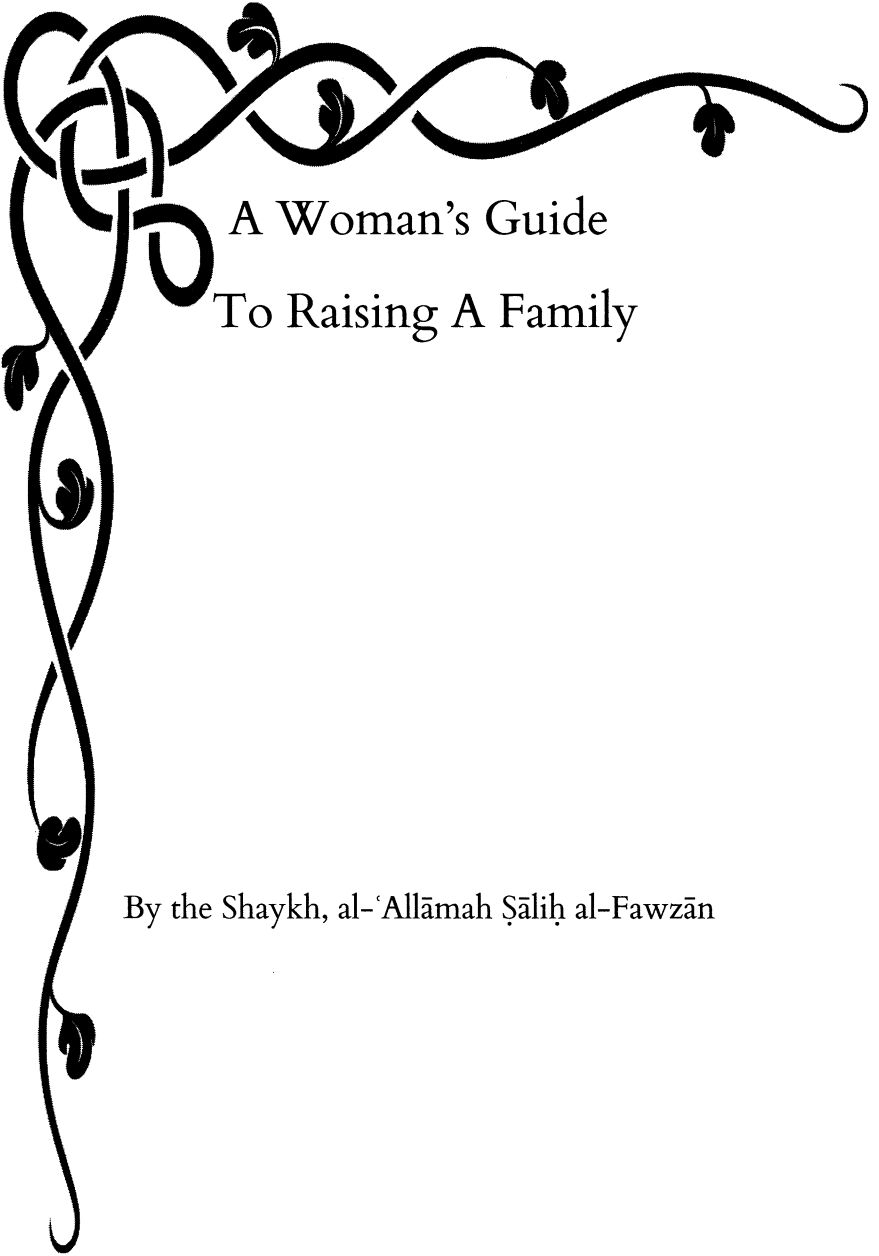
The cover features a central illustration of a house shape composed of several interlocking puzzle pieces. A large, dark silhouette of a hand is shown in the bottom left corner, with fingers reaching upwards towards the puzzle pieces. The background is a light yellow with a vertical line pattern. The entire scene is framed by a dark green border with decorative scrollwork in the corners.

A Woman's Guide to
RAISING
a Family

Shaykh Ṣālih Al-Fawzān



A Woman's Guide
To Raising A Family

By the Shaykh, al-'Allāmah Ṣāliḥ al-Fawzān

© 2016 Hikmah Publications

All rights reserved.

*No part of this Book may be reprinted or reproduced
or utilized in any form, or by any electrical, mechanical or other means
now known, or hereafter invented, including photocopying and recording,
without prior permission from the publishers.*

First Edition: 1434H/September 2013CE

Second Edition: 1437H/January 2016CE

Cover Design: Usool Design

Translation: Raha Batts

Checked and Edited: Hikmah Publications

Hikmah Publications

ISBN: Pending

Published by:

Hikmah Publications

P.O. Box 44121

Philadelphia, PA. 19144

hikmahpubs@gmail.com



Introduction	1
The Place of the Woman	3
The Woman Exiting the Home	11
The Family and Its Importance	17
Responsibilities of the Woman	23
The Family Is a Blessing	25
Raising the Children	42
The Child's Health	46
Her Other Duties	53
The Condition of Western Women	58
One Last Question	63
Glossary	68

Introduction

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I indeed all praise is for Allāh, we praise Him, we seek His Aid and we seek His Forgiveness. We seek refuge with Allāh from the evil of our souls and the evil of our actions. Whoever Allāh guides, then none can misguide; and whoever Allāh allows to go astray, then there is none that can guide him.

I bear witness that none has the right to be worshipped except Allāh, alone without any partners, and I bear witness that Muḥammad is His servant and Messenger, may Allāh send peace and blessings upon him, his family, and his companions.

To proceed:

Our talk will be regarding the Muslim woman. I believe any discourse concerning her in this time is important. This is because the woman in our society is subjected to ruthless attacks from the enemies of this religion, whenever the issue or issues of the woman are raised. They intend by this to remove the woman from the place that Allāh intended for her.

We do not know any issue for the woman, except for the issue of her nation. Ignorance of this nation about its religion and its weakness in implementing it is the main issue for both this nation and the woman as well.

Therefore, this is what we will attempt to clarify in this lecture that is entitled:

دور المرأة في تربية الأسرة

The Role of the Woman in Raising the Family.¹

There are a number of matters to discuss pertaining to this topic:

The First: Revolves around the meaning of *al-Tarbiyah* (education and cultivation). We intend by (the word) cultivation a comprehensive meaning that encompasses (every aspect of) building and that which it necessitates from the tutelage and supervision of the family. This is to prevent some people from assuming that cultivation is solely molding and refining the character, as this is an integral part of *al-Tarbiyah*. However, *al-Tarbiyah* of the family is much broader than this.

The Second: It may be understood from the title that the woman has a role in raising the family, but that it is a secondary duty for her. The reality is that the role of the woman in raising the family is her primary responsibility and that anything besides this is an exception. If the title of

¹ The origin of this topic was a lecture entitled: The Role of the Woman in Raising the Family, which was delivered on Tuesday night, 6th *Dhū al-Qi'dah*, 1411. This was part of a knowledge based seminar entitled: *Fiqh* of the Woman, which was held by the Center for Propagation and Direction in Riyād, at the Masjid of *al-Dhiyāb* in al-Nasīm province.

the lecture had been: The Role of the Woman Is to Raise the Family, then that would have been better.

The Place of the Woman

This issue needs to be clarified and explained. The natural place for the woman is the home and this is the place of her work. This is the origin and this is what is supported by the evidences of the divine legislation. Furthermore, it is in accordance with the *Fiṭrah* upon which the woman was created.

As for the evidences from the Book and the Sunnah for this, then there are numerous texts and incidents that attest to this.

From them:

The First: Allāh, the Exalted, said when addressing the mothers of the believers:

﴿ وَقَرْنَ فِي بُيُوتِكُنَّ ﴾

And stay in your houses.
(Al-Aḥzāb 33:33)

The Second: The Most High said:

﴿ لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ ﴾

And turn them not out of their (husband's) homes, nor shall they (themselves) leave. (Al-Ṭalāq 65:1)

Although this is pertaining to the woman in her 'Iddah (waiting) period, the scholars have stated that the ruling is not specific to this. Rather, it extends beyond that. So the fact that (it mentions) "their homes" - while in most cases the house belongs to the husband - indicates that the ascription here is one of residence and not of ownership. Therefore, the norm is that she resides in the home.

The Third: In the stories of the Prophets there are lessons and admonitions. (For example) the story of Mūsá and the two women:

﴿وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةٌ مِنَ النَّاسِ يَسْقُونَ
وَوَجَدَ مِنْ دُونِهِمُ امْرَأَتَيْنِ تَذُودَانِ قَالَ مَا خَطْبُكُمَا قَالَتَا لَا نَسْقِي حَتَّى
يُصَدَرَ الرَّعَاءُ وَأَبُونَا شَيْخٌ كَبِيرٌ﴾

And when he arrived at the water of Madyan (Midian) he found there a group of men watering (their flocks), and besides them he found two women who were keeping back (their flocks). He said: "What is the matter with you?" They said: "We cannot water (our flocks) until the shepherds take (their flocks). And our father is a very old man." (Al-Qaṣaṣ 28:23)

Up to His saying:

﴿ قَالَتْ إِحْدَاهُمَا يَا أَبَتِ اسْتَجِرْهُ ۖ إِنَّ خَيْرَ مَنِ اسْتَجَرْتَ الْقَوِيُّ
الْأَمِينُ ﴿٢٦﴾ قَالَ إِنِّي أُرِيدُ أَنْ أَنْكِحَكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ عَلَيَّ أَنْ
تَأْجُرَنِي ثَمَنِي حَجَجٌ فَإِنْ أَتَمَمْتَ عَشْرًا فَمِنْ عِنْدِكَ وَمَا أُرِيدُ أَنْ
أَشُقَّ عَلَيْكَ ۖ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّالِحِينَ ﴿٢٧﴾ ﴾

And said one of them (the two women): “O my father! Hire him! Verily, the best of men for you to hire is the strong, the trustworthy.” He said: “I intend to wed one of these two daughters of mine to you, on condition that you serve me for eight years, but if you complete ten years, it will be (a favor) from you. But I intend not to place you under a difficulty. If Allah will, you will find me one of the righteous.” (Al-Qaṣaṣ 28:26-27)

Let us reflect upon these lessons within the verse. This is Mūsá who found the shepherds at a source of water and among them there were two women who were holding back their sheep so that they would not mix with the sheep of the people. He asked them: “What is the matter with you?” Meaning, why are you not watering your sheep with the people?

The answer comes: “We cannot water (our flocks) until the shepherds take (their flocks).” Indeed they had

religiousness and piety which prevented them from free-mixing with the men. It is as if there was another question, which was: “*What has brought the two of you out?*” Then the answer comes immediately thereafter:

﴿ وَأَبُونَا شَيْخٌ كَبِيرٌ ﴾ (٢٣)

And our father is a very old man.

There was a necessity and a need that required for (them to leave the home). So since they were compelled to go out, they displayed good manners and etiquettes, and they did not freely mix with the men.

There is also another lesson in this (story). This is when one of the two women thought that the time had come for the affairs to return to their normal state.

﴿ قَالَتْ إِحْدَاهُمَا يَا أَبَتِ اسْتَجِرْهُ إِنَّ خَيْرَ مَنِ اسْتَجَرْتَ الْقَوِيُّ ﴾

﴿ الْآمِينُ ﴾ (٢٦)

And said one of them (the two women): “O my father! Hire him! Verily, the best of men for you to hire is the strong, the trustworthy.”

So Shu‘ayb was convinced by this suggestion and presented it to Mūsá:

﴿ قَالَ إِنِّي أُرِيدُ أَنْ نَمُنَّ بِكَ وَإِنِّي أَخَافُ أَنْ يُتَّخَذَ بِنَايَ رَسُولًا قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ أَفَإِن مِّنْ عِشْرَةِ آلٍ يُؤْتُونَكَ مِنْ نَفْسِهِمْ فِي سِتْرٍ ۚ﴾

﴿ حَجَّجَ ﴾

He said: "I intend to wed one of these two daughters of mine to you, on condition that you serve me for eight years." (Al-Qaṣaṣ 28:27)

Mūsá accepted this proposal and the affairs returned to their natural state. Hence, Mūsá worked as a shepherd while his wife returned to working within her home. This is what the Qur'ān narrates to us, and in their stories there is a lesson.

The Fourth: Prayer within the Masjid is legislated for the men and it is from the best of actions. So how about if it is done within the Masjid of the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) and along with him? In spite of this, the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) encouraged the woman to pray within her home. On the authority of the wife of Abū Ḥumayd al-Sā'idī who came to the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) and said: "O Messenger of Allāh, I love to pray with you." He (صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) said:

قد علمت أنك تحبين الصلاة معي، وصلاتك في بيتك خير من

صلاتك في حجرتك، وصلاتك في حجرتك خير من صلاتك

في دارك، وصلاتك في دارك خير من صلاتك في مسجد

قومك، وصلاتك في مسجد قومك خير من صلواتك في

مسجدي

“I know that you love to pray along with me, but your prayer within your room is better than your prayer within your hallway; and your prayer within your hallway is better than your prayer in the rest of your house; and your prayer in the rest of your house is better than your prayer within the Masjid of your people; and your prayer in the Masjid of your people is better than your prayer within my Masjid.”

So she ordered that a Masjid be built for her in the most remote and darkest place within her home. She prayed there until she met Allāh, the Mighty and Majestic.¹

This hadīth clearly shows that the norm is for the woman to remain within her home. To the extent that he considered her prayer within her home to be superior to her prayer within his Masjid, even though she is permitted to go to the Masjid.

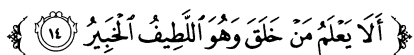
The Fifth: The state of the woman during the first virtuous generations - who are the examples to be followed - supports this. For we find that the woman exiting the home and working outside was limited to a

¹ **Ḥasan:** Reported by Aḥmad (6/341) and Ibn Khuzaymah in his *Ṣaḥīḥ* (3/95). Shaykh Albānī declared this ḥadīth to be Ḥasan in *Ṣaḥīḥ al-Targhīb Wa al-Tarhīb*.

certain number of cases, for which there were reasons that called for that. This was actually the understanding of the companions:

It is narrated that the wife of Ibn Mas'ūd requested from him a *Jilbāb* (an outer garment) and he said: "I fear that you will leave the *Jilbāb* of Allāh which He has covered you with." She said: "What is that?" He said: "Your house."

The Sixth: That which has come in the divine legislation conforms to the *Fiṭrah*.



Should not He Who has created know? And He is the Most Kind and Courteous (to His slaves) All-Aware (of everything). (Al-Mulk 67:14)

Indeed the woman staying within her home conforms to the *Fiṭrah*, which is suitable for her duties and natural make up, and it protects her from chaos and contrariety. This is affirmed by knowledge-based research and psychological studies, which support this. A number of impartial researchers in the West have called for a termination to the devastating effects of occupying the woman with that which opposes her *Fiṭrah* and natural disposition. However, the people of desires are deaf to everyone who calls to this, and instead they accuse them of calling for the woman to be returned to the dark ages and slavery. This is

what they claim. A further clarification concerning this will be mentioned later on in this discussion.

The Position Regarding the Woman Exiting the Home

It should be understood that it is not absolutely forbidden for the woman to leave the house. There are texts that exist which indicate the permissibility of the woman going out and working outside of the home. However, this situation is not the norm; rather, it is an exception and due to a necessity.

An example of this (type of allowance) is what has been narrated regarding the Messenger (صلى الله عليه وعلى آله وسلم) permitting the woman to pray in the Masjid, even though it is better for her to pray at her home.

Another example is that which has been narrated regarding some of the women participating in certain battles, providing water and treating the injured.

The callers to women's liberation attempt to cling and utilize these occurrences – and in reality they are the callers to the corruption of the woman from the people of desires. Some good people who have been defeated in the face of the pressure of foreign modernization and civilization also use these arguments as a proof, believing that they are defending Islām.

In response to this we say:

The woman leaving the home and working outside is not absolutely prohibited. There may actually be a need for it

(in some cases), as occurred with the two daughters of Shu'ayb when they had to go out.

It may be a necessity for the *Ummah*, such as the woman teaching the girls of her community and providing them with medical treatment. The evidences that affirm the permissibility of the woman leaving the home should be understood in this light. This is an exception and not the norm. That is why we find Imām Ibn Ḥajr saying:

“It is possible that the (permissibility) of the women accompanying the army has been abrogated.”

This was mentioned when he cited in *al-Iṣābah* in the biography of Umm Kabshah al-Qaḍā'iyah, and he said:

“Abū Bakr Ibn Abū Shaybah, al-Ṭabarānī and others reported her ḥadīth by way of al-Aswad Ibn Qays from Sa'īd Ibn 'Umar al-Qureshi that Umm Kabshah, a woman from Qaḍā'ah, said: 'O Messenger of Allāh, give me permission to go with the army of such and such.' He said:

ﷲ

'No.'

She said: 'I do not wish to fight. I only desire to treat the injured and the ill, and to give them water.'

He (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) said:

لولا أن تكون سنة، ويقال: فلانة خرجت لأذنت لك، ولكن

اجلسي

‘If it were not that it would become a Sunnah, and that it would be said: ‘So and so lady went out,’ then I would have permitted you. However, remain at home.’”¹

Ibn Sa‘d collected this as well, and at the end of it there comes:

اجلسي لا يتحدث الناس أن محمدًا يغزو بامرأة

“Remain (at home) so that the people will not say: ‘Muḥammad goes to battle with a woman.’”

Then he (Ibn Ḥajr) said:

“It is possible to reconcile between this narration and that which has preceded in the biography of Umm Sinān al-Aslamīyah by saying that this (narration) abrogates the other. This is because that was at Khaybar, whereas this took place after *al-Fath*.”²

¹ **Ṣaḥīḥ**: This ḥadīth has been declared to be Ṣaḥīḥ by Shaykh Albānī in *al-Ṣaḥīḥah* (no. 2740).

² *Al-Iṣābah* (4/463).

At any rate, there are established evidences that affirm that some of the women went out and participated by treating the injured and giving them water. However, these are a limited number of incidents for which there was a reason, and they do not take precedence over the origin (of the woman remaining in the home) and this is viewed as an exception.

Thus, it is imperative that the difference between the woman working outside the home being deemed the norm and it being considered as an exception be clear.

If it is considered as an exception for specific situations, then it is not difficult for us to find solutions for the negative results anticipated from exiting the home, but this is not the place to discuss this matter. However, if (the woman) being outside is considered to be the norm - as is held by some westernized individuals who believe that the woman will be derelict if she works in the home and that this is paralysis of half of the society - then I say if we submit to this line of thinking then the negative effects of exiting the home will arise and the evil consequences of this will occur, as happened in western societies. This will result in the ills of free-mixing and the ills of the home lacking the mother, regardless of what measures we take - if we are truthful about this. Although some attempt to cover this up with deceptive slogans such as "leaving out in light of the teachings of our legislation and in accordance with our traditions."

Moreover, it is a must that we understand, once it has been established that the origin for the woman is to work inside of her home and that her working outside of the home is an exception, which is in accordance to the texts of the Book and the Sunnah, that we have no choice concerning whether we will adhere to this or not, if we are true Muslims.

﴿ وَمَا كَانَ لِمُؤْمِنٍ وَلَا مِؤْمِنَةٍ إِذَا قَضَىٰ اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا ﴾ (31)

It is not for a believer, man or woman, when Allāh and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allāh and His Messenger, he has indeed strayed in a plain error. (Al-Aḥzāb 33:36)

Even though this verse was revealed concerning a specific incident, the meaning is general. Additionally, it came after the verses which command the wives of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) to remain in their homes.

Allāh has clarified that abandoning His Legislation and shunning it is an inevitable reason, without doubt, for misery, as is the case of the majority of the nations of the earth today.

﴿ وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ

الْقِيَامَةِ أَعْمَى ﴿١٢٤﴾

But whosoever turns away from My Reminder (i.e. neither believes in this Qur'ān nor acts on its orders, etc.) verily, for him is a life of hardship. (Ṭa-Ha 20:124)

The condition of a nation that possesses the true and upright methodology then forsakes it and searches in the garbage of the theories of men is similar to (what was described in) the saying of the poet:

كالعيس في البيداء يقتلها الظمأ والماء فوق ظهورها محمول

Like the camel in the desert that is killed by thirst.

While the water is carried upon its back.

The Meaning of the Word “Family” and a Clarification of its Importance

What is the family?

The third point of discussion as it relates to the topic is regarding the (word) “family”. What is the family, which is the realm of the woman’s work? And what is its importance?

The family is one of the continual educational foundations (of society), which is indispensable. We cannot envisage a society without the family. Its existence, perpetuity and stability are from the objectives of the divine legislation.

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ

مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ﴿

O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Ḥawā’ (Eve)], and from them both He created many men and women. (Al-Nisā 4:1)

This verse indicates that the origin of the human race is one family.

﴿مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا ﴿

From a single person (Adam), and from him (Adam) He created his wife [Hawā' (Eve)], (Al-Nisā 4:1)

From two spouses came many families. He said:

﴿ وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَصِهْرًا ۗ وَكَانَ رَبُّكَ قَدِيرًا ﴿٥٤﴾

And it is He Who has created man from water, and has appointed for him kindred by blood, and kindred by marriage. (Al-Furqān 25:54)

Kindred by blood as it relates to the males, and through marriage as it relates to the females.

Islām encourages the building of a family when the necessary requirements are fulfilled. The Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) said:

يا معشر الشباب من استطاع منكم الباءة فليتزوج

“O young men, whoever among you is able, then let him get married.”¹

He (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) also said:

تزوجوا الودود الولود

“Marry the loving and the fertile women.”¹

¹ Bukhārī (no. 4778), Muslim (no. 1400), al-Tirmidhī (no. 1081), al-Nasā'ī (no. 2240), Abū Dāwūd (no. 2046), Ibn Mājah (no. 1845), Aḥmad (1/378), and al-Dārimī (no. 2165).

Islām has clarified the role of the family and its great effect, as it determines the course of life and religion (of the child). The Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) said:

كل مولود يولد على الفطرة فأبواه يهودانه أو ينصرانه أو يمجسانه

“Every child is born upon *al-Fitrah*; and its parents make him a Jew, Christian, or a Magian.”²

The rulings and regulations of Islām have come to organize the family and to protect it from breaking up like the rulings of marriage and divorce, polygyny, the rights of the fathers and mothers, and there are many other examples besides this. All of these guidelines indicate the primary station that Islām has given to the family. This is because it is the place where generations are raised, and the future of this nation depends upon the condition of the family.

Indeed the woman is the backbone of the family, as is said:

“Behind every great person there is a woman in whose home they were raised.”

¹ **Ṣaḥīḥ:** al-Nasā’ī (no. 3227), Abū Dāwūd (no. 2050). This ḥadīth was declared to be Ṣaḥīḥ by Shaykh Albānī in *Ṣaḥīḥ Sunan Abū Dāwūd* (no. 1809).

² Bukhārī (no. 1292), Muslim (no. 2138), and Abū Dāwūd (no. 2714).

Does not the family deserve from the woman that she be free of (worldly) work? Is the work of the woman within her family a wasted effort? The duty of the woman is motherhood with all of its implications, which is broader than just giving birth, and it is the education and cultivation (of the child) which will produce a righteous individual.

Indeed the work of the woman within the home, although some think that it is insignificant, is great. There are many aspects of this that require expertise and it requires things that are essential (for running) a country. It requires knowledge and foresight, it needs precision, and it requires administration. It is in need of economics, it requires tenderness and sensitivity, and it is in need of lofty values and principles.

The woman who looks in contempt at the household duties is a clear proof that she does not understand it properly, and that is the reason why she does not fulfil this. Similarly, those believe that the woman is wasted in her home either do not understand this duty or they understand it but they have a disease in their hearts.

Is it correct for us to say that if the woman is devoted to caring for her family that she is wasted and that the society loses out on half of its functional capacity?

It is imperative that the woman understands this major role in light of the Islamic creed:

﴿ قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴾ (162)

Say (O Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ)): “Verily, my Salāh (prayer), my sacrifice, my living, and my dying are for Allāh, the Lord of the whole of the creation.” (Al-An‘ām 6:162)

This is worship. It is not a chore or merely a routine. Rather, it is an action that has a soul, for the one who comprehends the goals of life and the reason for the existence of mankind. The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) has said:

إذا صلت المرأة خمسها، وصامت شهرها وحفظت فرجها وأطاعت
بعليها دخلت من أي أبواب الجنة شاءت

“If a woman prays her five obligatory prayers, fasts her month (of Ramaḍān), safeguards her private parts, and obeys her husband, then she will enter Paradise through whichever of its doors she wishes.”¹

After these points of discussion, the responsibilities of the woman within her home will be discussed, which

¹ **Ḥasan:** Reported by Aḥmad (1/191). This ḥadīth is in Majma‘ al-Zawā‘id (4/306), and he (the author) said: “In its chain is Ibn Lahī‘ah, and his ḥadīth is ḥasan. The rest of its men are men of the Ṣaḥīḥ.” Shākir said: “Its chain is Munqati‘ (disconnected) in my view.” (al-Musnad 3/128) This ḥadīth was declared to be ḥasan due to supporting narrations by Shaykh Albānī in *Ṣaḥīḥ al-Tarḥīb Wa al-Tarḥīb*.

represents her primary role in this life, so that she can contribute in the building of this nation. It will become clear for us that these are great and important duties which, if given their right, will consume most of her time. These jobs are as follows:

The Household Duties of the Woman

The First: The Worship of Allāh

This is because it is the very reason for the existence of mankind as a whole.

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾ ﴾

And I (Allāh) created not the Jinns and humans except they should worship Me (Alone). (Al-Dhāriyāt 51:56)

That is why we find that the divine guidance for the mothers of the believers was to stay in their homes. Allah, the Exalted, has said:

﴿ وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ

الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ ﴾

And stay in your houses, and do not display yourselves like that of the times of ignorance, and perform the Prayer, and give Zakāh and obey Allāh and His Messenger. (Al-Aḥzāb 33:33)

Worship is more comprehensive than just the performance of the legislative duties; however, this is a major part of worship. The performance of worship is the greatest aid to the woman in fulfilling her household duties with

perfection. The righteous woman is the one who fulfills her role in the desired fashion. Likewise, the basis of a righteous upbringing is through example, as the woman performing this worship with humility and serenity has the greatest effect upon those within the home, from the children and other than them. When the woman perfects her *Wuḍū* and then stands before her Lord with humility and submission, then she will cultivate the children upon these good qualities through her example, in addition to a clarification and direction through her speech.

Although this aspect is known, its objectives, goals, and amazing effects must be made clear and understood, far removed from (it being viewed) as a monotonous routine void of the divine matters.

The Second: The Woman Within the Home Is a Comfort and Source of Stability for Her Husband and the Home

The proofs for this comfort and stability are:

﴿ وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا
وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ﴿١١﴾



And among His Signs is this, that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect.
(Al-Rūm 30:21)

The use of the word **سكن** (repose/comfort) and the meaning it entails:

The word **سكن** carries a great meaning for the stability, ease, and comfort within the home. If we were to attempt to find a word that could be used to describe all of its meanings we would not be able to and we will never be able to. This is the speech of the Lord of All the creation, which falsehood cannot approach from before it or from behind it. So the woman is a source of repose for her husband and a source of repose for the home. Then He

described the relationship (between the husband and her) as being one of “affection and mercy.”

He said:

﴿ هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا

لِيَسْكُنَ إِلَيْهَا ﴾

It is He Who has created you from a single person (Adam), and (then) He has created from him his wife [Ḥawā' (Eve)], in order that he might enjoy the pleasure of living with her. (Al-A'rāf 7:189)

This means that he should find solace and shelter with her. Let us understand the underlying factor for the usage of the term إليها within these two verses since the term سكن is attributed to the woman. This is because the woman is the location and place of this (comfort and tranquility). So the husband finds repose in her, and likewise the home and everyone in it find repose in her.

﴿ لَتَسْكُنُوا إِلَيْهَا ﴾

That you may find repose in them (Al-Rūm 30:21)

However, the woman is not a source of comfort and tranquility for her husband unless she understands his right and his station, and then fulfills the rights he has upon her,

obeying her Lord whilst being delighted and pleased with that.

For this reason, Islām is committed in establishing the station of the husband because this is the foundation. Allāh's Messenger (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) said:

لو كنت أمرًا أحدًا أن يسجد لأحد لأمرت المرأة أن تسجد لزوجها

“If I were to command anyone to prostrate to another human being, then I would have commanded the woman to prostrate to her husband.”¹

His station is acknowledged even after his death.

لا يحل لامرأة تؤمن بالله واليوم والآخر أن تحد على ميت فوق ثلاث
إلا على زوج فإنها تحد عليه أربعة أشهر وعشراً

“It is not permissible for a woman who believes in Allāh and the last day to mourn over the deceased for more than three days, with the

¹ **Ṣaḥīḥ:** Reported by al-Tirmidhī and Ibn Mājah. This ḥadīth was declared to be Ṣaḥīḥ by Shaykh Albānī in Ṣaḥīḥ Sunan al-Tirmidhī (no. 1158).

exception of her husband. For she is to mourn him for four months and ten days.”¹

It must be understood that mourning is something additional to the prescribed waiting period. So in this is an acknowledgement of the right of the husband over the wife. In Islām, rulings have been legislated which ensure the fulfillment of the husband’s rights, and thus the home will be a place of serenity and it will become a righteous environment.

The Duties and Essential Measures Required for Her to Make the Home a Place of Comfort

These rulings and regulations are not specific to the woman; rather, they are for both spouses but the role of the woman is greater because she is the pillar (of the family) as we have mentioned. Since our talk is about the woman and her role in cultivating the family, it is incumbent that I point out some of the duties and essential measures required for her to make the home a place of comfort as Allāh intended.

From them is:

❖ Total Obedience to the Husband in That Which Does Not Involve the Disobedience of Allāh

¹ Bukhārī (no. 1221), Muslim (no. 1487), al-Tirmidhī (no. 1195), al-Nasāī (no. 3533), Abū Dāwūd (no. 2299), Ibn Mājah (no. 2084), Aḥmad (6/326), Mālik (no. 1269), and al-Dārimī (no. 2284).

This obedience is the foundation of stability because the authority is for the man.

﴿الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ﴾

Men are the protectors and maintainers of women. (Al-Nisā 4:34)

We cannot imagine authority without there being obedience. The home is like a school or an administration. If a person in charge of an organization or a school has employees who do not obey him, then how will the work flow smoothly? The home is similar to this. Indeed obedience to the husband is a legislative obligation, which the woman is rewarded for performing. To the extent that we find that obedience to the husband takes precedence over supererogatory acts of worship. The Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) said:

لا تصوم المرأة وبعلمها شاهد إلا بإذنه

“The woman is not to fast while her husband is present except with his permission.”¹

In this is an indication of the importance of obedience to the husband to the point that it takes precedence over supererogatory fasting.

¹ Bukhārī (no. 4896) and Muslim (no. 1026), and Aḥmad (2/316).

❖ **Performing the Household Duties Which Are the Basis for Family Life Like Cooking, Cleaning, Laundry, and Other Than That**

In order for this work to reap its fruits it is necessary that this work be performed properly, with contentment of the soul, pleasure, and a sense that this is worship. Here - O sister - are some examples from the *Sirah* and the (biographies of the) *Salaf* of this Ummah. Imām Aḥmad reported with his chain from Ibn A‘bad that he said:

“Alī Ibn Abū Ṭālib (رَضِيَ اللَّهُ عَنْهُ) said to me: ‘Shall I narrate to you (something) about me and Fāṭimah (رَضِيَ اللَّهُ عَنْهَا)? She was the daughter of the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and she was from the most beloved of his family to him; and she was my wife. She pulled the grinding stone until the effect of the grinding stone was (visible) on her hand. She carried water in the water bag until it left a mark on her neck. She cleaned the house until her clothes became dirty; and she kindled the fire under the pot until her clothing became stained. As a result of this she experienced some harm.

A young man or servant had been given to the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). So I said to her: ‘Go to Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and ask him for a servant to protect you from the hardship you are in. So she went to the

Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) and found with him a servant or servants; and she returned without asking him.”

So he mentioned the Hadeeth, where he (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) said:

ألا أدلك على ما هو خير لك من خادم إذا أويت إلى فراشك
سبحي ثلاثاً وثلاثين واحمدي ثلاثاً وثلاثين وكبري أربعاً وثلاثين

“Shall I not direct you to that which is better for you than a servant? When you go to your bed, then say: Subhān Allāh 33 times; Alḥamdu lillāh 33 times, and Allāhu Akbar 34 times.”

“So she left saying: ‘I am pleased with Allāh and His Messenger,’ twice.”¹

He did not censure this exertion (on her part) in spite of who she was in her virtue and nobility. Rather, he affirmed it and directed her to worship by which she can seek aid in (performing) that; and (he indicated) that it was better for her than a servant.

Ibn Ishāq narrated with his chain from Asmā Bint ‘Umays that she said:

¹ The origin of this ḥadīth is found in Bukhārī (no. 2945) and Muslim (no. 2727). However, this version of the narration was collected by Imām Aḥmad in his *Musnad* and declared to be weak in the checking of the *Musnad* (*al-Risālah* print) due to the true condition of Ibn A‘bad and Abū al-Ward being unknown.

“When Ja‘far and his companions were killed, Allāh’s Messenger (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) entered upon me and I had tanned forty leathers, kneaded some dough and washed my children, oiled them, and cleaned them. Allāh’s Messenger (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) said to me:

اتيني بني جعفر

‘Bring me the children of Ja‘far.’

She said: ‘So I brought them. He smelled them and his eyes filled with tears. So I said, ‘May my mother and father be ransomed for you, O Messenger of Allāh. What makes you cry? Has something reached you about Ja‘far and his companions?’ He (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) said:

نعم، أصيبوا هذا اليوم

‘Yes. They were killed today.’”¹

❖ Responding to Her Husband in That Which Allāh Has Made Permissible For Him

The Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) said:

¹ **Da‘īf:** Aḥmad (1/370). This ḥadīth has been declared to be Da‘īf in the checking of the *Musnad of Imam Aḥmad (al-Risālah print)*.

إذا دعا الرجل امرأته إلى فراشه فأبت فبات غضبان عليها لعنتها
الملائكة حتى تصبح

“If a man calls his wife to his bed and she refuses and he spends the night angry with her, then the angels continue cursing her until the morning.”¹

It is preferable that she approaches him without him asking, and that she prepares herself for that and beautifies herself. Verily it is unfortunate that some women beautify themselves when going out – and they have been prohibited from that – more than they do for their husbands, and they have been commanded with this. All of this indicates (her) ignorance of the responsibility (upon her), or that she is not following the legislation of Allāh.

The woman executing these things, and doing them properly, has a great effect upon the stability of the home. (It has a great effect) on the chastity of the husband and will cause him to be pleased with what he has. He will not feel a sense of frustration and deprivation, which results in the stability of the soul.

How many men live an uncomfortable and unstable life with them feeling neglected because the woman gives no importance to this or she does not know how to fulfil it

¹ Bukhārī (no. 3265) and Muslim (no. 1436), Abū Dāwūd (no. 2141), Aḥmad (2/439), and al-Dārimī (no. 2228).

correctly. Let the woman know her role as it relates to this, and then let her reflect on this and research how to perform it.

❖ Safeguarding His Secrets and His Honor

She should not subject herself to *Fitnah* (trials and tribulations) or to *al-Tabarruj* (revealing her adornments). She should not be lax in displaying herself to men in the doorway of the house or the window, or outside of the home. She should be modest when she goes out. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

فَأَمَّا حَقُّكُمْ عَلَى نِسَائِكُمْ فَلَا يُوطِئْنَ فُرُشَكُمْ مِنْ تَكْرَهُونَ وَلَا يَأْذَنَنَّ
فِي بَيْوتِكُمْ مَنْ تَكْرَهُونَ

“As for your rights over your women, then they are not to allow anyone whom you dislike to sit on your furniture, nor allow anyone whom you dislike to enter your homes.”¹

This provides security for the moral and ethical wellbeing of the home, it earns the trust of the husband and cultivates the children upon chastity. The home that is lacking in any of these affairs will never be a place of comfort nor will it be a place of stability.

¹ **Ḥasan:** al-Tirmidhī (no. 1163) and Ibn Mājah (no. 1851). This ḥadīth was declared to be ḥasan by Shaykh Albānī in *Ṣaḥīḥ Sunan al-Tirmidhī* (no. 1163).

❖ Safeguarding His Wealth

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

والمرأة راعية في بيت زوجها ومسئولة عن رعيتها

“The woman is a shepherdess in the home of her husband and is responsible for her flock.”¹

He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

خير نساء ركب الإبل صالح نساء قريش. أحناه على ولد في صغره
وأرعاه على زوج في ذات يده

“The best women among the camel riders are the righteous women of the Quraysh. They look after the child when he is small and they guard their husband as it relates to his wealth.”²

The issue of wealth is an important issue, and a number of issues are linked to it. From them:

- 1.) Happiness and order in the homes occurs through safeguarding that which is in them.
- 2.) Not being wasteful or extravagant.
- 3.) Not burdening the husband monetarily with that which he cannot bear.

¹ Bukhārī (no. 853), Muslim (no. 1829), al-Tirmidhī (no. 1705), Abū Dāwūd (no. 2928), and Aḥmad (2/121).

² Bukhārī (no. 4794), Muslim (no. 2527) and Aḥmad (2/449).

Today, for the financial affairs there is a (clear) structure and there are accounts. How many means and avenues are available to allow the family to have a pleasurable life without any financial burden? It has become an art which is actually studied. So does the wife understand her role in that?

❖ Good Treatment

The husband is in charge (of the family), so it is incumbent that any dealings emanate from this standpoint. From the various forms of good relations are:

- 1.) Tolerating his mistakes when he errs.
- 2.) To mollify him when he is angry.
- 3.) Giving him a sense of love and respect.
- 4.) To speak kind words and (display) a sincere smile.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) said:

تبسمك في وجه أخيك صدقة

“Your smiling in the face of your brother is a charity.”¹

So how about if this is done by the wife for her husband?

- 5.) Paying attention to specific matters like food, drink, and clothing, as it relates to type and time.

¹ **Ṣaḥīḥ**: Reported by al-Tirmidhī (no. 1956). This ḥadīth has been declared to be Ṣaḥīḥ by Shaykh Albānī in *Ṣaḥīḥ Sunan al-Tirmidhī* (no. 1956).

The woman should know that when she implements these matters it is not an attack on her identity or belittlement of her status. Rather, this is the path to happiness, and there will never be any happiness except in the shade of a husband whom she treats well. This is the decree of the Almighty, the All-Knowing.

﴿الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ﴾

Men are the protectors and maintainers of women. (Al-Nisā 4:34)

The Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) said:

لو كنت أمرًا أحدًا أن يسجد لأحد لأمرت المرأة أن تسجد لزوجها

“If I were to command anyone to prostrate to another human being, then I would have commanded the woman to prostrate to her husband.”¹

So understand the objectives of the legislation (of Islām) and do not be deceived by the false propaganda, and let your motto be “we hear and we obey”.

¹ **Ṣaḥīḥ:** Reported by al-Tirmidhī (no. 1159) and Ibn Mājah. This ḥadīth has been declared to be Ṣaḥīḥ by Shaykh Albānī in *Ṣaḥīḥ Sunan al-Tirmidhī* (no. 926).

﴿فَأِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى﴾



Then if there comes to you guidance from Me, then whoever follows My Guidance shall neither go astray, nor fall into distress and misery. (Ta-Ha 20:123)

❖ Organizing One's Time

Strive to organize your time so that your work will be enjoyable, and make the home consistently be like a garden, clean and organized. For the home represents the woman responsible for it. The house will have a most beautiful look through cleanliness and organization, even if the furnishings are modest. The opposite is true as well. When the husband and the children return from their work and their studies tired and they find a clean and organized home, then this will ease their fatigue and exhaustion. The opposite is true as well. A clean and organized home is from the most important means for it to be a place of comfort and relaxation.

❖ Standing by the Husband

When situations and crises arise - and how numerous are they in this life - support him with patience and advice. Make him, in times of crisis, flee to his home, to his wife, to his source of comfort, and not flee away from it. This is

one of the greatest reasons for harmony, and with this the home will be a place of comfort.

❖ **Being Truthful with the Husband**

Be truthful with him in everything, particularly in that which occurs while he is outside of the home. Stay far away from lying and concealing (things from him), as if he is fooled about something it will not last, and this will lead to trust being lost. If this trust is lost, then the home will not be a place of enjoyable comfort nor a place for righteous cultivation.

❖ **How to Behave When Differences Arise**

Lastly, know that we are humans. So it is inevitable that we have weaknesses and it is inevitable that differences arise regarding some issues. However, what is important is how to quell these disputes. Since it is natural for some differences to occur, it is not permissible to turn every dispute into a problem which will demolish the very existence of the home. Here are a number of pieces of advice that should be implemented when differing occurs:

- 1.) Avoid continuing the debate whilst angry and abstain from this until the nerves are calm.
- 2.) Utilize the manner of investigation and not argumentation; identify the problem and its causes.
- 3.) Avoid interrupting (them when speaking) and listen attentively.

- 4.) It is incumbent to make it (a pleasant environment) with good feelings, and for each spouse to clarify that they love the other. However, they want a resolution to the problem.
- 5.) It is a must that they be prepared to forego the issue. If each party persists upon what they are upon, then this will lead to the situation getting worse and it could possibly end in divorce.

These are some of the things that the woman should implement in her home in order to participate in the building of a truly comfortable (environment). The home (is a place) in which the husband lives in tranquility, safety, and stability, and it is that which will reap fruits for his Ummah. The home (is a place) in which the children are raised correctly which will result in the rectification of this nation by way of the rectification of the future generations. And the two spouses are the foundation of the family. If the relationship between the two of them is bad, then there will be no stability in the home.

Making the Family in its Broadest Sense a Place of Comfort and Relaxation

From the duties that the woman must perform within her home in order to fulfill her role in raising the family is for her to be diligent in making the entire family a source of comfort and stability in its broader sense. The discussion in the previous section touched on the family in its narrower sense: the husband, the wife and the children. However, the family is broader than that, as it comprises of the mother, the father, the brothers and the sisters, and they have rights, regardless of whether they are with the husband within the home or not. It is compulsory that there be harmony between them and for them to maintain good relationships, as there are many rulings connected to that. From them is being kind to the parents and keeping the family ties.

The woman plays a serious role in that. How many women are there who, due to their understanding of this aspect and their fear of Allāh, were a means for keeping the family ties between her husband and his mother, his father, his siblings, and his relatives? So she became a tool of good, uniting the family upon good. How many women are there who are ignorant of their obligation in this regard, or they know it but do not fear Allāh and cause the family to split, so that there is disrespect for the fathers and mothers, and cutting of the family ties? All of this results from the

woman's ignorance of her role in this regard and her failing to perform it.

Raising the Children

One of the domains in which the role of the woman in raising the family is apparent is the cultivation of the child. This is from the most important of tasks and among the most crucial of them for two reasons:

- 1.) Because it is the source of direction for the child, and from the child the *Ummah* is formed. Whatever the child's condition and upbringing is today, then the condition of this nation in the future (will be a reflection of this). From this we can understand that all individuals from this nation will pass through the school of the mother.
- 2.) There are many things that the child is unfamiliar of, and he is in a state where he is clear and mysterious and easy and difficult. Therefore, taking care of him and raising him requires effort, which is not easy. This is what we will clarify shortly.

Taking care of the child is the responsibility of both parents together. The Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) said:

كلكم راع وكلكم مسؤول عن رعيته، والرجل راع في بيته ومسؤول
عن رعيته، والمرأة راعية في بيت زوجها ومسؤولة عن رعيته

“Each of you are shepherds and each of you is responsible for his flock. The man is a shepherd within his home and is responsible for his flock. The woman is a shepherdess within the home of her husband and is responsible for her flock.”¹

The Most High has said:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ﴾

O you who believe! Ward off from yourselves and your families a Fire (Hell) whose fuel is men and stones. (Al-Taḥrīm 66:6)

When we analyze the reality of the situation we find that the man only spends a short time within his home and with his children. This is in relation to the amount of time. As it relates to how (he spends his time with them), then during this time he is exhausted from work and seeking to rest. He is not able to think about the state of his children. It is apparent to us that the biggest role in regards to this is the role of the woman and her responsibility.

Bukhārī reported on the authority of Jābir Ibn ‘Abdullah (رضي الله عنه) that he said:

¹ Bukhārī (no. 853), Muslim (no. 1829), al-Tirmidhī in (no. 1705), Abū Dāwūd (no. 2928) and Aḥmad (2/121).

“My father had died and left behind seven or nine daughters. So I married a non-virgin. Allāh’s Messenger (صلى الله عليه وعلى آله وسلم) said to me:

تزوجت يا جابر

‘Did you get married, O Jābir?’

I said: ‘Yes.’ He said:

بكرًا أم ثيبًا

‘(Did you marry) a virgin or a non-virgin?’

I said: ‘A non-virgin.’ He (صلى الله عليه وعلى آله وسلم) said:

فهلا جارية تلاعبها وتلاعبك، وتضحكها وتضححك

‘Why not a young girl so that you could play with her and she could play with you; you could make her laugh and she could make you laugh?’

I said to him: “Abdullah has died and left behind daughters. So I disliked to bring home someone similar to them. Thus, I married a woman who could care for them and cultivate them.’ He (صلى الله عليه وعلى آله وسلم) said:

بارك الله لك، أو قال: خيرًا

‘May Allāh bless you.’ Or he said, ‘With good.’”¹

This ḥadīth indicates that the woman participates with her husband in raising the children. Rather, the primary role is hers, (as comes in the ḥadīth), “A woman who could care for and cultivate them.”

¹ Bukhārī (no. 5052), Muslim (no. 715), al-Tirmidhī (no. 1100), Ibn Mājah (no. 1860), Aḥmad (3/214), and al-Dārimī (no. 2216).

Issues Related to the Health of the Child

O sister, your fulfilment of this great duty requires for you to completely comprehend it in order for you to perform it in the desired fashion. Indeed taking care of the child and raising him with a good upbringing requires knowledge of some of the issues which are pertinent to the child. I present to you some of them:

Firstly: The matter of health. Verily the sick or impaired child will not be a sound and healthy individual who can benefit this nation. For this reason, the first thing that the woman should do and pay attention to is the health of her child. A number of books have been written about this topic. From them is: Child Health Care by Dr. Nabīh Ghubrah. He presented (issues relating to) child health care in a simple and easy manner, which every woman who has a basic understanding can comprehend. Among the issues pertinent to the child's health are:

Firstly: The pregnant woman taking care of her health because her healthiness means that the fetus will be healthy. It is incumbent that the necessary measures are taken for this.

Secondly: After birth the child goes through various stages. Each stage is a unique situation and has a particular type of health care. We will summarize it with the following:

The Newborn: This is within its first month. At this stage its senses are sharp and sensitive. It is a must that the

mother know what the signs of healthiness and sickness are at this stage, and how to treat (the child). She should know the appropriate way and place for the child to sleep, how to suckle him correctly, (and what is considered suitable) clothing, and other than this.

The Second Stage: This is after being a newborn, and it is (the period) of suckling. At this stage they learn to walk and speak. (She should understand) the issues pertinent to the child's wellbeing during this period. When the child attempts to walk he is not to be burdened beyond his ability and there is no need to assist him in walking. Rather, he is left to do that which is within his capability.

Al-Nuṭq (articulation): Do you not know that speech impediments can be treated after the cause is diagnosed by a specialist; meaning, them saying that (this problem) exists and then taking the necessary steps to treat it.

The Third Stage: The Preschool age, and this is where the child's preparation for Elementary is completed. The child's ability is taken into consideration, and school and reading are made beloved to him.

Then there comes the stage of middle childhood and then adolescence. This demands a great deal of effort to cultivate the child (during these stages).

You should be mindful of a number of health related matters, which you must possess some experience and understanding of.

- 1.) Child vaccinations, what are they and when are they given.
- 2.) The healthy growth of the child.
- 3.) Keeping up with the child's talents and faculties.
- 4.) The child's recreation and his toys.

The importance of recreation in the child's life is not merely for amusement but rather it is a means for teaching and the development of the (child's) abilities. For every age there are suitable toys, which are beneficial. However, if the child is given a toy which is beneath his intellectual capacity, then he will not be entertained by it. If he is given a toy which is above his intellectual capacity, then it will require effort beyond his capability, and perhaps he will ruin it. There are also toys that are harmful which they should avoid and be wary of.

(They should also be aware of):

- The issue of urinary incontinence and bed wetting, its causes and how it is properly treated.
- (Issues surrounding) the left-handed child: the environment and supervision both have a tremendous influence.
- Accidents such as falling, swallowing (things), poisoning, burns, being dazed, and the like. There are (potentially) dangerous accidents at all ages, so how do you protect your child from this?¹

¹ Refer to the book: Child Health Care by Dr. Nabih Ghubrah.

This is a glimpse at a number of issues related to caring for the child. So do you have sufficient information and experience concerning this? The intent behind mentioning this is not to give a comprehensive explanation (of this subject) nor to provide a health related approach, as this is not the place for that. Rather, this is merely an indication to the fact that this matter is not as simple as expected.

Now we turn to another aspect (of raising a child), and this is the matter of the refinement of the child's character, raising him in a righteous fashion and instilling in him good morals and distancing him from bad habits so that he grows up as a righteous child who is a coolness for the eyes of his parents. This topic in itself requires a number of lectures because it is a topic which has many facets. Whoever is going to raise and cultivate a child must know what the peculiar qualities and characteristics of the child are so that they may interact with him upon clear knowledge. They should also know what the best and most successful ways for cultivation (and education) are. It is a must that you know - O sister - that at every age in the child's life they have a specific disposition, and for each (stage) there are specific methods for education and cultivation. There are many books on this topic. So if you believe that this is an important part of your great role in raising the family, then you must be familiar with this so that you can accomplish this great duty of yours. I will mention some concise points concerning this.

The Specific Traits and Qualities of the Child

It is incumbent that the one who wants to raise a child in the correct way know these specific qualities. From them:

1. Receptiveness

The child is like an empty page, no manners or views have become rooted within him. He is receptive to change and guidance like the soft branch (of a tree). He is open to develop as you want. Hence, it is essential that the woman understand her role as it relates to this matter.

2. Visual Thinking

The mother should not worry if the child does not understand certain things because they are able to solve (problems) in front of them through visual perception. So if you say to him, "3 + 3," he may not understand, but put three pens in front of him and (then another) three; he will say, "Six." And the like of this.

This is why the child is not held responsible until after puberty. In order to raise the child with praiseworthy characteristics it is necessary that they be (demonstrated) through practical examples.

3. Individuality and Selfishness

(This is the sentiment) that everything belongs to him. The role of the educator is to rid him of this so that he respects others.

4. The child has essential needs. If they are not met, then his growth will be stunted, or he will grow to have bad behavior. Among these needs are:

I. Love and protection from the two parents.

II. Respect and trust. If he is not respected and trusted, then a lack of self-trust will develop within him.

III. Companionship

It is a must that they have companionship. Therefore, it is necessary that their friends be chosen from those (children) to whom attention is being paid to their upbringing and cultivation, as to avoid any contradiction (and mixed messages) from occurring.

The Description of the Child's Cultivation and Education

All of the methods we employ to raise and educate the child returns to one of the following approaches:

1.) Verbal Direction

This suffices and relies upon a verbal command and it is not very effective. Unfortunately, it is used by many of the people.

2.) In addition to verbal direction there are also things like advice, or encouragement and discouragement. This is more effective than that which has preceded.

3.) Through example and imitation.

This is the most important and most crucial of these methods. This is where the example and conduct within the home and the manners of the mother play a role in how the state of the child will be. She will not be able to teach the child to be truthful and prohibit him from lying, if she lies in front of him.

Apart from this there are other general guidelines related to the raising of a child, from them:

- ❖ Spanking and its misuse: Without doubt, spanking is a means of discipline and cultivation. However, how and when is it to be used? This is an important matter.

- ❖ Instilling within the child fear of the boogey-man, and the psychological effects it has on the child.
- ❖ Nurturing them (in a balanced way) between pampering and cruelty.
- ❖ Keeping the child far away from children who are impolite.
- ❖ Monitoring the child's studies.
- ❖ Raising the daughter with modesty.
- ❖ Cultivating the child upon the (proper) outlook and accustoming the child to it.
- ❖ There should not be any contradiction between the two spouses regarding the direction of the child. So that this one commands while the other prohibits from the very same act.
- ❖ There should not be any contradiction between statement and action.
- ❖ Watching the children within the home while they are unaware.
- ❖ (Accustom them) to supplicate, and avoid using foul language.

Without a shred of doubt, each point that has been mentioned requires an explanation and clarification in itself. However, this is not the place to explain the methods and ways to raise and educate (a child). I only mentioned this to clarify that the duty of the mother in raising the child is not an easy job. Rather, it is a job that requires knowledge and it requires effort, in order to be consistent.

Other Responsibilities

Examples of a Number of Jobs That Contain a Financial and Educational Benefit for the Family

The four areas that were previously mentioned are the most important aspects of the woman's work in her home, and through these (responsibilities) she partakes in preparing the family in the correct manner. However, there are other jobs which are of a financial and educational benefit for the family, if the woman has any extra time (on her hands), after she has completed her main duties that were previously mentioned. These jobs are numerous and have no fixed number. They develop in accordance to the financial and societal conditions of the family and in accordance with the efforts of the woman and her thought process. Among them, and they are not limited to this, is:

Sewing Clothes

How much money does the family spend in this regard? In addition to the other harmful effects, the woman spends a long time in front of the tailor, who is a stranger, attempting to explain to him exactly what she wants. In most cases the tailor is a foreigner who understands little of the language but does not understand the majority of it. In addition to that which this brings into the homes from the styles and fashions which oppose the legislation, morals and social tastes.

Indeed it is strange that the woman goes out to work outside of her home to earn some Riyals and then she gives these earnings to a tailor and (spends them) upon a daycare provider who minds the children.

You would see that if the woman devotes her time to raising her children and utilizes any spare time to sew her clothing how much she would serve this nation. It is not about an amount of money; rather, it is about preservation of generations of this nation and the preservation of its character. This is not applicable to all cases, as we have previously mentioned that this nation requires a working woman who works in certain fields which only she can perform. However, there is a difference between this being considered an exception and it being viewed as the norm.

[Making Decorative Items]

From the things that the woman can do in the home is to make decorative items and artistic ornaments. Verily looking for beautiful things is a matter which is imbedded within the *Fitrah*. The person loving beautiful sights and impressive ornaments is permissible. It is permissible for one to look for these items and make them as long it does not involve extravagance or that which is legislatively prohibited, such as the presence of images. Many of these decorative items are made by women. Some of the people are fond of these ornaments and spend much wealth to acquire them. What if the woman was to devote some of her time and make some of these ornaments and acquire

this money? This field from the actions (of the woman) is not important but I mentioned it to clarify that there is room for the woman to think about spending her spare time on that which benefits her and benefits her family.

After we have discussed these important duties that the woman does within her home and by way of them she partakes in the raising of the family, is it correct for us to say that if the woman remains within her home and is busy with these important matters then she will be wasted!? Is the statement correct of those who say, "The woman remaining within her home makes half of the society jobless?!"

What is the criteria (used to judge) nobility and valor? The woman going out and abandoning the noblest of roles and the most important of them in order to perform the role of an import or export registry clerk, or that of a machine operator, which any incompetent youth can perform! By the woman going out, she leaves the care of her children and their cultivation to the maid or the nanny! Then she returns (home) just to spend this money, for which she abandoned her primary responsibility, upon the maid, the driver, and upon tailor shops! However, there is a sickness in the souls and a departure from the *Fitrah*.

This a regression of the human being, since they are departing from the methodology of Allāh.

﴿ وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ

الْقِيَامَةِ أَعْمَى ﴿١٢٤﴾

But whosoever turns away from My Reminder verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection. (Ta-Ha 20:124)

Some of those, who have been affected by the current state of affairs and yield to its pressure become such that they do not think except by way of certain social conditions, say: “This is emotional speech and it is far removed from the practical reality.”

Glimpses of the Condition of the Woman in the West

I say to the likes of these people, come and listen to the cries of some of the Westerners who are petrified by the state that their societies have reached, when the woman went out and left the home. Indeed the West – even though it has advanced materially – has regressed socially and morally and (thus) its civilization is subject to collapse. Western thinkers warn about this danger and caution about the current state of the family and the current state of the woman, after she entered the workforce outside of the home. Auguste Comte, the founder of sociology, said:

“It is obligatory for the man to provide for the woman. This is the natural order of our human race and it is the order which matches with the foundational home life for the coveted gender (i.e. women). This type of compulsion resembles the compulsion that dictates that the working class from the people provide for the intellectuals from amongst them so that they can devote their time to complete their fundamental tasks. However, the obligations of those who have to work (i.e. the male) in order to support the coveted gender (i.e. the woman) is nobler than that, since the household duties of

the women necessitates (the establishment of) the home life.”¹

Furthermore, a famous Western writer who said in an article in the newspaper called the Eastern Mail on the 10th of May 1901:

“That our daughters are busy within their homes as servants or like servants is better and less of a calamity than them being occupied in the workplaces. As this will result in the girl being corrupted with impurities and filth, which cause the splendor of her life to vanish forever. If only our lands were like the lands of the Muslims, as there (you find) modesty, chastity, and purity of dress. The maid and the servant enjoy an extremely comfortable life, and in the home they are treated (honorably) as the children of that house are treated. There is no infringement upon their honors in the slightest. Yes, it is a shame upon the English lands that their daughters are made to be an example for immorality due to them frequently free-mixing with the men. What is wrong with us that we do not strive to make the girl work (in an environment) that complies with her natural disposition of working within the home, and

¹ *Al-Mar'ah Bayna al-Fiqh Wa al-Qānūn*, p. 22.

leaving the work of the men to the men? (In order to) protect her honor.”¹

Look at the speech from this woman at the beginning of this century. The state of the Western woman has become worse since then. So where are the intellects of the callers to (women’s) liberation? Or is it that their intellects have been stained and overcome from the disease of lusts?

Joel Simon said: “The woman who works outside of her home does the job of a basic worker, but she does not perform the job of a woman.”²

The woman known as Kathleen Lind, the wife of the American astronaut Dr. Don Leslie Lind - so they were not an illiterate family but they were a Western family at the apex of academic achievement - said:

“As a housewife, I spend most of my time within the home. As a woman I see that the woman must give all of her time to her home, her husband, and her children...I continue to recall the speech of one of the men of religion, which was a response to a question: ‘If the domain of the woman is her home then why should she learn?’ He said that day, in response to this female questioner,

¹ *Al-Mar’ah Bayna al-Fiqh Wa al-Qānūn*, al-Sabā’ī, p. 178.

² *Al-Mar’ah Bayna al-Fiqh Wa al-Qānūn*, p. 179.

‘If you teach a man then you have taught an individual. If you teach a woman then you have taught generations, or a nation.’

She continued to say:

“I am very happy to stay at home beside my husband and my children, even during days of hardship, and I am referring to the days in which we were in financial need. My husband did not ask me to work. His philosophy was that we are able to satisfy our basic needs, but we will not be able to raise our children if the reins get away from us.”¹

Indeed these quotes are clear and do not require any commentary. Actually, we have no need for (these quotes) because verily we believe that what Allāh has chosen for mankind is best and beneficial, and it is that which the religion of Islām has come with.

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ
الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا﴾ (٣١)

It is not for a believer, man or woman, when Allāh and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allāh and His

¹ *Risālah Ilā Hawā'* (2/61). Taken from the newspaper: *al-Anbā al-Kuwaitiyah*.

Messenger, he has indeed strayed in a plain error. (Al-Aḥzāb 33:36)

One Last Question

After this a question arises, and it is very important: is every woman capable of performing this great task? Is it sufficient for the woman to merely sit in her home to complete this task?

In response to this question we say that the primary condition that is present in the woman who is able to fulfil this important duty is that she be a righteous woman, as the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) pointed out when he said:

تنكح المرأة لأربع: لمالها ولحسبها ولجمالها ولدينها، فاظفر بذات الدين تربت يداك

“The woman is married for four: For her wealth, for her status, for her beauty, and for her religion. Be successful (by marrying) the woman who has religion, may your hands be covered with dust!”¹

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) clarified the criteria upon which people base (decisions) in this life. Then he commanded to give precedence to the matter of the religion. Indeed some people make the (determining) factor to be beauty, and the people vary in their depiction of it. Some of them make wealth the criterion, whether it be mass wealth or earned

¹ Bukhārī (no. 4802), Muslim (no. 1466), al-Nasā'ī (no. 3230), Abū Dāwūd (no. 2047), Ibn Mājah (no. 1858), Aḥmad (2/428), and al-Dārimī (no. 2140).

wealth. Some make status and lineage the criterion. However, the criterion that is found in the legislation is that of the religion. The righteous woman is the one who can be trusted to perform this great task.

The one who chooses the religious woman has saved himself from a great amount of effort. For the righteous woman, it is inevitable that she possesses an amount of knowledge that will make her able to carry out her job in the best fashion. She will know that which is obligatory upon her and she will understand and know her mission in life. Therefore, we know that the intent of knowledge here is not certificates and qualifications. (The intent is) none other than knowledge of her duties that are obligatory for her to carry out and knowledge of the means that will assist her in that.

So it is compulsory for the woman, after learning her religion, to learn all of that which is required of her which will help her in carrying out her tasks within the home. She should keep up with the publications that are available that are written about these topics, which concern her such as the subjects related to the child. This is whether it be that which is related to his health, his upbringing and cultivation, or topics connected to the home and housekeeping. Also, subjects related to some of the social issues and topics which are written regarding the woman and anything else which concerns the woman.

The presence of a righteous woman who possesses knowledge is an indicator that the woman is capable of carrying out her duties. On the other hand, the ignorance of the woman and her not being righteous is a reason for failure, even if the woman is free and not working, then she will waste time in futile visits, gossip, and keeping up with fashion. It is not expected that the likes of this woman will fulfill this important role nor will she produce a righteous offspring. And Allāh knows best.

May peace and blessings be upon our Prophet Muḥammad, his family, and his companions.

Glossary

A

Āyah: (pl. *āyāt*) "Sign," a verse of the *Qur'ān*.

Āhād: A narration which is narrated through one chain only.

Aḥādīth: see *ḥadīth*.

'Alayhi al-salām: May Allāh (سُبْحَانَهُ وَتَعَالَى) protect and preserve him. It is said after the name of a Prophet of Allāh or after the name of an Angel.

Anṣār: Helpers; the Muslims of al-Madīnah who supported the Muslims who migrated from Makkah.

'Arsh: Throne of Allāh (سُبْحَانَهُ وَتَعَالَى).

'Aṣr: the afternoon Prayer.

Awliyā': See *Walī*.

B

Bid'ah: Heresy (any innovatory practice).

Burāq: An animal bigger than a donkey and smaller than a horse on which the Prophet (عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) went for the *Mi'raj*.

D

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

Da'if: A weak, unauthentic narration.

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

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

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

F

Fāhish: One who speaks with evil or obscene speech.

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

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

Faqīh: A Scholar who can give religious verdicts.

Fiqh: Islāmic jurisprudence, understanding.

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

Fitrah: The natural disposition that one is born upon.

G

Ghuluww: Going to an extreme.

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

H

Ḥadīth: (pl. *aḥādīth*) the saying, actions and approvals accurately narrated from the Prophet (صلى الله عليه وعلى آله وسلم).

Ḥalāl: Lawful.

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

Ḥarām: Unlawful and forbidden.

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

Ḥarj: Killing.

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

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

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

I

Ibādah: Worship, worship of Allāh.

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

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

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

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

Īmān: Faith, to affirm all that was revealed to the Prophet (صلى الله عليه وعلى آله وسلم).

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

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

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

J

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

Janāzah: (pl. *janaa'iz*): Funeral.

Jihād: Striving and struggling to make the Word of Allāh supreme.

Jumu'ah: Friday.

Jinn: Invisible creation, created by Allāh from smokeless fire.

Junub: A person who is in the state of *janābah*.

K

Ka'bah: A square stone building in al-Masjid al-Harām (the great mosque in Makkah which Muslims go to for pilgrimage and to which all Muslims direct their face in Prayer).

Al-Kabā'ir: The major sins.

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

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

Khilāfah: An Islāmic state.

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

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

M

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

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

Manhaj: A way; method; methodology.

Marfū': A raised; a narration attributed to the Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ).

Masjid: A mosque.

Mawbiqāt: Great destructive sins.

Mudallis: One who practises *tadlīs*.

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

Muḥaddith: scholar of the science of *ḥadīth*.

Muftī: One who gives *fatāwā*.

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

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

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

Muqallid: One who practices *taqlīd*.

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

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

Muttaqūn: People who are pious.

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

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

Mawḍūʿ: Fabricated; spurious; invented (narration).

Mawqūf: Stopped; a narration from a Companion, which does not go back to the Prophet (صلى الله عليه وسلم).

Mawṣūl: Connected; a continuous *isnād* that can be narrated back to the Prophet (صلى الله عليه وسلم).

N

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

Niyah: An intention from the heart.

Nusuk: A sacrifice.

Q

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

Qiblah: The direction the Muslims face during Prayer.

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

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

Quraysh: One of the greatest tribes in Arabia in the pre-Islāmic period of Ignorance. The Prophet (صلى الله عليه وسلم) belonged to this tribe.

R

Rāfiḍī: This is the correct title for the extreme *Shīʿah*; those who bear malice and grudges against the noble Companions to the extent that they declare them to be apostates. They also hold that the *Qurʾān* which the Muslims have is neither complete nor preserved from corruption.

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

S

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

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

Salaf, Salaf al-Ṣāliḥ: The pious predecessors; the Muslims of the first three generations: the Companions, the successors and their successors.

Salafī: One who ascribes oneself to the *Salaf* and follows their way.

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

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

Shawwāl: The month after *Ramaḍān*.

Shayṭān: Satan.

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

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

Sūrah: A chapter of the *Qur'ān*.

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

T

Tābī'ī: (pl. *tābī'īn*) The generation after the Companions of the Prophet (عَلَيْهِ وَعَلَىٰ آلِهِ الصَّلَاةُ وَالسَّلَامُ).

Tafsīr: Explanation of the *Qur'ān*.

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

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

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

Taqlīd: Blind following; to follow someone's opinion (*madhhab*) without evidence.

Taqwā: Acting in obedience to Allāh, hoping for His mercy upon light from Him and *taqwā* is leaving acts of disobedience, out of fear of Him, upon light from Him.

Tarjamah: Notes about a reporter of *ḥadīth*.

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

Tawḥīd: Islāmic Monotheism; the Oneness of Allāh. Believing and acting upon His Lordship, His rights of Worship and Names and Attributes.

U

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

‘Ulamā’: (singular: *‘ālim*) scholars.

Umm: Mother of, used as an identification.

Ummah: Nation, the Muslims as a whole.

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

Uṣūl: The fundamentals.

W

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

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

Wakīl: Disposer of affairs.

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

Walīmah: The wedding feast.

Waṣīlah: The means of approach or achieving His closeness to Allāh by getting His favours.

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

Y

Yaqīn: Perfect and absolute faith.

Yathrib: One of the names of al-Madīnah.

Z

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

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

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

Zanādiqah: An atheist, a heretic.

OUR CALL TO THE UMMAH¹

[1]: We believe in Allāh and His Names and Attributes, as they were mentioned in the Book of Allāh and in the *Sunnah* of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ), without *tahrīf* (distortion), nor *ta'wīl* (figurative interpretation), nor *tamthīl* (making a likeness), nor *tashbīh* (resemblance), nor *ta'ṭīl* (denial).

[2]: We love the Companions of the Messenger of Allaah (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ), and we hate those who speak against them. We believe that to speak ill of them is to speak ill of the Religion, because they are the ones who conveyed it to us. And we love the Family of the Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) with love that is permitted by the *Sharī'ah*. 'Imrān Ibn Ḥusayn said, "O people! Learn the knowledge of the Religion from us, if you do not do so, then you will certainly be misguided."²

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

¹ This explanation of our call has been summarized from *Tarjumah Abi 'Abd al-Raḥmān Muqbil Ibn Hādī al-Wādī'ī* (p. 135-142) of Muqbil Ibn Hādī with minor additions from other sources.

² Refer to *al-Kifāyah* (p. 15) of al-Khaṭīb al-Baghdādī.

³ Refer to *al-Muwāfiqāt* (2/79) of al-Shāṭibī.

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

[5]: We do not accept anything from the books of *fiqh* (jurisprudence), nor from the books of *tafsīr* (explanation of the *Qur'ān*), nor from the ancient stories, nor from the *Sīrah* (biography) of the Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ), except that which has been confirmed from Allāh or from His Messenger (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ). We do not mean that we have rejected them, nor do we claim that we are not in need of them. Rather, we benefit from the discoveries of our Scholars and the jurists and other than them. However, we do not accept a ruling, except with an authentic proof.

[6]: We do not write in our books, nor do we cover in our lessons, nor do we give sermons with anything except the *Qur'ān*, or the authentic and authoritative *ḥadīth*. And we detest what emanates from many books and admonishers in terms of false stories and weak and fabricated *aḥādīth*. 'Abdullāh Ibn al-Mubārak (d.181H) said, "The authentic *aḥādīth* are sufficient and the weak *aḥādīth* are not needed."¹

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

¹ Refer to *al-Jāmi' li-Akhlāq al-Rāwī* (2/159) of al-Suyūṭī.

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

[9]: We hold that our 'obligation is to co-operate with the group that traverses the methodology of the Book and the *Sunnah*, and what the *Salaf* of the *Ummah* were upon; in terms of calling to Allāh, and being sincere in worship of Him, and warning from *Shirk*, innovations, and disobedience, and to advise all of the groups that oppose this.'¹ 'So co-operating upon righteousness and piety (*taqwā*) and mutual advising necessitates warning against evil and not co-operating with the wicked.'²

[10]: We do not deem it correct to revolt against the Muslim rulers as long as they are Muslims, nor do we feel that revolutions bring about reconciliation. Rather, they corrupt the community.

[11]: We hold that this multiplicity of present day parties is a reason for the division of the Muslims and their weakness. So therefore we set about 'freeing the minds

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

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

from the fetters of blind-following and the darkness of sectarianism and party spirit.¹

[12]: We restrict our understanding of the Book of Allāh and of the *Sunnah* of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) to the understanding of the *Salaf* of the *Ummah* from the Scholars of *ḥadīth*, not the blind-followers of their individuals. Rather, we take the truth from wherever it comes. And we know that there are those who claim *Salafiyyah*, yet *Salafiyyah* is free from them, since they bring to the society what Allāh has prohibited. We believe in ‘cultivating the young generation upon this Islām, purified from all that we have mentioned, giving to them a correct Islāmic education from the start - without any influence from the disbelieving western education.’²

[13]: We believe that politics is a part of the Religion, and those who try to separate the Religion from politics are only attempting to destroy the Religion and to spread chaos.

[14]: We believe there will be no honour or victory for the Muslims until they return to the Book of Allaah and to the *Sunnah* of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ).

¹ From *Fiqh al-Wāqī‘* (p. 49) of al-Albānī.

² From *Fiqh al-Wāqī‘* (p. 51) of al-Albānī.

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

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


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

[18]: We love the present day Scholars of the *Sunnah* and hope to benefit from them and regret the passing away of many of them. Imām Mālik said (d.179H), "The knowledge of *ḥadīth* is your flesh and blood and you will be asked concerning it on the Day of Judgement, so look who you are taking it from."¹

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

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

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



A Woman's Guide to RAISING *a Family*

Shaykh, al-'Allāmah Sālih al-Fawzān stated:

“The rulings and regulations of Islām have come to organize the family and to protect it from breaking up, like the rulings of marriage and divorce, polygyny, the rights of the fathers and mothers, and there are many other examples besides this. All of these guidelines indicate the primary station that Islām has given to the family. This is because it is the place where generations are raised and cultivated, and the future of this nation depends upon the condition of the family.

Indeed the woman is the backbone of the family, as is said:

“Behind every great person there is a woman in whose home they were raised.””

“Indeed the work of the woman within the home, although some think that it is insignificant, is great. There are many aspects of this that require expertise and it requires things that are essential (for running) a country. It requires knowledge and foresight, it needs precision, and it requires administration. It is in need of economics, it requires tenderness and sensitivity, and it is in need of lofty values and principles.”



حكمة
Hikmah
PUBLICATIONS

Email: hikmahpubs@gmail.com

