

The image features a woman in a black hijab, her face obscured, standing amidst a large arrangement of dark roses. The background is a light blue-grey color with intricate, repeating geometric and floral patterns. Small, bright white stars or sparkles are scattered throughout the scene, particularly around the woman and the roses. The overall mood is elegant and serene.

A Message Exclusively to the
**MUSLIM
WOMAN**

BY SHAYKH JAMĀL AL-ḤĀRITHI



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Transliteration Table

Consonants

ء	ا	د	d	ض	ḍ	ك	k
ب	b	ذ	dh	ط	ṭ	ل	l
ت	t	ر	r	ظ	ẓ	م	m
ث	th	ز	z	ع	‘	ن	n
ج	j	س	s	غ	gh	ه	h
ح	ḥ	ش	sh	ف	f	و	w
خ	kh	ص	ṣ	ق	q	ي	y

Vowels

Short	اَ	a	اِ	i	اُ	u
Long	اَآ	ā	اِی	ī	اُو	ū
Diphthongs	اِی	ay/ai	اَو	aw		

Glyphs

ﷺ *Ṣallāllāhu ‘alayhi wa sallam* (May Allāh’s praise & salutations be upon him)

ﷺ *Radīyallāhu ‘anhu* (May Allāh be pleased with him)

ﷺ *Radīyallāhu ‘anhā* (May Allāh be pleased with her)

ﷺ *Raḥimahullāh* (May Allāh have mercy on him)

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Introduction

All praises belong to Allāh alone, and may peace and blessings be upon the one after whom there is no other prophet, and may peace be upon his family and his Companions collectively.

As to what follows: I direct these concise words to each and every Muslim woman in every place, using the internet,¹ especially since this (the internet) has become one of the fastest and most beneficial ways to disseminate the *da'wah* derived from the Book and the Sunnah upon the methodology of the pious predecessors, may Allāh have mercy upon them.

I made this into concise points and sections. And the best speech is the speech of Allāh and the best guidance is the guidance of Muḥammad ﷺ. As for the references from me—I shall suffice in some places by listing some verses that clarify the intent. I purposefully used easy phrases and straightforward words in my advice while avoiding complex language (as much as possible) so that my advice can touch the hearts. And perhaps Allāh will benefit the writer and all

¹ **Translator's Note:** This book was originally placed on the internet.

A MESSAGE EXCLUSIVELY TO THE MUSLIM WOMAN

those who read it. I will be exceedingly frank.

— FIRST ADVICE —

Lower Your Gaze

I say (and all success comes from Allāh):

I advise every Muslim woman—whether she is married or single, young or old, elderly or adolescent—to have *taqwā* of Allāh² within herself. Allāh the Exalted said to His Prophet ﷺ:

﴿ يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ ﴾

O Prophet (Muḥammad)! Have *taqwā* of Allāh.

[Sūrah al-Aḥzāb 33:1]

If He commanded His Prophet to have *taqwā*, then it is more befitting for those less than him to take this divine command and advice. Thus, beware of looking at non-related men—in the streets,

² **Translator’s Note:** Shaykh Fawzān (may Allāh preserve him) said, “The Salaf explained the meaning of ‘*taqwā* of Allāh’ as: A comprehensive phrase that means to obey Allāh seeking His reward and avoid disobeying Allāh fearing His punishment. *Taqwā* is a comprehensive phrase that comprises good actions, including statements, actions, beliefs, and intentions. Thus, it contains all good actions of the slave, apparent and hidden.” (Taken from the sermon “The Meaning of *Taqwā* of Allāh and Its Fruits.”)

the marketplace, the television screen, magazines, or the internet. Looking at non-related men is a path that leads to what is prohibited. Consequently, Allāh the Exalted commanded lowering the gaze. Allāh the Exalted said:

﴿ وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا ۗ وَلَا يَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ ۗ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرِ أُولِي الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَىٰ عَوْرَاتِ النِّسَاءِ ۗ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ ۗ مِنْ زِينَتِهِنَّ ۗ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴾

And tell the believing women to lower their gaze and protect their private parts, and not to show off their adornment except what is apparent and to draw their veils all over their bodies and not to reveal their adornment except to their husbands, their fathers, their husband's fathers, their sons, their husband's sons, their brothers or their brother's sons, or their sister's sons, or their (Muslim) women, or the (female) slaves whom their right hands possess, or old male servants who lack vigor, or small children who have no sense of the shame of sex. And let them not stamp their feet so as to reveal what they hide of their adornment. And all of you beg Allāh to forgive you, O believers, that you may be successful.³

[Sūrah an-Nūr 24:31]

³ **Translator's Note:** Based on the Muhsin Khan translation.

The woman should not speak with a soft voice in front of non-related men, whether she is speaking to them directly, such as buying and selling in the marketplace, or she is speaking to her husband's brothers or one of his relatives or one of her marriageable relatives. This practice has become commonplace in some societies. And this applies even if she is speaking to men from behind a barrier, on the phone, through Paltalk, or through Messenger. And this applies even if she is speaking with students of knowledge, *shuyūkh*, or scholars. Allāh the Exalted said:

﴿ يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ ۚ إِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقَلْنَ قَوْلًا مَّعْرُوفًا ﴾

O wives of the Prophet! You are not like any other women. If you have *taqwā* (of Allāh), then be not soft in speech, for fear that he in whose heart is a disease should be moved with desire, but speak in an honorable manner.

[*Sūrah al-Aḥzāb* 33:32]

This is regarding the chaste, pure Mothers of the Believers in the wholesome, uncorrupted society chosen by Allāh the Exalted, who were the Companions of the Prophet ﷺ. Therefore, the women of our era today are in greater need of this divine advice and guidance.

Adorn the Proper Attire

It is upon the Muslim woman to remain in the home—she should not leave except due to dire necessity, and upon leaving the home she must not be indecently covered. And if she can find someone who can take care of her needs at the market, then all praises belong to Allāh. She must be warned from going to the parks and places where she will mix with men, whether the men are young or old. Allāh the Exalted said:

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

And stay in your houses, and do not display yourselves like that of the early Days of Ignorance, and establish the prayer, and give charity and obey Allāh and His Messenger. Allāh only desires to remove impurity of sin from you, O members of the family (of the

Prophet), and to purify you with a complete purification.

[Sūrah al-Aḥzāb 33:33]

It is upon every Muslim woman who really loves Allāh and His Messenger—not those who merely claim such—to adhere to the legislated *hijāb*. This includes covering her face and wearing loose-fitting, long garments that are not tight, short, or see-through. This is the proper attire if she wants to leave the home to take care of her needs. Allāh the Exalted said:

﴿ يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ
يُذْنِبْنَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ۚ ذَلِكَ أَذْنَىٰ أَنْ يُعْرَفْنَ فَلَا
يُؤْذِنَنَّ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴾

O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks all over their bodies. That will be better, that they will be known and not annoyed. And Allāh is Ever Forgiving, Most Merciful.

[Sūrah al-Aḥzāb 33:59]

‘Umar رضي الله عنه said, “If the woman has a need, she is not prevented from leaving the home in her tattered garment or in the tattered garment of her slave girl, clandestinely such that no one recognizes her, until she returns to her home.”⁴

All of this—i.e., staying in the home and adhering to proper *hijāb*—results from the fruits of legislative knowledge extracted from the Book and the Sunnah. Allāh the Exalted said:

﴿ وَادْكُرْنَ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ ۗ
إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا ﴾

And remember what is recited in your houses of the

⁴ *Tafsīr al-Qurtubī*: Sūrah al-Aḥzāb 33:59

verses of Allāh and wisdom. Verily, Allāh is Ever Most Courteous, Well Acquainted with all things.

[*Sūrah al-Aḥzāb* 33:34]

Although this was addressed to the Mothers of the Believers, the consideration is given to the general wording rather than the specific reason the verse was revealed. Thus, those who are less than the Mothers of the Believers are in greater need of knowledge and learning what will strengthen their religion. Remaining in the home is also directed towards those women who use seeking knowledge in the *masjid* or circles of knowledge, or gathering in one of their homes so a *shaykh* can give them a lesson by way of the phone or Palktalk, as an excuse to leave the home. I say this because today we live in a time of *fitnah*, and what *fitnah* is greater than what a woman will experience in the streets? And today, during the era of communications like the internet, the woman—young or old—can study Islamic knowledge that is obligatory upon her using these websites. She can read or listen to classes, and all praises belong to Allāh.

This contains a tremendous benefit; rather, with this, the Muslim women can remove from themselves ignorance of the affairs of the religion. Even the elderly who are unable to read can listen to the voice of Shaykh al-Albāni, Shaykh Bin Bāz, Shaykh ‘Uthaymīn, Shaykh Muqbil, Shaykh Muḥammad Amān al-Jāmi, Shaykh Luḥaydān, Shaykh Fawzān, the *mufti* Shaykh Āl ash-Shaykh, Shaykh Ghudayān, Shaykh Rabī’, and other than them. And to Allāh belongs the praise and the favors. Thus, there is no need to run behind these circles and converse with the students of knowledge, the callers, and the scholars except due to necessity. In this case, you ask the question according to what is needed; you do not engage in a back and forth discussion, and you do not speak in great length with them.

And know, O Muslim woman, the greatest obligation upon you to know and study is the oneness of Allāh the Exalted and directing all aspects of worship to Him alone. You must also study that which opposes it, which is polytheism and innovation. This is so your worship will be accepted, and [this way] the Muslim woman will

safeguard herself and her nobility. Allāh the Exalted said:

﴿ يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ عَلَى أَنْ
لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ
أَوْلَادَهُنَّ وَلَا يَأْتِينَ بِبُهْتَانٍ يَفْتَرِينَهُ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ
وَلَا يَعْصِيَنَّ فِي مَعْرُوفٍ مَعْرُوفٍ فَبَايِعْنَهُنَّ وَاسْتَغْفِرْ لَهُنَّ اللَّهُ ۗ إِنَّ
اللَّهَ غَفُورٌ رَحِيمٌ ﴾

O Prophet! When believing women come to you to give you the pledge that they will not associate anything in worship with Allāh, that they will not steal, that they will not commit illegal sexual intercourse, that they will not kill their children, that they will not utter slander, intentionally forging falsehood, and that they will not disobey you in any good, then accept their pledge, and ask Allāh to forgive them. Verily, Allāh is Oft-Forgiving, Most Merciful.⁵

[Sūrah al-Mumtahānah 60:12]

Know, O Muslim women: There is a verse that is comprehensive, thorough, and complete for the one who ponders over it, pays heed to it, and acts according to it, and it is the statement of Allāh the Exalted:

﴿ إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ
وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ
وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ وَالصَّائِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ
وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ
لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴾

⁵ **Translator's Note:** Based upon the Muhsin Khan translation.

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

[Sūrah al-Aḥzāb 33:35]

— THIRD ADVICE —

Seek Knowledge

I advise the Muslim women to give importance to seeking Islamic knowledge based upon proofs from the Book and the Sunnah; that knowledge which is needed to perform the obligatory acts of worship. I do not intend that she should become deeply proficient in the subsidiary matters at the expense of the obligations that are compulsory upon her to perform from the various acts of worship. This includes taking care of the husband, the children, and the affairs of the home. These are more of an obligation upon her than the subsidiary matters of jurisprudence from the religion and studying the matters of differing opinions.

She should begin with the foundational matters by learning *tawhīd* and its opposite, which is *shirk*, and that which nullifies Islām. Next, she should learn the affairs connected to establishing her prayer, and likewise the matters particular to the women regarding purification. It is obligatory upon her to learn when it is obligatory for her to pray and when it is obligatory for her not to pray. Likewise, she must learn when it is obligatory for her to fast and when she is not allowed to fast. In addition to this, she should study that which will grant her

insight into cultivating her children and the means to be a good spouse to her husband.

In summary, the Muslim woman begins learning the affairs according to what is most obligatory upon her, those affairs that are needed for her to establish her obligations. She should avoid the matters of differing opinions as much as she can; rather, she must strive hard to do so.

I advise the Muslim women to leave off argumentation in the religion and refutations, which has busied some of the women who claim to be students of knowledge. They compete with the students of knowledge and the scholars in the affair of refuting those in opposition. This woman writes against this one and that woman writes against that one. Thus, they have busied themselves [away] from their obligations which they will be questioned about.

Wahb bin Munabbih رضي الله عنه said, “Leave off debating and argumentation concerning your affair, for surely you will not defeat one of two men: A man who is more knowledgeable than you, how will you debate and dispute someone more knowledgeable than you? And a man who is less knowledgeable than you; how will you debate and dispute someone who is less knowledgeable than you who will not listen to you? Thus, desist from that.”

‘Abdullāh al-Busri رضي الله عنه said, “It is not the *sunnah* with us to respond to the people of desires, but the *sunnah* with us is to not speak to any of them.”

Al-‘Abbās bin Ghālib al-Waraq رضي الله عنه said, “I said to Aḥmad bin Ḥanbal, ‘O Abū ‘Abdillāh, if I am in a gathering and there is no one in the gathering more knowledgeable in the Sunnah than me, and an innovator speaks, should I respond to him?’ He said, ‘Don’t expose yourself to that. Teach the Sunnah and do not argue.’ So I repeated the question to him, and he responded, ‘I see you as someone who wants to argue.’”

O Muslim women, leave off “he said, she said” amongst each other

and do not judge each other with deviance until it has been affirmed and you have asked one of the scholars, *shuyūkh*, or some of the students of knowledge known to be upright upon the methodology of the Salaf—those students who are known for deliberateness and prudence, not those who are hasty and deluded, even if they are Salafi. These steps must be taken concerning the one you believe has deviated so that the unity is not split and the hearts are not divided.

The one among you who has placed herself as a caller must fear Allāh the Exalted concerning her *da'wah* and adorn herself with the manners of the one who calls to Allāh. She must have patience with those who oppose her, and likewise with the ignorant. And before that, she must arm herself with the weapon of knowledge concerning the matters she wishes to call to. Her *da'wah* must be upon the methodology of the pious predecessors; thus, she must not invent her own methods which she views to be correct and more appropriate for her time while knowing that it contradicts the path of the pious predecessors. From his deep knowledge and sound understanding of the Book and the Sunnah, Imām al-Bukhāri placed a chapter in his collection of authentic *ahādīth* entitled “Knowledge Before Statement and Action.” Allāh the Exalted said:

﴿ فَاعْلَمَ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرَ لِذَنْبِكَ ﴾

Have knowledge that nothing has the right to worshipped except Allāh and seek forgiveness for your sins.

[Sūrah Muḥammad 47:19]

— FOURTH ADVICE —

The Danger of Private Classes Between Men & Women

We have heard of some women—some of them single and some of them otherwise—in various places from time to time having private classes with some of the students of knowledge—some of them Salafi and some of them not—by way of the phone or Paltalk. This has transpired among some of the women, not in a particular country, but in various places. It has reached the extent that some women brag about this; rather, this has developed into some of these women admiring these students. In my view—and I am not generalizing—this has become the latest trend for some of them, and this is from *fitnah*. Some of them open discussions with the students of knowledge by phone, Messenger, Paltalk, text, or email, and this could lead to matters that oppose the Islamic legislation. All of this is from the plots of the Shaytān, and the evil consequences of this are closer than the anticipated benefit.

The *fitnah* comes from being amazed by the voice, flowery speech, or soft mannerisms. This woman or young lady is in her twenties and

this *shaykh* is in his thirties or forties!! So who is the one who feels that he is safe from *fitnah*?!

Thus, we say it is not upon the woman to seek knowledge in this manner that leads to her frequently speaking with a non-related male. The result of this is that her shyness will be removed, and when the shyness of the woman is removed, her chastity and protection is removed, as well as her wholesomeness and good reputation.

— FIFTH ADVICE —

Know the Rights of Your Husband

To every woman who has a spouse or is on the road to marital life, I say: It is upon you to know the rights of your husband and the rights of your parents, and do not mix the two obligations. Each one has rights, while the rights of the husband take precedence. The truthful one who is believed ﷺ said:

لَوْ كُنْتُ أَمْرًا أَحَدًا أَنْ يَسْجُدَ لِغَيْرِ اللَّهِ لَأَمَرْتُ الْمَرْأَةَ أَنْ تَسْجُدَ لِزَوْجِهَا
وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَا تُؤَدِّي الْمَرْأَةُ حَقَّ رَبِّهَا حَتَّى تُؤَدِّيَ حَقَّ زَوْجِهَا
وَلَوْ سَأَلَهَا نَفْسُهَا وَهِيَ عَلَى قَتَبٍ لَمْ تَمْنَعُهُ.

If I were to command anyone to prostrate to anyone other than Allāh, I would have commanded women to prostrate to their husbands. By the One in Whose Hand is the soul of Muḥammad! No woman can fulfill her duty towards Allāh until she fulfills her duty towards her husband. If he asks her (for intimacy), even if she is on her camel

saddle, she should not refuse.⁶

And the Prophet ﷺ said:

لَا يَصْلُحُ لِبَشَرٍ أَنْ يَسْجُدَ لِبَشَرٍ وَلَوْ صَلَحَ لِبَشَرٍ أَنْ يَسْجُدَ لِبَشَرٍ لِأَمْرَتِ
الْمَرْأَةِ أَنْ تَسْجُدَ لِرَوْحِهَا مِنْ عِظْمِ حَقِّهِ عَلَيْهَا وَالَّذِي نَفْسِي بِيَدِهِ لَوْ كَانَ
مِنْ قَدَمِهِ إِلَى مَفْرَقِ رَأْسِهِ فُرْحَةٌ تَنْبَجِسُ بِالْقَيْحِ وَالصَّدِيدِ ثُمَّ اسْتَقْبَلْتَهُ
فَلَحَسْتَهُ مَا أَدَّتْ حَقَّهُ.

It is not right for any human being to prostrate to another; if it were right for one human being to prostrate to another, I would have commanded women to prostrate to their husbands because of the great rights that they have over them. By the One in Whose Hand is my soul, if a man were covered from head to foot with weeping sores oozing pus, and his wife were to come to him and lick his sores (to clean them), this would not fulfill the rights he has over her.⁷

Therefore, O Muslim woman, if you know and are certain of the rights your husband has over you, then seek to please him with various means. If you have exhausted one way, employ another creative way to make him happy. This will reflect back to you if he feels ease in his home after the weariness he experiences outside the home. Be a righteous woman who pampers her husband and brings ease to the difficulties he finds in life, a woman who looks at what makes him happy and implements it while easing the hardships according to her ability.

Look at the Mother of the Believers, Khadijah bint Khuwaylid ؓ—she was a blessed, righteous wife and a blessed friend to the Prophet ﷺ even before he became a prophet, and certainly during the days he would travel to the cave of Hira'. She showed him solicitude and calmed his fears when he received revelation. The Prophet ﷺ returned

⁶ Collected by Ahmad and others with similar wording, and authenticated by al-Albani (1203).

⁷ Collected by Ahmad (12153); *Shahih al-Jami'* 7725.

home on the day revelation was revealed to him with the words of Allāh the Exalted:

﴿ اِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴾

Read! In the Name of your Lord, Who has created (all that exists).

[Sūrah al-'Alaq 96:1]

Then the Messenger of Allāh ﷺ went back with his heart beating wildly, until he came to Khadījah and said, “Cover me! Cover me!” She covered him till his fear went away. Then he said to Khadījah, “O Khadījah, I fear for myself,” and he told her what had happened. Khadījah said, “No, be of good cheer, for by Allāh, Allāh will never disgrace you. You uphold the ties of kinship, speak truthfully, help the poor and destitute, serve your guests generously, and assist those who are stricken by calamity.”⁸

Look at these beautiful words from this pure, pious woman; they had a major effect in calming the fear from the heart of the best of mankind ﷺ. Therefore, let Khadījah, the Mother of the Believers, be an example for you.

⁸ Collected by al-Bukhāri (4572) and Muslim (231).

The Story of Zaynab Bint Jarīr

Be, O female slave of Allāh, like this woman: Zaynab bint Jarīr, a woman from Bani Ḥanzalah of Bani Tamīm. Ash-Sha'bi said,⁹ “Shurayḥ said to me, ‘O Sha'bi, I advise you to marry the women of Bani Tamīm, for surely I have found them to be intelligent.’” Ash-Sha'bi said, “And what is it about their intelligence?”

Shurayḥ said:

“I was leaving a *janāzah* prayer around noon, and while passing by some houses there was an old woman standing at the door of a home, and beside her there was a young lady from the best young ladies I have ever seen. She sought to quench my thirst. She said, ‘What drink is most beloved to you?’ I said, ‘Whatever is easy.’ The old woman said, ‘Give him milk; he is a traveler.’ I said to the old woman, ‘Who is this young lady?’ She said, ‘This is Zaynab bint Jarīr.’ I said, ‘Is she

⁹ Collected in the book *The History of Damascus* by Ibn 'Asākir, narrated from al-Haytham bin 'Adi.

free or occupied (i.e., single or married)?’ The old woman said, ‘No, she is free.’ I said, ‘I would like to marry her.’ She said, ‘If you are compatible.’

“So I went home to take a nap, but I was not able to sleep. After I prayed Zuhr prayer, I took the hand of some of my brothers from the noble reciters—‘Alqamah, al-Aswad, al-Musayyib, and Mūsā bin ‘Urfuṭah—intending to meet her uncle. When I met her uncle, he said, ‘O Abū Umayyah, what is your need?’ I said, ‘Zaynab, the daughter of your brother.’ So he married me to her.

“I had not reached my home before I regretted my decision. I said to myself, ‘I have married from the coarsest and roughest of Arabs.’ And I reflected upon the women of Bani Tamīm and their rough hearts. Consequently, I considered divorcing her, but I reconsidered, thinking I would wait to see if I liked something about her, and if not, then I would divorce her.

“O Sha’bi, if you could have seen the women leading her to my house until she entered upon me! I said to her, ‘It is from the Sunnah when a woman enters upon her husband that he should pray two *raka’āt* and ask Allāh for the good of her and seek refuge from the evil in her.’ Thus, I prayed, and when I completed my prayer, I noticed her praying behind me. Then her slave girls brought my garments for me to wear, and they had dyed them with saffron. When the slave girls left the home, I sat next to her and extended my hand in her direction.

“She said to me, ‘Wait a moment, Abū Umayyah. All praises belong to Allāh, I praise Him and seek His help, may peace and salutations be upon Muḥammad and his family. Surely, I am a woman who is unknown to you and I do not know your etiquette, so clarify to me what you like so I can do it for you, and tell me what you hate so I can stay away from it. There are women from your people whom you can marry and likewise men from my people whom I can marry, but Allāh has decreed for us to marry. Thus, do what Allāh has commanded you—keep the woman in kindness or let her go with

goodness. I say this statement of mine, and I seek Allāh's forgiveness for me and for you.'

"By Allāh, O Sha'bi, her words compelled me to speak about this matter. I said, 'All praises belong to Allāh, I praise Him and seek His help, may peace and salutations be upon Muḥammad and his family; as to what follows: As for the words you said, if you adhere to them, it will be in your favor, but if you abandon them, they will be an argument against you. I like such and such while I dislike such and such. We are together, so let us not separate. As for the good you see from me, then spread it, and what you see from me of bad, then conceal it.'

"She said, 'Tell me about the in-laws, do you like for them to visit you?' I said, 'I don't like to bore my in-laws.'

"She said, 'Which of your neighbors do you like to enter your home, then I will permit them, and who are those you dislike?' I said, 'The people of so-and-so are righteous people while the people of so-and-so are evil.'

"O Sha'bi, I had the most blessed night. And she remained with me for a year, and I only saw from her that which I love. When the next year came, I arrived from my duties as a judge and found an old woman in the home giving orders. I said, 'Who is this?' She (his wife) said, 'This is your mother-in-law.' Thus, my worries left me.

"When I sat, the old woman turned to me and said, '*As-salāmu 'alayka* Abū Umayyah.' I said, '*Wa 'alaykis-salām*, who are you?'

"She said, 'I am so-and-so, your mother-in-law.' I said, 'May Allāh bring you close to Him.'

"She said, 'How do you like your wife?' I said, 'She is the best wife.'

"She said, 'Abū Umayyah, the woman is at her worst during two occasions: when she gives birth to a son and when she is pampered by her husband. And if she gives you any suspicion, discipline her. By

Allāh, a man does not possess anything in his home more evil than a pampered woman.’

“I said, ‘By Allāh, she has the best manners, and I am tremendously pleased.’

“She said, ‘Do you like for your in-laws to visit?’ I said, ‘Visit whenever you please.’

“Thus, she would visit at the beginning of each year and give her daughter advice. I remained with my wife for 20 years and I did not criticize her for anything except for one time, and I was in the wrong.

“The *mu'adhdhin* (caller to prayer) made the call for the establishment of the prayer after I had prayed the two *raka'āt* before Fajr, and I was the *imām* of the village *masjid*. All of a sudden, a scorpion appeared crawling on the floor. I grabbed a container and trapped the scorpion, and I said, ‘O Zaynab, don't move until I get back.’ When I returned, the scorpion had escaped and stung Zaynab. So I began sucking the poison out of her finger and reciting upon her Sūrah al-Fātiḥah, Sūrah al-Falaq, and Sūrah an-Nās.”

Take the example from this lesson of this righteous woman and her mother.

A Mother's Advice to Her Daughter Before Marriage

Take this advice, O Muslim woman, from the story of a mother as she gives advice to her daughter. This advice is for every intelligent daughter and every married woman. The Arabs made a proverb based on this story:

ما وراءك يا عَصَام؟

What information do you have, O 'Iṣām?

Abul-Faḍl an-Naysābūri collected this story¹⁰ in his book *A Collection of Proverbs*. Al-Mufaḍḍul said the first person to say this was al-Ḥārith bin 'Amr, the king of Kindah. He heard the news of the daughter of 'Awf bin Muḥallim ash-Shaybāni, regarding her beauty, completeness, and strong intellect. So he sent a woman from Kindah named 'Iṣām—who was very intelligent and articulate—to ascertain some

¹⁰ **Translator's Note:** There are various accounts of this story; the version mentioned in this book is the one chosen by the author.

information about her.

He said, "Go and get information so you can inform me concerning the daughter of 'Awf."

So she went to the girl's mother (the wife of 'Awf bin Muḥallim ash-Shaybāni), Umāmah bint al-Ḥārith. She informed her of the purpose of her visit, so Umāmah sent for her daughter.

Umāmah said, "O my dear daughter, this is your aunt; she came to observe you for marriage, so do not conceal anything from her. Allow her to see your face and your physical build, and answer her if she questions you."

Thus, she ('Iṣām) entered upon her and saw a young lady like she had never seen before. When she left her, she said, "Deception is removed by uncovering." She left and went back to al-Ḥārith. When he saw her coming, he said, "What information do you have, O 'Iṣām?"

She said, "That which is churned becomes clear from the butter." And she described the girl in detail to the king. After hearing this, the king sent a proposal to her father to marry his daughter, along with her dowry. After the marriage was agreed upon and she prepared to go to her husband, her mother gave her some words of advice.

She said:

"O my dear daughter, if advice was not needed due to a person possessing virtuous character, then you would not need this advice due to your virtuous character. But it is a reminder for the heedless and an aid and benefit for the wise.

"O my dear daughter, if a woman could do without a husband due to the affluence of her parents and their severe desire for her, then you from all women would be the most suited to live without a husband; but women were created for men and men were created for women.

"O my dear daughter, you are leaving the environment into which you were born, and you are leaving the nest you grew up in and going

to a den you do not know and a companion you are not familiar with. By marriage, he has become a watcher and master over you, so be a servant to him and he will be a servant to you.

“O my dear daughter, take from me these 10 qualities; they will be for you a stored treasure and a reminder:

- **One:** Accompany him with contentment and live with him in a good manner.

- **Two:** Listen to him and obey him.

- **Three and four:** Take care of his eyes and take care of his nose, so do not let him see anything ugly from you and only let him smell pleasant smells from you. Kohl is the best beautification while water is the sweetest of the rare perfumes.

- **Five and six:** Pay attention to his meal times and be quiet during his sleep times, because the heat of hunger is like a burning flame and disturbing his sleep will anger him.

- **Seven and eight:** Take care of his home and his wealth and look over him, his servants, and his children. Protecting his wealth shows good judgment, while watching over his servants and children shows good management.

- **Nine and ten:** Do not expose his secrets and do not disobey his command. If you expose his secrets, he will never feel safe with you, and if you disobey his command, his heart will boil with anger towards you.

“Beware of showing happiness in front of him when he is sad, and do not express sorrow in front of him when he is happy. In the first scenario, it shows negligence, and the second scenario will cause him sadness.

“Show him the utmost respect and the utmost honor, and agree with him as much as possible; this will increase your companionship. And know—you will not attain what you love until you prefer his happi-

ness over your happiness and his desires over your desires concerning what you like and dislike. May Allāh grant you what is best.”

So she went to her husband and she had a tremendous position with him. She gave birth to seven kings who ruled Yemen after him.

Therefore, I do not believe that the woman who focuses on seeking knowledge exactly as the men do will establish her marital rights, the rights of her children, and the rights of the home in a complete manner. The woman who says she will establish all of these rights while seeking knowledge is mistaken, and the reality will prove this. As for the woman who stays awake all night on Paltalk following the lessons here and there, will she fulfill her husband's rights in the required manner?

Guard Your Tongue

It is upon the Muslim woman who desires what is with Allāh to guard her tongue from backbiting, tale carrying, “he said, she said,” asking too many questions, and ingratitude. Most of the gatherings of the women are spent engaging in these matters. It is like salt on food—the gathering is not sweet without it.

Hākim bin Hīzām said that the Prophet ﷺ said:

إِنَّ مِنْكُنَّ مَنْ تَدْخُلُ الْجَنَّةَ، وَجَمَعَ بَيْنَ أَصَابِعِهِ، وَمِنْكُنَّ حَطَبٌ جَهَنَّمَ،
وَفَرَّقَ بَيْنَ أَصَابِعِهِ، فَقَالَتْ الْمَارِدِيَّةُ: وَلِمَ ذَاكَ يَا رَسُولَ اللَّهِ؟ قَالَ: تَكْفُرْنَ
الْعَشِيرَ، وَتُكْثِرْنَ اللَّعْنَ، وَتُسَوِّفْنَ الْخَيْرَ.

“Verily, some of you women will enter Paradise.” And he joined his fingers. “And some of you women will be firewood in the Hellfire.” And he separated his fingers. A woman named al-Māridiyyah said, “Why is that, O Messenger of Allāh?” He responded, “Because they are ungrateful, curse a lot, and procrastinate doing good.”¹¹

¹¹ Collected by Ibn Hībbān in his collection of authentic narrations (7639).

Avoid Imitating the Disbelieving Women

It is upon every Muslim woman to avoid imitating the evil disbelieving women in clothing and appearance. They must refrain from wearing tight, open, see-through, and short clothing, pants, and high heels. They must avoid following all the fashion trends in clothing and hairstyles.

The Prophet ﷺ said:

مَنْ تَشَبَهَ بِقَوْمٍ فَهُوَ مِنْهُمْ.

Whoever imitates a people is from them.¹²

And when describing some types of women, the Prophet ﷺ said:

صِنْفَانِ مِنَ أَهْلِ النَّارِ لَمْ أَرَهُمَا قَوْمٌ مَعَهُمْ سِيَاطٌ كَأَذْنَابِ الْبَقَرِ يَضْرِبُونَ بِهَا النَّاسَ وَنِسَاءٌ كَاسِيَاتٌ عَارِيَاتٌ مُمِيلَاتٌ مَائِلَاتٌ رُءُوسُهُنَّ كَأَسْنِمَةِ الْبُخْتِ

¹² *Sunan Abi Dāwūd* 4031; Al-Albāni declared it *ḥasan ṣaḥīḥ*.

الْمَائِلَةَ لَا يَدْخُلْنَ الْجَنَّةَ وَلَا يَجِدْنَ رِيحَهَا وَإِنَّ رِيحَهَا لَيُوجَدُ مِنْ مَسِيرَةِ
كَذَا وَكَذَا.

There are two types of the people of the Hellfire that I have not seen yet: men with whips like the tails of cattle, with which they strike the people, and women who are clothed yet naked, inclining (towards evil) and inclining others, with something on their heads that looks like the humps of camels, leaning to one side. They will not enter Paradise or even smell its fragrance, even though its fragrance can be detected from such-and-such a distance.¹³

This *hadith* is from the miracles of prophecy, as this has occurred just as the Prophet ﷺ said it would.

As for the meaning of “clothed,” this has a number of meanings:

- One meaning is that they are “clothed” with the blessings of Allāh while “naked” in regard to showing gratitude.
- They are “clothed” with garments while “naked” regarding good deeds, any concern for their Hereafter, and interest in doing good deeds.
- They uncover some of their body, showing their beauty; thus, they are clothed yet naked.
- They wear thin clothing that describes what is beneath it. Thus, they are clothed but naked in reality.

“Inclining and inclining others”: It has been said that this means deviating away from the obedience of Allāh the Exalted and not being diligent in guarding their chastity.

- “Inclining others” means they teach others actions like theirs.
- Another meaning is that “inclining” means they walk with an enticing gait and “inclining others” refers to the way they move their

¹³ *Ṣaḥīḥ Muslim* 2128

shoulders as they walk.

- Another meaning is that they style their hair in the manner of prostitutes and style other women's hair in the same manner.

- Another meaning is that they incline towards men and the men incline towards them, by showing off their beauty.

As for "their heads that look like the humps of camels," this means they gather the hair with head covers in such a manner that there is more hair on one side than on the other, such that it resembles a camel's hump.

It can also mean they look at men and do not lower their gaze or lower their heads. Ibn al-'Arabi said, "They have only been called 'clothed' because they are wearing garments, and they have been described as 'naked' because the clothes are thin and thus show their bodies, and this is not permissible."

Al-Qurṭubi said, "One meaning is that they are clothed with garments but naked and void of the garment of piety which Allāh mentioned in His statement:

﴿وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ﴾

And the garment of piety is better.

[Sūrah al-A'rāf 7:26]

"As the poet said:

إذا المرء لم يلبس ثياب من التقى
تقلب عريانا وإن كان كاسيا
وخير لباس المرء طاعة ربه
ولا خير فيمن كان لله عاصيا

When the person does not wear the garment of piety, he becomes naked even if he is wearing clothes.

The best garment for the person is the obedience of His Lord, and there is no good in the person who is disobedient to Allāh.

“Usāmah bin Zayd said:

كساني رسول الله صلى الله عليه وسلم قبطية كثيفة مما أهداها له دحية الكلبي فكسوتها امرأتي فقال: ما لك لم تلبس القبطية؟ قلت: كسوتها امرأتي، فقال: مرها فلتجعل تحتها غلالة، فإني أخاف أن تصف حجم عظامها.

The Messenger of Allāh ﷺ gave me a thick Egyptian garment that was one of the gifts given to him by Dihyah al-Kalbi, and I gave it to my wife to wear. He said, “Why do I not see you wearing that Egyptian garment?” I said, “I gave it to my wife to wear.” He said, “Tell her to wear a gown underneath it, for I am afraid that it may describe the size of her bones.”¹⁴

“Abū Hurayrah was asked concerning the thin clothes of women, so he said, ‘Clothed yet naked wearing flimsy, sheer garments.’”¹⁵

Some women from Bani Tamīm entered upon ‘Ā’ishah ﷺ while they were wearing thin garments. ‘Ā’ishah said, “If you are believing women, then these are not the garments of believing women; and if you are not believing women, then enjoy it.”¹⁶

A bride entered upon ‘Ā’ishah ﷺ, wearing a yellow Coptic headscarf. ‘Ā’ishah said, “A woman who wears this does not believe in Sūrah an-Nūr.”¹⁷

¹⁴ Collected by Aḥmad and al-Bayhaqi.

¹⁵ *Tafsīr al-Qurṭubi*: Sūrah al-Aḥzāb 33:59: “O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies.”

¹⁶ *Tafsīr al-Qurṭubi*: Sūrah al-Aḥzāb

¹⁷ *Tafsīr al-Qurṭubi* 14/244

— THE FINAL ADVICE —

Seek Knowledge Inside the Home

I know some men and women will object to some of what I mentioned above, and this is the nature of man. There is nothing infallible and free from error except the Book of Allāh the Exalted, and His Messenger was infallible in conveying this religion. The strong position I mentioned concerning the woman leaving the home to seek knowledge is based upon what we see and hear today in our community, and I am not annoyed by someone opposing me in this. But being strong in this matter is better than being careless and lackadaisical. I don't know of any scholar—past or present—who criticized holding firm to the Sunnah or taking a strong position in order to block a path to *fitnah*; rather, the criticism is in being lackadaisical in this matter. And the satisfaction of the people is unattainable; it is enough for us to advise and emphasize the advice. For this reason, I have made the final advice a discussion for those who disagree with what I mentioned above.

It is said, “Why do you prevent the woman from leaving the home to

seek knowledge while the Prophet ﷺ commanded us to seek knowledge, and he did not single out the man?”

I say—and with Allāh is all success: In all the *ahādith* in which the Messenger of Allāh ﷺ encouraged seeking knowledge—and in some cases commanded with seeking knowledge—the address was directed towards the men, while there is no doubt that the female student of knowledge will likewise receive this reward. But the command was addressed towards the men because they are the inheritors of the prophets mentioned in the narration:

وَإِنَّ الْعُلَمَاءَ وَرَثَةُ الْأَنْبِيَاءِ.

The scholars are the inheritors of the prophets.¹⁸

There is no doubt that he did not intend the women by his statement “the scholars,” and whoever tries to argue this is ignorant of this matter. And give attention to the gesture in this *hadith*. Šafwān bin ‘Assāl said to the Prophet ﷺ, “I came to seek knowledge.” The Prophet ﷺ responded:

مَرْحَبًا بِطَالِبِ الْعِلْمِ.

Welcome to seeking knowledge.¹⁹

The Prophet ﷺ welcomed him to seeking knowledge. This contrasts with the women who came to ask the Prophet ﷺ about bathing after menstruation. He said:

تَأْخُذُ إِحْدَاكُنَّ مَاءَهَا وَسِدْرَتَهَا فَتَطَهَّرُ فَتُحْسِنُ الطُّهُورَ ثُمَّ تَصُبُّ عَلَى رَأْسِهَا فَتَدْلُكُهُ دَلْكًا شَدِيدًا حَتَّى تَبْلُغَ شُنُونَ رَأْسِهَا ثُمَّ تَصُبُّ عَلَيْهَا الْمَاءَ. ثُمَّ تَأْخُذُ فِرْصَةً مُمَسَّكَةً فَتَطَهَّرُ بِهَا.

Everyone among you should use water (mixed with the leaves of) the lote tree and cleanse herself well, and then pour water on her

¹⁸ *Sunan Abi Dāwūd* 3641

¹⁹ Collected by Aḥmad and at-Ṭabarāni.

head and rub it vigorously till it reaches the roots of the hair. Then she should pour water on it. Afterwards, she should take a piece of cotton smeared with musk and cleanse herself with it.²⁰

So he gave her the ruling without welcoming her for seeking knowledge, even though the matter she asked about was a women's issue that perhaps many of them fell into. Similar to this is the *ḥadīth* of Asmā' bint 'Umayy. Jābir bin 'Abdillāh said:

أَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تِسْعَ سِنِينَ لَمْ يَحُجَّ ثُمَّ أَدَّنَ فِي النَّاسِ بِالْحَجِّ فَلَمْ يَبْقَ أَحَدٌ يَقْدِرُ أَنْ يَأْتِيَ رَاكِبًا أَوْ رَاجِلًا إِلَّا قَدِمَ فَتَدَارَكَ النَّاسُ لِيُخْرِجُوا مَعَهُ حَتَّى جَاءَ ذَا الْحُلَيْفَةِ فَوَلَدَتْ أَسْمَاءَ بِنْتُ عُمَيْسٍ مُحَمَّدَ بْنَ أَبِي بَكْرٍ فَأَرْسَلَتْ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: اغْتَسِلِي وَاسْتَنْفِرِي بِثَوْبٍ ثُمَّ أَهْلِي.

The Messenger of Allāh stayed for nine years during which he did not perform Ḥajj. Then it was announced among the people that he was going for Ḥajj. No one who was able to come riding or on foot stayed behind, and the people rushed to go out with him until he came to Dhul-Ḥulayfah. Asmā' bint 'Umayy gave birth to Muḥammad bin Abī Bakr and she sent word to the Messenger of Allāh (asking what she should do). He said, "Perform *ghusl* and wrap a cloth around your private parts, then begin the *talbiyah*."²¹

Ponder how she did not go to him herself to seek knowledge, and he did not hold a lesson of sitting for the women. Someone may say: What do you say about the *ḥadīth* of Sa'īd al-Khudri? He said:

قَالَتِ النِّسَاءُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَلَبْنَا عَلَيْكَ الرَّجَالَ، فَاجْعَلْ لَنَا يَوْمًا مِنْ نَفْسِكَ. فَوَعَدَهُنَّ يَوْمًا لَقِيَهُنَّ فِيهِ، فَوَعظَهُنَّ وَأَمَرَهُنَّ، فَكَانَ فِيهَا قَالَ لِهِنَّ مَا مِنْكُنَّ امْرَأَةٌ تُقَدِّمُ ثَلَاثَةً مِنْ وَلَدِهَا إِلَّا كَانَ لَهَا حِجَابًا مِنْ

²⁰ *Ṣaḥīḥ Muslim* 332

²¹ *Sunan an-Nasā'i* 2761

النَّارِ. فَقَالَتْ امْرَأَةٌ وَاثْنَيْنِ فَقَالَ وَاثْنَيْنِ.

Some women said to the Prophet ﷺ, “The men are taking all your time away from us. So make a day for us.” On that, he promised them one day for religious lessons and commandments. Once, during such a lesson, the Prophet said, “A woman whose three children die will be shielded by them from the Hellfire.” On that, a woman asked, “If only two die?” He replied, “Even two.”²²

Isn't this specifying a time for the women to come and seek knowledge? We say: Yes and no. Yes, he specified a day for them to come after they asked him, but there are some points concerning this *ḥadīth*:

1) It is not affirmed that the Prophet ﷺ held this gathering for them again, except when he gave them a specific advice during Eid. And whoever claims that he did this continuously, let them affirm this.

2) He did not enter them into the affairs of praise and criticism, science of *ḥadīth*, knowledge of inheritance, the detailed matters of jurisprudence, abrogating verses and abrogated verses, or even the details of *tafsīr*. He did not adhere to a specific issue and continue teaching it like an ongoing class, not even with the matters concerning the women. This is because the Prophet ﷺ taught the men, and they would disseminate the knowledge that was obligatory for the women to know, from inside their homes.

Today—and to Allāh belongs the praise and the favor—the paths to study and removing ignorance are numerous. There are tapes and books, small and large, radio broadcasts, television, and websites on the internet, and the well-known trusted scholars have websites. Likewise, there is Paltalk, with the condition that you enter it only to [learn from] the known scholars. Therefore, if there are numerous paths to attain knowledge, then why leave the home or open the phone to take lessons? If you desire the Face of Allāh and the

²² *Ṣaḥīḥ al-Bukhārī* 101

Hereafter, then you will be successful in attaining knowledge, and if you desire other than that, then actions are according to intentions. And Allāh sees the secrets.

﴿ لَا تَخْفَى مِنْكُمْ خَافِيَةٌ ﴾

Not a secret of you will be hidden.

[Sūrah al-Hāqqah 69:18]

Sin is what causes discomfort in the soul, and it is what you would hate for the people to see you doing.

3) The Prophet ﷺ addressed them according to their level; he came to them with a warning, mentioning what people desire and fear. This is admonition, mentioning what people love and fear. The end of this narration is evidence of this. He gave glad tidings for the woman who lost two or three children. This advice was most beneficial for them and their situation.

4) Leaving the home during those days was safe from *fitnah*, in contrast to this present era. And no one can argue with me concerning this *inshāAllāh*. There is a well-known principle that states, “Preventing an evil takes precedence over bringing about good.”

As for our statement that he did not specify time for them to seek knowledge, then we intend that he did not initiate this; rather, it was only after they requested it. Furthermore, he did not continue upon this. And whoever says that he did, then the burden of proof is upon them.

Perhaps someone will say, “The women used to go to the *masjid* and attend the two Eid prayers. And the narrations concerning this are well-known and authentic.”

We say: Yes, and we do not deny these narrations mentioned.

لَا تَمْنَعُوا إِمَاءَ اللَّهِ مَسَاجِدَ اللَّهِ وَلَكِنْ لِيَخْرُجْنَ وَهُنَّ تَفِيلَاتٌ .

Do not prevent the female servants of Allāh from going to the *masājid*

of Allāh, but let them go out looking scruffy.²³

And the narration:

يَخْرُجُ الْعَوَاتِقُ وَذَوَاتُ الْخُدُورِ أَوْ الْعَوَاتِقُ ذَوَاتُ الْخُدُورِ وَالْحَيْضُ وَلَيْشَهْدَنَّ
الْخَيْرَ وَدَعْوَةَ الْمُؤْمِنِينَ وَيَعْتَزِلُ الْحَيْضُ الْمُصَلَّى .

The unmarried young virgins, the mature girl who stays often screened, the young unmarried virgins who often stay screened, and the menstruating women should come out and participate in the good deeds as well as the religious gathering of the faithful believers, but the menstruating women should keep away from the prayer area.²⁴

But we say that leaving the home has conditions and guidelines, such as not displaying their beauty, not wearing perfume, not speaking in a soft voice, not stomping the feet, not wearing clothes that will draw the attention of men and stir their desires, and not wearing high heels.

If these conditions are missing, then the premise is that the woman should remain in the home. Allāh the Exalted said:

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

And stay in your houses, and do not display yourselves like that of the times of ignorance, and establish the prayer, and give *zakāh* and obey Allāh and His Messenger. Allāh wishes only to remove impurity from you, O members of the family (of the Prophet), and to purify you with a thorough purification.

[Sūrah al-Aḥzāb 33:33]

²³ Collected by Aḥmad (9362) and Abū Dāwūd (565).

²⁴ *Ṣaḥīḥ al-Bukhārī* 324

When ‘Ā’ishah رضي الله عنها saw the change in the women during her time, she said:

لو أَنَّ رَسُولَ اللَّهِ رَأَى مِنَ النِّسَاءِ مَا رَأَيْنَا لَمَنَعَهُنَّ مِنَ الْمَسَاجِدِ كَمَا مَنَعَتْ
بَنُو إِسْرَائِيلَ نِسَاءَهُمَا .

If the Messenger of Allāh ﷺ had lived to see from the women what we have seen, he would have prevented them from the *masājid* as the women of the Children of Israel were prevented.²⁵

Therefore, if the affair changed during the time of ‘Ā’ishah such that it caused her to make this statement, then how about a time when corruption is widespread and sins major and minor have erupted? The women during the time of ‘Ā’ishah started wearing decorated garments and jewelry, so ‘Umar رضي الله عنه prevented them from going to the *masjid*, and he was not blamed for altering the ruling due to the changing times.

Someone may say, “Some women have become prominent in knowledge and have become scholars of *ḥadīth*. So why do you prevent the woman who performs the duties of her husband and the home?”

Allāhu Akbar, subhānAllāh, and all praises belong to Allāh. Did my statement disapprove of the woman studying? Have I disapproved of one woman with Islamic knowledge? I say, we might find some female scholars in certain sciences, but they are few in number. In every era, they are few, and history is a witness to this.

Before closing, I have one clear question for some of the women. When the woman—whether married, single, divorced, or virgin—attends lessons by way of phone or Paltalk night and day, is her guardian—her father, brother, or husband—aware of this? If the answer is yes, her guardian is aware that she speaks with this *shaykh*—whether young or old—with long discussions, then is her guardian pleased with this?

²⁵ Collected by al-Bukhāri (831) and Muslim (445).

What's the difference between the woman who speaks freely with a *shaykh*, student of knowledge, or a *dā'i* (caller) like he is from her unmarried kin and the woman who speaks with the vendor in the marketplace? Or are we free from the *fitnah* that the Prophet ﷺ warned against in his statement:

مَا تَرَكَتُ بَعْدِي فِتْنَةً أَضَرَّ عَلَى الرَّجَالِ مِنَ النِّسَاءِ .

I have not left behind me any trial more difficult upon the men than the women.²⁶

The Prophet ﷺ said this to the best generation.

خَيْرُ النَّاسِ قَرْنِي .

The best people are my generation.²⁷

This does not mean that the Prophet ﷺ was accusing his Companions of evil; thus, no scholar or *dā'i* should think we are accusing them of evil, nor are we accusing the women of evil. But the phone conversation, Paltalk, and Messenger are forms of seclusion. And the Prophet ﷺ said:

أَلَا لَا يَخْلُونَ رَجُلًا بِامْرَأَةٍ فَإِنْ ثَالِثَهُمَا الشَّيْطَانُ .

There is no man who is secluded with a woman except that the third party is the Shayṭān.²⁸

In closing, I say: For the woman who wishes to seek knowledge by way of the phone or Paltalk, and she has the ability to do so while fulfilling all of her household responsibilities, then she must do so with the following conditions:

1) She must be diligent in finding a teacher who is an old man, because the elderly are safer from *fitnah*.

²⁶ *Ṣaḥīḥ al-Bukhārī* 5096

²⁷ *Ṣaḥīḥ Muslim* 2533

²⁸ *Jāmi' at-Tirmidhī* 1171

2) The phone should be in a general place in the home such that the people of the home can see and hear what transpires. And it cannot be in a secluded room with the door locked. This is not from the standpoint of suspicion or lack of trust; rather, this is from preventing a potential harm, closing the door of doubt, and blocking the entrance of the Shayṭān.

3) The lesson should be in the presence of her father if she is not married, or in the presence of her husband or one of her unmarried kin. This is based on the statement of the Prophet ﷺ:

لَا يَخْلُونَ رَجُلٌ بِامْرَأَةٍ إِلَّا وَمَعَهَا ذُو مَحْرَمٍ.

No man should be alone with a woman except her unmarriageable kin.²⁹

There is no doubt that speaking on the phone, Paltalk, or messenger is considered speaking in seclusion. I am not saying speaking in person; rather, speaking on the phone could lead to matters worse than that. As the saying goes, “Fire is started from small sparks.”

4) The lessons on Paltalk by way of the computer must be in a general area also, like the living room, for example, so everyone in the house can see it. She should not be in a locked room by herself, because locked doors cause doubt. As ‘Alī bin Abī Ṭālib ؓ said, “Whoever enters the door of suspicion is blameworthy.”

5) If the teacher is a young man, it is best that his wife is present if the class is on the phone, Paltalk, or in a private gathering. This is further from suspicion, and it closes the door of the Shayṭān. And Allāh knows best.

I ask Allāh the Exalted, the All-Mighty, to make my actions righteous and sincerely for His Face and for none other than Him. I ask Him to accept me among the righteous and to bring about benefit from what I have written. *Āmīn*.

²⁹ *Ṣaḥīḥ Muslim* 1341

May the peace and blessings of Allāh be upon our Prophet Muḥammad and upon his family and Companions collectively.

Do Not Marry Six Types of Women¹

Some of the wise men said²:

Do not marry six types of women. Don't marry *al-annānah*, or *al-mannānah*, or *al-ḥannānah*, or *al-ḥaddāqah*, or *al-barrāqah*, or *ash-shaddāqah*.

- *Al-annānah*: She is the woman who constantly moans and complains, and she bandages her head every hour. There is no good in marrying the woman who pretends to be sick.
- *Al-mannānah*: She is the woman who reminds her husband of the favors she has done for him, saying, “I did such-and-such for you!”
- *Al-ḥannānah*: She is the woman who yearns for her ex-husband

¹ **Translator's Note:** This appendix was taken from the website of Shaykh Jamāl al-Hārithi.

² Taken from the book *Food for the Heart in Treating the Beloved* by Shaykh Muḥammad 'Alī bin 'Aṭīyah (386 AH).

or her children from her ex-husband.

- *Al-haddāqah*: She is the woman who casts her sights on everything, then she desires it, and she pressures her husband to buy it.

- *Al-barrāqah*: This carries two meanings:

- 1) She is the woman who spends all day polishing and decorating her face such that it glitters and looks manufactured.

- 2) She is the woman who becomes angry over dinner, so she eats alone. And she minimizes everything she has. This is the meaning in the Yemeni language.

- *Ash-shaddāqah*: She is the woman who talks too much.

Protecting the Women¹

O Muslim women, ponder this *ḥadīth* and gather a deep understanding of the benefits extracted from it. It has been narrated from Urwah from Umm Salamah رضي الله عنها, the wife of the Prophet صلى الله عليه وسلم. She narrated that when the Prophet صلى الله عليه وسلم was in Makkah and wanted to leave, but Umm Salamah had not yet performed *ṭawāf* around the Ka'bah and she [also] wanted to leave, he said to her:

إِذَا أُقِيمَتُ صَلَاةُ الصُّبْحِ؛ فَطُوفِي عَلَيَّ بِعَيْرِكَ [مِنْ وَرَاءِ النَّاسِ] وَالنَّاسُ يُصَلُّونَ.

When the morning prayer is established, perform *ṭawāf* on your camel (behind the people) while the people are praying.²

O Muslim women, ponder how he told her to perform *ṭawāf*:

- Behind the men.
- While they were praying and not able to see or look at her.

¹ **Translator's Note:** This appendix was taken from the website of Shaykh Jamāl al-Ḥārithi.

² *Ṣaḥīḥ al-Bukhārī* 1626

- During this time, she was around 40 years old ﷺ.
- It was the time for Fajr prayer, and most of the time the Prophet ﷺ would pray Fajr prayer while it was still dark, as it has been reported in authentic narrations.
- Ponder the fact that his wife was not a young woman ﷺ. She was born around 17 years before the Messenger became a prophet ﷺ. She married the Prophet ﷺ during the month of Shawwāl four years after the migration, after observing the mourning period of her husband, Abū Salamah. And the final pilgrimage took place during the tenth year after migration.

All of this was to protect the woman, and safeguard her from crowding with men. What would the Prophet ﷺ say if he saw our women today? Not just inside the *masjid* but in other places as well, they are a temptation for the men, especially the young men.

What if the Prophet ﷺ saw the worshipping women racing to the doors of the *masjid* for Tarāwīḥ prayers, entering and exiting? While he said to Umm Ḥumayd, the wife of Abū Ḥumayd as-Saʿīdi:

قد علمت أنك تحبين الصلاة معي، وصلاتك في بيتك خير لك من
صلاتك في حجرتك، وصلاتك في حجرتك خير من صلاتك في دارك،
وصلاتك في دارك خير لك من صلاتك في مسجد قومك، وصلاتك
في مسجد قومك خير لك من صلاتك في مسجدي، قال: فأمرت فبني
لها مسجد في أقصى شيء من بيتها وأظلمه فكانت تصلي فيه حتى
لقيت الله عز وجل.

“I know that you love to pray with me, but praying in your house is better for you than praying in your courtyard, and praying in your courtyard is better for you than praying in the *masjid* of your people, and praying in the *masjid* of your people is better for you than praying in my *masjid*.” So she ordered that a prayer place be built for her in the furthest and darkest part of her house, and she always

prayed there until she met Allāh (i.e., until she died).³

Look and ponder how the Prophet ﷺ directed her to the darkest place in the house to pray in. And ponder how quickly she responded and obeyed, in obedience to Allāh and His Messenger. She did not delay or search for an excuse as some of the women do today. Many of them say, “Praying in the *masjid* gives me determination and vigor.” Ponder how the Prophet ﷺ made this better for the woman. Prayer in her home was better than praying in his *masjid* with the Prophet ﷺ!

O Muslim woman, picture the crowding and mixing along with the arrows of the Shayṭān, which is the [men] looking as the women enter and exit the *masjid*!

³ Collected by Aḥmad (26550); classed as *ṣaḥīḥ* by Ibn Khuzaymah (3/95), Ibn Ḥibbān (5/595), and by al-Albānī in *Ṣaḥīḥ at-Targhib wat-Tarhib* (1/135).