mighty said:

﴿ وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ فَإِنَّ فَعْلَتَ فَإِنَّكَ إِذَا مِنَ الظَّالِمِينَ ﴾ ١٦ ﴿يُونُسُ﴾

"And invoke not besides Allah , any that will neither profit you, nor hurt you, but if (in case) you did so, you shall certainly be one of the *Dhālimūn* (polytheists and wrong-doers)." [Qur'an 10: 106].

The being whom the supplication is directed cannot benefit himself let alone the one supplicating; Allah the Mighty said:

﴿ قُلْ لَا أَمْلُكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا... ﴾ ١٨٨ ﴿الْأَعْرَافُ﴾

"Say (O Muhammad): "I possess no power of benefit or hurt to myself..." [Qur'an 7: 188].

Allah the Mighty and Majestic commanded that He (Alone) should be invoked; He said:

﴿ وَقَالَ رَبُّكُمْ أَدْعُونِي أَسْتَجِبْ لَكُمْ ... ﴾ غافر: ٦٠

"And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Islamic Monotheism)] (and ask Me for anything) I will respond to your (invocation) ..." [Qur'an 40: 60].

But if the supplicator invokes them while he does not have the belief that they can bring benefit or harm beside Allah or alongside Allah, this is a prohibited act that does not reach the level of *Shirk*.

Allah the Majestic said:

﴿ وَقُلْ رَبِّيَّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ ﴾ المؤمنون: ٩٧

"And say: "My Lord! I seek refuge with you from the whisperings (suggestions) of the Shayātīn (devils). And I seek refuge with you, My Lord! Lest they may attend (or come near) me." [Qur'an 23: 97-98].

And this is because Allah – the Mighty and Majestic – commanded that He should be invoked not other than Him.

**Question Number Four:** Is it permissible for a woman to listen to songs and music?

**Answer:** Allah the Mighty said:

﴿ وَمِنَ النَّاسِ مَن يَشْرِئِ لَهُ الْحَكِيمُ لِيُضْلِلَ عَنْ سَبِيلِ اللَّهِ يُغَيِّرُ عَلَيْهِ وَتَخَذَّلَهَا هُرُواً أَوْ لِيَكُمْ لَهُمْ عَذَابٌ مُهِمَّٰنٰنٰ ﴾ لقمان: ٦

"And of mankind is he who purchases idle talks to mislead (men) from the path of Allah without knowledge, and takes it (the path of

*Allah, the Verses of the Qur'an) by way of mockery. For such there will be a humiliating torment (in the Hell-fire)."* [Qur'an 31: 6].

Some scholars say 'idle talks' (in the Verse) is song.

Al-Bukhāri (may Allah bestow mercy on him) reported in his *Sahīh* a *Mu'allaq* form (that is, suspended *Hadīth*) which Abu Dāwūd and others reported with its complete chain; that is the *Hadīth* of Abu Mūsā al-Ash'arī (رضي الله عنه) who said: The Messenger of Allah (ﷺ) said:

لَيْكُونَ مِنْ أَمْتَى أَقْوَامٍ يَسْتَحْلُونَ الْحَرَّ وَالْحَرِيرَ وَالْخُمْرَ وَالْمَعَازِفَ.

'There shall be in my *Ummah*, people that will legalize adultery, silk, intoxicant and musical instruments.'

Thus it is prohibited to possess musical instruments and listen to them; with an exception of a *dūf* which is made permissible. But we shall be held accountable with respect to our time as the Prophet (ﷺ) said:

لَا تَرُولُ قَدْمُ عَبْدٍ حَتَّى يُسْأَلَ عَنْ أَرْبَعٍ: عَنْ عُمُرِهِ فِيمَا أَفْنَاهُ، وَعَنْ عِلْمِهِ  
فِيمَا عَمِلَ فِيهِ، وَعَنْ شَبَابِهِ فِيمَا أَبْلَاهُ، وَعَنْ جِسْمِهِ فِيمَا أَفْنَاهُ.

'The heel of the slave will not move (on the Day of Resurrection) until he is asked about four things: His lifetime how he spent it, his knowledge how he worked with it, his youthful-age what he used it for and his body how he spent it.'

At-Tirmidhi reported the *hadīth* on the authority of Ibn Mas'ūd. There is one Ḥuṣayn bin Qays ar-Raḥabiy (in the chain) who is *Matrūk* (weak). But it has come from some other Companions.

See the details with regards to its routes and supporting-chains in the *Takhrīj* of our *Shaykh*, Yahyā, on the book, *Akhlāq al-'Ulamā* (p. 49), and see his conclusion that the *Hadīth* is not authentic despite those routes which he mentioned.

It is not possible that love for song will merge with love for Allah; singing is indeed one of the diseases of the hearts.

**Question Number Five:** Is it permissible for a woman to tie charms and amulet?

**Answer:** Allah the Mighty and Majestic explains that benefit and harm come from Him. He said – the Blessed:

﴿ وَلَئِن سَأَلْتُهُم مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلْ أَفَرَءِ يَشْعُرُ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِي اللَّهُ بِضُرٍّ هَلْ هُنَّ كَشِفَنَّ شُرُورًا أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكُّوْ رَحْمَتِهِ قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ ﴾ ٣٨ الزمر:

"And Verily, if you ask them: "Who created the heavens and the earth?" Surely, they will say: "Allah (has created them)." say: "Tell me then, the things that you invoke besides Allah , if Allah intended some harm for me, could they remove his harm, or if He (Allah ) intended some Mercy for me, could they withhold His Mercy?" Say: "Sufficient for me is Allah; in Him those who trust (i.e. believers) must put their trust. "" [Qur'an 39: 38].

*Imām al-Bukhāri* reported on the authority of Abu Bashīr al-Anṣārī (رضي الله عنه) who said that he was with the Messenger of Allah in one of his journeys. 'Abdullāh said 'I thought he said people were in their place of rest when the Messenger of Allah (ﷺ) sent a messenger (to announce that):

أَنْ لَا يَبْقَيْنَ فِي رَبَّةٍ بَعْدِ قِلَادَةٍ مِنْ وَتَرٍ، أَوْ قِلَادَةٍ إِلَّا قُطِعَتْ.

"There should not remain any protective charm or necklace on the neck of any camel except that it should be cut."

Therefore, tying charms and amulet is forbidden even if what is tied is from the Qur'an or some Prophetic Supplications, because the Prophet ﷺ never did that for himself nor anyone among the Companions while it is known that they used to fall sick too. But there are *Hurūz Nabawiyah* 'Prophetic Charms' (which are permissible), that is the words of remembrance (*al-Adhkār*) such as reciting *Āyatul-Kursiy* (the Verse of the Footstool) when going to sleep, the last two Verses in *Sūrah al-Baqarah*, the *Mu'awwadhat* (that is, the last two *Sūrah* of the Qur'an: *Al-Falaq* and *An-Nās*); and the remaining supplications that are said in the mornings and evenings and when going to sleep.

Read, O lady, the book, *al-Adhkār* of *Imām an-Nawawi*, but with care because the author did not carefully separate the unauthentic *Aḥādīth* (in the book) from the ones that are authentic.

Another proof that illegalizes tying of charms (and amulet) is the *Hadīth* reported by *Imām Aḥmad* (4/156) that the Prophet ﷺ said:

مَنْ عَلَقَ نَمِيمَةً أَوْ وَدْعَةً فَقَدْ أَشْرَكَ.

"Whoever ties a charm or a cowrie-shell has committed *Shirk*."

*Ash-Shaykh al-Albāni* said in *as-Sahīhah* (1/809) that its chain is authentic.

Whoever ties it and believes that it can bring benefit or harm beside Allah or alongside Him, then such is a polytheist. Prophet Ibrāhīm (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

﴿ وَإِذَا مَرَضْتُ فَهُوَ يَشْفِينِ ﴾  
الشعراء: ٨٠

*"And when I am ill, it is He who cures me." [Qur'an 26: 80].*

Associating partners with Allah is one of the greatest sins; Allah the Mighty said:

﴿...إِنَّ الْشَّرِكَ لَظُلْمٌ عَظِيمٌ﴾ ﴿١٣﴾ لقمان: ١٣

"...Verily! Joining others in Worship with Allah is a great Dhūlm (wrong) indeed." [Qur'an 31: 13].

And He the Mighty said:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَن يُشَرِّكَ بِهِ، وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَن يَشَاءُ وَمَن يُشَرِّكُ بِاللَّهِ فَقَدْ أَفْرَى إِثْمًا عَظِيمًا﴾ ﴿٤٨﴾ النساء: ٤٨

"Verily, Allah forgives not that partners should be set up with Him in worship, but He forgives except that (anything else) to whom He pleases, and whoever sets up partners with Allah In worship, He has indeed invented a tremendous sin." [Qur'an 4: 48]

And it has come authentically in the *Sahīhayn* in the *Hadīth* of Ibn Mas'ūd (رضي الله عنه) that he said: "O Messenger of Allah! What sin is the greatest?" He said:

أَن تَحْجَلَ اللَّهَ بِنِدًا وَهُوَ خَلَقَكَ.

"That you make for Allah a partner while He (is the One that) created you."

If the person does not believe that they can bring benefit or harm beside Allah or alongside Him but puts it on just as a means (of preventing harm or bringing benefit), then the act is prohibited because the Prophet (ﷺ) never did such.

A Muslim should arm himself with patience. How marvelous is this couplet (on patience!):

*Let there be beautiful patience; how close is the way-out! Whoever is watchful of Allah in (his) affairs, he will succeed.*

*Whoever is truthful to Allah will not be touched with harm; and whoever has hope in Him will see his hope (materialized).*

But it is very unfortunate that these falsehood and fetish (practices) are still found in Yemen. There are women here – nay many people – whom when they are sick go to a female-soothsayer; if they are not healed they go to another soothsayer then to another female-soothsayer after which Allah may heal them as a trial for them. Then they will say: “There is none like this woman (female-soothsayer).”

Indeed we are from Allah and surely to Him we shall return. They may (still) say: “If we had but known, we would have gone to this woman since the sickness began.” They will never think Allah had brought the healing.

Indeed the Messenger of Allah ﷺ said:

إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ، وَإِذَا اسْتَعْنَتْ فَاسْتَعِنْ بِاللَّهِ، وَاعْلَمْ أَنَّ الْأُمَّةَ لَوْ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ، وَلَوْ اجْتَمَعُوا عَلَى أَنْ يَضُرُوكَ بِشَيْءٍ لَمْ يَضُرُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ، رُفِعَتِ الْأَقْلَامُ وَجَفَّتِ الصُّحْفُ.

‘When you ask, ask Allah; when you seek for help, do so from Allah. Know that if the people were to gather to assist you with something, they will not be able to assist you except with that which Allah has written for you. And if the people were to gather to harm you with something, they will not be able to harm you except with what Allah has written against you. The pens have been lifted and the scrolls have dried.’

**Question Number Six:** Is it permissible for a woman to look at men from under her screen?

**Answer:** Allah the Mighty and Majestic said in his Noble Book:

﴿ قُلْ لِّلْمُؤْمِنِينَ يَعْضُوا مِنْ أَبْصَرِهِمْ وَيَخْفَظُوا فِرْجَهُمْ ذَلِكَ أَزْكَنْ لَمْعُ إِنَّ اللَّهَ خَيْرٌ بِمَا يَصْنَعُونَ ﴾ ﴿ النُّورٌ : ٣٠ ﴾

"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, Allah is All-Aware of what they do." [Qur'an 24: 30].

*Imām* al-Bukhāri reported on the authority of Ibn 'Abbās who said: "I see nothing as more resembling to *al-Lamam* (unavoidable sins) than what Abu Hurairah (رضي الله عنه) said from the Prophet, that he (ﷺ) said:

إِنَّ اللَّهَ كَتَبَ عَلَى ابْنِ آدَمَ حَظَّهِ مِنَ الرِّزْقِ أَذْرَكَ ذَلِكَ لَا مَحَالَةَ، فَرِنَّا الْعَيْنُ  
النَّظَرُ، وَرَنَّا الْلِّسَانُ الْمُنْطَقُ، وَالنَّفْسُ تَمَنَّى وَتَشَهَّى، وَالفَرْجُ يُصَدِّقُ ذَلِكَ  
كُلُّهُ وَيُكَذِّبُهُ.

'Allah indeed decreed against the son of Ādām his portion of *Zinā* (unlawful sexual act), that would certainly overtake him. The *Zinā* of the eyes is looking, the *Zinā* of the tongue is talking, the soul desires and longs (for the act), the genital will either confirm or deny it.'

Muslim also reported it (4/2046), so also Abu Dāwūd (1/653) and Ahmād (2/276) in his *Musnad*.

A poet composed:

*All evil begins from looking and most (cases that will lead) to hell will be as a result of belittling of sins.*

*How many are acts of looking that cause in the heart of their doer the effect of arrow without bow and string.*

*His eyeball is affected by that which pleases his soul. There is no welcome to a pleasant thing which returns with harm.*

Scholars have (all) agreed, as *Imām* an-Nawawi (may Allah have mercy on him) reported from them in *Sharh Muslim*, that the act of (women) looking at (strange) men, if it is out of lust, is prohibited. Some scholars say it is absolutely permissible for women to look at men, they cite as proof, the story of *Aishah* (may Allah be pleased with her) that she used to look at the Ethiopian youths while they played such that when she felt bored, the Prophet ﷺ said to her: ‘Enough for you?’ She said she replied ‘Yes.’ Then the Prophet ﷺ said: ‘Then leave.’

But the *hadīth* has a number of interpretations as *Imām* an-Nawawi (may Allah bestow mercy on him) said: “That could be before ‘Ā’ishah (may Allah be pleased with her) reached puberty.” But *al-Hāfiḍh* (Ibn Ḥajar) mentioned a version of *al-Bukhārī* in *Fathul-Bārī* (2/445) under the chapter on *Nikah*: “...measure the ability of a girl still young in age and who loves play.” Her statement: ‘...measure (the ability)’ indicates that she was then young.’ End of quote (that is, from *Fathul-Bārī*).

There are among the scholars who say the incident was in the first period of Islam.

*Al-Hāfiḍh* (Ibn Ḥajar) said – with regard to this view; he rejected it saying, her statement: “He was concealing me with his garment” indicates that the incident was after the revelation of (the Verse commanding) *Hijāb*.

An-Nawawi (may Allah bestow mercy on him) said: “It could mean that she was looking at their actual act of play – with their spears – not their faces and bodies. And if she had looked at them unintentionally, she would just look away in the situation.” End of quote from *al-Fath* (2/445).

**Question Number Seven:** Is it permissible for a woman to command her husband to slaughter a ram for other than Allah?

**Answer:** Allah the Mighty and Majestic said:

﴿ فَصَلِّ لِرَبِّكَ وَأَنْهِرْ ۝ ﴾ الكوثر: ٢

"Therefore turn in prayer to your Lord and sacrifice (to Him Only)."  
 [Qur'an 108: 2].

'Sacrifice' means make slaughtering for Allah.

He the Mighty also said:

﴿ قُلْ إِنَّ صَلَاةَ وَنُسُكِي وَمَحْيَايَ وَمَمَاتِقَ لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ، وَإِنَّا لَكَ لَمَرْتُ وَإِنَّا أَوَّلُ الْمُسْلِمِينَ ﴾ ﴿١٦٢﴾ الْأَنْعَامَ: ١٦٣ -

"Say (O Muhammad): "Verily, my Ṣalāt (prayer), my sacrifice, my living, and my dying are for Allah , the Lord of the 'Ālamīn (mankind, jinns and all that exists). He has no partner. And of this I have been commanded, and I am the first of the Muslims."  
 [Qur'an 6: 162-163].

'My sacrifice' is slaughtering for Allah.

Also it has come authentically in *Sahīh Muslim* in the *Hadīth* of 'Alī bin Abi Tālib (رضي الله عنه) who said: 'The Messenger of Allah (ﷺ) told me of four things; among them:

لَعْنَ اللَّهِ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ

'Allah curses whoever slaughters for other than Allah.'

Thus he that slaughters to other than Allah is a *Mushrik* (a polytheist) if he is not an ignorant one because the texts of the Book (of Allah) and the *Sunnah* (of His Messenger) reading slaughtering for other than Allah are plain on the fact that the act is a Major *Shirk* that takes one out of the fold of Islam.

**Question Number Eight:** Is it permissible to wail over the dead?

**Answer:** In the *Sahīhayn*, in the *Hadīth* of Ibn Mas'ūd (رضي الله عنه), the Messenger of Allah (ﷺ) said:

لَيْسَ مَئَانِ ضَرَبَ الْخُنُودَ وَشَقَّ الْجُحُوبَ وَدَعَا بِدُعَى الْجَاهِلِيَّةِ

"It is not of us he that beats the cheeks, tears the cloth and makes invocation of the time of ignorance."

It also comes authentically in *Sahīl Muslim* in the *Hadīth* of Abu al-Hārith al-Ash'arī that the Prophet ﷺ said:

أربعة في أمتي من أمر الحاهلية لا يتركتهن: الفخر في الأنساب، والطعن في الأنساب، والاستسقاء بالنجوم، واللِّيَاحَةُ. وقال: النائحة إذا لم تتب قيل موتها، تقام يوم القيمة وعليها سيرتال من قطران، ودرع من حرب.

"Four things in my *Ummah* are from the matter of *Jāhiliyyah*; that will not leave them: Taking pride in nobility, finding fault in the lineage, seeking rain through the stars and wailing (over the death). If the wailing-woman does not repent before her death, she will be raised on the Day of the Resurrection covered with a dress of liquid pitch and a cloak of itches."

Indeed the Prophet ﷺ said he disowned (all) women-wailers, head-shavers and those who tear their clothes (in time of affliction such as death), as that has come in the *Sahīhayn* in the *Hadīth* of Abu Mūsā (رض).

It is also authentically reported in *Sahīl Muslim* in the *Hadīth* of *Ummu 'Atīyyah* (may Allah be pleased with her) that she said: "The Messenger of Allah ﷺ took a oath of allegiance from us that we should not wail (over our death). None kept to that except five us among who was *Ummu Sulaym*."

It is also authentic in the *Sahīhayn* from the Messenger of Allah ﷺ that he said:

الْمَيْتُ تُعَذَّبُ فِي قَبْرِهِ بِمَا نَبَغَ عَلَيْهِ.

"The dead person will be punished in his grave as a result of the wailing over him."

This *Hadīth* implies that when wailing is part of the person's practice that he will be punished, as Tarfah bin al-'Abd said:

"When I die, announce my death as befitting; tear cloth for me O daughter of Ma‘bad."

Or when the person never bothered to teach his family (what he ought to teach them with regard to the matters of the *Dīn*); Allah the Mighty said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا قُوْمًا أَنفَسَكُمْ وَأَهْلِكُمْ نَارًا...﴾ التحرير: ٦

*"O you who believe! Ward off from yourselves and your families a Fire (Hell)..." [Qur'an 66: 6].*

If otherwise, what Allah has said is:

﴿... وَلَا نَزِرُ وَازِرَةٌ وَزَرُ أُخْرَى...﴾ الأنعام: ١٦٤

*"...and no bearer of burdens shall bear the burden of another." [Qur'an 6: 164].*

Therefore if there is nothing as such, there is no sin upon the person by virtue of the Verse, and because of Allah's other statement, may He be exalted:

﴿... وَلَا نَزِرُ وَازِرَةٌ وَزَرُ أُخْرَى...﴾ الأنعام: ١٦٤

*"...no person earns any (sin) except against himself (only)..." [Qur'an 6: 164].*

And this statement of His:

﴿ وَأَن لَّيْسَ لِلنَّاسِ إِلَّا مَا سَعَى ﴾ النجم: ٣٩

*"And that man can have nothing but what he does (good or bad)." [Qur'an 53: 39].*

'Ā'isha (may Allah be pleased with her) used to decry 'Abdullāh bin 'Umar (رضي الله عنهما) when she heard that he was citing the *Hadīth* and the Verse:

١٦٤ ﴿... وَلَا تُنْزِرُ وَازِدَةً وَزَرَ أَخْرَىٰ ...﴾  
الأنعام:

"...and no bearer of burdens shall bear the burden of another."  
*[Qur'an 6: 164],*

as proof.

But the reconciliation mentioned earlier is the truth; Allah knows better. This is owing to the fact that the establishing text takes precedence over the rejecting one; and the one who knows is a proof against the one who knows not.

*An-Niyāhah* (wailing over the death) is one of the major sins; however, there is nothing wrong with crying. The Prophet (ﷺ) indeed cried when his son Ibrāhīm died, he said:

إِنَّ الْعَيْنَ تَدْمَعُ، وَالْقَلْبُ يَحْزُنُ، وَلَا تَقُولُ إِلَّا مَا يُرْضِي رَبَّنَا، وَإِنَّا بِفَرَاقِكَ يَا  
إِبْرَاهِيمَ لَمَحْزُونُونَ.

"Verily the eyes shed tears, the heart is sad but we will not say except what pleases our Lord. Indeed we are sad at your departure O Ibrāhīm."

**Question Number Nine:** Is it permissible for a woman to go out to the mosque perfumed?

**Answer:** It is not permissible. The proof for its non-permissibility is the statement of the Messenger of Allah (ﷺ), as it has come in *Sahīh Muslim*, in the *hadīth* of Busr bin Sa'īd that Zaynab ath-Thaqāfiyyah used to narrate from the Messenger of Allah (ﷺ) that he said:

إِذَا شَهِدْتَ إِحْدَى كُنَّ الْعِشَاءِ؛ فَلَا تَطْبِبْ تِلْكَ الْأَيْلَةَ.

"If any of you (women) attends the *Ishā'* Prayer, she should never use perfume that night."

It is also authentic in *Sahīh Muslim*, in the *Hadīth* of Abu Hurairah, that the Messenger of Allah (ﷺ) said:

أَيْمًا امْرَأَةٌ أَصَابَتْ بَخُورًا فَلَا تَشْهَدْ مَعَنَا الْعِشَاءَ الْآخِرَةَ

'Any woman who makes use of perfume should never attend the Last *Ishā* with us.'

At-Tirmidhi also reported (*no.* 2886), in the *Hadīth* of Abu Mūsa (رضي الله عنه)، from the Prophet ﷺ said:

كُلُّ عَيْنٍ زَانِيَةٌ، وَالْمَرْأَةُ إِذَا اسْتَعْطَرَتْ؛ فَمَرَّتْ بِالْمَجْلِسِ؛ فَهِيَ كَذَا وَكَذَا.  
يَعْنِي زَانِيَةٌ.

'All eyes commit unlawful sexual act; when a woman wears perfume and walks by a sitting she is such-and-such, that is, a fornicator.'

The men in the chain of the *Hadīth* are reliable.

The sin a woman will earn is great if she wears the perfume and walks by (a group of) men, because of what that contains of trial (for men). This is irrespective of whether she goes out to the mosque or any other place.

**Question Number Ten:** If a woman visits another woman and the latter has a TV (in her home), is it permissible for her (the visitor) to watch it or not?

**Answer:** It is basically not permissible to watch the TV if the channel has musical instruments played over it, so also is if the person talking on the TV is a man because the woman will look at him, and we (women-folk) have been commanded to lower our gaze from men.

But if there are no musical instruments played on the channel, and the person talking is not a man, she should still avoid it because watching it opens door to evil.

The TV has a lot of evil among which is the picture. It has come from the Prophet ﷺ that he said:

لَا تَدْخُلُ الْمَلَائِكَةَ يَيْمَنًا فِيهِ كَلْبٌ وَلَا صُورَةً.

'The angels will not enter a house that has a dog and a picture.'

The authenticity of the *hadīth* is agreed over by al-Bukhāri and Muslim, in the *hadīth* of Abu Ṭalhah (رضي الله عنه).

Therefore the harm that can come from TV is much than can be estimated.<sup>42</sup>

**Question Number Eleven:** When a man and his wife travel and they arrive in his brother's place while they both enter upon him, and the woman says to her husband: "Let me be with your brother while you go where you wish." Should the man leave her with his brother or not?

**Answer:** If there is no other person with the woman and the man in the house then it is not permissible because both of them are foreign to each other, they are not *Mahram* to each other. The Prophet ﷺ has indeed said, as it comes in the *Sahīhayn* in the *Hadīth* of 'Uqbah bin 'Āmir (رضي الله عنه):

إِيَّاكُمْ وَالدُّخُولَ عَلَى النِّسَاءِ

'Be wary of entering upon women.'

An Anṣāri man then said: 'O Messenger of Allah, what if he is *al-Hamw*'<sup>43</sup>?

He said:

الْحَمْوُ الْمَوْتُ.

'*Al-Hamw* is death.'

At-Tirmidhi also reported it and said: "The *hadīth* of 'Uqbah bin 'Āmir is *hasan Sahīh* (sound and authentic)."

<sup>42</sup> Something has preceded on this.

<sup>43</sup> The man's male relation, as it is said in *an-Nihāyah* of Ibn al-Athīr.

The meaning of that is inappropriateness of entering upon women. The like of that is what was reported from the Prophet ﷺ that he said:

لَا يَخْلُونَ رَجُلٌ بِامْرَأَةٍ إِلَّا كَانَ الشَّيْطَانُ ثَالِثَهُمَا

"A man will not be alone with a woman except that their third will be Shaytān."

End of quote.

Also in the *Sahīhayn*, in the *Hadīth* of Ṣafiyah (may Allah be pleased with her), the Prophet ﷺ said:

إِنَّ الشَّيْطَانَ يَحْرِي مِنْ ابْنِ آدَمَ مَعْرِي الدَّمِ.

"Verily Shaytān moves in the body of the son of Adam as blood circulates."

But if there is a third person with both of them, and there will be no seclusion (still) and there is safety from trial, she can stay in the house of her husband's brother. Allah knows better.

**Question Number Twelve:** If the guardian of a woman refuses to marry her to the person whom she desires and sees as a righteous man, can she enter into an agreement with the man and say: "I marry myself to you."?

**Answer:** It is not permissible for the woman to marry herself out even if she marvels at the man's *Dīn* and character, this is due to what has come authentically from the Prophet ﷺ that he said:

وَلَا تُزَوِّجُ الْمَرْأَةُ الْمَرْأَةَ، وَلَا تُزَوِّجُ الْمَرْأَةَ نَفْسَهَا، فَإِنَّ الرَّازِنَةَ هِيَ الَّتِي تُزَوِّجُ نَفْسَهَا.

"A woman should not marry out another woman neither should a woman marry herself out."

Ibn Mājah and Ad-Darqutni reported it in the *Hadīth* of Abu Hurairah (رض). The reporters in the chain are reliable as it is said in *Bulūghul-Marām*.

It is also authentic in the *Hadîth* of Abu Mûsâ (رضي الله عنه) that he said: The Messenger of Allah (ﷺ) said:

وَلَا نِكَاحٌ إِلَّا بِوْلَىٰ وَشَاهِدَيْ عَذْلٍ.

'There is no *Nikâh* except with (the permission of) the guardian.'

*Imâm Ahmâd* reported it and the Four other Collectors; *Ibn al-Madîni* and *at-Tirmidhi* graded it as authentic as it has come in *Bulûghul-Marâm*. It is an authentic *Hadîth*.

Thus *Nikâh* is not valid except with the permission of the guardian. This is the view of the majority of the scholars. This is what *al-Hâfiðh* (*Ibn Hajar*) brought in *Fathul-Bâri* and *as-Sanâ'i* in *Subulus-Salâm*, contrary to the opinion of the *Hanafis*.

But when a guardian refuses to marry the woman to the right man, she can take the matter to the judge. This is based on what has come from the Prophet (ﷺ), in the *Hadîth* of 'A'ishah, that he said (ﷺ):

أَيْمًا امْرَأَةٌ نَكَحَتْ بِعَيْرٍ إِذْنٍ مَوَالِيهَا فَنِكَاحُهَا بَاطِلٌ؛ فَإِنْ تَسْأَجِرُوا فَالسُّلْطَانُ  
وَلَيْ مَنْ لَا وَلَيْ أَكَلَهُ.

"Any woman that gets married without the permission of her guardians, her *Nikâh* is void. If there is a quarrel (over whether to marry the woman out or not), then the ruler will serve as the guardian of the woman who has no guardian."

The *Hadîth* is reported by the Four Collectors except *an-Nasâ'i* as it has come in *Bulûghul-Marâm*.

Guardians must fear Allah. Today, many guardians conduct themselves in a way they do not take the pleasure of the woman into consideration before they marry her off; at times the woman will not know that she has been married out except after the marriage-contract.

The Prophet ﷺ said:

الشَّيْءُ أَحَقُّ بِنَفْسِهَا وَالبَكْرُ تُسْتَأْمَرُ وَإِذْنُهَا سُكُونُهَا.

"A non-virgin has right with regard to herself but a virgin's permission must be sought; her permission is her silence."

Ibn al-Qayyim (may Allah bestow mercy on him) said in *Zādul-Ma'ād* (5/97): "A grown-up and intelligent virgin is such that her father cannot do anything with respect to her possession except with her pleasure, therefore how can he enslave and remove part of her from her, to whom he desires, without her pleasure, and while she greatly hates the latter. What is known is that if all her wealth is taken from her, without her pleasure, it will be easier for her (to bear) than she is married to a person whom she does not want." End of quote.

It is permissible for a woman to present herself to the people of goodness and righteousness:

*Imām* al-Bukhāri reported from Thābit al-Bunāni who said: "I was in the presence of Anas and there was a daughter of his with him; Anas said: 'A woman came to the Messenger of Allah ﷺ and presented herself to him. She said: O Messenger of Allah, are you in need of me?' Anas's daughter (that was present) said: 'How shallow is her modesty and how shameful (was her conduct)!' Anas said: 'she was better than you are (O daughter); she had interest in the Prophet.'"

All things being equal, it is the guardian that must give out a woman in marriage. If he refuses to do that (on worthless grounds), the woman can take the matter to the ruler, when there is no fear of trouble – like if that can lead to her death or the death of the suitor, or what is similar.

**Question Number Thirteen:** When a girl's father or brother or guardian demands that he wants to marry her to a man who does not pray or who drinks liquor, should she accede to it?

**Answer:** Obedience is in goodness; she should not obey her guardian with respect to that, she has a say in the matter of her marriage.

A woman came to the Prophet ﷺ and said: "Indeed my father married me (to a man) so as to raise his low status." The Prophet ﷺ then said:

أَنْتِ أَحَقُّ بِأَمْرِكِ.

'You have right to your affair.'

She said: 'I have accented to it; but I want to let women know that they have right.' "

A marriage contract will not be valid if the woman (in the marriage) is not made happy; until she is made happy, as it has come in the *Hadīth*. This does not include a minor, her consent is not mandatory due to the Prophet's marriage to 'Ā'isha. But if after her coming of age, she is not pleased with the man, she has the right to repudiate the *Nikāh*.

A person who does not observe Prayers (regularly); scholars agree that if he disputes the obligation of Prayers he is a *Kāfir*. But they disagree over if he refrains from observing prayers out of laziness, some say he is a *Kāfir* – this is the opinion of most People of *Hadīth* as it has come in *Ta'dhīmuq-Qadriṣ-Ṣalāh* (the Great Worth of Prayer) written by Muḥammad bin Naṣr al-Marūzi; that the Prophet said:

لَيْسَ بَيْنَ الْعَبْدِ وَبَيْنَ الْكُفُّرِ أَوْ الشُّرُكَ إِلَّا الصَّلَاةُ.

"There is nothing between a slave and unbelief or polytheism except *aṣ-Ṣalāh*."

Muslim reported it in the *Hadīth* of Jābir b. 'Abdullāh.

Also in *Sunan at-Tirmidhi*, on the authority of Buraydah, the Prophet ﷺ said:

الْمَهْدُ الَّذِي يَتَّنَا وَبَيْنَهُمُ الصَّلَاةُ فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ.

'The covenant between us and them is *Salāh*, whoever abandons it has committed disbelief.'

There are some of the People of Knowledge – and these are the majority of the jurists – those who say he is only guilty of minor form of *Kufr* if he abandons the *Salāh* out of laziness. They made a merger between the proofs which the first scholars cite, and these proofs are the one that inform of punishment, with the other proofs that say one can still be pardoned (if one does not commit *Shirk*) to mean that the act is a minor form of *Kufr*, because Allah the Mighty said:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَن يُشَرِّكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَن يَشَاءُ...﴾  
النساء: ٤٨

"Verily, Allah forgives not that partners should be set up with Him in worship, but He forgives except that (anything else) to whom He pleases..." [Qur'an 4: 48, 116].

A Muslim woman is not lawful to a *Kāfir*; Allah the Mighty said:

﴿...لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحْلُونَ هُنَّ...﴾  
المتحنة: ١٠

"...they are not lawful (wives) for the disbelievers nor are the disbelievers lawful (husbands) for them..." [Qur'an 60: 10].

A person that drinks liquor is a sinner because the act is prohibited; Allah the Most High said:

﴿يَأَيُّهَا الَّذِينَ مَاءَمُوا إِيمَانَاهُنَّ أَخْنَثُرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَمُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَنِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٦﴾ إِنَّمَا يُرِيدُ الشَّيْطَنُ أَنْ يُوقَعَ بَيْنَكُمُ الْعَدَاوَةَ وَالبغضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴿٦﴾﴾  
الماندة: ٩٠ - ٩١

*"O you who believe! Intoxicants (all kinds of alcoholic drinks), gambling, al-Anṣāb, and al-Azlām (arrows for seeking luck or decision) are an abomination of Shaiṭān's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful. Shayṭān wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allah and from as-Ṣalāh (the prayer). So, will you not then abstain?" [Qur'an 5: 90-91].*

A drinker of liquor is cursed in more than one Ḥadīth.

Some guardians do not consider compatibility (in *Nikāh*), they are between two matters: Either they are considering themselves, thus if a person can come with much money whether he is a Muslim or a *Kāfir* or a sinner, they will give out their daughter.

Or; that they are considering the nobility of the suitor or his lucrative job, thus they do not care if the man and the woman are compatible (religion wise).

Thus the guardian should fear Allah with regard to the person he is a guardian to, and he should always look at compatibility. Compatibility implies that if the man loves the woman, he will honour her and if he hates her, he will not despise her.

*Al-Kafā'ah* (compatibility) is with regard to the *Dīn*.

Allah the Mighty said:

﴿... إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَقْنَاطُكُمْ إِنَّ اللَّهَ عَلَيْمٌ خَيْرٌ﴾ الحجرات: ١٣

*"... Verily, the most honourable of you with Allah is that (believer) who has at-Taqwā. Verily, Allah is All-Knowing, All-Aware."*  
*[Qur'an 49: 13].*

That is, people will earn honour with Allah due to their respective *Taqwā*, not by their nobility. This is what Ibn Kathīr (may Allah bestow mercy on him) said with regard to the meaning of the Verse.

He also said: 'The scholars who are of the opinion that compatibility is not a condition in *Nikāh* do cite this Verse as their proof; nothing is made a condition except the *Dīn*.' End of quote.

Allah the Mighty and Majestic said:

﴿ وَلَا تنكِحُوا الْمُشْرِكَاتِ حَتَّىٰ يُؤْمِنْنَ وَلَا مَهْمَةٌ مُؤْمِنَاتٍ خَيْرٌ مِّنْ مُشْرِكَاتٍ  
وَلَوْ أَعْجَبْتُمُوهُنَّ لَا تنكِحُوا الْمُشْرِكَاتِ كَيْنَ حَتَّىٰ يُؤْمِنُوْا وَلَعَبْدٌ مُؤْمِنٌ خَيْرٌ مِّنْ  
مُشْرِكٍ وَلَوْ أَعْجَبْتُمُوهُنَّ ﴾ البقرة: ٢٢١

"And do not marry al-Mushrikāt (*idolatresses, etc.*) till they believe (*worship Allah Alone*). And indeed a slave woman who believes is better than a (*free*) Mushrikah (*idolatress, etc.*), even though she pleases you. And give not (*your daughters*) in marriage to al-Mushrikūn till they believe (*in Allah Alone*) and verily, a believing slave is better than a (*free*) Mushrik (*idolater, etc.*), even though he pleases you..." [Qur'an 2: 221].

In *Sahīh al-Bukhārī*, on the authority of Abu Hurairah (رضي الله عنه)، the Prophet ﷺ was asked:

"Who among the people is the most honorable?"

He replied:

أَتَقَاهُمْ .

"He who has the greatest *Taqwā* among you."

Thus the guardian will be asked with regard to his subject.

In the *Sahīhayn*, in the *Hadīth* of Ibn 'Umar (may Allah be pleased with both), the Prophet ﷺ said:

كُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعْيَتِهِ .

"All of you are shepherds, and all of you shall be asked with regard to their flock."

Also in the *Sahīhayn*, in the *Hadīth* of Ma'qil bin Yassār, that the Prophet ﷺ said:

مَا مِنْ عَبْدٍ يَسْتَرْعِي اللَّهَ رَعِيَّةً ثُمَّ لَمْ يَخْطُلْهَا بِنُصْحِهِ إِلَّا لَمْ يَجِدْ رَائِحةَ الْجَنَّةِ.

"There is no slave whom Allah entrusts with some subject and does not take care of them except that he will not smell the fragrance of *Jannah*."

It is of utmost loss that a man should expose his daughter to misguidance, as Allah the Mighty said:

﴿...إِنَّ الْخَنَّاسِينَ الَّذِينَ حَسِرُوا أَنفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيَمَةِ أَلَا ذَلِكَ هُوَ

الْخُسْرَانُ الْمُبِينُ ﴿١٥﴾ الزمر: ١٥

"...The losers are those who will lose themselves and their families on the Day of Resurrection. Verily, that will be a manifest loss!"  
*[Qur'an 39: 15].*

But the woman should consider this fact (of getting a pious spouse) even if her guardian does not consider it; she should also be careful with regard to her marriage. *Ummu Sulaym* (may Allah be pleased with her) was a pious woman; when Abu Talhah (رضي الله عنه) proposed to marry her she said:

"You are the type whose proposal cannot be turned down but you are a *Kāfir* and I am a Muslim woman, you are not lawful to me (in marriage)."

Abu Talhah accepted Islam and she married him; she made his Islam her *Mahr* (bride-price).

**Question Number Fourteen:** Where is Allah? There are those among the people, who say Allah is in the heaven, and there are those who say He is everywhere; which view is more correct?

**Answer:** Allah the Mighty and Majestic said:

﴿ أَمِنْتُم مَّنْ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمُ الْأَرْضَ فَإِذَا هُوَ تَمُورُ أَمْ ﴾ ١٦  
 ﴿ أَمِنْتُم مَّنْ فِي السَّمَاءِ أَنْ يُرِسِّلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ كَيْفَ نَذِيرٌ ﴾ ١٧

الملك: ١٦ - ١٧

"Do you feel secure that He, Who is over<sup>44</sup> the heaven, will not cause the earth to sink with you, then behold it shakes (as in an earthquake)? Or do you feel secure that He, Who is over the heaven (Allah), will not send against you a violent whirlwind? Then you shall know How (terrible) has been My Warning?" [Qur'an 67: 16-17].

Allah the Mighty also said:

﴿ الرَّحْمَنُ عَلَى الْعَرْشِ أَسْتَوَى ﴾ طه: ٥

"The Most Beneficent Istawā (rose over) the (Mighty) Throne." [Qur'an 20: 5].

And He the Mighty said:

﴿ ... إِنَّمَا أَسْتَوَى عَلَى الْعَرْشِ ... ﴾ الأعراف: ٥٤

"...then He Istawā (rose over) the Throne..." [Qur'an 7: 54].

<sup>44</sup> A point of benefit: *Fī* (in) has a number of meanings; it can come as an adverbial such as in this statement: 'the water in the jug,' this is the basis. And it can come to mean 'over' as in the Verse "...Who is over the heaven," this is due to the other proof which indicates that Allah is above, may He be exalted. And *Fī* can have the meaning of reason as indicated in the statement of the Messenger of Allah ﷺ: 'A woman enters Hell because of a female-cat.'

There are different expressions given by the People of Knowledge to *Istawā* in the Verse and with regard to its meaning. Some said *Istawā* 'He rose,' this is the view of Abu al-'Āliyah. Some said *Istawā*: 'He rose over the Throne,' this is the view of Mujāhid. Al-Bukhāri brought the two views in *Mu'allaq* form in his *Sahīh* in the Book of *Tawhīd* (13/403).

And it is said the meaning of the Verse is 'He ascended,' and 'He established Himself.'

As for the meaning the people of *Mu'tazilah* Sect gave to it, they said *Istawā* is *Istaulā* ('He assumed control'); the origin of the word is from *al-Istilā* which means 'seizure.' Their proof for that is the statement of a poet:

*Bishr has taken control of Iraq without a sword nor bloodshed.*

This view is absurd.

'*Allah had been when there was nothing before Him.*'

Allah the Blessed said:

﴿ هُوَ الْأَوَّلُ وَالآخِرُ وَالظَّاهِرُ وَالبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴾ الحديـد: ٣

"*He is the first (Nothing is before Him) and the Last (Nothing is after Him), the Most High (Nothing is above Him) and the Most Near (Nothing is nearer than Him). And He is the All-Knower of Everything.*" [Qur'an 57: 3].

And His Speech:

﴿ ... وَهُوَ الْوَحِيدُ الْقَهَّارُ ﴾ الرعد: ١٦

"...*He is the One, the Irresistible.*" [Qur'an 13:16]

Thus it is obligatory that one believes that Allah sits on His Throne without any manner, as *Imām Mālik* said when he was

asked as to the meaning of *Istawā*; he said (may Allah bestow mercy on him):

“*Istawā* (Allah rising over His Throne) is known, the manner is unknown, belief in it is obligatory and asking after it is heresy.”

Allah the Mighty said:

﴿...إِلَيْهِ يَصْعُدُ الْكَلْمُ الْطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ...﴾ فاطر: ١٠

“...to Him ascend (all) the goodly words; and the righteous deeds exalt it...” [Qur'an 35: 10].

Allah also said when talking about 'Isa:

﴿...إِلَيَّ مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ...﴾ آل عمران: ٥٥

“...I will take you and raise you to Myself...” [Qur'an 3: 55].

In the *Sahîhayn*, in the *hadîth* of Abu Hurairah (رضي الله عنه) who said: “The Messenger of Allah (ﷺ) said:

يَتَعَاقبُونَ فِي كُمْ مَلَائِكَةٌ بِاللَّيْلِ وَمَلَائِكَةٌ بِالنَّهَارِ وَيَجْتَمِعُونَ فِي صَلَاتِ الْفَجْرِ  
وَصَلَاتِ الْعَصْرِ ثُمَّ يَعْرُجُ الَّذِينَ بَأْتُوا فِي كُمْ فَيَسْأَلُهُمْ وَهُوَ أَعْلَمُ بِهِمْ كَيْفَ  
تَرَكُمْ عِبَادِي فَيَقُولُونَ تَرَكْنَا هُمْ وَهُمْ يُصْلَوْنَ وَأَتَيْنَا هُمْ وَهُمْ يُصْلَوْنَ

‘The night and day angels exchange duty about you, they will meet at *Fajr* and *Aṣr* Prayers, then those who stayed the night with you will go up and He will ask them while He knew about them: “In what manner did you leave My slaves?” They will reply: “We left them while they were observing *Salâh* and we came to them while they were observing *Salâh*. ” ’ ”

Also in the *Sahîhayn* in the *Hadîth* of Abu Sa'îd al-Khudrî (رضي الله عنه) who said: The Messenger of Allah (ﷺ) said:

أَلَا تَأْمُنُنِي وَأَنَا أَمِينٌ مَّنْ فِي السَّمَاءِ، يَأْتِينِي خَبْرُ السَّمَاءِ صَبَاحًاً وَمَسَاءً.

“Won’t you trust me while I am the trustworthy one of He in the heaven; news of the heaven comes to me in the mornings and the evenings.”

Also in the *Sahīhayn*, in the *Hadīth* of Abu Dharr, he said: The Prophet ﷺ said to me:

أَتَدْرِي أَيْنَ تَغْرُبُ هَذِهِ الشَّمْسُ؟

‘Do you know where this sun sets?’

I replied: ‘Allah and His Messenger know best.’

He said:

فَإِنَّهَا تَنْدَهُبُ حَتَّىٰ تَسْجُدَ تَحْتَ الْعَرْشِ عِنْدَ رَبِّهَا.

‘Verily it goes until it prostrates below the Throne beside its Lord...’”

In *Sahīh al-Bukhāri* in the *Hadīth* of Zaynab bint Jaḥsh (may Allah be pleased with her) that she used to pride herself over other wives of the Prophet ﷺ by saying: “It was your people that married you (to the Prophet); it was Allah that married me (to him) from above the Seven Heavens.”

Also in *Sahīh Muslim* in the *Hadīth* of Muāwiyah bin al-Hakam as-Sulamiyy (رضي الله عنه) who said:

“I had a female slave who used to tend a flock of mine – between Mount Uhud and al-Jawwāniyyah. One day I checked in and saw that wolf had gone with a sheep from her flock, I am but a human, thus I felt as a human being would feel and hit her heavily on her face. Then I went to the Messenger of Allah ﷺ who told me the seriousness of the matter. So I said: ‘O Messenger of Allah, won’t I free her?’ He (the Prophet ﷺ) said:

أَتَيْتِنِي بِهَا؟

'Bring her to me.'

Then I brought her to him and he said to her:

أَيْنَ اللَّهُ؟

'Where is Allah?'

She replied:

فِي السَّمَاءِ

'Over the heaven.' He said:

مَنْ أَنَا؟

'Who am I?' She replied:

أَنْتَ رَسُولُ اللَّهِ،

'You are the Messenger of Allah.'

He (ﷺ) said:

أَعْتَقْهَا؛ فَإِنَّهَا مُؤْمِنَةٌ.

'Free her indeed she is a believer.'

Also in the *Sahīhayn* in the *Hadīth* of Abu Hurairah (رض) who said:  
"The Messenger of Allah (ﷺ) said:

لَمَّا خَلَقَ اللَّهُ الْخُلُقَ كَتَبَ فِي كِتَابٍ، فَهُوَ عِنْدَهُ فَوْقَ العَرْشِ: إِنَّ رَحْمَتِي  
غَلَبَتْ غَضَبِي.

'When Allah created (all the) beings He wrote in a Book which is with Him on the Throne: Indeed My Mercy preponderates My Anger.'

In *Sahīh Muslim* in the lengthy *Hadīth* of Jābir (رض) on the Farewell *Hajj*, the Messenger of Allah (ﷺ) said in his sermon on the day of 'Arafah:

اللَّهُمَّ هَلْ بَلَغْتُ

‘Nay, have I delivered?’

They replied: ‘Yes.’

Then he began to point his finger to the sky and to them saying:

اللَّهُمَّ اشْهِدْ.

‘O Allah be a Witness.’

Abu Dāwūd reported in his *Sunan* in the *Hadīth* of 'Abdullāh bin 'Amr bin al-'Āṣ (may Allah be pleased with both) that the Messenger of Allah ﷺ said:

الرَّاجِحُونَ يَرْحَمُهُمُ الرَّحْمَنُ، ارْحَمُوا مَنْ فِي الْأَرْضِ يَرْحَمُكُمْ مَنْ فِي السَّمَاوَاتِ.

‘Allah the Merciful shows mercy to those who are merciful; be merciful to those on earth, the One in the heaven will be merciful to you.’

At-Tabarānī also reported in the *Hadīth* of Jarīr that he heard the Prophet ﷺ say:

مَنْ لَمْ يَرْحَمْ مَنْ فِي الْأَرْضِ لَمْ يَرْحَمْهُ مَنْ فِي السَّمَاوَاتِ.

‘Whoever is not merciful to those on earth, the One in the heaven will not be merciful to him.’

The reporters of the *Hadīth* are reliable as it is said in *Mukhtaṣar al-'Uluww* of *ash-Shaykh* al-Albāni (may Allah have mercy on him).

All these proofs establish Allah's Rise – may He be exalted and glorified – over His Throne. This is the position of *Ahlus-Sunnah Wal-Jamā'ah*.

As for those who say: ‘Allah is everywhere’ those are the *Jahmiyyah*, the heretical sect that opposed the *Sunnah* in a lot of

matters such as the issue of *ar-Ru'yah*<sup>45</sup>, establishment of Allah's Attributes, etc. the followers of the Sect are the followers of Jahm b. Ṣafwān in Kūfah; he was a heretic and deviant.

What their statement 'Allah is everywhere' implies is that He can be in places of dirt. This is because the word *Kull* ('every') is one of those words that has the meaning of generality. But glorified and blessed is Allah from what they say.

Among the doubts they cast is with this Verse:

﴿ أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَا يَكُونُ مِنْ نَحْوِي  
ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَدْنَى مِنْ ذَلِكَ وَلَا  
أَكْثَرٌ إِلَّا هُوَ مَعْهُمْ أَنَّ مَا كَانُوا مُّمْبَطِّلِينَ بِمَا عَمِلُوا يَوْمَ الْقِيَمَةِ إِنَّ اللَّهَ بِكُلِّ  
شَيْءٍ عَلِيمٌ ﴾ الجادلة: ٧

"Have you not seen that Allah knows whatsoever is in the heavens and whatsoever is on the earth? There is no *Najwa* (*secret counsel*) of three, but He is their fourth, nor of five but He is their sixth, not of less than that or more, but He is with them wheresoever they may be; and afterwards on the Day of Resurrection, He will Inform them of what they did. Verily, Allah is the All-Knower of everything."

*[Qur'an 58: 7].*

So also they cause doubt with the rest of the Verses of *Ma'iyyah* (that talk about Allah being with His creature); they cite them to negate Allah's Rise over His Throne.

But the People of *Sunnah* reconcile the Verses of *Ma'iyyah* with those of '*Uluww*' (that say Allah is above) and say: Allah the Mighty and Majestic is on His Throne as it befits His Majesty and Greatness, and He is with His creatures with His Hearing, Sight, Ability and Knowledge.

<sup>45</sup> That believers will see Allah on the Day of Resurrection.

The preposition *ma'a* (with) may not mean *with* except with an indication, for it is said: "We never ceased to travel except that the moon was with us" while it is known that the moon was not actually with them.

Ibn al-Qayyim (may Allah bestow mercy on him) mentioned in his *I'lām al-Muwaqi'iñ* [2/318]: "The summary of the proofs for the establishment of the fact that Allah is up reaches one thousand but the followers of the *Jahmiyyah* Sect reject all those with unclear proofs."

O lady, may Allah make you achieve good, be upon knowledge and certainty that Allah is above on His Throne. Be wary of heretical beliefs for much of *Jahmiyyah* belief is what students study in schools; among that is the statement that 'Allah is everywhere.' We seek aid from Allah.

**Question Number Fifteen:** Scholars disagree over women's ornaments, some say *Zakāh* is due from them, some say no; we want you to state which opinion is more correct with evidence, and mention some of the statements of the scholars.

**Answer:** The more correct view is the view of the scholars who say *Zakāh* is due from women's ornaments; this is based on the Statement of Allah:

﴿... وَوَيْلٌ لِّلْمُشْرِكِينَ ﴾٦ ﴿ أَلَّذِينَ لَا يُؤْتُونَ الْزَكُوَةَ وَهُم بِالْآخِرَةِ هُمْ ﴾

﴿ كَفَرُونَ ﴾ فصلت: ٦ - ٧

"...and woe to al-Mushrikûn (the disbelievers in the Oneness of Allah). Those who give not the *Zakāh* and they are disbelievers In the Hereafter." [Qur'an 41: 6-7].

And Allah's Statement:

﴿ وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخَلُونَ بِمَا أَتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَّهُمْ بَلْ هُوَ شَرٌّ لَّهُمْ سَيُطَوَّفُونَ مَا بَخْلُوا بِهِ يَوْمَ الْقِيَامَةِ وَلِلَّهِ مِيرَاثُ الْأَرْضِ وَاللَّهُ يَعْلَمُ مَا تَعْمَلُونَ حَسِيرٌ ﴾ ١٨٠ ﴿ آل عمران: ١٨٠﴾

"And let not those who covetously withhold of that which Allah has bestowed on them of His Bounty (Wealth) think that it is good for them (and so they do not pay the obligatory Zakâh). Nay, it will be worse for them; the things which they covetously withheld shall be tied to their necks like a collar on the Day of Resurrection. And to Allah belongs the heritage of the heavens and the earth; and Allah is Well-Acquainted with all that you do." [Qur'an 3: 180].

And His Statement:

﴿...وَالَّذِينَ يَكْنِزُونَ الْذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرُوهُمْ بِعِذَابٍ أَلِيمٍ ﴾ ٣٤ ﴿ يَوْمَ يُحْمَى عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكَوَّنُ بِهَا جِهَادُهُمْ وَجُنُودُهُمْ وَظُهُورُهُمْ هَذَا مَا كَنَزْتُمْ لِأَنفُسِكُمْ فَذُوقُوا مَا كُنْتُمْ تَكْنِزُونَ ﴾ ٣٥ ﴿ التوبه: ٣٤﴾

٣٥ -

"...and those who hoard up gold and silver, and spend it not in the Way of Allah , - announce unto them a painful torment. On the Day when that (al-Kanz: money, gold and silver, etc., the Zakâh of which has not been paid) will be heated in the Fire of Hell and with it will be branded their foreheads, their flanks, and their backs, (and it will be said unto them):- "This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard." [Qur'an 9: 34-35].

Also in *Sahīh al-Bukhārī* on the authority of Khālid bin Aslam who said: We went out with 'Abdullāh b. 'Umar (رضي الله عنهما) and his father), and a Bedouin said: "Tell me about Allah's Statement:

﴿... وَالَّذِينَ يَكْنِزُونَ الْذَّهَبَ وَالْفِضَّةَ وَلَا يُنفِقُوهَا فِي﴾

﴿سَبِيلِ اللَّهِ ...﴾ التوبه: ٣٤

"...and those who hoard up gold and silver, and spend it not In the Way of Allah.' "

Ibn 'Umar (رضي الله عنهما) and his father) said: "Whoever hoards for himself and does not pay its *Zakāh*, woe unto him. That was what was obtainable before *Zakāh* was made obligatory and when it was made obligatory, Allah made it a source of cleansing for the wealth."

Also in the *Saḥīhayn* in the *Hadīth* of Abu Hurairah (رضي الله عنهما) who said: The Messenger of Allah (صلوات الله عليه) said:

مَا مِنْ صَاحِبٍ كَنْزٌ لَا يُؤْدِي زَكَاتَهُ إِلَّا أَخْمِيَ عَلَيْهَا فِي نَارِ جَهَنَّمَ، فَتُكْوَى  
بِهَا جَنْبَاهُ وَجَبَهَتُهُ حَتَّى يَحْكُمَ اللَّهُ بَيْنَ الْعِبَادِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ  
أَلْفَ سَنَةً، ثُمَّ يُرَى سَبِيلُهُ: إِمَّا إِلَى الْجَنَّةِ، وَإِمَّا إِلَى النَّارِ.

"There is no owner of gold and silver who does not pay their *Zakāh* except that those will be heated in the fire of hell and it will be used to brand their sides and foreheads until Allah judges between the slaves on a Day whose measure is fifty thousand years; then he will be made to see his path: either to the Paradise or to hell..."

And when the Prophet (صلوات الله عليه) sent Muādh (رضي الله عنهما) to Yemen, he said to him:

إِنَّكَ تَقْدِمُ عَلَى قَوْمٍ أَهْلِ كِتَابٍ؛ فَلَيْكُنْ أَوَّلَ مَا تَدْعُهُمْ إِلَيْهِ عِبَادَةُ اللَّهِ؛ فَإِذَا  
عَرَفُوا اللَّهَ فَأَخْبِرْهُمْ أَنَّ اللَّهَ قَدْ فَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي يَوْمِهِمْ

وَلِيَتِهِمْ، فَإِذَا فَعَلُوا فَأَخْبِرْهُمْ أَنَّ اللَّهَ فَرَضَ عَلَيْهِمْ زَكَةً مِنْ أَمْوَالِهِمْ وَتَرَدَ عَلَى فُقَرَائِهِمْ، فَإِذَا أَطَاعُوكُمْ بِهَا فَخُذُّمْهُمْ وَتَوَقَّ كَرَاتِمَ أَمْوَالِ النَّاسِ.

"Indeed you are approaching a people among the People of the Book, let the first thing you invite them to be the worship of Allah. When they have known Allah, inform them that Allah has made five daily *Salāh* compulsory on them day and night; when they do that, inform them Allah has made *Zakāh* compulsory from their wealth which you will give to their poor. When they obey you in that, take from them and be wary of the honoured wealth of the people."

Al-Bukhāri reported the *hadīth* [3/322] so also did Muslim; but the wording is al-Bukhāri's.

In *Sahīh Muslim* (988), in the *hadīth* of Jābir (رضي الله عنه) who said: I heard the Messenger of Allah (صلوات الله عليه وسلم) say:

وَلَا صَاحِبٌ كَثُرٌ لَا يَفْعُلُ فِيهِ حَقَّهُ؛ إِلَّا جَاءَ كَثْرَةً يَوْمَ الْقِيَامَةِ شُحَاجَاعًا أَفْرَغَ يَتَّبَعُهُ فَإِتَحَا فَاهُ، فَإِذَا أَتَاهُ فَرَّ مِنْهُ، فَيُنَادِيهِ: خُذْ كَثْرَكَ الَّذِي حَبَّانِهُ فَأَنَا عَنْهُ غَنِيٌّ، فَإِذَا رَأَى أَنْ لَا يَبْدَءَ مِنْهُ سَلْكَ يَدَهُ فِيهِ، فَيَقْضِمُهَا قَضْمَ الْفَحْلِ.

"...and no owner of gold and silver will fail to render their right from them except that his wealth will come on the Day of Resurrection as a fierce snake that purses him with its mouth open. When it gets to him, he will run away from it and it will call out to him: 'Take your wealth that you hoarded, I am not in need of it!' And when he sees that there is no way of escape from it, he will insert his hand into its mouth and that will gnaw it in the manner of a stallion."

Al-Mundhiri said: "The misers have a hypocritical trait in them while (it is known that) the hypocrites are despised in this world and in the hereafter. Their wealth might be apparently blissful and honourable but inherently it is a (source of) punishment,

destruction, trial and wrath; because of what it contains of Allah's punishment with regard to their failing to pay its *Zakāh*." End of quote.

All these proofs are general with regard to gold and silver – when they reach the *Niṣāb* (the level where *Zakāh* is payable) and a year goes round over them whether they are being used or not.

As for the proofs that are specific to when they are being used, among them is what *Imām Ahmad* (may Allah bestow mercy on him) reported in his *Musnad* on the authority of 'Amr b. Shu'ayb from his father from his grandfather: That a woman went to the Prophet ﷺ and with her was a daughter of hers who had two heavy bangles of gold in her hand. The Prophet ﷺ said to her:

أَنْعَطِيْنَّ زَكَاةَ هَذَا؟

"Do you pay the *Zakāh* of this?"

She said: "No." He said:

أَيْسُرُوكَ أَنْ يُسَوِّرَكَ اللَّهُ بِهِمَا سِوَارَيْنِ مِنْ نَارٍ؟

"Are you pleased that Allah should use them to make two bangles for you from the Fire?"

He said (that is, the reporter of the *Hadīth*): She removed them and threw them away and said: "They are for Allah and His Messenger."

The *Hadīth* is sound.

*Al-Khaṭābi* said in what *al-Mundhiri* reported from him in *at-Targhib* with regard to his statement:

أَيْسُرُوكَ أَنْ يُسَوِّرَكَ اللَّهُ بِهِمَا سِوَارَيْنِ مِنْ نَارٍ

"Are you pleased that Allah should use them to make two bangles for you from the Fire?"

is an interpretation of the Statement of Allah the Mighty:

﴿ يَوْمَ يُنَحَّى عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتَكُونُوا بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ ... ﴾ التوبه: ٣٥

*"On the Day when that (al-Kanz: money, gold and silver, etc., the Zakāh of which has not been paid) will be heated In the Fire of Hell and with it will be branded their foreheads, their flanks, and their backs..."*

*Imām Aḥmad*<sup>46</sup> also reported from Asmā bint Yazid that she said: "My maternal aunt and I entered upon the Prophet ﷺ and we had gold bangles on us, then he said to us: 'Do you both pay their Zakāh?' She said they said: 'No.' He ﷺ said:

أَمَا تَخَافَانِ أَنْ يُسَوِّرُ كُمَا اللَّهُ أَسْنُورَةً مِنْ نَارٍ؟ أَدْبِي زَكَاتَهُ؟

'Are you not afraid lest Allah make bangles for you from the Fire? Pay their Zakāh!'

Abu Dāwūd also reported in his *Sunan* on the authority of 'Ā'isha (may Allah be pleased with her), the wife of the Prophet ﷺ that she said: "The Messengers of Allah ﷺ entered upon me and saw some large silver bracelets in my hands. He said: 'What is this O 'Ā'isha?' I said: 'I made them so as to beautify myself for you O Messenger of Allah.' He ﷺ said: 'Do you pay their Zakāh?' I said: 'No' or 'By Allah's Leave (I do).' He ﷺ said:

هِيَ حَسِيبُكِ مِنَ النَّارِ.

'It suffices you from the Fire.'

<sup>46</sup> The verifier of *Musnad Aḥmad* said in his verification on *Musnad*: Its chain is weak because of the weakness of 'Alī bin 'Āsim al-Wāsiṭī and Shahr b. Ḥawshab.

There is one Yaḥyā bin Ayyub al-Ghāfiqī in the chain of the *Hadīth*; scholars of *Hadīth* differ over his status meanwhile he may suffice as a supportive evidence for what has come before it.

As for the scholars who say there is *Zakāh* payable from women's ornaments – this view is the more correct one – they include 'Abdullāh bin 'Abbās, Ibn Mas'ūd, 'Abdullāh bin 'Amr bin al-'Āṣ – may Allah be pleased with them all.

And from among the *Tābi'iūn*, we have the following: Sa'īd bin Mussayib, Atā, Sa'īd bin Jubayr, Ibn Sirīn, az-Zuhrī, ath-Thaurī; that is also the view supported by Ibn al-Mundhiri as it has come in *at-Targhib Wa at-Tarhib* (1/558).

As for those who say *Zakāh* is not payable from women's ornaments, they include: 'Abdullāh bin 'Umar, Jābir bin 'Abdillāh, Asmā bint Abu Bakr, 'Ā'isha, ash-Sha'bī, al-Qāsim bin Muḥammad, Mālik, Aḥmad, and Ishāq.

These people's view is less acceptable in this matter.

The more acceptable view is the view of those who say there is *Zakāh* in ornaments because of (the proofs) that have come from the Book of Allah and the *Sunnah* that paying *Zakāh* from it is obligatory. Allah knows better.

**Question Number Sixteen:** Some people observe two-unit *Salāh* with the intention of making its reward for a dead person; some recite *Sūrah Fātiḥah* for the same purpose. What deed can be carried out to reach a dead person, and whose reward will reach him?

**Answer:** Allah – the Mighty and Majestic – said:

﴿ وَأَن لَّيْسَ لِلْإِنْسَنِ إِلَّا مَا سَعَى ﴾ ٣٩ ﴿ النَّجْمُ :

*"And that man can have nothing but what he does (good or bad)."*  
*[Qur'an 53: 39].*

Some factors have specified this Verse; among them:

1. An act of charity on behalf of the dead person, as it has come in the *Sahīhayn* in the *Hadīth* of 'Ā'ishah (may Allah be pleased with her) that a man said to the Prophet ﷺ: "My mother died suddenly, and I thought if she had talked she would give out charity; will she therefore have the reward if I give charity on her behalf?"

He ﷺ said: 'Yes.'

2. And what has come authentically in *Sahīh Muslim* from Abu Hurairah (رضي الله عنه); that the Messenger of Allah ﷺ said:

إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ: صَدَقَةً جَارِيَةً، وَعِلْمًا يُتَفَقَّعُ بِهِ،  
وَوَلَدًا صَالِحًا يَدْعُو لَهُ.

"When a person dies, all his deeds stops except from three: A flourishing charity, or beneficial knowledge, or a righteous child that makes supplication for him."

3. If a person establishes a good practice in Islam; like what the Prophet ﷺ said:

مَنْ سَنَ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً، فَلَهُ أَجْرُهَا وَأَحَرُّ مَنْ عَمِلَ بِهَا إِلَى يَوْمِ  
الْقِيَامَةِ، لَا يَنْقُصُ مِنْ أَجْوَرِهِمْ شَيْئًا.

"Whoever establishes a good practice in Islam, he will have its reward and the reward of whoever works with it till the Day of Resurrection; none of their rewards will reduce."

Muslim reported it on the authority of Jarīr bin 'Abdillāh al-Bajaliyy (رضي الله عنه).

4. If a person dies and he has a vow on him – a vow that is with regard to obedience to Allah the vow has to be fulfilled on his behalf and its reward will reach him. As it has come in the *hadīth* of Ibn 'Abbās (رضي الله عنه) that a woman sailed on the sea and said that if Allah saved her she would fast for a month. Allah saved her but she could not fulfill her vow before she died, then a relation of

hers came to the Prophet ﷺ and mentioned the matter to him; he ﷺ said:

أَرَيْتُكِ لَوْ كَانَ عَلَيْهَا دَيْنٌ كَائِنٌ تَقْضِيهِ؟

“Don’t you see if there were a debt on her you will pay it on her behalf?”

She said: “Yes.”

He ﷺ said:

فَدَيْنُ اللَّهِ أَحَقُّ أَنْ يُقْضَى، فَاقْضِي عَنْ أُمِّكَ.

“Allah’s debt deserves to be paid more; pay your mother’s debt.”

Also in the *Sahīhayn* on the authority of Sa‘d bin ‘Ubādah who asked the Messengers of Allah ﷺ for a verdict saying: “Indeed my mother died and she had a vow on her.” He ﷺ said:

اقْضِيهِ عَنْهَا

“Fulfill her vow.”

There are some other things apart from what has been said, that can be re-visited in the book *al-Futuḥāt al-Ilāhiyyah* under the *Tafsīr* of the Verse of Sūrah Najm that was earlier mentioned; the book was written by Sulayman bin ‘Umar al-Ujaylī popularly called al-Jamal; he brought it from *Shaykh al-Islām* (Ibn Taymiyyah).

As for any specificity to the Verse which the Book of Allah and the *Sunnah* of His Messenger have not come with, then such acts are innovation. Examples include reciting the Qur’ān over the dead, observing *Salāh* – other than *Salātul-Janāzah* – with the intention of making it for the dead. All these are considered as innovations because the Prophet ﷺ said:

مَنْ أَحْدَثَ فِي أُمَّرِئًا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ

“Whoever introduces in this matter of ours what is not part of it, such shall be rejected.”

Al-Bukhāri and Muslim agreed over its authenticity.

Also in the *Hadīth* of al-'Irbād bin Sāriyah in the *Sunan*:

عَلَيْكُمْ بِسْتَنِي وَسُتُّ الْخُلَفَاءِ الْمَهْدَىٰ الرَّاشِدِينَ تَمَسَّكُوا بِهَا وَعَضُّوَا عَلَيْهَا  
بِالنَّوَاجِذِ وَإِيَّاكُمْ وَمُحَدَّثَاتِ الْأَمْوَرِ فَإِنْ كُلُّ مُحَدَّثَةٍ بِدُعْةٍ وَكُلُّ بِدُعْةٍ ضَلَالٌ

“Upon you is my *Sunnah* and the *Sunnah* of the Rightly Guided Successors, hold unto it by with your molar teeth. And be wary of newly-introduced affairs (in the religion) for verily every newly-introduced matter is an innovation and every innovation is misguidance.”

As for the *Hadīth*: ‘Recite Sūrah Yā-Sīn over your dead,’ it is a weak *Hadīth*. It has three defects: *Al-Id̄irāb* (mix-up in chain or context of the *Hadīth*), Abu 'Uthmān (in the chain) – not an-Nahdiy – therefore he is unknown, so also is the unfamiliarity of Abu 'Uthmān’s father.

**Question Number Seventeen:** Does Allah – the Mighty and Majestic – have Eyes or not?

**Answer:** Allah the Mighty and majestic said to His Prophet, Nūh ('Alayhi salaaām):

﴿...أَصْنَعْ الْفَلَكَ بِأَعْيُنَنَا ...﴾ المؤمنون: ٢٧

“...Construct the ship under Our Eyes and under Our Revelation (guidance) ...” [Qur'an 23: 27].

And He the Mighty and Majestic said:

﴿تَحْرِي بِأَعْيُنَنَا ...﴾ القمر: ١٤

“Floating under Our Eyes...” [Qur'an 54: 14].

And He said to Mūsā (ﷺ):

﴿...وَلَقِيْتُ عَلَيْكَ مَحَبَّةً مِنِّي وَلِلْمُصْنَعِ عَلَى عَيْنِي﴾ (٣٩) طه:

"...and I endued you with love from Me, in order that you may be brought up under My Eye." [Qur'an 20: 39].

And He said to His Prophet ﷺ:

﴿وَاصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا وَسَيَّجِنَّ بِخَمْدِ رَبِّكَ حِينَ نَقُومُ﴾ (٤٨) الطور:

"So wait patiently (O Muhammad) for the decision of your Lord, for verily, you are under Our Eyes, and glorify the praises of Your Lord when you get up from sleep." [Qur'an 52: 48].

Imām Abu Dāwūd [6452] in the Book of Sunnah in his Sunan brought a chain that goes back to Sulaym bin Jubayr who said: "I heard Abu Hurairah ﷺ recite this Verse:

﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤْدُوا الْأَمْنَاتِ إِلَى أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ يُعْلَمُ بِمَا يَعْمَلُونَ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا﴾ (٦٦) النساء:

٥٨

"Verily! Allah commands that you should render back the trusts to those, to whom they are due; and that when you judge between men, you judge with justice. Verily, how excellent is the teaching which He (Allah) gives you! Truly, Allah is ever All-Hearer, All-Seer." [Qur'an 4: 58].

He ﷺ said: 'I saw the Messenger of Allah placing his thumb on his ear and the next finger on his eye.'

Abu Hurairah ﷺ said: 'I saw the Messenger of Allah recite it and place his two fingers (on his eyes).'"

Muhammad b. Yūnus said: Al-Muqrī ('Abdullāh b. Yazīd) said: That is, Allah indeed is All-Hearer and All-Seer means Allah has Hearing and Sight.

Abu Dāwūd said: "This serves as a reply to the *Jahmiyyah*."

*Al-Hāfiḍh* said in *Fatḥul-Bārī*: (13/373): "Its chain is strong, and it is upon the condition of Muslim." End of quote.

Al-Bayhaqī said in *al-Asmā Wa aṣ-Ṣifāt*: "I said, what is intended by 'pointing' as reported in the report indicates a confirmation of the description that Allah the Mighty and Majestic has Hearing and Sight; thus the Prophet (ﷺ) pointed to the points of hearing and sight in we human beings to establish the Attribute of Hearing and Sight for Allah the Great." End of quote.

*Imām* al-Bukhārī reported on the authority of Sālim bin 'Abdillāh that Ibn 'Umar (رضي الله عنهما) said: "The Messenger of Allah (ﷺ) said among the people, he sent praise on Allah as it befitted Him then mentioned Dajjāl and said:

إِنِّي لَأَنذِرُ كُمُوْهُ وَمَا مِنْ نَبِيٍّ إِلَّا وَقَدْ أَنذَرَهُ قَوْمَهُ وَلَكِنِّي سَأَقُولُ لَكُمْ فِيهِ قَوْلًا  
لَمْ يَقُلْهُ نَبِيٌّ لِقَوْمِهِ إِلَّا أَعْوَرُ وَإِنَّ اللَّهَ لَنَسَ بِأَعْوَرَ

'Verily I warn you about him; there was no Prophet except that he warned his people (about him), but I will tell you something about him which no Prophet had told his people: He is one-eyed and your Lord is not one-eyed.'

"

He (may Allah have mercy on him) reported from Anas (رضي الله عنهما) that the Prophet (ﷺ) said:

مَا بُعِثَتْ نَبِيٌّ إِلَّا أَنذَرَ أُمَّةَ الْكَذَابَ أَلَّا وَإِنَّهُ أَعْوَرُ وَإِنَّ بَيْنَ عَيْنَيْهِ كَافِرٌ

"No Prophet was raised up except that he warned his people about the Great Liar, nay he is one-eyed and between his two eyes is written *K-a-a-f-i-r*."

Also in *Sahīh Muslim* on the authority of Abu Hurairah (رضي الله عنه) who said: The Messenger of Allah (صلى الله عليه وسلم) said:

إِنَّ اللَّهَ لَا يُنْظِرُ إِلَيْكُمْ أَجْسَادَكُمْ وَلَا إِلَيْكُمْ صُورٌ كُمْ وَلَكُنْ يُنْظِرُ إِلَيْكُمْ قُلُوبَكُمْ  
وَأَعْمَالَكُمْ

“Indeed Allah will not look at your bodies nor your forms  
but will look at your hearts and deeds.”

All these proofs establish the fact that Allah has Hearing and that He sees; we believe in it without distortion nor denial nor comparison nor depiction.

**Question Number Eighteen:** Is it established that Allah has a self?

**Answer:** I say, and Allah is the One that makes one achieve what is right:

Self is established for Allah – the Mighty and Majestic. Allah said to His Addressee, Prophet Mūsā (صلوات الله عليه عليه):

... ثُمَّ حَتَّىٰ قَدَرْ يَمُوسَىٰ (٤١) وَاصْطَنَعْتَ لِنَفْسِي طَهٌ (٤٢)

٤١ - ٤٠

"...then you came here according to the fixed term which I ordained (for you), O Mūsā (Moses)! And I made you for Myself." [Qur'an 20: 40-41].

And He the Blessed and Mighty said to His Prophet, Muḥammad (صلوات الله عليه عليه):

وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ كَتَبَ  
رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةُ ... (٥٤) الأنعام:

"When those who believe in Our Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) come to you, say: "Salāmu

*'Alaykum" (peace be on you); your Lord has written Mercy for Himself..." [Qur'an 6: 54].*

And He said:

﴿... وَيُحَذِّرُكُمُ اللَّهُ تَعَالَى نَفْسَهُ وَإِلَى اللَّهِ الْمَصِيرُ ﴾ آل عمران: ٢٨

*"...And Allah warns you against Himself, and to Allah is the final return." [Qur'an 3: 28].*

And He said:

﴿... وَيُحَذِّرُكُمُ اللَّهُ تَعَالَى نَفْسَهُ، وَاللَّهُ رَءُوفٌ بِالْعِبادِ ﴾ آل عمران: ٣٠

*"...And Allah warns you against Himself (His punishment) and Allah is full of kindness to the (His) slaves." [Qur'an 3: 30].*

And He said:

﴿ قُلْ لِمَنْ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ قُلْ لِلَّهِ كَتَبَ عَلَى نَفْسِهِ الرَّحْمَةُ ... ﴾ الأنعام: ١٢

*"Say (O Muhammad): "To whom belongs all that is in the heavens and the earth?" say: "To Allah. He has prescribed Mercy for Himself." [Qur'an 6: 12].*

‘Isa bin Maryam said to his Lord – the Blessed and Mighty:

﴿ ... تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَمُ الْغُيُوبِ ... ﴾ المائدة: ١١٦

"... You know what is in my inner-self though I do not know what is in yours, truly, You, Only You, are the All-Knower of all that is hidden and unseen." [Qur'an 5: 116].

*Imām Muslim* reported on the authority of Abu Dharr from the Prophet ﷺ in what he related from Allah the Most Sublime and Mighty, that He said:

يَا عِبَادِي إِنِّي حَرَمْتُ الظُّلْمَ عَلَى نَفْسِي وَجَعَلْتُهُ بِيَنْكُمْ مُحَرَّمًا فَلَا تَظَالَّمُوا...

'O My slaves, indeed I forbade oppression upon Myself and I forbade it among you, do not oppress one another...'

*Imām al-Bukhārī* reported on the authority of Abu Hurairah رضي الله عنه from the Prophet ﷺ that he said:

لَمَّا خَلَقَ اللَّهُ الْجَنْوَنَ، كَتَبَ فِي كِتَابِهِ، وَهُوَ يَكْتُبُ عَلَى نَفْسِهِ، وَهُوَ وَضَعُفَ عِنْدَهُ عَلَى الْعَرْشِ؛ إِنَّ رَحْمَتِي تَعْلِبُ غَصَبِيِّ.

"When Allah created beings, He wrote in His Book, and He was writing it upon Himself, which is with Him on the Throne: 'Indeed My Mercy supersedes My Anger.'

Muslim reported it [4/2108] and al-Bayhaqī in *al-Asmā* [p.284].

*Imām al-Bukhārī* reported on the authority of Abu Hurairah رضي الله عنه who said: The Messenger of Allah ﷺ said:

أَنَا عِنْدَ طَنْ عَبْدِيِّي، وَأَنَا مَعَهُ إِذَا ذَكَرَنِي، فَإِنَّمَا ذَكَرَنِي فِي نَفْسِهِ ذَكْرِيَّةٌ فِي نَفْسِي.

"I am as My slave thinks about Me; I am with him when he remembers Me, when he remembers Me in himself I will remember him in Myself..."

Muslim also reported it [4/2061] and al-Bayhaqī in *al-Asmā* [p.284].

Al-Bukhārī said in the Book of *Tafsīr* [8/434] reporting on the authority of Abu Hurairah from the Messenger of Allah ﷺ who said:

الْتَّقَىْ آدَمُ وَمُوسَىْ، فَقَالَ مُوسَىْ لِآدَمَ: أَنْتَ الَّذِي أَشْفَقْتَ النَّاسَ وَأَخْرَجْتَهُمْ  
مِنَ الْجَنَّةِ؟ قَالَ لَهُ آدَمُ: أَنْتَ مُوسَىْ الَّذِي اصْطَفَاكَ اللَّهُ بِرِسَالَتِهِ وَاصْطَفَاكَ  
لِنَفْسِكَ.

"Mūsā and Ādām met. Mūsā said to Ādām: 'You were the cause of people's bad omen; you caused them to leave the Paradise.' Ādām said: 'You are Mūsā whom Allah chose for His Message and whom He chose for Himself...'"

Al-Bayhaqī reported it in *al-Asmā* [p.284], *Imām Muslim* reported [4/2091] from Ibn 'Abbās from Juwayriyyah; that the Prophet ﷺ came out of her presence very early in the morning after he had observed the *Subh* Prayer while she was in her mosque (inside her room), the Prophet ﷺ returned after sunrise and she was still sitting down, then he said:

مَا زِلْتَ عَلَى الْحَالِ الَّتِي فَارَقْتَكَ عَلَيْهَا؟

"Were you in the same position I left you?"

She said: "Yes." The Prophet ﷺ said:

لَقَدْ قُلْتُ بَعْدَكِ أَرْبَعَ كَلِمَاتٍ ثَلَاثَ مَرَاتٍ لَوْ وُزِّنَتْ بِمَا قُلْتَ مُنْذَ الْيَوْمِ  
لَوْ زَوَّتْهُنَّ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ عَدَدُ خَلْقِهِ، وَرِضَا نَفْسِهِ، وَزِنَةُ عَرْشِهِ ،  
وَمِدَادُ كَلِمَاتِهِ.

"(As for me,) I have said after you four statements three times which if they were to be measured against what you have been saying since the beginning of the day, the statements would outweigh yours. [The statements are]: *SubhānAllah 'Adada Khalqi-hi Wa Ridā Nafsi-hi Wa Zinati 'Arshi-hi Wa Midāda Kalimāti-hi* (Glory be to

Allah the number of times of His creation, His Pleasure, Beauty of His Throne, and His Statements.)

At-Tirmidhi reported it [5/556], he said: This *Hadīth* is *Hasan Sahīh* (sound and authentic). So also did Aḥmad [1/258] and al-Bayhaqī in *al-Asmā'* [285].

**Question Number Nineteen:** Can we absolutely say Allah is a Thing?

Answer: Yes, we can say Allah is a Thing. Allah the Mighty said:

﴿ قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهِدَةً فِي اللَّهِ شَهِيدٌ مِّنْ يَنْفِعُ وَيَنْتَكُمْ ... ﴾ الأنعام: ١٩

"Say (O Muhammad): "What thing is the most great in witness?"

Say: "Allah (the Most Great!) is witness between me and you..."

[Qur'an 6: 19].

*Imām* al-Bukhārī reported on the authority of *Asmā'* (bint Abu Bakr): That she heard the Messenger of Allah ﷺ saying:

لَا شَيْءٌ أَغْيْرُ مِنَ اللَّهِ.

"There is nothing that is as jealous as Allah."

Muslim also reported it [4/2115] so also Aḥmad in his *Musnad* [6/346] from 'Urwah.

*Imām* al-Bukhārī said in the Book of *Tawhīd* while mentioning the Statement of Allah the Most Great:

﴿ قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهِدَةً فِي اللَّهِ ... ﴾ الأنعام: ١٩

"Say (O Muhammad): "What thing is the most great in witness?"

Say: "Allah (the Most Great!)..."

He said: "Allah referred to Himself as a Thing; the Prophet ﷺ referred to the Qur'an as a Thing while Qur'an is one of Allah's Attributes."

Hāzim reported from Sahl b. Sa'd (رضي الله عنه) who said: "The Prophet ﷺ said to a man: 'Do you have anything of the Qur'an with you?'

He said: 'Yes, such-and-such *Sūrah*.' For the *Suwar* he named."

Muslim reported it [2/1041].

*Imām* al-Bukhāri reported on the authority of Abu Hurairah (رضي الله عنه) who said: The Prophet ﷺ said:

أَنْدِقُ كَلِمَةً قَالَهَا الشَّاعِرُ كَلِمَةً لَبِيَدِهِ: أَلَا كُلُّ شَيْءٍ مَا خَلَقَ اللَّهُ بَاطِلٌ .  
وَكَادَ أُمَّةً ابْنُ أَبِي الصُّلَيْطِ أَنْ يُسْلِمُ.

'The most truthful speech is the speech of that poet, Labīd: Nay all things devoid of Allah is falsehood; and Umayyah Ibn Abi as-Ṣalt nearly accepted Islam.'

Muslim and at-Tirmidhi also reported it; so also Ibn Mājah and al-Bayhaqī in *al-Asmā'*.

**Question Number Twenty:** Is Allah *Qadīm* (Old), *Dā'im* (Lasting), *Sitīr* (All-Concealer), *Sātīr* (Concealler) and *Sattār* (Ever Concealing)<sup>47</sup>?

**Answer:** All those are not established as being for Allah the Mighty and Majestic.

As for *Qadīm* and *Dā'im*, there is a weak *Hadīth* on both. Ibn Mājah reported it [2/1265] from the route of 'Abdul-Malik bin Muḥammad as-Ṣan'āni, (he said :) Abu al-Mundhir Zuhayr Muḥammad narrated to us, he said Mūsā bin 'Uqbah narrated to us, he said 'AbdurRahmān al-A'raj narrated to me from Abu Hurairah (رضي الله عنه) from the Messenger of Allah ﷺ who said:

إِنَّ لِلَّهِ تِسْعَةَ وَتَسْعِينَ اسْمًا

'Indeed Allah has Ninety-Nine Names,'

<sup>47</sup> That is, are those among Allāh's Names?

Then the reporter mentioned the rest of the *Hadīth* which contained *al-Qadīm* and *ad-Dā'īm*. 'Abdul-Malik bin Muḥammad is however weak. As for Zuhayr bin Muḥammad, when the people of Shām report from him then such chain is weak; and this chain is one of those.

Ash-Shawkāni mentioned the *Hadīth* in *Tuhfatudh-Dhākirīn* (70) and said: "Its chain is weak." For details with regard to routes of the *Hadīth*, one should see the *Hāshiyyah* (Notes) on *al-Asmā' Wa aṣ-Ṣifāt* of al-Bayhaqī [1/22-26]; al-Ḥāshidī wrote the *Hāshiyyah*.

As for the statement of (*Imām*) at-Taḥāwi in *al-Aqīdah at-Taḥāwiyyah* (p.111): "(Allah is) *Qadīm* (Old) without a beginning, *Dā'īm* (Lasting) without an end," Ibn Abi al-'Izz rejected his statement saying: "Theologians have added *al-Qadīm* to Allah's Names the Mighty; it is not part of the Beautiful Names. Al-Qadīm in the language of the Arabs with which He revealed the Qur'an is *al-Mutaqaddim 'ala ghayri-hi* (the one before the other), such as it is said 'this is *qadīm* (old)' for something that is ancient, and 'this is *hadīth* (new)' for something that is novel. They never used *qadīm* except for something that came before another not what is not preceded by non-existence as Allah said:

﴿وَالْقَمَرَ قَدَرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعَرْجُونَ الْقَدِيمُ ﴾  
يس: ٣٩

"And the moon, we have measured for it mansions (to traverse) till it returns like *al-'Urjūnul-Qadīm* (the old dried curved date stalk)."  
[*Qur'an* 36: 39].

*Al-'Urjūnul-Qadīm* is the type that remains till the other one comes, so when the new one comes, it will be said to the former one *Qadīm* (old)." Until he said: "As for the introduction of *al-Qadīm* into Allah's Names the Mighty, it is what is popular with the people of scholastic theology. Many of the previous (*Salaf*) and later (*khalaif*) scholars have decried that, among them was Ibn Ḥazm." End of quote.

This Statement of Allah suffices from these two names:

﴿ هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّهِيرُ وَالبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴾ (٧) الحديد:

٣

*"He is the First (Nothing is before Him) and the Last (Nothing is after Him), the Most High (Nothing is above Him) and the Most Near (Nothing is nearer than Him). And He is the All-Knower of everything." [Qur'an 57: 3].*

And it is authentic in *Sahīh Muslim* [4/2084] in the *Hadīth* of Abu Hurairah (رضي الله عنه) who said: "The Messenger of Allah used to command us that whenever we wanted to sleep we should say: *Allahumma anta Al-Awwal falaysa qablaka shay wa anta al-Āakhir falaysa ba'daka shay* [O Allah You are the First there was nothing before You and You are the Last there is nothing after You']"

As for the name *Sitīr*; Abu Dāwūd reported in his *Sunan* [2/436]: on the authority of Ya'lā: That the Messenger of Allah (ﷺ) saw a man taking bath in an open place without a loin-cloth, then the Prophet (ﷺ) mounted the *minbar* (the pulpit), praised Allah and mentioned His Names and Attributes then said:

إِنَّ اللَّهَ عَزَّ وَجَلَّ حَسِيْرٌ، يُحِبُّ الْحَيَاةَ وَالسُّتُّرَ، فَإِذَا اغْتَسَلَ أَحَدُكُمْ فَلَيْسَ سُتُّرٌ.

*"Indeed Allah is Hayiyun Sitīr (Shy and Concealing), He loves modesty and covering; when any of you takes bath let him cover (himself)."*

This *Hadīth*, with this chain, is broken.

Al-Mizzī said in *Tahdhīb al-Kamāl*, while mentioning those whom Atā bin Abi Rabbāh reported from: "Ya'lā bin Umayyah, even if he is precise in memorizing things, what is correct is that there is Ḫafṣān bin Ya'lā bin Umayyah between both." End of quote.

So also is *Sātīr* and *Sattār*, they are not among His Names. But the Attribute of *as-Satr* (concealment) is established for Allah

the Mighty and Majestic in the *Sunnah*, as it has come in *Sahīh Muslim* from Abu Hurairah (رضي الله عنه) [that the Prophet ﷺ said]:

مَنْ سَرَّ مُسْلِمًا سَرَّهُ اللَّهُ يَوْمَ الْقِيَامَةِ.

“Whoever conceals a Muslim (of his fault), Allah will conceal him on the Day of Resurrection.”

Names and Attributes of Allah are *Taqqifiyyah* (that is, they require proofs from the *Shari'ah* to establish them).<sup>48</sup>

**Question Number Twenty-One:** When did *at-Tashayyu'u* (*Shi'ism*) come into Yemen? And what is *at-Tashayyu'u*? And who said: “If the *Shia* were birds they would be vultures, and if they were animals they would be donkeys?”

**Answer:** The innovation of *Shi'ism* entered Yemen during the reign of 'AbdurRazāq bin Ḥammām as-Sana'āni in the second century; it was Ja'far bin Sulaymān ad-Duba'i that brought it into Yemen. The type of *Shi'ism* in many of them was not the *Rāfidah* type (that is more dangerous).

But when al-Hādiy entered Yemen, the innovation of *Shi'ism* increased as it is stated in *Tabaqāt Fuqahā'i al-Yaman*; in fact the people were subjected to trial through him after his death.

But *Alhamdulillāh*, *Shi'ism* is becoming an innovation of old in Yemen now. Allah has indeed said the truth when He said:

﴿ وَقُلْ جَاءَ الْحَقُّ وَرَهَقَ الْبَطْلُ إِنَّ الْبَطْلَ كَانَ رَهُوقًا ﴾  
الإسراء: ٨١

*"And say: "Truth (i.e. Islamic Monotheism or this Qur'an or Jihād against polytheists) has come and Bātil (falsehood, i.e. Satan or*

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<sup>48</sup> This is the end of the questions (answers) that were published in the first edition of *Nasiyatī Li-Nisā*. The ones that follow were among those that were presented to us thus we love to add them to the first category of questions (and answers) for benefit.

*polytheism, etc.) has vanished. Surely! Bātil is ever bound to vanish." [Qur'an 17: 81].*

We ask Allah to purify the Muslim lands from this innovation.

*At-Tashayyu'u* is extremism in showing love to the *Ahlul-Bayt* [the Family of the Prophet ﷺ].

In opposition to that is *an-Naṣb* which is showing enmity to the *Ahlul-Bayt*.

Our Pious Predecessors used to mention about some narrators that they had *Tashayyu'u* (in them); and that some others were *Nāṣibiyun*.

*Imām 'Alī bin al-Ḥuṣayn* was against the extremists; he (once) said: "O you people, love us as Islam demands; your love for us did not cease until it became an infamy for us."

In another version, (he said :) "By Allah, what you say about us did not cease until you made us hateful to the people." End of quote.<sup>49</sup>

*Imām Aḥmad bin 'Amr bin Abi 'Āsim* said in his book *as-Sunnah* (2/476) on the authority of Abu as-Siwār al-'Adawiy who said: "'Alī (ﷺ) said: 'Indeed some people will love me until they enter the Hell because of me, and some people will hate me until they enter the Hell because of their hatred towards me.' "

This narration is authentic based on the conditions of the Two *Shaykhs*.<sup>50</sup>

The author of the statement: "If the *Shi'ah* were birds they would be vultures ..." was *Imām ash-Sha'bī*: 'Āmir bin Sharāḥil al-Hamdānī. He was born during the reign of 'Umar. He was one

<sup>49</sup> See the book, *At-Tashayyu'u* of Muḥammad al-Bandāriyy (p.37) under the title: *Mawqiful-Aimah Minat-Tashayyu'u* ['Scholars' position from *Shi'ism*].

<sup>50</sup> *Al-Iḥād al-Khumayniy* of father, Abu 'Abdir Raḥmān Muqbil bin Hādiy al-Wādi'y (p.156).

of the reliable persons among the Tābiuun, and one of their jurists. He died in year 103. See *Taqrīb*.

'Abdullāh bin Aḥmad bin Muḥammad bin Ḥanbal ash-Shaybāni said in his book, *as-Sunnah* (vol.2/548, number: 1284) from ash-Sha'bī that he said: "If the *Shi'ah* were from birds they would be vultures."

Ash-Sha'bī said: "I looked into this desire (*Shi'ism*) and talked to its people, I did not see a people as less in intellect than *al-Khashabiyyah*<sup>51</sup>."

And he said (1276) from ash-Sha'bī that he said:

"If the *Shi'ah* were birds they would be vultures, and if they were animals they would be donkeys." End of quote.

The innovation of *Shi'ism* was much at *Kufah* and ash-Sha'bī was there, but he was steadfast on the truth, may Allah have mercy on him.

**Question Number Twenty-Two:** People differ as to *Ru'yah*; some say Allah can be seen in this life some say He can only be seen in the Hereafter, and some say He can neither be seen here nor there.

**Answer:** What is correct of all these views is the view of those who say that Allah will be seen in the Hereafter.

Allah the Mighty said:

﴿ وَجْهٌ يُوَمِّدُ نَاضِرٌ ﴾ ۲۲ ﴿ إِلَى رَبِّهَا نَاظِرٌ ﴾ ۲۳ القيامة: ۲۲ - ۲۳

*"Some faces that Day shall be Nādirah (shining and radiant). Looking at their Lord (Allah)." [Qur'an 75: 22-23].*

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<sup>51</sup> A sect among the *Shi'ah*. They were said to be followers of Mukhtār bin Abi Ubayd. It was said that they kept the wood (al-Khashab) on which Zayd bin 'Alī was crucified. See *an-Nihāyah* of Ibn al-Athīr [2/86]. Translator.

And He said, the Blessed and Mighty, in His Mighty Book when talking about the unbelievers:

﴿ كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَّمْ يَجِدُوهُنَّ ﴾ ١٥      المطففين: ١٥

"Nay! Surely, they (evil-doers) will be veiled from seeing their Lord that Day." [Qur'an 83: 15].

As for the proofs in the *Sunnah* (that Allah will be seen in the Hereafter), they are very much such that there are among the people of knowledge those who authored books on the topic such as ad-Dāruqtunī, al-Ājurī, etc.

Al-Bukhāri said [13/419]: The Chapter of Allah's Statement: "Some faces that Day shall be *Nādirah* (shining and radiant). Looking at their Lord (Allah):" "...from Jarīr who said: We were sitting with the Prophet ﷺ looking at the moon when it was in its fullest; he said:

إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ كَمَا تَرَوْنَ هَذَا الْقَمَرَ لَا تُضَامُونَ فِي رُؤْيَايَهُ ، فَإِنْ أَسْتَطَعْتُمْ أَنْ لَا تُغَيِّبُوا عَلَى صَلَاةٍ قَبْلَ طُلُوعِ الشَّمْسِ، وَصَلَاةٍ قَبْلَ غُرُوبِ الشَّمْسِ فَاقْفَلُوا .

'You shall see your Lord as you see this moon, you will have no difficulty in seeing Him. If you avoid being prevented from *Salāh* before sunrise and before sunset, do so.'<sup>52</sup>

Jarīr bin 'Abdillāh reported that the Prophet ﷺ said:

إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ عِيَانًا

<sup>52</sup> Muslim reported it (1/439) so also Ibn al-Khuzaīmah in *Tawḥīd* (p.168), Abu Dāwud (2/646), At-Tirmidhī (4/687) and he said: 'The Ḥadīth is authentic and sound.' Ibn Mājah reported it (1/63); all of them came from Ismā'il from Qays.

“You shall see your Lord with your eyes<sup>53</sup>.”

This phrase ‘your eyes’ was singly reported by Abu Shihāb ‘Abdu-Rabbī-hi bin Nāfi’. See *Fatḥul-Bārī*.

Abu Hurairah (رض) reported that people said: “O Messenger of Allah, shall we see our Lord on the Day of Resurrection?” The Messenger of Allah (ﷺ) said:

هَلْ تُضَارُونَ فِي الْقَمَرِ لَيْلَةَ الْبَدْرِ

“Do you find it difficult seeing the moon in its fullest night?”

They said: “No, O Messenger of Allah.”

He said:

فَهَلْ تُضَارُونَ فِي الشَّمْسِ لَيْسَ دُونَهَا سَحَابٌ

“Do you also find it difficult seeing the sun when there is no cloud?”

They said: “No, O Messenger of Allah .”

He said:

فَإِنَّكُمْ تَرَوْنَهُ كَذَلِكَ يَحْمَعُ اللَّهُ النَّاسَ يَوْمَ الْقِيَامَةِ؛ فَيَقُولُ: مَنْ كَانَ يَعْبُدُ  
شَيْئًا فَلَيَتَّبِعَهُ؛ فَيَتَّبِعُ مَنْ كَانَ يَعْبُدُ الشَّمْسَ الشَّمْسَ، وَيَتَّبِعُ مَنْ كَانَ يَعْبُدُ  
الْقَمَرَ الْقَمَرَ، وَيَتَّبِعُ مَنْ كَانَ يَعْبُدُ الطَّوَاعِيْنَ الطَّوَاعِيْنَ، وَيَتَّبِعُ هَذِهِ الْأُمَّةَ  
فِيهَا شَافِعُوهَا أَوْ مُنَافِقُوهَا - شَكَّ إِبْرَاهِيمَ - فَيَأْتِيهِمُ اللَّهُ فَيَقُولُ: أَنَا رَبُّكُمْ.  
فَيَقُولُونَ: هَذَا مَكَانُنَا حَتَّىٰ يَأْتِينَا رَبُّنَا، فَإِذَا جَاءَ رَبُّنَا عَرَفْنَاهُ؛ فَيَأْتِيهِمُ اللَّهُ فِي  
صُورَتِهِ الَّتِي يَعْرِفُونَ؛ فَيَقُولُونَ: أَنَا رَبُّنَا فَيَتَّبِعُونَهُ... .

“So also you shall see Him the Day He will gather all the people, He will say: ‘Whoever is worshipping anything (else besides Allah) let him go after that thing.’ Then those

<sup>53</sup>Ibn Khuzaymah reported it in *Tawhīd* (p.169) from the route of Āsim bin Yūsuf al-Yarbu‘ī who said Abu Shihāb narrated it to them.

who used to worship the sun would follow it, those who used to worship the moon would follow it, those who used to worship *Tāghūt* (all false deities besides Allah) would follow them. Then this *Ummah* would remain with its intercessors or hypocrites – Ibrāhīm (one of the narrators) was not sure (which of the two he heard). Then Allah would come to them and say: ‘I am your Lord.’ They will say: ‘we will remain here until our Lord will come to us, when He comes we shall know Him.’ Then Allah will come to them in a Form they will know Him, then they will say: ‘You are our Lord and they will follow Him...’<sup>54</sup>

He (*Imām* al-Bukhārī) also recorded from ‘Adiyy bin Ḥātim (رضي الله عنه) who said: The Messenger of Allah (ﷺ) said:

مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَسِكْلَمَ رَبُّهُ، لَيْسَ بَيْنَهُ وَبَيْنَهُ تُرْجُمَانٌ وَلَا حِجَابٌ  
يَحْجَبُ.

“There is none among you except that his Lord will speak to him; there will be no interpreter between them nor a screen to screen him.”<sup>55</sup>

Ibn al-Qayyim said in his *Nūniyyah* p. 773-775:

Don’t you hear the Caller of *Īmān* informing from the caller of blissful *Jannah*:

O its dwellers, you have a promise with ar-Rahmān, He will surely fulfill it to you with security.

They said: ‘Haven’t you whitened our faces so also you made our loads to weigh heavy on the scale.

<sup>54</sup> Muslim reported it (1631) so also *Imām* Ahmad in his *Musnad* (2/534); and Ibn Khuzaymah in *Tawhīd* in a summarized form (174) from ‘Atā bin Yazīd al-Laythī.

<sup>55</sup> The Companions, the *Tābiūn* and the *Tābi‘ū-Tābi‘īn* and those who follow them among the scholars of the *Dīn* agree that Allāh the Mighty and Majestic will be seen in the Hereafter. This is the correct view.

'So also you have made us to enter the Gardens when you saved us from entering the fires.'

Then He will say: 'I have a promise whose time has come for Me to fulfill to you with My Mercy and Kindness.'

Then they will see Him clearly after removing His Screen. Muslim reports it so with clarity.

The information has come to us in the *Sahīhayn* which are the two most authentic books after the Qur'an;

With a narration from a reliable and truthful narrator whose name is Jarīr al-Bajaliyy from he who came with the Qur'an (ﷺ):

That the slaves will see Him – the Mighty – with the naked eyes as the sun and the moon are seen.

If you can – at all times; guard the Two Cool Prayers in your whole lifetime.

More than twenty persons Companions of Ahmād (that is, Prophet Muḥammad ﷺ) the chosen one of Ar-Rahmān – brought

Reports over the issue from he who came with the Revelation with plainness and no hiding.

Thus the most soothing thing to the hearts are these reports with their likes; they are the delight of *Imān*.

By Allah, if not (the grace) of seeing Allah Ar-Rahmān in the Gardens, they will not please those who know.

The greatest bliss is the bliss of seeing His Face and talking to Him in the Garden of Bliss.

And the greatest thing in His punishment is His Screen from the dwellers of Fire.

When the believers see Him, they will forget what condition they might have been which the eyes have seen.

**And when He conceals Himself from them, they will go back to their enjoyment in the rest of the colours.**

They will have bliss when they see Him apart from the (former) bliss; how splendid are the two blisses!

Haven't you heard the question of the most knowledgeable person among His creation with regard to His Mightiness, he that was sent with the Qur'an?

**Out of love for Him and joy of seeing (Him) which is in His Face – the Mighty the Lord and Possessor of Authority.**

The longing is the delight of his soul in this life and on the Day of Resurrecting the bodies.

The eyes will see the enjoyment via looking (at Him); the eyes which made their possessor to become save; not the rest of the limbs.

By Allah, there is nothing in this world as enjoyable as the longing a slave will have for Ar-Rahmān.

So also is seeing His Face – the Mighty – is the most complete of all forms of enjoyment for mankind.

But the *Jahmiyyah* reject this and that, so also they reject seeing Allah's Face out of fear of calamity.

The *Jahmiyyah* and *Mu'tazillah* Sects say: "What can be seen is a body." This is an error (from them) because the basis is that we should establish for Allah what He establishes for Himself, and what His Messenger, Muhammad, establishes for Him, in a manner that befits Him – the Mighty and Most Sublime, without alteration, likening, rejection and framing.

**They (The *Jahmiyyah* and *Mu'tazillah* Sects) say this Verse:**

٢٣ - **القيامة:** **٢٢** **إِلَيْهَا تَأْتِيَرُ** **وَجْهُ يَوْمَئِذٍ تَاضِرُّ** **٢٢**

*"Some faces that Day shall be Nādirah (shining and radiant). Looking at their Lord (Allah):" /Qur'an 75: 22-23*

Means that the slaves will await what will be done to them by their Lord, 'there is none that knows what will be done to me,' as it is said. What they intend is the meaning of expectation and hope. End of quote.<sup>56</sup>

This is not correct. This is because when 'illā ('at')' is transitive the meaning it will have is that of 'looking with the eyes as it has been said in *Sharḥ at-Taḥāwiyyah* of Ibn Abi al-'Izz. And if we were to agree that what is intended by it is what they said in their interpretation of the Verses, there are very clear proofs indicating that there must be belief in the fact that Allah will be seen in the Hereafter; the proofs are very many. See what has been stated on the earlier pages.

But whoever claims that Allah can be seen with the eyes in this life is seriously mistaken<sup>57</sup> because the texts have made it clear that Allah cannot be seen in this life.

Allah the Mighty and Majestic said:

﴿ لَا تُدْرِكُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَيِّرُ ﴾

١٠٣ ﴿ ﴾ الأنعام: ١٠٣ ﴾

*"No vision can grasp Him, but His Grasp is over all vision. He is the Most Subtle and Courteous, Well-Acquainted with All things."*  
*[Qur'an 6: 103].*

Mūsā said (رض):

﴿ ... رَبِّ أَرِنِّي أَنْظُرْ إِلَيْكَ ... ﴾ الأعراف: ١٤٣

<sup>56</sup> *Al-Kashshāf* of az-Zamakhshariyy (4/192); he was a *Mu'tazili* and deviant. One must be careful of him; he can pour poison into honey.

<sup>57</sup> Ibn Taymiyyah said as it is in *Majmū' al-Fatāwā* (2/389): 'Whoever claims that he sees his Lord with his eyes before death is making a false claim; that is the consensus of *Ahlus-Sunnah Wal-Jama'ah*.

"...O my Lord! Show me (yourself), that I may look upon you."  
 [Qur'an 7: 143]

Then our Lord – the Mighty and Majestic – replied:

﴿... لَن تَرَنِي وَلَكِنْ أَنْظُرْ إِلَى الْجَبَلِ فَإِنْ أَسْتَقَرَ مَكَانًا، فَسَوْفَ تَرَنِي ...﴾  
 الأعراف: ١٤٣

"... You cannot see Me, but look upon the mountain if it stands still in its place then you shall see me..."<sup>58</sup>

And Allah the Mighty and Majestic said:

﴿يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تُنْزِلَ عَلَيْهِمْ كِتَابًا مِّنَ السَّمَاءِ فَقَدْ سَأَلُوا  
 مُوسَى أَكْبَرَ مِنْ ذَلِكَ فَقَالُوا أَرِنَا اللَّهَ جَهَرًا فَأَخَذَنَاهُ الْصَّاعِقةُ  
 يُظْلِمُهُمْ ...﴾ النساء: ١٥٣

"The people of the Scripture (Jews) ask you to cause a book to descend upon them from heaven. Indeed they asked Mūsā for even greater than that, when they said: "Show us Allah in public," but they were struck with thunder clap and lightning for their wickedness."  
 [Qur'an 4: 153].

Ibn Kathīr (may Allah bestow mercy on him) said: The Mother of the Believers, 'Ā'isha, used to establish that Allah will be seen in

<sup>58</sup> It is said there are two views as to the application of *lān* ('cannot'), Ibn Kathīr mentioned them in his *Tafsīr*. He said: 'The word *lān* causes a difficulty here to many of the scholars because it means what can never be done. The *Mu'tazillah* cite it as a proof for their statement that Allah cannot be seen both in this life and the Hereafter; this view is the weakest of the views because several *Aḥādīth* from the Messenger of Allah ﷺ indicate that the believers will see Allah in the Home of the Hereafter as we shall mention it. The second view is that it indicates that Allah can never be seen in this life.' this is what is correct.

the Hereafter not in this life, and she would cite this Verse as the evidence:

﴿ لَا تُدْرِكُهُ الْأَبْصَرُ وَهُوَ يُدْرِكُ الْأَبْصَرَ ... ﴾ الأنعام: ٣

*"No vision can grasp Him, but His Grasp is over all vision..."  
[Qur'an 6: 103].*

Muslim reported [4/2245] on the authority of Amr bin Thâbit al-Anṣâri that a Companion of the Messenger of Allah told him that the Messenger of Allah ﷺ said on the day he was warning people with regard to *Dajjâl*:

إِنَّمَا مَكْتُوبٌ بَيْنَ عَيْنَيْهِ كَافِرٌ، يَقْرُؤُهُ مَنْ كَرِهَ عَنْهُ، أَوْ يَقْرُؤُهُ كُلُّ مُؤْمِنٍ ،  
وَقَالَ: تَعْلَمُوا أَنَّهُ لَنْ يَرَى أَحَدٌ مِنْكُمْ رَبَّهُ عَزَّ وَجَلَّ حَتَّى يَمُوتُ.

“...verily it is written between his eyes k-a-a-f-i-r; those who hate his deeds or all believers will read it.” He said: “Know that none of you will see his Lord – the Mighty and majestic – until he dies.”<sup>59</sup>

Whoever says Allah cannot be seen with the naked eyes in this life is correct. As for whoever says Allah cannot be seen in the Hereafter, he is not correct, even if he cites this Verse:

﴿ لَا تُدْرِكُهُ الْأَبْصَرُ وَهُوَ يُدْرِكُ الْأَبْصَرَ وَهُوَ اللَّطِيفُ الْخَيِّرُ ﴾

﴿ ١٠٣ ﴾ الأنعام: ٣

*"No vision can grasp Him, but His Grasp is over all vision. He is the Most Subtle and Courteous, Well-Acquainted with all things"[Qur'an 6: 103].*

as a proof.

<sup>59</sup> There is in the *hadîth* the fact that Allah cannot be seen in this life, that He can only be seen in the Hereafter.

Citing the Verse as a proof (in the above context) is a misplacement; the Verse talks about *al-Idrāk* (grasping), and there is a difference between *al-Idrāk* (grasping) and *ar-Ru'yah* (sighting).

Ibn Abi al-'Izz said in *Sharḥ at-Tahāwiyyah* (p.193): "Indeed *al-Idrāk* is grasping a thing in totality, it is an ability above ones capability as Allah said:

﴿ فَلَمَّا تَرَءَ الْجَمِيعَانِ قَالَ أَصْحَابُ مُوسَى إِنَّا لَمُذْرُكُونَ ﴾ ٦١  
الشعراء: ٦٢ - ٦١

*"And when the two hosts saw each other, the companions of Mūsa said: "We are sure to be overtaken." [Mūsa] said: "Nay..." [Qur'an 26: 61-62]."*

(In the above scenario), Mūsa did not deny their seeing but their claim that they wanted to grasp Him (that is, know Him in totality).

Both seeing and grasping will take place in the Hereafter. But other than it, thus the Lord the Most Great will be seen but not grasped, as it is known, 'no knowledge can grasp Him.' This is what the Companions and scholars (of the *Dīn*) understood from the Verse, as their comments are mentioned in the *Tafsīr* of the Verse. Even this created sun, none can grasp it as it is created (let alone Allah the Creator)." End of quote.

**Question Number Twenty-Three:** Did the Messenger of Allah ﷺ see his Lord on the Night of *al-Isrā Wal-Mi'rāj*?

**Answer:** There are differences which Ibn Taymiyyah mentioned as it has come in *Majmu'ul-Fatāwā* (3/386) where he said: "There was different views among the Companions over whether (Prophet) Muhammad saw his Lord on the Night of *al-Mi'rāj* or not. Ibn 'Abbās, and many scholars of *Sunnah*, used to say: 'Verily Muhammad saw his Lord on the Night of *al-Mi'rāj*.' But 'Ā'isha (may Allah be pleased with her) and a group of people that shared her view, would decry that; 'Ā'isha (may Allah be

pleased with her) did not report anything from the Prophet ﷺ over that neither did she ask him with respect to it. Nothing over that was reported from aṣ-Ṣidq (Abu Bakr) as some ignorant people reported that Abu Bakr (رضي الله عنه) asked the Prophet ﷺ about the matter and he replied: ‘Yes’ and ‘Ā’isha said: ‘No.’ This report is a lie; that is the consensus of the scholars.” End of quote.

Ibn Khuzaymah reported in *at-Tawḥīd* from Ibn ‘Abbās (رضي الله عنهما) that he said: “He (the Prophet) saw Him with his eyes.” The Ḥadīth is weak as it is said in *at-Ta’līq ‘Alā al-Aqīdatiṣ-Ṭaḥāwīyyah* (p.197).

What is correct is that he did not see Him with his eyes but with his heart.

Al-Bukhāri reported (8/606) on the authority of Māsrūq who said: I said to ‘Ā’isha: “O Mother, did Muḥammad see his Lord? She said: ‘My hair nearly withened from what you said; where are you from the trio that narrated it to you. Indeed he has told a lie whoever said Muḥammad saw his Lord; he has told a lie.’ Then she recited:

﴿ لَا تُدْرِكُهُ الْأَبْصَرُ وَهُوَ يُدْرِكُ الْأَبْصَرَ وَهُوَ أَلَطِيفٌ أَلْخَيْرٌ ﴾

﴿ إِنَّ اللَّهَ لَذُلِّيْلٌ عَنِ الْأَعْوَالِ ﴾

*“No vision can grasp Him, but His Grasp is over all vision. He is the Most Subtle and Courteous, Well-Acquainted with all things.”*  
*[Qur'an 6: 103],*

and

﴿ وَمَا كَانَ لِشَرِّيْرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَجَاهًا أَوْ مِنْ وَرَائِيْ جَاهِيْرٍ... ﴾

الشورى: ٥١

*“It is not given to any human being that Allah should speak to him unless (it be) by inspiration, or from behind a veil...” [Qur'an 42: 51].*

Muslim reported [1/158] on the authority of Ibn 'Abbās who said: "He saw Him with his heart."

He also reported (p. 161) on the authority of Abu Dharr who said: I asked the Messenger of Allah (ﷺ): "Did you see your Lord?" He replied:

نُورٌ أَنْجَى أَرَأَءِي

"Light; how could I have seen Him"

**Question Number Twenty-Four:** Does Allah have a Face, Two Hands and a Flank?

**Answer:** I say, and it is Allah that grants what is right: We will establish for Allah whatever He establishes for Himself; we would never negate His Attributes. Allah the Mighty and Most Sublime said:

وَلَلَّهِ الْأَكْمَلُ لِخَسْنَةِ فَادْعُوهُ بِهَا... ﴿١٨٠﴾ الْأَعْرَافُ

"And (all) the Most Beautiful names belong to Allah, so call on Him by them..." [Qur'an 7: 180]

And He the Mighty said:

وَلَهُ الْمِثْلُ أَلَا يَعْلَمُ فِي السَّمَاوَاتِ وَالْأَرْضِ... ﴿٢٧﴾ الرُّومُ

"...His is the Highest Description in the heavens and in the earth..."  
[Qur'an 30: 27].

Whoever negates Allah's Attributes, if he is just an interpreter then he is a heretic and deviant; if he is not an interpreter nor an ignorant person neither is he compelled to do so then he is a *Kāfir* because he does not believe in Allah's Book nor the *Sunnah* of His Messenger (ﷺ); there are numerous proofs under this topic.

Allah the Mighty said in His Noble Book:

فَقَاتِ ذَا الْقُرْبَى حَقَّهُ، وَالْمُسْكِنَ وَإِنَّ السَّيِّلَ ذَلِكَ خَيْرُ الْلَّذِينَ  
يُرِيدُونَ وَجْهَ اللَّهِ ... ﴿الروم: ٣٨﴾

"So give to the kindred his due, and to Al-Miskîn (the poor) and to the wayfarer. That is best for those who seek Allah's Countenance..."  
[Qur'an 30: 38].

And Allah said:

وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَإِنَّمَا تُولُوا فَتَّمَ وَجْهُ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ  
عليهِ ﴿البقرة: ١١٥﴾

"And to Allah belong the east and the west, so wherever you turn yourselves or your faces there is the face of Allah (and He is High above, over his Throne). Surely! Allah is All-Sufficient for His creatures' needs, All-Knowing." [Qur'an 2: 115].

And Allah the Blessed said:

إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا تُرِيدُنَّكُمْ جَزَاءً وَلَا شُكُورًا ﴿الإنسان: ٩﴾

"We feed you seeking Allah's Countenance only. We wish for no reward, nor thanks from you." [Qur'an 76: 9].

And Allah the Mighty and Majestic said:

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُوكَ رَبَّهُمْ بِالْفَدْوَةِ وَالْمَشِّيِّ يُرِيدُونَ  
وَجْهَهُ ... ﴿الكهف: ٢٨﴾

"And keep yourself (O Muhammad) patiently with those who call on their Lord (i.e. your companions who remember their Lord with glorification, praising in prayers, etc., and other righteous deeds, etc.) morning and afternoon, seeking His Face..." [Qur'an 18: 28].

Our proof in the Verses is where the Face of our Lord – the Mighty in the Highest – is mentioned; Allah's Face is never like the face of humans. He has a Face that befits His Greatness and Mightiness.

Allah the Mighty and Blessed said:

﴿... كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهُهُ...﴾ القصص: ٨٨

*"Everything will perish save His Face." [Qur'an 28: 88].*

Ibn Kathīr (may Allah bestow mercy on him) said in his *Tafsīr*: This is an information that Allah is *Dā'im* (the Everlasting), *Al-Bāqī* (the Remaining), *Al-Hayy* (the Living), *Al-Qayyūm* (the Self-Existent) Who will see all creatures die but will not die.

Allah the Most Great said:

﴿كُلُّ مَنْ عَلَيْهَا فَانٍ ٢٦١ وَبَقِيَ وَجْهُ رَبِّكَ ذُو الْجَلَلِ وَالْإِكْرَامِ﴾ الرحمن: ٢٦ - ٢٧

*"Whatsoever is on it (the earth) will perish. And the Face of Your Lord full of Majesty and honour will abide forever." [Qur'an 55: 26-27].*

Thus He made an expression of Face from the self; so also is His Statement here:

﴿... كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهُهُ...﴾ القصص: ٨٨

*"Everything will perish save His Face." [Qur'an 28: 88].*

That is, except Himself alone.

It has come authentically in *Sahīhayn*, on the authority of Abu Hurairah (رضي الله عنه) who said: the Messenger of Allah (ﷺ) said:

أَصَدَقُ كَلِمَةَ قَالَهَا الشَّاعِرُ كَلِمَةً لَّيَبْدِي: أَلَا كُلُّ شَيْءٍ مَا خَلَقَ اللَّهُ بِاطِلٌ.

"The most truthful speech is the speech of that poet, Labīd: Nay all things devoid of Allah is falsehood."

Mujāhid and ath-Thawrī said with respect to Allah's Statement:

﴿... كُلُّ شَيْءٍ هَا لِكَ إِلَّا وَجْهَهُ...﴾ القصص: ٨٨

*"Everything will perish save His Face." [Qur'an 28: 88].*

"That is: except what is done seeking His Face."

Al-Bukhāri mentioned it in his *Sahīh* as if he confirms it.

Ibn Jarīr said while using the statement of a poet as supportive evidence:

*I seek forgiveness from Allah with respect to sins I cannot count, He is the Lord of the slaves and to Him is the Face and deeds.*

Imām Muslim reported [1/161] on the authority of Abu Mūsā (رضي الله عنه) who said: The Messenger of Allah (ﷺ) stood among us and mentioned five words:

إِنَّ اللَّهَ لَا يَنْأِمُ وَلَا يَتَبَغِي لَهُ أَنْ يَنَامُ، يَخْفِضُ الْقِسْطَ وَيَرْفَعُهُ، يُرْفَعُ إِلَيْهِ عَمَلُ الظَّلَّمِ قَبْلَ عَمَلِ النَّهَارِ، وَعَمَلُ النَّهَارِ قَبْلَ عَمَلِ اللَّيْلِ، حِجَابُهُ الثُّورُ.

"Allah does not sleep and it does not befit Him to sleep; He brings down the scale and He raises it; deeds of the night are taken to Him before those of the day, and the deeds of the day before those of the night; His Screen is Light."

In the version of Abu Bakr (رضي الله عنه):

النَّارُ، لَوْ كَشَفَهُ لَأَخْرَقَتْ سَيْحَاتُ وَجْهِهِ مَا اتَّهَى إِلَيْهِ بَصَرَةُ مِنْ خَلْقِهِ.

"...fire; if He were to remove it the Brightness of His Face will burn where His Sight reaches among His creatures."

Al-Bukhāri said in the Book of *Tafsīr* [8/291 number: 4628]: The Chapter of His Statement: "Say: "He has power to send torment on you from above..." [Qur'an 6: 65].

﴿ قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَعْذِّبَ عَيْتَكُمْ عَذَابًا مِّنْ فَوْقِكُمْ أَوْ مِّنْ تَحْتِ أَرْجُلِكُمْ أَوْ يَلْسِكُمْ شِيَعًا وَيُنِيبِقَ بَعْضُكُمْ بَأْسَ بَعْضٍ أَنْظُرْ كَيْفَ نُصَرِّفُ الْآذِنَاتَ لَعَلَّهُمْ يَفْقَهُونَ ﴾  
الأنعام: ٦٥

Say: "He has power to send torment on you from above you or from under your feet, or to cover you with confusion in party strife, and make you to taste the violence of one another." See how variously We explain the Ayât (proofs, evidences, lessons, signs, revelations, etc.), so that they may understand. [Qur'an 6: 65].

(In the Verse) *Yalbasukum* (to cover you) is from *al-Itibâs* ('confusion'). *Yalbasû* is *Yukhlitû* (to mix up). *Shiya'an* is *Firqan* (sects).

Jâbir said: 'When this Verse:

﴿ قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَعْذِّبَ عَيْتَكُمْ عَذَابًا مِّنْ فَوْقِكُمْ ... ﴾  
الأنعام: ٦٥

"Say: "He has power to send torment on you from above..." was revealed, the Messenger of Allah ﷺ said:

أَعُوذُ بِوَجْهِكَ

'I seek refuge with Your Face.'

Then Allah revealed

﴿ ... أَوْ يَلْسِكُمْ شِيَعًا وَيُنِيبِقَ بَعْضُكُمْ بَأْسَ بَعْضٍ ... ﴾  
الأنعام: ٦٥

"...Or to cover You with confusion in party strife and make You to taste the violence of one another..."

Then the Messenger of Allah (ﷺ) said:

أَهُونُ أَوْ هَاتَانِ أَيْسَرُ

'This is lighter' or 'this is easier.'<sup>60</sup>

Al-Bayhaqī reported in his book, *al-Asmā' Wa as-Sifāt* (p.302) on the authority of Abu Bakr bin Abi Mūsā from his father who said: The Messenger of Allah (ﷺ) said:

جَنَّتَانِ مِنْ فِصَّةٍ آتَيْتُهُمَا وَمَا فِيهِمَا وَمَا بَيْنَ الْقَوْمِ وَبَيْنَ أَنْ يَنْظُرُوا إِلَى رَبِّهِمْ  
عَزَّ وَجَلَّ إِلَّا رِدَاءُ الْكَبِيرِيَاءِ عَلَى وَجْهِهِ فِي جَنَّةِ عَدْنٍ.

"Two gardens their vessels are made of silver, so also what is therein. And there is nothing between the people looking at their Lord – the Mighty and Majestic – except a Garment of Pride that is over Allah's Face in *Jannah Adni*."<sup>61</sup>

Ibn Khuzaymah reported in *Kitāb at-Tawhīd* on the authority of Abu Hurairah (رض) from the Prophet (ﷺ) that he said:

مَثَلُ الْمُحَاجِدِ فِي سَبِيلِ اللَّهِ ابْتِغَاءَ وَجْهِ اللَّهِ مَثَلُ الْقَائِمِ الْمُصْلَى حَتَّى يَرْجِعَ  
الْمُحَاجِدُ.

"The similitude of a *Mujāhid* in the Path of Allah who is seeking the Face of Allah is the like a person standing in prayer until the *Mujāhid* comes back (to his home and family)."

<sup>60</sup> Ibn Khuzaymah reported it in *at-Tawhīd* (p.11), so also al-Bayhaqī in *al-Asmā' Wa as-Sifāt* (p.302); each came via Sufyān from 'Amr bin Dīnār. Al-Bayhaqī also reported it from the route of Ḥammād bin Zayd.

<sup>61</sup> Al-Bayhaqī said: Muslim reported it in his *Sahīh* from Nasr bin 'Alī al-Jahdamānī; Al-Bukhārī too reported it from 'Alī bin al-Madīnī from 'Abdul-'Azīz bin 'Abdīs-Şamad.' End of quote.

Those who change meanings of texts do change ‘the Face’ to mean the Essence; the *hadīth* of ‘Abdullāh Ibn ‘Amr bin al-‘Āṣ and its like will be used to refute them.

The *hadīth* of 'Abdullāh bin 'Amr is the one in *Sunan Abi Dāwud* that the Prophet ﷺ would say any time he entered the mosque:

أَعُوذُ بِاللَّهِ الْعَظِيمِ وَبِوَجْهِهِ الْكَرِيمِ وَسُلْطَانِهِ الْقَدِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ.

*A'ūdhu Bi-Llāhil-Adhīm Wa Bi Wajhi-hi Al-Karīm Wa  
Sulṭāni-hi Al-Qadīm Minash-Shaytānir-Rajīm* ('I seek  
refuge with Allah the Most Great and with His Generous  
Face, His Ever Authority from Shaytān the Outcast').

Thus the Prophet ﷺ brought the Attribute of Face as a conjunction with the Essence which indicates that they are different.

**So also we will establish (the Attribute of) Hand for Allah.**

**Allah the Glorified and Mighty said:**

يُنْفِقُ كَيْفَ يَشَاءُ ... ﴿٦٤﴾ المائدة:

*"The Jews say: "Allah's Hand is tied up (i.e. He does not give and spend of His Bounty)." Be their hands tied up and be they accursed for what they uttered. Nay, both his hands are widely outstretched. He spends (of his Bounty) as He wills..."* [Qur'an 5: 64].

**And He the Glorified and Mighty said:**

**وَمَا قَدَرُوا اللَّهَ حَقِّ قَدْرِهِ، وَالْأَرْضُ جَمِيعًا فَبَصَّرْتُهُ، يَوْمَ الْقِيَمَةِ**

وَالسَّمَوَاتُ مَطْوِيَّاتٌ بِسَمِينَهُ سُبْحَنَهُ وَتَعَالَى عَمَّا يُشَرِّكُونَ

*"They made not a just estimate of Allah such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified is he, and High is He above all that they associate as partners with Him!" [Qur'an 39: 67].*

And He the Mighty and Most Sublime said:

﴿...إِنَّ الْفَضْلَ بِيَدِ اللَّهِ...﴾ آل عمران: ٧٣

*"All the Bounty is in the Hand of Allah ..." [Qur'an 3: 73].*

Also He, may He be glorified, said:

﴿قَالَ يَأْبَلِيشُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِيَدَيِّ...﴾ ص: ٧٥

*"O Iblis! What prevents you from prostrating yourself to one whom I have created with both My Hands..." [Qur'an 38: 75].*

*Imām al-Bukhāri* reported [13/392]: The Chapter of His Statement the Mighty "...to one whom I have created with both My Hands..." on the authority of Anas (رضي الله عنه): That the Prophet (ﷺ) said:

يَجْمِعُ اللَّهُ الْمُؤْمِنِينَ يَوْمَ الْقِيَامَةِ كَذَلِكَ؛ فَيَقُولُونَ: لَوْ اسْتَشْفَعْنَا عَلَى رَبِّنَا حَتَّىٰ يُرِيحَنَا مِنْ مَكَانِنَا هَذَا؛ فَيَقُولُونَ آدَمَ فَيَقُولُونَ: يَا آدَمُ أَمَا تَرَى النَّاسَ؟ حَلَقْتَ اللَّهُ بِيَدِيهِ، وَأَسْجَدَ لَكَ مَلَائِكَتَهُ، وَعَلَمْتَ أَسْمَاءَ كُلُّ شَيْءٍ، اشْفَعْ لَنَا إِلَى رَبِّكَ....

"Allah will gather the believers on the Day of Resurrection like that, they will say: 'If we can get someone to intercede for us with our Lord so that we will be given rest from this place of ours.' Then they will go to Adam and say: 'O Adam, can't you see the people? Allah created you with His Hand and made the angels to

prostrate before you and He taught you the names of all things, intercede for us before our Lord...”<sup>62</sup>

He then reported on the authority of Abu Hurairah (رض) that the Messenger of Allah (ﷺ) said:

يَدُ اللهِ ملائِي لَا يَغْيِضُهَا نَفَقَةُ سَحَاءُ اللَّيْلِ وَالنَّهَارِ。 وَقَالَ: أَرَأَيْتُمْ مَا أَنْفَقَ مِنْ ذَخْلَقِ السَّمَاوَاتِ وَالْأَرْضَ، فَإِنَّهُ لَمْ يَغْضُ مَا فِي يَدِهِ. وَقَالَ: وَكَانَ عَرْشُهُ عَلَى الْمَاءِ، وَبِيَدِهِ الْأُخْرَى الْمَبِيزَانُ، يَخْفِضُ وَيَرْفَعُ.

“Allah’s Hand is filled; no spending in the night or day can reduce anything from it.” He said: “Can’t you see what He has been spending since He created the heavens and the earth, what is in His Hand has not reduced.” He also said: “Allah’s Throne is upon Water, the scale is in His Other Hand, He lowers and raises it.”<sup>63</sup>

Muslim reported [4/2106] on the authority of Abu Hurairah (رض) that the Messenger of Allah (ﷺ) said:

وَالَّذِي نَفْسِي بِيَدِهِ لَوْ لَمْ تُذْنِبُوا لَذَهَبَ اللَّهُ بِكُمْ، وَلَحَاءَ بِقَوْمٍ يُذْنِبُونَ فَيَسْتَغْفِرُونَ اللَّهَ فَيَعْفُرُ لَهُمْ.

“By He in Whose Hand is my soul, if you do not sin, Allah will take you away and will come with another set of people who will sin and ask for repentance from Allah and He will forgive them.”<sup>64</sup>

<sup>62</sup> Muslim reported it [1/180] so also Ibn Mājah (2/1442), Ibn Khuzaymah in *at-Tawhīd* (p.56). Ibn Abi Āsim mentioned it in *as-Sunnah* (363); all of them came via Qatādah then from Anas (bin Mālik).

<sup>63</sup> Muslim reported it (2/691); Ibn Kathīr mentioned it in his *Tafsīr* so also Ibn Abi ‘Āsim in *as-Sunnah* (348 no: 708).

<sup>64</sup> The proof in the *hadīth* is his statement (ﷺ): ‘By He in Whose Hand is my soul...’

As for the Attribute of the Flank, there is no evidence to establish it for Allah the Mighty and Majestic.

As for the Statement of Allah:

﴿ أَن تَقُولَّ نَفْسٌ بِنَحْسِرَةٍ عَلَى مَا فَرَطْتُ فِي جَنَبِ اللَّهِ ... ﴾ الزمر: ٥٦

"*Lest a person should say: "Alas, my grief that I was undutiful to Allâh (i.e. I have not done what Allâh has ordered me to do)....,"*  
*[Qur'an 39: 56].*

What is intended is '*in Allah's Dîn*.' And this should not be considered as *at-Ta'wil* for that is what the context of the Verse indicates.

The People of *Sunnah* are the farthest from *at-Ta'wil* (explaining away) which by implication means *at-Tahrîf* (distortion) whether regarding Allah's Names, His Attributes or in other than those. Praise be to Allah who made them achieve that.

Shamsudîn Ibn al-Qayyim (may Allah bestow mercy on him) said in his book *Ijtimâ'u'l-Juyûshil-Islâmiyyah* (p.77) quoting from Abu al-'Abbâs Ibn Surayj:

"We will not interpret (the Verses) as the people who oppose the *Sunnah* do neither are we going to liken them the way those who liken them do; we will not increase nor decrease it, we will not interpret nor state its manner; we will not translate the meaning of the Attributes in other than their meaning in the Arabic Language. We will not point to it with the feelings of the hearts nor the movement of the limbs rather will retain as absolute whatever Allah retains as absolute and we will explain as the Prophet ﷺ, his Companions, the *Tâbi'ûn* and the pleased-with and well-known scholars of the *Salaf* – that were known for the *Dîn* and trustworthiness – explained it. We will reach a consensus on whatever they reached a consensus on and refrain from whatever they refrained from. We will accept (any) apparent report and Apparent Verse as they have come; we will not attempt to distort its meaning as the *Mu'tazillah*, the

*Ash'ariyyah, the Jahmiyyah and the Muhibidah (atheists) did. We say belief in them is obligatory, saying them is Sunnah and seeking its (crooked) interpretation is Bid'ah.'* End of quote.

**Question Number Twenty-Five:** Summarize the issue of *Qadar* (Preordainment).

**Answer:** Praise to Allah Who created all things and gave measures to them. Peace and benediction upon the best of the creation, master of the Messengers, our Prophet, Muhammad, his Companions and the believers in *Qadar* – its good or evil, sweet or bitter.

To proceed: Allah the Mighty and Majestic said in His Noble Book:

﴿ وَلَنِّ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نَنْزِلُهُ إِلَّا يَقْدِرُ مَعْلُومٌ ﴾

﴿ الحجر: ٢١ ﴾

"And there is not a thing, but with us are the stores thereof. And we send it not down except in a known measure." [Qur'an 15: 21].

And He said the Blessed:

﴿ أَللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ انْفَقَ وَمَا تَفْيِضُ أَلْزَحَامُ وَمَا تَزَادُدُ ﴾

﴿ وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ ﴾ الرعد: ٨

"Allah knows what every female bears, and by how much the wombs fall short (of their time or number) or exceed. Everything with Him is in (due) proportion." [Qur'an 13: 8].

And He said the Mighty:

﴿ أَيْمَحْبُّ إِلَيْنَاهُ أَنْ يَرْكَ سُدَى ﴾ ٣٧ ﴿ أَلَرْ بِكُ نُطْفَةٌ مِّنْ مَّنِيْ يُنْتَهِيْ كَانَ ﴾  
 عَلَقَةٌ فَخَلَقَ فَسَوَى ﴾ ٣٨ ﴿ جَعَلَ مِنْهُ الْزَّوْجَيْنَ الْذَّكَرَ وَالْأُنْثَى ﴾ ٣٩ ﴿ أَلَيْسَ ذَلِكَ يُقْدِرُ عَلَى  
 أَنْ يُحْكِيَ الْمَوْئِنَ ﴾ ٤٠ ﴿ الْقِيَامَةُ: ٣٦ - ٤٠ ﴾

*"Does man think that He will be left Suda [neglected without being punished or rewarded for the obligatory duties enjoined by his Lord (Allah) on him]? Was he not a Nutfah (mixed male and female discharge of semen) poured forth? Then he became an 'Alaqah (a clot); Then (Allah) shaped and fashioned (him) in due proportion. And made him in two sexes, male and female. Is not he (Allah who does that), able to give life to the dead? (Yes! He is Able to do all things)." [Qur'an 75: 36-40].*

He said also:

﴿ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً يُقَدَّرُ فَأَسْكَنَهُ فِي الْأَرْضِ وَلَنَا عَلَى ذَهَابِ يَوْمِ  
 لَقَدِرُونَ ﴾ ١٨ ﴿ الْمُؤْمِنُونَ: ١٨ ﴾

*"And we sent down from the sky water (rain) in (due) measure, and we gave it lodging in the earth, and verily, we are able to take it away." [Qur'an 23: 18].*

And He said:

﴿ إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ يُقَدَّرُ ﴾ ٤٩ ﴿ الْقُرْآنُ: ٤٩ ﴾

*"Verily, we have created all things with Qadar (Divine Preordainment)." [Qur'an 54:49].<sup>65</sup>*

<sup>65</sup> Ibn Kathir said:

﴿ إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ يُقَدَّرُ ﴾ ٤٩ ﴿ الْقُرْآنُ: ٤٩ ﴾

*Imām al-Bukhāri reported [11/477] in the Book of *Qadar* on the authority of 'Abdullāh bin Mas'ūd (رضي الله عنه) who said: The Messenger of Allah (صلوات الله عليه وسلم) narrated to us – and he was the truthful person –*

إِنَّ أَحَدَكُمْ يُجْمَعُ فِي بَطْنِ أُمَّهُ أَرْبَعِينَ يَوْمًا نُطْفَةً؛ ثُمَّ يَكُونَ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونَ مُضْعَةً مِثْلَ ذَلِكَ، ثُمَّ يَبْعَثُ اللَّهُ مَلَكًا فِيَوْمٍ بِأَرْبَعِينَ: بِرِزْقِهِ وَأَجْلِهِ وَشَقِيقِهِ أَوْ سَعِيدٍ، ثُمَّ يُنَفَّخُ فِيهِ الرُّوحُ، فَوَاللَّهِ إِنَّ أَحَدَكُمْ أَوِ الرَّجُلُ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّىٰ مَا يَكُونُ بَيْتَهُ وَبَيْتَهَا غَيْرُ بَاعِ، أَوْ ذِرَاعَ فَيَسِّبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجِنَّةِ فَيَدْخُلُهَا، وَإِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجِنَّةِ حَتَّىٰ مَا يَكُونُ بَيْتَهُ وَبَيْتَهَا غَيْرُ ذِرَاعَ أَوْ ذِرَاعَيْنِ، فَيَسِّبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا.

"*Verily, We have created all things with Qadar (Divine Preordainment)*" is like His Statement:

...وَخَلَقَ كُلَّ شَيْءٍ قَدْرَهُ، تَقْدِيرًا ﴿٢﴾ الفرقان: ٢

"...He has created everything, and has measured it exactly according to its due measurements." [Qur'an 25: 2],

and also like His Statement:

سَيِّحَ أَسْمَ رَبِّكَ الْأَعْلَى ﴿١﴾ الَّذِي خَلَقَ مَوْئِى ﴿٢﴾ وَالَّذِي قَدَرَ فَهَدَى ﴿٣﴾ الْأَعْلَى: ١ -

"Glorify the Name of your Lord, the Most High, Who has created (everything), and then proportioned it; and Who has measured (preordinances for each and everything even to be blessed or wretched); then guided" [Qur'an 87: 1-3],

That is, He guided mankind to it.

'This is why the scholars of *Sunnah* cite this Noble Verse as the proof for establishing the Preordainment of Allah that has preceded for His creatures which is His Knowledge about things before they came into existence, and writing them before they became anything. The scholars use the Verse and other similar Ones and what has come under its meaning in authentic *Aḥādīth*, to refute the *Qadariyyah* Sect who arose towards the end of the epoch of the Companions.' End of quote.

"Verily, each of you is brought together in his mother's womb for forty days in the form of a drop of fluid. Then it is a clinging object for a similar (period). Thereafter, it is as a lump (of flesh) for a similar (period). Then Allah would send an angel and will be commanded with four things: his sustenance, his lifetime, his deed, and (whether he will be) successful or wretched, then soul would be blown into him. By Allah , each of you or a man will perform the deeds of the people of hell until nothing remains between him and it except an arm's span or a cubit thus what has been written for him will come to pass over him, he will act as the people of the Paradise and he will enter it. And verily a man will act like the people of the Paradise until nothing remains between him and it except a cubit or two thus what has been written for him will come to pass over him and he will begin to act like the people of hell and will enter it."<sup>66</sup>

Then he said [11/494 chapter 4]: **And the command of Allah is a decree determined:** on the authority of Abu Hurairah (رضي الله عنه) who said: The Messenger of Allah (ﷺ) said:

لَا يَسْأَلُ الْمَرْأَةُ طَلاقَ أخْتِهَا إِنْسَفَرَعَ صَحْفَتَهَا، وَلْتُشْكِحْ فَإِنْ لَهَا مَا قُبْرَ لَهَا.

"It is not permissible for a woman to ask for her sister's divorce so as to have her dish to herself; let her marry, it is what is decreed for her that will be hers."

On the authority of Usāmah who said: I was with the Prophet (ﷺ) when a messenger to one of his daughters came to him; Sa'd, Ubayy and Mu'ādh were with him. The message was that her son was at the pain of death. The Messenger of Allah (ﷺ) sent a message to her thus:

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<sup>66</sup> Muslim reported it [4/2036] and Ibn Abi 'Āsim in *as-Sunnah* (p.77); at-Tirmidhi also reported it in *Sunan* [4/446] and said: 'The ḥadīth is sound and authentic.' Imām Ahmad reported it in his *Musnad* [1/382, 430], all of them via al-'Amash from Zayd b. Wahb.

إِنَّ اللَّهَ مَا أَخْدَ وَ إِلَهُ مَا أَعْطَى، كُلُّ بِأَجَلٍ فَلَتَصْبِرْ وَ تَحْسِبْ

*“Lillāhi Mā Akhadha Wa Lillāhi Mā ‘A‘tā Kullu bi Ajalin; fal-Taṣbr wal-Taḥtasib”* [“To Allah is what He has taken and to Him is What He had given; all things are for an appointed time, let her be patient and hope for reward”].

On the authority of Abu Sa‘id al-Khudrī who said, that he was sitting with the Prophet when an Anṣāri man came and said: O Messenger of Allah we do acquire slaves and we love wealth, what do you see in *al-Azl* (*coitus interruptus*)? Then the Messenger of Allah (ﷺ) said:

أَوَيْ أَنْكُمْ لَكُفَّالُونَ ذَلِكَ، لَا عَلَيْكُمْ أَنْ لَا تَفْعُلُوا، فَإِنَّهُ لَيْسَتْ نَسْمَةٌ كَتَبَ اللَّهُ أَنْ تَخْرُجَ إِلَّا هِيَ كَاذِبَةً.

“Do you do that? There is nothing against you if you do not; indeed there is no soul that Allah had decreed its coming out except that it does.”

He also reported [499] on the authority of Abu Hurairah (رضي الله عنه) from the Prophet (ﷺ) that he said:

لَا يَأْتِي ابْنَ آدَمَ النَّذْرُ بِشَيْءٍ لَمْ يَكُنْ قَدْ قَدَرَتْهُ، وَلَكِنْ يُلْقِيهِ الْقَدْرُ ، وَقَدْ قَدَرَتْهُ لَهُ أَسْتَخْرُجُ بِهِ مِنَ الْبَخِيلِ .

“Vow will not bring to the son of Ādam what I have not decreed. But Decree imposes upon him and while I have decreed that I would by it bring out from a miser.”

He reported (p.505) on the authority of Abu Hurairah (رضي الله عنه) that the Prophet (ﷺ) said:

اَحْتَاجُ آدَمَ وَمُوسَى؛ فَقَالَ لَهُ مُوسَى؛ يَا آدَمُ، اَنْتَ اُبُوَنَا خَيْرُنَا وَآخْرَجْنَا مِنَ الْجَنَّةِ، قَالَ لَهُ آدَمُ؛ يَا مُوسَى اصْطَفَاكَ اللَّهُ بِكَلَامِهِ، وَخَطَّ لَكِ يَدِهِ اَتَلُومُنِي

عَلَى أَمْرِ قَدْرَةِ اللَّهِ عَلَيْهِ فَبِلَّ أَنْ يَخْلُقَنِي بِأَرْبَعِينَ سَنَةً؟ فَحَجَّ آدَمُ مُوسَى ، فَحَجَّ آدَمُ مُوسَى .

"Mūsā and Ādam debated; Mūsā said to Ādam: 'You are our father, you were the cause of our ill omen and caused us to leave the Paradise.' Ādam said to Mūsā: 'O Mūsā, Allah chose you with His Word and wrote for you with His Hand, do you blame me over a matter Allah had decreed upon me forty years before He created me.' Thus Ādam brought proof against Mūsā."

The Prophet ﷺ said that three times.

Muslim also reported it [4/2044].

Ibn Taymiyyah (may Allah bestow mercy on him) said: *Al-Qadar* involves two things:

**The first level:** The belief that Allah the Mighty knows what the creation will do; that has been in His Knowledge aforetime. That is the Knowledge that is described as Eternal and Perpetual. He also knows all their conditions in terms of obedience and disobedience, so also provisions and lifespans. Then Allah wrote in *al-Lauh al-Mahfûz* (the Preserved Tablet) the measures of all things.

Thus the first thing Allah created was the Pen, and He said to it: "Write." The latter replied: "What should I write?" He said: "Write all that will be till the Day of Resurrection." Thereof whatever afflicts a person could not have missed him and whatever misses him could not have afflicted him; the Pens have dried and the Scrolls have been folded.

Just as Allah the Mighty said:

﴿أَلَّا تَعْلَمُ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ

ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴾٧٠﴾ الحج: ٧٠

"Know you not that Allah knows all that is in heaven and on earth? Verily, it is (all) In the Book (*al-Lauh al-Mahfûz*). Verily! That is easy for Allah." [Qur'an 22: 70].

He also said:

﴿ مَا أَصَابَ مِنْ مُّصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنفُسِكُمْ إِلَّا فِي كِتَابٍ مِّنْ قَبْلِ أَنْ تَنْجُوا هَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴾ ٢٢ الحديد: ٢٢

"No calamity befalls on the earth or in yourselves but is inscribed In the Book of decrees (*al-Lauh al-Mahfûz*), before we bring it into existence. Verily, that is easy for Allah." [Qur'an 57: 22].

This predestination follows Allah's Knowledge – the Majestic; it occurs in its places whether as a whole or in piecemeal. Allah had written in *al-Lauh al-Mahfûz* what He wanted, thus when the body of the fetus is created before the soul is breathed into it, an angel will be sent and he is commanded with four matters; it will be said to him: write his sustenance, his lifespan, his deed, and is he going to be successful or wretched, and what is similar.

This *Qadar* was denied by the deviants in the *Qadariyyah* Sect aforetime; those who deny it today are few.

As for the second level of *Qadar*, this is the *Mashi'atu-Llahi an-Nâfidhah* (the implementation of Allah's Wish) and *Qudratu-hu ash-Shâmilah* (Allah's All-Encompassing Ability); this is the belief that it is all that Allah wills that would be. Whatever He does not will would not be, that there is nothing in the heavens and the earth of movement or un-movement except by Allah's Wish the Majestic.

What He does not want cannot be in His Dominion, and He – the Majestic – has Power over all things whether what exists or what does not; there is no creation on earth and in the heaven except that it is Allah – the Mighty and Majestic – that created it. There is no other creator beside Him nor any lord beside Him. With that, He has commanded the slaves to obey Him and obey His

Messengers, and He forbade them from acts of disobedience to them.

He the Majestic loves the pious, good-doers and the just; He is pleased with those who believe and do good deeds, He does not love the unbelievers neither is He pleased with the sinners. He does not command evil, neither is He pleased with *Kufr* for His slaves. He does not love corruption. And that the slaves act in reality and it is Allah that created what they do. That slave can be a believer, an unbeliever, a pious person or an impious person, an observer of *Salāh* and *Saum* (fasting).

And that the slaves have ability and wish with their deeds; but it is Allah that created them, their ability and will.

As Allah said:

﴿ لِمَن شَاءَ مِنْكُمْ أَن يَسْتَقِيمَ ﴾ ٢٩ ﴿ وَمَا تَشَاءُونَ إِلَّا أَن يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ﴾ ٣٠ التَّكْوِيرُ : ٢٨ - ٢٩ ﴾

*"To whomsoever among you who wills to walk straight. And you will not, unless (it be) that Allah wills, the Lord of the 'Alamīn (mankind, jinns and all that exists)." [Qur'an 81: 28-29].*

This level of *Qadar* is belied by the majority of those who belong to the *Qadariyyah* Sect; they are the people the Prophet ﷺ named 'the *Majūs* of this *Ummah*.' End of quote from *al-Aqīdatu-Wāsitiyyah* of *Shaykhul-Islām* Ibn Taymiyyah.

*Qadar* is one of the Pillars of *Imān*.

Among the doubts associated with it from them is that they say, if matters have been decreed aforetime, that some people have been destined for bliss while others for woe, and that the one that will be successful will not become the opposite neither the one that will be unsuccessful becoming successful, and that deeds are not for their essence rather to effect bliss and prevent woe, while we have been preceded by deeds. Then there is no reason to

trouble one's self with deeds or stop it from what touches because what has been written in the *Qadar* will come to pass, no way.” End of quote from the book *Tablīsul-Iblīs* [p.458].

The Prophet ﷺ replied when a man asked him among the people: “Won’t we rely (on Allah) O Messenger of Allah (and stop from carrying out deeds)?” The Prophet ﷺ said:

لَا، اعْمَلُو فَكُلُّ مُبِيرٌ.

‘No; carry on with deeds, all will be made easy...’

In a version:

لِمَا خُلِقَ لَهُ.

‘...for what they are created.’

Then he recited (the Verse):

﴿فَإِنَّمَا مَنْ أَعْطَنَا وَالنَّقَرَ﴾ الليل: ٥

*“As for him who gives (in charity) and keeps his duty to Allah and fears Him” [Qur'an 92: 5].*

Al-Bukhāri reported it in the Book of *Qadar* so also Muslim [4/2040]; both of them on the authority of 'Alī bin Abi Tālib. The Prophet ﷺ did not answer the man that he should not trouble his soul but said:

لَا اعْمَلُو فَكُلُّ مُبِيرٌ لِمَا خُلِقَ لَهُ.

‘No; carry on with deeds, all will be made easy for what they are created.’

Ibn Rajab said in *Jāmi'ul-'Ulūm Wal-Hikam* (p.26): ‘Abdullāh bin 'Umar was severe against them (the *Qadariyyah*) and he disowned them and said their deeds would not be accepted except they believe in *Qadar*.

It has also been reported in *Sunan Ibn Mājah*: from Ibn ad-Daylamiyy who said: "something occurred in my soul with regard to this *Qadar* which I feared would spoil my *Dīn* and affair. Thus I went to Ubayy bin Ka'b and said: O father of al-Mundhir, something occurred in my soul about this *Qadar* and I fear lest it will destroy my *Dīn* and affair; please tell me something about it perhaps Allah will use it to benefit me."

Then he said:

"If Allah were to punish all the inhabitants of His heavens and the earth, He would and would not have been unjust to them; and if He were to show mercy to them, His Mercy would have been better for them than their deeds. If you were to have the like of Mount *Uhud* as gold or the like of Mount *Uhud* which you spend in the Path of Allah, that will not be accepted from you until you believe in *Qadar*."

Then he asked him to go to 'Abdullāh bin Mas'ūd (رضي الله عنه) who told him a similar thing. The latter also asked him to go to Hudhayfah (رضي الله عنه) who also told him a similar thing.

Therefore what is intended is that the Companions of the Messenger of Allah (ﷺ) were very strict against whoever denied *Qadar* because whoever denies Allah's *Qadar* has denied Allah's Ability.

The *Qadariyyah* are the followers of a man called Ma'bad al-Juhaniyy.

*Imām ash-Shāfi'iyy* (may Allah have mercy on him) used to say: "Use knowledge to debate with the *Qadariyyah*; if they accept it they are defeated and if they deny it they become unbelievers."

For additional proofs establishing *Qadar*, see the book *al-Jāmi' as-Saḥīḥ Fil-Qadar* written by father.

**Question Number Twenty-Six:** If you say sins are from what Allah decreed; should we (then) blame the sinner?

**Answer:** We will blame whoever sins.

Allah the Mighty said:

﴿ أَمْ حَسِبَ الَّذِينَ أَجْرَحُوا السَّيِّئَاتِ أَنْ يُجْعَلُوهُنَّ كَالَّذِينَ إِمَّا تَنْعَمُوا  
 وَعَمِلُوا الصَّالِحَاتِ سَوَاءٌ تَمْتَحِنُهُمْ وَمَا يَحْكُمُونَ ﴾  
 ﴿ ٢١﴾ الجاثية: ٢١

"Or do those who earn evil deeds think that we shall hold them equal with those who believe (in the Oneness of Allah Islamic Monotheism) and do righteous good deeds, in their present life and after their death? Worst is the judgement that they make." [Qur'an 45: 21].

And He the Majestic and Mighty said:

﴿ أَفَنَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ ﴾  
 ﴿ ٣٥﴾ مَا لِكُوْنَيْفَ تَحْكُمُونَ ﴾  
 ﴿ ٣٦﴾ القلم: ٣٥

"Shall we then treat the (submitting) Muslims like the Mujrimūn (criminals, polytheists and disbelievers, etc.)? What is the matter with you? How judge you?" [Qur'an 68: 35-36].

Also He the Mighty and Majestic said:

﴿ وَإِذَا فَعَلُوا فَنِحْشَةً قَالُوا وَجَدْنَا عَلَيْهَا أَبَاءَنَا وَاللهُ أَمْرَنَا بِهَا قُلْ إِنَّ  
 اللهَ لَا يَأْمُرُ بِالْفَحْشَاءِ أَنْقُلُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴾  
 ﴿ ٢٨﴾ الأعراف: ٢٨

"And when they commit a Fāhiṣha (evil deed, every kind of unlawful sexual intercourse, etc.), they say: "We found our fathers doing it, and Allah has commanded us of it." say: "Nay, Allah never commands of Fāhiṣha. Do you say of Allah what you know not?" [Qur'an 7: 28].

He the Blessed and Most sublime said:

﴿ قُلْ إِنَّمَا حَرَّمَ رَبِّ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَإِلَّا مِنْ وَالْبَغْيَ يُعَذِّبُ ﴾  
 الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنْزِلْ بِهِ سُلْطَنَنَا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا  
 نَعْلَمُونَ ﴿٣٣﴾ الْأَعْرَافُ :

"Say (O Muhammad): "(But) the things that my Lord has indeed forbidden are al-Fawāḥiṣ (great evil sins, every kind of unlawful sexual intercourse, etc.) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allah for which He has given no authority, and saying things about Allah of which you have no knowledge. "" [Qur'an 7: 33].

And He the Mighty and Majestic said:

﴿ أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا لَا يَسْتَوْنَ ﴾  
 السجدة: ﴿١٨﴾

١٨

"Is then he who is a believer like him who is a Fāsiq (disbeliever and disobedient to Allah)? Not equal are they." [Qur'an 32: 18].

Ibn Kathīr (may Allah bestow mercy on him) said in his *Tafsīr*: "Allah the Most Great informs – out of His Justice and Generosity – that, on the Day of Resurrection, those who believe in His Signs and follow His Messengers are not equal with those who are sinners: That is, those who disobey their Lord and belie the Messengers of Allah." End of quote.

Also Allah the Mighty and Majestic said:

﴿ سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكَنَا وَلَا مَآبَأْقُونَا وَلَا حَرَّمَنَا  
 مِنْ شَيْءٍ كَذَلِكَ كَذَبَ الَّذِينَ مِنْ قَبْلِهِمْ حَتَّىٰ ذَاقُوا بَأْسَنَا قُلْ هَلْ

عِنْدَكُم مِّنْ عِلْمٍ فَتُخْرِجُوهُ لَا إِنْ تَنْيِعُونَ إِلَّا أَظَانَ وَإِنْ آتَيْتُ إِلَّا  
 تَخْرُصُونَ ﴿١٤٨﴾ قُلْ فَإِنَّهُ أَحَدٌ فَلَوْ شَاءَ لَهُ دِينُكُمْ أَجْمَعِينَ ﴿١٤٩﴾  
 الأنعام: ١٤٨ - ١٤٩

*"Those who took partners (in worship) with Allah will say: "If Allah had willed, we would not have taken partners (in worship) with Him, nor would our fathers, and we would not have forbidden anything (against His Will)." Likewise belied those who were before them, (they argued falsely with Allah's Messengers), till they tasted of our wrath. Say: "Have you any knowledge (proof) that you can produce before us? Verily, you follow nothing but guess and you do nothing but lie. Say: "With Allah is the perfect proof and argument, (i.e. the Oneness of Allah, the sending of His Messengers and his Holy Books, etc. to mankind), had He so willed, He would indeed have guided you all." [Qur'an 6: 148-149].*

Al-Bukhāri reported: **The Chapter: Do not come to open and hidden sins:** on the authority of 'Abdullāh who said: "There is none as jealous as Allah, this is the reason He forbade open and hidden sins. And there is nothing as loving to Allah as when He is praised, this is why He praised Himself." I said: "Did you hear it from 'Abdullāh?" He said: "Yes." I said: "Did he say the Prophet ﷺ said it?" He said: "Yes."

Ibn al-Qayyim (may Allah have mercy on him) has a good comment in his book, *al-Jawāb al-Kāfiyy Liman Sa'ala 'An ad-Dawā'i ash-Shāfiy*, on this topic.

He said therein: "Sins make the slave come under the curse of the Messenger of Allah ﷺ; he indeed cursed the sinners and those that are greater than that. Thus that makes one qualified to be under the curse. He cursed the woman that tattoos and the one that is tattooed, so also the woman that attaches false-hair to another person's hair and the woman whom that is done to, so also the woman that removes the hair of the forehead and the

woman to whom that is done, so also the woman that files her teeth and the one to whom it is done.

He cursed he that devours *Ribā*, its giver, its writer and its witness. He also cursed the man that arranges a woman under the third divorce for re-marriage to her former husband and the man whom that is done for. He also cursed the thief, drinker of liquor and he that serves it, he that prepares and asks it to be prepared, so also its buyer and seller. He also cursed the consumer of money made from liquor-sale, its carrier and the one to whom it is carried.

He cursed whoever changes land boundaries, and he cursed whoever curses his two parents. He also cursed whoever takes a living thing as a target of an arrow (in a game). He cursed the effeminate men and those women who act like men. He cursed whoever makes a slaughtering to other than Allah, as well as, whoever innovates (in the *Dīn*) or hosts an innovator. He cursed the picture-makers, he who abuses his father or mother and whoever misleads a blind person from the path.

He cursed whoever brands the face of a beast, as well as, whoever harms to a Muslim or plots against him. He cursed women who frequent graves. He cursed whoever tarnishes a woman before her husband or a bondswoman before her master. And he said any woman who sleeps while forsaking her husband's bed, the angels curse her until morning. He further cursed whoever ascribes himself to other than his father and said that whoever points a metal at his brother, the angels curse him and whoever abuses the Companions.”

Also from the book: He said: “Among the punishment for sins is that they take away bounty and make one vulnerable to woe. A bounty will not be removed from a slave except due to a sin; nor will he be punished except due to a sin. This is as 'Alī bin Abī Tālib said: ‘No affliction comes down except due to a sin nor will it be removed except by repentance.’”

Allah the Most Great said:

﴿ وَمَا أَصْبَحَكُم مِنْ مُّصِيْبَةٍ فِيمَا كَسَبْتُ أَيْدِيْكُثُرٌ وَيَعْفُوْعَنْ ﴾

﴿ كَثِيرٌ ٣٠﴾ الشورى:

"And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much." [Qur'an 42: 30].

And He said:

﴿ ذَلِكَ بِأَنَّ اللَّهَ لَمْ يَكُنْ مُغَيْرًا لِقَوْمَةَ أَنْعَمَهَا عَلَى قَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنفُسِهِمْ ﴾

﴿ وَأَنَّ اللَّهَ سَمِيعٌ عَلَيْهِ ٥٣﴾ الأنفال:

"That is so because Allah will never change a Grace which He has bestowed on a people until they change what is in their own selves. And verily, Allah is All-Hearer, All-Knower." [Qur'an 8: 53].

Thus, Allah informed that He would not change a grace which He might have bestowed on anybody until the person changes what is in himself; thus if he changes his obedience to Allah with disobedience to Him, and gratefulness with ungratefulness, His pleasure with His displeasure; thus anytime he changes, Allah too changes what He might have given him as a befitting reward:

﴿ ... وَمَا رَبُّكَ بِظَالِمٍ لِلْعَبْدِ ٤٦﴾ فصلت:

"...and your Lord is not at all unjust to (His) slaves." [Qur'an 41: 46].

Thus if a slave changes from disobedience of Allah, Allah will replace His punishment over him, with pardon; so also from ignominy to honour.

Allah the Mighty said:

﴿...إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَ لَهُ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٰ﴾ الرعد: ١١

"...verily! Allah will not change the good condition of a people as long as they do not change their state of goodness themselves (by committing sins and by being ungrateful and disobedient to Allah). But when Allah wills a people's punishment, there can be no turning back of it, and they will find besides him no protector." [Qur'an 13: 11].

The poet who composed these lines was indeed fair:

*When you are in a bounty then guard it because sins remove bounties  
Surround it with obedience to the Lord of the slaves for the Lord of the slaves is swift in punishment.*

*Be wary of injustice as you may have the ability to avoid, because being unjust to the slaves brings a severe penalty.*

*Travel with your heart across the land and see the remains of those that were unjust.*

*Those are their dwellings after them testifying against them; there is no false allegation.*

*There was nothing as big upon them like injustice; it was what caused their end.*

*How many were their gardens, palaces and other things that they left behind that became anger on them.*

*Go into the Blazing Fire; the bounty is no more, and what came their way became like a dream."*

End of quote, in summary.

**Question Number Twenty-Seven:** Mention some virtues of the Companions (of the Messenger of Allah ﷺ); and what is the ruling of he that abuses them?

**Answer:** There are many works on the topic among which is *al-Iṣābah Fī Ma'rifatī-Sahābah*, written by *al-Hāfiẓh* Ibn Ḥajar; so also *al-Iṣṭī'āb* of Ibn 'Abdul-Barr and *Asadul-Gābah* of Ibn al-Athīr.

I shall mention some Verses of the Qur'an and *Aḥādīth* of the Messenger of Allah ﷺ on the excellence of all the Companions; it is Allah that grants what is correct.

Allah the Mighty said:

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتَقْرَبُونَ إِلَيَّهُ وَلَئِنْ أَمَّنَ أَهْلُ الْكِتَابَ لَكَانَ خَيْرًا لَّهُمْ مِنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَسِيقُونَ﴾ ﴿١١٠﴾ آل عمران:

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"*You [true believers in Islamic Monotheism, and real followers of Prophet Muḥammad and his Sunnah (legal ways, etc.)] are the best of peoples ever raised up for mankind; You enjoin al-Ma'rūf (i.e. Islamic Monotheism and all that Islam has ordained) and forbid al-Munkar (polytheism, disbelief and All that Islam has forbidden), and You believe In Allah. And had the people of the Scripture (Jews and Christians) believed, it would have been better for them..."*

*[Qur'an 3: 110].*

*Al-Hāfiẓh* Ibn Kathīr said in the *Tafsīr* of the Verse: "From Ibn 'Abbās (رضي الله عنهما) who said: 'Those who migrated with the Messenger of Allah ﷺ from Makkah to Madīnah.'

What is more correct is that the Verse is general to all the *Ummah*; each generation according to what it possesses of goodness. But the best of the generations was that in which the Messenger of Allah ﷺ was raised, then those who followed them then those who followed them; as Allah the Mighty said in another Verse:

﴿ وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا ... ﴾ البقرة: ١٤٣

"... thus we have made you a Wasat nation..."

That is, the best nation.

﴿ ... إِنَّكُمْ وَأَنْتَ شَهَادَةٌ عَلَى النَّاسِ ... ﴾ البقرة: ١٤٣

"... that you be witnesses over mankind ..."

End of quote from *Tafsīr Ibn Kathīr*.

Allah the Blessed also said:

﴿ وَالسَّابِقُونَ الْأُوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ يُلْحَسِنُونَ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعْدَ اللَّهُمْ جَنَّاتٍ تَجْرِي  
نَحْتَهَا الْأَنْهَارُ خَلِيلِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٠٠﴾ التوبه:

١٠٠

"And the first to embrace Islam of the *Muhājirūn* (those who migrated from Makkah to al-Madīnah) and the *Anṣār* (the citizens of al-Madīnah who helped and gave aid to the *Muhājirūn*) and also those who followed them exactly (in Faith). Allah is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success." [Qur'an 9: 100].

He also said:

﴿ لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيْرِهِمْ وَأَنْوَلَهُمْ يَنْغُونَ فَضْلًا مِنَ اللَّهِ وَرِضُوا نَّا وَيَنْصُرُونَ اللَّهُ وَرَسُولَهُ وَأُولَئِكَ هُمُ الصَّدِيقُونَ ﴿٨﴾ وَالَّذِينَ

بَيْوَعُ الدَّارِ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحْبُونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَحْدُونَ فِي  
 صُدُورِهِمْ حَاجَةً مِمَّا أُتُوا وَيُؤْثِرُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ  
 خَصَاصَةٌ وَمَنْ يُوقَ شَحَ نَقْسِيهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ①  
 وَالَّذِينَ جَاءُو مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا أَغْفِرْ لَنَا وَلَا خَرَبَنَا  
 الَّذِينَ سَبَقُونَا إِلَيْهِمْ وَلَا تَجْعَلْ فِي قُلُوبِنَا غُلَالًا لِلَّذِينَ مَامَنُوا رَبَّنَا إِنَّكَ  
 رَءُوفٌ رَّحِيمٌ ② الحشر: ٨ - ١٠

*"(And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking bounties from Allah and to please Him. And helping Allah (i.e. helping his religion) and His Messenger (Muhammad). Such are indeed the truthful (to what they say). And those who, before them, had homes (in al-Madinah) and had adopted the Faith, love those who emigrate to them, and have no jealousy In their breasts for that which they have been given (from the booty of Banī an-Nadīr), and give them (emigrants) preference over themselves, even though they were In need of that. And whosoever is saved from his own covetousness, such are they who will be the successful. And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us In Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful."*  
*[Qur'an 59: 8-10].*

Ibn Kathīr (may Allah have mercy on him) said: "What an excellent meaning Imām Mālik derived from this Noble Verse; that the Rāfidī who abuses the Companions will not have any share in the booty because they did not fit the description of the praise Allah mentioned about those people in His Statement:

﴿ وَالَّذِينَ جَاءُوْ مِنْ بَعْدِهِمْ يَقُولُوْنَ رَبَّنَا أَغْفِرْ لَنَا وَلَا إِخْرَجْنَا اَلَّذِينَ سَبَقُوْنَا بِإِيمَنِنَ وَلَا تَجْعَلْ فِي قُلُوبِنَا غَلَّا لِلَّذِينَ اَمْنَوْ رَبَّنَا إِنَّكَ رَءُوفٌ رَّحِيمٌ ﴾ الحشر: ١٠

*"And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any Hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful." [Qur'an 59: 10].*

He the Blessed said:

﴿ ... يَوْمَ لَا يُخْزِي اللَّهُ الَّتِي وَالَّذِينَ اَمْنَوْ مَعَهُ ... ﴾ التحرير: ٨

*"...the Day that Allah will not disgrace the Prophet (Muhammad) and those who believe with him..." [Qur'an 66: 8].*

*Imām al-Bukhāri reported [7/3649]: The Chapter on the Excellence of the Companions of the Prophet; and any Muslim that was a companion of the Prophet or saw him is among his Companions:*

On the authority of Abu Sa'īd al-Khudrī that the Messenger of Allah ﷺ said:

يَأْتِي عَلَى النَّاسِ زَمَانٌ فَيَغْزُو فَتَامٌ مِنَ النَّاسِ؛ فَيَقُولُوْنَ: فِيکُمْ مَنْ صَاحِبَ رَسُولَ اللَّهِ ﷺ؟ فَيَقُولُوْنَ لَهُمْ: نَعَمْ، فَيَفْتَحُ لَهُمْ، ثُمَّ يَأْتِي عَلَى النَّاسِ زَمَانٌ فَيَغْزُو فَتَامٌ مِنَ النَّاسِ فَيَقَالُ: هَلْ فِيکُمْ مَنْ صَاحِبَ أَصْحَابَ رَسُولِ اللَّهِ ﷺ؟ فَيَقُولُوْنَ: نَعَمْ، فَيَفْتَحُ لَهُمْ ثُمَّ يَأْتِي عَلَى النَّاسِ زَمَانٌ فَيَغْزُو فَتَامٌ مِنَ النَّاسِ، فَيَقَالُ: هَلْ فِيکُمْ مَنْ صَاحِبَ مَنْ صَاحِبَ أَصْحَابَ رَسُولِ اللَّهِ ﷺ؟ فَيَقُولُوْنَ: نَعَمْ، فَيَفْتَحُ لَهُمْ.

"A time will come upon the people where a group among them will fight and they will say: 'Are there Companions of the Messenger of Allah among you?' They will say to them: 'Yes.' Then victory would come their way. Then another time will come upon the people when a group among them will fight and it will be said: 'Are there among you those who followed the Companions of the Messenger of Allah?' they will reply: 'Yes.' Then victory will come their way. Another time will come upon the people and a group among them will fight and it will be said: 'Are there those who followed the Followers of the Companions of the Messenger of Allah among you?' They will reply: 'Yes.' And victory will come their way."

Muslim also reported it [4/1962].

'Imrān bin Hūshayn (رضي الله عنه) reported The Messenger of Allah (ﷺ) saying:

خَيْرُ أُمَّتِي قَرْنِي، ثُمَّ الَّذِينَ يَلْوَهُمْ، ثُمَّ الَّذِينَ يَكُوْنُونَ

"The best of my *Ummah* is my generation then those who follow them then those who follow them."

Imrān said: 'I do not know whether he mentioned two generations or three after his generation.'

ثُمَّ إِنَّ بَعْدَكُمْ قَوْمًا يَشْهَدُونَ وَلَا يُسْتَشْهَدُونَ، وَيَخْتُونَ وَلَا يُؤْتَمِنُونَ،  
وَيَنْتَرُونَ وَلَا يُوفُونَ وَيَظْهَرُ فِيهِمُ السَّمَّ.

(The Prophet (ﷺ) continued : ) "Then after them will come a people that will give testimony while they are not asked to give it; they will betray trust and will not be trusted; they will make vows and not fulfill them and there will appear fatness in them."

Muslim reported it too [4/2535].

Muslim reported [4/1965] on the authority of 'Ā'ishah (may Allah be pleased with her) who said: "A man asked the Prophet ﷺ: 'Who are the people?' He replied:

القَرْنُ الَّذِي أَنَا فِيهِ، ثُمَّ الثَّانِي، ثُمَّ الثَّالِثُ.

"The generation in which I am, then the second then the third."

Then he said [16/82] – if read alongside the *Shar'h* of *Imām An-Nawawi*: On the authority of Sa'īd bin Abi Bur'dah from his father (رضي الله عنهما); he said: "We observed the *Maghrib* Prayer with the Messengers of Allah ﷺ then we said: 'Perhaps if we can sit until we would observe the *Ishā* Prayer.' " He stated further: "We then sat after which he ﷺ came out to us and said: 'You are still here?'

We said: 'O Messenger of Allah, we observed the *Maghrib* Prayer with you then said we should sit until *Ishā* so that we would observe it with you.' Then he said:

أَحْسَنْتُمْ أَوْ أَصْبَحْتُمْ،

'You have done well' or 'You have done what is correct.'

Then he raised his head to the sky – he used to do that often; and he said:

الثُّجُومُ أَمْنَةٌ لِلسَّمَاءِ، فَإِذَا ذَهَبَتِ الثُّجُومُ أَتَى السَّمَاءَ مَا تُوعَدُ، وَأَنَا أَمْنَةٌ لِأَصْحَابِي؛ فَإِذَا ذَهَبَتِ أَتَى أَصْحَابِي مَا يُوعَدُونَ، وَأَصْحَابِي أَمْنَةٌ لِأَمْتَي؛ فَإِذَا ذَهَبَ أَصْحَابِي أَتَى أَمْتَي مَا يُوعَدُونَ.

'The stars are the security of the sky, when the stars are no more what has been promised the sky will come to pass. I am the security of my Companions, when I am no more, what has been promised them will come to pass. My Companions are the security of my *Ummah*, when they are

no more, what has been promised my *Ummah* will come to pass.' ”

As for the ruling of whoever abuses the Companions, here is the comment of *Shaykhul-Islām* for you in his book, *as-Sārimul-Maslūl* [3/1108]: A Section on Different Sayings with Regard to them – that is, those who abuse the Companions.

“As for whoever adds the claim that ‘Alī is Allah, or that he was supposed to be the Prophet and that Jibrīl only made a mistake in commissioning the Prophet ﷺ, there is no doubt that this constitutes an act of unbelief, in fact there is no doubt with regard to the unbelief of whoever is doubtful of the unbelief of such a person. So also is whoever thinks that the Qur'an is incomplete, that there are some Verses missing or that were concealed; or he thinks he has some secret explanations that remove some religious obligation from him, or what is similar to such claims. It is these people that are called *al-Qarāmiyah* and *al-Bātiniyyah*; from among them is the *Tanāsukhiyyah* Sect; all these people there is no difference in their committing acts of disbelief.

As for whoever only abuses them (the Companions), who does not puncture their trustworthiness and their religiosity, like if he says a Companion is miserly or cowardly, or that he has less knowledge or does not renounce the world, or what is similar. Whoever comes with such is entitled to correction and discretionary punishment; he will not be declared as a *Kāfir* just like that. This is what should be thought about the scholars who do not declare the *Shi'ah* as unbelievers.

As for whoever curses and despises them absolutely, this is a point of difference among the scholars because of the fact that the curse could have been from mere act of extremism (against the Companions) or from belief (that the Companions deserve the curse).

As for whoever goes beyond that saying that all the Companions - except a very few people that did not reach ten - became *Kuffār*

after the demise of the Messenger of Allah ﷺ; or that all of them sinned. Whoever comes with that is undoubtedly a *Kāfir* because he belies the text of the Qur'an – which appears in more than a place – in terms of Allah's Pleasure with them and His praise over them; in fact whoever is in doubt with regard to the unbelief of such his own *Kufr* is clear; because what that implies is that the Transmitters of the Book (of Allah) and the *Sunnah* of the Messenger of Allah ﷺ were *Kuffār* or *Fussāq*; and that this Verse:

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ ...﴾ آل عمران: ۱۱۰

*"You [true believers In Islamic Monotheism, and real followers of Prophet Muhammad and his Sunnah (legal ways, etc.)] are the best of peoples ever raised up for mankind..." [Qur'an 3: 110]*

– and its best was the First Generation, that all the people in that Generation were *Kuffār* or *Fussāq*; therefore the Verse will imply that those people were the worst of people, that the first set of people of this *Ummah* were its worst. The *Kufr* of whoever utters this kind of statement is what cannot be denied in the *Dīn* of Islam. This is the reason the bulk of those who come with this kind of statement will become clear as a *Zindiq* (a heretic), and the rest of the heretics hide behind their school-of-thought.

Allah's various punishments have occurred to such people. A lot of reports have come that their faces were changed to those of pigs both in life and will be in the hereafter. Many scholars have gathered several reports that came to them over that. Among those who have written on that is *al-Hāfiḍh* Abu 'Abdillāh Muḥammad bin 'Abdul-Wāhid al-Maqdisī; his book, *an-Nahyy 'An Sabbi al-Asħāb Wa Mā Jā'a Fī-hi Minal-Ithm Wal-Iqāb*.

In summary, there are among those who abuse the Companions who undoubtedly become unbelievers when they do so, and there are those who will not be ruled as unbelievers; and there are those among them whose matter is not certain, here might not suffice as a place to discuss that. We have only mentioned this matter

because it completes the issue which we have intended.” End of quote.

Those who abuse the Companions most among the people are the *Rawāfid*; these are the people whom *Shaykhul-Islām* said about them in *Minhājus-Sunnah*: “They are the most ignorant among the people with regard to what is intelligible and reported.”

The Messenger of Allah ﷺ said as it has come in the *Sahīhayn*, in the *hadīth* of Abu Sa‘īd al-Khudrī (رضي الله عنه):

لَا تَسْبِوا أَصْحَابِي، فَوَالذِّي نَفْسِي بِيَدِهِ لَوْ أَنْفَقَ أَحَدُكُمْ مِثْلَ أَحَدٍ ذَهَبَّا مَا  
بَلَغَ مُدَّ أَحَدِهِمْ وَلَا تَصِيفُهُ.

“Do not abuse my Companions; because if any of you were to spend the like of *Uhud* in gold, he will not attain the level of any of them nor its half.”

A warning came from one of the *Salaf* as regard abusing the Companions of the Messenger of Allah ﷺ; among that is what Muslim reported on the authority of Urwah who said: “‘Ā’isha told me: ‘O son of my sister; it was commanded that forgiveness be sought for the Companion of the Messenger ﷺ but (some people) began to abuse them.’”

May Allah bestow His Mercy on al-Qaḥṭānī when he composed:

*The Rawāfid are the worst to tread upon the pebbles from all the talking people and Jinns.*

*They praised the Prophet but accused his Companions of betrayal; they alleged them of injustice and enmity.*

*They loved his relations but abused his Companions; the two will dispute before Allah and they are not the same.*

*It is as if the family of the Prophet and his Companions is a soul all contained in two bodies.*

*They are two groups whom the Sharī‘ah of Ahmad joined together; by my father and mother those are two groups.*

*Two groups that tread the path of guidance and both are steadfast on the Dīn of Allah.*

Thus whoever disparages the Companions is essentially disparaging the Sunnah even the Qur'an because they transmitted them both to us.

**Question Number Twenty-Eight:** Mention something about the excellence of the *Ahlul-Bayt* (members of the family of the Prophet); and explain, who oppose the *Ahlul-Bayt*: The *Shi'ah* or the *Ahlus-Sunnah*?

**Answer:** Praise to Allah Who neither has a son nor partner in Dominion; He created all things and gave them due measure. He said in His Mighty Book:

﴿إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهَبَ عَنْكُمْ أَرْجَحَ أَهْلَ الْبَيْتِ وَيَطْهِرُكُمْ﴾

٣٣ ﴿٣٣﴾ تَطْهِيرًا ﴿٣٣﴾ الأحزاب:

"...Allah wishes only to remove ar-Rijs (evil deeds and sins, etc.) from you, O Ahlul-Bayt (members of the family of the Prophet), and to purify you with a thorough purification." [Qur'an 33: 33].

May the peace and benediction be upon our Prophet, Muhammad, his members of the family and all his Companions.

To proceed:

*Imām* Muslim bin al-Hajjāj reported [15/179, if read with its commentary by *Imām* An-Nawawi from Ḥuṣayn bin Sabrah who said, " 'Umar bin Muslim and I went to Zayd bin Arqam, when we sat with him, Ḥuṣayn said to him: 'O Zayd you have achieved a lot of goodness; you saw the Messenger of Allah , you heard his statements, you fought alongside with him and you observed Prayers behind him; indeed you have attained a lot of goodness O Zayd. Narrate to us, O Zayd, what you heard from the Messenger of Allah.' He said: 'O son of my uncle; by Allah , I have become old and my lifespan is prolonged and I have forgotten some of

what I used to memorize from the Messengers of Allah ﷺ; whatever I narrate to you take it and whatever I do not, do not force me to.'

Then he said: 'The Messenger of Allah ﷺ stood among us one day giving us a talk at a stream called *Khamman* – which is situated between Makkah and Madīnah; he praised Allah and mentioned His Attributes after which he gave the talk and reminder, then he said:

أَمَّا بَعْدُ: أَلَا أَيُّهَا النَّاسُ، فَإِنَّمَا أَنَا بَشَرٌ يُوشِّكُ أَنْ يَأْتِي رَسُولُ رَبِّي فَأُحِبُّهُ،  
وَأَنَا تَارِكٌ فِيْكُمْ ثَقَلَيْنِ: أَوْلُهُمَا كِتَابُ اللَّهِ فِيهِ الْهُدَى وَالنُّورُ، فَخُنُّوا بِكِتَابِ  
اللَّهِ وَاسْتَمْسِكُوا بِهِ،

"To proceed: Nay, O you people, I am only but human very soon the messenger of my Lord will come which I will answer; I am leaving for you two weighty things, the first of which is the Book of Allah , there is in it guidance and light, take the Book of Allah and hold unto it."

The Prophet went on praising Allah's Book and then said:

وَأَهْلَ بَيْتِي أَذْكُرُكُمُ اللَّهُ فِي أَهْلِ بَيْتِي، أَذْكُرُكُمُ اللَّهُ فِي أَهْلِ بَيْتِي، أَذْكُرُكُمُ  
اللَّهُ فِي أَهْلِ بَيْتِي.

"Then the members of my family; I counsel you with respect to my family, I counsel you with respect to my family, I counsel you with respect to my family.'

Then Ḥusayn said to him: 'Who are the members of his household O Zayd; are his wives not members of his household? He said: 'His wives are members of his household. But the members of his household are those whom *Sadaqah* is forbidden to after him.' He said: 'Who are they?' he said: 'They are the Family of 'Alī, the Family of 'Uqayl, the Family of Ja'far, the Family of 'Abbās.' He said: 'All these people cannot be given *Sadaqah* (Charity)?' He replied: 'Yes.'

*Imām* al-Bukhāri reported [6/408] on the authority of 'AbdurRahmān bin Abi Laylah who said: "Ka'b bin 'Ujrah met me and said: 'Won't I give you a gift that I heard from the Prophet?' I said: 'Please give it to me.' He said: 'We asked the Messenger of Allah ﷺ: 'O Messenger of Allah, how do we make *Salāh* upon you and the members of your family for Allah has taught us how to make *Salām* upon you? He said: 'say:

اللَّهُمَّ صَلُّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ  
إِنَّكَ حَمِيدٌ مَحِيدٌ. اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ  
عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَحِيدٌ.

*Allahumma Salli 'Alā Muḥammadin Wa 'Alā Āli Muḥammadin Kamā Ṣalayta 'Alā Ibrāhim Wa 'Alā Āli Ibrāhim, Innaka Ḥamīduṇ Majīd. Allahumma Bārik 'Alā Muḥammadin Wa 'Alā Āli Muḥammadin Kamā Bārakta 'Alā Ibrāhim Wa 'Alā Āli Ibrāhīm, Innaka Ḥamīduṇ Majīd.* [Meaning: “O Allah pour benediction on Muḥammad and on the family of Muḥammad as You poured benediction on Ibrāhīm and the family of Ibrāhīm indeed You are full of Praise and Honour. O Allah pour blessing on Muḥammad and the family of Muḥammad as You poured blessing on Ibrāhīm and the family of Ibrāhīm, indeed You are full of Praise and Honour”].

This *Hadīth* shows one of their virtues because the Prophet ﷺ mentioned benediction on himself then on his family after him; and out of their lofty status, the Prophet ﷺ forbade they eat from *Ṣadaqah*.

*Imām* Muslim reported [2/752]: on the authority of 'Abdul-Muṭalib bin Rabī'ah bin al-Hārith who narrated that Rabī'ah bin al-Hārith and al-'Abbās bin 'Abdul-Muṭalib met and both said: 'If we could send these two lads (me and al-Fadl bin 'Abbās) to the Messengers of Allah ﷺ so that they will talk to him (on

our behalf), and so that he will give them some of the *Sadaqah*, and that they do and achieve what people do and achieve.' He said: They were in that state when 'Alī bin Abi Tālib arrived and he stood over them, then they mentioned the matter to him. 'Alī bin Abi Tālib said: 'Do not do that; by Allah he would not do it.' Then Rabī'ah bin al-Hārith stood up to him and said: 'By Allah , you have not done this to us except out of jealousy against us; by Allah you earned the favour of being the son-in-law of the Messenger of Allah and we did not covet that from you.' 'Alī said: 'send them both.'

Then they went and 'Alī reclined. He said: 'When the Messenger of Allah ﷺ observed the *Dhuhr* Prayer, we preceded him to the room and stood beside it until he came and he took hold of our hears and said: 'Pour what both of you have inside you.' Then he entered and we entered too; that day he was with Zaynab bint Jahsh. He said: 'We both were not sure of who would present the talk. Then one of us spoke and said: 'O Messenger of Allah, you are the most pious of the people and you are the best of them that join family ties; we have come of age for Nikāh so we came to you so that you will order some *Sadaqah* for us and we will be able to render to you what people render to you and so that we will be able to achieve the like of what they achieve.'

He said: The Prophet ﷺ then remained quiet for a long period of time until we felt like talking to him (again).' He said: Zaynab was making signals to us that we should not talk to him.' He said: "Then he said:

إِنَّ الصَّدَقَةَ لَا تَنْبَغِي لِأَلِّ مُحَمَّدٍ، إِنَّمَا هِيَ أُوسَاطُ النَّاسِ.

‘Indeed *Sadaqah* is not for the family of Muḥammad; it is dirt from people’s (wealth).’”

Al-Bukhāri reported [6/183] on the authority of Abu Hurairah that al-Hasan bin Abi Tālib took a date from among dates for *Sadaqah* and put it in his mouth then the Prophet ﷺ said:

كَيْخُ كَيْخٍ أَرْمِ بِهَا أَمَا عِلِّمْتَ أَنِّي لَا نَأْكُلُ الصَّدَقَةَ.

**“Kikh, Kikh; don't you know that we do not eat from Šadaqah.”<sup>67</sup>**

Muslim reported [2/752] on the authority of Anas bin Mālik: That the Prophet ﷺ found a date, then he said:

لَوْلَا أَنْ تَكُونَ مِنَ الصَّدَقَةِ لَأَكُلُّهَا.

**“If not that it might have been from Šadaqah, I would have eaten it.”**

Imām Aḥmad reported [2/476] on the authority of Abu Hurairah: That the Prophet ﷺ saw al-Hasan bin 'Alī take a date from dates of Šadaqah, and he (al-Hasan) put it in his mouth thus the Prophet ﷺ said to him:

كِنْ كِنْ ارْمِ بِثَلَاثَةٍ - إِنَّا لَا نَحْلُ لِنَا الصَّدَقَةَ.

**“Kikh, Kikh (three times); we are not permitted to eat from Šadaqah.”**

A poet composed:

*O family of the Messenger of Allah your love is compulsory from Allah in the Qur'an that He revealed.*

*It suffices you from greatness of power that whoever does not make benedictions on you will not have Salat.<sup>68</sup>*

<sup>67</sup> Muslim reported it [2/751]; he said: “Ubaydullāh b. Mu‘ādh al-Anbārī narrated to us...’ then the chain went back to Abu Hurairah. He said: ‘Al-Hasan bin ‘Alī took a date from dates of charity and put it in his mouth then the Messenger of Allah ﷺ said: “Kikh, Kikh; throw it away, don't you know that we don't eat from charity?” ’ ”

<sup>68</sup> This couplet was composed by Imām ash-Shāfi‘yy as it has come in al-Kawākib ad-Duriyyah. My sister, *Ummu Shu‘ayb al-Wādi'yyah* – may Allah preserve her – has written a book on the virtues of the *Ahlul-Bayt*.

Father said in *ar-Risālah al-Wāzi'ah Lil-Mu'tadīn* (p.343): That people can be categorized into three with respect to the family of the Messenger of Allah (ﷺ):

1. There are those who are extreme with respect to them.

2. There are those who show enmity towards them;

The above two categories are people of innovation.

3. And we have a category of just people, those who love the *Ahlul-Bayt* the way the *Sharī'ah* has permitted; those are the *Ahlus-Sunnah*.

Those who oppose the *Ahlul-Bayt*: These are the *Shi'ah* who have deviated from the Book and *Sunnah*.

Here are some of the instances of their heretical practices:

1. The Prophet (ﷺ) said as it has come in *Sahīh Muslim* (2/666) in the *hadīth* of Abu al-Hayāj who said: 'Alī bin Abi Tālib said: Won't I deputize you on what the Messenger of Allah (ﷺ) deputized me on:

أَنْ لَا تَدْعُ تِمْنَالًا إِلَّا طَمَسْتَهُ، وَلَا قَبْرًا مُشْرِفًا إِلَّا سَرَيْتَهُ

"That you should not leave a statue except that you destroy it nor a high grave except that you level it."<sup>69</sup>

You will see the *Shi'ah* keep pictures and raise the graves most especially if the person in the grave is a Hashemite, a *Shaykh* or any other person that they rate high.

2. The Prophet (ﷺ) said as it has come in *Sahīh al-Bukhārī* [13/241] in the *hadīth* of Mālik bin al-Huwayrith (رض):

صَلُّوا كَمَا رَأَيْتُمُونِي أَصْلِي

"Pray as you have seen me pray."

<sup>69</sup> Muslim reported it in his *Sahīh* on the authority of Jābir who said: "The Messenger of Allah (ﷺ) forbade that grave should be cemented." That is, that it should not be whitened with plastering.

They do not pray as the Prophet ﷺ used to pray.

Among their different manners of observing *Salāh* are:

**One:** They do not raise their hands in the *Takbīrāt*; some of them only raise their hands in the first *Takbīrah*.

**Two:** They do not place the right hands over the left hands.

**Three:** They abandon saying *Amīn* in *Salāh*.

**Four:** they do not say the *Tashahud* which the Prophet ﷺ say; they only used to say: *Bismillāh Wa billāh Wal-Hamdu-lillāh, Wal-Asmā al-Husnā Kullu-ha Lillah, Ash-hadu An Lā Ilā-ha Illa Allah, Wahda-hu Lā Sharīka La-hu, Wa Ash-hadu Anna Muḥammadan 'Abdu-hu Wa Rasūlu-hu* [Meaning: 'In the Name of Allah , by Allah . All praise to Allah , all Beautiful Names are Allah's, I testify that there is none worthy of worship except Allah, He is One He has no partner, and I testify that Muḥammad is His slave and Messenger.]

The proofs that all those are in contradiction of the *Sunnah* are as follow:

a. The first *Hadīth* is on the issue of raising the two hands when saying the *Takbīr*: *Imām al-Bukhāri* said [2/218]: **The Chapter of raising the Two Hands Simultaneously When Saying the First *Takbīrah* with the Opening Supplication:** On the authority of Sālim bin 'Abdullāh from his father: That the Messenger of Allah ﷺ used to raise his two hands to the level of the shoulders whenever he began his *Salāh*, he said the *Takbīrah* for the *rukū'* and when he rose from the *rukū'* and he would say at that point: '*Sami' Allahu Liman Hamida-h Rabbanā Wa lakal-hamd* [Allah hears whomever praises Him; our Lord the praise is Yours]; and he would not do that at *Sujūd*.

b. The second *hadīth* is on placing the right hand over the left hand in *Salāh*: He said [2/224]: From Sahl bin Sa'd who said: "People used to command that one should place his right hand over his left arm in the *Salāh*". Abu Ḥāzim said: "I do not know it except that he attributed that to the Prophet." Ismā'il said:

"That was attributed to the Prophet." He did not say: "he attributed that..."

c. The third *Hadīth* is also on the issue of placing the right hand on the left in *Salāh*, and raising the hand at saying the *Takbīr*: *Imām* Muslim reported [1/301] from Wā'il bin Hujr (رضي الله عنه): That he saw the Prophet ﷺ raise his hand when he entered into *Salāh*. Then Hammām said *Allahu-Akbar* and leveled his hands with his two ears then he wrapped himself in his cloth after which he placed his right hand on his left hand. When he wanted to bow (in *Rukū'*), he brought out his hands from the cloth then raised them and said *Allahu-Akbar* and bowed. When he said *Sami'a Allāhu Liman Hamida-h*, he raised his two hands; and when he went to prostration he did so between his two palms.

d. The fourth *Hadīth* is on the issue of saying the *Āmin* aloud, and the permissibility of both the *Imām* and those behind him to say it loud.

*Imām* al-Bukhārī recorded [2/262] from Abu Hurairah (رضي الله عنه) that the Prophet ﷺ said:

إِذَا أَمَّنَ الْإِمَامُ فَأَمَّنُوا؛ فَإِنَّهُ مَنْ وَافَقَ تَأْمِينَهُ تَأْمِينَ الْمَلَائِكَةِ غَيْرَ لَهُ مَا تَقدَّمَ  
مِنْ ذَبَابٍ.

"When the *Imām* says *Āmīn* (in *Salāh*) you too say so; verily whoever's *Āmīn* coincides with that of the angels will have his past sins forgiven."

Ibn Shihāb said: The Messenger of Allah ﷺ used to say: '*Āmīn*.'

Muslim reported it [1/307].

e. The fifth *Hadīth* is also on the obligation<sup>70</sup> of saying *Āmīn* in *Salāh*:

<sup>70</sup> That is, with respect to the person following the *Imām* in *Salāh*. That is indicated in the *Hadīth* with us. As for the *Imām* and a person

*Imām* al-Bukhāri recorded from Abu Hurairah: That the Messenger of Allah said:

إِذَا قَالَ الْإِمَامُ: غَيْرُ الْمَعْضُوبِ عَلَيْهِمْ وَلَا الظَّالِمِينَ، فَقُولُوا: آمِينٌ؛ فَإِنَّهُ مَنْ  
وَافَقَ قَوْلَهُ قَوْلَ الْمَلَائِكَةِ غُفْرَانَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ.

“When the *Imām* says: *Ghayril-Maghdūbi 'Alayhim Wa Lād-Dālīn* [...not (the way) of those who earned Your Anger (such as the Jews), nor of those who went astray (such as the Christians)] say: *Āmīn*; verily whoever's speech coincides with that of the angels, Allah will forgive what is past in his sins.”

Muhammad bin 'Amr had a similar narration from Abu Salamah reporting from Abu Hurairah from the Prophet. Another one via Na'im al-Mujmar from Abu Hurairah.

f. The sixth *Hadīth* is on the excellence of saying *Āmīn*.

*Imām* Al-Bukhāri recorded [2/266]: The Chapter on the Excellence of Saying *Āmīn* on the authority of Abu Hurairah (رضي الله عنه)، that the Messenger of Allah (صلى الله عليه وسلم) said:

إِذَا قَالَ أَحَدُكُمْ: آمِينٌ، وَقَالَتِ الْمَلَائِكَةُ فِي السَّمَاءِ: آمِينٌ، فَوَافَقَتْ  
إِحْجَاهُمَا الْأُخْرَى، غُفْرَانَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ.

“When any of you says *Āmīn*; the angels in the heaven will say: *Āmīn*; thus either coincides with the other, then his past sins will be forgiven.”

observing *Salāh* alone, it is only meritorious for them (to say *Āmīn*), as this is known as the clearer view; it is not compulsory for both the *Imām* and the person praying alone to say the *Amin*, but if they abandon it, it will make them lose a very great reward. This is the opinion of Ibn Hazm and those who adopt his view. But the majority of the scholars are of the view that saying *Āmīn* is meritorious for all: the *Imām*, the person praying behind the *Imām* and the person praying alone.

Muslim reported it [1/307] via the route of Abu az-Zinād.

Thus the *Shi'ah* reject this excellent act.

g. The seventh *Hadīth* is on the obligation of *Tashahhud* in *Salāh*:

*Imām* al-Bukhārī recorded [2/311] from 'Abdullāh who said: Whenever we observed *Salāh* behind the Prophet ﷺ, we would say:

السَّلَامُ عَلَى جِبْرِيلَ السَّلَامُ عَلَى مِيكَائِيلَ، السَّلَامُ عَلَى فُلَانٍ وَفُلَانٍ

*"As-Salām 'Ala Jibrīl Wa Mikā'il, As-Salām 'Alā Fulān wa Fulān* [Meaning: 'Peace on Jibrīl and Mikā'il; peace on so-and-so']".

Then the Messenger of Allah ﷺ turned to us and said:

إِنَّ اللَّهَ هُوَ السَّلَامُ، فَإِذَا صَلَّى أَحَدُكُمْ فَلِيقلْ : التَّحَيَّاتُ لِلَّهِ وَالصَّلَواتُ وَالطَّيَّاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، فَإِنَّكُمْ إِذَا قُتَّلُوكُمْ هُنَّ أَصَابَتُ كُلُّ عَبْدٍ لِلَّهِ صَالِحٍ فِي السَّمَاءِ وَالْأَرْضِ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ.

'Allah is As-Salām, whenever any of you observes *Salāh* let him say:

*At-Tahiyatu Lillāh Was-Salawāt Wat-Tayyibāt, As-Salām Alayk Ayyu an-Nabiyy Wa rahmatullāh wa barakātu-hu, As-Salām 'Alaynā Wa 'Alā Ibādillahiṣ-Ṣālihiṇ* [meaning: 'Greetings to Allah , goodness and benedictions; peace unto you O Prophet and Allah's Mercy and blessing; peace unto us and unto the righteous slaves of Allah '] , when you say that, it will reach all righteous slaves of Allah in the heavens and earth; *Ashhadu an lā-illāha illā-Allah Wa anna Muḥammadan rasūlu-Llāh* [Meaning: 'I testify that there is no deity worthy of worship except Allah and I testify that Muhammad is His slave and Messenger].'

He reported it [2/302] with an addition: '...then he should make choice of any supplication that might appeal to him.'

Muslim also reported it [1/301].

h. The eighth *Hadīth* is also on the issue of *Tashahhud*. *Imām Muslim* recorded [1/302] on the authority of *Ibn 'Abbās* (رضي الله عنهما): That he said: the Messenger of Allah (ﷺ) used to teach us *Tashahhud* as he would teach us the *Sūrah* of the Qur'an; he used to say:

التحيات المباركات الصلوات الطيبات لله، السلام عليك أليها النبي ورحمة الله وبركاته، السلام علينا وعلى عباد الله الصالحين،أشهد أن لا إله إلا الله، وأشهد أن محمدا رسول الله.

*At-Tahiyyatul-Mubārakah Aṣ-Ṣalawāt At-Tayyibāt Lillāh, As-Salām 'Alayk Ayyu an-Nabiyy Wa rāḥmatullāh wa barakātu-hu, As-Salām 'Alaynā Wa 'Alā Ibādillāhiṣ-Sālihīn Ashhadu an Lā-ilā-ha illā-Allah Wa anna Muḥammadan Rasūlu-Llāh* [meaning: 'Greetings, goodness and benedictions to Allah; peace unto you O Prophet and Allah's Mercy and blessing; peace unto us and unto the righteous slaves of Allah. I testify that there is no deity worthy of worship except Allah and I testify that Muhammad is His Messenger'].

3. The Prophet (ﷺ) said, as it has come in *Sahīh Muslim* [1/289], in the *Hadīth* of 'Umar bin al-Khaṭṭāb (رضي الله عنهما):

إذا قال المؤذن: الله أكبر الله أكبر؛ ف قال أحدكم: الله أكبر الله أكبر؛ ثم قال: أشهد أن لا إله إلا الله، قال: أشهد أن لا إله إلا الله، ثم قال: أشهد أن محمدا رسول الله، ثم قال: حي على الصلاة، قال: لا حوصل ولا قوة إلا بالله، ثم قال: حي على الفلاح؛ قال: لا حوصل ولا قوة إلا بالله، ثم قال: الله أكبر الله أكبر؛ قال: الله أكبر الله أكبر؛ ثم قال: لا إله إلا الله؛ قال: لا إله إلا الله من قلبه دخل الجنة.

"Whenever the Mu'ādhin says: *Allahu-Akbar Allahu-Akbar* [Allah is the Most Great! Allah is the Most Great!] and each of you says: *Allahu-Akbar Allahu-Akbar*. And the Mu'ādhin says: *Ash-hadu an Lā-ilā-ha illā-Allah* [I testify that there is no deity worthy of worship except Allah], you say: *Ash-hadu an Lā-ilā-ha illā-Allah*. And when he says: *Ash-hadu anna Muḥammadan Rasūlu-Llāh* [I testify that Muhammad is His Messenger], you say: *Ash-hadu anna Muḥammadan Rasūlu-Llāh* [I testify that Muhammad is His Messenger]. Then he says: *Hayya 'Alāṣ-Ṣalāh* [It is time for prayer], you say: *La awla wa lā quwwata illā billāh* [there is no power nor might except by Allah]. And when he says: *Hayya 'Alāl-Falāh* [it is time for success], you say: *La awla wa lā quwwata illā billāh*. Then when he says: *Allahu-Akbar Allahu-Akbar*, you say: *Allahu-Akbar Allahu-Akbar*. Then when he says: *Lā ilā-ha illā-Allah*; he too says: *Lā ilā-ha illā-Allah* from his heart he will enter *Jannah*."

The Prophet ﷺ did not mention *Hayya 'Alā Khairil-'Amal* [it is time for the best deed]; (mentioning) it is *Bid'ah*; there is no authority from Allah over it. But the *Shi'ah* continue to utter this *Bid'ah*.

And there are some callers to prayers who change the wordings of the *Adhān* such as saying: *Allah u-Akbār*; this is an error, what is correct is to say: *Allah u-Akbar!*

Also some do say: *Hayya 'Alāṣ-Ṣalāt*, this is another mistake; what is correct is to say: *Hayya 'Alaṣ-Ṣalāh*.

They also say: *Lā Ilā-hu illā-Llāh*; this mistake comes from the common folk of the *Shi'ah*, and sometime the people of *Sunnah* share in the error with them; this is a mistake. What is correct to say is: *Lā Ilā-ha illā-Llāh*.

See errors the callers to prayer commit in the book, *al-Adhān* written by *ash-Shaykh Abu Ḥātim Usāmah bin 'Abdil-Laṭīf al-Qūsi*, may Allah return him to the path of truth and correctness.

4. The Prophet ﷺ said, as it has come in *Sahīh Muslim*, in the *Hadīth* of 'Abdullāh bin 'Amr bin al-'Āṣ (may Allah be pleased with both):

إِذَا سَمِعْتُمُ الْمُؤَذْنَ، فَقُولُوا مِثْلَ مَا يَقُولُ، ثُمَّ صَلُوْا عَلَيَّ؛ فَإِنَّهُ مَنْ صَلَّى عَلَيَّ صَلَّةً صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْرًا، ثُمَّ سُلُوْا اللَّهُ لِي الْوَسِيلَةَ، فَإِنَّهَا مَنْزَلَةٌ فِي الْجَنَّةِ.

“When you hear the *Muādhin*, say the like of what he says then ask for benediction for me. Indeed whoever makes benediction for me once, Allah will make it for him ten times. Then ask Allah to grant me the *Wasīlah*; this is a position in *Jannah*...”

But our Prophet ﷺ did not command us to say it loud.

Some of them however used to say the benediction on the Prophet ﷺ aloud, so also are the rest of the supplications.

Saying the supplications aloud after the *Adhān* has been made is a *Bid'ah* because it opposes the guidance of our Prophet, Muhammad ﷺ.

5. The Prophet ﷺ said, as it has come in the *Sahīhayn*, in the *Hadīth* of 'Umar (رضي الله عنه):

إِذَا أَفْبَلَ اللَّيْلُ مِنْ هَاهُنَا، وَأَدْبَرَ النَّهَارُ مِنْ هَاهُنَا، فَقَدْ أَفْطَرَ الصَّائِمُ.

“When night approaches this way and the day departs that way, then it is time to break the fast.”

The Prophet ﷺ also said, as it has come in the *Sahīhayn*, in the *Hadīth* of Sahl bin Sa'd (رضي الله عنه):

لَا يَرَالُ النَّاسُ بِخَيْرٍ مَا عَجَلُوا الْفِطْرَ

"People will not cease to attain goodness so far they continue to break their fast on time."<sup>71</sup>

The *Shi'ah* delay the breaking of the fast; this is extremism in the religion. The Prophet ﷺ said, as it has come in *Sahīh Muslim*, in the *Hadīth* of Ibn Mas'ūd:

هَلْكُ الْمُتَنَطِّعُونَ قَالَهَا ثَلَاثًا

"The extremists are destroyed! The extremists are destroyed!" [He said it three times].

This practice is also that of the Jews and the Christians.

Abu Dāwud reported in his *Sunan* [1/718], in the *Hadīth* of Abu Hurairah (رضي الله عنه): That the Prophet ﷺ said:

لَا يَزَالُ الدِّينُ ظَاهِرًا مَا عَجَلَ النَّاسُ الْفِطْرَةَ؛ لِأَنَّ الْيَهُودَ وَالنَّصَارَى يُؤْخِرُونَ.

"The *Dīn* will not cease to become victorious when people break their fast on time because the Jews and the Christians do delay it."

<sup>71</sup> *Al-Hāfiḍh* Ibn Ḥajar said in *Fathul-Bārī* (4/199): "Ibn Daqīq al-Īd said: 'there is in this *Hadīth* a refutation of the *Shi'ah* Sect in their act of delaying the breaking of fast till the time the stars appear.' "

He said: "A notification: One of the reprehensible acts of innovation of the time is making the *Adhān* of *Fajr* three hours before the appearance of the *Fajr* in *Ramadan*, so also is the act of putting out the lamps to make eating and drinking impermissible for the person that wants to fast on the belief – from the person that started the practice – that it makes one to be more careful in worship, and that none knows that except some few people. That has also made them to reach a position that they will not make the *Adhān* except after the sun might have set for sometime so as to complete the time they think of; thus they will delay the breaking fast but hasten the pre-dawn meal thus they oppose the *Sunnah*. This is the reason there is little goodness in them; the bulk of these are people of evil. Allah Suffices as the Source of strength." End of quote.

6. The Prophet ﷺ forbade going to soothsayers, as it has come in *Sahīh Muslim* [4/1748], in the *Hadīth* of Mu‘āwiyah bin al-Hakam as-Sulamiy.

The bulk of the *Shi‘ah* Sect used to visit the soothsayers; in fact the largest number of the soothsayers are from the *Shi‘ah* Sect.

7. The Prophet ﷺ said, as it is in *Sahīhayn*, in the *Hadīth* of Abu Sa‘id al-Khudrī:

لَا تُسْبِوا أَصْحَابِي.

“Do not revile my Companions.”

The *Shi‘ah* revile the Companions of the Messenger of Allah ﷺ while reviling them is forbidden because our Prophet, Muhammad, forbade from reviling them.

8. They do not believe that Allah is up sitting on His Throne.

9. They do not establish (the Attributes) which Allah establishes for Himself in His Book or in the *Sunnah* of His Prophet, Muhammad ﷺ.

10. They negate the belief that believers would see their Lord in the Hereafter.

11. They exceed the bounds with regard to the family of the Prophet ﷺ; they used to say: Fātimah is error-free so also ‘Alī and the two Hasans; this belief is nonsensical.

12. Their love for innovated practices; Allah the Blessed and Mighty said:

﴿وَلَقَدْ صَدَقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِّنَ الْمُؤْمِنِينَ ﴾

٢٠ سبا:

*“And indeed Iblīs did prove true his thought about them, and they followed him, All except a group of true believers (in the Oneness of Allah).” [Qur'an 34: 20]*

And Allah the Majestic and Most High said in *Sūrah al-Kahf*:

﴿ قُلْ هَلْ نُنَيِّكُ بِالْأَخْسَرِينَ أَعْدَلًا ﴾ ﴿١٠٣﴾ الْكَهْفُ:

*"Say (O Muhammad): "Shall we tell you the greatest losers In respect of (their) deeds?" Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds!"*  
*[Qur'an 18: 103].*

Thus, we counsel all innovators and those who follow their desires that they should return to Allah and that they should quit these innovated practices which have no authority from Allah. Indeed the truest speech is the Book (of Allah), and the best of guidance is the guidance of Muhammad ﷺ.

It has been authentically reported in the *Sahīhayn*, in the *Hadīth* of 'Ā'ishah: That the Prophet ﷺ said:

مَنْ أَحْدَثَ فِي أُمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ

*"Whoever introduces in this affair of ours what is not part thereof shall have it rejected."*

It has also come from the Prophet ﷺ that he said:

إِنَّ اللَّهَ حَبَّبَ التَّوْبَةَ عَنْ كُلِّ صَاحِبِ بِدْعَةٍ حَتَّى يَدْعَ بِدْعَتِهِ.

*"Indeed Allah veils (granting of) repentance from all innovators until they quit their innovation."*<sup>72</sup>

<sup>72</sup> It is in the *Hadīth* of Anas reported in Ibn Abi Āsim's *as-Sunnah* [vol.1 no: 37]; there is Muḥammad b. 'AbdurRahmān al-Qushayrī in the chain, he is a very weak person. It is said in *Taqrībut-Tahdhīb* that scholars all say he was a liar.

There is a supportive narration to it; from Abu Damrah: Hārun bin Mūsā al-Farwī, but this route is not one in which one delights because *Imām* adh-Dhababi in *Mizānul-'Itidāl* mentioned this *Hadīth* from him then he said: It is reprehensible; it came from Ibn 'Abbās in the report

*Bid'ah* (innovation) is an allurement from Shaytān the outcast.

Allah the Mighty has said:

﴿ قَالَ فِيْرَّاتُكَ لَا غُوَيْنَمَ أَجْمَعِينَ ﴾٨٢ ﴿ إِلَّا عِبَادَكَ مِنْهُمُ الْمُخَلَّصِينَ ﴾

﴿ قَالَ فَالْحَقُّ وَالْحَقُّ أَقْوَلُ ﴾٨٣ ﴿ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمَنْ تَيَّعَكَ مِنْهُمْ ﴾

﴿ أَجْمَعِينَ ﴾٨٤ ص: ٨٢ - ٨٥

"[Iblīs said: "By your Might, then I will surely mislead them all. Except your chosen slaves amongst them (faithful, obedient, true believers of Islamic Monotheism)."] (Allah) said: "The Truth is, and the Truth I say, that I will fill Hell with you [Iblīs] and those of them (mankind) that follow you, together." [Qur'an 38: 82-85].

All these innovations, by the Leave of Allah, are going to cease; Allah the Majestic and the Most High has said:

﴿ وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَطِلُ إِنَّ الْبَطِلَ كَانَ زَهُوقًا ﴾٨١  
الإسراء: ٨١

"And say: "Truth (i.e. Islamic Monotheism or this Qur'an or Jihād against polytheists) has come and Bātil (falsehood, i.e. Satan or polytheism, etc.) has vanished. Surely! Bātil is ever bound to vanish." [Qur'an 17: 81].

And He said:

﴿ بَلْ نَقْذِفُ بِالْتَّقَىٰ عَلَى الْبَطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ... ﴾  
الأنبياء:

١٨

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of Ibn Mājah and Ibn Abi Āsim in *as-Sunnah* but there are two unknown persons there: Abu Zayd and Abul-Mughīrah; the duo are specifically unknown (*majhūl 'ayn*). Thus, the *Hadīth* via this route is weak.' For this reason, we retain it for its benefit not as a proof.

*"Nay, we fling (send down) the Truth (this Qur'an) against the falsehood (disbelief), so it destroys it, and behold, it (falsehood) is vanished..." [Qur'an 21: 18].*

A poet composed:

*The reign of the people of Bid'ah has gone, their rope has got weakened and cut.*

*Then their group called its people to retreat. That is the group of Shaytān which he gathered.*

*O people, do they have in their Bid'ah a jurist or an Imām that they follow?*

*Like Sufyān the brother of Thaur who taught the people the details of restraint.*

*Or Sulayman the brother of Taym who left sleep to acquire knowledge.*

*Or that lad of Islam – I mean Ahmad, that (lad) whom if he is challenged in a wrestling bout by al-Qurrā he will fight.*

*He did not fear their whip when they threatened him; nay! Not even their sword when they shone it to him.*

This is it, I ask Allah the Mighty to grant all innovators the chance to return to the Book (of Allah) and the Sunnah (of His Messenger ﷺ); and I ask Him the Majestic and Mighty to guide us all to the right path.

**Question Number Twenty-Nine:** What is the ruling on he that says: Indeed *Wahabiyyah* causes more harm to Islam than Communism? Alongside a mention of the difference between *Shi‘ah* and the *Ahlus-Sunnah*.

**Answer:** I say; Allah knows better, whoever says: The *Wahabiyyah* is more harmful to Islam than the Communism will be one of the following:

Either an ignorant man that does not know Islam; such will have an excuse because of his ignorance of Islam, and because Allah the Majestic and Mighty said in His Noble Book:

﴿...وَمَا كَانَ مُعَذِّبَنَ حَقَّ نَعْكَرَ رَسُولًا﴾ (١٥) الإسراء: ١٥

"...And We never punish until we have sent a Messenger (to give warning)." [Qur'an 17: 15].

The ruling on such a fellow is that he is astray.

Or, that the person is an enemy of the *Dīn*; either a *Nāshiri* or a socialist or a member of the Bath Party; or similar formations among the enemies of Islam. The ruling on such is that he is a *Kāfir* because with their disparagement of the People of *Sunnah* they extend it to the *Dīn* of Allah which is the truth thus they drive people away from it. Whoever's has such intention, then such becomes a *Kāfir* because Allah said:

﴿ذَلِكَ بِأَنَّهُمْ أَتَبْعَثُوا مَا أَسْخَطَ اللَّهُ وَكَرِهُوا رِضْوَانَهُ﴾

﴿فَأَخْبَطْ أَغْنَلَهُمْ﴾ (٢٨) محمد: ٢٨

"That is because they followed that which angered Allah, and hated that which pleased Him. So He made their deeds fruitless." [Qur'an 47: 28].

And Allah's Statement:

﴿إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الظَّالِمِينَ إِمَّا مُؤْمِنُوا يَضْحَكُونَ﴾ (٢٩) المطففين:

٢٩

"Verily! (during the worldly life) those who committed crimes used to laugh at those who believed." [Qur'an 83: 29].

As for the difference between the *Shi'ah* and the *Ahlus-Sunnah*:

The *Shi'ah* Sect follows their desires and their innovated thoughts, and they oppose the Messenger of Allah ﷺ. Allah the Majestic and Mighty had said:

﴿... فَلَيَحْذِرُ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فَتْنَةٌ أَوْ يُصِيبَهُمْ  
عَذَابٌ أَلِيمٌ﴾ النور: ٦٣

"...and let those who oppose the Messenger's Commandment beware, lest some Fitnah befall them or a painful torment be inflicted on them." [Qur'an 24: 63].

Ibn Kathīr said in his *Tafsīr* under the Verse:

﴿... فَلَيَحْذِرُ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ ...﴾ النور: ٦٣

"...and let those who oppose the Messenger's Commandment beware..."

That is, those who oppose the commands of the Messenger of Allah ﷺ which is his path, methodology, road, practice and *Shari'ah*. Thus statements and deeds ought to be weighed against his own statements and deeds; whatever comes in conformity will be accepted whatever opposes them will be rejected and will be sent back to whoever might have said it irrespective of who he might be, as that has come authentically in the *Sahihayn* and other books of *Hadīth* from the Messenger of Allah ﷺ that he said:

مَنْ أَخْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ

"Whoever introduces in this affair of ours what is not part thereof shall have it rejected."

That is, those who oppose the *Shari'ah* openly and secretly should beware lest they are afflicted.

That is, (lest they are afflicted) in their hearts in terms of *Kufr*, *Nifāq*, or *Bid'ah*; or that they are afflicted by a very severe punishment.

That is, (that they are afflicted) in this life in terms of being killed, or being punished or being imprisoned or what is similar to all those.” End of quote.

As for *Ahlus-Sunnah*: they follow the testament of the Messenger of Allah that goes thus:

عَلَيْكُمْ بِسْتَنِي وَسُنْنَةُ الْخُلُفَاءِ الرَّاشِدِينَ الْمَهْدِيَّينَ، عَصُّوْا عَلَيْهَا بِالْتَّوَاجِدِ،  
وَإِيَّاكُمْ وَمُحْدَثَاتِ الْأُمُورِ.

“Upon you is my *Sunnah* and the *Sunnah* of the rightly-guided caliphs, hold unto it with your molar teeth; and be wary of innovated practices.”<sup>73</sup>

Ibn Taymiyyah (may Allah have mercy on him) said: “They know that the truest speech is the Speech of Allah and the best of guidance is the guidance of Muhammad; they give priority to the Speech of Allah over all other speeches among the speeches of the best of men; they rate the guidance of Muhammad over all other forms of guidance, this is the reason they are called *Ahlul-Kitāb Was-Sunnah*.” End of quote from *al-'Aqīdatul-Wāsiyyah*.

The Prophet ﷺ informed that his *Ummah* shall divide into seventy-three sects all of them will enter the fire except one which is the *Jamā'ah*.

The *Jamā'ah* that is mentioned refers to *Ahlus-Sunnah*, they are the ones whom the Messenger of Allah ﷺ said about them:

لَا يَرَأُلُ طَائِفَةً مِنْ أُمَّتِي عَلَى الْحَقِّ ظَاهِرِينَ لَا يَضُرُّهُمْ مَنْ خَالَفُهُمْ وَلَا  
خَدَّلَهُمْ حَتَّى السَّاعَةُ.

<sup>73</sup> Ahmad reported it (4/126), at-Tirmidhi (5/2676), Ibn Mājah (1/42), Abu Dāwud (2/4607); all being the *Hadīth* of al-Irbād bin Sāriyah. At-Tirmidhi said: “This *Hadīth* is *ḥasan* (good) and authentic”.

“A group of people will not cease to be in my *Ummah* upon the truth and they will be victorious; they will not be harmed by whoever opposes or disgraces them until the Hour will come to pass.”

*Ahlus-Sunnah* follow the Book of Allah and the *Sunnah* of the Messenger; their path is that of Islam with which Allah sent Muhammad ﷺ.

**Question Number Thirty:** Is it permissible for the two parents to stop their son from *Jihād* in the path of Allah while they are not in need of his service or his spending over him?

**Answer:** Praise to Allah, peace and benediction be upon the one after whom there is no Prophet.

To proceed:

If the two parents are in need of his service or what looks like that then they can stop him from it (that is, *Jihād*).

An-Nasā'i reported in the Book of Goodness to Women in his *Sunan* on the authority of 'Abdullāh bin 'Amr from the Prophet ﷺ that he said:

كَفَىٰ بِالْمَرءِ إِنْمَا أَنْ يُضْعِفَ مَنْ يَقُولُ.

“It is suffices as a sin for a person if takes less care of those under him.”<sup>74</sup>

It has also come authentically from the Prophet ﷺ that a man came to him and sought his permission with regard to *Jihād*; the Prophet ﷺ said:

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<sup>74</sup> Al-Ḥakim reported in his *Mustadrak* [1/415] and said: “The chain of the *Ḥadīth* is authentic; but al-Bukhāri and Muslim did not report it.” Wahb bin Jābir is one of the elder *Tābi‘ūn* in Kufah. Adh-Dhahabi said: “Authentic.” It is in *Sahīh Muslim* in the *ḥadīth* of 'Abdullāh bin 'Amr (no:996) with this wording: “It is suffices as a sin for a person if he refuses to take care of those under him”

أَحَيْ وَالِدَّاكُ؟

“Are your parents alive?”

He said: “Yes.”

He said:

فِيهِمَا فَجَاهِدْ

“strive for them.”

The Six Collectors except Ibn Mājah reported the *Hadīth*, in the *hadīth* of 'Abdullāh bin 'Amr (may Allah be pleased with both).

Thus, it is not permissible to oppose them if the *Jihād* is communally obligatory even if they do not need his service.

This is what the majority of the scholars are upon.

As-Sana'āni said in *Subulus-Salām* [1333]: “The majority of the scholars are of the view that *Jihād* is forbidden for a child when his two parents stop him or one of them but on the condition that the parents are Muslims because that he serves them is compulsory and *Jihād* is a communal duty.” End of quote.

Ash-Shaukāni reported a similar thing in *Naylul-Aufār* [7/121].

*Al-Hāfiḍh* mentioned it in *Fathul-Bāri* [vol.6/140].

In summary, it is permissible for the two parents to stop the child if the *Jihād* is communally obligatory, as for the *Jihād* which is obligatory on each person, the parents cannot stop their child.

*Jihād* will become obligatory in three conditions:

1. When fighting has begun, as Allah the Majestic and Most High said:

(١٦) وَمَنْ يُوَلِّهُمْ يَوْمَئِذٍ دُبُرَهُ إِلَّا مُتَحَرِّفًا لِقَنَالٍ أَوْ مُتَحَدِّزًا إِلَى فِتْنَةٍ  
فَقَدْ بَاءَ بِغَضَبٍ مِنْ اللَّهِ وَمَا وَلَهُ جَهَنَّمُ وَبِسْكَ الْمُصِيرُ (١٦)  
الأنفال: ١٦

"And whoever turns his back to them on such a day - unless it be a stratagem of war, or to retreat to a troop (of his own), - He indeed has drawn upon himself Wrath from Allah. And his abode is Hell, and worst indeed is that destination!" [Qur'an 8: 16].

2. When the *Imām* calls them out for *Jihād*; this is based on the statement of the Messenger of Allah (ﷺ):

لَا هِجْرَةَ عَدَدَ الْفَتْحِ، وَلَكِنْ جِهَادٌ وَيَّةٌ، وَإِذَا اسْتَفِرْتُمْ فَافْرُوا.

"There is no migration (back to Makkah) after (its) conquest but there remains *Jihād* and intention; and when you are asked to go forth, do so."

*Al-Bukhāri* and *Muslim* agreed on the *Hadīth* on the authority of 'Ā'isha.

3. When the enemy attacks the city.

Here *Jihād* takes precedence over obedience to parents because of the need, as as-Ṣana'āni said in *Subulus-Salām* [1333]: "The need for *Jihād* becomes more important if it is aimed at safeguarding the *Dīn* and defending the Muslims; the need for it will then be general and will take precedence over the other, thus it takes precedence over safeguarding the body."

The treatise was completed in 1418 *Hijrah*.

I ask Allah benefit whoever reads it; verily Allah is Beautiful and Generous.

May Allah pour benedictions, peace and blessing on our Prophet, Muhammad, also his family, his Companions; may He pour the peace in multitudes.

*Subhānaka Allāhumma Wa Bihamdika Lā Ilāha Illā Anta  
Astaghfiruka Wa Atubu Ilayk.*