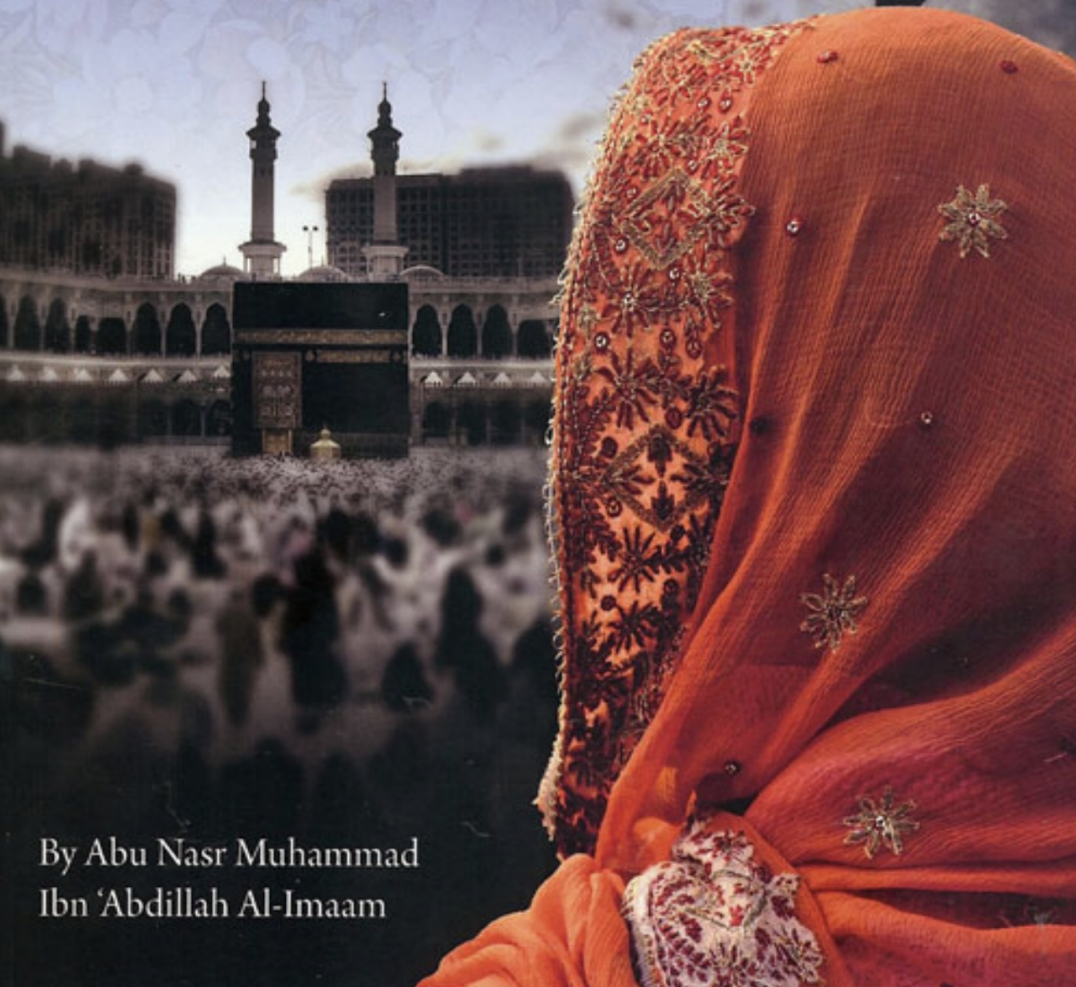


الأخطاء المتعددة في حج المرأة المتبرجة

THE NUMEROUS MISTAKES
Regarding the Hajj of
THE IMPROPERLY COVERED
Muslim Woman



By Abu Nasr Muhammad
Ibn 'Abdillah Al-Imaam

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Exposing the Mistakes Regarding the Hajj of the Improperly Covered Woman

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Introduction

All praise is for Allâh alone, and may the peace and blessings be upon the one whom there is no prophet after him.

To proceed:

Islâm has considered protecting the family a rank of Jihâd in the path of Allâh as it has been related by al-Bukhâri and Muslim from Zayd bin Khaalid al-Juhaneec ﷺ that the Messenger of Allâh ﷺ said:

مَنْ جَهَّزَ غَازِيًّا فِي سَبِيلِ اللَّهِ فَقَدْ عَزَا وَمَنْ خَلَّفَ غَازِيًّا فِي سَبِيلِ اللَّهِ فِي أَهْلِهِ بِخَيْرٍ فَقَدْ عَزَا

“Whoever prepares the Ghaazee (the one going out on a military expedition) for a battle in the path of Allâh then he himself has partaken in the military expedition. And the one who stays behind for the Ghaazee who goes out in the path of Allâh to look after his family in goodness then he himself has partaken in the military expedition (meaning he is given a reward equal to the Ghaazee).”

Just look at how great and properly placed looking after the Muslim woman truly is!

Islâm has made defending the honor of one’s soul and property and the one killed in His path a martyr. The evidence for this is the statement of the Messenger ﷺ:

مَنْ قُتِلَ دُونَ دِينِهِ فَهُوَ شَهِيدٌ وَمَنْ قُتِلَ دُونَ عِرْضِهِ فَهُوَ شَهِيدٌ

“He who is killed for nothing more than his religion is a martyr, and he who is killed for nothing more than his honor is a martyr.”¹

And so the protection and defense of the Muslim woman continued to the point that it baffled the enemies; whereas a Christian journalist addressing one of the Arab leaders asked, **“How long will the Arabs continue to protect their women, so that they will not see mixing with men in the meetings, gatherings, and workforce?”**

So the Arab leader responded, **“Indeed, they do not like their women bearing children to anyone else but them”** and it was as if the journalist had swallowed a rock!

In this present day and age both Muslim men and women have overlooked the plots of the Christian and Jews; plots that are focused entirely upon the Muslim woman. They are so captivated by her that they spend their time engaged in intensive studies that are directed towards eliminating Muslim society. They persist in setting up destructive schemes, their main objective being what one leader of the Jews said, **“Indeed the Muslim woman is the most capable of violating Islâmic society, (she can) lead it to its downfall into utter dissolution and corruption.”**

They have mobilized to establish these schemes amongst the devils of mankind; however Allâh has thwarted their

¹ This narration is related by Ahmad.

hopes and foiled their efforts. He did not allow this to be manifested, except for an insignificant portion of what they desired even though some Muslim women have responded to what those who have caused corruption upon the earth had hoped for.

From (this corruption) is their descent into *at-Tabarruj* (i.e., the outward display of a woman's beautification; such as the hair, face, bosom, legs, behind, etc.), *as-Sufoor* (i.e., Non-Veiling), as well as freely mixing with men whom they are not even related to (e.g., like men they can marry and relatives such as cousins, etc).

Some Muslim women indulge in these acts with no regard not even while they are performing *al-Hajj* (i.e., pilgrimage) or *al-'Umrah* (i.e., the smaller pilgrimage). It is sad that the Muslim woman would continue to do that which opposes what we mentioned previously while (e.g., making pilgrimage) in these revered places.

This is what moved me to write a treatise; wherein I could address the Muslim sister and bring to light the points of error. Where I could warn her from persistence upon these errors and call upon her to adhere to Allâh's divine legislation, correcting the path that leads to Him, and towards the full concentration of feeling remorse and repentance to Him.

This treatise also includes some rulings related to the woman's pilgrimage therefore, I have entitled it

"The Numerous Mistakes committed by the Improperly-Covered Muslim Woman during Pilgrimage."



I ask Allâh that He benefit Islâm and the Muslims, indeed He is the Protector of it and the One able to do so. I tried my hardest not to mention anything unless it was an established narration narrated; directly from the (mouth of the) Messenger of Allâh ﷺ.

Written by Muhammad bin 'Abdillah al-Imaam
Daar-ul-Hadeeth located in Ma'bar, Yemen.

The Meaning of *at-Tabarruj*

The definition of the word *at-Tabarruj* is mentioned by the author of *Lisaan-ul-'Arab* (3/33) as the display of a woman's beauty, the uncovering of her face and the attractive qualities of her body in front of men; in addition to everything that arouses their desires, and strutting while observing a type of walk; which is done exclusively for anyone besides her husband. Therefore, *at-Tabarruj* can occur by one of two ways or even by both:

The First: Is by displaying the attractive parts of the body, whether by exposing all of it or by exposing only some parts; such as the face, the neck, the palms, or the forearms. Based on this Allâh commanded the women with the following:

﴿ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا تُخْفِينَ مِنْ زِينَتِهِنَّ ﴾^ع

“And let them not stamp their feet so as to reveal what they hide of their adornment.”²

The Second: Is done by strutting while walking. This is done in association with displaying the attractive parts of the body (i.e., hips, backside, legs, etc.), unless it is done without displaying the attractive parts. This is indicated in the statement of the Most High:

² An-Noor: 31



﴿ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ ﴾^ج

“And let them not stamp their feet so as to reveal what they hide of their adornment.”³

³ An-Noor: 31

The Evils of at-Tabarruj

One: It's General Harms: It was related by al-Bukhāri (no.5096), and by Muslim (no.274I) from Usamah ؓ, that the Messenger of Allāh ﷺ said:

مَا تَرَكْتُ بَعْدِي فِتْنَةً أَضَرَّ عَلَى الرِّجَالِ مِنَ النِّسَاءِ

"I have not left a trial after me more harmful upon men than women."

And Hassân bin 'Atiyyah narrated:

مَا أُتَيْتُ أُمَّةً قَطَّ إِلَّا مِنْ قَبْلِ نِسَائِهِمْ

"There was not a nation that preceded you except (that it was tested), because of their women."⁴

In this narration the Messenger ﷺ informs the Ummah (i.e., Islāmic nation) of a great trial that is hidden amongst many people; since whenever tribulations are hidden then its harm becomes greater and its corruption generally affects more people.

Therefore, the Messenger ﷺ, placed the tribulation of *at-Tabarruj* (i.e., the outward display of a woman's beautification; such as the hair, face, bosom, legs, behind, etc.), and other similar issues that result from

⁴ Found in al-Hilyah of Aboo Na'eem

women as a greater trial that has descended upon the Muslim nation.

As for his statement “**after me**” then this is evidence within itself that this particular tribulation would not occur during his lifetime. Rather it occurred after him. That proves that this form of knowledge is from the signs of Prophethood. The reason for this occurrence is because of the rise of the Muslim’s ignorance concerning Islâm and due to their ignorance regarding the conspiracies of the east and west against the Muslim woman that occur today.

As for his ﷺ statement, “**more harmful upon men**” then the Arabic word used in the text أَضْرَّ (Adharr) is what is known (in Arabic grammar) as أَفْعُلُ تَفْضِيلُ *Af’alu Tafdheel* (i.e., an Arabic noun construction that describes something with intensity), which indicates المَشَارَكَةُ *al-Mushaarakah* (i.e., participation) and الزِّيَادَةُ *az-Ziyaadah* (i.e., to increase).

The intended meaning of all of this is that the trial and tribulation of *at-Tabarruj* (i.e., the outward display of a woman’s beautification; such as the hair, face, bosom, legs, behind, etc.), takes part in (e.g., spreading) many trials that harm men and (e.g., increases those harms upon them). The word “**Fitnah**” which is found in this narration is an indefinite noun that has been negated to represent the application of negation for everyone mentioned; therein as the well-known principle of *Usool-*

ul-Fiqh (i.e., the Fundamentals of Islâmic Jurisprudence) states:

التَّكْرَهُ فِي سِيَاقِ النَّفْيِ تُفِيدُ الْعُمُومَ

“The indefinite noun which is negated within a text represents the application of negation towards everyone mentioned (e.g., in the text).”

The trial of *at-Tabarruj* (i.e., the outward display of a woman’s beautification; such as the hair, face, bosom, legs, behind, etc.), even includes the righteous amongst them as the clarification will soon come.

Therefore, the meaning of the Arabic word (*Adharr*) used in the text indicates that the trial of stealing, drinking intoxicants, lying, treachery, deceit, betrayal, and other forms of tribulations are less significant harmfully than the tribulation of *at-Tabarruj* (i.e., the outward display of a woman’s beautification; such as the hair, face, bosom, legs, behind, etc.), *as-Sufoor* (i.e., Non-Veiling), and the intermingling of the sexes.

So look at how much greater this trial is upon the *Ummah*! Some people try to wrap these dangers up like they would a turban; while donning the clothing of culture and progress.

However, this narration clarifies that the trial of *at-Tabarruj* (i.e., the outward display of a woman’s beautification; such as the hair, face, bosom, legs, behind, etc.), is the greatest of all tribulations since it

harms all of mankind. The only one protected from it is the one whom Allāh protects.

Two: The Tribulation of *at-Tabarruj* (i.e., the outward display of a woman's beautification; such as the hair, face, bosom, legs, behind, etc.), is greater than every Worldly Tribulation, the Glorified says:

﴿ زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ
وَالْقَنْطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ
الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ۗ ذَٰلِكَ مَتَعُ الْحَيَاةِ الدُّنْيَا
وَاللَّهُ عِنْدَهُ حُسْبُ الْمَآبِ ﴾

“Beautified for men is the love of things they covet; women, children, much of gold and silver (wealth), branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world's life; but Allāh has the excellent return (Paradise with flowing rivers) with Him.”⁵

So He begins by mentioning the women, because the tribulation concerning them is worse-as this has been stated by the majority of the scholars of commentary. This verse was revealed to make one flee from the worldly pleasures that are sought after; which bring

⁵ Aali ‘Imraan: 14

about hardship and deviation (e.g., from focusing on the hereafter).

Based on this Allâh says after the previous verse:

﴿ قُلْ أُوْنِبْتُكُمْ بِخَيْرٍ مِّنْ ذٰلِكُمْ ۗ لِلَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ﴾ ﴿١٥﴾

“Say: "Shall I inform you of things far better than those? For *Al-Muttaqûn* (the pious - see V.2:2) there are Gardens (Paradise) with their Lord, underneath which rivers flow. Therein (is their) eternal (home).”⁶

There are two types of beauty found within women. **The first** is the natural beauty that Allâh has given them. Allâh has created men to be naturally inclined towards women, however there are conditions that must be followed that are based upon the divine legislation.

The second is the satanic form of beauty. Imam at-Tirmidhee (no.II73) and others narrated from Ibn Mas’ud that he said the Messenger of Allâh ﷺ, said:

الْمَرْأَةُ عَوْرَةٌ فَإِذَا خَرَجَتْ اسْتَشْرَفَهَا الشَّيْطَانُ

“The woman is ‘Aurah so when she goes out the Shaitân accompanies her.”

And from Ibn ‘Umar ؓ, that the Messenger of Allâh ﷺ, said:

⁶ Aali ‘Imraan: 15

أَلَا لَا يَخْلُونَ رَجُلٌ بِامْرَأَةٍ فَإِنَّ الشَّيْطَانَ ثَالِثُهُمَا

“Indeed a man and a woman are not alone together
except that the Shaitân (Satan) accompanies them.”

And from Ahmad and others from the narration of
'Alee رضي الله عنه, that he said the Messenger of Allâh ﷺ, said:

رَأَيْتُ شَابًا وَ شَابَةً فَلَمْ آمِنِ الشَّيْطَانَ عَلَيْهَا

“I saw a young man and young woman that I am not
able to protect from the Shaitân (Satan).”

So Shaitân (Satan) beautifies a woman for the men,
especially if she is improperly covered. The Shaitân
(Satan) allures her by way of men and he allures men by
her. Indeed the women must be aware of that which
opposes the legislation of Allâh Most High.

Note: The narration is a weak narration.

النِّسَاءُ حَبَائِلُ الشَّيْطَانِ

“Women are the traps of Shaitân (Satan)”

Three: at-Tabarruj (i.e., the outward display of a
woman’s beautification; such as the hair, face, bosom,
legs, behind, etc.), revives the days of al-Jaahiliyyah (i.e.,
the Pre-Islâmic Era of the Arabs) which Abû Lahab,
Abû Jahl glorified:

Allâh says while addressing the wives of the Prophet ﷺ,
and the wives of the believers:

﴿ وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ ^ص﴾



“And stay in your houses, and do not display yourselves like that of the times of ignorance.”⁷

The Messenger ﷺ, spoke of this time frame known as *al-Jaahiliyyah* (i.e., the Pre-Islâmic Era of the Arabs) by saying:

مَا بَالَ دَعْوَى الْجَاهِلِيَّةِ! دَعْوَاهَا فَإِنَّهَا مُنْتَبَهَةٌ

“What is this call from the Days of Ignorance?! Leave it for it is a filthy call!”⁸

If this call of *al-Jaahiliyyah* (i.e., the Pre-Islâmic Era of the Arabs) was considered something filthy even though it was only (e.g., based on the usage of) one word (e.g., that the *Ansarê* man used towards the *Muhaajir* man) then what do you think about *at-Tabarruj* (i.e., the outward display of a woman’s beautification; such as the hair, face, bosom, legs, behind, etc.), and *as-Sufoor* (i.e., uncovering of the hair), which the woman is accustomed to whether; while she is at work or studying or during pilgrimage or ‘*Umrah* as well as during the holidays,

⁷ Al-Ahzaab: 33

⁸ This was related by al-Bukhâri (4095) and by Muslim (2584) from the narrative of Jabir bins ‘Abdillah.

visiting, meetings, or while going out of the house while having no real need to do so!!

Four: The Muslim woman who openly displays her beauty is more detested by Allâh than large multitudes of disobedient Muslims:

It was related by al-Bukhâri (no. 6882) and others from the narration of Ibn ‘Abbaas ؓ, that he said that the Messenger of Allâh ﷺ, said:

أَبْعَضُ الرِّجَالِ إِلَى اللَّهِ ثَلَاثَةٌ : مُلْحِدٌ فِي الْحَرَمِ وَ مَبْتَغٍ فِي الْإِسْلَامِ
سُنَّةَ الْجَاهِلِيَّةِ وَ مَطْلَبَ دَمِ امْرَأَةٍ بِغَيْرِ حَقٍّ لِيَهْرِيْقَ دَمَهُ

“The most detested men to Allâh are three in number:

The apostate in the Haram, the one who wants to introduce into Islâm the ways (Sunnah) of al-Jaahiliyyah (the Pre-Islâmic Era of the Arabs), and the one who seeks to shed the blood of another person without right.”

Al-Haafith Ibn Hajar-May Allâh have mercy upon him-said, *“The Sunnah of al-Jaahiliyyah (the Pre-Islâmic Era of the Arabs) is a collective noun that encompasses all that the people of al-Jaahiliyyah used to be upon.”*

I (Shaikh Muhammad) say that *at-Tabarruj* (the outward display of a woman’s beautification such as the hair, face, bosom, legs, behind, etc.) is a Sunnah from the Sunan of the days of al-Jaahiliyyah (the Pre-Islâmic Era of the Arabs) stipulated in the first part.

Just look at the wording of the narration in his statement: *“The one who wants to introduce into Islâm*

the ways (Sunnah) of *al-Jaahiliyyah* (the Pre-Islâmic Era of the Arabs)". The narration indicates that *al-Ibtighaa* is within itself a *Sunnah* of the days of *al-Jaahiliyyah*.

The word *al-Ibtighaa* means that which is desired and wanted. So what do you think about the women who revives a *Sunnah* by implementation... isn't the anger of Allâh upon her more severe? Certainly, so what do you think about when the women is improperly covered and she defends herself being uncovered alleging that it is cultural while opposing Allâh and His Messenger ﷺ?

She dislikes the ruling of Allâh and His Messenger ﷺ, and tries to prove what she is upon is correct even though it is plain error and deviance.

He said, "The most detested people to Allâh are three..." He didn't say, "Allâh detests three people" since the word used in the narration "أَبْغَضُ *Abgadh*" (most detested) is more severe than Him detesting. The word "Abgadh" is أَفْعَلُ تَفْضِيلُ *Afalu Tafdheel* which indicates الْمُشَارَكَةُ *al-Mushaarikah* and الزِّيَادَةُ *az-Ziyaadah*.

This means that any Muslim who disobeys Allâh then Allâh detests him. But, He detests the one who revives a *Sunnah* from the days of *al-Jaahiliyyah* more.

You should also know that her husband shares in this divine hatred since he does not inform her or cause her to leave it. He is the one who is morally responsible for her and to provide for her. He knows regarding the truth what his wife does not know. In most cases he

possesses intellect that she does not have. This is an attack to his manhood and honor. This is what the inner souls (of men) reject outright. Allâh has naturally created man to be protective and jealous especially regarding this matter and to Allâh we complain.

Five: *at-Tabarruj* (the outward display of a woman's beautification such as the hair, face, bosom, legs, behind, etc.) and *as-Sufoor* (uncovering of the hair) is a call of the Jews and Christians: And from those things which the people are ignorant of (today) is understanding that *at-Tabarruj*, *as-Sufoor* (uncovering of the hair), and *al-Ikhtilaat* (mixing of men and women who are not married to one another) is a Jewish-Christian call. The Jews and Christians have combined their strength to spread all of this while corrupting the Muslims and by its acceptance (meaning the Muslims has accepted their call to these things). Yet, Allâh has sufficed the Muslims with their religion far from the false principles that the Jews and the Christians are upon.

Six: The woman who openly displays her beauty and does not repent to Allâh will not enter paradise, nor smell its fragrance: It is related by Muslim in his *Saheeh* from Abu Hurayrah رضي الله عنه, that he said that the Messenger of Allâh ﷺ, said:

صَنَفَانِ مِنَ أَهْلِ النَّارِ لَمْ أَرَهُمَا : قَوْمٌ مَعَهُمْ سَيَاطٌ كَأَذْنَابِ الْبَقَرِ
يَضْرِبُونَ بِهَا النَّاسَ وَ نِسَاءٌ كَاسِيَاتٌ عَارِيَاتٌ مُمِيَلَاتٌ مَائِلَاتٌ

رُءُوسُهُنَّ كَأَسْنِمَةِ الْبُخْتِ الْمَائِلَةِ لَا يَدْخُلْنَ الْجَنَّةَ وَلَا يَجِدْنَ رِيحَهَا وَ
إِنْ رِيحَهَا لِيُوجَدَ مِنْ مَسِيرَةٍ كَذَا وَكَذَا

“There were two types of people from the inhabitants of the Hellfire that I had never seen before. The first was a group of people with whips like the tails of cows in which they struck the people with. The second were women clothed yet naked, misguided while leading others astray, their heads were like the humps of the long necked camels leaning to one side. They will not enter paradise nor will they smell its fragrance. If they would have smelled it the presence of its distance would be like this and like this.”

This immense narration points out that every time the woman goes out while being uncovered the punishment upon her becomes greater. That is why the Messenger ﷺ, described these uncovered women with the following characteristics:

A: As for his (first) statement: “ كَاسِيَااتٌ Kaasiyaat (Clothed women), عَارِيَااتٌ ‘Aaariyaat (Naked women)”:

The best explanation of this phrase is what has been mentioned (by the people of knowledge) and that is that they are clearly covered but in reality they are naked. If you see them from afar they have on clothes but when you get closer you will see that their bodies can be seen due to the translucency of their clothing. And this, by Allâh, is what is going on today even in the sacred house of Allâh!

B: As for his (second) statement: “مَائِلَاتٍ *Maailaat* (misguided) مُمِئِلَاتٍ *Mumeelaat* (while leading others astray)”:

The best explanation of this phrase is what has been mentioned (by the people of knowledge) and that is that they walk with a certain kind of strut; since they walk about uncovered. Also (it has been mentioned) that it is due to the presence of being well-built and affluence; so she walks observing a swaying movement and the word *Mumeelaat* is for the effect they have on others.

C: As for his (third) statement: “رُءُوسُهُنَّ كَأَسْنِمَةِ الْبُحْتِ” *Ru'oosuhunna Ka'Asnimat-il-Bukht* (their heads were like the humps of the long necked camels)”:

What is intended by the word *أَسْنِمَةَ al-Asnimah* (plural for “humps”) here (in the text) is the hump that is a part of the camel’s back. As for the word *الْبُحْتِ Bukht* then they are camels having long necks. This swaying movement that is done (today) by the uncovered women is observed by the eyes and there is no power or strength except by Allâh the Lofty, the Great.

Seven: The woman who openly displays her beauty is cursed:

From Ibn ‘Umar ؓ, who said that the Messenger of Allâh ﷺ, said:

سَيَكُونُ فِي آخِرِ أُمَّتِي نِسَاءٌ كَأَسِيَّاتِ عَارِيَّاتٍ عَلَى رُءُوسِهِنَّ كَأَسْنِمَةِ
الْبُحْتِ الْعَنُوهُنَّ فَإِنَّهِنَّ مَلْعُونَاتٌ

“Towards the last days there will appear from amongst my followers, women who are clothed but naked. Their hair will be like the humps of the long necked camels. Curse them for indeed they are cursed.”

This narration was relayed by at-Tabaraanee in *as-Sagheer* and was authenticated by al-Albaanee. And from the narration of ‘Abdullah bin ‘Amroo ؓ, who said that the Messenger of Allâh ﷺ, said:

سَيَكُونُ فِي آخِرِ أُمَّتِي رِجَالٌ يَرْكَبُونَ عَلَى سُرُوحٍ كَأَشْبَاهِ الرِّجَالِ عَلَى
أَبْوَابِ الْمَسَاجِدِ نِسَاءٌ كَأَسِيَّاتِ عَارِيَّاتٍ عَلَى رُءُوسِهِنَّ كَأَسْنِمَةِ
الْبُحْتِ الْعِجَافِ الْعَنُوهُنَّ فَإِنَّهِنَّ مَلْعُونَاتٌ

“Towards the last days there will appear from amongst my followers, men riding on saddles like the brass made from men fashioned upon the doors of the mosques. Their women will be clothed but naked. Their hair will be like the humps of the slim long necked camels. Curse them for indeed they are cursed.”

It is narrated by Ahmad (2/223) and al-Haakim (4/436) to which al-Haythamee said, “It is related by at-Tabaraanee in the three books and the narrators of Ahmad are the narrators of the *Saheeh*...”

His ﷺ, statement, “**in the last days**” is a sign from the signs of prophet hood. This is being actualized in our

time and it will be realized in the upcoming periods more so than in our time today.

Note: The majority of the scholars hold that it is not permissible to literally curse the uncovered woman rather she is cursed in a general sense. It is said, “**Allâh curses the uncovered women**”. So if you see a woman uncovered it is not befitting that you say to her, “**May Allâh curse you**”! This is reserved solely for Allâh. Therefore, I do not see that it corresponds with one whom every time he sees an uncovered woman he curses her.

The evidence for this is what has come from the Messenger of Allâh ﷺ, when a man who had been drinking alcohol was brought to him and one of those present said, “**May Allâh curse him**”!. The Messenger of Allâh ﷺ, said:

لَا تَلْعَنُوهُ فَوَ اللَّهِ مَا عَلِمْتُ إِلَّا أَنَّهُ يُحِبُّ اللَّهَ وَرَسُولَهُ

“Do not openly curse him for by Allâh you do not know that he may love Allâh and His Messenger.”

And it is related by al-Bukhâri (6780) and by others from the narration of Abû Hurayrah ؓ. So within this narration there is a prohibition to refrain from cursing the one whom Allâh has cursed (generally speaking).

Eight: The woman who openly displays her beauty is naked from the *Taqwaa* (God consciousness) of Allâh, Lord of all the Worlds: Allâh the Most High says:

﴿يَبْنَىِٔ ءَاَدَمَ قَدْ اُنزَلْنَا عَلَیْكُمْ لِبَاسًا یُوَارِی سَوْءَ اِتِّكَمِ
وَرِیْشًا ۗ وَ لِبَاسُ التَّقْوٰی ذٰلِكَ خَیْرٌ ۗ ذٰلِكَ مِّنْ ءَاٰیٰتِ اللّٰهِ
لَعَلَّهُمْ یَذَّكَّرُوْنَ﴾

“O Children of Adam! We have bestowed raiment upon you to cover yourselves (screen your private parts) and as an adornment; and the raiment of righteousness, that is better. Such are among the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, that they may remember (i.e. leave falsehood and follow truth).”⁹

Here Allâh closely connects *Taqwaa* (consciousness, fear, and piety) of Allâh with covering the private areas since both of them are the clothing of the person who wears them both as one.

So *at-Taqwaa* is the clothing of the heart and its adornment. The *Thiyaab* (Arabic word for clothing) is the clothing of the body that covers the private parts. When the servant has *Taqwaa* (consciousness, fear, and piety) of Allâh he detests nudity and uncovering.

But when the servant is devoid of the *Taqwaa* (consciousness, fear, and piety), in which modesty emanates from and that one is aware that Allâh is watching over him, then he is one who is stuck within the swampy depths of disobedience fumbling about. He

⁹ Al-A'raaf: 26

is one who possesses a small amount of modesty and is negligent. How excellent is the one who said, **“When a person wears the clothing of piety he becomes naked even if he was covered. The best clothing one can wear is obedience of his Lord. There is no good regarding the one who is disobedient to Allâh.”**

The true reality of *at-Taqwaa* (consciousness, fear, and piety) is as Ibn Mas’ood ؓ, said, **“That one obeys and not disobey. That one is mindful and does not forget. That one is always thankful and is never ungrateful.”**

A more detailed account of this definition is the statement of the one who said in his *Tafsir* (Qur’anic commentary), **“It is the act of being obedient to Allâh. Based upon light from Allâh he hopes for Allâh’s reward and to distance himself from disobeying Him. Based upon light from Allâh he fears His punishment.”** So where does the uncovered woman fit in to this description? And to Allâh we complain.

Therefore, if the Muslim woman displays her beauty at the Sacred House of Allâh and uncovers there then what is the level of her connection in having *Taqwaa* (consciousness, fear, and piety) of Allâh, Lord of all the worlds? Is this not desecrating the sanctity of the sacred rites of pilgrimage?

Nine: The Muslim woman who openly displays her beauty is compared to the one who commits the major sins such as associating partners with Allâh, stealing, adultery, and killing of children:

It was related by al-Imam Ahmad in his Musnad (2/196) with a train of transmission that is graded as Hasan from ‘Abdullah bin ‘Amroo ﷺ, that he said that Umayyah bint Ruqayyah رَضِيَ اللَّهُ عَنْهَا, went to the Messenger of Allâh ﷺ, to pledge allegiance to Islâm. He said:

أُبَايِعُكَ عَلَى الْأَشْرِكِيِّ بِاللَّهِ شَيْئًا وَلَا تَسْرِقِي وَلَا تَزْنِي وَلَا تَقْتُلِي
وَلَدَكَ وَلَا تَأْتِي بِهَيْئَانٍ تَفْتَرِيهِ بَيْنَ يَدَيْكَ وَرِجْلَيْكَ وَلَا تَتَّوَجِي وَلَا
تَتَّبَرَّجِي تَبَرُّجِ الْجَاهِلِيَّةِ الْأُولَى

“I accept your pledge if you will not associate partners with Allâh, that you will not steal, that you will not commit adultery, that you will not kill your children, and that you will not approach false hood that will cause you to commit sin between your hands or legs, that you will not wail during a funeral, and that you will not openly display your beauty like the Tabarruj of the days of al-Jaahiliyyah.”

This narration is clear concerning that which we have already mentioned. The comparison of *at-Tabarruj* (the outward display of a woman’s beautification such as the hair, face, bosom, legs, behind, etc.) to these acts of disobedience mentioned in the narration prove that *at-Tabarruj* (the outward display of a woman’s beautification such as the hair, face, bosom, legs, behind, etc.) is bigger than all the major sins especially since the Messenger ﷺ, took the allegiance from the women that they would turn to Allâh in repentance from this sin.

Ten: The woman who openly displays her beauty during the pilgrimage is being disobedient: It was related by al-Bukhāri (I52I) from the narration of Abû Hurayrah ؓ, who said that the Messenger of Allâh ﷺ, said:

مَنْ حَجَّ لِلَّهِ فَلَمْ يَزِفْ وَلَمْ يَفْسُقْ عَادَ كَيَوْمِ وُلِدَتْهُ أُمُّهُ

“Whoever performs the pilgrimage for Allâh and does not commit sexual intercourse or is disobedient then he will return like the day his mother bore him (having no sins).”

His statement, “**and does not commit sins**” includes the sins of the heart, tongue, and body parts. As for the sins of the body parts then it occurs when the uncovered woman goes out. And most of the time it is a result of sins from the heart since this *at-Tabarruj* (the outward display of a woman’s beautification such as the hair, face, bosom, legs, behind, etc.) results from the woman’s desire and choice.

This is the disobedience of the heart so when the uncovered woman wears the disobedience of *at-Tabarruj* (the outward display of a woman’s beautification such as the hair, face, bosom, legs, behind, etc.) how can she return pure from sin like the day that her mother bore her?

Eleven: The Muslim woman who openly displays her beauty shows ingratitude to the rights of her husband: It was related by Imam Ahmad (6/9), al-Haakim (I/II9), Ibn Hibbân (4559), and Ibn Abee ‘Aasim (I060) from the narration of Fadhaalâh bin ‘Ubayd ؓ, that the Messenger of Allâh ﷺ, said:

ثَلَاثَةٌ لَا تَسْأَلُ عَنْهُمْ : رَجُلٌ فَارِقُ الْجَمَاعَةِ وَ عَصَى إِمَامَهُ وَ مَاتَ
عَاصِيًا وَ أُمَّةٌ أَوْ عَبْدٌ أَبَقَ فَمَاتَ وَامْرَأَةٌ غَابَ عَنْهَا زَوْجُهَا وَ قَدْ كَفَّاهَا
مَوْئِدَةَ الدُّنْيَا فَتَبَرَّجَتْ بَعْدَهُ فَلَا تَسْأَلُ عَنْهُمْ

“Do not ask about three (types of people): a man who separates himself from the body of Muslims and disobeys the ruler then dies in the state of disobedience, the runaway female or male slave who dies, and the woman whose husband when he is absent from her and leaves her to watch over his property she openly displays her beauty. Do not ask about them.”

His statement, ‘**and the woman whose husband when he is gone from her and leaves her to watch over his property she openly displays her beauty**’ is referring to the man who shows his wife the best of treatment.

He serves her, honors her, and protects her in her home. She is the pinnacle of honor (to him). Whenever he is gone from her she displays her beauty and by doing so betrays him. She does not safeguard his rights nor does she know his honor for her.

Her display of beauty while he is gone is from the greatest types of ingratitude regarding the rights of her husband. The reasons for this is because she will openly listen to him and obey him when he is with her but whenever he is gone she uncovers and displays her beauty. It doesn’t matter if she does this when she is out and about in the market or at work or at meetings or even when visiting others. It also doesn’t matter if she displays her beauty when people come to her home

without her husband's permission or if she is up on the roof of the house or from the window. The Messenger ﷺ, explained to us the meaning of his statement, 'Do not ask about them' when he said:

يَا مَعْشَرَ النِّسَاءِ تَصَدَّقْنَ وَ أَكْثَرْنَ الإِسْتِغْفَارَ فَإِنِّي رَأَيْتُكُنَّ أَكْثَرَ أَهْلِ
النَّارِ إِتَّكُنَّ تَكْثُرْنَ اللَّعْنَ وَ تَكْفُرْنَ العَشِيرَ

"O assembly of women! Give charity (from the wealth you possess) and seek forgiveness (from Allâh) for indeed I saw that you were a major portion of the inhabitants of the hellfire. You spend a large amount of time cursing and in being ungrateful to the men."

It was narrated by Muslim (635) from the narration of Ibn 'Umar ؓ, and Ahmad (2/76) as well as Muslim (80) from the narration of Abû Hurayrah ؓ, and in al-Bukhâri (304), and Muslim (80) from the narration of Abû Sa'eed al-Khudree.

And from the narration of Zainab the wife of 'Abdullah bin Mas'ood ؓ, who said that the Messenger of Allâh ﷺ, said:

يَا مَعْشَرَ النِّسَاءِ تَصَدَّقْنَ وَ لَوْ مِنْ حُلِيِّكُنَّ فَإِنَّكُنَّ أَكْثَرُ أَهْلِ جَهَنَّمَ يَوْمَ
الْقِيَامَةِ

"O assembly of women! Give charity even if it is from your jewelry for you will be the majority of inhabitants of the hellfire on the day of Resurrection."

It was related by Ahmad (6/363), an-Nisaa'ee (9200), Ibn Hibbân (4248), at-Tirmidhee (635), and al-

Haakim (8845) with the verification of al-Waadi'ee (Shaikh Muqbil).

So the Messenger ﷺ, explained a great issue that was unknown amongst the women and that was that they would enter the hellfire because of the ingratitude that they show the men-which means the husband. So whoever wants to make amends for herself then let her repent to Allâh. The Messenger ﷺ, called towards charity and the seeking of forgiveness as well as other forms of making repentance.

Twelve: The Muslim woman who openly displays her beauty exposes what is between her and Allâh:

It has been narrated by 'Aaishah رَضِيَ اللهُ عَنْهَا, which she said the Messenger of Allâh ﷺ, said:

أَيُّمَا امْرَأَةٍ وَضَعَتْ ثِيَابَهَا فِي غَيْرِ زَوْجِهَا فَقَدْ هَتَكَتْ مَا بَيْنَهَا وَبَيْنَ اللَّهِ

“Any woman that removes her outer garments somewhere other than her husband’s home then she will have disclosed what is between her and between Allâh the Mighty and Majestic.”

It is a narration related by Ahmad (6/199) and al-Haakim (4/288).

Al-Manaawee said, “His statement ﷺ, **‘that she removes her outer garments somewhere other than her husband’s home’** includes uncovering in front of non-related men and not wearing the veil around them. **‘She will have disclosed what is between her and between Allâh the Mighty and Majestic’** since the Most High revealed the

concept of clothing to conceal their private parts and as a clothing of piety (for them).

So when they do not have *Taqwaa* (God consciousness) of Allâh they uncover their private areas and expose the cover that is between them and between Allâh Most High. Just as they expose themselves by not covering the face and betraying their husbands (by allowing other men to see their beauty) Allâh exposes their covering (of piety). The punishment is based on the action. The word *al-Hatk* means to breach or tear away a covering from where it stood and the word *al-Hutkah* means scandal.”

And the forms of *at-Tabarruj* (the outward display of a woman’s beautification such as the hair, face, bosom, legs, behind, etc.) and other disgraceful things that are displayed during the pilgrimage and in other places are well known to you. When he said ‘*she removes her outer garments*’ then it is not understood to mean that she removes her clothes completely.

This is not imperative. When this occurs somewhere other than in her husband’s home amongst men whom she is not related to then it is the pinnacle of disgrace and deviance even scandal. The narrative includes removing the *Hijaab* since it is from the article of clothing which a woman covers her face with. And Allâh the Most High has said:

﴿ يَأْتِيهَا النَّبِيُّ قُلٌّ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ
يُدِّينَ عَلَيْهِنَّ مِنْ جَلْبِيبِهِنَّ ذَلِكَ أَدْنَى أَنْ يُعْرَفْنَ فَلَا
يُؤْذِنَنَّ ﴾

“O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way). That will be better, that they should be known (as free respectable women) so as not to be annoyed.”¹⁰

Thirteen: The Muslim woman who openly displays her beauty commits various types of disobedience:

It is related by al-Bukhāri (6612), and Muslim (2657) from Abû Hurayrah رضي الله عنه, who said that the Messenger of Allāh صلى الله عليه وسلم, said:

كُتِبَ عَلَى ابْنِ آدَمَ الرَّئَا مَدْرَكًا ذَلِكَ لَا مَحَالَةَ الْعَيْنَانِ زِنَاهُمَا النَّظْرُ وَ
الْأُذُنَانِ زِنَاهُمَا السَّمْعُ وَ الْبِدَانِ زِنَاهُمَا الْبَطْشُ وَ الرَّجُلَانِ زِنَاهُمَا الْمَشِي
وَ اللِّسَانُ زِنَاهُ التَّكْلُمُ وَ الْقَلْبُ زِنَاهُ التَّمْيِي وَ الْفَرْحُ يَصْدُقُ ذَلِكَ أَوْ
يَكْذِبُهُ

“The amount of adultery that the son of Adam will commit has been written for him whether he is aware of it or not. The eyes commit the adultery of looking. The ears

¹⁰ Al-Ahzaab: 59

commit the adultery of hearing. The hands commit the adultery of touching. The legs commit the adultery of walking. The tongue commits the adultery of talking. The heart commits the adultery of desiring. And the private part either confirms that or rejects it.”

The word ‘son of Adam’ includes the men and the women. This narration explains that *at-Tabarruj* (the outward display of a woman’s beautification such as the hair, face, bosom, legs, behind, etc.) is not just limited to showing a portion of the body rather it can also be what was mentioned in the narration such as a woman talking to non-related men without there being a real legislated need to do so; really it is arrogance on her part and having a small amount of modesty.

When she walks towards men while being perfumed then this is another form of *at-Tabarruj* (the outward display of a woman’s beautification such as the hair, face, bosom, legs, behind, etc.).

And if she is scented with frankincense but not scented with perfume then this is still a form of *at-Tabarruj* (the outward display of a woman’s beautification such as the hair, face, bosom, legs, behind, etc.) as well.

The *Ajnabee* (literally: foreign man) is every man who is permissible for her to marry at any given time such as the son of her paternal uncle or the son of her paternal aunt. All of these categories are from the categories of (minor) adultery that can lead to the major form of adultery which is the worst and strongest, the type that

is considered the filthiest of the filthy only after the sin of associating partners with Allâh.

Therefore, the true reality of *at-Tabarruj* (the outward display of a woman's beautification such as the hair, face, bosom, legs, behind, etc.) is every word, movement, action, and appearance that the woman does without a legislated reason that attracts the attention of men towards her and in which she causes their hearts to be inclined to her.

And it is not unlikely that the woman making pilgrimage will fall into many of the things that have been mentioned in this narration in addition to displaying what Allâh has prohibited her to display while in front of non-related men. So the sin becomes greater and the presence of harm towards the people is much worse whenever the uncovered woman goes out and about the sanctified areas. She meets men by the tens rather by the hundreds when she steps out. So how can she not be disobedient while performing the sacred rites (of pilgrimage)!

Fourteen: The Muslim woman who openly displays her beauty calls towards *al-Fawaahish* (illegal sexual intercourse and all types of lewd acts) whether the intention is good or bad:

If the intention is bad meaning that she wants to go out uncovered and spread the concept of *at-Tabarruj* (the outward display of a woman's beautification such as the hair, face, bosom, legs, behind, etc.) amongst the women where they expose themselves in front of men while

improperly covered wanting to tempt them, then this type of person has entered into the realm of the one whom the Most High says:

﴿إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ
ءَامَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ
لَا تَعْلَمُونَ﴾¹¹

“Verily, those who like that (the crime of) illegal sexual intercourse should be propagated among those who believe, they will have a painful torment in this world and in the Hereafter. And Allâh knows and you know not.”¹¹

Even though this verse was revealed concerning those who spread the false allegation against ‘Aaishah رَضِيَ اللَّهُ عَنْهَا, it includes in its generalization everyone who spreads *al-Faahishah* (illegal sexual intercourse and all types of lewd acts) amongst society. This doesn’t matter if it is spread by way of television or news broadcast or video or satellite television or dishonorable newspapers or the actual call to *at-Tabarruj* (the outward display of a woman’s beautification such as the hair, face, bosom, legs, behind, etc.) itself.

Included in this verse is the one who falsely accuses a person of committing sexual intercourse so that gossip

¹¹ An-Noor: 19

may be easily diffused and the extent of acceptance of *al-Faahishah* (illegal sexual intercourse and all types of lewd acts) is spread far and wide.

So if one does not intend to spread *at-Tabarruj* (the outward display of a woman's beautification such as the hair, face, bosom, legs, behind, etc.) but still fails to better herself then she is also included in committing the act of *al-Faahishah* itself. If her sin is specific to herself and less in harm than the first situation and she knows that displaying her beauty and being uncovered is not permissible then she is worse in sin than one who is not aware.

But, if she is one who allows the people to gaze at her then the sin is far worse than the issue before. It is feared for the uncovered woman to involve herself in issues that lead to adultery because of her cooperation in calling to it even if her participation is non-direct.

Fifteen: *at-Tabarruj* (the outward display of a woman's beautification such as the hair, face, bosom, legs, behind, etc.) and *as-Sufoor* (uncovering the hair) is a cause towards destroying the Nations:

It was related by Muslim (2742) and at-Tirmidhee (2191) and others from the narration of Abû Sa'eed al-Khudree رضي الله عنه, who said that the Messenger of Allâh ﷺ, said:

إِنَّمَا الدُّنْيَا وَانْتَفُوا النَّسَاءَ فَإِنَّ أَوَّلَ فِتْنَةٍ بَنِي إِسْرَائِيلَ كَانَتْ فِي النِّسَاءِ

“Be aware of this life and be aware of the women for the first trial that the children of Israel face was in regards to their women.”

And from the strangest things that some of the women of the children of Israel did was what has been related by Ahmad (4/3), Muslim (2252), and an-Nisaa’ee (6/151) in the book of *az-Zeenah* from the narration of Abû Sa’eed al-Khudree ؓ, who said that the Messenger of Allâh ﷺ, said:

كَانَ فِي بَيْتِ إِسْرَائِيلَ امْرَأَةٌ قَصِيرَةٌ فَصَنَعَتْ رِجْلَيْنِ مِنْ خَشَبٍ فَكَانَتْ تَسِيرُ بَيْنَ امْرَأَتَيْنِ قَصِيرَتَيْنِ وَاتَّخَذَتْ حَاتِمًا مِنْ ذَهَبٍ وَحَشَّتْ فَصَّهُ أَطْيَبِ الطَّيِّبِ فَكَانَتْ إِذَا مَرَّتْ بِالْمَجْلِسِ حَرَكَتُهُ فَتَنْفُخُ رِيحَهُ

“There was a short woman amongst the children of Israel who made high heel shoes out of wood. She was walking past two short women when she took a ring made of gold. She cut out its gem and placed the best smelling musk within it. When she would pass by a gathering of men she would blow on it and wave the scent around with her hand.”

And when the Messenger ﷺ, informed his nation that the first trial for the children of Israel was in regards to their women he wanted us to be careful and alert and determined regarding women. Based on this Allâh says:

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ
عَدُوًّا لَكُمْ فَأَحْذَرُوهُمْ ؕ وَإِنْ تَعَفَوْا وَتَصَفَّحُوا وَتَغْفَرُوا

فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٤﴾ إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ



“O you who believe! Verily, among your wives and your children there are enemies for you (i.e. may stop you from the obedience of Allâh), therefore beware of them! But if you pardon (them) and overlook, and forgive (their faults), then verily, Allâh is Oft-Forgiving, Most Merciful. Your wealth and your children are only a trial.”¹²

This narration indicates that the first trial to occur amongst the children of Israel was in regards to their women. The Arabic word *Fitnah* (that occurs in the text) includes all types of trials and tribulations such as walking around perfumed in front of men, striking the legs while walking (so as to attract their attention), exposing the face or other body parts, speaking, mixing with men, being alone with non-relative men, and other things from the various forms of tribulation that happen because of *at-Tabarruj* (the outward display of a woman’s beautification such as the hair, face, bosom, legs, behind, etc.).

This is the first trial of the children of Israel. Therefore, when the Messenger ﷺ, explained in this narration that this was the first thing they fell into he advised us to look into the situation which is connected to the

¹² At-Taghaabun: 14-15

deviance, corruption, and wickedness that occurred amongst the nations of the Jews and Christians since they were once upon the religion (Islâm in their time) of Allâh as this nation is now. How Allâh caused them to fail in removing this evil so they fell into disbelief and became the wickedest creation of Allâh on the face of the earth.

And in al-Bukhâri (7059), and Muslim (2880) from Zainab رَضِيَ اللهُ عَنْهَا, who said that the Prophet ﷺ, woke up from his sleep red-faced saying:

لَا إِلَهَ إِلَّا اللَّهُ وَيْلٌ لِلْعَرَبِ مِنْ شَرِّ قَدْ اقْتَرَبَ فُتِيحَ الْيَوْمِ مِنْ رَدْمِ
يَأْجُوجَ وَ مَاْجُوجَ مِثْلَ هَذِهِ

*“There is nothing worthy of worship except for Allâh.
Destruction is upon the Arabs for soon an evil is coming.
Today the hole of Ya’jooj and Ma’jooj has been opened
like this.”*

Then he joined (his fingers) showing ninety or hundred and it was asked, “Will we be destroyed while there are righteous amongst us?” To which he said, “Yes, *when the filthiness has increased.*”

And Allâh is the One we ask to save us and protect us from every evil and harm.



The Call to the Muslim Woman



O Muslim woman! Know your enemy...the *Tabarruj* (the outward display of a woman's beautification such as the hair, face, bosom, legs, behind, etc.) displayed by the Muslim woman did not just appear in these times rather it is a real form of *at-Tabarruj* that came from the previous times except that our enemies –the Jews and Christians – know how to conquer this *Ummah* (the Islâmic nation). They know how to destroy her honor. They know how to make her a slave not knowing anything except for immorality.

She does not concern herself unless it contains vulgarities. She does not walk unless it is under the oppression of their feet. She does not speak except that when she does it is in their tongue. She does not work except by their laws. And she does not become angry unless it is to please them. They know that all of this will bring about their plan in raising the slogan, "*at-Tabarruj* (the outward display of a woman's beautification such as the hair, face, bosom, legs, behind, etc.) and *as-Sufoor* (uncovering the hair) is progress and civility and the *Hijaab* is backwardness and decline!" They have made it easy for the Muslim woman to accept these ideas. These are some of their statements that have reached us. We will transmit a brief review of some of them:

The Christian missionary Ann Milligan said, “We were able to unite the women in the women’s college in Cairo, women whose fathers are Beys and Pashas¹³. There is no other place for them to meet like this amount of Muslim girls under such Christian influence. And then there will not be a way closer to eliminating Islâm than from this school.” Refer to the book *at-Tabshier wal-Isti’maar* (Missionary Work and Colonialism).

Glorified is Allâh! This Christian woman conveyed her hatred for Islâm to this extent! Is it possible for her to portray the Muslim woman as a combatant to this extent?

The cause is not friendship like some of the negligent Muslim women think. It is not fellowship or employment rather the cause of the enemies is, “We want to destroy Islâm by the hands of the Muslim woman.”

And one of the heads of the Masonry said, “We must profit from the woman. Each day that her hand passes us engaged in the forbidden she divides the army of those who aide the religion.”

And in *The Protocols of the Elders of Zion*¹⁴, “We must work towards eradicating morals everywhere so that our control will be easy.”

¹³ **Translator’s Note:** Bey and Pasha are Turkish terms and are used as designations for rulers and tribal leaders.

¹⁴ **Translator’s Note:** This is a treatise printed in 1903 outlining twenty four Zionist protocols in a plot for world domination. Some have

And one of them said, **“Remove the Hijaab from the Muslim woman and they will conceal the Qur’ân.”**

And Zwemer said in the Jerusalem conference for Missionaries, **“A cup¹⁵ and beautiful women are more effective against the Arabs than fifty cannons, so inundate them in it.”**

And one of them said, **“Christianity will never spread so as long as the Qur’ân and the Hijaab are present.”**

Therefore, they are aware that the Qur’ân protects the *Ummah* (the Islâmic nation) and that the *Hijaab* protects the Muslim woman. Doesn’t the Muslim woman understand that the battle against her has already begun? And the truth is that the *Hijaab* has been ripped off the Muslim woman and replaced with the concept of *at-Tabarruj* (the outward display of a woman’s beautification such as the hair, face, bosom, legs, behind, etc.) with ease, rather the enemies sacrifice more than what has been portrayed here in this book.

They have mobilized the Muslim Rulers those who will prevent the Muslim woman from *Hijaab* with steel and fire. They introduce unjust laws and they supervise their

alleged that it is a literary hoax yet its realities have been manifested since the establishment of the Zionist state.

¹⁵ **Translator’s Note:** This could imply a cup as in a cup of wine in which the Muslims would indulge in or it could imply a cup as in a cup of tea in which the Muslims would engage in drinking cups of tea and talking all day. Both words and the text imply the urge to render the Muslim idle instead of being engaged in seeking knowledge and learning their religion, and Allah knows best.

implementation just as this has occurred in many of the Muslim lands.

Note: If the Muslim woman wants to truly understand the level of the attacks launched by the enemies of Islâm, and their agents, against the *Hijaab* then refer to my book *al-Muaamarah al-Kubraa 'alaa al-Mar'at-il-Muslimah* (The Great Conspiracy against the Muslim woman).¹⁶ The issue has reached such an extent that they have taken to slandering Allâh, the Lord of the worlds, the Qur'ân, and the Prophet ﷺ.

Sixteen: *at-Tabarruj* (the outward display of a woman's beautification such as the hair, face, bosom, legs, behind, etc.) and *as-Sufoor* (Non-Veiling) cause's disgrace in this current life:

From the incontestable is that Allâh naturally created the woman to be shy and to have honor for herself there is no doubt that isolation from the good characteristics of modesty is a step leading to destruction and its downfall, level by level.

Based on this the Messenger ﷺ, said:

إِذَا لَمْ تَشْتَحِ فَضْنَعِ مَا شِئْتِ

“If you do not feel shame then do as you wish.”

Therefore, honor is dismantled so that there does not remain any hindrance that can hinder it or any

¹⁶ **Translator's Note:** This book is only available in Arabic and has not been translated into English as of yet, and Allah knows best.

impediment that can block it rather its recklessness increases against its benefits.

As for his statement **“then do as you wish”** then it is a threat and a promise not an issue where one has permission to do what is desired. Allâh has made two types of modesty for the Muslim men and women: natural modesty and modesty of faith, reconciliation and piety. The uncovered woman neglects both forms of modesty whether in totality or partially. Some of the *Salaf* used to say, *“Whoever shows modesty conceals, whoever conceals shows piety, whoever shows piety protects himself.”*

Al-Harraaj al-Hakamee who was one of the horsemen of the people of Syria said, **“I abandoned sins out of modesty for forty years then I attained piety.”** And some of them used to say, **“I saw acts of disobedience as being despicable so I abandoned them while observing manhood.”**

All of this is in regards to natural modesty so what about the modesty that is based on faith? The modesty based on faith is light upon light. It is what causes glorification and honor for Allâh, the recognition that He watches over us and to have fear for Him. It causes one to know that Allâh is aware of one who looks at what is impermissible and what is harbored within the chest.

Based on this Allâh informs us about the daughter of the righteous man:

﴿إِحْتِشَاءٌ﴾
﴿إِحْتِشَاءٌ﴾

“Then there came to him one of the two women,
walking shyly.”¹⁷

Therefore, modesty is the crown of the woman, her beauty and her splendor. When both parts of modesty are combined then all the forms of good are combined within.

When the modesty of *Imaan* (faith) is gone then the natural modesty that is left is still good even if there is less benefit from having modesty of *Imaan* (faith). However, the true affliction is when both forms of modesty are gone then there is no one who can cause immunity and protection or hinder and prevent it.

The Prophet ﷺ, spoke the truth when he said:

الْحَيَاءُ لَا يَأْتِي إِلَّا بِخَيْرٍ

“Modesty only comes with good.”

And he ﷺ, also said:

الْحَيَاءُ كُلُّهُ خَيْرٌ

“All forms of Modesty are good.”

And he ﷺ, also said:

¹⁷ Al-Qasas: 25

دَعُهُ فَإِنَّ الْحَيَاءَ مِنَ الْإِيمَانِ

“Leave him for indeed Modesty is from *al-Imaan* (faith and belief).”

Seventeen: The Muslim woman who displays her beauty is a cause of recklessness and corruption to her family: Is the Muslim woman not aware of the great responsibility that Allâh has entrusted her with? It was related by al-Bukhâri (no.2500) from the narration of Ibn ‘Umar رضي الله عنه, that he said that the Messenger of Allâh ﷺ, said:

كَلِمَةٌ رَاعٍ وَكَلِمَةٌ مَسْؤُولٌ عَنْ رَعِيَّتِهَا... وَ الْمَرْأَةُ رَاعِيَةٌ فِي بَيْتِ زَوْجِهَا وَ
هِيَ مَسْؤُولَةٌ عَنْ رَعِيَّتِهَا

“All of you are shepherds and every single one of you is responsible for his flock...and the woman is a shepherd over her husband’s home and she is responsible for her flock.”

As for his ﷺ, statement, “the woman is a shepherd over her husband’s home” then the meaning (of shepherd) is that she is one who protects what she is entrusted with. This was mentioned by Ibn al-Atheer in *an-Nihaayah* (2/236).

Therefore, the woman is obligated to watch over her husband’s home (by observing) three rights:

- 1- The rights of her husband.
- 2- The rights of her husband’s wealth.



3- The rights of her children. This right is the most important when it comes to the rights of the family. It is not befitting for the Muslim woman to be ignorant of them let alone neglect them.

The Causes of *at-Tabarruj* and *as-Sufoor*

The causes which lead to falling into the trials of *at-Tabarruj* (the outward display of a woman's beautification such as the hair, face, bosom, legs, behind, etc.) and *as-Sufoor* (Non-Veiling) are many; from the most important are the following:

One: Ignorance of the rulings related to the obligation of *al-Hijaab* (veiling and head covering) and its benefits: The occurrence of *at-Tabarruj* (the outward display of a woman's beautification such as the hair, face, bosom, legs, behind, etc.) and *as-Sufoor* (non-veiling) is the path of *al-Jaahiliyyah* (the period of ignorance amongst the Arabs before the advent of Islâm). The Most High says:

﴿ وَلَا تَبْرَجْنَ تَبْرُجَ الْجَاهِلِيَّةِ الْأُولَىٰ ﴾

“And do not display yourselves like that of the times of ignorance.”¹⁸

Two: *al-Ujb* (conceit) and *al-Ghuroor* (self-delusion): Many of those who study in the universities, colleges, and institutes have been afflicted with conceit and self-delusion. This is to the point that some of them allege that they are familiar with everything while in reality

¹⁸ Al-Ahzaab: 33

they know nothing about the divinely legislated sciences. What is placed in most of the schools, institutes, and universities is just a small fragment of the divinely legislated sciences. On the contrary, the reality of the issue is that it is only to content the educated amongst the sons of the Muslims that they are learning Islām.

Three: Many of the Muslim men and women's hearts are filled with awe of the Western societies: To the point that they despise themselves and feel that they are nothing in comparison to the enemies of Allāh whom they should rely on for everything. And that whatever these disbelievers are upon it is a must to adapt to it without reluctance or balance regardless of the consequences and inclinations it leads to.

They neglect the statement of the Most High:

﴿يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْرٌ﴾

﴿غَافِلُونَ﴾

“They know the apparent affairs of this worldly life but regarding the hereafter they are negligent.”¹⁹

Four: Excessive cursing of the legislated *Hijaab* (head covering) and having disgust for it: And it is not hidden from you that there are many from the children of our own who have established war against the legislated

¹⁹ Ar-Room: 7

Hijab (head covering) and whoever adheres to observing it. This is done whether by having a good purpose or by having an evil purpose. The enemies of Islâm have found their desire in this issue to execute what they wish; there is no strength or power except with Allâh!

Five: Many of the Muslims acquire doubts cast by the *Duaa't* (callers to Islâm), scholars, and contemporary writers thinking that they invite to the truth when in reality they do not: It is a must that the Muslims know the difference between the Callers to Truth from the Callers to Falsehood otherwise they will become victims to Falsehood and its adherents.

Six: Love of this life and rushing to obtain it: Many Muslims have started not to care about whatever they may fall into from those issues that oppose the truth. And that is why you will see the enemies alluring the Muslims into many things; from the most important of them is the **temptation of money**. Just how many business partners from amongst the enemies make the honor of the Muslims a commodity to be sold? Indeed to Allâh we belong and to Him we will return.

Seven: Many Muslims distance themselves from the people who practice the religion of Allâh and instead choose to be close to people who are disobedient: Thus that causes them to fall into playing around with the divinely legislated rulings and allegations of there being difficulty in adhering to it. And how true is the statement of the poet when he said:



و من جعل الغراب له دليلاً يمر به على جيف الكلاب

*“Whoever takes the crow as a guide will only be led by it
to the cadavers of dead dogs.”*

Al-Hijaab and its Evidences from the Noble Quran

The linguistic definition of *al-Hijaab* is the prevention of causing something to reach (something else). So whenever an obstacle becomes between you and something else then that is considered a *Hijaab*.

The legislated definition is the Muslim woman's adherence to the legislated rulings that prevent the exposure of her virtues (her body) to anyone she is not permissible to show them to. It is called a *Khimaar* (head, face, and body veil) الحِمَار because the Muslim woman covers her face and the rest of her body. Sometimes it is called *Naseef* النَّصِيف (veil), sometimes it is called *Jilbaab* الجِلْبَاب (garment), sometimes it is called *Ridaa'a* الرِّدَاء (cloak), sometimes it is called *Niqaab* النَّقَاب (face veil), sometimes it is called *Mulaa'ah* المُلَاءَة (sheet wrap), sometimes it is called *Milhafah* المِلْحَفَة (cover), and sometimes it is called other things.

The legislated *Hijaab* is observed either by staying in the home and not showing her beauty to any men she is not related to. Or it is observed by covering all of the body when going out of the house. It can also be by covering all of the body except for the face and hands.

There is no dispute concerning these three categories amongst the people of knowledge when it comes to the divine legislation.

The Book and the *Sunnah* point to this such as the saying of the Glorified:

﴿ وَقَرْنَ فِي بُيُوتِكُنَّ ﴿٣٣﴾ ﴾

“And stay in your houses.”²⁰

And the statement of the Glorified:

﴿ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ﴿٥١﴾ ﴾



“And when you ask (his wives) for anything you want, ask them from behind a screen.”²¹

And the Most High says:

﴿ يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ ﴿٥١﴾ ﴾

﴿ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلْبَابِهِنَّ ﴿٥١﴾ ﴾

“O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all

²⁰ Al-Ahzaab: 33

²¹ Al-Ahzaab: 53

over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way).”²²

And the other verses of evidence concerning this issue.

These two categories concerning the legislated *Hijaab* are agreed upon amongst the people of knowledge from the past to the present.

The first and third categories are obligatory to the people of knowledge. The second which is the obligation of covering the face and hands is disputed. Before you is a reminder concerning the evidences that prove its obligation.

Evidence One: The Most High says:

﴿يَأْتِيهَا النَّبِيُّ قُلًّا لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ
يُذَنِّبَنَّ عَلَيْهِنَّ مِنْ جَلَسِيْبِهِنَّ ذَٰلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا
يُؤْذِنَنَّ﴾

“O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way). That will be better, that they should be known (as free respectable women) so as not to be annoyed.”²³

²² Al-Ahzaab: 59

²³ Al-Ahzaab: 59

A group of the majority of the scholars said that the obligation of the complete observance of the *Hijaab* for a woman is her face and hands and they used this verse as evidence.

The evidence of the verse concerning the obligation of the *Hijaab* is clearly taken from the statement of the Glorified:

﴿ يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ

يُدِّينَ عَلَيْهِنَ مِنْ جَلْبِيبِهِنَّ ﴾

“O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way).”²⁴

The command to observe the *Hijaab* is not confined to the wives of the Prophet ﷺ, alone rather it is generally applied to all of the believing women.

Evidence Two: Is the statement of the Glorified:

﴿ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ

ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ ﴾

²⁴ Al-Ahzaab: 59

“And when you ask (his wives) for anything you want, ask them from behind a screen: that is purer for your hearts and for their hearts.”²⁵

The scholars hold that these verses generalize the covering of the face and the hands. Some of them hold that it is specific to the wives of the Prophet ﷺ.

There is a statement that carries some weight and which is established in *Usool-ul-Fiqh* (the Fundamentals of Islâmic Jurisprudence) and that is that when one is addressed then it applies to all of the *Ummah*. That is because all of the *Ummah* is responsible not one is exempted from this generality unless there is a specific evidence that states so.

From those evidences that prove that this speech is general is the statement of the Glorified:

﴿ ذَٰلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ ﴾

“That is purer for your hearts and for their hearts.”²⁶

This is a reason for the command of observing the *Hijaab*. Purification of the hearts of the believing men and women is not actualized unless it is done with adherence to this command. So do not turn to one who alleges that his heart is pure while he opposes this *Rabbaanee* (based off of the divinely inspired

²⁵ Al-Ahzaab: 53

²⁶ Al-Ahzaab: 53

methodology that the Prophet ﷺ, observed in placing everything in its proper place and time) command.

Evidence Three: Is the statement of the Glorified:

﴿ قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَرِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ ﴾
 وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَرِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ
 وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلَا يَضْرِبْنَ خُمْرَهُنَّ
 عَلَى جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ
 آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاءِ
 بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي
 أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّبِيعِينَ
 غَيْرِ أُولَى الْإِرْتِبَةِ مِنَ الرِّجَالِ أَوْ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا
 عَلَى عَوْرَاتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ
 مِنْ زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ
 تُفْلِحُونَ ﴿n﴾

“Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts). That is purer for them. Verily, Allâh is All-Aware of what they do. And tell the believing women to lower their gaze (from looking at forbidden things) And protect their private parts (from illegal sexual acts) and not to show off their adornment except only that which is apparent (both eyes for necessity to see the way, or outer palms of hands or one eye or dress like veil, gloves, head-cover, apron, etc.), and to draw their veils all over Juyubihinna (i.e. their bodies, faces, necks and bosoms) and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers or their brother's sons, or their sister's sons, or their (Muslim) women (i.e. their sisters in Islâm), or the (female) slaves whom their right hands possess, or old male servants who lack vigor, or small children who have no sense of feminine sex. And let them not stamp their feet so as to reveal what they hide of their adornment. And all of you beg Allâh to forgive you all, O believers, that you may be successful.”²⁷

This verse proves the obligation of observing *Hijaab* which includes the covering of the face and the hands regarding several areas from them are the following:

A: The Statement of the Glorified:

﴿ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا ۗ ﴾

²⁷ An-Noor: 30-31

“And not to show off their adornment except only that which is apparent (both eyes for necessity to see the way, or outer palms of hands or one eye or dress like veil, gloves, head-cover, apron, etc).”²⁸

This is the textual evidence (for covering). It has been authentically narrated by Ibn Mas’ood that he explained the verse:

﴿إِلَّا مَا ظَهَرَ مِنْهَا﴾^ط

“Except only that which is apparent...”²⁹

He said it is the woman’s garment. This statement was related by Ibn Jareer at-Tabaree, al-Bayhaqee, Ibn al-Mundhir, and Ibn Abee Haatim.

The most likely meaning of this verse is that it is the woman’s garment even if it has not been authentically narrated by anyone else from the companions.

This explanation agrees with the verses and prophetic narrations which denotes the obligation of observing the *Hijaab* over all of the body parts including the face and hands. And *Shaykh-ul-Islâm* Ibn Taymiyyah spoke of the obligation of covering the entire body without exception so refer to it in *Majmoo’ul-Fatawa* (22/110-117-118).

The temptation of looking at the face is greater than the temptation concerning the rest of the body parts. This is

²⁸ An-Noor: 30-31

²⁹ An-Noor: 30-31

something that no one is ignorant of. So is it wise to prohibit the woman from showing her feet but allow her to show her face?! I add in addition to that what is going on today from the types of beautification that is being placed on the face which leads to more tribulations.

B: The Statement of the Glorified:

﴿ ۞ وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ ۝ ﴾^ط

“And to draw their veils all over Juyubihinna (i.e. their bodies, faces, necks and bosoms).”³⁰

The verses includes covering the face and hands since Allâh commanded that the body, face, neck, and bosom be covered and because this is what the women of the *Ansaar* and the *Muhâjirûn* used to do.

C: The Statement of the Glorified:

﴿ ۞ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِن زِينَتِهِنَّ ۝ ﴾^ط

“And let them not stamp their feet so as to reveal what they hide of their adornment.”³¹

This verse is clear evidence concerning the obligation of covering the entire body without exception. The reason being is that the trial of stamping the feet is less in degree than the trial of showing the face despite Allâh prohibiting the woman from stomping her feet upon the ground.

³⁰ An-Noor: 30-31

³¹ An-Noor: 30-31

Evidence Four: The statement of the Glorified:

﴿ وَالْقَوَاعِدُ مِنَ النِّسَاءِ الَّتِي لَا يَرَجُونَ نِكَاحًا فَلَيْسَ
عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ
بِزِينَةٍ ﴾

“And as for women past child-bearing who do not expect wed-lock, it is no sin on them if they discard their (outer) clothing in such a way as not to show their adornment.”³²

A group of the scholars have explained the Arabic word *Thiyaab* (clothing) that occurs in this text as being garments or head coverings that Allâh has commanded to be placed over their chests. This noble verse contains many great points.

As for *al-Qawâ'id* القَوَاعِد mentioned in this verse then they are those (women) who have surpassed the age of suffering from menstruation. This is a great point concerning the importance of covering the face since it is the most important part of the woman that invites to temptation. In view of the fact that if a man looked upon any other part of her body he would still be curious about her face. Therefore when he looks at just her hands, or her feet, or anything else he is not content. But when he sees her face and becomes amazed with her

³² An-Noor: 60

then he is overtaken by the rest of the body based on her beauty.

And His statement:

﴿ ٱلَّتِي لَا يَرْجُونَ نِكَاحًا ۖ ﴾^ط

“And as for women past child-bearing who do not expect wed-lock,”³³

Is an addition explaining that it is permissible for her to leave off the *Hijaab* if she is an old woman who is not desirous of marriage.

After all of this He says (at the end of the verse):

﴿ وَأَنْ يَسْتَعْفِفَ ۖ خَيْرٌ لَهُمْ ۖ ﴾^ط

“But observing modesty is better for them.”

This means that they continue to observe wearing the *Hijaab*. Allâh did not make leaving off the *Hijaab* in addition to all of the observances that go along with it a primary matter. Rather the primary issue in choosing what is best is to continue observing the *Hijaab*.

³³ An-Noor: 60

Al-Hijaab and its Evidences from the Sunnah

One: His statement:

المَرْأَةُ عَوْرَةٌ فَإِذَا خَرَجَتْ اسْتَشْرَفَهَا الشَّيْطَانُ

“The woman is ‘Awrah (the parts of the body that should be covered) so when she goes out the Shaitân accompanies her” which is a narration that is related by at-Tirmidhee from Ibn Mas’ood.

This narration denotes covering the entire body including the face and hands. And he ﷺ did not exempt any part of the body from being ‘Awrah (the parts of the body that should be covered). Because of this narration Imam Ahmad, may Allâh have mercy upon him, said, “Even the fingernail is considered ‘Awrah (the parts of the body that should be covered) so if a woman goes out (of her home) she should not display any part of it.” And this is also the statement of Imam Mâlik.

Even if this statement is not explicit in proving the obligation it still proves covering everything that has been affirmed concerning the usage of the noun ‘Awrah.

Two: The narration of Ibn ‘Umar ؓ, when the Prophet ﷺ, said:

لَا تَنْتَقِبُ الْمَرْأَةُ الْمُحْرِمَةَ وَلَا تَلْبَسُ الْقَقَائِزِ

“The woman who is in the state of *al-Ihraam* (the clothing observed by the pilgrim during the pilgrimage) does not wear the *Niqaab* (face veil) nor does she wear gloves.”

It is a narration related by al-Bukhāri (1838), Maalik in *al-Muwatta’a* (1/328), at-Tirmidhee (833), Abû Daawud (1825, 1826), an-Nisaa’ee (2680), and Ahmad (2/119).

Abû Bakr al-‘Arabee al-Maalikee, may Allâh have mercy upon him, said concerning the narrative of Ibn ‘Umar, “The woman does not cover her face with the *Niqaab* (face veil), is due to the obligation of covering her face except during the time of pilgrimage. So she loosens up her *Khimaar* (head, face, and body veil) over her face without having it cling to it (her face) in addition to avoiding contact with men and men avoiding any contact with her.”

And *Shaykh-ul-Islâm* Ibn Taymiyyah said, “This proves that the *Niqaab* (face veil) and gloves were known amongst the women that were not in the state of *al-Ihraam*. And that it required their faces and hands to be covered.”

The narration points out that the woman does not wear *Niqaab* (face veil) since she is in the state of *al-Ihraam* (the clothing observed by the pilgrim during the pilgrimage). The *Niqaab* (face veil) is what is tightened upon the nose. It is placed underneath the *Khimâr* (head, face, and body veil). The *Khimâr* (head, face, and body veil) remains there to cover her face and all of her

body parts. When she is in the state of *Ihraam* (the clothing observed by the pilgrim during the pilgrimage) she is prevented from the *Niqaab* and not from the *Hijaab*. This indicates that it is obligatory for her to wear the *Hijaab*.

Three: The narration of Ibn ‘Umar رضي الله عنه, when the Messenger of Allâh ﷺ, said:

مَنْ جَرَّ ثَوْبَهُ خِيَلَاءَ لَمْ يَنْظُرَ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ

“Whoever lowers his garment (below his ankles) arrogantly then Allâh will not look at him on the Day of Judgment.”

Umm Salamah رضي الله عنها, asked, “How should the women make the edges of their garments?” He responded, “They should lower it by a hand span.” She said, “Then their feet will be exposed.” So he said, “Then lower it a foot and nothing more.”

It is related by Ahmad (2/55), Abû Daawud (4117), at-Tirmidhee (1731), and an-Nisaa’ee (5332, 5351, 5353, 5354).

This narration is used by some of the scholars to prove the complete covering of the body since the Messenger ﷺ, explained that the feet are considered ‘*Awrah* when they are exposed in front of non-relative men. He ﷺ, ordered for the feet to be covered. There is no doubt that the feet are less of a temptation than the face and hands. From the wisdom of the divine legislation is that it points out what is more appropriate to include that which is best. Therefore, in pointing out the covering of

the face it also incorporates the covering of the face and hands.

Four: The narration of ‘Uqbah bin ‘Aamir al-Juhanee رضي الله عنه, when the Prophet ﷺ, said:

أَيَاكُمْ وَالدُّخُولَ عَلَى النِّسَاءِ

“Beware of entering (alone) with the women!”

One of the *Ansaar* asked, “What about the brother-in-law O Messenger of Allāh?” He said:

الْحَمُو الْمَوْتُ

“The brother-in-law is death.”

This narration is related by al-Bukhāri (5232) and Muslim (2172). Al-‘Allaamah ash-Shinqitee, may Allāh have mercy upon him, used this narration as evidence to prove the obligation of covering the entire body. He went into this at length to affirm the proof so refer to it in his book *Adhwaa-ul-Bayaan* (6/592-593).

A Summary of al-‘Allaamah ash-Shinqitee’s words:

The Messenger warned with the most severe of warnings, “the brother-in-law is death”. This warning was directed to the relatives who are permissible to marry. So since the *Ansaaree* man asked about the brother-in-law the Messenger ﷺ, prevented him (from being secluded with the female-in-law) by giving him the strictest warning. He warned him profoundly. Death is the most detestable occurrence that happens to mankind during this life. So he likened entering alone with the female-in-law to dying.

Five: The narration of 'Aaishah رَضِيَ اللهُ عَنْهَا, when she said that Aflah the brother of Abû al-Qu'aees came seeking permission to enter and he was her uncle due to suckling after the verses of *al-Hijaab* had been revealed. She said, "I refuse to allow him (to enter). So when the Messenger of Allâh ﷺ, came I informed him of what I did and he commanded me to allow him to enter." And in another narration he (Abû al-Qu'aees) said to her, "You cover in front of me when I am your uncle?"

And in another narration, "Abû al-Qu'aees was the husband of the woman who suckled 'Aaishah رَضِيَ اللهُ عَنْهَا." The narration is related by al-Bukhâri (5103) and Muslim (1445). Al-Haafith Ibn Hajar said in *al-Fath* (9/156), "In this is proof that it is obligatory for the woman to cover in front of men whom she is not married to or who are not her male relatives."

Six: The narration of Hafsah رَضِيَ اللهُ عَنْهَا, when she said, "We would prevent our teenage girls from going out to the Eeed. A woman came forward and stated, 'We used to treat the wounded and look over the ill.' So she asked the Prophet ﷺ, 'Is there any harm upon us if we do not go out if one of us does not have a Jilbaab?' He ﷺ, said:

لْتَلْبِسَهَا أُخْتَهَا

"She should cover her sister."

And in another narration:

صَاحِبَتُهَا مِنْ جِلْبَابِهَا وَ لَتَشْهَدَ الْخَيْرَ وَ دَعْوَةَ الْمُسْلِمِينَ

“She should wear the *Jilbaab* of her sister and participate in the goodness and in the gathering of the Muslims.”

This narration is related by al-Bukhāri (I652) and by others.

This narration points out the obligation to observe the complete *Hijaab*. That is because the woman asking the question wanted to know the ruling of staying behind from the attendance of the *Eed* celebration without having a *Jilbaab*. It is evidence that they used to adhere to the command of observing the *Hijaab* since the prevention of her going out was due to not having a *Jilbaab*. Thus the Prophet ﷺ, ordered her to do two things:

The first was to go out to the prayer area for the *Eid* (Islāmic holiday).

The second is the borrowing of a *Jilbaab*. He ﷺ, commanded her to borrow a *Jilbaab* which proves the obligation of wearing the *Hijaab* when wanting to go out amongst non-relative men. If the command to wear the *Hijaab* was optional she would have been excused from wearing it since she did not have one.

The *Jilbaab* is well known it is a wide garment that covers the entire body as it appears in the noble verse:

﴿يُذِينَ عَلَيْنَّ مِنَ جَلِيْبِيهِنَّ ذَٰلِكَ اَدْنٰى اَنْ يُعْرَفْنَ فَلَا

يُؤْذِيْنَ

“To draw their cloaks (veils) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way). That will be better, that they should be known (as free respectable women) so as not to be annoyed.”³⁴

Seven: The narration of Fâtimah bint Qays رَضِيَ اللهُ عَنْهَا, which is a long narrative but a summary of it is as follows: She had been divorced three times and wanted to go and visit Umm Shurayk رَضِيَ اللهُ عَنْهَا. Umm Shurayk was serving some guests so the Prophet ﷺ, said to her:

إِنْتَقِلِي إِلَى ابْنِ عَمِّكَ عَبْدَ اللَّهِ بْنِ أُمِّ مَكْتُومِ الْأَعْمَى فَإِنَّكَ إِذَا وَضَعْتَ
خِمَارَكَ لَمْ يَرِكَ

“Go to your blind cousin ‘Abdullah bin Umm Maktoom. If you take off your *Khimâr* (head, face, and body veil) he cannot see you.”

Then she went to him. This narration is related by Muslim (I470).

The point of evidence from the narration is the phrase, “If you take off your *Khimâr* (head, face, and body veil) he cannot see you”. So he ﷺ, prevented her from staying with Umm Shurayk fearing that his companions would see her when she removed her *Khimâr* (head, face, and body veil). This proves that it is obligatory to cover all of the body. The word *Khimâr* (head, face, and body

³⁴ Al-Ahzaab: 59

veil) is that which covers the head, face, and neck as it has been stated by *Shaykh-ul-Islâm Ibn Taymiyyah*.

Eight: The narration of Ibn Mas'ood رضي الله عنه, when the Messenger of Allâh ﷺ, said:

لَا تُبَاشِرُ الْمَرْأَةَ الْمَرْأَةَ فَتَنْعَتُهَا لِزَوْجِهَا كَأَنَّهُ يَنْظُرُ إِلَيْهَا

“The woman should not look at or touch another woman to describe her to her husband as if he was looking at her.”

This narration is related by al-Bukhâri (5240).

The meaning of the narration is that a woman should not familiarize herself with the shape or physical features of another woman then go and describe that woman to her husband. That is because when she describes the other woman to her husband he may be overcome by love for the one being described.

This will lead him to find fault with her and based on what she told him he could divorce her and look for the woman that was described to him. So the woman describing another woman to her husband could end up making him fall into an issue where the results are not praiseworthy.

The point of evidence from the narration is the phrase, “so she describes her to her husband as if he was looking at her”. The word used in the text النَّعْتُ *an-Na't* means الوَصْف *al-Wasf* (to describe). So it is derived from this sentence that it is prohibited to describe a woman to one's relatives since the heart is influenced by either

what the eye sees or by what is described. If the description affects (the person) to the point of temptation then it is not permissible to describe the woman's assets to men. It is better to forbid from *at-Tabarruj* (the outward display of a woman's beautification such as the hair, face, bosom, legs, behind, etc.) and *as-Sufoor* (uncovering of the hair) including the face and hands since a man is influenced by what he sees from women more than being influenced by what he is informed about.

This is why the Messenger ﷺ, used to say:

لَيْسَ الْخَبْرَ كَالْمُعَايَنَةِ

"Being informed is not the same as seeing for yourself."

It is from the narration of Ibn 'Abbaas from Ahmad (I/215).

Note: Some husbands describe their wife's beauty to other men which can lead to affections and arousal for her. Then they plot on how to obtain such a woman. This is stupidity and (stems from) a lack of jealousy for one's honor and Allāh's assistance is sought.

Nine: The narration of Jareer bin 'Abdillah al-Bajalee ؓ, when he said, "I asked the Prophet ﷺ, about the sudden glance that is done unintentionally and he ordered me to look away." The narration is related by Muslim (2159).

Some of the scholars have used this narration as evidence to prove that the believing women in the time

of the Prophet ﷺ, used to cover themselves in front of non-relative men and cover their faces. Yet despite this in some instances they would gaze upon the women accidentally. If they were uncovered then a very great hardship would occur in trying to turn away because if the man lowers his gaze in one direction then another woman may come from the opposite direction. It is not possible for the Muslim to be ordered to lower his gaze when it occurs accidentally.

One is allowed to look while observing careful scrutiny when he comes across a group of women. The prohibition of the less harmful is evidence against the prohibition of what is more harmful. The Muslim man cannot completely turn away unless the women are covered so if he happens to see a woman that is not covered then he is commanded to lower his gaze.

Note: It is not understood from this narration that the Muslim should not lower his gaze from the many forms of *at-Tabarruj* (the outward display of a woman's beautification such as the hair, face, bosom, legs, behind, etc.) and *as-Sufoor* (uncovering of the hair) that he encounters such as what is encountered in the markets and in some locations and places of employment. No, rather the obligation is to lower the gaze according to one's ability.

So if he sees a woman then he turns away and if another woman comes along in the opposite direction he turns away as well. This is a great difficulty but the reward is great and the Messenger ﷺ, said to 'Aaishah رَضِيَ اللهُ عَنْهَا:

إِنَّمَا أُجْرُكَ عَلَىٰ قَدْرِ نَصَبِكَ وَ نَفَقَتِكَ

*“Your reward is based upon the level of your exertion and
in your spending.”*

Ten: The narration of Sahl bin Sa’d رضي الله عنه, when the
Messenger of Allâh ﷺ, said:

لَوْ عَلِمْتُ أَنَّكَ تَنْظُرُ لَطَعَنْتُ بِهَا فِي عَيْنَيْكَ إِنَّمَا جُعِلَ الْإِسْتِئْذَانُ
مِنْ أَجْلِ الْبَصْرِ

*“If I knew that you were looking in I would have poked
your eyes. Seeking permission (to enter a home) was
implemented because of the stare.”*

The viewpoint of evidence derived from this narration is
that it is not permissible for one who is outside of a
home to look into it. And this is only done to prevent
the woman from being looked at within her home as
well as when she is outside.

Regarding the Benefits of the Legislated Head-covering

The benefits of the *Hijaab* are numerous. Its virtues are immense. It places the Muslim woman upon a noble level as a leader of the women of her caliber, honored amongst society, and serene due to her nobility.

From these virtues are the following:

One: It agrees with *al-Fitrah* (the natural disposition of a human being): Allâh has created all of us to love covering the private areas. The Glorified says:

﴿يَبْنِيْءَ اٰدَمَ قَدْ اَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُوَارِيْ سَوْءَ اَتِكُمْ
وَرِيْشًا ۗ وَلِبَاسٍ اَلْتَقْوٰى ذٰلِكَ خَيْرٌۢ ذٰلِكَ مِنْ اٰيٰتِ اللّٰهِ



“O Children of Adam! We have bestowed raiment upon you to cover yourselves (screen your private parts) and as an adornment; and the raiment of righteousness, that is better. Such are among the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh.”³⁵

³⁵ Al-A'raaf: 26

The servant's love of covering the private part is a sign from the many signs of Allâh. The revelation informing mankind to cover their private parts is a sign from the signs of Allâh. The legislated *Hijaab* is comparable here to *at-Taqwa* (piety). Piety increases one in the hereafter. The legislated *Hijaab* is a sign and crown of this piety.

Therefore, this sign proves to us that the *Hijaab* is not a piece of cloth used solely to cover one's self up. Rather it is a form of upholding the many rulings placed upon its companion as a true right from the people of piety.

There is no room here to detest the *Hijaab* concerning the sound and natural disposition (that was commanded of them to observe). Whoever shows disdain for it then this is evidence of one's deviance and a corruption of his disposition.

Two: Holding to the legislated *Hijaab* and its characteristics is obedience to Allâh and obedience to His Messenger ﷺ: Whenever the woman is obedient to Allâh and His Messenger ﷺ, then she has been promised lofty abodes by the permission of Allâh and with accompanying the Prophets and those who were with them from amongst their pure followers. Allâh says:

﴿ وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ

عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصَّادِقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ ۗ

وَحَسَنَ أَوْلِيَّكَ رَفِيقًا ﴿٦٦﴾ ذَٰلِكَ الْفَضْلُ مِنَ اللَّهِ ۚ

وَكَفَىٰ بِاللَّهِ عَلِيمًا ﴿٧٠﴾

“And whosoever obeys Allâh and the Messenger (Muhammad (peace be upon him)) then they will be in the company of those on whom Allâh has bestowed His Grace, of the Prophets, the Siddiqûn (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As-Siddiq (may Allâh be pleased with him), the martyrs, and the righteous. And how excellent these companions are!

Such is the Bounty from Allâh, and Allâh is Sufficient as All-Knower.”³⁶

The meaning being here that the woman who adheres to these legislated characteristics will be placed along with the best of Allâh’s creation.

Three: By observing the legislated *Hijaab* the Muslim woman will obtain a pure heart which cannot be acquired unless it is done with accompaniment of the legislated *Hijaab*: Allâh says:

﴿وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَسَأَلُوهُنَّ مِن وَرَاءِ حِجَابٍ ۚ

ذَٰلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ ۚ ﴿٥٧﴾

³⁶ An-Nisaa’a: 69-70

“And when you ask (his wives) for anything you want,
ask them from behind a screen: that is purer for your
hearts and for their hearts.”³⁷

So how will the hearts of the believing men and women reach purification when it is always exposed to trials and tribulations? They are the ones who allege that their hearts are clean and pure yet in reality their hearts are afflicted with sickness.

Due to the severity of the heart's sickness they have reached a point where they do not even feel this sickness. The *Hijaab* was imposed (upon the Muslims) in the time of the best generation which is the companions-may Allâh be pleased with them.

Four: Observing the legislated *Hijaab* is a sign of Modesty:

Modesty is a *Rabbaani* (based off of the divinely inspired methodology that the Prophet ﷺ, observed in placing everything in its proper place and time) gift and a divine specification this is why he ﷺ, used to supplicate with:

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَىٰ وَالتَّقَىٰ وَالعِفَافَ وَ النِّعَمَ

“O Allâh indeed I ask You for guidance, piety, modesty,
and self-sufficiency.”

³⁷ Al-Ahzaab: 53

It is an authentic narration related by Muslim (2721) from Ibn Mas'ood.

Modesty is a sign of *al-Hûr al-'Ayn* (The beautiful fair-eyed maidens), Allâh says:

﴿ حُورٌ مَّقْصُورَاتٌ فِي الْخِيَامِ ﴾

“Hûr (beautiful, fair females) guarded in pavilions.”

Five: The legislated *Hijaab* along with adhering to it is an evidence of complete faith:

Allâh has said:

﴿ يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ ﴾



“O Prophet! Tell your wives and your daughters and the women of the believers.”³⁸

Six: The legislated *Hijaab* is an evidence of the presence of honor which is naturally created within the human being and upon fervor that is based upon faith and the divine legislation. This is something that the Muslims have been raised upon and it is this fervor that causes one to sacrifice himself and his wealth. The one who does so is rewarded at the level of a martyr in paradise for doing so. He ﷺ, said :

³⁸ Al-Ahzaab: 59

مَنْ قُتِلَ دُونَ دِينِهِ فَهُوَ شَهِيدٌ وَ مَنْ قُتِلَ دُونَ عَرِضِهِ فَهُوَ شَهِيدٌ

“He who is killed for nothing more than his religion is a martyr, and he who is killed for nothing more than his honor is a martyr.”

This narration is related by at-Tirmidhee (I42I), Abû Daawud (4772), an-Nisaa’ee (4I05), Ibn Maajah (2580), and Ahmad (4/I89) from Sa’eed bin Zayd.

Seven: The legislated *Hijaab* distinguishes the Muslim woman from other women who have deviated from these great characteristics.

Eight: The legislated *Hijaab* is a great cause for entering paradise:

It was related by al-Imam Ahmad (4/I97), al-Haakim (4/602), and Abû Ya’laa (7343) from the narration of ‘Abdullah bin ‘Amroo who said, “We were with the Prophet ﷺ, when he said to us, “Look! Do you see anything?” So we said to him, “Ravens amongst them is a rare raven with a red beak and feet.” The Messenger of Allâh ﷺ, then said:

لَا يَدْخُلُ الْجَنَّةَ مِنَ النِّسَاءِ إِلَّا مَنْ كَانَ مِنْهُنَّ مِثْلُ هَذَا الْعُرَابِ فِي
الْعُرَبَانِ

“The Women will not enter paradise until they are like this raven that is amongst these ravens.”

In this narration there is a proof that the women who will enter paradise will be few in number. The cause for this small amount entering paradise is due to their many forms of deviance, their committing acts of

disobedience, and their leaving off what Allâh has obligated them with.

Nine: The legislated *Hijaab* is a cause for the woman to be accepted within her society: This is why he ﷺ, said to the one who is engaged:

فَاظْفُرْ بِذَاتِ الدِّينِ تَرِبْتُ يَدَاكَ

“...choose the one who is religious may your hands be covered in dirt.”

It is a narration related by al-Bukhâri (5090), and Muslim (I466) from the narration of Abû Hurayrah ؓ.

Ten: The legislated *Hijaab* is a cause of saving the woman from the harms of the foolish and in cutting off their desires and lusts for her: Allâh Most High says:

﴿يُدْنِينَ عَلَيْهِنَّ مِنْ جَلِيبِهِنَّ ۚ ذَلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا

يُؤْذِينَ ۗ﴾

“...draw their cloaks (veils) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way). That will be better, that they should be known (as free respectable women) so as not to be annoyed.”³⁹

And the Glorious and Lofty says:

³⁹ Al-Ahzaab: 59

﴿ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ ﴾



“O wives of the Prophet! You are not like any other women. If you keep your duty (to Allâh), then be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery) should be moved with desire, but speak in an honorable manner.”⁴⁰

So if those men who stare at women desire them whenever they hear their voices then how about when they see their beauty?!

Eleven: The legislated *Hijaab* calls to the permanence of marriage: Since, when women adhere to wearing the legislated *Hijaab* their men will not know anything except the women they marry which causes contentment. They will not be tempted with other women. If women knew this virtue of the *Hijaab* they would never go out uncovered.

Twelve: The woman who sticks to wearing the *Hijaab* aides against the forces of evil and against its various ever changing methods: And how is that not the case when the Muslim woman is constantly being invited to *at-Tabarruj* (the outward display of a woman's beautification such as the hair, face, bosom, legs, behind, etc.) and *as-Sufoor* (uncovering of the hair) day and

⁴⁰ Al-Ahzaab: 32

night by way of video, audio, and written modes of communication in addition to other things faced within society.

Thirteen: The legislated *Hijaab* is from the best of the Islâmic divine legislation: Allâh says in His Noble Book:

﴿ أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴾

“Should not He Who has created know? And He is the Most Kind and Courteous (to His slaves) All-Aware (of everything).”⁴¹

Therefore, the Glorified is more aware of rectifying His Servants. His legislation of the *Hijaab* is from the greatest advantages of Islâm. And how is that not the case when it perfects the honor of His servants and preserves the offspring and lineage and in keeping society pure. Because of these reasons Allâh Most High says:

﴿ يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ وَمَنْ يَتَّبِعْ خُطُوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ ﴾



“O you who believe! Follow not the footsteps of Shaitân (Satan). And whosoever follows the footsteps of Shaitân (Satan), then, verily he commands Al-Fahshâ'

⁴¹ Al-Mulk: 14

(i.e. to commit indecency (illegal sexual intercourse)
and Al-Munkar (disbelief and polytheism (i.e. to do evil
and wicked deeds; and to speak or to do what is
forbidden in Islâm)).”⁴²

Therefore, non-observance of the legislated *Hijaab* and all of the good it causes are merely satanic steps that lead to indecency and disbelief.

Fourteen: The legislated *Hijaab* raises the woman to be a righteous example within her society: The Prophet ﷺ, said:

مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً فَلَهُ أَجْرُهَا وَأَجْرُ مَنْ عَمِلَ بِهَا مِنْ
بَعْدِهِ

“Whoever revives a good Sunnah in Islâm then he will have the reward of it and the reward of the one who does it after him.”

It is related by Muslim from Jareer bin ‘Abdillah al-Bajilee. How the Muslim woman is in need of reviving the adherence of wearing the legislated *Hijaab*!

My Muslim sister many things have been explained to you during the mention of the benefits of the *Hijaab* and its great virtues. Therefore, do not pay any attention to the callers of *at-Tabarruj* (the outward display of a woman’s beautification such as the hair, face, bosom, legs, behind, etc.), or *as-Sufoor* (uncovering of the hair), or of *al-Ikhtilaat* (mixing with non-related men), those

⁴² An-Noor: 21



people who are the elements of destroying uprightnes
and moral

The Conditions of the Hijaab

The *Hijaab* (veil and head covering) has conditions and is not considered a legislated form of *Hijaab* (veil and head covering) except by its conditions being fulfilled. We will mention them briefly, they are:

One: That the *Hijaab* (veil and head covering) completely covers all of the body when the woman goes out amongst foreign men. The evidence for that is the statement of the Most High:

﴿يَأْتِيهَا النَّبِيُّ قُلًّا لِأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ
يُدْنِينَ عَلَيْهِنَّ مِنْ جَلْبَابِهِنَّ ذَٰلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا
يُؤْذِنَنَّ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا﴾

“O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way). That will be better, that they should be known (as free respectable women) so as not to be annoyed. And Allâh is Ever Oft-Forgiving, Most Merciful.”⁴³

⁴³ Al-Ahzaab: 59

The *Jilbaab* and whatever resembles it is wide and covers the entire body including the face and palms.

Two: That is not a form of beautification in itself. The Most High says:

﴿ وَلَا يُبْدِينَ زِينَتَهُنَّ ﴾

“And they (the women) do not display their beauty.”⁴⁴

That is because generally it includes the outer garment when it is a form of beautification that turns men’s eyes to glance at it (the woman’s garment).

Three: That it is thick not thin because transparency is not really being covered rather it makes the woman more of a trial and an object of beauty since it accentuates the shape of her body and the people can see her body parts.

Four: That it is loose and not tight accentuating any part of her body. It is understood that the purpose of her outer clothing is to remove trials and that is not done unless with the outer garment being wide (and loose fitting).

Five: That it is not perfumed or scented. Narrations have been related, from them is the narration of Abû Hurayrah رضي الله عنه, who said, the Messenger of Allâh ﷺ, said:

أَيُّمَا امْرَأَةٍ أَصَابَتْ بَجُورًا فَلَا تَشْهَدَنَّ مَعَنَا الْعِشَاءَ الْآخِرَةَ

⁴⁴ An-Noor: 31

“Any woman who applies perfume should not attend the fifth prayer (in congregation) with us.”

It is related by Muslim, Abû Daawud, an-Nisaa’ee, and others.

And the narration of Abû Musâ al-Asha’ree ؓ, who said that the Messenger of Allâh ﷺ, said:

أَيُّمَا امْرَأَةٍ تَعَطَّرَتْ فَمَرَّتْ عَلَى قَوْمٍ لِيَجِدُوا رِيحَهَا فَهِيَ زَانِيَةٌ

“Any woman who applies fragrance to herself and then passes by men so that they can smell her is an adulterous.”

Six: That it does not resemble men’s clothing. Many narrations have been narrated regarding the prohibition for women to imitate men. I will be content with mentioning one narration related by al-Bukhâri from Ibn ‘Abbaas ؓ, who said, “The Prophet ﷺ, cursed the men who acted feminine and the women who acted like men, expel them from your homes.” And in another wording, “The Prophet ﷺ, kicked out such and such a person and ‘Umar kicked out such and such a person.” And in another, “Allâh cursed the men who imitate women and the women who imitate men.”

This curse is sufficient enough to reprimand the woman that dresses with clothing particular to men. This narration is general in including the prohibition of imitating men in everything specific to men (who do this) from wearing their clothes and to other things.

Seven: That it does not resemble the clothes of the non-Muslim women. It is understood from our religion by



definition that resembling the non-Muslims is prohibited.



The Hijaab of the Woman during Hajj



Muslim sister you must come to understand that everything that has been mentioned regarding the dangers of *at-Tabarruj* (the outward display of a woman's beautification) in addition to the evidences concerning the obligation of adhering to the legislated veil and head covering coupled with its benefits and conditions, all of this commonly applies during pilgrimage season or out of the pilgrimage season. Indeed trials result when a woman displays her outer beauty during pilgrimage or in any other place. And the necessity urgently requires repentance, rectification, virtue, and chastity. The basis within the divine legislation is generally applied to every place and time, and to every situation and outcome. The situation, location or time is not excluded from this magnificent principle unless there is legislated evidence that indicates otherwise.

The issue surrounding the obligation of the legislated veil and head covering is from one of the established issues (of the religion) as you are aware of. That is because it is from the greatest of those categories concerning manners, chastity, and modesty. And the issue surrounding *at-Tabarruj* (the outward display of a woman's beautification such as the hair, face, bosom, legs, behind, etc.) is from one of the many established issues in regards to its prohibition. That is because it

leads to corruption and immorality within the *Ummah* (Islâmic nation) regardless of timeframe, location, or situation.

Therefore, it is not permissible to say that the legislated veil and head covering was enjoined upon mankind based solely upon customs, traditions, and situations. On the contrary, it is a legislated issue that will be established until the final hour. No time period, place, situation, law, or custom from the current customs that exist today can change it. Apart from these evidences that prove the necessity of adhering to the legislated veil and head covering, regardless of time and age, there are specific proofs that have come that explain its observance during pilgrimage. From them there are the following:

The first is what has been related by Maalik in his *al-Muwatta'a*, by al-Haakim in his *al-Mustadrak*, and from other than these two sources from Faatimah bin al-Mundhir رَضِيَ اللَّهُ عَنْهَا, who said, "We used to cover our faces while we were in the state of *al-Ihraam* while accompanying Asmaa bint Abee Bakr as-Sideeq رَضِيَ اللَّهُ عَنْهَا." This is the exact wording narrated by Maalik. And al-Haakim narrated from Asmaa bint Abee Bakr رَضِيَ اللَّهُ عَنْهَا, that she said, "We used to cover our faces from the men. We were combing our hair before that while observing *al-Ihraam*." According to al-Haakim it is authentic based on the conditions of the two Shaykhs (al-Bukhâri and Muslim). Adh-Dhahabee agreed with the narration as they both did and there is evidence that

supports it from the narrative of ‘Aaishah رَضِيَ اللهُ عَنْهَا, that she said, “Entourages used to pass us by while we were in the state of *al-Ihraam* with the Messenger of Allāh. So when they would pass us by, one of us would lower her face cover upon her face. And when they had finished passing by we would uncover our faces.” It was related by Abû Daawud, al-Bayhaqee, Ahmad, Ibn Maajah, Ibn al-Jaarood, and ad-Daaraqutnee.

The second of these evidences that prove that the legislated veil and head covering are to be observed during pilgrimage is what has been related by al-Bukhāri from the narration of ‘Abdullah bin ‘Umar رَضِيَ اللهُ عَنْهُمَا, who said that the Prophet ﷺ, said:

لَا تَلْبَسُ الْمَرْءَةُ الْمُحْرَمَةُ وَلَا تَلْبَسُ الْقَفَازِينَ

“The woman who is in the state of *al-Ihraam* (specific clothing that is observed during pilgrimage) does not wear the *Niqaab* (face veil) nor does she wear gloves.”

There are several rulings contained within this narration. Ibn Taymiyyah, may Allāh have mercy upon him, said in *Majmoo’ul-Fataawaa* (15/371-372): “This proves that the *Niqaab* and gloves were known amongst the women that were not in the state of *al-Ihraam*. And that it required their faces and hands to be covered.”

And he also said (2/22): “There are two statements (that exist) within the school of Imam Ahmad (as well as) from others regarding the woman’s face covering. It is said that it is like the head of the man which is not to be covered. And it is also said that it is like her hands

which are not to be covered with a *Niqaab* or with a *Burqa* or anything similar that is fashioned upon its likeness. This statement is the one that is correct. That is because the Prophet ﷺ, only forbade gloves and the *Niqaab*. And the women used to lower over their faces whatever would conceal it from the men without setting in place anything that would separate the covering from the face. Therefore it is known that her face and her hands are like the hands of a man; and that the entire woman is considered as *'Aurah*-as it has been mentioned beforehand. She must cover her face and hands but not with manufactured clothing that is the span of a limb just as the man does not wear pants rather he wears the *Izaar* (the waist wrapper).”

Al-Qaadhee Abû Bakr bin al-‘Arabee said in *'Aaridhat-ul-Ahwadhee* (2/45): “His statement concerning the narrative of Ibn ‘Umar, *'The woman does not cover her face with the Niqaab'*, is due to the obligation of covering her face except during the time of pilgrimage. So she loosens up her *Khimaar* (head, face, and body veil) over her face without having it cling to it (her face) in addition to avoiding contact with men and men avoiding any contact with her.”

The rulings from the scholars of the past as well as the present concerning the legislation of *al-Hijaab* during the pilgrimage are numerous. From them are those who explained its obligation in great detail.

Likewise it is obligatory for the women in the state of *al-Ihraam* to cover her feet based on the evidences that prove the general obligation of the veil and head covering. They are many from them is the statement of the Most High:

﴿ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ ﴾^{٤٥}

“And let them not stamp their feet so as to reveal what they hide of their adornment.”⁴⁵

Benefit: It is permissible for the woman to wear cotton socks or leather ones while in the state of *al-Ihraam*. There are many legal rulings that permit this all of which have been narrated by ‘Aaishah, the Mother of the Believers رَضِيَ اللَّهُ عَنْهَا.

⁴⁵ An-Noor: 31

The Obligation of the Woman to Lower Her Gaze

It is obligatory for the woman to lower her gaze from men that she is not related to. The Most High says:

﴿ وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ

فُرُوجَهُنَّ ﴾

“And say to the believing women that they must lower their gaze and protect their private parts.”⁴⁶

The Prophet ﷺ, was asked about the glance where the opposite sexes accidentally run into one another. He ﷺ, said: “Look away.” It was related by Muslim from the Jareer from ‘Abdullah, May Allâh be pleased with him.

How many women are neglectful of adhering to these legislated commands! So we request the woman to preserve her honor.

⁴⁶ An-Noor: 31

The Prohibition of al-Khalwah ***(Seclusion of the Un-married Sexes)***

Al-Khalwah is when a man is alone with a woman that he is not married or related to in a specific place without her *Mahram* (male relative escort). *Al-Khalwah* (seclusion of the un-married sexes) is prohibited. There are many evidences of its prohibition. From them is the narration of ‘Uqabah bin ‘Aamir:

أَيَّامُكُمْ وَالذُّخُولَ عَلَى النِّسَاءِ

“Beware of entering (alone) with the women!”

One of the *Ansaar* asked, “What about the brother-in-law O Messenger of Allâh?” He said:

الْحَمُو الْمَوْتُ

“The brother-in-law is death.” It is agreed upon.

And the narration of Ibn ‘Abbaas:

لَا يَخْلُونَ رَجُلٌ بِامْرَأَةٍ إِلَّا وَ مَعَهَا ذُو مَحْرَمٍ

“A man should not be alone with a woman unless there is a *Mahram* (male relative escort) to accompany her.” It is agreed upon.

So it should be known that *al-Khalwah* (seclusion of the un-married sexes) is a prohibition that is considered a



general prohibition whether during Hajj or any other
time

**Stipulations of the Mahram for
the Woman who wants to perform
Hajj or ‘Umrah**

There are many evidences that support the condition of the presence of a *Mahram* (male relative escort) for the woman on every journey. It has been narrated by Abū Hurayrah رضي الله عنه:

لَا يُحِلُّ لِامْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ تُسَافِرَ مَسِيرَةَ يَوْمٍ وَ لَيْلَةٍ
إِلَّا وَ مَعَهَا ذُو مَحْرَمٍ

“It is not permissible for a woman who believes in Allāh and the Last Day to travel on a journey the span of one day and one night unless there is a *Mahram* (male relative escort) to accompany her.” It is agreed upon.

And in the narration of Ibn ‘Abbaas which is agreed upon:

وَلَا تُسَافِرُ امْرَأَةٌ إِلَّا مَعَ ذِي مَحْرَمٍ

“A woman does not travel unless accompanied by a *Mahram* (male relative escort).”

So the Prophet ﷺ, did not make an exception due to a journey from one’s travels or from the journey made for Hajj or any other journey. It indicates that the presence of a *Mahram* (male relative escort) is a condition that must be fulfilled. It also stipulates that the *Mahram*

(male relative escort) must be Muslim, mature, intelligent, and modest.

Note: It is not permissible for the woman to use forged marriage documents when wanting to perform the pilgrimage or for the one who wants to complete the rites of the pilgrimage since this type of contract has no connection within the divine legislation.

***The Ruling concerning Shaking
hands with an Un-married
Woman***

It is not permissible for the woman to shake hands with non-relative men. The evidences for this are many. From them is the narration of Umaymah bint Ruqayyah رَضِيَ اللهُ عَنْهَا, when the Messenger of Allāh ﷺ, said:

إِنِّي لَا أُصَافِحُ النِّسَاءَ إِتْمَا قَوْلِي لِمِائَةِ امْرَأَةٍ كَقَوْلِي لِامْرَأَةٍ وَاحِدَةٍ

“I do not shake hands with women; rather my word to a hundred women is like my word to one woman.”

It was related by at-Tirmidhee, an-Nisaa’ee, Ibn Maajah, and Ahmad. And the narration of ‘Aaishah, may Allāh be pleased with her, where she said, “By Allāh the hand of the Messenger of Allāh ﷺ, has never touched the hand of a woman. He did not accept their pledge except by saying: I have taken your pledge based on your words.” It was related by al-Bukhāri.

The Ruling Concerning the Woman who leaves the home Perfumed

It is not permissible for the woman to go out amongst men while being perfumed or scented even if the reason for her going out is to perform an act of worship. It was related by Muslim from the narration of Abû Hurayrah

رضي الله عنه:

أَيُّمَا امْرَأَةٍ أَصَابَتْ بَجُورًا فَلَا تَشْهَدَنَّ مَعَنَا الْعِشَاءَ الْآخِرَةَ

“Any woman who applies perfume should not attend the fifth prayer (in congregation) with us.”

And he رضي الله عنه, said:

أَيُّمَا امْرَأَةٍ تَعَطَّرَتْ فَمَرَّتْ عَلَى قَوْمٍ لِيَجِدُوا رِيحَهَا فَهِيَ زَانِيَةٌ

“Any woman who applies fragrance to herself and then passes by men so that they can smell her is an adulteress.”

It was related by Ahmad and an-Nisaa’ee from Abû Musâ.

Note: Some of the women leave their home having applied different forms of powders on their face like make-up and other things. Worse than this is that you will see some of them during the sacred ceremonies (of the Hajj) wearing make-up as if they were in their bedroom! Indeed to Allâh we belong and to Him we will return. Its medical effects on the face have been proven therefore it is not permissible to use it. Likewise



some of the women at times allow their nails to grow long and paint them which prevent water from reaching the skin. This also is not permissible and performing ablution with it on (the fingernails) is considered invalid.

The Man who Assists his Wife in performing Hajj is a Legislated Command

It is related by al-Bukhāri and Muslim from the narration of Ibn ‘Abbaas, may Allāh be pleased with him that he said a man went to the Prophet ﷺ, and said, “O Messenger of Allāh! I was going to participate in a military expedition but my wife wants to perform the pilgrimage.” The Messenger of Allāh ﷺ, said:

إِرْجِعْ فَحْجَّ مَعَ إِمْرَأَتِكَ

“Go back and perform the pilgrimage with your wife.”

Do the people who do not assist their wives in performing the Hajj fear Allāh?

Is it permissible for a man to prevent his wife from performing the obligatory pilgrimage?

Answer: That is not permissible for him to do since performing the pilgrimage is an obligation. It precedes the right of the husband so if she is able to she should make the pilgrimage and find a Mahram (male relative escort) to accompany her. The Messenger of Allāh ﷺ, said:

لَا طَاعَةَ لِمَخْلُوقٍ فِي مَعْصِيَةِ الْخَالِقِ

“There is no obedience to the creation in disobeying the Creator.”

Its authenticity is agreed upon from the narrative of 'Alee bin Abee Taalib, may Allâh be pleased with him. As for the voluntary pilgrimage then it is for the husband to (decide if he chooses to) prevent his wife from it when the cause is to establish one of his rights.

The Pilgrimage of a Woman who is in the 'Iddah period

It is permissible for the woman who is divorced with the *Talaq Baain* (where the wife cannot be taken back) to go out and perform Hajj in the state of her waiting period. This is as long as there is a *Mahram* (male relative escort) to accompany her based on the fact that there is no presence of a legislated prohibition for that.

As for the Statement of the Most High:

﴿ وَاتَّقُوا اللَّهَ رَبَّكُمْ لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا تُخْرِجْنَ إِلَّا أَنْ يَأْتِيَنَّ بِفَحِشَةٍ مُبَيَّنَةٍ ﴾^ج

“And fear Allâh your Lord. Do not force them out of their homes nor should they go out unless they have committed open illegal sexual intercourse”⁴⁷

In this verse is the right of the woman who is divorced with the *Talaq Raj'iee* (where the wife can be taken back).

⁴⁷ At-Talaaq: 1



Can a Woman perform pilgrimage on behalf of her Relative?



It is permissible for the woman to perform pilgrimage on behalf of her relative. The evidence for this is what has come in al-Bukhāri and Muslim from ‘Abdullah bin ‘Abbaas ؓ, that he said a woman from *Khath’am* came in the year of the farewell pilgrimage and said, “O Messenger of Allāh! Indeed the obligation of Allāh upon His servants has reached my father who is a very old man. He cannot stand up to travel far, should I perform the pilgrimage for him?” He said yes and that was during the farewell pilgrimage. So the pilgrimage of a woman on behalf of a man is permissible as this narration proves.

Shaykh-ul-Islām Ibn Taymiyyah, may Allāh have mercy upon him, said in *Majmoo’ul-Fataawaa* (13/26): ((It is permissible for the woman to perform the pilgrimage on behalf of another woman by agreement of the scholars. And that can be for her daughter or for anyone else. Likewise it is permissible for the woman to perform pilgrimage on behalf of a man according to the four Imams and the majority of the Muslim scholars...)) and it is well known that a *Mahram* (male relative escort) must be present for her.

There is a stipulation that the one performing the pilgrimage on behalf of another must be Muslim, in puberty, sane, and have already performed the

pilgrimage for himself. The stipulation for the one having the pilgrimage performed on his or her behalf is that he or she be handicapped or dead.



***The Pilgrimage of the Woman on
behalf of another Woman***



It was related by Muslim from Yazeed who said, “Once I was sitting with the Messenger of Allâh ﷺ, when a woman came to him and asked, “My mother has never made *Hajj*, can I make *Hajj* on her behalf?” He said, “Perform *Hajj* on her behalf.”



The Pilgrimage of the Man on behalf of the Woman



It is related by al-Bukhāri from Ibn ‘Abbaas ؓ, who said that a man came to the Prophet ﷺ, and said to him, “My sister made a vow to perform the pilgrimage but she died.” So the Prophet ﷺ, said, “If she had a debt would you be the one to fulfill it?” He said, “Yes.” He said, “Fulfill it for Allāh as He is the most deserving of those things that are to be fulfilled (for Him).”



***The Preference for the Woman to
bathe before al-Ihraam***



It is related by Ibn ‘Umar رضي الله عنه, that he said, “It is from the *Sunnah* for a man to bathe if he wants to observe the state of *al-Ihraam*.”

Ibn Quddaamah, may Allâh have mercy upon him, said, “The gist of that is bathing is legislated for the women when they observe the state of *al-Ihraam* just as it is legislated for the men because it is a religious rite...”

***The Permissibility of the Woman
in a state of al-Ihraam to bathe***

It is related by ‘Aaishah رَضِيَ اللهُ عَنْهَا, that she said, “We used to bathe while we were not in the state of *al-Ihraam* and in the state of *al-Ihraam*.” It was related by Abû Daawud.

And from ‘Abdullah bin Hunayn that Abû Ayoob described for them how the Messenger of Allâh ﷺ, used to wash his head while he was in the state of *al-Ihraam*. Within the text he says to a person, “He pours water on the head then rubs the head with the hands. Then he faced both of them and departed saying, “This is what I saw him ﷺ, doing.” It was related by al-Bukhâri and Muslim.

And the majority of the scholars agree upon the permissibility of the women’s bathing while in the state of *al-Ihraam*.



The Prohibition of the Woman in a state of al-Ihraam to perfume herself



It is related from Ibn ‘Umar ؓ, and it is connected all the way back to the Prophet ﷺ, “The person in the state of *al-Ihraam* does not wear cloth rubbed with saffron or **Wars** (a type of scented dye).” It is agreed upon.

And the majority of the scholars are of the opinion that whoever applies scent intentionally while in the state of *al-Ihraam* then he must offer a sacrifice. The ignorant and one who forgets are excluded from this; there is no sacrifice for them both to perform. But they must wash off the scent or fragrance they applied.

Benefit: It is preferable that the woman perfume herself before assuming the *al-Ihraam* garb with perfume that is clear in color and that has no scent to it.

The Ruling concerning the Woman raising her voice for the Talbiyyah

The basis is for both the men and the women to raise the voice during *at-Talbiyyah*⁴⁸ unless the woman is in the presence of men. So she does not raise her voice when saying the *Talbiyyah* for fear of trials, rather she recites it in a voice that only she can hear. It is legislated for her to recite the *Talbiyyah* whether she has been purified from menstruation and post-partum bleeding or not. This is based on the statement of the Prophet ﷺ, to 'Aaishah رَضِيَ اللَّهُ عَنْهَا:

إِفْعَلِي مَا يَفْعَلُ الْحَاجُّ غَيْرَ أَلَّا تَطُوفِي بِالْبَيْتِ

“Do everything that the person making pilgrimage does except for going around the Ka’bah.” It is agreed upon.

⁴⁸ **Translator’s Note:** It is to say, “*Labbayka Allahumma Labbayk, Labbayka Laa Shareeka Laka Labbayk, Inna al-Hamda wan-Ni’mah Laka wal-Mulk Laa Shareeka Lak*”

***Women wearing pants while in
the state of al-Ihraam***

Based on the restriction of the Messenger ﷺ, in prohibiting the woman in the state of *al-Ihraam* from wearing the face veil and gloves the scholars have derived that there is an exception of clothing permissible for her to wear without it being disliked. Many statements from the scholars have been conveyed that allow women to wear pants while in the state of *al-Ihraam* rather they have transmitted its consensus.

The Wearing of Red and Pink- dyed Clothing

It has been authentically reported from various statements of the *Salaf* – may Allâh be pleased with them – that it is permissible, and that they did not consider the material of the red dye known as *al-Mu'asfar* and *al-Muwarrad* as a form of perfume, with the condition that the material is not dyed using the types of perfumes such as *al-Wars* and *az-Za'faraan*.

Benefit: It is permissible for the woman in the state of *al-Ihraam* to wear jewelry made of gold and silver along as it is with the accompaniment of the legislated head covering just as it is disliked for her to apply Kohl or to dye her hair with Henna. It is permissible however for her to wear a watch and glasses.



The Categories of at-Tawaaf (the act of circling the Ka'bah)



There are three categories of *at-Tawaaf* that are obligatory upon the Muslim woman to perform:

One: *Tawaaf-ul-'Umrah* is for the *Qaarinah* (the one who makes *al-Ihraam* with the intention of performing *Hajj* and *'Umrah* together, and to stay in the state of *al-Ihraam* until having stoned at the *Jamarat-ul-'Aqabah*, and shaved and slaughtered the sacrificial animal) or the *Mutamata'ah* (the one who makes *al-Ihraam* with the intention of performing all the rites of *'Umrah* during the months of *Hajj*, then puts off *al-Ihraam* and later puts it back on again to perform *Hajj*). This type of *Tawaaf* is a pillar from the pillars of *'Umrah*.

Two: *Tawaaf-ul-Hajj*, this is what is called *Tawaaf-ul-Ifaadhah* and *az-Ziyaarah*. It is a pillar from the pillars of *al-Hajj*.

Three: *Tawaaf-ul-Wadaa'a*, which is obligatory for the men and women except that it is lessened for the menstruating woman and the woman going through post-partum bleeding. It has been narrated that Ibn 'Abbaas, may Allâh be pleased with him, said, "The people have been ordered to make their covenant of the house the last thing done except that it is lessened for the menstruating woman and the woman who is going through post-partum bleeding."



If this is known then it is not permissible for the woman to go around the *Ka'bah* willingly while pushing and shoving men. There is no doubt that if she does this then she is sinning.



The Supplication made during at-Tawaaf (circling around the Ka'bah)



Without a doubt supplication at the time of circling the Ka'bah is a desired act. 'Aishah رَضِيَ اللهُ عَنْهَا, said, "The Messenger of Allâh ﷺ, used to supplicate to Allâh all of the time." This narration is related by Muslim.

So if the Messenger of Allâh ﷺ, used to supplicate to Allâh all of the time then what do you think about supplicating when circling the Ka'bah? 'Aishah رَضِيَ اللهُ عَنْهَا, used to say, "Rather he used to make his circling the Ka'bah and running between *as-Safaa* and *al-Marwah* as a time to establish supplication to Allâh." As related by Ibn Abee Shaybah with a good chain of transmission but it is not legislated for the woman to raise her voice when supplicating during her circling of the Ka'bah.

The Legislated Supplications made between *as-Safaa* and *al- Marwah*

It is related by Muslim from Jaabir رضي الله عنه, in describing the pilgrimage the Prophet, may the peace & blessings of Allâh be upon him, that he went out from the door to *as-Safaa* and then when he came close to it he recited:

﴿ إِنِّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ ﴾

“Verily! *As-Safâ* and *Al-Marwah* (two mountains in Makkah) are of the Symbols of Allâh.”⁴⁹

“Begin with what Allâh began with (in the previous verse).” So he began with *as-Safaa* and climbed it until he saw the House (of Allâh). Then he faced its direction while mentioning Allâh as one and glorifying Him saying:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ لَا إِلَهَ إِلَّا اللَّهُ أَنْجَزَ وَعْدَهُ وَ نَصَرَ عَبْدَهُ وَ هَزَمَ الْأَحْزَابَ وَحْدَهُ

“There is nothing worthy of worship except for Allâh alone, He has no partners. To Him belongs the dominion

⁴⁹ Al-Baqarah: 158

and to Him belongs all praise. He is able to do everything. There is nothing worthy of worship except for Allâh alone. He fulfills His promise and assists His servant. He alone defeats the various factions.”

He would say this supplication three times. And in Muslim from the narration of Abû Hurayrah رضي الله عنه, while narrating the conquest of Makkah and the *Tawaaf* of the Prophet, may the peace & blessings of Allâh be upon him, saying, “When he completed his circling of the *Ka’bah* he went towards *as-Safaa* until he reached it. Then he looked towards the House (of Allâh) and raised his hands. He began by supplicating and praising Allâh with what he wanted to supplicate with.”

So this supplication is legislated for her as well as other (supplications). She supplicates with this supplication and others but she does not raise her voice supplicating only to herself.

Note: It is not permissible for the Muslim man or woman to busy themselves with innovated supplications when circling the *Ka’bah* and running between *as-Safaa* and *al-Marwah*. That is because it is in great opposition to the Divine legislation. Allâh has sufficed the Muslims with legislated supplications and remembrances.

The Tawaaf of the Woman with Men

The basis is that a woman goes around the Ka'bah without intermingling with men. It has been related by al-Bukhāri and Muslim from Umm Salamah رَضِيَ اللهُ عَنْهَا, who said, "I complained to the Messenger of Allāh ﷺ, about an issue that I had. He responded to me by saying:

طُوفِي مِنْ وَرَاءِ النَّاسِ

"Circle the Ka'bah behind the men while you ride (upon an animal)."

So I circled the Ka'bah and the Messenger of Allāh ﷺ, was praying at the side of the house (of Allāh) at that time and reciting:

﴿ وَالطُّورِ ﴾ وَكَتَبَ مَسْطُورِ ﴿

"By the Mount, and by the Book Inscribed."⁵⁰

The evidence from this narration is his ﷺ, statement to Umm Salamah رَضِيَ اللهُ عَنْهَا:

طُوفِي مِنْ وَرَاءِ النَّاسِ

"Circle the Ka'bah behind the men..."

⁵⁰ At-Toor 1-2

Al-Haafith said in *alFath* (3/481), “The Prophet ﷺ, ordered her to circle the *Ka’bah* behind the men so that she could be more concealed from them and so that she would also not interrupt their ranks...”

And from al-Bukhāri narrated by ‘Ataa’a that he said, “Ibn Hishaam prevented the women from circling around the *Ka’bah* with men.” He said, “How could he prevent them when the women of the Prophet ﷺ, used to circle the *Ka’bah* with the men?” I said, “Was this after the command of observing *al-Hijaab* or before it?” He said, “Yes! I remember it being after the command of observing *al-Hijaab*.” I said, “How did they intermingle with the men?” He said, “They did not intermingle with them. ‘Aaishah would circle around the *Ka’bah* distancing herself from the men, not mixing with them. A woman said, “Go out, we will take over O Mother of the Believers!” She said, “You go out!” and refused. So they went out at night covered and they circled the *Ka’bah* with the men however whenever they entered the House (of Allāh) they would stand until they went in after the men had left. And I, ‘Ataa’a, and ‘Ubayd bin ‘Umayr went to ‘Aaishah رَضِيَ اللهُ عَنْهَا, and she was close to the interior of Thubayr (a mountain in Makkah that she was making *I’tikaaf* in).”

So if it is not easy for the woman to go around the *Ka’bah* without intermingling with men then she goes around it with her *Mahram* (male relative escort). This



is based upon the condition that she is mindful of not coming close to non-relative men. The Most High says:

﴿ فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ ﴾

“So fear Allāh as much as you are able.”⁵¹

⁵¹ At-Taghaabun: 16



The Ruling of the Prayer of the Women who intermingle with the Men



You should know that it is not permissible for a woman to intermingle with men to perform the prayer, not in the *Haram* or in any other place. That is because it greatly opposes the divine legislation since the woman should pray separate from the men even if she is with her *Mahram* (male relative escort) and she is in a special place set up for her. It is narrated from Anas bin Maalik رضي الله عنه, that he said, “I prayed and an orphan was behind the Messenger of Allâh صلى الله عليه وسلم, and the old women were behind us.” And it is a narration that is agreed upon.

So what do you think about some of the women who pray in the *Haram* side by side with the men? You see men to the right of her, to the left of her, and behind her and to Allâh we complain of the absence of the application of the religion!

Note: Sometimes in the *Haram* the prayer is established while the women are still going around the *Ka'bah* or performing *as-Sa'yee*. So in this circumstance the woman should pray with the women on her level of Islâmic knowledge as much as she can, women who ensure that they do not mix with the men (during prayer). The Most High says:



﴿ فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ ﴾

“So fear Allāh as much as you are able.”⁵²

⁵² At-Taghaabun: 16



Does the Woman perform Raml?



It is narrated from Ibn 'Umar رضي الله عنه, that he said, “*ar-Raml*⁵⁴ is not obligatory for the women to perform or between as-Safaa and al-Marwah.” It was relayed by Ibn Abee Shaybah and it is authentic.

And from Ibn Abee Shaybah as well from Ibn 'Abbaas who said, “*ar-Raml* is not obligatory upon the women.” And it strengthens that which was before it.

And likewise from al-Hasan and 'Ataa'a said, “*ar-Raml* is not obligatory upon the women and neither during as-Safaa and al-Marwah.” And it is authentically reported from them both.

And Ibn al-Mundhir said, “The people of knowledge agree that *ar-Raml* is not obligatory for the women while going around the *Ka'bah* and between as-Safaa and al-Marwah.”

⁵⁴ *Ar-Raml* is to walk in an accelerated manner taking quick steps without skipping or hopping.

***It is not necessary for the Woman
to shave her hair during ‘Umrah
and Hajj***

It is related by Abû Daawud in his *Sunan* from Ibn ‘Abbaas, may Allâh be pleased with him, that he said, the Messenger of Allâh ﷺ, said:

لَيْسَ عَلَى النِّسَاءِ حَلْقٌ إِلَّا مَا عَلَى النِّسَاءِ التَّقْصِيرُ

*“It is not obligatory for the woman to shave her head
rather it is obligatory for her to cut off a piece of hair
(only).”*

And it is authentic. Some of the scholars have transmitted the consensus for it.

The woman takes a piece from her hair which is the length of a fingertip. And it is better that it be a patch of her hair. And it is wrong for the woman after having completed as-Sa’ye to go to men whom she is not related to, to have them cut her hair.



The Advancement of the Women from Muzdalifah to Minaa at night



The Prophet ﷺ, allowed the weak and women to hurry off at night from Muzdalifah towards Minaa and the following are the prophetic narrations that have been narrated regarding this issue:

It is related by al-Bukhāri and Muslim from Ibn ‘Umar, may Allāh be pleased with him that he said, “The Messenger of Allāh ﷺ, allowed the weak to depart at night from Muzdalifah to Minaa.”

And from Ibn ‘Abbaas ؓ, that he said, “The Messenger of Allāh ﷺ, sent me with a group during the nighttime.” And in another wording, “I was from whom the Prophet ﷺ, sent forth on the night of Muzdalifah with the weak.”

And from ‘Aishah رَضِيَ اللهُ عَنْهَا, who said, “Saudah sought permission from the Prophet ﷺ, at the night of combining prayers, she was heavy and slow; so he allowed her to do so.”

So it is understood from these narrations that the Prophet ﷺ, allowed the weak and ill from amongst the men and women to depart from Muzdalifah to Minaa at night. What is best and preferable is that they throw stones after the sun has risen. Then after stoning the *Jamrat-ul-‘Aqabah* it becomes permissible for the woman



to do everything that was previously prohibited for her except for sexual relations with her husband.

**Throwing stones at the Jamaraat
on behalf of the Women**

It is not befitting to throw stones on behalf of the women as her representative since representation is only done when they are incapable of performing that act. If there is the ability to get to the place of stoning then representation here is not necessary.

And from some of the errors committed during Hajj is when the Muslim goes with his wife who is weak to throw stones at the time of immense crowds. There are times when there are not such large crowds and this is when they should go out to throw stones. As for the evidence used by some from the narrative of Jaabir, "We made pilgrimage with the Messenger of Allâh ﷺ, and women and children were with us. So we made the *Talbiyyah* and threw stones for them." Then this narrative is weak because its chain of conveyance contains Ash'ath bin Sawwaar who is considered weak. It is from Abû az-Zubayr and the narration was relayed by at-Tirmidhee, Ahmad, and others.

Therefore, the Muslim woman should strive to perform the religious rituals of the pilgrimage completely so long as she finds the way to do so. The Messenger ﷺ, said to 'Aishah رَضِيَ اللَّهُ عَنْهَا :

إِنَّمَا أُجْرُكَ عَلَى قَدْرِ نَصَبِكَ وَ نَفَقَتِكَ



“Your reward is based upon the level of your exertion (in performing the pilgrimage) and in your spending (from your wealth that is used to perform the pilgrimage or to help others perform it.

The Actions of the Menstruating Woman on the Day of at- Tarweeyah

It is obligatory for the woman to put on the *Ihraam* garb for *Hajj* on the day of *Tarweeyah*⁵⁶ even if she is menstruating or going through post-partum bleeding since the Messenger ﷺ, told ‘Aaishah رَضِيَ اللَّهُ عَنْهَا :

إِفْعَلِي مَا يَفْعَلُ الْحَاجُّ غَيْرَ أَلَّا تَطُوفِي بِالْبَيْتِ

“Do everything that the pilgrim does except for going
around the House (of Allāh).”

And it is a narration that is agreed upon by al-Bukhāri and Muslim.

So the woman goes to Minaa then to ‘Arafah then to Muzdalifah and she throws stones on the day of slaughter and the days of *Tashreeq*⁵⁷ but she prevents herself from going around the *Ka’bah* and running

⁵⁶ **Translator’s Note:** The day of *at-Tarweeyah* is the eighth day of *Dhul-Hijjah* in which the *Ihraam* garb is worn and the person making *Hajj* says, “*Labbayka Allahumma Hajjan* (I am here at to serve you O’ Allāh as a pilgrim)”, then one goes to Minaa and combines and shortens the noon and afternoon prayers in addition to combining and shortening the sunset and night prayers. Then the person spends the night in Minaa.

⁵⁷ **Translator’s Note:** The days of *Tashreeq* are the 11th, 12th, and 13th of *Dhul-Hijjah*.

between as-Safaa and al-Marwah since she is menstruating.

If a man has sexual relations with his wife before performing Tawaaf-ul-Ifaadhah then what is obligatory for her to do as expiation?

Al'Allaamah Muhammad bin Ibraaheem the Mufti of the Kingdom of Saudi Arabia was asked about the ruling of sexual relations during pilgrimage after the first state of *at-Tahallul* (to change from Hajj to 'Umrah)?

So he responded by saying, "Sexual relations during the pilgrimage after the state of the first *Tahallul* (to change from Hajj to 'Umrah) does not invalidate the pilgrimage whether one is performing *Hajj Ifrad* (making *al-Ihraam* with the intention to perform Hajj only from the defined places and remaining in this state until the day of slaughter. One in this state does not have to bring a sacrificial animal) or *Haaj Qiraan* (making *al-Ihraam* with the intention of performing Hajj and 'Umrah together, and staying in the state of *al-Ihraam* until stoning the *Jamarat-ul-'Aqabah*, and shaving and slaughtering the sacrificial animal).

Rather, it only invalidates the state of *Ihraam*. This means that the performance of *Tawaaf-ul-Ifaadhah* is not correct until one goes out of the state of what is permissible and then again assumes the *Ihraam*. Then one enters Makkah to perform the *Tawaaf-ul-Ifaadhah* in the correct state of *Ihraam* in order to combine the permissible and the forbidden. The he must expiate this

act by sacrificing a sheep in the *Haram* and then he feeds the poor with it. He is not to eat from any part of it. His wife must also expiate this act by sacrificing another sheep if she complied with his request for sexual intercourse. However if she did so unwillingly then she does nothing.” This is taken from the book *Fataawaa wa Rasaail Ash-Shaykh Muhammad bin Ibraaheem* (5/228).

***What about the woman who has sexual relations with her husband after performing Tawaaf-ul-Ifaadhah but before going between as-Safaa and al-Marwah?**

It is not permissible for the woman to allow her husband to have sexual relations with her before she has gone between as-Safaa and al-Marwah. Likewise it is not permissible for the man to request that she have relations with him. That is because she is still in the state of *al-Ihraam* and because she hasn't gone between as-Safaa and al-Marwah. It has come in the narration of 'Abdullah bin Deenaar that he said, "I asked Ibn 'Umar about the man who goes around the house (of Allâh) during 'Umrah and has not yet gone between as-Safaa and al-Marwah, can he have relations with his wife?" He said, "The Prophet ﷺ, went forward to circle the house (of Allâh) seven times. He prayed behind the station of Ibraaheem with two units of prayer then he went between as-Safaa and al-Marwah seven times. Indeed you have before you in the Messenger of Allâh a good example (of how to perform the pilgrimage)." And this narration was related by al-Bukhâri.

Therefore, the woman invalidates her *Ihraam* by having relations with her husband before going between as-Safaa and al-Marwah. So does the man if he does it before going between as-Safaa and al-Marwah. It becomes binding on them to go back towards the state of *at-Tahallul* and then assume the *Ihraam* garb once more. After this they then go between as-Safaa and al-Marwah. Each one must also offer a sacrifice but only if the wife was compliant with her husband. However if she did so objectionably then there is no sacrifice for her to perform.

***A man kisses his wife and ejaculates before making Tawaaf-ul-Ifaadhah?**

The Permanent Committee was asked about a person who is making pilgrimage and ends up committing something he should have been more careful of falling into. He kissed his wife and ejaculated due to desire after having thrown stones at the *Jamarat-ul-'Aqabah* and after shaving (his head) but before making *Tawaaf-ul-Ifaadhah*. His wife was not making pilgrimage so what becomes necessary for him to do?

Answer: "It is not permissible for the Muslim who puts on the *Ihraam* garb for *Hajj* or '*Umrah*, or for either, to expose himself to whatever may invalidate his state of *Ihraam* or deplete his acts (of worship). Kissing is prohibited for the one who has adorned the *Ihraam* garb to perform *Hajj* until that person reaches the first complete state of *at-Tahallul*. That (only) occurs after stoning the *Jamarat-ul-'Aqabah* and in shaving the head

(for a man) or clipping a portion of the hair (for the woman), and in performing *Tawaaf-ul-Ifaadhah*, and *as-Sa'yee* (going between *as-Safaa* and *al-Marwah*) if *as-Sa'yee* is obligatory for that person. That is because *as-Sa'yee* is still within the regulation of *al-Ihraam* which has been prohibited for the women. The pilgrimage of the one who kisses his wife and then has semen come out (due to sexual desires) is not invalidated if done after the first state of *at-Tahallul*. He must seek Allâh's forgiveness and not repeat falling into doing the likes of this act ever again. He must sacrifice a goat and divide the slaughtered meat up to be distributed amongst the poor residents of the sanctuary of Makkah. It is obligatory that he do that as soon as possible and according to his ability." This is taken from the Legal Rulings of the Permanent Committee (II/188) from ruling no. I610.

***If a woman begins to menstruate and then returns back to her country before making Tawaaf-ul-Ifaadhah what is obligatory upon her (to make up)?**

Answer: "It is forbidden for her to do what is forbidden for the one who is in the first state of *at-Tahallul*. The second state of *at-Tahallul* is still obligatory for her to complete. Therefore she is forbidden from getting married and from observing its requirements since *Tawaaf-ul-Ifaadhah* is obligatory for her. So she must return to Makkah immediately. And she is forbidden from the *Meeqaat* of 'Umrah. So when she completes the actions of *al-'Umrah* then she goes around the

Ka'bah as *Tawaaf-ul-Ifaadhah*. Her pilgrimage is not complete until she performs *Tawaaf-ul-Ifaadhah*. And *as-Sa'yee* is obligatory upon her only if she has not yet done it.”

This is taken from the Legal Rulings of *al-'Alaamah* Muhammad bin Ibraaheem (6/62-63).

***If a woman remains in the state of menstruating or going through postpartum bleeding until the time for her to depart back to her country but she has not yet performed *Tawaaf-ul-Ifaadhah*, what should she do?**

You should understand Muslim sister that the Messenger of Allâh ﷺ, said to 'Aishah:

إَفْعَلِي مَا يَفْعَلُ الْحَاجُّ غَيْرَ أَلَّا تَطُوفِي بِالْبَيْتِ

“Do everything that the pilgrim does except for going around the House (of Allâh).”

And it is a narration that is agreed upon by both al-Bukhâri and Muslim being a narration of 'Aishah.

The Messenger ﷺ, explained that the menstruating woman detains the party she is accompanying (during pilgrimage). Both al-Bukhâri and Muslim related from 'Aishah رَضِيَ اللَّهُ عَنْهَا, that when the Messenger of Allâh ﷺ, wanted to depart he was informed that his wife Safiyyah had begun menstruating. He said, “*Aqra Halqa!*”⁵⁸ You

⁵⁸ **Translator's Note:** This is a figurative expression that has no equivalent in the English language. The literal meaning of عَقْرَى حَلْقَى is “a barren woman stricken with a bad omen”.

will detain us! Didn't you perform *Tawaaf-ul-Ifaadhaah* on the Day of Slaughtering?" She said, "Yes, I did." He said, "Then there is no harm, depart." Here the Prophet ﷺ, stated that she had detained them. So when a group is detained because they are waiting on a woman (from their group) to become purified from her menses and for her to make her final *Tawaaf* then this is the solution that should be followed. The resolution to this situation is what is befitting for every Muslim male or female should adhere to while observing pilgrimage for both the one who is detaining their group and the one being detained.

And now here are some details regarding this issue:

*If the time for departure comes while the woman is still in the state of menstruation then the requested solutions are the following:

- A. She should wait until she is purified from her menses and the group accompanying her is detained along with her. This is what has been commanded to be done as the evidence has proceeded.
- B. If the group she travelled with wants to go to other parts of the Kingdom and then come back to the *Haram (al-Masjid al-Haraam)* like going to al-Madeenah or Jeddah or Riyaadh then she should go with them and delay making the *Tawaaf* until they return to the *Haram (al-*

Masjid al-Haraam) then she can make *Tawaaf* after that.

- C. If the group she travelled with is originally from the Kingdom and they do not agree to waiting for her until she can make the *Tawaaf* then she should go back to her home in whatever part of the Kingdom she is from and when she is purified from her menses she can return to the Haram (*al-Masjid al-Haraam*) and complete the *Tawaaf-ul-Ifaadhah* and this will be easy for her to do.
- D. If the group she travelled with insists on leaving and she is not from the Kingdom and she has the ability to return to the Haram (*al-Masjid al-Haraam*) either by performing 'Umrah or by work then she should delay the *Tawaaf* until she comes back.

In these four conditions it is not permissible for the woman to go around the house of Allâh until she is purified from her menses. If she does then she has fallen into a mistake that she has been prohibited from falling into. And we seek refuge in Allâh that committing one prohibition be made easy for the Muslim male or female especially pilgrims in the sacred house of Allâh. And how is that not the case when the prohibition is associated with desecrating the sacredness of the ancient house?!

In these four conditions the woman is still in the state of *al-Ihraam* so it is not permissible for her husband to

have sexual relations with her in her land when she has purified herself of her menses until she makes the *Tawaaf*.

- E. If the woman is still not able to do any of what has been previously mentioned here then there comes another issue:

Should she circle around the *Ka'bah* while she is menstruating due to an urgent necessity that is present at that time or should she not circle around the *Ka'bah*?

The scholars of the past and of the present are direct and to the point concerning this subject, attaching great importance to the house of Allâh. Therefore they do not permit a woman to go around the *Ka'bah* while she is menstruating.

A small group of the scholars have made this issue one of those issues that is connected to being done out of necessity. They say that it is permissible for the woman who is menstruating to go around the *Ka'bah* only if she is compelled to do so and as long as she secures her private area with something that will not desecrate the *Haram* when blood flows. Only then can she go around the *Ka'bah*.

From these scholars are *Shaykh-ul-Islaam Ibn Taymiyyah* and *Ibn-ul-Qayyim*. And from the contemporary scholars is *ash-Shaykh Ibn 'Uthaymeen*-may Allâh have mercy upon them all.



Doubts and Responses



There are many doubts that have been used as evidence to allow the uncovering of the Muslim woman's face and hands. I will mention the most important of them along with a brief response for each one.

The First Doubt: Their claim that the religion facilitates easiness and from its forms of easiness is that it is not obligatory for the Muslim woman to wear the *Hijaab*!

The Response: The Islâmic legislation (*ash-Sharee'ah al-Islaamiyyah*) facilitates easiness in all avenues whether it is in creed, worship, politics, or economics, whether regarding individual issues or community issues, whether male or female, or whether concerning rulings of resolutions or authorizations.

Therefore, the facilitation of easiness is within the rulings of the divine legislation itself. The divine command for women to wear the *Hijaab* is from the easiness of the divine legislation. If Allâh had not legislated the observance of the *Hijaab* then there would be a huge difficulty that would conflict with the easiness of the divine legislation. It would contain exposure to various temptations that lead to killing and isolation. The people who hold to this aforementioned principle, whether with good intentions or bad are incorrect. They make "facilitation of easiness in the divine legislation" an issue by turning to their opinions not by making it within the divine legislation itself.

How much dissensions these callers of misguidance have caused all underneath the slogan of “facilitation of easiness within the benevolent Islâmic legislation”, so take heed of this!

The Second Doubt: Their claim that the legislated rulings change as times change. Their intent by this speech is that the Islâmic head covering even if legislated and a command to be observed by the Muslims is something negated by contemporary civilization so we should not accept it (as something to observe in these current times).

The Response to this doubt is the following responses:

Firstly: the principle itself is false since the divine rulings only change by being abrogated. The door of abrogation has been shut since the completion of the divine legislation was revealed and by the death of the Prophet ﷺ. This is sufficient for the Muslims. Seeking to use evidence based on principles that destroy Islâm is a very dangerous issue, so take heed of this.

Secondly: that which the people of Islâm traverse upon is that whenever there appears corruption and chaos they are diligent in observing the manners of the divine legislation and the Islâmic rulings so as not to fall into any of the corruption and chaos that has occurred regardless of their acceptance of it. An example of this is the statement of ‘Aaishah, “if the Messenger of Allâh ﷺ, came to know of anything that would affect the women he would prevent them from it just as the women from the children of Israel were prevented beforehand...” and

it is a narration that has been related by al-Bukhāri and Muslim.

Thirdly: the legislated head covering is not from those issues that are derived from customs and culture that whenever the people introduce it they can just leave it. It is a legislated ruling that Allāh has obligated upon the servants that has no room for being played with regardless of those who reject it.

The Third Doubt: Their claim that the modesty of a teenage girl is found within herself not by throwing a cover on and letting it hang down over her face.

The Answer: This is not correct. Allāh-the Glorious, the Sublime-has commanded the wives of His Prophet and their daughters to (wear) the *Hijaab*. He says:

﴿يَأْتِيهَا النَّبِيُّ قُلًّا لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ

يُدْنِينَ عَلَيْهِنَّ مِنْ جَلْبَابِهِنَّ ﴿٥٩﴾

“O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way).”⁵⁹

And they reached the pinnacle of modesty. So if this doubt was correct and upright then Allāh would not have commanded the wives and daughters of His Prophet with the *Hijaab*. Allāh would not have

⁵⁹ Al-Ahzaab: 59

legislated the *Hijaab* in the time of the companions and they are the best of generations. The lust Men have for an uncovered woman is big and their plots to get her are old so fear Allāh in adhering to the legislated *Hijaab* and be aware of accepting these false principles!

The Fourth Doubt: Their claim that the *Hijaab* is specific to only the wives of the Prophet ﷺ.

The response: Specification requires evidence or there not being evidence. Allāh says:

﴿يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ﴾



“O Prophet! Tell your wives and your daughters and the women of the believers”⁶⁰

Those being addressed are the wives of the Prophet ﷺ as well as his daughters and the women of the believers. So from what part of specification did the one who uttered this statement get this from? Despite knowing that if the wives of the Prophet ﷺ, are addressed then the wives of the believers are entered into the same category to establish them upon the rulings of what should be done by those who are sane and responsible. Therefore when the wives of the Prophet ﷺ, were commanded to observe the *Hijaab* it was even more appropriate for the wives of the believers to be included.

⁶⁰ Al-Ahzaab: 59

The Fifth Doubt: Is their claim that if the covering of the face was obligatory then Allâh would not have ordered the believing men to lower their gaze. That is because the command to lower the gaze requires women to uncover their faces.

I say that seeking to use this statement as evidence is false based on the following points:

From them is that the evidences for the obligation of covering the face and hands in the Quran and the *Sunnah* are many as they have proceeded. So how can this be refuted based off of speculation?!

And from them is that the various forms of *at-Tabarruj* (the outward display of a woman's beautification such as the hair, face, bosom, legs, behind, etc.) that occur within society are caused by some of the deviant women.

And from them is that the cause of *at-Tabarruj* (the outward display of a woman's beautification such as the hair, face, bosom, legs, behind, etc.) is due to the presence of non-Muslim women within Muslim society.

And from them is the uncovering of the female servant's face that has recently occurred.

And from them is the woman's negligence in exposing some of her 'Awrah.

So it is due to this and other examples that Allâh commands the believers to lower their gaze.

The Sixth Doubt: The narration of 'Aishah, "O Asmaa! When the woman reaches the age of menses it is not appropriate for anything of her to be seen except for

this and this” and he pointed to his face and his hands. The narrative is related by Abû Daawud which is used as evidence to allow the uncovering of the face and hands.

The Response: We say first establish your throne then talk.⁶¹ This narration is weak as Abû Daawud has related it from Sa’eed bin Basheer from Qattaadah from Khaalid bin Durayk from ‘Aaishah رَضِيَ اللَّهُ عَنْهَا. Abû Daawud said after it that it was *Mursal* (when a *Taabi’ee* reports a narration from a companion without mentioning who the companion is), Khaalid bin Durayk did not know ‘Aaishah. Abû Haatim analyzed its chain of transmission as it was narrated in *al-‘Ilal* by his son (I463). Sa’eed bin Bishr is weak especially regarding Qattaadah. And many of the *Huffaath* (the memorizers of the prophetic narrations) oppose it from Hishaam bin Abee ‘Abdillah ad-Dastawaa’ee who related it from Qattaadah in *Mursal* form (when a *Taabi’ee* reports a narration from a companion without mentioning that the companion is). He is affirmed as being trustworthy by the people concerning at-Qattaadah.

The Seventh Doubt: Their using as evidence the statement of Jaabir رضي الله عنه, “a woman stood having dark brown cheeks...” and that the Prophet ﷺ, commanded the women to give charity and it is a narration that is agreed upon.

⁶¹ **Translator’s Note:** This is an Arabic metaphor stating that one must first have knowledge of something before he can speak about it.

There is no evidence within this story because it holds that it occurred before the revelation of the *Hijaab*. Likewise it is not known if the Prophet ﷺ, saw her and acknowledged her rather that which is narrated in the narration is that Jaabir was the one who saw her.

The Eighth Doubt: Their using as evidence the narration of Sahl bin Sa'd that contains within (the text): ((...that a woman said, "O Messenger of Allāh! I give myself to you." So he glanced at her then lowered his gaze...)) and it is a narration that is agreed upon.

Some of the scholars have said that this occurred before the revelation concerning the verses of *al-Hijaab* despite the fact that it has been legislated (as permissible) for the man interested in marrying a woman to look at her.

The Ninth Doubt: Their using as evidence the narration of Ibn 'Abbaas concerning the woman of *al-Khath'amīyyah* whom al-Fadhī bin 'Abbaas was looking at, which is a narration whose authenticity is agreed upon.

And this is the strongest that is used by those who say that it is not obligatory for the woman's face to be covered. The scholars have categorized several responses concerning this narration.

A summary of their statements is that this is an occurrence of circumstance not something generally applied (to the occurrence). This generality touches upon the occurrence from those probabilities that are

not to be left off such as the source for the evidence that permits the uncovering of the face.

And from the strongest of these probabilities is the Prophet ﷺ, turning away the face of al-Fadh1 bin 'Abbaas from looking at her. If uncovering the face was permissible he would not have prevented al-Fadh1 from looking. So the Prophet ﷺ, did not agree with al-Fadh1 looking at her nor did he allow it. This narration in itself is an evidence for the obligation of covering the face.

O reader! We have provided responses to the doubts that have been relayed from those who reject the observance of the *Hijaab* and the falseness that they use as proof. After coming to the correct understanding then you must be aware of the speech used by those who oppose the truth and those who are hostile to it by way of their hidden and wicked ways in addition to their peculiar statements.



Closing



This work has been completed by the benefit and goodness that Allâh accommodated me with concerning (those issues) that I wished to mention. There are issues which appeared within this treatise such as advising and warning, in addition to the explanation of rulings that are associated with the pilgrimage of the Muslim woman. And all praise is for Allâh, Lord of all the worlds.