

THE RULING ON MUSLIMS ATTENDING MIXED UNIVERSITIES



Clarification of a Fatwa that was Incorrectly Attributed to
SHEIKH SALEH BIN MUHAMMAD AL-LUHAYDAN

[MAY ALLAH PRESERVE HIM]



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SHAYKH SAALIH BIN MUHAMMAD AL-LUHAYDAAN

[MAY ALLAH PRESERVE HIM]

*Translated and Compiled by
Mustafa George DeBerry*

Includes fataawa of Shaykh Saalih al-Luhaydaan (hafidhahullaah) taken from weekly classes with the Shaykh where clarification was sought on the issue from an individual who mislead people into believing that the Shaykh absolutely permitted women attending mixed universities.





Imaam Ibnul Qayyim (*rahimahullaah*) stated:

“There is nothing more beneficial for the *Muslim* than abiding by the orders (of Allaah), even if this initially brings about some difficulty. This is because its (obedience to the orders of Allaah) outcomes are all good, happiness, delight and joy; even if the person’s desires (originally) disliked adherence.” [Al-Fawaa'id]





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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Introduction

Indeed all praise belongs to Allaah the Lord of the worlds. He is alone and has no partners. May the peace and blessings of Allaah be upon His final Messenger Muhammad (صلى الله عليه وسلم) and upon his family members and companions.

For that which proceeds,

Allaah the Mighty and Sublime has ordered His servants to join together upon good and righteous deeds and to abstain from evil and corruption.

He (Allaah) stated in His Glorious Book:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ

*{Help you one another in Al-Birr and At-Taqwa (virtue, righteousness and piety);
but do not help one another in sin and transgression.}*¹

In an effort to comply with this order of our Lord, we present to our brothers and sisters a detailed compilation of the proofs and evidences that support and explain the impermissibility of *Muslims* attending mixed educational institutions and other places that promote intermingling between men and women.

¹ Soorah Al-Maa'idah:2





The purpose of this compilation is to remind myself and the English speaking *Muslim* community of the tremendous dangers that free mixing has upon the believing men and women as well as the community as a whole. A clear explanation and justification of why *Islaam* has forbidden such free mixing is present in the abundant proofs from the *Qur'aan*, the authentic *Sunnah* and the statements of the *Salaf*.

Another major reason for compiling this work is to clarify a *fatwa* (religious verdict) which was attributed to a senior scholar of our time. This *fatwa* was quickly spread throughout the West nearly two years ago due to several reasons, including:

1. It was attributed to a senior scholar of our time (*Shaykh* Saalih Ibn Muhammad al-Luhaydaan)
2. It was translated by a student of knowledge (graduate from Madinah *Islaamic* University) who was considered to be trustworthy.
3. It mentioned the permissibility of an action that many *Muslims* would like to indulge in but have been restricted from due to the well-known verdicts of other major scholars of our time which indicate the impermissibility of co-education based on proofs and justifiable evidences.

Although the *fatwa* was attributed to a senior scholar of our time, it was in opposition to the other notable verdicts concerning this extremely important issue. It also assisted in opening a door of great evil by mentioning the permissibility of *Muslim* women attending educational institutions in the West which are filled with enormous evil and sin. These institutions are the homes and breeding places for ideologies and carriers of ideologies that are at war with *Islaam*. They teach and promote indecent character and morals, diligently working to pollute the minds of its students by instilling within them disbelieving ideologies and un-*Islaamic* mannerism such as:



1. Democracy
2. Freedom, respect and tolerance for all religions
3. Respect and acceptance of all cultures and ways of life
4. Homosexuality
5. Complete sexual freedom
6. Liberalism
7. Darwin's Theory of Evolution
8. Absolute human rights without any restrictions

And many more deviant ideologies which are detrimental to the *Muslim's* beliefs and moral character. With this being the case, it is regrettable that a student of knowledge would take it upon himself to translate and spread a *fatwa* which would assist in placing *Muslim* women in an environment that contains the aforementioned elements of evil and disbelief especially after knowing that mere doubt in the religion takes a person outside the fold of *Islaam*.

At this point, it is possible that one would respond:

1. The *Muslim* communities in the West are in dire need of professionals to support the communities with their funds.
2. The *Muslim* communities in the West are in dire need of professionals who can contribute their expertise for the betterment of the communities.
3. The *Muslim* women in the West are in need of degrees in order to support themselves especially since many of them are subjected to insufficient support from their husbands or they are not married thus they are forced to apply for welfare and other forms of government funding.
4. If the *Muslim* youth in the West do not attend universities, they will become a burden upon their families and communities.



The response would be:

Indeed these issues are great challenges faced by the *Muslim* communities but which of these harms are greater and weightier than a *Muslim* leaving his religion as a result of being exposed to deviant beliefs and ideologies?

If you were to combine all of the above mentioned ills present in the *Muslim* communities, all of them in total would not compare to the crime of a *Muslim* being exposed to elements which are intended to change, distort and corrupt the very foundations of his belief in Allaah, the *Qur'aan*, the Prophet Muhammad (صلى الله عليه وسلم) and the religion of *Islaam*. There is no greater sin than disbelief!

Allaah the Almighty mentions in the *Qur'aan*:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ

{*Verily Allaah forgives not that partners should be set up with Him in worship, but He forgives except that (anything else) to whom He pleases.*}²

The above verse clearly states that Allaah may forgive any sin that a believer commits except the sin of disbelief (for the one who does not repent).

Allaah the Sublime also stated in His Glorious Book, informing of the condition of having certainty regarding one's religion:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَئِكَ هُمُ الصَّادِقُونَ

² Soorah An-Nisaa:48



{Only those are the believers who have believed in Allaah and His Messenger, and afterward doubt not but strive with their wealth and their lives for the cause of Allaah. Those! They are the truthful.}³

Shaykh ‘Abdur Rahman as-Sa’dee (*rahimahullaah*) mentioned concerning this verse:

“Allaah has made lack of doubt a condition for faith. This is because true faith is clear certainty in that which Allaah has ordered; this type of certainty is not blemished by any type of doubt.”⁴

Shaykh Saalih Ibn Fawzaan (*hafidhahullaah*) stated while mentioning the different forms of disbelief:

“As for disbelief by way of doubt, this is uncertainty. Hence, if a *Muslim* has doubt in his heart: is that which the Prophet (صلى الله عليه وسلم) delivered true or not? Will there truly be a resurrection or not? Is there really a paradise and hell-fire or not? This individual has disbelieved due to his uncertainty even if he prays, fasts and does other forms of good deeds. As long as he is not certain in his faith and he possesses doubts and uncertainty concerning what was delivered by the Messenger (صلى الله عليه وسلم) or he says: It is possible that *Islaam* is the truth and it is likewise possible that it is not the truth. This type of individual has apostated from *Islaam*.”⁵

The above-mentioned proofs and scholarly explanations vividly express that the greatest of all sins is disbelief and that mere doubt in one’s faith can be the reason why a *Muslim*

³ Soorah Al-Hujuraat:15

⁴ Tayseer Kareem Ar-Rahmaan

⁵ Sharh Nawaqid Al-Islaam pg.24



exits the fold of *Islaam*. In light of this reality, it becomes binding upon every individual to guard his *eemaan* (faith) and that of those whom he is responsible for.

The Prophet (صلى الله عليه وسلم) informed us of this obligation when he said:

كُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ

“Each of you is a shepherd and each will be questioned regarding his flock.”⁶

Removal of Harm Takes Precedence Over Bringing About Good

When the scholars of *Islaam* view the permissibility and impermissibility of an affair, they also evaluate which action contains a greater harm for the individual and the *Muslim* society. Thus, the scholars of *Islaam* are in agreement that the removal of harm takes precedence over bringing about good.

This is in fact a well-known principle in *Islaam* that is upheld by the scholars both past and present; evidence for this principle can be found in the *Qur’aan* and authentic *Sunnah*.

Allaah the All Mighty mentions in His Glorious Book:

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعٌ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَتَفَكَّرُونَ

⁶ Saheeh Al-Bukhari:893



{*They ask you (O Muhammad) concerning alcoholic drink and gambling. Say: "In them is a great sin, and (some) benefit."*}⁷

Allaah the All Knowing also stated:

{*And insult not those whom they (disbelievers) worship besides Allaah, lest they insult Allaah wrongfully without knowledge.*}⁸

Shaykh 'Abdur Rahman as-Sa'dee (*rahimahullaah*) mentioned:

“(In this verse) Allaah has forbidden the believers from performing an action that is permissible and in fact legislated, which is the cursing of the false gods of the polytheists; those whom they take as partners to Allaah and those whom one seeks nearness to Allaah by belittling and cursing. However, when this action (cursing their false deities) became a reason for them to curse the Lord of the Worlds (Allaah), the One Whom it is mandatory to have tremendous reverence for and no blemish or deficiencies can ever be attributed to, Allaah forbade the believers from cursing the false deities of the disbelievers.”⁹

These verses and many others indicate that an action that contains some form of good can be prohibited due to the presence of greater harm and evil. These verses are some of the many that the scholars of *Islaam* utilize in order to establish an important principle in *Islaam* which maintains that removal of harm takes precedence over bringing about good.

⁷ Soorah Al-Baqarah:219

⁸ Soorah Al-An'am:108

⁹ Tayseer Kareem ar-Rahmaan





This principle is so important that *Imaam* Ibnul Qayyim (*rahimahullaah*) mentioned more than ninety proofs to support it in one of his famous works entitled “*Ilam al-Muwaqi’een*”.

Shaykh ‘Abdul ‘Azeez Ibn Baaz (*rahimahullaah*) stated:

“This complete legislation has come and made it compulsory that any means which lead to evil actions are avoided. Many proofs inform of this principle from *Qur’aanic* verses and prophetic narrations. The great scholar Ibnul Qayyim has mentioned ninety-nine of these proofs in his book entitled, “*Ilam al-Muwaqi’een*”the tremendous evil which has occurred in surrounding countries because of mixing between men and women is sufficient enough for the person who has sound intellect.”¹⁰

Consequently, if we were to compare the good and bad present in *Muslims* attending mixed educational institutions, then indeed it becomes mandatory for the *Muslim* to abandon such an act for the preservation of his religion. By doing so, some may be exposed either to doubts and debates about their religion which they would possibly not be able to respond to, or to strong, attractive elements of desires and sexual influences,.

The Proofs For The Impermissibility of Mixing From The Glorious Qur’aan

From the various proofs informing of the impermissibility of the mixing between men and women are the following:

¹⁰ Majm’oo Fataawa Shaykh ‘Abdul ‘Azeez Ibn Baaz vol.4 pg.245



1. The Statement of Allaah in Soorah An-Noor:

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ وَقُلْ
لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ

*{Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts etc.). That is purer for them. Verily Allaah is All-Aware of what they do. And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts etc.)...}*¹¹

Shaykh Muhammad Ameen ash-Shinqeetee (rahimahullaah) commented:

“From the *Qur’aanic* proofs which support the impermissibility of mixing between men and women is the fact that Allaah has ordered the two sexes to lower their gaze from one another....thus if one were to ponder over these religious, upright mannerisms that are mentioned in these verses, he would become aware that the callers to indecency and mixing between men and women have opposed these verses with a devilish philosophy and they conceal behind this the intent of losing dignity and chastity.”¹²

Shaykh ‘Abdul ‘Azeez Ibn Baaz (rahimahullaah) commented on the above verse saying:

“In this verse Allaah orders His Messenger (صلى الله عليه وسلم) to inform the believing men and women that it is mandatory for them to lower their gaze and protect their private parts from fornication and adultery. From that which is known is that protecting one’s private parts

¹¹ Soorah An-Noor:30-31

¹² Muhadarat as-Shinqeetee pg.157



from evil can only be accomplished when one also abandons all avenues of falling into such evil. Mixing between men and women is one of the greatest means of this evil occurring.”¹³

He (*Shaykh* ‘Abdul ‘Azeez Ibn Baaz) also stated:

“From that which is known is that protecting the private parts from evil acts can only be accomplished when an individual abstains from all actions that lead to evil and certainly, looking at that which is not permissible and mixing between men and women in workplaces and other than this is one of the greatest means of falling into evil actions. Consequently, how is it possible that one can lower his gaze and protect his privates and a female cover her beauty if she has joined the men and mixed with them ?!”¹⁴

2. The Statement of Allaah in Soorah Al-Ahzaab:

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى

{*And stay in your houses, and do not display yourselves like that of the times of ignorance...*}¹⁵

The *Imaam* of *Tafseer* (student of Ibn ‘Abbaas) Mujaahid Ibn Jabir stated:

“In the days of ignorance (before *Islaam*), a female would leave her home and walk amongst men.”¹⁶

¹³ Majm’oo Fataawa Shaykh ‘Abdul ‘Azeez Ibn Baaz vol.1 pg.421

¹⁴ Mejelah at-Taw’iyah al-Islaamiyyah fil Hajj no.11, Mejm’oo Fataawa Shaykh ‘Abdul ‘Azeez Ibn Baaz vol.1 pg.421

¹⁵ Soorah Al-Ahzaab:33

¹⁶ Tabaqat Ibn Sa’d vol.8 pg.157





Shaykh Muhammad Ibn Ibraheem (teacher of *Shaykh* Ibn Baaz) stated:

“If Allaah has ordered the women to stay in their homes and not leave except due to extreme necessity, then how can it be said that mixing is allowed?!”¹⁷

Shaykh ‘Abdul ‘Azeez Ibn Baaz (*rahimahullaah*) stated:

“When Allaah forbade the woman from leaving the home and forbade her from exposing her beauty, this means that she is also forbidden from mixing with men.”¹⁸

Shaykh Saalih al-Fawzaan (*hafidhahullaah*) stated:

“How (can it be allowed for women to mix with men) when the legislation has informed that the female is not allowed to leave her home except out of extreme need.”¹⁹

3. The Statement of Allaah in Soorah Al-Israa’

وَلَا تَقْرُبُوا الزُّنَىٰ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا

{*And come not near to the unlawful sexual intercourse. Verily, it is a Fahishah [i.e. anything that transgresses its limits (a great sin)], and an evil way.*}²⁰

¹⁷ Mejm’oo Fataawa Shaykh Muhammad Ibn Ibraheem vol.10 pg.38

¹⁸ Mejelah at-Taw’iyah al-Islaamiyyah no.11

¹⁹ The Impermissibility of Mixing pg.12





Al-Haafidh Ibn Katheer (*rahimahullaah*) mentioned:

“Allaah has forbidden His servants from fornication and adultery; He likewise forbade them from going near to it and indulging in its means and that which provokes it.”²¹

Imaam Ibnul Qayyim (*rahimahullaah*) mentioned:

“When specific actions are not accomplished except by way of certain means and paths which facilitate it, the (ruling for) these means and paths are considered similar to the actions themselves... So if Allaah the Most High forbade something and this action has paths and means to facilitate it, then these paths and means are also forbidden.”²²

Shaykh Muhammad Ibn Ibraheem (*rahimahullaah*) stated:

“From that which is known is that closing all means of approaching evil is from the greatest foundations of this complete legislation.”²³

Shaykh Muhammad Ameen ash-Shinqeetee (*rahimahullaah*) stated:

²⁰ Soorah Al-Israa':32

²¹ Tafseer Al-Qur'aan Al-Adheem Soorah Al-Israa'

²² 'Ilam al-Muwaqi'een

²³ Mejm'oo Fataawa Shaykh Muhammad Ibn Ibraheem vol.10 pg.234





“It is not possible that anyone with sound intellect would deny that mixing between men and women who are at the peak of their youth, beauty and attraction, is the greatest and most assured means of the spread of evil sexual acts between men and women.”²⁴

Shaykh Muhammad Ameen ash-Shinqeetee also said:

“From that which is known is that mixing between men and women, similar to what is commonly done in universities in the West and other countries similar to the West, indeed has completely opened the door to fornication and adultery; and this is witnessed. No one would deny or argue this fact except someone who is prideful.”²⁵

Shaykh Bakr Abu Zayd (*rahimahullaah*) mentioned:

“The sin of fornication and adultery are from the greatest of evils, the most dangerous of sins and the greatest of harms upon the sacred elements of one’s religion. It is for this said reason that the prohibition of fornication and adultery is known in the religion and the means and paths which lead to it are also forbidden such as indecent dressing and its various forms, displaying one’s beauty and its various forms and mixing and its various forms.”²⁶

4. The Statement of Allaah in Soorah Al-Qasas:

وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةٌ مِّنَ النَّاسِ يَسْكُونَ وَوَجَدَ مِنْ دُونِهِمْ امْرَأَتَيْنِ تَذُودَانِ قَالَ مَا خَطْبُكُمَا قَالَتَا لَا نَسْقِي حَتَّى يُصَدَرَ الرَّعَاءُ وَأَبُونَا شَيْخٌ كَبِيرٌ

²⁴ The Islaamic Ruling on Mixing pg.78

²⁵ The Islaamic Ruling on Mixing pg.80

²⁶ Harasatul Fadilah pg.94



{*And when he (Musa) arrived at the water of Madyan (Midian) he found there a group of men watering (their flocks), and besides them he found two women who were keeping back (their flocks). He said: "What is the matter with you?" They said: "We cannot water (our flocks) until the shepherds take (their flocks). And our father is a very old man."*}²⁷

Imaam al-Baghawee (rahimahullaah) mentioned:

“This verse means that we (the women mentioned in the verse) cannot water our flocks until the (male) shepherds leave. This is because we are two women who cannot perform such an action and we cannot mix with men.”²⁸

Imaam ash-Shawkaani (rahimahullaah) mentioned:

“Our norm is that we (the two women) wait until the men leave the water in order to avoid the danger of mixing with them.”²⁹

The Proofs For The Impermissibility of Mixing From The Sunnah

From the many proofs from the *Sunnah* which indicate the impermissibility of mixing are the following:

²⁷ Soorah Al-Qasas:23

²⁸ Ma'alim at-Tenzeel Soorah Al-Qasas

²⁹ Fathul Qadeer Soorah Al-Qasas





1. The Hadeeth of Ibn ‘Abbaas in Saheeh Bukhari and Saheeh Muslim

He said:

“I accompanied the Prophet (صلى الله عليه وسلم) on ‘Eid al Fitr. The Prophet (صلى الله عليه وسلم) prayed and then delivered the sermon. Upon completing the sermon he approached the women and delivered a speech to them, he reminded them and encouraged them to give charity.”³⁰

The *Salaf* understood this to be a proof for the impermissibility of mixing and thus *Imaam* Muslim placed this *hadeeth* under the chapter title, “*The Permissibility of Women Leaving their Homes to Conduct the ‘Eid Prayers, Attend the Prayer Area, Observe the Sermon, in a Manner which They Abstain from Mixing with Men.*”

Al-Haqfidh Ibn Hajar (*rahimahullaah*) commented on this narration saying:

“This *hadeeth* indicates that the women were separate from the men and they were not mixed with them.”³¹

Imaam an-Nawawi (*rahimahullaah*) mentioned:

³⁰ Saheeh al-Bukhari:98, Saheeh Muslim:885

³¹ Fathul Baaree





“This narration informs that the women would conduct the prayer at the same time as the men but their (the women) place was in a separate area. This was done out of fear of evil, looking, thoughts or other than this.”³²

2. The Hadeeth of Abu Hurayrah in Saheeh Muslim

The Prophet (صلى الله عليه وسلم) said:

خَيْرُ صُفُوفِ الرِّجَالِ أَوْلَاهَا، وَشَرُّهَا آخِرُهَا، وَخَيْرُ صُفُوفِ النِّسَاءِ آخِرُهَا، وَشَرُّهَا أَوْلَاهَا

“The best (prayer) rows for the men are those at the forefront and the worst are those in the back; and the best rows for the women are those at the back and the worst are those at the forefront.”³³

Imaam an-Nawawi (rahimahullaah) stated:

“The reason why the last rows are preferred for the women who are attending prayer with the men, is in order that they remain a distance from mixing with the men and in order that they do not see the men, so that their hearts do not become attached to them due to them (the women) seeing their (the men) movements and hearing their speech.”³⁴

³² Sharh Imaam an-Nawawi of Saheeh Muslim hadeeth 885

³³ Saheeh Muslim:440

³⁴ Sharh Imaam an-Nawawi of Saheeh Muslim hadeeth 440





Al-Haafidh Ibn Rajab (*rahimahullaah*) stated:

“If the women pray at the back, this will allow them to quickly leave before the men.”³⁵

Shaykh Muhammad Ibn Saalih al-‘Uthaymeen (*rahimahullaah*) mentioned:

“This *hadeeth* is a clear indication that one of the goals of *Islaam* is to keep the women far from the men. This is opposite to the Western, disbelieving goal which is to mix women with men. Many *Muslims* today have been deceived by such a goal to the point where they no longer find harm in mixing between men and women. In fact, many of them consider this to be from Democracy and advancement when in reality it is not advancement. Mixing between men and women is only fulfillment of the desires of men at the cost of women.”³⁶

3. The Hadeeth of ‘Uqbah Ibn ‘Amir in Saheeh Bukhari and Saheeh Muslim

The Prophet (صلى الله عليه وسلم) said:

إِيَّاكُمْ وَالذُّخُولَ عَلَى النِّسَاءِ فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ: يَا رَسُولَ اللَّهِ، أَفَرَأَيْتَ الْحَمُو؟ قَالَ: «الْحَمُو
الْمَوْتُ

³⁵ Fathul Baaree vol.5 pg.314

³⁶ Sharh al-Mumtee’ vol.4 pg.434



*“Beware of entering upon women. A man from amongst the Ansaar said: ‘What about the brother-in-law?’ The Prophet (صلى الله عليه وسلم) replied: ‘The brother-in-law is death.’”*³⁷

Shaykh Muhammad Ameen ash-Shinqeete (rahimahullaah) mentioned:

“The apparent wording of this narration informs of the impermissibility of entering upon women even if seclusion does not occur. Consequently, (these two actions) entering upon them and being alone with them are strictly forbidden independently.”³⁸

The aforementioned *hadeeth* can be greater understood when joined with another authentic *hadeeth* recorded in *Saheeh* Bukhari and *Saheeh* Muslim on the authority of Ibn ‘Abbaas (radhiyAllaahu ‘anhu) who said that the Messenger (صلى الله عليه وسلم) said:

لَا تُسَافِرِ الْمَرْأَةُ إِلَّا مَعَ ذِي مَحْرَمٍ، وَلَا يَدْخُلُ عَلَيْهَا رَجُلٌ إِلَّا وَمَعَهَا مَحْرَمٌ

*“The female does not travel except with a male guardian and no man should enter upon a woman except that she has a male guardian present with her.”*³⁹

This *hadeeth* indicates that it is not permissible for a man to enter upon a woman except with her male guardian present. Thus, how can it be possible for a woman to study in a mixed university?!

³⁷ Saheeh al-Bukhari:5232, Saheeh Muslim:2172

³⁸ Adwa ul-Bayyan vol.6 pg.652

³⁹ Saheeh al-Bukhari:1862, Saheeh Muslim:1341



Imaam Ibnul Qayyim (rahimahullaah) mentioned:

“There is no doubt that allowing women to mix with men is the origin of every (sexual) evil and sin. It is also from the main reasons why general calamities take place and it is likewise from the causes of general and specific corruption. Mixing between men and women is the reason for the presence of much sexual indecency and it is why fornication and adultery occurs.”⁴⁰

4. The Hadeeth of Umm Salamah recorded in Saheeh Bukhari

She said:

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا سَلَّمَ قَامَ النِّسَاءُ حِينَ يَقْضِي تَسْلِيمَهُ، وَمَكَثَ يَسِيرًا قَبْلَ أَنْ يَقُومَ

“If the Prophet (صلى الله عليه وسلم) completed his prayer, the women would (immediately) stand (to leave the masjid). The Prophet (صلى الله عليه وسلم) would also wait (in his position) before standing.”⁴¹

Imaam Ibn Shihab az-Zuhri (rahimahullaah) stated:

⁴⁰ At-Turuk al-Hakamiyah pg.277

⁴¹ Saheeh al-Bukhari:837





“It is believed that the Prophet (صلى الله عليه وسلم) did so in order that the women could leave the *masjid* before the men and they would not be reached by the men.”

Al-Haafidh Ibn Hajar (*rahimahullaah*) mentioned:

“This narration informs of the dislike of mixing between men and women.”⁴²

Imaam Ibn Qudamah (*rahimahullaah*) mentioned:

“If there is a congregation of men and women praying with the *Imaam*, then it is recommended that the *Imaam* and the men remain seated until it is felt that the females have left. The females should leave immediately after the completion of the prayer. This is because if the females remain seated and the men stand quickly, this will lead to them mixing.”⁴³

Shaykhul Islaam Ibn Taymiyyah (*rahimahullaah*) mentioned:

“Separation between men and women was the way of the Prophet (صلى الله عليه وسلم) and his rightly guided *khalafah*....this was done because mixing between the two is the cause of

⁴² Fathul Baaree hadeeth:875

⁴³ Al-Mughni vol.2 pg.336





great *fitnah* (temptation which may lead to evil and sin). If the men mix with the women, this is similar to fire mixing with wood.”⁴⁴

Shaykh Muhammad Ibn Saalih al-Uthaymeen (*rahimahullaah*) mentioned:

“If separation between men and women is highly recommended in the places of worship, then what is the case with places of education?! Wouldn't it be more appropriate to separate between them in these places?!”⁴⁵

5. The Hadeeth of Abu Usaad al-Ansaari recorded in Abu Dawud

He said:

I heard the Messenger of Allaah (صلى الله عليه وسلم) say to the women while he was leaving the masjid one day and the women had mixed with the men on the road:

استأخرن، فإنه ليس لكن أن تحققن الطريق، عليكن بحافات الطريق

*“Delay yourselves. It is not for you to walk in the middle of the road but rather you should walk on the edge.”*⁴⁶

⁴⁴ Al-Istiqamah vol.1 pg.182

⁴⁵ Fataawa Islaamiyyah vol.3 pg.99

⁴⁶ Sunan Abu Dawud:5272 and declared authentic by Al-Albaani in Silsilah ahadeeth as-Saheehah:856





The narrator of this *hadeeth* further stated:

“After hearing this order from the Prophet (صلى الله عليه وسلم) the women would stick to the wall on the side of the road to the extent that their clothing would brush the wall.”

Ibn Mulaqin (*rahimahullaah*) stated:

“Some scholars mention that there are five conditions which must be met in order for a woman to leave her home and from them is that she must walk on the edge of the road.”⁴⁷

Shaykh Muhammad Ibn Ibraheem (*rahimahullaah*) mentioned:

“If the Prophet (صلى الله عليه وسلم) forbade women from mixing with men in the street due to the cause of *fitnah*, then how can it be said that it is allowed for men and women to mix in other places.”⁴⁸

Shaykh ‘Abdul ‘Azeez Ibn Baaz (*rahimahullaah*) commented:

“The women (during the time of the Prophet) were forbidden from walking in the middle of the road and instead, they were ordered to walk on the edge. This was done in order to prevent them from touching one another (men and women) while on the road.”⁴⁹

⁴⁷ Al-‘Elaam bi Fawa’id ‘Umdatul Ahkaam vol.2 pg.240

⁴⁸ Majm’oo Fataawa Shaykh Muhammad Ibn Ibraheem vol.10 pg.42

⁴⁹ Majm’oo Fataawa Shaykh ‘Abdul ‘Azeez Ibn Baaz vol.4 pg.248



6. The Hadeeth of ‘Abdullaah Ibn Mas’ood recorded in the Jam’ee of Imaam at-Tirmidhi

He mentioned that the Prophet (صلى الله عليه وسلم) said:

المرأة عورة وإنما إذا خرجت استشرفها الشيطان

“The female is ‘awrah (something which should be hidden and not seen), thus when she leaves her home the shaytaan elevates and beautifies her (in order to make her attractive to men).”⁵⁰

Al-Manawee (rahimahullaah) commented:

“The meaning of this *hadeeth* is that the *shaytaan* brings attention to her in order that she may be deceived or men will be deceived by her and by doing so, one of them or both of them will fall into *fitnah*.”⁵¹

Al-Haafidh al-Munthiree (rahimahullaah) mentioned:

“This *hadeeth* means that the *shaytaan* raises his sight toward the female and gives her ample attention. This is because she has given him a reason to conquer her due to her leaving the home.”⁵²

⁵⁰ Jam’ee at-Tirmidhi:1173 and declared authentic by Al-Albaani in Silsilah ahadeeth Saheehah:2688

⁵¹ Faydul Qadeer vol.6 pg.266



This *hadeeth* informs the believers that the *shaytaan* has an established, consistent goal and intention for every female who leaves her home. Hence, how can it be said that she is allowed to sit amongst men, walk between them and possibly talk to them day after day, month after month?! Indeed this is that which the *shaytaan* is pleased with and encourages!

Shaykh Muhammad Ameen ash-Shinqeetee (*rahimahullaah*) mentioned:

“It is well known that male and female students, while mixing during lessons, during breaks in between lessons, in recreation areas, in swimming areas and in study areas, their eyes fornicate, their tongues fornicate and their hands fornicate. Their private parts, if the opportunity presents itself, will not deny this but rather, they will accept and allow it...”⁵³

Shaykh ‘Abdul ‘Azeez Ibn Baaz (*rahimahullaah*) stated:

“There is no doubt that mixing between men and women is from the greatest forms of evil and it is the cause of wickedness and corruption. The *Muslims* (scholars) are in consensus that this is a great sin.”⁵⁴

7. The hadeeth of ‘Aishah recorded in Saheeh Bukhari

⁵² At-Targheeb wa Tarheeb vol.1 pg.228

⁵³ Muhadarat ash-Shinqeetee pg.164

⁵⁴ Noor ‘ala Darb vol.4 pg.2259



She said:

The Prophet (صلى الله عليه وسلم) used to pray Fajr prayer early while it was still very dark (outside), and the believing women would attend the congregation. After the prayer the women would disperse in the dark and they could not be seen nor did they recognize one another.”⁵⁵

Ibn Battal (*rahimahullaah*) commented:

“It was a known habit of the women to leave the *masjid* whilst it was still dark in order to avoid the men, nor could the men recognize them. This informs that the women did not remain in the *masjid* after the completion of the prayer; this was done in order to prevent the occurrence of evil.”⁵⁶

Al-Haqfidh Ibn Rajab (*rahimahullaah*) commented:

“This *hadeeth* indicates that the women left very quickly from the *masjid* upon the completion of the prayer, whilst it was still dark. This was better for them not being noticed.”⁵⁷

There is another benefit which can possibly be derived from this *hadeeth* and it is, ‘Aaishah (*radhiyAllaahu ‘anhaa*) informs of the fact that the believing women during the time of the Prophet (صلى الله عليه وسلم) were very diligent in making sure they were not noticed by men.

⁵⁵ Saheeh al-Bukhari:872

⁵⁶ Sharh Saheeh al-Bukhari Ibn Battal vol.2 pg.473

⁵⁷ Fathul Baaree Ibn Rajab vol.5 pg.316





They did so even though they knew that there were great merits and rewards for sitting in the *masjid* after prayer.

The Prophet (صلى الله عليه وسلم) informed:

المَلَائِكَةُ تُصَلِّي عَلَى أَحَدِكُمْ مَا دَامَ فِي مُصَلَّاهُ الَّذِي صَلَّى فِيهِ، مَا لَمْ يُحَدِّثْ، تَقُولُ: اللَّهُمَّ اغْفِرْ لَهُ،
اللَّهُمَّ ارْحَمَهُ

*“The Angels supplicate for the individual who remains in the place that he has prayed as long as he does not pass gas. The Angels say: Oh Allaah forgive him! Oh Allaah have mercy on him!”*⁵⁸

Indeed the women during the time of the Prophet (صلى الله عليه وسلم) were well aware of such narrations but they preferred the greater reward that they would receive from Allaah for quickly returning to their homes without being noticed and seen by men. With this being the case, how can it be said that it is allowed for *Muslim* women to attend mixed universities?!

8. The hadeeth of Usaamah Ibn Zayd recorded in Saheeh Bukhari and Saheeh Muslim

He said that the Prophet (صلى الله عليه وسلم) said:

⁵⁸ Saheeh al-Bukhari:445



مَا تَرَكَتُ بَعْدِي فِتْنَةً هِيَ أَضْرُّ عَلَى الرَّجَالِ مِنَ النِّسَاءِ

“I have not left a greater trial for the men after me than the women.”⁵⁹

Shaykh Muhammad Ibn Ibraheem (rahimahullaah) commented:

“In this *hadeeth* the Prophet (صلى الله عليه وسلم) has described the women as *fitnah*; so how can it be said that it is allowed for the cause of *fitnah* to mix with the one whom is afflicted with it?!”⁶⁰

He (Shaykh Muhammad Ibn Ibraheem) also stated:

“This *hadeeth* informs that mixing between men and women is forbidden. This is understood because the Prophet (صلى الله عليه وسلم) described them as being *fitnah* and he likewise ordered the men to be cautious of them, which informs of an obligation. But how can the men be cautious of the women if they are mixed with them?!”⁶¹

Shaykh Muhammad Ibn Saalih al-‘Uthaymeen (rahimahullaah) commented:

“This statement of the Prophet (صلى الله عليه وسلم) was made at a time when the religion was strong and evil was less, so what is the case during our present times?!”⁶²

⁵⁹ Saheeh al-Bukhari:5096, Saheeh Muslim:2740

⁶⁰ Mejm’oo Fataawa of Shaykh Muhammad Ibn Ibraheem vol.10 pg.41

⁶¹ Ibid.

⁶² Sharh Riyaadh as-Saaliheen vol.3 pg.151



Names of Present Day Senior Scholars Who Hold The Opinion That Studying in Mixed Schools is Forbidden

We have already mentioned many of the statements of some of the scholars of our era concerning this issue including:

1. *Shaykh* Muhammad Ibn Ibraheem (previous *Mufti* of *Saudi Arabia*)
2. *Shaykh* Muhammad Ameen ash-Shinqeetee (scholar from Mauritania and teacher of many scholars in *Saudi Arabia*)
3. *Shaykh* ‘Abdul ‘Azeez Ibn Baaz
4. *Shaykh* Muhammad Ibn Saalih al-‘Uthaymeen

In addition to the above names, are numerous statements of various other scholars of our time who hold the same opinion. From them are:

1. *Shaykh* Ahmad Shakir (scholar of *hadeeth* from *Egypt*)
2. *Shaykh* Muhammad *Naasir-ud-Deen* al-Albaani
3. *Shaykh* Muqbil Ibn Hadee al-Waadi’ee
4. *Shaykh* Humood at-Tawajiree
5. *Shaykh* ‘Abdullaah Ghudayaan
6. *Shaykh* Rabee’ Ibn Haadee al-Madkhalee
7. *Shaykh* ‘Abdul Muhsin al-‘Abbaad
8. *Shaykh* ‘Ubayd al-Jaabiree





Clarification of The Fatwa That was Incorrectly Attributed to Shaykh Saalih al-Luhaydaan

And from amongst the senior scholars of our time who hold the opinion that studying in mixed universities is forbidden is our beloved **Shaykh Saalih Ibn Muhammad al-Luhaydaan**. He was recently (October 2012) asked the following questions during his weekly *Kitaab at-Tawheed* lesson in the city of *Riyaadh*:

Question: What is the ruling on a *Muslim* studying in the West in mixed universities which contain much evil and ideologies which are at war with Islaam and the *Islaamic* mannerism and character?

Answer: It is not permissible for a *Muslim* to study in a mixed university, the type of university where male students sit beside female students in the same classroom even if this was in an *Islaamic* country! ⁶³

This verdict of the *Shaykh* clearly states his position on this major issue which the scholars of the past and present describe as ‘one of the major causes of the spread of indecency and evil sexual acts!’

⁶³ Question and Answer Session *Kitaab at-Tawheed* Lesson September 29th, 2012





If the reader is aware of the previous *fatwa* which was translated and spread by a student of knowledge⁶⁴ as we mentioned in the opening of this article, one may say:

“Why did the *Shaykh* inform that it was permissible two years ago and is now stating that it is not?”

The answer would be:

In order to remove any kind of ambiguity, we presented another question to the *Shaykh* in the following lesson.

The wording of the question was:

“About two weeks ago you were asked a question related to the ruling of Muslims attending mixed universities in the West and you stated that it is not permissible due to the evil present in them and the dangers upon a *Muslim’s* *Islaamic* belief and character. The answer confused some listeners because there is an individual who claimed that he asked you the ruling concerning *Muslim* females attending mixed universities in the West and you responded that it is permissible due to this becoming a present day need. How do we understand the difference in your answers?”

Before presenting the answer of the *Shaykh*, we feel it is important to remind our brothers and sisters, especially those who seek to teach the *Muslims* their religion, that it is vitally

⁶⁴ Shadeed Muhammad



important for any and every teacher to be extremely cautious and careful when transmitting the verdicts of the scholars. Especially the verdicts which may have a major impact on the actions and decisions of *Muslims* in various parts of the world. It is also befitting for those who hear a verdict which is in opposition to the well-known statements and verdicts of the scholars, that they double check and seek clarity before following a new *fatwa*. We have been warned by our beloved Prophet Muhammad (صلى الله عليه وسلم) of blindly accepting new information.

The Prophet (صلى الله عليه وسلم) stated:

سَيَكُونُ فِي آخِرِ أُمَّتِي أَنَاسٌ يُحَدِّثُونَكَ مَا لَمْ تَسْمَعُوا أَنْتُمْ، وَلَا آبَاؤُكُمْ، فَإِيَّاكُمْ وَإِيَاهُمْ

“During the latter times there will be individuals who inform you of things you have never heard nor did you fathers hear; therefore be aware of them and woe to them.”⁶⁵

It is recorded in the book entitled, “*Hilyatul Awliyah*” by *Imaam* Abu Nu’aym al-Asbananee on the authority of Muthafir Ibn ‘Abdullaah who said:

أَتَى عَلَى النَّاسِ زَمَانٌ خَيْرُهُمْ فِي دِينِهِمُ الْمُتَسَارِعُ، وَسَيَأْتِي عَلَى النَّاسِ زَمَانٌ خَيْرُهُمْ فِي دِينِهِمُ الْمُتَأَنِّي

“There was a time where the best of the people (*Muslims*) were those who would race (to implement that which they heard), but there will come a time where the best of them in their religion will be those who take their time.”⁶⁶

⁶⁵ Saheeh Muslim:6





One of the narrators of the above *hadeeth* said:

I asked ‘Ali Ibn ‘Atham about the meaning of this *hadeeth*. He commented:

“During the time of the Prophet (صلى الله عليه وسلم) and his companions, if they were ordered to do something, they would race to comply. As for today, it is befitting that a believer seeks clarity in order that he does not perform something except that he is absolutely certain.”⁶⁷

It is a sad reality that many of the *Muslims* in the West have been practicing *Islaam* upon the way of the *Salaf* for many years, reading from the books of the well-known scholars of the past and present, but as soon as someone comes with a new *fatwa* which is in opposition to what was learned and studied based on proofs and solid evidences, many blindly accept the new verdict without seeking clarity or justification.

We ask Allaah to guide us and make us firm followers of the true way of the *Salaf*.

Shaykh Saalih Ibn Muhammad al-Luhaydaan (hafidhahullaah) answered the previous question by stating:

“This is not the case. If a female is forced to study by her parents, and she can only find a mixed university, and there are no universities which she can attend except that they are

⁶⁶ Hilyatul Awliyah vol.2 pg. 209 and Bayhakee in Shu’ab al-Emaan vol.3 pg.309

⁶⁷ Shu’ab al-Eemaan vol.3 pg.309





mixed, it then becomes allowed for her to attend, with the condition that she cannot look at the men, nor can she reveal herself, nor is she allowed to sit with them. There is no doubt that these conditions are difficult to implement but...(unclear wording). It is not at all possible that I would say that this action is allowed and permissible and that this becomes mandatory; but it can take place that a female resides with her parents and she does not have the ability to live independently from them. They are the ones who spend on her and they make it compulsory for her to study; she does not have the ability to reject or deny them. A person must look at these types of circumstances and what one can do and cannot do and what is possible and what is not possible.”⁶⁸

The above questions and answers were attended and heard by many brothers and sisters in the *Shaykh's* weekly-translated lesson in *Kitaab at-Tawheed*. These recordings along with the translations are available on the internet. We sincerely hope that in the future, if someone presents a *fatwa* which is unknown and in opposition to the verdicts and statements of the eminent scholars, that we seek clarity and justification before we act upon them. By doing so we protect ourselves from following misunderstood verdicts.

At this juncture, it is important that the *Muslim* communities in the West know the correct *fatwa* of the *Shaykh* which is akin to the verdicts of the other scholars of our time, the likes of *Shaykh 'Abdul 'Azeez Ibn Baaz*, *Shaykh Muhammad Ibn Saalih al-'Uthaymeen*, *Shaykh Al-Albaani*, *Shaykh Muqbil Ibn Haadee al-Waadi'ee*, *Shaykh Saalih Ibn Fawzaan al-Fawzaan* and many more. All of them are in agreement that it is not permissible for a *Muslim*, neither male nor female to attend co-educational institutions.

⁶⁸ Question and Answer Session *Kitaab at-Tawheed* Lesson October 13, 2012





Shaykh Saalih al-Luhaydaan's fatwa is also in accordance with the major *Islaamic* principle derived from the *Qur'aan* and authentic *Sunnah* as we have previously explained.

Being that this in the most recent and correct verdict from the *Shaykh* himself, it is not permissible for anyone, not even the student who originally spread the incorrect speech in the past to continue informing of a *fatwa* that is not correct. In fact, it now becomes mandatory for anyone who knows of the previous incorrect statement attributed to the *Shaykh*, even the student himself, to announce and spread this correct, updated verdict to ensure that no one else is misled regarding this important matter which may affect many *Muslim* males and females in various parts of the world.

We sincerely hope and pray that he (that student) does so and that he uses every known means of technology to make sure that the previous incorrect fatwa is no longer attributed to our beloved *Shaykh*. And greater than that, to make sure that *Muslims* far and wide become acquainted with the correct *Islaamic* stance on the ruling of mixing between men and women. By doing so, we would have complied with the statements of Allaah the Mighty and Sublime:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

{*Help you one another in Al-Birr and At-Taqwa (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allaah. Verily, Allaah is Severe in punishment.*}⁶⁹

⁶⁹ Soorah Al-Maa'idah:2



We likewise remind our brothers and sisters of the perpetual plights of the *shaytaan*. The one whom Allaah describes as an enemy, a deceiver, a caller to evil deeds, immoral beliefs and manners and many other abasing descriptions that the believer should keep in mind and reflect upon, as this will be a means of one protecting himself from this persistent enemy.

Allaah the All Knower stated in His Glorious Book:

إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُو حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ

{Surely, *shaytaan* is an enemy to you, so take (treat) him as an enemy. He only invites his *Hizb* (followers) that they may become the dwellers of the blazing Fire.} ⁷⁰

Allah the Most High also said:

وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعَدَ الْحَقُّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلَا تَلُومُونِي وَلُومُوا أَنْفُسَكُمْ مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنْتُمْ بِمُصْرِخِيَّ

{And *shaytaan* will say when the matter has been decided: Verily, Allaah promised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you except that I called you, so you responded to me. So blame me not, but blame yourselves. I cannot help you, nor can you help me.} ⁷¹

⁷⁰ Soorah Al-Faatir:6

⁷¹ Soorah Ibraheem:22



He, the All Aware also stated:

إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا

{*Verily! shaytaan has been a rebel against the Most Beneficent (Allaah).*}⁷²

He, the All Seeing likewise said:

يَأْتِي لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا

{*O you who believe! Follow not the footsteps of shaytaan. And whosoever follows the footsteps of shaytaan, then, verily he commands Al-Fahshaa' [i.e. to commit indecency (illegal sexual intercourse, etc.)], and Al-Munkar [disbelief and polytheism (i.e. to do evil and wicked deeds; to speak or to do what is forbidden in Islaam, etc.)].*}⁷³

He, the Lord of the Day of Judgment similarly stated:

وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا يَا وَيْلَتَى لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا

{*And (remember) the Day when the dhaalim (wrong-doer, oppressor, polytheist, etc.) will bite at his hands, he will say: "Oh! Would that I had taken a path with the Messenger (Muhammad sallAllaahu 'alayhi wa sallam). "Ah! Woe to me! Would that I had never taken so-and-so as a friend! "He indeed led me astray from the Reminder*

⁷² Soorah Maryam:44

⁷³ Soorah An-Noor:21



(this Qur'aan) after it had come to me. And shaytaan is ever a deserter to man in the hour of need."} ⁷⁴

He, the Creator likewise stated:

يَا بَنِي آدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُم مِّنَ الْجَنَّةِ

{O Children of Adam! Let not shaytaan deceive you, as he got your parents [Adam and Hawwa (Eve)] out of Paradise...} ⁷⁵

All of the above verses and many more remind the believers of the constant plots of our atrocious enemy. It is imperative that a believer is cautious and does everything in his ability to remain in the company of those who encourage him to do good and those who admonish him when he falters and errs. It is not befitting for a believer to place himself or allow anyone under his supervision to be placed in an environment which intends to attack and weaken the foundation of a *Muslim's* belief and moral character.

Lastly, we remind ourselves and our brothers and sisters in *Islaam* of the statements of Allaah; and indeed Allaah's statements and promises are true. Certainly, He knows His creation best.

⁷⁴ Soorah Al-Furqaan:27-29

⁷⁵ Soorah Al-A'raaf:27



Allaah the Most Generous stated:

فَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا

{... it may be that you dislike a thing and Allâh brings through it a great deal of good.} ⁷⁶

He, the Most Merciful similarly stated:

عَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

{...and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allaah knows but you do not know.} ⁷⁷

These verses indicate that it is upon a believer to submit totally to that which Allaah has legislated. In doing so, one puts his complete trust in Allaah, knowing that He knows what is better and more beneficial for His creation.

Allaah the All Knowing stated:

أَلَا يَعْلَمُ مَنْ خَلَقَ

{Should not He Who has created know?} ⁷⁸

⁷⁶ Soorah An-Nisaa:19

⁷⁷ Soorah Al-Baqarah:216

⁷⁸ Soorah Al-Mulk:14



Allaah likewise promised the believers that whoever fears Him, He will grant them a means and provide for them beyond their expectations.

He, the All Knowing stated:

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ
{*And whosoever fears Allaah and keeps his duty to Him, He will make a way for him to get out (from every difficulty).*}⁷⁹

The final Prophet and Messenger of Allaah (صلى الله عليه وسلم) stated:

“Indeed you will not abandon something out of fear of Allaah except that He will grant you that which is better.”⁸⁰

Imaam Ibnul Qayyim (rahimahullaah) commented:

“There is nothing more beneficial for the *Muslim* than abiding by the orders (of Allaah), even if this initially brings about some difficulty. This is because its (obedience to the orders of Allaah) outcomes are all good, happiness, delight and joy; even if the person’s desires (originally) disliked adherence; for indeed, obedience is better and more beneficial for him.

⁷⁹ Soorah At-Talaaq: 2

⁸⁰ Musnad of Imaam Ahmad: 20746 and declared authentic by Al-Albaani in Silsilah ahadeeth as-Saheehah vol.2 pg.734





And similarly, there is nothing more harmful to the *Muslim* than performing that which is forbidden; even if the person desires and yearns for it. This is because its outcomes will be complete pain, sadness, grief, evil and calamities. The sound intellect will be patient with minor difficulty and discomfort because (he is aware that) this will be followed by tremendous delight and much good.”⁸¹

He (Ibnul Qayyim) also stated:

“Indeed a person will find difficulty in abandoning that which he is accustomed with, if he has abandoned these things for other than Allaah. As for the individual who truly abandons these actions sincerely for Allaah, he will only find difficulty initially. This is a test for him to see if he is sincere in his abandonment or not. If this individual is slightly patient with the initial difficulty, he will (soon) find pleasure and delight.”⁸²

When one reads these impelling *Qur’aanic* verses and prophetic admonitions, along with the statements of the *Salaf*, which are potent with wisdom and understanding, it becomes apparent why they are the best of this nation; and they were the furthest away from sin and evil.

In closing, *Shaykh* Rabee’ Ibn Haadee al-Madkhalee (hafidhahullaah) stated in conclusion to his work on the impermissibility of mixing:

⁸¹ Al-Fawaa’id pg.199

⁸² Al-Fawaa’id pg.156





“Be cautious of following those whom are calling to *fitnah*. These are the ones whom the Prophet (صلى الله عليه وسلم) described as:

“*Callers at the doors of the Hell-Fire. Whoever answers them, they will throw them into it.*”⁸³

(The *Shaykh* continued to comment), “And from those callers are those calling to the permissibility of mixing between men and women...”⁸⁴

We pray that Allaah the Most High and Mighty grants us understanding of our religion and we pray that He blesses those whom are sincere and truly want guidance and uprightness for the *Muslim* community and that He guides those whom have distorted understanding of the religion.

Indeed Allaah is He Who guides and to Him we will return.

Note: We advise our brothers and sisters whom are eager to gain university degrees to explore the possibility of online higher education. Many *Muslims* have completed or are presently earning these types of degrees which are accepted for employment in most countries.

Shaykh Muhammad Naasir-ud-Deen Al-Albaani (*rahimahullaah*) was asked:

“Is it permissible for me to study at home and attend school only for testing?”

⁸³ Saheeh Al-Bukhari:7084 and Saheeh Muslim:1847

⁸⁴ Tenzeeh ash-Sharee’aa pg.154





The *Shaykh* responded:

“This is permissible as long as there are no other actions which are *Islaamically* prohibited.”⁸⁵

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November 1, 2012

⁸⁵ Fataawa al-‘Ulamah fi Tahtheer min al-Ikhtilat pg. 14

