

Lecture to the Sister's in Britain

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Lecture:

## محاضرة للأخوات في بريطانيا

Lecture to the Sisters in Britain

Delivered by

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### بسم الله الرحمن الرحيم

إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَنُسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شَرِّهِ وَأَنْفُسَنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ اللَّهُ فَلَا ضَلَالَةَ لَهُ وَمَنْ يَضِلَّ  
فَلَا هَادِيَ لَهُ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي  
تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا  
عَظِيمًا

فَإِنْ أَصْدَقَ الْحَدِيثُ كِتَابُ اللَّهِ تَعَالَى وَأَحْسَنُ الْهُدَى هُدَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَشَرُّ الْأُمُورِ مُحَدَّثَاتُهَا وَكُلُّ مُحَدَّثَةٍ بِدْعَةٌ وَكُلُّ  
بِدْعَةٍ ضَلَالَةٌ وَكُلُّ ضَلَالَةٍ فِي النَّارِ

In this short lecture directed towards the Sisters residing in Britain, I will be discussing taqwa, seeking knowledge, and how to increase the Imaan. I will begin by speaking about Taqwa. In order to have Taqwa of Allah, it is important to know what it is.

Linguistically, Taqwa means as Hafidh Ibn Kathir (may Allah have mercy upon him) said:

وَأَصْلُ التَّقْوَى : التَّوَقَّى مِمَّا يَكْرَهُ لِأَنَّ أَصْلَهَا وَقْوَى مِنَ الْوَقَايَةِ

"The foundation of taqwa is to guard against what is disliked because the origin of the word is from (الوقاية) shield/protection" [Tafsir Ibn Kathir under the Tafsir (2:2)]

As for the legislative meaning, then the best definition for Taqwa is what Talq ibn Habeeb, of the Pious Predecessors, said (may Allah have mercy upon him). He said:

أَنْ تَعْمَلَ بِطَاعَةِ اللَّهِ عَلَى نُورٍ مِنْ اللَّهِ تَرْجُو ثَوَابَ اللَّهِ، وَأَنْ تَتْرَكَ مَعْصِيَةَ اللَّهِ عَلَى نُورٍ مِنْ اللَّهِ تَخَافُ عِقَابَ اللَّهِ

"It is to do actions of obedience to Allah upon light from Allah hoping for the reward of Allah. And to leave the disobedience of Allah upon light from Allah fearing the punishment of Allah"

[Reported by Ibn Abi Shaybah in Kitab al-Imaan no. 99. It was graded **Saheeh** by Al-Albani in his checking of the book (pg. 39)]

Shaikh Ibn ul-Uthaymeen (may Allah have mercy upon him) said about this definition:

فَجَمَعَ فِي هَذِهِ الْعِبَارَاتِ بَيْنَ الْعِلْمِ، وَالْعَمَلِ، وَاحْتِسَابِ الثَّوَابِ، وَالْخَوْفِ مِنَ الْعِقَابِ فَهَذِهِ هِيَ التَّقْوَى

"So all these phrases combine between knowledge and action, hoping for the reward and fear of punishment. This is Taqwa" [Zaad Daa'iah ila Allah pg. 10]

So this taqwa. Taqwa is a very big topic with many benefits that are too many to mention in this short talk. But I want to mention that taqwa goes hand in hand with knowledge. As we see in the definition of Taqwa, Taqwa is to do the actions of obedience upon “light from Allah” meaning knowledge. And likewise to stay away from the disobedience of Allah upon “light from Allah”. The Quran is referred to as light as Allah says:

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِّن رَّبِّكُمْ وَأَنزَلْنَا إِلَيْكُمْ نُورًا مُّبِينًا

O mankind! Verily, there has come to you a convincing proof (Prophet Muhammad) from your Lord, and We sent down to you a manifest light (this Quran) [4:174]

The Scholars of Tafsir mention the light in this verse refers to the Quran. So you need knowledge of the Quran and the Sunnah to fear Allah. As well, Taqwa is one of the means to seeking knowledge.

Shaikh Ibn ul-'Uthaymeen (may Allah have mercy upon him) said:

“The appointed means to seek knowledge are many. We will mention some:

First Taqwa. It is the recommendation of Allah for those before and those after from His servants. Allah, the Exalted said:

وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَإِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَكَانَ اللَّهُ غَنِيًّا حَمِيدًا

And verily, We have recommended to the people of the Scripture before you, and to you (O Muslims) that you (all) fear Allah, and keep your duty to Him, But if you disbelieve, then unto Allah belongs all that is in the heavens and all that is in the earth, and Allah is Ever Rich (Free of all wants), Worthy of all praise [4:131]

وهي أيضًا وصية الرسول صلى الله عليه وسلم لأئمة، فعن أبي أمامة صدي بن عجلان الباهلي رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يخطب في حجة الوداع فقال: "اتَّقُوا اللَّهَ رَبَّكُمْ وَصَلُّوا خَمْسَكُمْ وَصُومُوا شَهْرَكُمْ وَأَدُّوا زَكَاةَ أَمْوَالِكُمْ وَأَطِيعُوا ذَا أَمْرِكُمْ تَدْخُلُوا جَنَّةَ رَبِّكُمْ "

It is also recommendation of the the Messenger to his Ummah. On the authority of Abu Umamah Suddi ibn ‘Ajlaan al-Baahili (may Allah be pleased with him) who said: I heard the Messenger of Allah delivery a sermon in the farewell Hajj. He said: Have Taqwa of your Lord, and pray your five (prayers), and fast your month, and pay the Zakat on your wealth, and obey those who are in charge of you, you will enter the Paradise of your Lord. [ Saheeh Musnad no. 480]...”

[Then the Shaikh goes on to mention]

“...Allah, the Exalted says:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

O you who believe! If you obey and fear Allah, He will grant you Furqan a criterion [(to judge between right and wrong), or (Makhraj, i.e. making a way for you to get out from every difficulty)], and will expiate for you your sins, and forgive you, and Allah is the Owner of the Great Bounty

[8:29]

This verse mentions three important benefits. The first is [He will grant you Furqan a criterion [(to judge between right and wrong)]] that is: He will grant you what will allow you to distinguish truth from falsehood, between harmful and beneficial. This enters into knowledge in terms of Allah opening up the sciences for a person what He does not open for others. For verily through Taqwa an increase in guidance is obtained, an increase in knowledge, and an increase in memorization. So like this it is mentioned from ash-Shafi’ee (may Allah have mercy upon him) that he said:

شكوت إلى وكيع سوء حفظي ... فأرشدني إلى ترك المعاصي

وقال اعلم بأن العلم نور ... ونور الله لا يؤتاه عاصي

I complained to Waki' about my bad memory

So he directed me to leave off disobedience

He said: Know that knowledge is light

And the light of Allah is not given to one who is disobedient

No doubt every time a person increases in knowledge, he increases in awareness and criterion between truth and falsehood, harmful and beneficial. Likewise, entering into it is what Allah opens for a person of understanding. This is because Taqwa is the cause for strengthening understanding and a strength [in understanding] leads to an increase in knowledge. So you see two men who both memorize a verse from the Book of Allah. One of them is able to extract from it three rulings and the other can extract from it more than this in accordance to what Allah has given him of understanding. So Taqwa is a cause for the increase in understanding..." [Kitab ul-'Ilm pg. 44-45]

The Shaikh (may Allah have mercy upon him) also said:

"11. [Taqwa] is a means to increase knowledge. Allah, the Exalted said:

واتقوا الله ويعلمكم الله

So be afraid of Allah; and Allah teaches you [2:282]"

[Fawaaid ut-Taqwa min Quran il-Kareem pg. 13]

So for this reason and many others, the Prophet use to admonish the women to have Taqwa. As comes in the Hadith of Jabir (may Allah be pleased with him):

ثُمَّ مَالَ وَمَضَى إِلَى النِّسَاءِ وَمَعَهُ بِلَالٌ فَأَمَرَهُنَّ بِتَقْوَى اللَّهِ وَوَعَظَهُنَّ وَذَكَرَهُنَّ وَحَمِدَ اللَّهُ وَأَثْنَى عَلَيْهِ ثُمَّ حَثَّهُنَّ عَلَى طَاعَتِهِ

“...Then he moved away and went to the women, and Bilal was with him. He commanded them to fear Allah and exhorted them and reminded them. He praised and glorified Allah, then he urged them to obey Allah...” [Saheeh Sunan Nasaai no. 1574]

So likewise I advise myself and you to have fear Allah and have Taqwa of Him. And that leads to my next topic, which is seeking knowledge and increasing the Imaan. For when a person has Taqwa of Allah, he/she will will increase in knowledge. And an increase in Knowledge means in an increase in fear of Allah. As comes in the Hadith of Aisha (may Allah be pleased with her)

مَا بَالُ أَقْوَامٍ يَتَنَزَّهُونَ عَنِ الشَّيْءِ أَصْنَعُهُ، فَوَاللَّهِ إِنِّي لَأَعْلَمُهُمْ بِاللَّهِ وَأَشَدُّهُمْ لَهُ خَشْيَةً

What is wrong with such people as refrain from doing a thing that I do? By Allah, I know Allah better than they, and I am more afraid of Him than they [Bukhari no. 6101]

Imam Mulla Ali Qaari (maay Allah have mercy upon him) commented on this Hadith saying:

وقدم العلم على الخشية لأنها نتيجته ، ولذا قال تعالى : ( إنما يخشى الله من عباده العلماء )

“Knowledge preceded fear/awe because it is its result. Like this, Allah, the Exalted said: It is only those who have knowledge among His slaves that fear Allah [35: 28]” [Mirqaah al-Mafaatih (1/345)]

And in increase in knowledge will make someone's Iman increase.

Shaikh Abdurrazaq Ibn Abdul-Muhsin al-'Abbad al-Badr (may Allah preserve him) wrote:

“Verily from the most important and beneficial means to increase the Iman is to learn beneficial knowledge based upon the Book of Allah and the Sunnah of the Messenger” [Asbaab Ziyaadatul-Imaan wan-Nuqsanihi pg. 6]

Then he mentions many of the narrations about the excellence of seeking knowledge. Perhaps I will mention some:

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُوا الْعِلْمِ قَانِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

Allah bears witness that La ilaha illa Huwa (none has the right to be worshipped but He), and the Angels, and those having knowledge (also give this witness); (He is always) maintaining His creation in Justice. La ilah illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise [3:18]

And Allah says:

يَرْفَعُ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

. Allah will exalt in degree those of you who believe, and those who have been granted knowledge.

And Allah is Well-Acquainted with what you do [58:11]

The Prophet said:

عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ، قَالَ ذُكِرَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلَانِ أَحَدُهُمَا عَابِدٌ وَالْآخَرُ عَالِمٌ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " فَضَّلُ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِي عَلَى أَدْنَاكُمْ " . ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى

اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ اللَّهَ وَمَلَائِكَتَهُ وَأَهْلَ السَّمَوَاتِ وَالْأَرْضِ حَتَّى النَّمْلَةُ فِي جُحْرِهَا وَحَتَّى الْحُوتَ لِيُصَلُّوا  
عَلَى مُعَلِّمِ النَّاسِ الْخَيْرِ

Narrated Abu Umamah Al-Bahili:

"Two men were mentioned before the Messenger of Allah (ﷺ). One of them a worshiper, and the other a scholar. So the Messenger of Allah (ﷺ) said: 'The superiority of the scholar over the worshiper is like my superiority over the least of you.' Then the Messenger of Allah (ﷺ) said: 'Indeed Allah, His Angels, the inhabitants of the heavens and the earth - even the ant in his hole, even the fish - say Salat upon the one who teaches the people to do good.'

[Saheeh Tirmidhi no. 2685]

Then Shaikh Abdurrazzaq (may Allah preserve him) mentioned a beautiful statement:

“Imam Ibn Qayyim (may Allah have mercy upon him) said:

وكل علم وعمل لا يزيد الإيمان قوة فمدخول

Every knowledge and action that does not increase the Iman and strengthen it is diseased”

[Asbaab Ziyaadatul-Imaan wan-Nuqsanihi pg. 13]

So knowledge and action are a cause of increasing the Imaan and from the best ways. Sisters can seek knowledge by attending beneficial classes taught by the Salafi brothers and Sisters. The Prophet used to teach the women as comes in the Hadith of Abu Sa'eed al-Khudri (may Allah be pleased with him):



جاءت امرأة إلى رسول الله صلى الله عليه وسلم ، فقالت: يا رسول الله ذهب الرجال بحديثك، فاجعل لنا من نفسك يوماً ناتيک فيه تعلمنا مما علمك الله، قال: “اجتمعن يوم كذا وكذا” فاجتمعن، فأتاهن النبي صلى الله عليه وسلم فعلمهن مما علمه الله

A woman came to the Messenger of Allah (ﷺ) and said: "O Messenger of Allah! Only men benefit from your talks, so please fix a day for us, to teach us the knowledge which Allah has taught you." The Messenger of Allah (ﷺ) fixed a day and directed them to assemble. When they gathered, the Prophet (ﷺ) went to them and taught them what Allah had taught him [Bukhari no. 2633]

If it is a class of the men, it should be from behind a veil . Or they can listen to the recorded lessons or live lessons through the internet like this. Or they can study with a female teacher in a house who can teach them the sciences of the religion, if that is available. And if not, then she can study what they can of the Quran and Sunnah at home. Allah says:

وَاذْكُرْنَ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا

And remember (O you the members of the Prophet's family, the Graces of your Lord), that which is recited in your houses of the Verses of Allah and AlHikmah (i.e. Prophet's Sunnah legal ways, etc. so give your thanks to Allah and glorify His Praises for this Quran and the Sunnah) [33:34]

That is the remember the Book and the Sunnah in your homes and this was addressing the Mothers of the Believers (may Allah be pleased with them).

By reading beneficial books, a woman can increase her knowledge and benefit a lot. A Salafi sister should organize a schedule for herself by which she can benefit. Shaikh Muqbil Ibn Haadi al-Waadi'ee (may Allah have mercy upon him) was asked the following question:

**Question:** Is it possible for you, oh our Shaikh may Allah reward you, to advise for us a program [of study] and stages [of learning] which a sister can apply in your home until she reaches a high level of knowledge?

**Answer:** “That which I advise with is gradual progression in knowledge and reading easy books. For verily it will her in understanding many books. Examples of that are: *Riyaad us-Saliheen*, *Fathul-Majeed Sharh Kitab at-Tawbeed*, *Bulugh al-Maram* of Hafidh Ibn Hajr. This is if she can understand this. If she cannot understand this, then there is a small book , I know, by our noble brother Shaikh Muhammad ibn Abdul-Wahab al-Yemeni al-Wasaabi<sup>1</sup> and its name is *al-Qawl ul-Mufeed Fi Adillah at-Tawbeed*. It is a very easy book. It is possible she reads *as-Sunnah* of Ibn Abi ‘Asim, the *as-Sunnah* of Muhammad ibn Nasir al-Marwazi, and *as-Sunnah* of Abdullah ibn Ahmad ibn Hanbal. What is important is it is necessary she organize her time and not increase in lessons which she takes. For perhaps she will not digest them...as I advise you to connect with the virtuous Scholars if anything is difficult for you. Likewise writing benefits. If it easy for a woman and her husband to travel to the Centers of Knowledge of Yemen, then I advise that. Allahul Mustaan”

[From Asilah Umm Yaasir min Fransa as cited in Ajwibaatul-Waadi’yyah ‘alal-Asilatin-Nisaa’iyyah pg. 22-23]

And I end with this.

وآخر دعوانا أن الحمد لله رب العالمين

----- End of Speech-----

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<sup>1</sup> This praise of the Shaikh for Muhammad al-Wassabi was before his deviation and mistakes

## Questions and Answers

The following are answers to some questions posed by the Sisters in the U.K.

**Question 15:** How can I get my dua answered? What is the easiest (calculation) way to work out the last third of the night when Allah descends.

**Answer:** “Any Muslim who supplicates to Allah, sincerely and meeting the conditions, will have his/her supplication answered. As it comes in the Hadith of Ubaadah Ibn Saamit (may Allah be pleased with him) that the Prophet (ﷺ) said:

ما على الأرض مسلم يدعو الله بدعوة إلا آتاه الله إياها ، أو صرف عنه من السوء مثلها ، ما لم يدع بإثم ،  
أو قطيعة رحم ، ما لم يعجل ، يقول : قد دعوت ودعوت ، فلم يستجب لي

There is not a Muslim on the earth who supplicates to Allah with a supplication except Allah will give him what he asks or remove some harm from him likewise. As long as he does not supplicate for sin or to cut off a tie of kinship or is impatient by saying: I supplicated and supplicated and I was not answered. [Saheeh Jami no. 5714]

The conditions for the acceptance of supplication are the following mentioned by Shaikh Ibn ul-'Uthaymeen (may Allah have mercy upon him):

“The first condition: sincerity to Allah, the Exalted that the person is sincere in his supplication. So he is seeking protection/help with Allah, the Exalted with his heart present, truthful in his seeking

of help, knowing that Allah is All-capable to answer his supplication, and expecting the response from Allah, the Exalted.

Second condition: is the person is aware of his situation when supplicating. That he is in the most dire need, rather in the most dire necessity for Allah, the Exalted. That Allah, the Exalted is the One who answers the call of the one in distress if he calls to Him and removes the evil. As for supplicating to Allah and he feels he is independant of Allah, the Exalted and that he is not in necessity and he asks Him like this, a custom only, then this is not likely to be answered.

Third condition: that he avoids consuming haram. For verily haram is a barrier between a person and the answer of supplication. As it is established in the Saheeh from the Prophet that he said:

إن الله طيب لا يقبل إلا طيباً وإن الله أمر المؤمنين بما أمر به المرسلين"، فقال تعالى: {يا أيها الذين آمنوا كلوا من طيبات ما رزقناكم واشكروا لله إن كنتم إياه تعبدون}، وقال تعالى: {يا أيها الرسل كلوا من الطيبات واعملوا صالحاً}، ثم ذكر النبي صلى الله عليه وسلم الرجل يطيل السفر أشعث أغبر يمد يديه إلى السماء يا رب، يا رب: ومطعمه حرام، وملبسه حرام، وغذي بالحرام، قال النبي صلى الله عليه وسلم: "فأنى يستجاب له؟"

Allah is Good and He therefore, accepts only that which is good. And Allah commanded the believers as He commanded the Messengers by saying: "O Messengers, eat of the good things, and do good deeds; verily I am aware of what you do" (xxiii. 51). And He said: "O those who believe, eat of the good things that We gave you" (ii. 172). He then made a mention of a person who travels widely, his hair disheveled and covered with dust. He lifts his hand towards the sky (and thus makes the supplication): "O Lord, O Lord," whereas his diet is unlawful, his drink is unlawful, and his clothes are unlawful and his nourishment is unlawful. How can then his supplication be accepted [Saheeh Muslim]"

[Fatawa Noor 'ala Darb no. 324]

Then the Shaikh mentions some means that help the supplication be answered., like raising the hands and being a traveller. Also added to that, is the etiquette of asking Allah by first praising Him, then sending peace and blessings upon the Prophet, then asking for what you wish

As for how to calculate the last third of the night, then Shaikh Ibn ul-'Uthaymeen (may Allah have mercy upon him) was asked:

**Question:** May Allah bless you oh virtuous Shaikh. This listener, Aisha Abdul Qaadir from Amman, Jordan, says: when does the Sahr (السحر) time begin and how do we calculate the last third of the night?

**Answer:** “The time for Sahr (السحر) begins in the last part of the night and the last third of the night. It is to divide the night, from sunset until dawn, into three [portions]. So the first two-thirds passes and what remains is the last third of the night. So if we estimate that between the sunset and dawn is nine hours, then when six hours passes of the night, the last third of the night enters”

[Fataawa Noor ‘ala Darb no. 463]

**Question 11:** What is the distance a woman can travel without a mahram. Also what about revert sisters who have no mahram and sisters who have mahrams but they laugh and mock at them (due to ignorance) when they request of them to travel with them. So how can these sisters embark upon a journey.

**Answer:** “A woman is allowed to go about the city for her needs as long as she is covered properly and is safe. However, it is not allowed for her to travel without a mahram. There is a difference of opinion about what constitutes a travel, but the most correct opinion is when a person leaves the city limits and goes outside the city.

Shaikh Muqbil Ibn Haadi al-Waadi’ee (may Allah mercy upon him) was asked:

**Question:** Some women leave the house and go to school or to university or the market or other places. If the woman is covered completely, is it allowed for her to establish these actions?

**Answer:** “ If there is no travelling and there is no free-mixing in the place of work or free-mixing at school. As for if there is free-mixing, it is considered a fitnah. The Messenger said:

مَا رَأَيْتُ مِنْ نَاقِصَاتِ عَقْلٍ وَدِينٍ أَذْهَبَ لِلْبَّ الرَّجُلِ الْحَازِمِ مِنْ إِحْدَاكُنَّ

I have not seen anyone more deficient in intelligence and religion than you. A cautious sensible man could be led astray by some of you [Bukhari no. 304]

And he said:

مَا تَرَكَتُ بَعْدِي فِتْنَةً أَضَرَّ عَلَى الرَّجَالِ مِنَ النِّسَاءِ .

After me I have not left any trial more severe to men than women [Bukhari no.5096]

The condition is that there is no travel of a distance that requires shortening the prayer. If there is a travel it is not allowed except with a mahram:

لَا يَحِلُّ لِمَرْأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ تُسَافِرُ مَسِيرَةَ يَوْمٍ إِلَّا مَعَ ذِي مَحْرَمٍ

It is not lawful for a woman who believes in Allah and the Hereafter to undertake a day's journey except in the company of a Mahram [Muslim no. 1339]” [Ghaaratul-Ashrita 2/191]

And he said in the following question:

**Question:** We have some women who travel from one city to another city to purchase things with the women and children. They return in the same day. Is there a blame upon them?

**Answer:** “If the distance is the distance of half a day on foot then it is considered a travel. And it has preceded the Hadith from the Messenger:

لَا يَحِلُّ لِمَرْأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ تَسَافِرُ مَسِيرَةَ يَوْمٍ إِلَّا مَعَ ذِي مَحْرَمٍ

It is not lawful for a woman who believes in Allah and the Hereafter to undertake a day's journey except in the company of a Mahram [Muslim no. 1339]

Even if this distance is covered by a train or car in one hour. What is considered is what was at the time of the Prophet” [Ghaaratul-Ashrita 2/191]

As for revert sisters who do not have a mahram, then in that case they can have their disbeliever from their family be a mahram with the condition he is trustworthy.

Shaikh Ibn ul-'Uthaymeen (may Allah have mercy upon him) said:

“First condition for the mahram is that he is a muslim. For a disbeliever is not a mahram. What is apparent from the speech of the companions [of the mathhab] is that he is not a mahram, whether the woman is agreeance to his religion or opposes it. Built upon that, a disbeliever father is not a mahram for his disbelieving daughter. A father that does not pray is not a mahram for his daughter that prays because the condition to be a mahram is that he is a Muslim and a non-Muslim is not a mahram. **However, what is correct is the opposite. That a man is a mahram for the one who agrees to his religion. So a father is mahram for his disbelieving daughter if he is a disbeliever. And we do not prevent for him to travel with his daughter for example. If she opposes him the religion ,then if his religion is higher, like a Muslim with a disbeliever, then he is a mahram without doubt. If his religion is lower, like a disbeliever with a Muslimah, then he is a mahram for her with the condition that she is trusted with him. If he is not trusted with her, then he is not a mahram and it is not possible for her to travel with him...**” [Sharh Mumti’ (7/24-25)]

So if a revert sister is travelling and she has no husband, then she can travel with a non-Muslim from her family if he is trustworthy. As for the sisters whom their mahaarim laugh at them or mock them,

then they should look for a male in her family who can accompany her in on a travel. If that is not possible, it is best to raise the issue to the Scholars for an specific answer.

**Question 8:** Is it allowed to use the Gregorian calendar and live by this Calendar? If it is allowed does that also allow celebrating the new year. Also if it is haram then how do so many Muslim countries use it and celebrate the new year.

**Answer:** “It is not allowed to use the Gregorian Calendar, but instead we should use the Hijri calendar. The Permanent Committee was asked:

**Question:** What is the ruling on using the Gregorian calendar?

**Answer:** “It is not permissible”. [Fatwa no. 20722]

Shaikh Muqbil (may Allah have mercy upon him was asked):

**Question:** What is the ruling on using the Gregorian calendar?

**Answer:** “It is considered blind following [of the disbelievers] and the Messenger of Allah said:

مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ

He who imitates any people (in their actions) is considered to be one of them

[Saheeh Sunan Abi Dawood no.2031]

I advise we use the Hijiri calendar. Wallahul Mustaan. And what is important, my brothers, is that they do not want us leave off something from the signs of Islam except it will be erased”.

[[http://www.muqbel.net/sounds.php?sound\\_id=30](http://www.muqbel.net/sounds.php?sound_id=30)]

And since it is not allowed to use it, it is not allowed to celebrate the new year’s that occurs in that calendar or any other calendar. The new year’s is an innovated celebration and the Scholars have



prohibited it. I have compiled the ruling on this issue in a pamphlet you can find on my blog here [<http://darussaafi.com/?p=1155>] .

As for the fact that the whole world uses it, then we say that does not make it correct. How do we interact with it, we should do as Shaikh Ibn ul-'Uthaymeen (may Allah be pleased with him) advised:

“However, if we are afflicted and it has become necessary to mention the Gregorian calendar, then why don't we equate the Hijri, Arabic, Legislated calendar with this [Gregorian] unsubstantiated calendar which has no foundation? It is very possible that we write the Arabic calendar then we say: corresponding to such and such considering that many of the Islamic lands, when they were colonized by the disbelievers, changed their calendar to their [the disbelievers] calendar as a servitude and humiliation of the people. So we say: if we are afflicted with this and we must mention the Gregorian calendar, then we first mention the Arabic, Hijri, Legislated calendar, then we say: corresponding to such and such [of the Gregorian calendar]...” [Liqaa Bab al-Maftooh no. 169]

So we should do as the Shaikh advised and at the same time live by the Hijri calendar since our acts of worship, like Ramadan and Hajj, are based on it. And Allah knows Best

**Question 3:** My parents have given me little to no option when seeking a suitable husband. For example he has to be making certain amount of £, be from my country and from my tribe. I've heard of some good brothers with good characters and deen however we are not from the same qabil. I know my family will not accept most brothers but I'm worried I won't find someone if this is the case. What is the best way to tackle this?

**Answer:** “The best way to deal with this is to advise your parents by mentioning that a person can marry whoever they wish as long as their religion is good and character. They should not limit a suitable husband to someone who makes a specific amount of money or only within your tribe. This goes against the teachings of Islam. Shaikh Ibn ul-'Uthaymeen (may Allah have mercy upon him) addressed the issue of limited marriage to one who is within the tribe. He said:

“As for the evil, ugly customs of the days of Ignorance is restricting the marriage to the tribe only. That is: some tribes do not marry their women except in their tribe such that a person proposes from a tribe more honorable than his tribe, he prevents it. This is because they do not want to marry to other than their tribe. Even if the woman wants this man which is not from her tribe and she desires him because he is a person of good character and religion. The Prophet said:

**إذا أتاكم من ترضون دينه وخلقه فأنكحوه**

When someone whose religion and character you are pleased with comes to you then marry (her to) him [Graded Hasan by al-Albani in al-Irwaa no. 1868]

This man prevents this woman from the one who proposes because the man who proposes is not from the tribe. This is a custom of the Days of ignorance, an evil custom, and a custom that invalidates the legislation. In terms of the one who is accepted and the one who is not accepted is determined by his statement:

**إذا أتاكم من ترضون دينه وخلقه فأنكحوه؛ إلا تفعلوا تكن فتنة في الأرض وفساد كبير**

When someone whose religion and character you are pleased with comes to you then marry (her to) him. If you do not do so, then there will be turmoil (Fitnah) in the land and discord (Fasad) [Saheeh Tirmidhi no. 1084]”

[\[http://binothaimeen.net/content/511\]](http://binothaimeen.net/content/511)

So this practice of marrying within the tribe or other limitations should be left off. You should advise your parents with knowledge and gentleness about this issue. And if you are able to get a family member who can help you in convincing them, then that would be better. And of course, continue to make dua that Allah opens their minds and hearts. May Allah make it easy.

**Question 4:** I married a brother who I believed to be Salafi and he came to me as a Salafi. But less than half a year into our marriage (while I was pregnant) he started to show Khawaarij tendencies.

Where he would curse some of the Muslim rulers and praise some extreme groups. I told him from first hint, that if he doesn't change this thinking I will have to seek a divorce. I can't blame his way of thinking on ignorance because he has studied, he knows the Sunnah and he makes some statements while knowing the Sunna negates it. Although I'm afraid that I don't know who I'm married to, yet I have decided to have patience with him and with my marriage but is there anything you can advice me with, and what may I convey to him?

**Answer:** “Shaikh Muqbil (may Allah have mercy upon him) was asked a similar question but the other way around.

**Question:** A man married a woman from the *Jam'at at-Takfeer* (an extreme Khariji group) and he did not know. So when he knew of the affair, he divorced her and she gave birth to a child. So is it allowed for him to take the child by force from her fearing that she will influence him or not?

**Answer:** “We advise you to mention to her the Ahaadith reported about the dispraise of declaring Muslims disbelievers. Like the Hadith:

أَيُّمَا امْرِئٍ قَالَ لِأَخِيهِ يَا كَافِرٌ . فَقَدْ بَاءَ بِهَا أَحَدُهُمَا إِنْ كَانَ كَمَا قَالَ وَإِلَّا رَجَعَتْ عَلَيْهِ

Any person who called his brother: "O unbeliever" (has in fact done an act by which this unbelief) would return to one of them. If it were so, as he asserted (then the unbelief of man was confirmed but if it was not true), then it returned to him (to the man who labeled it on his brother Muslim)

[Bukhari and Muslim]

As the Prophet said about the Khawaarij:

انهم كلاب النار

They are the dogs of the Hell-fire [Saheeh Musnad no. 482 and 545]

And he said:

يَمْرُقُونَ مِنَ الْإِسْلَامِ مُرُوقَ السَّهْمِ مِنَ الرَّمِيَّةِ

And they will go out from (leave) Islam as an arrow darts through the game's body.'

[Bukhari no. 3611]

So he reminds her of Allah and narrates this to her and what was reported about the Khawaarij and in their dispraise. If she returns [good] or otherwise he leaves her if he fears for his children. As for his son, then the Prophet said to the woman:

أَنْتِ أَحَقُّ بِهِ مَا لَمْ تَنْكِحِي

You have more right to him as long as you do not marry.

[Saheeh Sunan Abi Dawood 2276]

However if he fears she will call the child to her innovation and she is upon the ideology of the *Jama'at- Takfeer*, then he takes his child and she is not from the those who have custody”

[Tuhaftul- Mujeeb as cited in Ajwibaatul-Waadi'yyah 'alal-Asilatin-Nisaa'iyyah pg. 286]

So I advise you narrate to your husband the Ahaadith on against Takfeer and about the evil of the Khawaarij. You can direct him to Shaikh al-Albani's book *Fitnahtul-Takfeer* which is available online and in print. And Shaikh Muqbil's book *Conversation with the Jam'aat-Takfeer*. As well, the book of Shaikh Salih al-Fawzan on the evils of the Khawaarij. These books will help clarify to him the truth. And if you can get a male family member who is Salafi to speak to him about these affairs then that will also help. May Allah guide him.

**Question 14:** As Shyakh Muqbil رحمه الله said "if knowledge could be poured into a glass I would have poured it for you, but it is not obtained except by hard work, exhaustion and scrapping of the knees."

As a sister I feel like I'm lacking the resources to even tread upon this path of exhaustion. There are no institutes where a sister could seek knowledge, learn Arabic and most cases it's "don't worry, just get married and your husband will take you somewhere." But I have witnessed countless times, this so called prophecy not becoming a reality. It is correct a sister should get married as this opens many doors both in the Dunya and akhirah. But most often once a sister gets married she no longer has free time, and I feel as though it is these years before marriage a sister should seek as much knowledge as possible but again lack of resources. What can you advise us with if we can't reach the lands where the people of knowledge are and we lack resources to travel and teachers here?

**Answer:** "I mentioned early Shaikh Muqbil's advice on how a sister can learn at home and I add her his response to the very question. He was asked:

**Question:** The questioner says: what does a Salafi Sister precede when she is taking knowledge? And what is the best way for her to gain knowledge, especially if she has children?

**Answer:** "I advise she organize her time and place a time for raising her children. I advise her husband to help her if they have children aged four to five years of age. That they go out with him [the husband] to seek knowledge. It is necessary that he helps his wife and that he fears Allah. Rather it is obligatory that he be happy if he finds good direction [in the household]. He does not leave twelve children at home: this one yelling, this one defecating, this one asking for food etc. She will be a Miseekanah in her situation. No, I advise that he takes them with him... I advise the woman that she makes time [to study] like after asr a [have a] good lesson. If she is able to organize her time like after Fajr to memorize the Quran and after asr to attend the lesson of a female teacher if found or you can teach if you can to your ability. Like Aqeedatul-Waasityyah, Qawlul Mufeed of our brother Muhammad al-Wassabi<sup>2</sup>, Umadatul-Ahkaam to the best of her ability. To make herself understand and her sisters to understand. The religion is easy:

لَقَدْ يَسَّرْنَا الْفُرْعَانَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ

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<sup>2</sup> See the first footnote

And We have indeed made the Quran easy to understand and remember, then is there any that will remember (or receive admonition)? [54:17]

And:

بُعِثْتُ بِحَنِيفِيَّةٍ سَمَحَةٍ

I was sent with al-Hanifiyyah, the tolerant religion

[Saheeha no. 1829]

What is important is knowledge is easy, all praise is due to Allah. Beware, beware of busying with the tape of so and so and the tape of so and so. As for a tape of a book from the Virtuous Scholars who are experts and who are not hizbs and are explaining a book on tape, then there is no harm to listen to it if you do not find a someone to teach or someone to teach you. Otherwise, taking and responding with a colleague, with a teacher and with a student then the material will become more firm. Allahul Mustaan”

[Anaaqeedul-Kiraamah bi Ajwibah ‘ala Asilatah Nisaa Ahlul Tuhaamah pg. 96-99]

And there is more but inshallah we will suffice with this for now.