



نصيحة
للمرأة المسلمة

**ADVICE
TO THE
MUSLIM WOMAN**

a transcribed lecture from
Shaikh Saalih bin Fawzaan Al-Fawzaan

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About the Book: This book is a complete translation of a transcribed lecture from Shaikh Saalih Al-Fawzaan entitled: **“Naseehah Lil-Mar’at-il-Muslimah”** (Advice to the Muslim Woman). The source used for this translation was the book *Muhaadaraat fil-‘Aqeedah wad-Da’wah*, a large compilation of over 25 transcribed lectures from Shaikh Saalih Al-Fawzaan on issues of Creed and Methodology (vol. 3, pg. 281-299, Markaz Fajr, 2003 Edition)

In this particular lecture, Shaikh Saalih Al-Fawzaan covers many important topics related to women, such as veiling, being in privacy with male-strangers, traveling without a *mahram* and other things that are critical for a Muslim woman to understand and implement.

This treatise will be included as the fourth essay in the forthcoming second publication of the veiling book published by Al-Ibaanah Book Publishing, which will be entitled **“Four Essays on the Obligation of Veiling”** by the Will of Allaah. May Allaah facilitate its publication.

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From the Lecture:

All praise is for Allaah, Lord of all that exists, and may His peace and praises be on our Prophet, Muhammad, as well as on his family and all of his Companions.

To proceed: The brothers in charge of the Da'wah (here) felt that this lecture should be on the subject of **"Advice to the Muslim Woman."** However, this does not mean that this lecture is restricted to only women. Rather, it is general, but with more of an emphasis on issues particular to women. There is no doubt also that a man is responsible for a woman since Allaah has blessed the men by creating for them spouses from amongst themselves as He says:

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

"O mankind, fear your Lord who created you from a single soul (Aadam), and from that He created its wife, and from them, He created many men and women. Fear Allaah through whom you demand your mutual rights. And (do not cut off the relations of) the wombs. Surely, Allaah is ever an All-Watcher over you." [Surah An-Nisaa: 1]

And He says:

هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا

"He is the One who created you from a single soul, and (then) made from that (soul) its spouse in order that he may enjoy the pleasure of living with her." [Surah Al-A'raaf: 189]

The wisdom behind this was so that he may find reassurance in her, enjoy her company and confide his secrets and personal affairs to her, so that she in turn could assist him in the difficult stages of life, and also so that there may be produced from them righteous offspring. Allaah says:

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

“And from His signs is that He created for you wives from amongst yourselves that you may find repose in them. And He has put between you affection and mercy. Verily, in that are indeed signs for people who reflect.”

[Surah Ar-Room: 21]

This is one of Allaah’s signs – i.e. the proofs that indicate His Ability and Mercy, and His right to be worshipped alone without any partners. Allaah has fashioned human society to consist of men and women, as He says:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِّنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ
شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ

“O mankind, indeed We created you from a male and a female, and made you into nations and tribes so that you may know one another. Verily, the most noble amongst you in the sight of Allaah is the one with the most Taqwa (fear and dutifulness to Allaah).” [Surah Al-Hujuraat: 13]

So the unification of a man and a woman by way of a lawful relationship is one of Allaah’s blessings since great benefits result from this, the most important of which is the formation of a society, the creation of families and the building of homes. This is from Allaah’s blessings. So due to all of this, special importance must be given to the woman from the perspective of instructing and guiding her, from the perspective of choosing a pious wife that is religious, and from the perspective of interacting with her such that a man does not exploit his authority over her by oppressing her or maltreating her. Allaah says:

وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ

“And live with them honorably.” [Surah An-Nisaa: 19]

And He says:

الطَّلَاقُ مَرَّتَانٍ فَاِمْسَاكِ بِمَعْرُوفٍ اَوْ تَسْرِيحٍ بِاِحْسَانٍ

“The divorce is twice. After that, either you retain her on reasonable terms or release her with kindness.” [Surah Al-Baqarah: 229]

So a man’s connection with a woman is a firm and strong one. This connection must be built upon what Allaah has legislated from honorable cohabiting, noble guardianship

and moral interactions. Also the pleasure and enjoyment of the married life must be in accordance with what Allaah has permitted. Allaah says:

نِسَاؤُكُمْ حَرْثٌ لَّكُمْ فَاثْبُتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ وَقَدِّمُوا
لِأَنْفُسِكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ مُلَاقُوهُ وَبَشِّرِ الْمُؤْمِنِينَ

“Your wives are a tilth for you, so go to your tilth when or how you will, and put forth (good deeds) for yourselves. And fear Allaah and know that you will meet Him. And give good tidings to the believers.” [Surah Al-Baqarah: 223]

So based on all of this, the importance of women in society becomes clear to us. This is since a woman is a man’s companion and partner. Ever since Allaah created the first man – i.e. Adam – He also created for him a woman. Allaah’s way in this regard will continue in this same manner up until the Final Hour:

سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا

“Such was the Way of Allaah with regard to those who passed away of old, and you will not find any change in the Way of Allaah.” [Surah Al-Ahzaab: 62]

Allaah has made it an obligation upon men to obey Him and worship Him, and He also mandated upon women that they should obey Him and worship Him alone without any partner. And He promised the good-doer from both genders that He would recompense them with a tremendous reward. In the same manner, He threatened the evil-doer from both genders that He would punish and torment them. Therefore, a man and a woman are the same with regard to religious obligations in the general sense.

Even though a woman is particularized with certain religious obligations apart from men, in the general sense, both man and woman are equal when it comes to worshipping Allaah, obeying Him and receiving reward or punishment. Allaah says:

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِّنْكُمْ مِّمَّنْ ذَكَرَ أَوْ أَنْتِي بَعْضُكُمْ مِّنْ بَعْضٍ
فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُوذُوا فِي سَبِيلِي وَقَاتَلُوا وَقُتِلُوا لَأُكَفِّرَنَّ عَنْهُمْ
سَيِّئَاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

“So their Lord answered their supplication (saying): Never will I allow the deeds of one of you, male and female, to be lost. You are from one another. So those who migrated and were driven out of their homes, and suffered

harm in My Cause, and who fought and were killed, verily I will expiate from them their evil deeds and admit them into Gardens under which rivers flow.”
[Surah Aali `Imraan: 195]

Amongst men, there are believers and Muslims, while amongst women, there are believers and Muslims. And there are also migrants (Muhaajiroon) amongst men and women. They are all equal in terms of the reward they will receive. Allaah says:

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ
حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ

“Whoever does good deeds – whether male or female – while being a true believer, verily to him, We will give a good life, and We shall recompense them with a reward in proportion to the best of what they used to do.” [Surah An-Nahl: 97]

And He says:

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ
وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ
وَالْمُتَّصِدِّقِينَ وَالْمُتَّصِدِّقَاتِ وَالصَّائِمِينَ وَالصَّائِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَ
الْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا

“Verily, the Muslim men and women, the believing men and women, the obedient men and women, the honest men and women, the patient men and women, the humble men and women, the men and women who give charity, the men and women who fast, the men and women who guard their private parts, and the men and women who remember Allaah much, Allaah has prepared for them forgiveness and a great reward.” [Surah Al-Ahzaab: 35]

Allaah has promised both genders – male and female – with forgiveness and great reward for possessing these characteristics mentioned by Allaah. So just as Allaah has commanded the men, He has also commanded the women. Allaah says:

قُلْ لِّلْمُؤْمِنِينَ يَعْضُوا مِنْ أَيْدِيهِمْ وَيَحْفَظُوا فُرُوجَهُمْ
ذَلِكَ أَزْكَىٰ لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ

“Tell the believing men to lower their gaze and guard their private parts. That is purer for them. Verily, Allaah is All-Aware of what they do.” [Surah An-Noor: 30]

وَقُلْ لِّلْمُؤْمِنَاتِ يَعْضُرْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاءَ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوْ التَّابِعِينَ غَيْرِ أُولِي الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَىٰ عَوْرَاتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنَ زِينَتِهِنَّ وَتَوْبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ

“And tell the believing women to lower their gaze and protect their private parts and not to display their *zeenah* (adornment) except for that which is apparent from it. And (tell them) to draw their *khumur* (veils) over their bosoms (*juyooob*). And (tell them) not to reveal their *zeenah* (adornment) except to their husbands, their fathers, their husbands’ fathers, their sons, their husbands’ sons, their brothers, their brothers’ sons, their sisters’ sons, their women, or the slaves whom their right hands possess, or old male servants who lack vigor, or small children who have no sense of gender. And let them not stamp their feet so as to reveal what they hide of their adornment. And turn in repentance to Allaah, all of you, O believers, in order that you may be successful.” [Surah An-Noor: 31]

Men have been commanded to lower their gaze from looking at what Allaah has forbidden, such as looking at women and looking at the means of temptation like the immoral images that Allaah has prohibited us to look at. This also goes for looking at and observing the private parts of people in their homes. This is forbidden for men and women since it leads to falling into immoral and indecent acts. When Allaah forbids something, He also forbids all of the means and channels that lead to it. An example of this is the look, since it serves as a means. The Prophet ﷺ said: **“The two eyes fornicate, and their fornication is the look.”**¹

¹ This is a portion of a hadeeth reported by Imaam Ahmad (2/343) from the narration of Abu Hurairah ؓ. The hadeeth begins with the wording: “Every son of Aadam has his share of fornication. The two eyes fornicate...” etc.

The look is one of the poisonous arrows of the Devil. If a person shoots it out, it is indeed a poisonous missile that kills the one who sends it. This arrow returns back to the heart of the one looking.

The look is a poisonous arrow that returns to the heart of the onlooker, striking it and affecting it, or killing it and causing it to die. So none of them should look at what Allaah has forbidden. The creation of this look and this eyesight is a blessing, which humans must use for only that which Allaah has permitted. He must use them for only those things that Allaah has allowed and refrain from using them for those things that Allaah has forbidden. Allaah says about men: **"Tell the believing men to lower their gaze."** [Surah An-Noor: 30] And He says about women: **"And tell the believing women to lower their gaze."** [Surah An-Noor: 31]

He says about the men: **"And to guard their private parts"** [Surah An-Noor: 30] And He says about women: **"And to protect their private parts."** [Surah An-Noor: 31]

A man must protect his private parts as well as a woman from the unlawful. So neither he nor she should do that which will cause them to fall into immorality. This can be achieved by adhering to a thorough covering that will prevent the private parts from being looked at. Exposing the private parts is forbidden since if men and women do that, it will cause temptation and incitement and lead to evil. This is the reason why Allaah created clothing for men and women – as a blessing from Him:

يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُؤَارِي سَوْءَاتِكُمْ وَرِيشًا

"O children of Aadam, We have bestowed clothing upon you so that you may cover your private parts and use it as an adornment." [Surah Al-A'raaf: 26]

So Allaah created clothes for two tremendous aspects of wisdom, the first of which is: Covering the private parts, while the second is: Beautification, adornment and decoration. Then He goes on to direct us, or inform us, of a garment that is greater than the garment that is worn over the body, and that is the garment of Taqwaa.

وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ

"And the garment of Taqwaa – that is better." [Surah Al-A'raaf: 26]

Both a man and a woman must cover their private parts with ample coverings, since this preserves morals. As for shamelessness and nudity, these are things that lead to the corruption of morality, the loss of honor, and the spreading of lewdness. But when the private parts are concealed with the covering that Allaah has instructed the men and women to abide by, this protects the private parts from fornication and homosexuality and it protects the private parts from the unlawful things that Allaah has prohibited.

Then Allaah specifies women with a command apart from men where He says:

وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ

“And to not display their *zeenah* (adornment) except for that which is apparent from it. And (tell them) to draw their *khumur* (veils) over their bosoms (*juyooob*).” [Surah An-Noor: 31]

Here Allaah commands the women to wear the Hijaab, which is a comprehensive covering that veils the woman’s body including her face, hands, feet and entire body. This goes as well for her hair, which she must cover in front of men who are not from her *mahaarim*. **“And not to display their *zeenah* (adornment)”** meaning she should not expose her adornment regardless of whether it is her physical adornment, which consists of her body, such as the face, hands and so on, or her artificial or applied adornment such as jewelry, hair-dye, kohl and so on.

A woman was commanded to cover her bodily adornment as well as her artificial and applied adornment, which she decorates her body with, such as dyes, jewelry, kohl and its likes. **“Except for that which is apparent from it”** refers to the outer garment according to the correct opinion, meaning: What is apparent by itself without her having to expose it, and this is the outer garment, which does not constitute temptation or incitement. Then He says: **“And (tell them) to draw their *khumur*.”** *Khumur* is the plural of *khimaar*, and it refers to that which covers or blocks something. This is why *khamr* (alcohol) was called by this name since it covers or blocks (i.e. intoxicates) the mind. **“And (tell them) to draw their *khumur* (veils) over their bosoms (*juyooob*).”**

Allaah orders the women to draw close their *khumur* that are over their heads. So a *khimaar* is that which a woman places on top of her head. Allaah commands her to spread it over her upper chest. **“And (tell them) to draw their *khumur* (veils) over their bosoms (*juyooob*).”** This refers to the openings in the upper part of their garments which expose the throat and neck area. A woman should not leave these

parts exposed for men to look at, but should instead lower her *khimaar* over it. If a woman was ordered to cover her throat, then the face is also to be covered for all the more reason. In fact, the aspect of drawing the *khimaar* over the upper chest and neck area necessitates that it also fall over the face. The reason for this is because the *khimaar* is placed over the head. So if it is placed over the head to fall down on the upper chest, it also includes the face.

What further clarifies this is the statement of 'Aa'ishah, may Allaah be pleased with her: **"Male riders would pass by us while we (wives) were in the state of *Ihraam* with the Messenger of Allaah. When they would approach us, (each) one of us would let her *jilbaab* fall down from (the top of) her head over her face. And when they had passed on, we would uncover our faces."**²

And there is also Allaah's saying:

يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجِكُمْ وَبَنَاتِكُمْ وَنِسَاءَ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ

"O Prophet! Tell your wives and your daughters and the believing women to cast their *jalaabeeb* (pl. of *jilbaab*) over themselves." [Surah Al-Ahzaab: 59]

A *jilbaab* is a large garment that a woman wraps around herself, and it is that which is known as a big (outer) cloak that a woman places over her garments. Allaah has commanded the women to place this over her face to the point that nothing is visible from a woman that will serve as a temptation for people.

ذَلِكَ أَدْنَىٰ أَنْ يُعْرَفَ فَمَا يُؤَدِّنَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

"That will be better, that they should be known, so as not to be bothered." [Surah Al-Ahzaab: 59]

This is an order for the women to place the Hijaab over her body and all of her enticing features from which temptation is feared to occur. Allaah says:

وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ

² Reported by Imaam Ahmad (6/30), Abu Dawood (no. 1833) whose wording it is, and Ibn Maajah (no. 2935) from the narration of 'Aa'ishah, may Allaah be pleased with her.

“And when you ask them (i.e. Prophet’s wives) for something, then ask them from behind a veil (Hijaab).” [Surah Al-Ahzaab: 53]

Even though the ones intended by this verse were the wives of the Prophet, the verse is general. So the wording in the verse is specific for the Prophet’s wives, while its meaning is universal for all women since the Prophet’s wives are the role-models for the believing women. Allaah explains this thoroughly in His next statement, where He says:

ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ

“That is purer for your hearts and their hearts.” [Surah Al-Ahzaab: 53]

Allaah ordered that the women be asked from behind a Hijaab. What is meant by the word Hijaab is: Anything that covers a woman whether a garment, a wall, a door or any other object that can be used to screen a woman from a man when he is talking to her or asking her about something or handing her something. All of these should be done from behind a Hijaab, i.e. from behind a screen or covering. So he should not make any contact with her while she is unscreened or lacking covering and exposed. Rather, she must be behind a screen that covers her, regardless if it is her garment, her door, a wall or so on. This is since this is **“purer for your hearts and their hearts”** from temptation. If women screen themselves by way of a Hijaab and the gaze of men does not fall upon them, the hearts of both the men and women will be saved from temptation and enticement. This is clearly visible in the Muslim societies that strictly adhere to the Hijaab.

A society that strictly adheres to the Hijaab is preserved from the corruption of morals. In fact, it is the lack of Hijaab that results in immorality and the temptation of men’s desires. Therefore Allaah’s saying: **“That is purer for your hearts and their hearts”** contains a basis that is universal for the whole ummah since the Hijaab consists of a purification of the hearts for both men and women in an equal manner. It blocks all the pathways that lead to the corruption of morals.

In order to preserve both the man and woman’s honor and to safeguard their hearts from temptation, and as a means of blocking the pathways that lead to corruption, a woman is restricted from traveling alone without a *mahram*. This is since if a woman is accompanied by a *mahram*, he will preserve her, safeguard her and take care of her needs. The Prophet ﷺ said: **“It is not lawful for a woman that believes in Allaah**

and the Last Day to travel the distance of two days unless accompanied by a mahram.”³

In one narration it states: **“a day and a night”⁴** while in another narration it states: **“to travel”⁵** without specifying a time-frame.

What is intended here is that a woman should not travel alone without a mahram. If she does so, i.e. travels without a mahram, she would be disobeying Allaah and His Messenger, committing what Allaah has forbidden and exposing herself to *fitnah*. This applies generally to all situations and time periods.

As for what some people claim – that if a woman travels accompanied by a group of other women, this takes the place of a mahram – then this is a view that is in opposition to the Prophet’s statement: **“It is not lawful for a woman that believes in Allaah and the Last Day to travel the distance of a day unless accompanied by a mahram.”⁶**

A group of women do not serve as a *mahram* for a woman. The *mahram* of a woman is well-known – it is a male that she is forbidden to marry due to family-ties, such as her father, her son, her paternal uncle, and her maternal uncle...or due to some allowable reason, such as marital ties, like the father of her husband or the son of her husband, or such as foster-suckling ties based on the Prophet’s statement: **“Foster-suckling makes forbidden that which is forbidden due to family-ties.”⁷**

Therefore, a woman’s *mahram* is any male that she is forbidden (to marry) due to a family-tie or some allowable reason. This forbiddance (of marriage) must also be endless, i.e. everlasting. So what doesn’t fall into this category is the temporary (marital) forbiddance such as the wife’s sister and the wife’s paternal and maternal aunt. This marital forbiddance is only applicable for a prescribed time. This is why the husband cannot serve as a *mahram* for his wife’s sister even though he is forbidden from marrying her since this marital forbiddance is temporary. In the same manner, he cannot be a *mahram* to his wife’s maternal and paternal aunt. This is what a *mahram* is. As for a group of women, they are not a *mahram*.

³ Reported by Imaam Al-Bukhaaree (2/219-220) from the narration of Abu Sa’eed Al-Khudree ؓ

⁴ Reported by Imaam Muslim (no. 1339) from the narration of Abu Hurairah ؓ

⁵ Reported by Al-Bukhaaree (4/18) and Muslim (no. 1341)

⁶ Reported by Imaam Muslim (no. 1339) from the narration of Abu Hurairah ؓ

⁷ Reported by Imaam Al-Bukhaaree (3/149) from the narration of Ibn ‘Abbaas ؓ

The Prophet ﷺ stipulated that a woman be accompanied by a *mahram* when traveling under all circumstances, regardless of whether she travels by foot, on a riding beast, in a car or by airplane. Some people today claim that there is no problem if a woman travels by airplane and her *mahram* dispatches her in the departure airport while another *mahram* picks her up at the arrival airport. We say: No, this is not permissible, since she has traveled without a *mahram*. And the Prophet ﷺ said: **"It is not lawful for a woman that believes in Allaah and the Last Day to travel the distance of two days unless accompanied by a mahram."** This applies to whether she travels on foot, by car or on a riding beast. The Prophet ﷺ did not specify. However, the cause is there, and it is due to the *fitnah* that is feared will befall her – even if she is on an airplane. So she is not safe from *fitnah* even on board a plane.

Furthermore, let's suppose for example that the airplane is forced to change its destination and so it lands in a different country – who will pick her up in this other country? That is why there must be a *mahram* present along with the woman. This is such that once a man came to the Prophet ﷺ and said: "O Messenger of Allaah, I have enlisted for such and such battle expedition, but my wife has gone out for Hajj." The Prophet ﷺ told him: **"Go back and make Hajj with your wife."**⁸

The Prophet ﷺ turned this man away from battle so that he may accompany his wife on Hajj and serve as a *mahram* for her. This is proof that having a *mahram* is a condition for a woman to travel on Hajj or to other places, regardless of whether she is with a group of people or not. This is why the scholars of Fiqh, may Allaah have mercy on them, mentioned that one of the conditions in which Hajj becomes obligatory on a woman is when she has a *mahram* available to travel with her. So if one is not available for her, she is then not obligated to make Hajj until a *mahram* does become accessible for her.

Islaam has also prohibited a man from being in privacy with a woman – which means that he is alone with her in an isolated area with no one else present – since this leads to the occurrence of *fitnah*. The Prophet ﷺ said: **"Beware of entering in the presence of women."** The Companions said: "O Messenger of Allaah, what about the male in-laws (i.e. the husband's male relatives)?" He ﷺ replied: **"The male in-laws are death."**⁹ This means: The danger of these family members is greater. Why is this? It's because a woman is less restrained from her husband's male relatives as compared to other males. Her refraining from them is minimal. But in spite of this, there must be caution and awareness applied to a husband's male relatives.

⁸ Reported by Imaam Al-Bukhaaree (2/219) from the narration of Ibn 'Abbaas ؓ

⁹ Reported by Imaam Al-Bukhaaree (6/158-159) from the narration of 'Uqbah bin 'Aamir ؓ

As for what we hear about today from some ignoramuses that a husband's brother, paternal uncle or other male relative can greet his wife, shake her hand, be alone with her and enter into her presence – this is baseless. It is not permissible for a non-*mahram* to enter into the presence of a woman (without Hijaab), nor to shake her hand, nor to be alone in privacy with her unless there is someone else in the house through which the privacy will be removed. But as for him entering into a house that has no one in it but her, and he is not one of her *mahaarim*, then this is the forbidden type of privacy and it is dangerous.

Another example of this is if he enters an empty room – there being no one in there but him and her. This is not permissible since it is a means that leads to *fitnah*. This is even the case if the man that is alone with her in this private area is a doctor. The Prophet ﷺ said: **"No man is alone in privacy with a woman except that the Devil is the third party amongst them."**¹⁰ This means that the Devil is present and makes falling into immorality appear pleasant to them. This is since he is always calling to *fitnah* and takes advantage of this opportunity to spread immorality between them. In order to cut off the pathway of the Devil and his supporters as well as the path to corruption, the Legislator has restricted men from being alone with women.

From the new forms of this forbidden type of privacy that has appeared in our times is a woman riding in a car by herself with a driver that is not *mahram* to her. So he takes her to the school, to the market and even to the masjid! This is not permissible. It is not permissible for a woman to ride in her car alone with a driver that is not a *mahram* to her because this is from the prohibited forms of privacy.

A Muslim woman – especially in our time in which many women have begun to go out to their jobs or the marketplaces or to visit their relatives and so on – must beware of this forbidden type of privacy regardless if it occurs in a house, a car or in any other place.

A Muslim woman must also not be excessive in going out from her house unless it is for a valid necessity that cannot be fulfilled unless she goes out. So if she has a need to go out, she must cover herself and not go out perfumed. The reason for this is that if she goes out perfumed, it is a cause for the occurrence of evil and the drawing of looks towards her, as well as men gazing at her and their following after her.

So however much a woman is able to stay at home, this is more protective of her. Allaah addressed His Prophet's wives – who are our role models – saying:

¹⁰ Reported by At-Tirmidhee (no. 1171) and a similar narration by Imaam Ahmad in his *Musnad* (1/18) both from the narration of 'Umar bin Al-Khattaab ؓ

وَقَرْنَ فِي بُيُوتِكُنَّ

“And remain in your homes.” [Surah Al-Ahzaab: 33]

This comes from the word *qaraar* which means to remain or stay behind and not go outside since this is the best means of preservation for a woman. So as long as she stays in her house it is better for her. And when she has a need to go outside, she may leave but whilst being covered.

This is so much so that Allaah loves it when a woman prays in her home and doesn't go out to pray in the masjid even though the masjid is the home of worship and purity. But because her going out exposes her to evil, praying at home was made better for her than praying in the masjid. The Prophet ﷺ said: **“Do not prevent the servant women of Allaah from going out to the masaajid of Allaah. But their homes are better for them.”**¹¹

Meaning: Praying in their homes is better for them than praying in the masaajid.

He ﷺ also said: **“And let the women come out odorless”**¹² – meaning: Not adorned and perfumed.

Many women are afflicted today with going out of their homes – not for something important but rather to just roam around the marketplaces whilst adorning themselves, perfuming themselves and uncovering their faces. When they enter the shops and go inside the showrooms, they uncover their faces in front of the workers and the salesmen as if they were her *mahaarim!* And they have friendly conversations with them, joking and laughing with them. Where is the modesty, O Muslim women?! Won't you fear Allaah?!

It is also required for the women, when they go outside, to wear a wide, ample, concealing garment that has no decoration or adornment in it. It should be a large,

¹¹ Reported by Imaam Ahmad (2/16 & 76), Imaam Al-Bukhaaree (1/216), Muslim (no. 442), Abu Dawood (no. 879), and Maalik in *al-Muwatta* (no. 465) from the narration of Ibn 'Umar ؓ. It was also reported by Imaam Ahmad (2/475), Abu Dawood (no. 566) and Ad-Daarimee (no. 1282) from the narration of Abu Hurairah ؓ.

¹² Reported by Imaam Ahmad (2/438), Abu Dawood (no 565), Ad-Daarimee (no. 1282) from the narration of Abu Hurairah ؓ; Imaam Ahmad (5/192 & 193) from the narration of Zayd bin Khaalid Al-Juhaneer ؓ; and Imaam Ahmad (6/69 & 70) from the narration of 'Aa'ishah, may Allaah be pleased with her.

loose garment that goes over the entire body and which doesn't stick to the body and outline the limbs.

Therefore a woman's garments must have certain characteristics:

First: It must be ample and not tight.

Second: It must be all-encompassing, covering her entire body and not letting any part of it show – not the hands, the feet or any part of the face. It must cover her entire body.

Third: There must be no decoration or adornment in it. So it must be a casual dress containing no decoration, which would draw looks towards it. A Muslim woman must beware of what the Messenger of Allaah informed us of when he ﷺ said: **"There are two types of people from the dwellers of the Fire that I have never seen before. (The first is) women who will be clothed yet naked, inclined (towards disobeying Allaah) and inclining others, their heads will be like the slanted humps of the *bukht* camel. They will not enter Paradise, nor will they perceive its odor even though its odor can be perceived from a distance of such and such."**¹³

The Prophet's statement: **"Women who will be clothed yet naked"** means that they will be wearing garments. However these garments do not cover her either because they are short and do not encompass her entire body – thus exposing her hands and forearms or her feet and shins – or her garments are encompassing but transparent, thus revealing what is beneath it. This is such as what has occurred in those countries that do not abide by the etiquettes of Islaam. So this behavior has passed on to our women in this country, except for those whom Allaah has had mercy on. These are customs from the Days of Ignorance. Allah says:

وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى

"And do not display yourselves immorally (*tabarruj*) like that of the Days of Ignorance." [Surah Al-Ahzaab: 33]

Tabarruj means to expose and openly display oneself, i.e. the open exposition of a woman's decoration in front of men. This is Tabarruj.

¹³ Reported by Imaam Ahmad (2/356) and Muslim (no. 2128) from the narration of Abu Hurairah ؓ

Therefore, what is required upon a woman when she goes out is that she goes out without *Tabarruj*, i.e. openly exposing her adornment. This is such that Allaah has even forbidden the elder women that are past the age of child-bearing to go out exposed and revealing their adornment, where He said:

وَالْقَوَاعِدُ مِنَ النِّسَاءِ اللَّاتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ
عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ

“And as for the elderly women past childbearing who do not expect wedlock, there is no harm (i.e. sin) on them if they discard their (outer) garments in such a way as not to show off their adornment (*tabarruj*).” [Surah An-Noor: 60]

So if an elderly woman that is not expected to be married due to her old age is forbidden from exposing her adornment, then how much more so for a young woman and how much more so for a beautiful woman and how much more so for a woman that is desired for marriage – how can she go out indecently exposed and revealing her adornment? This is one of the characteristics of the Days of Ignorance.

It is upon the woman who fears Allaah and the Hereafter to stay away from what many of the women are doing today such as being lackadaisical with the Hijaab and easy-going with wearing decorative garments when going outside and being lax with using perfume when going out of the house and intermingling with men and joking with them. Allaah, the Most High, said to His Prophet’s wives:

فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقَلْنَ قَوْلًا مَعْرُوفًا

“Then do not be soft in speech, lest he in whose heart there is a disease (of fornication) should be moved with desire. But rather speak in an honorable manner.” [Surah Al-Ahzaab: 32]

If a woman has a need to speak to a man that is not one of her *mahaarim*, she may speak to him, but with a casual tone that has no softness or gentleness in it and not in a joking or laughing manner. Rather, her speech must be ordinary and in accordance with what necessity dictates – i.e. a question and an answer – as per the need only. She must not speak in a tone that appears friendly, laughing or teasing, or in a mellow or beautified voice, thus stirring the desires of the one who has a disease in his heart. This is based on Allaah’s saying:

وَقُلْنَ قَوْلًا مَّعْرُوفًا

“But rather speak in an honorable manner.” [Surah Al-Ahzaab: 32]

So the Muslim women of today must fear Allaah with respect to themselves and their societies. Likewise, the women of today, and first and foremost, the Muslim women, must focus on raising their sons and daughters in the homes, since they will be questioned about the children who are under their care and guardianship.

They must raise their daughters to have righteous manners and proper etiquettes, and to cover themselves and have modesty. The Prophet ﷺ said: **“Each of you is a shepherd and each of you is responsible for his flock. A woman is a shepherd for her husband’s home and she is responsible for taking care of it.”**¹⁴

So a woman must raise her children in an upright manner since all children that live in the house fall under her custody and she is responsible for them.

Also from the things that Allaah has made forbidden for the women is to change the creation of Allaah, which the Devil swore that he would order the Children of Aadam to do:

وَلَا مَرَّتَهُمْ فَلْيَغْيِرَنَّ خَلْقَ اللَّهِ

“And indeed I will order them to alter the creation of Allaah.” [Surah An-Nisaa: 119]

The interpretation of this verse that it refers to eyebrow-plucking, tattooing, teeth-filing, and hair extensions, has come to us in a hadeeth: **“The Prophet ﷺ cursed the woman who plucks eyebrows and the one who has her eyebrows plucked; the woman who extends hair and has her hair extended; and the woman who tattoos and has herself tattooed.”**¹⁵

A *Naamisah* is someone who plucks the hair from the eyebrows with either a scissor or a razor blade or by removing it using any other method by which eyebrow hair is removed. This is what is known as *an-nams* (eyebrow-plucking) which the Prophet ﷺ cursed any woman that did it. A *Mutanammisah* is a woman that asks for her eyebrows to be plucked. She is also cursed based on the statement of Allaah’s Messenger ﷺ.

¹⁴ Reported by Imaam Al-Bukhaaree (8/104) from the narration of Ibn ‘Umar ؓ

¹⁵ Reported by Imaam Al-Bukhaaree (71/61 & 62) from the narration of ‘Abdullaah bin Mas’ood ؓ

There are women that have been afflicted by this crime of plucking the eyebrows based on their following of the disbelieving women, lewd sinful women and ignorant women that do not care about disobeying Allaah and His Messenger ﷺ. Then after they remove their eye-brows, they bring a color dye and draw lines in its place. O, how perfect Allaah is from all imperfections!! Are dyes better than eyebrows? Are they better than what Allaah has created?! This is altering Allaah's creation. So it is not permissible for a Muslim woman to follow these evil practices and immoral customs, and change Allaah's creation.

A *Waashimah* is a woman that draws tattoos, which is done by either sticking needles into the skin or slicing open the skin to the point that bloods comes out and putting in its place some dye or coloring until there remains green lines either on her hand or her face. This is *washam*, i.e. tattooing.

A *Mustawshimah* is a woman that requests that this be done to her. This is a form of changing and altering Allaah's creation. By Allaah, which of the two is better – the color of the skin, which Allaah created, or this deformed color?? Rather it is blind-following and obedience to the Devil in what he orders:

وَلَا مَرْتَهُمْ فَيُغَيِّرُنَّ خَلْقَ اللَّهِ

"And indeed I will order them to alter the creation of Allaah." [Surah An-Nisaa: 119]

A *Waasilah* is a woman that attaches another set of hair to her own hair. This is deceptive and misleading. An example of it is when a woman puts on a wig or she adds pieces of hair to her own hair to the point that someone will think that this is how her hair is, when in fact it is someone else's hair and not from herself. This woman is a *Waasilah* and she as well as the one who asks for this to be done to her are both cursed.

Likewise, *al-washar* means: Filing and making gaps in the teeth. **"The Prophet ﷺ cursed the women that make gaps between their teeth for beauty."**¹⁶ This refers to the women that file their teeth and place gaps between them, thinking that this is from beauty when in fact it is obedience to the Devil. *Washar* is unlawful. As for fixing one's teeth if there are defects in them and they need to be fixed, then there is nothing wrong with this since it is a form of treatment or a means of removing a

¹⁶ See Saheeh Al-Bukhaaree (7/61 & 62) from the narration of 'Abdullaah bin Mas'ood ؓ

deformity. As for teeth that do not have any flaws or disease, then it is not permissible for a woman to apply any form of filing, placing of gaps, and so on to them.

The Prophet ﷺ also cursed the woman that wails and the one who asks for it to be done.¹⁷ A *Naa'ihah* (wailer) is a woman that raises her voice out loud during times of calamity.

"The Messenger of Allaah ﷺ also cursed the *saaliqah*, the *haaliqah* and the *shaaqah*."¹⁸

A *Saaliqah* is a woman that shrieks out loud during times of misfortune. This is one of the major sins. The Prophet ﷺ said: **"If a female wailer does not repent before she dies, she will be resurrected on the Day of Judgement with a shirt of tar and a dress of scabies."**¹⁹

In the Days of Ignorance, people would hire women to wail when someone died. So this is unlawful. However, there is no harm in crying and weeping for a deceased person as long as one does not raise the voice with it. The Prophet ﷺ once cried and said: **"This is mercy that Allaah has placed in the hearts of the servants."**²⁰

As for anxiety, discontentment, lamenting out loud and wailing, this causes harm to a deceased person in his grave. It has been reported in a hadeeth that the Prophet ﷺ said: **"A dead person is punished in his grave due to the wailing that is done for him."**²¹

A *Haaliqah* is a woman that cuts her hair off in times of catastrophe, while a *Shaaqqah* is a woman that tears apart the neck opening of her garment or tears apart her dress during times of misfortune. This is since all of these things are open displays of anxiety and discontentment with Allaah's divine Decree and Pre-Ordainment as well as a lack of patience.

What is required during times of misfortune is patience and forbearance. Allaah says:

¹⁷ Reported by Imaam Ahmad (3/65) and Abu Dawood (no. 3128) both from the narration of Abu Sa'eed Al-Khudree ؓ

¹⁸ Reported by Imaam Al-Bukhaaree (2/83) from the narration of Abu Moosaa ؓ with the wording: **"The Messenger of Allaah ﷺ absolved himself from..."**

¹⁹ Reported by Imaam Muslim (no. 934) from the narration of Abu Maalik Al-Ash'aree ؓ

²⁰ Reported by Imaam Al-Bukhaaree (2/80) and Muslim (no. 923) from the narration of Usaamah bin Zayd ؓ

²¹ Reported by Imaam Al-Bukhaaree (2/81 & 82) from the narration of Al-Mugheerah ؓ

وَبَشِّرِ الصَّابِرِينَ . الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ .
أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ

“But give glad tidings to the patient – who, when afflicted with calamity, say: ‘Truly, to Allaah we belong and truly to Him we shall return.’ They are those upon whom are blessings from their Lord and mercy. And it is they who are the guided ones.” [Surah Al-Baqarah: 155-157]

In summary: A woman has responsibilities and duties in this life. She is responsible for her actions. She has been commanded to do good and forbidden from doing evil. She will be either rewarded or punished. She holds a tremendous responsibility. The societies of the past and the present were not destroyed except due to the cause of women in most cases. So a woman is a means leading to danger if she doesn't safeguard herself and if her society does not preserve her. Speech concerning women may go on and on, however this should be sufficient. May the peace and praises of Allaah be on our Prophet, Muhammad, his family and Companions.

[End of Lecture]