

The Family

Shaykh AbdusSalaam Burjis Aal- AbdulKareem



الأسرة

ä

()

*The Family*¹

¹ This lecture was given in summer 2003 CE at *Masjid Ibn Taymeeyah (Brixton Mosque, London)*.

© Copyright **SalafiManhaj** 2005

URL: **www.SalafiManhaj.com**

E-mail: admin@salafimanhaj.com

Important Note:

The following document is an on-line book publishing of www.SalafiManhaj.com. This book was formatted and designed specifically for being placed on the Web and for its easy and convenient distribution. At the time of this e-book publishing, we are not aware of any other book similar to it, in terms of its translation from its original Arabic source. Since this book was prepared for free on-line distribution we grant permission for it to be printed, disbursed, photocopied, reproduced and/or distributed by electronic means for the purpose of spreading its content and not for the purpose of gaining a profit, unless a specific request is sent to the publishers and permission is granted.

*By al-Qaadee,
Shaykh AbdusSalaam
Burjis Aal- AbdulKareem
(raheemahullaah)*

Translated by 'AbdulHaq al-Ashanti

In the Name of Allaah, the Most Gracious, Most Merciful,

May prayers and peace be upon the Messenger of Allaah and upon his family, companions and whoever is with him.

To proceed:

The Muslim family has a rectifying core role in a society, if the family is rectified and sound, adhering to the Divine Legislation of Allaah and producing righteous children who are a part of the Islamic society; the Islamic society will be rectified, sound and steadfast. From this angle, the messenger of Allaah (*sallallaahu alayhi wassallam*) highlighted that the best way to begin a good family is for the Muslim to choose a righteous wife. This is because a

righteous wife will help and assist in establishing up a righteous and sound family and she is a kernel for nurturing righteous children. Allaah also made from the happiness of a man, a righteous wife. He commanded the believers to ask Allaah to make their wives and children the coolness of their eyes. If a Muslim begins with choosing a righteous wife, that is a cause for his success.

Then from here it is upon him to begin with nurturing this family and its foundation in accordance with the commands of Allaah and His messenger. He must begin establishing a family upon the foundation of the Qur'aan and *sunnah* and in this way the wife will aid him. So therefore he must begin himself by applying the Qur'aan and *sunnah* in the society. The Prophet (*sallallaahu alayhi wassallam*) said *"Each of you is a Shepard, and all you are responsible for your own flock."*² A man is like a Shepard, responsible for his flock, in his house. The woman is also like a Shepard and responsible for the house of her husband. The first thing for a Muslim to know is to be righteous with his family, this is the best kind of closeness according to Allaah. The way a man should behave with his family should be a manner which is better than he would behave with other people. This is clear from the saying of the Prophet (*sallallaahu alayhi wassallam*), *"The best of you are those who are the best to their*

² Bukhaaree and Muslim.

families”,³ so the Prophet (*sallallaahu alayhi wassallam*) emphasised that the best people who are deserving to be described as being the best, are those who are the best to their families. If a person benefits himself and those who are close to him, he will thus benefit others. As for not benefiting at all those who are under his responsibility, no good will return to him.

The messenger of Allaah (*sallallaahu alayhi wassallam*) certainly applied this, whether he was fulfilling the needs of his family or co-operating in the house with his wives, he carried for them many heavy burdens and established good manners and good treatment for them, to the extent that he (*sallallaahu alayhi wassallam*) put forth a most important similitude in this issue. The Prophet (*sallallaahu alayhi wassallam*) used to drink from the same place on a cup which ‘Aa’ishah (*radi Allaah ‘anha*) used to drink from. He (*sallallaahu alayhi wassallam*) would put his lips on the same place from a cup that Aa’ishah has put her mouth, as a way to make clear his love for her and to make it clear to the people that they should manifest mutual love, gentleness and compassion for their wives, upon which the family is built upon. This is encouraged by the virtue of Allaah and then by the presence of such qualities and is from the affairs which Islaam gives concern to so that the

³ Tirmidhee, *hasan*.

souls of the Muslims become comfortable to establish the obedience of Allaah. As if a soul within its home is worried or disturbed and uneasy it will show this outside and be worse, devoid of good actions outside of the home. For this reasons Islaam views the family, alongside mutual love and gentleness which is the wisdom of Allaah in the creation of the male and female and the marriage of them to each other so that they live with each other until they find with each other mutual love and mercy as Allaah mentions in the Qur'aan. The wisdom in this is clear and manifest, which is the concern of the Muslim society to establish its service and needs upon complete readiness.

It is obvious that all families will at times find within them differences of opinion as this is the natural way of humans, if living becomes intensified or difficult or mixing becomes increased this can lead to rancour, differences of opinion and views which lead to differences. Islaam came to give families a very beautiful system, preserving the family from detachment and break-up. So these differences that can emerge between the spouses have many solutions in Islaam such as seeking a way out of this difference within the scope of the spouses. As if a way out is sought within the scope of the spouses it will have greater benefit and they will not be controlled in most cases. For this reason, from the wisdom of Islaam is that it does not allow the

involvement of other parties when spouses are at variance with each other except as a last resort, seeking a judge from his family and a judge from her family. Also look at Islaam's concern for that which is particular to the family and preservation of those personal matters which are natural to all families. Islaam does not prescribe judges to be those who are outside of the family, rather a judge from his family and a judge from her family preserving the delicate matters that concern this family and eradicate the intervention and interference of outside parties which can agitate or corrupt the family's grace and tranquillity.

Of these differences are those which Islaam views as being on the part of the man, who is the one who must find a solution. When Islaam gave the man leadership of the family it did not give him the right to depart and be hasty however he wishes, no. Rather Islaam gave the man this accountability on the basis of the principles of the Divine Legislation which Allaah had legislated. However, why did Allaah give the man the main responsibility to find a solution to these problems and differences? It is because every society must have a leader, and if there is a society that does not have a leader then such a society will be corrupted, this is very clear. Even the animals such as sheep and goats always have a central leader who is followed by the others and if the leader moves the others

follow and if the leader sits, then the rest will also sit. The *sunnah* of Allaah is that every society which does not have a leader who is responsible, the society will be corrupted and destroyed.⁴

⁴ This is what has happened to the family unit in many *kuffaar* countries as families have disintegrated due to factors based on a variety of destructive concepts including that of fringe extremist feminism, wherein some of them even argue that marriage is nothing but “legalised rape”! In the 1971 CE ‘*Declaration of Feminism*’ it was stated that **“the end of the institution of marriage is a necessary condition for the liberation of women.”**!! As a result, extremist feminist ideologues have written that inequalities between women and men will only end when marriage is destroyed! Indeed, they even went so far as to compare marriage to slavery. Sheila Cronin, head of the feminist organisation *NOW* stated: **“Since marriage constitutes slavery for women, it is clear that the women’s movement must concentrate on attacking this institution. Freedom for women cannot be won without the abolition of marriage.”** Others likened marriage to prostitution and one of the most hardcore radical feminists, Andrea Dworkin, a Jewish-American, author of *Pornography – Men Possessing Women* (London: Women’s Press, 1981) claimed: **“Marriage as an institution developed from rape as a practice. Rape, originally defined as abduction, became marriage by capture. Marriage meant the taking was to extend in time, to be not only use of but possession of, or ownership.”** However, this simplistic and shallow prescription totally opposes the *fitra* of women and is borne out of Anglo-European historical experiences of marriage wherein the woman was the property of man and had to take on the man’s family name and so forth. Indeed, Dworkin herself would later get married to a man!!? In Islaam there is no contradiction or pretence, the same cannot be ascribed and the extremist feminists provide nothing credible as alternatives. This has led them to conjure up some very irresponsible and corrupted ideas leading some of them to even claim that “families support oppression” and that “families must be destroyed” (!) etc., yet even other women accused these ideas as being misandrist (a man-hater). Such ideas, which gained ground in the 1970s and 1980s, laid the basis for developing the idea that families were restrictive and intrinsically misogynistic and that women should go out into the workplace. These ideas also began to gain ground in Muslim countries such as Morocco, Egypt, Malaysia etc. for example and it is also pitiful to observe Muslims blindly following the *kuffaar* in this and basing their methodologies upon what *yahood* lesbians (!) have formulated with no guidance. In some cases, the *kuffaar* feminists have largely based their theories on their personal experiences which led them to extremes (like Dworkin for example who was beaten and abused by her ex-husband). For more on women’s rights in Islaam see: Umm Salamah as-Salafiyyah, *al-Intisaar ul-Huqooq il-Mu’minaat* (Sanaa’: Daar ul-Athaar, 1423 AH/2002 CE), translated into English as: *Supporting the Rights of the Believing Women* (Texas: Tarbiyyah Publications, 2006 CE). Also see: Na’ima B. Robert, *From My Sister’s Lips* (London: Bantam Press, 2005 CE). [TN]

The family is a society so it is a must for there to be a leader of this family to whom affairs of guidance are referred to and final judgements are made by. Islaam made it for the man to establish these important aspects and in reality it is a heavy burden to bear as it is a great trust and responsibility. A leader of a country for example, does not mean that he is the highest of the people or the one with the most weight or the most famous of the people; rather within this leadership is responsibility, as the Prophet (*sallallaahu alayhi wassallam*) stated “*Within it is a source of disgrace and regret on the Day of Judgement.*”⁵ Likewise, the man in his leadership of the home and his responsibility to it, will be accounted over it on the Day of Judgement and regarding his responsibility, as Allaah said,

ä ä ä ä ä ä>
< ä ä ä

“Indeed, We offered the Trust⁶ to the heavens and the earth and the mountains, and they declined to bear it and feared it; but man (undertook to) bear it. Indeed, he was unjust and ignorant.⁷”

⁵ From Aboo Hurayrah (*radi Allaahu ‘anhu*) in Bukhaaree and from Aboo Dharr (*radi Allaahu ‘anhu*) in Muslim.

⁶ The acceptance of obligations and obedience to Allaah.

⁷ Coveting its reward while forgetting the penalty for failure to keep his commitment.

(al-Ahzaab (33): 72}

During marital disagreements the man must take recourse to that which Allaah mentioned in His book, however before entry into these affairs it is a must to know that the mistake has certainly come about due to the wife, not due to him. As some men fall into mistakes then they make the wives bear responsibility for those mistakes, then after this he wants to use the Divinely Legislated law that Allaah has mentioned as solutions to disagreements between husband and wife. Therefore, it is upon the man to first know that the mistake came about due to the wife and not from him; if the mistake was due to him then he must seek Allaah's forgiveness and repent to Him and excuse himself from the mistake that he fell into, and also correct himself. If you pardon and overlook is better for you, even if the mistake was against you, pardoning and overlooking is better and more praiseworthy.

As for the mistakes which have certainly arisen due to the wife and deserve the husband to resort to suitable means of chastisement, then these are the mistakes in which the wife has left off that which is obligatory for her husband upon her. If all for that which is obligatory for her husband upon her is abandoned by her, then she is considered to be in the wrong. It is then a must for her to allow the husband

enjoyment and also upon her is to serve her husband according to the most correct opinion of the scholars. If the wife performs that which is obligatory upon her to do for her husband, it can be seen that Islaam came to organise those affairs and implement good procedures to solve any disagreements. Many *kuffaar* in the West are confused about Islaam over this point as they do not understand it, or some of them understand it yet they wish to accuse Islaam and confuse its image. However, I will explain this as what we say is that Islaam holds that when a wife is recalcitrant with her husband, alongside what has been mentioned prior, it commands the husband to rebuke the wife and to remind her that he has the right to enjoy her company and it is not permissible for her to leave him so that he goes to that which is impermissible.

So if this admonishment and gentleness does not benefit, and this reproach and tenderness may have even been over the course of a number of days, weeks or months, it does not mean that this admonishment and tenderness only occurred over two minutes and then after that he takes it to the next level, no! It is not permissible to go to level two before having gone through level one, so he must begin with admonishment.

So if admonishment is of no benefit and there is no response to the reprimand then Islaam entitles the husband to resort to the next level, level two, which is abandoning the wife. In this way he abandons the wife by not remaining with her in the same place and some scholars say that he should stay out of the home, yet most of the scholars say that the abandoning actually takes place within the home, by abandoning sleeping within the same bed without having to actually leave the house. Meaning: he sleeps in another room other than the room that the wife is sleeping in. if this does not affect the situation in any way for the woman to return (to obedience), Islaam brought forth Allaah's saying,

< ä >

“...and (finally) strike them.⁸”

(an-Nisaa (4): 34}

Now the issue of 'beating' as come, is the meaning of 'beating' wrongdoing and insulting the wife? Neither does Islaam wish for this nor is Islaam pleased with this. However, this issue of 'beating' is something which the *kuffaar* have used in order to confuse the image of Islaam and the Glorious Qur'aan. The Divinely Legislated beating is not the same 'beating' that people immediately imagine like the beating of a killer or a bloody beating or even a beating

⁸ As a last resort. It is unlawful to strike the face or to cause bodily injury.

that hurts. Sometimes people when their patience has been exhausted will beat his child with his hand in a manner in which the child will realise that it should not do any wrong, this is an important matter.⁹ Admonishment does not benefit, abandoning does not benefit, so now the nip-in-the-bud has to come, meaning: **“Pay attention! Be careful! Reflect! You are on a path that is incorrect!”** For this reason, some of the *salaf* said that any beating should be done with a *siwaak*, and as for the *siwaak* you all know it, and they used to beat with it.¹⁰

However, if the beating caused pain and affected, and it may cause some degree of pain but if it also *injures* then the issue is that the husband is answerable for affecting his wife in this way. From this angle the scholars (*raheemahumullaah*) have some disagreement regarding whoever beats his wife and injures her in such a way that

⁹ The Shaykh (*raheemahullaah*) here is not advocating that men should go and beat their wives he was merely saying what Islaam actually says upon such matters. The Shaykh (*raheemahullaah*) also mentioned the case of the Spanish Imaam who was fined for mentioning the verse that men can beat their wives. This was Muhammad Kamaal Mustaphaa who was the Imaam of a *masjid* in the southern Spanish resort of Fuengirola. A court in Barcelona sentenced him to fifteen months in jail and also fined him \$2700, the court also told him to study the Spanish constitution for sixth months and the declaration for human rights! Mustaphaa authored a book entitled *‘Women in Islam’* in which he noted that beatings should be administered to the hands and feet so as not to leave any bruising. France also deported an Imaam, Abdul-Qaadir Booziane, for similar remarks on French national television in October 2004 due the *kuffaar* not adequately understanding the issue on top of their enmity against Islaam and the Muslims there, and maybe due the lack of lucidity of these Imaams in explanation of the issue. [Translator’s Note]

¹⁰ The *siwaak* is a small stick that is used for cleaning the teeth it is akin to a twig in size and weight. [TN]

she becomes bruised or bloodied, some scholars have noted that the man is answerable or not and the scholars who say that indeed the man is answerable for this highlight that he must pay the woman some form of compensation or the judge (*Qaadee*) must punish him due to this beating! This is the correct opinion and this is applied by us in the law courts of Saudi and from the cases that came to me personally in Riyadh was that of a man who beat his wife, injuring her thighs and caused injury, making her skin become blue or red due to the beating. It is known that this will clear up after some time so the judge ruled that the man should be whipped fifteen times as a punishment for him. Why is this beating confronted with such a punishment? The document about this legal case is found with us, and I know of the case well as I read about it and then published it, it is a case that I would say is not common or widely spread as some *kuffaar* Westerners imagine and spread, no!¹¹ However, I merely mention this legal

¹¹ Some *kuffaar* in Europe revel in pointing the finger at Islaam and the Muslims, sweeping their own problems neatly under the carpet whilst doing so. They therefore attempt to shift blame to minority communities or 'immigrants', opting at times to refer to their own domestic violence problems as "*crimes of passion*." In Spain, murders are committed against women at a rate of one every four days. In 2003, more than 73 women were killed by their husbands (three-quarters of whom had never made any official complaint), a figure 34% higher than that for 2002. Over 11% of women aged over 18 have been victims of domestic violence, a total of 2 million. It is estimated that in Spain 100 women are murdered a year due to domestic violence with 30,000 reports of domestic violence per year. The country's leader, Zapatero, described their situation as "the worst shame" and an "unacceptable evil" (Kate Adler, BBC, April 27 2004). The problem was so bad for the Spaniards that they had to introduce new legislation to deal with the issue and implement a 'zero tolerance' crackdown on the problem! In France, six women per year are

document as I know about it exactly, therefore this is Islaam's correct ruling concerning the issue of 'beating' not the mere claims of some men who beat their wives if they are blamed of something and then ascribe this as being Islaam.¹²

thought to be murdered due to domestic violence and in Switzerland 20% of women claim to suffer physical and psychological abuse. As for the UK, a woman every three days is killed by her partner and one in every four women experiences domestic violence. A report in *Time* magazine in August 2003 noted a 2002 survey by the *Women's Council of Moscow State University* which indicated that 18% of Russian women suffer "regular and cruel physical treatment" at the hands of a husband or lover. Many abused women turn to the *Russian Association of Crisis Centers for Women*, rather than to the police, for help. Some 96,000 did so in 2002. In an article on domestic violence by Mr Ignacio Ramonet published in "*Le Monde Diplomatique*" (a French newspaper) in 6 July 2004, it was noted that in Portugal 52.8% of women claim to have been subjected to violence by their husband or partner. In Germany, women are murdered by the men with whom they are living at a rate of three every four days, so the total is almost 300 a year. Romania seems to be one of the European countries with the most serious problem in terms of domestic violence against women, an annual average of 12.62 per million Romanian women are killed by their male partners. In Finland, 27 women a year on average die as a result of violence inflicted by their partner; in Austria, violence against women is the reason cited for half of all applications for divorce; in the Netherlands, a fifth of women have been subjected to physical violence by a companion or former companion. 6.58 per million Norwegian women are killed in the home, compared to 5.56 per million in Luxembourg, while the figure for Denmark is 5.42, Sweden's rate is 4.59, followed at the bottom of the scale by Italy and Ireland. 42.4% of women in Lithuania say that they have been subjected to physical or sexual violence by their partner. Only 10% of the victims have reported the most serious incident to the police; 38% of women in the Czech Republic say that they have been subjected to conjugal violence. (*Parliamentary Asssembly, 'Campaign to combat domestic violence against women in Europe'*, 16 September 2004, *Committee on Equal Opportunities for Women and Men*). The *mushriks* of India also have around 7000 dowry-related deaths per year and over 140,000 reports of domestic violence per year. [TN]

¹² For example, some of the extremist and violent actions that many ignorant Muslims (*juhaal*) commit which can include condemning Muslim men and women based upon scant evidence that opposes the Qur'aan and *sunnah*, chopping off the noses and ears of women, gauging out women's eyes, burning women alive, honour killings and beatings. What is strange is that the *juhaal* who commit such actions try to claim that Islaam allows them to do this even though they have never referred the issue to qualified Muslim scholars who have knowledge of the *sunnah* and may have never even read the Qur'aan!? Some

A successful man and woman are those who are able to avoid disagreements and avoid those things that lead to disagreement. The messenger of Allaah (*sallallaahu alayhi wassallam*) set a principle for families which all sociologists or educationists are not able to equal, which is his saying “A believing man should not hate a believing woman, if he hates something from her character he is pleased with something else from her character.”¹³ Meaning: he does not leave her or oppress her and that the woman who is your wife must have some negative aspects that do not please you, yet she will definitely have many things that are good. Of course she may have mistakes but this is natural to human beings, in the case of women. If you want to enjoy her without any mistakes or negative aspects you will not be able to at all, and this is the clear universal *sunnah*, yet it is upon you to stay with this wife and family and take the leadership of this small Islamic kingdom with forbearance. There must be equality and benevolence from you as a man and from the women also, who have to look with such a view. She should not view the man in a negative light just

Muslim countries are even reported to have a domestic violence rate of 90%! As a result of such ignorant Muslims committing these atrocities, *kuffaar* ‘human rights’ agencies have to go into Muslim countries, as the Muslims are inactive in opposing such evils and do not refer to the Qur’aan and *sunnah* in dealing with their families. Moreover, if the *da’wah* to the Qur’aan and *sunnah* was not repressed in certain Muslim countries these atrocities would not take place in the first instance. [TN]

¹³ Muslim and Musnad Ahmad.

because he has a few bad points she also must look at the things such as good character and manners which should be reasons for her to solve any differences and to purify the heart from wrath, hatred and enmity.

From this Prophetic principle of behaviour between a husband and wife is that which Islaam is concerned with, which is treating women with equity and respect. Women have within Islaam great rights and she has, within the marital home, the same rights as that of the man, Allaah says in the Qur'aan,

< ä ä ä ä >

“And due to them (i.e. the wives) is similar to what is expected of them, according to what is reasonable.”

{al-Baqarah (2): 228}

Then He said,

< ä ä ä >

“But the men (i.e. husbands) have a degree over them (in responsibility and authority)...”

{al-Baqarah (2): 228}

The degree mentioned here that the men have over the women is that of leadership of the family, as we said earlier every society must have a leader, and Allaah made the leader of this society to be a man. It does not mean that the man becomes haughty and arrogant, rather it is upon him to realise that he has increased responsibility and increased hardship, so it is upon the man to know this.¹⁴ For the wife is exactly the same as that which is for the man,

¹⁴ The issue of polygamy is also an issue which many try to attack Islaam for yet some Jewish Rabbis today have up to seven wives living with each other under one roof!! Furthermore, polygamy has actually been recommended by contemporary non-Muslim scholars! Philip Kilbride, a Professor of Anthropology at *Bryn Mawr College* (Pennsylvania), authored *Plural Marriage for Our Times – A Reinvented Option* (Westport, Connecticut: Bergin and Garvey: 1994 CE) an in-depth study of over one thousand pages wherein Professor Kilbride highlights, with copious examples, that in the current era polygamy has positive benefits; Audrey Chapman, a family therapist and relationship expert, the author of *Man-Sharing – Dilemma or Choice* (New York: William Morrow and Co., 1986 CE) and Adriana Blake, a women’s rights activist and former attorney authored *Women Can Win the Marriage Lottery – Share Your Man with Another Wife, The Case for Plural Marriage* (Orange County University Press, 1996 CE). Indeed, Annie Besant noted: **“You can find others stating that the religion (Islaam) is evil, because it sanctions a limited polygamy. But you do not hear as a rule the criticism which I spoke out one day in a London hall where I knew that the audience was entirely uninstructed. I pointed out to them that monogamy with a blended mass of prostitution was hypocrisy and more degrading than a limited polygamy. Naturally a statement like that gives offence, but it has to be made, because it must be remembered that the law of islam in relation to women was until lately, when parts of it have been imitated in England, the most just law, as far as women are concerned, to be found in the world. Dealing with property, dealing with rights of succession and so on, dealing with cases of divorce, it was far beyond the law of the West, in the respect that was paid to the rights of women. Those things are forgotten while people are hypnotized by the words monogamy and polygamy and do not look at what lies behind it in the West – the frightful degradation of women who are thrown into the streets when their first protectors, weary of them, no longer give them any assistance...I often think that woman is more free in Islam than in Christianity. Woman is more protected by Islam than by the faith which preaches monogamy. In the Qur’an the law about woman is more just and liberal. It is only in the last twenty years that Christian England, has recognised the right of a woman to property, while**

< ä ä ää ää ä ä >

“And due to them (i.e. the wives) is similar to what is expected of them, according to what is reasonable. But the men (i.e. husbands) have a degree over them (in responsibility and authority)...”

{al-Baqarah (2): 228}

The degree over them is that of authority and leadership of the house, such as the leader of the prayer, the leader of a country, the king of a country and the like. The wife in her state as a mother has a higher position than the father, for that reason the Prophet (*sallallaahu alayhi wassallam*) said to a man who came to him and asked *“Who has more right upon me to deserve my good treatment, my mother or my father?”* the messenger of Allaah (*sallallaahu alayhi wassallam*) replied *“Your mother”*, the man asked *“and then who?”* the Messenger of Allaah (*sallallaahu alayhi wassallam*) said *“Your mother”* the man asked again, *“and then who?”* the messenger of Allaah (*sallallaahu alayhi wassallam*) said again, *“Your mother”* the man asked once again *“and then who?”* and the messenger of Allaah

Islam has allowed this right from all times.” (Annie Besant, *The Life and Teachings of Muhammad* (Madras: 1932 CE), pp.25-26).[TN]

(sallallaahu alayhi wassallam) replied “and then your father.”¹⁵

In the wife’s state as a mother she has more right upon her from her children than that of the father; this has clear regulations in the Divine Legislation of Islaam. Also the wife as a sister has the same rights as that of the brother (a man) and if the father dies the issues regarding inheritance have to be considered and the man does have a larger share of the inheritance. This is because the man has to spend on the women and is obligated to spend on the woman. As for the woman she does not have to spend on the man, so for this reason a sister (who is an only daughter) who takes half of an inheritance will already have her husband spending on her, yet she does not have to spend anything. The man however, if he takes double what the woman gets from the share of an inheritance, will have to spend on his family. For this reason, if we look at the issue closely we see that the woman is the one who is victorious and benefits, as she takes half of the money and does not have to spend from it and she does not have to spend on anyone. The man on the other hand takes double of what the woman gets from an inheritance yet he has to spend on the family and is responsible for this according to the Divine Legislation, so it may be even the case that the woman ends up with more

¹⁵ Bukhaaree and Muslim.

than what the man took from the beginning. Islaam acts with wisdom, yet the *kuffaar* and the enemies of Islaam wish to confuse the image of Islaam via Western media broadcasting.¹⁶

As a girl, a Muslim female has the same rights as the boy, and rather it is mentioned that with regards to the girls and sisters a virtue that is not mentioned for brothers or sons! The Prophet (*sallallaahu alayhi wassallam*) said, “Whoever

¹⁶ This is evident in much of the negative media portrayal and ‘academic research’ around Europe and the US regarding ignorant cultural practices that Muslims are involved in, ranging from forced marriages, honour killings and domestic violence, all of which the *kuffaar* try to connect to Islaam. This propaganda has even reached the extent wherein *kuffaar* will resort to abusing the Qur’aan in order to propagate their twisted and imagined ‘abuses’ that Islaam is responsible for. Examples of this attack on Islaam that the Shaykh mentioned (*raheemahullaah*) is with the likes of Fatima Mernissi (the Moroccan feminist) who has even slandered Aboo Hurayrah (*radi Allaahu ‘anhu*) thereby attempting to throw doubt upon most of the *sunnah*. This is also the way of the likes of Khaalid Abu’l-Fadl (Abou El-Fadl), who also seeks fame and recognition in the West by attacking the *sunnah* and those who call to it, even though they are ignorant of the authentic Qur’aan and *sunnah* themselves. Lora K. Mihalich, author of a thesis entitled ‘No Exit – The Plight of Battered Maghrebi Women in France’, who attempts to look at Islaam’s view on domestic violence yet does not even quote anything at all from the Qur’aan and *sunnah*?! Amina Wadud (of the USA), who has degenerated in her attacks upon the Qur’aan and *sunnah* that now she claims that women can lead men in *salah*!? Totally opposing the way of the *salaf* and thus conjuring up her own extremist belief and *manhaj*. Irshad Manji, the *Ismaa’eelee* (a sect of *Shee’ee*, who even the *shee’ee* reject!) Canadian supporter of the people of Loot who mixes in *soofism* within her corrupted schemes for Islaam and the Muslims, under the banner of ‘progressive Islam’; the Somaalee apostate pseudo-feminist of Holland who not only has confused the ignorant culture of her Somaalee/East Africa experience with the teachings of the Qur’aan and *sunnah*, but also considers Europe to be intrinsically ‘liberated’. What is also peculiar is that she props herself up as being a reliable source to assess Islaam when she is absolutely ignorant of the Qur’aan and *sunnah*?! [TN]

*has two daughters*¹⁷ and treats them well and brings them up well, they will be a cause for him to be saved from the fire on the Day of Judgement.” The Prophet (*sallallaahu alayhi wassallam*) did not say “**whoever has two sons or two boys and then brings them up**”, no! He (*sallallaahu alayhi wassallam*) said this about girls and daughters! Therefore, do they want more than this concern for the woman in Islaam? They do not find it; however it is essential to separate two matters, it is crucial to separate Islaam from the actions of some Muslims. The actions of some Muslims are not to be used as judging criteria upon Islaam! As some Muslims can fall into error yet such erroneous behaviour cannot be ascribed to Islaam, rather such behaviour has to be ascribed to the person alone. So for this reason some Westerners, from the *kuffaar* and their like, should not confuse the image of Islaam in this issue (of women’s rights in Islaam) except by making reference to the erroneous behaviour of some Muslims, what we say is that the responsibility of such erroneous behaviour is to be held by those who do it.¹⁸

¹⁷ This is reported in *Saheeh Muslim* from Anas bin Maalik (*radi Allaahu ‘anhu*) and from Aa’ishah (*radi Allaahu ‘anha*) in the narrations in Bukhaaree and Muslim. In the narration of Ibn Hibbaan and others it is mentioned “two sisters”.

¹⁸ There are many examples of this wherein people confuse, either purposefully or out of ignorance, the actions, culture and practices of some Muslims with Islaam itself, see footnote 11. [TN]

If Allaah grants success to the Muslim family to preserve its limits from the games of *shaytaan* who seeks to cause harmful disagreements and desires, then such a family will produce righteous children and offspring, boys and girls. As the Prophet (*sallallaahu alayhi wassallam*) exhorted the Muslims to reproduce saying “*Marry the loving women who bear children as I will compete with other prophets over the numbers of the nations on the Day of Judgement.*”¹⁹ Islaam has given the family numerous purposes such as good-living, relaxation and satiating desires in permissible ways. From this is the main basis of nurturing righteous children who will carry your name after your death and will make *du’a* for you after death and will be from your continuous righteous actions after your life has ended.

The issue of children is an issue which has a foundational importance for the Muslim family and if a Muslim father or mother do not given any importance to this issue (of raising righteous children) then such a family will come across some dysfunction. Therefore it is a must to attach importance to nurturing and raising children upon the natural disposition that Allaah has created them upon, the natural disposition which is Islaam. The parents have to preserve and guard them from the *shayateen* from the humans and from the *jinn* in order for the parents to benefit

¹⁹ Narrated by Ma’qal ibn Yasar in the *Sunan* of Abee Dawood, also reported by an-Nasa’ee.

from their children, the real benefit from the children being the rectification of the children. For this reasons, the Prophet (*sallallaahu alayhi wassallam*) said *“If the son of Adam dies, all of his actions have finished except for three: a righteous child²⁰ who makes du’a for him...”*²¹

He (*sallallaahu alayhi wassallam*) mentioned a child but did not end here as he described this child as also being righteous because the benefit will only be attained with a righteous child who makes *du’a* for her/his parents and gives charity for them, is righteous with them and treats them well.

In ending this lecture I advise the brothers who live in this country (i.e. Britain) to live in accordance with Islaam with regards to the family. Because there are great dangers and many tribulations, if the Muslim does not know the importance of a Muslim family in building a Muslim society

²⁰ Shaykh ‘AbdusSalaam (*raheemahullaah*) also noted that in Arabic and in the Qur’aan the word ‘*walad*’ applies to both male and female. Allaah says,

< ä ã ää ä ä ä ä >

“Allaah instructs you concerning your children (i.e. their portions of inheritance): for the male, what is equal to the share of two females.”

{*an-Nisaa (4): 11*}

The Shaykh (*raheemahullaah*) noted that this indicates that the word ‘*awlaad*’ and ‘*walad*’ is applied to both the female and the male.[TN]

²¹ Bukhaaree and Muslim.

they will not realise anything from Islaam or from their own selves. Therefore, I comprehend the dangers that face the brothers and sisters in building a family however I say to them that these affairs are from that which will increase you in faith *inshaa'Allaah* especially if you have patience and confronted them (marital difficulties) with deep trust upon Allaah. As Islaam gives whoever has difficulty with the symbols of its Divine Legislation, wherein there is blame, more reward than the one who approaches these symbols without any difficulty. For this reason the Prophet (*sallallaahu alayhi wassallam*) said to Aa'ishah (*radi Allaahu 'anha*) during *Hajj* "Indeed your reward is according to your efforts", so if one does an act of worship in a society such as this and is patient and carries it out and knows that his meeting with Allaah is close and that paradise will be his reward, and that whoever does this action will be from the callers to Islaam from among the Muslims and of those who have concern for this *deen*, then he is no doubt from those who strive in the way of Allaah who has an assured position in the *deen*. Therefore, he should have patience and trust on Allaah and by the permission of Allaah, will be aided by Allaah,

< ä >

“And whoever relies upon Allaah – then He is sufficient for Him.”

{at-Talaq (65): 3}

I ask Allaah to make our families the coolness of our eyes and make these families produce righteous believing daughters and that they will reach us and we will reach them upon obedience to Allaah and in the hereafter we will be with our righteous offspring upon reclining couches in the midst of rivers and gardens, in a seat of truth beside the Omnipotent King, with our spouses and offspring with us.