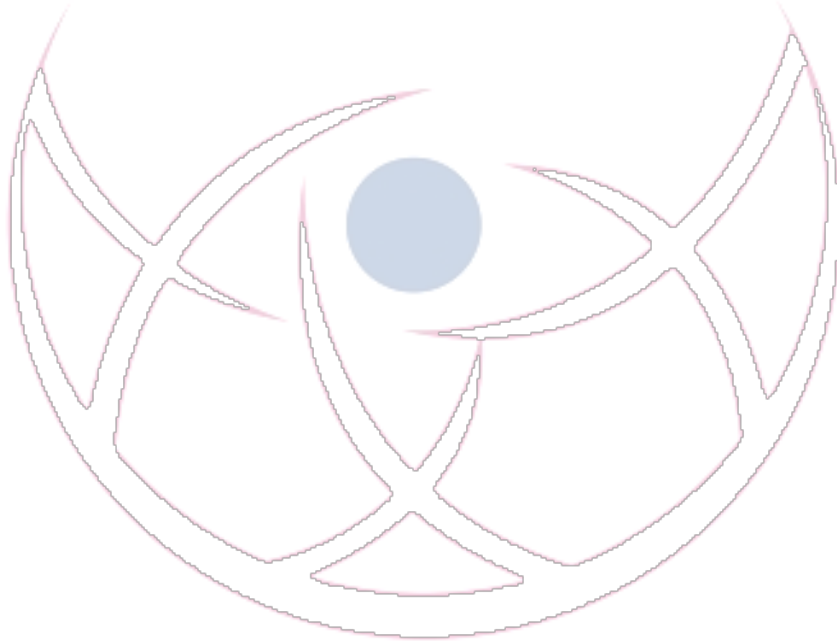


# Common Mistakes Made by Women



***Produced By:***

*Islamweb Staff*

*Editorial & Translation Department*

Allah The Almighty Says (what means):

- *{O you who have believed, fear Allah as He should be feared and do not die except as Muslims [in submission to Him].}* [Quran 3:102]
- *{O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed Allah is ever, over you, an Observer.}* [Quran 4:1]
- *{O you who have believed, fear Allah and speak words of appropriate justice.\* He will [then] amend for you your deeds and forgive you your sins. And whoever obeys Allah and His Messenger has certainly attained a great attainment.}* [Quran 33:70-71]

The most truthful speech is the Book of Allah The Almighty and the best guidance is that of Muhammad, *sallallaahu 'alayhi wa sallam*, and the most evil of matters is the introduction of new practices into religion and every new introduction to religion is a religious innovation and every religious innovation is error and every error will end up in Hell.

Today the enemies of Islam, rather the enemies of humanity, from among the disbelievers, hypocrites and those who have diseased hearts are infuriated by the dignity, honor and protection that the Muslim woman enjoys under Islam. They realized that the reform or corruption of society is hinged on the righteousness or corruption of the woman. So, they made a goal to corrupt the woman and drive her from her home to participate in man's work side by side. They made the woman a tool for destruction and a rope to trap those who have weak faith and errant desires.

Thus, the woman went outside her home to work as a nurse in a hospital, a hostess on an airplane, a teacher in a mixed school, an actress, a singer or an announcer. She goes out exposing her beauty and adornment and tempting people. They made out of her a commodity to promote their goods, so they put her revealing photos on their products. Allah The Almighty Says (what means): *{Allah wants to accept your repentance, but those who follow [their] passions want you to digress [into] a great deviation.}* [Quran 4:27]

All these things made the woman abandon her real role at home including devoting herself to her husband and raising her children.

They also kept her away from the teachings of her religion; so, she began committing religious innovations, superstitions and violations that we shall mention here in order that the Muslim woman becomes aware of them and avoids them. This would be the reaction of the truthful believing women who apply the verse in which Allah The Almighty Says (what means): *{It is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair. And whoever disobeys Allah and His Messenger has certainly strayed into clear error.}* [Quran 33:36]

Every Muslim woman should know that Allah The Almighty did not create her aimlessly without any methodology to follow. Rather, He clarified the way, the goal and the reward for compliance and the punishment for introducing religious innovations. Allah The Almighty Says (what means): *{[Allah] said, "Descend from Paradise - all, [your descendants] being enemies to one another. And if there should come to you guidance from Me - then whoever follows My guidance will neither go astray [in the world] nor suffer [in the Hereafter]\* And whoever turns away from My remembrance - indeed, he will have a depressed life, and We will gather him on the Day of Resurrection blind."\* He will say, "My Lord, why have You raised me blind while I was [once] seeing?""\* [Allah] will say, "Thus did Our signs come to you, and you forgot them; and thus will you this Day be forgotten."}* [Quran 20:123-126]

So, for every Muslim woman who is seeking salvation, beware of the following mistakes, may Allah bless you.

### **1- Turning away from learning religion and Sharee‘ah knowledge:**

It was narrated that Anas bin Maalik, may Allah be pleased with him, said that the Messenger of Allah, *sallallahu ‘alayhi wa sallam*, said: *“Seeking knowledge is obligatory for every Muslim.”* [Ibn Maajah] [Saheeh chain of narrators] Al-Albaani, may Allah have mercy upon him, said, *“The addition to this Hadeeth (narration) that reads: “or Muslim woman” which is circulated and has become famous has no basis. The addition of, “Seek knowledge even if in China,” to the beginning of this*

*Hadeeth in some narrations is inauthentic as I clarified in the collection of the Dha'eef Hadeeths (weak narrations)."*

Ibn Al-Qayyim, may Allah have mercy upon him, said, *"Faith is obligatory for every person. It consists of knowledge and deeds. It is not imaginable to have faith without the existence of knowledge and deeds. The laws of Islam are obligatory for every Muslim and can only be performed when the person knows them. Allah The Almighty brought people out of the wombs of their mothers knowing nothing. So, seeking knowledge is obligatory for every Muslim."*

Knowledge cannot be acquired without seeking it. So, it is obligatory for every Muslim man and woman to seek knowledge and acquire it. Whoever turns away from knowledge of the *Sharee'ah* (Islamic legislation) makes grave mistakes such as those we mentioned in this research. We heard many times of women who disobey and contradict indisputably-established religious facts, like the woman who did not perform *Ghusl* (ritual bath) from *Janaabah* (state of sexual impurity) for many years because there was no ejaculation during sexual intercourse. This happened out of ignorance. Another woman does not know how to perform ablution, prayers appropriately, or does not know the rulings of menstruation and postpartum bleeding. Had the woman known the benefits of seeking knowledge, she would not have been lazy to acquire it.

It was narrated that Abu Ad-Dardaa', may Allah be pleased with him, said that he heard the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, saying:

*"Whoever walks in a way in pursuit of knowledge, Allah will facilitate for him a way to Paradise. The angels lower their wings for the one who seeks knowledge out of satisfaction with what he is doing. The inhabitants of the heavens and earth, even the whales in the water, ask forgiveness for those who have knowledge. The superiority of the knowledgeable over the worshipper is like that of the moon over the rest of the planets. The scholars are the heirs of the prophets, and the prophets left neither a dinar nor a dirham, rather, they left knowledge, and whoever takes it, takes an abundant portion."* [Abu Daawood, Ahmad and others]

## **2- Abandoning Da'wah to Allah, enjoining good and forbidding evil:**

Allah The Almighty Says (what means): ***{The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give Zakaah and obey Allah and His Messenger. Those - Allah will have mercy upon them. Indeed, Allah Is Exalted in Might and Wise.}***  
[Quran 9:71]

It was narrated that Abu Sa‘eed Al-Khudri, may Allah be pleased with him, said that he heard the Messenger of Allah, *sallallaahu ‘alayhi wa sallam*, saying: ***“Whoever among you sees an evil, he must change it with his hand; if he is unable to do so, then with his tongue; and if he is unable to do so, then (he should hate it) with his heart; and that is the weakest form of Faith.”*** [Muslim]

It was narrated that ‘Ubaadah bin As-Saamit, may Allah be pleased with him, said, ***“We gave an oath of allegiance to the Messenger of Allah, sallallaahu ‘alayhi wa sallam, to hear and obey in times of difficulty and in prosperity, when we feel enthusiastic and when we are disinclined to act, when others are given preference over us, and not to oppose those in authority except in case of blatant disbelief regarding which there is proof from Allah and to say the truth wherever we are and not fearing, for the sake of Allah, any criticism.”*** [Al-Bukhaari]

It was narrated that Abu Bakr, may Allah be pleased with him, said, ***“O people! You recite this verse (which means): {O you who have believed, upon you is [responsibility for] yourselves. Those who have gone astray will not harm you when you have been guided. To Allah is your return all together; then He will Inform you of what you used to do. }*** [Quran 5:105] ***But I heard the Messenger of Allah, sallallaahu ‘alayhi wa sallam, saying: ‘When people see the oppressor but do not prevent him (from doing evil), it is likely that Allah will punish them all.’”*** [Ahmad and Abu Daawood] In another narration, he said: ***“...if people see evil and do not change it, Allah will punish them all.”*** [An-Nasaa’i]

So, it is obligatory for the Muslim woman to be a caller to Allah The Almighty in her home and in her society; enjoining good and forbidding evil among women. There are many women and girls whose efforts were the reason behind the guidance of other women and girls who were not used to adhering to the orders of Allah The Almighty including adherence to *Hijaab* (Islamic covering), performing prayers and other obligations. The Muslim woman is commanded to perform the obligation of



*Da‘wah* (invitation) to Allah The Almighty because Allah The Almighty Says about the Prophet, *sallaallahu ‘alayhi wa sallam*, (what means): **{Say, "This is my way; I invite to Allah with insight, I and those who follow me. And Exalted is Allah; and I am not of those who associate others with Him."}** [Quran 11:108]

Women are included in the command to follow Prophet Muhammad, *sallallahu ‘alayhi wa sallam*. However, they should invite to Allah The Almighty upon the basis of knowledge and insight. Women respond more readily to the call of another woman because they both understand each other’s feelings; therefore, readiness to accept instructions is greater.

### **3- Belittling sins and daring to commit them:**

The sins which the woman considers minor and does not pay any attention to and repeats, may be a reason for her destruction because of the following:

- 1- Insisting on committing a minor sin is regarded as a grave major sin because a sin is not considered minor as long as there is insistence on committing it and there is no grave major sin as long as the person asks for forgiveness. Whoever insists on committing a sin that he considers minor, it may be considered as a grave major sin in the sight of Allah The Almighty because it involves daring to transgress the limits of Allah The Almighty and the absence of bashfulness and fear of Allah The Almighty.
- 2- A minor sin may push the person to commit a grave major sin afterwards. For example, if a person does not lower his gaze from what is unlawful, then, this person may commit fornication because of the look that aroused his desires.
- 3- No matter how minor the sin is, it makes the person accustomed to committing it and not to turn away from it. Accordingly, the ability to resist committing sins would be weakened and the person would not be able to resist its temptation.

Because of these and other reasons, the Prophet, *sallaallahu ‘alayhi wa sallam*, warned us about minor sins. It was narrated that Sahl bin Sa‘d As-Saa‘idi, may Allah be pleased with him, said that the Prophet, *sallaallahu ‘alayhi wa sallam*, said: ***“Beware of minor sins, their example is like a people who camped in the bottom of a valley, and one man brought a stick, another man brought a stick, and so on, until they managed to bake their bread (by burning these sticks). There are***

*some insignificant sins which, once (they accumulate and) a person is questioned about them, they lead to his doom.” [Ahmad]*

It was narrated that Anas, may Allah be pleased with him, said, “*You people do (bad) deeds (commit sins) which seem in your eyes tinier (more minute) than a hair while we used to consider them (such deeds) during the lifetime of the Prophet, sallallaahu ‘alayhi wa sallam, as destructive sins.*” [Al-Bukhaari]

In his book *Fat-h Al-Baari*, Ibn Hajar, may Allah have mercy upon him, said, “*Ibn Battaal said that when minor sins increase, they become grave major sins as long as the person insists on committing them.*” In his book *Az-Zuhd*, Asad bin Moosa, may Allah have mercy upon him, said, “*Abu Ayyoob Al-Ansaari said, ‘A man may do a good deed and build hopes on it while forgetting the minor sins (that he is committing). Then, he meets Allah while minor sins surround him.’*”

If a woman belittles some sins, this will gravely affect her religion. We notice in our life that there are many women who are used to belittling many minor sins; such as unlawful looking, intermixing with non-*Mahram* (marriageable) men, shaking hands with non-*Mahram* men, backbiting and tale-bearing. The wise woman should beware of this and accustom herself to obedience and avoiding minor and grave major sins. Goodness is done out of habit and evil is done out of obstinacy.

#### **4- Wasting time in useless matters:**

To realize the value of time, we should know that Allah The Almighty swears by time in order to show its virtue and importance. Allah The Almighty Says (what means):

- *{By the dawn\*And [by] ten nights}* [Quran 89:1-2]
- *{By the night when it covers\* And [by] the day when it appears}* [Quran 92:1-2]
- *{By the forenoon (after sun-rise);\* And [by] the night when it covers with darkness,}* [Quran 93:1-2]
- *{By time,\* Indeed, mankind is in loss,}* [Quran 103:1-2]

Time is characterized by matters that do not exist in anything else:

1- It is the most precious thing in the world:

It was narrated that Ibn 'Abbaas, may Allah be pleased with him, said that the Prophet, *sallaallahu 'alayhi wa sallam*, said: **“There are two blessings which many people heedlessly waste: health and free time (for doing good deeds).”** [Al-Bukhaari]

Ibn Qudaamah, may Allah have mercy upon him, said, *“Every breath is a precious jewel that has no equal and there is no compensation for losing it.”*

2- Every moment that passes brings you nearer to your end and keeps you far away from your hopes for a long living:

Al-Hasan Al-Basri, may Allah have mercy upon him, said, *“O son of Aadam, you should know that you are nothing but a number of days. When a day passes, a part of you has gone. When a part has gone, this means that the whole would go away and you know that, so do good deeds.”*

Ibn Qudaamah, may Allah have mercy upon him, said, *“Let it be known that your lifetime is limited and you have a certain number of breaths; so, every breath takes a part away of you.”*

3- The time that passes never comes back:

No day passes in the life of a son of Aadam unless it says to him, *“O son of Aadam, I am a new day and I bear witness over what you do. If I go away, I will never come back to you. So, whatever you do you would find it preserved for you. Whatever you postpone you would not have a chance to do it. Yes, if you let out a breath, all the people on earth would not be able to return it again to you.”*

4- Time is a means of transportation to reach Paradise that has everlasting pleasure or Hell with its everlasting painful torture

The Prophet, *sallaallahu 'alayhi wa sallam*, said: **“Night and day are two riding means, so, utilize them well to reach the Hereafter and beware of procrastination because death comes suddenly. None of you should be deluded by the**



***Forbearance of Allah, for Paradise and Hell are nearer to you than your shoelace.”***

It was said in a reported citation, “*Night and day are two safes; so, pay attention to what you store in them.*” It was narrated that Abu Tharr, may Allah be pleased with him, said that the Prophet, *sallaallahu ‘alayhi wa sallam*, said that Allah The Almighty says in a *Qudsi Hadeeth* (sacred narration): ***“O My slaves, it is but your deeds that I count for you and then recompense you for, so let him who finds good (i.e., in the Hereafter) praise Allah and let him who finds other than that blame no one but himself.”*** [Muslim]

Since the righteous predecessors knew the value of time, they were very keen to utilize it. They did not let a second pass without being engaged in some form of worship and they used to regard this as a gain. They knew that wasting time without any benefit is a loss. Al-Hasan Al-Basri, may Allah have mercy upon him, said, “*I witnessed Muslim fellows who were stingier [with regard] to spending their life (in useless matters) than your being stingy to spend your Dirhams.*”

However, nowadays there are people who do not appreciate time and they ignore its significance. Therefore, you find that resolutions become futile and there is rampant laziness and wasting time without any benefit. Moreover, a woman may call another and say to her to come over to "kill time". There are some women who stand in front of the mirror for hours, talk on the phone for long periods of time, sit with their friends all day long and there are some women who dedicate their life to television and only stop watching it to fulfill a need. There are many other dispraised forms of wasting time.

Dear sister,

It should be known that the Muslim should utilize his free time in obeying Allah The Almighty before they are unable to do so because of the preoccupations of life. Free time is the capital of the person that he should not waste in useless matters. Every Muslim man and woman should work for the coming day because this day of the worldly life is for work and the coming day of the Hereafter would be for reward. Thus, every hour that passes without bringing you nearer to Allah The Almighty would be a reason for regret on the Day of Resurrection. You should utilize your

time, youth, health, wealth and free time before the Day of Regrets comes. When someone asks to return to the worldly life at the time of his death, it would be said to him that it has gone away.

It was narrated that Ibn Abbaas, may Allah be pleased with him, said that the Prophet, *sallallaahu 'alayhi wa sallam*, said: ***“Get the most out of five things before other five come: your life before your death, your health before your sickness, your spare time before your occupation, your youth before your old age and your wealth before your poverty.”*** [Al-Haakim] [Al-Albaani: Saheeh]

### **5- Talking for long hours on the phone:**

This act involves a great deal of harm: wasting money, wasting time, and speaking in a way that may trespass the borders of permissibility which happens a lot.

- Wasting money:

Undoubtedly, man will be asked on the Day of Resurrection about his money: from where it was gained, where it was spent, whether or not it was lawfully gained and spent in the right channels.

A scholar said, *“There are two calamities that the ancient and present people have not heard about. A person will be asked about all the money that he spent, even though all of it will be taken from him.”* The danger would be greater when this money is spent in the way of backbiting and tale-bearing or speech that does not bring about goodness. This is the result of the worldly life and as Allah The Almighty Says (what means): ***{And the punishment of the Hereafter is more severe}*** [Quran 13:34]

The Prophet, *sallallaahu 'alayhi wa sallam*, said to Mu'aath bin Jabal, may Allah be pleased with him: ***“Will people be thrown into Hell on their faces for anything other than the harvest of their tongues?”*** Therefore, some people used to say, *“O tongue, say good to gain or refrain from saying evil to be safe and not to regret.”*

We should always keep in mind the verse in which Allah The Almighty Says (what means): ***{Man does not utter any word except that with him is an observer prepared [to record].}*** [Quran 50:18]

- With regard to wasting time,

If we regard spending money on calls that involve evil or do not involve goodness as something bad; it is worse to waste one's time and life in useless chatter. Allah The Almighty Says (what means): ***{No good is there in much of their private conversation, except for those who enjoin charity or that which is right or conciliation between people.}*** [Quran 4:114]

‘Ataa’ bin Abu Rabaah, may Allah have mercy upon him, said,

*“Those (righteous people) who preceded you used to hate useless speech. They used to consider every speech except the Quran and the Sunnah (tradition) of the Prophet, sallallaahu ‘alayhi wa sallam, enjoining good, forbidding evil or expressing the necessities of life as useless speech. Do you deny that there are appointed noble, recording angels in charge of you to watch you, who sit on your right and left sides; and that man does not utter any word except that they record it. Would you not be ashamed when your record of deeds of the day is shown and it does not include matters of benefit for your religion or worldly life?”*

Al-Hasan Al-Basri, may Allah have mercy upon him, said, *“O son of Aadam, your record of deeds is spread out and two noble angels are appointed in charge of you to record your deeds. So, do whatever you wish whether little or much!”*

‘Amr bin Al-‘Aas, may Allah be pleased with him, said, *“Speech is like medicine; if you use it in small amounts, it will be useful. If you use it in great quantities, it will be fatal.”* Some Arab proverbs state:

- *“Speech is the proof of one’s reason, and his acts are the proof of his nobility.”*
- *“When reason is perfect, speech becomes less.”*
- *“Whoever speaks a lot is blamed a lot.”*
- *“The extent of one’s silence shows the extent of his gravitas.”*
- *“Man’s safety lies in holding his tongue.”*

**Advice:**

Talkative men and women who spend hours in useless chat on the phone should fear Allah The Almighty who dislikes idle talk, asking too many questions about things which will be of no benefit to anyone and wasting property.

To complete the benefit, I would like to mention a mistake concerned with the telephone mainly the word “Hello”. It includes some violations of the Islamic rules:

**First violation: Using this word instead of the Islamic greeting:**

This word is not fit to substitute the Islamic greeting. *Salaam* (Peace) is the greeting of Islam and it is one of the Names of Allah The Almighty (As-Salaam). Allah The Almighty Says (what means): ***{When you enter houses, give greetings of peace upon each other - a greeting from Allah, blessed and good.}*** [Quran 24:61]

It is an act of the *Sunnah* to initiate greeting another person with the greeting of peace. Replying to the greeting is obligatory. According to one of two opinions in the school of *Fiqh* (Islamic jurisprudence) of Ahmad, may Allah have mercy upon him, and others, it is obligatory to initiate giving the greeting of peace. Peace is the greeting of Islam. It was narrated that Abu Hurayrah, may Allah be pleased with him, said that the Prophet, *sallaallahu ‘alayhi wa sallam*, said: ***“When Allah created Aadam (Adam), He said to him, ‘Go and greet those, a group of the angels who were sitting there - and then listen to what they are going to say in reply to your greetings because that will be your greeting and that of your offspring.’ Aadam said to the angels, ‘As-Salaamu ‘Alaykum (Peace be upon you!).’ They replied: ‘As-Salamu ‘Alayka wa Rahmatullaah (Peace and Mercy of Allah be upon you!).’ Thus the angels added in reply to him, ‘wa Rahmatullaah (and Mercy of Allah)’ to his greeting.”*** [Al-Bukhaari and Muslim]

The greeting of peace “*Assalamu ‘Alaykum*” is the right of the Muslim over his fellow Muslim. It was narrated that Abu Hurayrah, may Allah be pleased with him, said that the Messenger of Allah, *sallaallahu ‘alayhi wa sallam*, said: ***“There are six rights of the Muslim over another Muslim: When you meet him, give him a greeting of peace...”*** [Muslim]

There are many virtues reported regarding spreading the greeting of peace profusely:

It was narrated that ‘Abdullaah bin ‘Amr bin Al-‘Aas, may Allah be pleased with him, said, “A man asked the Messenger of Allah, *sallaallahu ‘alayhi wa sallam*, ‘Which act in Islam is the best?’ He replied: **‘To feed (the poor and the needy) and to greet those whom you know and those whom you do not know.’**” [Al-Bukhaari and Muslim]

It was narrated that Abu Hurayrah, may Allah be pleased with him, said that the Messenger of Allah, *sallaallahu ‘alayhi wa sallam*, said: **“You will not enter Paradise until you believe, and you shall not believe until you love one another. Shall I inform you of something, if you do, you shall love each other? Greet each other profusely with peace (by saying As-Salaamu ‘Alaykum to one another).”** [Muslim]

It was narrated that Al-Baraa’, may Allah be pleased with him, said that the Messenger of Allah, *sallaallahu ‘alayhi wa sallam*, said: **“Spread the greeting of peace and you would be safe.”** [Ibn Hibbaan]

It was narrated that ‘Abdullaah bin Salaam, may Allah be pleased with him, said that he heard the Messenger of Allah, *sallaallahu ‘alayhi wa sallam*, saying: **“O people, greet each other with peace profusely (i.e., say: As-Salamu `Alaykum to one another), feed people and pray at night when others are asleep, and you will enter Paradise in peace.”** [At-Tirmithi]

Mujaahid, may Allah have mercy upon him, said that ‘Abdullaah bin ‘Umar, may Allah be pleased with him, used to hold his hand and go to the market and say, *“I go out and have not any need but to greet the greeting of peace and be greeted. I gave one and take ten good deeds. O Mujaahid, Peace is one of the Names of Allah The Almighty. So, whoever spreads the greeting of peace often, frequently mentions the Name of Allah.”*

### **Some benefits of the greeting of peace are:**

- Adhering to the *Sunnah* and avoiding committing what is unlawful according to the opinion which sees that it is obligatory to greet others.
- Spreading the greeting of peace is one of the factors of attaining the forgiveness of Allah and establishing love between Muslims.



- Spreading the greeting of peace results in gaining good deeds, realizing the virtue of spreading the Name of Allah, saying the same greeting of the people of Paradise, reviving the *Sunnah* of Prophet Aadam, may Allah exalt his mention and increasing amiability between Muslims.

**Second violation: Using a non-Arabic word without need or necessity:**

‘Umar, may Allah be pleased with him, forbade talking in the language of the non-Arabs and said, *“It is cheating.”* He also said, *“No one learns Persian but he acquires the characteristics of cheating and no one acquires this characteristic but his chivalry decreases.”* He also said, *“Whoever can speak Arabic well should not speak Persian because speaking in Persian results in hypocrisy.”*

It was reported that Muhammad bin Sa‘d bin Abu Waqqaas, may Allah have mercy upon him, heard people speaking in Persian, so he said, *“Why are you using Magi (the language) when you have the right way?”*

‘Ataa’, may Allah have mercy upon him, said, *“Do not learn the language of the non-Arabs and do not enter their places of worship because wrath descends upon them.”* A similar report was attributed to ‘Umar, may Allah be pleased with him.

In his book *Iqtidhaa’ As-Siraat Al-Mustaqeem*, Ibn Taymiyyah, may Allah have mercy upon him, said, *“Speaking a non-Arabic language without a need in the people’s names, months, dates, and so on, is undoubtedly prohibited if the meaning is not known. If the meaning is known, the words of Ahmad clearly indicate that it is still disliked. He said, ‘If the meaning is known and it is not unlawful, it will also be disliked to speak it.’”*

According to Imaam Ash-Shaafi‘i, may Allah have mercy upon him, it is disliked for those who know Arabic to give non-Arabic names or to speak Arabic mixing it with non-Arabic.

All praise is due to Allah The Almighty who honored us with the best language and there is no need to substitute the best with the lowest, surrender to the intellectual invasion and suffer from psychological defeat by leaving the greeting of Muslims and be dazzled by non-Arabic words.

**Third violation: Saying this word is soft speech that does not befit the Muslim woman:**

Allah The Almighty Says (what means): *{O wives of the Prophet, you are not like anyone among women. If you fear Allah, then do not be soft in speech [to men], lest he in whose heart is disease should covet, but speak with appropriate speech.}* [Quran 33:32]

The woman should not speak softly with non-*Mahram* men and the relatives of the husband who are permitted to marry her if the husband dies or divorces her. She is commanded to speak in a low voice and to speak with appropriate speech. Al-Qurtubi, may Allah have mercy upon him, said, “*Appropriate speech indicates the right way of speech that is not disapproved by Sharee‘ah or people.*”

The word “Hello” is usually associated with soft speech and modulating the voice [in a manner] indicating flirtatious behavior. However, the woman is commanded to be safeguarded, covered and everyone is required to be away from the causes of doubts and accusations as much as possible.

It was narrated that Abu Hurayrah, may Allah be pleased with him, said that the Messenger of Allah, *sallaallahu ‘alayhi wa sallam*, said: “*(If something happens in prayer and the people who are praying behind the Imaam want to remind him in prayer, then) glorification of Allah (saying: Subhaan Allah) is for men and clapping the hands is for women.*” [Muslim] This legislation was issued in order to take precaution and block the means that may provoke desires in the hearts of the weak-hearted people. So, if the woman has to speak, she should beware of soft speech even if she has good intentions.

**6- Watching television:**

Television is a means of temptation that has entered virtually every home and many people have become devoted to it. Consequently, corruption has spread in the *Ummah* (Muslim nation) reaching the core. Television is one of the main reasons behind the heinous crimes of rape, unlawful relations, spread of bribery, singing, dissolution and women’s impermissible exposure of their beauty before non-*Mahram* men. It has corrupted the lives of people because of watching dissolute

scenes of nude women, men saying words of love and passion, music and other forms of disobedience to Allah The Almighty and sins.

### **What is the Islamic ruling concerning the television set?**

It was stated in the *Fatwas* of the General Presidency for Administrations of Islamic Research and *Ifta'a* and *Da'wah* and Guidance in the Kingdom of Saudi Arabia that watching television is permissible if the material is not unlawful; such as the recitation of the Noble Quran, religious lectures, commercial news and political news. Watching the television becomes impermissible if the contents are unlawful; such as obscene songs, shameless words, voices of female singers even if they do not sing obscene songs, and the songs of men who soften their voices and imitate women. In a nutshell, the ruling on watching television depends on the material displayed whether it is lawful or unlawful. The permissible material to be watched may become prohibited out of excessiveness and wasting time. For example, the person may be in dire need to occupy his time with something that benefits him, his family and his *Ummah*. It is more prudent to abandon watching television because it may lead to listening to and watching unlawful things.

In his treatise of “*Hukm Al-Islam fi wasaa'il al-'ilaam*”, Shaykh ‘Abdullaah ‘Ulwaan, may Allah have mercy upon him, said that nowadays, as long as most television shows aim at assaulting honor, spreading corruption and debauchery and encouraging abandoning *Hijaab* and intermixing between the two sexes, then, having it [a television set] and watching its scenes is a grave unlawful matter.

Here is the evidence:

1. Scholars of *Fiqh* and diligent and prominent scholars in every time and place unanimously agreed that there are five goals of Islamic legislation: preserving the religion, the mind, the offspring, the soul and the property. They said that every Quranic verse and Prophetic *Hadeeth* and fundamental rule aims at preserving these five main things. Taking into consideration that most current television shows and programs involve obscene songs and series, provocative advertisements and corrupt movies that aim at wasting honor and spreading *Zina* (unlawful sexual intercourse) and immorality, then, it is prohibited to watch them or listen to them in order to preserve one’s progeny and honor.

2. It was narrated that Abu Sa‘eed Al-Khudri, may Allah be pleased with him, said that the Messenger of Allah, *sallaallahu ‘alayhi wa sallam*, said: **“There should be neither harm nor malice.”** [Maalik and Ad-Daaraqutni] This *Hadeeth* is one of the most important *Sharee‘ah* rules that the scholars of *Fiqh* established as a rule because Islam revolves around this rule in its orders and prohibitions. It aims at prohibiting everything that harms the individual, society and morals in concise, succinct words. Bearing in mind that television in its current programs and shows tends toward dissoluteness and provokes sexual desires, so, it is prohibited for the Muslim to buy it and bring it to his home in order to preserve the creed and morals of the family and block the harm that may result from it according to the rule which states: “There should be neither harm nor malice.”
3. “The elimination of means that lead to unfavorable results” is an established *Sharee‘ah* rule. It means that what is permissible should be prohibited when it leads to what is unlawful. Taking into consideration that watching such programs and shows results in corruption and dissolution, then, buying and using it become prohibited because it leads to the worst of corruption and the basest morals.
4. Most entertainment programs on television include music, obscene songs and dancing. Since listening to music and musical instruments is unlawful and since watching women dancing and those who expose their beauty arouses sexual desires, then, it is prohibited to have a television and to watch these programs too because of the risk involved concerning destroying the pillars of sound upbringing and morals.

Moreover, the following harms are also present:

- Health-related harms, such as weakening eye sight and being accustomed to staying up late at night.
- Psychological harms, such as being attracted to a beautiful actress who overwhelms the person’s heart and thoughts.
- Educational harms, such as distracting students from doing their homework and from increasing their knowledge.
- Intellectual harms, such as weakening the memory, ability to think, understand and perceive.
- Financial harms, such as wasting money in buying it while the family is in dire need to secure its basic needs.

- Social harms, such as unlawful relations, moral crimes and familial corruption that result from watching it and most of those who spend their time before it suffer from these problems.

### **7- Removing the garment of bashfulness:**

This religion is based upon creed, worship, transactions, morals, manners and punishments. By these matters, Allah The Almighty has perfected His Favor upon us and completed His religion for us. These matters drive us to adopt every virtue and avoid every vice. Bashfulness is the top of these morals and manners. Due to its significance and great effect, bashfulness is the peak of the traits and the leading moral characteristics of this religion. It was narrated that Zayd bin Talhah, may Allah be pleased with him, said that the Prophet, *sallallaahu ‘alayhi wa sallam*, said: ***“Every religion has a moral character (by which it is characterized) and the moral character of Islam is bashfulness.”*** [Ibn Maajah] [Al-Albaani: Saheeh]

Islam is the noblest message; hence, Allah The Almighty characterized it by the noblest moral, bashfulness. A nation without morals is more [liable to] straying than animals.

It was narrated that Ibn ‘Umar, may Allah be pleased with him, said that the Messenger of Allah, *sallallaahu ‘alayhi wa sallam*, said: ***“Bashfulness and faith are combined together when either of them is removed, the other is taken away too.”*** [Al-Haakim] [Al-Albaani: Saheeh]

It was narrated that ‘Imraan bin Al-Husayn, may Allah be pleased with him, said that the Messenger of Allah, *sallallaahu ‘alayhi wa sallam*, said: ***“Bashfulness is all goodness.”*** [Muslim]

Accordingly, it should be known that the woman’s adherence to bashfulness is considered adherence to virtue, chastity and righteous morals that reform every shortcoming, prevent every abominable deed and encourage every good deed. Bashfulness is not found in anything unless it adds to its beauty and whenever it is removed from anything it adds a defect to it. If bashfulness is lost, the woman is lost too. It is hard to tempt a woman and lead her to commit obscene acts before destroying this great moral character, bashfulness.



The enemies of Islam are plotting against the Muslim woman day and night until she abandons her bashfulness. They drove her outside her home to work and to be in contact with men in every field. They also displayed disgraceful and shameless scenes and songs that call for obscenity, immorality and dissolution and that arouse sexual desires and other things that women have become accustomed to even before men. Consequently, bashfulness vanished from their life and the woman dared to go outside her home uncovered, without *Hijaab*, wearing perfume, traveling alone for excursions and picnics in addition to other things that incur the wrath of Allah The Almighty.

Shaykh ‘Abdullaah bin Zayd Aal Mahmood said, *“If you want to know the loss that results from losing bashfulness, contemplate the status of the countries whose women have abandoned bashfulness. You would see shocking matters including the corruption of morals, manners, natures and conditions. You would find the woman indifferent to what she does or what is done to her. She is not bashful before Allah The Almighty, or before people. She does not want to have honor or be remembered well after her departure from this life. This case is embodied in the Hadeeth of the Prophet, sallallaahu ‘alayhi wa sallam: **“If you have no bashfulness, you can do whatever you like.”** [At-Tirmithi]*

### **8- Ridding oneself of virtue in the name of 'civilization' and 'progress':**

- Some women abandon the *Hijaab* and wear trousers and short indecent clothing in the name of civilization.
- Or, they talk with their male friends on cell phones in the name of civilization.
- Or, they buy permissive magazines that spread dissolution, immorality, and nudity and encourage the abandonment of virtue and *Hijaab* and the impermissible exposure of beauty in the name of civilization.
- Or, they go out for excursions and picnics with men in the name of civilization and the result is always dispraised.
- Or, they watch unlawful scenes on satellite channels and televisions and other programs that call for displaying beauty, uncovering the face, immorality, getting rid of virtue and noble values through cheap movies and obscene songs. These sets lead to grave evil and the destruction of morals and fighting values and morals in the name of civilization.

- Or, they shake hands with men in the name of civilization.
- Or, they dance with the husband's friend in the name of civilization.

There are many other sins of this sort which are committed in the name of civilization that result in the death of the heart, keep the person away from Paradise and draw the person nearer to Hell and its torment.

Dear brothers and sisters,

*Sharee'ah* does not stand as a stumbling block in the way of civilization. However, is there no civilization without committing immorality and sins? Is it not possible for the Islamic *Ummah* (Muslim nation) , which is ruled by the *Sharee'ah* (legislation) of Allah and the *Sunnah* (tradition) of the Prophet, *sallallaahu 'alayhi wa sallam*, to become civilized without waging war against Allah The Almighty, to Whom belongs the realm of the heavens and earth? What kind of civilization is it that urges the woman to be fuel for Hell?

There is no way to find happiness and progress except by returning to the *Sharee'ah* of Allah and obeying His Orders and avoiding His prohibitions. Only then, would we regain leadership in the world. Do not think of my words as a call to backwardness and to mean that we should abandon the worldly life for others to excel in and supersede us. Rather, we should work and achieve progress but without committing sins. We should have the worldly life in our hands, not in our hearts.

### **9: Blind imitation of disbelieving Western women:**

Allah The Almighty orders us to follow the way of the Messengers and His pious, righteous slaves and not to deviate from this way so as not to fall into sins and wretchedness. Allah The Almighty Says (what means): ***{And follow the way of those who turn back to Me [in repentance]}*** [Quran 31:15]

However, there are people who deviated from the right path and began to imitate the West in terms of clothing, adornment, food, drink, speech, customs and many other matters of life. Muslim women started imitating people who have no share in the Hereafter. The woman removed her *Hijaab* exposing her head and body and wearing perfume. By doing so, she threw aside the words of the Prophet, *sallallaahu 'alayhi*

*wa sallam*, as if she has no religion or *Sharee'ah* to comply with. The prophecy of Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, was fulfilled as he said: **“You will follow the (wrong) ways of those who preceded you completely and literally that if they should go into the hole of a mastigure, you too will go there.”** We (the Companions) said, ‘O Messenger of Allah! Do you mean the Jews and the Christians?’ He replied: **Who else?”** [Al-Bukhaari]

#### 10- Abandoning circumcision:

Circumcision means cutting the male’s foreskin and the upper part of the female’s clitoris. According to the teachings of the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, and the opinions of scholars, female circumcision is valid under the *Sharee'ah*. There are general and particular evidences in this regard.

#### General evidence:

It was narrated that Abu Hurayrah, may Allah be pleased with him, said that the Prophet, *sallallaahu 'alayhi wa sallam*, said: **“Five practices are characteristics of the Fitrah: circumcision, shaving the pubic hair, plucking the hair of the armpits, cutting the moustaches short and clipping the nails.”** [Al-Bukhaari and Muslim]

Circumcision is mentioned among these characteristics and it is not restricted to men. Al-Baydhaawi, may Allah have mercy upon him, said, *“The Hadeeth of the five characteristics of Fitrah is general including the circumcision of the male and the female.”*

The Messenger of Allah, *sallallaahu 'alayhi wa sallam*, said: **“If the two circumcised parts (of a male and a female) meet, performing Ghusl becomes obligatory.”** [Muslim] The *Hanbali* scholars take this *Hadeeth* as evidence of the female circumcision being prescribed by the *Sharee'ah*.

#### The specific evidence of the permissibility of female circumcision:

It was stated in the story of the killing of Hamzah, may Allah be pleased with him, that, Sibaa’ came out and said, ‘Is there any one (a Muslim) to accept my challenge to a duel?’ Hamzah bin ‘Abdul Muttalib came out and said, ‘O Sibaa’. O son of

*Umm Anmaar, the cutter of women's clitoris (one who circumcises women!)"* [Al-Bukhaari]

It was narrated that Umm 'Alqamah, may Allah be pleased with her, said, "*The nieces of 'Aa'ishah were circumcised. It was said to 'Aa'ishah, 'Should not we call someone to entertain them?' She said, 'Yes.' So, I sent to 'Adiyy...*" [Al-Bukhaari] [Al-Albaani: probable to be graded as Hasan *Hadeeth*]

In the book of *As-Silsilah As-Saheehah*, Al-Albaani, may Allah have mercy upon him, mentioned many *Hadeeths* that stand as evidence for the permissibility of circumcision and that it was practiced by the Arabs. Such reports strengthen one another reaching the grade of *Saheeh Hadeeth*.

It was narrated that Anas bin Maalik, may Allah be pleased with him, said that the Prophet, *sallallaahu 'alayhi wa sallam*, said to Umm 'Atiyyah: "***Leave something sticking out and do not go to extremes in cutting. That makes her face look brighter and is more pleasing to her husband.***" [At-Tabaraani]

It was narrated that Umm 'Atiyyah Al-Ansaariyyah, may Allah be pleased with her, said that the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, said to a woman who used to circumcise women: "***Do not cut (the prepuce) severely as that is better for the woman and more desirable for the husband.***" [Abu Daawood] Ibn Hajar, may Allah have mercy upon him, said, "*This Hadeeth has two supporting evidences from the Hadeeth of Anas and Umm Ayman in the book of Al-'Aqeeqah by Abu Ash-Shaykh and another Hadeeth cited by Al-Bayhaqi on the authority of Adh-Dhahhaak bin Qays.*"

### **Opinion of the Imaams of *Fiqh* on female circumcision:**

All Muslim scholars of *Fiqh* agree that circumcision is a praised and honorable practice and one of the Islamic characteristics. None of them said that it is impermissible. All scholars agree to this extent. However, they differed whether female circumcision is recommended or obligatory.

Ash-Shaafi'i, may Allah have mercy upon him, was of the opinion that circumcision is obligatory for the male and the female.

The school of Ahmad bin Hanbal, may Allah have mercy upon him, was of the opinion that circumcision is obligatory for the male and the female. There is another opinion in which he stated that it is obligatory for the males and an act of the *Sunnah* for females.

Maalik and Abu Haneefah, may Allah have mercy upon them, were of the opinion that it is an act of *Sunnah* for the male and the female.

Al-Qaadhi 'Iyaadh and Ibn Al-Qayyim, may Allah have mercy upon them, said that according to the school of Maalik, may Allah have mercy upon him, whoever abandons an act of the *Sunnah* is considered to be sinful. It is a degree between what is obligatory and what is recommended. Hence, it is equal to what is obligatory according to the majority of scholars, as they are all of the opinion that the one who abandons it is considered sinful.

It was stated in *Al-ikhtiyaar sharh al-mukhtaar*, a Hanafi book of *Fiqh* compiled by Mahmood Al-Mawsili, "*If the people of a certain country agreed to abandon circumcision, the ruler should fight them because it is one of the characteristics of Islam.*"

Ibn Taymiyyah, Ibn Al-Qayyim and Ibn Al-Jawzi, may Allah have mercy upon them, were also of the opinion of the obligation of female circumcision. Ibn Al-Jawzi, may Allah have mercy upon him, said, "*Had it not been that circumcision is obligatory, it would not have been permitted to be performed because of the pain it involves and uncovering one's 'Awwrah (private parts).*"

'Allaam Nassaar, the Egyptian outgoing *Mufti*, stated in *Liwaa' Al-Islam* magazine issued on 23 June, 1951/19 *Ramadhaan*, 1370 A.H. that circumcision is permissible for females. There is also another similar *Fatwa* issued by the previous Egyptian *Mufti*, Shaykh Jaad Al-Haqq on 23 *Rabee' Al-Awwal*, 1401/29 January, 1981. There is a *Fatwa* issued also by the previous Egyptian *Mufti* and the Grand Sheikh of Al-Azhar, Muhammad Sayyid Tantaawi, permitting female circumcision. It was issued on 9 *Jumaada Al-Aakhirah*, 1407/27 December, 1987.



The benefits of female circumcision as mentioned by Ibn Al-Qayyim, may Allah have mercy upon him:

1. It is a characteristic of every person belonging to the religion and way of Ibraaheem (Abraham), may Allah exalt his mention.
2. Circumcision is purity, cleanliness, adornment and improving physical constitution.
3. It modifies sexual desire and makes it in the middle line between the extremes of animals and non-living objects.
4. Circumcision is an adornment. There is no adornment better than minimizing whatever grows further than the acceptable limit; such as the prepuce skin, pubic hair, armpit hair, moustache and nails.
5. Circumcision gives the face beauty and brightness and gets rid of the darkness that covers the face.
6. Circumcision is more pleasing for the husband and results in long amiability between the spouses.
7. It restricts lesbianism.

Some other benefits of circumcision are mentioned by Dr. Abu Bakr ‘Abdul-Raaziq in the book of *Ra’y al-‘ilm wal-deen fi khitaan al-awlaad wal-banaat*. He said that the secretions of the labia minora accumulate in uncircumcised women and turn rancid, so they develop an unpleasant odor which may lead to infections of the vagina and may affect the urethra.

It reduces excessive sexual stimulation because after circumcision nothing would be stimulated by the clothing causing sexual desire. Then, the girl would not be overtly sensitive. The Prophet, *sallallaahu ‘alayhi wa sallam*, who said only the truth said about circumcision: ***“It is better for the face and more pleasing for the husband.”***

### **11- Befriending bad companions:**

The life of many women becomes miserable because of having bad evil friends. Many women ended up in the eternal torment of Hell because of bad company. A friend drags his friend either to something that pleases Allah The Almighty or something that incurs the wrath of Allah The Almighty. So, every woman should choose her friends. The Prophet, *sallallaahu ‘alayhi wa sallam*, said: ***“One will***

*(most probably) follow the religion of his friend, so let each one of you see whom he befriends.*" [Abu Daawood]

In *Tuhfat Al-Ahwazi*, Al-Mubaarakfoori, may Allah have mercy upon him, said, "Whomever you approve of his religiousness and morals, then, befriend him. Otherwise, you should shun him because personal characteristics and company affect the person." There is no doubt that friends affect each other's attitudes. This fact is confirmed in the *Hadeeth* where Abu Moosa Al-Ash'ari, may Allah be pleased with him, said that the Prophet, *sallallaahu 'alayhi wa sallam*, said: ***"The example of the good companion (who sits with you) in comparison with the bad one, is like that of the musk seller and the blacksmith's bellows (or furnace). From the first you would either buy musk or enjoy its good smell while the bellows would either burn your clothes or your house, or you would have a bad nasty smell thereof."*** [Al-Bukhaari and Muslim]

In his commentary on this *Hadeeth*, An-Nawawi, may Allah have mercy upon him, said, "This *Hadeeth* highlights the virtue of accompanying righteous, good, chivalrous people who adopt noble morals, piety, knowledge and politeness. It forbids sitting with evil people, those who commit religious innovations, backbite or those who are often impious."

## **12- Listening to songs and music:**

Listening to songs and music is among the prevalent evil practices that have spread in our societies like the spread of the fire in dry chaff.

It should be known that singing is unlawful according to the Quran, authentic *Sunnah* and the consensus of the righteous predecessors.

## **Evidence from the Quran that singing is unlawful:**

First evidence: Allah The Almighty Says (what means): ***{And of the people is he who buys the amusement of speech to mislead [others] from the way of Allah without knowledge and who takes it in ridicule. Those will have a humiliating punishment.\* And when Our verses are recited to him, he turns away arrogantly as if he had not heard them, as if there was in his ears deafness. So give him***

*tidings of a painful punishment.*] [Quran 31:6-7] It was narrated that Ibn Mas‘ood, may Allah be pleased with him, said thrice: **“By Allah who is the only One worthy of worship, it (amusement of speech) is signing.”** [Al-Haakim] [Al-Bayhaqi: Saheeh]

Ibn Katheer, may Allah have mercy upon him, said, *“This was the opinion of Ibn ‘Abbaas, ‘Ali bin Abi Taalib, Jaabir, ‘Ikrimah, Sa‘eed bin Jubayr and Mujaahid. After mentioning the happy people who are guided by the Book of Allah and who benefit from listening to it; he mentioned the state of the miserable people who turned away from benefiting from the speech of Allah and turned to listen to music and singing.”*

### **Second evidence:**

Allah The Almighty Says (what means): ***{And their prayer at the House was not except whistling and handclapping. So taste the punishment for what you disbelieved.}*** [Quran 8:35] It means that those who blow into a pipe or the like and clap are similar to the disbelievers who used to clap around the *Ka‘bah* and consider this an act of worship.

### **Third evidence:**

Allah The Almighty Says (what means): ***{And incite [to senselessness] whoever you can among them with your voice and assault them with your horses and foot soldiers and become a partner in their wealth and their children and promise them." But Satan does not promise them except delusion.}*** [Quran 17:64] This verse means that Allah The Almighty tells Satan to incite those who indulge in an idle lifestyle with his voice, which is singing and the accompanying music, and to incite them to commit sins and immorality. Everyone who listens to music should know that [in doing so] Satan has taken hold of him and invited him to his party and he accepted.

In his commentary on this verse, Al-Qurtubi, may Allah have mercy upon him, said, *“This verse is evidence of the prohibition of singing, pipes and music. So, one must avoid anything that is related to the voice or deeds of Satan.”* He supported his opinion with a *Hadeeth* narrated by Naafi‘, the freed slave of Ibn ‘Umar, may Allah

be pleased with him, who said, “*I was walking with Ibn ‘Umar and when he heard the pipe of a shepherd, he put his fingers on his ear and changed the way with his riding animal and said, ‘O Naafi‘, do you hear (the sound of the pipe)?’ I said, ‘Yes.’ So, he went on until I said, ‘No.’ He removed his fingers and changed the direction of his riding animal and said, ‘I saw the Messenger of Allah, sallallaahu ‘alayhi wa sallam, putting his fingers in his ears as I did when he heard the pipe of a shepherd.’*” [Ahmad] In another narration, Ibn ‘Umar, may Allah be pleased with him, said, “*He did it like this.*”

Al-Qurtubi, may Allah have mercy upon him, commented on this *Hadeeth* saying, “*This was said regarding the singing of that time when it used to exceed the limits of moderation, so what would be the case with the singing of our time.*” Al-Qurtubi, may Allah have mercy upon him, said these words in the sixth century after *Hijrah*; so, what would he say if he heard the singing of our time?

#### **Fourth evidence:**

Allah The Almighty Says (what means): ***{And [they are] those who do not witness falsehood, and when they pass near ill speech, they pass by with dignity.}*** [Quran 25:72]

Muhammad bin Al-Hanafiyyah, may Allah have mercy upon him, said, “*Falsehood in this verse means singing. The meaning is that they do not attend the gatherings of falsehood and whenever they pass by anything that distracts them from remembering Allah The Almighty, they become far above listening or being inclined to it.*”

Al-Kalbi, may Allah have mercy upon him, said, “*Do not witness falsehood means that they do not attend the gatherings of falsehood.*”

#### **There is a lot of evidence in the *Sunnah*; however, we would quote one evidence to avoid digression:**

It was narrated that Abu Maalik Al-Ash‘ari, may Allah be pleased with him, said that he heard the Messenger of Allah, *sallallaahu ‘alayhi wa sallam*, say: ***“From among my Ummah, there will be people who will consider unlawful sexual***

*intercourse, silk [for males], alcoholic drinks and musical instruments as lawful.”*  
[Al-Bukhaari]

This *Hadeeth* is one of the prophecies of the Prophet, *sallallaahu ‘alayhi wa sallam*, that took place. It means that there will be Muslims who would consider these matters to be lawful and practice them.

**This *Hadeeth* indicates that singing is unlawful from many aspects:**

First: His saying “consider...as lawful” indicates that these matters are, in principle, unlawful.

Second: Mentioning it along with unlawful sexual intercourse, alcohol and wearing silk by men— while all these things are unlawful— indicates that it is unlawful.

Ibn Al-Qayyim, may Allah have mercy upon him, said, “*It is not proper for the person who acquires the minimum amount of knowledge to abstain from considering singing and musical instruments as unlawful. The least that can be said is that it is the sign of the impious people and drinkers.*”

Ibn ‘Abbaas and Ibn Mas‘ood, may Allah be pleased with them, said, “*Singing makes hypocrisy grow in the heart like water makes plants grow.*” Maalik, may Allah have mercy upon him, said about singing, “*Only the dissolute people among us do it.*” Therefore, the Egyptian Law of 1938 CE used to reject the testimony of a singer and an actor. Adh-Dhahhaak, may Allah have mercy upon him, said, “*Singing corrupts the heart and incurs the wrath of God.*” Al-Fudhayl bin ‘Iyaadh, may Allah have mercy upon him, said, “*Singing promotes unlawful sexual intercourse.*”

**Committing unlawful sexual intercourse:**

Committing unlawful sexual intercourse is one of the grave major sins that spoils the worldly life and the Hereafter of the person and makes him lead a continuously miserable life. Many people were killed, many kinship ties were severed, many women were divorced, many friendships were cut off, many children were attributed to men other than their real fathers and many hearts and eyes lost their light and brightness because of committing unlawful sexual intercourse. Allah The Almighty



warned us of merely approaching unlawful sexual intercourse and what leads to it; so what about committing it?

Allah The Almighty Says (what means): ***{And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way.}*** [Quran 17:32]  
Allah The Almighty orders His Prophet, *sallallaahu 'alayhi wa sallam*, to take the pledge of allegiance from women and one of its conditions was not to commit unlawful sexual intercourse.

Allah The Almighty Says (what means): ***{O Prophet, when the believing women come to you pledging to you that they will not associate anything with Allah, nor will they steal, nor will they commit unlawful sexual intercourse, nor will they kill their children, nor will they bring forth a slander they have invented between their arms and legs, nor will they disobey you in what is right - then accept their pledge and ask forgiveness for them of Allah. Indeed, Allah is Forgiving and Merciful.}***  
[Quran 60:12]

Dear sister, unlawful sexual intercourse results in loss of familial background, mixing lineages and the possession of properties by people who do not deserve them. It was narrated that Abu Hurayrah, may Allah be pleased with him, said that he heard the Prophet, *sallallaahu 'alayhi wa sallam*, saying when the verse of *Mulaa'anah* was revealed: ***“Any woman who brings to her people one who does not belong to them has nothing to do with Allah (i.e. expects no mercy from Allah), and Allah will not admit her into Paradise.”*** [Abu Daawood: *Hasan* chain of narrators]

We say to every Muslim woman who committed unlawful sexual intercourse or was a reason for tempting men:

Dear Muslim sister, you, who believe in Allah as a Lord, in Islam as a religion and in Muhammad, *sallallaahu 'alayhi wa sallam*, as a Prophet and Messenger from Allah; remember the time when you will stand before Allah The Almighty and will be asked why you removed your *Hijaab*, exposed your body and tempted men. What would you say then? Save yourself from Hell and from the wrath of Allah The Almighty and do not wage war against Him with your sins. Beware of committing unlawful sexual intercourse that brings about shame for you and your family. It is a

moment of disobedience followed by shame and the wrath of Allah. So, fear Allah The Almighty and protect your honor. You have a good example in Maryam bint 'Imraan (Mary) who was praised by Allah The Almighty. Allah The Almighty Says (what means): *{And [the example of] Maryam, the daughter of 'Imraan, who guarded her chastity, so We blew into [her garment] through Our angel, and she believed in the Words of her Lord and His scriptures and was of the devoutly obedient.}* [Quran 66:12]

Contemplate the incident of Sarah, the wife of Prophet Ibraaheem, may Allah exalt his mention, which was reported by the Prophet, *sallallaahu 'alayhi wa sallam*, who said: *“When she was made to enter upon the tyrant king, she got up and performed ablution, prayed and said, 'O Allah! If I have believed in You and Your Messenger, and have saved my private parts from everybody except my husband, then please do not let this pagan overpower me.’”* [Al-Bukhaari] Then, Allah The Almighty relieved her and saved her from that man.

It is also prohibited for women to commit lesbianism.

### **15- Describing another woman to her husband or another man:**

This act is impermissible under *Sharee'ah*. It was narrated that Ibn Mas'ood, may Allah be pleased with him, said that the Prophet, *sallallaahu 'alayhi wa sallam*, said: *“The woman should not touch another woman to describe her to her husband in such a way as if he was actually looking at her.”* [Al-Bukhaari]

Al-Qaabisi, may Allah have mercy upon him, said, *“This is a fundamental (evidence) from Maalik, may Allah have mercy upon him, by which he supports the rule of eliminating the means that lead to unfavorable results. The wisdom behind the prohibition here is that the man may admire the described woman so he would divorce the woman who describes her and be tempted by the described woman.”*

This ruling is not confined only to the husband. It is impermissible to describe another woman even to her brother, son, and so on.

Dear brother, you should wisely contemplate this *Hadeeth*. If harms result from describing a woman to a man who does not see her, things will worsen when the woman exposes her beauty before all people in every place!

The state of contemporary women is shameful. This augurs ill of destruction. We seek refuge with Allah The Almighty from being failed and ask Allah The Almighty to conceal our faults and theirs in this worldly life and the Hereafter.

**16- Entering public baths and removing clothes outside the home without a dire need:**

This is impermissible under *Sharee'ah*. It was narrated that Abu Al-Maleeh said, *“Some women from the people of Ash-Shaam came to ‘Aa’ishah, may Allah be Pleased with her. She asked them, ‘Where are you from?’ They replied, ‘From the people of Ash-Shaam.’ She said, ‘Perhaps you belong to the place where women enter public baths (for washing).’ They said, ‘Yes.’ She said, ‘I heard the Messenger of Allah, sallallaahu ‘alayhi wa sallam, saying: **“If a woman removes her clothing in a place other than her house, she tears (the veil) between her and Allah The Exalted”.**”* [Ahmad and Abu Daawood]

In another narration, it was stated that: *“**She tears the veil between her and Allah The Exalted.**”* In another narration, ‘Aa’ishah, may Allah be pleased with her, said, *“If a woman removes her clothing in a place other than her house, she tears what is between her and Allah The Exalted.”* [Ahmad, Abu Daawood, At-Tirmithi and Ibn Maajah] [Al-Albaani: Saheeh]

In his book *Fat-h Al-Qadeer*, Al-Munaawi, may Allah have mercy upon him, said,

*The sentence ‘If a woman removes her clothing in a place other than her house’ indicates that she exposes her body before non-Mahram men and is not covered before them. **‘She tears the veil between her and Allah The Exalted’** because Allah The Almighty bestowed upon us clothing to cover our private parts which is the clothing of piety. If those women are not pious and do not fear Allah The Almighty and expose themselves, then, they tear the veil between them and Allah The Almighty. As she tore the concealment of herself and betrayed her husband, then, the punishment would be of the same sort of the sin; accordingly, Allah would tear the veil of concealing her.*

It was narrated that Umm Ad-Dardaa’, may Allah be pleased with her, said, *“Once I was coming out of the bath and the Messenger of Allah, sallallaahu ‘alayhi wa*

*sallam, met me and said: ‘Where do you come from, Umm Ad-Dardaa?’ I said, ‘From the bath.’ He said: “By the One in whose Hands my soul is, no woman removes her clothing in a place other than their mothers’ houses but she tears every veil between her and The Most Merciful.” [Ahmad]*

It is permissible for men to enter public baths as long as they cover the ‘*Awrah*’ (private parts) and lower their gaze from looking at other men’s ‘*Awrah*’. However, it is impermissible for women to enter such a place unless there is an excuse like postpartum bleeding or a disease. It is impermissible for women to enter such a place because they, in principle, should be extra careful in veiling and covering themselves and because removing their clothing outside their houses involves temptations and evil.

Contemplate how the *Sharee‘ah* prohibits the woman from exposing her ‘*Awrah*’ before other women in baths that are made for women alone; what about those women who go to mixed beaches and public swimming pools while they are naked? We beseech Allah The Almighty to remove these practices which never happened before in history.

### **17- A woman traveling alone without a *Mahram*:**

If a woman travels alone without a *Mahram* (male guardian) she is exposed to the harassment of impious people and may be caught by scoundrels especially in our time, where immorality and corruption are rampant. The opinion of some people who permit a woman traveling without a *Mahram* is nothing but deficiency in religion and imprudence in issuing *Fatwa*. There is an explicit prohibition stated by the Prophet, *sallallaahu ‘alayhi wa sallam*, in this respect; so, it should not be contradicted with multi-denotative texts.

It was narrated that Abu Hurayrah, may Allah be pleased with him, said that the Messenger of Allah, *sallallaahu ‘alayhi wa sallam*, said: ***“It is impermissible for a woman who believes in Allah and the Last Day to travel for a day and a night except in the company of a Mahram.”*** [Al-Bukhaari and Muslim] In another narration, it was stated that: ***“She should not travel for a day-long trip without a Mahram.”*** [Al-Bukhaari]

**Notice:**

Scholars of *Fiqh* differed on determining the period of time that necessitates the company of a *Mahram* while traveling because of the different narrations in this regard: a day, a night, two days or three nights. Most scholars are of the opinion that the number of days is not significant because the prohibition is meant for traveling in general. An-Nawawi, may Allah have mercy upon him, said, “*Determining the number of days is not meant in and of itself. Rather, it is impermissible for a woman to go out for any trip that denotes travel without being in the company of a Mahram. The specification of days took place as a response to an incident at that time. So, it should not be taken generally.*” In his commentary on the *Saheeh* of Imaam Muslim, may Allah have mercy upon him, he also said, “*It is prohibited for a woman to go on any trip that denotes traveling without the company of a Mahram.*”

Al-Bayhaqi, may Allah have mercy upon him, said, “*It is impermissible for a woman to go out for any trip alone that denotes traveling without being in the company of a Mahram whether this trip takes a day, two days, three days, and so on, because the narration of Ibn ‘Abbaas of the Hadeeth that indicates traveling in general: “A woman must not travel except in the company of a Mahram.”*” [Muslim]

**18- Gazing freely at what Allah The Almighty has prohibited:**

Allah The Almighty Says (what means): *{Tell the believing men to reduce [some] of their vision and guard their private parts. That is purer for them. Indeed, Allah is acquainted with what they do.\* And tell the believing women to reduce [some] of their vision...}* [Quran 24:30-31] Lowering the gaze means to turn your sight away from what is unlawful.

Commenting on this verse, Ibn Baaz, may Allah have mercy upon him, said, “*In these two noble verses, Allah The Almighty orders the believing men and women to lower their gaze and guard their private parts because of the seriousness of the sin of unlawful sexual intercourse and the grave corruption among Muslims that takes place as a result of this heinous crime. Gazing freely at what Allah has prohibited is one of the means that leads to diseases of the heart and the occurrence of unlawful*



*sexual intercourse. On the other hand, lowering one's gaze is one of the reasons for safety from these matters."*

O respected sister, meditate on the last part of the verse where Allah The Almighty Says (what means): ***{Allah is acquainted with what they do.}*** [Quran 24:30]

This is a declaration for every one that Allah The Almighty is acquainted with what people do and there is nothing concealed from Him. This is also a warning for the believing men and women to avoid committing what is unlawful and a reminder for them that Allah The Almighty sees them and knows their deeds and conditions. Allah The Almighty Says (what means): ***{Allah knows the fraud of the eyes, and all that the breasts conceal.}*** [Quran 40:19] When they realize this fact, they should fear Allah The Almighty in every act. One should be bashful in front of Allah The Almighty to be seen in a state of committing sin.

When Al-Junayd, may Allah have mercy upon him, was asked about the means that help one to lower his gaze, he said, *"By knowing that Allah is looking at you before you look at what is unlawful."* Ibn Al-Jawzi, may Allah have mercy upon him, said, *"Brother, your sight is a blessing; so, do not disobey Allah with a blessing."*

It should be known that looking at what is unlawful is included in the *Zina* (unlawful sexual intercourse) of the eye.

It was narrated that Abu Hurayrah, may Allah be pleased with him, said that the Prophet, *sallallaahu 'alayhi wa sallam*, said: ***"Allah has written the very portion of Zina which a man will indulge in. There will be no escape from it. The Zina of the eye is the (unlawful) look, the Zina of the ears is listening (to what is unlawful), the Zina of the tongue is (licentious) speech, the Zina of the hand is the (unlawful) grip, the Zina of the feet is walking (to the place where he intends to commit Zina), the heart yearns and desires and the private parts may or may not put all that into effect."*** [Muslim]

The portion of the heart of unlawful sexual intercourse is to yearn and desire it.

Sister, beware of this desire and do not give the heart a chance to drive you to commit a sin. You should be increasingly alert because the conditions of our life

make us constantly surrounded by desires. So, the believing woman should block all these paths and doors to evil and means of destruction. The heart is always changing from one state to another and whoever follows the desires of his self would end up in destruction. The wife of Al-‘Azeez said about herself as stated in the Quranic verse (which means): ***{And I do not acquit myself. Indeed, the soul is a persistent enjoiner of evil}*** [Quran 12:53]

The Muslim woman should know that she will be asked about her gaze whether it was directed at what pleases or displeases Him. Allah The Almighty Says (what means):

- ***{And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight and the heart - about all those, [one] will be questioned.}*** [Quran 17:36]
- ***{Until, when they reach it (Hell), their hearing and their eyes and their skins will testify against them of what they used to do.}*** [Quran 41:20]

It was narrated that Anas, may Allah be pleased with him, said,

*‘We were in the company of the Messenger of Allah, sallallaahu ‘alayhi wa sallam, and he laughed and said: ‘Do you know why I laughed?’ We said, ‘Allah and His Messenger know best.’ Thereupon he said: ‘It was because of the (fact that there came to my mind the) talk which the slave would have with his Lord (on the Day of Judgment). He would say, “My Lord, have you not guaranteed me protection against injustice?” He would say, “Yes.” Then the slave would say, “I do not deem valid any witness against me but my own self.” He (Allah) would say, “Well, enough would be the witness of your self against you and that of the two angels who had been appointed to record your deeds.” Then the seal would be set upon his mouth and it would be said to his hands and feet to speak and they would speak of his deeds. Then the mouth would be made free to talk, he would say (to the hands and feet), “Be away, may you be alienated. It was for your safety that I was arguing.”’”* [Muslim]

Abu Al-A‘la Al-Mawdoodi, may Allah have mercy upon him, said, *“Who denies that what happened in this world and what is still happening until today of*

*immorality and impiety is, in the first place, caused by the temptation of looking (at what is unlawful).”*

**It should be known that there are great benefits in lowering the gaze:**

1. It is submission to the order of Allah The Almighty.
2. It results in light and brightness in the heart that is reflected on the eye and face.
3. It results in pleasure; happiness of the heart that is better than the pleasure of looking at what is unlawful.
4. It saves the heart from the pain of regret.
5. It saves the heart from the intoxication of sexual desires.
6. It results in the correct insight.
7. It facilitates the way of seeking knowledge.
8. It makes the heart preoccupied with matters that benefit it and turn the person away from whatever corrupts it.
9. It blocks the way of Satan to enter the heart.
10. It prevents the reach of the poisoned arrow, which results in the destruction of the heart.

**19- Shaking hands with non-Mahram men:**

According to the Prophetic *Sunnah*, the Prophet, *sallallaahu ‘alayhi wa sallam*, used to shake hands with men when they gave him the pledge of allegiance. When ‘Amr bin Al-‘Aas, may Allah be pleased with him, came to the Messenger of Allah, *sallallaahu ‘alayhi wa sallam*, to give him the pledge of allegiance, he said to the Prophet, *sallallaahu ‘alayhi wa sallam*: **“Stretch out your hand to give you the pledge of allegiance.”** Then, the Prophet, *sallallaahu ‘alayhi wa sallam*, stretched out his right hand. This was the custom when men gave the pledge of allegiance to the Prophet, *sallallaahu ‘alayhi wa sallam*.

When women came to give the Prophet, *sallallaahu ‘alayhi wa sallam*, their pledge of allegiance, they thought that the same custom would be followed. They asked him, *“Would you not shake hands with us?”* Umaymah bint Ruqayqah, may Allah be pleased with her, said that the Prophet, *sallallaahu ‘alayhi wa sallam*, said: **“I do not shake hands with women. Rather what I say to a hundred women is the same as what I would say to one woman.”** [Ahmad and At-Tirmithi]

‘Aa’ishah, may Allah be pleased with her, said, “*The Prophet, sallallaahu ‘alayhi wa sallam, used to take the pledge of allegiance from women in words according to what is stated in the verse [Quran 60:11]...the hand of the Prophet, sallallaahu ‘alayhi wa sallam, never touched the hand of any woman that he did not own.*” [Al-Bukhaari]

Even though the Prophet, *sallallaahu ‘alayhi wa sallam*, was infallible and there is no doubt raised regarding his behavior, he did so, therefore, other people are worthier of doing so. Shaking hands between men and women is one of the reasons of temptation. Since it is impermissible to look at the opposite sex, then, it is more appropriate to avoid touching. Allah The Almighty Says (what means): ***{Tell the believing men to reduce [some] of their ... And tell the believing women to reduce [some] of their vision...}*** [Quran 24:30-31]

The Islamic *Sharee‘ah* eliminates the means that lead to committing what is unlawful because all these means are steps of Satan and methods to boost immorality and stimulate sexual desires.

There is a grave threat for the person who touches the hand of a woman that he is not permitted to touch. The threat also includes the woman who does the same act. It was narrated that Ma‘qil bin Yasaar, may Allah be pleased with him, said that the Prophet, *sallallaahu ‘alayhi wa sallam*, said: ***“If one of you was to be stabbed in the head with an iron needle, this would be better for him than touching a woman whom he is not permitted to touch.”*** [At-Tabaraani] [Al-Albaani: *Hasan* ]

Shaykh Ibn Jibreen said, “*It is not permissible for a woman to shake hands with non-Mahram men even if she is wearing a glove or to shake hands from under a sleeve or Abaaya. All these ways are handshaking even if there is a separating medium.*”

## **20- Greeting men:**

An-Nawawi, may Allah have mercy upon him, said, “*The Shaafi‘i scholars said, “The woman with the woman takes the ruling of the man with the man (with regard to greeting each other).”* With regard to the (case of) the woman with the man, Abu Sa‘d Al-Mutawalli said,

*If she is his wife, bondmaid or a woman for whom he is a Mahram, then, the ruling of greeting her is like the ruling of the man with the man. It is recommended for each of them to start greeting the other and it is obligatory for the other to reply to the greeting. If she is a non-Mahram woman and if she is beautiful, it will be impermissible for the man to greet her if it is feared that he may be tempted by her beauty. If he greets her, it will be impermissible for her to reply. She should not start greeting him. If she did so, he should not reply to her; if he did so, then this act is disliked. If the woman is old, then, it will be permissible for her and for the man to greet each other and to reply to the greeting. If they are a group of women, the man greets them. If there is a group of men, it will be permissible for them to greet a woman as long as there is no possibility of Fitnah.*

Imaam Ahmad, may Allah have mercy upon him, was asked about greeting a woman, he said, *“If she is an old woman, then it is permissible. If she is a young woman, then, one should not greet her.”*

Scholars of Koofah said, *“It is not permissible for women to start greeting men because they are not allowed to call for prayer or recite the Quran loudly.”* They excluded from this ruling the Mahram man for it is permissible for a woman to greet her Mahrams.

### **21- Softening speech with non-Mahram men:**

Islam prohibits the woman from doing anything that attracts a man to her. Islam prohibits her from wearing perfume because the good smell attracts attention. Islam forbids her from attracting attention by the sound of her jewelry and anklets. Allah The Almighty Says (what means): ***{And let them not stamp their feet to make known what they conceal of their adornment. And turn to Allah in repentance, all of you, O believers, that you might succeed.}*** [Quran 24:31]

In his commentary on this verse, Ibn Katheer, may Allah have mercy upon him, said, *“This verse means that she should not talk with non-Mahram men in a soft voice. That is to say she should not talk with non-Mahram men in the same way she talks with her husband.”*



It is a calamity that many women talk with men in a soft flirtatious way. This act arouses sexual desires in the hearts of man. It should be known that sexual desire is not aroused only by looking. Rather, smelling and hearing are among the strongest senses that stir the sexual desires of both the man and woman.

Abu Al-A‘la Al-Mawdoodi, may Allah have mercy upon him, said, “*Man and woman incline towards each other forever. There are countless reasons for attraction that are instilled in them. Each of them has in his heart love and passion for the opposite sex. In every part of their body, color, physique, touching, and so on, there is attraction between them. The sound of her voice, her gait and movements are given a fascinating power. Then, countless reasons that arouse their sexual desires and inclination towards each other were set around them.*”

## **22- A male and female meeting in seclusion:**

It means the unlawful meeting of the woman and a non-*Mahram* man in seclusion away from the sight of people. It is one of the practices of the pre-Islamic era and one of the grave major sins.

The wisdom behind prohibiting it is to eliminate the means to unlawful sexual intercourse or approaching it so that the person would stand far away from the borders of the crime. Allah The Almighty Says (what means): ***{These are the limits [set by] Allah, so do not approach them.}*** [Quran 2:187]

## **Evidence prohibiting the male and female meeting in seclusion:**

### **First from the Quran:**

1- Allah The Almighty Says (what means): ***{And when you ask [his wives] for something, ask them from behind a partition. That is purer for your hearts and their hearts.}*** [Quran 33:53] In his commentary on this verse, Ibn Katheer, may Allah have mercy upon him, said, “*This verse means that ‘as I forbade you from entering upon them, also do not look at them at all’. If anyone of you has to take something from her, he should not look at her and should ask for his need from behind a partition.*”

2- Allah The Almighty Says (what means): ***{Nor will they disobey you in what is right}*** [Quran 60:12] Mujaahid, may Allah have mercy upon him, said, “*This means that the woman should not meet (non-Mahram) men in seclusion.*” ‘Abdul-Rahmaan bin Zayd, may Allah have mercy upon him, said, “*She should not meet a non-Mahram man in seclusion and should not travel except in the company of a Mahram.*”

### **Second: Evidence from the Sunnah:**

It was narrated that Jaabir, may Allah be pleased with him, said that the Prophet, *sallallaahu ‘alayhi wa sallam*, said: “***Whoever believes in Allah and the Last Day should not meet a woman in seclusion without the company of a Mahram. Satan (in this case) would be their third.***” [Ahmad] This means that the devil would whisper to them arousing their sexual desires.

Al-Abiyy, may Allah have mercy upon him, said, “*The woman should not meet in seclusion with any man even if for a brief time because of the absence of safety especially in this time of corruption. The woman is a means of temptation with the exception of Mahram men who are not inclined to her by nature.*”

### **Advice for the Muslim sister:**

Do not venture to be in seclusion with a non-*Mahram* man or to give this chance to a man under the pretext that you are confident of yourself and that your heart and intention are sound. Some righteous people used to say, “*Whoever gives himself the means of Fitnah in the start would not be safe in the end even if he exerts his utmost efforts.*” Satan drags the man or woman gradually. If a male and female meet in seclusion it is unlawful, even if it does not occur to either of them to commit unlawful sexual intercourse, [it is best avoided] out of eliminating the means leading to unfavorable results.

It should be known that *Sharee‘ah* came as a mercy for us and as a protection for our honor. Allah The Almighty Says (what means): ***{Does He who created not know, while He is the Subtle, the Acquainted?}*** [Quran 67:14]

Allah The Almighty created man and woman and made sexual desire inherent in them and made both sexes incline to each other. He also created Satan, their inevitable enemy. The Prophet, *sallallaahu 'alayhi wa sallam*, said: **“No man is alone with a woman but the devil is their third.”** [Ahmad]

*Sharee'ah* eliminates this means of forbidding man from committing unlawful sexual intercourse. Accordingly, the individuals and society would be safe from immorality that threatens the entity of the family and society to lead a peaceful, secure life and revive our hearts with the *Sharee'ah* of Allah The Almighty, who knows the unseen.

### **Forms of the meeting of a male and female in seclusion:**

1. Between a male teacher and his female student under the pretext of private tuition.
2. Between a master and the female servant at home or vice versa and the male driver with a lady passenger.
3. Between the fiancé and his fiancée under the pretext that they are engaged. Ibn Qudaamah, may Allah have mercy upon him, said, *“He is not permitted to be in seclusion with her because the Hadeeth refers only to looking, then, the ruling of the male and female meeting in seclusion remains in the original state of impermissibility.”*
4. Between a doctor and the female patient or nurse.

### **23- Intermixing of the sexes:**

It is the meeting of men with non-*Mahram* women in the same place where they can communicate with eyes, gestures, words or body without a separating partition that eliminates doubt and corruption. It is one of the doors leading to unlawful sexual intercourse. Chastity is a veil that is torn by intermixing between the two sexes which is like a cancerous element that is spread in the society and weakens it.

It is strange that intermixing between the two sexes has become a familiar social phenomenon and what is even stranger is that calling to avoid intermixing between the two sexes is considered as backwardness.

**Some forms of intermixing between the two sexes that are spread in the Muslim society:**

1. Intermixing of boys and girls, even if they are siblings, in the same beds after reaching the age of discernment; for the Prophet, *sallallaahu 'alayhi wa sallam*, ordered us to make them sleep in different beds. It was narrated that 'Abdullaah bin 'Amr bin Al-'Aas, may Allah be pleased with him, said that the Prophet, *sallallaahu 'alayhi wa sallam*, said: **“Command your children to pray when they are seven years old, and beat them for it (prayer) when they are ten years old; and separate them in beds.”** [Abu Daawood]
2. Using male servants and letting them intermix with women and vice versa.
3. Intermixing in educational institutions like schools, universities, institutes and private tuition.
4. Intermixing in means of transportation.
5. Intermixing in offices, clubs, markets and hospitals.
6. Intermixing between neighbors and family visits.
7. Intermixing in parties and wedding celebrations.

The woman should not intermix with men because this practice is prohibited by *Sharee'ah* and there are evidences in the Quran and *Sunnah* proving this.

**Evidences of the impermissibility of intermixing between the two sexes from the Quran:**

1. Allah The Almighty Says (what means): ***{And abide in your houses and do not display yourselves as [was] the display of the former times of ignorance.}*** [Quran 33:33] The point of evidence for this verse is that Allah The Almighty ordered the righteous, pure and chaste wives of the Prophet, *sallallaahu 'alayhi wa sallam*, to abide in their houses. This command is general for all Muslim women because the text of religious authority is construed in accordance with its general indication without restricting it to any relevant surrounding circumstances or causes. Since they are commanded to abide in their houses

unless there is a necessity, how can we say that the current intermixing of the two sexes is permissible while many women have little religious deterrence, remove their clothing of bashfulness, go out while they are uncovering their faces and exposing their beauty along with the lack of protective zeal in their *Mahrams*. The verse indicates that the basic ruling is that the woman should not go outside her home. The woman cannot be described to be impermissibly exposing her beauty unless she goes outside her house. Hence, Allah The Almighty combined the impermissible exposure of beauty with going out because if the woman exposes her beauty inside her house, she would not be sinful.

Ibn Baaz, may Allah have mercy upon him, said, *“Allah The Almighty describes the woman staying at home with stability and this is one of the sublime meanings. It entails the stability of her soul, the comfort of her heart and the expansion of her breast. Her going out and leaving this state leads to the disturbance of her soul, concern of her heart, distress and being exposed to matters that have unfavorable ends.”*

2. Allah The Almighty Says (what means): ***{And when you ask [his wives] for something, ask them from behind a partition. That is purer for your hearts and their hearts.}*** [Quran 33:53]

Commenting on this verse, Ibn Jareer, may Allah have mercy upon him, said, *“When you ask the wives of the Prophet, sallallahu ‘alayhi wa sallam, and the believing women who are not your wives for something, then, ask them from behind a partition between you and them.”*

3. Allah The Almighty Says (what means): ***{And let them not stamp their feet to make known what they conceal of their adornment.}*** [Quran 24:31]  
The point of evidence of this verse is that Allah The Almighty forbids women from stamping their feet even if the act itself is permissible so as not be a reason for tempting men by hearing the sound of the anklet and their sexual desire will be aroused as a result. If this is the case, then, what about seeing and hearing the woman?

There is a lot of Quranic evidence but these ones are sufficient.



**Evidences from the *Sunnah* of the impermissibility of intermixing between the two sexes:**

It was narrated that ‘Abdullaah bin ‘Umar, may Allah be pleased with him, said that the Messenger of Allah, *sallallaahu ‘alayhi wa sallam*, said: **“Do not prevent the woman from going to the mosques, although their homes are better for them.”** [Ahmad] Another narration reads: **“Do not prevent the female slaves of Allah from going to the mosques of Allah, although their homes are better for them.”**

It was narrated that ‘Abdullaah bin Mas‘ood, may Allah be pleased with him, said that the Prophet, *sallallaahu ‘alayhi wa sallam*, said: **“Women are ‘Awhrah. The woman goes out of her home with a good intention and the devil receives her saying, ‘You would not pass by anyone without (their) admiring you.’ The woman wears her clothes and it is said to her, ‘Where do you go?’ She says, ‘I shall go to visit a sick person, witness a funeral and pray at the mosque.’ However, no woman worships her Lord better than worshipping Him at her home.”** [At-Tabaraani]

Ibn Hajar, may Allah have mercy upon him, said, *“The reason behind preferring her prayer in concealment is that because there is safety from Fitnah and this matter becomes more confirmed after what women used to do of exposing their beauty and adornment.”*

**Summary:**

Home for the woman is her inaccessible fort and the place of her stability and rest and it is her best *Hijaab*. She should abide in it and should not go outside of it unless there is a need or a necessity. If she goes out, she should adhere to the permissible conditions to preserve her dignity and that of society. When she goes outside her home for a need, necessity or to the mosque, she should abide by the following conditions that are stipulated by *Sharee‘ah* which prevents *Fitnah* and intermixing between the two sexes:

1. She should not go out wearing perfume.
2. Specifying a door for the entry and exit of women.
3. Being away from the sight of men.

4. Leaving the place before men to avoid intermixing between the two sexes.
5. Walking on the side of the street, not in the middle.

#### **24- Being under one sheet with another woman:**

Islam blocks the door of temptations and eliminates the means leading to unfavorable results. So, it keeps the woman noble and dignified. Turning away from Islam and its sound methodology results in many women falling into mistakes and violations of *Sharee'ah* rules. One of these violations is that a woman sleeps beside another woman in the same bed under the same cover. Their bodies will touch and then unfavorable ends would take place such as lesbianism.

Even if this matter does not occur to the mind of the woman, she should avoid it and respond to the command of the Messenger of Allah, *sallallaahu 'alayhi wa sallam*. It was narrated that Abu Sa'eed Al-Khudri, may Allah be pleased with him, said that the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, said: ***“The man should not look at the private parts of another man, and the woman should not look at the private parts of another woman, and the man should not lie with another man under one covering, and the woman should not lie with another woman under one covering.”*** [Muslim]

#### **25- Conversing privately with another woman in the presence of a third woman:**

If a woman has two other women with her, none of them should converse privately with the other excluding the third. Doing so would hurt and distress the one who is left out. The Prophet, *sallallaahu 'alayhi wa sallam*, forbade this act when he said: ***“If you are three, then two should not converse privately excluding the third.”*** [Al-Bukhaari and Muslim]

#### **26- Forsaking a Muslim for more than three days without a valid reason under Sharee'ah:**

This is one of the steps of Satan to sever ties between Muslims. There are many people who follow the steps of Satan and abandon their Muslim brothers and sisters without a valid reason under *Sharee'ah*. Rather, they do so because of a dispute

regarding material issues or a petty incident. The estrangement may continue for a long time. The person may swear not to talk to someone and vow not to enter his house and whenever he meets him in the street he turns his face away from him. He may shake hands with people and overlook him. This is one of the reasons of weakness in the Islamic society. Hence, the *Sharee'ah* ruling in this regard is decisive and there is a grave threat. It was narrated that Abu Hurayrah, may Allah be pleased with him, said that the Prophet, *sallallaahu 'alayhi wa sallam*, said: ***“It is not lawful for the Muslim to forsake his brother for more than three days. Whoever forsakes his brother for more than three days and dies, he would enter Hell.”*** [Abu Daawood]

It was narrated that Abu Khiraash Al-Aslami, may Allah be pleased with him, said that the Prophet, *sallallaahu 'alayhi wa sallam*, said: ***“Whoever abandons his brother for a year, it is as if he has shed his blood.”*** [Al-Bukhaari in *Al-Adab Al-Mufrad*]

It is sufficient to know that abandoning a Muslim results in being deprived of the forgiveness of Allah. It was narrated that Abu Hurayrah, may Allah be pleased with him, said that the Prophet, *sallallaahu 'alayhi wa sallam*, said: ***“The deeds of people are presented twice every week: on Monday and Thursday, and every believing slave is granted forgiveness except the one in whose (heart) there is rancor against his brother and it would be said, ‘Leave them and put them off until they return to reconciliation’.”*** [Muslim]

Whoever repents to Allah The Almighty should talk to his fellow Muslim and greet him. If the second party refuses to reconcile, then, the first party would be free from liability, unlike the other person. It was narrated that Abu Ayyoob, may Allah be pleased with him, said that the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, said: ***“It is not lawful for a Muslim to desert (not to speak to) his Muslim brother for more than three days. When they meet, one turns his face to one side and the other turns his face to the other side. The best of the two is the one who starts greeting the other.”*** [Al-Bukhaari]

If there is a valid reason under the *Sharee'ah* for abandoning one's Muslim brother, such as refraining from performing prayers or insisting on committing an unlawful act; if abandoning him would benefit the abandoned person and make him conscious

of his mistake, then, it is obligatory to abandon him. However, if abandoning him would not result in anything but repulsion, further insistence and more sins; then, it is not permissible to abandon that person because the desired result does not take place. So, it would be sounder to continue advising that person and reminding him.

For example, the Prophet, *sallallaahu ‘alayhi wa sallam*, abandoned Ka‘b bin Maalik, may Allah be pleased with him, and his two companions because of the interest and benefit of doing so. However, he did not abandon ‘Abdullaah bin Ubayy bin Salool and the hypocrites because not abandoning them was the sounder approach.

### **27- Standing at windows and on balconies while exposing her beauty:**

Some women stand at their windows or on balconies while their hair is uncovered and they are wearing thin clothes. Accordingly the passing people see them. Moreover, some women who wear *Niqaab* may look out of the balcony or window while their faces and hands are uncovered. All these violations must be avoided by the virtuous Muslim sisters.

### **28- Receiving non *Mahram* guests:**

When a guest, who is a non- *Mahram*, knocks on the door, the woman sometimes hastens to open the door. Accordingly she receives the guest with a nice smile and perhaps handshaking and commits other prohibited matters under *Sharee‘ah*.

### **29- Eating or drinking from gold or silver utensils:**

It is difficult to find a shop selling household goods that does not sell gold and silver utensils. Similarly, these utensils are found in the houses of rich people and some hotels. Moreover, such utensils are made precious gifts. All these matters are prohibited under *Sharee‘ah*. There is a grave warning regarding the use of such utensils. It was narrated that Umm Salamah, may Allah be pleased with her, said that the Prophet, *sallallaahu ‘alayhi wa sallam*, said: **“Whoever drinks from vessels of silver the fire of Hell gargles in his belly.”** [Al-Bukhaari and Muslim]

Another narration reads: **“Whoever eats and drinks from vessels of gold and silver the fire of Hell gargles in his belly.”** [Muslim] Another narration adds: **“...unless he repents.”** [At-Tabaraani]

It was narrated that Anas, may Allah be pleased with him, said, *“The Prophet, sallallaahu ‘alayhi wa sallam, forbade eating or drinking in vessels made of gold or silver.”* [An-Nasaa’i] [Al-Albaani: Saheeh]

It was narrated that Umm Salamah, may Allah be pleased with her, said that the Messenger of Allah, *sallallaahu ‘alayhi wa sallam*, said: **“He who drinks from vessels of gold or silver in fact drinks down the fire of Hell into his belly.”** [Muslim]

This grave warning and threat includes all utensils that are made of gold or silver; such as plates, forks, spoons, knives, and cups.

### **30- Hanging pictures of animate beings on walls or having them on clothing:**

1. It was narrated that ‘Aa’ishah, may Allah be pleased with her, said, *“The Messenger of Allah, sallallaahu ‘alayhi wa sallam, entered (my room) and I had hung (on the door of my apartment) a thin curtain having pictures on it. The color of his face changed. He then took hold of that curtain and tore it and then said, ‘The most grievous torment for the people on the Day of Resurrection would be for those who make this picture.’”* [Al-Bukhaari and Muslim]
2. It was narrated that ‘Aa’ishah, may Allah be pleased with her, said, *“I bought a cushion with pictures on it. When the Messenger of Allah, sallallaahu ‘alayhi wa sallam, saw it, he stopped at the door and did not enter. I noticed the signs of disapproval (for that) on his face! I said, ‘O Messenger of Allah! I turn to Allah and His Messenger in repentance! What sin have I committed?’ He said: ‘What about this cushion?’ I said, ‘I bought it for you to sit and recline on.’ The Messenger of Allah said: ‘The producers of such images will be punished (severely) on the Day of Resurrection and it will be said to them, “Make alive what you have created.””* He added: **“Angels do not enter a house in which there are images.”** [Al-Bukhaari and Muslim]
3. It was narrated that ‘Aa’ishah, may Allah be pleased with her, said, *“The Prophet, sallallaahu ‘alayhi wa sallam, entered upon me while there was a*



curtain having pictures (of animals) in another narration horses with wings— in the house. His face became red with anger, and then he caught hold of the curtain and tore it into pieces. The Prophet, *sallallaahu ‘alayhi wa sallam*, said: **‘O Aa’ishah, the people who would receive the severest punishment on the Day of Resurrection are those who imitate the Creation of Allah.’**” [Al-Bukhaari]

Another narration reads: **“The producers of such images will be punished on the Day of Resurrection. It will be said to them, “Put life into what you have created (i.e. painted).” The angels do not enter a house where there are pictures.’** ‘Aa’ishah said, ‘We cut it (the curtain) and made one or two pillows out of it. I saw him reclining on one of them while there was a picture on it.’”

Al-Albaani, may Allah have mercy upon him, said in *Aadaab az-Zifaaf*, this *Hadeeth* includes two benefits:

First: The impermissibility of hanging images or anything that includes pictures (of animate beings).

Second: It is unlawful to produce an image of an animate being whether it has a body or not; in other words, whether it has a shadow or not. This is the opinion of the majority of scholars.

An-Nawawi, may Allah have mercy upon him, said that some righteous predecessors were of the opinion that only the pictures and images which have a shadow are prohibited; otherwise, it is permissible. It is an invalid opinion because the curtain that the Prophet, *sallallaahu ‘alayhi wa sallam*, disapproved of contained a picture that did not have a shadow, yet he ordered that it should be removed.

Some people these days who have written about this issue commented on the *Hadeeth* of ‘Aa’ishah, may Allah be pleased with her, saying that the picture was contradicting the reality and embodied falsehood because there are no such creatures as horses with wings in existence. Hence, the Messenger of Allah, *sallallaahu ‘alayhi wa sallam*, disliked that picture.

Al-Albaani, may Allah have mercy upon him, said that this opinion is invalid for a number of reasons:

First: There is no indication in the *Hadeeth* that the disapproval was because of the contradiction of the image to reality. Rather, there is an explicit reason in the *Hadeeth* where the Prophet, *sallallaahu ‘alayhi wa sallam*, said: **“Angels do not enter a house in which there are images.”** He mentioned images generally without specifying a certain type. Therefore, the Prophet, *sallallaahu ‘alayhi wa sallam*, tore the curtain and ordered that it should be removed in order to eliminate the reason that forbids angels from entering the house.

Second: If the reason of disapproving this image had been contradiction of reality, the Prophet, *sallallaahu ‘alayhi wa sallam*, would not have approved of the doll of the horse with the two wings that was owned by ‘Aa’ishah, may Allah be pleased with her. This was narrated in a *Hadeeth* with a *Saheeh* chain of narrators by Abu Daawood and An-Nasaa’i, may Allah have mercy upon them.

With regard to the *Hadeeth* of Abu Talhah, may Allah be pleased with him: **“Angels do not enter a house that contains a picture except the drawing on garments,”** it means that a used cloth that is not hung up as is indicated in the previous *Hadeeth* of ‘Aa’ishah, may Allah be pleased with her. This *Hadeeth* also explicitly states that angels do not enter houses as long as there is a hanging picture of an animate being on it, not used for menial purposes as indicated in the words of ‘Aa’ishah, may Allah be pleased with her, *“I saw him reclining on one of them and there was a picture on it.”* Such a picture does not prevent angels from entering the house. The *Hadeeth* of ‘Aa’ishah, may Allah be pleased with her, is detailed and specifies the *Hadeeth* of Abu Talhah, may Allah be pleased with him. It is not permissible for anyone to take the general meaning of the *Hadeeth* as that writer did.

He also made another mistake when he took it as evidence of the permissibility of having drawings on garments and based his opinion upon it to permit drawing on paper. This is a fallacy because the *Hadeeth* does not permit the use of these pictures except in the way we explained above. The matter of drawing is not a point of discussion in the *Hadeeth*. Rather, it was referred to in the *Hadeeth* of ‘Aa’ishah, may Allah be pleased with her, which explicitly stated that drawing pictures of animate beings on garments is unlawful: **“The producers of these pictures will be punished on the Day of Resurrection.”** So, it is not permissible to ignore the

*Hadeeth* of ‘Aa’ishah, may Allah be pleased with her, because of the *Hadeeth* of Ibu Talhah, may Allah be pleased with him, that does not deal with this issue.

Accordingly, it is impermissible for the Muslim, who knows the ruling of producing images containing animate beings, to buy clothing with such pictures because this is considered cooperation in evil. However, if anyone buys such clothing without knowing the ruling of its prohibition, it is permissible for him to use it in menial purposes as indicated in the *Hadeeth* of ‘Aa’ishah, may Allah be pleased with her.

Perhaps the picture that is meant in the *Hadeeth*: **“I saw him reclining on one of them and there was a picture on it”**, was torn from the middle so that its form was changed. In this way, Ibn Hajar, may Allah have mercy upon him, combined these two *Hadeeths* and the *Hadeeth* of the pillow where ‘Aa’ishah, may Allah be pleased with her, said,

*I bought a cushion with pictures on it. When the Messenger of Allah, sallallaahu ‘alayhi wa sallam, saw it, he stopped at the door and did not enter. I noticed signs of disapproval (of that) on his face! I said, ‘O Messenger of Allah! I turn to Allah and His Messenger in repentance! What sin have I committed?’ He said: ‘What about this cushion?’ I said, ‘I bought it for you to sit and recline on.’ The Messenger of Allah, sallallaahu ‘alayhi wa sallam, said: ‘The owners of (in another narration those who make) these images will be punished (severely) on the Day of Judgment and it will be said to them, “Make alive what you have created.”’ He added: ‘The angels do not enter a house in which there are images.’ He did not enter until I took it out. [Al-Bukhaari and Muslim]*

Al-Albaani, may Allah have mercy upon him, said, *“I found evidence to support this opinion in the narration of Abu Hurayrah for the Hadeeth where Jibreel (Gabriel) said to the Prophet, sallallaahu ‘alayhi wa sallam: ‘There is a curtain in the house hanging on the wall with images (of animate beings) on it, so, cut off the heads of these images and make them carpets or pillows and tread on them because we do not enter a house that has images (of animate beings).”*

4- It was narrated that ‘Imraan bin Husayn, may Allah be pleased with him, said, *“‘Ali said to me, ‘Should I not advise you as the Messenger of Allah, sallallaahu*

*‘alayhi wa sallam, advised me? Do not leave an image (of an animate being) without obliterating it or a high grave without leveling it.” [Muslim]*

These *Hadeeths* prove the impermissibility of images of animate beings such as human beings, and animals, whether they have a shadow or not, whether they are printed, drawn, engraved, incised, or molded, and so on. The *Hadeeths* that prohibit images of animate beings include all these forms.

6. It was narrated that ‘Aa’ishah, may Allah be pleased with her, said that the Prophet, *sallallaahu ‘alayhi wa sallam*, said:

*Jibreel came to me and said, ‘I came to you last night and was prevented from entering only because there were images at the door, for there was a decorated curtain with images on it in the house, and there was a dog in the house. So order the head of the image which is in the house to be cut off so that it resembles the form of a tree; order the curtain to be cut up and made into two cushions spread out on which people may tread; and order the dog to be turned out. We do not enter a house that has an image of an animate being or a dog.’*

The Messenger of Allah, *sallallaahu ‘alayhi wa sallam*, then did so. The dog belonged to Al-Hasan or Al-Husayn and was under his bed. So he ordered it to be turned out. He said: *‘O ‘Aa’ishah, when did this dog come here?’* I said, *‘By Allah, I do not know.’* Then, he took water in his hand and sprinkled it on that place.” [Muslim: Al-Albaani mentioned it with additions in the narrations of Abu Daawood, At-Tirmithi, An-Nasaa’i, At-Tahaawi and others]

Al-Albaani, may Allah have mercy upon him, said, *“This is an explicit text that the change of the image that makes its use permissible is that which obliterates it and makes it appear in another shape.”*

Some scholars expressed this change saying, *“The change (which makes the picture or image of the animate being lawful) is the one, which if takes place in an animate being, it will not live.”* This is an incomplete expression. Hence, some people, who seek delusive means to interpret texts to make them conform to their fancies, built their opinion on that expression. The best example in this regard was a lengthy article that I read some years ago in *Noor Al-Islam* magazine, which was later called

*Al-Azhar*. The summary of this article is that it is permissible for a Muslim artist to engrave a complete sculpture of a human being provided that he makes a deep hole in the head of the statue that would cause the statue to die if it were a human being. Then, the person who issued the *Fatwa* in this regard said that a wig may be put over the hole in the head of the statue so as to cover the defect. Accordingly, the statue would appear perfect without any defect and please the artists. At the same time, the person would abide by *Sharee'ah*! Have you seen anyone tampering with the *Sharee'ah* texts in this way that resembles distortion and that was published in a respectable magazine?

By Allah, this is so similar to the approach of those who were covered with humiliation and misery, about whom Allah The Almighty Says (what means): ***{And ask them about the town that was by the sea - when they transgressed in [the matter of] the Sabbath - when their fish came to them openly on their Sabbath day, and the day they had no Sabbath they did not come to them. Thus did We give them trial because they were defiantly disobedient.}*** [Quran 7:136]

The Prophet, *sallallaahu 'alayhi wa sallam*, said about them: ***“May Allah curse the Jews! When Allah forbade them from eating the fat of animals, they melted it and sold it, and utilized its price!”*** [Al-Bukhaari and Muslim]

Hence, the Prophet, *sallallaahu 'alayhi wa sallam*, warned us about following their way, saying: ***“Do not do what the Jews did, making lawful what Allah has made unlawful through trickery.”*** [Ibn Battah: Good chain of narrators]

A similar approach is also represented in some people's differentiation between a hand drawing and photography under the pretext that the latter is not the work of man because he only catches the shadow, according to their claim. However, the great efforts exerted by the inventor of this device until he could photograph in a moment what he could not do in hours is not the work of a human according to them! Also, when the photographer directs the camera at the object that would be photographed and installs the film, and develops it are not considered human work according to them!

Moreover, some of them say without any hesitation that this photo is not the result of human work. The consequence of this differentiation is that, according to them, it



is permissible to hang the picture of a man if it is a photograph not a painting. This is complete adherence only to the apparent meaning of the texts.

Their opinion is similar to the one who commented on the *Hadeeth* in which the Prophet, *sallallaahu 'alayhi wa sallam*, forbade urinating in stagnant water. He says that it is impermissible to directly urinate in stagnant water. If the person, however, urinates in a vessel and then pours it into the water, then, this is permissible. He says so even though the water is polluted in both cases. However, his adherence to the apparent meaning of the text only prevents him from understanding the purpose of the text.

By the same token, those who permit photography only adhere to the form of making pictures and images that existed during the lifetime of the Prophet, *sallallaahu 'alayhi wa sallam*. They do not include the new way of making images and pictures in the prohibition despite the fact that the outcome is called pictures linguistically and under *Sharee'ah* and has the same effects and harm as is clear through reflection on the result of the differentiation.

Some years ago one of them were asked, “You should permit the statues which are not engraved by humans; rather, they are made by pressing an electrical button which is connected to a machine that produces dozens of statues in a few moments such as the case with children’s toys; so what do you think?” He was left speechless.

Shaykh Al-Albaani, may Allah have mercy upon him, continued, “*Before I end this topic, I should not forget to bring to your attention that despite the fact that we certainly adopt the opinion stating the impermissibility of both kinds of images, we see that it is permissible to photograph what is of certain benefit without having any harm and this benefit is available through means that are lawful in principle. For example, photography which is needed in medicine, geography, helping the police to catch and warn of criminals, and so on.*” This also applies to the photos in identity cards, passports, and so on.

Ibn Baaz, may Allah have mercy upon him, said in his treatise *Hukm Al-Islam in At-Tasweer* after quoting the *Hadeeths* which forbid making pictures and images, “*This ruling is general including all kinds of images whether they cast a shadow; whether the image is on a wall, a curtain, a shirt, a mirror, a book, and so on. because the*

*Prophet, sallallaahu ‘alayhi wa sallam, did not differentiate between those which cast a shadow and others and between what is on curtains or other objects. Rather, he cursed images (of animate beings) and told us that those who make these images would be in Hell without any exclusion.”*

**First note:**

Children's toys, which are used for menial purposes are excluded from the ruling of the prohibition of statues. It was narrated that ‘Aa’ishah, may Allah be pleased with her, said, “*I used to play with dolls and the Prophet, sallallaahu ‘alayhi wa sallam, used to bring me my friends who would play with me.*” [Al-Bukhaari and Muslim]

In another narration, she said, “*I had dolls and when the Prophet, sallallaahu ‘alayhi wa sallam, would enter, he used to conceal himself from her with his garment.*” Abu ‘Awaanah, may Allah have mercy upon him, said, “*He did that so that she would not stop playing.*” It was narrated that ‘Aa’ishah, may Allah be pleased with her, said,

*The Messenger of Allah, sallallaahu ‘alayhi wa sallam, arrived after the Battle of Tabook or Khaybar, the draught raised the end of a curtain which was hung in front of her store-room, revealing some dolls which belonged to her. He asked: ‘What is this, O ‘Aa’ishah?’ I replied, ‘My dolls.’ Among them he saw a horse with wings made of rags, and asked: ‘What is this that I see among them?’ She replied, ‘A horse.’ He asked: ‘What is this that it has on it?’ I replied, ‘Two wings.’ He asked: ‘A horse with two wings?’ I replied, ‘Have you not heard that Sulaymaan had horses with wings?’ Thereupon, the Messenger of Allah, sallallaahu ‘alayhi wa sallam, laughed so heartily that I could see his molar teeth. [Abu Daawood and An-Nasaa’i]*

Al-Haafith Ibn Hajar, may Allah have mercy upon him, said that this *Hadeeth* indicates the permissibility of having dolls to play with. This is a specific ruling that was asserted by ‘Iyaadh, who reported it on the authority of the majority of scholars. They permitted selling dolls to girls in order to train them from their early age, in managing their home and children.

It was narrated that Ar-Rubayyi‘ bint Mu‘awwith, may Allah be pleased with her, said, *“The Messenger of Allah, sallallaahu ‘alayhi wa sallam, sent (a person) on the morning of ‘Aashooraa’ to the villages of the Ansaar around Al-Madeenah (with this message) that whoever got up in the morning while fasting (without eating anything) should complete his fast, and he who had eaten his breakfast in the morning, should complete the rest of the day (without food). Henceforth, we observed fast on it (on the day of ‘Aashooraa’) and made our children do the same. We made toys out of wool for them and when anyone felt hungry and wept for food, we gave them these toys until it was the time to break the fast.”* [Al-Bukhaari and Muslim]

Another narration reads: *“When they asked us for food, we gave them the toys to distract them from hunger until they completed fasting the day.”*

### **Second note:**

If the person has to make images, then, he should make images of inanimate objects such as trees, rivers, mountains, and the sky. It was narrated that a man came to Ibn ‘Abbaas and said, *‘I am a man who makes images; give me a Fatwa about them.’* He (Ibn ‘Abbaas) said to him, *‘Come near me (still further).’* He came near him so that he placed his hand upon his head and said, *‘I am going to narrate to you what I heard from the Messenger of Allah, sallallaahu ‘alayhi wa sallam. I heard him say: **“All image producers who make images (of animate beings) would be in the fire of Hell. There would be a soul for every image that he made and it shall punish him in Hell,”*** and he (Ibn ‘Abbaas) said, *‘If you have to do it, then make images of trees and lifeless objects.’* [Muslim] In another narration, the man said, *“My sustenance is from my manual profession and I make these images.’* Ibn ‘Abbaas said, *‘I will tell you only what I heard from the Messenger of Allah, sallallaahu ‘alayhi wa sallam. I heard him saying: **“Whoever makes an image (of animate beings) will be punished by Allah until he puts life into it, and he will never be able to put life into it.”**”* [Al-Bukhaari]

The Muslim should submit to the texts of *Sharee‘ah* and should not argue saying that he does not worship or prostrate himself before this images. If the person wisely considered the corruption resulting from photographing in our time, he would know part of the wisdom behind prohibiting this act under *Sharee‘ah*. The grave

corruption of arousing sexual desires and committing unlawful sexual intercourse take place because of photos.

The Muslim should not keep an image of a living being in his house so as not to prevent the angels from entering his house. It was narrated that Abu Talhah Al-Ansaari, may Allah be pleased with him, said that the Prophet, *sallallaahu 'alayhi wa sallam*, said: **“Angels do not enter a house that has a dog or an image (of an animate being).”** [Al-Bukhaari and Muslim]

Some people have in their home statues of some deities worshipped by the disbelievers. They consider them to be antiques. However, these statues are more unlawful than others. The pictures of animate beings that are hung are graver in terms of unlawfulness than those which are not hung. How many pictures of human beings that are hung up have led to glorifying the deceased person and renewal of grief. It should not be said that pictures are for the sake of memory. The real memory lies in the heart of a dear or related Muslim who supplicates Allah The Almighty to forgive them.

One should get rid of every picture of animate beings and obliterate it unless there is great difficulty such as the pictures on cans, in dictionaries, references and books. However, there should be efforts made to remove these pictures and be alert from bad pictures. Also, one should keep the photos that are needed to be kept such as in a case of identity cards, driving licenses, and so on.

Some scholars said that images which are humiliated, and trodden on for example, are permissible.

### **31- Covering walls with curtains:**

This is impermissible because it is extravagance and unlawful adornment. It was narrated that 'Aa'ishah, may Allah be pleased with her, said,

*The Prophet, sallallaahu 'alayhi wa sallam, set out on a battle. When I expected the time of his return, I took a carpet containing a picture of an animate being and screened the side of the room with it. When he (the Prophet, sallallaahu 'alayhi wa sallam) came back, I met him in the room and said, 'As-Salamu 'Alayka wa*

*rahmatullaah wa barakaatuh, O Messenger of Allah. Praise be to Allah who supported you and granted you victory and delighted you and honored you.’ He did not reply to me and I saw signs of anger on his face. He quickly entered the house and took the carpet and tore it and said: ‘Do you cover the wall (with clothes containing pictures of animate beings)? Allah has not commanded us to clothe stones and clay.’ We cut it (the curtain) and made two pillows out of it by stuffing them with the fiber of date-palms and he did not find fault with that and used to rest his elbow on them.[Muslim]*

Al-Bayhaqi, may Allah have mercy upon him, said, *“This indicates that it is unfavorable to cover walls even if the reason of the unfavorableness was that there were pictures of animate beings on them.”* Al-Albaani, may Allah have mercy upon him, said, *“This act is unfavorable because of the two combined reasons because a narration stated that **“(the carpet) had a picture (of an animate being)”** and because the Prophet, sallallaahu ‘alayhi wa sallam, said: **“Do you cover the wall?”**”*

The Shaafi’i scholars, including Al-Baghawi, adopted the opinion that it is unfavorable to cover walls on the basis of this *Hadeeth*. Shaykh Abu Nasr Al-Maqdisi stated that it is unlawful. Scholars differ on the rulings of such curtains as long as these curtains are not made of silk or gold. Shaykhul-Islam said, *“With regard to silk and gold, they are unlawful as such things are unlawful for men. If walls and clothes belong to women and they hang them, this is not like wearing the items because curtains are not clothes.”* He said, *“It is unfavorable to hang curtains over doors without a need because there are doors concealing what is behind them. Also, it is unfavorable to hang curtains in the hallway without a need. Whatever exceeds need is extravagance. Does its ruling reach the degree of prohibition? This ruling needs to be considered.”*

Hence, some of the righteous predecessors did not enter houses where walls were covered with curtains. It was narrated that Saalim bin ‘Abdullaah, may Allah have mercy upon him, said, *“I held my wedding ceremony during the lifetime of my father. Abu Ayyoob was among the invited people. The walls of my house were covered with a green garment. He entered the house and saw me standing and saw the house walls covered with a green cloth. He said, ‘O ‘Abdullaah, do you cover the walls?’ My father said, ‘I am ashamed of this— women overpowered us (in*



*opinion), Abu Ayyoob.’ He said, ‘I never feared for you to be among those who would be overpowered by women (in opinion). I will not eat your food or enter your house.’ Then, he went out, may Allah have mercy upon him.” [At-Tabaraani with a good chain of narrators]*

**Note:**

If the curtains are hung to maintain the privacy of the home such as the curtains that are hung against windows and some doors for the benefit of those inside the house, then, it is permissible to hang them.

**32- Showing ingratitude to one’s parents: shouting at them, rebuking them or complaining about them:**

Allah The Almighty Says (what means): *{And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff," and do not repel them but speak to them a noble word.}* [Quran 17:23]

The word “uff” indicates any expression of boredom with parents which is unlawful for the sake of exalting their status. Ibn Al-Haddaaj At-Tujeebi, may Allah have mercy upon him, said that he asked Sa‘eed bin Al-Musayyib, may Allah have mercy upon him, “*I understand all the verses in the Quran relevant to dutifulness to parents with the exception of the verse (which means): {speak to them a noble word.}* [Quran 17:23] *What is meant by this noble word?*” Sa‘eed, may Allah have mercy upon him, said, “*It is like the word of the mistaken slave to the harsh, rude master.*”

A Muslim should deal with his parents in a very humble way in his words and behaviour. He should be dutiful and kind to them applying the orders in the Quranic verses. Allah The Almighty Says (what means):

- *{Say, "Come, I will recite what your Lord has prohibited to you. [He commands] that you not associate anything with Him, and to parents, good treatment}* [Quran 6:151]

- *{Worship Allah and associate nothing with Him, and to parents do good}*  
[Quran 4:36]

As Allah The Almighty orders us in this verse to worship Him alone and not to worship others beside Him, He also ordered us to be dutiful to our parents. There is a relation between worship and good treatment because worship along with ingratitude, and dutifulness along with associating others beside Allah The Almighty are of no use because the nature of worship is to obey, and it cannot be perfected without them. Ingratitude to parents is disobedience and arrogance that contradict the nature and the sense of worship. This fact is enhanced by a *Hadeeth* narrated by ‘Amr bin Murrah Al-Juhani, may Allah be pleased with him, who said, “A man came to the Prophet, *sallallaahu ‘alayhi wa sallam*, and said, ‘O Messenger of Allah, I testify that none is truly worthy of worship but Allah and that you are the Messenger of Allah. I pray the five (daily obligatory) prayers, pay Zakaah and fast the month of Ramadhaan.’ The Prophet, *sallallaahu ‘alayhi wa sallam*, said: **‘Whoever dies in this state would be on the Day of Judgment with the Prophets, the righteous and the martyrs— he raised his two fingers— as long as he is not undutiful to his parents.’** [Ahmad and At-Tabaraani with a *Hasan* chain of narrators]

The Prophet *sallallaahu ‘alayhi wa sallam* considered ingratitude to one’s parents amongst the gravest of major sins. It was narrated that ‘Abdullaah bin ‘Amr bin Al-‘Aas, may Allah be pleased with him, said that the Prophet, *sallallaahu ‘alayhi wa sallam*, said: **“Grave major sins are associating partners with Allah, undutifulness to one’s parents, murdering and making an (intentional) untruthful oath.”** [Al-Bukhaari]

It was narrated that Abu Bakrah Nufay’ bin Al-Haarith, may Allah be pleased with him, said that the Prophet, *sallallaahu ‘alayhi wa sallam*, said: **“Should I inform you of the gravest of the grave major sins?”** They said, ‘Yes, O Messenger of Allah!’ He said: **‘To associate partners in worship with Allah and to be undutiful to one’s parents.’** The Prophet, *sallallaahu ‘alayhi wa sallam*, was reclining, then he sat up, and said: **‘and false witness.’** He repeated it so many times that we wished he would stop (repeating that).” [Al-Bukhaari and Muslim]

### **33- Punishing children by means of fire:**

This act is impermissible. It was narrated that Ibn ‘Abbaas, may Allah be pleased with him, said that the Prophet, *sallallaahu ‘alayhi wa sallam*, said: ***“Do not punish with the punishment used by Allah. No one should punish with fire except the Lord of Fire.”*** [Abu Daawood and At-Tirmithi]

### **34- Invoking curses against one’s self, children or family:**

This is forbidden. It was narrated that Jaabir, may Allah be pleased with him, said that the Messenger of Allah, *sallallaahu ‘alayhi wa sallam*, said: ***“Do not invoke curses against yourselves or against your children, and do not invoke curses against your property, lest you say such a thing and it coincides with a time when Allah answers prayers and grants you what you ask for.”*** [Muslim]

### **35- Discrimination in dealing with children:**

It is impermissible to do so because this act sows rancor and hatred among the children. It was narrated that An-Nu‘maan bin Basheer, may Allah be pleased with him, said, *“My father went to the Messenger of Allah, sallallaahu ‘alayhi wa sallam, and said, ‘I have given this son of mine a slave as a gift.’ The Messenger of Allah, sallallaahu ‘alayhi wa sallam, asked: ‘Have you given (the like of that to) all your children?’ He replied in the negative. The Messenger of Allah, sallallaahu ‘alayhi wa sallam, said: ‘Fear Allah, and treat your children fairly.’ My father then returned and took back his gift.”* [Al-Bukhaari]

In another narration, the Messenger of Allah, *sallallaahu ‘alayhi wa sallam*, said: ***“O Basheer, do you have other children beside this (son of yours)?”*** He said, ‘Yes.’ He (the Prophet, *sallallaahu ‘alayhi wa sallam*) said: ***‘Have you given gifts to all of them like this?’*** He said, ‘No.’ The Prophet, *sallallaahu ‘alayhi wa sallam*, said: ***‘Would you not like them to be equally dutiful to you?’*** He said, ‘Yes.’ Thereupon, he (the Prophet, *sallallaahu ‘alayhi wa sallam*) said: ***‘Then call me not as a witness, for I cannot be a witness to injustice.’”***

In another narration, the Prophet, *sallallaahu ‘alayhi wa sallam*, said: ***“Treat your children fairly! Treat your children fairly! Treat your children fairly!”*** [Abu Daawood, At-Tirmithi, Ibn Maajah, An-Nasaa’i and Ahmad] Another narration says: ***“Give your children equal gifts.”*** [At-Tabaraani]

### **36- Failing to be cautious about the Najaasah of children:**

It is well-known that purity of the body and clothes are among the conditions of valid prayers. Purity of the body could be achieved through purity from the state that requires *Ghusl* (ritual bath) or ablution and from impurities. The purity of clothes is achieved through cleaning them from impurities. Some kinds of impurities that a mother may overlook is the urine of a child -- boy or girl.

Scholars said that water should be sprinkled on the spot of the boy's urine and the affected spot with the urine of the girl should be washed. This ruling should only be applied as long as the child is being breastfed.

It was narrated that Abu As-Samh, the servant of the Prophet, *sallallaahu 'alayhi wa sallam*, said that the Prophet, *sallallaahu 'alayhi wa sallam*, said: ***“The urine of a female child should be washed (thoroughly) and the urine of a male child should be sprinkled (with water).”*** [Abu Daawood and An-Nasaa'i]

It was narrated that Umm Qays, may Allah be pleased with her, said, *“Once I went to the Messenger of Allah, sallallaahu 'alayhi wa sallam, with a son of mine who was not eating any food (only taking breast milk), and the boy passed urine on him whereupon he asked for some water and sprinkled it over the place of the urine without washing his clothes.”* [Al-Bukhaari and Muslim]

Qataadah, may Allah have mercy upon him, said, *“This is the ruling as long as the baby is only being breastfed. If the baby is eating solid food, then, the affected clothing that has urine on it should be washed.”* [Ahmad, Abu Daawood, At-Tirmithi and Ibn Maajah] Shaykh Sayyid Saabiq, may Allah have mercy upon him, said in his book *Fiqh As-Sunnah*, *“Perhaps the concession behind sprinkling water over the affected spot with the male child's urine is people's fondness for carrying male children, which is a thing that leads to their frequent urination on them. Therefore, there is a concession in this regard.”*

### **37- Suckling others' children without a need and taking this lightly:**

Breastfeeding a baby five times, in separate feeds that satisfies the baby's appetite makes that baby a child of the breastfeeding woman by the relation of suckling. Her

children become his brothers and sisters. So, it becomes unlawful for him to marry the daughter of that woman who becomes his mother through suckling. It is also impermissible for the breastfed boy to marry the sisters of the breastfeeding mother because they become his maternal aunts through the relation of suckling.

If the breastfed baby is a girl; then, it is unlawful for her to marry the sons and brothers of the woman who breastfed her. It is also unlawful for her to marry the brothers of her father through suckling relation because they become her paternal uncles through suckling relation and so forth.

So, there are significant *Sharee'ah* rulings based on suckling the children of others. Some women do not pay attention to this matter and take it lightly. Perhaps she breastfed a baby and this was not known. Moreover, in the course of time this matter could be forgotten and a man might marry his *Mahram* woman through suckling relation. This is a grave and prohibited matter that is taken lightly by some women. This matter is grave in the sight of Allah The Almighty. Is it permissible for the man to marry his sister, paternal aunt or maternal aunt? This is a significant matter because marriage between persons who have a suckling relationship is as prohibited as marriage between persons who have a blood relationship that renders their marriage unlawful.

The Prophet, *sallallaahu 'alayhi wa sallam*, said: **“Suckling makes unlawful what giving birth makes unlawful.”** [Al-Bukhaari and Muslim] The Prophet, *sallallaahu 'alayhi wa sallam*, also said: **“Marriage is prohibited between persons who have a suckling relationship like the blood relationship which renders a marriage unlawful.”** [At-Tabaraani and Ash-Shaafi'i]

However, there remains a question: what is the suckling that renders marriage prohibited among people?

It must have the following conditions:

1. The child should be in the age of suckling— that is to say two years or less. This is the opinion of the majority of scholars including Maalik, Ash-Shaafi'i, Ahmad, Is-haaq, Abu Thawr, Abu Yoosuf, Muhammad bin Al-Hasan and Al-Awzaa'i, may Allah have mercy upon them. This also was the opinion of 'Umar, his son



‘Abdullaah, Ibn Mas‘ood, Ibn ‘Abbaas, Abu Moosa Al-Ash‘ari and the wives of the Prophet, *sallallaahu ‘alayhi wa sallam*, except ‘Aa’ishah, may Allah be pleased with her. Their evidence is the verse (which means): ***{Mothers may breastfeed their children two complete years for whoever wishes to complete the nursing [period]}*** [Quran 2:233]

So, the suckling, which makes marriage prohibited like the blood relationship, is that which takes place during the child’s first two years only. It was narrated that Umm Salamah, may Allah be pleased with her, said that the Prophet, *sallallaahu ‘alayhi wa sallam*, said: ***“The only suckling which makes marriage unlawful is that which is taken from the breast and has the same effect of food on the child and occurs before the age of weaning.”*** [At-Tirmithi and Ibn Hibbaan]

## 2. Having satisfying suckling for five separate times:

This is the opinion of Ash-Shaafi‘i and the famous opinion of Ahmad and Ibn Hazm, may Allah have mercy upon them. ‘Ataa’ and Taawoos, may Allah have mercy upon them, adopted this opinion. This opinion was narrated on the authority of ‘Aa’ishah, Ibn Mas‘ood and Ibn Az-Zubayr, may Allah be pleased with them. This is the preponderant opinion that is adopted by the contemporary scholars and many of them adopted this opinion in their *Fatwas*. Five times of satisfying suckling are sufficient for the child and make the body grow. Accordingly, the suckling child becomes part of the breastfeeding mother and her child through the suckling relationship. This creates the cause of prohibiting marriage between suckling relations. The Prophet, *sallallaahu ‘alayhi wa sallam*, said: ***“No breastfeeding counts unless it contributes to the growth of bone and flesh.”*** [Abu Daawood]

## **38- Mistakes taking place on the seventh day of the child’s birth:**

One of these mistakes is the ululations of joy made by women. They may be classified under the foolish sound that the Prophet, *sallallaahu ‘alayhi wa sallam*, told us about. The Prophet, *sallallaahu ‘alayhi wa sallam*, said: ***“I do not forbid weeping. What I have forbidden is two foolish and wicked kinds of voices: voices at times of entertainment and play and the flutes of the devil and voices at times of calamity and scratching the face and rending the garments and screaming of the devil.”*** [At-Tirmithi with a *Saheeh* chain of narrators]

It was stated in the *Fatwas* of the Permanent Committee for *Fatwa* and Research, “*Ululations of joy made by women takes the same ruling of singing. That is to say it is unlawful to make them.*”

Another of these mistakes is sprinkling salt:

This act is an extravagance and a foolish act. It may be considered as an act of *Shirk* or may lead to it because people intend by sprinkling salt seven times to fall in the eye of the envying people and repel their harm. So, they believe that salt is a cause of warding off envy and this is not a valid means under *Sharee‘ah*.

Some of the mistakes made in this regard are: lighting candles, striking the mortar, putting the baby in a sift and shaking it, addressing the baby urging him to be undutiful to his parents as people used to say, “*Obey your mother and do not obey your father*”. Is it right that the first thing to be heard by the child is that nonsense? Are such things included in the *Sunnah*?

According to the *Sunnah*, the ‘*Aqeeqah* (animal slaughtered for the newborn) should be offered on the seventh day, the head hair should be shaved and the weight of the shaved hair should be given in charity in the form of silver and the baby should be given a name. The Prophet, *sallallaahu ‘alayhi wa sallam*, said: “**Every child is in pledge for his ‘Aqeeqah which should be sacrificed for him on the seventh day, and his head should be shaved and he should be given a name.**” [Abu Daawood, At-Tirmithi, Ibn Maajah and An-Nasaa’i] The Prophet, *sallallaahu ‘alayhi wa sallam*, said to his daughter: “**Shave his head, O Faatimah, and give the weight of his hair in silver as charity.**” [At-Tirmithi with a *Saheeh* chain of narrators]

### **39- Mistreating a neighbor:**

Allah The Almighty orders us to treat the neighbors well. Allah The Almighty Says (what means): { ***Worship Allah and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy, the near neighbor, the neighbor farther away, the companion at your side, the traveler, and those whom your right hands possess. Indeed, Allah does not like those who are self-deluding and boastful.*** } [Quran 4:36]

Jibreel, may Allah exalt his mention, advised the Prophet, *sallallaahu ‘alayhi wa sallam*, to treat his neighbor kindly. The Prophet, *sallallaahu ‘alayhi wa sallam*, said: **“Jibreel kept on advising me about (treating) neighbors (in a kind and polite manner) to the extent that I thought that he would order (me) to make them (among my) heirs.”** [Al-Bukhaari and Muslim]

Harming a neighbor is one of the prohibited acts due to his great rights. It was narrated that Abu Shurayh, may Allah be pleased with him, said that the Prophet, *sallallaahu ‘alayhi wa sallam*, said: **“By Allah, he does not believe! By Allah, he does not believe! By Allah, he does not believe!”** It was said, ‘Who is that, O Messenger of Allah?’ He said: **‘That person whose neighbor is not safe from his evil.’** [Al-Bukhaari] It was narrated that Abu Hurayrah, may Allah be pleased with him, said that the Prophet, *sallallaahu ‘alayhi wa sallam*, said: **“Whoever believes in Allah and the Last Day should not harm his neighbor, and whoever believes in Allah and the Last Day should entertain his guest generously and whoever believes in Allah and the Last Day should say something good or keep silent.”** [Al-Bukhaari and Muslim]

It was narrated that a man mentioned before the Messenger of Allah, *sallallaahu ‘alayhi wa sallam*, a woman who prays a lot, gives a lot of charity and fasts frequently; however, she harms her neighbors with her tongue. The Prophet, *sallallaahu ‘alayhi wa sallam*, said: **‘She will be in Hell.’** [Ahmad, Al-Bazzaar, Ibn Hibbaan and Al-Bukhaari]

Many Muslim women take the matter of harming neighbors lightly. This behavior should not be adopted by a Muslim woman even if the neighbor is bad. The bad deed should be repelled with a good deed. Allah The Almighty Says (what means): **{And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon the one whom between you and him is enmity [will become] as though he was a devoted friend.}** [Quran 41:34]

Ibn Hajar, may Allah have mercy upon him, said in his book *Az-Zawaajir*,

*It should be known that there are three types of neighbors: A related Muslim neighbor who has three rights: that of neighborhood, Islam and kinship; the Muslim neighbor who has the first two rights and the Thimmi who has only the first right. It*

*is obligatory not to harm him. He should be treated kindly for this results in great goodness as was the case of Sahl At-Tustari with his Magi neighbor. There was a hole in the toilet of the Magi person that leaked filth into the house of Sahl. Every night Sahl used to remove what had leaked into his house during the day. When Sahl became sick, he called the Magi person and told him about the matter and apologized that he told him lest his heirs should not bear the harm and dispute with him. The Magi man was astonished at his patience with this great harm and said, "You have been treating me with patience all this time while I am a disbeliever. Stretch out your hand so that I would revert to Islam." The Magi man pledged to become a Muslim and then Sahl died. Contemplate the result of patience with the harm of a neighbor!*

One should ask about his neighbor and visit him and share his joys and advise him. Allah The Almighty Says (what means): ***{And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is Severe in penalty.}*** [Quran 5:2] A Muslim should help his neighbor during times of distress and difficulty. The Prophet, sallallaahu 'alayhi wa sallam, said: ***"He who relieves a believer of one of his difficulties in this world, Allah will relieve him of one of his troubles on the Day of Judgment."*** [Al-Bukhaari and Muslim]

### **Two important notes:**

1. The husband should help his wife in this matter by choosing a good neighbor before choosing the house. In doing so, he would be saving his wife from the harm of impatient women who may lose their temper. A bad neighbor harms those around him and drives them to hate the fact of living near them. Hence, the Messenger of Allah, sallallaahu 'alayhi wa sallam, ordered us to seek refuge with Allah The Almighty from a bad neighbor. The Prophet, sallallaahu 'alayhi wa sallam, said: ***"Seek refuge with Allah from the bad neighbor in the urban populations because the neighbor of the desert moves."*** [Al-Bukhaari in Al-Adab Al-Mufrad]

The nomadic neighbor moves away from his place frequently so his harm is temporary. However, in the city and urban areas, like the case nowadays, it is hard to move from time to time and then from one place to another. Therefore, looking for a good neighbor before a good house brings about peace of mind.

2. There is a sign that indicates kind or bad treatment. This sign is the praise or dispraise of the neighbor by his neighbor. It was narrated that Ibn Mas‘ood, may Allah be pleased with him, said, “A man said to the Prophet, *sallallaahu ‘alayhi wa sallam*, ‘O Messenger of Allah, how may I know if I am doing well or not?’ The Prophet, *sallallaahu ‘alayhi wa sallam*, said: **‘If you hear your neighbors say that you are good, then you are doing well, and if you hear them saying that you are bad, you are not doing well.’**” [Ahmad] [Al-Albaani: *Saheeh*]

#### **40- Mocking religiously-committed people:**

The enemies of Islam are doing their best to distort the image of religiously-committed people and describe them as terrorists, extremists, and backward. These calls have found acceptance in some Muslims as Allah The Almighty Says (what means): **{And among you are avid listeners to them}** [Quran 9:47] They keep repeating that a bearded man is a terrorist and backward and call the woman who wears *Niqaab* a ghost, or a moving tent.

Everyone who makes this mistake should know that he is committing a grave matter. The following was stated in the *Fatwas* of the Permanent Committee for *Fatwa* and Research:

Question: What is the ruling on the one who mocks a woman who wears the Islamic *Hijaab* and covers her face and hands by saying things like she is a ghost and a moving tent?

Answer:

Praise be to Allah and all peace and blessings be upon the Messenger of Allah, *sallallaahu ‘alayhi wa sallam*, and his Companions:

Whoever mocks a Muslim man or woman for adhering to the Islamic *Sharee‘ah* is a disbeliever, whether he is mocking a Muslim woman for observing the *Sharee‘ah*-approved *Hijaab* or for some other reason. ‘Abdullaah bin ‘Umar, may Allah be pleased with him, narrated that during the Battle of Tabook a man said, “I have never seen anything like these Quran readers of ours. They have the biggest bellies, the most lying tongues and they are the most cowardly when meeting the enemy.”



Another man said, “*You are lying, and you are a hypocrite. I will most certainly tell the Messenger of Allah, sallallaahu ‘alayhi wa sallam [what you said].*” He told the Messenger of Allah, *sallallaahu ‘alayhi wa sallam*, then the Quran was revealed. ‘Abdullaah bin ‘Umar said, “*I saw him (that man) hanging onto the saddle of the she-camel of the Messenger of Allah, sallallaahu ‘alayhi wa sallam, stumbling over the stones, and he [the Prophet, sallallaahu ‘alayhi wa sallam] was saying the verses (which mean):*

*{Say, "Is it Allah and His verses and His Messenger that you were mocking?\**  
*Make no excuse; you have disbelieved after your belief. If We pardon one faction of you - We will punish another faction because they were criminals?}* [Quran 9:65-66]

So mocking the believers is equivalent to mocking Allah The Almighty, His verses and His Messenger, *sallallaahu ‘alayhi wa sallam*.

#### **41- Greeting non-Muslim women before they do and exchanging cordiality and love with them:**

It was narrated that Abu Hurayrah, may Allah be pleased with him, said that the Messenger of Allah, *sallallaahu ‘alayhi wa sallam*, said: “*Do not greet the Jews and the Christians before they greet you and when you meet any one of them on the roads force him to go to the narrowest part of it.*” [Muslim]

As it is impermissible to initiate greeting them, it is also impermissible to congratulate them on Christmas, Easter, and so on. Allah The Almighty Says (what means): *{You will not find a people who believe in Allah and the Last Day having affection for those who oppose Allah and His Messenger, even if they were their fathers or their sons or their brothers or their kindred. Those—He has decreed within their hearts faith and supported them with spirit from Him. And We will admit them to gardens beneath which rivers flow, wherein they abide eternally. Allah is pleased with them, and they are pleased with Him— those are the party of Allah. Unquestionably, the party of Allah - they are the successful.}* [Quran 58:22]

#### **42- Going to churches during occasions or to remove spells:**

All these acts are impermissible. It was narrated that ‘Ataa’ bin Deenaar, may Allah have mercy upon him, said that ‘Umar, may Allah be pleased with him, said, “*Do not learn the jargon of the non-Arabs. Do not enter upon the polytheists in their churches on the day of their festival, for divine wrath descends upon them.*” [Al-Bayhaqi: Saheeh chain of narrators]

In addition, some Muslims go there to have spells removed by the names of the Cross, the Father, the Son and the Holy Ghost. All these matters flagrantly contradict religion. There is no healing to be sought through impermissible matters. So, what about seeking healing in *Shirk* (polytheism)?

#### **43- Buying carpets, curtains or clothes containing crosses:**

One must beware of this matter and give it great attention to make sure that there are no crosses or such things in the drawings on the walls. In a nutshell, the house must be free from crosses because they are the symbol of the Christians. It was narrated that ‘Aa’ishah, may Allah be pleased with her, said, “*The Prophet, sallallaahu ‘alayhi wa sallam, did not use to let anything in his house that contained images or crosses without obliterating it.*” [Al-Bukhaari]

#### **44- Celebrating non-Muslim festivals; such as birthdays, Christmas, Mother’s Day or Sham El Nessim:**

It is well-known that celebrating birthdays or Christmas has nothing to do with the Islamic *Sharee’ah*. The festivals of Muslims are well-known and they are: ‘*Eed Al-Fitr*, ‘*Eed Al-Adh-ha* and Friday. However, nowadays there are Muslims who celebrate other festivals; such as birthdays and Christmas, giving people holidays, preparing food and drinks, decorating houses with lights, going out to parks and playing there. However, these days should not be distinguished from other days, rather, they should be regarded as other ordinary days.

It was narrated that Anas bin Maalik, may Allah be pleased with him, said, “*The Messenger of Allah, sallallaahu ‘alayhi wa sallam, came to Al-Madeenah, and the people there had two days on which they were engaged in amusement. He asked: ‘What are these two days (what is the significance)?’ They said, ‘We used to be engaged in entertainment during these days in the pre-Islamic period.’ The*

*Messenger of Allah, sallallaahu ‘alayhi wa sallam, said: ‘Allah has replaced them with something better: the Day of Al-Adh-ha and the Day of Al-Fitr.’”* [Abu Daawood]

The words of the Prophet, *sallallaahu ‘alayhi wa sallam*, “**Allah has replaced them with something better,**” indicates that what has been replaced should be abandoned since they cannot coexist. Accordingly, we cannot combine Muslim and non-Muslim festivals such as Christmas. Dear Muslim sister, it should be known that imitating the disbelievers in terms of celebrating their festivals pleases them and delights their hearts. They see that— in spite of their false belief— Muslims have become their followers in their religious characteristics; accordingly, they are delighted.

In his book *Al-Amr bil-Ittibaa‘*, As-Suyooti, may Allah have mercy upon him, said, “*What many people (Muslims) do in winter claiming that it is the birthday of ‘Eesa (Jesus), may Allah exalt his mention, such as kindling fires, preparing food, candles, and so on, pertains to the religion of the Christians and has no basis in the religion of Islam. There was no reference to this birthday during the days of the righteous predecessors; rather, it is taken from the Christians.*”

We are forbidden from imitating the People of the Book in their festivals. Moreover, Allah The Almighty praises those who do not witness their feasts and seasons and abstain from participating in them. Allah The Almighty Says (what means): **{And [they (the true the slaves of the most Merciful) are those who do not witness to falsehood]}** [Quran 25:72]

Mujaahid, Adh-Dhahhaak and Ar-Rabee‘ bin Anas, may Allah have mercy upon them, said that falsehood here means the feasts of the polytheists.

### **Celebrating birthdays:**

Due to our ignorance of the value of time and age, we rejoice at the sunset of every day without realizing that this is the end of a day of our life that will never come back. It includes our deeds. We are pleased with the passing of days while every day brings us nearer to the end.

Accordingly, we say to those people who celebrate their birthday; dear brothers and sisters, instead of lighting candles, listening to songs, being extravagant, intermixing between the two sexes and other kinds of sins on such a day, you should sit for a while thinking about what you did in the year that has passed. You should think about the negligence and sins that you dared to commit. You should cry over the year that has passed with such sins and negligence and supplicate Allah The Almighty to grant you a good end.

It was said to Muhammad bin Waasi‘, may Allah have mercy upon him, “*How do you find yourself this morning?*” He said, “*What do you think of a man who moves a step forward to the Hereafter everyday?*”

### **Celebrating *Sham El Nessim*:**

This was a habit that was introduced by the ancient Pharaohs and they used to call it the Day of Festival. The ancient Greeks used to celebrate this day believing that the goddess of the earth became sad because the god of the underworld had abducted her daughter. When she became depressed, the soil became barren and stopped giving fruits and plants. So, humans complained to the gods of Olympus who forced the god of the underworld to return the daughter for six months per year. The time of her return was in spring, when the earth flourishes again delighting in the return of her daughter and all the people celebrate *Sham El Nessim*.

Dear sister, after knowing that this celebration is connected with deviation and belief in different gods fighting each other and becoming sad; while Allah The Almighty Says (what means): ***{there is not any deity except Allah , the One, the Prevailing.}*** [Quran 38:65]; how can we follow other people in their aberration and error. The Prophet, *sallallaahu ‘alayhi wa sallam*, said: ***“Whoever imitates others (non-Muslims) is not one of us.”*** [Al-Albaani: Saheeh]

### **Celebrating Mother’s Day in imitation of non-Muslims:**

Islam calls for honoring the mother every moment and for being kind to her. However, people in the West do not have such divine teachings that command them to be always kind and dutiful to parents. Hence, they dare to curse, insult and

sometimes beat them. Then, they bring them gifts on their ‘Mother’s Day’. Is this their way of showing kindness?

Nothing is better than returning to the teachings of our religion.

The celebration of birthdays, preparing birthday cakes, birthday decorations and gathering the family and friends to blow out candles whose number equals the years of the one whose birthday is being celebrated are taken from the Christians and the Jews. The prophecy of the Prophet *sallallaahu ‘alayhi wa sallam* in this regard has already been fulfilled. He said: **“You will follow the (wrong) ways of your predecessors so completely and literally that if they go into the hole of a sand lizard, you too will go there.’ They said, ‘Do you mean the Jews and the Christians?’ He replied, ‘Who else?’”** [Al-Bukhaari and Muslim]

So, the Muslim should not imitate the non-Muslims and he should know that there is a *Sharee‘ah* that rules him. Allah The Almighty Says (what means): **{Then We put you, [O Muhammad], on an ordained way concerning the matter [of religion]; so follow it and do not follow the inclinations of those who do not know.}** [Quran 45:18]

It was narrated that Ibn ‘Abbaas, may Allah be pleased with him, said that the Messenger of Allah, *sallallaahu ‘alayhi wa sallam*, said: **“He is not one of us (the Muslims) who follows the way of others (non-Muslims).”** [At-Tabaraani (Al-Albaani: *Hasan*)]

#### **45- Assuming the office of judiciary:**

It was narrated that Abu Bakrah, may Allah be pleased with him, said, **“When the Messenger of Allah, *sallallaahu ‘alayhi wa sallam*, was informed that the Persians had made the daughter of Khosrau their ruler, he said: ‘People who set a woman as their ruler will never be successful.’”** [Al-Bukhaari]

The saying of the Prophet, *sallallaahu ‘alayhi wa sallam*, that **“they will never be successful”** is evidence that the woman is not qualified to assume the office of rule and that it is impermissible for people to make her assume such offices because the avoidance of what necessitates failure is obligatory. Ibn Hajar, may Allah have



mercy upon him, said in *Fat-h Al-Baari*, “Scholars unanimously agreed that the judge must be a male except the Hanafi scholars who said that it is permissible for a woman to be a judge; however, she should not judge cases that are related to the corporal punishments that are prescribed for crimes.’

The opinion of the majority of scholars is supported by the fact that the judiciary needs opinion and the opinion of the woman is imperfect especially in the arenas related to men. The woman is delicate and weak and the judiciary needs firmness, strength and wisdom. Let us contemplate the following *Hadeeth*:

It was narrated that Abu Tharr, may Allah be pleased with him, said that the Prophet, *sallallaahu ‘alayhi wa sallam*, said to him: **“O Abu Tharr, I see you are weak and I like for you what I like for myself. Do not rule over (even) two persons and do not manage the property of an orphan.”** [Muslim]

It was narrated that Abu Tharr, may Allah be pleased with him, also said, “‘O Messenger of Allah, will you not appoint me to a public office?’ He stroked my shoulder with his hand and said: **‘O Abu Tharr, you are weak and authority is a trust and on the Day of Judgment it is a cause of humiliation and regret except for the one who fulfils its obligations and (properly) discharges the duties attendant thereon.’**” [Muslim]

These two *Hadeeths* indicate that a weak person is not fit for the judiciary. This rule was directed to men, so, what about the case of women? There is no doubt that the woman is dominated by emotions while the judiciary is full of problems which afflict people and drive people to commit many violations. Thus, emotions will press her to alleviate the punishment; consequently, corruption will take place.

#### **46- Discontent and looking at people who are better than her in worldly affairs:**

The woman is so often discontented with her standard of living. She aspires to have more property. Accordingly, she overburdens her husband with her demands wishing that she could possess what other women have. She always looks at what they have and covets their status.

She may drive her husband to collect money through illegal ways in order to meet her needs. She lives with him consuming unlawful gains and they incur the wrath of Allah The Almighty upon them. We seek refuge with Allah from this.

If she is content with her standard of living and saves herself and her husband the actions that bring about ruin and misery in the worldly life and the Hereafter, she will be in a better state in both.

She should always look at the status of people who are lower than her. There are many women who are not granted the blessing of marriage, which is alone a great blessing. Other women do not have food or clothing that such a discontented woman has. She may have well-being and good health that many other people do not have. One should praise Allah The Almighty and always be content and satisfied and follow the advice of the Prophet, *sallallaahu 'alayhi wa sallam*. It was narrated that Abu Hurayrah, may Allah be pleased with him, said that the Prophet, *sallallaahu 'alayhi wa sallam*, said: **“Look at those who are lower than you and do not look at those who are higher than you, for this would not make you ungrateful for the Blessing of Allah .”** [Al-Bukhaari and Muslim]

#### **47- Going to a male doctor without necessity:**

It is unlawful for women under *Sharee'ah* to go to a male doctor while there are female doctors. The following is one of the resolutions of the Islamic Academy of *Fiqh* of the Muslim World League:

For the treatment of women, the doctor should be a female Muslim if possible. Otherwise, the doctor should be a female non-Muslim, a trustworthy male Muslim doctor, or a male non-Muslim doctor respectively.

Meeting in private between the male doctor and the woman being treated is impermissible except in the presence of her husband or another woman accompanying her.

Shaykh Muhammad bin Ibraaheem, may Allah have mercy upon him, said in *Majmoo'Al-Fataawa*,

Anyway, a meeting in private between a male doctor and woman being treated is unlawful because of the Hadeeth in which the Prophet, sallallaahu ‘alayhi wa sallam, said: **“No (non-Mahram) man is in seclusion with a woman unless the devil is their third party.”** There must be someone accompanying the woman; either her husband or one of her Mahrams. If it is not available, one of the woman’s female relatives should attend with her. If there is none of the aforementioned and the disease is serious, then, a female nurse or the like should attend with her to avoid the prohibited seclusion of a man with a woman.

Shaykh Waheed ‘Abdul-Salaam Baali narrates the following story,

*There was a chaste woman who wore the Niqaab and she did not visit male doctors as long as there were female doctors. She was pregnant and when she experienced the labor pains, they took her to a hospital for women where there were female doctors. The female nurses took her to the labor room. She waited for the arrival of the female doctor, after a while the door opened and a male doctor entered the room.*

*When she saw him, she shouted, quickly covered her face and said, “Get him out! Get him out!” He became angry because he was not religiously committed. What aggravated the matter was that the fetus was in a reversed position. The doctor ordered the nurses to leave her alone and shut the door and let her die like this. They did that and shut the door. However, they did not leave her alone, but left her with her Lord whom she feared and did not reveal her face to a non-Mahram man.*

*She beseeched Allah The Almighty and supplicated Him. Suddenly, a contraction came to her causing the fetus to be in the proper position. She took a rest and after a while, Allah The Almighty sent her another contraction causing the fetus to come out to the world by the Command of his Creator as a reward for his mother who feared Allah and was aware that He is always watching His slaves. While the nurses were outside the room, they heard the cry of the baby. They were extremely surprised and washed him. When they asked her what had happened, she told them.*

**It is impermissible for a woman to go to a male doctor unless the following conditions are met:**

First: There is no female doctor in the town. If there is a female doctor in the neighboring town and the woman has the fees of transportation, then, it is impermissible for her to go to a male doctor.

Second: The disease is fatal and cannot stand any delay; not whenever the woman feels a mild headache or a cough even for two or three times, she rushes to a male doctor.

Third: The disease is dangerous and there is no time to go to a female doctor. So, she is allowed to go to a male doctor provided that she only exposes the needed parts of her body to check. For example, if there is pain in her knee, she should not expose her leg up to the thigh.

Fourth: There should be a righteous, sane and mature *Mahram* with her.

#### **48- Selling gold in return for gold along with taking or paying the difference of the price:**

One of the wide spread prohibited forms of sale in the gold market is to sell old pieces of gold in return for new pieces and paying the difference in return for weight or craft. This is a form of *Riba*. The way to avoid this is to sell the first piece of gold, whether it is old or broken, and receive its price on the spot, then buy the needed gold and pay its price. It was narrated that Abu Sa'eed Al-Khudri, may Allah be pleased with him, said that the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, said: ***“Do not sell gold for gold unless it is equivalent in weight, and do not sell a less amount for a greater amount or vice versa.”*** [Al-Bukhaari]

It was narrated that 'Ubaadah bin As-Saamit, may Allah be pleased with him, said, *“I heard the Messenger of Allah, sallallaahu 'alayhi wa sallam, forbidding the sale of gold by gold, and silver by silver, and wheat by wheat, and barley by barley, and dates by dates, and salt by salt, except like for like and equal for equal. So, he who made an addition or demanded an addition committed the sin of consuming Riba.”* [Muslim]

It was narrated that 'Ubaadah bin As-Saamit, may Allah be pleased with him, also said that he heard the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, saying:

*“Gold is to be paid for by gold, silver by silver, wheat by wheat, barley by barley, dates by dates, and salt by salt, like for like and equal for equal, payment being made hand to hand. If these classes differ, then sell as you wish if payment is made hand to hand.”* [Muslim]

Imaam Al-Baghawi, may Allah have mercy upon him, said in *Sharh As-Sunnah*, *“This Hadeeth provides evidence that if gold jewelry is sold in return for gold, it is impermissible unless they are of equal weight. It is impermissible to demand an extra amount in return for the craft because it is considered as selling gold in return for gold in addition to an extra amount.”*

#### **49- Walking in the middle of the street:**

Islam came to protect the woman and preserve her from degradation and indecency and to keep her away from the sight and gaze of men. If she goes out of her home for a necessity, she should adhere to *Hijaab* and should walk on the side of the street so as not to mix with men. In this way, she would be safe from glances and desires.

It was narrated that Abu Usayd Maalik bin Rabee‘ah, may Allah be pleased with him, said that he heard the Messenger of Allah, *sallallaahu ‘alayhi wa sallam*, saying to women when he was coming out of the mosque, and men and women were mingling on the road: *“Draw back, for you must not walk in the middle of the street. Keep to the sides of the street.”* After that, women kept so close to the wall that their garments were rubbing against it.” [Abu Daawood]

This is also supported by the *Hadeeth* of Abu Hurayrah, may Allah be pleased with him, where the Prophet, *sallallaahu ‘alayhi wa sallam*, said: *“It is not for women (to walk in) the middle of the street.”* [Ibn Hibbaan]

#### **50- Supplicating Allah to take one’s soul because of an affliction:**

This matter is impermissible under *Sharee‘ah*. The Prophet, *sallallaahu ‘alayhi wa sallam*, said: *“None of you should wish for death on account of an affliction that befalls him. If he has no alternative, let him say, `Allahumma ahyini ma kaanat-il-haayatu khayran li, wa tawaffani itha kaanat-il-wafaatu khayran li (O Allah!*



*Give me life as long as life is good for me, and take away my life if death is good for me).*'” [Al-Bukhaari and Muslim]

It was narrated that Abu Hurayrah, may Allah be pleased with him, said that the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, said: *“None of you should wish for death. If he is righteous, perhaps he may do more good deeds, and if he is a sinner, he may be allowed to repent (in case he is given a longer life).”* [Al-Bukhaari and Muslim]

It was narrated that Abu Hurayrah, may Allah be pleased with him, also said that the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, said: *“None among you should wish for death, and do not call for it before it comes, for when any one of you dies, his (good) deeds cease and the life of the believer only adds to his goodness.”* [Muslim]

### **51- Exposing 'Aurah before women:**

Many women do not know the limits of the woman's 'Aurah before other women. The woman may expose her 'Aurah before her sister or her friend, and so on so that they see what is impermissible to be seen. The majority of scholars are of the opinion that the 'Aurah of the woman before another Muslim woman is between the knee and the navel. Accordingly, it is impermissible to expose her thigh before her friend, mother, sister, or older daughters unless there is a necessity. Adorning oneself is not one of the cases of necessity. The Prophet, *sallallaahu 'alayhi wa sallam*, said: *“The man should not look at the 'Aurah of another man and the woman should not look at the 'Aurah of another woman.”* [Muslim] The woman should not expose any part of her body before the disbelieving, impious or dissolute woman because she does not abstain from describing the woman to men. On the other hand, the believing woman knows that doing so is impermissible. The Prophet, *sallallaahu 'alayhi wa sallam*, said: *“The woman should not look at or touch another woman to describe her to her husband in such a way as if he was actually looking at her.”* [Al-Bukhaari]

### **52- Exposing her beauty to male relatives:**

Because of maintaining kinship ties, there are visits, gatherings and strong relations between relatives. However, these matters do not permit the woman to expose her adornment to non-*Mahram* male relatives; such as cousins. They are not her *Mahrms*, rather, they are all marriageable for her. Also, it is impermissible for her to be in seclusion with one of them. The Prophet, *sallallaahu 'alayhi wa sallam*, said: **“Beware of entering upon women.”** A man from the Ansaar said, ‘O Messenger of Allah, what about the wife’s in-laws (the husband’s male relatives)?’ He replied: **‘The in-laws are (as dangerous as) death.’** [Al-Bukhaari]

That man thought that there was nothing wrong with the husband’s male relatives entering upon the wife and being in seclusion with her. However, the Prophet *sallallaahu 'alayhi wa sallam* pointed out that there is grave danger and corruption following this, which can even resemble death. Consequently, the woman should not expose herself before her male relatives and the male relatives of her husband in the same way that she appears before her brothers or husband along with taking into consideration that there should be no seclusion.

**53- Kissing the hand after supplication or shaking hands with others, kissing money or bread after picking it up from the ground:**

These acts have no basis in *Sharee'ah*. Allah The Almighty did not order us to kiss any inanimate thing except the Black Stone. The Messenger of Allah, *sallallaahu 'alayhi wa sallam*, said: **“Whoever introduces a practice which does not belong to our religion, it is rejected.”** [Muslim]

**54- Not covering the containers of food and drink:**

The Prophet, *sallallaahu 'alayhi wa sallam*, said: **“Cover the (food) container and tie the waterskin, for there comes a night in the year when pestilence descends, and it does not pass any uncovered container or any untied waterskin without falling into it.”** [Muslim]

The Prophet, *sallallaahu 'alayhi wa sallam*, said: **“Turn off the lamps when you go to bed; close your doors; tie the openings of your waterskins and cover the food and drink.”** [Al-Bukhaari]

**55- Not remembering Allah especially in the following situations:**

- a. At the time of eating and drinking: it is a mistake to eat or drink without remembering and mentioning the Name of Allah. The Prophet, *sallallaahu ‘alayhi wa sallam*, said: ***“The devil considers that food lawful for himself on which the Name of Allah is not mentioned.”*** [Muslim] The Prophet, *sallallaahu ‘alayhi wa sallam*, also said: ***“Allah will be pleased with His slave who praises Him (i.e., says Al-hamdu lillaah) when he eats and praises Him when he drinks.”*** [Muslim] The Prophet, *sallallaahu ‘alayhi wa sallam*, said: ***“When any of you wants to eat, he should mention the Name of Allah (in the beginning, i.e., say Bismillaah). If he forgot, he should say Bismillaah ‘ala awwalihi wa aakhirih (I begin with the Name of Allah at the beginning and at the end).”*** [Ahmad: Saheeh chain of narrators]

There is great virtue in mentioning the Name of Allah after eating. It was narrated that Mu‘aath bin Anas, may Allah be pleased with him, said that the Messenger of Allah, *sallallaahu ‘alayhi wa sallam*, said: ***“He who eats food and says at the end, ‘Al-hamdu lillaahi-llathi at‘amani hatha, wa razaqaneehi min ghayri hawlin minni wa la quwwah (All praise is due to Allah who has given me food to eat and provided it without any endeavor on my part or any power), his past sins will be forgiven.”*** [Abu Daawood and At-Tirmithi] [Hasan chain of narrators]

- b. Entering and leaving the house: The Prophet, *sallallaahu ‘alayhi wa sallam*, said: ***“If the person mentions the Name of Allah upon entering his house and eating, the devil says, (addressing his followers), ‘There is no place for you to spend the night here and no dinner.’ But if he enters without mentioning the Name of Allah, the devil says (to his followers), ‘You have found a place to spend the night’, and if he does not mention the Name of Allah at the time of eating, the devil says, ‘You have found a place to spend the night as well as food.’”*** [Ahmad]

The Prophet, *sallallaahu ‘alayhi wa sallam*, said: ***“Whoever says, upon leaving his house, ‘Bismillaahi, tawakkaltu `ala Allah, wa la hawla wa la quwwata illa billaah (In the Name of Allah; I put my trust in Allah; there is no power and***

*no strength save in Allah),’ it will be said to him, ‘You are guided, defended and protected.’ The devil will go far away from him.”* [At-Tirmithi]

- c. Upon entering and leaving the toilet: The Prophet, *sallallaahu ‘alayhi wa sallam*, said: *“Privies are frequented by the Jinn and devils. So when anyone among you goes there, he should say, ‘A’oothu billaahi min al-khubuthi wal khabaa’ith (I seek refuge in Allah from male and female devils)’.”* [Ahmad] The Prophet, *sallallaahu ‘alayhi wa sallam*, said: *“The screen between the eyes of the Jinn and the ‘Awrahs of the sons of Aadam as one of them takes off his clothes is to say, ‘Bismillaah (In the Name of Allah)’.”* [At-Tabaraani] [Saheeh chain of narrators]

Upon leaving the toilet, one should say *“Ghufraanak (I seek your Forgiveness)”* as narrated in a *Saheeh Hadeeth* that is authentically attributed to the Prophet, *sallallaahu ‘alayhi wa sallam*. [Ahmad]

At the time of sneezing: The Prophet, *sallallaahu ‘alayhi wa sallam*, said: *“When one of you sneezes he should say, ‘Al-hamdu lillaah (praise be to Allah),’ and his brother or companion should say to him, ‘Yarhamuk-Allah (May Allah have mercy on you).’ When he says this he should reply, ‘Yahdeekum-ullaahu wa yuslihu baalakum (May Allah guide you and render sound your state of affairs)’.”* [Al-Bukhaari]

**56- Using papers that include the Name of Allah to wrap things, to spread them on tables to eat on them, take them to the toilet, use them to wipe dirt and throw them on the ground or in trash bins:**

All these acts are impermissible because newspapers may include a Quranic verse, a Prophetic *Hadeeth* or one of the Names of Allah because there are many people called ‘Abdullaah, Abdul-Rahmaan, Abdul-Majeed, Abdul-Hameed, and so on.

We should exalt the Name of Allah above menial uses or taking the paper which includes His Name to the toilet. There are women who enter the toilet wearing a chain including the Name of Allah or Quranic verses. This act is impermissible under *Sharee‘ah*. It was narrated that Anas, may Allah be pleased with him, said that the Prophet, *sallallaahu ‘alayhi wa sallam*, said: *“Whoever removes a paper that*

*contains the Name of Allah from the way out of honoring it will be written among the steadfast affirmers of truth.”* [Abu Ash-Shaykh]

It was narrated that Ibraaheem bin Ad-ham, may Allah have mercy upon him, entered the market of Khuraasaan and found a paper on the ground including the Name of Allah while people were treading on it. He removed it and said, “*My Lord, Your Name is trodden. By Allah, I will raise (the status of) this paper.*” Then, he took it, perfumed it and put it at his home and heard a voice in a dream saying to him, “*O you who raised high the Name of Allah and perfumed it, Allah would perfume your name.*”

### **57- Neglecting prayers altogether:**

The Muslim woman should know that prayers will be the first thing for which one will be brought to account on the Day of Judgment. It was narrated that Abu Hurayrah, may Allah be pleased with him, said that the Messenger of Allah, *sallallaahu ‘alayhi wa sallam*, said: “*The first thing for which one will be brought to account on the Day of Judgment is his prayers. If it is sound then he will have succeeded, but if it is not sound he will be doomed. If there is any shortcoming in his obligatory prayers, Allah The Almighty will say, ‘See if there are voluntary prayers that My slave offered to complete the imperfect prayer. Then, all his deeds will be treated in the same way.’*” [At-Tirmithi, Abu Daawood and An-Nasaa’i]

Whoever does not observe prayers and abandons it will be with the most evil people on the Day of Resurrection. It was narrated that ‘Abdullaah bin ‘Umar, may Allah be pleased with him, said that the Prophet, *sallallaahu ‘alayhi wa sallam*, said: “*He who observes prayers constantly, it will be light and evidence for him on the Day of Judgment. He who does not observe it constantly, it will not be light and evidence for him and he will not be saved (from Hell) on the Day of Judgment and will be with Qaaroon, Pharaoh, Haamaan and Ubayy ibn Khalaf.*” [Ahmad] [Saheeh chain of narrators]

Where are the minds of those people who sold the company of those upon whom Allah The Almighty bestowed His favor, of the prophets, righteous, martyrs and good people in return for the company of those who incurred the wrath of Allah and are cursed? Allah The Almighty Says (what means):



- *{Every soul, for what it has earned, will be retained\* Except the companions of the right,\* [Who will be] in gardens, questioning each other\* About the criminals,\* [And asking them], "What put you into Saqar?"\* They will say, "We were not of those who prayed,}* [Quran 74:38-43]
- *{But there came after them successors who neglected prayer and pursued desires; so they are going to meet evil -}* [Quran 19:59]

Ibn Al-Qayyim, may Allah have mercy upon him, said, “Muslims do not differ that deliberate negligence of obligatory prayers is one of the gravest sins and the gravest major sin. This sin is graver in the sight of Allah The Almighty than the sin of killing a person, unlawful usurping of others’ properties, unlawful sexual intercourse, theft and drinking alcohol. The one who does so is subject to the Punishment and wrath of Allah in the worldly life and the Hereafter.”

O sister, hasten to conciliate with Allah The Almighty and start praying from now on. I bear to you the following glad tidings:

It was narrated that Abu Hurayrah, may Allah be pleased with him, said that the Messenger of Allah, *sallallaahu ‘alayhi wa sallam*, said: ***“If the woman offers her five (daily obligatory) prayers, maintains her chastity and obeys her husband, she will enter Paradise from whichever gate she likes.”*** [Ibn Hibbaan]

Another narration reads: ***“If the woman offers her five (daily obligatory) prayers and fasts the month (Ramadhaan) and maintains her chastity and obeys her husband, it will be said to her, ‘Enter Paradise from whichever gate you wish.’”*** [Ahmad]

### **58- Delaying the prayer from its time especially the prayer of *Fajr* (dawn):**

Many women are too busy to pray and delay the time of prayer from its proper fixed time because of housework or sleeping until the time of prayer has passed, especially the prayer of *Fajr* (dawn). Allah The Almighty threatened those who delay prayer from its due time that they are doomed to Hell and severe torment.

Allah The Almighty Says (what means): ***{So woe to those who pray\* [But] who are heedless of their prayer -}*** [Quran 107:4-5] It means those who delay prayer from

its fixed time or those who offer prayers after the elapse of their due time as Masrooq, may Allah have mercy upon him, said. This is one of the characteristics of the hypocrites. Contemplate the words of the Prophet, *sallallaahu ‘alayhi wa sallam*, regarding the person who delays the prayer of Al-‘Asr (afternoon). The Prophet, *sallallaahu ‘alayhi wa sallam*, said regarding this man: **“This is the prayer of the hypocrite, this is the prayer of the hypocrite, this is the prayer of the hypocrite. He sits watching the sun, and when it is between the horns of the devil, he rises and strikes the ground four times (in haste) mentioning Allah a little during it.”** [Muslim]

It is better for the man to lose his family and property than miss the time of prayer. The Prophet, *sallallaahu ‘alayhi wa sallam*, said: **“To lose one’s family and property is better than missing the time of prayer.”** [‘Abdul-Razzaaq]

In *Al-Kabaa’ir* compiled by Ath-Thahabi, may Allah have mercy upon him; Ibn Hazm, may Allah have mercy upon him, said, *“There is no sin after Shirk that is graver than neglecting a prayer until its time has elapsed and killing a believer without any valid reason under Sharee‘ah.”*

It should be known that the best deed in the sight of Allah The Almighty is to offer prayers at their proper fixed time. It was narrated that ‘Abdullaah bin Mas‘ood, may Allah be pleased with him, said, *“I asked the Messenger of Allah, sallallaahu ‘alayhi wa sallam, about the best of deeds He said: ‘The prayer performed once its time is due.’ I said, ‘Then, what?’ He said: ‘Dutifulness to one’s parents.’ I said, ‘Then, what?’ He said: ‘Jihaad for the sake of Allah.’”* [Al-Bukhaari and Muslim]

### **59- Uncovering the ‘Aurah during prayer:**

The whole body of the woman is ‘Aurah that she must cover. When she prays, she should reveal her face and hands only. It was narrated that ‘Aa’ishah, may Allah be pleased with her, said that the Prophet, *sallallaahu ‘alayhi wa sallam*, said: **“Allah does not accept the prayer of a mature woman (i.e. reaches the age of maturity) unless she wears a head cover.”** [Abu Daawood and At-Tirmithi]

It was narrated that Umm Salamah, may Allah be pleased with her, said that she asked the Prophet, *sallallaahu 'alayhi wa sallam*, “*Is it permissible for the woman to pray in a Dir (Jilbaab) and Khimaar without Izaar (lower garment)?*” He said: ***‘Yes, if the Dir is long enough to cover the surface of her feet.’*** [Abu Daawood]

Some Muslim women take the matter of covering the ‘*Awrah* in prayer lightly. One of them may pray while some parts of her body are exposed; such as the arms, parts of their leg, hair, and so on. All these acts are unlawful and may invalidate the prayer. So, let the woman observe covering her ‘*Awrah* properly in prayer. Also, it is impermissible to wear transparent clothes that reveal the color of the body or expose its shape. She should realize that she is standing before Allah The Almighty in prayer supplicating Him and beseeching Him. It is also disliked for the woman to wear *Niqaab* in prayer without a necessity; such as the presence of non-*Mahram* men. Ibn ‘Abdul-Barr, may Allah have mercy upon him, said, “*They unanimously agreed that the woman must uncover her face during prayer and in the state of Ihraam, i.e., in Hajj [or minor pilgrimage]. However, she should cover her face from non-Mahram men with something other than the Niqaab.*”

**60- If the Imaam forgets something in the prayer and the woman wants to catch his attention, she should clap:**

Some women clap using the palms of their hands (striking the inner sides of the hands against one another) but this is not right. The Prophet, *sallallaahu 'alayhi wa sallam*, taught us that in such a situation men should say “*SubhaanAllah* (Glory be to Allah)” and women should clap. The Prophet, *sallallaahu 'alayhi wa sallam*, said: ***“Glorification of Allah is for men and clapping of hands is meant for women (if something happens in prayer).”*** [Muslim] It was narrated that Sahl bin Sa‘d, may Allah be pleased with him, said that the Prophet, *sallallaahu 'alayhi wa sallam*, said: ***“When anything happens in prayer, say: SubhaanAllah, for when you say it, it would attract attention; while clapping hands is meant for women.”*** [Muslim]

However, there are some women who do not clap in the right way. In his *Sharh Saheeh Muslim*, Imaam An-Nawawi, may Allah have mercy upon him, said, “*It is stated in the Hadeeth that it is Sunnah if something happens in prayer to inform and catch the attention of the Imaam, the man should glorify Allah by saying “SubhaanAllah (Glory be to Allah)” and the woman should hit the palm of her right*

*hand upon the back of the left hand. She should not clap with the two palms of hands. If she does so playfully, her prayer becomes invalid because of doing something that goes against the prayer.”*

### **61- Lack of *Khushoo*’ and composure in prayer:**

There is no doubt that prayer is one of the greatest pillars of religion after the two testimonies of faith. It is the Order of Allah The Lord of the Worlds and the instruction of Prophet Muhammad, *sallallaahu ‘alayhi wa sallam*. He kept on advising Muslims to observe it even on his deathbed saying: **“(Observe) Prayers! (Observe) Prayers!”**

Despite its significance, there are people who completely neglect it. There are other people who pray but do not perfect *Rukoo*’ (bowing) or *Sujood* (prostration) and do not pray with an attentive heart. It was narrated that Abu Hurayrah, may Allah be pleased with him, said, *“The Messenger of Allah, sallallaahu ‘alayhi wa sallam, entered the mosque and a person followed him. The man prayed and went to the Prophet, sallallaahu ‘alayhi wa sallam, and greeted him. The Prophet, sallallaahu ‘alayhi wa sallam, said to him: ‘Go back and pray, for you have not prayed.’ The man went back, prayed in the same way as before, returned and greeted the Prophet, sallallaahu ‘alayhi wa sallam, who said: ‘Go back and pray, for you have not prayed.’ The man went back and prayed as he did before and then returned and greeted the Prophet, sallallaahu ‘alayhi wa sallam, who said to him: ‘Go back and pray for you have not prayed.’ This happened thrice.”* [Al-Bukhaari]

This *Hadeeth* signifies that prayer is not just movements that are performed; rather, there must be *Khushoo*’ and composure. A prayer without *Khushoo*’ is like a body without a soul. The Prophet, *sallallaahu ‘alayhi wa sallam*, said: **“‘The worst thief amongst people is that one who steals from his prayer.’** They (the Companions) said, ‘O Messenger of Allah, how does he steal from his prayer?’ He said: **‘He does not perfect *Rukoo*’ (bowing) or *Sujood* (prostration).’”** [Ahmad]

*Khushoo*’ and composure are two pillars and without them prayer is invalid. The Prophet, *sallallaahu ‘alayhi wa sallam*, said: **“A man's prayer does not avail him unless he keeps his back steady while bowing and prostrating (i.e. stays in the**



***bowing or prostrating position for some time that is enough to recite the relevant Thikr).***” [Abu Daawood: Saheeh chain of narrators]

It was narrated that Abu ‘Abdullaah Al-Ash‘ari, may Allah be pleased with him, said, ‘The Prophet, sallallaahu ‘alayhi wa sallam, led his Companions in prayer, then he sat with a group of them. A man came in and started to pray, but made his movements rapid like a chicken pecking the ground. The Prophet, sallallaahu ‘alayhi wa sallam, said: **“Do you see this? Whoever dies doing this has died on a religion other than that of Muhammad. His prayer is like a crow pecking blood. The person who bows then pecks in his Sujood is like a hungry man who eats no more than one or two dates - what good will that do him?”** [Ibn Khuzaymah]

It was narrated that Zayd bin Wahb, may Allah have mercy upon him, said, “Huthayfah saw a man who was not performing Rukoo’ and Sujood properly. He said, ‘You have not prayed, and if you were to die, you would die on a way other than that revealed by Allah to Muhammad, sallallaahu ‘alayhi wa sallam.’” [Al-Bukhaari]

Sister, observe *Khushoo’* in your prayer in order to be one of those about whom Allah The Almighty Says (what means): **{Certainly will the believers have succeeded:\* They who are during their prayer humbly submissive.}** [Quran 23:1-2]

Accordingly, you will taste the sweetness of privately supplicating and praising Allah and your past sins will be forgiven. The Prophet, sallallaahu ‘alayhi wa sallam, said: **“Allah has made five prayers obligatory. Whoever performs ablution properly for them, prays them on time, performs Rukoo’ properly and has perfect Khushoo’, it is a promise from Allah that he will be forgiven, but whoever does not do this, has no such promise – if Allah wishes, He will forgive him, and if He wishes, He will punish him.”** [Abu Daawood]

The Prophet, sallallaahu ‘alayhi wa sallam, said: **“Whoever performs ablution perfectly, then prays two Rak’ahs with an attentive heart and face, will be forgiven all his previous sins [In another narration: will be guaranteed Paradise].”** [Al-Bukhaari]

## **62- Not paying Zakaah on property and jewelry owned by the woman:**



There is no doubt that if the man or the woman has property whose amount reaches the *Nisaab* of *Zakaah*, which is 85 grams of gold, and a lunar year passes while this amount of property is in possession, *Zakaah* should be paid. There is a severe torment for those who do not pay *Zakaah*. It was narrated that Ibn ‘Umar, may Allah be pleased with him, said that the Prophet, *sallallaahu ‘alayhi wa sallam*, said: **“Whoever does not pay the *Zakaah* that is due on his property shall find that on the Day of Judgment it will be made to appear to him as a bald poisonous male-snake with two black specks, which chains him, and then seizes him and says, ‘I am your treasure! I am your treasure!’”** [An-Nasaa’i: *Hasan* chain of narrators]

It was narrated that Abu Hurayrah, may Allah be pleased with him, said that the Prophet, *sallallaahu ‘alayhi wa sallam*, said: **“Whoever is granted property by Allah and does not pay its *Zakaah*, on the Day of Judgment his property will be made like a bald-headed poisonous male snake with two black spots over its eyes. The snake will encircle his neck and bite his cheeks and say, ‘I am your property, I am your treasure.’”** Then, the Prophet, *sallallaahu ‘alayhi wa sallam*, recited the verse (which means): **{And let not those who disbelieve ever think that [because] We extend their time [of enjoyment] it is better for them. We only extend it for them so that they may increase in sin, and for them is a humiliating punishment.}** [Quran 3:178] [Al-Bukhaari]

Is there any *Zakaah* due on the jewelry owned by a woman?

It is an issue of difference among scholars. However, the preponderant opinion is that there is *Zakaah* due on this jewelry if it reaches the *Nisaab* and a lunar year has passed while this jewelry is in possession whether it is worn, saved or meant for trade. This is the opinion of the Hanafi scholars, one of the two opinions narrated on the authority of Ahmad and Ibn Hazm, Ibn Mas‘ood, ‘Umar, ‘Abdullaah bin ‘Umar and ‘Aa’ishah, may Allah be pleased with them. It is also adopted by Sa‘eed bin Al-Musayyib, Sa‘eed bin Jubayr, Ibraaheem An-Nakha‘i, ‘Ataa’ bin Abu Rabaah, Az-Zuhri, ‘Abdullaah bin Shaddaad, Sufyaan Ath-Thawri and others, may Allah have mercy upon them.

### **The authority and evidence of this group:**

First: the general evidence of the Quran. Allah The Almighty Says (what means): *{And those who hoard gold and silver and spend it not in the Way of Allah - give them tidings of a painful punishment.\* The Day when it will be heated in the fire of Hell and seared therewith will be their foreheads, their flanks, and their backs, [it will be said], "This is what you hoarded for yourselves, so taste what you used to hoard."}* [Quran 9:34-35] Hoarding gold and silver in this verse is meant for not paying their *Zakaah* and other rights.

‘Abdullaah bin ‘Umar, may Allah be pleased with him, said, “*Everything on which you pay Zakaah is not a treasure even if it is kept under seven earths. Everything on which you do not pay Zakaah is a treasure even if it is shown above the earth.*” Ibn Katheer, may Allah have mercy upon him, said, “*This was narrated from Ibn ‘Abbaas, Jaabir and Abu Hurayrah, may Allah be pleased with them, in both Marfoo` and Mawqoof traditions.*”

The verse’s indication is general regarding all types of gold and silver without specifying anything. Those who say that jewelry prepared for adornment is excluded should provide evidence.

**Second: General Hadeeths of the Prophet, sallallaahu ‘alayhi wa sallam, which order paying Zakaah for gold and silver:**

It was narrated that Abu Hurayrah, may Allah be pleased with him, said that the Prophet, sallallaahu ‘alayhi wa sallam, said: “*If anyone who owns gold or silver does not pay what is due on it, on the Day of Judgment, plates of fire would be beaten out for him; these would then be heated in the fire of Hell and his sides, his forehead and his back would be burnt with them. Whenever these cool down, the process will be repeated during a day the extent of which would be fifty thousand years, until judgment is pronounced among the slaves, and he will see whether his path is to take him to Paradise or to Hell.*” [Muslim]

**Third: The Hadeeths narrated regarding paying Zakaah for jewelry and the grave threat for those who do not pay it:**

a- It was narrated that ‘Amr bin Shu‘ayb narrated on the authority of his father that his grandfather said, “*A woman came to the Messenger of Allah, sallallaahu ‘alayhi*

*wa sallam, accompanying her daughter. There were two heavy bangles of gold worn by her daughter. The Messenger of Allah, sallallaahu ‘alayhi wa sallam, said to her: ‘Do you pay the Zakaah for this?’ She replied in the negative. He said to her: ‘Would it please you that Allah should make you wear two bangles of fire?’ She took them off and gave them to the Prophet, sallallaahu ‘alayhi wa sallam, and said: ‘They are for Allah and His Messenger.’”* [Abu Daawood and An-Nasaa’i: *Saheeh* chain of narrators]

b- It was narrated that ‘Abdullaah bin Shaddaad, may Allah have mercy upon him, said that they visited ‘Aa’ishah, may Allah be pleased with her, the wife of the Prophet, sallallaahu ‘alayhi wa sallam. She said, “The Messenger of Allah, sallallaahu ‘alayhi wa sallam, entered upon me and saw silver rings on my hands. He said: ‘What is this, O ‘Aa’ishah?’ I said, ‘I had them made so that I could adorn myself for you, O Messenger of Allah.’ He said: ‘Do you pay Zakaah on them?’ I said, ‘No’ He said: ‘This is your share of Hell.’” [Abu Daawood, Ad-Daaraqutni and others: *Hasan* chain of narrators]

When Sufyaan, may Allah have mercy upon him, was asked, ‘How should Zakaah of such rings be calculated?’, he replied, “By adding it to other items.”

c- It was narrated that Asmaa’ bint Yazeed, may Allah be pleased with her, said, “I and my maternal aunt visited the Prophet, sallallaahu ‘alayhi wa sallam. She (my aunt) was wearing a golden bracelet. He said to us: ‘Do you pay Zakaah for it?’ We said, ‘No.’ He said: ‘Are you not afraid that Allah would make you wear a bracelet of fire? Pay its Zakaah.’” [Ahmad and At-Tabaraani] [*Hasan* chain of narrators]

#### **Fourth: Citations reported on the authority of some of the Companions, may Allah be pleased with them:**

a- It was narrated that Ibn Mas‘ood, may Allah be pleased with him, was once asked by a woman about the Zakaah of jewelry. He said, “If it reaches two hundred dirhams, then, pay its Zakaah.’ She said, ‘I financially support orphans under my responsibility, should I pay it to them (the Zakaah)?’ He said, ‘Yes.’” [‘Abdul-Razzaaq and At-Tabaraani] [*Saheeh* chain of narrators]

- b- It was narrated that ‘Umar, may Allah be pleased with him, sent a letter to Abu Moosa Al-Ash‘ari, may Allah be pleased with him, stating in it, “*Command the Muslim women who are under your rule to give charity from their jewelry.*” Another narration reads, “*...to give the Zakaah of their jewelry.*” [Ibn Abu Shaybah, Al-Bukhaari in *At-Taareekh Al-Kabeer* and Al-Bayhaqi]
- c- It was narrated that ‘Abdullaah bin ‘Amr, may Allah be pleased with him, used to send a letter to his treasurer to pay the *Zakaah* of the jewelry of his daughters every year. [Ad-Daaraqutni: *Hasan* chain of narrators]
- d- It was narrated that ‘Aa’ishah, may Allah be pleased with her, said, “*It is permissible to wear jewelry, if its Zakaah is paid.*” [Ad-Daaraqutni and Al-Bayhaqi] [*Hasan* chain of narrators]

This is what I could collect and compile in this treatise. I supplicate Allah to accept it. I also supplicate Him to benefit its compiler, reader and those who helped to print and publish it and to reward them. He is the most Competent to do so. Any right word in this treatise is achieved by the Help of Allah. Any mistake or forgetfulness is from me or from the devil while Allah and His Messenger, *sallallaahu ‘alayhi wa sallam*, are free from it, which is the case with any human endeavor that is subject to right and wrong. If it is right, then, supplicate Allah to accept it from me and to grant me success. If there is any mistake, ask Allah to forgive me. There is no human being who does not err. O Allah, render all my deeds to be righteous and offered with full sincerity to You alone.

All praise is due to Allah. Allah Knows best.

Glory and Praise be to Allah, I testify that there is none truly worthy of worship but Him. I seek His Forgiveness and turn to Him in repentance.