

In The Name of Allaah, The Most Merciful, The Bestower of Mercy.

Imaam Muhammad Bin Saaleh Al-Uthaymeen [may Allaah have mercy upon him] said, "The wisdom behind preventing a woman from travelling without a Mahram is to protect her from evil and corruption, and to protect her from the wicked and sinful people". [Majmoo Al-Fataawaa 24/258]

All praise and thanks be to Allaah for legislating everything that protects the believers from harm. As for the blind followers of desires, they do not see anything except their desires, so they argue against everything that opposes their unlawful desires. Allaah [The Exalted] said:

أَفَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَىٰ بَصَرِهِ غِشَاوَةً فَمَنْ يَهْدِيهِ
مَنْ بَعْدَ اللَّهِ أَفَلَا تَذَكَّرُونَ

Have you seen him who takes his own lust (vain desires) as his ilah (god), and Allah knowing (him as such), left him astray, and sealed his hearing and his heart, and put a cover on his sight. Who then will guide him after Allah? Will you not then remember? [Surah Al-Jaathiyah. Aayah 23]

The believer is commanded to submit to everything legislated by Allaah and His Messenger

Allaah [The Most High] said:

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ ۚ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَهُهُ
تُحْشَرُونَ

O you who believe! Answer Allaah (by obeying Him) and (His) Messenger when he calls you to that which will give you life, and know that Allaah comes in between a person and his heart (i.e. He prevents an evil person to decide anything). And verily to Him you shall (all) be gathered. [Surah Al-Anfaal. Verse 24]

Imaam Ibnul Qayyim [may Allaah have mercy upon him] said:

This Aayah comprises of some affairs: one of them is that a beneficial

life is only attained through obedience to Allaah and His Messenger; so whoever does not submit to this call [of Allaah and His Messenger] will have no life [i.e. a rightly guided heart], even though he has life similar to that of the most despicable animals [i.e. only follows desires etc].

Therefore, real and good life is the life of that one who answers the call of Allaah and His Messenger- outwardly and inwardly. They are those who are alive [with Eemaan in this life], or even if they have passed away [i.e. died but their good deeds remain and others follow them]. As for others besides them, they are dead [i.e. heedless hearts], even if their bodies are alive.

And this is why the one with the most perfect life amongst the people is the one with the most perfect response to the call of the Messenger [sallal-laahu-alayhi-wasallam] because there is life in everything he calls to [i.e. upright guidance]; therefore, whoever missed a portion of it, he will miss a portion of life [i.e. upright guidance] and there is life [i.e. upright guidance for the person] in accordance with his response to the (call) of the Messenger [sallal-laahu-alayhi-wasallam].

And regarding the statement of Allaah:

وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ – And know that Allaah comes in between a person and his heart (i.e. He prevents an evil person to decide anything). And verily to Him you shall (all) be gathered].

The First Explanation Regarding This Above Aayah: It is well known that Allaah is the one who intervenes between the believer and disbelief, and between the disbeliever and Eemaan, between the people of obedience and their disobedience to Him, and between the people of disobedience and their obedience to Him. This is the saying of Ibn Abbaas and that of the majority of the well-known Qur'aan commentators.

The Second Explanation is that Allaah is close to the heart of the human [by His knowledge] and no secret is hidden from Him. This was mentioned by Al-Waahidiy from Qataadah. And it appears that this

statement [reported from Qataadah] is more in conformity with the context [of the Ayah (i.e. 'And know that Allaah comes in between a person and his heart)]; because the basis of this Istijaabah [i.e. responding to the call of Allaah and His Messenger] is by way of the heart. A bodily response is of no benefit without the response of the heart; because Allaah comes between a person and his heart and knows whether the person has responded to Him with his heart or hides the opposite of that.

And concerning the first saying [i.e. the saying of Ibn Abbaas and the majority of the well-known Qur'aan commentators], it is with regards to the fact that if you turn away from [responding to the call of Allaah and His Messenger], you will not be safe and thus Allaah comes between you and your hearts as a punishment for abandoning [this response] after the truth had been explained and made clear. So, you will be like what (has been mentioned) in the statement of Allaah:

[وَنُقَلِّبُ أَقْذِبَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوْلَٰى مَرَّةٍ] – And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time]. [Surah Al-An'aam. Verse 110]

And Allaah said: [فَلَمَّا رَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ] – So when they turned away (from the Path of Allaah), Allaah turned their hearts away (from the Right Path)]. [61:5] And Allaah said: [فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا مِنْ قَبْلُ] – But they were not such as to believe in that which they had rejected before].[7:101] This ayah is a warning against [failing to respond] with the heart even if response had been made by way of the limbs. (1)

Allaah said:

أَوْمَنُ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَنْ مَثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِنْهَا

Is he who was dead and We gave him life and set for him a light whereby he can walk amongst men, like him who is in the darkness from which he can never come out? [Surah Al-An'aam. Verse 122]

Therefore, he is given both light and life, just as the one who turns

away from the [Book of Allaah] receives both death [i.e. a misguided heart] and darkness [i.e. misguidance]. Ibn Abbaas [may Allaah be pleased with him and his father] and all the well-know Qur'aan commentators said: Such a one [i.e. the one who is guided] used to be an unbeliever, so Allaah guided him.

And regarding the statement of Allaah: [وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ] – And set for him a light whereby he can walk amongst the people]. This includes a number of affairs: One of them is that he walks amongst the people with light, whilst the people are in darkness; so his example and theirs is like that of a people who got lost during nightfall and they could not find their way, whilst he had light whereby he could walk in the road, and whereby he could see as well as see what he is to be cautious of. The second affair is that he walks amongst them with his light, so they borrow from it due to their need of it. The third affair is that he walks with his light on the day of judgement on the bridge of As-siraat, whilst the people of Shirk and Nifaaq remain in the darkness of their Shirk and Nifaaq. (2)

Narrated Abu Musa [may Allaah be pleased with him]: The Prophet [peace and blessings of Allaah be upon him] said, "My example, and the example of what I have been sent with is that of a man who came to some people and said, O people! I have seen the enemy's army with my own eyes and I am a plain warner; so protect yourselves!' Then a group of his people obeyed him and fled at night proceeding stealthily till they were safe, while another group of them disbelieved him and stayed at their places till morning when the army came upon them and killed and ruined them completely. So this is the example of that person who obeys me and follows that truth which I have brought (the Qur'aan and the Sunnah), and the example of the one who disobeys me and disbelieves the Truth I have brought". [Saheeh Al-Bukhaari. Vol 9. Number: 7283]

Indeed, many of us have witnessed incidents in the streets when other men shout lewd comments at women, drivers honking their horns or slowing down to wink at them. How many times have some men been

caught on camera - on public transport - discreetly touching women and intimidating them in deserted streets. Have we not heard women being drugged and sexually assaulted by people they trust as friends?! If all this transgression can take place whilst a woman is within the confines of her city in some countries, then what about when she is on a journey without a Mahram?! This is why Islam forbids a man from being secluded with a woman who is lawful for him to marry. Shaikh Saaleh Aala Ash-Shaikh [may Allaah preserve him] said: It is neither permissible for a man to be in seclusion with a woman in a house, a car or another place, nor is it permissible for a woman to be in seclusion with a strange man in a house, a car or another place. This is due to the saying of the Prophet (sallal-laahu-alayhi-wasallam), "Let not any of you be in seclusion with a woman, except in the presence of a male relative of hers." (i.e. a relative she is not allowed to marry, such as her father, husband, brother, uncle, grandfather etc) [Bukhaari and Muslim]

And also in (Bukhaari and Muslim) the Prophet (sallal-laahu-alayhi-wasallam) said, "A man is not secluded with a woman, except that shaytaan is the third of them". The impermissible seclusion is that which includes behind closed doors or in a room, a car and what is similar to it, or being out of sight. These are the cases of forbidden seclusion and this is how it is defined by the jurists. (3)

Imaam Maymoon Bin Mehraan [may Allaah have mercy upon him] said, "Do not go to a woman [i.e. a strange woman] even if you say, 'I am going to teach him the Qur'aan and do not lend an ear to a person of desires [i.e. a proponent of religious innovations] because you do not know what your heart will become attached to.'" (4)

Read: The Distance A Woman Can Travel Without A Mahram-
Compiled by Shaikh Abdul Waahid - Abu Khadeejah [may Allaah preserve him] from Imaam Abdul Azeez Bin Baaz [may Allaah have mercy upon him]:

<https://www.abukhadeejah.com/the-distance-a-woman-can-travel-without-a-mahram-by-shaikh-ibn-baz/>

Should It Be Called "Safeguarding The Nation By Banning Websites That Promote Immorality or Violating Rights?!" - [Brief Rebuttal Against Misguided Organizations, Journalists and Sinners Who Rant and Rave When Muslim Authorities Seek to Protect Their Nations]

Imaam Muhammad Bin Saaleh Al-Uthaymeen [may Allaah have mercy upon him] said: The Messenger [peace and blessings of Allaah be upon him] said, "Any man whom Allaah has given authority to look after the affairs of a people and he dies whilst not looking after them [in the manner obligated by Allaah and His Messenger], he will not smell the scent of paradise". [Saheeh Al-Bukhaari' Number 7150]

Regarding the statement of the Messenger: "Any man whom Allaah has given authority to look after the affairs of a people", Imaam Muhammad Bin Saaleh Al-Uthaymeen said: This does not only mean the Muslim ruler, his assistant or a minister, or the elders of a people; rather it applies even to a man in his house. If he dies and did not look after his family (in the manner obligated by Allaah and His Messenger), then indeed Allaah will prevent him from smelling the scent of paradise. And those who give their families games (or means of amusement) that corrupt manners and destroy sound creed, then there is no doubt that they have not looked after their families (i.e. in the manner obligated by Allaah and His Messenger in this affair), and if they die whilst being upon this state, it is feared that Allaah will prevent them from smelling the scent of paradise. We ask Allaah for well-being and safety. (5)

Imaam Abdul Azeez Bin Baaz [may Allaah have mercy upon him] said: The sinners [i.e. those who die whilst committing grave sins lesser than major shirk or disbelief] are under the will of Allaah- if Allaah wishes, He will either punish them or forgive them straight away, or He enters them into hell for some time and paradise thereafter, just as Allaah said: [إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ] Verily, Allah forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to

whom He pleases]. [Surah An-Nisaa' Aayah 48] (6)

Therefore, when the Muslim rulers strive to implement the Sharee'ah, the believers are pleased and they help them when given the authority to do so. But when Muslim rulers err or call to disobedience, they are not obeyed, however neither are they to be fought nor rebutted in public; rather they are advised in private. Read here: Believer's Behaviour Towards Muslim Rulers -[Advise Given In Private, Supplicate For Them And Refrain From Rebellion]; So Beware of Spiteful Foreign Instigators and Some Dangerous Social Media Networks That Promote Digital Mob Rule! <https://salaficentre.com/2021/02/10/believers-bahaviour-towards-muslim-rulers-advise-given-in-private-supplicate-for-them-and-refrain-from-rebellion-so-beware-of-spiteful-foreign-instigators-and-some-dangerous-social-media-networ/>

We ask Allaah to keep us steadfast upon truth and keep us away from the suggestions of those who seek to make lawful that which Allaah has made unlawful. Indeed, the sinful journalists, organizations and so called rights groups promote everything hated by Allaah and His Messenger in the name of human rights when the Muslim rulers seek to protect the citizens from immorality. May Allaah guide them or protect us from their corruption Aameen.

[Refs 1 and 2: Al-Fawaa'id. Pages 140-144.slightly paraphrased]

[Ref 3: Al-Mindhaar Fee Bayaani Katheer Minal Akhtaa Ash-shaa-i-a: 112-113 of Shaikh Saaleh Aala Shaikh]

[Ref 4: : Hilyatul Awliyaa (Tahdheeb) 2/54]

[Ref 5: At-taleeq Alas Siyaasatish Shar'iyyah. page 35. Slightly paraphrased]

[Ref 6: <https://www.binbaz.org.sa/noor/2527>]