



## *Towards Becoming Better Women<sup>1</sup>*

We [i.e. sisters] must know what to look out for in the quest to corrupt the Muslim women. Moreover, where to turn to for the truth and to individually fight against this campaign against the Muslim woman, by knowing what is expected of us as Muslim women, and we will discuss some of these things today.

Shaykh Muhammad al-Imaam said in his book<sup>2</sup>

The Author of Islam in the West said "The influence of the west that is apparent in all the magazines and turns the Islamic community upon its head is not seen in anything better than what takes place in the call to free the Muslim woman."

And another said, "Be patient, for there will never be peace for Israel as long as the Arabs are under the leadership of backwards me. The most important requirement for peace is that there is established democratic governments in the Muslim countries - forward looking and free from the Islâmic customs!"

In addition, another said, "Nothing will come in the way of destroying the Islâmic community in the east except that we corrupt the Muslim women."

Moreover, he mentioned using the universities and making the women love the European forms of knowledge as the best path to corrupting the women.

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<sup>1</sup> Compiled by Umm Maysarah Al-Misriyyah December 22, 2007 "SISTERS TEA SPLASH"

<sup>2</sup> "Al-Muaamarat-ul-Kubraa 'alaa al-Mar'at-il-Muslimah" [The Great Conspiracy against the Muslim Woman],

A contemporary Jew said, "The educated Muslim woman is the farthest individual from learning religion, and the most able person to take the community away from Islaam!"

So look to the enemies of Islām's hope for the Muslims to take the path to corrupting their women.

## *K*nowledge of Islām

It is reported from Al-Awzaa'i that he said; "Knowledge is what has come from the Companions of Allāh's Messenger ﷺ and what has not come from them is not knowledge."

Ibn Hazm said; "it's obligatory on them (the women) to understand their Deen as it's obligatory on the men. And its obligatory on them all to know the rulings of purity, Salah and fasting, and what's Haraam and Halaal from eating, drinking and clothing as its for men."<sup>3</sup>

Sa'eed Ibn Musayb had a daughter named Fātimah whom the khalifah asked to marry his son, however he refused to do so instead marrying her to one of his students. When the daughter of Imaam Maalik got married, her husband wanted to attend the class of his Shaykh, so she asked him "Where are you going?" He replied, "To your father's class." She told him, "Have a seat, because the knowledge of my father is memorized in my chest. I will teach it to you."

## *P*rotecting ourselves from Fitnah by staying in our Homes

Allāh said,

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<sup>3</sup> Al-Ahkaam by: Ibn Hazm

﴿ وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ ۗ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ  
الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ ۗ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ  
وَيُطَهِّرَكُمْ تَطْهِيرًا ﴾<sup>4</sup>

“And stay in your houses, and do not display yourselves like that of the times of ignorance, and perform As-Salât (Iqamât-as-Salât), and give Zakât and obey Allâh and His Messenger. Allâh wishes only to remove Ar-Rijs (evil deeds and sins) from you, O members of the family (of the Prophet ﷺ and to purify you with a thorough purification.”

Also, the Prophet ﷺ said in Hasan hadith in at-Tirmidhi,

*"The woman is 'Aurah, if she goes out Shaytaan raises his glance to her, and a woman is closet to Allâh when she is in her home"*

Al-Imaam Abu Bakr Ibn al-'Arabee said;

*"I entered more than one thousand small towns and I did not see better kids or more chaste women than the women of Nablus (a known city in Philistine). I stayed in it a whole month and I did not see a woman in the streets at daytime, except on Friday when they came out to attend the Jum'ah prayer until the street was full of them. When the prayer had finished and they returned to their homes my eye did not see any of them until next Friday."<sup>5</sup>*

Comment by another author: *"What if the Imaam Ibn al-'Arabee lived in our time, and saw the roads, streets and malls filled with women and young girls day and night, what would he say?"*

Ibn Kathir said about Fâtimah bint Nasr al-'Attar :

<sup>4</sup> Surah Al-Ahzab:33

<sup>5</sup> The Book 'Ahkaam al-Qur'ān by Ibn al-'Arabee al-Maaliki

*“She was among the worshippers who stayed in their homes because of their chastity and modesty. It is said that she did not leave her home except for three occasions.*

- First time, from her fathers house to her husbands.*
- Second time, from her husband’s house to perform hajj.*
- And third time, from her husbands house to her grave.”<sup>6</sup>*

*S*trengthening Our Relationship with Allāh, one important way is Qiyaam

Umm al-Mumineen, Aa'ishah ؓ said:

*"Do not ever stop praying Qiyaam. The Prophet ﷺ never ceased praying it. When he was sick or weak, he prayed sitting." <sup>7</sup>*

He ﷺ said;

*"You should pray Qiyaam al-Layl, for it is the habit of the righteous people who came before you, and it will bring you closer to your Lord, expiate for bad deeds, prevent sin, and expel disease from the body."<sup>8</sup>*

Narrated Mu'adh Ibn Jabal ؓ: "The Prophet ﷺ said to him: "May I show you the gates of goodness?" (They are), "Fasting is a screen from Hell, As-Sadaqah extinguishes the sins, as water extinguishes fire, Standing in Salât (prayer) by a slave of Allāh during the last third part of a night." Then the Prophet ﷺ recited the verse:

**“Their (believer's) sides forsake their beds, to invoke their Lord in fear and hope; and they spend out of what We have bestowed on them.”<sup>9</sup>**

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<sup>6</sup> From al-Bidaayah wan-Nihaayah by Ibn Kathir

<sup>7</sup> Saheeh al-Bukharee and Saheeh Muslims

<sup>8</sup> At-Tirmidhi and Musnad Ahmad

<sup>9</sup> Abu Dawud and at-Tirmidhi

Abu Hurayrah رضي الله عنه reported that Allāh's Messenger صلى الله عليه وسلم said; "May Allāh have mercy on a man who wakes up at night, prays, and wakes his wife to pray; and if she refuses, he sprinkles water on her face. And may Allāh have mercy on a woman who wakes up at night, prays, and wakes her husband to pray; and if he refuses, she sprinkles water on his face."<sup>10</sup>

The women of the Salaf used to strive to pray Qiyaam al-Layl with energy and determination. Where are the women of our own age when it comes to such great deeds?

'Urwah Ibn al-Zubayr said; "I came to 'Aa'ishah رضي الله عنها one day to greet her, and I found her praying and reciting the ayah

﴿فَمَنْ بَرَّ اللَّهَ عَلَيْنَا وَوَقَدْنَا عَذَابَ السَّمُومِ﴾<sup>11</sup>

**"But Allāh has been gracious to us, and has saved us from the torment of the Fire.**

*Repeating it and weeping. I waited for her, but I got bored of waiting, so I went to the market for some things I needed, then I came back to 'Aa'ishah, and she was still praying and reciting this ayah and weeping."*

Anas Ibn Maalik رضي الله عنه reported that the Prophet صلى الله عليه وسلم said: "Jibreel said to me, 'Go back to Hafsa, for she fasts a lot and prays a lot at night (Qiyaam al-Layl).'"<sup>12</sup>

Mu'aadhah al-'Adawiyah, one of the righteous Taabi'at spent her wedding night; along with her husband Silah Ibn Ashyam, praying until Fajr. When her husband and son were killed in the land of jihaad, she would spend the whole night in prayer, worshipping and beseeching Allāh, and she would sleep during

<sup>10</sup> Graded Hasan Abu Dawud

<sup>11</sup> Surah At-Tur:27

<sup>12</sup> Reported by al-Haakim, Saheeh al-Jaami', 4227

the day. If she felt sleepy whilst she was praying at night, she would tell herself:  
*"O soul, there is plenty of sleep ahead of you."*

When Habeebah al-'Adawiyyah prayed 'Ishaa', she would stand on the roof of her house, wearing her chemise and Khimar, then she would say,

*"O my God, the stars have come out, people have gone to sleep, and kings have closed their doors, but Your door is open. Every lover is alone with his lover, but here I am standing before You."*

Then she would start to pray and talk to her Lord until the time of Suhoor. When the time of Suhoor came, she would say,

*"O Allāh, this night is ending, the day is coming, and I wish I knew whether you have accepted this night (of worship) from me, so that I could congratulate myself, or if it has been rejected, so that I might console myself."*

Suwaid bin Amr Kaibi ؓ says that there was a devout worshipping woman in the town of Ghana who hardly used to sleep. When someone criticized her for that, she said:

*"death and the long rest in the grave will be enough sleep for the believers"*

Hakim Ibn Sinan Bahili ؓ says that a woman who served Muadah Al-'Adawiyyah ؓ said: *"she would keep vigil for most of the night in prayers. When sleep would overcome her, she would tell herself O self! Sleep is in front of you. If you let it overcome you, you will end up regretting that in the grave."*

One of her quotations was *"I am amazed at an eye that sleeps while it knows of the long rest in the darkness of the grave."*

'Ajradah al'Ammiyah ؓ used to stay awake from early in the night until Fajr. On Fajr, she would announce in a sad voice:

*"it is for You that the worshippers have spent their time in bringing the darkness of the night. They have stayed up for Your Mercy and Grace. So it is You and not anyone besides You that*

*I ask to make me amongst the leaders of those who rush towards You; to elevate me to the ranks of the close ones and to recruit me among Your pious servants. For You are The Most Noble of The Noble; The Most Merciful of The Merciful and The Greatest of The Great, O Generous One".*

She would then fall down in prostration, pray and weep until Fajr.

'Ufairah Al-Abidah ﷺ says: "sometimes I want to sleep but am unable to do so. How can I sleep when my record keeping angels do not sleep?"

We will quote Imam Ghazali for the final advice in this matter:

These were the fears of the pious. We need to be even more apprehensive than they were. Our desires lead us and our misfortune dominates us while no examples of the predecessors move us, nor does the threat of death disturb us. We ask Allāh to reform our actions through His Grace. What is even stranger is that when we want wealth in this world, we farm, we do business and we board all sorts of vehicles on land and in the sea. When we seek the ranks of knowledge, we try to understand and we tire while memorizing information. Then, when we look towards the Eternal Kingdom, we are content by saying: "O Allāh! Forgive us and have mercy upon us." *Whereas the One Whom we should long for says*

﴿ لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى ﴾

“Man can have nothing but what he does (good or bad).”

And; "O man! What has deceived you about your Generous Lord?"<sup>13</sup>

*L*astly, enjoining good and forbidding evil. The enemies of Islām would love us to be silent about evil. And not call people to righteousness, not fix the community or our home.

Some people limit the responsibility to enjoin good and forbid evil to the role

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<sup>13</sup> Taken from the Book "Ten Frightening Things For Women" Surah An-Najm:39

of men and not women, and make little of the importance and effect of women fulfilling this duty. Many texts have been revealed which indicate responsibility of women to enjoin good and forbid evil, as does the importance of women in this respect become apparent in many ways. The proof of texts regarding the duty to enjoin good and forbid evil

Many texts from the Noble Qur'aan and the authentic Sunnah have indicated the duty of enjoining good and forbidding evil. [There are texts in the Noble Qur'aan and the authentic hadith which prove the responsibility of women in enjoining good and forbidding evil clearly.

Among these texts are

1. Allāh's statement:

﴿يٰۤاَيُّهَا النِّسَاءُ لَسْتُنَّ كَاٰحَدٍ مِّنَ النِّسَاءِ ۚ اِنۡ اَتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِيۡ  
فِيۡ قَلْبِهٖۙ مَّرَضٌۭ ۚ وَقُلْنَ قَوْلًا مَّعْرُوۡفًا ۗ﴾<sup>14</sup>

**“O wives of the Prophet! You are not like any other women. If you keep your duty (to Allāh), then be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery) should be moved with desire, but speak in an honorable manner.”**

One of the most respected commentators of the Qur'aan, 'Abdullah Ibn 'Abbas ؓ says regarding the explanation of Allāh's statement; **'and speak in an honorable manner'**: "He (Allāh) ordered them to enjoin good and forbid evil."

No one should think that this order applies specifically to the Mothers of the Believers only (the wives of the Prophet ﷺ, as they are addressed in this verse, because although they are the ones addressed by this verse, the rest of the Muslim women are the intended also.

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<sup>14</sup> Surah Al-Ahzab:32

Regarding this, Imam Abu Bakr al-Jassas said: "All these matters are matters by which Allāh disciplined the wives of the Prophet ﷺ, as an honor to them, and the rest of the women of the believers are meant by them"

2. Allāh's statement:

﴿ وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٧٦﴾ وَعَدَّ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسْكَنٌ طَيِّبَةٌ فِي جَنَّاتٍ عَدْنٍ وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٧٦﴾ ﴿١٥﴾

“The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden); they perform As-Salât (Iqâmat-as-Salât) and give the Zakât, and obey Allâh and His Messenger. Allâh will have His Mercy on them. Surely Allâh is All-Mighty, All-Wise. Allâh has promised to the believers - men and women, - Gardens under which rivers flow to dwell therein forever, and beautiful mansions in Gardens of 'Adn (Eden Paradise). But the greatest bliss is the Good Pleasure of Allâh. That is the supreme success”

Allāh Most Glorious mentioned five attributes, among them the fulfillment of enjoining good and forbidding evil. And made clear His promise of a great reward for those who have this attribute. and Allāh made clear that the female believers can achieve this attribute as can the male believers, and that they have the promise of a good reward as do the male believers.

Imam Ibn an-Nuhas ad-Dimashqi said, 'In Allāh's statement "...and believing

<sup>15</sup>Surah At-Tauba:71-72

women..." is a proof that to enjoin good and forbid evil is obligatory upon women in the same way as it is obligatory upon men, if they are capable.'

Imam Buhkari and Imam Muslim related from 'Abdullah Ibn 'Umar that the Messenger of Allāh ﷺ said,

*"Indeed are you not all guardians? And each of you is responsible for your flock: So the leader who is in authority over the people is a guardian, and he is responsible for his flock, and a man is guardian over the members of his house, and he is responsible for his flock, and the woman is a guardian over the members her husband's household and his children, and she is responsible for them, and the man's servant is a guardian over the wealth of his master and he responsible for it. Indeed, you are all guardians, and all of you are responsible for your flocks."*

Imam al-Khattabi said; the meaning of "**guardian**" here is; the protector and one entrusted with those under him, who orders them with advice and guidance, and warns them from betraying or wasting that which he has entrusted them with.

So the circumstance of a woman being a guardian dictates that she undertake the duty of enjoining good and forbidding evil when good is neglected, or when evil occurs among those she is responsible for.

The woman will be asked, as will the others who are guardians, about this on the Day of Resurrection, as has been related in the noble hadith:

*"...and she is responsible for them", and in the hadith related by Anas, "Surely, Allāh will ask every guardian about that which He made him a guardian over, whether he protected it or neglected it."*

And in the hadith of Abu Hurayrah ؓ, *"Every guardian will be asked on the Day of Resurrection, (whether) he carried out the order of Allāh or neglected it."*

It is therefore incumbent upon the Muslim woman as it is upon others who are responsible to prepare for this question an answer, by fulfilling what Allāh has obligated her with before the day upon which neither regret nor sorrow will be

of help.