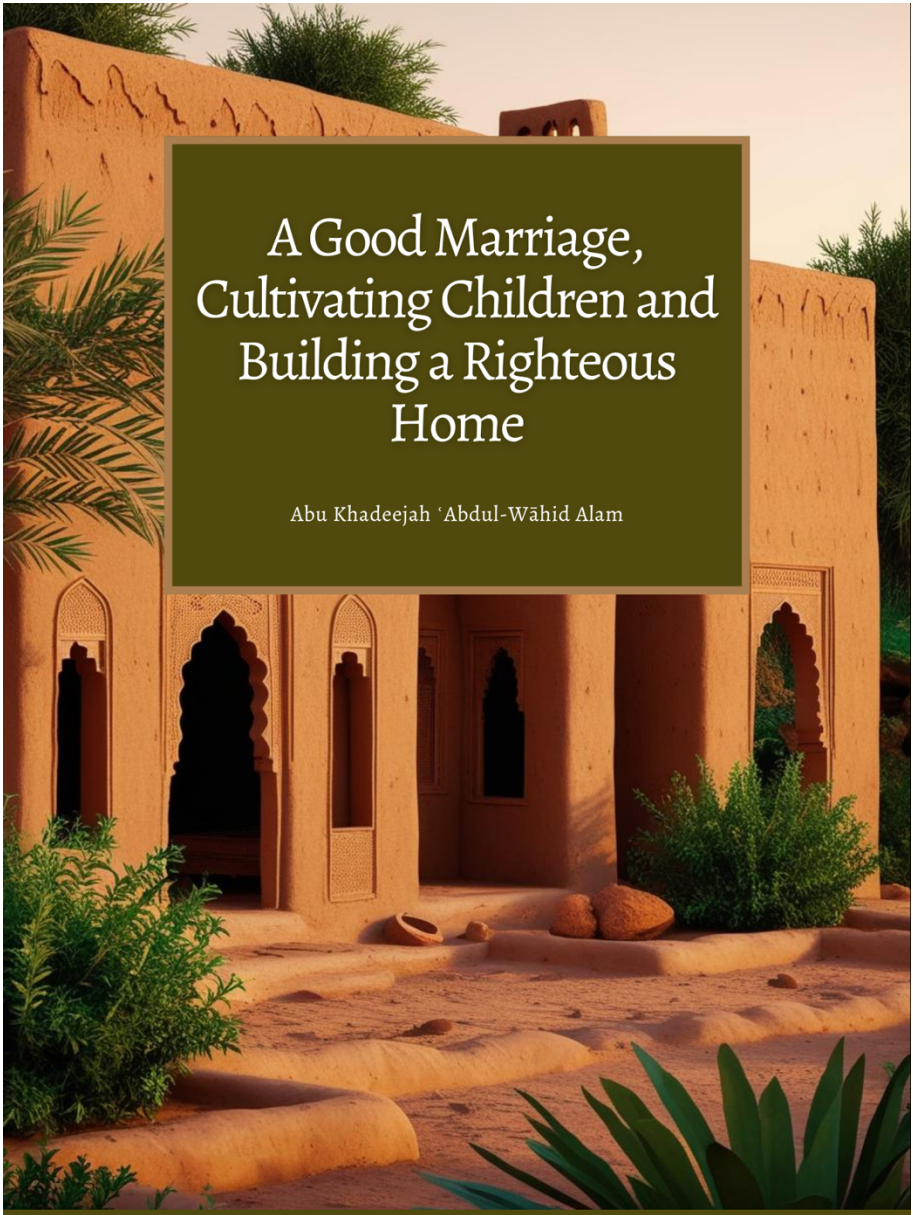

A Good Marriage, Cultivating Children and Building a Righteous Home

Abu Khadeejah ʿAbdul-Wāhid Alam

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Author:

abukhadeejah.com
facebook.com/abukhadeejahSP
X @AbuKhadeejahSP

A Good Marriage, Cultivating Children and Building a Righteous Home

All praise is due to Allah, the Lord of all creation—may Allah extol the mention of our noble Prophet Muhammad in the highest company of Angels, bless him and give him peace and security—and his family, his Companions and all those who follow him correctly until the establishment of the Hour.

From the greatest of trials (*fitan*) that a Muslim is faced with in this life, and especially in these lands (of the West), are the afflictions of the *shahawāt* (desires) and the allurement of the world. Muslim youth are beguiled and amazed by social media, the selfie culture, music videos, gaming and movies. Our youth are falling into the traps of society that lead them to lewdness, immorality and fornication. For most Muslim parents, the sole measure of success for their children is high achievements in secular education followed by a career that leads to a high-paying job—this is driven by their desire for worldly status, wealth, and the glitter of the Western lifestyle.

Allah (سُبْحَانَهُ وَتَعَالَىٰ) said:

زُيِّنَ لِلنَّاسِ حُبُّ ٱلشَّهَوَٰتِ مِنَ ٱلنِّسَآءِ وَٱلْبَنِينَ وَٱلْقَنَٰطِيرِ ٱلْمُقَنطَرَةِ مِنَ ٱلذَّهَبِ وَٱلْفِضَّةِ وَٱلْخَيْلِ ٱلْمُسَوَّمَةِ وَٱلْأَنْعَٰمِ وَٱلْحَرْثِ ۗ ذَٰلِكَ مَتَٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَٱللَّهُ عِندَهُۥ حُسْنُ ٱلْمَـَٔابِ ﴿١٤﴾

"Beautified for people is the love of that which they desire—of women and sons, heaped-up sums of gold and silver, fine branded horses—and of cattle and tilled land. That is the enjoyment of worldly life, but Allāh has with Him the best return [i.e., Paradise]." (Aali ʿImrān: 14)

ʿAmr Ibn ʿAwf narrated that Allāh's Messenger (ﷺ) said:

وَاللَّهِ لَا الْفَقْرَ أَخْشَى عَلَيْكُمْ وَلَكِنْ أَخْشَى عَلَيْكُمْ أَنْ تُبْسَطَ عَلَيْكُمْ الدُّنْيَا كَمَا بُسِطَتْ عَلَى مَنْ كَانَ قَبْلَكُمْ فَتَنَافَسُوهَا كَمَا تَنَافَسُوهَا وَتُهْلِكَكُمْ كَمَا أَهْلَكَتْهُمْ

"By Allāh! It is not poverty that I fear for you. Rather I fear that the luxuries of the world will be stretched out before you just as they were stretched out for those who came before you—and you will compete for them just as they competed for them, and it will destroy you just as it destroyed them."[1]

[1] Al-Bukhārī (no. 3158, 4015), Muslim (no. 2961).

Desires and the Trials of Modern Life

The *āyah* above explains that men desire women, and women have desire for men, and they seek offspring; sons and daughters—and that people in general love wealth and possessions such as gold, silver, houses, cars, and land. These are the pleasures of this world—and if a person does not know how to balance between the worldly life and preparation for the life of the Hereafter, he will be the cause of his own destruction.

Most Muslim parents today chase the Western dream and the Western lifestyle for their children with secular education as the most important form of knowledge, means of gathering wealth and attaining status. Even for their daughters, the goal they have in mind is them to get a university degree and then marry an educated and wealthy man regardless of his religious observation, regardless of his belief (*ʿaqeedah*), level of *imān* (faith) and piety. So, these are the expectations upon which they raise their children.

Today, we seem to elevate university education as the highest objective: to graduate, get that graduation photo, hang it in your homes as badge of honour, their greatest achievement in life! In pursuit of this, they send their sons and daughters off to university campuses (after securing an interest-based loan) often far away from home, their family, and their communities who would normally keep a protective eye on them. I've even seen parents living in Muslim

countries who eagerly send their children to lands of the non-Muslims to pursue higher education and a career—all at the expense of their relationship with Allāh (سُبْحَانَهُ وَتَعَالَىٰ) and their Religion.

The result of that is that they return to the family home each vacation in a worse religious state than the previous occasion, as well as adopting more and more of the un-Islamic practices of the non-Muslims. Regardless of these signs of regression, mum and dad are proud of their daughter or son. They don't care that her *hijāb* is slipping away until she wears nothing more than a piece of chiffon on her head. They don't care that her clothes cling ever-tighter to her body and are getting thinner so that what is underneath becomes visible—they don't care that she wears make-up in public attracting the attention of men—it hardly registers with the father and mother that she is drawing the eyes of young men to her who intend only to take her as an object of enjoyment. They tolerate all of that because they have been deceived by the glitter of the Western lifestyle and its values. And in later years, these women regret their earlier choice, but by then it's too late because you cannot go back and fix things and start again!

Many Women [Later in Life] Regret Choosing A Career Over Having A Family

I came across this paragraph from H.A. Bergsma, a pastor from the USA, who wrote: "Two new books—one British and one American—suggest that many women who placed careers ahead of family now regret their choice. In *The Miseducation of Women*, to be published this month in Britain, Dr. James Tooley, a professor of education policy at the University of Newcastle, argues that many professional women are unhappy because they did not put home and children first. As the Daily Telegraph recently reported, **Tooley blames the feminist revolution of the 1960s and 1970s for creating attitudes that "desperately undervalued" the role of the housewife in society**.

Basing his findings on an analysis of data gathered from over 100,000 men and women in Britain and the US, Tooley told the Telegraph he discovered that '30% of young women are unhappier with their lives than previous generations were, while young men now seem happier than previous generations were.' Tooley suggests these women would have been more contented had they stayed home and raised children. 'I expect career women will react very strongly against me and to even suggest women would be happier in the home has become almost a taboo,' he said. 'We need to cull a few sacred cows and start a debate on the subject. That is what I am trying to do.'

In *Creating a Life: Professional Women and the Quest for Children*, American economist, Sylvia Ann Hewlett, comes to similar conclusions. She states that among women over 40 earning over $100,000 a year, 49% are childless and 43% are unmarried, compared to only 19% and 17% respectively for men. As Washington Post columnist, William Raspberry noted, Hewlett makes the "poignant discovery" that for many of them it was not their choice that they 'did not plan to remain childless. **It's something that just sneaked up on them while they were distracted by their careers.'"**

Younger Women Need to Pay Attention to Simple Biology

Then I read another article, by Sylvia Ann Hewlett in the Harvard Business Review (2002), who said: "According to Lisa Benenson, former editor of *Working Woman* and *Working Mother* magazines, **'The signals are very clear. Young women are told that a serious person needs to commit to her career in her 20s and devote all her energies to her job for at least ten years if she is to be successful.'**

But the fact is, if you take this advice, you might well be on the wrong side of 35 before you have time to draw breath and contemplate having a child—exactly the point in life when infertility can—and overwhelmingly does—become an issue.

Media hype about advances in reproductive science only exacerbates the problem, giving women the illusion that they can delay childbearing until their careers are well established. My survey tells us that 89% of young, high-achieving women believe that they will be able to get pregnant deep into their 40s. But sadly, new reproductive technologies have not solved fertility problems for older women. The research shows that only 3% to 5% of women who attempt in vitro fertilization (IVF) in their 40s actually succeed in bearing a child. This kind of information is hard to come by because

the infertility industry in this country likes to tout the good news—with dire consequences. **Too many career women put their private lives on the back burner, assuming that children will eventually happen for them courtesy of high-tech reproduction—only to discover disappointment and failure.**"[2]

So, the Western lifestyle encourages women to focus on their careers, to live a single life, that early marriage is old-fashioned, outdated and backward, while free-mixing, flirting, courtship and fornication before marriage are signs of an advanced and developed civilisation!

Muslim parents, indeed, all parents, need to be careful and protect their daughters from falling into these traps. Men are shepherds over their families and will be accountable in front of Allāh (سُبْحَانَهُ وَتَعَالَى) for how they raised their children. Allāh's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ فَالإِمَامُ رَاعٍ وَهْوَ مَسْئُولٌ وَالرَّجُلُ رَاعٍ عَلَى أَهْلِهِ وَهْوَ مَسْئُولٌ وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ زَوْجِهَا وَهْىَ مَسْئُولَةٌ

"Each of you is a guardian, and each one of you is held responsible. The ruler is a guardian, and he is responsible [over

[2] *Executive Women and the Myth of Having It All*, by Sylvia Ann Hewlett, **Harvard Business Review**, April 2002.

the people of his land]. The man is the shepherd over his family, and he responsible [for them]. And the wife is a guardian of the house of her husband, and she is responsible [for that].”[3]

It is, therefore, the duty of the father [primarily] and the mother to make sure that their sons and daughters are upright, steadfast and righteous worshippers of Allāh (سُبْحَانَهُ وَتَعَالَى)—parents should not be easy-going in the affair of free-mixing and immoral behaviour. Allah’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

ثَلاَثَةٌ لاَ يَنْظُرُ اللَّهُ عَزَّ وَجَلَّ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ الْعَاقُّ لِوَالِدَيْهِ وَالْمَرْأَةُ الْمُتَرَجِّلَةُ وَالدَّيُّوثُ وَثَلاَثَةٌ لاَ يَدْخُلُونَ الْجَنَّةَ الْعَاقُّ لِوَالِدَيْهِ وَالْمُدْمِنُ عَلَى الْخَمْرِ وَالْمَنَّانُ بِمَا أَعْطَى

“There are three people Allāh will not look upon on the Day of Resurrection: the one who mistreats his parents, a woman who imitates men and the shameless man who does not care if the women of his household fornicate.

And there are three who will not enter Jannah: the one who mistreats his parents, the drunkard, and the one who reminds the people of what he has given them.”[4]

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[3] Al-Bukhārī (no. 5188).

[4] An-Nasā’ī (no. 2562), graded *hasan-sahīh* by Shaikh al-Albānī.

Then there are those parents who don't pay attention to the nurturing of their sons. Their son listens to music and watches movies, spends his day playing computer games, trims or shaves his beard, walks around with tight trousers below his ankles (*musbil*) in imitation of the sinners and unbelievers—and he closely follows the trends and fashions of actors, musicians, and singers through social-media. I have seen this for myself in many Muslim families, to the point that parents have given up forbidding the evil in their own homes among their own children out fear or indifference!

So, they send their children into the state education system from the age of five or six. They remain in it until they are eighteen. That is from childhood into adulthood—twelve years of social indoctrination with Western Liberal ideas of promiscuity, Darwinian Evolution, Big Bang Cosmology, gender fluidity, celebration of Pride month during which they learn to explore their own thoughts on transitioning from a boy to a girl (or vice-versa)! After that, they send them off to university for another 4 years to study sociology, psychology, gender-studies, media-studies, art or the more traditional subjects like chemistry, physics, medicine, pharmacy, geography, history and engineering. Then, they return home having lost much of their Islamic identity, drowned in sins and disobedience to Allāh.

What Should You Do?

Firstly, as people of Islam, *Sunnah* and *Salafiyyah*, we should encourage study of the worldly sciences and skills that aid the Muslims—and teach our youth important skills and give them the ability to earn a lawful (*halāl*) living to provide for their families. From the best ways to achieve that (especially in the West) is through homeschooling, online learning, and vocational courses and then to make *hijrah* (migration) to a Muslim country, permanently. We'll come back to the issue of Hijrah later, if Allāh wills.

How many Muslim parents in Britain, Europe or North America are aware that their children smoke marijuana, or that their daughters are taking the contraceptive pill and some of them have had abortions? So, was the Western dream worth it? Are you still proud? Is this what you expected them to fall into as a by-product of studying English, chemistry, physics, engineering and geography? These realities should show you that something else is taking place in the education system, and on college and university campuses—and this is not a new phenomenon, it's just worse than what it used to be.

The Western education system is about social engineering, indoctrination and anti-religion —and special attention is paid to combatting Islamic beliefs, practices, morals and ethics since Islam is the only [true] remaining fortress against Western liberalism, moral

decline, Darwinism, Atheism and the powerful LGBT movement. Yet still, parents in our communities [purposefully] wander around blind and deaf to the actual state of affairs and continue sacrificing their children for short-term worldly gains at the expense of Islam.

Know that the purpose of our lives is to worship Allah and serve Him, to obey Him and to obey His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)—and this is better than all that the people strive for. Allah (سُبْحَانَهُ وَتَعَالَى) said:

قُلْ أَؤُنَبِّئُكُم بِخَيْرٍ مِّن ذَٰلِكُمْ ۚ لِلَّذِينَ ٱتَّقَوْا۟ عِندَ رَبِّهِمْ جَنَّـٰتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَـٰرُ خَـٰلِدِينَ فِيهَا وَأَزْوَٰجٌ مُّطَهَّرَةٌ وَرِضْوَٰنٌ مِّنَ ٱللَّهِ ۗ وَٱللَّهُ بَصِيرٌۢ بِٱلْعِبَادِ ﴿١٥﴾

"Say O Prophet, **'Shall I inform you of what is better than [the pleasures of the world]? For those who fear Allāh and show obedience, there will be gardens in the presence of their Lord, beneath which rivers flow, wherein they shall live forever—and they will have pure spouses and pleasure from Allāh—and Allāh is all-Seeing of His servants [and what they do].'"**

ٱلَّذِينَ يَقُولُونَ رَبَّنَآ إِنَّنَآ ءَامَنَّا فَٱغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ ٱلنَّارِ ﴿١٦﴾

"Those who say: 'Our Lord! We have indeed believed, so forgive us our sins and save us from the punishment of the Fire.'"

ٱلصَّـٰبِرِينَ وَٱلصَّـٰدِقِينَ وَٱلْقَـٰنِتِينَ وَٱلْمُنفِقِينَ وَٱلْمُسْتَغْفِرِينَ بِٱلْأَسْحَارِ ﴿١٧﴾

“They are patient, truly faithful, obedient, they spend [in charity] and seek forgiveness in the last hours of the night before *Fajr*.” (Aali ʿImrān: 15-17)

The Trial of Women & Wealth

Women are a trial for men (*fitnah)*, wealth is a *fitnah*, and your children are a *fitnah*—this is when you choose to give your children a corrupt, immoral and misguided upbringing or you give in to their desires in disobedience to Allah, allowing them to engage in *harām* behaviours.

Regarding women, Abu Sāʿīd Al-Khudrī (رَضِيَ اللَّهُ عَنْهُ) narrated that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

مَا تَرَكْتُ بَعْدِى فِتْنَةً أَضَرَّ عَلَى الرِّجَالِ مِنَ النِّسَاءِ

"I have not left after me a trial more severe upon men than the allurement of women."[5] And he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

إِنَّ الدُّنْيَا حُلْوَةٌ خَضِرَةٌ وَإِنَّ اللَّهَ مُسْتَخْلِفُكُمْ فِيهَا فَيَنْظُرُ كَيْفَ تَعْمَلُونَ فَاتَّقُوا الدُّنْيَا وَاتَّقُوا النِّسَاءَ فَإِنَّ أَوَّلَ فِتْنَةِ بَنِي إِسْرَائِيلَ كَانَتْ فِي النِّسَاءِ

"Verily this world is alluring, sweet and green—and Allāh has placed you responsible in it to see how you will act. So, beware the allurement of the world and beware the allurement of women—verily, the first trial *(fitnah)* to afflict the Children of Israel was the allurement of women." (Muslim, 2742)

[5] Al-Bukhārī (no. 5096) and Muslim (no. 2740).

We need to protect ourselves, men and women, young and old, from the trials that lead to immoral desires and to fornication. This means lowering the gaze, marrying while young, and taking extra wives, if that will safeguard a man from trials (as long as he is responsible, mature and financially able). Men should protect themselves, their chastity and their honour by not entering upon the gatherings of women, they should not mix with female cousins or their sisters-in-law—and stay far away from pornography and images of women online because that will kill your heart, destroy your marriage, and it demeans the status of women in the eyes of society. It is through your evil conduct, sins and disobedience that Allāh (تَبَارَكَ وَتَعَالَىٰ) removes the blessings from your life:

إِنَّ ٱللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا۟ مَا بِأَنفُسِهِمْ ۗ وَإِذَآ أَرَادَ ٱللَّهُ بِقَوْمٍ سُوٓءًا فَلَا مَرَدَّ لَهُۥ ۚ وَمَا لَهُم مِّن دُونِهِۦ مِن وَالٍ

“Verily! Allāh does not change the good state of a people until they change what is within themselves [by their sin and disobedience]. And when Allāh wills a people’s punishment, there can be no turning it back—and they will find besides Allāh no other protector.” (Ar-Raʿd: 11)

When you commit sins and disobey, you will feel the wrath of Allāh in your home, your wealth, your children, deep in your soul and in

your health—all of this is a result of the blessings of Allāh being lifted from you.

So, the man of the house should care about the honour of his wife and hate that another man should harass his wife or disrespect her, or that she should make herself an object of *fitnah*. In Islam, the woman has been honoured: she is a mother, a wife, a daughter, a sister, an aunt, a grandmother and so on—women should be protected and cared for, not left out on the street or displayed on social media for every person to come and glare at her and purchase from her a viewing through 'clicks and likes'! Allāh's Messenger (ﷺ) stated:

"The best of your women are those who bear you many children, they are loving, comforting and tolerant—so long as they fear Allāh and obey Him. And the worst of your women are those who display their beautification, don't cover themselves and they walk with a fanciful swagger—they are [like] hypocrites who will not enter Paradise except as rarely as one sees a crow with a red beak and red feet!"[6]

This *hadīth* shows the stark difference between the loving, humble, modest and God-fearing believing woman on one side, and the immodest, disobedient and conceited woman on the other, who has

[6] Al-Bayhaqī in *As-Sunan* (7/82) and declared *sahīh* by Al-Albānī in *As-Sahīhah* (nos. 1849 and 1850).

the traits of hypocrisy. One is a woman of *Jannah*, and the other is a woman of Hellfire—may Allāh guide the women of the *Ummah*. Jābir Ibn ʿAbdillāh (رَضِيَ اللَّهُ عَنْهُ) narrated that Allāh's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) stated:

رَأَيْتُنِي دَخَلْتُ الْجَنَّةَ فَإِذَا أَنَا بِالرُّمَيْصَاءِ امْرَأَةِ أَبِي طَلْحَةَ وَسَمِعْتُ خَشَفَةً فَقُلْتُ مَنْ هَذَا فَقَالَ هَذَا بِلاَلٌ. وَرَأَيْتُ قَصْرًا بِفِنَائِهِ جَارِيَةٌ فَقُلْتُ لِمَنْ هَذَا فَقَالَ لِعُمَرَ. فَأَرَدْتُ أَنْ أَدْخُلَهُ فَأَنْظُرَ إِلَيْهِ فَذَكَرْتُ غَيْرَتَكَ فَقَالَ عُمَرُ بِأُمِّي وَأَبِي يَا رَسُولَ اللَّهِ أَعَلَيْكَ أَغَارُ

"I saw in a dream that I entered Paradise, and I saw Rumaysah, the wife of Abu Talhah. Then I heard some footsteps, so I asked who it was. It was said, 'It is Bilāl.' **Then I saw a palace [made of gold] and a lady sitting in its courtyard.** So, I asked, 'Who does this belong to?' It was said, 'To ʿUmar.' **I wanted to enter and take a look around but then I remembered the jealousy you have for your womenfolk."** Upon that, ʿUmar wept, and said: **'May my mother and father be sacrificed! How could my honour be offended by you?'**[7] This was the self-respect of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and the permissible jealousy of ʿUmar (رَضِيَ اللَّهُ عَنْهُ) towards his womenfolk.

The believing woman is not deceived by those who seek to exploit her and remove her from her honourable status and from the light of

[7] Al-Bukhārī, no. 7024, 3679, and Ibn Mājah, no. 107.

guidance. She knows that Allāh's Messenger (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) spoke the truth when he said:

"Whichever woman prays her five Prayers, fasts the month of Ramadān, guards herself from fornication and obeys her husband, it will be said to her on the Day of Resurrection: 'Enter Paradise through whichever of its gates you wish.'"[8]

And how many women are there, among our sisters, who do not realise what this tremendous narration contains of hope and promise for the believing woman.

Allāh (عَزَّوَجَلَّ) has commanded men and women to lower their gazes to protect themselves from fornication and desires that lead to destruction—women should save their beauty [and flirting] for their husbands. Islam encourages chastity, shyness and modesty. Allāh (تَبَارَكَوَتَعَالَىٰ) said in His Book:

قُل لِّلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَـٰرِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ۚ ذَٰلِكَ أَزْكَىٰ لَهُمْ ۗ إِنَّ ٱللَّهَ خَبِيرٌۢ بِمَا يَصْنَعُونَ ﴿٣٠﴾

"Tell the believing men to lower their gazes [from looking at women] and to protect their private parts from

[8] Ibn Hibbān in his *Sahīh* (6/184—*Ihsān*), and others. Declared *sahīh* by Al-Albānī due to witnessing narrations, see *Ādāb Az-Zifāf* (no. 287).

fornication—that is purer for them. Verily, Allāh is All-Aware of what they do."

وَقُل لِّلْمُؤْمِنَـٰتِ يَغْضُضْنَ مِنْ أَبْصَـٰرِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا ۖ وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ ۖ

"And tell the believing women to lower their gazes [from looking at men], and to protect their private parts from fornication—and not to show off their beautification except only that which is normally apparent, and to draw their *khimārs* (scarves) over themselves." (An-Noor: 30-31)

The righteous woman guards and preserves herself and her honour in the absence of her husband from being touched by another man or exposing her beautification to any other man. She pays attention to herself, her chastity, her modesty, and her honour. She also takes the responsibility of looking after their children and home seriously. Allāh (سُبْحَانَهُ وَتَعَالَىٰ) has stated:

فَٱلصَّـٰلِحَـٰتُ قَـٰنِتَـٰتٌ حَـٰفِظَـٰتٌ لِّلْغَيْبِ بِمَا حَفِظَ ٱللَّهُ

"The righteous women are devoutly obedient [to Allāh and then their husbands], and they guard in their husbands' absence what Allāh orders them to guard." (An-Nisā: 34)

And we have an example of a pious woman and a righteous wife in the female Companion, Asmā' bint Abī Bakr (رَضِيَ اللَّهُ عَنْهَا). She said:

"Zubayr married me, and he did not have any property or slaves or anything upon the earth except for a camel which drew water from the well and his horse. So, I used to feed his horse, draw the water, stitch his water-bucket, and prepare the dough for bread, but I was not the best at baking bread—I had neighbours who were ladies from the Ansār and they were honourable, so they would bake the bread for me. I used to carry dates upon my head from the land given to Zubayr by Allāh's Messenger (ﷺ) and it was two miles away.[9]

One day I was walking with the dates upon my head when I met Allāh's Messenger (ﷺ) and along with him were a group of the Ansār. So, he called out to me and commanded his camel to kneel so as to carry me upon the camel behind him [as he walked ahead]. However, I felt shy to proceed along with men—I thought of Zubayr and his sense of jealousy, and he was from the most honourably jealous of men.

Allāh's Messenger (ﷺ) saw my shyness and passed by. When I came to Zubayr, I said, 'Allāh's Messenger met me while I was carrying the dates upon my head walking and with him were a group of his Companions. He made his camel kneel, but I felt shy and remembered your sense of jealousy.' So, he responded: **'You having to carry dates upon your head [for 2 miles] is harder upon me**

[9] She stated that it was a walk of two-thirds of a *farsakh*. One *farsakh* is three miles.

than that you should ride on his camel.' After some time, my father, Abu Bakr (رَضِيَ اللَّهُ عَنْهُ) sent me a servant to look after the horse and it was as if he had set me free."[10]

Miqdām Ibn Maʿadi Karib (رَضِيَ اللَّهُ عَنْهُ) narrated that Allāh's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) stood among the people and praised Allāh, and then said:

إِنَّ اللهَ يُوصِيكُمْ بِالنِّسَاءِ خَيْرًا إِنَّ اللهَ يُوصِيكُمْ بِالنِّسَاءِ خَيْرًا فَإِنَّهُنَّ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَخَالَاتُكُمْ إِنَّ الرَّجُلَ مِنْ أَهْلِ الْكِتَابِ يَتَزَوَّجُ الْمَرْأَةَ وَمَا تَعْلُقُ يَدَاهَا الْخَيْطَ فَمَا يَرْغَبُ وَاحِدٌ مِنْهُمَا عَنْ صَاحِبِهِ - حتى يموتا هَرما

"Allāh has enjoined upon you to be good to your women. Verily, Allāh has enjoined upon you to be good to your women for they are your mothers, your daughters and your aunts. A man from the People of the Book would marry a woman who would not have even a thread attached to her hand, yet neither of them would leave the other until one of them died in old age."[11]

Al-Manāwī (رَحِمَهُ اللَّهُ) explained: 'A woman who would not have even a thread attached to her hand', is an expression of her severe poverty because she does not even possess the amount of a thread, so it refers to her extreme poverty. 'Yet one would not leave the other'

[10] Al-Bukhārī (9/319), Muslim (no. 2182).

[11] *Al-Muʿjam al-Kabīr* of at-Tabarānī (20/374 no. 648), and al-Albānī graded its chain of narration as being connected and *sahīh*, see *as-Sahīhah* (no. 2871).

until one of them died as occurs in the narration. The People of the Book used to practice this in their religion: One of them would marry a woman while she was young with little gentleness—and he would be patient with her and not separate from her until death. So, the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) intended to encourage his Companions regarding good treatment of women and to be patient with them.[12]

Al-Imām al-Albānī (رَحِمَهُ ٱللَّهُ) commented: **"I say: This is what they (the Christians) used to practice when they had manners and they were religious, even though they had altered their religion [from the original message of Jesus عَلَيْهِ ٱلسَّلَامُ]. As for today, they have prohibited what Allāh had made permissible such as divorce—and they have made permissible fornication and even homosexuality, openly in public!!"**[13]

[12] See *Fayḍ Al-Qadīr* (2/405 no. 1947).

[13] See *as-Sahīhah* (6/874, no. 2871).

Attraction

Men are attracted to women, and women know that—and men know that women like attention and affection—so, Shaytān comes between them enticing them to that which is *harām*. For this reason, Allāh and His Messenger (ﷺ) commanded with lowering the gaze, cultivating honour, and encouraged marriage at a young age. The Messenger (ﷺ) said:

يَا مَعْشَرَ الشَّبَابِ مَنِ اسْتَطَاعَ الْبَاءَةَ فَلْيَتَزَوَّجْ فَإِنَّهُ أَغَضُّ لِلْبَصَرِ وَأَحْصَنُ لِلْفَرْجِ وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وِجَاءٌ

"O youth! Whoever among you can marry, should marry, because it helps him lower his gaze and guards him from fornication—and whoever is not able to marry should fast, as fasting diminishes his desire."[14]

So, I encourage parents not to delay their children from marriage, especially in these times where access to *harām* relationships is easy and the objectification of women is commonplace—and women in Western societies are encouraged to be promiscuous and have numerous partners. Objectification refers to the act of treating women as if they were an object or a 'sexual thing' to be used, disregarding their feelings, thoughts, and rights—women often don't

[14] Al-Bukhārī (no. 5066).

even realise they are being exploited and used, and that is why wise parents are needed to make sure their daughters are protected. This is why Islam commands that a woman cannot be married except with her father's permission. A marriage without the permission of her guardian is invalid.

Furthermore, no man wants a wife who has known many partners, who is known to be a loose and immoral woman, because a man's honour lies in his wife and family—a man cannot afford to carry the stigma of being married to a promiscuous woman—he cannot trust that she'll be loyal to him in his absence!

So how does a man ensure loyalty in his woman? By marrying a pious woman who fears Allāh, who dresses modestly (in *hijāb*), a virgin, or a woman who was previously married, perhaps a widow—she is not loud and noisy in public and not known in the circles of men. There is no harm in marrying a divorced woman, an older woman or a widow. And these women should strongly consider being second, third or fourth wives—there is nothing wrong with that as if he is a good man, righteous, strong and financially able to take the responsibility. That is better for you, my sisters, than being single and lonely for the rest of your life.

So, as fathers, we need to prioritise Religion, good character and morals as the foundation of a Muslim home. Do not place the

attainment of wealth, status, university degrees and careers before your religion, your family and your honour as a Muslim.

It is from the teachings of Islam for young men and women to get married due to what marriage contains of preserving chastity, protecting the gaze from looking at what is impermissible, and marriage increases the *Ummah* with children, as well as perfecting the religion, and making its practice easier. Saʿd Ibn Abī Waqqās (رَضِيَ اللَّهُ عَنْهُ) stated that Allah's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

ثلاث من السعادة وثلاث من الشقاوة

فمن السعادة : المرأة تراها تعجبك وتغيب فتأمنها على نفسها ومالك والدابة تكون وطيئة فتلحقك بأصحابك والدار تكون واسعة كثيرة المرافق

ومن الشقاوة : المرأة تراها فتسوءك وتحمل لسانها عليك وإن غبت عنها لم تأمنها على نفسها ومالك والدابة تكون قَطوفا فإن ضربتها أتعبتك وإن تركتها لم تلحقك بأصحابك والدار تكون ضيقة قليلة المرافق

"There are three things that bring about happiness and three that bring about misery. So, from happiness is:

- To have a wife who, when you look at her, pleases you much, and when you are absent you can trust her with herself and with your wealth.

- A good riding beast that enables you to catch up with your friends.
- A spacious home that has much by way of facilities (and in a narration it states: 'to have a righteous neighbour')

And from misery is:

- A wife who when, you look at her, she displeases you. She uses her tongue to speak against you—and when you are absent, you cannot trust her with her honour or with your wealth.
- A difficult and disinclined riding beast. If you whip it, you only tire yourself out and if you leave it alone it will not carry you to your friends.
- A narrow and constricted home with very little by way of facilities (and in a narration it states: 'to have a wicked neighbour')"[15]

So, marry someone who is good, truthful, honest and righteous. Allāh stated in His Book:

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[15] It was reported by al-Hākim (2/162) and Shaikh al-Albānī graded it *hasan* in *Silsilatul-Ahādīth as-Sahīhah* (no. 1047). The narration mentioning the fourth matter of the neighbour was reported by Ibn Hibbān in his *Saheeh* (no. 1232) and Imām Ahmad (1/168). Shaikh al-Albānī authenticated this narration in *Silsilatul-ahādīth as-Saheehah* (no. 282).

وَأَنكِحُوا الْأَيَامَىٰ مِنكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ ۚ إِن يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِن فَضْلِهِ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ

"And marry the single among you, and the righteous among your male slaves and female slaves. If they should be poor, Allāh will enrich them from His bounty, and Allāh is all-Encompassing and all-Knowing." (An-Nūr: 32)

Abu Hurairah (رَضِيَ اللَّهُ عَنْهُ) reported Allah's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) as saying:

تُنْكَحُ الْمَرْأَةُ لِأَرْبَعٍ: لِمَالِهَا وَلِحَسَبِهَا وَلِجَمَالِهَا وَلِدِينِهَا فَاظْفَرْ بِذَاتِ الدِّينِ تَرِبَتْ يَدَاكَ

"A woman is married for four reasons: for her wealth, her status, her beauty and her religion. So, marry the one with religion and you shall prosper."[16]

The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) forbade ʿUthmān bin Madhʿūn (رَضِيَ اللَّهُ عَنْهُ) from celibacy and remaining permanently unmarried.[17] Al-Bukhārī has a chapter in his *Sahīh*: 'What is disliked of not marrying and getting castrated.'

[16] Al-Bukhārī (no. 5090) and Muslim (no. 1466).

[17] Al-Bukhārī (no. 5073-74).

Furthermore, Allāh's Messenger (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) commanded with marriage and said:

تَزَوَّجُوا الْوَدُودَ الْوَلُودَ فَإِنِّي مُكَاثِرٌ بِكُمُ الأُمَمَ

"Marry women who are loving and fertile [who will give you many children] for indeed, through you, I shall outnumber the other Prophets on the Day of Resurrection."[18]

So, women should not delay their marriage until they are old because as they age, they become less fertile. People should marry while they are young so they can enjoy each other's companionship and build a happy young family.

It is legislated for young men and women to marry as soon as they can and to have a desire to marry due to the great benefits that can be found in married life. To sit around without getting married has inherent dangers—so it is not befitting for a young person who is able to marry to delay it. And if a suitable man comes to the attention of a woman and he proposes to her via her guardian, she should not refuse him. The Prophet (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) said:

[18] Abu Dawūd, no. 2050, An-Nasā'i, no. 3227, graded *sahīh* by Al-Albāni in *Al-Irwā*, no. 1784.

إِذَا أَتَاكُمْ مَنْ تَرْضَوْنَ خُلُقَهُ وَدِينَهُ فَزَوِّجُوهُ إِلاَّ تَفْعَلُوا تَكُنْ فِتْنَةٌ فِي الأَرْضِ وَفَسَادٌ عَرِيضٌ

"If there comes to you a man whose character and religious observance you are pleased with, then marry your daughter (or ward) to him, for if you do not, there will be tribulation in the land and widespread corruption."[19]

So, if an evil man proposes to her, one who is known for corruption, or abandoning the Prayer, or drinking alcohol, or other similar sins— then these types of individuals are not to be married. The one who knows that the Prayer is obligatory, and its abandonment is unbelief, and yet he still refuses to pray, leaves the fold of Islam and it is not allowed for a Muslim woman to marry him and vice-versa.

So, if a man proposes to a young Muslim woman via her guardian and he is suitable for her, can provide references and he ticks all the right boxes—he is religious, a man of *Sunnah* and *Salafiyyah*, he prays the prayers, is able to provide for her, shelter her, clothe her and feed her, he is respectful to her parents and elders in general—then she should make haste in accepting the proposal! She should not remain unmarried due to what that entails of danger to herself and her Religion, and opposition to the *Sunnah*.

[19] Ibn Mājah (no. 1967), *sahīh.*

However, if she has a valid *Sharīʿah* excuse to refuse a proposal because she knows what she is like, and she knows about herself that which others do not, then she can refuse. Or she can refuse if the one who proposes is not suitable—or if she lives in a corrupt society and she cannot find a righteous man for marriage, then she is excused for the time being.[20]

Marry a man, my sisters, who is steadfast and honest, who will treat you with honour, and whom you will obey. Don't fall into the traps and deception of feminism. Western countries have brought upon themselves decline in morality through the rise of feminism.

The American author and columnist, Suzzanne Venker rightly stated:

> "...Our culture drills home the idea that men and women are "equal," or interchangeable—as though the sexes aren't demonstratively and gloriously different from one another, which is what makes a relationship work.
> The result is a generation of angry, unhappy, and resentful men and women who either can't find a partner or whose relationships are mired in conflict.
> ... Over time, as women began to make their own money and take advantage of the newfound birth control pill, they came to believe that women don't need men.

[20] See *Al-Jāmi fī Fiqhil-ʿAllāmah Ibn Bāz* (p. 872), also his *Majmūʿ Fatāwa*.

> They were wrong. Biologically, women are wired to depend on men—regardless of how much life has changed. Most women still want to be mothers, and when they do, they become vulnerable. Even today, women know instinctively that they will ultimately need a man if they want to have a family and if they want the option of being home at all, if only for a period of time.
>
> Indeed, research shows that what matters most to women—even to those who are economically independent—is knowing they have a man on whom they can rely.
>
> It's the feeling of being safe and in good hands—yes, even financially—that matters most. That is what's known as hypergamy[21], and it is alive and well in 2019."

Muslims should know these realities and recognise the bounties and blessings of Allāh (سُبْحَانَهُ وَتَعَالَى) upon them—and the honour that Islam brings to our lives. That is better than ambitions of wealth, status and the riches of the world. ʿUmar Ibn al-Khattāb (رَضِيَ اللَّهُ عَنْهُ) stated:

إِنَّا كُنَّا أَذَلَّ قَوْمٍ فَأَعَزَّنَا اللهُ بِالْإِسْلَامِ فَمَهْمَا نَطْلُبُ الْعِزَّةَ بِغَيْرِ مَا أَعَزَّنَا اللهُ بِهِ أَذَلَّنَا اللهُ

[21] Hypergamy is the practice marrying a spouse of higher social status—someone who capable of providing and strong.

"We were a lowly people and then Allāh honoured us with Islam—so, whenever we seek honour with other than that which Allāh has given us honour, He will make us lowly."[22]

Allāh (تَبَارَكَ وَتَعَالَىٰ) said:

يَـٰٓأَيُّهَا ٱلنَّاسُ قَدْ جَآءَتْكُم مَّوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَآءٌ لِّمَا فِى ٱلصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿٥٧﴾ قُلْ بِفَضْلِ ٱللَّهِ وَبِرَحْمَتِهِۦ فَبِذَٰلِكَ فَلْيَفْرَحُوا۟ هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿٥٨﴾

"O mankind, there has come to you an exhortation from your Lord and healing for what is in the breasts, and guidance and mercy for the believers. Say, 'In the bounty of Allāh and His mercy—in that let them rejoice—it is better than the wealth they accumulate.'" (Yunus: 57-58)

[22] Al-Hākim in *Al-Mustadrak*, 1/130, no. 207 who graded it *sahīh*, as did Al-Albānī in *As-Sahīhah*, 1/117.

The Muslim Household

As it relates to the family, then it is the men who should take charge of their homes, their wives, and their children—look after them, protect them, cultivate them, and discipline them. They should not shirk from their duty and leave it to the woman. Women should not be expected to work and bring in the salary—that is the role and duty of the man. That's what gives him honour and authority in his home and respect in the community, and reward from Allāh (جَلَّجَلَالُهُ):

ٱلرِّجَالُ قَوَّٰمُونَ عَلَى ٱلنِّسَآءِ بِمَا فَضَّلَ ٱللَّهُ بَعْضَهُمْ عَلَىٰ بَعْضٍ وَبِمَآ أَنفَقُوا۟ مِنْ أَمْوَٰلِهِمْ ۚ فَٱلصَّٰلِحَٰتُ قَٰنِتَٰتٌ حَٰفِظَٰتٌ لِّلْغَيْبِ بِمَا حَفِظَ ٱللَّهُ ۚ

"Men are the protectors and maintainers of women because Allāh has made one of them excel the other—and because the men spend to support their wives from their means. Therefore, the righteous women are devoutly obedient—and they guard in the husband's absence what Allah commands them to guard (their chastity, the husband's honour and property)." (An-Nisā: 34)

My brothers and sons, work hard with your own hands to provide for your wives and children—and know that the upper hand is better than the lower hand—meaning that the hand that gives is better than the hand that takes. Furthermore, the strong believer is better than the weak one, even though there is goodness in both—and this

refers to strength in *imān* and body. A husband should make sure he is strong in his *imān* so that he is able to guide his family, and strong in his body so he can go out, work and provide for them.

Abu Hurairah (رَضِيَ اللَّهُ عَنْهُ) narrated that Allāh's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: **"By Allāh, for one of you to go out in the morning, carrying firewood on his back, and then sell it to suffice himself and to give in charity from it, is better for him than going to a man asking him for help—who may give him something or may not. That is because the upper hand (i.e., the giving hand) is better than the lower hand (the taking hand). And begin by giving to those for whom you are responsible."**

A man asked him, **"For whom am I responsible, O Messenger of Allāh?"** He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: **"Your wife is from those for whom you are responsible as well as your slave girl and your child."**[23]

In a narration, Allāh's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

"A *dīnār* (gold coin) that you spend in the cause of Allāh, a *dīnār* you spend in freeing a slave, a *dīnār* you spend as charity upon a poor person and a *dīnār* that you spend on your family. The one

[23] Al-Bukhārī (4/585), Muslim (3/96), Abu Dawūd (no. 1676) and others. Declared sahīh by Shaikh Al-Albānī in *Irwā' Al-Ghalīl* (no. 834).

that earns you the greatest reward is what you spent on your family."[24]

The best of men are givers, providers and protectors—they are not takers who are always asking for handouts from the people. Look at the example of the noble Companion, ʿAbdur-Rahmān Ibn ʿAwf (رَضِيَ اللَّهُ عَنْهُ): Anas Ibn Mālik (رَضِيَ اللَّهُ عَنْهُ) narrated that ʿAbdur-Rahman Ibn ʿAwf arrived in Madeenah (as a migrant) and the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) made a bond of brotherhood between him and Saʿd Ibn ar-Rabīʿ al-Ansārī. Saʿd had two wives, so he suggested to ʿAbdur-Rahmān that he would divorce one of them, and he could marry her—and he could take half of his property. However, ʿAbdur-Rahmān (رَضِيَ اللَّهُ عَنْهُ) replied:

بَارَكَ اللَّهُ لَكَ فِي أَهْلِكَ وَمَالِكَ دُلُّونِي عَلَى السُّوقِ

"May Allah bless you in your wives, family and property. Kindly show me where the marketplace is." So, ʿAbdur-Rahmān went to the market and gained some dried yoghurt and some butter by bargaining. After some days, the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) saw ʿAbdur-Rahmān Ibn ʿAwf with some yellow stains on his clothes and asked him, **"What's happened, O ʿAbdur-Rahmān?"** He replied, **"I have married an *Ansārī* woman."** The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) asked, **"How**

[24] Muslim (no. 995).

much dowry did you give her?" He replied, **"The weight of a date stone of gold."** The Prophet (صَلَّىٰٱللَّهُعَلَيْهِوَسَلَّمَ) said:

أَوْلِمْ وَلَوْ بِشَاةٍ

"Offer a *walīmah*, even with one sheep."[25]

That is how a strong believing man behaves—he asks for nothing from the people, rather he works for himself or under the employment of another and trusts in Allāh—and Allāh bestows him with what was written for him. These are men whom Allah blesses with *imān* and His bounties—and they are the ones who can take on a second, third and fourth wife from the wealth that Allah has bestowed upon them. This man will spend upon his wives from the riches which Allāh has provided—and those women will give him many children, *inshā'-Allāh*, and from them many grandchildren as a bounty and blessing from Allāh (تَبَارَكَوَتَعَالَىٰ).

A believing man strives hard to raise his children upon the worship of Allāh and His obedience, and upon the *Sunnah* of the Messenger (صَلَّىٰٱللَّهُعَلَيْهِوَسَلَّمَ)—he enrols them into the schools of *Salafiyyah* and the Qur'ān schools of *Ahlus-Sunnah*. He consistently brings his family to the gatherings of knowledge at the *Masājid* of *Sunnah* so that they learn the right *ʿAqīdah* (Belief), the pure *Sunnah*, the correct *Fiqh* and

[25] Al-Bukhārī (no. 5072).

good manners from an early age—they become acquainted with seeking knowledge and their hearts become attached to *Masjid* and to the *Salafis*. So, Allāh only increases them in honour and blessings because they have recognised that true richness is the richness of the soul—he and his family find that richness in the Religion of Allāh, in knowledge, in piety and among the company of the believers. Thereafter, it is not poverty that he fears—rather it is disobedience, transgression, ingratitude to Allāh and the removal of His Good-Pleasure and Blessings. He strives in the cause of Allah. The Prophet (صَلَّىٰٱللَّهُعَلَيْهِوَسَلَّمَ) said:

الْمُجَاهِدُ مَنْ جَاهَدَ نَفْسَهُ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ

"The *Mujāhid* is the person who strives against his own soul in the Path (i.e., obedience) to Allāh."[26]

ʿAbdullah Ibn ʿAmr narrated that the Prophet (صَلَّىٰٱللَّهُعَلَيْهِوَسَلَّمَ) said:

أفضلُ المؤمنينَ إسلامًا من سَلِمَ المسلمونَ من لسانِه و يدِه وأفضلُ المؤمنينَ إيمانًا أحسنُهم خُلقًا وأفضلُ المهاجرين من هجر ما نهى اللهُ تعالى عنه و أفضلُ الجهادِ من جاهد نفسَه فى ذاتِ اللهِ عزَّ و جلَّ

"The best of believers in practicing Islam is the one from whose tongue and hand other Muslims feel safe. The best of believers in

[26] Musnad of Imām Ahmad (no. 23445), *sahīh.*

faith (*imān*) is the best of them in manners. The best of migrants (*muhājirīn*) is the one who migrates from that which Allāh has prohibited. The best *jihād* is when he strives against his soul for the sake of Allāh [in obedience to Him], the Mighty and Majestic."[27]

And, Allāh's Messenger (ﷺ) said:

لَيْسَ الْغِنَى عَنْ كَثْرَةِ الْعَرَضِ وَلَكِنَّ الْغِنَى غِنَى النَّفْسِ

"Richness does not lie in the abundance of worldly possessions, but richness is the richness of the soul."[28]

[27] Reported by Muhammad Ibn Nasr Al-Marwazī in *Taʿdheem Qadaris-Salāh* (no. 639), At-Tabarānī (13/596, no. 14512). Graded *sahīh* by Shaikh al-Albānī in *Sahīh Al-Jāmiʿ* (no. 1129)

[28] Muslim (no. 1051).

Family Responsibility, the Worth of this World and Hijrah

My brothers, men of Sunnah, you are responsible for your wives and family—and you, my sisters, are responsible for the home of your husband—each of you has a duty and responsibility. The Messenger (صَلَّىٱللَّهُعَلَيْهِوَعَلَىٰآلِهِوَسَلَّمَ) said:

أَلاَ كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ فَالإِمَامُ الَّذِى عَلَى النَّاسِ رَاعٍ وَهْوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ وَهْوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ وَالْمَرْأَةُ رَاعِيَةٌ عَلَى أَهْلِ بَيْتِ زَوْجِهَا وَوَلَدِهِ وَهِىَ مَسْئُولَةٌ عَنْهُمْ وَعَبْدُ الرَّجُلِ رَاعٍ عَلَى مَالِ سَيِّدِهِ وَهْوَ مَسْئُولٌ عَنْهُ أَلاَ فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ

“Surely! Each of you is a guardian, and each of you is responsible for those in his care. The ruler of the people is a guardian and is responsible for his subjects. The man is the guardian of the people of his house and is responsible for those under his care. The woman is the guardian of her husband’s home and his children, and she is responsible for them. The slave of a man is a guardian of his master’s property and is held responsible for it. Surely, each one of you is a guardian and responsible for his charges.”[29]

[29] Al-Bukhārī (no. 7138).

So, focus, first and foremost, on rectifying the Religion of your family, and do not place the glitter the world before that, because the riches and pleasures of the world are nothing in the sight of your Lord and His Religion. The Messenger (ﷺ) said:

لَوْ كَانَتِ الدُّنْيَا تَعْدِلُ عِنْدَ اللَّهِ جَنَاحَ بَعُوضَةٍ مَا سَقَى كَافِرًا مِنْهَا شَرْبَةَ مَاءٍ

"If the world to Allāh was equal to even a wing of a mosquito, He would not have allowed the disbeliever to have a sip of water from it."[30]

Jābir Ibn ʿAbdillāh (رضي الله عنهما) narrated that Allah's Messenger (ﷺ) passed through the market coming from the side of ʿĀliyah and the people were on either side of him. He came across a dead lamb with very short ears. He took hold of his ear and said to the people: **"Who among you would like to have this for a *dirham* (a silver coin)?"** They answered: **"We would not take it for even less than that because it is of no use to us."** He (ﷺ) said: **"Would you then take it for nothing?"** They replied: **"By Allāh, even if it were alive, we wouldn't accept it because there is a defect in its ears—and [now] it's dead."** So, the Messenger of Allāh (ﷺ) said:

فَوَاللَّهِ لَلدُّنْيَا أَهْوَنُ عَلَى اللَّهِ مِنْ هَذَا عَلَيْكُمْ

[30] At-Tirmidhī (no. 2320), *sahīh*.

"By Allāh, this world is more insignificant in the sight of Allah than this carcass is to you."[31]

Yet you strive to get your children status in this world by throwing them to the wolves to devour. They lose their religion and any desire to practice it—and they chase after the glitter of this world, and they cast aside thoughts of the Hereafter. But you are proud of their achievements because your son or daughter has bought a new Mercedes-Benz, secured a mortgage on their first house and is a line manager over six people! So, how do you think you have benefitted your offspring? And how will they, in turn, benefit their children?

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ – There is no might, nor power except with Allāh!

We see Muslim youth taking student loans and signing agreements to *ribā* (usury), then a few years later they'll get a house on mortgage and spend the next 25 or 30 years paying it off! Our Muslim youth are taking girlfriends and boyfriends—and committing severe and dangerous sins. They display themselves in videos and photos on social media—what kind of cultivation is this, O parents?!

Allah's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) warned us from the allurement of this world and its glitter at the expense of losing our Hereafter. Allah's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

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[31] Muslim (no. 2957).

فَأَبْشِرُوا وَأَمِّلُوا مَا يَسُرُّكُمْ فَوَاللَّهِ مَا الْفَقْرَ أَخْشَى عَلَيْكُمْ وَلَكِنِّي أَخْشَى أَنْ تُبْسَطَ عَلَيْكُمُ الدُّنْيَا كَمَا بُسِطَتْ عَلَى مَنْ قَبْلَكُمْ فَتَنَافَسُوهَا كَمَا تَنَافَسُوهَا وَتُهْلِكَكُمْ كَمَا أَهْلَكَتْهُمْ

"Be glad, and hope for what will please you because, by Allāh, I do not fear for you poverty, but I fear that the wealth of the earth will be spread out for you just as it was spread out for those who came before you. So, you will compete amongst yourselves for it just as they competed for it—and it will destroy you as it destroyed them."[32]

So, I will end by again mentioning that the future for Muslims in this non-Muslim country is not viable—on a generational level, it is getting harder and harder in terms of holding on to the Religion and the *Sunnah*. So, work hard and make serious plans to live in the lands of Islam—take your wealth, your wives and children and live among the Muslims—but make sure it's in a Muslim land where there are communities of *Salafis*. That is better for you—that is what our scholars have advised over the years, and *hijrah* is what the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) commanded. There is no long-term future for us in lands where Islam is not the dominant culture, as we watch our children and then their children turning to ideas and lifestyles that

[32] Al-Bukhārī (no. 4015) and Muslim (no. 2961).

are in opposition to Islam and the *Sunnah*, where people continue to fall away from Islam and embrace the ideologies and lifestyles of the Christians, Jews, Hindus, Darwinists, homosexuals and atheists .

This decline in Islamic identity reminds me of the narration of the Prophet's Companion, ʿAbdullah Ibn ʿAmr (رَضِيَ اللَّهُ عَنْهُمَا) who said, **"Whoever settles in the lands of the non-Muslims, celebrates their festivals** [of Nayrūz and Mahrajān]**, then he imitates them, and then he dies whilst in that state, he will be gathered with them on the Day of Resurrection."**[33]

So, we hold it to be obligatory (*wājib*) to make *hijrah* and migrate to Muslim countries—this is the command of our Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and the *fatawā* (verdicts) of the great Muslim scholars. The proof of this is in the saying of Allāh, the Most High:

إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنفُسِهِمْ قَالُوا فِيمَ كُنتُمْ ۖ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا فَأُولَٰئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا ۝ إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا ۝ فَأُولَٰئِكَ عَسَى اللَّهُ أَن يَعْفُوَ عَنْهُمْ وَكَانَ اللَّهُ عَفُوًّا غَفُورًا

[33] *Sunan al-Kubrā* of al-Bayhaqī (9/234), Ibn Taymiyyah stated that its chain of narration is authentic in *Iqtidā As-Sirāt Al-Mustaqīm* (1/457).

"Verily! As for those whom the angels take in death while they are wronging themselves, the angels say to them: **'In what condition were you?'** They reply: **'We were weak and oppressed on Earth.'** The angels say: **'Was not the Earth of Allāh spacious enough for you to migrate therein?'** Such will find their abode in Hell, and what an evil destination! Except for the weak ones among men, women and children who cannot devise a plan, nor are they able to direct their own way. For these, there is hope that Allāh will forgive them, and Allāh is ever Oft-Pardoning, Oft-Forgiving." (An-Nisā:97-99)

The proof for migrating to the lands of Islam in the *Sunnah* is in the saying of the Messenger of Allāh (ﷺ): **"Hijrah will not end until repentance comes to an end, and repentance will not end until the Sun rises from the West."**[34]

The Prophet (ﷺ) also said:

أَنَا بَرِىءٌ مِنْ كُلِّ مُسْلِمٍ يُقِيمُ بَيْنَ أَظْهُرِ الْمُشْرِكِينَ قَالُوا يَا رَسُولَ اللَّهِ لِمَ قَالَ لاَ تَرَاءَى نَارَاهُمَا

[34] Imām Ahmad in *al-Musnad* (no. 16906). See *al-Irwā* (no. 1208), *sahīh.*

"I am free from any Muslim who lives among polytheists." They asked him: **"Why, O Messenger of Allah?"** He said: **"Even their campfires should not be visible to one another."**[35]

Hijrah is mentioned by *Shaikhul-Islam*, Muhammad bin Abdul-Wahhāb (رَحِمَهُ ٱللَّهُ) in his treatise, The Three Fundamental Principles (*Thalāthatul-Usool*). He said: **"Migration (*Hijrah*) is to move from the land of polytheism to the land of Islām. Migration from the land of polytheism to the land of Islām is an obligation upon this *Ummah*, and it remains as such until the Hour is established."**

The progressive generations are not like the first generation of *Salafis*. We know that the generation of the Companions was stronger in faith and practice than the generation of the *Tābiʿīn*. There is no comparison between the two. Then as the generations proceeded, the practice of the religion became progressively weaker and this is established in a *hadīth* where the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) said, **"There does not come a time except that the time which came after it is more evil than the time which came before it until you meet Allāh, the Mighty and Majestic."**

So, may Allāh make it easy for us all to live and die upon Islam and the *Sunnah*, and we ask Him (the Most High) to keep us and our families safe.

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[35] Abu Dāwūd (no. 2645), graded *sahīh* by Imām al-Albānī.

And all praise is for Allah, Lord of the Worlds—and may the peace and blessings of Allah be upon the noble Prophet, his family, his Companions and all who follow him until the Day of Resurrection.

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