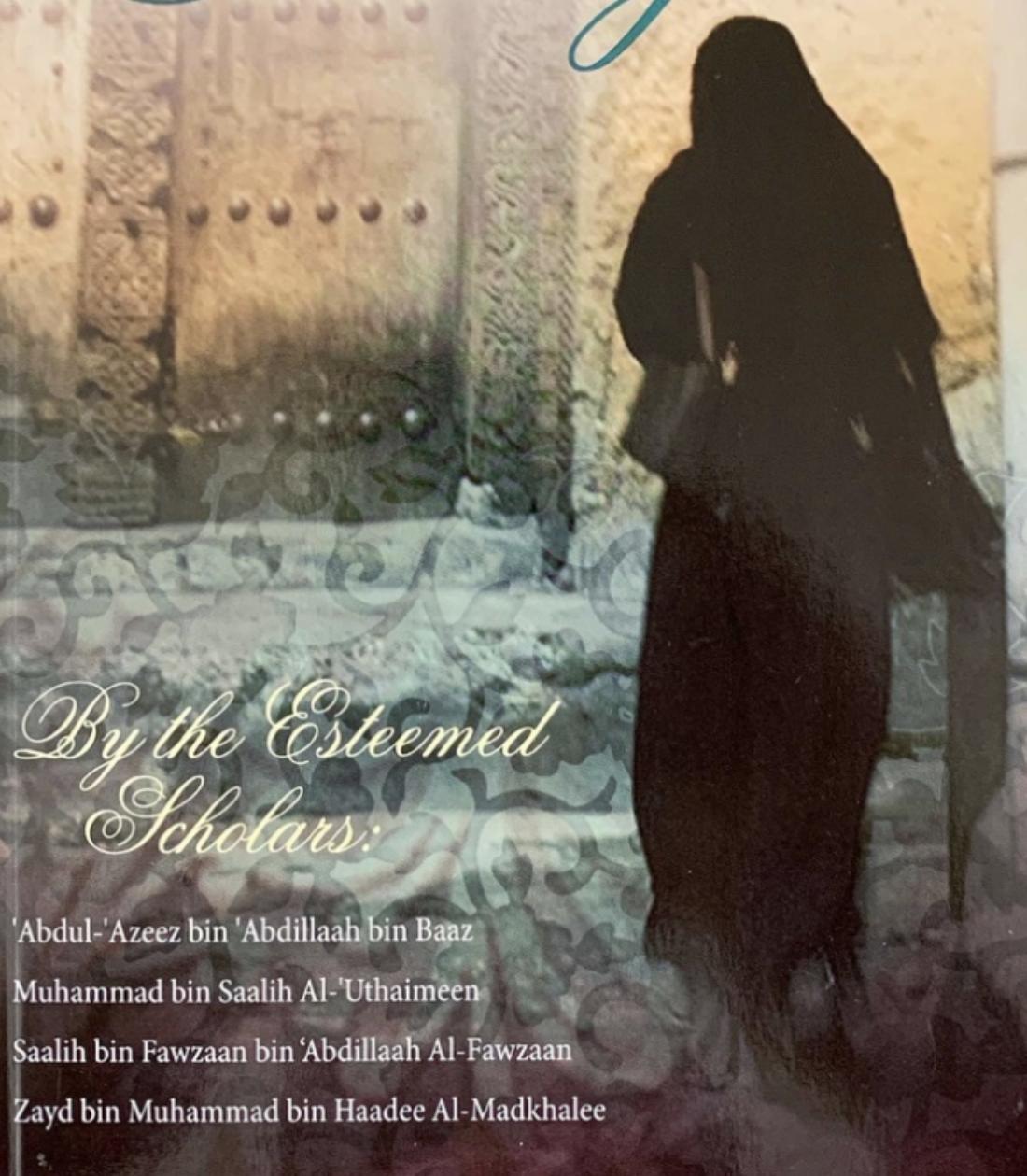


# *Four Essays*

ON THE OBLIGATION OF

# *Veiling*



*By the Esteemed  
Scholars:*

'Abdul-'Azeez bin 'Abdillaah bin Baaz

Muhammad bin Saalih Al-'Uthaimeen

Saalih bin Fawzaan bin 'Abdillaah Al-Fawzaan

Zayd bin Muhammad bin Haadee Al-Madkhalee

# **Four Essays on the Obligation of Veiling**

**Imaam 'Abdul-'Azeez bin 'Abdillaah bin Baaz**



**Imaam Muhammad bin Saalih Al-'Uthaimeen**



**Shaikh Saalih bin Fawzaan Al-Fawzaan**



**Shaikh Zayd bin Haadee Al-Madkhalee**

Including Footnotes and Appendixes  
Added by the Translator

*Four Essays on the Obligation of Veiling*

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## INTRODUCTION TO THE SECOND EDITION

This is the second edition of the book "**Three Essays on the Obligation of Veiling**" which was published in 2003 and received with warm acceptance by the English-speaking Muslims to the point that there was a need for it to be reprinted since the original edition had run out, all praise be to Allaah.

In an effort not to make the second edition a mere carbon copy of the first edition and in order to provide as much benefit to the readers as possible, a new treatise was added to this publication, thus bringing the total number of treatises in this book to four. Consequently, the title was also changed to reflect this addition, and is now: "**Four Essays on the Obligation of Veiling.**"

The fourth treatise consists of a transcribed lecture from Shaikh Saalih Al-Fawzaan, a member of the Council of Senior Scholars in Saudi Arabia, entitled "**Advice to the Muslim Woman.**" Apart from this treatise touching upon the topic of veiling, it also elucidates many other important issues particular to Muslim women, such as traveling without a *mahram*, being in privacy with male-strangers, the danger of male in-laws, the types of women cursed by Allaah and His Messenger and more.

Other additions to this second edition include two extra appendixes and several more footnotes from the works of Imaam Al-Albaanee clarifying other points raised throughout the treatise. Apart from these additions, corrections were made to spelling errors and revisions were done to some word choice so as to provide a better reading and understanding.

All footnotes found in this book, with the exception of those found in the third treatise from Shaikh Saalih Al-Fawzaan, unless noted, are from the translator and his research. The translation of the meaning of Allaah's words was based on the Noble Qur'aan published by Dar-us-Salam with minor adaptations and alterations.

Lastly, but more importantly, we would like to reiterate the fact that there is a difference of opinion amongst the scholars of Ahlus-Sunnah on this issue – of the obligation of a woman veiling her hands and face. The main objective of this particular book is to present the view and evidences of those scholars that hold that it is obligatory, while replying to some of the claims and proofs

used by the other view. Therefore, the goal behind this book is to provide a source in English for sincere Muslims to research this issue and act in accordance to what the proofs and evidences substantiate. As for picking and choosing a view solely on the fact that there exists a difference of opinion amongst the scholars and not giving any consideration to the proofs, then this is a wrong approach and something we hope to eliminate by providing this work which is loaded with evidences and beneficial statements from many scholars.

Shaikh Saalih Al-Fawzaan was asked the following question: "There is much talk nowadays about the ruling on a woman veiling her face. There are some women that rely on certain statements of scholars who hold that it is permissible for a woman to uncover her face, and thus place their cloaks on their shoulders (without veiling the face) claiming that there is a difference of opinion on this matter. The question is: Does the fact that there is a difference of opinion (amongst the scholars) in each issue serve as an excuse allowing us to take the opinion of whichever scholar (we feel like)? Also, what is the ruling on the French 'abaayah?'"

He replied: "No one uses the difference of opinion amongst the scholars as a justification except for the people of desires who love to follow their whims. As for the one who fears Allaah, he does not use the differences of opinion as an excuse. Differences of opinion exist amongst the scholars. In fact, there is almost no issue from among the issues of Fiqh except that there can be found a difference of opinion amongst the scholars on it. This is why Allaah has commanded us to refer back to the Book and the Sunnah. '**And if you differ in anything, then refer it back to Allaah and the Messenger if you truly believe in Allaah and the Last Day.**' [Surah An-Nisaa: 59]

So differences of opinion exist. However, it is not permissible for us to (only) accept the opinion that conforms to our desires and aspirations, whilst rejecting the one that is supported by the evidences just because it contradicts our desires. This is not permissible.

So what is required is to take the opinion that is in conformity with the evidences from the Book and the Sunnah with regard to the Hijaab as well as everything else. You have already come to know that the evidences support the obligation of veiling and that it was the last of the two matters

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revealed to the Messenger of Allaah ﷺ and that Allaah obligated the Prophet's wives and daughters as well as the believing women to wear it.

So how can someone come now and say that it is not required for the Muslim women to wear the veil (?!?) and that the veil is specific for the Prophet's wives only?! How can this be when Allaah says: '**...and the believing women...**' [Surah Al-Ahzaab: 59]

An ignorant individual comes and says: 'It is not required for Muslim women to wear the veil!!' Does someone with intellect say this?! No one says such a thing except for a biased follower of desires.

As for the 'abaayah (cloak), it should not be worn for the sake of adornment. Rather, it is worn to cover the adornment of the body and the inner garment. A woman should wear it by placing it over her inner garments from her head to her feet.

So it is not to be worn for decorative purposes, but rather to conceal the decoration. Therefore, if this 'French 'Abaayah' as well as other types of garments do not cover a woman's adornment but rather is worn for the sake of decoration, then it is unlawful and not permissible at all.

Furthermore, the 'abaayah (cloak) is not worn from the shoulders, so who is it that says that it is placed upon the upper shoulders?! An 'abaayah is just like a *jilbaab* – it is placed on the head and falls down to the feet – since it is required to cover the head, neck and the rest of her body." [Ta'ammulaat fee Awaakhir Surat-il-Ahzaab: 49-51]

## INTRODUCTION TO THE FIRST EDITION

All praise is for Allaah, Lord of all that exists, and may the peace and blessings of Allaah be on His Messenger, his family and Companions. To proceed:

Before you is a translation of three treatises from some of the renowned scholars of the 14<sup>th</sup> Hijree Century: 'Abdul-'Azeez bin Baaz, Muhammad bin Saalih Al-'Uthaimeen and Zayd Al-Madkhalee, the latter being the only one living at the time of this publication.

The sources used for this translation were the following booklets: *At-Tabarruj wa Khataruhu* (The Dangers of Tabarruj) by Imaam Ibn Baaz, *Risaalat-ul-Hijaab* (An Essay on Hijaab) of Imaam Ibn Al-'Uthaimeen, and *Wujoob Sitrul-Wajhi wal-Kafayn* (The Obligation of Veiling the Face and Hands) of Shaikh Zayd Al-Madkhalee.

All praise be to Allaah, these booklets can now be downloaded for free on the Internet at the following sites (in the order mentioned above): [www.binbaz.org.sa](http://www.binbaz.org.sa), [www.binothaimeen.com](http://www.binothaimeen.com), and [www.sahab.org](http://www.sahab.org).

Although the book covers many topics related to Hijaab, its main focus is that of clarifying the obligation on women of veiling the hands and face. This topic has been under debate by the scholars of Ahlus-Sunnah from past and present and they have differed into two views – those who say that she must cover her whole body with the exception of her hands and face, and those who say that a woman must cover her whole body, including her hands and face.

This book is dedicated to the latter view – that of the obligation of veiling the face – and presents three scholarly treatises containing proofs from the Qur'aan and Sunnah, statements of the scholars, analytical arguments and refutations of the opposing views.

Again, this issue of whether the face of a woman is an obligation to cover or not is an issue that the scholars of Ahlus-Sunnah wal-Jamaa'ah have differed on for hundreds of years. And it is one of the issues of which there are clear

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proofs supporting both sides, and of which those who differ on it do not fall out from the fold of Ahlus-Sunnah.

So this is an issue in which differing is allowed and in which the end result should not be that Muslims boycott or make enmity with one another. Rather, the evidences should be closely examined and studied, and here, our objective is simply to present these evidences as certified by three of the great scholars of our era.

The reason why this specific book focuses on only one of the opinions is because of the fact that there are several books currently available in the English language that focus on the other view, so we felt that there was a lack of proper representation on this view, which is also based on the Qur'aan and Sunnah and substantiated by the scholars of Ahlus-Sunnah.

Lastly, the original sources in Arabic used for this translation did not include any notes or hadeeth verifications. Therefore, the translator added certain footnotes and verifications wherever possible and applicable.

In addition to this, several appendixes were added, which contain an elaboration on issues touched on by the authors and quotes from the scholars on certain evidences and points, in order to increase the benefit of this book. Many of these quotes and references were taken from the book 'Awdat-ul-Hijaab [Return of the Hijaab] of Muhammad Isma'eel Al-Misree, with special attention given to quoting only from the scholars of Ahlus-Sunnah wal-Jamaa'ah, as unfortunately the author of that book has included quotes in his work from people who were well known for their opposition to the Manhaj of the Salaf.

We ask Allaah that He make this treatise a source of benefit for its readers and that He guide the Muslim ummah to abide by this important aspect of the Sunnah, which the Prophet's wives used to characterize themselves with.

**Al-Ibaanah  
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**The First Treatise:**

# The Dangers of Tabarruj

**Written by**  
**Imaam ‘Abdul-‘Azeez bin ‘Abdillaah**  
**bin Baaz [Died 1419H]**

*– may Allaah have mercy on him –*

## INTRODUCTION

All praise is for Allaah alone, and may the praises and peace (of Allaah) be on the one after whom there is no prophet, as well as his family and companions. To Proceed:

Everyone with some understanding is aware of the misfortunes that have occurred in many of the lands, such as women indecently exposing themselves,<sup>1</sup> revealing their faces and not observing the proper Hijaab in front of men, as well as their openly exposing their adornment, which Allaah has forbidden them from revealing. No doubt, this is from the great wrongs and manifest sins. And it is from the greatest causes for punishment and wrath descending upon the ummah. This is because of what comes as a result of unveiling and indecent exposure, such as the appearance of immorality, the enactment of crimes, a decrease in modesty and widespread mischief.

So fear Allaah O Muslims and take hold of the hands of the foolish ones amongst you (to turn them to the truth). And restrict your women from that which Allaah has made forbidden for them whilst requiring from them that they observe the Hijaab and veil themselves properly. And beware of Allaah's Wrath and His tremendous punishment, for it has been authentically reported on the Prophet ﷺ that he said:

**"Verily when a people see an evil and do not change it, it is imminent that Allaah will send His punishment down upon them."**

Allaah says in His noble Book:

لَعْنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَأْوُدَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ  
بِمَا عَصَوْا وَكَثُرُوا يَعْتَدُونَ . كَاثُوا لَا يَتَّهَوْنَ عَنْ مُنْكَرٍ فَعَلَوْهُ لِبْسٌ مَا  
كَانُوا يَفْعَلُونَ

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<sup>1</sup> The word used here is *tabarruj*, which is the topic of this discussion, and which has been translated as indecent or immoral exposure in most places of this treatise. However, *tabarruj* is a comprehensive term that has a more detailed meaning. For a broader definition and discussion on *tabarruj*, refer to Appendix A.

**"Those among the Children of Israa'eel who disbelieved were cursed upon the tongue of Dawood and 'Eesaa, son of Maryam. That was because they disobeyed (Allaah and the messengers) and were ever transgressing beyond bounds. They would not forbid one another from doing evil, which they would commit themselves. Terrible indeed was what they used to do."**

[Surah Al-Maa'idah: 78-79]

It is reported in the Musnad and other collections from Ibn Mas'ood ﷺ that the Prophet ﷺ once recited this ayah and said: **"I swear by the One in whose Hand my soul is, you will either command the good and forbid the evil, and take hold of the hand of the deluded one, turning him towards the truth or Allaah will cause your hearts to turn against one another. Then He will curse you just as He cursed them."**

And it is authentically reported that the Prophet ﷺ said: **"Whoever amongst you sees an evil, he should change it with his hand. If he is not able to, then with his tongue, and if he is not able to, then with his heart, and this is the weakest form of Faith (Eemaan)."**

Allaah has ordered the women in His Noble Book to veil themselves and remain inside their homes. And He warned them against indecently exposing themselves and speaking softly to men. This was in order to protect them from mischief and to warn them about the things that cause *fitnah*.<sup>2</sup>

Allaah says:

يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ إِنِّي أَعْلَمُ بِمَا فِي قُلُوبِكُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعُ  
الَّذِي فِي قُلُوبِكُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعُ  
وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرِّجْ  
تَبَرِّجَ الْجَاهِلِيَّةِ الْأُولَى وَأَقْمِنْ الصَّلَاةَ وَأَتَيْنَ الزَّكَاةَ وَأَطْعِنْ اللَّهَ وَرَسُولَهُ

**"O wives of the Prophet! You are not like any other women. If you keep your duty (to Allaah), then be not soft in speech, lest he in whose heart there is a disease (of fornication) should be moved with desire. But rather speak in an honorable manner. And stay in your houses and do not openly display yourselves like that of the Days of Ignorance. And establish the Prayer and**

<sup>2</sup> *Fitnah* is an Arabic word that entails many meanings such as trial, calamity, temptation, test, or the environment that may lead someone to commit sins.

**give the Zakaat and obey Allaah and His Messenger.” [Surah Al-Ahzaab: 32-33]**

In this ayah, Allaah forbids the wives of the noble Prophet, the Mothers of the Believers – who are from the best and purest of women – from speaking softly to men, which means making the voice sound gentle and pleasant. The reason behind this is so that the person who has a desire for adultery in his heart won't be enticed by them and think that they consent with him in this matter.

Allaah further commands the women to stay in their homes<sup>3</sup> and forbids them from indecently exposing themselves as the women would do in the Days of Ignorance (*Jaahiliyyah*), which was by: Exposing their adornment and bodily features such as the head, face, neck, chest, forearm, shin and so on. This is because of what is found in that from great mischief, overwhelming temptation and an incitement of male hearts towards embarking on the means of fornication.

So if it is the case that Allaah warned the Mothers of the Believers from these evil things, in spite of their uprightness, strong faith and pure nature, then this means that all women besides them take more precedence in this matter. They are more deserving of being warned and forbidden, and they have more right that we fear for them from the causes of *fitnah*. May Allaah protect us and all of the Muslims from the calamities that cause people to go astray. The proof that this ruling applies generally to the Prophet's wives and other women is found in Allaah's saying:

وَأَقِمْنَ الصَّلَاةَ وَآتِيْنَ الزَّكَّةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ

**“And establish the Prayer and give the Zakaat and obey Allaah and His Messenger.” [Surah Al-Ahzaab: 33]**

The reason for this is because these commandments are rulings that apply to the Prophet's wives as well as all other women besides them.<sup>4</sup>

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<sup>3</sup> In this *ayah*, Allaah orders the Prophet's wives as well as all women to remain in their homes. For a further explanation of this part of the *ayah*, refer to Appendix B.

<sup>4</sup> This is an important principle in the Religion, which must be emphasized, and it is that a command to the Prophet's wives does not mean it is restricted to just them. Rather, it applies

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Allaah says:

وَإِذَا سَأَلْتُمُوهُنَّ مَنَاعًا فَاسْأَلُوهُنَّ مِنْ  
وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ لِفُولُوكُمْ وَقُلُوبُهُنَّ

**"And when you ask them (i.e. the Prophet's wives) for something, ask them from behind a veil. That is purer for your hearts and for their hearts."** [Surah Al-Ahzaab: 53]

This noble ayah is a clear text for the obligation of women covering and veiling themselves in front of male-strangers.<sup>5</sup> Allaah also makes clear in this

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to them and all of the other Muslim women, unless there is a proof that restricts the ruling to just them. Clarifying this point further, Imaam Ibn Baaz (*rahimahullaah*) said: "And whoever holds that the command for the Hijaab is specific to just the Prophet's wives has distanced himself from the truth and contradicted the many evidences that indicate the generality of the ruling. And he has also opposed the statement of Allaah: '**That is purer for your hearts (male Sahaabah) and for their hearts (Prophet's wives)**' [33:53] since it is not possible to say that the Hijaab is purer for the Prophet's wives and the male Companions apart from everyone else. There is no doubt that those who came after are in greater need for the Hijaab than the Mothers of the Believers and the male Companions. This is due to the great difference (between the two) in terms of strength in Eemaan and insight into the truth. The Sahaabah consisted of men and women, amongst whom were the Mothers of the Believers. They were the best of mankind after the Prophets and the most virtuous of generations according to the text of the Messenger, which is transmitted in the two *Saheehs*. So if the Hijaab were purer for their hearts, then whoever comes after them is in greater need of this purity and more in lack of it than those who came before them. It is not possible that any one person from the ummah can be specified by the texts of the Qur'aan and the Sunnah, unless there is an authentic proof that directs us to this specification. So the text remains general for all of the ummah from the time of the Prophet ﷺ until the Day of Judgement. This is because Allaah sent His Messenger to all of mankind and jinn, in his time and after it, until the Day of Judgement, as He said: '**Say (Muhammad): O People! Verily, I am the Messenger of Allaah to all of you.**' [7:158] And He said: '**And We have not sent you except as a giver of glad tidings and a warner to all of the people.**' [34:28] This Glorious Qur'aan was not revealed to the people of the Prophet's time only, rather it was revealed to them as well as those after them, from whomever the Book of Allaah reaches. Allaah says: '**This Qur'aan has been revealed to me so that I may warn you with it, as well as whomsoever it reaches.**' [6:19]" [*Al-Buhooth-ul-Islaamiyah* (monthly publication): no. 10, pg. 6-8]

<sup>5</sup> The term "male-strangers" (*ghairu mahaarim*) refers to the males who do not consist of the *mahaarim* (pl. of *mahram*) of a woman. Her *mahaarim* include her husband, father, brother, son, etc. She may unveil in front of them, touch them and be in privacy with them. Those who are not from her *mahaarim* are such as her cousins, her "fiancé", her husband's

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ayah that wearing Hijaab is purer for the hearts of men and women and keeps them distant from immorality and its causes. He also indicates that unveiling and not wearing the proper Hijaab is filthy and impure, whereas wearing the Hijaab denotes purity and cleanliness.

So O gathering of Muslims, abide by Allaah's guidelines and follow His orders. And require from your women that they observe the Hijaab, which is the source of purity and a means for success.

Allaah says:

يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ذَلِكَ أَدْنَى أَنْ يُعْرَفَنَ فَلَا يُؤْدِنَ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا

**"O Prophet! Tell your wives and your daughters and the believing women to cast their jalaabeeb upon themselves (i.e. their bodies). That is better, that they should be known so as not to be bothered. And Allaah is Ever Oft-Forgiving, Most Merciful."** [Surah Al-Ahzaab: 59]

Jalaabeeb is the plural of *jilbaab* and it refers to a garment that a woman places on her head and body – over her outer garments – in order to cover and veil herself.<sup>6</sup> Allaah has commanded all of the Muslim women to cast their jalaabeeb over their body parts, such as their hair, face and so on, so that they may be known for their chastity and thus not be put to trial or put others to trial, which then leads to harm.

'Alee bin Abee Talhah reported from Ibn 'Abbaas ﷺ that he said: "**Allah has commanded the believing women, when they come out of their homes, due to a necessity, to cover their faces by placing their jalaabeeb over their heads, and only expose one eye.**"

Muhammad bin Sireen said: "I asked 'Ubaydah as-Salmaanee about Allaah's saying: '**to cast their jalaabeeb upon themselves**' so he veiled his face and head and only exposed his left eye."

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brothers, etc. It is forbidden for her to unveil in front of these men, touch them and be in privacy with them.

<sup>6</sup> For a further discussion on the *jilbaab* and its requirements, refer to Appendix C.

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Then Allaah informs us that He is Ever Oft-Forgiving and Most Merciful concerning what has occurred in the past from falling short in this matter, before having been forbidden and warned about it.

Allaah says:

وَالْقَوَاعِدُ مِنَ النِّسَاءِ الَّتِي لَا يَرْجُونَ نِكَاحًا فَلِنَسَانَ جُنَاحٌ أَنْ يَضَعُنَ  
ثِيَابَهُنَّ غَيْرَ مُبَرِّجَاتٍ بِزِينَةٍ وَأَنْ يَسْتَعْفِفْنَ خَيْرٌ لَهُنَّ وَاللَّهُ سَمِيعٌ عَلَيْهِمْ

**"As for the Qawaa'id (old women past child-bearing age) amongst women, who do not expect wedlock, there is no harm upon them if they discard their (outer) garments in such a way as not to show off their adornment (tabarruj). But to refrain (i.e. not to discard their outer clothing) is better for them. And Allaah is the All-Hearer, the All-Knowing."** [Surah An-Noor: 60]

Allaah informs us that there is no sin upon the elderly women, who are those women past the age of childbearing and not looking to get married, to remove their outer garments from covering their faces and hands, on the condition that they do no intend indecent exposure of their adornment.

So it is understood from this that a woman who indecently exposes her adornment is not permitted to remove her garment from covering her face, hands and other parts of her beauty. If she does this, she would be sinning, even though she may be elderly and past the age of childbearing.

This is since indecent exposure (tabarruj) leads to *fitnah* on the part of the woman that unveils herself, even if she may be elderly and past the age of childbearing. So what is the condition with the young and beautiful woman when she indecently exposes herself? Indeed, the sin is greater on her and the *fitnah* (temptation) caused by her is more severe.

Furthermore, Allaah places a condition on these elderly women, past the age of childbearing, which is that they not be from those women who seek or anticipate marriage. And this, and Allaah knows best, is only because her seeking and anticipating marriage will cause her to beautify and expose herself in order to influence potential suitors. So this type of woman has been

forbidden from removing her outer garments that cover her body parts, in order to safeguard her and other women besides her from *fitnah*.

Then Allaah finishes the ayah by inciting these women to refrain from discarding their outer garments, explaining that this is better for them, even though they may not be showing off their adornment. This shows the great merit behind (women) veiling and covering themselves with outer garments, even though they may be from amongst the elderly women past the age of childbearing. And it shows that it is better for them than discarding their outer garments. So this necessitates the understanding that veiling and refraining from revealing one's adornment is better for the young females for all the more reason, and that it brings them further away from the causes of *fitnah*.<sup>7</sup>

Allaah says:

فَلِلْمُؤْمِنِينَ يَعْضُوَا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَيْرٌ بِمَا يَصْنَعُونَ وَقَلِيلٌ مِّنَ الْمُؤْمِنَاتِ يَعْضُضُنَّ مِنْ أَبْصَارِهِنَّ وَيَحْفَظُنَّ فُرُوجَهُنَّ وَلَا يُبَدِّلِنَّ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلَيَضْرِبَنَّ بِخُمُرِهِنَّ عَلَى جِبُوِيهِنَّ وَلَا يُبَدِّلِنَّ زِينَتَهُنَّ إِلَّا لِبُعْلُوتِهِنَّ أَوْ أَبَائِهِنَّ أَوْ أَبْنَاءَ بُعْلُوتِهِنَّ أَوْ أَبْنَاءِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخْوَاتِهِنَّ أَوْ نِسَانِهِنَّ أَوْ مَا مَلَكْتَ أَيْمَانِهِنَّ أَوِ التَّابِعِينَ غَيْرُ أُولَئِي الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطُّفْلِ الَّذِينَ لَمْ يَظْهِرُوا عَلَى عَوْرَاتِ النِّسَاءِ وَلَا يَضْرِبَنَّ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتَوْبُوَا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفَلِّحُونَ

**"Tell the believing men to lower their gaze and guard their private parts. That is purer for them. Verily, Allaah is All-Aware of what they do. And tell the believing women to lower their gaze and protect their private parts. And (tell them) not to display their *zeenah* (adornment) except for that which is apparent from it. And (tell them) to draw their *khimaars* (veils) over their bosoms (*juyoob*).<sup>8</sup> And (tell them) not to reveal their *zeenah* (adornment)**

<sup>7</sup> For a more detailed *tafseer* (interpretation) of this *ayah* (24:60), refer to Appendix D.

<sup>8</sup> The word *juyoob* in Arabic is the plural form of the word *jayb*, which literally means something that is cut or a small opening. Similarly, the word used for pocket in the Arabic language is *jayb*, perhaps since it is a cut in the garment. In this *ayah*, it refers to the opening of the dress that is found in the collar area. The women usually left this slit open during the

**except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons, their sisters' sons, their women,<sup>9</sup> or the slaves whom their right hands possess, or old male servants who lack vigor, or small children who have no sense of gender. And let them not stamp their feet so as to reveal what they hide of their adornment. And turn in repentance to Allaah, all of you, O believers, in order that you may be successful.” [Surah An-Noor: 30-31]**

In these two noble ayahs, Allaah orders the believing men and women to lower their gazes and guard their private parts. This is for no reason other than that of the magnitude of the immoral act of fornication, and what

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Days of Ignorance. This was done as a means of beautification and so Allaah commanded the women to stop this behavior and draw their khimaars over this area. Imaam Al-Albaanee (*rahimahullaah*) said: “It is the cut area of the *dir'* (gown) and the dress. It comes from the word *jawaba* and that means something that is cut. Allaah orders the women to place the khimaar over the neck and chest areas. This is evidence that they are obligated to cover them.” [*Hijaab-ul-Mar'at-il-Muslimah*: pg. 33] Al-Qurtubee (*rahimahullaah*) said: “The *jayb* is the small cut area from the woman's dress and gown. It comes from the word *jawaba*, with the meaning of something that is cut out. Al-Bukhaaree explained: ‘Chapter: The *jayb* of the dress is from the chest area and elsewhere.’” [*Tafseer Al-Qurtubee*: vol. 12, pg. 230]

<sup>9</sup> Imaam Al-Qurtubee (*rahimahullaah*) said: “His statement ‘**their women**’ refers to the Muslim women. The polytheist women, such as the disbelievers and their types, are exempted from this. It is not permissible for a believing woman to uncover any part of her body in the presence of a disbelieving woman, unless she is her slave/servant. Some scholars considered it detestable for a Muslim woman to host a Christian woman or have her ‘awrah looked at by her. ‘Umar bin Al-Khattaab once wrote a letter to Abu ‘Ubaydah bin Al-Jarraah saying: ‘It has reached me that the Muslim women enter the public wash areas along with the disbelieving women. So prevent this and do not allow it, for indeed it is not permissible for a disbelieving woman to see a Muslim woman uncovered.’ So Abu ‘Ubaydah stood up at that and called out saying: ‘Whichever woman enters the public bath areas without an excuse, not wanting except to purify her face, then may Allaah darken her face on the Day when the faces will be whitened (purified).’” [*Tafseer Al-Qurtubee*: vol. 12, pg. 233] Imaam Al-Aloosee (*rahimahullaah*) said: “Al-Fakhr Ar-Raazee is of the opinion that a disbelieving woman is just like a Muslim woman (in this regard). He said: ‘The view is that she is like a Muslim woman, and that ‘**their women**’ refers to all types of women. The statements of the Salaf (mentioned above) are all based on what is preferable.’ Then he said: ‘This opinion is much easier for the people today since it is not easy for Muslim women to observe Hijaab in the presence of disbelieving women.’” [*Rooh-ul-Ma'aaneeyah*: vol. 19, pg. 143] Imaam Ibn Al-'Arabee said: “What is correct, in my opinion, is that it is permissible for all of the women. The occurrence of the personal pronoun ‘**their**’ (before ‘**women**’) is only due to the following of a certain order, since this is the *ayah* of personal pronouns, as fifteen of them occur in it. Nothing like this can be found elsewhere in the Qur'aan. So the word ‘**their**’ occurs here due to the *ayah*'s following of a certain sequence (of pronouns).” [*Ahkaam-ul-Qur'aan*: vol. 3 pg. 326]

results from that, such as manifest corruption amongst the Muslims. This is also because unrestricted looking is from the things that cause hearts to be diseased and immoral acts to occur, while lowering the gaze is from the things that bring about salvation from that. This is why Allaah says: "**Tell the believing men to lower their gaze and guard their private parts. That is purer for them. Verily, Allaah is All-Aware of what they do.**" [Surah An-Noor: 30]

So lowering the gaze and guarding the private parts is purer for the believers in this world and the Hereafter, whereas unrestricted control of the gaze and the private parts is from the greatest causes of perdition and punishment in this world and the Hereafter. We ask Allaah to protect us from that!

Allaah then informs us that He is All-Aware of what the people do and that nothing is hidden from Him. This is a warning to the believers against committing that which Allaah has forbidden and turning away from that which Allaah has legislated. It is also a reminder to the believers that Allaah sees them and knows their good and bad deeds, as He says:

يَعْلَمُ حَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ

**"He knows the fraud of the eyes and all that the hearts conceal."** [Surah Ghaafir: 19]

And He says:

وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَنْهُ مِنْهُ مِنْ قُرْآنٍ وَلَا  
تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كَانَ عَلَيْكُمْ شَهُودًا إِذْ تُفِيضُونَ فِيهِ

**"Whatever you (O Muhammad) may be doing, and whatever portion you may be reciting from the Qur'aan, and whatever deed you (mankind) may be doing (good or evil), We are a Witness thereof, whilst you are doing it."** [Surah Yoonus: 61]

So the obligation upon the servant is that he becomes aware of his Lord and that he observes modesty in front of Him, such that He doesn't see him upon sin or see him failing to obey what He mandated upon him.

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Then Allaah says: "**And tell the believing women to lower their gaze and protect their private parts.**"

So He orders the believing women to lower their gazes and protect their private parts, just as He ordered the believing men with that. This is in order to protect them from the things that cause *fitnah* and to incite them towards the means of salvation and security. Then He says: "...**And to not display their zeenah (adornment) except for that which is apparent from it.**"

Ibn Mas'ood ﷺ said: "**'That which is apparent from it'** means what is apparent from her garment" since that is pardonable. What he ﷺ means by this is the garments that do not contain indecency and temptation. As for what has been reported from Ibn 'Abbaas ﷺ that he interpreted "**that which is apparent from it**" to mean the face and hands, then it most likely refers to the condition of the women before the revelation of the ayah of Hijaab (33:59). But after that ayah was revealed, Allaah obligated the women to cover their entire bodies, as has been previously mentioned in the noble verses from Surah Al-Ahzaab.

What indicates that this is what Ibn 'Abbaas ﷺ meant by his words is that which 'Alee bin Abee Talhah reported from him, that he ﷺ said: "**Allaah has commanded the believing women that when they come out of their homes for a necessity, they cover their faces from the top of their heads (downwards), with jilbaabs, and that they expose (only) one eye.**"

Shaikh-ul-Islaam Ibn Taimiyyah, as well as other scholars, held this view, and it is the truth in which there is no doubt.

It is well known the mischief and enticement that will result due to the exposing of women's faces and hands. We previously mentioned Allaah's statement: "**And when you ask them (i.e. the Prophet's wives) for something, then ask them from behind a veil**", where He makes no exceptions (i.e. face or hands). This is a clear ayah, so it is obligatory to accept it and rely on it. The ruling found in this ayah applies generally to the Prophet's wives as well as all other believing women. We have already mentioned the ayah in Surah An-Noor that indicates this, and it is the one in which Allaah mentions the elderly women past the age of childbearing and the permissibility of them discarding their outer garments with the following two conditions:

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**First:** They do not seek or expect to get married

**Second:** They do not indecently expose their adornment

We have already discussed this point and the fact that the afore-mentioned ayah is a clear proof and a decisive evidence for the forbiddance of women unveiling themselves and showing off their adornment.

What also indicates this is what has been authentically reported from 'Aa'ishah in the story of the Great Slander (against her), that she "**veiled her face (with her khimaar) when she heard the voice of Safwaan bin Al-Mu'attal As-Sulamee.**" And she stated that he used to know her before the Hijaab (was obligated). This shows that after the ayah of Hijaab was revealed, the women were not able to be recognized because of the veiling of their faces. It is well known today that the women have fallen into widespread uncovering and indecent exposure of their body parts. So it is obligatory to prevent the means and cut off the channels that lead to immorality and the appearance of lewd acts.

From the greatest causes of immorality is when men are in privacy with women, and when they travel with them without there being any mahram (male-guardian) for these women. It is authentically reported that the Prophet ﷺ said: "**No woman should travel except with a mahram (male-guardian). And no man should be in privacy with a woman, except that she has a mahram (male-guardian) with her.**"

He ﷺ also said: "**A man should not be alone with a woman for indeed the devil will be the third amongst them.**"

And he ﷺ said: "**No man should come to the home of a woman unless her husband or male-guardian is present.**" [Reported by Muslim in his Saheeh]

So fear Allaah O Muslims! And take hold of the hands of your women and prevent them from doing what Allaah has forbidden, such as unveiling, showing off their adornment, exposing their features, and imitating the enemies of Allaah, from the Christians and those who follow them. And know that remaining silent with them (when they commit these evil deeds) is the

same as participating with them in their sin and in receiving Allaah's anger and punishment. May Allaah protect you and us from the evil of that!

From the greatest of obligations is: Warning the men to not sit alone with women, to visit them in privacy, and to travel with them without them having any male-guardian present. This is since all of these are from the means that lead to immorality and temptation. It is authentically reported on the Prophet ﷺ that he said: "**I have not left behind me a fitnah (trial) more dangerous for men, than women.**"

And he ﷺ said: "**This worldly life is sweet and dazzling, and Allaah has put you in charge of it to see how you will do and what you will do, so beware of this world and beware of women, for the first fitnah (trial) that befell the Tribe of Israa'eel was with regard to women.**"

And the Prophet ﷺ said: "**Perhaps a clothed woman in the worldly life will be naked in the Hereafter.**"

And he said: "**There are two types of people from the dwellers of the Fire that I have never seen before. (The first is) women who will be clothed yet naked, inclined (towards disobeying Allaah) and inclining others, their heads will be like the slanted humps of the bukht camel. They will not enter Paradise, nor will they perceive its odor. And (the second) are men with whips that look like the tails of cows with which they will be beating people.**" <sup>10</sup>

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<sup>10</sup> Reported by Ahmad and Muslim; Imaam Al-Albaanee authenticated it in *Silsilat-ul-Ahaadeeth as-Saheehah* (3/316, no. 1326). Commenting on this hadeeth, Ibn 'Abdil-Barr (*rahimahullaah*) said: "The Prophet ﷺ meant by this those women who wear skimpy clothes that describe the body and don't cover it. So they are clothed in the literal sense, yet naked in reality." [See *Tanweer-ul-Haalik* (3/103)] And Imaam An-Nawawee (*rahimahullaah*) said: "The meaning of '**clothed**' is that they are covered with Allaah's blessing, yet '**naked**' or stripped from showing gratitude towards Him. It is also stated that it means that she covers up part of her body, whilst exposing other parts of it, revealing her beauty and so on. It is also held that (it means) she wears a transparent garment that describes the color of her skin. This opinion is the one we choose. The word '**inclined**' means 'away from obeying Allaah and away from what they are supposed to guard.' '**Inclining others**' means that they teach others their despicable deeds. It is also said that it means that they strut when they walk, inclining their shoulders." [*Al-Majmoo' Sharh Al-Muhadhdhab* (4/307)] Imaam Ibn Al-'Arabee (*rahimahullaah*) said: "He ﷺ only stated that they are dressed because they have garments placed on themselves. And he only described them as being naked since their garments, due to the fact that they are transparent, describe them and expose their bodily features. And this is forbidden." [*Tafseer Al-Qurtubee* (12/310)]

This is a severe warning against indecent exposure, unveiling and wearing short and tight clothes, as well as a warning against inclining away from truth and modesty and inclining others to lewdness and falsehood. It also warns against oppressing and transgressing against the rights of people, and threatens the one who does this with being prevented from entering Paradise. May Allaah protect us from that!

From the greatest forms of depravity is when many of the (Muslim) women imitate the disbelieving women, such as the Christians, by wearing short garments, exposing the hair and other body parts, getting hairstyles according to the fashion of the people of disbelief and wickedness, adding hair extensions and wearing manufactured hairpieces known as wigs.<sup>11</sup>

The Prophet ﷺ said: “**Whoever imitates a people is amongst them.**”

We know very well what comes as a result of this imitation and the wearing of scanty garments that make women look naked, such as depravity, tribulations, lenience in the Religion and a decrease in modesty. So it is an obligation to beware of that and to restrict the women from doing that, whilst being stern in this matter. This is since its consequence is dangerous and its corruption is tremendous.

It is not permissible to be lenient about these things with young girls since bringing them up with that will only lead them to grow accustomed to it and hate anything besides that when they grow older. And due to this, they will fall into the dreaded mischief, sin and *fitnah*, which the older women fall into.

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<sup>11</sup> Shaikh Al-Albaanee was asked: “Can we derive a ruling from the narrations that contain descriptions of some people in them? For example, like the hadeeth in which the Prophet ﷺ mentioned the women who are clothed yet naked when he said: “**Their heads will be like the slanted humps of the bukht camel.**” Some people derive from this hadeeth that it is not permissible for a woman to comb her hair in such a manner that it resembles the hump of a camel. Is this correct?” He replied: “This is correct if he meant by this that their objective behind doing this was to imitate the clothed yet naked women. However, if she does this out of casualness and not because it’s the fashion, as they say today, which the women are being affected by and blindly following in every occasion, then it is permissible without this intention. But if she does intend this (i.e. to follow the fashion), then it is not permissible.” [Masaa’ il Nisaa’ iyyah Mukhtaarah (pg. 115)]

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So fear Allaah, O servants of Allaah, and stay away from what Allaah has made forbidden to you. And assist one another in righteousness and dutifulness to Allaah, and counsel one another towards the truth and towards being patient with it. And know that Allaah will ask you regarding this and that He will recompense you for your actions. And know that Allaah is with the patient, the pious, and the good-doers. So be patient, fear Allaah and do good, verily Allaah loves the good-doers.

Furthermore, there is no doubt that the obligation on the leaders from among the rulers, judges, scholars, presidents and committee members is greater than the obligation on others. And likewise the danger is greater on their part. So if anyone among them remains silent about this issue, the calamity is great. However, repelling evil is not specific to just them only. Rather, the obligation falls upon all of the Muslims – particularly the high ranking and senior amongst them, and especially the women's male-guardians and husbands – to repel this evil and to be stern in that as well as to be strict with those who are lenient in that matter, so that perhaps Allaah may uplift from us the calamity that has befallen us and guide us and our women to the Straight Path.<sup>12</sup>

It is authentically reported that the Prophet ﷺ said: “**There is no prophet that Allaah sent to a nation before me, except that he had some helpers and companions from among his ummah that took hold of his Sunnah and followed his way. Then there will come after them opponents that will say that which they didn't do and do that which they were not commanded. So whoever strives against them with his hand, then he is a believer, and whoever strives against them with his tongue, then he is a believer, and whoever strives against them with his heart, then he is a believer. And there is not a mustard's seed of Faith (Belief) beyond that.**”

I ask Allaah to give victory to His Religion, raise His Word high, and rectify our leaders, suppressing the depravity through them and aiding the truth by them. And I ask Him to direct us, you and them, as well as the rest of the

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<sup>12</sup> Ibn ‘Umar reported that the Prophet ﷺ said: “**There are three for whom Allaah has forbidden Paradise: 1) a chronic alcoholic, 2) the ‘Aaq (one who severs ties with his parents) and 3) the Duyooth who agrees with the evil lewdness found in his family.**” [Reported by Ahmad and others and Al-Albaanee authenticated it in *Saheeh al-Jaami'* (no. 3047)] Appendix E contains an advice to the male-guardians of women.

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Muslims towards that which will rectify the people and the lands, in this worldly life and the Hereafter. Verily, He is Able to do everything and He is capable of answering the supplications. Allaah is sufficient for us and the best of guardians. And there is no might or power except due Allaah, the Most Great. May Allaah send His praises and peace on His slave and messenger, our Prophet Muhammad, his family and Companions and whoever follows them in goodness until the Day of Recompense.

**[End of the First Treatise]**

**The Second Treatise:**

**An Essay  
on  
Hijaab**

**Written by**  
**Imaam Muhammad bin Saalih**  
**Al-'Uthaimeen [Died 1420H]**

*– may Allaah have mercy on him –*

## INTRODUCTION

All praise is for Allaah. We praise Him, we seek His assistance and we ask for His forgiveness. And we seek refuge in Him from the evils of our souls and the evils of our actions. Whoever Allaah guides, there is no one that can lead him astray and whoever is led astray there is no guide for him. We bear witness that there is no deity that has the right to be worshipped except Allaah – alone and with no partner – and we bear witness that Muhammad ﷺ is His slave and messenger. May the praises and peace of Allaah be upon him, his family, his noble Companions and whoever follows them in righteousness. As for what follows, then:

Indeed Allaah has sent Muhammad ﷺ with the guidance and the Religion of truth in order to bring the people from darkness to light – by the permission of their Lord – to the path of the All-Mighty, the Most Praise-Worthy. Allaah sent him to actualize the true worship of Allaah, and this was by means of perfecting submissiveness and humility towards Him, by way of acting on His commandments and abstaining from His prohibitions, as well as placing that above the desires of the soul. Allaah sent him ﷺ to perfect noble characteristics, calling to it by every method, and to abolish ignoble characteristics, warning against it by every method.

So there came the Prophetic Legislation, which was complete and perfect from all perspectives – not having any need for the creation to complete or reorganize it since it had come down from the All Wise, the All Aware, the One who knows all that rectifies His servants, and who is Ever-Merciful to them.

And verily, from among the noble characteristics, which the Messenger of Allaah ﷺ was sent with was the honorable attribute of modesty (*Al-Haya*). This is the quality that the Prophet ﷺ placed as part of *Eemaan* (Faith) and as one of its many branches.<sup>13</sup> No one can deny that from the types of

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<sup>13</sup> The hadeeth being referred to is the one that has been narrated by Abu Hurairah, where the Prophet ﷺ said: “***Eemaan* (Faith) consists of more than sixty branches. And *al-Haya* (chastity) is part of *Eemaan*.**” [Saheeh Al-Bukhaaree] The Prophet ﷺ also said: “***Al-Haya* (chastity) and *Eemaan* (Faith) are a joint pair. When one of them is lifted, the other is lifted.**” [Al-Mustadrak (1/22); Al-Haakim graded it *saheeh*, as did Al-Albaanee in his checking of *al-Adab-ul-Mufrad* (1/986)]

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modesty that is commanded by the Religion and practiced by social customs, is the chastity of the woman and her abiding by those etiquettes that will keep her far away from the occurrence of *fitnah* and the placement of doubt. And indeed from the things in which there is no doubt, is that her observance of Hijaab, by means of covering her face and those areas of beauty from her which serve as an attraction, is from the greatest forms of modesty that she can abide by and adorn herself with, due to the chastity and removal from *fitnah* that is found in it.

And indeed, the people of this blessed country<sup>14</sup> – the land of Revelation and the Message, of modesty and chastity – they are perseverant and steadfast upon that (observance of Hijaab). So the women come out of their homes with the Hijaab and the Jilbaab, wearing the 'abaaya (large cloaks) and its likes, far removed from the company and association of male-strangers. This condition has not ceased to be the way it is in many of the Kingdom's lands, thus all praise is due to Allaah.

However, when there came about that which resulted from talk concerning the Hijaab and looking at those who don't observe it nor finding any harm in unveiling, there developed doubt in some people concerning the Hijaab and the veiling of the face. Is it *waajib* (obligatory) or *mustahabb* (recommended)? Or is it just something followed by those who practice customs and perform blind following, that which has not been ruled upon as being either *waajib* or *mustahabb* in itself.

In order to put an end to this doubt and to clarify the truth on this issue, I was urged to write this brief treatise in order to explain its ruling, hoping from Allaah that He clarifies by it the truth, and that He makes us from those who are guided and guide others – the ones who see the truth as true and follow it, and see the falsehood as false and avoid it. So I say, and with Allaah lies the success:

Know, O Muslim, that a woman wearing Hijaab and veiling her face in the presence of male-strangers is obligatory. What directs us towards its obligation is the Book of your Lord, may He be Exalted, the Sunnah of your

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<sup>14</sup> He means Makkah and Madeenah specifically, and Saudi Arabia in general.

Prophet Muhammad ﷺ, the correct (scholarly) opinions, and general analogy.

## EVIDENCES FROM THE QUR'AAN

### The First Proof:

Allaah, the Most High, says:

وَقُلْ لِلْمُؤْمِنَاتِ يَعْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبَدِّلْنَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلِيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ وَلَا يُبَدِّلْنَ زِينَتَهُنَّ إِلَّا لِبُعْوَلَتِهِنَّ أَوْ آبَاءَ بُعْوَلَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاءَ بُعْوَلَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ نِسَانِهِنَّ أَوْ مَالَكَتْ أَيْمَانِهِنَّ أَوْ التَّابِعِينَ غَيْرَ أُولَئِي الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطَّفَلِ الَّذِينَ لَمْ يَظْهِرُوا عَلَى عَوْرَاتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتُوَبُّوَا إِلَى اللَّهِ جَمِيعًا إِلَيْهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ

"And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts, etc) and to not display their *zeenah* (adornment) except for that which is apparent from it. And (tell them) to draw their *khimaars* (veils) over their bosoms (*juyoob*). And (tell them) not to reveal their *zeenah* (adornment) except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons, their sisters' sons, their women, or the slaves whom their right hands possess, or old male servants who lack vigor, or small children who have no sense of gender. And let them not stamp their feet so as to reveal what they hide from their adornment. And turn in repentance to Allaah, all of you, O believers, in order that you may be successful." [Surah An-Noor: 31]

An explanation of the evidences found in this ayah for the obligation of a woman wearing Hijaab in front of male-strangers is as follows:

1. Allaah commands the believing women to guard their private parts. This command is a command for guarding the private parts as well as all of the means that eventually lead to that. And there is no doubt for one who has

common sense that from the means that lead toward guarding the private parts is the veiling of the face. This is since exposing it is a cause for drawing looks towards it, reflecting on its attractive features and finding pleasure in that. And consequently this leads to a man trying to communicate and get in touch with a woman.

In a hadeeth the Prophet ﷺ said: "**The eyes commit zinaa (fornication) and their zinaa is looking ...The heart ardently desires and awaits, and the private parts either confirm it or deny it.**" [Reported by Al-Bukhaaree and Muslim]

So if covering the face is one of the means that ultimately leads towards guarding ones private parts, then indeed it was commanded since the means take on the same ruling as the objective.

2. Regarding the statement of Allaah: "**And to draw their khimaars (veils) over their juyoob**"

The khimaar is that which a woman uses to cover and veil her head, such as a head cloth. So if she was commanded to place the khimaar over her jayb (bosom), then she was **also** commanded with covering her face, whether it is because wearing the khimaar necessitates that or because it is understood from general reasoning. This is since if covering the neck and bosom are obligatory, then veiling the face is an obligation for all the more reason, since it is the source of beauty and enticement. Indeed, when people seek the beauty of a figure, they do not ask except concerning the face. If it is beautiful, they do not look towards anything else in the same manner as possessing importance. This is why when it is said such and such woman is beautiful, one doesn't understand from these words anything except the beauty of the face. So it is clear that the face is the place of beauty that is asked about and informed of. And if it is this way, then how can we come to understand that this Religion, which is based upon wisdom, would obligate the covering of the neck and chest and then allow the exposure of the face?<sup>15</sup>

3. Allaah has absolutely forbidden the exposing of the zeenah (adornment), except for "**that which is apparent from it.**" This refers to that which is unable

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<sup>15</sup> For a further discussion on the khimaar, refer to Appendix F.

to be concealed such as the outermost garment (*thiyaab*).<sup>16</sup> This is why He said "**except for that which is apparent from it**" and He did not say "except for what they make apparent (or reveal) from it."

Then He forbade the revealing of the *zeenah* (adornment) a second time, except to those who were exempted (i.e. her *mahaarim*). This is proof that the second type of *zeenah* (adornment) mentioned here, is different from the first type of *zeenah*.

The first type of adornment being mentioned is the apparent adornment (*Dhaahir*), which is exposed to everyone and which is unable to be concealed, while the second type of adornment is the hidden adornment (*Baatin*), of which its exposure is not permitted except to specified persons. This (type of adornment) is the same whether it is from the creation of Allaah, such as the face, or from the production of human beings, such as the inner garment, which she adorns herself with. If this (second) type of adornment (i.e. *Baatin*) were permissible for everyone to see, then there would be no generalization for the first type and specification for the second type, a well-known point.

4. Allaah permits the exposing of the hidden adornment to old male-servants who lack vigor towards women. They are the servants who have no desire for women. This exposure is also allowed to the young boy who has not reached the age of puberty and who still doesn't have an understanding of the private parts of women. This indicates two things:

- A. It is not permissible for a woman to expose her hidden adornment to any male-strangers (*ghairu-mahaarim*), except these two kinds (old male-servants and children under the age of puberty).
- B. The occurrence and extent of this ruling depends on the fear of (the male) being tempted and associating with the woman. There is no doubt

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<sup>16</sup> The Shaikh is basing his statement on the *tafseer* of the Companion, Ibn Mas'ood ؓ, where he said concerning Allaah's statement "**except for that which is apparent from it**" that it means her *thiyaab* (outer garment). [Tafseer At-Tabaree: vol. 8, pg. 92-93; Tafseer Ibn Katheer: vol. 6, pg. 47] There is a difference of opinion on the interpretation of this part of the ayah: "**except for that which is apparent from it**." The first opinion is mentioned above while the other from Ibn 'Abbaas ؓ will follow later, by the Will of Allaah.

that the face is the place of attraction and beauty and from where temptation is derived. So in this case, the veiling of it would become obligatory, so that the old men who lack vigor may not be tried and tested by it.

5. The statement of Allaah: "...and let them not stamp their feet, so as to reveal what they hide from their adornment."

This means that a woman must not strike her foot so as to let it be known what she conceals (from her adornment), such as her ankle bracelets or anything else that she adorns herself with for a man. So if a woman is forbidden (in this ayah) from stamping her feet, for fear of causing *fitnah* for a man, due to what he hears from the sound of her ankle-bracelet or its types, then how about exposing the face? Which of the two is a greater cause for *fitnah*? That the man hears the sound of the ankle-bracelet produced by the foot of a woman, not knowing who she is, nor her beauty nor if she is young or old or if she is unattractive or beautiful. Which of these two is a greater *fitnah*? This, or that he looks at a woman's uncovered face that is perhaps beautiful, fair, young, bright, enticing, and which is perhaps beautified with that which attracts *fitnah* (temptation) and calls for the prohibited look? Indeed, every man that has an interest in women knows which of the two is a greater *fitnah* and which is more deserving of being covered and concealed.

**The Second Proof:**

Allaah, the Most High, says:

وَالْقَوَاعِدُ مِنَ النِّسَاءِ الَّاتِي لَا يَرْجُونَ نِكَاحًا فَلِمَنْ جُنَاحٌ أَنْ يَضَعُنَّ ثِيَابَهُنَّ عَغْرِيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ وَأَنْ يَسْتَعْفِفْنَ خَيْرٌ لَهُنَّ وَاللَّهُ سَمِيعٌ عَلَيْمٌ

"As for the Qawaa'id (old women past childbearing age) amongst women, who do not expect wedlock, there is no harm upon them if they discard their (outer) garments in such a way as not to show off their adornment (*Tabarruj*). But to refrain (i.e. not discard outer clothing) is better for them. And Allaah is the All-Hearing, the All-Knowing." [Surah An-Noor: 60]

The basis of evidence derived from this noble ayah is that Allaah has excluded harm, and that is sin, from the **Qawaa'id**. These are the old women who are past the age of childbearing and who do not seek marriage due to a lack of men desiring them because of their old age. Allaah has negated any sin from these older women in their taking off of their garments, on the condition that their objective behind that not be to show off their beauty (*Tabarruj*).

What is immediately understood (from this ayah) is that the phrase "**discard their garments**" doesn't mean that they remain naked. Rather, what is meant by it is discarding the garments that are placed over the dress and other inner garments that do not cover what is normally exposed such as the hands and face. So the garment mentioned here, which is permitted for these older women to take off is the garment that has been mentioned previously, which covers the entire body. The specification of this ruling for these older women is a proof that the young women seeking marriage are not included in this ruling. If this ruling applied to all women, such that it would be permitted for all women to discard their outer garments and only wear their (inner) dresses and its types, there would be no point in specifying women past the age of childbearing.

In His statement: "**in such a way as not to show off their adornment (*tabarruj*)**" is another proof that a young woman who is seeking marriage is obligated to wear Hijaab. This is since for the most part when this type of woman uncovers her face, she intends to display her adornment and show off her beauty, and to increase men's aspiration towards her, their flattering of her and so on, whereas the (young) women who do not intend this are rare. And the rare exceptions have no consideration when a ruling is formed.

### **The Third Proof:**

Allaah's statement:

يَا أَيُّهَا النَّبِيُّ قُل لِّلأَزْوَاجِ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُذْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ذَلِكَ أَدْنَى أَنْ يُعْرَفَنَ فَلَا يُؤْدِينَ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا

**“O Prophet! Tell your wives and your daughters and the believing women to cast their jalaabeeb (pl. of jilbaab) upon themselves (i.e. their bodies). That will be better, that they should be known so as not to be bothered. And Allaah is Ever Oft-Forgiving, Most Merciful.” [Surah Al-Ahzaab: 59]**

Ibn ‘Abbaas ﷺ said about this ayah:

**“Allaah commanded the believing women that when they come out of their homes for a necessity, they cover their faces from the top of their heads (downwards), with jilbaabs, and that they expose (only) one eye.”**

The interpretation (*tafseer*) of this Companion is a decisive proof, even to the point that some scholars say this statement takes on the ruling of being *marfoo'* (raised) to a saying of the Prophet ﷺ.<sup>17</sup>

Concerning the statement of Ibn ‘Abbaas ﷺ: “...and that they expose (only) one eye”, then that was only permitted for the necessity of seeing the road. And if there is no need for that, then uncovering the eye is unnecessary. The *jilbaab* is a loose outer garment (*ridaa*) that goes over the *khimaar*, similar to the ‘abaaya (wide cloak).

When this ayah (33:59) was revealed, Umm Salamah (radyAllahu ‘anhaa) said: **“The Ansaaree women came out of their homes, walking as if they had crows upon their heads due to the tranquility, and they were dressed in black garments.”**

Abu ‘Ubaydah As-Salmaanee and others mentioned that:

“The believing women used to cast their *jilbaabs* from (over) the top of their heads downward, to the point that nothing was visible except their eyes, for the purpose of seeing the road.”<sup>18</sup>

#### **The Fourth Proof:**

Allaah, the Most High, says:

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<sup>17</sup> A *marfoo'* narration is a hadeeth reported by a Companion that is raised to the level of being a statement or an action of the Prophet. The word *marfoo'* in Arabic means “raised.”

<sup>18</sup> Refer to Appendix G for a detailed account of the statements of the scholars regarding the *tafseer* of this ayah (33:59).

لَا جُنَاحَ عَلَيْهِنَّ فِي أَبَائِهِنَّ وَلَا أَبْنَائِهِنَّ وَلَا إِخْوَانِهِنَّ وَلَا أَبْنَاءِ إِخْوَانِهِنَّ وَلَا أَبْنَاءَ أَخْوَاتِهِنَّ وَلَا نِسَائِهِنَّ وَلَا مَا مَلَكْتُ أَيْمَانُهُنَّ وَأَتَقِينَ اللَّهَ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا

**"There is no harm (i.e. sin) on them (the Prophet's wives if they appear unveiled) before their fathers, or their sons, or their brothers, or their brothers' sons, or the sons of their sisters, or their women, or their slaves. And (O women) keep your duty to Allaah. Verily, Allaah is Ever All-Witness over everything."** [Surah Al-Ahzaab: 55]

Ibn Katheer, may Allaah have mercy on him, said about this ayah: "When Allaah commanded the women to observe Hijaab in front of male-strangers, He clarified those relatives with whom she is not obligated to observe the Hijaab in front of. They are the same ones as those who were exempted from this command in Surah An-Noor (24:31)."

These four ayaat are evidences from the Qur'aan that show that a Muslim woman is obligated to observe Hijaab in front of male-strangers. The first ayah, as mentioned before, comprises the proof for this from five perspectives.

## EVIDENCES FROM THE SUNNAH

### The First Proof:

Abu Hameed رض reported that the Prophet ﷺ said: "**When one of you (believers) intends to marry a woman, there is no sin on him if he looks at her, so long as his looking at her is only for the purpose of the intention of marriage. And this is even if she is unaware of it.**" [Reported by Ahmad]

It is stated in Majma'-uz-Zawaa'id that the narrators of its chain are narrators of the Saheeh criteria.<sup>19</sup> It is a basis of proof, in that the Prophet ﷺ excluded

<sup>19</sup> Imaam Al-Albaanee authenticated it in *as-Saheehah* (no. 97) where he said: "It's chain of narration is authentic. Its narrators are all reliable, according to the standard of Muslim." Concerning the wisdom behind the Prophet allowing women to be seen when they are not aware, Imaam An-Nawawee said: "The majority of the scholars say that her being pleased is not a condition for the permissibility of looking at her. Rather, a man can do that while she is

sin from the suitor (*khaatib*), specifically when looking at his intended (spouse), with the condition that his look be for the purpose of marriage. This indicates that anyone other than the man intending marriage is sinning when he looks at female-strangers, under every condition. Likewise, if the suitor looks at a woman for a purpose other than the intention of marriage, it is as if the objective of his look was for seeking pleasure or enjoyment.

And if it is said: "There is no clarity in the hadeeth as to what may be looked at (from a woman). So what is intended by it is the look towards her neck and chest area." The response to this is that everyone knows the aspect of beauty that is a suitor's objective, when looking for the beauty of his intended, is only the beauty of the face. There is nothing else equal to this, which the suitor strives after. He only looks towards the face, because it is the main aspect of beauty being sought, without a doubt.<sup>20</sup>

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unaware and not knowledgeable of it, since the Prophet absolutely permitted it, and did not make her approving it a condition. This is because in most cases, she will be too shy to approve it and because there is great harm in that. Perhaps he may see her and not be pleased with her and thus leave her. So she would then feel ashamed of herself and think bad thoughts of herself." [Sharr Saheeh Muslim (5/210) Imaam Ash-Shawkaanee said: "What is apparent from the narrations, is that it is permissible for him to look at her regardless of whether he has her approval or not. It has been reported on Maalik (bin Anas) that one should have consideration for her consent." [Nayl-ul-Awtaar (6/222)] **Note:** The hadeeth clearly states that "**when one of you intends**" so it does not mean that we are permitted to look at women freely on the street, etc, claiming we are looking for a wife, for this contradicts Allaah's command for the men and women to lower their gaze in Surah An-Noor: 30-31. Rather, the intention must be made known, and Allaah knows best.

<sup>20</sup> Al-Mugheerah bin Shu'abah رَضِيَ اللَّهُ عَنْهُ reported: "I once proposed to a woman, so the Prophet ﷺ said: '**Look at her. For verily, it is the best means for establishing love between the two of you.**' I then went to visit her when she was with her parents. And while she was in her room, I said: 'The Messenger of Allaah ordered me to look at her.' They (her parents) remained silent. Then the girl appeared from the side of her room and said 'I implore you. If Allaah's Messenger commanded you to look, then look, and if he did not command you to look, then do not look.' So I looked at her and then married her. And I have not found any woman with her status, even though I had been married to seventy or more than seventy women." [Reported by An-Nasaa'ee (2/73), At-Tirmidhee (1/202), Ibn Maajah (no. 1866), Ahmad (4/144) and others, and authenticated by Al-Albaanee in *as-Saheehah* (no. 96)] Sahl bin Abbee Hathma reported: "I saw Muhammad bin Maslamah رَضِيَ اللَّهُ عَنْهُ observing Butainah bint Ad-Dahhaak with intense staring, while he was on her roof. So I said: You are doing this when you are one of the Companions of Allaah's Messenger?" So he said: 'I heard the Messenger of Allaah ﷺ say: '**If the desire for marrying a (certain) woman should fall into the heart of a man, then there is no harm for him in looking at her.**'" [Reported by Ibn Maajah (no. 1864) and Ahmad (4/225) and authenticated by Al-Albaanee in *as-Saheehah* (no. 98)]

### **The Second Proof:**

After commanding the women to come out to the *musallaa* (place of prayer) for 'Eid, the Prophet ﷺ was asked by one of the women (Umm 'Aatiyah, *radyAllaahu 'anhaa*): "O Messenger of Allaah! If a woman has no veil, is there any sin if she does not come out (on 'Eid day)?"

The Prophet ﷺ said: "**Let her sister (in Islaam) cover her with her *jilbaab* (veil), and the women should participate in the good deeds and in the religious gatherings of the believers.**" [Reported by Al-Bukhaaree, Muslim and others]<sup>21</sup>

This hadeeth is proof that the customary practice of the Sahaabiyaat (female Companions) was that no one from amongst them would go out of her home, except that she had a *jilbaab* on, and that she would not leave her home without it. This is why they informed the Messenger of Allaah about this restriction after he had commanded them to come out (of their homes) for the 'Eid Prayer.

The Prophet ﷺ solved this problem for them by telling them that one of them could cover the other with her *jilbaab*. So he ﷺ did not allow them to come out in public without the *jilbaab*. And this is considering that the attendance of the 'Eid prayer at the *musallaa* is prescribed and obligated for both men and women.<sup>22</sup>

So if the Prophet ﷺ did not permit them to go outside without a *jilbaab* to something that was obligated (i.e. the 'Eid Prayer), then how would he have allowed them to abandon the *jilbaab* when going out to an occasion that was not obligated! Likewise, to an occasion in which there is no need to go,

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<sup>21</sup> Commenting on this hadeeth, Al-Haafidh Ibn Hajar (*rahimahullaah*) said: "In this hadeeth is proof for the prohibition of a woman going outside without a *jilbaab*." [Fat'h-ul-Baaree: vol. 1, pg. 424]

<sup>22</sup> The 'Eid Prayer is an obligation on every Muslim, male and female, according to the best opinion, which is derived from the statement of Allaah's Messenger ﷺ: "**Let the free women, virgins, and menstruating women go out to attend the 'Eid Prayer and witness the good and the supplications of the believers. As for the menstruating women, they should stay away from the place of prayer.**" Ibn Taimiyyah (*rahimahullaah*) said: "And consequently, we lean towards the opinion that the 'Eid Prayer is an obligation on every Muslim." [Majmoo'-ul-Fataawaa (23/161)]

except for roaming around, like the market places, freely mixing with male-strangers and sightseeing in which there is no benefit. The command for wearing the *jilbaab* is evidence that a woman must veil herself and Allaah knows best.

### **The Third Proof:**

What has been confirmed in the two *Saheeh* collections on 'Aa'ishah (radyAllaahu 'anhaa) that: "**The Prophet ﷺ would offer the Fajr prayer (in congregation) and then witness that the believing women, wrapped up with their shawls, had prayed with him. They would then return to their homes, and no one would recognize them due to the darkness (of dawn).**" Then she (radyAllaahu 'anhaa) said: "**If the Prophet would see the women that I see (in my time), he would have surely restricted them from going to the *masaajid*, just as the women of the Tribe of Israa'eel were restricted.**"<sup>23</sup>

Something similar to this has also been reported on Ibn Mas'ood ﷺ. The evidences that this *hadeeth* presents, can be summed up in two aspects:

**First:** The observance of *Hijaab* and the covering of the face were from the customary practices of the *Sahaabiyaat*. They were the best and most honorable of all generations in the sight of Allaah. They possessed the highest and most superior of characteristics and manners, as well as the most complete *Eemaan* and the purest of actions.

They are the role models of whom Allaah is pleased with and with whomsoever follows them in righteousness, as He says:

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<sup>23</sup> This *hadeeth* does not present a prohibition for women attending the *masaajid*, according to the understanding of the Companions. 'Abdullaah bin 'Umar ﷺ once narrated the *hadeeth* of Allaah's Messenger: "**Do not prevent the slave-women of Allaah from going to the *masaajid* of Allaah**" in the presence of his son, Bilaal. So Bilaal said: "As for me, I will prevent my wife, and he who wishes let him allow his wife." So 'Abdullaah bin 'Umar said: "May Allaah curse you! May Allaah curse you! May Allaah curse you! You hear me say that Allaah's Messenger ordered that they should not be prevented!" Then he stood up angrily. [ '*Uloom-ul-Hadeeth* of Al-Haakim (pg. 182)] Imaam Ash-Shawkaanee (*rahimahullaah*) said: "There is no harm in a woman attending the congregational prayer in the masjid." [ *Nayl-ul-Awtaar*: 2/339]

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ  
رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعْدَ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتَهَا الْأَنْهَارُ  
خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ

**“And the first to embrace Islaam from the Muhaajireen (those who migrated from Makkah to Madeenah) and the Ansaar (citizens of Madeenah who helped the Muhaajireen) and also those who followed them exactly (in Faith), Allaah is pleased with them and they are pleased with Him. He has prepared for them Gardens under which rivers flow, to dwell therein forever. That is the supreme success.”** [Surah At-Tawbah: 100]

So if this was the way of the Sahaabiyaat, then it is not befitting for us to refrain from following this way, which if followed exactly, will earn us the pleasure of Allaah.

Allaah says:

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَبَعُ غَيْرَ  
سَبِيلِ الْمُؤْمِنِينَ ثُوَّلَهُ مَا تَوَلَّهُ وَتُصْلِهِ جَهَنَّمُ وَسَاءَتْ مَصِيرًا

**“And whoever opposes the Messenger after the guidance has been clearly explained to him, and follows a way other than the Way of the Believers, We shall keep him in the path he has chosen and burn him in Hell – what an evil destination!”** [Surah An-Noor: 115]

**Second:** 'Aa'ishah, the Mother of the Believers, and Ibn Mas'ood, with their knowledge, understanding, deep insight into the Religion of Allaah, and sincerity to the servants of Allaah, inform us that if the Prophet ﷺ were to see of the women what they both saw, he assuredly would have prohibited them from going to the masaajid. And this was still during the time of the virtuous and pious generations. The condition that the Prophet ﷺ was upon had changed to the extent that would have resulted in women being restricted from going to the masaajid. So how about us, in this day and age – after nearly fourteen centuries, while the condition of *fitnah* has increased and modesty has decreased and the Religion of Allaah has grown weak in the hearts of many people?

'Aa'ishah and Ibn Mas'ood ﷺ understood from the texts of the Last Revelation that every affair that had been warned of eventually became forbidden.

#### **The Fourth Proof:**

Ibn 'Umar ﷺ reported that the Prophet ﷺ said: "**Whoever trails his garment out of pride, Allaah will not look at him on the Day of Judgement.**" So Umm Salamah (radyAllaahu 'anhaa) asked: "Then what should the women do with the hems of their dresses?" The Prophet ﷺ said: "Let them extend their hems the length of a hand span." She said: "But their feet would still be exposed." So he replied: "Then let them extend it a forearm's length and no more." [Reported by Abu Dawood]

There is evidence in this hadeeth that a woman is obligated to cover her feet. This was a well-known matter amongst the Sahaabiyaat. Without a doubt, the foot is less a place of *fitnah* than the face and hands. Thus, warning against something that is a lesser danger also consists of a warning against what is greater and superior than it, based on the wisdom of the Last Revelation. Would it obligate the covering of an area that is less a place of *fitnah*, and allow the exposing of that which is a greater area of *fitnah*? Indeed this is a clear contradiction that is not possible for the wisdom of Allaah and His Legislation.

#### **The Fifth Proof:**

Anas bin Maalik ﷺ reported that the Prophet ﷺ said: "**If one of you (Sahaabiyaat) should happen to be with a slave who has entered into an agreement to purchase his freedom and can pay the full price for it, then observe Hijaab in front of him.**" [Reported by Ahmad, Abu Dawood, Ibn Maajah and At-Tirmidhee who authenticated it]

The basis of evidence derived from this hadeeth is that it lays claim that the uncovering of the face of the female owner in front of her male slave is permissible as long as he is under her rule.<sup>24</sup> However, if he departs from her

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<sup>24</sup> Anas bin Maalik reported that: "The Prophet ﷺ brought Faatimah (his daughter) a servant which he donated to her. And upon her was a garment that when she covered her head with it, it did not reach her feet, and when she covered her feet, it did not reach her head. So when

services, she is obligated to observe Hijaab in front of him because he (consequently) becomes a male-stranger to her. This proves that a woman is obligated to observe Hijaab in front of male-strangers.

#### **The Sixth Proof:**

'Aa'ishah (radyAllaahu 'anhaa) said: "**Male riders would pass by us while we (wives) were in the state of Ihraam with the Messenger of Allaah. When they would approach us, (each) one of us would let her jilbaab fall down from (the top of) her head over her face. And when they had passed on, we would uncover our faces.**" [Reported by Ahmad, Abu Dawood and Ibn Maajah]

In her statement: "**When they (male riders) would approach us, (each) one of us would let her jilbaab fall down from her head over her face**" is a proof for the obligation of covering the face. This is because when one is in the state of *Ihraam*,<sup>25</sup> it is obligatory to uncover the face. So if it were not for the strong restriction against exposing the face, it would have been obligatory for them (i.e. the Prophet's wives) to remain uncovered, even in the presence of the male riders.

To clarify this point further: Uncovering the face in the state of *Ihraam* is obligatory on all women, according to a majority of the scholars. And the obligatory act does not get overridden, except by something else that is obligatory. Therefore, if observing the Hijaab and veiling the face in front of male-strangers were not obligatory, it would not have been permitted for the Prophet's wives to abandon the obligatory act of exposing the face in the state of *Ihraam*. Furthermore, it has been confirmed in the two *Saheeh* Collections and elsewhere that a woman in the state of *Ihraam* is forbidden from wearing a *niqaab* (face-veil) and gloves.<sup>26</sup>

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the Prophet saw what was happening (her struggle), he said: 'Indeed, there is no harm upon you. Here is only your father and your servant (boy).'" [Reported by Abu Dawood]

<sup>25</sup> *Ihraam* is a state in which one is prohibited from practicing certain acts that are lawful at other times. The duties of 'Umrah and Hajj are performed during this state. When assuming *Ihraam*, a Muslim recites his intention openly and inwardly for performing Hajj or 'Umrah.

<sup>26</sup> The Prophet ﷺ said: "**The Muhrimah (woman in the state of Ihraam) should not wear the face veil (niqaab) or gloves.**" [Reported by Abu Dawood]

## *Four Essays on the Obligation of Veiling*

Shaikh-ul-Islaam Ibn Taimiyyah (*rahimahullaah*) said: "This hadeeth is from that which shows us that the face veil (*niqaab*) and the gloves were widely known to women who were **not** in *Ihraam*. This is evidence for the covering of their faces and hands."

These are the six evidences from the Sunnah that support the obligation of a woman's Hijaab and the veiling of her face in front of male-strangers. Along with the four evidences from the Qur'aan, these are altogether the ten proofs from the Qur'aan and the Sunnah.

## **EVIDENCES FROM GENERAL ANALOGY**

The correct rational and balanced analogy that was brought by this perfect Religion, which aims to: (1) Achieve beneficial results, the ways that lead to it, and encouraging that, and to (2) Avoid evil affairs, the ways that lead to it, and warning against that.

So every affair that is purely good or of which the good is superior to its evil, then it is prescribed in the Religion as something either obligatory or recommended. And every affair that is purely evil or of which the evil is superior to its good, then it is prescribed in the Religion as something either forbidden or disliked.

Thus when we look at the unveiling of the Hijaab and a woman exposing her hands and face in front of male-strangers, we find that it consists of many evils. And even if there are benefits in it, they are very minimal when compared to the greatness of its evils. From among the evils of unveiling are:

1. *Fitnah*: (When unveiled) A woman may be tempted to beautify her face and make it stand out with an alluring appearance. This is from the greatest causes of evil and mischief.

2. A loss of modesty (*Al-Hayaa*) in a woman, which is part of her *Eemaan* (Faith) and from the aspects of her *Fitrah* (innate nature).<sup>27</sup> A woman is the

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<sup>27</sup> What is meant by the word *Fitrah* is the natural and pure state that an individual is born into. It usually refers to the condition of *Tawheed* that one is born upon, until that individual's parents or guardians change that state to something else.

example used when modesty is spoken of, as the phrase goes: "**More shyer than a female virgin in her innermost chambers.**"<sup>28</sup> The disappearance of modesty from a woman causes deficiency in her Eemaan and the absence of the natural state (*Fitrah*) upon which she was created.

3. Men may be tempted and enticed by her, especially if she is beautiful and if she flirts, jokes and jests (with men), as is seen in many of the unveiled women. And it is said:

**"First a look, then a greeting – followed by a conversation, (scheduled) date, and then a meeting."**

The Messenger of Allaah ﷺ said: "**Indeed the Devil flows through (the body of) the son of Aadam, just as blood flows through it.**" [Reported by Al-Bukhaaree]

So how many conversations, laughs and flirtations have caused the hearts of men to be affected by women and the hearts of women to be affected by men, and there has occurred from that, evil the likes from which there is no defense. May Allaah protect us from this!

4. Intermingling between women and men. When a woman sees herself as being equal to the man in uncovering her face and roaming around unveiled, she will not have any sense of modesty or feel any shame in mixing with men. There is incredible *fitnah* and overwhelming corruption in this.

Abu 'Usayd Al-Ansaaree رضي الله عنه reported that the Prophet ﷺ came out of the masjid one day while the women were freely intermingling with the men on the road. So the Prophet said (to the women):

**"Draw back (O women)! For, verily, it is not for you to occupy the middle of the road. So stick to the sides of the road."**

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<sup>28</sup> There is a similar wording to this in the hadeeth of Abu Sa'eed Al-Khudree رضي الله عنه, who said: "**The Messenger of Allaah was more shyer than a female virgin in her innermost chambers. And if he saw something that he disliked, we would recognize it in his face.**" [Reported by Al-Bukhaaree and Muslim]

And so thereafter a woman would press herself against the wall (when walking), to the point that her dress would scrape against it, due to her pressing."<sup>29</sup>

Ibn Katheer (*rahimahullaah*) mentioned this narration in his interpretation of Allaah's statement (24:31).<sup>30</sup>

## SOME STATEMENTS OF THE SCHOLARS

Shaikh-ul-Islaam Ibn Taimiyyah (*rahimahullaah*) discussed the obligation of a woman wearing Hijaab in the presence of male-strangers, saying:

"The reality of the matter is that Allaah has placed zeenah (adornment) into two categories – that which is apparent and that which is not apparent. She is permitted to show her apparent adornment to those other than her husband and *mahaarim*. Before the ayah of Hijaab (33:59) was revealed, a woman would go outside without (wearing) the *jilbaab*. Men would be able to see her face and hands, since it was permitted for her during those times to expose them. Looking at her was also allowed back then due to the permissibility of her uncovering. Then when Allaah, the Most High, revealed the ayah of Hijaab with His statement: '**O Prophet! Tell your wives and your daughters and the believing women to cast their jalaabeeb over themselves'** [33:59], the women observed Hijaab in the presence of men."<sup>31</sup>

Then he (*rahimahullaah*) said: "The *jilbaab* is a large sheet (cloth), which Ibn Mas'ood ﷺ and others called a *ridaa*. It is commonly known as the *izaar*

<sup>29</sup> The hadeeth is strong proof for the forbiddance of intermingling between the sexes. Also, Naafi' reported from Ibn 'Umar that Allaah's Messenger ﷺ said: "**Let us leave this door (of the masjid) for the women.**" Naafi' said: "So Ibn 'Umar did not enter through this door until he died." [Reported by Abu Dawood and authenticated by Al-Albaanee] In another hadeeth, Umm Salamah (*radhiAllaahu anhaa*) reports: "In the time of Allaah's Messenger, when the women would make the *tasleem* to finish the obligatory prayer (in congregation), they would get up to leave, and Allaah's Messenger and the men who had prayed with him would remain in their places for as long as Allaah willed. When he would get up, the men would get up." [Saheeh Al-Bukhaaree (Eng.): vol. 1, no. 825] Ibn Hajar commented: "In this hadeeth, there is (proof for) the dislike of intermingling between men and women in the roads, not to mention inside the homes." [Fat'h-ul-Baaree: 2/236]

<sup>30</sup> Collected by At-Tirmidhee; Abu Dawood and others. Al-Albaanee graded it *hasan* in *Silsilat-ul-Ahaadeeth as-Saheehah* (vol. 2, no. 8560).

<sup>31</sup> *Majmoo'-ul-Fataawaa*: vol. 22, pg. 110

(gown-like garment) and that is a large garment that covers the head and the rest of the body. So if they were commanded to wear the *jilbaab* so that they may be known and respected, and it consisted of the veiling of the face with the *nichaab*, then the face and the hands were from the adornment, which she was ordered not to expose to strangers. So what remained permissible for the male-strangers to look at, was the outer garment. Therefore, Ibn Mas'ood رض mentioned the last of the two opinions while Ibn 'Abbaas رض mentioned the first." <sup>32</sup>

He (*rahimahullaah*) then went on to say: "And the opposite of that, is the face, the hands and the feet. It is not for her to expose these to male-strangers according to the most correct of the two opinions, with a difference of opinion on what came before the abrogation. Rather she must not reveal anything, except the outer garment."

Then on pages 117 to 118 of *Majmoo'-ul-Fataawaa* (vol. 22), he said: "As for her face, hands, and feet, then indeed, she was forbidden from revealing these to male-strangers. And she was not prohibited from revealing these to women or to her *mahaarim*."

He also said: "The principle of this is to know that the Revelation (of these *ayaat*) has two goals. The first of them is the separation of the men from the women. And the second, is a woman's observance of *Hijaab*." <sup>33</sup>

These are the sayings of Shaikh-ul-Islam Ibn Taimiyyah. As for the statements of other scholars of the Hanbalee *Fiqh*, then I will mention the opinion held by the later scholars.

It is stated in *al-Muntahaa*: "The specified look at female-strangers is forbidden, whether intentional (i.e. with desire) or unintentional (without desire)."

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<sup>32</sup> What is meant here are the commentaries of the two Companions regarding the statement of Allaah: "**except for that which is apparent from it.**" The evidences for their statements have been stated previously. Ibn Taimiyyah is of the opinion that Ibn Mas'ood's interpretation of the *ayah* to mean "**her garment**" came after the interpretation of Ibn 'Abbaas: "**her face, hands, and ring**", thus abrogating it, and Allaah knows best.

<sup>33</sup> *Majmoo'-ul-Fataawaa*: vol. 22, pg. 152

And in *al-Iqnaa*, it states: "It is not permissible to look at a young woman intentionally and it is forbidden to look at her hair."

It is stated in *Matn-ud-Daleel*: "The look is of eight types. The first one is the look of a man who has passed the age of puberty, even if it is unintentional (without desire), towards a young female-stranger who is the age of puberty, without a need for it. It is not permissible for him to look at anything from her, not even her eyebrows..."

As for the statements of the Shaafiee scholars, then they say that if the look is for the fulfillment of desires or the occurrence of *fitnah* is feared from it, then it is absolutely forbidden, without any difference of opinion. And if the look is void of desires and there is no fear of *fitnah* in it, then there are two opinions, which have been discussed in their commentary of *al-Iqnaa*, where it states:

"What is correct is that it is forbidden, as stated in *al-Minhaaj*. And the Imaam indicated the consensus of the Muslims on the restriction of women coming out from their homes with their faces uncovered, and that the look is the place where *fitnah* occurs and the reason for the hearts being moved with desires. Allaah says: '**Tell the believing men to lower their gaze and guard their private parts.**' [24:30] What is befitting from the good aspects of the Religion is closing all doors concerning these particular situations, as well as opposing them."

And in *Nayl-ul-Awtaar*, the commentary of the book *al-Muntaqaa*, it states: "The Muslims have unanimously agreed that women are not allowed to go out of their homes with their faces uncovered, especially in places where there are many evil people." <sup>34</sup>

## EVIDENCES FROM THE OTHER SIDE

I do not know of the evidences from the Qur'aan and Sunnah that are used by those who allow looking at the face and hands of female-strangers, except for what follows:

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<sup>34</sup> *Nayl-ul-Awtaar* (6/226) of Imaam Ash-Shawkaanee

### **The First Claim:**

The statement of Allaah, the Most High:

وَلَا يُنْدِينَ رِيَّتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهُا

**“And (tell them) to not display their adornment (zeenah) except for that which is apparent from it.” [Surah An-Noor: 31]**

Al-A'mash reported from Sa'eed bin Jubair, that Ibn 'Abbaas رض said about this ayah: “**It means her face, hands and ring.**” <sup>35</sup>

The interpretation of this Companion is evidence, as has been mentioned previously.

### **The Second Claim:**

Abu Dawood reported in his Sunan from 'Aa'ishah (radyAllaahu 'anhaa) that she said: “Asmaa bint Abee Bakr entered in the presence of Allaah's Messenger whilst wearing a thin, transparent garment. So the Messenger of Allaah turned away from her saying: '**O Asmaa! Indeed when a woman reaches the age of puberty, it is not allowed that any of her be seen except for this and this.**' And he pointed to his face and hands.”

### **The Third Claim:**

Al-Bukhaaree and others reported from Ibn 'Abbaas رض that: “**His brother Al-Fadl رض once rode behind Allaah's Messenger during the farewell pilgrimage when a woman from the tribe of Khatha'am came to him. Al-Fadl began to look at the woman and she too began to look at him. So the Prophet grasped Al-Fadl's chin and turned his face towards another direction.**”

There is evidence in this hadeeth that the woman's face was uncovered.

### **The Fourth Claim:**

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<sup>35</sup> See *Mukhtasar Tafseer Ibn Katheer* (vol. 2, pg. 600)

Al-Bukhaaree and others reported from Jaabir bin 'Abdillaah رضي الله عنه that he said concerning the Prophet's praying with the people during 'Eid:

"He رضي الله عنه then admonished the people and gave them the reminder. Then he moved on further until he came to the women, so he admonished them and gave them the reminder. And he said: '**O assembly of women, give in charity! For, indeed, most of you will be the wood that kindles the Hellfire.**' Thereupon, there arose from the middle of the female congregation, a woman with dark-brown cheeks, who said: 'Why is that, O Messenger of Allaah?' He رضي الله عنه replied: '**Because you women take too many complaints and you refuse to acknowledge your husband's good treatment.**' Upon hearing this, the women began tossing their jewelry as charity into Bilaal's outspread cloth."

If it were not for her face being uncovered, it would not be known that she had dark-brown cheeks. This hadeeth has come to be one of the well-known evidences that support the claim that it is permissible for a woman to expose her face in front of male-strangers.

These are the evidences I am aware of that can possibly be used as proofs for the permissibility of a woman exposing her face in the presence of male-strangers.

## A REFUTATION OF THESE EVIDENCES

However, these evidences do not contradict what has been stated previously from the evidences for the obligation of veiling, and that is due to two reasons:

**First:** The evidences for the obligation of covering the face can be traced back to the *asl* (original state), whereas the evidences for its exposure are based upon the remainder of that original state.<sup>36</sup> And that which can be

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<sup>36</sup> This is a principle the Shaikh is stating, by which he means that the evidences for the veiling of the face can be traced back to the original source of the Qur'aan and the Sunnah. This means there are evidences in them that show that the veiling of the face was prescribed, as well as practiced by the believing women at the time of the Prophet. Whereas, the evidences for unveiling the face are based on exceptions to that general and original state, which is that women would veil their faces. The majority of the evidences indicate that

traced back to the original state takes precedence as is well known amongst the *Usooliyeen* (scholars of *Fiqh* who derive principles in *Islaam*). This is because the original state means to leave something the way it is. So when we find any evidence that is traced back to the original state, this indicates that any other ruling must be changed to fit that original state. Because of this, we may say that with a report that can be traced back to the original state, there is an increase in knowledge, which in this case is affirming the change of a ruling in favor of that original state. And that which affirms (evidences for veiling) takes precedence over that which negates (evidences for its exposure). This principle is absolute and established even under the determination that the evidences (for its exposure) are confirmed and can be used as evidence.

**Second:** If we were to reflect on the evidences used for the permissibility of exposing the face, we would find that they are not equal in comparison to the evidences for its restriction. This is further clarified with the following responses to each of these claims:

**Response to the First Claim:**

There are three possibilities regarding the *tafseer* of Ibn 'Abbaas:

1. It is possible that what was intended by his statement was the first of the two opinions before the revelation of the ayah of Hijaab (33:59), as mentioned by Shaikh-ul-Islaam Ibn Taimiyyah, whose words we quoted previously.
2. Perhaps what he meant by it was the adornment that was forbidden from being exposed as has been stated by Ibn Katheer (*rahimahullaah*) in his *Tafseer*.<sup>37</sup> These last two possibilities would explain his *tafseer* (interpretation)

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veiling the face was indeed practiced and accepted, thus forming the general rule or the original state. The exception to this general rule can be found in those rare instances in which there are reports that some women had their faces uncovered. These exceptions do not present a new ruling, rather they must be seen with respect to the general rule that is based on the predominant evidences which show that the women at the time of the Prophet ﷺ would veil, and Allaah knows best.

<sup>37</sup> Concerning the part of the ayah: “And (tell them) to not display their adornment except for that which is apparent from it”, Ibn Katheer (*rahimahullaah*) said: “This means that she should not expose anything from her adornment in front of male-strangers,

of Allaah's statement: "**O Prophet, tell your wives and your daughters and the believing women to cast their jalaabeeb over themselves**", which we mentioned previously as the Third Evidence from the Qur'aan.

3. Even if we don't accept that the meaning of the statement of Ibn 'Abbaas is one of these last two possibilities, then indeed, his *tafseer* (for this ayah) is still not a proof. This is since we are only obligated to accept his *tafseer*, **if it is not opposed** by the *tafseer* of another Companion. If another Companion contradicts his *tafseer*, then we must take the one that has a higher inclination towards the majority of the evidences.

The statement of Ibn 'Abbaas has been contradicted by the statement of Ibn Mas'ood, who interpreted the verse: "**except for that which is apparent from it**" to mean the outer cloak (*ridaa*), the outer garment (*thiyaab*) and that which is unable to be concealed. Therefore, it becomes incumbent upon us to seek that which is more inclined towards the truth and to act upon that which is more correct from the two interpretations.

#### **Response to the Second Claim:**

As for the hadeeth of 'Aa'ishah (*radyAllaahu 'anhaa*), then it is da'eef (weak) based on two aspects:

1. The break in the chain between 'Aa'ishah (*radyAllaahu 'anhaa*) and Khaalid bin Duraik, which was reported by Abu Dawood, who noted the deficiency himself when he stated that Khaalid bin Duraik never heard from 'Aa'ishah. Abu Haatim Ar-Raazee, may Allaah have mercy on him, also mentioned this weakness.

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except for that which is unable to be concealed. Ibn Mas'ood said: '**Such as the *ridaa* (wide cloak) and the (outer) garment.**' This is in conformity with what the Arab women used to practice such as the veil, which would encompass (go over) the garment and not reveal what was under it. So there is no sin on her in that (i.e. to reveal the outer garment) since she is incapable of concealing it. Ibn 'Abbaas said: '**(It means) Her face, hands and ring.**' It is probable that this was the *tafseer* for the type of adornment that was forbidden from revealing. This is as Ibn Mas'ood said: '**The adornment (*zeenah*) is of two types: The first type is that which no one can see except the husband, such as the ring and the bracelet. And the (second) type is that which the male-strangers may see, and that is what is apparent, such as the garment.**'" [Mukhtasar Tafseer Ibn Katheer (vol. 2, pg. 600)]

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2. One of the narrators in its chain is Sa'eed bin Basheer An-Nasree, a settler in Damascus, who was renounced by Ibn Mahdee and declared weak by Imaam Ahmad, Ibn Ma'een, Ibn Al-Madeenee, and An-Nasaa'ee. Due to this, the hadeeth is *da'eef* and cannot be used as an argument against the authentic *ahaadeeth* mentioned previously, which prove the obligation of Hijaab.

Furthermore, Asmaa bint Abbee Bakr (*radyAllaahu 'anhaa*) was twenty-seven years old when the Prophet made Hijrah. So being that she was mature and advanced in age, it would be unthinkable to suspect that she would enter in the presence of the Prophet ﷺ with a thin and tight dress, such that it revealed from her, more than just her hands and face. And Allaah knows best.

And even if we were to assume that this hadeeth was authentic, it probably took place before the advent of Hijaab. This is since the texts concerning the Hijaab can be traced back to the original state, so they take precedence.

### **Response to the Third Claim:**

As for the hadeeth of Ibn 'Abbaas, it is not a proof for the permissibility of looking at a female-stranger. This is because the Prophet ﷺ did not approve of Al-Fadl's action (of looking at the woman). Instead he ﷺ turned Al-Fadl's face to another direction.

This is why in his explanation of *Saheeh Muslim*, An-Nawawee (*rahimahullaah*) mentioned that one of the main points of this hadeeth is the prohibition of looking at a female-stranger.

Al-Haafidh Ibn Hajar (*rahimahullaah*) said concerning the benefits of this hadeeth: "There is proof in it that it is forbidden to look at female-strangers and that one must lower the gaze. 'Iyaad (*rahimahullaah*) said: 'Some of them (i.e. scholars) hold the view that it is not an obligation (to lower the gaze), except under fear of *fitnah*.' In my opinion, the Prophet's action of screening Al-Fadl's face is stronger than a statement from him ﷺ."

His statement: "**screening Al-Fadl's face**" most likely means "turned his face away" as occurs in the text of the hadeeth.

If it is argued: "Why didn't the Prophet ﷺ command that woman to cover her face?" Our response is that: It is apparent that she was in the state of *Ihraam*. And what is required from her under this condition is that she not veil her face when there is no one there from the male-strangers to look at her. Or it could be said that perhaps the Prophet ﷺ did command her after the occurrence of that incident, since the absence of his ﷺ command being reported, is not a proof for the absence of the command altogether. This is since the absence of a report is not proof for the report of an absence.

Muslim and Abu Dawood reported that Jareer bin 'Abdillaah Al-Bajlee رضي الله عنهما said: "**I asked Allaah's Messenger about the sudden and unexpected look. So he ﷺ said: 'Turn your look away!'**"

#### **Response to the Fourth Claim:**

The hadeeth of Jaabir رضي الله عنه does not mention when that event occurred. Thus, perhaps this woman (mentioned in the hadeeth) was from the *Qawaa'id* (old women past the age of childbearing) who are not seeking marriage. So in this case, the unveiling of her face would be permissible, while the obligation of *Hijaab* would be withheld from her but not from those besides her. Or perhaps this event took place before the revelation of the ayah of *Hijaab* (33:59), which was revealed in Surah Al-Ahzaab in either the fifth or sixth year of Hijrah, whereas the 'Eid prayer was legislated during the second year of Hijrah.

## **CONCLUSION**

Know that we only spoke in detail about this subject due to the necessity of letting the people know the ruling on this extremely important social issue, which has been brought about by those who desire the unveiling of women.

However, they do not give this issue its due right in terms of research and investigation, considering that it is incumbent upon every researcher to examine an issue with justice and impartiality, and to not speak about something, before having attained knowledge of it. And he must stand in front of the seemingly contradictory proofs with the stance of a judge facing two opponents. He should look at the two with the eye of justice, and judge according to the way of knowledge. He should not give preference to one

of the two opinions without there being any predominance for it over the other. Rather, he should look at the evidences from all perspectives. And his firm conviction in one of the two opinions should not carry him to exaggeration and extremism in confirming his arguments and neglecting the evidences of his opponent.

Due to this, the scholars have said that one must gather the evidences before making certainty on an issue, so that his certainty can be dependent upon the evidences and not the other way around. This is because the one who establishes certainty on an opinion before having attained evidences for it, he has his conviction carry him to refuting the opposing texts, based upon that firm conviction, or to the distorting of the texts that he is unable to refute.

I, as well as others, have seen the harm that following evidences based on preset certainty can do, such that it can cause someone to authenticate weak ahaadeeth or to use authentic texts that do not provide evidence as a means of confirming his opinion and providing proof for it.

And I have indeed read an essay from a certain author who states that the Hijaab (i.e. veiling the face) is not obligatory. He uses as evidence the hadeeth of 'Aa'ishah, which has been reported by Abu Dawood concerning the story of Asmaa bint Abbee Bakr's entrance into the presence of the Prophet ﷺ, and in which he told her that when a woman reaches the age of puberty, it is not allowed for anything of her to be seen except this and this, and he pointed to his face and hands.

The author mentioned that this hadeeth was authentic and "agreed upon!" So look at how he has ruled in favor of the authenticity of this hadeeth, when in fact it is *da'eef*. Abu Dawood noted the deficiency of the *Irsaal*<sup>38</sup> and the break in the chain himself! Also, in the hadeeth, is Sa'eed bin Basheer An-Nasree and the discussion on him has preceded. And look at how he has said that it is an "agreed upon" hadeeth when it is not so. If by his words "agreed upon", he is referring to the famous religious meaning for it, which is

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<sup>38</sup> This is when a hadeeth is a statement of a member of the Taabi'een, thus the Companion (Sahaabee) is missing from the chain.

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a hadeeth that has been reported by Al-Bukhaaree and Muslim, then Al-Bukhaaree and Muslim did not report it.

And if he meant by "agreed upon", that all the scholars have agreed on its authenticity, then this is not so, either. How can they agree on its authenticity, when Abu Dawood, himself, reported its deficiency due to its *Irsaal* and the weakness of one of its narrators? Imaam Ahmad bin Hanbal (*rahimahullaah*) as well as other scholars of hadeeth have declared this hadeeth *da'eef* (weak). However, it is the *ta'assub* (extreme fanaticism) and ignorance that drives our companion (the author) towards afflictions and destruction.

So let the author and writer beware of having laxity and laziness in his search for evidences, his explanation of them, and his quickness to speak without knowledge, lest he become from those whom Allaah has spoken of when He said:

فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا لِيُضِلَّ  
النَّاسَ بِغَيْرِ عِلْمٍ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

**"And who is worse than he who invents a lie against Allaah, so that he may lead the people astray without knowledge. Verily, Allaah does not guide the evil-doers!"** [Surah Al-An'aam: 144]

Or that he combines his laxity in his search for evidences with the denial of what the majority of the evidences establish as correct. Then there will be for him evil upon evil, and he will fall into the statement of Allaah:

فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ وَكَذَبَ  
بِالصَّدْقِ إِذْ جَاءَهُ أَلِيسَ فِي جَهَنَّمَ مَثُواً لِلْكَافِرِينَ

**"And who does more wrong than he who utters a lie against Allaah and denies the truth when it comes to him. Is there not in Hell an abode for the disbelievers?"** [Surah Az-Zumar: 32]

We ask Allaah, the Most High, to cause us to see the truth as true and enable us to follow it, and to cause us to see the falsehood as false and enable us to

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avoid it. We ask Allaah that He guide us to His Straight Path, indeed He is the Most Magnanimous, the Most Generous. May the peace and praises of Allaah be on His Prophet Muhammad, his family, his Companions and all of his followers, Ameen.

**[End of the Second Treatise]**

**The Third Treatise:**

# Advice to the Muslim Woman

**Written by**  
**Shaikh Saalih bin Fawzaan Al-Fawzaan**

*– may Allaah preserve him –*

## **FROM THE LECTURE:**

All praise is for Allaah, Lord of all that exists, and may His peace and praises be on our Prophet, Muhammad, as well as on his family and all of his Companions.

To proceed: The brothers in charge of the Da'wah (here) felt that this lecture should be on the subject of "**Advice to the Muslim Woman**." However, this does not mean that this lecture is restricted to only females. Rather, it is general, but with more of an emphasis on issues particular to women. There is no doubt also that a man is responsible for a woman since Allaah has blessed the men by creating for them spouses from amongst themselves as He says:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِّنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا  
وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءلُونَ بِهِ وَالْأَرْحَامَ إِنَّ  
اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

"O mankind, fear your Lord who created you from a single soul (Aadam), and from that He created its wife, and from them, He created many men and women. Fear Allaah through whom you demand your mutual rights. And (do not cut off the relations of) the wombs. Surely, Allaah is ever an All-Watcher over you." [Surah An-Nisaa: 1]

And He says:

هُوَ الَّذِي خَلَقَكُمْ مِّنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا

"He is the One who created you from a single soul, and (then) made from that (soul) its spouse in order that he may enjoy the pleasure of living with her." [Surah Al-A'raaf: 189]

The wisdom behind this was so that he may find reassurance in her, enjoy her company and confide his secrets and personal affairs to her, so that she in turn could assist him in the difficult stages of life, and also so that there may be produced from them righteous offspring. Allaah says:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا  
وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

"And from His signs is that He created for you wives from amongst yourselves that you may find repose in them. And He has put between you affection and mercy. Verily, in that are indeed signs for people who reflect." [Surah Ar-Room: 21]

This is one of Allaah's signs – i.e. the proofs that indicate His Ability and Mercy, and His right to be worshipped alone without any partners. Allaah has fashioned human society to consist of men and women, as He says:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذِكْرٍ وَأَنْثَى وَجَعَلْنَاكُمْ شُعُورًا  
وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَنفَاكُمْ إِنَّ اللَّهَ عَلِيمٌ حَبِيرٌ

"O mankind, indeed We created you from a male and a female, and made you into nations and tribes so that you may know one another. Verily, the most noble amongst you in the sight of Allaah is the one with the most Taqwaa (fear and dutifulness to Allaah)." [Surah Al-Hujuraat: 13]

So the unification of a man and a woman by way of a lawful relationship is one of Allaah's blessings since great benefits result from this, the most important of which is the formation of a society, the creation of families and the building of homes. This is from Allaah's blessings. So due to all of this, special importance must be given to the woman from the perspective of instructing and guiding her, from the perspective of choosing a pious wife that is religious, and from the perspective of interacting with her such that a man does not exploit his authority over her by oppressing her or maltreating her. Allaah says:

وَعَاشُرُو هُنَّ بِالْمَعْرُوفِ

"And live with them honorably." [Surah An-Nisaa: 19]

And He says:

## الطلاق مرتان فإمساك بمعروف أو شریح بإحسان

**"The divorce is twice. After that, either you retain her on reasonable terms or release her with kindness." [Surah Al-Baqarah: 229]**

So a man's connection with a woman is a firm and strong one. This connection must be built upon what Allaah has legislated from honorable cohabiting, noble guardianship and moral interactions. Also the pleasure and enjoyment of the married life must be in accordance with what Allaah has permitted.

Allaah says:

نِسَاءُكُمْ حَرْثٌ لَّكُمْ فَأَتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ وَقَدَّمُوا  
لِأَنفُسِكُمْ وَأَنْقُوا اللَّهَ وَأَعْلَمُوا أَنَّكُمْ مُّلَاقُوهُ وَبَشِّرُ الْمُؤْمِنِينَ

**"Your wives are a tilth for you, so go to your tilth when or how you will, and put forth (good deeds) for yourselves. And fear Allaah and know that you will meet Him. And give good tidings to the believers." [Surah Al-Baqarah: 223]**

So based on all of this, the importance of women in society becomes clear to us. This is since a woman is a man's companion and partner. Ever since Allaah created the first man – i.e. Aadam – He also created for him a woman. Allaah's way in this regard will continue in this same manner up until the Final Hour:

سُنَّةُ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلِهِ وَلَنْ تَجِدَ لِسْنَةً اللَّهِ تَبْدِيلًا

**"Such was the Way of Allaah with regard to those who passed away of old, and you will not find any change in the Way of Allaah." [Surah Al-Ahzaab: 62]**

Allaah has made it an obligation upon men to obey Him and worship Him, and He also mandated upon women that they should obey Him and worship Him alone without any partner. And He promised the good-doer from both genders that He would recompense them with a tremendous reward. In the same manner, He threatened the evil-doer from both genders

that He would punish and torment them. Therefore, a man and a woman are the same with regard to religious obligations in the general sense.

Even though a woman is particularized with certain religious obligations apart from men, in the general sense, both man and woman are equal when it comes to worshipping Allaah, obeying Him and receiving reward or punishment. Allaah says: **"So their Lord answered their supplication (saying): Never will I allow the deeds of one of you, male and female, to be lost. You are from one another. So those who migrated and were driven out of their homes, and suffered harm in My Cause, and who fought and were killed, verily I will expiate from them their evil deeds and admit them into Gardens under which rivers flow."** [Surah Aali 'Imraan: 195]

Amongst men, there are believers and Muslims, while amongst women, there are believers and Muslims. And there are also migrants (Muhaajiroon) amongst men and women. They are all equal in terms of the reward they will receive. Allaah says:

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَى وَهُوَ مُؤْمِنٌ فَلَنُحْكِمَنَّ  
حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَخْسَنَ مَا كَانُوا يَعْمَلُونَ

**"Whoever does good deeds – whether male or female – while being a true believer, verily to him, We will give a good life, and We shall recompense them with a reward in proportion to the best of what they used to do."** [Surah An-Nahl: 97]

And He says:

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ  
وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاسِعِينَ وَالْخَاسِعَاتِ  
وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّانِمِينَ وَالصَّانِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ  
وَالْحَافِظَاتِ وَالْدَّاكِرِينَ اللَّهُ كَثِيرًا وَالْدَّاكِرَاتِ أَعَدَ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا  
عَظِيمًا

**"Verily, the Muslim men and women, the believing men and women, the obedient men and women, the honest men and women, the patient men**

and women, the humble men and women, the men and women who give charity, the men and women who fast, the men and women who guard their private parts, and the men and women who remember Allaah much, Allaah has prepared for them forgiveness and a great reward." [Surah Al-Ahzaab: 35]

Allaah has promised both genders – male and female – with forgiveness and great reward for possessing these characteristics mentioned by Allaah. So just as Allaah has commanded the men, He has also commanded the women. Allaah says:

قُل لِّلْمُؤْمِنِينَ يَعْضُوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ وَقُل لِّلْمُؤْمِنَاتِ يَعْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبَدِّلْنَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلَيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جَيْوَبِهِنَّ وَلَا يُبَدِّلْنَ زِينَتَهُنَّ إِلَّا لِبُعْولَتِهِنَّ أَوْ أَبَانِهِنَّ أَوْ آبَاءَ بُعْولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاءَ بُعْولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكْتُ أَيْمَانِهِنَّ أَوِ التَّابِعِينَ غَيْرُ أُولَئِي الْإِرْبَةِ مِنَ الرِّجَالِ أَوْ الطَّفَلِ الَّذِينَ لَمْ يَظْهِرُوا عَلَىٰ عَوْرَاتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ

"Tell the believing men to lower their gaze and guard their private parts. That is purer for them. Verily, Allaah is All-Aware of what they do. And tell the believing women to lower their gaze and protect their private parts and not to display their *zeenah* (adornment) except for that which is apparent from it. And (tell them) to draw their *khumur* (veils) over their bosoms (*juyoob*). And (tell them) not to reveal their *zeenah* (adornment) except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons, their sisters' sons, their women, or the slaves whom their right hands possess, or old male servants who lack vigor, or small children who have no sense of gender. And let them not stamp their feet so as to reveal what they hide of their adornment. And turn in repentance to Allaah, all of you, O believers, in order that you may be successful." [Surah An-Noor: 30-31]

Men have been commanded to lower their gaze from looking at what Allaah has forbidden, such as looking at women and looking at the means

of temptation like immoral images, which Allaah has prohibited us to look at. This also goes for looking at and observing the private parts of people in their homes. This is forbidden for men and women since it leads to falling into immoral and indecent acts. When Allaah forbids something, He also forbids all of the means and channels that lead to it. An example of this is the look, since it serves as a means. The Prophet ﷺ said: "**The two eyes fornicate, and their fornication is the look.**"<sup>39</sup>

The look is one of the poisonous arrows of the Devil. If a person shoots it out, it is indeed a poisonous missile that kills the one who sends it. This arrow returns back to the heart of the one looking.

The look is a poisonous arrow that returns to the heart of the onlooker, striking it and affecting it, or killing it and causing it to die. So none of them should look at what Allaah has forbidden. The creation of this look and this eyesight is a blessing, which humans must use for only that which Allaah has permitted. One must use them for only those things that Allaah has allowed and refrain from using them for those things that Allaah has forbidden. Allaah says about men: "**Tell the believing men to lower their gaze.**" [Surah An-Noor: 30] And He says about women: "**And tell the believing women to lower their gaze.**" [Surah An-Noor: 31]

He says about the men: "**And to guard their private parts**" [Surah An-Noor: 30] And He says about women: "**And to protect their private parts.**" [Surah An-Noor: 31]

A man as well as a woman must protect his private parts from the unlawful. So neither he nor she should do that which will cause them to fall into immorality. This can be achieved by adhering to a thorough covering that will prevent the private parts from being looked at. Exposing the private parts is forbidden since if men and women do that, it will cause temptation and incitement and lead to evil. This is the reason why Allaah created clothing for men and women – as a blessing from Him:

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<sup>39</sup> This is a portion of a hadeeth reported by Imaam Ahmad (2/343) from the narration of Abu Hurairah رضي الله عنه. The hadeeth begins with the wording: "**Every son of Aadam has his share of fornication. The two eyes fornicate...**" etc.

يَا بَنِي آدَمْ قُدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُوَارِي سَوْءَاتِكُمْ وَرِيشًا

**"O children of Aadam, We have bestowed clothing upon you so that you may cover your private parts and use it as an adornment."** [Surah Al-A'raaf: 26]

So Allaah created clothes for two tremendous aspects of wisdom, the first of which is: Covering the private parts, while the second is: Beautification, adornment and decoration. Then He goes on to direct us, or inform us, of a garment that is greater than the garment that is worn over the body, and that is the garment of Taqwaa.

وَلِبَاسُ النِّقَوَىٰ ذَلِكَ خَيْرٌ

**"And the garment of Taqwaa – that is better."** [Surah Al-A'raaf: 26]

Both a man and a woman must cover their private parts with ample coverings, since this preserves morals. As for shamelessness and nudity, these are things that lead to the corruption of morality, the loss of honor, and the spreading of lewdness. But when the private parts are concealed with the covering that Allaah has instructed the men and women to abide by, this protects the private parts from fornication and homosexuality and it protects the private parts from the unlawful things that Allaah has prohibited.

Then Allaah specifies women with a command apart from men where He says: **"And to not display their zeenah (adornment) except for that which is apparent from it. And (tell them) to draw their khumur (veils) over their bosoms (juyoob)."** [Surah An-Noor: 31]

Here Allaah commands the women to wear the Hijaab, which is a comprehensive covering that veils the woman's body including her face, hands, feet and entire body. This goes as well for her hair, which she must cover in front of men who are not from her mahaarim. **"And not to display their zeenah (adornment)"** meaning she should not expose her adornment regardless of whether it is her physical adornment, which consists of her body, such as the face, hands and so on, or her artificial or applied adornment such as jewelry, hair-dye, kohl and so on.

A woman was commanded to cover her bodily adornment as well as her artificial and applied adornment, which she decorates her body with, such as dyes, jewelry, kohl and its likes. "**Except for that which is apparent from it**" refers to the outer garment according to the correct opinion, meaning: What is apparent by itself without her having to expose it, and this is the outer garment, which does not constitute temptation or incitement. Then He says: "**And (tell them) to draw their khumur.**" Khumur is the plural of khimaar, and it refers to that which covers or blocks something. This is why khamr (alcohol) was called by this name since it covers or blocks (i.e. intoxicates) the mind. "**And (tell them) to draw their khumur (veils) over their bosoms (juyoob).**"

Allaah orders the women to draw close their khumur that are over their heads. So a khimaar is that which a woman places on top of her head. Allaah commands her to spread it over her upper chest. "**And (tell them) to draw their khumur (veils) over their bosoms (juyoob).**" This refers to the openings in the upper part of their garments which expose the throat and neck area. A woman should not leave these parts exposed for men to look at, but should instead lower her khimaar over it. If a woman was ordered to cover her throat, then the face is also to be covered for all the more reason. In fact, the aspect of drawing the khimaar over the upper chest and neck area necessitates that it also fall over the face. The reason for this is because the khimaar is placed over the head. So if it is placed over the head to fall down on the upper chest, it also includes the face.

What further clarifies this is the statement of 'Aa'ishah, may Allaah be pleased with her: "**Male riders would pass by us while we (wives) were in the state of Ihraam with the Messenger of Allaah. When they would approach us, (each) one of us would let her jilbaab fall down from (the top of) her head over her face. And when they had passed on, we would uncover our faces.**"<sup>40</sup>

And there is also Allaah's saying:

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<sup>40</sup> Reported by Imaam Ahmad (6/30), Abu Dawood (no. 1833) whose wording it is, and Ibn Maajah (no. 2935) from the narration of 'Aa'ishah, may Allaah be pleased with her.

يَا أَيُّهَا النَّبِيُّ قُل لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ذَلِكَ أَذَنٌ أَنْ يُعْرَفَنَ فَلَا يُؤْدِنَ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا

"O Prophet! Tell your wives and your daughters and the believing women to cast their jalaabeeb (pl. of jilbaab) over themselves." [Surah Al-Ahzaab: 59]

A jilbaab is a large garment that a woman wraps around herself, and it is that which is known as a big (outer) cloak that a woman places over her garments. Allaah has commanded the women to place this over her face to the point that nothing is visible from a woman that will serve as a temptation for people. "**That will be better, that they should be known, so as not to be bothered.**" [Surah Al-Ahzaab: 59]

This is an order for the women to place the Hijaab over her body and all of her enticing features from which temptation is feared to occur. Allaah says:

وَإِذَا سَأَلْتُمُوهُنَّ مَنَّاعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ

"And when you ask them (i.e. Prophet's wives) for something, then ask them from behind a veil (Hijaab)." [Surah Al-Ahzaab: 53]

Even though the ones intended by this verse were the wives of the Prophet, the verse is general. So the wording in the verse is specific for the Prophet's wives, while its meaning is universal for all women since the Prophet's wives are the role-models for the believing women. Allaah explains this thoroughly in His next statement, where He says:

ذَلِكُمْ أَطْهَرُ لِقَوْبِكُمْ وَقَلُوبِهِنَّ

"**That is purer for your hearts and their hearts.**" [Surah Al-Ahzaab: 53]

Allaah ordered that the women be asked from behind a Hijaab. What is meant by the word Hijaab is: Anything that covers a woman whether a garment, a wall, a door or any other object that can be used to screen a woman from a man when he is talking to her or asking her about something or handing her something. All of these should be done from behind a Hijaab, i.e. from behind a screen or covering. So he should not make any contact

with her while she is unscreened or lacking covering and exposed. Rather, she must be behind a screen that covers her, regardless if it is her garment, her door, a wall or so on. This is since this is "**purer for your hearts and their hearts**" from temptation. If women screen themselves by way of a Hijaab and the gaze of men does not fall upon them, the hearts of both the men and women will be saved from temptation and enticement. This is clearly visible in the Muslim societies that strictly adhere to the Hijaab.

A society that strictly adheres to the Hijaab is preserved from the corruption of morals. In fact, it is the lack of Hijaab that results in immorality and the temptation of men's desires. Therefore Allaah's saying: "**That is purer for your hearts and their hearts**" contains a basis that is universal for the whole ummah since the Hijaab consists of a purification of the hearts for both men and women in an equal manner. It blocks all the pathways that lead to the corruption of morals.

In order to preserve both the man and woman's honor and to safeguard their hearts from temptation, and as a means of blocking the pathways that lead to corruption, a woman is restricted from traveling alone without a mahram. This is since if a woman is accompanied by a mahram, he will preserve her, safeguard her and take care of her needs. The Prophet ﷺ said: "**It is not lawful for a woman that believes in Allaah and the Last Day to travel the distance of two days unless accompanied by a mahram.**" <sup>41</sup>

In one narration it states: "**a day and a night**" <sup>42</sup> while in another narration it states: "**to travel**" <sup>43</sup> without specifying a time-frame.

What is intended here is that a woman should not travel alone without a mahram. If she does so, i.e. travels without a mahram, she would be disobeying Allaah and His Messenger, committing what Allaah has forbidden and exposing herself to fitnah. This applies generally to all situations and time periods.

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<sup>41</sup> Reported by Imaam Al-Bukhaaree (2/219-220) from the narration of Abu Sa'eed Al-Khudree رضي الله عنه.

<sup>42</sup> Reported by Imaam Muslim (no. 1339) from the narration of Abu Hurairah رضي الله عنه.

<sup>43</sup> Reported by Al-Bukhaaree (4/18) and Muslim (no. 1341)

As for what some people claim – that if a woman travels accompanied by a group of other women, this takes the place of a mahram – then this is a view that is in opposition to the Prophet's statement: **“It is not lawful for a woman that believes in Allaah and the Last Day to travel the distance of a day unless accompanied by a mahram.”**<sup>44</sup>

A group of women do not serve as a *mahram* for a woman. The *mahram* of a woman is well-known – it is a male that she is forbidden to marry due to family-ties, such as her father, her son, her paternal uncle, and her maternal uncle...or due to some allowable reason, such as marital ties, like the father of her husband or the son of her husband, or such as foster-suckling ties based on the Prophet's statement: **“Foster-suckling makes forbidden that which is forbidden due to family-ties.”**<sup>45</sup>

Therefore, a woman's *mahram* is any male that she is forbidden (to marry) due to a family-tie or some allowable reason. This forbiddance (of marriage) must also be endless, i.e. everlasting. So what doesn't fall into this category is the temporary (marital) forbiddance such as the wife's sister and the wife's paternal and maternal aunt. This marital forbiddance is only applicable for a prescribed time. This is why the husband cannot serve as a *mahram* for his wife's sister even though he is forbidden from marrying her since this marital forbiddance is temporary. In the same manner, he cannot be a *mahram* to his wife's maternal and paternal aunt. This is what a *mahram* is. As for a group of women, they are not a *mahram*.

The Prophet ﷺ stipulated that a woman be accompanied by a *mahram* when traveling under all circumstances, regardless of whether she travels by foot, on a riding beast, in a car or by airplane. Some people today claim that there is no problem if a woman travels by airplane and her *mahram* dispatches her in the departure airport while another *mahram* picks her up at the arrival airport. We say: No, this is not permissible, since she has traveled without a *mahram*. And the Prophet ﷺ said: **“It is not lawful for a woman that believes in Allaah and the Last Day to travel the distance of two days unless accompanied by a mahram.”** This applies to whether she travels on foot, by car or on a riding beast. The Prophet ﷺ did not specify. However, the cause is

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<sup>44</sup> Reported by Imaam Muslim (no. 1339) from the narration of Abu Hurairah رضي الله عنه.

<sup>45</sup> Reported by Imaam Al-Bukhaaree (3/149) from the narration of Ibn 'Abbaas رضي الله عنه.

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there, and it is due to the *fitnah* that is feared will befall her – even if she is on an airplane. So she is not safe from *fitnah* even on board a plane.

Furthermore, let's suppose for example that the airplane is forced to change its destination and so it lands in a different country – who will pick her up in this other country? That is why there must be a *mahram* present along with the woman. This is such that once a man came to the Prophet ﷺ and said: "O Messenger of Allaah, I have enlisted for such and such battle expedition, but my wife has gone out for Hajj." The Prophet ﷺ told him: "**Go back and make Hajj with your wife.**"<sup>46</sup>

The Prophet ﷺ turned this man away from battle so that he may accompany his wife on Hajj and serve as a *mahram* for her. This is proof that having a *mahram* is a condition for a woman to travel on Hajj or to other places, regardless of whether she is with a group of people or not. This is why the scholars of Fiqh, may Allaah have mercy on them, mentioned that one of the conditions in which Hajj becomes obligatory on a woman is when she has a *mahram* available to travel with her. So if one is not available for her, she is then not obligated to make Hajj until a *mahram* does become accessible for her.

Islaam has also prohibited a man from being in privacy with a woman – which means that he is alone with her in an isolated area with no one else present – since this leads to the occurrence of *fitnah*. The Prophet ﷺ said: "**Beware of entering in the presence of women.**" The Companions said: "O Messenger of Allaah, what about the male in-laws (i.e. the husband's male relatives)?" He ﷺ replied: "**The male in-laws are death.**"<sup>47</sup> This means: The danger of these family members is greater. Why is this? It's because a woman is less restrained from her husband's male relatives as compared to other males. Her refraining from them is minimal. But in spite of this, there must be caution and awareness applied to a husband's male relatives.

As for what we hear about today from some ignoramuses that a husband's brother, paternal uncle or other male relative can greet his wife, shake her hand, be alone with her and enter into her presence – this is baseless. It is not

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<sup>46</sup> Reported by Imaam Al-Bukhaaree (2/219) from the narration of Ibn 'Abbaas رضي الله عنهما

<sup>47</sup> Reported by Imaam Al-Bukhaaree (6/158-159) from the narration of 'Uqbah bin 'Aamir

permissible for a non-mahram to enter into the presence of a woman (without Hijaab), nor to shake her hand, nor to be alone in privacy with her unless there is someone else in the house through which the privacy will be removed. But as for him entering into a house that has no one in it but her, and he is not one of her mahaarim, then this is the forbidden type of privacy and it is dangerous.

Another example of this is if he enters into an empty room – there being no one in there but him and her. This is not permissible since it is a means that leads to *fitnah*. This is even the case if the man that is alone with her in this private area is a doctor. The Prophet ﷺ said: "**No man is alone in privacy with a woman except that the Devil is the third party amongst them.**"<sup>48</sup>

This means that the Devil is present and makes falling into immorality appear pleasant to them. This is since he is always calling to *fitnah* and takes advantage of this opportunity to spread immorality between them. In order to cut off the pathway of the Devil and his supporters as well as the path to corruption, the Legislator has restricted men from being alone with women.

From the new forms of this forbidden type of privacy that has appeared in our times is a woman riding in a car by herself with a driver that is not mahram to her. So he takes her to the school, to the market and even to the masjid! This is not permissible. It is not permissible for a woman to ride in her car alone with a driver that is not a mahram to her because this is from the prohibited forms of privacy.

A Muslim woman – especially in our time in which many women have begun to go out to their jobs or to the marketplaces or to visit their relatives and so on – must beware of this forbidden type of privacy regardless if it occurs in a house, a car or in any other place.

A Muslim woman must also not be excessive in going out from her house unless it is for a valid necessity that cannot be fulfilled unless she goes out. So if she has a need to go out, she must cover herself and not go out perfumed. The reason for this is that if she goes out perfumed, it is a cause for the

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<sup>48</sup> Reported by At-Tirmidhee (no. 1171) and a similar narration by Imaam Ahmad in his *Musnad* (1/18) both from the narration of ‘Umar bin Al-Khattaab رضي الله عنهما

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occurrence of evil and the drawing of looks towards her, as well as men gazing at her and their following after her.

So however much a woman is able to stay at home, this is more protective of her. Allaah addressed His Prophet's wives – who are our role models – saying: **"And remain in your homes."** [Surah Al-Ahzaab: 33]

This comes from the word qaraar which means to remain or stay behind and not go outside since this is the best means of preservation for a woman. So as long as she stays in her house it is better for her. And when she has a need to go outside, she may leave but whilst being covered.

This is so much so that Allaah loves it when a woman prays in her home and doesn't go out to pray in the masjid even though the masjid is the home of worship and purity. But because her going out exposes her to evil, praying at home was made better for her than praying in the masjid. The Prophet ﷺ said: **"Do not prevent the servant women of Allaah from going out to the masaajid of Allaah. But their homes are better for them."**<sup>49</sup>

Meaning: Praying in their homes is better for them than praying in the masaajid.

He ﷺ also said: **"And let the women come out odorless"**<sup>50</sup> – meaning: Not adorned and perfumed.

Many women are afflicted today with going out of their homes – not for something important but rather to just roam around the marketplaces whilst adorning themselves, perfuming themselves and uncovering their faces. When they enter the shops and go inside the showrooms, they uncover their faces in front of the workers and the salesmen as if they were her mahaarim!

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<sup>49</sup> Reported by Imaam Ahmad (2/16 & 76), Imaam Al-Bukhaaree (1/216), Muslim (no. 442), Abu Dawood (no. 879), and Maalik in *al-Muwatta* (no. 465) from the narration of Ibn 'Umar رضي الله عنهما. It was also reported by Imaam Ahmad (2/475), Abu Dawood (no. 566) and Ad-Daarimee (no. 1282) from the narration of Abu Hurairah رضي الله عنه.

<sup>50</sup> Reported by Imaam Ahmad (2/438), Abu Dawood (no 565), Ad-Daarimee (no. 1282) from the narration of Abu Hurairah رضي الله عنهما, Imaam Ahmad (5/192 & 193) from the narration of Zayd bin Khaalid Al-Juhanee رضي الله عنهما, and Imaam Ahmad (6/69 & 70) from the narration of 'Aa'ishah, may Allaah be pleased with her.

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And they have friendly conversations with them, joking and laughing with them. Where is the modesty, O Muslim women?! Won't you fear Allaah?!

It is also required for the women, when they go outside, to wear a wide, ample, concealing garment that has no decoration or adornment in it. It should be a large, loose garment that goes over the entire body and which doesn't stick to the body and outline the limbs.

Therefore a woman's garments must have certain characteristics:

**First:** It must be ample and not tight.

**Second:** It must be all-encompassing, covering her entire body and not letting any part of it show – not the hands, the feet or any part of the face. It must cover her entire body.

**Third:** There must be no decoration or adornment in it. So it must be a casual dress containing no decoration, which would draw looks towards it. A Muslim woman must beware of what the Messenger of Allaah informed us of when he ﷺ said: **"There are two types of people from the dwellers of the Fire that I have never seen before. (The first is) women who will be clothed yet naked, inclined (towards disobeying Allaah) and inclining others, their heads will be like the slanted humps of the bukht camel. They will not enter Paradise, nor will they perceive its odor even though its odor can be perceived from a distance of such and such."**<sup>51</sup>

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<sup>51</sup> Reported by Imaam Ahmad (2/356) and Muslim (no. 2128) from the narration of Abu Hurairah رضي الله عنه; **Translator's Note:** In a related issue, Shaikh Al-Albaanee was asked: "What is the ruling on a woman gathering her hair above her neck and behind her head such that it takes the form of a ball, whilst knowing that when the woman puts on her Hijaab, her hair shows from behind it?" He answered: "This is a mistake that many Hijaabee women commit where they collect their hair in a bundle behind their heads so that it sticks out behind them even though they place their Hijaab over it. This act contradicts one of the conditions of the Hijaab, which I have collected in my book: **"The Muslim Woman's Hijaab in Light of the Qur'aan and Sunnah."** One of these conditions was that the garment she wears should not describe the shape of any of her body parts. Based on this, it is not permissible for a woman to bundle her hair behind her head or on the side of her head to the point that it sticks out like this, thus revealing – even if unintentional – the fact that she is either long-haired or short-haired. So she must let it hang down and not put it up." [Masaa'il Nisaa'iyyah Mukhtaarah (pg. 117)]

The Prophet's ﷺ statement: "**Women who will be clothed yet naked**" means that they will be wearing garments. However these garments do not cover her either because they are short and do not encompass her entire body – thus exposing her hands and forearms or her feet and shins – or her garments are encompassing but transparent, thus revealing what is beneath it. This is such as what has occurred in those countries that do not abide by the etiquettes of Islaam. So this behavior has passed on to our women in this country, except for those whom Allaah has had mercy on. These are customs from the Days of Ignorance. Allaah says:

وَلَا تَبَرُّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى

**"And do not display yourselves immorally (tabarruj) like that of the Days of Ignorance."** [Surah Al-Ahzaab: 33]

Tabarruj means to expose and openly display oneself, i.e. the open exposition of a woman's decoration in front of men. This is Tabarruj.

Therefore, what is required upon a woman when she goes out is that she goes out without Tabarruj, i.e. openly exposing her adornment. This is such that Allaah has even forbidden the elder women that are past the age of child-bearing to go out exposed and revealing their adornment, where He said:

وَالْقَوَاعِدُ مِنَ النِّسَاءِ الَّتِي لَا يَرْجُونَ نِكَاحًا فَلِمَسَّ أَعْلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ وَأَنْ يَسْتَعْفِفْنَ حَيْرًا لَهُنَّ وَاللَّهُ سَمِيعٌ عَلَيْهِمْ

**"And as for the elderly women past childbearing who do not expect wedlock, there is no harm (i.e. sin) on them if they discard their (outer) garments in such a way as not to show off their adornment (tabarruj)."** [Surah An-Noor: 60]

So if an elderly woman that is not expected to be married due to her old age is forbidden from exposing her adornment, then how much more so for a young woman and how much more so for a beautiful woman and how much more so for a woman that is desired for marriage – how can she go

out indecently exposed and revealing her adornment? This is one of the characteristics of the Days of Ignorance.

It is upon the woman who fears Allaah and the Hereafter to stay away from what many of the women are doing today such as being lackadaisical with the Hijaab and easy-going with wearing decorative garments when going outside and being lax with using perfume when going out of the house and intermingling with men and joking with them. Allaah, the Most High, said to His Prophet's wives:

**فَلَا تَخْضَعْنَ بِالْقُولِ فَيَطْمَعَ الَّذِي فِي قُلُبِهِ مَرَضٌ وَقُلْنَ قُولًا مَعْرُوفًا**

**"Then do not be soft in speech, lest he in whose heart there is a disease (of fornication) should be moved with desire. But rather speak in an honorable manner."** [Surah Al-Ahzaab: 32]

If a woman has a need to speak to a man that is not one of her mahaarim, she may speak to him, but with a casual tone that has no softness or gentleness in it and not in a joking or laughing manner. Rather, her speech must be ordinary and in accordance with what necessity dictates – i.e. a question and an answer – as per the need only. She must not speak in a tone that appears friendly, laughing or teasing, or in a mellow or beautified voice, thus stirring the desires of the one who has a disease in his heart. This is based on Allaah's saying:

**وَقُلْنَ قُولًا مَعْرُوفًا**

**"But rather speak in an honorable manner."** [Surah Al-Ahzaab: 32]

So the Muslim women of today must fear Allaah with respect to themselves and their societies. Likewise, the women of today, and first and foremost, the Muslim women, must focus on raising their sons and daughters in the homes, since they will be questioned about the children who are under their care and guardianship.

They must raise their daughters to have righteous manners and proper etiquettes, and to cover themselves and have modesty. The Prophet ﷺ said:

**"Each of you is a shepherd and each of you is responsible for his flock. A woman is a shepherd for her husband's home and she is responsible for taking care of it."**<sup>52</sup>

So a woman must raise her children in an upright manner since all children that live in the house fall under her custody and she is responsible for them.

Also from the things that Allaah has made forbidden for the women is to change the creation of Allaah, which the Devil swore that he would order the Children of Aadam to do:

وَلَا مُرْتَهِمْ فَلَيُغَيِّرُنَّ خَلْقَ اللَّهِ

**"And indeed I will order them to alter the creation of Allaah."** [Surah An-Nisaa: 119]

The interpretation of this verse – that it refers to eyebrow-plucking, tattooing, teeth-filing, and hair extensions – has come to us in a hadeeth: "**The Prophet ﷺ cursed the woman who plucks eyebrows and the one who has her eyebrows plucked; the woman who extends hair and has her hair extended; and the woman who tattoos and has herself tattooed.**"<sup>53</sup>

A Naamisah is someone who plucks the hair from the eyebrows with either a scissor or a razor blade or by removing it using any other method by which eyebrow hair is removed. This is what is known as *an-nams* (eyebrow-plucking) which the Prophet ﷺ cursed any woman that did it. A Mutanammisah is a woman that asks for her eyebrows to be plucked. She is also cursed based on the statement of Allaah's Messenger ﷺ.

There are women that have been afflicted by this crime of plucking the eyebrows based on their following of the disbelieving women, lewd sinful women and ignorant women that do not care about disobeying Allaah and His Messenger ﷺ. Then after they remove their eye-brows, they bring a color dye and draw lines in their place. O, how perfect Allaah is from all

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<sup>52</sup> Reported by Imaam Al-Bukhaaree (8/104) from the narration of Ibn ‘Umar رضي الله عنهما

<sup>53</sup> Reported by Imaam Al-Bukhaaree (71/61 & 62) from the narration of ‘Abdullaah bin Mas’ood رضي الله عنهما

imperfections!! Are dyes better than eyebrows? Are they better than what Allaah has created?! This is altering Allaah's creation. So it is not permissible for a Muslim woman to follow these evil practices and immoral customs by changing Allaah's creation.

A Waashimah is a woman that draws tattoos, which is done by either sticking needles into the skin or slicing open the skin to the point that blood comes out and putting in its place some dye or coloring until there remains green lines either on her hand or her face. This is washam, i.e. tattooing.

A Mustawshimah is a woman that requests that this be done to her. This is a form of changing and altering Allaah's creation. By Allah, which of the two is better – the color of the skin, which Allaah created, or this deformed color?? Rather, it is blind-following and obedience to the Devil in what he orders:

وَلَا مُرْتَهِمْ فَلَيُغَيِّرُنَّ خَلْقَ اللَّهِ

**"And indeed I will order them to alter the creation of Allaah."** [Surah An-Nisaa: 119]

A Waasilah is a woman that attaches another set of hair to her own hair. This is deceptive and misleading. An example of it is when a woman puts on a wig or she adds pieces of hair to her own hair to the point that someone will think that this is how her hair is, when in fact it is someone else's hair and not from herself. This woman is a Waasilah and she as well as the one who asks for this to be done to her are both cursed.

Likewise, al-washar means: Filing and making gaps in the teeth. **"The Prophet ﷺ cursed the women that make gaps between their teeth for beauty."**<sup>54</sup> This refers to women that file their teeth and place gaps between them, thinking that this is from beauty when in fact it is obedience to the Devil. Washar is unlawful. As for fixing one's teeth if there are defects in them and they need to be fixed, then there is nothing wrong with this since it is a form of treatment or a means of removing a deformity. As for teeth that do not have

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<sup>54</sup> See Saheeh Al-Bukhaaree (7/61 & 62) from the narration of 'Abdullaah bin Mas'ood ﷺ

any flaws or disease, then it is not permissible for a woman to apply any form of filing, placing of gaps, and so on to them.

The Prophet ﷺ also cursed the woman that wails and the one who asks for it to be done.<sup>55</sup> A Naa'ihaah (wailer) is a woman that raises her voice out loud during times of calamity.

**"The Messenger of Allaah ﷺ also cursed the saaliqah, the haaliqah and the shaaqqah."**<sup>56</sup>

A Saaliqah is a woman that shrieks out loud during times of misfortune. This is one of the major sins. The Prophet ﷺ said: "**If a female wailer does not repent before she dies, she will be resurrected on the Day of Judgement with a shirt of tar and a dress of scabies.**"<sup>57</sup>

In the Days of Ignorance, people would hire women to wail when someone died. So this is unlawful. However, there is no harm in crying and weeping for a deceased person as long as one does not raise the voice with it. The Prophet ﷺ once cried and said: "**This is mercy that Allaah has placed in the hearts of the servants.**"<sup>58</sup>

As for anxiety, discontentment, lamenting out loud and wailing, this causes harm to a deceased person in his grave. It has been reported in a hadeeth that the Prophet ﷺ said: "**A dead person is punished in his grave due to the wailing that is done for him.**"<sup>59</sup>

A Haaliqah is a woman that cuts her hair off in times of catastrophe, while a Shaaqqah is a woman that tears apart the neck opening of her garment or tears apart her dress during times of misfortune. This is since all of these things are open displays of anxiety and discontentment with Allaah's divine Decree and Pre-Ordainment as well as a lack of patience.

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<sup>55</sup> Reported by Imaam Ahmad (3/65) and Abu Dawood (no. 3128) both from the narration of Abu Sa'eed Al-Khudree رضي الله عنه.

<sup>56</sup> Reported by Imaam Al-Bukhaaree (2/83) from the narration of Abu Moosaa عاصم with the wording: "**The Messenger of Allaah ﷺ absolved himself from...**"

<sup>57</sup> Reported by Imaam Muslim (no. 934) from the narration of Abu Maalik Al-Ash'aree عاصم.

<sup>58</sup> Reported by Imaam Al-Bukhaaree (2/80) and Muslim (no. 923) from the narration of Usaamah bin Zayd عاصم.

<sup>59</sup> Reported by Imaam Al-Bukhaaree (2/81 & 82) from the narration of Al-Mugheerah عاصم.

What is required during times of misfortune is patience and forbearance. Allaah says:

وَبَشِّرُ الصَّابِرِينَ . الَّذِينَ إِذَا أَصَابَتْهُمْ مُّصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ . أُولَئِكَ عَلَيْهِمْ صَلَواتٌ مِّنْ رَّبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهَنَّدُونَ

**"But give glad tidings to the patient – who, when afflicted with calamity, say: 'Truly, to Allaah we belong and truly to Him we shall return.' They are those upon whom are blessings from their Lord and mercy. And it is they who are the guided ones."** [Surah Al-Baqarah: 155-157]

**In summary:** A woman has responsibilities and duties in this life. She is responsible for her actions. She has been commanded to do good and forbidden from doing evil. She will be either rewarded or punished. She holds a tremendous responsibility. The societies of the past and the present were not destroyed except due to the cause of women in most cases. So a woman is a means leading to danger if she doesn't safeguard herself and if her society does not preserve her. Speech concerning women may go on and on, however this should be sufficient. May the peace and praises of Allaah be on our Prophet, Muhammad, his family and Companions.

**[End of the Third Treatise]**

**The Fourth Treatise:**

# **The Obligation of Veiling the Hands and Face**

**Written by**  
**Shaikh Zayd bin Muhammad**  
**bin Haadee Al-Madkhalee**

*– may Allaah preserve him –*

## **INTRODUCTION**

In the Name of Allaah, the Most Merciful, the Bestower of Mercy. All praise is for Allaah who sent His messengers with the guidance in order to bring the people out from the darkness of polytheism and ignorance and from the causes of destruction. And I bear witness that there is no deity that has the right to be worshipped except Allaah – alone and with no partner – the possessor of blessings, mercy and kindness. He knows best those who have gone astray and those who are guided.

And I bear witness that Muhammad is the last of the messengers and the chief of the prophets. O Allaah, send Your peace and blessings on him, his family and his Companions, who upheld beneficial knowledge and righteous deeds, and called to Allaah with wisdom and fair admonition. These are the best of those who are guided and guide others. To Proceed:

Noble readers, what caused me to write this brief treatise on this subject, for which circumstances require that a shared effort be made in order to clarify and explain this issue, was what I observed from the writings of one brother in recent times. The writing was on the subject of veiling and unveiling and in it the author, may Allaah guide him, clearly and definitively stated that the Islamic Legislation, with all of its guidelines, doesn't command a woman to cover her face and hands in front of male-strangers.

So I felt that in this statement there was obvious *fitnah* (mischief) and great danger for the Muslim communities. And therefore, an explanation and clarification was needed in order to make clear the true opinion with regard to this issue, accompanying it with proofs, freeing it from censure, counseling the ummah, aiding the truth and sincerely advising the people. So I say:

A woman uncovering her face and hands in front of male-strangers is forbidden and not permissible based on clear-cut and authentic textual, logical and customary evidences.

As for the textual proofs from the Book and the Sunnah, then they are many, and books both old and recent have been dedicated to them, both specific and non-specific. We will mention from these proofs the following:

## THE TEXTUAL PROOFS

1. Allaah says:

وَلَا يُبَدِّلْنَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا

**"And (tell the believing women) to not display their zeenah (adornment) except for that which is apparent from it."** [Surah An-Noor: 31]

This refers to that which is unable to be concealed, such as the outer garment like the *jilbaab*, the veil and so on. Or it may refer to that which becomes exposed from a woman unintentionally, due to some unintended cause, such as a strong wind or due to carrying an object, as well as whatever else a woman is pardoned for, if her face and hands become exposed due to it.

Furthermore, it has been authentically reported on Ibn Mas'ood ﷺ with a chain of narration that bears the highest level of authenticity that what is meant by Allaah's statement: "...**except for that which is apparent from it**" is the (outer) garment.

2. Allaah says:

يَا أَيُّهَا النَّبِيُّ قُل لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ  
يُذْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ذَلِكَ أَذْنَى أَنْ يُعْرَفَنَ فَلَا يُؤْذِنَ

**"O Prophet! Tell your wives and your daughters and the believing women to cast their *jalaabeeb* (pl. of *jilbaab*) over themselves. That will be better, that they should be known so as not to be bothered."** [Surah Al-Ahzaab: 59]

Ibn Katheer said: "Muhammad bin Sireen said: 'I asked 'Ubaydah As-Salmaanee about Allaah's statement: '**to cast their *jalaabeeb* over themselves**', so he covered his face and (only) exposed his left eye.'"

Ibn Al-Jawzee (*rahimahullaah*) said concerning this ayah: "It means that they must cover their heads and faces so that they may be known as free

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women. The definition of a *jilbaab* is a loose outer garment, as has been stated by Ibn Qutaybah."

Abu Hayaan Al-Andalusee (*rahimahullaah*) said in *al-Bahr-ul-Muheet*: "It consists of their entire bodies. Or the word '**'alayhinna**' (over themselves) could mean (just) their faces, since in the Days of Ignorance, the thing that the women used to expose from themselves was the face."

Abu Su'ood said: "The *jilbaab* is a garment that is wider than a *khimaar* but less than a *ridaa* (outer-cloak). A woman wraps it upon her head and leaves hanging what falls to her breast. What is meant by the ayah is that they should cover their faces and bodies with it, if they become uncovered due to some reason."

It is reported that Imaam As-Suddee said: "She should cover one of her eyes, her forehead and the other (lower) portion of her face, except one eye." So based on this, we say:

O brothers in Islaam, look at the statements of the scholars of Tafseer from our pious predecessors, whose eyes Allaah enlightened to see the truth and whose hearts He filled with faith and understanding of their Lord's Book, which He sent down as a guide and a cure. Look at how their statements vary from that of those who call to unveiling, those who have opposed Allaah's precious commandments and merciful guidelines, which strive to maintain a woman's honor, nobility and chastity, by having her veil herself from the eyes of the wolves amongst mankind – those with immoral personalities and vile intentions, who love to bask in the forbidden even if it is for just one glance. And there is nothing that they would hold back from giving in order to achieve that, such as beautified speech, lots of money and venturing to spread mischief and misguidance, repeating the words of their poet:

"We said: Allow me to achieve just one glance  
And leave off the (Day of) Recompense. After that, establish it."

Furthermore, let us reflect together on the statement of Allaah:

وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ

## حِجَابٌ ذِلِكُمْ أَطْهَرُ لِفُلُوْبِكُمْ وَقَلُوبِهِنَّ

**"And when you ask them (i.e. the Prophet's wives) for something, then ask them from behind a veil (Hijaab). That is purer for your hearts and their hearts."** [Surah Al-Ahzaab: 53] <sup>60</sup>

This ayah guides us to remain far away from those things that cause *fitnah*. It also reveals the preventive and fortified Hijaab so that none of the evil desires of those with diseased hearts and vile lusts, which demolish modesty and bring about bad consequences in this life and the next, can be achieved. Any fair person with common sense will not doubt that the hands and the face are the chief areas of temptation, thus it is an obligation to cover them.

The ayah also indicates that men and women should keep their hearts pure, and this cannot be accomplished except by preventing the means that lead to fornication and shutting down its avenues, the greatest of which is encountering a woman and enjoying a look at her uncovered face, (perhaps) with decorated eyes, arched eyebrows, and dyed fingernails. So fear Allaah O you who call to the unveiling of women, and fear a Day that Allaah has prepared for Recompense, in which He will resurrect those in the graves and bring out what is in the hearts so that it can be judged by the One who is All-Knowing of what is hidden and apparent.

3. It is authentically reported that 'Aa'ishah covered her face with the khimaar when she heard the voice of Safwaan bin Mu'attal As-Sulamee. And she stated that he used to know her (i.e. how she looked like) before the Hijaab was obligated. This proves that after the ayah of Hijaab was

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<sup>60</sup> Abu Bakr Al-Jassaas (*rahimahullaah*) said: "This (ayah) entails the forbiddance of looking at the Prophet's wives. In it, Allaah clarifies that it is purer for their (male) hearts and their (female) hearts, since their looking at one another will most likely stir desires and inclinations. So Allaah cuts this off with the Hijaab, which He obligated for this reason. '**And it is not for you that you should abuse Allaah's Messenger**' refers to what was explained in this *ayah* about the obligation of seeking permission (to enter a home). Even though this *ayah* was revealed specifically for the Prophet ﷺ and his wives, its meaning applies generally to them and all others, since we were commanded to follow him and take his example. However, this does not include what Allaah specified for him ﷺ apart from (the rest of) his ummah." [*Ahkaam-ul-Qur'aan*: vol. 3, pg. 369-370]

revealed, the women were not able to be recognized because of the fact that they veiled their faces.

4. It is authentically reported in the Sunan as well as other (Hadeeth) collections that 'Aa'ishah (radyAllaahu 'anhaa) said: **"Male horsemen would ride past us while we were in the state of Ihraam with Allaah's Messenger ﷺ. So when they would come near us, (each) one of us would let her jilbaab fall down from the top of her head over her face. When they had passed by, we would uncover (our faces) again."** The only reason they did this was because they knew its religious ruling, which was that the face is 'awrah and that it must be covered in front of male-strangers.

5. There is also the hadeeth reported in Sunan At-Tirmidhee and other collections from the narration of 'Abdullaah bin Mas'ood رضي الله عنه that the Prophet ﷺ said: **"The woman is 'awrah."** This is a clear-cut proof that every part of a woman is 'awrah (i.e. must be covered) in front of male-strangers, whether that includes her face or any other part of her body. In fact, her face and hands have the most right to be covered since they are the areas that are sought after by men and the places of enticement from women.

So based on this, whoever claims that a woman has the right to uncover her face and hands in front of male-strangers, he has steered away from the truth and correctness. If he is from those who are qualified to make investigation and *Ijtihad* (come up with rulings), and he is free from deviations, then he receives the reward for his *Ijtihad*, and his error is pardoned. However, it is not permissible to follow him in that opinion. But if he is not from this kind of people, then none of his opinions and arguments should be given any regard since the truth has more right to be followed (than individuals).

The great Imaam, Ahmad bin Hanbal, may Allaah have mercy on him, understood well the afore-mentioned hadeeth of Ibn Mas'ood, as he said: "A woman's fingernail is 'awrah (i.e. must be covered). So when she goes out from her home, she must not reveal any part of herself, not even her khuff (i.e. sock), for the khuff describes the foot. What is preferred, in my opinion, is that she put a button on her sleeve where her hand is so that nothing could be exposed from her."

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Many scholars and Imaams throughout the history of time have come up with the same understanding of the hadeeth of Ibn Mas'ood and other similar texts as that of Imaam Ahmad bin Hanbal – that the entire body of a free woman is 'awrah without the exception of the face and hands.

As for the logical proof, then from the things about which there is no doubt according to sane and unbiased people is that the *fitnah* involved in a woman unveiling her face and hands is greater than that of her exposing her feet, for which the Prophet ﷺ ordered the women to lengthen the hems of their dresses by a forearm's length so that their feet would not be exposed.

As for the customary proof, then every fair and balanced person knows that in most cases, the area of desire from a woman according to men is the face. This is not negated by the fact that he can be enticed by other parts of her, such as even her voice. In fact, a woman's voice is also considered as part of her adornment, as is stated in Surah An-Noor, where Allaah says:

وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ

**"And let them not stamp their feet so as to reveal what they hide from their adornment."** [Surah An-Noor: 31]

So when this point becomes clear and understood, it then becomes binding on the one who states that it is permissible for a woman to uncover her face and hands in front of male-strangers to fear his Lord and to recant from this verdict. And he should seek guidance from the experts in the religious sciences, i.e. those who tread upon the way of Ahlus-Sunnah wal-Jamaa'ah and who have the correct understanding of the objectives and goals of this noble Religion in declaring things lawful and forbidden, and who have knowledge of the means of rectification and corruption and the aspect of preventing the means.

May Allaah have mercy on Ibn Al-Qayyim who said: "From the characteristics of a skilled doctor is that he should be experienced with and aware of the sicknesses and remedies of the hearts and souls. This is a tremendous foundation in curing the bodies, for indeed, the influence that the heart and soul has on the body and its natural state is something that has been witnessed. So if a doctor is aware of the diseases and cures of the

heart and soul, he then becomes a complete doctor. And if he is not aware of these things, even though he may be highly proficient in curing the physical aspects and conditions of the body, he is only half a doctor. Furthermore, every doctor that does not cure his patient by examining his heart and soul and strengthening him by (ordering him towards) doing good deeds and having righteousness and accepting Allaah and the final abode, then he is not a doctor at all, rather he is just a deficient practitioner."

**In summary:** A free woman has no choice but to abide by the legislated garments, of which from its foundations is wearing the *niqaab* (veil) over the face and the *qafaazaan* (gloves) over the hands, or whatever else takes their place and fulfils their requisites.<sup>61</sup> This is to be done whenever she mixes with male-strangers, especially in these times in which good people are few and evil people are many.

Furthermore, everyone that calls to the unveiling of a woman's face and hands uses as an excuse that which has not been permitted in the Religion. So therefore he has instituted a bad way (*sunnah*) and will carry its sin and the sins of all those who act on it, which will not detract from their sins at all. And whoever Allaah forgives, He replaces his evil deeds with good deeds. I feel that it is good to attach two important things to this advice, as well as an authentic story, which contains an admonition we should all reflect on.

**First:** A clarification of the rulings that can be derived from the evidences on Hijaab, and they are as follows:

## RULINGS CONCERNING THE HIJAAB

1. The obligation of the legislated Hijaab is definite and binding on all of the believing women, there being no room for lenience or negotiation with regard to abolishing it or belittling its status and its significance.
2. A clarification that the Prophet's chaste wives and noble daughters serve as the best examples and most outstanding role models for all Muslim women when it comes to implementing the issue of Hijaab.

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<sup>61</sup> For a further discussion and elaboration on this important point of what garments can substitute the *jilbaab*, refer to Appendix H.

3. The prescribed Hijaab is that which covers a woman's adornment, garments and all of her body, including the face and hands.
4. The obligation of wearing the Hijaab on the Muslim woman consists of honoring her status, raising her rank, and protecting her dignity and personality. In fact, it protects the whole society from the avenues of mischief and corruption appearing in it and the spreading of vile acts amongst its people and inhabitants.
5. A severe warning to the Muslim woman against her wearing that which will make the eyes of men look towards her or which will make their hearts incline to her or which will incite the causes of mischief. Such enticements include wearing perfumes and cosmetics. However she is permitted to wear these when she is in the presence of her husband or her male-guardians according to the limits of the noble Religion.<sup>62</sup>
6. There is nothing wrong with children, young boys and whoever else falls under their ruling, to enter into a woman's presence due to the lack of there occurring any *fitnah* or danger from them, as is apparent from the Qur'aan.
7. The obligation of repenting to Allaah in general and to seek forgiveness for falling short of abiding by the Hijaab in particular, hoping for Allaah's Contentment and Mercy, and desiring to attain success in both this world and the next life. This is in accordance with Allaah's statement:

وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفَلِّحُونَ

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<sup>62</sup> Imaam 'Abdul-'Azeez bin Baaz was asked: "If a woman wants to go out to the school or the hospital or to visit relatives and neighbors, can she put perfume on and go outside?" He replied: "It is permissible for her to put on perfume if she will be going out to a gathering of women and will not pass by any men while on the way there. But as for her going out perfumed to the marketplaces where there are men, then this is not permissible due to the Prophet's statement: '**Any woman that places incense on herself should not observe the 'Ishaa prayer along with us'**' and other *ahaadeeth* reported in this regard. It is also due to the fact that when she goes out perfumed in the paths of men and the gatherings of men such as the *masaajid*, this is one of the causes of *fitnah*. She is also required to veil herself and beware of exposing herself based on Allaah's statement: '**And remain in your homes and do not display yourselves indecently like that of the Days of Ignorance.**' [Surah Al-Ahzaab: 53] What falls under *tabarruj* is when a woman exposes her areas of attraction and enticement, such as the face, head and so on." [*Ar-Rasaa'il wal-Fataawaa an-Nisaa'iyyah* (pg. 71)]

**"And turn in repentance to Allaah, all of you, O believers, in order that you may be successful."** [Surah An-Noor: 31]

**Second:** An explanation of the conditions required for the Hijaab to fulfill its religious objective. Below is a list of the Hijaab's necessary conditions:

### **THE CONDITIONS FOR THE PROPER HIJAAB**

1. The Hijaab must cover a woman's entire body, based on Allaah's statement: "**O Prophet! Tell your wives and your daughters and the believing women to cast their jalaabeeb over themselves (i.e. their bodies).**" [33:59] You have already come to know from what we have written previously that the *jilbaab* is a long garment that is ample enough to cover the entire body and that the meaning of the word *idnaa* (to cast) is "to lower" and "to let down" as was stated previously.
2. The garment must be thick, not thin and transparent. This is since the objective of the Hijaab, which is to veil a woman's entire body and her hidden and apparent adornment, cannot be achieved with a thin garment. Therefore, that which a great amount of covered women wear today, which they call the '*abaa'ah* (cloak) or the *malaa'ah* (mantle), but which are transparent and describe the skin, such that the onlooker can see what lies beneath the garment, is not considered a legitimate Hijaab since it only brings about an increase in her ability to entice (men) with her attractive and alluring features.

And yet they only wear it so that it could be said: "They are wearing Hijaab." So we seek Allaah's refuge from deception, the harm of which only falls on those who love and are infatuated with it.

3. The Hijaab must not be a source of decoration in itself, such as by it being colorful and flashy, causing eyes to turn towards it and hearts to be diseased (with temptation). We explained previously the meaning of Allaah's saying: "**And (tell the believing women) not to display their zeenah (adornment) except for that which is apparent from it.**" [24:31] So since it is this way, then every Hijaab that does not prevent the display of one's adornment in front of male-strangers, is not a valid Hijaab.

4. It must be ample and loose, since a tight-fitting garment outlines the body and reveals it in front of male-strangers. So it goes against the objective that is sought after by the obligation of Hijaab. Furthermore, from the various types of tight clothes is that which is called pants, since it does not properly cover what it goes over. On top of that, it describes and outlines the body, and it resembles the dress of men.<sup>63</sup> The Prophet ﷺ cursed: "**The man who wears a woman's garment and the woman who wears a man's garment.**"

[Reported by Abu Dawood and An-Nasaa'ee]

5. It is also required for the Hijaab not to be perfumed, since fragrances cause men's desires to be incited and for them to be tempted against their will. So a woman who does this carries the sin of her action as well as the sin of those who respond to her active call to this type of fornication. It is reported in a hadeeth collected by the Sunan compilers and others that the Prophet ﷺ said: "**Indeed, when a woman perfumes herself and then passes by a gathering, she is such and such**" – meaning a fornicator. In another narration, he said: "**Verily, when a woman perfumes herself and then passes by a group of people such that they can smell her scent, she is a fornicator.**"

These, O Muslim brothers and sisters, are the conditions required for the Hijaab to achieve its intended objective. So we must fear Allaah and be dutiful to Him by obeying what He has commanded and abstaining from what He has forbidden, and by following His Messenger ﷺ, for indeed this brings success in both this life and the next.

As for the story that contains an admonition and reflection in it, then it is that which is reported in the biography of 'Ubayd bin 'Ameer Al-Makkee in the "Thiqaat" of Al-'Ijlee, who said: "There used to be a beautiful woman in Makkah who was married. One day she looked at herself in the mirror and

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<sup>63</sup> Shaikh Al-Albaanee said: "These pants that women wear particularly nowadays outline the shape of the thighs and the buttocks, and sometimes even more than that! Who says that it is permissible to wear this? No Muslim would say this at all. So when a woman appears in these tight clothes, they outline her 'awrah. Even if we go by its (famous) definition that contradicts the Qur'aan and Sunnah, which is that the 'awrah is what is between the navel and the knees, it still exposes it. The thighs are 'awrah. So if they are outlined by these tightly-shaped pants, this may cause more temptation than the temptation caused by a woman's natural body appearance. For example, a woman may have a skin color that is not so enticing, but yet the color of her (tight) clothes may be enticing. So this is increasing temptation upon temptation." [From the tape 'Awrat-ul-Mar'at-il-Muslimah]

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said to her husband: 'Do you think there is anyone that can look at this face and not be enticed by it?' He said: 'Yes.' So she enquired: 'Who?' He said: 'Ubayd bin 'Ameer.' So she said: 'Grant me permission so that I may go entice him.' He said: 'I give you permission.' So she went to see him and asked him for a fatwa, so he went with her to a part of Al-Masjid Al-Haraam and sat in privacy with her. Then she uncovered her face, so that it looked like half of a moon. So he said to her: 'O slave of Allaah, fear Allaah!'"

The author of *al-Hilyah* mentioned this story from Al-'Ijlee's "ath-Thiqaat" in his biography of 'Ubayd bin 'Ameer Al-Makkee. Al-Albaanee also mentioned it in his book on Hijaab using it as a proof for the *niqaab* (face-veil). The point of benefit that we can derive from this great noble scholar's rebuking of that woman when she uncovered her face in front of him is that: The Taabi'een used to hold that a woman uncovering herself by unveiling her face in front of male-strangers was a serious crime, which needed to be changed and great efforts needed to be made to terminate it. In fact, the matter should be this way, for when a person looks at a woman's face and hands, i.e. a woman he is prohibited from looking at, he is enjoying the area of the body with the greatest temptation and the most severe in danger.

Won't those who rule that a woman is permitted to uncover her face and hands in front of male-strangers bear this in mind, especially since most of the males in our time have had their hearts and minds overpowered by forbidden temptations, and so they have been affected by the diseases of doubts and desires? And the blind followers from among the men and women, who use words and actions to call to the uncovering of the private parts and to the looking at faces of prostitutes, seeking to cause temptation that only brings about misfortune and misguidance, must also fear Allaah.

This is what I wanted to clarify and explain as a reminder and insight for everyone that desires the truth, loves virtue, hates falsehood, and despises vice. And my success is with Allaah alone. May the peace and praises be on our Prophet Muhammad, his family and Companions.

**[End of the Fourth Treatise]**

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**Appendices to the Book:**

# **Four Essays on the Obligation of Veiling**

**A Collection of Scholarly Statements  
Added by the Translator**

## APPENDIX A: THE DEFINITION OF TABARRUJ

Commenting on Allaah's statement:

وَقُرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْ جَاهِلِيَّةَ الْأَوَّلِيَّ  
وَأَقِمْ الصَّلَاةَ وَاتَّهِيَ الزَّكَّةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ

**"And stay in your houses, and do not display yourselves immorally (tabarruj) like that of the Days of Ignorance. And establish the prayer and give the Zakaat and obey Allaah and His Messenger."** [Surah Al-Ahzaab: 33]

Ibn Katheer (*rahimahullaah*) said: "Mujaahid said: 'A woman would go out and walk amongst men (i.e. intermingling). This was the Tabarruj of the Days of Ignorance.' Qataadah said: 'The women would walk out, swaggering and flirting (with men) so Allaah forbade them from doing that.' Muqaatil said: 'Tabarruj is when a woman places a khimaar on her head, not fastening it properly so that it will conceal her necklace, earrings and neck. As a result of this, these are all exposed from her. This is Tabarruj.'" <sup>64</sup>

Imaam Al-Qurtubee (*rahimahullaah*) said: "From the ways of Tabarruj is that a woman wears two transparent garments that describe her (body)." <sup>65</sup>

Imaam 'Abdur-Rahmaan bin Naasir As-Sa'adee (*rahimahullaah*) said: "This (ayah) means: Do not go out whilst you are beautified or perfumed, as the women of the Days of Ignorance used to do since they did not have any knowledge or religious characteristics." <sup>66</sup>

Imaam Al-Albaanee (*rahimahullaah*) said: "Tabarruj is when a woman exposes her adornment, body features and all that she is obligated to cover, which invites the desires of men." <sup>67</sup>

The Messenger of Allaah ﷺ said: **"And the worst of your women are the ones who commit Tabarruj, who strut around in arrogance. They are the**

<sup>64</sup> *Mukhtasar Tafseer Ibn Katheer*: vol. 3, pg. 94

<sup>65</sup> *Tafseer Al-Qurtubee*: vol. 12, pg. 310

<sup>66</sup> *Tafseer Ibn Sa'adee*: vol. 6, no. 107

<sup>67</sup> *Hijaab-ul-Mar'at-il-Muslimah*: pg. 54

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**hypocrites. None from among them (i.e. these women) will enter Paradise except (those who are) like the rare crow."**<sup>68</sup>

Commenting on this hadeeth, Imaam Al-Albaanee (*rahimahullaah*) said: "What is meant by the rare crow is that which has a red beak and red legs, as occurs in a hadeeth that states the small amount of women that will enter Paradise.<sup>69</sup> This is since there are very few crows that match this type of description."<sup>70</sup>

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<sup>68</sup> Reported by Al-Bayhaqee (7/82) and authenticated by Al-Albaanee in his *as-Saheehah* (4/1849)

<sup>69</sup> The hadeeth Imaam Al-Albaanee is referring to is the one reported by 'Amr bin Al-'Aas رضي الله عنه who said: "One day we were with the Messenger of Allaah on this mountain path when he said: **'Look! Do you see anything?'** We said: 'We see a crow that is very strange. Its beak and its legs are red.' So Allaah's Messenger ﷺ said: **'No one among women will enter Paradise except for those who have the similitude of this crow in strangeness.'**" [Reported by Ahmad (4/197) and Abu Ya'laa (1/349), and authenticated by Al-Albaanee in *as-Saheehah* (4/1850)]

<sup>70</sup> *Silsilat-ul-Ahaadeeth as-Saheehah*: vol. 4, no. 1849

## APPENDIX B: THE OBLIGATION OF WOMEN STAYING HOME

Commenting on Allaah's statement:

وَقُرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرُّجْ الْجَاهِلِيَّةِ الْأُولَى  
وَأَقِمْنَ الصَّلَاةَ وَآتِيْنَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ

**"And stay in your homes and do not expose yourselves indecently as was done in the Days of Ignorance."** [Surah Al-Ahzaab: 33]

Al-Haafidh Ibn Katheer (*rahimahullaah*) said: "It means that they remain in their homes and not come out except for a necessity. And from the legislated necessities is a woman's attendance of the prayer in the masjid." <sup>71</sup>

Imaam Abu Bakr Al-Jassaas (*rahimahullaah*) said: "This ayah provides clear proof that women are obligated to stay in their homes and are forbidden to come out from them." <sup>72</sup>

Imaam Al-Qurtubee (*rahimahullaah*) said: "This ayah: '**And stay in your homes**' is a command for women to remain in their homes. Although the speech is directed to the Prophet's wives, **women other than them**<sup>73</sup> enter into the meaning of the ayah. This is true unless there is a proof that contradicts the general inclusion of (all) women. But how can this be, when the Religion is overflowing with (proofs that indicate) that the women would remain in their homes and refrain from going out, except due to a necessity?" <sup>74</sup>

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<sup>71</sup> *Mukhtasar Tafseer Ibn Katheer*: vol. 3, pg. 93-94

<sup>72</sup> *Ahkaam-ul-Qur'aan*: vol. 3, pg. 325

<sup>73</sup> This tafseer as well as that of others indicates that although the commands in this *ayah* are directed to the Prophet's wives, they apply to all the women in general.

<sup>74</sup> *Tafseer Al-Qurtubee*: vol. 14, pg. 179

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He (*rahimahullaah*) also said: "All the etiquettes in this ayah were taught to the wives of the Prophet, so that they may safeguard their chastity. **All Muslim women** are obligated to follow these commandments." <sup>75</sup>

Imaam Ash-Shawkaanee (*rahimahullaah*) said: "Its correct meaning is that Allaah commanded the women to reside and remain in their homes." <sup>76</sup>

'Aa'ishah (*radyAllaahu 'anhaa*) reported: "Sawdah (the Prophet's wife) once went out to answer the call of nature after it was made obligatory to observe the Hijaab. She was a fat lady and everybody that knew her before could recognize her. So 'Umar bin Al-Khattaab ﷺ saw her and said: 'O Sawdah! By Allaah, you cannot hide yourself from us, so think of a way by which you cannot be recognized when going out.' Sawdah returned while Allaah's Messenger was in my house taking his supper and a bone covered with meat was in his hand. She entered and said: 'O Allaah's Messenger! I went out to answer the call of nature and 'Umar said to me so and so.' Then Allaah inspired him, and when the state of inspiration was over and the bone was still in his hand as he had not put it down, he said (to Sawdah): '**Verily, you (women) have been allowed to go out for your needs.**'" <sup>77</sup>

Saalim reported from his father that the Prophet ﷺ said: "**If the wife of one of you asks permission to go to the masjid, he should not prevent her.**" <sup>78</sup>

Imaam Al-Bukhaaree (*rahimahullaah*) included this hadeeth under his chapter entitled: "**A woman asking permission from her husband to go out to the masjid and elsewhere.**" <sup>79</sup>

Ibn Hajar (*rahimahullaah*) said: "Al-Bukhaaree compared the masjid with any place beside it, so the combination between the two is clear. In all cases, however, it is conditional upon the absence of *fitnah*." <sup>80</sup>

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<sup>75</sup> ibid

<sup>76</sup> *Fat'h-ul-Qadeer*: vol. 4, pg. 395

<sup>77</sup> *Saheeh Al-Bukhaaree* (Eng.): vol. 6, no. 318

<sup>78</sup> *Saheeh Al-Bukhaaree* in the Book of Marriage (Eng.): vol. 6, no. 318

<sup>79</sup> ibid.

<sup>80</sup> *Fat'h-ul-Baaree*: vol. 9, pg. 328

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Imaam Ash-Shawkaanee (*rahimahullaah*) said: "There is no harm in a woman attending the congregational prayer in the masjid."<sup>81</sup>

Imaam Ibn Qudaamah (*rahimahullaah*) said: "A husband may prevent his wife from going out of his home to places where she may need to go regardless if she wants to visit her parents or return to them or attend the funeral prayer of one of them. Imaam Ahmad said concerning a woman who has a husband and a sick mother: '**Obedience to her husband is more binding on her than her mother, unless he gives her permission.**'"<sup>82</sup>

Shaikh-ul-Islam Ibn Taimiyyah (*rahimahullaah*) said: "It is not permissible for a wife to come out of her home unless she has the permission of her husband. And it is not permissible for anyone to enjoin this on her and detain her from her husband, regardless if she is serving as a nursing mother, a midwife or any other vocation. If she goes out of her husband's home without his permission, she is being undutiful (to her husband), disobedient to Allaah and His Messenger, and deserving of punishment."<sup>83</sup>

The following points are to be noted from the above quotes:

1. Allaah commanded all Muslim women to remain in their homes.
2. Women are allowed to leave their homes for necessities.
3. They must get their husband's or male-guardian's permission when leaving the house.
4. Going to the masjid constitutes a necessity and the husband should not prevent her from going, if she asks.

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<sup>81</sup> *Nail-ul-Awtaar*: vol. 2, pg. 339

<sup>82</sup> *Al-Mughnee*: vol. 7, pg. 21

<sup>83</sup> *Majmoo 'ul-Fataawa*: vol. 32, pg. 281

## **APPENDIX C: THE DEFINITION OF THE JILBAAB**

Ibn Al-Atheer (*rahimahullaah*) said: "The *jilbaab* is a covering garment (*milhafa*) and a dress with which a woman covers herself." <sup>84</sup>

In *Tafseer-ul-Jalaalayn*, it states: "Jalaabeeb is the plural of the word *jilbaab*, and that is a cloak with which a woman covers herself." <sup>85</sup>

Al-Haafidh Ibn Katheer (*rahimahullaah*) said: "It is a loose outer cloak that goes over the *khimaar*. It takes the form of the *izaar* (long dress-gown) that is worn today." <sup>86</sup>

Imaam Ash-Shawkaanee (*rahimahullaah*) said: "It is a garment larger than the *khimaar* (head covering)." <sup>87</sup>

Imaam Al-Albaanee (*rahimahullaah*) said: "Perhaps it is like the '*abaaya* (a large concealing over-garment), which the women of Najd and Iraq use today." <sup>88</sup>

Imaam Al-Baghawee (*rahimahullaah*) said: "The *jilbaab* is a wide cloak that a woman places over her *dir'* (gown) and *khimaar*." <sup>89</sup>

Imaam Ibn Hazm (*rahimahullaah*) stated: "The *jilbaab* is an outer sheet that covers the entire body. A piece of cloth that is too small to cover the entire body cannot be called a *jilbaab*." <sup>90</sup>

Shaikh-ul-Islam Ibn Taimiyyah (*rahimahullaah*) said: "The *jilbaab* is a large cloth, which Ibn Mas'ood and others called *ridaa*. It is commonly known as the *izaar*, which is a large garment that covers a woman's head and the rest of her body. 'Ubaydah (As-Salmaanee) and others have reported that it is to be placed from over the head and that nothing should be left exposed

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<sup>84</sup> *Jaami'-ul-Usool*: vol. 6, pg. 152

<sup>85</sup> Second Volume of *Tafseer-ul-Jalaalayn*

<sup>86</sup> *Tafseer-ul-Qur'aan-ul-'Adheem*: vol. 3, pg. 518

<sup>87</sup> *Fat'h-ul-Qadeer*: vol. 4, pg. 432

<sup>88</sup> *Hijaab-ul-Mar'at-il-Muslimah*: pg. 38

<sup>89</sup> *Ma'aalim-ut-Tanzeel*

<sup>90</sup> *Al-Muhallaa*: vol. 3, pg. 217

except for one eye. Its types include the *niqaab*, and so the women would go out wearing that." <sup>91</sup>

Imaam Al-Qurtubee (*rahimahullaah*) said: "The word *jalaabeeb* is the plural of *jilbaab* and that is a garment that is bigger than a *khimaar*. Ibn 'Abbaas and Ibn Mas'ood have reported that it is a loose outer garment. It is also said that it means a veil. The correct view is that it is a cloth that covers the entire body." <sup>92</sup>

Ibn Hajar (*rahimahullaah*) collected all the words used to define the *jilbaab*, saying: "(It is) the veil, the *khimaar* or something wider than it, an ample garment other than the *ridaa*, the *izaar*, the *milhafa* (sheet cover), the *malaa'a* (wide cloak), and the *qamees* (a dress-like gown)." <sup>93</sup>

Qataadah (*rahimahullaah*) said: "It (the *jilbaab*) is to be wrapped from above the forehead and affixed there, then made to fall upon the nose, even though a woman's eyes show, except that it covers her chest and most of her face." <sup>94</sup>

Al-Aloosee (*rahimahullaah*) said: "The garment should be wrapped from the top, covering the forehead, then bringing one side of the sheet to cover the face below the eyes, so that most of the face and the upper body is covered. This will leave both the eyes uncovered." <sup>95</sup>

The famous Arabic grammarian, Ibnu'l-Mandhoor (*rahimahullaah*) said: "The *jilbaab* is an outer garment or covering, which a woman wraps around herself over her (inner) garments so that she may be covered from head to toe. It conceals her body completely." <sup>96</sup>

Al-Jawharee (*rahimahullaah*) said: "It is said that it is a veil. And it is also said that it is a garment that covers the whole of a woman's body, as has been confirmed in the authentic hadeeth in which Umm 'Atiyah (*radyAllaahu*

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<sup>91</sup> *Hijaab-ul-Mar'ati wa Libaasuhu fis-Salaat*: pg. 13-17

<sup>92</sup> *Al-Jaami' Li-Ahkaam-il-Qur'aan*: vol. 14, pg. 243-244

<sup>93</sup> *Fat'h-ul-Baaree*: vol. 1, pg. 424

<sup>94</sup> *Al-Jaami' Li-Ahkaam-il-Qur'aan*: vol. 14, pg. 243

<sup>95</sup> *Rooh-ul-Ma'aanee*: vol. 22, pg. 89

<sup>96</sup> *Lisaan-ul-'Arab*: vol. 1, pg. 273

'anhaa) said: 'O Messenger of Allaah! If a woman has no *jilbaab*, is there any sin (on her) if she does not come out (on 'Eid day)?' The Prophet said: '**Her sister (in Islaam) should cover her with her *jilbaab*, and the women should participate in the good deeds and in the religious gatherings of the believers.**'"<sup>97</sup>

Concerning the part "**Let her sister cover her with her *jilbaab***", Al-Haafidh Ibn Hajar (*rahimahullaah*) said: "There is proof in this statement that a woman is forbidden from going outside without a *jilbaab*."<sup>98</sup>

From what has been stated above, we can derive the following conclusions:

1. The *jilbaab* is a loose outer garment that is long and ample.
2. Its purpose is to cover a woman's entire body, namely her face.
3. A woman must wear the *jilbaab* whenever she goes out.

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<sup>97</sup> As is reported on him in *Fat'h-ul-Qadeer*: vol. 4, pg. 432

<sup>98</sup> *Fat'h-ul-Baaree*: vol. 1, pg. 424

## APPENDIX D: TAFSEER OF SURAH AN-NOOR: 60

Commenting on Allaah's statement:

وَالْقَوَاعِدُ مِنَ النِّسَاءِ الَّتِي لَا يَرْجُونَ نِكَاحًا فَلِنِسَاءٍ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضْعَفُنَّ ثَيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ وَأَنْ يَسْتَعْفِفْنَ خَيْرٌ لَهُنَّ وَاللَّهُ سَمِيعٌ عَلَيْهِمْ

**"And as for the women past childbearing who do not expect wedlock, there is no harm (i.e. sin) on them if they discard their (outer) garments in such a way as not to show off their adornment (*tabarruj*). But to refrain (i.e. not to discard their outer clothing) is better for them. And Allaah is All-Hearing, All-Knowing."** [Surah An-Noor: 60]

Imaam Ibn Jareer At-Tabaree (*rahimahullaah*) said: "Allaah mentions (in this ayah) the women who are prevented from bearing any children due to their old age. They are the ones who no longer have menses, and consequently do not give birth. The singular form (of the term) for them is Qaa'id. '**Who do not expect wedlock**' means that they are already married and thus do not desire marriage.

'**There is no harm on them**' means that there is no danger on them or sin, '**if they discard their garments**', meaning their *jilbaabs*, which is a veil that goes over the *khimaar*. It is an outer cloak that goes over the (inner) garments. There is no sin on these women if they take this (*jilbaab*) off in the presence of their *mahaarim* (male relatives) or non-*mahaarim*, such as male-strangers. However, it must be done in a way so as not to commit *tabarruj*."<sup>99</sup>

He then goes on to mention several statements of the *Salaf* to support this tafseer, such as:

The statement of Ibn 'Abbaas رض: "This (ayah) means that there is no sin on an (older) woman if she sits in her home whilst wearing a *dir'* (gown) and a *khimaar* (only). She may take off the *jilbaab* so long as she does not commit *tabarruj* (show off her beauty) in a way that Allaah dislikes."

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<sup>99</sup> *Jaami'-ul-Bayaan*: vol. 18, pg. 165-167

The statement of Ad-Dahhaak (*rahimahullaah*): "It refers to the *jilbaab*, which is a veil. This ruling applies to old women who are past the age of childbearing. So there is no sin on them if they do not place the *jilbaab* over their *khimaar*. As for every young Muslim woman, then it is a must on her, if she has reached the age of puberty, to place the *jilbaab* over her *khimaar*."

The statement of Mujaahid (*rahimahullaah*): "**'Their garments'** means their *jilbaabs*."<sup>100</sup>

Abu Bakr Al-Jassaas (*rahimahullaah*) said: "Concerning this ayah, Ibn Mas'ood and Mujaahid said that **'the women past childbearing who do not expect wedlock'**, are the ones who have no desire for it. **'Their garments'** refers to their *jilbaabs*. Ibraaheem (An-Nakha'ee) and (Sa'eed) Ibn Jubair said that it means the wide outer cloak. Al-Hasan (Al-Basree) said that it refers to the *jilbaab*. Jaabir bin Zayd said: **'They may take off the khimaar and the wide outer cloak.'** (I say): There is no disagreement that the hair of an old woman is still part of her 'awrah. The look of a male-stranger towards it is not permissible, just like the hair of a young woman. If she prays with her head uncovered, she is like a young woman in the sense that her prayer is deficient. Therefore, it is not possible that the meaning (of this ayah) refers to the discarding of the *khimaar* in the presence of male-strangers.

If it is said: 'According to this ayah, Allaah allows a woman to take off her *khimaar* whilst in privacy when no one is able to see her', then the response is: 'The intent behind this ayah is not to specify old women in this matter since young women already do this in privacy. Rather, in this ayah, there is only proof that it is allowed for an old woman to discard her **outer garment** in the presence of male-strangers, after having her head covered. So according to this, she is permitted to expose her face and hands, since she has no desire (for marriage). **'But to refrain is better for them.'** So Allaah permits women to discard their *jilbaab*, but He informs us that if she refrains from taking off her outer garment in the presence of male-strangers that is better for her."<sup>101</sup>

Imaam Al-Baghawee (*rahimahullaah*) said: "They are the old women whom if men were to look at them, would find them (unattractive). As for the

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<sup>100</sup> For these last quotes, refer to *Jaami'-ul-Bayaan*: vol. 18, pg. 165-167

<sup>101</sup> *Ahkaam-ul-Qur'aan*: vol. 3, pg. 333-334

woman who still has some traces of beauty left in her, which can serve as a source of desire, then she is not included in (the allowance of) this ayah." <sup>102</sup>

Imaam Ibn Al-Jawzee (*rahimahullaah*) said: "**If they discard their (outer) garments**", means in the presence of men. What is meant by the word '**garments**' is the *jilbaab*, the outer cloak, and the veil, which go over the *khimaar*. This is what is intended by the word '**garments**'; it does not refer to all of the garments. '**In such a way as not to show off their adornment**' means that women should not intend when taking off their *Hijaab* to commit *Tabarruj*, which is when a woman exposes her areas of beauty. '**But to refrain**' by not taking off those garments '**is better for them.**' Ibn Qutaybah said: 'The Arabs say that a woman takes off her garments when she reaches old age. But when she takes off her *khimaar*, this does not occur except due to senility.' Abu Ya'laa (*rahimahullaah*) said: 'In this ayah is proof that it is permissible for an old woman to uncover her hands and face in the presence of men. As for her hair, then looking at it is forbidden, just like looking at the hair of a young woman.'" <sup>103</sup>

Based on the interpretations mentioned above, it is clear that Allaah makes an allowance for the older women, who are past the age of childbearing and do not expect wedlock, to take off their outer garments, or *jalaabeeb*. His specifying them indicates that the young women who are fertile and who expect wedlock do not fall in the allowance of this ayah. This is clear proof that they cannot discard their *jilbaabs*, thus exposing their faces and hands, as the older women can. And Allaah knows best.

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<sup>102</sup> From his book *Ma'aalim-ut-Tanzeel*, as referenced in '*Awdat-ul-Hijaab* (3/295)

<sup>103</sup> As reported on him in '*Awdat-ul-Hijaab* (3/297)

## APPENDIX E: ADVICE TO THE MALE-GUARDIANS

Shaikh Saalih Al-Fawzaan was asked: "What is your advice to the male-guardians of certain women that are lax when it comes to the issue of Hijaab and who are engrossed in exposing their alluring bodily features to male-strangers in the markets and other places? What is the role of a woman's male-guardian in safeguarding her Religion?"

So he replied: "**Allaah says: 'Men are the protectors and maintainers of women because of the fact that Allaah has favored some of them (i.e. men) over others (women).'** [Surah An-Nisaa: 34] Allaah has enabled and entrusted men to take care of and be responsible for women. And He commanded the women to obey Him and forbade them from disobeying Him. This includes the Hijaab. The Hijaab is one of Allaah's commandments. So therefore it is an obligation on her male-guardian to oblige her to wear it, regardless is he is her direct male-guardian such as her father, son, brother or someone who has guardianship over her, or if he is a general guardian, such as the Muslim ruler who may mandate the Muslim women to wear the Hijaab.

Therefore, a Muslim ruler may oblige the women of his country to wear the Hijaab, in the general sense, while the male-guardians in charge of households may oblige the women that live in their homes to wear the Hijaab (in the specific sense). They are responsible for these women. If the women knew that the general ruler in charge of her affairs as well as her specific male-guardian oblige her to obey Allaah and abandon disobeying Him, she would not put up any resistance in these matters. But when the male-guardians show laxity in these matters, the women become bold. And there are callers to evil, lewdness, and hypocrisy behind them who encourage them to unveil and take off the Hijaab.

So the matter today is dangerous. It is incumbent upon a woman's male-guardians – both the general and the specific – to assist and aid one another in obliging the women to abide by the Hijaab. It is also an obligation upon the male-guardians, may Allaah grant them correctness, to silence the tongues of those who invite to evil and corruption – those who call to unveiling and to the removal of the Hijaab. This is what Allaah has entrusted them with." [Ta'ammulaat fee Awaakhir Surat-il-Ahzaab: 47-48]

## APPENDIX F: A DISCUSSION ON THE KHIMAAR

### The Khimaar covers the head:

Imaam Al-Albaanee (*rahimahullaah*) said: "The word *khumur* is the plural of *khimaar* and it is that which is used to cover the head." <sup>104</sup>

### The Khimaar conceals the skin and the hair:

'Aa'ishah (*radyAllaahu 'anhaa*) said: "Indeed, the *khimaar* is only that which covers the skin and the hair." <sup>105</sup>

### The Khimaar is said to cover the face also:

Shaikh-ul-Islaam Ibn Taimiyah (*rahimahullaah*) said: "The *khimaar* is that which covers the head, the face and the neck. And the *jilbaab* is that which is made to fall from the top of the head downwards, such that nothing from her dress is apparent except for her two eyes." <sup>106</sup>

Imaam Ibn Khuzaimah said in his *Saheeh*: "The *khimaar*: that which a woman covers her face with." <sup>107</sup>

This was the understanding of the Sahaabiyaat when the ayah obligating the khimaar was revealed.

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<sup>104</sup> *Hijaab-ul-Mar'at-il-Muslimah*: pg. 33. **Note:** Many Muslim women who wear the khimaar improperly, leave their ears exposed claiming that the ears are not part of the head. This is in clear opposition to what the Prophet ﷺ said: "**The (two) ears are part of the head.**" [Reported by At-Tirmidhee (no. 37), Abu Dawood (no. 134), Ibn Maajah (no. 444) and others, and authenticated by Al-Albaanee in *as-Saheehah* (vol. 1, no. 36)] So if they refuse to cover their ears when covering the head, why do they wash their ears when performing ablution? If they consider it part of the head under those circumstances, then indeed it is part of the head concerning the limits of the khimaar, for all the more reason. And Allaah knows best.

<sup>105</sup> Reported by Al-Bayhaqee (3/235). Al-Albaanee mentioned it in *Hijaab-ul-Mar'at-il-Muslimah* (pg. 58). **Note:** This narration indicates that the khimaar must neither be tight nor transparent for in those cases, the hair and skin would be exposed.

<sup>106</sup> As is reported on him by Al-Albaanee in his book on *Hijaab* (pg. 71)

<sup>107</sup> See *Saheeh Ibn Khuzaimah*: vol. 4, pg. 203

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'Aa'ishah, may Allaah be pleased with her, said: "May Allaah have mercy on the first Emigrant women (Muhaajiraat). When Allaah revealed: '**And (tell them) to draw their khimaars over their bosoms (juyoob)**', they tore off the bottom parts of their dresses and used them as khimaars (i.e. covered their faces with them)." <sup>108</sup>

Al-Haafidh Ibn Hajar (*rahimahullaah*) said: "Her saying '**used them as khimaars**' means we covered our faces with them. The manner of doing this is by placing the khimaar over the head and then letting it fling from the right side to the left shoulder. This is known as *taqannu'* (enwrapping). In the Days of Ignorance, the women would let the khimaar hang from (the top of her head down) behind her, and so she would expose what was in front of it (i.e. the face and neck). That's why she was commanded to veil." <sup>109</sup>

And in explaining the "**Book of Drinks**" in Saheeh Al-Bukhaaree, Ibn Hajar said about the khimaar: "This includes the khimaar of the women since it covers her face." <sup>110</sup>

Commenting on the above hadeeth of 'Aa'ishah, Imaam Muhammad Al-Ameen Ash-Shanqeetee (*rahimahullaah*) said: "This authentic hadeeth is clear proof that the female Companions mentioned in it understood that the meaning of Allaah's saying: '**And (tell them) to draw their khimaars all over their juyoob**' required the veiling of their faces. That is why they tore off part of their dresses and '**used them as khimaars**' meaning they covered their faces with them, obeying Allaah's command in (24:31), which mandates the veiling of their faces. So a woman's wearing of the Hijaab in front of men and the veiling of her face before them is established in the authentic Sunnah, which provides an explanation for the Qur'aan. 'Aa'ishah praised those women for their quickness in obeying Allaah's Commandments found in His Book.

It is well known that they could not have gotten their understanding that Allaah's saying: '**And (tell them) to draw their khimaars all over their juyoob**' meant to veil the face except from the Prophet ﷺ, since he was present at that time. They would ask him about things that they found difficulty with in

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<sup>108</sup> *Saheeh Al-Bukhaaree* (Eng.): vol. 6, no. 282

<sup>109</sup> Taken from the book '*Awdat-ul-Hijaab* (3/287-288)

<sup>110</sup> *ibid.*

their Religion. Allaah says: '**And We revealed to you the Reminder (Sunnah), so that you can explain to the people what was revealed to them (Qur'aan).**' So it is not possible that they could come up with an understanding of this ayah by themselves."

He then went on to say: "So you have seen how 'Aa'ishah (radyAllaahu 'anhaa) with her knowledge, understanding and fear of Allaah praised these women tremendously. And she explained that she did not see anyone more true to the Book of Allaah nor more faithful to the Revelation than them. This is clear proof that their understanding that Allaah's saying '**And (tell them) to draw their khimaars all over their juyoob**' meant that they were obligated to veil their faces was from their truthfulness and faith in Allaah's Revelation. It is also clear proof that wearing the Hijaab and veiling the face in front of men shows truthfulness and faith in Allaah's Book, as you have seen.

So it is very strange to find those who claim to have knowledge, saying that there cannot be found in the Qur'aan and Sunnah that which indicates that a woman must veil her face in front of male-strangers (!) even though the Sahaabiyaat did it, enacting Allaah's Commandment in His Book and having Faith in His Revelation. This understanding is established in the Saheeh Collection, as has been mentioned by Al-Bukhaaree, and this (hadeeth) is from the greatest and clearest proofs of the obligation of wearing Hijaab for all Muslim women." <sup>111</sup>

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<sup>111</sup> Refer to his *tafseer Adwaa-ul-Bayaan* (6/595) for these last two quotes.

## APPENDIX G: TAFSEER OF SURAH AL-AHZAAB: 59

Commenting on Allaah's statement:

يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْعَيْنَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ذَلِكَ أَذْنَى أَنْ يُعْرَفَنَ فَلَا يُؤْدِنَ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا

**"O Prophet! Tell your wives and your daughters and the believing women to cast their jalaabeeb (pl. of jilbaab) over themselves. That will be better, that they should be known (as free respectable women) so as not to be bothered. And Allaah is Ever Oft-Forgiving, Most Merciful."** [Surah Al-Ahzaab: 59]

Ibn 'Abbaas ﷺ said: "Allaah commanded the believing women that when they come out of their homes for a necessity, they cover their faces from over their heads, with jalaabeeb, and that they expose (only) one eye." <sup>112</sup>

Ibn Jareer At-Tabaree (rahimahullaah) said: "Allaah the Most High says to his Prophet: '**O Prophet! Say to your wives, your daughters and the believing women**' that they should not imitate the slave-women in their dress. This is since when they (slave-women) come out of their homes for a necessity, they expose their hair and their faces. Instead, they should place the jilbaabs over themselves, so that they will not be bothered by the evildoers and their lewd speech, since they will know (by then) that they are free women." <sup>113</sup>

Abu Bakr Al-Jassaas Al-Hanafee (rahimahullaah) said: "In this ayah is evidence that a young woman is commanded with 1) covering her face in front of male-strangers, 2) remaining covered and 3) refraining from going out (without it) so that the people will not place any doubt upon her." <sup>114</sup>

Al-Alloosee (rahimahullaah) said: "The apparent meaning of the word 'alaihinna (over themselves) is clearly to cover one's body completely. Some have interpreted this ayah to mean the covering of the face and the head

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<sup>112</sup> Mukhtasar Tafseer Ibn Katheer: vol. 2, pg. 114

<sup>113</sup> Jaami'-ul-Bayaan 'an Ta'weel Ayil-Qur'aan: vol. 22, pg. 45

<sup>114</sup> Ahkaam-ul-Qur'aan: vol. 3, pg. 371-372

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since in the Days of Ignorance, the women usually left their faces uncovered."<sup>115</sup>

Abu Hayaan Al-Andalusee (*rahimahullaah*) said: "As-Suddee said: 'She should cover one of her eyes, her forehead and the other (lower) portion of her face, except (for) one eye.' This is the custom of the women in the country of Andalus, today – nothing is visible from a woman's body except for one eye. What is apparent from His statement '**and the believing women**', is that it includes the free women as well as the slave women. The *fitnah* of a slave woman is greater due to the sizable difference between her behavior and that of a free woman. So their being omitted from the generality of the word '**women**' requires a clear proof. The word '*alaihinna* (over themselves) refers to their entire bodies, or it could just mean their faces, since in the Days of Ignorance, the thing that the women used to expose from themselves was the face."<sup>116</sup>

Jalaal-ud-Deen As-Suyootiee (*rahimahullaah*) said: "This is the ayah of Hijaab applying to all women. There is proof in it that covering the head and the face is obligatory."<sup>117</sup>

Al-Qurtubee (*rahimahullaah*) said: "Since open displaying of oneself was the custom of the Arab women, i.e. they would expose their faces just as the slave-women did, this served as a means for calling a man's look towards them and an increase in his desire for them. So Allaah ordered His Messenger to command the women to place their *jilbaabs* over themselves whenever they want to go outside to fulfill a necessity. The word *jalaabeeb* is the plural of *jilbaab* and it is a garment that is bigger than the *khimaar*. Ibn 'Abbaas and Ibn Mas'ood have reported that it is a *ridaa* (loose outer garment). It is also said that it means a veil. The correct view is that it is a garment that covers the entire body."<sup>118</sup>

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<sup>115</sup> *Rooh-ul-Ma'aaneeyah*: vol. 22, pg. 88-89

<sup>116</sup> *Al-Bahr-ul-Muheet*: vol. 7, pg. 250

<sup>117</sup> *Al-Ikleel*: pg. 180

<sup>118</sup> *Al-Jaami' Li-Ahkaam-il-Qur'aan*: vol. 14, pg. 243-244

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'Imaad-ud-Deen At-Tabaree (*rahimahullaah*) said: "The *jilbaab* is a loose outer garment. So He commanded the women to veil their faces and cover their heads. And He did not obligate this upon the slave women." <sup>119</sup>

Al-Waahidee (*rahimahullaah*) said: "The scholars of *Tafseer* have interpreted this ayah to mean that the women must cover their faces and heads except one eye, so that it would be known that they are free women and so that they would not be bothered." <sup>120</sup>

Muhammad bin Ahmad Al-Kalbee Al-Maalikee (*rahimahullaah*) said: "The Arab women used to expose their faces as the slave women did. This was something that called men to look towards them, so Allaah commanded them to cast their *jilbaabs* over themselves, so that they may cover their faces with it." <sup>121</sup>

Al-Haafidh Ibn Katheer (*rahimahullaah*) said: "Muhammad bin Sireen said: 'I asked 'Ubaydah As-Salmaanee (*rahimahullaah*) about Allaah's statement: '**To cast their jalaabeeb over themselves**', so he covered his face and his head (with a garment) and exposed his left eye.'" <sup>122</sup>

Ash-Shawkaanee (*rahimahullaah*) said: "His statement: '**That will be better, that they should be known**', doesn't mean that a woman should be known and made recognizable. Rather, it means that '**they should be known**' as free women and not as slave-women, since they are wearing the clothes (*jilbaabs*) that are designated for free (believing) women." <sup>123</sup>

Jalaal-ud-Deen Al-Mahallee (*rahimahullaah*) said: "It means that they should let some of it (*jilbaabs*) fall over their faces, except for one eye, when they go out for their necessities. '**That will be better**' or more closer to the fact '**that they should be known**' as free women '**so as not to be bothered**' by abuse against them, contrary to slave women, who do not cover their faces." <sup>124</sup>

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<sup>119</sup> *Tafseer Ilkiyyaa Al-Haraas At-Tabaree*: vol. 4, pg. 135

<sup>120</sup> As is reported on him in *Fat'h-ul-Qadeer*: vol. 4, pg. 432

<sup>121</sup> *At-Tasheel Li-'Uloom-it-Tanzeel*: vol. 3, pg. 144

<sup>122</sup> *Tafseer Ibn Katheer*: vol. 6, no. 470

<sup>123</sup> *Fat'h-ul-Qadeer*: vol. 4, pg. 304-305

<sup>124</sup> *Qurrat-ul-'Ainayn 'ala Tafseer-il-Jalaalayn*: pg. 560

Ibn Al-Jawzee (*rahimahullaah*) said: "This ayah means that they must cover their heads and faces so that they may be known as free women. The definition of a *jilbaab* is a loose outer garment, as has been stated by Ibn Qutaybah."<sup>125</sup>

Jamaal-ud-Deen Al-Qaasimee (*rahimahullaah*) said:

"This ayah refers to the free women in that their dress should be different from the dress of the slave women, by them wearing loose outer garments (*ardiyah*) and cloaks (*malaahif*) and by covering their heads and faces so that they can guard and protect their chastity and no one will look at them with desire."<sup>126</sup>

Muhammad Al-Ameen Ash-Shanqeetee (*rahimahullaah*) said: "From the Qur'aanic evidences that indicate that a woman must wear Hijaab and cover her entire body, even her face, is Allaah's saying: '**O Prophet! Tell your wives and your daughters and the believing women to cast their jalaabeeb over themselves.**' This is because several scholars have stated that the meaning of '**to cast their jalaabeeb over themselves**' is that a woman must veil her whole face and not reveal anything from it except for one eye with which she can see. Among those who held this opinion were: Ibn Mas'ood, Ibn 'Abbaas, 'Ubaydah As-Salmaanee and others."

If it is said: 'The wording in the noble ayah does not necessitate the understanding that a woman must veil her face, linguistically. And there is no text from the Book or the Sunnah or the *ijmaa'* (consensus) that says that this is required. Furthermore, the sayings of some of the Tafseer scholars that hold that it is required is contradicted by the sayings of other scholars who say that it is not required. So because of this, using this ayah as evidence for the obligation of veiling the face becomes nullified.'

The response is: There is a clear implication in the noble ayah, that what falls into the phrase '**to cast their jalaabeeb over themselves**' is the understanding that women must veil their faces by placing a *jilbaab* on themselves and letting it fall downward. This implication is found in His saying: '**Tell your wives.**' There is no disagreement amongst the Muslims on the fact that the Prophet's wives were obligated to wear the Hijaab and veil their

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<sup>125</sup> As is reported on him in *Rawaa'i-ul-Bayaan*: vol. 2, pg. 382

<sup>126</sup> *Mahaasin-ut-Ta'weel*: vol. 13, pg. 4908-4909

faces. So Allaah's mentioning the Prophet's wives and daughters, along with the believing women indicates that it is an obligation for **all women** to veil their faces by placing the *jilbaab* upon themselves, as you have seen. Also from the evidences that prove this: Is what we have stated previously in Surah An-Noor when discussing Allaah's saying: '**And not to reveal their adornment except for that which is apparent from it.**' Through investigating the Qur'aan, we can come to know that the meaning of '**except for that which is apparent from it**' refers to the outer garments (cloaks) that go over the inner garments, and that interpreting '**except for that which is apparent from it**' to mean the face and hands, is not correct, as we explained previously.

As for the one who says that there is a Qur'aanic implication in Allaah's saying '**to cast their jalaabeeb over themselves**' that indicates that covering the face does not enter into the understanding of this ayah, and that this implication is found in His words: '**That is better that they be known.**' So the words: '**that they be known**' is proof that the women exposed their faces, since someone who veils her face cannot possibly be known (or recognized). Know that this statement is false and incorrect, and the incorrectness of it is quite clear since the context of the words in the ayah restrict that absolutely, since Allaah's words '**to cast their jalaabeeb over themselves**' clearly restrict that (i.e. uncovering of the face).

To explain this point further: What is being indicated in the saying '**that is better that they be known**' is a reference to women veiling themselves with the *jilbaab*. It is not possible under any condition by one covering herself with a *jilbaab* that it means that it is better that she would be '**known**' due to her uncovering and exposing her face! So veiling oneself with a *jilbaab* goes against one's personal understanding that it means a woman is to expose her face, as is quite clear.

Also, in Allaah's saying: '**Tell your wives**' is further proof that the understanding of the ayah is not that women expose their faces, since the Prophet's wives veiled their faces, and there is no disagreement amongst the Muslims about this."<sup>127</sup>

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<sup>127</sup> *Adwaa-ul-Bayaan fee Eedaah-il-Qur'aan bil-Qur'aan*: vol. 6, pg. 586

'Abdur-Rahmaan bin Naasir As-Sa'adee (rahimahullaah) said: "This ayah is one of the ayahs known as '**the ayah of Hijaab.**' Allaah commands His Prophet (in it) to order (all) the women generally. And He begins by mentioning his wives (first), then his daughters since they are firmer (in the Religion) than others. Another reason (for this) is because his ordering someone must be preceded by his first ordering his family members, as Allaah says: '**O you who believe, save yourselves and your families from a Fire.**' So '**To cast their jalaabeeb over themselves**' refers to the garments that go over the inner garments, such as the cloak, the khimaar, the loose outer garment and so on. This means, they must cover their faces and chests with them. Then Allaah mentions the wisdom for this, saying: '**That will be better, that they should be known so as not to be bothered.**' This indicates that a woman will always find harm and trouble if she doesn't wear the Hijaab."<sup>128</sup>

Muhammad Naasir-ud-Deen Al-Albaanee (rahimahullaah) said: "The truth, which necessitates acting upon what is in Surahs An-Noor and Al-Ahzaab, is that it is obligatory upon a woman to observe the khimaar when she leaves her home. This is because, as we have stated before, it serves as the best means for covering her and it is far removed from describing the shape of her head and shoulders. This is a condition which the Religion seeks to attain. What I have mentioned here is how some of the Salaf have interpreted the ayah of Idnaa (33:59). In ad-Durr, Ibn Abbee Haatim has transmitted on the authority of Sa'eed bin Jubair, concerning Allaah's statement '**to cast their jalaabeeb over themselves**', that he said: 'They should place the jilaabib upon themselves so that it falls downward upon them.' The jilbaab is a veil that goes over the khimaar. It is not permissible for a male-stranger to look at a Muslim woman unless she has a veil placed over her khimaar, by which she can cover her head and neck area."<sup>129</sup>

So the correct understanding of this ayah, according to the scholars of Tafseer, is:

1. This ayah is one of the ayaat of Hijaab, in which the woman's dress and moral code has been institutionalized.

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<sup>128</sup> Tayseer-ul-Kareem-ur-Rahmaan: vol. 6, pg. 122

<sup>129</sup> Hijaab-ul-Mar'at-il-Muslimah: pg. 39-40

2. It was revealed for all women and not just to the Prophet's wives, as can be clearly seen in the wording of the ayah: "**O Prophet! Tell your wives and your daughters and the believing women.**"
3. It contains an obligation for the women to wear the *jilbaab*.
4. A *jilbaab*, as stated before, covers the entire body.

Concerning the part of the ayah: "**That will be better, that they should be known (as free respectable women) so as not to be bothered**":

Al-Haafidh Ibn Katheer (*rahimahullaah*) said: "This means that if they do that (i.e. put on *jilbaabs*), they will be known as free women and not as slave women or indecent. As-Suddee (*rahimahullaah*) said: 'The evildoers among the people of Madeenah used to go out at nighttime. When these evil people had met with each other in the streets they would harass the women (that passed by). The homes of the people of Madeenah were very small and constricted (at that time), so when it was nighttime, the women would come out on the streets to fulfill their needs and the evildoers would seek that (evil) from them. So when they saw a woman with a *jilbaab* on, they said: *This is a free woman*, and they restrained from her, and when they saw a woman that did not have a *jilbaab* on, they said: *This is a slave girl*, and they would jump on her (i.e. bother and molest her).'"<sup>130</sup>

Al-Waahidee An-Naisapuree (*rahimahullaah*) said: "The believing women would go outside during the night for their necessities. And the hypocrites would harass and molest them. That is why this ayah was revealed."<sup>131</sup>

Mujaahid (*rahimahullaah*) said: "This means that they place the *jilbaab* upon themselves in order to be known as free women and not be abused by the words or doubts of the evildoers."<sup>132</sup>

Imaam Ash-Shanqeetee (*rahimahullaah*) said: "A majority of the Tafseer scholars amongst the Companions and those after them have interpreted this ayah along with the reason for which it was revealed. And it was

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<sup>130</sup> *Mukhtasar Tafseer Ibn Katheer*: vol. 3, pg. 115

<sup>131</sup> *Asbaab-un-Nuzool*: vol. 1, pg. 203

<sup>132</sup> *Mukhtasar Tafseer Ibn Katheer*: vol. 3, pg. 115

because the women of Madeenah would go out at night to fulfill their needs outside of their homes. And there used to be some evildoers in Madeenah who would bother the slave women, but would leave the free women alone. The believing (i.e. free) women would go out with garments that were not distinguishable from that of the clothes of the (disbelieving) slave women. So those evildoers would bother them also thinking that they were slave women.

Because of this, Allaah commanded His Prophet to order his wives, daughters, and the believing women to make their dress distinct from the garments of the (disbelieving) slave women. This could be achieved by placing the *jilbaab* over themselves. So when they did this and the evildoers saw them, they knew that they were free (believing) women. So their being '**known**' as free women and not slave women is what is meant by Allaah's saying: '**That is better that they be known.**' So it is better for them that they be known, i.e. by way of description and not personally. This *tafseer* (interpretation) is in conformity with what is apparent from the Qur'aan, as you can see."<sup>133</sup>

There are two points to be derived from the interpretations of the meaning of this part of the ayah. They are:

1. Placing the *jilbaab* on was a means of distinguishing between the free women and the slave women. Therefore, a woman that doesn't wear the *jilbaab* takes the resemblance of a slave woman, while one who does veil herself with a *jilbaab* is '**known**' to be a free woman and thus not molested.
2. The one who had the *jilbaab* on was left alone, while the one who did not have it on was abused and molested by the perverted evildoers. Similarly, today when a women covers herself with a *jilbaab*, she is recognized and thus left alone and not molested, while the woman who exposes her face or worse yet, wears jeans or short sleeves, or the khimaar incorrectly, is looked at perhaps lustfully and with desire by male-strangers, and Allaah knows best.

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<sup>133</sup> *Adwaa-ul-Bayaan fee Eedaah-il-Qur'aan bil-Qur'aan*: vol. 6, pg. 586

## **APPENDIX H: A BROADER DISCUSSION ON THE JILBAAB AND WHAT GARMENTS CAN SUBSTITUTE IT**

Shaikh Al-Albaanee was asked the following question in a recorded gathering: "We would like more details on the definition of a jilbaab, since you have stated that your view on the jilbaab is that it is a garment that covers the body from the head to the feet. However, we have come across a rather large difference of opinion in the books on language concerning this. Amongst the linguists are those who say it is a large gown, while others say it is a khimaar. And others hold the same view you mentioned, Shaikh. So we would like a further elaboration, may Allaah reward you, as well as which one is the strongest opinion."

The Shaikh responded to the questioner: "I'm sorry but I'm having difficulty understanding the part where you said that some people hold the jilbaab to be the khimaar. What is the khimaar that you are referring to when you say that they consider it to be the jilbaab? This is because it is well-known that the khimaar is a head-covering and not an ample garment that covers a woman's entire body from her head to her feet. So who is it that claims that the jilbaab is a khimaar from what you know, according to what I mentioned? This is truly a very strange thing. Who said this?!"

The questioner said: "This is mentioned in the book *Lisaan-ul-'Arab*, where it states that such a definition for it is held by some people."

The Shaikh said: "It states that the jilbaab is a khimaar?"

The questioner said: "Yes."

So the Shaikh replied: "It is not possible to say this because as you know there are two ayahs in the Qur'aan – one ayah that orders women to wear the jilbaab while the other orders them to put on the khimaar. It is not possible to say that both ayahs contain a repetition of the same meaning, thus the jilbaab would be the khimaar, while the khimaar would be the jilbaab. Rather, both of these terms – the jillbaab and the khimaar – have their own respective meanings that are distinct from one another.

You know, for example, that when a woman is at home and she gets up to pray her obligatory prayers, for the most part, she is normally at home with her hair uncovered. So she just places her khimaar over her head. The Prophet ﷺ said: **“Allaah does not accept the prayer of a mature woman unless she has a khimaar.”**

What is meant here is not the jilbaab at all, but rather what is meant is the head-covering. From the evidences that indicate this is that the Prophet ﷺ ordered us to wipe over the turban or the khimaar or the socks.

My objective behind this hadeeth is to show that it indicates that the khimaar is a garment that both men and women – males and females – share in wearing.

It cannot be understood from this, for those who understand the Arabic language, that a man can place a jilbaab over himself! Rather, it means that he can place a khimaar (head-covering) over himself.

So it is permissible for a person that places a khimaar over his head to wipe over it (when performing ablution), regardless of whether it is a man or a woman. My objective behind this discussion is to firstly confirm the quote according to the Arabic language, and secondly if it is finally confirmed that the quote is indeed found in *Lisaan-ul-'Arab* and that it states that the meaning of a jilbaab is held to be a khimaar, then it is sufficient proof, from what you quoted, that such a statement is weak because of the fact that the author said: 'It is held to mean such and such.' (i.e. uncertainty)

Furthermore, if we study the texts from the Book and the Sunnah, of which we already mentioned some of them, we would derive with certainty that the khimaar is not a jilbaab and nor is the jilbaab a khimaar.

In brief, a khimaar covers less than a jilbaab while a jilbaab has a more ample range in terms of the parts that it covers. Also, a jilbaab is specific for only women. They were the ones who were ordered to wear it and not men. But as for the khimaar, then that is a garment that both men and women share in wearing. Even though a man is not obligated to wear it, regardless, it is a garment that both men and women partake in wearing, just like a shirt. In the same manner that a man wears a shirt to cover his 'awrah – which is

different from the 'awrah of a woman – so does a woman. But her 'awrah is ampler than the 'awrah of a man.

This is why we said in the book '**The Muslim Woman's Hijaab**' that when a Muslim woman leaves from her home, she is obligated to do two things:

(1) To place a khimaar over her head, and (2) then to apply a jilbaab over that, thus going out dressed with the khimaar and the jilbaab. So when a woman goes out of her home, one garment does not suffice without the other – a woman must combine between both the khimaar and the jilbaab. You are aware of the Qur'anic verse related to the khimaar in which Allaah says:

وَلَيَضْرِبْنَ بِخُمُرٍ هُنَّ عَلَى جُنُوبِهِنَّ

**'And (tell them) to draw their khumur (veils) over their bosoms.'** [Surah An-Noor: 31]

Drawing a garment close to the bosom cannot be achieved with a jilbaab. This can only be achieved with a khimaar, since it is possible to wrap it. But as for the jilbaab, you know that it cannot be wrapped around the chest or on the neck. You can see here how the men wrap their khimaars and how they affix them to their necks. So due to this, what has been particularized here is the khimaar and not the jilaab. When a woman goes out from her house, she is obligated to place a khimaar over her head and to wrap it over her neck and her chest. This is since a jilbaab does not correspond in her attempt to achieve this comprehensive covering since it is ample and long whereas the khimaar is ample and short. So each of these garments has its own specific effect in fulfilling what a woman is obligated to cover. This is my response to what you have asked. If there is anything left that I have not covered in my discussion, then remind me of it."

The questioner asked: "So then I understand from this that the jilbaab is not the wide gown that women wear today, here (in this country) for example, from the neck to the feet?"

The Shaikh responded: "No, not at all. This is not a jilbaab. However, this leads us to elaborate further on discussing what is related to the jilbaab. As we

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stated before, according to the language, a jilbaab is not a garment like that which is known as the *balto*. So what needs to be clarified now is:

The command directed towards women, particularly with regard to wearing the jilbaab, is not an obligatory act of worship which has a meaning that we can't comprehend. Rather, on the contrary, it does have a meaning we can understand. And the meaning that is derived from it, which we indicated previously, is to achieve the covering that a woman must abide by.

So if, for example, a woman wears two garments or she makes the jilbaab into two pieces – one upper piece and one lower piece – and both of these pieces fulfill the objective of the jilbaab, which has been mentioned in the Qur'aan, at this point, even though we don't refer to these two pieces as a jilbaab from a linguistic standpoint, we hold that it still fulfills the desired objective of the command to wear the jilbaab from a religious perspective.

There used to be found in Syria up to recently, and there still continues to be found in some practicing women that stick to the Religion, a garment called *Malaa'at-uz-Zamm*. Have you heard anything about this during your lifetime?"

The questioner replied: "We have something called a *Malaa'ah* (cloak)."

The Shaikh said: "No, I said *Malaa'at-uz-Zamm*."

The questioner replied: "No, not with this term. We say *Malaa'ah*."

The Shaikh said: "This is an Arabic term. The point is that this garment which we have with us in Syria consists of two pieces. The first piece is a skirt known as a *tannoorah* – are you familiar with this word?"

The questioner said: Yes."

The Shaikh said: "A *tannoorah* is a skirt that is affixed to the waist with an elastic strap. So naturally it is wide and ample.

A woman wears this from here, thus covering the entire lower part of her body. Then over this *tannoorah*, which is called a *kharraatah* (skirt) in Syria, is

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placed the upper part of the garment, which is placed over the head and which a woman uses to cover her head, shoulders, sides, hips and even the belt strap that is tightened around the waist by this *tannoorah* or this *kharraatah*. No part of this skirt's waist-strap is visible since it goes under it. Is the image clear?"

The questioner replied: "Yes."

The Shaikh continued: "Amongst us here, they call this garment *Malaayat-uz-Zamm* (or *Malaa'at-uz-Zamm*), since the skirt is strapped at the waist with a plastic waistband. So if you have grasped a perception of this dress with us, then the point that I am trying to make is that even though this cloak-like garment is not a *jilbaab* (linguistically), it still fulfills the obligation of a *jilbaab*, which consists of covering the body completely. Is this clear to you?"

The questioner said: "Yes."

The Shaikh said: "If the matter is clear, then we see that we are not obligated to adhere to the literal wording of the *jilbaab*, but rather to its end-result, objective and goal. Now I will go back to this '*balto*' which I talked about previously, which the Muslim women wear today and which is of various types. It may be produced in long sizes for some of the practicing women reaching up to their feet. However, this is not a *jilbaab*. In spite of this, it is still not like the *Malaa'at-uz-Zamm* since it does not cover the head and what it consists of, for example. But what does the woman do today? She wraps a garment known as the *esharp* around her head – is this term known to you?"

The questioner answered: "Yes."

The Shaikh said: "A small *khimaar* (i.e. the *esharp*) that is fastened to the head but which exposes parts of the forehead and temple and which also exposes parts of the neck since it is small in size, naturally does not fulfill the objective of a *jilbaab* according to its proper definition. The objective of a *jilbaab* is as we have discussed concerning the *Malaayat-uz-Zamm*. Is this clear? So let's take the example of this woman who is wearing this *balto* – what would you call this?"

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The questioner<sup>134</sup> said: "We call it a Hijaab."

The Shaikh said: "No, this is wrong. The point is that if a woman wears this type of 'Hijaab' then places a khimaar over her head, then there must be a Hijaab, i.e. jilbaab placed over this khimaar. We have stated that there are two verses in the Qur'aan. This jilbaab may be divided into parts as we stated before when we discussed the *Malaayat-uz-Zamm*.

So therefore, if a woman wears that garment which you call a Hijaab and then places a valid khimaar over her head and not that which is known as the 'esharp', then places over this khimaar a partial garment that covers half of her body, such as one that covers her shoulders and hands, at this point, this becomes valid and acceptable according to the Religion."<sup>135</sup>

A summary of our Shaikh's valuable and beneficial discussion is as follows:

1. According to the texts from the noble Qur'aan, a Muslim woman is commanded to combine between the khimaar and the jilbaab.
2. The proof for this is found in two Qur'anic verses: One in Surah An-Noor and the other in Surah Al-Ahzaab.
3. A khimaar is a garment that both men and women partake in wearing.
4. A khimaar is obligatory for women but not for men, however they are permitted to use it.
5. The definitions of a khimaar and a jilbaab are completely different from a linguistic and religious standpoint due to the clear differences that exist between the two.
6. A jilbaab applies specifically for women apart from men.
7. The garment that's known as a Hijaab in Algeria does not fulfill the obligation of covering by itself.

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<sup>134</sup> The questioner was from Algeria.

<sup>135</sup> *Silsilat-ul-Hudaa wan-Noor* (tape no. 232)

8. Certain garments can take the place of the *jilbaab* such as the *Malaa'ah*, the '*Abaayah*', and the *Malaa'at-uz-Zamm*, which the Shaikh described.

9. Dividing the *jilbaab* into two parts – one for the upper body and one for the lower part of the body does not fulfill the definition of a *jilbaab* from a linguistic sense, however it fulfills its objective from a religious standpoint, on the condition that a woman wraps the *khimaar* properly and places a piece over the *khimaar*.

10. The cloak that is known in the city of Constantine is a valid *jilbaab*. So based on this, the statements of the deluded opponents of the religious *jilbaab* are rejected when they claim: "The *jilbaab* is a foreign garment that was brought into Algeria." So what is the name of the Constantine cloak then according to the Religion, if only these misguided individuals knew?

This is a supplement in expanding the scope of understanding since the *Malaa'at-uz-Zamm*, which consists of two pieces, is considered a *jilbaab* from the religious perspective and not the linguistic perspective. So then for all the more reason, the Algerian cloak is considered a *jilbaab* according to the language and religion. This is especially the case if the Algerian woman wears it properly.

11. The *jilbaab* is a matter of worship which has a meaning that is comprehensible. And it is a garment that best fulfills the obligation of covering, which a woman was commanded to do.

12. It is permissible for a *jilbaab* to consist of two parts. As for that which does not constitute a *jilbaab* in the linguistic sense, this should not lead women to be audacious and abandon the valid and linguistic *jilbaab*. So a practicing woman must not abandon what is more comprehensive in covering in order to wear what is less than that. So it is better for her to try to achieve the objective of the *jilbaab* in both its linguistic as well as its religious sense.<sup>136</sup>

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<sup>136</sup> This quote was taken from the book *Masaa'il Nisaa'iyyah Mukhtaarah* (pg. 125-131) which deals with women's issues answered by Imaam Al-Albaanee containing statements of his compiled from his books and tapes. The book was put together by Umm Ayoob Noorah bint Ahsan Ghaawee. The actual source for Al-Albaanee's words is a recorded gathering in *Silsilat-ul-Hudaa wan-Noor* (tape no. 232). The summarized points are the words of the compiler, Umm Ayoob.

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## READER'S NOTES