

Thirty Lessons For Fasting Women



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Introduction

All perfect praise is due to Allaah, we praise Him and seek His help and forgiveness. We seek refuge with Allaah from the evils of our own selves and from our evil deeds. Whomsoever Allaah guides cannot be misled, and whomsoever He leaves astray cannot be guided. I bear witness that there is no god except Allaah alone, with no partner or associate, and I bear witness that Muhammad ﷺ is His Slave and Messenger.

Allaah The Almighty Says (what means):

- *{O you who have believed, fear Allaah as He should be feared and do not die except as Muslims [in submission to Him].}* [Quran 3: 102]
- *{O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allaah, through whom you ask one another, and the wombs. Indeed Allaah is ever, over you, an Observer.}* [Quran 4: 1]
- *{O you who have believed, fear Allaah and speak words of appropriate justice. He will [then] amend for you your deeds and forgive you your sins. And whoever obeys Allaah and His Messenger has certainly attained a great attainment.}* [Quran 33: 70]

The most truthful speech is the Book of Allaah (the Noble Quran) and the best of guidance is that of Muhammad ﷺ. The worst of evils are the newly invented matters (foreign to the true teachings of Islam), and every newly invented matter in the religion is a *Bid'ah* (innovation) and every *Bid'ah* is misguidance and every misguidance is in Hellfire.

Many Muslim sisters come to mosques in the month of *Ramadhaan* seeking to attain rewards and to witness the *Taraaweeh* (voluntary night prayers) and the supplications of the Muslims. Thus, *Ramadhaan* presents a good opportunity to

give some important short lessons concerning this blessed month, its rulings, etiquettes, and the ways of taking full benefit from it through daily lessons.

First Lesson:

How should you receive *Ramadhaan*?

Every Muslim individual should be keen on making the best use of the seasons of worship and should be among the first to strive to gain the most from them and to compete for their reward.

Allaah The Almighty Says (what means): *{So for this let the competitors compete.}* [Quran 83:26]

Our righteous predecessors who had great determination and strong will used to avail themselves greatly of such seasons of worship, and surely we have in them, and in the Messenger of Allaah ﷺ before them, an excellent example and role model.

Dear Muslim sister, be keen on receiving *Ramadhaan*, which is one of the best seasons of worship in the year, with the following:

1- Rejoicing at its arrival

It was authentically narrated that the Messenger of Allaah ﷺ used to give glad tidings to his Companions with the advent of the blessed month of *Ramadhaan*, saying: *“Ramadhaan has come to you. It is the month of blessing in which Allaah envelopes you (with His kindness). He makes His mercy descend upon you, He forgives your sins and answers your supplications. Allaah witnesses you when you race one another (in virtuous deeds) in this month and becomes proud of you before His angels. Therefore, show Allaah the best of deeds from your side, because*

unfortunate is that person who deprives himself of the mercy of Allaah in this month.”

Glad tidings are intended to bring happiness to the hearts of those who listen to them: are there any glad tidings greater than the approach of the arrival of the blessed month of *Ramadhaan*; the season of all goodness?

2- Supplications:

You should supplicate Allaah The Almighty to extend your life to witness the month of *Ramadhaan* in good health so that you may perform extra acts of worship such as fasting, *Qiyaam* (standing in supererogatory prayer at night), *Thikr* (remembrance of Allaah The Almighty) and the like. How many of your acquaintances and friends were eager to witness *Ramadhaan* but were taken by death before its arrival?

3- Seeking knowledge and understanding the rulings of *Ramadhaan*:

Knowledge of the rulings that are related to those who are competent to undertake religious obligations in *Ramadhaan* is essential, and a Muslim cannot afford to be ignorant of these rulings. Ibn ‘Abd Al-Barr رحمته said, *“Scholars unanimously agreed that acquiring some types of knowledge is an individual obligation, which each person must learn for himself, and acquiring other types of knowledge is a communal obligation – if some people acquire it then the obligation of others is waived. Then they differed summarizing that. But everyone must learn what they cannot afford to be ignorant of, like the obligations imposed on them.”* He then mentioned some such obligations and said, *“Fasting in *Ramadhaan* is obligatory, and one must know what invalidates his fast and what is essential for its completion.”*

So, dear sister, try to read some useful books that clarify what you need to know of the rulings of this blessed month. Every Muslim sister should strive hard in teaching these rulings to those who do not have access to them

amongst the members of her family, relatives, and neighbors. She will certainly be rewarded greatly for that. It was narrated that the Prophet ﷺ said: *“The one who guides others to do good is like the one who does it.”*

4- Resoluteness and prior planning to take full advantage of it:

Every *Ramadhaan* comes and ends while many Muslim sisters do not obtain fully the benefits expected from it for which Allaah The Almighty has prescribed the fast. The summary of the benefits of this month – besides fasting in it, as one of the obligations which every Muslim individual is enjoined to do – lies in the following verse in which Allaah The Almighty Says (what means): *{O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous.}* [Quran 2: 183] Thus, it is expected that every Muslim sister in this month will attain righteousness. Dear sister, have you thought about working hard to attain such a great honor, which is joining the circle of the righteous people through *Ramadhaan*?

Second Lesson:

A plan for taking full advantage of *Ramadhaan*

Let us make plans well in advance in order to take full advantage of *Ramadhaan* to attain righteousness. This entails the following:

- **Strong determination to make sincere repentance**, feeling regret over your negligence in fulfilling the rights of Allaah The Almighty upon you. Surely *Ramadhaan* is a precious opportunity for the Muslim to rush and hasten to turn to Allaah The Almighty with swift repentance before it is too late.
- **Safeguarding the fast from anything that can harm it**, such as listening to prohibited songs, looking at prohibited things such as watching indecent TV serials, immoral films and programs that do not benefit but rather harm. One

must avoid using indecent language, cursing, slandering, backbiting, tale-bearing, lying and other such diseases of the tongue. All such things invalidate the fast, for the Prophet ﷺ said: ***“Whoever does not give up false speech and acting in accordance with it, Allaah has no need of him giving up his food and drink.”***

Jaabir رضي الله عنه said, *“If you fast, then let your ears, eyes and tongue fast from lies and sin; do not abuse your neighbor; be composed and dignified; do not let the day when you do not fast and the day when you fast be the same.”*

- **Reading and memorizing the Noble Quran and learning the rulings of its Tajweed:** Choose an appropriate time of the day or night to study the Noble Quran. It is even better if this were to be done collectively with the members of one's family or Muslim neighbors who are close to each other so that the benefit may extend to as many people as possible. This is also a precious opportunity to study the Noble Quran in the month in which it was revealed.
- **Sleeping less hours:** Many people are used to spending the blessed month of *Ramadhaan* sleeping so as to escape feeling hungry during the day. How many prayers and how much of one's valuable lifetime is spent in sleeping? Some of them even justify their negligence and heedlessness saying, *“Sleeping is an act of worship”!*
- **Avoid extremes:** The Muslim woman should organize her time in this month in advance so her daily activities do not clash and overlap each another. Some women give precedence to preparing foods over seeking knowledge of religious rulings. Likewise, some young women may give priority to seeking knowledge over helping with the housework and participating in doing the household chores for which they are responsible. We should adopt a moderate stance and seek balance in this matter, or rather in all the affairs of our life. We have to give everything its due with neither negligence nor excess. We must do our best in dividing our time between resting, sleeping, housework, seeking knowledge, studying the Quran, and

spending time with relatives and loved ones. In doing so, we would be making the best use of the time of our valuable life and we should seek the reward from Allaah The Almighty in doing all that.

Important note

- A problem:

One of the painful scenes that we witness every year in the month of *Ramadhaan* is that of women shopping throughout the nights of *Ramadhaan*. This phenomenon reaches its peak during the last ten days of the blessed month and is done under the excuse of making preparations for *'Eed Al-Fitr* and buying new clothes and other items to celebrate it. What a strange thing to do! As if we were ordered to strive to wander through the streets and markets the nights of the last ten days of *Ramadhaan* and not ordered to strive to worship Allaah The Almighty and look out for *Laylatu Al-Qadr* (the Night of Decree) and seek the great reward of that.

Solution:

Every woman should fear Allaah The Almighty regarding this month. She should buy what she and her children need before the arrival of the blessed month. This solution has many advantages:

- 1- Keeping her time in this month free for worship and drawing nearer to Allaah The Almighty.
- 2- Buying necessary needs easily and effortlessly without the need for crowding.

Third Lesson

Woman and the Mosque


Dear Muslim sister,

Welcome to one of the Houses of Allaah The Almighty about which Allaah The Almighty Says (what means): ***{in mosques which Allaah has ordered to be raised and that His name be mentioned therein.}*** [Quran 24: 36]

Muslim women attend the mosque for the following reasons:

- Attending prayer
- Remembering Allaah The Almighty in them through *Tasbeeh* (saying “*Subhaan Allaah*”), *Tahleel* (saying “*La ilaaha illa Allaah*”), *Tahmeed* (saying “*Alhamdulillah*”) and *Takbeer* (saying “*Allaahu Akbar*”) and you have been given permission to do that according to the saying of the Prophet ﷺ: ***“If the wife of any one of you asks for permission to go to the mosque, do not prevent her.”***

The etiquette of attending mosques:

- 1- One should enter with his right foot first, and say, “*Bismillaah, Allaahumma salli ‘ala Muhammad, Allaahumma iftah li abwaab rahmatik*” (In the Name of Allaah, O Allaah, send blessings upon Muhammad, O Allaah, open for me the gates of Your mercy).
And when one leaves he should leave with his left foot first and say, “*Bismillaah, Allaahumma salli ‘ala Muhammad, Allaahumma inni as’aluka min fadhlik*” (In the Name of Allaah, O Allaah, send blessings upon Muhammad, O Allaah, I ask You of Your favor).
- 2- It is recommended to pray two *Rak’ahs* before sitting as a way of greeting the mosque as the Prophet ﷺ said: ***“When any one of you enters the mosque, let him pray two Rak’ahs before he sits down.”***
- 3- Respecting the mosque highly by not spoiling *Masjid* property and throwing impurities and dirt in them. They should be cleaned, perfumed and taken care of better than we do with our houses and places. ‘Aa’ishah  said,

“The Messenger of Allaah ﷺ commanded that mosques should be built in every neighborhood, and that they should be cleaned and perfumed.”

- 4- Straightening the rows and closing the gaps in congregational prayer: there are many women who do not care about this at all. So one may find the rows of women in a zigzag shape and disjointed as if this matter is exclusively for men and not for women. The Prophet ﷺ said: ***“Will you not form ranks as the angels form ranks in the presence of their Lord?”*** We said, *“O Messenger of Allaah! How do the angels form ranks in the presence of their Lord?”* He said: ***“They complete the rows nearer the front and they consolidate the rows.”***
- 5- Not disturbing others with loud voices: Shaykh Khayr Ad-Deen Waanili رحمته said, *Women who pray in some mosques may disturb and distract others from behind the curtain for they may talk a lot and engage in conversation for fun; such conversations may include backbiting and tale-bearing. Thus women should beware of disturbing others.* Another form of distraction is to bring along babies or toddlers who do not know the etiquette of the mosques which may cause many problems.
- 6- Avoiding applying perfume when coming to the mosque: if the religion has permitted the woman to come out to mosques to listen to wise exhortation and learn the rulings of her religion, it has also obliged her not to wear perfume when going to mosques. The Messenger of Allaah ﷺ said:
 - ***“Any woman who has scented herself with Bakhoor (incense), let her not attend ‘Ishaa’ prayers with us.”***
 - ***“If any one of you (women) goes out to the mosque, let her not touch any perfume.”***
 - ***“Any woman who wears perfume and comes out to the mosque, her prayer will not be accepted until she washes herself.”***

Accordingly, women should hold fast to such noble prophetic instructions to receive the perfect reward of attending mosques, or it would be better for them to pray in their houses for that would be more virtuous and purer for them.

Fourth lesson

Woman and the *Taraaweeh* prayers

Shaykh Muhammad Al-'Uthaymeen رحمته الله said, “*There is nothing wrong with women attending Taraaweeh prayers so long as there is no danger of Fitnah (temptation) by them or for them. That is because the Prophet ﷺ said: “Do not prevent the slave women of Allaah from coming to the mosques of Allaah,”* and also because this was the tradition of our righteous predecessors رضي الله عنهم. However, she should go out wearing her *Sharee’ah*-approved *Hijaab*, not making a wanton display of her adornments or wearing perfume, or raising her voice; Allaah The Almighty Says (what means): ***{And not expose their adornment except that which [necessarily] appears thereof.}*** [Quran 24:31] That is to say except what cannot be covered such as her *Jilbaab*, *‘Abaayah* and the like for when the Prophet ﷺ ordered women to come out to prayer on the day of ‘Eed, Umm ‘Atiyyah رضي الله عنها said, “*O Messenger of Allaah what if one of us does not have a Jilbaab?*” He said: ***“Let her sister lend her a Jilbaab.”***

It is also recommended for women to keep away from men and to start with the last row then the one that follows – unlike men – for the Prophet ﷺ said: ***“The best rows for men are those at the front and the worst are those at the back, and the best rows for women are those at the back and the worst are those at the front.”***

Women should leave the mosque immediately after the *Tasleem* of the *Imaam*, marking the end of the prayer. They should not delay except for an excuse for the *Hadeeth* of Umm Salamah رضي الله عنها in which she said, “*When the Messenger of Allaah ﷺ said the Salaam, the women got up when he finished his Tasleem and he stayed*

in his place for a while before getting up.” She added: “We think, and Allaah knows best, that this was so that the women could disperse before any of the men caught up with them.”

Fifth Lesson

Instructions for women in *Ramadhaan*

Dear Muslim sister!

You are required, exactly as men are, to obtain the full advantage of this blessed month for the benefit of yourself and your family. The following should be taken into consideration in this regard:

- 1- Specifying and dedicating the larger proportion of your time for worship, reciting the Noble Quran, remembering Allaah The Almighty, supplication and the like, for the reward of good deeds is multiplied in this month.
- 2- Pay great attention to teaching children the value of this month and get them used to fasting gradually, and explain to them the rulings of the month of *Ramadhaan* according to what is suitable for their minds. In this way, they will get used to this great act of worship and grow up to be righteous Muslims.
- 3- Decreasing the duration of working in the kitchen and engaging in cooking different varieties of food, because *Ramadhaan* is not a month of eating, drinking and over-indulgence in different kinds of foods. It is the month of worship. So you should prepare appropriate meals for your family without spending more time than necessary and without extravagance so that this may not keep you busy from something that is more important than food, which is, devoting your time to worship and to getting the full benefit of the season of worship and multiplied rewards.
- 4- Performing prayers at their due times; rather, at the beginning of their due times as reported from the Prophet ﷺ. This should be observed during *Ramadhaan* as well as in all other months. Women should not wait until men come out of the mosque as some women believe.

Sixth Lesson

Man and woman are equal in obligations and rewards of the Hereafter

Dear Muslim sister! Contemplate thoughtfully the following verses and *Ahaadeeth* and know that Allaah The Almighty has established equality between you and man in most of the obligations and also in the rewards of deeds in the Hereafter.

Allaah The Almighty Says (what means):

- *{O you who have believed, when the believing women come to you as emigrants, examine them. Allaah is most knowing as to their faith. And if you know them to be believers, then do not return them to the disbelievers.}* [Quran 60: 10]
- *{And those who harm believing men and believing women for [something] other than what they have earned have certainly born upon themselves a slander and manifest sin.}* [Quran 33: 58]

Also, Allaah The Almighty ordered His Prophet ﷺ to ask forgiveness for all the believing men and believing women. Allaah The Almighty Says (what means):


- *{So know, [O Muhammad], that there is no deity except Allaah and ask forgiveness for your sin and for the believing men and believing women. And Allaah knows of your movement and your resting place.}* [Quran 47: 19]

Amongst the examples of equality between men and women in the reward of the Hereafter are:

Allaah The Almighty Says (what means):

- *{Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do.}* [Quran 16: 97]

- *{And whoever does righteous deeds, whether male or female, while being a believer - those will enter Paradise and will not be wronged, [even as much as] the speck on a date seed.}* [Quran 4: 124]


Moreover, there is a general consensus and it is something known by absolute evidence and which no one can deny that the pillars of Islam are imposed on men and women alike, except prayers from which women are excused during the time of menstruation and post-partum bleeding and they are not obliged to make up for them for the *Hadeeth* of ‘Aa’ishah  in which she said: *“That (i.e., menstruation) would happen to us and we would be told to make up the fasts, but we were not told to make up the prayers.”*



The Muslim woman has to fulfill the obligations of Islam exactly as Allaah The Almighty has enjoined such as performing prayers at their due times, observing the fast completely, paying *Zakaah* at its due time, performing *Hajj* to the Sacred House of Allaah The Almighty if you are able to, enjoining good, forbidding evil, inviting people to the worship of Allaah The Almighty as much as you can and when it is possible for Allaah The Almighty Says (what means): *{Allaah does not charge a soul except [with that within] its capacity.}* [Quran 2: 286]

Seventh Lesson



The Muslim woman and the Road to Paradise




Dear fasting and obedient Muslim sisters,



- Do you know the easy way that can lead you to Paradise?
- Just listen to the following *Hadeeths* to which the Messenger of guidance  directed you when he laid out for the Muslim woman the road to happiness and guidance that leads to the pleasure of Allaah The Almighty and to Paradise. It is also related to achieving marital happiness and safeguarding the relationship between the husband and his wife.



- 1- Pleasing the Husband:** It was narrated that Umm Salamah  said, *“The Messenger of Allaah  said: “Any woman who dies while her husband is pleased with her, will enter Paradise.”*

Dear Muslim sister, you must make your husband pleased with you in the matters that do not imply disobedience to Allaah The Almighty so that you may attain Paradise.

- 2- Fulfilling duties:** It was narrated on the authority of Abu Hurayrah  that the Messenger of Allaah  said: *“If a woman offers her five (daily prayers) and fasts her month and guards her chastity and obeys her husband, it will be said to her: Enter Paradise from whichever of its gates you want.”*

- 3- Showing mercy to the children and raising them well:** It was narrated that ‘Aa’ishah  said, *“A poor woman came to me carrying her two daughters, and I gave her three dates. She gave each of them a date, and raised one date to her mouth to eat it. Then her daughters asked her for more food, so she split the date that she had wanted to eat between them. I was impressed by her action and told the Messenger of Allaah  what she had done. He  said: ‘Because of that, Allaah has guaranteed Paradise for her, or saved her from Hell.’”*

Anas  narrated that the Messenger of Allaah  said: *“Whoever has three daughters, or three sisters, and he fears Allaah The Almighty in their treatment and supports them (until they are grown up), he will be with me in Paradise like this – and he held up his index and middle fingers together.”*

The Prophet  also said: *“O Asmaa’, go and inform the other women. Indeed a woman's perfection of her relationship with her husband, her seeking his pleasure, and doing that which he approves of is equivalent to all that I have mentioned for men.”* Asmaa’  left exclaiming *“Laa*

ilaaha illa Allaah, Allaahu Akbar” because of the words of the Prophet



Eighth Lesson

Islam is fought by means of corrupting woman

Islam is fought through different means by its enemies from the Jews and Christians and those who help them and bless their efforts, such as the hypocrites and secularists in Muslim countries.

If we review this war, we will find the most destructive weapons to the Islamic societies are the methods that the enemies use to corrupt the Muslim woman.

- The woman is a weak, sensitive, emotional creature and is affected quickly.
- In spite of that, she constitutes half of the society and raises men who are the other half, so she influences the whole society.
- She is at the helm of the Muslim home.
- She is the guardian of her husband's house and is responsible for it.
- She raises children and builds their minds.
- The Muslim woman bears heavy responsibilities. Therefore, Sayyid Qutb رحمته called her the guard of the castle. Imagine that this guard has been corrupted and gone astray, or had destructive thoughts, what would the fate of the Muslim house be?

There is absolutely no doubt whatsoever that the matter would be grievous and the consequences would be terrible. Therefore, every Muslim sister should beware of the plots that the enemies concoct. She has to understand well the role that she should play in confronting such repeated plots against women, and it is as follows:

- 1- Holding fast to her religion in herself and fulfilling all orders and avoiding all prohibitions to guard herself from deviation and from being led astray.
- 2- Calling others to that and encouraging and advising them to do so through all possible means.
- 3- Learning the rulings of religion, seeking beneficial knowledge, understanding the real conditions of Muslims and what their enemies concoct against them through reading and following current affairs.

Ninth Lesson

Plots of the enemies to corrupt the Muslim woman

Our enemies use various means and different ways to corrupt the Muslim woman in the different stages of her life:

- 1- Media (print, audio and visual media), women's magazines, press reports and feature stories, immoral films and indecent serials, and so on.
 - Their apparent aims: to look after the affairs of women and to present the issues that are related to them and defend their rights.
 - Their hidden aims is to spread photos of young women in the nude on the cover of magazines and newspapers (i.e., naked in terms of clothing, bashfulness, good manners, and so on).
- 2- Calling for absolute unlimited freedom.
- 3- Calling for dissoluteness, renouncing all beneficial customs and traditions and seeking new practices.
- 4- Following the news of deviant men and women in society such as male and female singers and actors (through magazines and websites)
- 5- Following up the latest fashion trends in dresses, shoes and the like.
- 6- Inviting Muslim women to work outside their houses and mix with men.
- 7- Teaching women the means of temptation through the service of art
- 8- Encouraging intermixing between young men and women.

In 1879, the Masonic leader Paul said, “*Be quite sure that we will not attain victory over religion except on the day when the woman joins us and walks among our rows.*”

Tenth Lesson

Muslim woman and the market place

Dear Muslim sister!

Do you know that markets are among the places that have the most temptations, which distract people from the Remembrance of Allaah The Almighty? The Prophet ﷺ said: “*The most beloved of places to Allaah are the mosques and the most hated of places to Allaah are the marketplaces.*”

What about our markets nowadays?

- Impermissible exposure of women's adornment.
- Men intermix with women.

Nevertheless, women need to go to the market to purchase necessary items. In such cases, there should be some specific guidelines:

- The woman should not go to the market except when there is a compelling necessity.
- She should not go out except in her perfect prescribed Islamic *Hijaab*.
- She should avoid bargaining and haggling with the salesmen (about the price of things)
- She should not burden her husband with what is beyond his means.

Eleventh Lesson

Do you pay *Zakaah* on your jewelry?

The Muslim woman must respond and submit to Allaah The Almighty and His Messenger ﷺ regarding the duties and rights that she has to fulfill. Amongst such duties are paying *Zakaah* on the jewelry that she owns and uses in adornment.

The eminent Shaykh ‘Abdul-‘Azeez ibn Baaz رحمته الله said, “*Paying Zakaah on the jewelry that the woman uses in adornment or lends, whether it is gold or silver, because they are included in the general meaning of the evidences of the Quran and the Sunnah (Prophetic tradition) which prove the obligation of paying Zakaah on gold and silver such as the Saying of Allaah The Almighty (which means): {And those who hoard gold and silver and spend it not in the way of Allaah - give them tidings of a painful punishment. The Day when it will be heated in the fire of Hell and seared therewith will be their foreheads, their flanks, and their backs, [it will be said], "This is what you hoarded for yourselves, so taste what you used to hoard.}* [Quran 9: 34]

It is reported authentically from the Prophet ﷺ that he said: “*There is no owner of gold or silver who does not pay what is due on it (i.e. Zakaah) but when the Day of Resurrection comes, they will be made into plates of fire for him and with them will be branded his forehead, his flanks and his back, and every time they cool down they will be reheated, on a Day the length of which is equal to fifty thousand years, until Allaah The Almighty finishes judgment among the people, then he (this person) will see his way either to Paradise or to Hellfire.*”

Other *Haadeeths* also prove this; ‘Abdullaah ibn ‘Amr ibn Al-‘Aas رضي الله عنه narrated that a woman came to the Messenger of Allaah ﷺ with her daughter, on whose hands were two heavy bracelets of gold. He ﷺ said to her: “*Do you pay Zakaah on these?*” She said, “No.” He said: “*Would you like Allaah to replace them for you with bracelets of fire on the Day of Resurrection?*” So she took them off and gave them to the Prophet ﷺ and said, “*These are for Allaah The Almighty and His Messenger.*”

How can one pay *Zakaah* on jewelry?


The woman or her *Wali* (guardian) should weigh the gold and know its current value every year if one full year has passed since it was acquired. She then should pay one quarter of one tenth, i.e. 2.5% of its current value as *Zakaah*.

For whom *Zakaah* should be paid

The Muslim woman should look for, at the time of paying *Zakaah*, the eight categories to whom *Zakaah* must be paid and no one other than them. They are as follows:

- 1- The poor.
- 2- The needy.
- 3- Those employed to collect *Zakaah*.
- 4- Bringing hearts together for Islam
- 5- Freeing captives [or slaves]
- 6- Those in debt.
- 7- The Cause of Allaah The Almighty
- 8- The [stranded] traveler.

One should not take lightly the matter of paying *Zakaah* or those to whom it is to be given. Actually, there are some people who are used to giving it to certain individuals or households for many years while they do not need it or their conditions have changed for the better since. This is not permissible at all, yet habits have overtaken the conduct of the people even in their acts of worship such as paying *Zakaah* which is one of the five pillars of Islam – and there is no strength and no power except with Allaah The Almighty.

Amongst the *Fataawa* of *Zakaah* of the eminent Shaykh ‘Abdul-‘Azeez ibn Baaz :

Question: Is it allowed for my husband to pay *Zakaah* on my wealth on my behalf, given that he is the one who gave me the wealth? Is it allowable to give the *Zakaah* to my nephew who is a young man and thinking about getting married?

Answer: *Zakaah* is obligatory upon you on your wealth, if you have the *Nisaab* (the minimum amount liable for *Zakaah*) or more of gold, silver or other forms of Zakatable wealth (i.e., wealth on which *Zakaah* is applicable). If your husband, with your permission, pays it on your behalf, then there is no harm at all. The same is true if your father, brother or others, with your permission, pay it on your behalf. It is allowed for you to pay the *Zakaah* to your nephew to help him get married if he is not able to provide the marriage expenses.

May Allaah guide all of us to whatever pleases Him.

Twelfth Lesson

Amongst the rulings of women in *Ramadhaan*

1- Menstruating women and women having post-partum bleeding:

They are prohibited to fast and it will not be accepted from her. If menstruation or post-partum blood is discharged while she is fasting, even one moment before sunset, then the fast of that day will be invalid and she has to make up for that fast later on. If she becomes in a state of ritual purity during the day, her fast in the remaining time of the day will not be valid for she had what invalidated the fast at the beginning of the day.

However, if she becomes ritually pure at night in *Ramadhaan*, even one moment before dawn, then she has to fast, for the fast is (now) obligatory upon her and her fast will be valid even if she does not make *Ghusl* (ritual bath) except after the break of dawn.

2- Pregnant and breastfeeding woman:

If she fears for herself or for her child, then she is permitted not to fast, and she only has to make up for the days that she missed whenever it is possible for her and her fear has dissipated, like the one who was ill and recovered.

3- An elderly woman if she is not able to fast

If the fast causes harm to her, as the questioner has mentioned, she is allowed not to fast for Allaah The Almighty Says (what means) in the Noble Quran:

- *{And do not kill yourselves [or one another]. Indeed, Allaah is to you ever Merciful.}* [Quran 4: 29]
- *{Do not throw [yourselves] with your [own] hands into destruction.}* [Quran 2: 195]

Accordingly, it is not permissible for her to fast as long as doing so will harm her health; and as long as she is very old, she will most probably not be able to fast in the future. If this is the case, then she should feed a poor person for every day. She can either give the poor a quarter *Saa'* (A volumetric measure approximately equal to 2,480 grams) of barley or half a *Saa'* of any other kind of food, and rice is like barley as people get from it the same benefit they get from barley. Rather, it is more beneficial for it does not entail any cost or difficulty as barley does, or she can make food and invite a number of poor people to it equal to the number of the days of *Ramadhaan*. In this way, she will be on the safe side for she has discharged her duty, and Allaah knows best.

4- Taking pills to prevent menstruation in *Ramadhaan*:

Shaykh Muhammad Al-'Uthaymeen رحمته الله said, *"I am of the view that the woman should not use these pills in Ramadhaan or in any other month because there is medical evidence from trustworthy doctors proving that these pills cause harm to the uterus, nerves, blood and other harmful effects and every harmful matter is prohibited as the Prophet ﷺ said: **"There should be neither harming nor reciprocating harm."** We, moreover, have heard of many women who take such pills who have suffered from irregular periods and hardship as a result of taking them. My advice is that women should never use such pills whether in Ramadhaan or at any other time."*

5- When should the young girl begin to fast?

A young girl should fast when she reaches the age of puberty and adulthood by attaining fifteen years of age or when coarse pubic hair grows around her private parts, or emission of sexual discharge, or when the girl begins to menstruate or becomes pregnant. When either of these signs occurs, she is obliged to fast even if she is still at the age of ten because a young woman may start to menstruate at the age of ten or eleven. Her family may take the matter lightly and think that she is still young and not obliged to fast. This is wrong for if the young woman starts menstruating, then she becomes a mature accountable woman. And Allaah knows best.

Supplement

In the following lines we will mention matters that some people may get confused about regarding their rulings while the scholars have explained that they do not affect the fast:

- 1- Eating and drinking forgetfully and unintentionally.
- 2- Using a *Siwaak* during the day.
- 3- Dyeing hands with henna during the fast.
- 4- Tasting the food if one needs to.
- 5- Applying kohl to the eyes.
- 6- Using ear and eye drops.
- 7- Nose drops if they do not reach the throat.
- 8- Intramuscular or intravenous injections as long as they do not provide nourishment.
- 9- Tooth extractions during the fast.
- 10- Taking blood for the purpose of testing.
- 11- Having a wet dream during the day in *Ramadhaan*
- 12- Taking a bath and swimming in the sea or a pool
- 13- Rinsing the mouth when it is very hot.

Thirteenth Lesson

Who are the women of Paradise?

The Prophet ﷺ said: *“Your women from the people of Paradise are the loving and fertile, the one who is an asset to her husband, who if he gets angry comes and places her hand in the hand of her husband and says, ‘By Allaah, I will not taste sleep until you are pleased (with me).’”*

She is the woman who seeks by all means to be affectionate and loving to her husband in her appearance, conduct, treatment, serving, and paying much attention to raising her children well.

She is the woman who is able to bear many children.

She is the woman who is beneficial to her husband in all religious and worldly affairs such as giving advice, recommendations, support, and consolation, and she does not burden him with what is beyond his capacity. She preserves his money and his children whether he is present or absent.

She is the woman who cannot sleep until her husband is pleased with her.

Al-Munaawi, راجع said, *“Any woman who has such attributes truly deserves to be one of the people of Paradise; however, it is very rare to find a woman with such attributes.”*

Dear Muslim sister!

I am sure that you would like to be among the women of the people of Paradise. So, seek earnestly to have such noble attributes which are very rare in a woman so that she may be one of the rare winners of such a lofty precious rank.

- 1- Be affectionate and loving to your husband through all possible means. Asmaa' bint Khaarijah Al-Fazaari said to her daughter on her wedding night, *“You are about to leave the nest in which you learned to walk, to go to a place you do not know, to a companion to whom you are unfamiliar. So be an earth for him, and he will be your sky; be a resting place for him, and he will be your pillar; be his bondmaid, and he will be your slave; do not make*

excessive demands, for he will then desert you; do not become too distant from him, for he will then forget you; should he draw near, then draw close to him; should he become distant, stay away from him. Shield his nose, his hearing and his eye, so he will smell nothing from you but that which is sweet, hear nothing but that which is good, and look at nothing but that which is beautiful.”

- 2- Pay great attention to raising your children well from their early years so that your children may be of those who defend the religion of Islam in the future.
- 3- Support and help your husband in all his affairs. Whenever he forgets remind him, whenever he does not know something teach him, and whenever he neglects something draw his attention to it. Many are the women who were the reason for reforming their husbands and making them adhere to the way of truth!
- 4- No house is free of problems that occur between the spouses or of difference in points of view regarding some matters, so be like water that puts out such small fires so that they do not turn to big ones and burn the house and whatever is therein. Indeed, a huge fire may start from a little spark.

Explore every avenue to restore matters to a better state than they were even if you may lose a share that you were wishing for and you can get it in the future. In this way, you really seek to be among the women of the people of Paradise.

Fourteenth Lesson


Woman and *Sharee'ah* violations found in houses

The violations of *Sharee'ah* that can be found in homes in this “age of *Fitnan*” (tests and trials)” are many and various:

- The problem is that such violations have become familiar for their doers because they are frequent, have not been rejected from the very beginning, and a long time has passed over them in the houses; and it was truly said: too much touch causes desensitization.

- The members of households do not feel their danger nor do they realize that they go against the *Sharee'ah*.
- The proof of that is the customary answer that people give when they are asked about these violations: *Everyone does that; everyone has that in their homes, and if that were wrong, it would not have been allowed from the very beginning.*
- However, this should not prevent us from directing attention to them. Rather, repeated instruction should be given to those who are responsible for families such as fathers and mothers about the danger and prohibition of such violations.
- How many are the families that have been destroyed due to such violations!
- How many children are there whose beliefs, conduct and behavior have been corrupted by such violations!
- A huge responsibility falls on the guard of the castle, the wife or the mother upon whom Allaah The Almighty has placed the responsibility of that house to remove all of such forbidden matters. She is the guardian of her husband's house and is responsible for it.

Allaah The Almighty Says (what means): ***{O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allaah in what He commands them but do what they are commanded.}*** [Quran 66: 6]

Sayyid Qutb  said,

*“The Noble Quran calls upon those who have believed to fulfill their duty in their houses through educating, directing, and reminding. The responsibility that falls on every believer towards himself and his family is enormous and heavy. Hellfire is there and he and his family are exposed to it and thus he is to protect himself and his family from such Hellfire that waits there. It is a huge flaming fire: **{whose fuel is people and stones}**. In it people and stones are alike; they are trifling and cheap like stones. They would be carelessly thrown (in the fire)*

like stones. How horrible is the fire whose fuel is stones! How severe is the torment that combines both severe pain and scorn and disdain. All things in it are terrible and horrific...”

Fifteenth Lesson

What are the violations that may be found in houses?

People get confused regarding allowed and prohibited matters:

This is the age of contradictions. Young people are being raised on contradictions in their life. They hear that some matters are prohibited while they find them in their houses. This, in turn, creates desensitization and gives rise to the feeling that there is no danger or harm in them. Thus, they get accustomed to them; for the child will certainly grow up in the manner to which his father makes him get accustomed.

Amongst such prohibited matters are:

1- TVs, DVDs, computers

Such devices act as double-edged weapons, just like a knife which some people use in cutting food while others use in killing and robbing.

Such devices involve good and evil; however, their evil exceeds their good; as Allaah The Almighty Says (what means) regarding wine: ***{In them is great sin and [yet, some] benefit for people. But their sin is greater than their benefit.}*** [Quran 2: 219] They include prohibited songs, destructive movies, loud music, criminal scenes, naked women, intermixing between the two sexes, invitations to fight virtue and bashfulness in the souls of our daughters, and spreading poisonous ideas that violate our honorable *Sharee'ah*. Would mothers then comprehend such danger?

2- Irresponsible intermixing between the two sexes:

The Messenger of Allaah ﷺ said:

- *“No man is alone with a [non-Mahram] woman but their third is the devil.”*
- *“Beware of entering upon women.”* A man from among the *Ansaar* (Helpers) said, *“O Messenger of Allaah what about the in-law?”* He ﷺ said: *“The in-law is death.”*

We see relatives gathering in one of their houses and free intermixing between men and women, young men and young women, whether cousins or otherwise, without it being considered wrong or considering any violation of the orders of Allaah The Almighty and His Messenger ﷺ. Corruption may occur which no one knows the extent of except Allaah The Almighty.

So where are those who desist?

3- Prohibited images and statues:

The Messenger of Allaah ﷺ said: *“The angels do not enter any house in which there is a dog or an image.”*

The houses of the Muslims are full of images of living things, such as those of humans or animals and also antiques in the form of statues of living things such as elephants, camels and birds, which are often used for decorating.

Such images and statues prevent angels from entering that house. Thus, there is no good in a house which angels do not enter for it surely will be a camping ground for the devils.

Sixteenth Lesson

What are the violations that may be found in houses?

The following are some of the prohibited matters that have become widespread and common in the houses of Muslims recently:

- 4- Presence of male servants and drivers in a way that does not comply with the rulings of Islam.

Amongst the *Fatwas* of Shaykh ‘Abd Al-‘Azeez ibn Baaz

Question: What is the ruling on dealing with male servants and drivers? Do they come under the same heading as non-*Mahram* men? My mother tells me to go out in front of the male servants and to put only a scarf on my head. Is that permitted in our religion which tells us not to disobey the Commands of Allaah The Almighty?

Answer: Drivers and servants come under the same rulings as all other men: It is obligatory to observe *Hijaab* in front of them if they are not *Mahrams*. It is not permitted to uncover one's face in front of them or to be alone with any of them, because the Prophet ﷺ said: **“No man is alone with a [non-Mahram] woman but Satan is the third .”** Moreover, because of the general meaning of the evidence which indicates that *Hijaab* is obligatory and that it is prohibited to make a wanton display of oneself or to uncover oneself in front of non-*Mahrams*, it is not permissible to obey your mother or anyone else in matters that involve disobedience to Allaah The Almighty.

Seventeenth Lesson:

What are the violations that may be found in houses?

(Women’s magazines as a source of temptation)

It is so saddening to see Muslim girls fall victim to the celebrity culture and fashion which is promoted by glossy women's magazines.

The questions that come to mind in such instances are:

- Where have the fathers and mothers gone?
- How would such a girl be after reading hundreds of such magazines?
- What would the character of a future mother and the one who will raise the upcoming generations of this nation be like?

Surely this is a great danger and a calamity that can devastate the strength of the Islamic nation. Shaykh Muhammad ibn Saalih Al-‘Uthaymeen رحمته الله once said out loud from his pulpit, addressing those who have protective zeal among the individuals of the Islamic nation:

O believers, I call upon you as believers; O noble people, I call upon you as nobles; O those who have protective jealousy, I call upon you as you ones who have protective jealousy; O parents, I call upon you as parents; O guardians, I call upon you as guardians; I call upon all of you to preserve your religion and morals. I call upon you to keep away from Fitan (temptations), what is apparent of them and what is concealed. I warn you against the infiltration of these newspapers and magazines that are filled with tempting images, misleading words and deviant fashions into your homes and letting your families lay hands on them, for you will destroy them and ruin their morals and values. Everything that is shown in these newspapers and magazines will have an effect on those who have them and become convinced of the ideas mentioned in them.

O believers, keeping these magazines and newspapers in your homes will prevent the angels from entering them, because the angels do not enter any house in which there is an image. What do you think of a house that the angels do not enter? Keeping such magazines is forbidden, buying them is forbidden, selling them is forbidden, making money from them is forbidden, accepting them as a gift is forbidden, and everything that helps to publish them among the Muslims is forbidden, because it is cooperating in sin and transgression, and Allaah The Almighty Says

(what means): *{And cooperate in righteousness and piety, but do not cooperate in sin and aggression.}* [Quran 5: 2]

Amongst the evils of such newspapers and magazines are that they waste time which the wise persons deem more valuable than wealth because life is time and thus wasting it means wasting life as a whole. Everyone will be asked about it (i.e. time) just as he will be asked about money. So if one spends his time in reading what is beneficial for him from the Noble Book of Allaah The Almighty and honorable *Sunnah* of His Messenger ﷺ and what can help understanding them such as *Tafseer*, the biography of the Prophet ﷺ and that of the rightly-guided caliphs, surely he will receive great benefits.

Another evil is that they have a serious effect on morals and traditions because of the pictures and fashions seen in them, which corrupt societies. Thus, O those who have believed, remember the Saying of Allaah The Almighty: *{O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allaah in what He commands them but do what they are commanded.}* [Quran 66: 6]

Eighteenth Lesson:

Do you give charity?

The Messenger of Allaah ﷺ said: *“O women! Give away charity and ask for forgiveness, for I saw that you comprise the majority of the people of the Hellfire. You complain too much, and you are ungrateful to (your) husbands.”*

It was also narrated on the authority of Zaynab, the wife of Ibn Mas‘ood رضي الله عنه that the Messenger of Allaah ﷺ said: *“O women! Give away charity even from your ornaments for you comprise the majority of the people of the Hellfire on the Day of Resurrection.”*

Charity

This act of worship purifies one from filth and refines one's feelings.

It is one of the greatest educational methods that purify the souls. Allaah The Almighty Says (what means): *{He has succeeded who purifies it, And he has failed who instills it [with corruption].}* [Quran 91: 9-10]

Charity has a great positive social effect. It bridges the gap between the rich and the poor, preserves society from deviant conduct, makes the needy happy and embodies the spirit of cohesion and correlation between the members of the nation.

Dear Muslim sister,

Remember:

Tens of thousands of Muslims are waiting for what their fellow Muslims may give them to fulfill their needs and wants.

How many are the poor and needy people in the Muslim nation who do not find even a piece of bread to satisfy their hunger or a mouthful of water to quench their dehydrated throats?

How many are the homeless people who sleep in the dust and cover themselves with nothing amid the intense heat of summer and the freezing cold of winter?

Have you ever remembered all those people?

They need you and you need them. They need your support and you need to save yourself from Hellfire. So flee from the vehement raging of Hellfire.

The Messenger of Allaah ﷺ said: *“O 'Aa'ishah, save yourself from Hellfire even by giving half a date (in charity) for it will satisfy the hungry as it does with the one who is full.”*

Nineteenth Lesson

Guidelines of Providing for One's Wife

What does providing mean?

It is mentioned in *Al-Mughni*:

“In brief, when a woman submits herself to her husband (i.e. makes herself available to him for his pleasure) in the way that is obligatory on her, then it is her right upon him that he fulfills all of her needs of food, drink, clothing and accommodation.”

Its ruling

Providing for one's wife is obligatory by the evidences of the Noble Quran, *Sunnah* and consensus as Allaah The Almighty Says (what means):

- *{Let a man of wealth spend from his wealth, and he whose provision is restricted - let him spend from what Allaah has given him. Allaah does not charge a soul except [according to] what He has given it. Allaah will bring about, after hardship, ease. }* [Quran 65: 7]
- *{Upon the father is the mothers' provision and their clothing according to what is acceptable. }* [Quran 2: 233]

As for the *Hadeeths*:

It was narrated that Mu'aawiyah ibn Haydah رضي الله عنه said: I said, “O Messenger of Allaah what are the rights of the wife of any one of us over him?” He ﷺ said:

- *“That you should feed her when you feed yourself, clothe her when you clothe yourself, you should not hit her on the face, you should not curse her and you should not forsake her except in the house.”*
- *“It is sufficient sin for a man if he neglects those whom he is responsible for.”*

As for the consensus: The scholars of Islam agree that it is obligatory upon husbands to provide for their wives, on condition that the wife is sexually mature, but If she is disobedient, then she is not entitled to that provision. Provision has become one of the matters that cause much dispute between the spouses and this

may bring about family disagreement, which in turn may lead to a persistent annoyance that may tarnish the purity of the marital life.

The woman should know certain guidelines regarding provision:

- 1- Ensuring that the source of provision is lawful: Surely, a woman plays a role in reminding her husband with that if she knows that his earnings are suspicious. The wife of our righteous predecessors would tell her husband as he leaves for work: *“Fear Allaah regarding us, for we can tolerate hunger and thirst but we cannot tolerate Hell fire;”* i.e. do not acquire unlawful earning.
- 2- Moderateness in spending with neither stinginess nor extravagance. The husband should not be of those who spend too much money on his family lest that may lead to extravagance and haughtiness and drive them to wastefulness and over-indulgence in pleasures. At the same time, he should not spend sparingly nor cause them distress so that they do not have the necessities of life to the extent that their clothes wear out, their bodies weaken due to lack of food and then they are compelled to ask other people while he is able enough to sustain and support them. Allaah The Almighty Says (what means): *{And [they are] those who, when they spend, do so not excessively or sparingly but are ever, between that, [justly] moderate.}* [Quran 25: 67]

The Prophet ﷺ said: *“Allaah will ask every person in a position of responsibility about that which was entrusted to him, whether he took care of it or was negligent, until He will ask a man about the members of his household.”*

Question:

What should a woman do if she does not get her due maintenance from her husband?

She should take whatever she and her children need from his wealth without his knowledge. To prove that, it was narrated that Hind bint ‘Utbah (the wife of Abu Sufyaan) ﷺ entered upon the Messenger of Allaah ﷺ and said, *”O Messenger of*

Allaah Abu Sufyaan is a stingy man who does not spend enough on me and my children, except for what I take from his wealth without his knowledge. Is there any sin on me for doing that?" The Messenger of Allaah ﷺ said: **"Take from his wealth on a reasonable basis, only what is sufficient for you and your children."** Ibn Qudaamah رحمته الله said in *Al-Mughni*, "It proves that providing for the wife is obligatory upon the husband and this is determined by her sufficiency. Also, providing for his children is obligatory on him along with providing for her and this is also determined by their sufficiency. All of that should be done on a reasonable basis. She is entitled to take that by herself without his knowledge if he does not give it to her."

Twentieth Lesson

Hijaab: Between the correct and incorrect understanding

Some Muslim women may think that *Hijaab* is only the piece of cloth that she puts on her head or face in the way she pleases. This is indeed an incorrect understanding.

The correct prescribed *Hijaab* of the Muslim woman:

It is the collection of the divine rulings that protect for the woman, her honor, chastity, modesty, femininity, and of course her religion.

Covering the face and the hair of the woman is one of the divine revealed rulings.

- Amongst the greatest rulings of *Hijaab* is that the woman should stay in her house: Allaah The Almighty Says (what means): **{*And abide in your houses and do not display yourselves as [was] the display of the former times of ignorance. And establish prayer and give Zakaah and obey Allaah and His Messenger.*}** [Quran 33: 33]
- Allaah The Almighty does not say cover your faces only in order to avoid *Tabarruj* (impermissible exposure of women's adornment); He The Exalted points out that staying at home and veiling herself from non-*Mahrams* is what prevents the woman from falling into *Tabarruj*.

- Allaah The Almighty also Says (what means): *{And when you ask [his wives] for something, ask them from behind a partition.}* [Quran 33: 53]
But what is the wisdom behind that: He The Exalted Says (what means): *{That is purer for your hearts and their hearts.}* [Quran 33: 53]
- **Glorified be the Creator:** It is complete protection and perfect preservation for the woman against falling into vice and abuse and closing all the possible doors of temptations.
- Odd styles of the indecent *Hijaab* have become widespread among Muslim girls, to the extent that every group of them invents a *Hijaab* that matches their desires and whims. They do whatever they want with that piece of cloth in terms of varying its quantity, quality and thickness.
- Sometimes, you may see a face veil from which a fully made-up face can be easily seen, and having wide holes for the eyes from which one can see what is around the eyes. Wearing such a face cover is even more tempting than uncovering the whole face.
- Some women may cover their faces while the lower part of their legs is uncovered and so on.

O bondswoman of Allaah!

Fear Allaah The Almighty and try to know well the value and rulings of *Hijaab*. Mothers should watch over your daughters and inculcate the values of the prescribed *Hijaab* in them. Indeed, the best *Hijaab* for them is to stay in their houses and not to come out of them except for a religious excuse that should be evaluated according to how necessary it is; and if they come out, they should wear the full *Hijaab* to protect themselves from the eyes of evil men.

- Take the wives of the Prophet ﷺ as examples for you. Although they were chaste and upright, Allaah The Almighty instructed them to wear *Hijaab* saying: *{O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments. That is more suitable that they will be known and not be abused. And ever is Allaah Forgiving and Merciful.}* [Quran 33: 59]

Twenty-first Lesson

Conditions of the correct prescribed *Hijaab*

There are some necessary conditions for the correct prescribed *Hijaab*:

1- It should cover all the body for Allaah The Almighty Says (what means):

{Bring down over themselves [part] of their Jilbaabs (outer garments).}

[Quran 33: 59]

Jilbaab is a long garment that conceals the whole body, and to bring down means to cover from top to bottom; so the prescribed *Hijaab* is what covers the whole body.

2- It should be thick, not transparent or see-through because the wisdom behind *Hijaab* is to cover the body and thus if it is not so, it will not be named a *Hijaab* for it does not prevent seeing what is underneath it.

3- It should not be an adornment in and of itself or adorned with attractive colors that can attract eyes to it for Allaah The Almighty Says (what means):

{And not expose their adornment except that which [necessarily] appears thereof and to wrap [a portion of] their headcovers over their chests and not expose their 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, that which their right hands possess, or those male attendants having no physical desire, or children who are not yet aware of the private aspects of women. And let them not stamp their feet to make known what they conceal of their adornment. And turn to Allaah in repentance, all of you, O believers, that you might succeed.} [Quran 24: 31]

His Saying: (which means) *{Except that which [necessarily] appears thereof...}* means unintentionally and inadvertently. However, if it is an adornment in and of itself, it should not be worn nor named a *Hijaab* for *Hijaab* is what prevents the appearance of adornment to the non-*Mahrms* (marriageable men).

- 4- It should be loose, not tight so that it describes any part of the body or 'Awwrah (private parts). It should not describe the provocative parts of the body.
- 5- It should not be perfumed, as this is tempting for men; the Prophet ﷺ said: ***“If a woman puts on perfume and passes by a gathering of people, then she is such and such,” meaning an adulteress.*** [Abu Daawood, An-Nasaa'i, At-Tirmithi and Ibn Maajah] [At-Tirmithi: *Hasan Saheeh*] In another narration, he ﷺ said: ***“If a woman puts on perfume and passes by people so that they can smell her fragrance, then she is an adulteress.”***
- 6- It should not resemble the clothing of men for the *Hadeeth* of Abu Hurayrah رضي الله عنه in which he said, ***“The Prophet ﷺ cursed the man who wears women’s clothes, and the woman who wears men’s clothes.”*** [Abu Daawood and An-Nasaa'i]
 - ***“Allaah The Almighty cursed effeminate men and mannish women.”*** [Al-Bukhaari] meaning those women who imitate men in their clothes and styles as some women do now, and effeminate men who imitate women in their clothes and speech and the like.

Twenty-second Lesson

The most beautiful thing about the woman

- What is the most beautiful thing about the woman?
- What adorns and beautifies her in the eyes of the beholders?
- What makes her gain the respect of others?
- Is it the dress she is wearing?
- Is it the jewelry with which she adorns herself?
- Is it the colors and dyes that she puts on her face?

Absolutely not! It is none of that.

The honorable *Sharee'ah* (the revealed laws of Islam) that is in conformity with sound minds and sound innate nature tells us that the most beautiful thing about a woman is her modesty and bashfulness.

Surely, it is modesty that comes from the heart of the faithful believer.

It is modesty that faith calls for and is polished by the Remembrance of Allaah The Almighty and the Noble Quran.

It is the modesty that the scholars have defined as one of the noble attributes of Islam which pushes one to avoid anything distasteful or abominable and prevents one from being neglectful in giving everyone what is due upon them.

- The Prophet ﷺ said: ***“Every religion has a (distinct) characteristic and the characteristic of Islam is modesty.”***

- The Prophet ﷺ was more bashful than a virgin in her separate room.

It is an attribute that beautifies any individual; however, on the part of the woman, it has an even greater effect.

- If a woman lacks modesty, she is no good.

- The Noble Quran has praised the modesty of the woman in the story of the Prophet Moosa (Moses) ؑ in which Allaah The Almighty Says (what means): ***{Then one of the two women came to him walking with shyness.}*** [Quran 28: 25]

- This a clear clarification of the Noble Quran of what the attributes of the obedient Muslim woman should be and that the attribute of modesty should appear in all the conduct of every Muslim woman:

- In her dress and *Hijab*

- In the way she walks

- In her words and the way she talks to people.

- In all her conduct.

She should avoid softening her voice, walking with an enticing gait, wearing tempting clothes and engaging in idle chatter and trivial discussions. When the Muslim girls of the nation of the Prophet Muhammad ﷺ violated the terms of

modesty, they ended up in a pitifully disgraceful state. Deviation and corruption pervaded among them -- and Allaah is the One Whose help we seek.

Twenty-third Lesson

With the Noble Quran in *Ramadhaan*

Allaah The Almighty Says (what means): *{[This is] a blessed Book which We have revealed to you, [O Muhammad], that they might reflect upon its verses and that those of understanding would be reminded.}* [Quran 38: 29]

Dear Muslim sister,

You surely know the great virtues of the Noble Quran to all of the other actions, whether it is reciting, memorizing, contemplating or acting according to it. It is sufficient to mention the saying of the Prophet ﷺ: *“The best among you is he who learns the Noble Quran and then teaches it to others.”*

Ramadhaan is a golden opportunity for the people of the Quran to dedicate much more time for it, as it is the month of the Quran. Allaah The Almighty Says (what means): *{The month of Ramadhaan [is that] in which was revealed the Quran}* [Quran 2: 185]

How beautiful it is to spend the days and nights of *Ramadhaan* living with the constitution of the *Ummah* and its way of life – with the Book of its Lord The Exalted which is the strong rope and clear light of Allaah. It is the effective remedy. Whoever adheres to it, Allaah will protect him and whoever follows it, Allaah will save him, so he will not be led astray and thus be blamed nor be crooked and thus be rectified. Its miracles will never end and it will not become old the more it is read.

Our righteous predecessors رضي الله عنهم used to recite a great deal of the Quran in *Ramadhaan* in and out of prayer. When *Ramadhaan* started, Az-Zuhri رضي الله عنه used to say, "It is only about reciting the Quran and feeding the poor." With the advent of *Ramadhaan*, Imaam Maalik رضي الله عنه would completely forsake studying *Hadeeth* and

having sessions with other scholars so that he could concentrate on reciting Quran from the *Mus-haf*.

Yes, from the *Mus-haf*.

Many of our Muslim sisters feel it is sufficient to listen to the recitation on the radio, or Quran tapes for some reciters, or while performing the *Taraaweeh* prayer in the mosque and forsake reciting it from the *Mus-haf*.

This is a woeful form of ignorance. The greatest reward is in reciting it from the *Mus-haf*. The Prophet ﷺ said: ***“Whoever reads one letter from the Book of Allaah will earn one good reward thereby. One good deed is equal to ten good deeds the like of it. I do not say that Alif-Laam-Meem is a letter, but Alif is a letter, Laam is a letter and Meem is a letter.”***

Imaam An-Nawawi رحمه الله said, *“Reciting Quran from the Mus-haf is better than reciting it from memory because looking at the Mus-haf is an act of worship and thus reciting and looking are combined.”*

Amongst the etiquettes of reciting Quran:

- Having a sincere intention for Allaah The Almighty
- Reciting with an attentive heart, contemplating and understanding the meanings, and submissiveness.
- Being in a state of purity from the minor and major ritual impurity.
- Not reciting it in the places of impurity such as bathrooms.
- Seeking refuge with Allaah The Almighty from the accursed Satan at the beginning of the recitation.
- Reciting in a beautiful voice and pleasant tone.
- Reciting in a slow style.
- Falling into prostration when reciting a verse that has *Sajdah* at anytime as long as one is pure (has performed ablution).

Suggested program for reciting Quran in *Ramadhaan*

- Reciting Quran daily from the *Mus-haf* so as to make a complete recitation of it more than once in *Ramadhaan*.
- Choosing a specific chapter of the Noble Quran and dividing its verses according to the days for *Ramadhaan* to memorize it.
- Trying to read the *Tafseer* (exegesis) of the verses that you memorize even briefly, for knowing their meanings helps a lot in memorizing them. If memorization and reading the *Tafseer* of the verses are done collectively among a group of women in the house regularly once a day or once a week, then this will be much better so that they may encourage each other.
- Seeking the help of audio recitation of the Noble Quran so that one may improve and perfect their recitation. In this way, memorizing, *Tajweed* and *Tafseer* will be combined at the same time and this is a great benefit.

Some *Fatwas* of the Permanent Committee for Research

Question: What is the ruling on listening to the recorded recitation of women?

Answer: It is permissible for women to listen to it, and permissible for men unless this may cause temptation.

Question: Is it permissible for a woman to recite Quran loudly in the prayer of *Fajr*, *Maghrib* and '*Ishaa*' as a man does, or she is not like him and has to recite in an inaudible voice?

Answer: If she is alone in her house, or among her *Mahrams* or women only, then she is allowed to recite out loud in prayer. Also, she is allowed to do so if she leads women in prayer in her house and there is no non-*Mahram* man who can hear her. However, if there are non-*Mahram* men around her and they can hear her voice, then she should recite silently.

Question: What is the ruling on giving a translation, if it is allowed to say so, of the meaning of the Noble Quran in a different language to a non-Muslim?

Answer: It is permissible to give a translation of the meanings of the Noble Quran to a non-Muslim to invite him to Islam, for it is just a translation.

Twenty-fourth Lesson

Why do you perform *'Umrah in Ramadhaan?*

Amongst the good deeds that can draw one near to Allaah The Almighty in *Ramadhaan* is to perform *'Umrah*, for the Messenger of Allaah ﷺ said:

- **“*Umrah in Ramadhaan is equivalent to Hajj (in reward).*”**
- **“*Umrah in Ramadhaan is like Hajj with me.*”**

The *Hadeeth* means is that whoever goes to Makkah to perform *'Umrah* in the days of *Ramadhaan* will receive the same reward of *Hajj*. This indicates the great reward of such an act, given that this will not drop the obligation of *Hajj* on the part of one who is obliged to do it.

- How beautiful it is if the Muslim woman goes along with her family on a spiritual journey for a few days in *Ramadhaan* to the ancient Mosque if they are able to do so, for it is indeed an invaluable opportunity.
- In addition to the great reward that the Muslim woman receives from The Most Gracious, The Most Merciful for performing *'Umrah* during *Ramadhaan*, it is also a kind of spiritual discipline and an incentive for her to continue to fulfill her worship and obedience.
- How could it not be so when *'Umrah* involves visiting the sacred places, making *Tawaaf* around the *Ka'bah*, *Sa'y* between *As-Safa* and *Al-Marwah*, drinking from Zamzam water, praying in the Sacred Mosque about which the Prophet ﷺ said: **“*One prayer in this mosque of mine is better than one thousand prayers anywhere else, apart from Al-Masjid Al-Haraam (Sacred Mosque).*”**

Dear Muslim sister!

Hasten to visit the sacred House of Allaah The Almighty during *Ramadhaan* if you are able to.

Fatwa

Question: Sometimes in the Sacred Mosque, a funeral prayer is summoned. Is it permissible for women to attend the funeral prayer with men whether the deceased is present or absent?

Answer: The woman is like the man if she attends the funeral i.e. she should offer prayer and she will be rewarded the same as the man will receive for evidences in this regard are general and have no exception. Historians stated that Muslims offered funeral prayer on the Messenger ﷺ individually, men at first then followed by women. Hence, there is nothing wrong with that. Rather, it is one of the obligatory matters that whenever there is a funeral prayer and a woman is present, she should offer it along with the men.

Twenty-fifth Lesson

A message to the mothers of future generations

Dear mother,

- From where do the leaders, conquerors and *Mujaahids* (fighters in the sake of Allaah) graduate?
- From where do scholars, callers to Islam and bright seekers of knowledge graduate?
- From where do the clever and intelligent men who fight against mountains graduate?
- Who brings them up?
- Who educates them, instructs them and perfects their upbringing?

It is the mother who does all of that.

- Sufyaan Ath-Thawri رضي الله عنه was the leader of the believers in the science of *Hadeeth*. He was one of the scholars who have a followed *Fiqhi Mathhab*

(school of *Fiqh*). Al-Awzaa‘i رحمته said about him, “No one has been left for the nation to agree upon except Sufyaan.”

Who was behind his great status among people?

Imaam Ahmad رحمته narrated according to his chain of narrators that Wakee‘ رحمته said that Umm Sufyaan told him, “My son, go and seek knowledge and I will suffice you with my spindle.” She رحمته used to work to support him financially to dedicate himself wholly to seek knowledge. She also used to give him advice. She once said to him, “O my son, whenever you write ten letters (of the alphabet), scrutinize yourself. If you see an improvement and growth in your fear of Allaah The Almighty, patience and solemnity, then continue (seeking knowledge), but if you do not, then know that it harms you and will not benefit you (i.e. will make you arrogant due to the knowledge you have).”

Dear mother,

- From where do the disobedient, obstinate and arrogant graduate?
- From where do the criminals, robbers, and killers graduate?
- From where do the young drug addicts graduate?

Who brings them up, educates them and instructs them?

It is you!

Accordingly, if you fulfill your duty and preserve your trust, guiding them to all that is good and giving them beneficial advice about that, then it will be a reason, Allaah willing, after the guidance of Allaah The Almighty for reforming them and bringing them up on what is good. This will also make them reach high ranks in worship, knowledge and piety.

On the contrary, if the mother neglects and fails to play this role or abandons it completely as some mothers do, may Allaah reform them, then this will bring about weak and sick generations who have a feeble religion, knowledge and culture.

Twenty-sixth Lesson

Social gatherings

Generally, social gatherings and meetings have etiquettes that should be observed, otherwise, they will turn from good gatherings that Allaah The Almighty likes and is pleased with to bad ones which Allaah The Almighty hates, and sin will be incurred by those who attend them.

The following etiquettes should be observed in such gatherings:

- **Having a good intention:**

Every action should have an intention and such gatherings are a kind of action and include other actions such as speaking, listening and movement. So in order to receive a good reward for that, the woman should intend that such a gathering is an act that would draw her near to Allaah The Almighty through visiting her friend or maintaining her ties of kinship or the like.

- **Applying the recommended actions and etiquettes in such gatherings, such as:**

- Greeting the assembled guests first or replying to the greeting of the one who enters it.
- Sitting down at the end of the assembly and not asking someone to leave her place for you.
- Eating and drinking with the right hand.
- Saying “*Yarhamuk Allaah* (May Allaah have mercy on you)” to the one who sneezes if he says *Al-Hamdu Lillaah* (praise be to Allaah).
- Mentioning Allaah The Almighty and asking Allaah The Almighty to bestow His peace and blessings upon the Messenger ﷺ.
- Reciting the expiation of the gathering at the end which is: “*Subhaanaka Allaahumma wa bi hamdika, ashhadu an laa ilaaha illa anta, astaghfiruka*”

wa atoobu ilayk (Glory and praise be to You, O Allaah, I bear witness that there is no god but You, I seek Your forgiveness and I repent to You).”

Some of the negative aspects of the gatherings of women:

- Too much idle talk even if it is permissible and discussing trivial or worn out topics.
- Backbiting, tale-bearing, and slandering people just for fun or to exchange gossip.
- Wearing indecent clothes which reveal the ‘*Awrah*’ of the woman and outlandish hairstyles.
- Paying too many visits, attending too many get-togethers and prolonging the time of the visit or get-together without need for that and getting used to that. The Prophet ﷺ said: **“*Paying few visits increases love.*”**
- Missing prayers and delaying them from their due time until the woman returns to her house. This is indeed a grave sin as Allaah The Almighty Says (what means): **{*So woe to those who pray [But] who are heedless of their prayer.* }** [Quran 107: 4-5]
- Raising voices in conversation as more than one woman or all of them may speak at the same time and their voices may be heard outside their gathering place.
- Wanton extravagance in foods and what is presented in such gatherings.
- Private conversations in which one woman speaks to another in secret which may annoy the third woman sitting with them.

Twenty-seventh Lesson

Rights of children

Children have many rights on their parents and Islam has enjoined protecting them and thus, protect the Islamic society that they will live in. We will mention some of these rights in the following lines:

1- Protecting them from Satan before their formation in their mothers’ wombs.

The Prophet ﷺ *“When any one of you wants to have intercourse with his wife, let him say, ‘Bismillaah, Allaahumma jannibnaa ash-shaytaan wa jannib ash-Shaytaan ma razaqtana (In the name of Allaah. Keep the devil away from us and from what You bestow upon us.’ Then if it is decreed that they should have a child, the devil will never be able to harm him.”*

The word ‘child’ includes both male and female babies. One should say that before removing his clothes.

2- Reciting *Athaan* into the ear of the baby:

Abu Raafi' رضي الله عنه the freed slave of the Messenger of Allaah ﷺ said, *“I saw the Messenger of Allaah ﷺ give Athaan in the ear of Al-Husayn ibn ‘Ali when his mother Faatimah gave birth to him.”*

Meaning that he رضي الله عنه recited the *Athaan* of the prayer, and it should be done in a light voice into the baby’s right ear.

3- Selecting a good name for the baby:

The Prophet ﷺ said: *“Indeed, the best and most beloved names to Allaah are ‘Abdullaah, ‘Abdur-Rahmaan and Al-Haarith.”*

It was also proved that the Prophet رضي الله عنه changed bad names to good ones.

4- Making *Aqeeqah* and shaving the hair:

It is recommended that the baby should be given a name on the seventh day of his birth, two sheep for the baby boy or one for the baby girl should be slaughtered, and his/her hair is shaved and silver equal in weight to the weight of the hair should be given in charity.

The Prophet ﷺ said: *“A boy is ransomed by his ‘Aqeeqah. Sacrifice should be made for him on the seventh day, he should be given a name and his head should be shaved.”*

5- Spending:

It is obligatory on the father to spend on his male and female children until the male children become adults and are able to support themselves and until the female gets married for it is mentioned in the *Hadeeth*: *“Each of you is a shepherd and each of you is responsible for his flock.”*

6- Raising and educating them:

It is to raise them bit by bit on the Islamic teachings and saving them from Hellfire through keeping them away from the factors that may lead them to enter it. Allaah The Almighty Says (what means): *{O you who have believed, protect yourselves and your families from a Fire.}* [Quran 66:6]

7- Being merciful and kind with children:

The Messenger of Allaah ﷺ gave us wonderful examples in dealing with little children. The way he treated them was filled with mercy, kindness and compassion. The Prophet ﷺ said: *“He is not one of us who does not show mercy to our young ones and respect our old ones.”*

8- Treating children equally:

Treating children equally should be done in all their affairs such as spending, upbringing, educating, kindness, and compassion.

Twenty- eighth Lesson

***Du‘aa’* (Supplication) of the Obedient**

In the month of *Ramadhaan*, souls are purified, chests are expanded, and hearts are submissive so the tongue will only utter the best words of remembering, thanking, praising, glorifying and supplicating Allaah The Almighty.

Definitions of *Du‘aa’*: It is a private conversation between the slave and his Lord, declaring the need of the created being to his Creator, humbling himself before His Hands and seeking refuge with Him.

Its Status: It is a great act of worship that Allaah The Almighty loves and ordered His worshipers with and promised to respond to them. The Prophet ﷺ said:

- **“There is nothing dearer to Allaah than *Du‘aa’*.”**
- **“*Du‘aa’* is the essence of worship.”** Then he recited: {***And your Lord says, "Call upon Me; I will respond to you."***} [Quran 40:60]

The etiquettes of *Du‘aa’*: In order for Allaah The Almighty to respond to your *Du‘aa’*, you should adhere to the following etiquettes that are derived from the Noble Book of Allaah The Almighty and the honorable *Sunnah* of His Messenger ﷺ:

- Seeking a lawful source of earning, eating, drinking and clothing.
- Seek the best times and honorable conditions such as the Day of ‘*Arafah*, the month of *Ramadhan*, *Jumu‘ah* (Friday), the last third of the night, before *Fajr* (dawn), during prostration, when rain is falling, between the *Athaan* and the *Iqaamah* and when the armies meet in battle.
- Raising the hands to the shoulder level.
- Starting the *Du‘aa’* with praising and glorifying Allaah with what He The Exalted deserves and sending blessings upon the Prophet ﷺ before one starts his *Du‘aa’*.
- Having an attentive heart and manifesting complete need and humility before Allaah.
- *Du‘aa’* must not be about a sin or severing ties of kinship.
- One should not hasten the response.
- One should be sure and certain that Allaah The Almighty will respond to him.
- Choosing the clearest and most concise words of *Du‘aa’*.
- One should ask of Allaah by His Most Beautiful Names.
- Acknowledging sins.
- One should not force himself to make the words of the *Du‘aa’* rhyme.
- One should be submissive, humble and supplicate in hope and fear.
- One should repent and restore rights to the people.

- Repeating *Du'aa* three times as authentically narrated from the Prophet ﷺ.

Some of the *Du'aa* of the Noble Quran

- *Rabbana taqabbal minna innaka anta As-Samee' Al-'Aleem* (Our Lord, accept from us. Indeed You are the Hearing, the Knowing).
- *Rabbana aatina fi Ad-Dunya hasanatan wa fee Al-Akhirati hasanatan wa qina 'Athab An-Naar* (Our Lord, give us in this world that which is good and in the Hereafter that which is good and protect us from the punishment of Hellfire).
- *Rabbi inni thalamtu nafsi faghfir li* (My Lord, indeed I have wronged myself, so forgive me).
- *Rabbana hab lana min azwaajina wa thurriyyaatina qurrata A'yunin waj'alna lilmuttaqeena imama* (Our Lord, grant us from among our wives and offspring comfort to our eyes and make us an example for the righteous).
- *Rabbana la tuzigh quloobana ba'da ith hadaytana wa hab lana min ladunka rahmatan innaka anta Al-Wahhaab.* (Our Lord, let not our hearts deviate after You have guided us and grant us from Yourself mercy. Indeed, You are the Bestower).

Some of the *Du'aa* of the Messenger of Allaah ﷺ for the best guidance is the guidance of Muhammad ﷺ:

- *Rabb ighfir li wa tub 'alayya innaka anta At-Tawwaab ur-Raheem* (O Allaah forgive me and accept my repentance, for You are the Acceptor of repentance, The Most Merciful).
- *Allahumma Musarrif Al-Quloob Sarrif Quloobana 'Ala Taa'atik* (O Allaah, Controller of the hearts, direct our hearts to obey You).
- *Ya Hayyu ya Qayyoom, bi rahmatika astagheeth* (O Ever-Living, O Eternal One, by Your mercy I seek Your help)."
- *Allahumma Inni As'aluka Al-Mu'aafaah fi Ad-Dunya wal Akhirah* (O Allaah, I ask you to grant me safety in the worldly life and the Hereafter).

- *Allahumma inni a'uthu bika min qalbin la yakhsha' wa min du'aa'in la yusm' wa min nafsin la tashba' wa min 'ilmin la yanfa', a'oothu bika min haa'ulaa' il-arba'* (O Allaah, I seek refuge with You from a heart that does not fear (You), *Du'aa'* that is not answered, a soul that that is never satisfied, and from knowledge which is not beneficial). I seek refuge with You from such four matters.

Twenty- ninth Lesson

Muslim women on '*Eed*

'Eed Al-Fitr comes after the month of fasting ends and what it entailed of striving hard and serious dedication in drawing near to Allaah The Almighty by fasting, standing at night in supererogatory prayer, reciting Quran and the like.

It is the joy of the fasting Muslim because he has fulfilled the obligation that Allaah The Almighty imposed on him.

There are some rulings related to women on the occasion of '*Eed* which some of our women neglect. Amongst them are:

1- Giving *Zakaat Al-Fitr*:

It is an obligation which the Messenger of Allaah ﷺ has prescribed on all Muslims; men and women, young and old. It is not obligatory on the unborn child, but if it is given for him voluntarily, then there is no harm in that at all for 'Uthmaan رضي الله عنه did that.

Its amount: It is estimated in grams as being 2040 grams of the common food of the people such as rice, dates, and oil.

2- Reciting *Takbeer* when the days of *Ramadhaan* are completed:

Its time: It starts from sunset of the night of 'Eed to the prayer of the 'Eed. It should be recited loudly.

Its description: It is to say: *Allaahu akbar, Allaahu akbar, laa ilaaha illa-Allaah, wa Allaahu akbar, Allaahu akbar, wa Lillaahil-hamd* (Allaah is Most Great, Allaah is Most Great, there is no god except Allaah, Allaah is Most Great, Allaah is Most Great, and all praise be to Allaah).

However, women should lower their voices when reciting it because they are enjoined to conceal themselves and lower their voices.

3- Going out to the 'Eed prayer

It is a neglected *Sunnah* in our present time. The Prophet ﷺ ordered the women to go out to the 'Eed prayer although performing prayer in their houses is better for them, but not this prayer and this proof of it.

Umm 'Atiyyah ؓ said, *"The Messenger of Allaah ﷺ commanded us to bring them (women) out on ('Eed) Al-Fitr and ('Eed) Al-Adhha, adolescent girls, menstruating women and virgins, but the menstruating women are to stay away from the prayer area and witness goodness and the gathering of the Muslims. I said, 'O Messenger of Allaah what if one of us does not have a Jilbaab?' He ﷺ said: 'Let her sister lend her a Jilbaab.'"*

However, the woman must not go out wearing makeup or perfume, and not making impermissible exposure of her adornment because she is ordered to cover herself and is forbidden to make impermissible exposure of her adornment or wearing perfume while going out.

4- Eating before going out to the Prayer:

In 'Eed Al-Fitr one should eat an odd number of dates (before leaving for the 'Eed prayer), i.e. three, five, or more but they should be an odd number.

Thirtieth Lesson

What after *Ramadhaan*?

Dear Muslim sister, O guard of the castle.

Let *Ramadhaan* be a starting point for a new journey in your life. Let *Ramadhaan* be:

- A beginning for repentance and return to Allaah The Almighty.
- A beginning of adopting seriousness in your conduct as a caller to Allaah The Almighty.
- A beginning for dedicating and doing more acts of worship and avoiding sins and violations.
- A beginning for doing the important great matters and renouncing the mean trivial ones.

Everyone is searching for happiness. Some women search for happiness in money and wealth. Some others search for it in high ranks and careers while others search for it in following fashion and the latest trends in clothing, furniture, hairstyles, and elegance. Those who see them and follow up their news may believe that they lead a happy life because of their excessive laughter and playfulness. However, it is false happiness that is stained with dyes. Once those dyes come off, the woman becomes stripped of the elements of real happiness.

Then where can happiness be found? It is in faith, obedience, calling people to Allaah The Almighty, good deeds and raising up generations on Islam.

Dear Muslim sister,

You must contemplate about your condition, check your conduct and holds herself accountable, and then make up your mind to choose the way of the worshipers of Ar-Rahmaan, Allaah The Almighty.

Prepare the provision of the Hereafter from your days in the worldly life for the journey is long, the obstacles are serious, and standing in the Land of Gathering is very difficult except for the one to whom Allaah The Almighty will be

merciful. Among the manifestations of accepting one's efforts after *Ramadhaan* and at any other time are:

- Having an expanded heart because of completing the month.
- Dedication to doing more acts of worship and doing them continually.
- Ascent in faith, knowledge and conduct from good to better after *Ramadhaan*.

(Fatwa)

It is about the ruling of fasting the six days of *Shawwaal* for the one who owes days from *Ramadhaan* by Shaykh ‘Abdullaah ibn Jibreen. It was narrated that the Prophet ﷺ said: **“Whoever fasts *Ramadhaan* then follows it with six days of *Shawwaal*, it will be as if he fasted a lifetime.”** This *Hadeeth* provides proof that completing fasting the days of *Ramadhaan*, which is obligatory, is a must. Then fasting six voluntary days of *Shawwaal* can be added to it to be like fasting a lifetime. In another *Hadeeth*, the Prophet ﷺ said: **“Fasting in *Ramadhaan* is equivalent to fasting ten months and (fasting) six days of *Shawwaal* is equivalent to fasting two months.”** This means that the reward of a good deed is tenfold. So whoever fasts some of *Ramadhaan* and does not fast some of it due to illness, travel, menstruation, or post-partum bleeding, should fast the days he missed through making them up by fasting some days of *Shawwaal* or other than it. This takes precedence over fasting any voluntary fasts such as fasting the six days or other than them. So if one completes the missed days, then one can fast the six days of *Shawwaal* to receive the above-mentioned reward. It is well known that making up fasts cannot take the place of the voluntary fasts.