

THE DRESS CODE FOR THE MUSLIM WOMEN

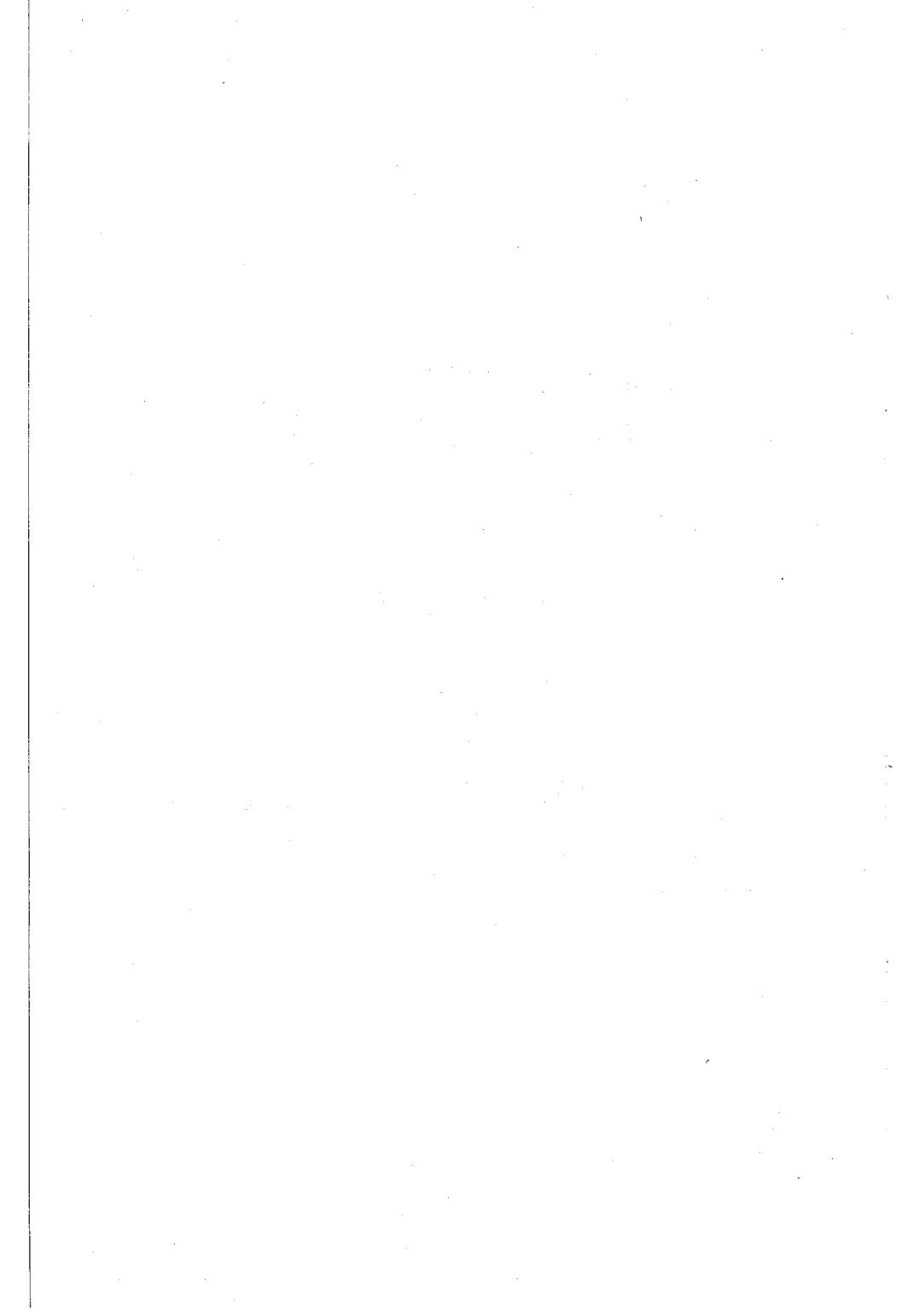
IN THE QUR'AN AND
THE SUNNAH



Imām
Muḥammad Nāṣir al-Dīn al-Albānī



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



جليلك من الامم المسلمة

في
الكتاب والسنة

تأليف
محمد ناصر الدين الألباني



Imām Muḥammad Nāṣiruddīn al-Albānī

The DRESS CODE for
the MUSLIM WOMEN
in the Book and the Sunnah

being a translation of his
'Jilbāb al-Mar'atu al-Muslimah fi'l-Kitāb wa'l-Sunnah'



Allāh, the Most High said:

*“O Prophet, tell your wives and your daughters
and the women of the believers to bring down
over themselves [part] of their outer garments
(jalābīn).”*

[*al-Aḥzāb* (33): 59]

The Dress Code for the
Muslim Woman
in the Book and the Sunnah

by
Imām Muḥammad Nāṣiruddīn al-Albānī
(d.1420H)



Dār as-Sunnah Publishers
B I R M I N G H A M

First Published in Great Britain, September 2021 / Safar 1443H
by Dār as-Sunnah Publishers



DĀR AS-SUNNAH PUBLISHERS
Birmingham, United Kingdom

W: www.darassunnah.com
E: info@darassunnah.com
E: daar-us-sunnah@mail.com

© Copyright 2021 by Dār as-Sunnah Publishers

All rights reserved Worldwide. No part of this publication may be reproduced including the cover design, utilized or transformed in any form or means, electronic or mechanical, including photocopy, recording of any information storage and retrieval system, now known or to be invented without the express permission in writing from the publisher, nor be otherwise circulated in any form of binding or cover other than that in which it is published and without a similar condition being imposed on the subsequent purchaser.

Please note scanning, uploading and distribution of this work via the Internet or any other means without the express permission of the Publisher is illegal. Only purchase authorised electronic editions, and do not participate in or encourage piracy of copyrighted materials. A lot of time, effort and money has been spent to bring this publication into circulation. We seek your cooperation to report any copyright infringement. Your support is greatly appreciated.

British Library Cataloguing in publication Data.

A catalogue record for this book is available from the British Library.

Title: The Dress Code for the Muslim Woman
by: Imām Muḥammad Nāṣiruddīn al-Albānī (d.1420H)
Translated from the original Arabic

ISBN 1-904336-69-8
Paper-back

Published and Typeset by: Dār as-Sunnah Publishers
First Edition, 1443^{AH}/2021^{CE}

While every precaution has been taken in the preparation of this book neither the authors, translators, nor Dār as-Sunnah Publishers, shall have any liability with respect to any loss or damages caused nor do the views expressed in this book are necessarily held by the publisher directly or indirectly by the instructions or advice contained in this book.

CONTENT

THE AUTHOR	
Imām Muḥammad Nāṣiruddīn Al-Albānī	12
Introduction	20
The Conditions of the Dress Code for the Muslim Woman	23
THE FIRST CONDITION	
It should Cover all the Body Apart from Whatever has been Exempted	25
Section One:	
Invalidating the Claim that All of these Proofs were Before the Obligation of the <i>Ḥijāb</i>	63
Section Two:	
The Legal Position Regarding Covering the Face	97

Section Three: Important Benefit	106
THE SECOND CONDITION It should not Itself Constitute Beauty or Adornment	111
THE THIRD CONDITION It should be Thick and not Transparent or See-through	116
THE FOURTH CONDITION It should be Loose, not Tight so that it Describes Any Part of the Body	121
THE FIFTH CONDITION It should not be Perfumed with Incense or Perfume	127
THE SIXTH CONDITION It should not Resemble the Clothing of Men	131
THE SEVENTH CONDITION It should not Resemble the Dress of non-Muslim Women	152
Section One: Issues Regarding the Prayer	160
Section Two: Issues Regarding the Funeral Prayers	167

Section Three:	
Issues Regarding the Fasting	168
Section Four:	
Issues Regarding the <i>Hajj</i>	171
Section Five:	
Issues Regarding the Slaughter	172
Section Six:	
Issues Regarding the Food	173
Section Seven:	
Issues Regarding the Clothing	174
Section Eight:	
Issues Regarding the Manners and Customs	180
Section Nine:	
Miscellaneous Matters	186

THE EIGHTH CONDITION

It should not be a Garment of Fame and Vanity	197
Introduction to the New Edition	202
Introduction to the Second Edition	229

THE AUTHOR

Imām Muḥammad Nāṣir al-Dīn al-Albānī
May Allāh have mercy upon him

His Name and Lineage:

He was Muḥammad Nāṣir al-Dīn Ibn Nūḥ Ibn Adam Najātī, al-Albānī by birth, al-Dimashqī by residence and al-Urdunī (from Jordan) due to his migration and place of death. He was born into a poor family in the city of Ashkodera, the capital of Albania, in the year 1332^{AH} (1914^{C.E.}) and it is to this country that he ascribes himself. His father was al-Ḥajj Nūḥ, from the major *Ḥanafī* scholars of his land. During Aḥmad Zogu's reign of Albania there was severe oppression of the Muslims of that land. Due to this, the Shaykh's family migrated to Damascus, Syria and it is there that he and his family took residence.

His Educational Background and Teachers:

His first Shaykh was his father, al-Ḥajj Nūḥ Najātī, who himself had completed *Shari'ah* studies in Istanbul, returning to Albania

as one of its *Ḥanafī* scholars. Under his father's guidance, the Shaykh studied Qur'ān, *tajwīd*, Arabic language as well as *Ḥanafī fiqh*.

He further studied *Ḥanafī fiqh* and Arabic language under Shaykh Sa'īd al-Burhān.

He would attend the lectures of Imām 'Abdul-Fattaḥ and Shaykh Tawfiq al-Barzah.

The Shaykh met the late *ḥadīth* master, Aḥmad Shākir, with whom he participated in knowledge based discussions on *ḥadīth* and its research.

He met the late Indian *ḥadīth* scholar, Shaykh 'Abdul-Ṣamad Sharf al-Dīn, who himself had referenced the *ḥadīth* to the first volume of al-Nasā'ī's *Sunan al-Kubrā* as well as al-Mizzī's monumental *Tuḥfat ul-Asbrāf*, and they continued to exchange letters on matters of knowledge. In one such letter, Shaykh 'Abdul-Ṣamad expressed his belief that al-Albānī was the greatest *ḥadīth* scholar of the time.

In recognition of his knowledge of *ḥadīth*, he was commissioned as far back as 1955 by the Faculty of *Shari'ah* at Damascus University to carry out detailed analysis and research into *ḥadīth* related to buying and selling and other business related transactions.

Shaykh al-Albānī does have *ijāza* from a number of scholars. From amongst the most famous of them Shaykh Muḥammad Rāghib al-Tabbākh, the historian and *Muḥaddith* of Ḥalab and Shaykh Bahjatul Baytar (through whom his *isnad* stretches back to Imām Aḥmad).

He would correspond with numerous scholars, particularly those from India and Pakistan, discussing matters related to *ḥadīth* and the religion in general, including Shaykh Muḥammad Zamzamī from Morocco and ‘Ubaydullāh Raḥmān, the author of *Mirqāt al-Mafatīḥ Sharḥ Mushkila al-Masabih*.

His skill in *ḥadīth* is attested to by a host of qualified scholars, including Dr. Amin al-Misrī, head of Islāmic Studies at Madīnah University who considered himself to be one of the Shaykh’s students; also Dr. Subḥi al-Salāh, former head of Ḥadīth Sciences at the University of Damascus; Dr. Aḥmad al-Asal, head of Islāmic Studies at Riyādh University; the late Pakistani *ḥadīth* scholar, *Allāmah* Baḍī al-Dīn Shah al-Sindī; Shaykh Muḥammad Ṭayyib Awkij, former head of *Tafsīr* and Ḥadīth at the University of Ankarah in Turkey; not to mention many others.

After a number of his works appeared in print, the Shaykh was chosen to teach *ḥadīth* at the new Islāmic University of Madīnah for three years from 1381 to 1383H where he was also a member of University board. After this he returned to his former studies and work in the *Zahirīyyah* library. His love for Madīnah University is evidenced by the fact that he bequeathed his entire personal library to the University.

After carrying out an analysis of the *ḥadīth* in Ibn Khuzaymah’s *Ṣaḥīḥ*, the Indian *ḥadīth* scholar, Muḥammad Muṣṭafā Azamī (head of Ḥadīth Science in Makkah), chose al-Albānī to verify and re-check his analysis and the work is currently published in 4 volumes containing both their comments. This is an indication of the level of trust placed in al-Albānī’s *ḥadīth* ability by other scholars.

His Works:

The Shaykh's printed works, mainly in the field of ḥadīth and its sciences, number over hundred books running into many volumes! He left behind him in manuscript form at least a further seventy works. Just to mention a few of the published works: *Da'if Abū Dāwūd*, *Da'if ibn Mājah*, *Da'if al-Jāmi' as-Ṣagħir*, *Da'if al-Targħīb wal-Tarhīb* [2 vols.], *Zilāl al-Jannah*, *Ghāyatu-l-Marām*, *Irwa' al-Ghalīl* [9 vols.], *Ṣaḥīḥ Abū Dāwūd* [4 vols.], *Ṣaḥīḥ Adab al-Mufrad* [3 vols.], *Ṣaḥīḥ ibn Mājah* [4 vols.], *Ṣaḥīḥ al-Jāmi' al-Ṣagħir* [2 vols.], *Ṣaḥīḥ al-Tirmidhī* [4 vols.], *Ṣaḥīḥ al-Targħīb wal-Tarhīb* [4 vols.], *Silsilah Aḥādīth al-Ṣaḥīḥah* [11 vols.], *Silsilah aḥādīth al-Ḍa'īfah* [14 vols.], *Tamām al-Minnah*, *al-Tasfīyah wal-Tarbīyah*, *al-Tawassulu: Anwanhu wa-Aḥkāmuhu*, *Talkhīs Aḥkam al-Janā'iz*, *al-'Aqīdah al-Taḥawīyyah Sharḥ wal-Ta'liq*, *Ṣifāḥ Ṣalāt al-Nabī*, *Ṣalāḥ ul-Tarawīḥ Ṣalāt al-Nabawī* and many others.

The Scholars Praise for Him:

The senior scholars and Imāms of this time have praised him for his service to the religion. At times they would travel a great lengths just ask him questions, seeking religious verdicts from him and exchange letters with him.

Shaykh 'Abdul-'Azīz al-Huddā said: 'The Shaykh, the great scholar, the ocean (of knowledge).'

Muḥammad al-Amīn al-Shanqītī - used to highly respect Shaykh al-Albānī to the point that when he would see him passing by, while he was giving his class in the *masjid* of Madīnah, he would stop his class to stand and give *Salām* to him out of respect for him.'

The great scholar, the teacher, Muḥibb-al-Dīn al-Khatīb said: 'And from the callers to the Sunnah who devoted their lives to reviving it was our brother Muḥammad Nāṣir al-Dīn Nūḥ Najātī al-Albānī.'

The great scholar Muḥammad Ḥāmid al-Fiqī said: '...the brother, the *Salafī*, the Scholar, Shaykh Nāṣir al-Dīn.'

The former *Muftī* of the Kingdom of Saudi Arabia, Shaykh Muḥammad Ibn Ibrāhīm Āli-Shaykh said: 'And he is the upholder of the *Sunnah*, a supporter of the truth and an opposition to the people of falsehood.'

During his lifetime, the Shaykh, 'Abdul-'Azīz Ibn Bāz said: 'I have not seen under the surface of the sky a person knowledgeable of the *ḥadīth* in our current time the likes of the great scholar, Muḥammad Nāṣir al-Dīn al-Albānī.' And he was asked about the *ḥadīth* of the Prophet (ﷺ): "*Indeed Allāh raises up from this ummah at the beginning of every century someone who will revive it for them.*" So he was asked who is the *mujaddid* of this century? He replied: 'Shaykh Muḥammad Nāṣir al-Dīn al-Albānī. He is the *mujaddid* in my opinion and Allāh knows best.'

Shaykh Muḥammad Ibn Ṣālih al-'Uthaymīn said: 'From what I came to know of the Shaykh through my gatherings with him - and they were few - was that he was very serious about acting upon the Sunnah and fighting against the innovations. And this was regardless of whether it was about the belief or about actions. As for through my readings of his written works, then I have come to know that about him, and also that he possesses a vast amount of knowledge of *ḥadīth*, in terms of reporting them and investigating

them. And Allāh has benefited many people through what he has written in terms of knowledge, aspects of the *manhaj*, and concern for the science of *ḥadīth*.’

The great scholar, Shaykh Zayd Ibn Fayād said about him: ‘Indeed, Shaykh Muḥammad Nāṣir al-Dīn al-Albānī is from the most prominent and distinguished personalities of this era. He had great concern for the *ḥadīth* - its paths of transmission, its reporters and its levels of authenticity or weakness. This is an honorable task from the best things in which hours can be spent and efforts can be made. And he was like any other of the scholars - those who are correct in some matters and err in other matters. However, his devotion to this great science (of *ḥadīth*) is from that which requires that his prestige be acknowledged and his endeavors in it be appreciated.’

Shaykh Muqbil Ibn Hādī al-Wādī’ī said: ‘Indeed, there cannot be found an equal in terms of the knowledge of *ḥadīth* like that of Shaykh Muḥammad Nāṣir al-Dīn al-Albānī. Allāh has given benefit through his knowledge and his books numerous times more than what has been accomplished by those zealots for Islām who act upon ignorance - those who organise reformation and revolutionary movements. And that which I sincerely believe and am convinced about is that the Shaykh Muḥammad Nāṣir al-Dīn al-Albānī is from the *mujaddidīn* (reformers/revivers) whom the Prophet (ﷺ) spoke the truth of when he said: “*Indeed Allāh raises up from this ummah at the beginning of every century someone who will revive it for them.*”

His Characteristics:

The Shaykh, may Allāh have mercy on him, had many praisewor-

thy characteristics. Among the most clear, manifest and highest of them was his profound precision with regard to knowledge, his diligence, perseverance, his tolerance (with others), his firmness upon the truth, his quickness to return to correctness, his patience with the hardships of knowledge and *da'wah*, and his taking of insults and harms for the sake of the *da'wah*, bearing that with patience and consideration. One of the greatest things that distinguished the Shaykh from many of his brothers amongst the people of knowledge was his strong support for the Sunnah and its adherents, his firmness upon the methodology of the *Salaf al-Sālih*, his love for those who called to it, and his refutation against the deviants from all levels and various positions, with an extreme clearness and a rare clarity.

On one occasion, a man visited the Shaykh in his home in Jordan claiming to be a prophet! How would we have reacted when faced with such a situation? Shaykh sat the man down and discussed his claims at length and in the end the visitor made *taubah* from his claim and all present, including the Shaykh, were overcome with tears. In fact, how often is Shaykh heard on tape bursting into tears when speaking about Allāh, His Messenger and the affairs of the Muslims?

On another occasion, he was visited by three men all claiming that Shaykh was a *kaāfir*. When it came time to pray they refused to pray behind him, saying it is not possible for a *kaāfir* to lead the prayer. The Shaykh accepted this, saying that in his eyes the three of them were Muslims so one of them should lead the prayer. Afterwards, they discussed their differences at length and when it came time for the following prayer, all three men insisted on praying behind the Shaykh!

His Death:

The Shaykh, did not cease to be devoted to the knowledge, persistent in authoring works, diligent in teaching and educating until he reached the age of eighty-six. He did not stop authoring books, writing letters and doing referencing and checking of *abādīth* - because of his heart's attachment to that - until the last two months of his life, when he grew very weak. This was until Allāh took his soul in death right before sunset on Saturday when eight days remained for the end of the month *Jumādā al-Ākbarah* of the year 1420^{AH} (2nd October 1999).

He left his will advising his relatives not to wail over his death and hurry his burial. He donated his entire library that included valuable manuscripts to the library of the Islāmic University of Madīnah because of his '*fond memories*' of the years he spent there.

The Shaykh's funeral prayer was performed on the evening of the same day that he died. A multitude of people, whose number exceeded that of five thousand persons, prayed over him. The scholars, students of knowledge and common people were all affected by his loss.

May Allāh have mercy on his soul and grant him Paradise and make this work a source of benefit for him.¹

¹ See Description of the Prophet's Prayer by Imām Muḥammad Nāṣir al-Dīn al-Albānī published by Dar as-Sunnah Publisher 2009.

INTRODUCTION

With the Name of Allāh, the All-Merciful, the Most Merciful

All praise and thanks be to Allāh, the Lord of the worlds, Who said in His Noble Book:

يَبْنَىءِ آدَمَ قَدْ أَنْزَلْنَا عَلَيْكَ لِبَاسًا
يُؤَيِّرِي سَوَاءَ نِكَمَ وَرِدِيَا لِبَاسَ الْتَقْوَى ذَلِكِ خَيْرٌ ذَلِكِ مِنْ
ءَايَاتِ اللّٰهِ لَعَلَّهُمْ يَذَّكَّرُونَ ﴿٣١﴾

“O children of Ādam, We have bestowed upon you clothing (*libās*) to conceal your private parts and as adornment. But the clothing (*libās*) of righteousness—that is best. That is from the signs of Allāh that perhaps they will remember.”

[*al-A'raf* (7): 26]

And may the blessings and peace of Allāh be upon Muḥammad, who was sent as a mercy for all mankind, and upon his Compan-

ions and those who followed them with *ihsān*³⁰ until the Day of Recompense.

To proceed: This is a fine thesis and a beneficial treatise, *inshā' Allāh*, which I have compiled in order to make clear the clothing (*libās*) that it is incumbent upon the Muslim woman to wear when she goes out of her house and the conditions that she must fulfil in order for her garb to be Islāmic. In doing so, I have relied on the Qur'ān and Sunnah, being guided also by the traditions and sayings of the Companions (*radīy Allāhu 'anhum*) and the Imāms. If I am right, then it is from Allāh, the Most High, to Whom belongs all grace (*fadl*) and benevolence (*manna*) and if I am wrong, then it is from me and I ask Allāh's Pardon and His Forgiveness for my sin; verily, He is Oft-Pardoning (*'Afwū*), Most Generous (*Karīm*), Most Forgiving (*Ghafūr*), Most Beneficent (*Rahīm*).

This [the compilation of the book] was the result of a request from a beloved brother, whom we regard as righteous, honourable (*silāh*) and firm (*istiqāma*) in his desire (*hirs*) for that which is proven by the Qur'ān and Sunnah. As the day of his marriage approached—may Allāh bless him, his spouse and his family—I considered that it was incumbent upon me to hasten the response to his request and to fulfil his wish, in spite of the paucity of time available to me and the necessity of putting aside the project in which I was engaged and which I entitled: '*Taqrīb al-Sunnah Bayna Yadayy al-Ummah*', on which I had been working for more than two years, beginning with '*Sunan Abī Dāwūd*'. Then I ceased working on it due to a problem that afflicted my right eye and of which I ask Allāh, the Most High to relieve me through his Bounty and His Generosity. In spite of this, I hastened to begin the writing of

³⁰ *Ihsān*: To worship Allāh as though you see Him, for though you do not see Him, He sees you. Bukhārī and Muslim.

this valuable thesis, after which I presented it to him as a gift—and I hope that it will be a help for him and all those who read it in being obedient to Allāh and His Messenger (ﷺ) in this matter, to which most people attach little importance in our time, including many of the scholars, who should be an example to others in all matters pertaining to the Sharee‘ah. So what can be said of others? So bad is it that it is rare to see a person in this land who hesitates to exceed the limits set by the Lawgiver, as you shall see.

However, we praise and thank Allāh, the Most High for the fact that there still exists a group among the *Ummah* of the Prophet (ﷺ) who uphold the Command of Allāh and they are not harmed by those who abandon them or oppose them, until the Day of Judgement, when they will be dominant over the people.³¹

I ask Allāh, the Most High to make us among this group and to make this thesis and everything that I have written and will write purely for His sake and a means of attaining His Pleasure and the success of Paradise. Verily, He is the Best of those who are asked.

Muḥammad Nāṣirudīn al-Albānī
Damascus, Syria
7 Jumada Al-Awwal 1370 AH
[12th February 1951 CE]

³¹ Agreed upon by both al-Bukhārī and Muslim.

THE CONDITIONS OF THE DRESS CODE FOR THE MUSLIM WOMAN

Our adherence to the verses of the Qur'an, the Sunnah of Muḥammad (ﷺ) and the traditions of the *Salaf* in this important matter has made clear to us that when a woman goes out of her house, it is incumbent upon her to cover her whole body and not to display anything of her beauty, aside from her face and her hands—if she wishes—by wearing any kind of costume or garment, as long as the following conditions are fulfilled:

1. It should cover all the body apart from whatever has been exempted
2. It should not Itself Constitute Beauty or Adornment
3. It should be Thick and not Transparent or See-through
4. It should be Loose, not Tight so that it describes any part of the Body
5. It should not be Perfumed with Incense or Perfume
6. It should not Resemble the Clothing of Men
7. It should not Resemble the Dress of non-Muslim Women
8. It should not be a Garment of Fame and Vanity

Note:

Know that some of these conditions are not restricted to women; rather, they include both men and women, as is well known.

In addition, some of them are completely unlawful for her, regardless of whether she is in her house or outside it, such as the last three conditions. However, since the topic of the treatise pertains to what she should wear when she goes out, our discussion is restricted to that, but it should not be imagined from this that any specificity is intended.

So here now are the details of what we have summarised and the evidence for what we have stated.

THE FIRST CONDITION

It should cover all the body apart from
whatever has been exempted

This is in the saying of Allāh, the Most High:

وَقُلْ لِلْمُؤْمِنَاتِ
يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ
زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلَا يَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ
وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ
أَبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ
أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنَاتِهِنَّ أَوْ بَنَاتِ
إِخْوَانِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّبِيعَاتِ غَيْرِ أُولِي الْأَرْبَابِ مِنَ
الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ
وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتُوبُوا
إِلَى اللَّهِ جَمِيعًا ۗ إِنَّهُ الْمُؤْتَمِنُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣١﴾

“And tell the believing women to reduce [some] of their vision and guard their private parts and not expose their adornment except that which [necessarily] appears thereof and to wrap [a portion of] their headcovers over their chests and not expose their adornment except to their husbands, their fathers, their husbands’ fathers, their sons, their husbands’ sons, their brothers, their brothers’ sons, their sisters’ sons, their women, that which their right hands possess, or those male attendants having no physical desire, or children who are not yet aware of the private aspects of women. And let them not stamp their feet to make known what they conceal of their adornment. And turn to Allāh in repentance, all of you, O believers, that you might succeed.”

[*al-Nūr* (24): 31]

And He, the Most High said:

يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجِكُمْ وَبَنَاتِكُمْ وَنِسَاءَ الْمُؤْمِنِينَ يُدْنِينَ
عَلَيْهِنَّ مِنْ جَلْبَابِهِنَّ ذَلِكَ آدَبُ الَّذِي أَنْ يَعْرِفْنَ فَلَا يُؤْذِينَ وَكَانَ
اللَّهُ غَفُورًا رَحِيمًا ﴿٥٩﴾

“O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments. That is more suitable that they will be known and not be abused. And ever is Allāh Forgiving and Merciful.”

[*al-Ahzāb* (33): 59]

In the first verse, there is a clear statement of the obligation for women to cover all of their adornment (*zīnah*) and not to reveal anything of it before unrelated men, aside from what unintentionally appears from it; so they will not be blamed if they

attempt to cover it. Al-Ḥāfiẓ Ibn Kathīr said: "They should not show anything of their adornment to non-*mahram* men except for whatever it is impossible to hide. Ibn Mas'ūd (*radīy Allāhu 'anhu*) said: 'Such as clothes and outer garments,' meaning what the Arab women used to wear of the veil which covered their clothes and whatever showed from underneath the outer garment. There is no blame on her for this, because this is something that she cannot conceal.'

And Al-Bukhārī (7/290) and Muslim (5/197) narrated on the authority of Anas (*radīy Allāhu 'anhu*) that he said: "On the Day of Uhud, the people fled from the Prophet (ﷺ), but Abū Ṭalḥah stood before him, covering him with his leather shield... and I saw 'A'ishah Bint Abī Bakr (*radīy Allāhu 'anhumā*) and Umm Sulaym (*radīy Allāhu 'anbā*) with their robes tucked up so that the bangles around their ankles were visible hurrying with their water skins (in another narration it is said: "carrying the water skins on their backs. Then they would pour the water in the mouths of the people."

And Al-Ḥāfiẓ Ibn Ḥajr Al-'Asqalanī said: "This was before the *ḥijāb* and it is possible that they showed [their ankles] unintentionally.'

I say: This is the meaning that we have mentioned in the explanation of the saying of Allāh:

إِلَّا مَا ظَهَرَ مِنْهَا

"...except that which is apparent from it..."

[*al-Nūr* (24): 31]

And it is strongly suggested by the context. The sayings of the

Salaf differed regarding its explanation. Some of them said that it refers to the garments that are visible, while others said that it means things like kohl, rings, bracelets and the face, and other sayings narrated by Ibn Jarīr in his '*Tafsīr*' (18/84), on the authority of some of the Companions and the *tabi'ūn*. Then he chose that the meaning of this exception is the face and the hands,³² saying: "The most correct opinion is that of those who said that what is meant by it is the face and hands, in which case it would include kohl, rings, bangles and dye. We only said that it is the most correct opinion due to the consensus of all regarding the fact that it is incumbent upon a praying person to cover his or her 'awrah during prayer and that a woman is allowed to uncover her face and hands during prayer and that it is incumbent upon her to cover the rest of her body, except what has been narrated³³ from the Prophet

³² I say: The hands are from the palms to the wrists, while the face is from the roots of the hair of the head to the bottom of the chin and from earlobe to earlobe. This is the definition given by the scholars and it is contrary to that given by some contemporaries and the reply to them will be given at the end of the discussion regarding this first condition, *inshā'Allāh*.

³³ It is as if Ibn Jarīr is indicating by his words "what has been narrated" (*ruwīya*) that the ḥadīth is weak; and that is more appropriate, because with this wording is not authentic, rather, in my view, it is *munkar*. It was narrated by Ibn Jarīr by way of Qatādah, who said: 'It was conveyed to me that the Prophet (ﷺ) said: "It is not lawful for a woman who believes in Allāh and the Last Day to reveal her hands except up to here and he took hold of his forearm half way up it." But this chain of narrators is disconnected (*munqati'*).

Then he narrated something similar on the authority of Ibn Jurayj, who was reported to have said: 'A'ishah (*radīyAllāhu 'anhā*) said: 'I went out to my nephew, 'Abdullāh Ibn Al-Ṭufayl, but the Messenger of Allāh (ﷺ) disliked that. I said: 'O Messenger of Allāh! He is my nephew.' He replied: "When a woman has reached the age when she starts menstruating, it is not permissible for her to reveal anything except her face and what is below this... and he grasped his own forearm." But the ḥadīth is *munkar* due to the weakness of its isnād and the fact that it contradicts that which is stronger than it, which is none other than the following ḥadīth of 'A'ishah (*radīyAllāhu 'anhā*), from the narration of Abū Dāwūd—and those who have knowledge of this noble subject do not doubt that it is stronger than this ḥadīth of Asmā' (*radīyAllāhu 'anhā*). This is because there is another narration that strengthens it, which is the following saying of the Prophet

=

=

(ﷺ) reported on the authority of Asmā' (*radīy Allāhu 'anhā*), which was mentioned in a *mu'allaq* form (without an *isnād*). In addition, it is in accordance with the practice of the female Companions (*radīy Allāhu 'anhumna*), as we shall show, contrary to this [weak narration], which has no supporting narration to strengthen it and which is not supported by action, and is therefore *munkar*.

In the ḥadīth of Ibn Jurayj in particular, there is another thing that is *munkar*, which is worse than the aforementioned one—and that is the fact that it contradicts the Qur'an: It states clearly that the Prophet (ﷺ) rebuked 'A'ishah (*radīy Allāhu 'anhā*) for visiting her nephew and showing her adornments, while Allāh, the Almighty, the All-Powerful says:

وَلَا يَبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ

“and not expose their adornment except to their husbands.”

[*al-Nūr* (24): 31]

And includes the saying:

أَوْ بَنِي إِخْوَانِهِمْ

“or their brothers' sons...”

[*al-Nūr* (24): 31]

And this is clear evidence of the permissibility of a woman showing her adornment to her nephew. So the ḥadīth is also *munkar* from this standpoint.

I have made something of this clear in my critique of Al-Mawdūdī's book '*Al-Hijāb*' (first edition—Damascus) and I mentioned in it that the ḥadīth of Qatādah is *mursal* (i.e. the name of the Companion is missing from the *isnād*) and that the ḥadīth of Ibn Jurayj is *mu'dal* (i.e. it has two or more consecutive narrators missing from the *isnād*), for there is a [veritable] desert between him and 'A'ishah (*radīy Allāhu 'anhā*). Al-Mawdūdī accepted this, but he opined that the ḥadīth was strengthened by the totality of its *mursal* and *mu'dal* chains, claiming that each of them agreed completely with the others.

But it eluded him—I will not say he closed his eyes to it—that in the *mu'dal* chain is that which is not in the *mursal* chain—and that is what we mentioned regarding the contradiction of the Qur'an; they only agree on the wording of the ḥadīth that is attributed to the Prophet (ﷺ). And what shows you the difference between the two is that Al-Mawdūdī sets forth the two narrations as proof that all of a woman is '*awrah*', except her hands and her face, to all people, even her father, her brother and all of her *maḥārim* (the male relatives that she cannot marry)! And it is this that prompted us to write the critique of him and also prompted those who undertook the publishing of his

=

.....

=

book to also publish the critique with it. In it, I stated that using the *mursal* narration to prove what Al-Mawdūdī claims is only by way of a generality, but it is possible to make it specific using specific evidences, which is well known; and I cited a number of them in the aforementioned critique. As for the citing of the *mu'dal* narration as evidence, there is something more in it, for there is a clear statement that the Messenger of Allāh (ﷺ) disliked 'A'ishah (*radīy Allāhu 'anha*) going out with adornments to see her nephew, which contradicts the evidence of the Qur'ān—and that is not found in the *mursal* narration, so the two are different.

And if you asked: 'Does one of them strengthen the other in that upon which they both agree?' The answer is no, even though Al-Mawdūdī disagreed with us when he said in his response to me [page 11]: 'Thus it would appear that each of them supports the other.'

But this 'support' claimed by him is based on a principle which he has set forth in his reply on [page 4]: 'It is well known to the scholars—and naturally, I do not think that it is unknown to someone such as Shaikh Nāsiruddin Al-Albānī—that if a weak ḥadīth is alone in its statement on a particular subject, then the ruling on that subject is that it is weak, because of the weakness of that ḥadīth's chain of narrators. But if one finds a number of aḥādīth which clearly and specifically support its subject, then that subject which they have in common will be strong and it will be correct to cite it as evidence, even though each of the aḥādīth is individually weak from the standpoint of the *isnād*.'

I say: It is well known to us that this principle on which he has based his strengthening of the ḥadīth is completely false; rather, it is established among the scholars that the weakness must not be severe in each individual narration of that ḥadīth. Imām Al-Nawawī said in '*Al-Taqrīb*' [page 58 of his explanation of '*Al-Tadrīb*']: 'If a ḥadīth is narrated from weak sources, it is not necessarily the case that all of them raise it to the level of ḥasan; rather, a ḥadīth whose weakness is due to an honest and trustworthy narrator having a poor memory may be raised to the level of ḥasan due to it being supported by other narrations. Likewise, if the weakness is due to it being *mursal*, its status may be raised due to a supporting narration.'

I say: It is a condition that the other narration is *musnad* (having a complete chain) or that it is also *mursal*, but its sanad must be authentic and the *mursil* (the person who narrated the *mursal* report) received it from someone other than the Shaikhs of the first *mursil*. In such a case, the heart may be at ease with regard to the two sources—either from one Companion or two Companions—strengthening each other.

But if one of these two conditions is not met, such as when the chain of the other *mursal* narration is weak, or it is authentic, but it is not known if the Shaikhs are different from the Shaikhs of the first narration, in that case, the ḥadīth is not strengthened thereby. And it is possible that the two *mursal* chains can be traced to one narrator, who is the Shaikh of the two *mursil* narrators of the ḥadīth. In that case, it will be *gharīb!*

=

This is the meaning of the saying of [Imām] Al-Nawawī (may Allāh have mercy on him) in his thesis '*Al-Mursal*', after he had stated that the *mursal* is a weak ḥadīth, according to the majority of the ḥadīth scholars, Al-Shāfi'ī, many of the jurists and the scholars of *Usūl Al-Fiqh* (Principles of Islāmic Jurisprudence).

I say: Al-Hākim reported this on the authority of Ibn Al-Musayyib and Mālik, as stated in '*Al-Tadrib*'; Al-Nawawī said [page 67]: 'If the research of the *mursal* narration reveals that it is authentic due to it having been reported from another source, either in a musnad form or a *mursal* form—and the *mursil* took it from sources other than those of the first narration, then it is authentic and the authenticity of the *mursal* will be made evident thereby and [the fact that] they are both authentic, and if they are contradicted by an authentic narration from another source, we would give them preponderance over it, if it is not possible to reconcile them.'

I say: So this condition that Al-Nawawī has referred to in his words "*due to it having been reported from another source...*" is essential, because without it, the authenticity of the *mursal* narration will not have been made evident. Once we acknowledge that, it becomes absolutely clear that Al-Mawdūdī has not regarded this condition when he strengthened the *mursal* narration of Qatādah by way of the *mursal*—indeed *mu'dal*—narration of Ibn Jurayj; and this is clear from two standpoints:

The first is that the condition is wanting here, because among the Shaikhs of the two *mursils* (Qatādah and Ibn Jurayj) are 'Aḩā' and Ibn Abī Rabah, as stated in their biographies, so it is possible that the ḥadīth can be traced back to a single *mursal* source, as such, it is not correct for one of them to support the other, as we made clear above.

The second is that the ḥadīth of Ibn Jurayj is *mu'dal* and not *mursal*, so it is not possible for it to support the first *mursal* narration in the first place, because Ibn Jurayj only narrated on the authority of the *Tabi'ūn*; so it is possible that his Shaikh in this *mursal* narration is a trustworthy *tabi'i*, who heard the ḥadīth from the Shaikhs of the first *mursal* narration, so the aforementioned condition has not been fulfilled. Indeed, it is possible that his Shaikh is not trustworthy, in which case, his ḥadīth cannot be cited as evidence in the first place, due to it being weak and *mursal*. And this possibility that we have raised is the most likely one in my view, regarding the *mursal* narrations of Ibn Jurayj, because he did not report in a *mursal* form except when he heard something from a maligned source, so in the best estimation, he is a *mudallis* (one who hides defects), as Al-Mawdūdī himself acknowledged in his comment on him, however, he passed over him quickly and he provided little or no information about him and he did not make clear the manner of his *tadlis*. Instead, he poured out at length what the Imāms said about his reliability—a matter of little importance here—indeed, it might be imagined from it by one with no knowledge that his *mursal* narration is a proof! Among the sources from which he transmitted confirmation of his reliability was '*Miḩẓan Al-'Itidāl*', in which it was said: "Abdullāh Ibn Aḩmad Ibn ḩanbal said: 'My father said: 'Some of the aḩādith

that he relates in a *mursal* form are fabricated. Ibn Jurayj did not care from where he acquired (aḥādīth),⁷ referring thereby to his saying: 'I was informed...' and 'I was told... On the authority of So-and-so.'⁸

And in '*Tabḍīb Al-Tabḍīb*': 'Al-Athram reported on the authority of Aḥmad that he said: 'If Ibn Jurayj said: 'So-and-so said...' and So-and-so said...' and: 'I was informed...' then he has brought something *munkar*. But if he said: 'I heard...' then that is sufficient for you.'

And Ja'far Ibn 'Abdu'l-Wāhid said, on the authority of Yaḥyā Ibn Sa'īd: 'Ibn Jurayj was truthful, so if he said: '[So-and-so] told me...' then it means he heard it; and if he said: '[So-and-so] informed me...' then it means it was recited to him, but if he said: '[So-and-so] said...' then it resembles the wind [i.e. it is of no value].'

And Al-Dāraquṭnī said: 'Avoid the *tadlīs* of Ibn Jurayj, for it is repugnant; he does not commit *tadlīs* except when he hears something from someone who is maligned, such as Ibrāhīm Ibn Abī Yaḥyā, Mūsā Ibn 'Ubaydah and others like them.'

So it is clear from the words of these Imāms that the ḥadīth of Ibn Jurayj is *mu'an'an* (on the authority of So-and-so, who reported on the authority of So-and-so, indicating that two or more consecutive narrators did not hear directly from each other) and is extremely weak and that it cannot be cited as support; this is due to the repugnant nature of his *tadlīs*, even to the extent of narrating fabricated aḥādīth, according to Imām Aḥmad. This is the case when his ḥadīth is *mu'an'an* and *musnad*, so how will it be when it is *mursal*, or even *mu'dal*, like this ḥadīth?!

So it is as clear as daylight that Al-Mawdūdī's strengthening of the ḥadīth of Qatādah—which is *mursal*—with the ḥadīth of Ibn Jurayj—which is *mu'dal*—absolutely fails to meet the requirements of the rules of the science of ḥadīth and the opinions of those knowledgeable in the field of *rījal* (narrators).

Putting aside all of this, there is the matter of the contradiction of the ḥadīth to the ḥadīth of Asmā' Bint 'Umays (*radīy.Allāhu 'anhā*) and the other ḥadīth of Qatādah, with its *sanad* on the authority of 'A'ishah (*radīy.Allāhu 'anhā*). So how [can we accept it] when it contradicts them both?!

In my response to Al-Mawdūdī, I explained that the weakness of the indicated aḥādīth—aside from that of Asmā' (*radīy.Allāhu 'anhā*)—was also due to the contradiction of the narrators regarding the precise wording of the text, to say nothing of the weakness of their chains of narrators. Al-Mawdūdī replied to this, saying that the contradiction was only harmful if we accepted that the texts of these aḥādīth were a single text, adding: "But that is not the case; rather, they are four aḥādīth, each one of them separate and distinct from the others, as necessitated by the clearly different wordings." Then he said:

And the difference between them is not one that precludes them from being *marfū'* [attributed to the Prophet (ﷺ)], since it is possible for us to understand with ease that

=

what is meant by these aḥādīth is that it is not normally permissible for a woman to reveal any part of her body except her face and hands, unless she is presented with some need or excuse, in which case, it is allowed for her to reveal up to half of her forearm—as if this difference is only one between a severe infraction and a minor one. Among the things that prove this is the saying of the Prophet (ﷺ): “It is not permissible...” for half of the forearm, in the first narration of Qatādah and the narration of Ibn Jurayj and his words: “It is not correct...” for the [elbow] joint and the face and hands in the other narration of Qatādah and the narration of Khālid Ibn Durayk.”

Our reply is from a number of standpoints:

Firstly: It will be apparent to anyone who reflects on the texts of the indicated aḥādīth that they are not four aḥādīth, but two:

The first is the ḥadīth of Qatādah, which is *mursal* and its wording is as follows: “When a girl begins to menstruate, it is not correct for anything to be seen of her except her face and her hands, up to the elbows.” This was narrated by Abū Dāwūd in ‘*Al-Marāsīl*’ (the *Mursal* Narrations)’ (no. #437) and he also narrated it in his ‘*Sunan*’ on the authority of Qatādah, who reported on the authority of Khālid Ibn Durayk, who reported on the authority of ‘A’ishah (*radīy Allāhu ‘anha*), with the following wording: “When a woman reaches the age of menstruation, it does not befit her to display anything of her body except this and this,” and he pointed to his face and hands.

So without doubt, this ḥadīth is one, for it revolves around a single narrator and that is Qatādah, except that some narrated it on his authority in a *mursal* form, with one wording, while others narrated it on his authority in a *musnad* form with a different wording. But the meaning is the same and I do not know anyone among the scholars of ḥadīth who deems a ḥadīth reported by a single narrator—sometimes in a *mursal* form and sometimes in a *musnad* form—to be two ḥadīths with two different texts!

The other ḥadīth is that of Qatādah, which he narrated in a form that is *balagh* (one in which the narrator says: “It has been conveyed to me...”) and *mursal* and that of Ibn Jurayj, which is *mu’dal*—and both of them are agreed on the wording: “*lā yabīlu*” (“It is not lawful...”) or “*lam yabīla*” (It has not been made lawful) and which except half of the forearm.

This is also one ḥadīth; it was reported by two narrators, one of whom did so in a *mursal* form, while the other did so in a *mu’dal* form. This is what is proven by the apparent wordings of these narrations and nothing else.

Secondly: When what we have stated above is clear, then there is no doubt regarding the contradiction of the first ḥadīth to the second one, as is obvious; and the agreement claimed by Al-Mawdūdī—even if it was correct—would not be accepted unless the two ḥadīths fell into the category of satisfactory aḥādīth. Since they do not, there is no basis upon which to make agreement between them, a fact which is well known to the scholars of ‘*Istīlāb*’ (ḥadīth terminology), in particular, in ‘*Sharḥ Al-Nakbbah*’ by Al-Ḥāfiẓ Ibn Ḥajr.

It may be seen from what has preceded the weakness of the second ḥadīth, while as for the first ḥadīth, it falls into the category of *maqḅūl* (acceptable), because it has a supporting narration that is *maṣṣūl* (complete)—and that is the coming ḥadīth of *Asmāʾ* (*radīy Allāhu ʿanḥā*) [page 57], which was acted upon, as we shall see in the comment shortly. Therefore, there is no basis on which to make agreement between them, as was shown above.

Thirdly: The aforementioned agreement between the two ḥadīths is not accepted in my view; indeed, it is almost incomprehensible—even with difficulty—since from where had the Professor brought the condition of being “normally permissible” in the first ḥadīth and the condition of “need or excuse” in the second ḥadīth? I wish I knew what would be the case if she was presented with a need or excuse to uncover her arm, or even her thigh, for example. Would it then be permissible for her to [uncover] them? What I have no doubt of is that the Professor’s answer to this question can only be one of assent, for he has determined as much in his book *ʿAl-Hijāb* [page 399]. So is not this condition that the Professor has brought in the course of his reply to me a denial of the exception that is proven in the ḥadīth? And what is the meaning of the ḥadīth in that case, if all that is accepted falls under the ruling of the thing from which the exception is made due to the abovementioned condition?! If that is the case, then it is a clear evidence of the invalidity of the aforementioned agreement and of the fact that the ḥadīth, with its weak chain of narrators, contradicts the first accepted ḥadīth and is therefore *munkar* and rejected.

It is worthy of note that by attaching the condition of “normality” to the first ḥadīth, Al-Mawḍūḍī, he has advised us that he deems it permissible for a woman to uncover her face and to make that her normal custom, while it is seen in his book that the face is *ʿawrah*; indeed, he says [pages 365-366]: “The verse:

يَذَرْنَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ

“bring down over themselves [part] of their outer garments (*jalābīb*)”.

[*al-Aḥzāb* (33): 59]

was revealed regarding the covering of the face!

Then he spoke at length in support of this, after which he said [page 377]: ‘Islām permits a woman to uncover her face in cases of need and necessity!’

So this is proof from him that it is not permissible to uncover the face except in case of need, which contradicts his condition in the ḥadīth of “normality” and a contradiction to his condition from another aspect is proven by the second ḥadīth, which is the permission to uncover half of the forearm in cases of need and necessity, because it is clear from his words that I transmitted earlier from *ʿAl-Hijāb* and his words in *ʿAl-*

Ta'qib' that all of the face and half of the forearm are *'awrah* and it is not permissible to uncover anything of them except in case of need or necessity, while in *'Al-Ta'qib'* he distinguishes between the two body parts—and that is nothing but a comparison from him with the ḥadīth whose weakness I showed in my reply to him, though if he had rejected it after it was made clear to him that it was not strong, he would not have lost anything at all in doing so, since he interprets it as being in cases of need and necessity and due to this excuse, makes it permissible for a woman to reveal more than that, as we showed previously.

As for the Professor's argument of the difference which he claims between half of the forearm on the one hand, and the two hands on the other, due to the different wording in the two ḥadīths, he said in the first: "*Lā yabillu* (It is not lawful)..." and in the second: "*Lam yaslub* (It is not correct)..." it is an extremely fanciful argument and I do not know how the mind of the Professor arrived at it. This is clear from two aspects:

Firstly: If his argument was correct, the two ḥadīths would clearly contradict one another with regard to the ruling of the exception, which is the woman's body. This is because the first clearly proves the unlawfulness of revealing it, aside from that which is except from it, while as for the second, if we understand that his claim that "*Lam yaslub*" and "*La yabillu*" do not mean the same thing, or to put it another way: "There is nothing in its strength to prove unlawfulness", we are confirming thereby the contradiction between the two ḥadīths, as we said—and this is something that no one says.

Secondly: There is no difference in our view between the saying: '*Lā yabillu*' and the saying: '*Lam yaslub*'; both of them prove unlawfulness, because *fasad* (corruption or immorality) is the opposite of *ṣalāh* (correctness or righteousness) and that which is not correct or righteous is corrupt, so the one who does it is a corrupter and Allāh, the Most High says of a [corrupt] people:

الَّذِينَ يَفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ ﴿١٥٢﴾

"Who cause corruption in the land and do not amend."

[*al-Shu'ara'* (26):152].

This proves that '*Lā yaslub*' means '*Lā yabillu*'; the examples of that in the authentic Sunnah are numerous and I am content to mention just three of them here:

The first is the saying of the Prophet (ﷺ): "The speech of the people [i.e. speech other than what is prescribed in the prayer] is not correct during the prayer..." It is narrated by Muslim; and its *takhrīj* is given in '*Irwā' Al-Ghali'*' (#390) and it is in '*Ṣaḥīḥ Sunan Abi Dāwūd*' (#862).

The second is the saying of the Prophet (ﷺ) to Bashīr (*radīy Allāhu 'anhu*), the father of Al-Nu'mān, who had given a gift to one of his sons: 'Have you given gifts like this to all of them?' He said: "No." Thereupon he (ﷺ) said: "I will bear witness to an injustice."

(ﷺ), which is that he permitted her to reveal half of her forearms. So if there is a consensus, then it is well known that it is allowed for her to reveal of her body that which is not *'awrah*, as is the case with men, because that which is not *'awrah* is not unlawful to be revealed. So if it is allowed for her to reveal that, then it is well known that it is one of the things that Allāh, the Most High has exempted in His saying:

إِلَّا مَا ظَهَرَ مِنْهَا

“...except that which is apparent from it...”

[*al-Nūr* (24): 31],

Because all of that is included in that which is apparent.’

But in my opinion, this preference is not strong, because it is not at all obvious from the verse, according to the Qur’ānic style of expression. It is only a preference based on juristic necessity—and that is not necessitated here, because an oppose may say that the permissibility for a woman to uncover her face in prayer is a matter specific to prayer, so it is not permissible to make an analogy between that and uncovering it when not in prayer, due to the clear difference between the two situations.

I say this without contradicting the permissibility of her uncovering her face and hands in prayer and outside it, based on a proof; indeed, based on other proofs aside from this, as will be made clear. But the discussion here only pertains to the authenticity of

It is narrated by Muslim in *‘Irwa’ Al-Ghali’* (#1598).

The third is the saying of the Prophet (ﷺ) to Abū Bardah (*radīy Allāhu ‘anhu*) when he asked him: ‘O Messenger of Allāh! I have a young kid [i.e. a young goat].’ The Prophet (ﷺ) said: “Slaughter it [as a sacrifice] but it will not be permissible for anybody other than you.” It is narrated by Al-Bukhārī and Muslim.

the proof in particular and not to the correctness of the claim, for the true meaning of this exception, as we said previously, at the start of this treatise— and we supported this with the statement of Ibn Kathīr, which is also supported by what is written in *'Tafsīr Al-Qurtubī'* (12/229): 'Ibn 'Atīyyah said: 'It is apparent to me with the ruling of the wording of the verse that a woman is ordered not to reveal and to strive to cover all that is considered adornment, while that which appears due to the necessity of movement or exigent circumstances or the like is exempted. Hence:

مَا ظَهَرَ

“that which is apparent...”

[*al-Nūr* (24): 31]

in this manner supports the interpretation of necessity regarding women and so it is excused.”

Al-Qurtubī said: 'I say: This saying is sound, except that it refers to what appears of the face normally and during worship—and that is in prayer and hajj. So it is correct that the exception refers to them, which is proved by the narration of Abū Dāwūd, on the authority of 'A'ishah (*radīy Allāhu 'anhā*), in which it was reported that Asmā' Bint Abī Bakr (*radīy Allāhu 'anhumumā*) entered the presence of the Messenger of Allāh (ﷺ) and she was wearing a thin garment. The Messenger of Allāh (ﷺ) turned away from her and said: "O Asmā'! When a woman reaches the age of menstruation, it does not befit her to display any part of her body except this and this," and he pointed to his face and hands. This is safer for her and a better protection against corrupting the people. So a woman should not reveal anything of her adornment except what appears from her face and hands. And Allāh is the One Who grants success and there is no lord besides Him.”

I say: In this comment there is some doubt also, because though the most correct view is that the face and hands may be revealed based on the ruling of what is normal or usual, then that is only by the intention of the *mukallaf*³⁴ and according to our understanding, the verse only implies exception from what appears unintentionally. So how then, can it be permissible for it to be used as a comprehensive proof for what is intentionally revealed?! Consider that.

Then I considered and it became apparent to me that the view of these scholars is the right one and that it is a result of their careful examination [of the matter]—may Allāh have Mercy on them—and the meaning is that the *Salaf* agreed that the saying of Allāh, the Most High:

إِلَّا مَا ظَهَرَ مِنْهَا

“...except that which is apparent from it...”

[*al-Nūr* (24): 31]

Refers to an action performed by a woman who is *mukallafah*,³⁵ and that is the aim of the command, though they disagreed regarding what she reveals intentionally. Ibn Mas‘ūd (*radīy Allāhu ‘anhu*) said: ‘It is her garment [i.e. her *jilbāb*], while Ibn ‘Abbās (*radīy Allāhu ‘anhumā*) and those among the Companions (*radīy Allāhu ‘anhum*) who were with him—and others—said: “It refers to her face and hands.” So the meaning of the verse in that case would be: ... except what ordinarily from it, with the Permission of the Lawgiver and in accordance with His Command. Do you not see that of a woman lifted up her *jilbāb* so that the garment and adornment beneath it was visible—as some *jilbāb* wearing Saudi women do—that she

³⁴ *Mukallaf*: The person obligated to perform religious duties, that is, one who is of age and of sound mind.

³⁵ *Mukallafah*: Feminine form of *mukallaf*.

would have disobeyed the verse, according to the agreement of the scholars? This is because this action of hers was similar to her first action and both of them are in accordance with her intention. It is not possible to say otherwise. So the meaning of the ruling in the verse is not that which appears unintentionally—for that is something for which she is not held accountable—also by agreement [of the scholars], aside from the area in which there is disagreement. It only refers to what appears without Permission from the Most Wise Lawgiver.

So if it is confirmed that the Law permits a woman to show anything of her adornment—whether it be her hands, her face or anything else—then it cannot be vetoed by what we have said regarding intention, because it is permitted, exactly like showing the *jilbāb*, as we made clear earlier.

This then is the instruction of the *tafsīr* of the Companions (*radīy Allāhu ‘anhum*), who said that what is meant by the exception in the verse is the face and the hands and this was the customary practice of many of the women during the era of the Prophet (ﷺ) and after it, as you will see in the following proofs that have been widely reported.

So the merit for perceiving this instruction belongs—after Allāh, the Most High—to Al-Ḥāfiẓ Abū’l-Ḥasan Ibn Al-Qaṭṭān Al-Fāsi³⁶ (may Allāh, the Most High have mercy on him) in his estimable and unique book, which Allāh apprised me of when I was preparing this new edition; it is called: ‘*Al-Naẓr Fī Ahkām Al-Naẓr*’ and in it he discusses with great knowledge and penetrating insight every question, including the one which we are studying. And he drew my

³⁶ Al-Dhahabī described him in ‘*‘Ālām Al-Nubalā’* (22/306) as: ‘The Shaikh, scholarly Imām, the critic and Qur’ān reciter, the judge...’ and the like in ‘*Tadhkirah Al-Ḥuffāẓ*’.

attention to the following (14/2): ‘We only mean by “*ādab*’ (normal or customary) here what was normal or customary for those upon whom the Qur’ān was revealed, who conveyed the Law from the Prophet (ﷺ) and who personally attended his sermons—and those after them who adhered to this custom and so on... not the custom of those who reveal their bodies and their ‘awrāt.’

I say: Ibn ‘Abbās (*radīy Allāhu ‘anhumā*) and those with him among the Companions (*radīy Allāhu ‘anhum*), the *tabī‘ūn* and the scholars of tafseer only indicated in their explanation of the verse:

إِلَّا مَا ظَهَرَ مِنْهَا

“...except that which is apparent from it...”

[*al-Nūr* (24): 31]

That it refers to the custom that was well known and was their established practice at the time it was revealed. So it is not permissible to oppose their explanation using the explanation of Ibn Mas‘ūd (*radīy Allāhu ‘anhu*) [clothes and outer garments], which was not agreed upon by any of the Companions (*radīy Allāhu ‘anhum*)—and this is for two reasons:

The first is that he generalised it as meaning garments, but no one makes this generalisation, because that would include the garments worn below the *jilbāb*, which are themselves adornment and which some Saudi women do, as we said previously. Therefore, what is meant by it is the *jilbāb* only, which a woman reveals when she goes out of her house.

The second is that this explanation—even though some of the extremists zealously support it—does not accord with the rest of the verse, which states:

وَلَا يَبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ

“and not expose their adornment except to their husbands, or their fathers...”

[*al-Nūr* (24): 31]

So the first adornment referred to is exactly the same as the second one, as is well known in Arabic literary style, which is that if they mentioned a definite article and then they repeated it, it is the same thing. So if that is the case, is it not permissible for the fathers and those mentioned after them in the verse to look at their [internal] garments?! This is why Abū Bakr Al-Jassās (may Allāh have mercy on him) said in *‘Abkām Al-Qur’ān’* (3/316): “The saying of Ibn Mas‘ūd (*radīy Allāhu ‘anhu*) that:

إِلَّا مَا ظَهَرَ مِنْهَا

“...except that which is apparent from it...”

[*al-Nūr* (24): 31]

Refers to garments has no meaning, because it is well known that when Allāh spoke of *‘zīnah’* (adornment), what was intended by it was the limb upon which the adornment is. Do you not see that it is permissible to show all the things used for adornments—such as jewellery, bangles, anklets and necklaces—to men if she is not wearing them? So we know that what is intended is the place of adornment, as Allāh says in the same verse after that:

وَلَا يَبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ

“and not expose their adornment except to their husbands, or their fathers...”

[*al-Nūr* (24): 31]

So what is meant is the place of the adornment and interpreting it as referring to garments is meaningless, since seeing her garments without seeing anything of her body is like seeing them when she is not wearing them.'

Thus it is as if Al-Ḥāfiẓ Ibn Al-Qaṭṭān in his aforementioned book did not turn from this, for he quoted it among the things that were said regarding the explanation of the verse and he also quoted the opinions of the scholars and the schools of Islāmic Jurisprudence regarding it, in detail and with clarity and accuracy, the like of which I have not seen. Then he quoted some aḥādīth which it is possible to cite as evidence for the permissibility for a woman to reveal her face and hands to non-*mahrām* men; and although he overlooked many aḥādīth that we have quoted in this book, he discussed them [i.e. those that he did mention], dealing with them meticulously and distinguishing the weak from the authentic and indicating those which may be correctly cited as evidence and those which may not, from the perspective of Islāmic Jurisprudence, without bias towards any party.

Then he discussed the verse and he interpreted it in an admirable manner, which proved that he is a leader (*imām*) in *tafsir* and also in *fiqh* and ḥadīth. And he (may Allāh have mercy on him) said that the prohibition in it is general, due to four reasons which he mentioned and he described them in amazing detail; but what concerns us here is the fourth, concerning which he said (10/1): 'It will be clear to every observer that it is general, but there are two exceptions to that:

The first pertains to the general nature of the adornment and exempted from it is:

إِلَّا مَا ظَهَرَ مِنْهَا

“...except that which is apparent from it...”

[*al-Nūr* (24): 31]

So it is permissible for everyone to show it.

The second concerns the observers to whom something of that is revealed and exempted from them are the husbands and those [mentioned] after them.

And after he had quoted the opinion of Ibn Mas‘ūd (*radīy Allāhu ‘anhu*) and those of the Companions (*radīy Allāhu ‘anhum*) and the *Tabi‘ūn* that contradicted it, along with the opinions of the schools of Islāmic Jurisprudence and the aforementioned aḥādīth, he said, summarising the subject and making clear his own view (21/1): “The aḥādīth quoted on the subject prove either that it is permissible to reveal all of it [i.e. the face and hands] or some of it in a manner that it is impossible to reject by interpreting the wording or the story to mean something else. But rejecting what is proven by the clear wording or context of the story is not permissible without a strong proof which would lead one to reject the apparent meaning; and if there is no evidence, then rejecting it is arbitrary and it is obligatory to adhere to the apparent meaning, which is that it is permissible for a woman to reveal her face and hands. But exempted from that is what must positively be exempted from it, which is for her to intentionally reveal her charms, for that is unlawful. What is permissible for her is to reveal what falls under the ruling of being customary or normal, and it is not incumbent upon her to cover them, as opposed to what is customarily covered in accordance with Islāmic Law, unless it is revealed deliberately, such as the chest or the abdomen, for it is not permissible for her to reveal them and she is not excused for having done so, but must cover them when she is moving and when she is at rest. These apparent meanings are strengthened by the saying of Allāh, the

Most High:

وَلَا يَبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا

“and not to show off their adornment except that which is apparent.”

[*al-Nur* (24): 31]

So the meaning of the verse is that they should not reveal anything of their adornment to any of mankind except what is normal and customary when moving or acting. There is no objection to anything revealed without the intention to display or cause *fitnah*.

Then he said (21/2): ‘And the interpretation that we have opined, which is that the obvious meaning of the verse is the hands and face, is supported by the aforementioned connected saying of Allāh, the Most High:

وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ

“...and to wrap [a portion of] their headcovers (*khumur*) over their chests.”

[*al-Nūr* (24): 31]

This is because it is understood that during the *jabiliyyah*, women would not cover their chests, necks and earrings and so they were commanded to draw their veils over their bosoms, so that nothing of that should be shown except the face, which is shown when she moves, unless it is covered with the intention of avoiding harassment and likewise the hands. The scholars of *tafsīr* said that the reason for the revelation of the verse was that at the time of its revelation, when women covered their heads with their veils, they would let them hang down behind them, as the Nabateans did

and their throats and necks would remain uncovered. So Allāh, the Most Glorified commanded them to draw their veils over their bosoms in order to cover all of the above mentioned parts. The wives of the *Muhājirūn* and the *Anṣār* went to great lengths to implement this Command and they increased the thickness of their veils...'

Then he quoted the following ḥadīth of 'A'ishah (*radīy Allāhu 'anhā*) [page 78], but from the narration of Abū Dāwūd, with the wording: "They tore their thick outer garments and made veils from them." It is narrated by Abū Dāwūd and he said: "This *isnād* is ḥasan.'

Then Al-Hāfiẓ Ibn Al-Qaṭṭān (may Allāh, the Most High have mercy on him) said: 'If it was said: "This opinion that you hold, that a woman is permitted to show her face and hands—even though she is commanded to cover herself to the utmost of her ability—appears to contradict the saying of Allāh, the Most High:

يَأْتِيهَا النَّبِيُّ قُلُوبًا لَأُزَوِّجَكَ مِنْ نِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ
عَلَيْهِنَّ مِنْ جَلْبَابِهِنَّ ذَلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ
اللَّهُ عَفُورًا رَحِيمًا

"O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments. That is more suitable that they will be known and not be abused. And ever is Allāh Forgiving and Merciful."

[*al-Aḥzāb* (33): 59],

The answer would be to say: 'It is possible to interpret this word "*yudnīn*" in a manner that does not contradict what we have said,

which is for the meaning of it to be that they should draw their outer garments over themselves in a way that does not reveal their necklaces and their earrings, as in the saying of Allāh:

وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ

“...and to wrap [a portion of] their headcovers (*kbumur*) over their chests.”

[*al-Nūr* (24): 31]

For the *idnā*³⁷ that is commanded is general with regard to everything to which the word *idnā* is applied. So if we apply it to one of the things of which it is said *idnā*, it would necessitate applying it to all.’

The dear readers will observe that this invaluable treatise by Al-Hāfiẓ Ibn Al-Qaṭṭān which I found, by Allāh’s Grace, agrees completely with my own *ijtihād*³⁸ and agrees with the evidences, and it is that the verse is general, as you will see clearly [page 87], all praise and thanks be to Allāh, through whose favour righteous deeds are achieved.

Yes, the ḥadīth of ‘A’ishah (*radīy>Allāhu ‘anhā*) narrated by Abū Dāwūd is a clear proof of the permissibility for a woman to show her face and hands, even if there was not in it that which we have made clear in the commentary.³⁹ However, it is possible to say that

³⁷ *Idnā*: verbal noun from “*adnā/yudnī*”.

³⁸ *Ijtihād*: independent judgment in a legal or theological question, based on the interpretation and application of the four sources of evidence [Qur’ān, Sunnah, *ijma’* (consensus) and *qiyas* (analogy)].

³⁹ The ḥadīth was narrated by Abū Dāwūd (2/18-183), Al-Bayhaqī (2/226 and 7-86), Ṭabarānī in *Musnad Al-Shamiyyin* (pages 511-512) and by Ibn ‘Adīyy in *Al-Kamil* (3/1209) by way of Sa’id Ibn Bashīr, on the authority of Qatādah, who reported on the authority of Khālid Ibn Durayk, who reported on the authority of ‘A’ishah (*radīy>Allāhu ‘anhā*). (Ibn ‘Adīyy added: “And he said one time: ‘...on the authority of Umm Salamah, instead

=

of 'A'ishah (*raḍīy Allāhu 'anhā*).” Commenting on this, Abū Dāwūd said: “This is *mursal*; Khālīd Ibn Durayk did not meet 'A'ishah (*raḍīy Allāhu 'anhā*).”

I say: And Sa'īd Ibn Bashīr is weak, as mentioned in '*Al-Taqrīb*' by Al-Hāfiẓ Ibn Hajr; however, the ḥadīth has been reported from other sources, which strengthen it:

1. Abū Dāwūd narrated in his '*Marāsīl*' (no. #437)—as we said earlier—with an authentic chain of narrators, on the authority of Qatādah that the Prophet (ﷺ) said: “When a girl begins to menstruate, it is not correct for anything to be seen of her except her face and her hands, up to the elbows.”

I say: It is *mursal*, but authentic, being strengthened by what follows it—and it does not have Ibn Durayk or Ibn Bashīr in it.

2. Ṭabarānī narrated in '*Al-Kabīr*' (24/143/378) and in '*Al-Awsaṭ*' (2/230/8959) and by Al-Bayhaqī by way of Ibn Lahī'ah, who reported on the authority of 'Iyād Ibn 'Abdullāh that he heard Ibrāhīm Ibn 'Ubayd Ibn Rafā'ah Al-Anṣārī, who related on the authority of his father—I think that he reported on the authority of Asmā' Bint 'Umays (*raḍīy Allāhu 'anhā*)—that she said: “One day, the Messenger of Allāh (ﷺ) entered the house of 'A'ishah Bint Abi Bakr and with her was her sister, Asmā' (*raḍīy Allāhu 'anhā*), who was wearing a Syrian garment with wide sleeves. When the Messenger of Allāh (ﷺ) saw her, he stood up and went out. 'A'ishah (*raḍīy Allāhu 'anhā*) said: ‘Move away, for the Messenger of Allāh (ﷺ) has seen in you something that he disliked.’ So she moved away. Then the Messenger of Allāh (ﷺ) entered and 'A'ishah (*raḍīy Allāhu 'anhā*) asked him why he had stood up and he said: “Did you not see her appearance? It is not permissible for a Muslim woman to reveal anything of herself except this and this...” and he held up his hands (this is how it was reported in Al-Bayhaqī, but the correct version is: “*his sleeves*,” as in the sources of the *takhrīj*) and he covered the backs of his hands with them, so that nothing could be seen of his hands except his fingers. Then he raised his hands to his temples until only his face could be seen.” Al-Bayhaqī said: “Its chain of narrators is weak.”

I say: Its weakness is this Ibn Lahī'ah; his name is 'Abdullāh Al-Hadhramī Abū 'Abdu'l-Raḥmān Al-Miṣrī Al-Qāḍī and he is trustworthy and virtuous. However, he used to relate ḥadīth from his books and they were burnt, so he related from his memory and he mixed things up. Some of the later scholars grade his ḥadīth as ḥasan, while others grade them as authentic. Al-Bayhaqī quoted this ḥadīth of his in '*Majma' Al-Zawā'id*' (5/137) with the narration of Ṭabarānī in '*Al-Kabīr*' and '*Al-Awsaṭ*', then he said: “In it is Ibn Lahī'ah and his ḥadīth is ḥasan; the rest of the narrators are narrators of authentic aḥādīth.”

I have no doubt that due to the supporting narrations, his aḥādīth do not fall below the level of ḥasan—and this is one of them.

And Al-Bayhaqī strengthened the ḥadīth from another standpoint: After he had quoted the ḥadīth of 'A'ishah (*raḍīy Allāhu 'anhā*) and after he had narrated on the authority of

=

it is strengthened by the numerous sources from which it was narrated; and Al-Bayhaqī strengthened it, as mentioned below. So it is valid to cite it as a proof, in accordance with the aforementioned permission, especially since many women acted upon it during the lifetime of the Prophet (ﷺ), for they used to uncover their faces

=

Ibn ‘Abbās (*radīy Allāhu ‘anhumā*) and others in explanation of the verse:

إِلَّا مَا ظَهَرَ مِنْهَا

“...except that which is apparent from it...”

[*al-Nūr* (24): 31]

That it refers to the face and hands, he said: “Along with this *mursal* (narration) there is the opinion of those who preceded from the Companions (*radīy Allāhu ‘anhum*) in explanation of the adornment that Allāh has allowed to be shown, thereby strengthening the view [that it refers to the face and hands].”

Al-Dhahabī concurred with this in *‘Tabdhīb Sunan Al-Bayhaqī* (1/38/1).

I say: And the Companions to whom he refers are: ‘A’ishah, Ibn ‘Abbās and Ibn ‘Umar (*radīy Allāhu ‘anhum*). They said—and the wording is that of the latter—“The apparent adornment is the face and hands.” Al-Dhahabī said: “We narrated its meaning on the authority of ‘Aṭā’ Ibn Abī Rabāh and Sa’īd Ibn Jubayr and it is the opinion of Al-Awzā’ī.”

Ibn Abī Shaybah narrated in *‘Al-Musannaf* (4/283): Ziyād Ibn Al-Rabī’ told us, on the authority of Šāliḥ Al-Daḥḥān, who reported on the authority of Jābir Ibn Zayd, who reported on the authority of Ibn ‘Abbās (*radīy Allāhu ‘anhumā*) that he said:

إِلَّا مَا ظَهَرَ مِنْهَا

“...except that which is apparent from it...”

[*al-Nūr* (24): 31]

He said: “The hand and the area of the face.” And this is what Ismā’īl Al-Qāḍī narrated, as stated in *‘Naḍr Ibn Al-Qaṭṭān’* (20/1) and its chain of narrators is authentic.

Then Ibn Abī Shaybah transmitted the aforementioned tradition on the authority of Ibn ‘Umar (*radīy Allāhu ‘anhumā*) and its chain of narrators is also authentic. It is also increased in strength by the practice of the women among the Companions (*radīy Allāhu ‘anhum*), as we shall see in the following aḥādīth and traditions:

1. It is narrated by Muslim (3/19), Al-Nasā’ī (1/233), Al-Dārimī (1/377), Ibn Khuzaymah in his *‘Ṣaḥīḥ’* (2/357), Al-Bayhaqī (3/296 and 300) and Ahmad (3/318).

The evidence in the ḥadīth supporting our view is clear; were it not so, the narrator would not have been able to describe that woman as having “dark cheeks”.

and their hands in his presence (ﷺ) and he did not rebuke them; and a number of aḥādīth have been reported to that effect, some of which we shall quote now:

1. It was reported on the authority of Jābir Ibn ‘Abdullāh (*radīy Allāhu ‘anhumā*) that he said: “I attended the prayer with the Messenger of Allāh (ﷺ) on the day of ‘Eid. He began with the prayer before the sermon, with no *adhān* and no *iqāmah*. When he finished the prayer, he stood leaning on Bilāl (*radīy Allāhu ‘anhu*), and he praised and glorified Allāh and exhorted the people, reminding them and urging them to obey Allāh. Then he moved away and went to the women, and Bilāl was with him. He commanded them to fear Allāh and exhorted them and reminded them. He praised and glorified Allāh, then he urged them to obey Allāh, then he said: ‘Give charity, for most of you are the fuel of Hell.’ A lowly woman with dark cheeks said: ‘O Messenger of Allāh, why?’ He said: ‘You complain a great deal and are ungrateful to your husbands.’ They started taking off their necklaces, earrings and rings and threw them into Bilāl’s garment, giving them in charity.” It is narrated by al-Nasā’ī⁴⁰

⁴⁰ Some people might think that in this ḥadīth and other similar aḥādīth, such as the following ḥadīth of Ibn ‘Abbās (*radīy Allāhu ‘anhumā*) (no. #6) that there is evidence for the permissibility of a woman wearing gold bracelets and rings and they might take that as evidence of the abrogation of the clear, authentic aḥādīth which state that the things mentioned are unlawful. In reply to that, I say:

Firstly: There is no clear evidence in the ḥadīth that those pieces of jewellery were made of gold, and based on this, there is no contradiction between it and the aḥādīth which state that they are unlawful.

Secondly: In order to confirm the abrogation of *tabrīm* (declaring something unlawful) using aḥādīth that permit it, it would be necessary to prove that these aḥādīth came later and to do that, one would need to strip the goat’s thorn tree of its leaves [i.e. do the impossible]. Indeed, the opposite is true, as we shall see.

Thirdly: If we accepted that there is clear evidence for this in one or more aḥādīth, it would be necessary to understand that in accordance with the first principle, which is permissible. Such aḥādīth as these do not usually emanate from the Lawgiver except =

2. It was reported on the authority of Ibn ‘Abbās [on the authority of Al-Faḍl Ibn ‘Abbās] (*radīy Allāhu ‘anhumā*): “...that a woman from Khath‘am asked the Messenger of Allāh (ﷺ) for a verdict [on a certain matter] during the Farewell Pilgrimage [on the Day of Slaughter], and Al-Faḍl Ibn ‘Abbās (*radīy Allāhu ‘anhumā*) was mounted behind him (and Al-Faḍl was a handsome man)... and the Prophet (ﷺ) stopped to deliver verdicts to the people...” and it was stated in it: ‘Al-Faḍl Ibn ‘Abbās (*radīy Allāhu ‘anhumā*) began to look towards her, for she was a beautiful (in another version: handsome) woman (and in another version: ‘Al-Faḍl began to look at her and was impressed by her beauty) (and she was looking at him), then the Messenger of Allāh (ﷺ) took hold of Al-Faḍl’s beard and turned his face to the other side.’⁴¹ (and

to raise that principle, which is permissibility in matters in which unlawfulness was determined. This is why the scholars of *Usūl Al-Fiqh* (Fundamental Principles of Islāmic Jurisprudence) say that if there is a conflict between prohibition and permission, the prohibition takes precedence. And I have spoken in detail regarding the matter of gold for women, what is permissible and what is unlawful for them and I have cited the proofs for prohibition and the specious arguments made regarding it, along with the reply to them in my book: ‘*Ādab Al-Zīfāf fī’l-Sunnah Al-Mutabharah*’. So whoever wishes to refer to it may do so, in particular, the edition published by Al-Maktabah Al-Islāmiyyah, in whose foreword there is an extensive reply to some of the dissenters and those who follow their own whims. [Also available in English The Marriage Guide Published by Dār as-Sunnah Publishers, Birmingham, United Kingdom, 1st ed., 2021.]

⁴¹ It was narrated by Al-Bukhārī (3/295, 4/54 and 11/8), Muslim (4/101), Abū Dāwūd (1/286), Al-Nasā’ī (2/5) and on his authority, Ibn Hazm (3/218) and Ibn Mājah (#214), Mālik (1/329) and Al-Bayhaqī. The first addition between brackets and what comes before it is in the version of Al-Bukhārī, Al-Nasā’ī, Ibn Mājah and in a version by Aḥmad, while the second is that of Al-Bukhārī, as is the third. The last is narrated by Al-Bukhārī and a version of Muslim and it is in ‘*Ṣaḥīḥ Ibn Khuzaymah*’ (4/342). As for the ḥadīth of ‘Alī (*radīy Allāhu ‘anhu*) regarding this story, it was narrated by Al-Tirmidhī (1/167—Būlaq edition) and he said that it is ḥasan-ṣaḥīḥ. It was also narrated by Al-Dhiyā’ in ‘*Al-Mukhtarah*’ (1/214) and its chain of narrators is *jayyid* (good); Al-Ḥafīz Ibn Ḥajr cited it as evidence in ‘*Al-Fath*’ (4/67) that she sought a legal verdict at the place of slaughter, after completing the stoning of the *jamrah*.

I say: The meaning of that is that the question was after they had left the state of *ihrām*, for it is well known that once the *ḥajj* pilgrim has stoned *Jamrah Al-‘Aqabah*, everything

is lawful to him except women [i.e. sexual relations with his wife], so at that point, the Khath'amī woman was not in a state of *ibrām*.

And the ḥadīth proves what was proven by that which came before it, which is that the face is not *'awrah*, because as Ibn Hazm said: 'If the face was *'awrah* that must be covered, the Prophet (ﷺ) would not have approved of her uncovering her face in the presence of the people and he would have ordered her to veil it from above; and if her face had been covered, Ibn 'Abbās (*radīy Allāhu 'anhumā*) would not have known whether she was beautiful or ugly.'

And in '*Fath Al-Bari*' (11/8): 'Ibn Baṭṭāl said: 'In the ḥadīth there is an order to avert one's gaze due to fear of *fitnah* and that if there is no fear of *fitnah*, then it is not necessary to do so.' He added: 'This is supported by the fact that the Prophet (ﷺ) did not turn Al-Faḍl's face away until he looked at her with admiration and he feared *fitnah* for him. And in it there is proof of the natural struggle of mankind [against *fitnah*] and his weakness when he sees women and is favourably impressed by them.

And in it there is evidence that there is no obligation upon the wives of the Believers to cover themselves in the manner required by the wives of the Prophet (ﷺ), since if that was obligatory for all women, the Prophet (ﷺ) would have ordered the Khath'amī woman to cover herself and he would not have turned Al-Faḍl's face away.'

He added: 'And in it there is evidence that it is not obligatory for a woman to cover her face, because there is a consensus that it is allowed for a woman to uncover her face during prayer, even if she is seen by unrelated men.'

All of this is the speech of Ibn Baṭṭāl and he is strong and good, although Al-Ḥāfiẓ commented on him, saying: 'I say: There is some doubt regarding his citing of the story of the Khath'amī woman as evidence, because she was in a state of *ibrām*.'

I say: On the contrary, there is no evidence that she was in a state of *ibrām*; rather, the opposite is apparent, for we have shown previously, on the authority of Al-Ḥāfiẓ himself, that the Khath'amī woman only asked the Prophet (ﷺ) after the stoning of *Jamrah Al-'Aqabah*, i.e. after leaving the state of *ibrām*. So it would appear that Al-Ḥāfiẓ forgot what he himself had confirmed—may Allāh, the Most High have mercy on him.

Then suppose that she was in a state of *ibrām*, that does not diminish the aforementioned argument of Ibn Baṭṭāl at all; this is because the woman in a state of *ibrām* shares with the woman who is not in a state of *ibrām* the permissibility of covering her face with her veil, which is proven by the coming fourth and fifth ḥadīths [page 108]. It is only incumbent upon her not to wear a *niqāb*, for if it was not permissible for a woman to reveal her face to unrelated men, the Messenger of Allāh (ﷺ) would have ordered her to let it [the veil] down from above, as Ibn Hazm said, especially since she was among the handsomest and most beautiful of women and Al-Faḍl Ibn 'Abbās (*radīy Allāhu 'anhumā*) was almost tempted by her! In spite of all this, the Messenger of Allāh (ﷺ) did not order her [to cover her face]; instead, he turned Al-Faḍl's face away from her. In

in Aḥmad's version (1/211) from the ḥadīth of Al-Faḍl himself (*radīy Allāhu 'anhu*): 'I was looking at her when the Prophet (ﷺ) looked towards me and turned my face away from her face; then I looked at her again and he turned my face away from her face and he did that three times, as I did not stop [looking at her].' The men in the chain of narrators are trustworthy, but it is *munqati'*, if Al-Ḥakam Ibn 'Uṭaybah did not hear it from Ibn 'Abbās (*radīy Allāhu 'anhumā*).

This story was narrated by 'Alī Ibn Abī Ṭālib (*radīy Allāhu 'anhu*) and he stated that the verdict was sought at the place of slaughter, after the Messenger of Allāh (ﷺ) had performed the stoning of the *jamrah*, and he added: 'Al-'Abbās (*radīy Allāhu 'anhu*) said: 'O Messenger of Allāh! Why did you turn the neck of your cousin?'

=
this there is also evidence that it is not obligatory for a woman to wear the aforementioned veil, even if she is beautiful, it is only preferred for her to do so, as it is for other women.

As for the opinion of one virtuous person, who said that there is no clear evidence in the ḥadīth that she was uncovering her face, it is among the farthest opinions from the truth, since if that was not the case, how would the narrator or the eyewitness have known that she was a beautiful woman?!

And if the matter was as he says, then at what was Al-Faḍl (*radīy Allāhu 'anhu*) repeatedly looking?! The truth is that this ḥadīth is among the clearest and strongest proofs that a woman's face is not *'awrah*.

This is because the incident occurred towards the end of the Prophet's life (ﷺ) and was witnessed by a number of people, which makes the ruling fixed and obvious and it is a clear explanation of the verse:

يُذَرِّبْنَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ

“bring down over themselves [part] of their outer garments (*jalābīn*)”.

[*al-Aḥzāb* (33):59]

And that it does not include the face; so whoever attempted to understand the verse without help from the Sunnah has erred.

He said: "I saw a young man and a young woman, and they were not safe from Satan."⁴²

3. It was reported on the authority of Sahl Ibn Sa'd (*radīy Allāhu 'anhu*) that he said: 'A woman came to the Messenger of Allāh (ﷺ) and said: 'O Messenger of Allāh (ﷺ)! I have come to you to offer myself to you.' He raised his eyes and looked at her and then lowered his head. When she saw that he had no intentions towards her, she sat down."⁴²

4. It was reported on the authority of 'A'ishah (*radīy Allāhu 'anbā*) that she said: "The believing women covered with their veils used to attend the *fajr* prayer with the Messenger of Allāh (ﷺ) and after finishing the prayer, they would return to their homes and nobody would recognise them because of the darkness."⁴³

⁴² It is narrated by Al-Bukhārī (9/107), Muslim (4/143), Al-Nasā'ī (2/86) and others, such as Imām Aḥmad (5/330, 334 and 336), Al-Ḥumaydī (2/414), Al-Rawayānī (2/69/1), Abū Ya'la' (13/514) and Al-Bayhaqī (7/84) and he entitled it: (*Chapter: A Man Looking at a Woman to Whom He is Considering Marriage*), while Al-Ḥāfiẓ said in '*Fath Al-Bari*' (9/210): "In it there is permission to look at a woman's charms, if he is considering marriage to her, even if was not previously desirous of marriage to her and had not proposed to her, because he (ﷺ) raised his eyes and looked at her, and the wording proves that he did so at length—and he had not previously expressed any desire to marry her, nor had he proposed to her. Then he said: "I am not in need of women." [i.e. in some versions of the story].

And if he had not intended to say that if he had seen in her that which impressed him, there would have been no benefit in him prolonging his gaze towards her. And it is possible to set that aside with the claim of it being particular to him, due to his status as *ma'sūm* [free from sin], but what is clear to us is that it was not unlawful for him to look at unrelated believing women, as opposed to other men [i.e. it was not particular to him]. Ibn Al-'Arabī (I say: He is not Ibn 'Arabī, the disavowed *Sūfi*, who died in Damascus in 638 AH) followed another course in his answer, saying: "It is possible that was before [the order of] the *ḥijāb* or before it, but she was covered with her veil." However, the context of the ḥadīth makes his conjecture unlikely.

⁴³ It is narrated by Al-Bukhārī and Muslim and others from sources whose *takhrīj* I have given in '*Ṣaḥīḥ Sunan Abi Dāwūd*' (#449).

And the evidence here lies in her words: “...nobody would recognise them because of the darkness.” This is because it is understood that were it not for the dark, they would have been recognised—and they would only normally be recognised from their faces, which were uncovered, therefore the aim [of proving that the face is not *‘awrah*] has been met.

And Al-Shawkānī quoted the gist of this (2/15) on the authority of Al-Bajī. Then I found a clear narration regarding this, with the following wording: “...and we did not recognise each other’s faces.”⁴⁴

5. It was reported on the authority of Fāṭimah Bint Qays (*radīy Allāhu ‘anḥā*): “...that Abū ‘Amr Ibn Ḥafṣ (*radīy Allāhu ‘anḥu*) divorced her absolutely (and in another narration: pronouncing the third pronouncement of divorce) while he was absent... so she went to the Messenger of Allāh (ﷺ) and informed him of that... so he ordered her to spend her *‘iddah* in the house of Umm Sharīk; then he said to her: “That woman is visited by my Companions, so spend your *‘iddah* with Ibn Umm Maktūm, for he is a blind man and you may remove your [outer] garments in his presence...” (and in another version: “Go to Umm Sharīk—and Umm Sharīk is a wealthy woman from the *Anṣār* and is very generous in giving in Allāh’s Cause—she is visited by guests.”—I said: “I will do so.” He (ﷺ) said: “Do not do so. Umm Sharīk is a woman who is visited by many guests and I fear that your head covering may slip or your garment may reveal your legs and the people may see something of you that you would dislike. Instead, go to your cousin, ‘Abdullāh Ibn Umm Maktūm [the blind man]... for you are both from the same belly [and if you remove your head covering, he will not

⁴⁴ It is narrated by Abū Ya’lā in his *‘Musnad’* (214/2) on her authority with an authentic chain of narrators.

see you]. So I went to him and when my *'iddah* was over, I heard the *mu'adhin* calling: 'Congregational prayer!' So I went out to the masjid and I prayed with the Messenger of Allāh (ﷺ). After he had finished praying, He sat on the pulpit and said: 'By Allāh, I have not gathered you due to any desire or for fear of anything. Rather, I have gathered you because Tamīm Al-Dārī was a Christian and he came and gave his pledge of allegiance and embraced Islām and he told me of something which agreed with what I have told you about *al-Masih al-Dajjal*...'”⁴⁵

And it should be known that this incident happened towards the end of his life (ﷺ), because Fāṭimah Bint Qays (*radīyAllāhu 'anhā*) mentioned that after the completion of her *'iddah*, she heard the Prophet (ﷺ) relating the words of Tamīm Al-Dārī and stating that he came and embraced Islām.

And it has been confirmed in the biography of Tamīm that he embraced Islām in the year 9 AH. which proves that the incident took place after the verse of the *jilbāb*, which means that the ḥadīth is evidence that the face is not *'awrah*.

⁴⁵ It is narrated by Muslim in his '*Ṣaḥīḥ*' (4/195 and 196 and 8/203). And the aspect of the ḥadīth in which there is proof that the face is not *'awrah* is obvious. This is because the Prophet (ﷺ) confirmed that the men would see Bint Qays when she was wearing her *khimār*—which is her head covering—which proves that it is not obligatory for her to cover her face, as it is for her to cover her head. However, he (ﷺ) feared for her that her *khimār* might slip from her head and that which it is unlawful according to [Qur'ānic or ḥadīth] evidence to be seen might appear. He (ﷺ) ordered her to do what was safer for her, which was to go to the house of Ibn Umm Maktūm, the blind man; for he could not see her if she removed her head covering. As for the ḥadīth: "Are you both blind?!" its chain of narrators is weak and the text of it is *munkar*, as I have proven in '*Silsilah Al-Aḥādīth Al-Da'īfah wa'l-Mawḍū'ah*' (#5958).

And the meaning of his words: "If you take off your head covering..." according to the books [Arabic] language.

6. It was reported on the authority of Ibn 'Abbās (*radīy Allāhu 'anhumā*) that he was asked: "Did you take part in the 'Eid prayer with the Prophet (ﷺ)?" He replied: "Yes. And I could not have joined him had I not been young. [The Prophet (ﷺ) came out] till he reached the mark which was near the house of Kathīr Ibn Al-Ṣalt, offered the prayer. (He said: "Then the Prophet (ﷺ) descended⁴⁶ and it is as if I am seeing him [now] as he ordered people with his hand to sit down. He then began to make his way through them) till he came to the women, accompanied by Bilāl (*radīy Allāhu 'anhu*) and he recited:

يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ عَلَى أَنْ لَا يُنْفِرَنَّ
بِاللَّهِ سَعِيًّا

⁴⁶ I say: In it there is an indication that he delivered the sermon on something elevated; so it is possible that he was on his riding beast that day. We did not say that he was on the pulpit because it is not known to the scholars that he ever delivered an 'Eid sermon on the pulpit, as stated positively by Ibn Al-Qayyim, Al-Ḥāfiẓ Ibn Ḥajr and others. He only used to deliver the sermon while standing on the ground, as stated in the aforementioned ḥadīth of Jābir (*radīy Allāhu 'anhu*) [page 60]: "Then he stood, leaning on Bilāl..."

Ibn Al-Qayyim said in '*Zād Al-Ma'ad*' (1/445): "There was no pulpit for him to ascend and he did not take out the pulpit of Al-Madīnah; he only used to deliver a sermon to them while standing on the ground."

Then he quoted the ḥadīth of Jābir (*radīy Allāhu 'anhu*) and then this ḥadīth of Ibn 'Abbās (*radīy Allāhu 'anhumā*), along with another ḥadīth on the authority of Jābir (*radīy Allāhu 'anhu*), which was similar to the ḥadīth of Ibn 'Abbās (*radīy Allāhu 'anhumā*). Then he said (1/447): "This proves that he used to deliver the sermon on a pulpit or on his riding beast; or perhaps a pulpit had been constructed for him from mud bricks or clay, or the like?"

It was said that there is no doubt that these two ḥadīths are authentic and there is no doubt that the pulpit was not taken out from the masjid; the first person to take it out was Marwān Ibn Al-Ḥakam and he was rebuked for doing so. As for a pulpit made from mud bricks or clay, the first person to do so was Kathīr Ibn Al-Ṣalt, during the time when Marwān was Governor of Al-Madīnah, as stated in the two authentic compilations of Al-Bukhārī and Muslim. So perhaps he was standing at the place of the 'Eid prayer on a raised area, or a *dukān*, which is known as a *mustabab* (a stone bench) and then he stepped down from it and went to the women, stood before them and he admonished them and advised them. And Allāh knows better."

“O Prophet, when the believing women come to you pledging to you that they will not associate anything with Allāh...”

[*al-Mumtahinah* (60):12]

He recited this verse to the end, then when he had finished it, he said: ‘Do you agree to that?’ One lady, other than whom none replied to the Prophet (ﷺ), said: ‘Yes, O Messenger of Allāh!’ Then he admonished them, advised them and ordered them to give alms. [Then Bilāl stretched out his garment and said, ‘Come forward with alms, may my father and mother be ransomed for you.], I saw them [i.e. the women] putting their ornaments with their outstretched hands into Bilāl’s garment. Then the Prophet (ﷺ) went with Bilāl (*radīy Allāhu ‘anhū*) to his house.”⁴⁷

7. It was reported on the authority of Subay‘ah Bint Al-Hārith (*radīy Allāhu ‘anhā*): “...that she was married to Sa‘d Ibn Khawlah (*radīy Allāhu ‘anhū*), who was a veteran of the Battle of Badr and he died during the Farewell Pilgrimage. [She was pregnant] and she gave birth before four months and ten days had passed since

⁴⁷ This was narrated by Al-Bukhārī (2/273), by Ibn Ḥazm from the same source (3/217), by Abū Dāwūd (1/174) and on his authority by Al-Bayhaqī (3/307), by Al-Nasā‘ī (1/227) and Ahmad (1/331)—and the addition is with another narration from him. Likewise Ibn Al-Jarūd in ‘*Al-Muntaqa*’ (no. #263) and Ibn Khuzaymah in his ‘*Ṣaḥīḥ*’ (2/356/1458); Ibn Hazm said, after citing the verse of drawing the veils [*al-Nūr* (24): 31] as evidence that the face is not ‘*awrah*’: ‘This is Ibn ‘Abbās (*radīy Allāhu ‘anhū*), who in the presence of the Messenger of Allāh (ﷺ), saw their hands, so it is correct that a woman’s hands and face are not ‘*awrah*—and everything besides them must be covered.’

I say: In his taking of the pledge of allegiance from the women in this story, there is evidence that it took place after the obligation of the *jilbāb*, because it was only imposed in the year 3 AH., while the verse of pledge of allegiance was revealed in the year 6 AH., as will be seen in the verification of it on [page 74]; and it is strengthened by what is stated in ‘*Fath Al-Bari*’ (2/377), which is that Ibn ‘Abbās (*radīy Allāhu ‘anhū*) witnessed the incident after the conquest of Makkah and this is supported by what follows.

her husband's death. Abū'l-Sānabil Ibn Ba'kak (*radīy>Allābu 'anbu*) met her when she had completed her *nifās*⁴⁸ and she was wearing kohl on her eyes [had dyed her hair and was well-dressed] and he said to her: "Take your time [or something similar]; perhaps you desire to marry? It should be four months and ten days since the death of your husband [before you remarry]." She said: "So I went to the Prophet (ﷺ) and told him what Abū'l-Sānabil Ibn Ba'kak (*radīy>Allābu 'anbu*) had said. He (ﷺ) said: "It became permissible for you to marry when you gave birth."⁴⁹

8. It was reported on the authority of 'A'ishah (*radīy>Allābu 'anbā*): "...that a woman came to the Prophet (ﷺ) to give him her pledge of allegiance and she had not used *benna* [on her hands] so he did not accept her pledge of allegiance until she had used it."⁵⁰

9. It was reported on the authority of 'Aṭā' Ibn Abī Rabāḥ that he said: 'Ibn 'Abbās (*radīy>Allābu 'anhumā*) said to me: 'Shall I not show you a woman from among the people of Paradise?' He re-

⁴⁸ *Nifās*: Postpartum bleeding.

⁴⁹ This was narrated by Imām Aḥmad (6/432) from two sources on her authority, one of which is authentic, while the other is ḥasan. The basis of it is found in the two authentic compilations of Al-Bukhārī and Muslim and others. In their versions, it says: "She beautified herself in order to receive marriage proposals..." and in it, it is stated that Abū'l-Sānabil proposed to her, but she refused to marry him. In al-Nasā'ī's version, it says: "She adorned herself for suitors."

The ḥadīth contains clear evidence that the hands were not considered *'awrah* by the women among the Companions (*radīy>Allābu 'anhum*) and likewise the face, or the eyes, at least. Were it not so, it would not have been permissible for Subay'ah (*radīy>Allābu 'anbā*) to show that to Abū'l-Sānabil (*radīy>Allābu 'anbu*), particularly since he had proposed to her and she had refused him.

With regard to this, you may refer to '*Al-Naẓr Fī Ahkām Al-Naẓr*', by Al-Ḥāfiẓ Ibn Al-Qaṭṭān (67/2-68/2).

⁵⁰ This ḥadīth is ḥasan or ṣaḥīḥ; its *takbrīj* was given Abū Dāwūd (2/190) and Al-Bayhaqī reported it on his authority (7/86). Ṭabarānī narrated it in '*Al-Mu'jam Al-Awsaṭ*' (1/219/2/3918—with my numbering) and it has many supporting narrations which I have quoted in '*Al-Thamr Al-Mustatāb Fī Fiqh Al-Sunnah wa'l-Kitāb*'.

plied: ‘Certainly.’ He said: ‘This black woman came to the Prophet (ﷺ) and (*radīy Allāhu ‘anhu*) said: ‘I suffer from epilepsy and during fits my body is exposed, so supplicate to Allāh for me.’ He (ﷺ) replied: “If you wish, you may endure it patiently and you will be rewarded with Paradise, or if you wish, I shall make supplication to Allāh to cure you.” She said: ‘I shall endure it.’ Then she added: ‘But my body is exposed, so pray to Allāh that it may not happen.’ He (ﷺ) then supplicated for her.”⁵¹

10. And it was also reported on the authority of Ibn ‘Abbās (*radīy Allāhu ‘anhumā*) that he said: ‘There was a woman who used to pray behind the Messenger of Allāh (ﷺ) who was beautiful, one of the most beautiful of people. Some of the people used to go to the front row to avoid seeing her, and some used to go to the back row so that when they bowed they could see her from beneath their armpits [holding their arms away from their sides]. Then Allāh, the Most High revealed the words:

وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنْكُمْ وَلَقَدْ عَلِمْنَا الْمُسْتَأْخِرِينَ ﴿٤٦﴾

“And We have already known the preceding among you,
and We have already known the later [ones to come].”
[*al-Hijr* (15):24]⁵²

⁵¹ It is narrated by Al-Bukhārī (10/94), Muslim (8/16) and Aḥmad (# 3240).

⁵² It was narrated by the compilers of the ‘*Sunan*’ and others, such as Al-Hākim, who declared it to be authentic and Al-Dhahabī concurred with this. And it is as they said. The *takhrīj* was given for it in my book ‘*Al-Thamr Al-Mustatab Fī Fiqh Al-Sunnah wa’l-Kitāb*’ [Al-Ṣalāh] and in ‘*Al-Ṣaḥīḥah*’ (#2472) and it was declared authentic by Shaikh Aḥmad Shākir (4/278).

I say: This is conclusive evidence of the invalidity of Shaikh Al-Tuwajrī’s saying [page 170]: ‘Whoever was in the presence of unrelated men, it is incumbent upon her to screen her face and hands from them, even if she is praying!’ And similar to it is what he transmitted on the authority of Aḥmad (may Allāh have mercy on him), who said: “When a woman prays, nothing of her should be seen, not even her nail”!! Now is this

11. It was reported on the authority of Ibn Mas‘ūd (*radīy Allāhu ‘anhu*) that he said: “The Messenger of Allāh (ﷺ) saw a woman who was attractive to him, so he went to Sawdah, who was making perfume and she was accompanied by [other] women. They left him and he fulfilled his [sexual] need [with her], then he (ﷺ) said: “If any man sees a woman that is attractive to him, he should go to his wife, for verily, with her is something similar to that which is with her [the woman who attracted him].”⁵³

12. It was reported on the authority of ‘Abdullāh Ibn Muḥammad from a woman from among them, who (*radīy Allāhu ‘anhu*) said: “The Messenger of Allāh (ﷺ) visited me and I was eating with my left hand, and I was left-handed. But he struck my hand and the morsel of food fell [from it]; then he said: “Do not eat with your left hand when Allāh, the Most Blessed, the Most High has given you a right [hand].” Or he said: “...when Allāh, the Almighty, the All-Powerful has freed your right [hand].”⁵⁴

=

possible, O slave of Allāh? For it is essential for her to raise her hands when she makes *takbīr* and to lower them when she performs *rūkū‘*, *sujūd* and *tashabbud*. And it is invalidated by the consensus which was transmitted by Ibn Baṭṭāl, as mentioned previously [63].

⁵³ It was narrated by Al-Dārimī on the authority of Ibn Mas‘ūd (*radīy Allāhu ‘anhu*), whose wording this is, by Muslim, Ibn Hibbān and others, on the authority of Jābir (*radīy Allāhu ‘anhu*); it was declared authentic by Ibn Al-Qaṭṭān in ‘*Al-Naẓr*’ (18/12). It was also narrated by Imām Aḥmad on the authority of Abū Kabshah Al-Anmārī and its *takhrīj* is given in ‘*Al-Ṣaḥīḥah*’ (#235).

⁵⁴ This was narrated by Imām Aḥmad in his ‘*Musnad*’ (4/69 and 5/380) and Al-Haythamī said in ‘*Al-Majma’*’ (5/26): ‘It was narrated by Aḥmad and Ṭabarānī and Aḥmad’s narrators are trustworthy.’

I say: Its narrators are trustworthy as he said; they are the narrators of the two Shaikhs, aside from ‘Abdullāh Ibn Muḥammad, who is the son of ‘Uqayl Al-Madani—to the best of my belief—and he is ḥasan in ḥadīth.

I say: Its chain of narrators is authentic, in spite of what the obstinate and those who follow their whims say. It was declared authentic by Ibn Ḥazm, Al-Ḥākim, Al-Dhahabī, Al-Mundhirī and Al-‘Irāqī, as I verified in ‘*Ādab Al-Zifāf*’ [The Marriage Guide, Publishers by Dār as-Sunnah Publishers, Birmingham, United Kingdom]. Then I saw Ibn Al-Qaṭṭān in ‘*Al-Wahm wa’l-Īḥām*’ (1/278/2) and he was also inclined to declare it authentic.

13. It was reported on the authority of Thawbān (*radīy Allāhu ‘anhu*) that he said: “The daughter of Hubayrah (*radīy Allāhu ‘anbā*) went to the Prophet (ﷺ) and on her hand were large gold rings. The Prophet (ﷺ) began to hit his hand with a small stick that he had and he (ﷺ) said: “Would it please you for Allāh to place rings of fire on your hand?!”

In these aḥādīth there is evidence that it is permissible for a woman to reveal her face and her hands, so it supports the aforementioned ḥadīth of ‘A’ishah (*radīy Allāhu ‘anbā*) and it makes clear that is what is intended by the saying of Allāh, the Most High:

إِلَّا مَا ظَهَرَ مِنْهَا

“...except that which is apparent from it...”

[*al-Nūr* (24): 31],

As stated previously, based on the saying of Allāh, the Most High after that:

وَلِيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ

“...and to wrap [a portion of] their headcovers (*kbumur*) over their chests.”

[*al-Nūr* (24): 31]

Proving what was proven by some of the aforementioned aḥādīth, which state that it is not obligatory for a woman to cover her face, because ‘*kbumur*’ is the plural of ‘*kbimār*’ and it is that with which the head is covered,⁵⁵ while ‘*juyūb*’ is the plural of ‘*jayb*’

⁵⁵ This is what is written in ‘*Al-Nihāyah*’ by Ibn Al-Athīr, in ‘*Tafsīr Ibn Kathīr*’: ‘*Faṭḥ Al-Qadīr*’ by Al-Shawkāni and others among the scholars and experts in Arabic language and literature. Al-Ḥāfiẓ Ibn Ḥajr said in ‘*Faṭḥ Al-Barī*’ (8/490): ‘The *kbimār* for a woman is like the *imāmab* (headdress) for a man.’

This is a matter in which we know of no dispute and it is not contradicted by what is

and it is the part covered by the blouse and the shirt. So Allāh, the Most High orders that the *khimār* be drawn across the neck and the chest, proving the obligation to cover them. But He did not order it to be worn over the face, which proves that it is not 'awrah, which is why Ibn Ḥazm said in 'Al-Muḥallā' (3/216-217): 'So Allāh, the Most High ordered them to draw the *khimār* (head cover) over their *juyūb* [necks and chests] and this is proof of the requirement to cover the 'awrah, the neck and the chest. There is also proof in it of the permissibility of revealing the face and it is not possible to say other than this.'

=

written in the biography of Al-Qādī Abū 'Alī Al-Tanūkhī, who said:

Say to the beautiful woman in the golden *khimār*,
You have marred the devoutness of my pious brother,
With the light of the *khimār* and the light of your cheeks under it,
How strange it is that your face is not a flame.'

So he has described her as having her *khimār* over her face also.

I say: This does not contradict what we have stated regarding the meaning of the *khimār*, because covering the face sometimes does not necessitate that it is always required. No! Do you not see that when the Prophet (ﷺ) carried Ṣafīyyah (*raḍīy Allāhu 'anhā*) behind him, he placed his *ridā'* (cloak) over her back and her face, as we shall see later on and that 'A'ishah (*raḍīy Allāhu 'anhā*) said, regarding the incident of *Al-Iṣṣe* (the Slander): "So I covered my face with my *jilbāb*...." as we shall see later on. So is it possible to take from that that the *ridā'* and the *jilbāb* are two garments usually used to cover the face?! Likewise, the poet described the beautiful woman in the aforementioned manner and it is not possible to take a definition of the *khimār* from it and say that it is that which is used to cover both the head and the face! The most that may be said is that the face might be covered by it, just as it might be covered by any other garment, such as the *ridā'*, the *jilbāb*, the *burdāb* (a type of cloak) or other things.

And all of this is said on the supposition that the description of the poet is a correct one, when it is most likely that it is a poetic, imaginative description and it is not possible in that case to take a true and dependable meaning from it.

Section One:

Invalidating the Claim That All of These Proofs
were Before the Obligation of the *Hijāb*

I say: If it is said: 'What you have said is extremely clear, however, it is possible that that was before the obligation of the *jilbāb*, in which case it is not correct to cite it as evidence until it is confirmed that these incidents took place after the *jilbāb* was made obligatory, our response would be from two standpoints:

The first standpoint is that it is clear from the evidences that these incidents occurred after the *jilbāb* and we have presented two ḥadīths in this regard:

The first ḥadīth is that of Umm 'Aṭīyah (*radīy Allāhu 'anhā*): 'When the Prophet (ﷺ) ordered the women to go out for the 'Eid prayer, Umm 'Aṭīyah (*radīy Allāhu 'anhā*) said: 'What if one of us has no *jilbāb*?' He (ﷺ) said: "Let her sister clothe her in her *jilbāb*."⁵⁶

In it there is evidence that the women only used to go out for the 'Eid prayer in their *jalābīb* and in accordance with this, the widowed woman wore a *jilbāb*.

The second ḥadīth was also narrated by Umm 'Aṭīyah (*radīy Allāhu 'anhā*): 'When the Messenger of Allāh (ﷺ) arrived in Al-Madīnah, he gathered the women of the Anṣār in a house, then he sent 'Umar Ibn al-Khaṭṭāb (*radīy Allāhu 'anhū*) to them and he stood at the door and greeted them with salutations of peace. They returned the salutations and he said: 'I am the messenger of the Messenger of Allāh (ﷺ) to you.' They said: 'Welcome to the

⁵⁶ It is narrated by both al-Bukhārī and Muslim

Messenger of Allāh (ﷺ) and to his messenger.’ He said: ‘Do you pledge not to associate any partners with Allāh, not to steal, not to commit unlawful sexual intercourse, not to kill your children, not to bring forth slanders, which you fabricate between your own hands and feet [i.e. that they not to attribute to their husbands other than their legitimate children] and not to be disobedient when enjoined to do good?’ They said: ‘Yes.’ So ‘Umar (*radīy Allāhu ‘anhu*) extended his hand from outside the door and they extended their hands from inside, then he said: ‘O Allāh! Bear witness!’ And he ordered us (and in another version: ‘then he ordered us’) to go out to the two ‘*Eid*’ prayers, including the menstruating women and the virgins and he prohibited us from attending funerals and said that the Friday prayer is not obligatory for us. Then I asked him about slanders and about the saying of Allāh:

وَلَا يَعْصِيَنَّكَ فِي مَعْرُوفٍ

“nor will they disobey you in what is right.”

[*al-Mumtābinah* (60):12]

And he said: “It means by wailing (for the dead)”⁵⁷

And the evidence only becomes clear when we remember that

⁵⁷ This was narrated by Al-Bukhārī in ‘*Al-Tārikh*’ (1/1/361), Aḥmad in his ‘*Musnad*’ (6/408-409), Al-Bayhaqī (3/184) and Al-Ḍhiyā’ Al-Maqdisī in ‘*Al-Mukhtārab*’ (1/104-105/1) by way of Ismā’īl Ibn ‘Abdu’l-Rahmān Ibn ‘Atīyyah, on the authority of his grandmother, Umm ‘Atīyyah (*radīy Allāhu ‘anḥā*) and he [Al-Bayhaqī] said: ‘It was narrated by Ibn Khuzaymah and Ibn Ḥibbān in their authentic compilations.’

I say: This Ismā’īl was mentioned by Ibn Abī Ḥātim in ‘*Al-Jarḥ wa’l-Ta’dīl*’ (1/1/185) and he mentioned neither praise nor criticism of him. He was declared trustworthy by Ibn Ḥibbān (4/18) and in ‘*Al-Taqrīb*’ it said that he is “acceptable”. Such a person can be cited as evidence, especially since Al-Dhababi declared its *sanad* to be ḥasan in ‘*Mukhtaṣar Al-Bayhaqī*’ (133/2) and the principle of seizing the hand is confirmed in ‘*Ṣaḥīḥ Al-Bukhārī*’ (#4892) and in ‘*Kabīr Ṭabarānī*’ (24/182 and #46342) from sources which none except the stubborn reject.

the verse of the women's pledge of allegiance:

يَأْتِيهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعُنَكَ عَلَىٰ أَنْ لَا يُشْرِكْنَ
بِاللَّهِ شَيْئًا

“O Prophet, when the believing women come to you pledging to you that they will not associate anything with Allāh.”

[*al-Mumtahinah* (60):12]

It was only revealed on the day of the conquest of Makkah as Muqatil said in '*Al-Durr*' (6/209) and it was revealed after the verse of *al-Imtibān* (the Examination), as narrated by Ibn Mardawayh, on the authority of Jābir (*radīy Allāhu 'anhu*) (*Al-Durr*) (6/211) and in '*al-Bukhārī*', on the authority of Al-Musawwar it was stated that the verse of *al-Imtibān* was revealed on the day of the Battle of *al-Hudaybiyyah*, which was authentically reported to have taken place in the year 6 A.H, as Ibn Al-Qayyim said in '*Zād Al-Ma'ad*', while the verse of *al-Hijāb* was only revealed in the year 3 AH, or it was said, the year 5 AH, when the Prophet (ﷺ) consummated his marriage with Zaynab Bint Jahsh (*radīy Allāhu 'anha*), as stated in her biography in '*Al-Isābah*'.

So it is confirmed from this that the order for the women to go out to the 'īd prayers was only made after the obligation of the *al-Jilbāb*, and this is supported by the fact that in the ḥadīth of 'Umar (*radīy Allāhu 'anhu*), it was stated that he did not enter the women's presence, but took their pledge of allegiance from behind the door. And in this story, he conveyed to them the Prophet's order (ﷺ) to the women to go out to 'Eid; and that was in the year 6 AH, after his return from *al-Hudaybiyyah*, after the revelation of the verse of *al-Imtibān* and the pledge of allegiance (*al-bay'ah*), as stated previously. So from this the meaning of Umm

‘Atiyyah’s words at the beginning of the second ḥadīth is known: “When the Messenger of Allāh (ﷺ) arrived in Al-Madīnah...” i.e. from *al-Hudaybiyyah*; it does not mean his arrival from Makkah at the time of his migration, as one might think at first sight, so consider.

The second standpoint is that even supposing we were unable to confirm what we have said, and then the scholars would be in no doubt that the Prophet’s (ﷺ) tacit approval of a woman uncovering her face in front of men was evidence for its permissibility. And if that was the case, then it is well known that the basic principle is that every ruling remains at it was, until proof is brought of its abrogation and abolition. And our claim is that no such thing has been brought here. On the contrary, that which supports it remaining and continuing has been reported, as you will see. So whoever claims something contrary to this is obliged to bring evidence of its abrogation. And how wrong is that!

For we have previously confirmed from the ḥadīth of the Khath‘amī woman that the incident occurred during the Prophet’s (ﷺ) Farewell Pilgrimage, which was definitely after the obligation of the *jilbāb* and we have already mentioned the invalidity of their response to it in a manner that leaves no doubt.

This is supported by the saying of Allāh, the Most High at the beginning of the following verse:

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا أَرْوَاحَهُمْ

“Tell the believing men to reduce [some] of their vision and guard their private parts..”

to

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ

“And tell the believing women to reduce [some] of their vision...” [al-Nūr (24): 30-31]

For it shows that there is something in women that is uncovered which it is possible to look at, which is why Allāh, the Most High commanded men to lower their gaze from them—and that is only the face and hands.

Similar to that is the saying of the Prophet (ﷺ): “Avoid sitting on the paths... but if you must sit there, then fulfil the rights of the path.” They asked: ‘What are its rights?’ He (ﷺ) replied: “Lowering the gaze [so that you do not stare at women], refraining from doing harm [to others] exchanging mutual greetings of peace, commanding all that is good and forbidding all that is evil.”⁵⁸

And the saying of the Prophet (ﷺ): “O ‘Alī! Do not follow up one look with a second, for you are permitted one look, but not a second.”⁵⁹

⁵⁸ It is narrated by Al-Bukhārī (11/9), Muslim (7/3), Abū Dāwūd (2/291), Al-Bayhaqī (7/89) and Aḥmad (3/36), who all narrated it from the ḥadīth of Abū Sa‘īd Al-Khudrī (*radīy Allāhu ‘anhu*). Muslim and Aḥmad also narrated it on the authority of Abū Ṭalḥah Al-Anṣārī (*radīy Allāhu ‘anhu*).

⁵⁹ It is narrated by Abū Dāwūd (1/335), al-Tirmidhī (4/14), Al-Ṭahāwī in *Sharḥ Al-Āthar* (2/8-9) and in *‘Al-Mushkil* (2/352), Al-Ḥākim (3/194), who declared it to be authentic in accordance with the criteria for acceptance stipulated by Muslim and Al-Dhahabī concurred with this; it was also narrated by Al-Bayhaqī (7/90), Aḥmad (5/353 and 357), by way of Sharīk, on the authority of Abū Rabī‘ah, who reported on the authority of Ibn Buraydah, who reported on the authority of his father, who attributed it to the Prophet (ﷺ). Al-Tirmidhī said: ‘This ḥadīth is ḥasan-gharīb; we do not know it except from the ḥadīth of Sharīk.’

I say: He is Ibn ‘Abdullāh Al-Qāḍī, who had a poor memory, but his narrations can be followed; for Al-Ṭahāwī narrated in his two books, and Al-Ḥākim (3/123), Aḥmad (no. #1369 and #1373) by way of Ḥammād Ibn Salamah: We were told on the authority of Muḥammad Ibn Ishāq, who reported on the authority of Muḥammad Ibn Ibrāhīm

And it was reported on the authority of Jarīr Ibn ‘Abdullāh (*radīy Allāhu ‘anhu*) that he said: “I asked the Messenger of Allāh (ﷺ) about an unintentional glance and he ordered me to avert my gaze.”⁶⁰

Moreover, Al-Qurtubī (12/230) and others stated regarding the reason for the revelation of this verse:

وَلْيَضْرِبْنَ خُمُرَهُنَّ عَلَىٰ جُيُوبِهِنَّ

“...and to wrap [a portion of] their headcovers (*khumur*) over their chests.”

[*al-Nūr* (24): 31

‘...that when the women at that time covered their heads with their *khumur* [i.e. their head coverings], they would let them hang down behind their backs, as the Nabateans do and their necks, throats and ears would remain uncovered. So Allāh, the Most High ordered draw their head coverings over their bosoms.’

And it was reported on the authority of ‘A’ishah (*radīy Allāhu ‘anha*) that she said: “May Allāh show mercy to the early emigrant women; when Allāh revealed:

وَلْيَضْرِبْنَ خُمُرَهُنَّ عَلَىٰ جُيُوبِهِنَّ

=
Al-Taymī, who reported on the authority of Salamah Ibn Abī Al-Ṭufayl, who reported on the authority of ‘Alī Ibn Abī Ṭālib (*radīy Allāhu ‘anhu*) that the Prophet (ﷺ) said to him... then he quoted the ḥadīth. Al-Ḥākim said: ‘Its chain of narrators is authentic.’ And Al-Dhahabī concurred with this.

I say: In it is Ibn Ishāq, who is a mudallis and he also committed ‘*an‘anab*, but the ḥadīth is ḥasan from these two sources and it is supported by the ḥadīth that follows it.
⁶⁰ It is narrated by Muslim (6/182), Abū Dāwūd (1/335), Al-Tirmidhī (4/14), Al-Dārimī (2/278). Al-Ṭahāwī in his two aforementioned books; al-Bayhaqī (7/89-90) and likewise, Al-Ḥākim (2/396) and Aḥmad (4/358 and #361).

“...and to wrap [a portion of] their headcovers (*kbumur*) over their chests.”

[*al-Nūr* (24): 31]

They tore their thick outer garments and made veils from them.” (In another version: “...they took their lower garments (*izār*) and tore them at the edges, then they covered their heads with them.”⁶¹)

And it was reported on the authority of Al-Ḥārith Ibn Al-Ḥārith Al-Ghāmīdī that he said: ‘[I said to my father when we were at [*mina*]: ‘What is this gathering?’ He replied: ‘These people have gathered around one of their numbers who is a *sābi*’ (someone who has brought a new religion).’ He [Al-Ḥārith] said: ‘So we went

⁶¹ It is narrated by Al-Bukhārī (2/182 and 8/397) and Abū Dāwūd; and Al-Ḥākim said that the second narration was in accordance with [the criteria for acceptance stipulated by] Al-Bukhārī and Muslim, but his assertion that it accorded with Al-Bukhārī’s criteria is incorrect. It was also narrated by Ibn Abī Ḥatīm with a more complete wording and a chain of narrators on the authority of Ṣafīyyah Bint Shaybah (*radīy>Allāhu ‘anbā*), who said: ‘While we were with ‘A’ishah (*radīy>Allāhu ‘anbā*), we spoke of the women of Quraysh and their virtues and she said: ‘The women of Quraysh are virtuous, but by Allāh, I have never seen any more virtuous or stricter in their adherence to the Book of Allāh than the women of the *Anṣār*, when *Surah Al-Nūr* was revealed: “...and to wrap [a portion of] their headcovers (*kbumur*) over their chests.”, their menfolk went to them and recited to them the saying that Allāh had revealed. Each man recited it to his wife, his daughter, his sister and every female relative. Every woman among them got up, took her cloak and wrapped herself in it out of faith and belief in what Allāh had revealed in His Book. They stood behind the Messenger of Allāh (ﷺ) in the morning prayer, wrapped up, as though there were crows on their heads.’

It was quoted by Ibn Kathīr and Al-Ḥāfiẓ Ibn Ḥajr in ‘*Fath Al-Barī*’ (8/490) and the addition is from him; but in its chain of narrators is Al-Zinjī Ibn Khālīd, whose name is Muslim—and there is weakness in him, however he was accepted by Mardawayh in his ‘*Tafsīr*’, as stated in ‘*Takbrīj Al-Kashif*’ by Al-Zayilā’ī [page 435—handwritten manuscript].

And the ḥadīth is similar to the text which states that they stood behind the Prophet (ﷺ) with their faces uncovered, because ‘*ijjār*’ means ‘*ikbtīmār*’ (to wrap a *kbimār* around the head). And it is stated in authentic narrations: “The *mi’jar* is that which a woman wraps around her head. It is said: ‘The woman *i’ijjarāt* (i.e. wrapped her *mi’jar* around her head).’

down (in another version: "...we looked down) and we saw the Messenger of Allāh (ﷺ) calling the people to believe in Allāh's oneness (*tawhīd*) and faith (*īmān*) in Him, while they were answering him [his words] and insulting him; this went on until midway through the day, when the people dispersed from him. Then a woman whose throat was visible approached [weeping] and she was carrying a drinking vessel [containing water] and a piece of cloth and he took it from her and drank, then performed ablution, after which he raised his head [to her] and said: 'O my daughter! Cover your throat with your *kbimār* and do not fear for your father [defeat or humiliation]' I said: 'Who is this?' They said: '[This is] Zaynab, his daughter.'"⁶²

In addition, the saying of Allāh, the Most High:

وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ

"And let them not stamp their feet to make known what they conceal of their adornment."

[*al-Nūr* (24): 31]

Proves that it is obligatory for women to cover their feet also; were it not so, one of them would be able to reveal the adornment that she [normally] hides [which is the anklets] and would have no need to stamp her feet. However, she was not able to do that, because it is a clear violation of Islāmic Law; and such a violation as this was unknown during the era of the Message. For this reason, one of them would resort to tricks by stamping her foot in order to show men the adornment that is [normally] hidden. So Allāh, the Most High forbade them from doing that and based on what

⁶² It is narrated by Tabarānī in '*Al-Mu'jam Al-Kabir*' (1/245/2), Ibn 'Asākir in '*Tārikh Dimashq*' (4/46-1/243-1) and the additions were narrated by him; and he said: 'It was narrated by Al-Bukhārī in '*Al-Tārikh*' in an abbreviated form and by Abū Zur'ah, who said: 'This ḥadīth is authentic.'"

we have made clear, Ibn Ḥazm said in *'Al-Muḥallā'* (3/216): 'This is proof that the feet and the legs are among the parts that it is not lawful to reveal.'

And this is supported by the ḥadīth of Ibn 'Umar (*radīy Allāhu 'anhumā*), who said: "He who trailed his garment out of pride, Allāh will not look toward him on the Day of Resurrection.' So Umm Salamah (*radīy Allāhu 'anhā*) said: 'What should the women do with their hems?' He said: 'Lower them a handspan.'⁶³ So she said: 'Then their feet will be uncovered.' He said: 'Then lower them a forearm's length and do not add more than that.'" It is narrated by al-Tirmidhī (3/47), who said: "This ḥadīth is ḥasan ṣaḥīḥ."⁶⁴

And in the ḥadīth there is a license for women to trail their lower garments, because it provides better for them; Al-Bayhaqī said: "In this there is evidence for the obligation upon her to cover her feet."⁶⁵

And this was the practice of the women during the lifetime of the Prophet (ﷺ) and after it; and resulting from it are a number of questions pertaining to Islāmic Law: Imām Mālik and others narrated on the authority of Umm Walad Ibrāhīm Ibn 'Abdu'l-Raḥmān Ibn 'Awf that she asked Umm Salamah (*radīy Allāhu 'anhā*),

⁶³ That is, from halfway down the legs or it was said, from the ankles.

⁶⁴ It was also narrated by others and we have discussed it in our book, which is not yet completed: *'Al-Thamr Al-Mustaṭāb Fī Fiqh al-Sunnah wa'l-Kitāb'*, then in *'Silsilati Al-Aḥādīth al-Ṣaḥīḥah'* (#1864).

⁶⁵ [Imām] Al-Shawkāni said something similar in *'Nayl Al-Awtār'* (2/59).

I say: Anyone who contradicted this, saying: 'The feet are not part of the *'awrah*,' as Al-Mawdūdī did in his critique of me [page 21], has no evidence [for that].

And it is most surprising that before that, he stated in the book *'Al-Hijāb'* that which is contradictory to that and which agrees with our opinion, when he said [page 331]: 'Regarding the Limits of the *'awrah* of women: They were ordered to cover all of their bodies except the face and hands...' and he did not except the feet, which is the correct view [i.e. that they should be covered]. So what caused him to alter his view?!

the wife of the Prophet (ﷺ), saying: 'I am a woman who wears a long skirt and [sometimes] I walk in dirty places.' Umm Salamah (*radīy Allāhu 'anhā*) replied: "The Messenger of Allāh (ﷺ) said: "It is purified by what follows it [i.e. clean places]."

And it was reported on the authority of a woman from Bani 'Abdu'l-Ashhal that she said: 'I said: 'O Messenger of Allāh! Our road to the masjid has an unpleasant smell, so what should we do when it is raining?' He (ﷺ) said: "Is there not a cleaner part after it [the offensive part] has been passed?" She said: 'I replied: 'Yes.' He (ﷺ) said: "It makes up for the other."⁶⁶

Because of this, one of the conditions imposed by the early Muslims on the Jews and Christians living under Muslim protection was that their women reveal their calves and their legs, in order that they should not be confused with the Muslim women, as stated in '*Iqtidā' Al-Ṣirāṭ Al-Mustaqīm Mukbalafah Ashāb Al-Jahīm*' [page 59].⁶⁷

In addition, after making clear in the previous verse—*ayah al-Nūr*—what is incumbent on a woman—which is to cover her

⁶⁶ This and the ḥadīth before it were narrated by Abū Dāwūd in his '*Sunan*' and this *isnād* is authentic; it was declared authentic by Al-Mundhirī, while the previous ḥadīth is authentic due to other supporting narrations—it was declared authentic by Ibn Al-'Arabī and declared ḥasan by Ibn Ḥajr Al-Haytamī, as I have made clear in '*Ṣaḥīḥ Sunan Abi Dāwūd*' (no. #407 and #408).

⁶⁷ This is by Shaikh Al-Islām Abū'l-'Abbās Aḥmad Ibn Taymiyyah Al-Harrānī (may Allāh have mercy on him); it is an estimable book, which is without equal in its subject and we shall be quoting many benefits from it, when we discuss the seventh condition. So see how the situation has changed and the matter has been reversed, so that the Muslim women now compete with one another to imitate the women who were forbidden to imitate them, by revealing their calves and more than that—and all of this is a fulfilment of the ḥadīth of the Prophet (ﷺ): "Verily, you will follow the customs of those who came before you, one after another." See ḥadīth no. #2 from the condition referred to previously.

adornment in front of unrelated men—and [explaining] before whom she may show it, Allāh, the Most High ordered her in the next verse, when she goes out of her house, to wrap herself—over her garments and her *kbimār*—with a *jilbāb* or a *mula'ab* (cloak) because it covers her better and is a more noble way for her to behave. And that verse is the saying of Him, the Most High:

يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزُوجِكُمْ وَبَنَاتِكُمْ وَنِسَاءَ الْمُؤْمِنِينَ يُدْنِينَ
عَلَيْهِنَّ مِنْ جَلْبَابٍ ۚ ذَٰلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ ۚ وَكَانَ
اللَّهُ عَظِيمًا رَحِيمًا

“O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments. That is more suitable that they will be known and not be abused. And ever is Allāh Forgiving and Merciful

[*al-Aḥzāb* (33): 59]

And when it was revealed, the women of the Anṣār were wrapped up as if they had crows on their heads.⁶⁸

The *jilbāb* is the *mula'ab*, in which a woman wraps herself—over her normal garments, according to the most correct opinion⁶⁹

⁶⁸ This was narrated by Abū Dāwūd (2/182) with an authentic chain of narrators and it was also quoted in '*Al-Durr Al-Manthūr fi Sharḥ Sunan Abī Dāwūd*' (5/221), using the narrations of 'Abdu'l-Razzāq: 'Abdu Ibn Ḥumayd, Abū Dāwūd, Ibn Al-Mundhir, Ibn Abī Ḥātim and Ibn Mardawayh, from the ḥadīth of Umm Salamah (*raḍiy>Allāhu 'anhā*), with the wording: "...due to the black coverings they wore."

The word '*ghirbān*' is the plural of '*ghurāb*'; she compared the blackness of their cloaks to that of crows.

⁶⁹ It was said in his explanation that Ibn Ḥajr seven opinions quoted seven opinions in '*Fatḥ Al-Bari*' (1/336) and this is one of them; it was the opinion determined as correct by Al-Baghawī in his '*Tafsīr*' (3/544) and he said: 'It is the *mula'ab* that a woman wraps herself in, over her chemise and her *kbimār*.'

—and it is usually used when she goes out of the house, as narrated by the two Shaikhs [Al-Bukhārī and Muslim] and others, on the authority of Umm ‘Aṭīyah (*radīy Allāhu ‘anhā*), who said: “The Messenger of Allāh (ﷺ) commanded us to bring out on ‘Eid *al-Fitr* and ‘Eid *al-Adhā* the young women (*‘awātiq*), the menstruating women (*bayd*) and the secluded women (*dhawāt al-khadūr*); the menstruating women kept back from prayer, but participated in goodness (*khayr*) and the Muslims’ supplication. I said: ‘O Messenger of Allāh! [What if] one of us does not have an outer garment (*jilbāb*)?’ He (ﷺ) said: “Let her sister clothe her in her *jilbāb*.”

Shaikh Anwār Al-Kashmīrī said in ‘*Fayḍ Al-Barī*’ (1/388), commenting on this ḥadīth: ‘It is discerned from it [the ḥadīth] that the *jilbāb* is required on going out and that she should not go out if she does not have a *jilbāb*.’

The *jilbāb* is a *ridā*’ (cloak) that covers from the head to the feet and I have previously mentioned that the *khimār* is worn in the house and the *jilbāb* is worn when going out; and I explained the two verses regarding the *jilbāb* in the light of that:

وَلْيَضْرِبْنَ خُمْرَهُنَّ عَلَىٰ جُيُوبِهِنَّ

“...and to wrap [a portion of] their headcovers (*khumur*) over their chests.”

[*al-Nūr* (24): 31]

And the second:

=

And Ibn Ḥazm said (3/217): ‘The *jilbāb* in the language of the Arabs, in which the Messenger of Allāh (ﷺ) addressed us, is that which covers the whole of the body, not just some of it.’

It was declared authentic by Al-Qurṭubī in his ‘*Tafsīr*’ and Ibn Kathīr said (3/518): ‘It is the cloak (*ridā*) that is worn over the *khimār* and it is like today’s *izār*.’

I say: Perhaps it is similar to the ‘*aba’ab*’ used today by the women of Najd, Iraq and other places.

يُدْنِينَ عَلَيْهِنَّ مِنْ جَلْبَابِهِنَّ

“bring down over themselves [part] of their outer garments (*jalābīn*)”.

[*al-Abzāb* (33):59]

And he said in the place that he indicated (1/256), after explaining the meaning of the *jilbāb* and the *khimār* in a manner similar to what is mentioned above: ‘If you said: ‘Drawing their garments over themselves makes drawing their veils over their bosoms unnecessary,’ I would reply that rather, drawing the *jilābīb* (outer garments) over herself is when she goes out of her house to fulfil some need, while drawing the *khimār* over herself is in general circumstances and is a required act.’

I say: There is some doubt regarding his limiting of the *khumur* to the houses, because it contradicts the apparent meaning of the first verse: “...and to wrap [a portion of] their headcovers (*khumur*)...”

وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ

“And let them not stamp their feet to make known what they conceal of their adornment.”

[*al-Nūr* (24): 31]

This is because forbidding the stamping of the feet is clear evidence that the order to draw the *khumur* around themselves is outside the house also; and likewise His saying at the beginning of the verse:

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ

“And tell the believing women to reduce [some] of

their vision...”

[*al-Nūr* (24): 30-31]

So the truth that it is necessary to act upon is what is written in the verses of both *Surah al-Nūr* and *Surah al-Aḥzāb*, which is that when a woman goes out of her house, it is obligatory for her to wrap herself in her *khimār* and to wear her *jilbāb* over the *khimār*. This is because, as we said previously, it is better covering for her and makes it less likely for the shape of her head and shoulders to be visible and this is something required by Islāmic Law, as will be made clear when we discuss the fourth condition—and what I have stated is the explanation of the verse of *Idnāʾ* given by some of the *Salaf*. In *ʿAl-Durr Al-Manthūr fi Sharḥ Sunan Abi Dāwūd* (5/222), it says: Ibn Abi Ḥātim narrated on the authority of Saʿīd Ibn Jubayr regarding the saying of Allāh, the Most High:

وَلْيَصِّرْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ

“...and to wrap [a portion of] their headcovers (*khumur*) over their chests.”

[*al-Nūr* (24): 31]

‘It means that they should veil themselves with their *jalābīb*; and it (the *jilbāb*) is the cloak that is worn over the *khimār*—and it is not lawful for a Muslim woman to be seen by an unrelated male unless she is wearing a cloak and she has drawn it around her head and her throat.’

And know that the obligation to wear both a *khimār* and a *jilbāb* when a woman goes out has been abandoned by the majority of Muslim women. The reality is that they either wear just the *jilbāb* on their heads or the *khimār*, and in some cases, it is not sufficiently wide [to cover them properly], such as what is referred to today

as '*al-īshārib*' (headscarf) which causes part of the adornment that Allāh has forbidden them to reveal to be shown, such as the forehead, or the neck, for example.

And among the things that confirm the obligation to wear both the *khimār* and the *jilbāb* is the ḥadīth of Ibn 'Abbās (*radīy Allāhu 'anhumā*):

وَقُلْ لِّلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ

“And tell the believing women to reduce [some] of their vision...”

[*al-Nūr* (24): 30-31]

And he exempted from that:

وَالْقَوَاعِدُ مِنَ النِّسَاءِ الَّتِي لَا يَرْجُونَ نِكَاحًا

“And women of post-menstrual age who have no desire for marriage...”

[*al-Nūr* (24):60]

—up to the statement of Allāh, the Most High:

فَلَيْسَ عَلَيْهِمْ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ
غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ وَأَنْ يَسْتَعْفِفْنَ خَيْرٌ لَهُنَّ وَاللَّهُ
سَمِيعٌ عَلِيمٌ

“there is no blame upon them for putting aside their outer garments [but] not displaying adornment. But to modestly refrain [from that] is better for them. And Allāh is Hearing and Knowing.”

[*al-Nūr* (24):60]

And in the narration of Ibn 'Abbās (*radīy Allāhu 'anhumā*), it was

stated that he used to recite:

أَنْ يَضَعْنَ نِيَابَهُنَّ

“...if they putting aside their outer garments.”

[*al-Nūr* (24):60]

And he said: ‘[It is] the *jilbāb*.’ And Ibn Mas‘ūd (*radīy Allāhu ‘anhu*) said the same.⁷⁰

I say: This is proof of the obligation on all women to wear the *jilbāb* over the *khimār*, aside from those among them who are past childbearing age—and they are those who do not feel desire [for the opposite sex, due to their advanced age].

Has not the time come for righteous women, wherever they may be, to awake from their indifference, fear Allāh regarding their own souls and wear *jalābīb* over their *khumr*!?

And really, it is the strangest thing that none of those who write on the subject of women’s clothing today—to the best of my knowledge—have undertaken to explain this clear ruling in the Qur’ān and Sunnah, though some of them have expounded at great length regarding the opinion that the face is *‘awrah*—though it is a matter in which there is a difference of opinion—and the correct view is the opposite, as you can see from the detailed explanation given in this book, all praise and thanks be to Allāh, through whose grace righteous deeds are accomplished.

⁷⁰ It was narrated by Abū Dāwūd (#4111) with a good chain of narrators and Al-Bayhaqī narrated it on his authority (7/93). The other narration is his and its chain of narrators is authentic, as is his narration on the authority of Ibn Mas‘ūd (*radīy Allāhu ‘anhu*), which was also narrated by Ibn Jarīr al-Ṭabarī from a number of sources (18/127). For confirmation of its obligation, refer to the tradition of ‘A’ishah (*radīy Allāhu ‘anha*) and that of Ibn ‘Umar (*radīy Allāhu ‘anhumā*) [pages 134-135].

As for his saying: “And the *jalābīb* when going out,” it has no meaning, since the *jilbāb* is to screen a woman’s adornment from unrelated men. So it is the same whether she goes out to them, or they enter her house; in both situations, it is incumbent upon her to wear the *jilbāb*, which is supported by the words of Qays Ibn Zayd: ‘Verily, the Messenger of Allāh (ﷺ) divorced Ḥafṣah Bint ‘Umar (*raḍīy>Allāhu ‘anhumā*)... and the Messenger of Allāh (ﷺ) came and entered her presence, upon which she put on her *jilbāb*. The Messenger of Allāh (ﷺ) then said: “Verily, Gabriel came to me and said: “Take Ḥafṣah back, for she is one of those who fast and stand in prayer at night and she is your wife in Paradise.”’⁷¹

⁷¹ It was narrated by Ibn Sa’d (8/58) and Ṭabarānī in ‘*Al-Mu’jam Al-Kabīr*’ (18/365/934), on the authority of Ḥammād Ibn Salamah, who said: ‘Abū ‘Imrān Al-Jawnī informed us of it.’ The narrators in this isnād are all trustworthy and Muslim reported from them, aside from Qays Ibn Zayd, regarding whom there is a difference of opinion as to whether or not he was a Companion. Ibn ‘Abdu’l-Barr said: ‘It is said that his ḥadīth is *mursal* and that he was not a Companion,’ while Al-Ḥāfiẓ said in ‘*Al-Iṣābah*’: ‘He is a minor *tabī’ī* who used to report *mursal* narrations; he was mentioned by a number of scholars, including Al-Ḥārith Ibn Abī Usāmah, as being among the Companions (*raḍīy>Allāhu ‘anhum*). He was also mentioned by Ibn Abī Ḥātim and others, who said that he was one of the *tabī’ūn* and they followed Al-Bukhārī in doing so. So the ḥadīth is *mursal*. Al-Bayhaqī said (9/245): ‘It was narrated by Ṭabarānī and its narrators are narrators of authentic *aḥādīth*.’

It was also narrated by Al-Ḥākīm (4/15) and he quoted a supporting narration for it from the ḥadīth of Anas (*raḍīy>Allāhu ‘anhu*), which strengthens it, *inshā’Allāh*. However, there is no mention in it of her putting on a *jilbāb*. It was also narrated by Ibn Sa’d in a shortened version, with an authentic chain of narrators.

Ibn Sa’d also narrated (8/63) by way of Ḥabīb Ibn Abī Thābit and he said: ‘Umm Salamah said: ‘When my *‘iddah* (waiting period) from Abū Salamah was completed, the Messenger of Allāh (ﷺ) came to me and he spoke to me with a *ḥijāb* between us, then he proposed to me.’

However, it would appear that the *ḥijāb* here is not the garment with which a woman covers herself, it is only something with which she screens herself, such as a wall, or a curtain or the like; and it is what is meant by the saying of Allāh, the Most High in [*Surah Al-Abzāb* (33):53]: “O you who have believed, do not enter the houses of the Prophet except when you are permitted... And when you ask [his wives] for something, ask them from behind a partition. That is purer for your hearts and their hearts...”

=

Furthermore, there is no evidence in the verse that a woman's face is *'awrah* and must be covered. Rather, the most that may be said is that there is an order to draw her *jilbāb* around her. And this, as you can see, is a general command, so it is possible that the *idnā'* is over the adornment and its places which it is not permissible for her to reveal, in accordance with what the first verse has clearly stated. And in that case, the aforementioned evidence is refuted. It is also possible that it is more general than that, in which case, it would include the face. All of those who practise *ta'wīl* and a number of the early scholars. Ibn Jarīr quoted their opinions in his '*Tafsīr*', as did al-Suyūfī in '*Al-Durr Al-Manhūr*', but we do not see any benefit in transmitting them here. Instead, we shall content ourselves with a reference to them and whoever wishes to study them should refer to the aforementioned two books.⁷²

=

And it has been authentically reported on the authority of 'A'ishah (*radīy Allāhu 'anhā*) that when she prayed, she would wear a *jilbāb*, as will be shown later, which proves that the *jilbāb* is not only worn when going out of the house.

⁷² Note: As for the saying of Al-Mawdūdī in '*Al-Hijāb*' [page 366], who after quoting the verse, said: 'It was revealed especially with regard to covering the face,' to the best of my knowledge, no one among the scholars said this before him and there is no proof on which he may rely, aside from a tradition on the authority of Ka'b Al-Qurazī, which contains that which might be taken to mean what the Professor claims and it might be an explanation of the verse from Al-Qurazī. However, its chain of narrators is extremely weak and it is not permissible to cite it as proof or to depend on it; clarification of that will be given in the book shortly, *inshā' Allāh*.

Likewise, what the Professor has quoted on the authority of Ibn 'Abbās (*radīy Allāhu 'anhumā*) in explanation of this verse is not correct; he said: 'Allāh, the Most High has commanded believing women, when they go out from their houses to fulfil some need, to cover their faces from above their heads, with their *jalābih*.' And he attributed it to al-Ṭabarī (22/33), but he did not quote it in full; the full version says: "...and they reveal one eye!"

I say: This narration on the authority of Ibn 'Abbās (*radīy Allāhu 'anhumā*) is not authentic, because al-Ṭabarī narrated it from 'Alī ['Alī is Ibn Abī Ṭalhah, as Ibn Kathīr remarked] and as a number of Imāms have said, he did not hear from Ibn 'Abbās (*radīy Allāhu 'anhumā*). Indeed, he did not see him in fact, it has been said that between

=

And we consider that the first opinion is nearer to the truth, for two reasons:

The first is that some verses of the Qur'ān are an explanation of others and it has been made clear from the aforementioned verse in *Surah al-Nūr* that it is not obligatory to cover the face, so it is necessary to limit the *idnā'* (drawing over) here to everything aside from the face, in order to reconcile the two verses.

The second is that the Sunnah explains the Qur'ān, particularises its general statements and limits its unrestricted statements; and numerous evidences from it⁷³ have proven that it is not obligatory to cover the face; so it is necessary to explain this verse in the light of them and to limit it in accordance with them.

So it is confirmed that the face is not part of the *'awrah* that must be covered, and that is the opinion of the majority of the scholars, as Ibn Rushd said in *'Bidayah Al-Mujtabid wa Nihāyah Al-Muqtasid'* (1/89) and it was related by al-Ṭahāwī in *'Sharḥ Ma'ānī Al-Āthar'* (2/9), on the authority of two companions of Abū Ḥanīfah also. And in *'Al-Muhimmāt'*, one of the books of the Shāfi'īs, the author asserted that it is the correct opinion, as stated by Shaikh Al-Sharbīnī in *'Al-Iqnā' Fī Hall Alfāz Abī Shujā'* [2/110].

However, it is necessary to make this conditional on the absence of beautification to the face and hands, due to the general meaning

=
 it was Mujāhid. If that is correct regarding this tradition, then it is *muttasil* (connected), however, in the chain of narrators is Abū Ṣāliḥ, whose full name is 'Abdullāh Ibn Ṣāliḥ, who is weak. Ibn Jareer narrated something contrary to this on the authority of Ibn 'Abbās (*radīy Allāhu 'anhumā*), but its chain of narrators is also weak. However, we have found another chain of narrators for it that is authentic and I have given it in full previously, all praise and thanks be to Allāh.

⁷³ See the aforementioned aḥādīth [nos. 1-13/pages 60-72].

of the saying of Allāh, the Most High:

وَلَا يُبْدِينَ زِينَتَهُنَّ

“and not expose their adornment...”

[*al-Nūr* (24): 31]

If it [i.e. adornment] is not [absent], then it is essential to cover them, especially in this day and age, when women are put to trial by beautification of their faces and hands with all kinds of adornments and paints—which no Muslim, indeed, any rational person possessing a sense of honour—can doubt is unlawful; though that does not include kohl or dye, since these are exempted in the verse, as mentioned previously. This is also supported by the narration of Ibn Sa‘d (8/238-239) by way of Sufyān, who reported on the authority of Maṣṣūr, who reported on the authority of Rib‘ī Ibn Khirāsh, who reported on the authority of a woman, who reported on the authority of the sister of Hudhayfah [who had sisters who met the Prophet (ﷺ)], and she said: ‘The Messenger of Allāh (ﷺ) addressed us, saying: “O assembly of women! Do you not have any silver to wear for adornment? For there is no woman among you who wears gold and shows it, but she will be punished because of it.”’ Maṣṣūr said: ‘I informed Mujāhid of this and he said: ‘I have noticed them and [I saw] that [any] one of would place a button on her sleeve to conceal her ring.’

But my citing of proof in this narration is not in the *marfū‘* ḥadīth, though it is clear and unambiguous regarding that, because in its chain of narrators is a woman who is not named; it is only in the words of Mujāhid: “to conceal her ring,” which is a clear proof for what I have said, all praise and thanks be to Allāh for His granting of success. Then I saw this saying of Mujāhid with another chain

of narrators that was authentically reported from him in '*Musnad Abi Ya'la'*' (#6989).

Furthermore, Allāh, the Most High has made clear the wisdom in the matter of drawing the *jilbāb* with His saying:

ذَلِكَ أَدْنَىٰ أَنْ يُعْرَفَ ۖ فَلَا يُؤْذَنُ

“That is more suitable that they will be known and not be abused.”

[*al-Abzāb* (33): 59]

This means that when a woman wraps herself in her *jilbāb*, it will be known that she one of the good, virtuous and chaste women and she will not be annoyed by unbecfitting words from the iniquitous, whereas, if she went out displaying herself, without any covering, this would encourage the iniquitous to turn their attention to her and provoke her, as we see in every time and every place. So Allāh, the Most High commanded all of the wives of the believers to wear the *jilbāb* in order not to offer any pretext to them.

As for what Ibn Sa'd narrated (8/176): 'We were informed by Muḥammad Ibn 'Umar, who reported on the authority Ibn Abī Sabrah, who reported on the authority Sakhr, who reported on the authority of Ibn Ka'b Al-Qurazī that he said: 'A man from among the hypocrites used to confront the wives of the believers and annoy them and if he was asked about this, he would say: 'I thought she was a slave girl.' So Allāh commanded them to dress differently from the slave girls and to draw their *jalābīb* around them and to cover their faces.'

It is not correct; indeed, it is extremely weak (*da'if jiddān*), for a

number of reasons:

The first is that Ibn Ka'ab al-Qurazī—whose name is Muḥammad—is a *tabi'i* and he did not meet the Prophet (ﷺ); therefore it is *mursal*.

The second is that Ibn Abī Sabrah—whose name is Abū Bakr Ibn 'Abdullāh Ibn Muḥammad Ibn Abī Sabrah is extremely weak; Al-Ḥāfiẓ Ibn Ḥajr said: '*Taqrīb Al-Taḥfiẓ*': 'They [the scholars] accused him of fabrication.'

The third is that Muḥammad Ibn 'Umar—who is Al-Wāqidi—was declared weak and he is well known for this among the scholars of ḥadīth; indeed, he was accused [of lying or fabrication].

There are other narrations that bear the same meaning as this narration quoted by al-Suyūṭī in '*Al-Durr Al-Manthūr*' and some of them were also quoted by Ibn Jarīr al-Ṭabarī and others, but all of them are *mursal* and not authentic, because they end with Abū Mālik, Abū Ṣāliḥ, Al-Kalbī, Mu'āwiyah Ibn Qurrah and Al-Ḥasan al-Baṣrī and none of them is connected [to the Prophet (ﷺ)] and so they cannot be cited as evidence, especially since the apparent meaning is not acceptable in the purified Islāmic Law, nor even by a rational mind, because it erroneously and falsely claims that Allāh, the Most High allowed slave girls—some of whom were certainly Muslims—to remain uncovered and did not command them to wear the *ḥijāb* to protect themselves from being annoyed by the hypocrites!

And the amazing thing is that some of the scholars of tafsīr are deceived by these weak narrations and opined because of it that the saying of Allāh, the Most High:

وَنِسَاءَ الْمُؤْمِنِينَ

“and the women of the believers...”

[*al-Abzāb* (33): 59]

Referred only to the free women and not the slaves and based on that, they claimed that covering the head and hair, which is obligatory for free women, is not obligatory for slave girls. Indeed some schools of Jurisprudence went so far as to claim that the ‘awrah of a slave girl is the same as that of a man: from the navel to the knees! And they said: ‘So it is permissible for an unrelated man to look at a slave girl’s hair, her forearms, her legs, her chest and her breasts.’⁷⁴

And this—even though there is no evidence for it from the Qur’ān or the Sunnah—contradicts the general meaning of the saying of Allāh, the Most High:

وَنِسَاءَ الْمُؤْمِنِينَ

“and the women of the believers...”

[*al-Abzāb* (33): 59],

Because with regards to its general meaning is similar to the saying of Allāh, the Most High:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْرَبُوا الصَّلَاةَ
وَأَنْتُمْ سُكَرَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي
سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ
أَحَدٌ مِنْكُمْ مِنَ الْغَايِبِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً
فَتَيَمَّمُوا

⁷⁴ Abū Bakr Al-Jassās in ‘*Abkām Al-Qur’an*’ (3/390).

“O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying or in a state of janabah, except those passing through [a place of prayer], until you have washed [your whole body]. And if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and find no water, then seek clean earth and wipe over your faces and your hands [with it].”

[*al-Nisā'* (4): 43]

This is why Abū Ḥayyān Al-Andalusī said in his *Tafsīr: 'Al-Bahr Al-Mubīt'* (7/250): “The apparent meaning is that the saying of Allāh:

وَنِسَاءِ الْمُؤْمِنِينَ

“and the women of the believers....”

[*al-Aḥzāb* (33): 59]

[This] includes both free women and slave girls; and the possible fitnah of slave girls is greater due to their increased actions, as opposed to free women; so exempted them from the generality of the verse requires clear evidence.’

And before him, Al-Ḥāfiẓ Ibn Al-Qaṭṭān had arrived at the same conclusion in *'Aḥkām Al-Naẓr'* (24/2), as had others. And what could be finer than the saying of Ibn Ḥazm in *'Al-Muḥallā'* (3/218-219): ‘As for the difference between the free woman and the slave girl, the Religion of Allāh is one, their innate disposition and nature is one; in all of these things, the free woman and the slave girl are the same, unless some evidence is brought to establish that there is some difference between them, in which case, we would accept it.’ He added: ‘Some of those who misconstrued the saying of Allāh, the Most High:

يَذِينَ
عَلَيْنَ مِنْ جَلَابِيبِنَّ ذَٰلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ

“to bring down over themselves [part] of their outer garments (*jalābīn*). That is more suitable that they will be known and not be abused.”

[*al-Aḥzāb* (33): 59]

Claimed that the meaning was that Allāh, the Most High only commanded that because the dissolute men used to invite the women towards immorality and so He commanded the free women to wear their cloaks so that the dissolute would know that they were free women and not interfere with them.⁷⁵

And we reject this erroneous *tafsīr*, which is either an error of a scholar, the misconstrue of a virtuous rational person or the calumny of a sinful liar. This is because it is stated in it that Allāh gives free rein to the dissolute to interfere with the Muslims’ slave girls and no two persons among the people of Islām would disagree

⁷⁵ Among the results of this [erroneous] opinion is that [the idea that] the *jilbāb* is not ordered when the dissolute do not interfere with them or when there are no slave girls present, as is the case in this time, due to the absence of the cause! So if the cause is absent, then the effect is [also] absent; and some modern writers who have written on the subject of women have stated this clearly: The author of the a treatise entitled ‘*Al-Qur’ān wa’l-Mar’ab*’ [page 59] said: ‘And we must point out that the narrations have stated with regard to the verse in *Surah Al-Aḥzāb* that the clothing of free women and slave girls was the same and that the dissolute used to interfere with women without distinction, so the verse was revealed ordering the free women to dress differently, in order that they should be recognised and not annoyed by their confrontations. Or to put it another way: The order was due to a necessity specific to a certain time.’

So it was if he intended to say that there is no necessity now for the *jilbāb*, due to the absence of the cause that necessitated it, based on his claim that there are no longer any slave girls and all women are now free! So see how the ignorance of the weakness of some narrations has led to the neglect of a Qur’ānic injunction and another Prophetic injunction, as we showed previously regarding the ḥadīth of Umm ‘Atīyah.

that fornication with a free woman is just as unlawful as fornication with a slave girl—and that the punishment for one who fornicates with a free woman is the same as that for one who fornicates with a slave girl, without any distinction.

Furthermore, there is no difference between the unlawfulness of interfering with a free woman and interfering with a slave girl. Due to this, and its speciousness, it is necessary to reject the saying of anyone after the Messenger of Allāh (ﷺ), unless it can be reliably ascribed to him (ﷺ).⁷⁶

And this does not contradict the aforementioned ḥadīth of Anas (*radīy Allāhu ‘anhū*) in which it was stated that when the Prophet (ﷺ) selected for himself Ṣafīyyah Bint Huyay (*radīy Allāhu ‘anhā*) from among the captives of Khaybar, the Companions (*radīy Allāhu ‘anhum*) said: ‘We do not know whether he has married her [as a free woman], or taken her as a slave.’ They said: ‘If he makes her wear a veil, then she is his wife, and if he does not make her wear a veil, then she will be a slave. So when he intended to ride, he made her wear a veil and she sat on the hind part of the camel; then they knew that he had married her (in another version): “the Messenger of Allāh (ﷺ) screened her and carried her behind him and placed

⁷⁶ His reference is to what has been reported on the authority of ‘Umar (*radīy Allāhu ‘anhū*) regarding distinguishing between a free woman and a slave girl with regard to the wearing of the *khimār* and this was quoted by Al-Zayla‘ī in ‘*Nasb al-Rayah*’ (1/300) and it was narrated by Ibn Abī Shaybah (2/28/1-2) and Al-Bayhaqī (2/226-227) from a number of sources, then he said: ‘The traditions on the authority of ‘Umar Ibn Al-Khattāb (*radīy Allāhu ‘anhū*) in this regard are authentic.’

Ibn Ḥazm said (3/221): ‘However there is no proof in anyone aside from the Messenger of Allāh (ﷺ).’

And the ḥadīth of ‘A’ishah (*radīy Allāhu ‘anhā*) supports what he said: ‘The Prophet entered her presence and a slave girl of hers concealed herself. The Prophet (ﷺ) asked: “Has she reached puberty?” She said: ‘Yes.’ He then tore a piece of his turban and said: “Cover your head with this.”’ It was narrated by Ibn Abī Shaybah (2/27/2) and Ibn Mājah with a weak chain of narrators.

his *ridā'* (cloak) over her back and her face so they came to know that he had married her and he departed with her and made her status that of one of his wives."⁷⁷

We say: 'There is no contradiction between this ḥadīth and the tafseer of the verse that we have selected, because there is no rejection of the *jilbāb* in it, only a rejection of the *ḥijāb* and it does not necessitate an unrestricted rejection of the *jilbāb*, only a possibility; and it is possible that the rejection is for the *jilbāb* which includes covering of the face also, as is clear from his words in the same ḥadīth: "...and placed his *ridā'* over her back and her face.' This possibility is also strengthened by the clarification that will follow. So by this specificity the Companions (*radīy Allāhu 'anhum*) were able to distinguish between his (ﷺ) free women and his slave girls and that is what is intended by their aforementioned saying, affirmation or negation: 'If he makes her wear a veil, then she is his wife, and if he does not make her wear a veil, then she will be a slave.'

So it is clear from this that the meaning of their saying: "and if he does not make her wear a veil..." is on her face; so it does not negate covering the rest of the body for the slave girl, which includes the head as well as the chest and neck. So the ḥadīth agrees with the verse, all praise and thanks be to Allāh for granting [us] success [in reconciling them].⁷⁸

⁷⁷ It is narrated by Al-Bukhārī (7/387) and (9/105), Muslim (4/146-147), Aḥmad (3/123, 246 and 264), Ibn Sa'd (8/87); as for the second narration, it is that of Ibn Sa'd (8/86) and Ibn Al-Qayyim relied on it in '*Zād Al-Ma'ād*' (2/192). The ḥadīth was also narrated by Al-Bayhaqī (7/259).

⁷⁸ As for the saying of Shaikh Al-Islām Ibn Taymiyyah (may Allāh have mercy on him) in '*Tafsīr Surah Al-Nur*', after quoting the aforementioned ḥadīth of Anas (*radīy Allāhu 'anhu*), in which he said [page 56]: 'The *ḥijāb* is specific to the free women and not the slave girls, as was the Sunnah of the believers during the era of the Prophet (ﷺ) and his Caliphs, that the free woman wore a *ḥijāb*, while the slave girl was uncovered,' it is

In short, it is incumbent upon all women to cover themselves with their *jalābīb* if they go out from their houses and there is no difference in this regard between free women and slave girls. And it is permissible for them to reveal their faces and their hands only, as it was the practice of women during the era of the Prophet (ﷺ), in addition to which, he condoned that for them.

It would be beneficial here to set the record straight using one of the traditions of the *Salaf*, which proves what the practice was after the time of the Prophet (ﷺ) also; I say:

1. It was reported on the authority of Qays Ibn Abī Ḥāzim that he said: 'My father and I visited Abū Bakr and we saw that he was a white man with a thin body; with him was Asmā' Bint 'Umayy, who was waving flies away from him. She was [a white woman], with tattooed hands—they used to tattoo them during the *Jabiliyyah*, in a manner similar to that of the Berbers—and two horses were presented to him, and he was pleased with them, so he transported me on one of them and he transported my father on the other.'⁷⁹

gharīb (strange) and the aspect of its strangeness is his claim that it was the practice of the believers during the era of the Prophet (ﷺ), i.e. that the Prophet (ﷺ) approved of that. If this was proved correct by any clear evidence, it would be a sufficient proof of the claim of its specificity and a clear proof that the saying of Allāh: "*and the women of the believers...*" [*al-Aḥzāb* (33):59] refer specifically to the free women and we would have rejected what we stated earlier, but I do not consider that to be correct and the most that has been reported on this topic is the ḥadīth of Anas (*radīy Allāhu 'anhu*) and Ibn Taymiyyah did not transmit anything else and I know what is in it. And Allāh knows better.

I had wished to avoid embarking on a study of the slave girl's *hijāb* in such detail, because it is not our subject today, however, scientific exactitude obliged me to do so.

⁷⁹ It was narrated by Ibn Jarīr Al-Ṭabarī in '*Ṭabḍīb Al-Āṭbar*' (*Musnad 'Umar* 1/114/187) and the wording is his. It was also narrated by Ibn Sa'd in '*Al-Ṭabaqāt*' (8/283) and by Ṭabarānī in '*Al-Kabir*' (24/131/359), without the words: "they used to tattoo them..."

Its chain of narrators is authentic.

2. It was reported on the authority of Abū'l-Salīl that he said: "The daughter of Abū Dharr (*radīy Allāhu 'anhū*) came... and she had brown cheeks."

3. It was reported on the authority of Jābir Ibn Ḥusayn that he said: "I was sitting with the Messenger of Allāh (ﷺ) when Fāṭimah (*radīy Allāhu 'anhā*) approached and stood before him. I looked at her and the blood had gone from her face so he said: 'O Fāṭimah! Draw near to me.' She did so and stood in front of him. He then raised his hand and placed it on her chest at the place where a necklace would hang and he spread his fingers and said:

"O Allāh, dispeller of hunger and raiser of lowliness!
Do not cause hunger to afflict Fāṭimah, daughter of
Muḥammad."

Imrān added: "So I looked at her and saw that the blood had filled her face and the paleness had gone just as the paleness had [formerly] predominated over the blood." He further stated: "I met her later and asked her [about her condition] and she said: "O Imran! I did not suffer from hunger after that."⁸⁰

4. It was reported on the authority of Qabīṣah Ibn Jābir that he said: "We used to participate with the women in learning a Surah from the Qur'ān and I went with an old woman from Bani Asad and three others to Ibn Mas'ūd [in his house]. He saw her forehead was shining and he said: 'Do you shave it?' On hearing this, she became angry and said: "The one who shaves her forehead is your wife!" He said: "Go to her and if she is doing that, then she is free of me." So she departed, then she returned and said: "No,

⁸⁰ It is narrated by Ibn Jarīr in '*Al-Tabḥīb*' (*Musnad* Ibn 'Abbās 1/286/481) and Al-Dūlābi in '*Al-Kuna*' (2/122) with an isnād that is acceptable due to supporting narrations.

by Allāh, I did not see her doing that,' on which 'Abdullāh Ibn Mas'ūd (*radīy Allāhu 'anhu*) said: 'I heard the Messenger of Allāh (ﷺ) saying: "Allāh has cursed the women who tattoo (*wāshimāt*) and the women who get themselves tattooed (*mustawshimāt*)."⁸¹

5. It was reported on the authority of Abū Asmā' Al-Rahbī that he visited Abū Dharr [Al-Ghifārī] (*radīy Allāhu 'anhu*) when he was at Al-Rabzah and he had a black woman with him who was emaciated and he said: 'Do you not see what this black lady orders me to do?'⁸²

6. And in '*Tārikh Ibn 'Asākir*' (19/73/2) in the story of the crucifixion of Ibn Al-Zubayr (*radīy Allāhu 'anhumā*), whose mother [Asmā' Bint Abī Bakr] (*radīy Allāhu 'anhu*) came with her face unveiled and she was smiling.

7. It was reported on the authority of Anas (*radīy Allāhu 'anhu*) that he said: 'A slave girl entered the presence of 'Umar Ibn Al-Khaṭṭāb (*radīy Allāhu 'anhu*) and she was recognised by some of the *Muhājirīn* or the *Anṣār* and she was wearing a *jilbāb* with which she veiled herself. 'Umar (*radīy Allāhu 'anhu*) asked her: 'Have you been freed?' She replied: 'No.' He then asked: 'Then what is the reason for the *jilbāb*?!' Remove it from your head; the *jilbāb* is only obligatory for free women among the wives of the believers.' She hesitated and so he stood up to her with a stick [in his hand] and struck her head until she removed it from her head.'⁸³

⁸¹ Its chain of narrators is ḥasan and it was narrated in '*Ādab Al-Zifāf*' [page. 115].

⁸² It is narrated by Aḥmad (5/159), Ibn Sa'd (4/236 Beirut Edition) and Abū Nu'aym (1/161), with an authentic chain of narrators and he [Abū Nu'aym] has another source for it.

⁸³ It is narrated by Ibn Abī Shaybah in '*Al-Muṣannaḥ*' (2/231): 'Ali Ibn Mushir told us on the authority of Al-Mukhtar Ibn Filfil, who reported on the authority of Anas Ibn Mālik (*radīy Allāhu 'anhu*)...

8. It was reported on the authority of 'Umar Ibn Muḥammad that his father told him that Sa'ī Ibn Zayd Ibn 'Amr Ibn Nufayl said that Arwa disputed with him regarding a part of the land of his house. He said: 'Leave her and her father, for I heard the Messenger of Allāh (ﷺ) saying: "He who took a span of land without his due right would be made to wear it around his neck [equivalent to] seven earths on the Day of Resurrection." He [Sa'īd Ibn Zayd] said, O Allāh! Make her blind if she has told a lie and make her grave in her house.' He [the narrator] said: 'I saw her blind groping [her way] by touching the walls and saying: "The curse of Sa'īd Ibn Zayd has afflicted me.' And as she was walking in the house, she passed by a well therein and fell into it, so it became her grave."⁸⁴

I say: This chain of narrators is good and it confirms the conditions of acceptance stipulated by Muslim. It was declared authentic by Al-Ḥāfiẓ in '*Al-Dirayab Fi Takbrīj Ahādīth Al-Hidayab*' (1/124).

It was also narrated by Ibn Abī Shaybah and by 'Abdu'l-Razzāq in '*Al-Muṣannaḥ*' (3/136) by way of Qatādah, who reported on the authority of Anas (*radīy Allāhu 'anhu*) that he said: "Umar saw a slave girl of ours wearing a veil and he struck her and said: 'Do not imitate the free women.' Al-Ḥāfiẓ said: 'Its chain of narrators is authentic.'

I say: It conforms to the criteria for acceptance stipulated by Al-Bukhārī and Muslim.

It was also narrated by Ibn Abī Shaybah by way of Al-Zuhri, on the authority of Anas (*radīy Allāhu 'anhu*) and its chain of narrators is also authentic.

And Imām Aḥmad narrated it in '*Al-Āthar*' [page 39—Indian edition], by way of Ibrāhīm, who reported that 'Umar Ibn Al-Khaṭṭāb used to strike slave girls if they veiled themselves and he would say: 'Do not imitate the free women.'

I say: This isnād is *mu'dal* (having more than one consecutive missing narrator) and in the two *mauṣūl* narrations there is sufficiency.

I also found a fourth source for it in '*Sunan Sa'īd Ibn Mansūr*' (3/2/74).

And the aspect of proof in this tradition is that 'Umar (*radīy Allāhu 'anhu*) knew this slave girl even though she was veiled with a *jilbāb*, i.e. she was covered by it and that absolutely clearly means that her face was visible, for if not, he would not have recognised her.

And since that is the case, then his saying: "The *jilbāb* is only incumbent upon free women" is an extremely clear proof that in 'Umar's opinion, it is not a condition that the *jilbāb* covers the face, for if the women—all of the women—during the first era covered their faces, 'Umar (*radīy Allāhu 'anhu*) would not have said what he said.

So this tradition may be included among the abovementioned traditions on the authority of his son, 'Abdu'llāh along with those of Ibn 'Abbās (*radīy Allāhu 'anhumā*) and 'A'ishah (*radīy Allāhu 'anhā*) which proves that the face is not '*awrah*.'

9. It was reported on the authority of ‘Aṭā’ Ibn Abū Rabāḥ that he said: ‘I saw ‘A’ishah (*radīy Allāhu ‘anhā*) plaiting necklaces [of rope] for the sheep that were being herded with her as sacrifices.’⁸⁵

10. It was reported on the authority of ‘Abdullāh Ibn Muḥammad Ibn ‘Uqayl that he said: “Alī Ibn Al-Ḥusayn sent me to Al-Rubay‘ Bint Mu‘awwidh to ask her about the ablution (*wūdu*) of the Messenger of Allāh (ﷺ), for he used to perform *wūdu* in her presence. So I went to her and she brought out a vessel that was filled with water and she said: ‘With this I used to bring out [water] for the Messenger of Allāh (ﷺ) to perform *wūdu*’...”⁸⁶

⁸⁴ It is narrated by Muslim (5/58) and Abū Ya‘lā in his ‘*Musnad*’ (2/250/951).

I say: This tradition is a response to those who claim that a woman’s face is ‘*awrah*’ and that it is not permissible to uncover anything of it! Unless they said that the most beautiful part of a woman’s face is her eyes, even though she is blind, for in that case, her beauty is gone and hence there is no possibility of her being a cause of *fitnah* to men!

We say: This, along with the fact that it contradicts their method of proof based on the ḥadīth: “Are you both blind?”—which we consider weak; so why, therefore, have you permitted for the woman who is not blind to cover her face with a *niqāb*, when it reveals her most beautiful feature [i.e. her eyes]?

⁸⁵ It was quoted by ‘Abdu’l-Razzāq: “We were told by ‘Umar Ibn Dharr, who said: ‘I heard ‘Aṭā’ Ibn Abī Rabāḥ...’ This is how it is reported in ‘*Al-Tamhīd*’ by Ibn ‘Abdu’l Barr (17/221) and its chain of narrators is authentic.

And it is possible that an obstinate person might reject the evidence of the ḥadīth which proves that the hands are not ‘*awrah*’ by saying: “She was wearing gloves”!

⁸⁶ It was narrated by Al-Ḥumaydī in his ‘*Musnad*’ (1/163/342), by Ṭabarānī in ‘*Al-Mu‘jam Al-Kabīr*’ (24/276/677) and others and its chain of narrators is ḥasan due to the difference of opinion regarding Ibn ‘Uqayl and Ibn Al-Qaṭṭān said the same (2/35/2).

Something similar is also narrated in ‘*Ṣaḥīb Sunan Abī Dāwūd*’ (#117) and it is mentioned in it that the Prophet (ﷺ) said to her: “Pour ablution water for me.” And in a narration by Ṭabarānī: “Pour my ablution water over me.”

And in another version: “And I poured [water over his hands] three times.”

And based on this, it would be possible for it to be mentioned in the section that precedes it.

11. It was reported on the authority of ‘Urwah Ibn ‘Abdullāh Ibn Qushayr that he visited Fāṭimah Bint ‘Alī Ibn Abī Ṭālib (*raḍīy Allāhu ‘anhumā*) and he said: ‘...and I saw a ring on her hand.’⁸⁷

12. It was reported on the authority of ‘Isā Ibn ‘Uthmān that he said: ‘I was with Fāṭimah Bint ‘Alī when a man came and began praising her father [‘Alī Ibn Abī Ṭālib (*raḍīy Allāhu ‘anhu*)] in her presence, so she took a handful of dust and threw it in his face.’

13. It was reported on the authority of Yaḥyā Ibn Abī Sulaym that he said: ‘I saw Samrā’ Bint Nahīk—and she had encountered the Prophet (ﷺ)—[i.e. she was a Companion] and she was wearing a coarse shirt and a coarse khimār, and in her hand was a whip with which she was disciplining the people, ordering all that is good and forbidding all that is evil.’⁸⁸

14. It was reported on the authority of Maymūn—that is, Ibn Mihrān—that he said: ‘I visited Umm Al-Dardā’ and I saw that she was covering her head with a thick *khimār* which covered her eyebrows.’ He added: ‘It was a little short and so she made its ends meet by tying a belt around it; and I never visited her at prayer time except that I found her in prayer.’⁸⁹

⁸⁷ 11 and 12 were both narrated by Ibn Sa’d (8/466) and on his authority by Ibn ‘Asākir (19/503); and the first chain of narrators is authentic, while the second is good. ‘Isā Ibn ‘Uthmān was mentioned by Ibn Hībān in his book *‘Al-Thiqā’* (7/233) and a number of trustworthy narrators reported on his authority.

⁸⁸ It was narrated by Ṭabarānī in *‘Al-Mu’jam Al-Kabir’* (24/311/785), with a good chain of narrators.

⁸⁹ It was narrated by Ibn ‘Asākir in *‘Tārikh Dimashq’* (19/562) by way of Al-Baghawī, [who said]: ‘Isā Ibn Salīm Al-Shashī informed us that Abū’l Malīh informed him on the authority of Maymūn...’

I say: This chain of narrators is authentic; Abū’l Malīh is Al-Ḥasan Ibn ‘Umar Al-Raqī, who is trustworthy and one of the narrators of *‘Al-Tabdhīb’*. As for Al-Shashī,

15. It was reported on the authority of Mu‘āwiyah (*raḍīy Allāhu ‘anhu*) that he said: ‘I visited Abū Bakr (*raḍīy Allāhu ‘anhu*) with my father and I saw Asmā’ standing at his head, and she was white; and I saw Abū Bakr (*raḍīy Allāhu ‘anhu*) and he was white and thin.’⁹⁰

16. It was reported on the authority of ‘Uyaynah Ibn ‘Abdu’l-Raḥmān, who reported on the authority of his father that: ‘A woman went to Samurah Ibn Jundub and said that her husband did not come to her [i.e. have sexual intercourse with her] and so he asked the man, who denied it. So he wrote to Mu‘āwiyah (*raḍīy Allāhu ‘anhu*). Mu‘āwiyah (*raḍīy Allāhu ‘anhu*) wrote back, saying: ‘Marry him to a woman from the treasury who is blessed with beauty and devoutness...’ He [the narrator] said: ‘So he did that...’ And he said: ‘Then the woman came and she was veiled.’^{91, 92}

he was declared trustworthy by Ibn Ḥibbān (8/494), as did Al-Khaṭīb Al-Baghdādī in ‘*Tārikh Baghdād*’ (11/161).

Umm Al-Darda’ was the wife of Abū’l-Dardā’ (*raḍīy Allāhu ‘anhumā*) and her name was Hujaymah; she was trustworthy, a scholar of Islāmic Jurisprudence and a devout worshipper. She has a lengthy biography in in ‘*Tārikh Baghdād*’.

⁹⁰ It is narrated by Ṭabarānī in ‘*Al-Mu’jam Al-Kabīr*’ (1/10/25), with an *isnād* that is good due to supporting narrations—and its narrators are trustworthy, aside from Ṭabarānī’s Shaikh, Al-Qāsim Ibn ‘Abbād Al-Khaṭṭābī; four of his aḥādīth were narrated by Ṭabarānī in ‘*Al-Mu’jam Al-Awsaṭ*’ (2/3/1) and Al-Haythami said (9/42):

‘His narrators are narrators of authentic aḥādīth.’

⁹¹ It was narrated by Al-Bayhaqī (7/228) and its chain of narrators is ḥasan.

⁹² I had originally thought to cite this tradition among those that prove that the customary practice among the people of first era was to cover the face, but then it became apparent to me that the opposite was the case.

This is because ‘*taqannu*’ (the word used in the tradition) means a woman covering her head and not her face, as I explained in the foreword of this edition. So it is one of the many proofs that do not please those who stubbornly hold fast to their opinions and are severe in their speech [to those who do not subscribe to their opinions] and Allāh knows better regarding their behaviour towards their women. So for this reason, we moved this tradition to this location.

Section Two:
The Legal Position Regarding
Covering the Face

Many scholars today hold the position that a woman's face is *'awrah* and that it is not permissible for her to reveal it, indeed, that it is unlawful. But in what has preceded in this treatise there is a sufficient reply to them. And opposing this party is another that considers that covering the face is an innovation and obstinacy in religion!

This has been conveyed to us from some of those who hold fast to what has been confirmed in the Sunnah in Lebanon; so to those brothers and others we address the following statement:

Let it be known that there is a basis for covering the face and hands in the Sunnah and this was something well known during the era of the Prophet (ﷺ), as indicated by his saying (ﷺ): "A woman in the state of *ihram* should not wear a veil nor should she wear *quffāzayn*."⁹³

Shaikh Al-Islām Ibn Taymiyyah said in '*Tafsīr Surah al-Nūr*' [page 56]: "This is among the things that prove that the *niqāb* and the *quffāzayn* were well known among women who were not in a state of *ihram* and this entailed the covering of their faces and hands."

And the evidences support each other in proving that the women

⁹³It is narrated by Al-Bukhārī (4/42), Al-Nasa'ī (2/9 and 10), Al-Bayhaqī (5/46-47) and Aḥmad (no. #6003), on the authority of Ibn 'Umar (*radīy Allāhu 'anhumā*) in a *marfū'* form.

The *quffāz* (a pair = *quffāzayn*) is worn by a woman on her hand and it covers her fingers and her hands, and sometimes her forearm, to protect her from the cold... and they are for the hands, just as *khifāf* (leather socks) or [ordinary] socks are for the feet.

of the Prophet (ﷺ) used to screen themselves, even including their faces and here are some aḥādīth and traditions which reinforce that position:

1. It was reported on the authority of ‘A’ishah (*radīy Allāhu ‘anhā*) that she said: ‘Sawdah [the wife of the Prophet (ﷺ)] went out to answer the call of nature after the *ḥijāb* made obligatory.⁹⁴ She had a large frame and everybody who knew her before could recognize her. So ‘Umar Ibn Al-Khattāb (*radīy Allāhu ‘anhū*) saw her and said: ‘O Sawdah! By Allāh, you cannot hide yourself from us, so think of a way by which you should not be recognised on going out.’ Sawdah returned while the Messenger of Allāh (ﷺ) was in my house, eating his supper and a bone covered with meat was in his hand. She entered and said: ‘O Messenger of Allāh! I went out to answer the call of nature and ‘Umar said to such-and-such to me.’ Then Allāh inspired him [the Prophet (ﷺ)] and when the state of inspiration was over and the bone was still in his hand, as he had not put in down, he said [to Sawdah]: ‘You have been allowed to go out to fulfil your needs.’⁹⁵

⁹⁴ She means the *ḥijāb* for the wives of the Prophet (ﷺ) which was ordered by the saying of Allāh, the Most High: “*And when you ask [his wives] for something, ask them from behind a partition. That is purer for your hearts and their hearts.*” [*al-Abzāb* (33): 53].

And the revelation of this verse agreed with the saying of ‘Umar (*radīy Allāhu ‘anhū*) as narrated by Al-Bukhārī (8/428) on the authority of Anas and others (*radīy Allāhu ‘anhūm*), who said: “Umar said: “I said: ‘O Messenger of Allāh! Good and bad persons visit you, so I suggest that you order the Mothers of the Believers [i.e. your wives] to observe veils’. Then Allāh revealed the verse of *al-Ḥijāb*.”

⁹⁵ And in the ḥadīth there is evidence that ‘Umar (*radīy Allāhu ‘anhū*) only recognised Sawdah (*radīy Allāhu ‘anhā*) from the shape of her body, which proves that her face was covered; and ‘A’ishah (*radīy Allāhu ‘anhā*) that she was recognised due to her large size, which is why ‘Umar (*radīy Allāhu ‘anhū*) wished that she should not be recognised from her shape, and this [he thought] could be achieved by her not going out, but the Wise Lawgiver [Allāh] did not agree this time, due to the difficulty this would entail. Al-Ḥāfiẓ [Ibn Hajar] (may Allāh have mercy on him) said in his explanation of the aforementioned ḥadīth: ‘The heart of ‘Umar (*radīy Allāhu ‘anhū*) was afflicted by a dislike for unrelated men looking at the wives of the Prophet (ﷺ) which led him to say to the Prophet

2. It was also reported on her authority in the ḥadīth of the story of the slander that she said: ‘...and while I was sitting in my resting place, I was overcome by drowsiness and I slept. Ṣafwān Ibn Al-Mu‘aṭṭal al-Sulamī Al-Zakwānī, who had set out at night, was behind the army. When he reached my place in the morning, he saw the figure of a sleeping person and on seeing me, he recognised me as he had seen me before the order of the *ḥijāb* [was prescribed]. So I woke up when he recited *istirjā’* (i.e. saying: “*inna lillāhi wa inna ilaihi raj’ūn*”) as soon as he recognised me. I covered my face with my *jilbāb*...”⁹⁶

(ﷺ): “Veil your wives,” and he continued to reiterate that until the Verse of the *ḥijāb* was revealed. Then after that, it became his aim that they should not show themselves at all, even though they be veiled and he carried the matter too far, but this was rejected from him and they were permitted to go out to fulfil their needs, in order to avoid difficulty and to remove hardship.’

Al-Qāḍī ‘Iyāḍ said: ‘The *ḥijāb* was enjoined with a restriction [to the Mothers of the Believers] and it was made incumbent upon them, without any disagreement [among the scholars] with regard to the face and hands; so it was not permissible for them to reveal anything of that, whether there are eye-witnesses or not and they were not allowed to reveal their shapes, even though they were covering themselves, unless necessity forced them to reveal anything.’

Al-Ḥāfiẓ said (8/530): ‘Then he cited as evidence a narration in ‘*Al-Muwaffā’a*’ in which it was stated that when ‘Umar (*radīy Allāhu ‘anhu*) died, the women screened Ḥafṣah (*radīy Allāhu ‘anhā*) so that her shape might not be seen, and that a cover or tent was placed over the bier of Zaynab Bint Jahsh (*radīy Allāhu ‘anhā*) in order to conceal her shape [end of quote].’

And there is no evidence in what he has mentioned for his claim that was obligatory for them, for they used, after the [death of] the Prophet (ﷺ), to wear the *ḥijāb* and walk about; and the Companions (*radīy Allāhu ‘anhum*) and those who succeeded them would hear aḥādīth from them while their bodies and shapes were covered. And we mentioned earlier while discussing the subject of *ḥajj*, the words of Ibn Jurayj to ‘Aṭā’, when it was mentioned to him that ‘A’ishah (*radīy Allāhu ‘anhā*) used to walk around: ‘Was it before the [order of the] *ḥijāb* [was imposed], or after it?’ He said: ‘She did that after the [order of the] *ḥijāb* [was imposed].’

⁹⁶ It is narrated by Al-Bukhārī (8/365-388 ‘*Sbarḥ Fath Al-Bari*’), Muslim (8/113-118), Aḥmad (6/194-197), Ibn Jarīr (18/62-66) and Abū’l-Qāsim Al-Ḥinna’ī in ‘*Al-Fawā’id*’ (9/142/2), who declared it to be ḥasan, along with the other narration, including its addition.

3. It was reported on the authority of Anas (*radīy Allāhu ‘anhu*) regarding the Battle of Khaybar and the Prophet’s (ﷺ) selection of Ṣafīyyah for himself (ﷺ) that he said: “The Messenger of Allāh (ﷺ) departed from Khaybar and he had not consummated the marriage with her, so when the camel was brought for the Messenger of Allāh (ﷺ) to depart, he placed his leg so that Ṣafīyyah might put her foot on his thigh, but she refused and placed her knee on his thigh. Then the Messenger of Allāh (ﷺ) covered her and mounted her behind him, placing his *ridā’* over her back and her face and securing it under her foot and he set out with her, thus giving her the status of one of his wives.”⁹⁷

4. It was reported on the authority of ‘A’ishah (*radīy Allāhu ‘anbā*) that she said: ‘Riders would pass us when we accompanied the Messenger of Allāh (ﷺ) while we were in a state of *ihrām*. When they came by us, one of us would let down her *jilbāb* from her head over her face, and when they had passed on, we would uncover our faces.’⁹⁸

5. It was reported on the authority of Asmā’ Bint Abī Bakr (*radīy Allāhu ‘anhumā*) that she said: ‘We used to cover our faces from men and we used before that to comb our hair while in a

⁹⁷ It is narrated by Ibn Sa’d (8/86-87) from a number of sources: from the ḥadīth of Abū Hurayrah (*radīy Allāhu ‘anhu*), Abū Ghatafān Ibn Tarif Al-Murri, Anas Ibn Mālik and Umm Sinān Al-Aslamiyyah (*radīy Allāhu ‘anhum*); Ibn Sa’d said: ‘The ḥadīth of some of them was included in the ḥadīth of others.’

I say: Something similar was narrated by Al-Bukhārī and Muslim and others from the ḥadīth of Anas (*radīy Allāhu ‘anhu*) and it was mentioned previously with its *takhrīj* [page 94].

⁹⁸ It is narrated by Aḥmad (6/30), Abū Dāwūd, Ibn Al-Jarūd and Al-Bayhaqī in ‘*Al-Ḥajj*’ and its chain of narrators is ḥasan due to supporting narrations; and among its supporting narrations is the ḥadīth that follows it, and the *takhrīj* of both of them is given in ‘*Ṭawā’ Al-Ghalīl*’ (#1023 and #1024).

state of *ibrām*.⁹⁹

6. It was reported on the authority of Ṣafīyyah Bint Shaybah that she said: 'I saw 'A'ishah (*raḍīyAllāhu 'anhā*) performing circumambulation of the House [of Allāh] and she was wearing a *niqāb*.¹⁰⁰

7. It was reported on the authority of 'Abdullāh Ibn 'Umar (*raḍīyAllāhu 'anhumā*) that he said: 'When the Prophet (ﷺ) revealed Ṣafīyyah, he saw 'A'ishah wearing a *niqāb* in the middle of the people and he recognised her.¹⁰¹

⁹⁹ It is narrated by Al-Ḥākim (1/454), who said: 'It is an authentic ḥadīth, in accordance with the conditions of acceptance stipulated by Al-Bukhārī and Muslim.' Al-Dhahabī agreed with him, but in fact, it only agrees with the criteria stipulated by Muslim, because Zakariyya Ibn 'Adīyy is in his chain of narrators; Al-Bukhārī only narrated from him in works other than '*Al-Jamī' al-Ṣaḥīḥ*', as stated in '*Al-Tabdhīb*'. It was also narrated by Imām Mālik (1/305), on the authority of Fāṭimah Bint Al-Mundhir in a similar manner.

And what is meant by "We used to cover..." is: "We used to let [our veils] hang down," as stated in the ḥadīth that preceded it.

¹⁰⁰ It is narrated by Ibn Sa'd (8-49) and also by 'Abdu'l-Razzāq in '*Al-Muṣannaḥ*' (5/24-25), on the authority of Ibn Jurayj, who reported on the authority of Al-Ḥasan Ibn Muslim, who reported on the authority of Ṣafīyyah.

And the men in the chain of narrators are trustworthy, aside from Ibn Jurayj, who is a mudallis and also committed '*an'anah*' in it.

¹⁰¹ It is narrated by Ibn Sa'd (8/90): 'We were informed by Aḥmad Ibn Muḥammad Ibn Al-Walīd Al-Azraqī, who said that he was told by 'Abdu'l-Raḥmān Ibn Abū'l-Rijāl...'

The men in the chain of narrators are trustworthy, except that it is broken between Ibn Abū'l-Rijāl and Ibn 'Umar (*raḍīyAllāhu 'anhumā*); however it is supported by another similar narration on the authority of 'Aṭā', which is *mursal*. It was narrated by Abū Manṣūr Ibn 'Asākir in '*Al-Arba'in Fi Manāqīb Ummahāt Al-Mu'minin*' [page 89] and it was narrated by Ibn Sa'd from two other sources, which depend on Al-Waqīdī, who is weak, as stated earlier. It was also narrated (8/181) by way of him, with his *isnād* that Hind Bint 'Utbah removed her *niqāb* when she gave her pledge of allegiance to the Prophet (ﷺ).

And it was narrated by Ibn Mīndah from another source, as mentioned in his biography in '*Al-Iṣābah*' (4/409).

8. It was reported on the authority of Ibrāhīm Ibn ‘Abdu’l-Raḥmān Ibn ‘Awf that ‘Umar Ibn Al-Khaṭṭāb (*radīy Allāhu ‘anhumā*) permitted the wives of the Prophet (ﷺ) to perform Hajj during the last pilgrimage that he performed and he sent with them ‘Uthmān Ibn ‘Affān and ‘Abdu’l-Raḥmān Ibn ‘Awf (*radīy Allāhu ‘anhumā*). He [the narrator] said: “Uthmān would call out: ‘Let no one come near to them and let no one look at them while they are in their howdahs on the camels. And when they wish to descend, let them do so in the forefront of the people.’ He added: “Uthmān and ‘Abdu’l-Raḥmān (*radīy Allāhu ‘anhumā*) were at the tail end of the people and no one ascended to them [i.e. the Mothers of the Believers].”¹⁰²

So in these aḥādīth there is clear evidence that the covering the face was well known during the era of the Prophet (ﷺ) and that his wives used to do that; and the virtuous women followed their example after them, and here are two examples of that:

¹⁰² It is narrated by Ibn Sa’d (8/152): ‘We were informed by Al-Walīd Ibn ‘Atā’ Ibn Al-Agharr Al-Makkī, who said that he was informed by Ibrāhīm Ibn Sa’d, who reported on the authority of his father, who reported on the authority of his grandfather that ‘Umar Ibn Al-Khaṭṭāb (*radīy Allāhu ‘anhu*) ...’

This *isnād* is ḥasan and its men are trustworthy narrators of Al-Bukhārī and Muslim, aside from this person, Al-Walīd; he was mentioned by Al-Dhahabī in ‘*Al-Miẓān*’ and he was quoted by Al-Ḥāfiẓ in ‘*Al-Lisān*’....

Al-Wāqidi agreed with Ibn Sa’d regarding him (8/151) and in this tradition it is stated that his wives used to cover their shapes also. However, there is nothing in it that proves that it was obligatory for them to do so, so it does not contradict what we have transmitted above from Al-Ḥāfiẓ, who said that they used to appear before the Companions (*radīy Allāhu ‘anhum*), covering their bodies, not their shapes, because that was for a need or some religious benefit. And in the saying of Al-Ḥāfiẓ himself, there is an indication of that. And Allāh knows better.

And Aḥmad narrated (6/219) on the authority of Yazīd Ibn Babanūs that he said: ‘A friend and I went to ‘A’ishah (*radīy Allāhu ‘anbā*) and we sought permission to enter her presence; she threw a cushion to us and she pulled a screen around her. My companion said: ‘O Mother of the Believers! What do you say regarding the conflict...?’

And its chain of narrators is ḥasan.

1. It was reported on the authority of 'Āsim Al-Aḥwāl that he said: 'We visited Ḥafṣah Bint Sīrīn¹⁰³ and she had made the *jilbāb* like this: she had veiled her face with it and we said to her: 'May Allāh have mercy on you! Allāh, the Most High says:

وَالْفَوَاعِدُ مِنَ النِّسَاءِ الَّتِي لَا يَرِيحُونَ
نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ رِثَابَهُنَّ
عَدِمْتُمْ بَرِحْتُمْ بَرِيئَةٌ

“And women of post-menstrual age who have no desire for marriage—there is no blame upon them for putting aside their outer garments¹⁰⁴ [but] not display-

¹⁰³She is Umm Huzayl Al-Anṣāriyyah Al-Baṣriyyah, who was one of the virtuous *Tabi'ūn* and she saw the Qur'ān when she was a child aged twelve years and she died aged seventy. Iyās Ibn Mu'āwiyah said: 'I have not met anyone better than Ḥafṣah.'

She died in the year 101 AH.

¹⁰⁴The scholars of *tafsīr* differed regarding the meaning of this word; most of them say that it refers to the *jilbāb*, as Ḥafṣah said. It was narrated by Ibn Jarīr (18/114) on the authority of Ibn Mas'ūd and Ibn 'Abbās (*raḍiy Allāhu 'anhumā*) and more than one of the *tabi'ūn* and it was declared authentic by Al-Qurtubī.

Jābir Ibn Zayd [who is trustworthy and died in the year 93 AH] said: 'It refers to the *kbimār*.' This was narrated by Ibn Jarīr and Abū Bakr Al-Jassās (3/411) and it is likely that it depends on what was narrated by Al-Qurtubī: 'The Arabs say: a woman... who has reached an advanced age and has removed her *kbimār*.'

This is supported by the fact that Allāh mentioned this verse in *Surah Al-Nūr* after the aforementioned verse ordering women to wear the *kbimār*—and it is general. So it is as if Allāh, the Most High decreed the limitation of it and He conveyed this in the same *Surah*. Allāh knows better.

Then I saw that Ibn 'Abbās (*raḍiy Allāhu 'anhumā*) had spoken clearly of the meaning and made clear that the verse of women past childbearing age was exempted from the verse of the *kbimār*.

It was narrated by Abū Dāwūd (#4111) and Al-Bayhaqī (7/93) with a ḥasan chain of narrators.

So it would appear that Jābir Ibn Zayd heard that from Ibn 'Abbās (*raḍiy Allāhu 'anhumā*), for he was one of those who reported many sayings from him. Therefore it is likely that this is the most suitable interpretation of the words: "their outer garments", for it is a plural and I have seen that Shaikh 'Abdu'l-Raḥmān Ibn Naṣīr Al-Sa'dī (may Allāh have mercy on him) had realised this and he said in his '*Tafsīr*' (5/445): "That is, the

ing adornment.”

[*al-Nūr* (24):60]’

He said: ‘She asked: ‘What is after that?’ We said:

وَأَنْ يَسْتَعْفِفْنَ خَيْرٌ لَهُنَّ

“But to modestly refrain [from that] is better for them.”

[*al-Nūr* (24): 60].’

She replied: ‘It is confirmation of the *hijāb*.’¹⁰⁵

=
garments that were visible, such as the *khimār* and the like, regarding which Allāh said to women:

وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ

“...and to wrap [a portion of] their headcovers (*khumur*) over their chests.”

[*al-Nūr* (24): 31]

And before him, Al-Ḥāfiẓ Abū’l-Ḥasan Ibn Al-Qaṭṭān said it in ‘*Al-Naẓr Ila Ahkām Al-Naẓr*’.

¹⁰⁵ It is narrated by Al-Bayhaqī (7/93) by way of Sa’dan Ibn Naṣr: ‘We were told by Sufyān Ibn ‘Uyaynah, who reported on the authority of ‘Āṣim Al-Aḥwāl...’

This chain of narrators is authentic; Sa’dan’s name is Sa’id, but mostly he is referred to as Sa’dan, as Al-Khaṭīb Al-Baghdādī said in his ‘*Tārīkh*’. Al-Darāqutnī and others reported that he was trustworthy.

Some of the later scholars cited as evidence for what we have mentioned the narration of Abū Dāwūd (1/389) by way of Faraj Ibn Faḍalah, on the authority of ‘Abdu’l-Khaḥir Ibn Thābit Ibn Qays Ibn Shammās, who reported on the authority of his father, who reported on the authority of his grandfather that he said: ‘A woman—whose name was Umm Khallād—came to the Prophet (ﷺ) wearing a *niqāb* to ask about her son, who had been killed and the Companions of the Prophet (ﷺ) said to her: “You have come to ask about your son and you are wearing a *niqāb*!” She replied: ‘If I wrap up my son, shall I not then wrap up my modesty?’ The Prophet (ﷺ) then said: “Your son has the reward of two martyrs.” She said: ‘O Messenger of Allāh! Why is that?’ He replied: “Because he was killed by the People of the Scripture.”

This is a clear proof of the virtue of the *niqāb*, because she considered it a part of modesty and the Messenger of Allāh (ﷺ) affirmed that, however, we cannot cite such

2. It was reported on the authority of Abū ‘Abdullāh Muḥammad Ibn Aḥmad Ibn Mūsā Al-Qāḍī that he said: ‘I attended the gathering of Mūsā Ibn Ishāq Al-Qāḍī in Al-Rai, in the year 286 AH and a woman came forward; her guardian claimed that her husband owed him five hundred deenars as dowry, but he denied that. The judge said: ‘Your witnesses?’ He said: ‘I brought them,’ and he invited one of the witnesses to look at the woman... The witness stood up and said to the woman: ‘Stand up.’ The husband said:

=

an *isnād* as this as evidence, because Al-Bukhārī said: ‘Faraj Ibn Faḍalah reported on the authority of this [narrator], ‘Abdu’l-Khabīr and his ḥadīth is not strong and Faraj narrated *manākīr* (plural of *munkar*).’

Abū Ḥatīm Al-Razī said: ‘The ḥadīth of ‘Abdu’l-Khabīr is not strong; he is *munkar* in ḥadīth,’ as stated in ‘*Mukhtaṣar Al-Mundbirī*’ (3/359).

And something similar was mentioned in the biography of ‘Ubayd Ibn ‘Umar Al-Makkī, in ‘*Thiqāt Al-‘Ajīb*’ [page. 322—Beirut]; he said: ‘There was a beautiful woman in Makkah and she had a husband; she looked one day at her face in the mirror and she said to her husband: ‘Do you think that anyone could look at this face without being subjected to temptation?’ He replied: ‘Yes.’ She asked: ‘Who?’ He said: ‘Ubayd Ibn ‘Umayr.’ She replied: ‘Then permit me, and I will certainly subject him to temptation.’ He said: ‘I permit you.’ So she went to him and asked him for a legal opinion; he sat alone with her in a corner of the Sacred Maṣjid [in Makkah]. She unveiled [her face] like the rising of the moon and he said to her: ‘O slave girl! Fear Allāh.’

Note: There is no doubt that what is intended by the face is what was made clear previously [page 41], and it is well known in the books of Islāmic Jurisprudence that the limit of the face is from the roots of the hair to the lower part of the chin and from one earlobe to the other. And it is this that may be understood from what the scholars of [Arabic] language have stated, regarding the basic meaning of the face. Al-Aṣbahānī said in his ‘*Mufradāt*’: ‘The original meaning of the face is an extremity [of the body], because it is the first thing that one encounters [on meeting a person] and the most noble aspect of the body. It is utilised in encountering everything...’

Once this is clear, then the saying of Al-Mawḍūdī in his ‘*Ta’qīb*’ [page 21]: ‘As for the face, what is intended by it is not just the physiognomy of the face, rather, it includes all of the two ears, in accordance with common understanding.’

This is what he said, but I do not know of any validity for it; indeed, it contradicts the stance of the scholars regarding the limits of the face, as stated above and the clear statement of the Prophet (ﷺ): ‘The ears are part of the head.’

This was narrated by Ṭabarānī from the ḥadīth of Ibn ‘Abbās (*raḍiy Allāhu ‘anhumā*) with an authentic chain of narrators; it has numerous supporting narrations which I have mentioned in ‘*Silsilah Al-Aḥādīth Al-Ṣaḥībah*’ (no. #40).

‘What are you doing?’¹⁰⁶ The guardian said: ‘They are looking at your wife while she is unveiled, in order that they can be sure that they know her.’ The husband said: ‘I call upon the judge to bear witness that I have given him this dowry and have declared myself free of it in this world and in the Hereafter.’

The judge said: ‘This will be recorded among the noble traits of character.’

What can be inferred from what we have mentioned is that a woman covering her face with a *burqa*’ or the like is something well known today among virtuous women and is a legislated and praiseworthy thing, although it is not obligatory for her to do that; indeed, if one does it, she has done a good deed, while if one does not do it, there is no objection.

And from what has preceded, it is clear that the first condition, regarding a woman’s dress when she goes out is confirmed—and that is that she must cover all of her body except her face and her hands.

Section Three: Important Benefit

Allāh, the Most High’s Words in the aforementioned verse in *Surah Al-Nūr* regarding this condition:

أَوْ نِسَائِهِنَّ

“or their women.”

[*al-Nūr* (24):31],

¹⁰⁶ It is narrated by Al-Khaṭīb Al-Baghdādī in *‘Tārīkh Baghdād’* (13/53).

i.e. the believing women, as Mujāhid and others among the *Salaf* said, contradicting one contemporary scholar, who claimed that the meaning is: the righteous women, regardless of whether they are Muslims or disbelievers!

And Al-Shawkānī said in '*Fath Al-Qadīr*' (4/22): 'The addition of the women to them proves that it is particular to the believing women.'

Al-Bayhaqī said in the book '*Al-Ādab*' [page 407—Lebanon]: 'As for His saying:

أَوْ نِسَائِهِنَّ

"or their women."

[*al-Nūr* (24):31],

It was narrated to us on the authority of 'Umar Ibn Al-Khaṭṭāb (*radīy Allāhu 'anhu*) that he wrote to Abū 'Ubaydah Ibn Al-Jarrāh (*radīy Allāhu 'anhu*): 'Some of the women among the wives of the Muslims enter bath houses accompanied by women from among the People of the Scripture; you must forbid this.'

And in another version: 'It is not lawful for a woman who believes in Allāh and the Last Day to allow anyone to look at the 'awrah, except the people of her religious community.'

I say: Al-Bayhaqī's first narration is in '*Al-Sunan*' (7/95) by way of 'Isā Ibn Yūnus: We were told by Hishām Ibn Al-Ghaz Ibn Rabī'ah Al-Jarshī, who reported on the authority of 'Ubadah Ibn Nusayr Al-Kindī, who said: "Umar wrote... etc.'

It was also narrated by Ibn Jarīr Al-Ṭabarī (18/95).

I say: The men in the chain of narrators are trustworthy, but the tradition is *munqati'* (broken), because 'Ubadah did not meet 'Umar (*radīy Allāhu 'anhu*); between them is Nusay, the father of 'Ubadah.

This is how Sa'īd Ibn Manṣūr narrated it in his *'Sunan'*, as stated in *'Tafsīr Ibn Kathīr'* (3/284) and from his own source, Al-Bayhaqī: We were told by Ismā'īl Ibn 'Ayyash, who reported on the authority of Hishām Ibn Al-Ghaz, who reported on the authority of 'Ubadah Ibn Nusay, who reported on the authority of his father, who reported on the authority of Al-Hārith Ibn Qays, who said: "Umar (*radīy Allāhu 'anhu*) wrote... etc."

The other narration: Its narrators are trustworthy, aside from Nusa, whom none declared trustworthy except Ibn Ḥibbān (5/482).

Al-Ḥāfiẓ Ibn Ḥajr said in *'Al-Taqrīb'*: '[He is] unknown.'

I say: However the meaning mentioned is agreed upon among the investigative scholars of *tafsīr*, such as Ibn Jarīr Al-Ṭabarī, Ibn Kathīr, Al-Shawkānī and others, who restrict themselves to the explanations transmitted [from the *Salaf*] and they do not depend on those of the later ones.

When this becomes clear, you should know that among the dangers that may afflict Muslims today is the employment of disbelieving women in their houses, because it is impossible that the spouses—or at least one of them—will fall into *fitnah* or a violation of Islāmic Law!

As for the husband, it is clear, for it would be feared that he

might commit adultery with her, especially since they are without modesty, being disbelievers, without any concept of *halāl* and *harām*, as the Noble Qur'ān makes clear regarding the People of the Scripture. So how would it be if she is a pagan, as is the case with Sri Lankans, who have no [Divinely revealed] Book?!

As for the wife, it is very difficult for most Muslim women these days, whether wives, or post-pubertal daughters to screen themselves from those female servants as they do from men, except those whom Allāh has protected—and they are few in number.

And even if we were to suppose that the two spouses were safe from *fitnah*, their children would not be safe from the effect of their morals and their customs—which are contrary to our *Shari'ah* [Islāmic Law]—on them; and that is even if they do not intend to corrupt their upbringing and cause them to have doubts about their Religion, as we have heard regarding some of them.

Furthermore, I have been informed on the authority of one of the Muftis—and the responsibility for its authenticity is on the narrator—that he was asked about employing them and replied that it was permissible, because they occupy the same status as captives and slave girls, whom it is lawful to treat as women whom one's right hand possesses,¹⁰⁷ in accordance with Islāmic Law! So I fear that the ruling of this Mufti will lead to a belief that it is also permissible to have sex with her, in analogy with those whom one's right hand possesses, especially since there are those who eliminate the punishment for one who has unlawful sexual intercourse with his servant—even though she is Muslim—using

¹⁰⁷ That is, slave women or captives with whom it is permissible to have sexual relations; see *Surah -Nisā' (4): 24*.

the specious argument that she occupies the same status as a slave! This was said by one of the early opinion-makers! And Allāh is the One from whom help is sought, and there is no power and no strength except in Allāh.

This is what I wished to make clear to the people regarding this matter, in the hope that Allāh may benefit those who are unaware of it, and also that it might benefit those who fail to act upon it. And He, Most Glorified is the Owner of Success and the One Who guides to the Straight Path.

THE SECOND CONDITION

It should Not Itself Constitute Beauty or Adornment

This is based on the saying of Allāh, the Most High in the aforementioned verse in *Surah Al-Nūr*:

وَلَا يُبْدِينَ زِينَتَهُنَّ

“and not expose their adornment.”

[*al-Nūr* (24):31],

for by its general nature, it includes clothing that is apparent [i.e. the outer garments], if they are adorned in a manner that attracts men’s gaze to them; and it is supported by the saying of Allāh, the Most High in *Surah Al-Ahzāb*:

وَقَرْنَ

فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ

“And abide in your houses and do not display yourselves as [was] the display of the former times of

ignorance.”

[*al-Abzāb* (33): 33]

And the saying of the Prophet (ﷺ): “There are three whom you should not ask about¹⁰⁸ : (i) a man who parts from the [Muslim] community, who rebels against his leader and dies in a state of rebellion, (ii) a slave girl or a male slave who runs away from his or her master and dies (iii) and a woman whose husband is absent and she has sufficient provision, and she adorns herself after he has gone. Do not ask about them.”¹⁰⁹

And ‘the word ‘*tabarruj*’ means that a woman reveals her adornment and her charms and that which it is incumbent upon her to cover and which provoke a man’s passions.”¹¹⁰

And what is meant by the order of the *jilbāb* is only an order for a woman to cover her adornment, so it is not reasonable in that case that the *jilbāb* itself should be an adornment and this is absolutely clear, which is why Imām Al-Dhahabī said in ‘*Kitāb Al-Kabā’ir*’ [page 131]: “And among deeds for which a woman may be cursed is the revealing of her adornment, gold and pearls under the *niqāb* and the wearing of musk, amber and perfume when she goes out, along with the wearing of paints, silken shawls and short outer garments, along with long dresses, with long, wide sleeves.

¹⁰⁸ That is, because they are destroyed.

¹⁰⁹ It is narrated by Al-Hākim (1/119) and Aḥmad (6/19) from the ḥadīth of Faḍalah Ibn ‘Ubayd; and its chain of narrators is authentic. Al-Suyuti ascribed it to Al-Bukhārī in ‘*Al-Adab Al-Mufrad*’ in ‘*Al-Jami*’. It was also narrated by Abū Ya‘lā, Ṭabarānī in ‘*Al-Mu‘jam Al-Kabīr*’ and Al-Bayhaqī in ‘*Al-Shu‘ab*’. Al-Hākim said: ‘It is in accordance with the criteria for acceptance stipulated by Al-Bukhārī and Muslim and I do not know of any weakness in it.’ And Al-Dhahabī agreed with this. It was declared to be ḥasan by Ibn ‘Asākir in ‘*Madh Al-Tawadhu’*’ (5/88/1).

¹¹⁰ This is what is written in ‘*Fath Al-Bayān*’ (7/274); then he said: ‘...and it was said that it means flirting, strutting and a coquettish gait, but this is extremely weak and the first meaning is correct.’

All of this is a part of the '*tabarruj*' that Allāh abhors and the doer of which He abhors in the life of this world and in the Hereafter. And concerning these deeds that have become predominant among women, the Prophet (ﷺ) said: 'I looked into the Fire and I saw that the majority of its inhabitants were women.'

I say: It is an authentic ḥadīth; it was narrated by Al-Bukhārī and Muslim and others from the ḥadīth of 'Imrān Ibn Ḥusayn and others. Aḥmad and others added from the ḥadīth of Ibn 'Amr in a *marfū'* form: "...and the rich."

But this addition is munkar, as I have determined in '*Silsilah Al-Aḥādīth Al-Ḍa'īfah*' [no. #2800], in vol. 6, may Allāh make its publication easy.

I say: Islām has placed great stress on warning against '*tabarruj*', to the extent that it has linked it with *shirk*, *zinā* (unlawful sexual intercourse), theft and other unlawful deeds. This is why, when the Prophet (ﷺ) accepted the oath of allegiance from the women, he took from them a pledge that they would not do that. 'Abdullāh Ibn 'Amr (*radīy Allāhu 'anhumā*) said: "Umaymah Bint Ruqayqah went to the Messenger of Allāh (ﷺ) to give her pledge of allegiance to him that she would follow Islām and he (ﷺ) said: "I accept your pledge of allegiance not to associate anything with Allāh, not to steal, not to commit zinā, not to kill your children, not to accuse an innocent person [to spread such an accusation among people] and not to display yourselves as women did in the former times of ignorance."¹¹¹

¹¹¹ This was narrated by Imām Aḥmad (2/196) with a ḥasan chain of narrators and Al-Haythami said in '*Al-Majma'*' (6/37): 'It is narrated by Ṭabarānī and its narrators are trustworthy.'

I say: He attributed it to Ṭabarānī, not Aḥmad and I do not know if this was a mistake on his part, or a printing error. Al-Suyūfī attributed it in '*Al-Durr Al-Manthūr*' (6/209)

And know that it is not considered adornment for the garment in which a woman wraps herself to be of a colour other than black or white, as some religiously observant women erroneously believe; this is for two reasons:

The first is the saying of the Prophet (ﷺ): “Fragrance for women is that whose colour is visible and whose scent is hidden.”

And it is narrated in *‘Mukhtaṣar Al-Shamā’i’* (#188).

The second is the custom of the Companions’ wives (*radīy Allāhu ‘anhunnā*) in that respect; and here I would like to relate some of the confirmed traditions regarding that, narrated by Al-Ḥāfiẓ Ibn Abī Shaybah in *‘Al-Muṣannaḥ’* (8/371-372):

1. It was reported on the authority of Ibrāhīm—who is Al-Nakhā’ī—: That he used to visit the wives of the Prophet (ﷺ) with

and to Aḥmad and Ibn Mardawayh only. And there is another narration regarding the Prophet’s (ﷺ) taking of the pledge from the women that they would not display themselves. This was narrated by Ṭabarānī in *‘Al-Mu’jam Al-Kabīr’* from the ḥadīth of Ibn ‘Abbās (*radīy Allāhu ‘anhumā*).

Al-Alūsi said in *‘Rūḥ Al-Ma’ani’* (6/56): ‘You should also know that the prohibited adornment includes what most women wear in our time, which is ornate decoration on their outer garments, with which they cover themselves when they go out of their houses. It is a cover woven from silk, made up of numerous colours and it contains gold and silver threads which dazzle the eyes. I consider that their husbands and others allowing them to go out in this way and walk among unrelated men is due to a lack of solicitude for them—and due to that, trial and tribulation have become widespread.

Also similar to it is the trial and tribulation that has become widespread due to most women not covering themselves from her husband’s brothers and their husband’s uncaring attitude towards this. And in many cases, the husband does not enforce this. A wife might cover herself from them for some days after the marriage has been consummated, until they give her a gift of jewellery or the like and she displays it to them and she does not cover herself after that. All of this is from the things not sanctioned by Allāh, the Most High or His Messenger (ﷺ).

The examples of this are numerous—and there is no strength and no power except in Allāh, the Almighty.’

Al-Aswad and he would see them wearing red covers.

2. It was reported on the authority of Ibn Abī Mulaykah that he said: 'I saw a chemise and a covering on Umm Salamah and they were both dyed with safflower [i.e. red].'

3. It was reported on the authority of Al-Qāsim—who is Ibn Muḥammad Ibn Abī Bakr Al-Ṣiddīq (*radīy Allāhu 'anhu*): 'That 'A'ishah (*radīy Allāhu 'anhā*) used to wear garments dyed with safflower when she was in a state of *iḥrām*.'

And it was reported in another version on the authority of Al-Qāsim: 'That 'A'ishah (*radīy Allāhu 'anhā*) used to wear clothes dyed with safflower when she was in a state of *iḥrām*.'

4. It was reported on the authority of Hishām, who reported on the authority of Fāṭimah Bint Al-Mundhir: 'That Asmā' (*radīy Allāhu 'anhu*) used to wear clothes dyed with safflower when she was in a state of *iḥrām*.'

5. It was reported on the authority of Sa'īd Ibn Jubayr (*radīy Allāhu 'anhu*): 'That he saw one of the wives of the Prophet (ﷺ) performing circumambulation of the House [of Allāh] and she was wearing garments dyed with safflower.'

THE THIRD CONDITION

It Should be Thick and Not Transparent or See-through

This is because covering is not achieved without it; as for flimsiness or transparency, it increases a woman's susceptibility to *fitnah* and showing off her adornments; and regarding this, the Prophet (ﷺ) said: "There will be towards the end of my *Ummah* women who appear naked even though they are wearing clothes (*kāsiyāt* 'āriyāt), on their heads will be humps like those of Bactrian camels. Curse them, for they are cursed."

And in another ḥadīth, he (ﷺ) added: "They will not enter Paradise and they will not smell its fragrance, which is perceptible from such-and-such a distance."¹¹²

Ibn 'Abdu'l-Barr said: 'He was referring to the women who wear

¹¹²It was narrated by Ṭabarānī in '*Al-Mu'jam Al-Ṣaghir*' [page 232] from the ḥadīth of Ibn 'Amr (*raḍīy Allāhu 'anhumā*) with an authentic chain of narrators, while the other ḥadīth was narrated by Muslim from the narration of Abū Hurayrah (*raḍīy Allāhu 'anhu*); I have spoken about them both in detail in '*Al-Tamr Al-Mustaṭāb Fi Fiqh Al-Sunnah wa'l-Kitāb*', in '*Al-Aḥādīth Al-Ṣaḥīḥah*' (#1326) and in '*Takebrīj Al-Halāl wa'l-Harām*' (#85).

thin garments that describe their form, rather than cover it, who are dressed in name, but in truth, are naked.’¹¹³

It was reported on the authority of Umm ‘Alqamah Ibn Abī ‘Alqamah that she said: ‘I saw Ḥafṣah Bint ‘Abdu’l-Raḥmān Ibn Abī Bakr visiting ‘A’ishah and she was wearing a thin *kbimār* which revealed her forehead; ‘A’ishah tore it from her and said: ‘Do you not know what Allāh has revealed in *Surah Al-Nūr*!’ Then she called for a *kbimār* and covered her.’¹¹⁴

¹¹³ It is transmitted by Al-Suyūṭī in ‘*Tanwīr Al-Hawālik*’ (3/103).

¹¹⁴ It was narrated by Ibn Sa’d (8/46): ‘We were informed by Khālid Ibn Mukhallad, who said that he was told by Sulaymān Ibn Bilāl, who reported on the authority of ‘Alqamah Ibn Abī ‘Alqamah, who reported on the authority of his mother...’ The narrators in this chain are in accordance with the conditions of acceptance stipulated by Al-Bukhārī and Muslim, aside from this lady, Umm ‘Alqamah, whose name is Marjanah; she was mentioned by Ibn Hibbān in ‘*Al-Thiqāṭ*’ (5/466) and Al-Dhahabī said: ‘She is unknown.’

I say: Such a person cannot be cited as a proof; we can only cite her narrations as supporting evidence. As for Al-Bukhārī having related a *mu’allaq* report from her, that does not mean that he considered her to be trustworthy, contrary to what Al-Mawdūdī erroneously claims in his commentary [page 16]. And something similar was narrated by Mālik (3/103) on the authority of ‘Alqamah, in an abbreviated form; in it, it was said: ‘...and she covered her with a thick *kbimār*.’”

And from his source, Ibn Sa’d narrated it also, as did Al-Bayhaqī (2/235), but Al-Dhahabī made no comment on it in his ‘*Mukhtaṣar*’ (1/40/1); however, he said regarding another *matn* (text of a narration) which had the same chain of narrators (1/63/2): ‘Its chain of narrators is strong.’ But there is some doubt about this, due to his statement in ‘*Al-Mizān*’: ‘Umm ‘Alqamah is unknown.’

And regarding the saying of ‘A’ishah (*radīyāllāhu ‘anbā*): ‘Do you not know what Allāh has revealed in *Surah Al-Nūr*!’—this is a reference to the one who covers herself with a thin garment, making it clear that she is not [truly] covered and she has not fulfilled the command of Allāh, the Most High the aforementioned *Surah*:

وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ صُيُوفِهِنَّ

“...and to wrap [a portion of] their headcovers (*kbumur*) over their chests.”

[*al-Nūr* (24): 31]

—and this absolutely clear.

And it was reported on the authority of Hishām Ibn ‘Urwah (*radīy Allāhu ‘anhu*): ‘That Al-Mundhir Ibn Al-Zubayr arrived from Iraq and he sent a thin garment made from *marwiyah*¹¹⁵ and *qūbiyah* cloth to Asmā’ Bint Abī Bakr (*radīy Allāhu ‘anhumā*) after she had lost her sight. He said: ‘She felt it with her hand, then she said: ‘Uff!’¹¹⁶ Return his garment to him!’ This was upsetting to him and he said: ‘O my mother! It is not revealing.’ She replied: ‘If it is not revealing, then it will outline one’s shape.’¹¹⁷

And it was reported on the authority of ‘Abdullāh Ibn Abī Salamah (*radīy Allāhu ‘anhu*): ‘Umar Ibn Al-Khaṭṭāb (*radīy Allāhu ‘anhu*) clothed the people with *al-qubātī*,¹¹⁸ then he said: ‘Do not clothe your women in it.’ A man said: ‘O Commander of the Faithful!

=

Note: This tradition centres around Umm ‘Alqamah, in Mālik and Ibn Sa’d’s narration. A tradition similar to that of Ibn Sa’d was also narrated by Sa’id Ibn Maṣṣūr and Ibn Mardawayh, except that it does not contain the name of the woman who visited ‘A’ishah (*radīy Allāhu ‘anḥā*). Al-Mawḍūdī mistakenly believed that it is a different narration to that of Mālik, on the authority of Umm ‘Alqamah and he declared it to be a supporting narration to that of Mālik, though the source is one and the same!

¹¹⁵ *Marwiyah*: A well-known cloth in Iraq, named after the town of Merv (Marw, in Arabic) in Al-Kūfah, while *qūbiyah* refers to a material woven in Qūhistan, in the region of Khurasan, as stated by Al-Sam’ānī, in ‘*Al-Ansab*’.

¹¹⁶ *Uff!*: An expression of disdain or annoyance.

¹¹⁷ It is narrated by Ibn Sa’d (8/184) with an authentic chain of narrators up to Al-Mundhir. This was stated by Ibn Ḥibbān in ‘*Al-Thiqāt*’ (5/420) and he said: ‘Muḥammad Ibn Al-Mundhir narrated on his authority.

I say: His brother, Hisham Ibn ‘Urwah narrated on his authority, as in this tradition and it was stated in his biography that he narrated on the authority of his wife, Fāṭimah Bint Al-Mundhir Ibn Al-Zubayr. And in ‘*Al-Ta’jīl*’ it was stated that he narrated on the authority of her father and that Fulayh Ibn Muḥammad Ibn Al-Mundhir also narrated from him. It was also stated that Ḥakīm Ibn Hizām praised him. So the chain of narrators is good and muttasil (i.e. without any breaks in it).

¹¹⁸ *Qubātī*: This is the plural of *qibīyyah*; the author of ‘*Al-Nihāyah*’ said: ‘They are thin, white garments from Egypt; it would seem to be derived from Al-Qibt (Copts), who are the people of Egypt. The letter *qaf* takes the vowel sound *dammah*... and this pertains to garments, as for the people, the word *qibtī* with the vowel sound *kasrah* is used.

I clothed my wife in it and she went to the House [of Allāh] in it and returned, and I did not see that it revealed anything.' 'Umar (*radīy Allāhu 'anhū*) said: 'If it does not reveal anything, it will outline her shape.'¹¹⁹

In this tradition and the one before it, there is an indication that it was established that it was not permissible in their view for a woman's garment to be revealing or tight-fitting, and that being revealing is worse than being tight-fitting, which is why 'A'ishah (*radīy Allāhu 'anhā*) said: 'The *kbimār* is only what covers the skin and the hair.'¹²⁰

And Shumaysah said: 'I visited 'A'ishah (*radīy Allāhu 'anhā*) and she was wearing garments from this thickseed¹²¹ and a shirt, *kbimār* and *naqabah*¹²² that was coloured with safflower.'¹²³

Due to all of this, the scholars said that it is necessary to cover the '*awrah* with that which does not show the skin... with a garment that is thick, or made from [animal] skin... If she is covered with

¹¹⁹ It is narrated by Al-Bayhaqī (2/234-235), who said: 'It is *mursal*.' That is, it broken between 'Abdullāh Ibn Abī Salamah and 'Umar; however, its narrators are trustworthy and it is strengthened by the saying of Al-Bayhaqī after it: 'It was also narrated by Muslim Al-Butayn on the authority of Abū Šālih, who reported on the authority of 'Umar (*radīy Allāhu 'anhū*).'

¹²⁰ It is narrated by Al-Bayhaqī (2/235) in a *mu'allaq* form and he said: 'We narrated on the authority of 'A'ishah (*radīy Allāhu 'anhā*) that she was asked about the *kbimār* and she said...' then he quoted it.

¹²¹ This is how it is written in the original manuscript... but no suitable meaning that would fit the context is clear to me. Possibly it is meant to be *sayrā'*, which is a kind of garment with yellow stripes, or mixed with silk.

¹²² A garment like a shawl that is tied as trousers are tied, as described in '*Al-Munjid*' and '*Al-Qamūs*'.

¹²³ It is narrated by Ibn Sa'd (8/70) with an authentic chain of narrators up to Shumaysah, who is the daughter of 'Azīz Ibn 'Amir Al-'Atakiyyah Al-Bašriyyah. Al-Ĥāfiẓ Ibn Ĥajr said: '[She is] acceptable.'

a thin garment that reveals her skin, then that is not permissible, because covering is not achieved thereby.¹²⁴

Ibn Ḥajr Al-Haythamī wrote a special chapter regarding a woman wearing thin garments that reveal her skin and said that it is a major sin; then he quoted the above ḥadīth [page 125], after which he said: “Mentioning this among the major sins is apparent, due to the stern warning given with regard to it, but I have not seen anyone explicitly stating this, except that it is well known that they are thereby guilty of imitating men.”

I say: We shall quote some aḥādīth regarding the curse upon women who imitate men when we discuss the sixth condition.

¹²⁴This was mentioned by the author in *‘Al-Muhadhab’* (3/170—with the explanation of *‘Al-Majmū‘*).

THE FOURTH CONDITION

It Should be Loose, Not Tight so that it Describes Any Part of the Body

This is because the aim of the garment is only to remove *fitnah* and that is not achieved except by a loose, flowing garment. As for tight clothing, though it may cover the skin, it shows the shape of the body, or part of it and displays it to the eyes of men; and that is clearly a source of corruption and an invitation to it. So it is essential for it [the clothing] to be wide. Usāmah Ibn Zayd (*radīy Allāhu ‘anhumā*) said: ‘The Messenger of Allāh (ﷺ) gave me a heavy Egyptian garment from the things given to him by Dihyah Al-Kalbī and I gave it to my wife. He (ﷺ) asked me: ‘Why are you not wearing the Egyptian garment?’ I said: ‘I gave it to my wife.’ He (ﷺ) said: ‘Order her to wear a *ghilalah* under it, for I fear that it will reveal the shape of her body.’¹²⁵

¹²⁵ It is narrated by Al-Ḍiyā’ Al-Maqdisi in ‘*Al-Aḥādīth Al-Mukhtarab*’ (1/441) and by Aḥmad and Al-Bayhaqī, with a ḥasan chain of narrators. It has a supporting narration from the ḥadīth of Dihyah himself, which was narrated by Abū Dāwūd, Al-Bayhaqī and Al-Ḥākim, who declared it to be authentic—but there is some doubt about that. We discussed the ḥadīth in detail in ‘*Al-Thamr Al-Mustaṭāb*’ and there is no need to repeat it here.

So the Prophet (ﷺ) ordered that the woman wear a *ghilalab*—which is a slip [a loose-fitting garment] worn underneath the [outer] garment—in order to prevent it showing the shape of her body. And this order implies that it is obligatory, as confirmed in *Al-Uṣūl* (Principles of Jurisprudence). This is why Al-Shawkānī said in his explanation of this ḥadīth (2/97): ‘The ḥadīth proves that it is obligatory for a woman to cover her body with a garment that does not reveal it(s) shape—and this is a condition of covering the *‘awrah*. And he (ﷺ) only ordered that she wear something under it, because the Egyptian garment was thin and did not conceal the skin from view; instead it revealed it.

As you can see, the ḥadīth has been presented regarding garments that are thin and transparent and which do not cover the skin and in accordance with this, it is fitting to present it in regard to the previous condition; however, it does not apply to this condition in my opinion; rather, it is reported regarding heavy garments which reveal the shape of the body, even though it is not thin and transparent. And this is clear from the ḥadīth due to two reasons:

The first is that it is confirmed in it that the Egyptian garment is thick, i.e. heavy and coarse, so how can such a garment reveal the skin and not conceal it from the one who looks at it? It would seem that Al-Shawkānī—may Allāh have Mercy on him— overlooked this specification: “thick” in the ḥadīth and described the Egyptian garment as being thin.

The second is that the Prophet (ﷺ) clearly warned against the thing that he feared from this Egyptian garment, saying: ‘I fear that it will reveal the shape of her body.’

So this is proof that what he warned against was the revealing of the figure, not the skin.

And if it was said: 'If the case is as you have said, and the Egyptian garment was thick, then what was the benefit of the *ghilalab*?', I would say: 'The benefit of it is to protect her from that which was warned against, because the garment might reveal the shape of the body, even if it was thick, if it was made of a soft and flexible material that clings to the body, as some garments made from silk and broadcloth—which are well known in our time—do. So he ordered that she should wear something under it. And Allāh, the Most High, knows better.

And the Shāfi'is said a strange thing; they said: 'As for if the skin is covered, but the shape is revealed, then there is no objection, such as if tight trousers are worn!' They said: 'And it is preferred for a woman to pray in a long shirt and a *kbimār* and that she put on a thick *jilbāb* over her garments, in order to cover her and not show the shape of her limbs.'¹²⁶

¹²⁶ This was stated by Al-Rāfi'ī in '*Sharh*' (4/92 and 105)—in the explanation of '*Al-Mubadhab*'.

I say: According to this opinion of theirs, it is permissible for a woman today to go out wearing such tight-fitting garments, which cling to her body and precisely reveal her shape. To such a degree that anyone seeing her from a distance would imagine that she is naked, such as those stockings that reveal the shape of the legs and thighs and accentuate their beauty... If a woman wears such garments as these, according to them, it is permissible for her, because she has concealed her skin colour thereby, even if she replaces it with a colour that is more attractive than her natural colour! Now does any Muslim today claim that this is permissible? This is one of the numerous proofs of the obligation of *jihād* and the abandonment of blind following (*taqlīd*). Now is there any that will receive admonition?!

And in this connection, I say: Many believing adult women when covering the upper part of the body—by which I mean the head—cover the hair and the neck, and then they do not bother about what is below that, for they wear tight and short clothes which do not cover half of the legs! Or they cover the other half with skin-coloured stockings which increase their attractiveness. And some of them might pray in this state, which is not permissible; it is obligatory for them to immediately cover themselves completely, as

And the claim that it is only preferred negates the apparent meaning, for it indicates obligation, as we demonstrated previously. And Imām al-Shāfi‘ī’s explanation in ‘*Al-Umm*’ is similar to our position, for he said (1/78): ‘If he [the worshipper] prays in a transparent shirt, the prayer is not permissible... and if he prays in one shirt that is not transparent, it is disliked for him and it is not evident that it is incumbent upon him to repeat the prayer... and the situation of a woman in those circumstances is worse than that of a man, if she prays in a shirt and *khimār* and the shirt reveals her shape. It is preferable to me that she should not pray except in a *jilbāb* over that... so that her shirt does not reveal her shape.’

And ‘A’ishah (*radīy Allāhu ‘anhā*) said: ‘It is essential for a woman to wear three things when she prays: a shirt, a *jilbāb* and a *khimār*...’ And ‘A’ishah (*radīy Allāhu ‘anhā*) used to untie her *izār* and use it as a *jilbāb*.¹²⁷

=
Allāh, the Most High has commanded, following the example of the wives of the first Emigrants, when the order to wear the *khimār* was revealed: they tore their thick, outer garments and used them as *khimārs*. However, we do not require them to tear any of their clothes! We only require them to lengthen and widen them, so that they become garments that cover all of that which Allāh has commanded them to cover. And we have seen, many young women who are deluded by some who claim to be [religious] propagators! They are distinguished by the wearing of short garments which cover half of their legs, along with stockings that reveal the shape of their legs. In addition, they wear only a *khimār* (scarf) on their heads and do not wear a *jilbāb* over the *khimār*, which is proven by the Noble Qur’ān, as we made clear previously.

And they do not realise that they are thereby including themselves among the group of whom Allāh, the Most High said: “...while they thought that they were acquiring good by their deeds!” [Surah *Al-Kahf* (18):104].

So I offer my advice to the sincere women among them, which is not to allow their adherence to the Qur’ān and Sunnah to be affected by blind following of a sect or a Shaikh, let alone a Shaikhah! And Allāh, the Most High says: “Follow what has been sent down unto you from your Lord, and follow not any *awliya*’ besides Him. Little do you remember!” [Surah *Al-A‘rāf* (7):3].

¹²⁷ It is narrated by Ibn Sa’d (8/71) with an authentic chain of narrators, in accordance with the criteria for acceptance stipulated by Muslim.

And she only used to do that in order that nothing of her shape be revealed; and her saying "*It is essential*" is evidence of the obligation to do that; and another narration bearing the same meaning is that of Ibn 'Umar (*radīy Allāhu 'anhumā*): 'When a woman prays, she should pray in all of her garments: the shirt, the *khimār* and a wrap.'¹²⁸

This supports our opinion which we expressed earlier, which is the obligation for a woman to wear both the *khimār* and the *jilbāb* when she goes out.

And what enhances its purport here is the narration on the authority of Umm Ja'far Bint Muḥammad Ibn Ja'far, who stated that Fāṭimah (*radīy Allāhu 'anhā*), the daughter of the Messenger of Allāh (ﷺ) said: 'O Asmā'! I dislike what is done regarding women [when they die], which is for a garment be flung over a woman which reveals her shape.' I said: 'O daughter of the Messenger of Allāh (ﷺ)! Shall I not show you what I saw in Abyssinia?' Then she called for some fresh palm leaf stalks and she intertwined them and threw it over herself as a canopy. She (*radīy Allāhu 'anhā*) said: 'How fine and beautiful is this? A woman can thereby be distinguished from a man. So if I die, you and 'Alī wash me and do not let anyone else enter upon me.' So when she died, 'Alī and Asmā' (*radīy Allāhu 'anhumā*) washed her.'¹²⁹

¹²⁸ It is narrated by Ibn Abī Shaybah in '*Al-Muṣannaf*' (2/26/1) with an authentic chain of narrators.

¹²⁹ It is narrated by Abū Nu'aym in '*Al-Hilyab*' (2/43) and the wording is his. It was also narrated by Al-Bayhaqī (4/34-35), which is longer than that of Abū Nu'aym; and it is stated in it that Asmā' made a bier for Fāṭimah (*radīy Allāhu 'anhā*) like the one she had described to her. They both narrated it by way of Abū'l-'Abbās Al-Sirāj Ibn Muḥammad Ibn Ishāq Al-Shaqāfi: 'We were told by Qutaybah Ibn Sa'īd, who said that he was told by Muḥammad Ibn Mūsā Al-Makhzūmī, who reported on the authority of 'Awn Ibn Muḥammad Ibn 'Alī Ibn Abī Ṭālib, who reported on the authority of his mother, Umm Ja'far Bint Muḥammad Ibn Ja'far, and on the authority of 'Imārah Ibn Al-Muhājir, who

See how Fāṭimah, the daughter of the Prophet (ﷺ) disliked that a woman's garment should reveal her shape when she is dead, and there is no doubt that her body being revealed while she is alive is much worse. So the women of our time, who wear these tight-fitting garments that reveal their bosoms, their waists, their buttocks, their legs and other parts should consider this, then they should seek forgiveness from Allāh, the Most High, turn in repentance to Him and remember the words of the Prophet (ﷺ): "Modesty (*ḥiyyā*) and faith (*imān*) are both linked, so if one is raised, the other rises [too]." ¹³⁰

=

reported on the authority of Umm Ja'far. And Al-Bayhaqī narrated (3/396) the last part of it: 'O Fāṭimah! If I die...' etc. This was from another source on the authority of Qutaybah Ibn Sa'īd and 'Abdullāh Ibn Nāfi', who reported it on the authority of Muḥammad Ibn Mūsā. But Ibn Nāfi' did not mention in it 'Imarah Ibn Al-Muhājir; and Ibn Al-Turkmānī said: 'In its chain of narrators are those whose status needs to be ascertained.'

I say: This man, Al-Makhzūmī, used to make unintentional mistakes, while as for 'Awf Ibn Muḥammad and 'Imarah, I have not found any biography for them. As for Umm Ja'far, she is mentioned in '*Tabdhīb Al-Tabdhīb*' and other works; she is also known by the agnomen Umm 'Awn.

The ḥadīth was narrated on the authority of Asmā', with a different wording; it was narrated by Ṭabarānī in '*Al-Mu'jam Al-Awsaṭ*' on her authority. In it, it was stated that a daughter of the Messenger of Allāh (ﷺ) died and that they used to carry both men and women on beds. She said: 'O Messenger of Allāh! I was in Abyssinia and they were Christians, People of the Scripture, who used to make a bier over their chests; they disliked for anything of her body to be revealed. Shall I not make a bier like it for your daughter?' He replied: "Make it." So she was the first in Islām to make a bier—and it was for Ruqayyah, the daughter of the Messenger of Allāh (ﷺ). Al-Bayhaqī said in '*Al-Majma'*' (3/26): 'In its [chain of narrators] is Khalaf Ibn Rashid, who is unknown.'¹³⁰ It is narrated by Al-Ḥākim (1/22) and Abū Nu'aym (4/297) from the ḥadīth of Ibn 'Umar (*radīy>Allāhu 'anhumā*). Al-Ḥākim said: 'It is authentic according to the criteria for acceptance stipulated by Al-Bukhārī and Muslim.' Al-Dhahabī agreed with this and it is as they both said.

THE FIFTH CONDITION

It should Not be Perfumed with Incense or Perfume

This is based on numerous *aḥādīth* which forbid women from wearing perfume when they go out of their houses; and here we present to you some of them whose chains of narrators are authentic:

1. It was reported on the authority of Abū Mūsā Al-Ash‘arī (*radīy Allāhu ‘anhu*) that he said: “The Messenger of Allāh (ﷺ) said: “If any woman wears perfume and passes by a people who smell its scent (*riḥa*), she is an adulteress (*ḡāniyya*).”¹³¹

2. It was reported on the authority of Zaynab Al-Thaqafīyyah (*radīy Allāhu ‘anḥā*) that the Prophet (ﷺ) said: “If any of you

¹³¹ It is narrated by Al-Nasā‘ī (2/283), Abū Dāwūd (2/192), Al-Tirmidhī (4/17—with the explanation of Al-Mubarakpūrī), Al-Hākim (2/396), Aḥmad (4/400 and 413), Ibn Khuzaymah (3/91/1681) and Ibn Hibbān (1474—*Mawāriḍ*). Al-Tirmidhī said: ‘[It is] *hasan-ṣāḥiḥ*.’

Al-Hākim said: ‘Its chain of narrators is authentic.’

And Al-Dhahabī concurred with this. I say: Its chain of narrators is *ḥasan*.

[women] is going out to the masjid, she should not go near perfume (*tayyib*).”¹³²

3. It was reported on the authority of Abū Hurayrah (*radīy Allāhu ‘anhu*) that he said: ‘The Messenger of Allāh (ﷺ) said: “Any woman who has been perfumed with incense should not attend the ‘*ishā*’ prayer with us.”’

4. It was reported on the authority of Mūsā Ibn Yasār, who reported on the authority of Abū Hurayrah (*radīy Allāhu ‘anhu*) that: ‘A woman passed by him and the smell of perfume came to him on the breeze. He said: ‘O slave girl of Al-Jabbār! Are you intending to go to the masjid?’ She replied: ‘Yes.’ He said: ‘And you have perfumed yourself for it?’ She replied: ‘Yes.’ He said: ‘Then return and wash yourself, for I heard the Messenger of Allāh (ﷺ) saying: “No woman who goes out to the masjid smelling of perfume will have her prayer accepted by Allāh until she returns to her house and washes herself.”’¹³³

And the aspect of proof in these aḥādīth lies in what we have

¹³² 2 and 3 were narrated by Muslim and Abū ‘Awanah in their authentic compilations, the compilers of the *Sunan* and others, I have discussed their chains of narrators in ‘*Al-Thamr Al-Mustaṭāb*’ and ‘*Silsilah Al-Aḥādīth Al-Ṣaḥīḥah*’ (#1094).

¹³³ It is narrated by Al-Bayhaqī (3/133 and 246) by way of Al-Awzā‘ī, who reported on the authority of Mūsā Ibn Yasār and its chain of narrators is authentic, if Ibn Yasār is Al-Kalbī, Al-Madani, their freed slave, for he has narrations on the authority of Abū Hurayrah (*radīy Allāhu ‘anhu*). But if he is Al-Urdunī, then it is *munqatī* (broken)—and this is more likely. Scholars mentioned Al-Awzā‘ī among those who narrated from him—aside from the first—and this ḥadīth is one of his narrations from him, as you see. It was stated in his biography that he reported *mursal* narrations on the authority of Abū Hurayrah (*radīy Allāhu ‘anhu*). And Allāh knows better.

Al-Mundhirī ascribed it in ‘*Al-Tarḥīb*’ (3/94) to Ibn Khuzaymah in his ‘*Ṣaḥīb*’. It was narrated by Al-Bayhaqī from another source on the authority of Abū Hurayrah (*radīy Allāhu ‘anhu*) and there is another source—or sources—for it that are mentioned in my aforementioned book and also in the third volume of ‘*Silsilah Al-Aḥādīth Al-Ṣaḥīḥah*’ (#1031—Maktabah Al-Ma‘arif/Riyadh).

mentioned: the generality that is implicit in them. This is because just as perfume and *attar* are used on the body, so they are used on clothes, especially in the third ḥadīth, in which incense is mentioned, for it is used more on garments.

The reason for the prohibition of it is clear, and that is because it is an invitation to lewdness. Scholars have included it among such things as wearing fine clothes and jewellery that can be seen, along with gaudy adornments and mixing with men.¹³⁴

Ibn Daqīq Al-Īd said: 'In it is a prohibition of wearing perfume for a woman who intends to go out to the masjid, due to the invitation to men to commit lewdness implicit in it.'¹³⁵

I say: If that is unlawful for a woman who intends to go out to the masjid, that what will the ruling be on a woman who intends to go out to the market, the alleyways and the streets? There is no doubt that is even more unlawful and a greater sin. Al-Haythamī stated in '*Al-Zawājir*' (2/37) that a woman going out of her house wearing perfume and wearing adornments is one of the major sins, even if her husband permits her to do so.

In addition, these aḥādīth are general in meaning and include all times; special reference was only made to '*isha'*' prayer in the third ḥadīth because the fitnah at that time is greater. So it should not be imagined that her going out at other times [wearing perfume] is permissible. Ibn Al-Mālik said: 'It is apparent that its prohibition was specifically mentioned because it is a time of darkness and empty streets; and perfume incites desire and so a woman is

¹³⁴ See: '*Faṭh Al-Bari*' (2/279).

¹³⁵ It is transmitted by Al-Manawī in '*Fayḍ Al-Qadir*', in the explanation of the first ḥadīth of Abū Hurayrah (*raḍiy Allāhu 'anhu*).

not safe at that time from all manner of *fitnah*, as opposed to the morning and evening, for they are both times when things are open and clear. And we have stated previously the application of perfume absolutely forbids a woman from going to the masjid.¹³⁶

¹³⁶This was transmitted by Shaikh 'Ali Al-Qari' in '*Al-Marqab*' (2/71).

THE SIXTH CONDITION

It should Not Resemble the Clothing of Men

This is due to what has been reported in authentic aḥādīth regarding the curse on a woman who imitates men in her dress or anything else and here we present to you what we know of them:

1. Abū Hurayrah (*radīy Allāhu ‘anhu*) said: “The Messenger of Allāh (ﷺ) cursed a man who wears women’s clothes and a woman who wears men’s clothes.”¹³⁷

2. It was reported on the authority of ‘Abdullāh Ibn ‘Amr (*radīy Allāhu ‘anhumā*) that he said: “Men who imitate women and

¹³⁷ It is narrated by Abū Dāwūd (2/182), Ibn Mājah (1/588), Al-Ḥākim (4/194) and Aḥmad (2/325), by way of Suhayl Ibn Abī Ṣāliḥ, who reported on the authority of his father. Al-Ḥākim said: ‘It is authentic, according to the conditions for acceptance stipulated by Muslim.’ Al-Dhahabī concurred with this—and it is as they said.

It was also narrated by Ibn Ḥibbān in his *‘Ṣaḥīḥ’* (1455 and 1456—*Mawarid*). Al-Mundhirī ascribed it in *‘Al-Targhib’* (3/105-106) to Al-Nasā’ī, as did Al-Shawkānī in *‘Nayl Al-Awtar’* (2/98)—and it is likely that it is in his book *‘Al-Sunan Al-Kubra’* (5/397). Then Al-Shawkānī said: ‘Its narrators are narrators of authentic aḥādīth.’

women who imitate men are not from us.”¹³⁸

¹³⁸ It is narrated by Aḥmad (2/199-200): “We were told by ‘Abdu’l-Razzāq that he was informed by ‘Umar Ibn Ḥawshab—a righteous man—who said that he was informed by ‘Amr Ibn Dīnār, who reported on the authority of ‘Aṭā’, who reported on the authority of a man from Hudhayl, who said: ‘I saw ‘Abdullāh Ibn ‘Amr Ibn Al-‘Āṣ (*raḍīy Allāhu ‘anhumā*) and his house was outside the sacred precincts, while his masjid was inside the sacred precincts.’ He added: ‘While I was with him, he saw Umm Sa‘īd, the daughter of Abū Jahl wearing a bow and she was walking with a manly gait. ‘Abdullāh said: ‘Who is this?’ The Hadhālī man said: ‘This is Umm Sa‘īd, the daughter of Abū Jahl.’ He [‘Abdullāh] said: ‘I heard the Messenger of Allāh (ﷺ) saying: ‘...’ and he quoted the ḥadīth...”

I say: The narrators in this isnād are trustworthy, except the unknown man, who was not named, as Al-Mundhirī said (3/106); Al-Haythamī agreed with him (8/103) and he added: ‘I do not know the Hadhālī man. It was narrated by Ṭabarānī in a shorter form and he left out the unknown Hadhālī man. Based on this, Ṭabarānī’s narrators are all trustworthy.’

I say: Abū Nu‘aym also narrated it in ‘*Al-Ḥilyah*’ (3/331) by way of Aḥmad, without the inclusion of that unknown man and in a shorter form... And Al-Ḥāfiẓ Ibn Ḥajr stated in ‘*Al-Ta’jīl*’ [page 200. No. 495] that Al-Bukhārī narrated—i.e. in ‘*Al-Tārikh*’—by way of ‘Amr Ibn Dīnār, who reported on the authority of ‘Aṭā’, who said: ‘I heard Ibn ‘Umar (*raḍīy Allāhu ‘anhumā*) (this is how it appears in the original manuscript, but it is likely that it was meant to say ‘Ibn ‘Amr (*raḍīy Allāhu ‘anhumā*)) saying: “I heard the Prophet (ﷺ) saying: “Any woman who imitates men is not one of us.”

I say: ‘Aṭā’—who is Ibn Yasār—stated clearly that he heard the ḥadīth from Ibn ‘Amr, so it returns to a mawsūl state and its chain of narrators is authentic. It is possible that ‘Aṭā’ was narrating the ḥadīth on the authority of the Hadhālī man, with his story on the authority of Ibn ‘Amr, and on the authority of Ibn ‘Amr directly, without his story. And Allāh knows better.

Then I found the *isnād* of the ḥadīth in Al-Bukhārī’s ‘*Tārikh*’ and I found something in it that must be explained:

Firstly: Al-Bukhārī said (2/2/362): ‘Yahyā Ibn Mūsā said: ‘We were informed by ‘Abdu’l-Razzāq: ‘We were informed by ‘Umar Ibn Ḥabīb Al-San‘ānī, who reported on the authority of ‘Amr Ibn Dīnār, who reported on the authority of ‘Aṭā’ Ibn Abī Rabah: ‘I was told by a man from Hudhayl: ‘I saw ‘Abdullāh Ibn ‘Umar... and a woman approached, walking with a manly gait...’ and the ḥadīth was similar to the narration of Aḥmad, but without it being stated that ‘Aṭā’ heard from Ibn ‘Umar (*raḍīy Allāhu ‘anhumā*), as stated in ‘*Al-Ta’jīl*!’ This is the first point.

Secondly: With regard to his saying: “Umar Ibn Ḥabīb”, which appears this way in the original manuscript, I have two observations:

(i) As to his saying: “Ḥabīb”, I fear that it is a mistake and that it is meant to say: “Ḥawshab”, because this is how it appears in ‘*Al-Musnad*’ and ‘*Al-Ḥilyah*’, as stated

previously; and its learned verifier made no comment on it.

(ii) He commented on his saying: "Umar", saying: 'It says in the original manuscript: "Amr", but it is supposed to be "Umar"; his biography was mentioned in the chapter: "Umar—H."

I say: This is how scholars such as Ibn Abī Hātim, Ibn Hibbān and those who came after them, such as the author of *'Al-Tabdhīb'* and others. However my attention was brought to a number of things:

1. They [the scholars] stated that he narrated on the authority of Ismā'īl Ibn Umayyah, while 'Abdu'l-Razzāq narrated on his authority, though they did not mention his narration on the authority 'Amr Ibn Dinar! Al-Dhahabī said in *'Al-Miẓān'*: 'He is a Shaikh of 'Abdu'l-Razzāq, but his circumstances are unknown.' And before him, Ibn Al-Qaṭṭān said the same thing.

2. Al-Bukhārī did not mention this narrator in *'Al-Tārikh Al-Kabir'* or in *'Al-Tārikh Al-Ṣaghīr'*, neither among those named 'Umar nor those named 'Amr, nor among those whose fathers were named Ḥabīb, nor among those named Ḥawshab.

3. Based on what has preceded, it is most likely that this man, 'Amr Ibn Ḥawshab is not 'Umar Ibn Ḥawshab, whose biography has been given by scholars, firstly due to the contradiction in the names of their Shaikhs and secondly due to 'Abdu'l-Razzāq's categorical statement that he is a righteous man.

4. Regardless of whether the truth is the former or the latter, the ruling on him that he is unknown is incompatible with the unequivocal statement of 'Abdu'l-Razzāq, that he is "a righteous man". This is because "He who knows is a proof against him who does not know" and it is clear that those who wrote his biography did not come upon this clear statement of his. If they had done so, they would have transmitted it. And Allāh knows better.

(iii) His saying in the aforementioned narration of Al-Bukhārī: "Aṭā' Ibn Abī Rabāh" proves the error of my previous statement: "He is Ibn Yasār". So I request that you be aware of this.

(iv) Lastly, It is apparent to us that the weakness of the *isnād* of this ḥadīth is due to this Hadhalī man—who is a *tabi'ī*—because he is not named.

This is why Al-Bukhārī declared it weak; saying: 'This is *mursal*, meaning *munqatī'*.

However, such narrations as this are among those that may be strengthened by others; and this is strengthened by what was mentioned before it.

As for Shaikh Aḥmad Shākir (may Allāh have mercy on him), he asserted in his commentary on *'Al-Musnad'* (11/103-104) that its chain of narrators is ḥasan, based on the statement of 'Abdu'l-Razzāq regarding 'Amr Ibn Ḥawshab.

And regarding the Hadhalī man, he said: 'He was a *tabi'ī*, who is unknown and his status is [likewise] unknown and he is upon the *sutrah*.'

This is what he said, but this statement is not acceptable because satar in a narration

3. It was reported on the authority of Ibn ‘Abbās (*raḍīyAllāhu ‘anhumā*) that he said: “The Prophet (ﷺ) cursed effeminate men (*mukanathīn min al-rijāl*) and masculine women (*mutarajjilat min al-nisā’*) and he said: “Expel them from your houses.” He [Ibn ‘Abbās (*raḍīyAllāhu ‘anhumā*)] said: “So the Prophet (ﷺ) expelled So-and-so and ‘Umar (*raḍīyAllāhu ‘anhu*) expelled So-and-so.”¹³⁹

4. It was reported on the authority of ‘Abdullāh Ibn ‘Umar (*raḍīyAllāhu ‘anhumā*) that he said: “The Messenger of Allāh (ﷺ) said: “There are three at whom Allāh will not look on the Day of Resurrection: The one who disobeys his parents, the woman who imitates men in her outward appearance, and the cuckold [a man whose wife is sexually unfaithful].”¹⁴⁰

=
requires something else, which is precision and memory, so the correct opinion is that it can be strengthened by similar narrations. And Allāh knows better.

¹³⁹ It is narrated by Al-Bukhārī (10/274), Abū Dāwūd (2/305), Al-Dārimī (2/280-281), Aḥmad (no. #1982, #2006 and #2123) by way of Hishām Al-Dastāwā’ī, who reported on the authority of Yahyā Ibn Abī Kathīr, who reported on the authority of ‘Ikrimah. And Al-Tirmidhī narrated it (4/16-17) and declared it to be authentic. Ibn Mājah also narrated it (1/589), as did Al-Tayālīsī (no. #2679) and also Al-Bukhārī (10/273), Abū Dāwūd (2/182), Aḥmad (no. #2263, #2291, #3060, #3151 and #4358) from other sources on the authority of ‘Ikrimah, but without the words: “Expel them...” etc. The other wording is that of Al-Bukhārī.

¹⁴⁰ It is narrated by Al-Nasā’ī (1/357), Al-Ḥākim (1/72 and 4/146-147), Al-Bayhaqī (10/226) and Aḥmad (no. #6180), from two sources on the authority of ‘Abdullāh Ibn Yāsār, the freed slave of Ibn ‘Umar (*raḍīyAllāhu ‘anhumā*), who reported on the authority of Sālim, who reported on the authority of Ibn ‘Umar (*raḍīyAllāhu ‘anhumā*) Al-Ḥākim said: ‘Its chain of narrators is authentic.’ Al-Dhahabī concurred with this—and it is as they both said, *inshā’Allāh*. As for this person, ‘Abdullāh, though the scholars did not mention that he was declared trustworthy by anyone other than Ibn Ḥibbān, a number of trustworthy narrators reported from him; and Al-Haythamī said (8/147-148): ‘Al-Bazzār narrated it with two chains of narrators and the men in both of them are trustworthy.’

Al-Mundhirī said (3/220): ‘It was narrated by Al-Nasā’ī and Al-Bazzār—and the wording is that of the latter—with two chains of narrators.’

And Al-Manāwī transmitted in *‘Al-Fayḍ*, on the authority of the author of *‘Al-Firdaws’*—who is Al-Daylamī—that he said: ‘It is authentic.’

But Al-Mundhirī, Al-Haythamī and Al-Suyūfī (in *‘Al-Jamī’*) failed to mention that it was also narrated by Aḥmad.

=

5. It was reported on the authority of Ibn Abī Mulaykah—and his name is ‘Abdullāh Ibn ‘Ubaydullāh—that he said: “A’ishah (*radīy Allāhu ‘anhā*) was told: ‘There is a woman wearing sandals.’ She said: “The Messenger of Allāh (ﷺ) cursed manly women (*al-rijjala min al-nisā’*).”¹⁴¹

And in these aḥādīth there is clear evidence of the unlawfulness of women imitating men and vice versa; this prohibition is general and includes clothing and other things—aside from the first ḥadīth, which refers specifically to clothes. Abū Dāwūd said in his book ‘*Masā’il Al-Imām Aḥmad*’ [page 261]: ‘I heard Aḥmad being asked about a man who dresses his slave girl in a *qurtuq*¹⁴² and he said: ‘He should not dress her in men’s clothing; he should not make her imitate men.’

Abū Dāwūd said: ‘I said to Aḥmad: ‘May he dress her in clogs?’ He replied: ‘No, unless she wears them to perform *wūdu*?’ I asked: ‘[May she wear them] for beauty?’ He said: ‘No.’ I asked: ‘Then may he shear her hair?’ He replied: ‘No.’”¹⁴³

The ḥadīth was also narrated by Al-Diyā’ in ‘*Al-Mukhtarah*’ (1/75) from the aforementioned source on the authority of Ibn ‘Umar (*radīy Allāhu ‘anhumā*) and he placed it under the *Musnad* of ‘Umar (*radīy Allāhu ‘anhū*) and not from the *Musnad* of his son, ‘Abdullāh (*radīy Allāhu ‘anhū*)—and in my opinion the former is more correct.

It is also supported by the ḥadīth of ‘Imārah Ibn Yāsir.

Abū ‘Amr Ibn Muhannad narrated it in ‘*Al-Muntakhab min Fawā’idihī*’ (268/2).

Then I made *takhrīj* of the ḥadīth in ‘*Silsilah Al-Aḥādīth Al-Ṣaḥīḥah*’ (#1397).

¹⁴¹ It is narrated by Abū Dāwūd (2/184) in a portion of his ḥadīth (5/2) by way of Ibn Jurayj, on the authority of Ibn Abī Mulaykah; and its narrators are trustworthy, except that Ibn Jurayj is a mudallis and was also guilty of ‘*an’anah*. But the ḥadīth his authentic, due to the aforementioned supporting narrations.

¹⁴² *Qurtuq*: a long, collarless shirt. In ‘*Al-Bidayah wa’l-Nihāyah*’, the author said: ‘A man came wearing a white qurtuq, i.e. a *qabā*’ (a long shirt), which is an Arabicised version of the (Persian) word ‘*kurtab*’.

¹⁴³ It would appear that what the Imām meant by the use of the verb “*jazza*—shearing” was shaving and removal: “because the verb “*jazza*” means cutting hair or wool down

Al-Dhahabī included the sin of women imitating men and men imitating women in *'Al-Kabā'ir'* [page 129] and he quoted some of the aforementioned aḥādīth. Then he said: 'If a woman wears men's clothing, she has imitated men in their dress and curse of Allāh and His Messenger (ﷺ) will befall her and her husband, if he allowed her to do that or accepted it and did not forbid her. This is because he is commanded to ensure that she obeys Allāh and forbid her from acts of disobedience, in accordance with the saying of Allāh, the Most High:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ
نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ

“O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones.”

[*al-Tabrim* (66):6]

to the skin,” as the author of *'Fath Al-Bari'* (10/285).

A clear prohibition of this has been reported and it was narrated by Al-Nasā'ī (2/276) and Al-Tirmidhī (2/109) from the ḥadīth of 'Alī (*radīy Allāhu 'anhu*): “The Messenger of Allāh (ﷺ) forbade that a woman should shave her head.”

And its chain of narrators is authentic, except that the narrator seemed confused regarding whether or not it is *mawsūl* or *mursal*. Due to this lack of strictness for which he was known, Al-Tirmidhī declared it defective; I made *takhrīj* of the ḥadīth and discussed all of the chains of narrators that I found in *'Silsilah Al-Aḥādīth Al-Da'īfah wa'l-Mawḍū'ah'* (#678).

It is apparent that what is meant by Aḥmad's prohibition of shearing her head is shaving, as opposed to her taking hair from her head, for this is permissible, according to what was narrated by Muslim (1/176) on the authority of Abū Salamah Ibn 'Abdu'l-Raḥmān, who said: “A'ishah's foster brother and I visited her and he asked about the bathing of the Prophet (ﷺ) after sexual intercourse...’ He said: ‘The wives of the Prophet (ﷺ) used to take [hair] from their heads so that it was like *'al-waḥrah'* (meaning the hair that reached to the ears, but they would not go beyond that).’ This was only permissible for them if they did not intend to imitate non-Muslim women. If they did, then it would not be permissible for them, based on the words of the Prophet (ﷺ): “Whoever imitates a people, he is one of them,” and other proofs which we shall quote when we discuss the seventh condition.

And the words of the Prophet (ﷺ): “All of you are shepherds and each of you is responsible for his flock; a man is a shepherd to his family and he will be asked about them on the Day of Resurrection.”¹⁴⁴

It is also narrated in ‘*Ghayab Al-Marām*’ (#296) and Al-Haythamī agreed with him in ‘*Al-Zawājir*’ (1/126), and then he said: “This is considered to be a major sin, which is clear from what is known from these authentic aḥādīth and the threat of severe punishment contained therein. And I have seen that the scholars hold two opinions regarding this imitation:

The first is that it is unlawful and this was confirmed by Al-Nawawī; indeed, he declared it to be the correct opinion.

The second is that it is disliked and Al-Rafī‘ī claimed that this was correct in one place. But the correct opinion is that of Al-Nawawī, which is that it is unlawful; indeed, as we have stated, it is one of the major sins. Then I saw some of the discussions of the scholars regarding the major sins and they considered it to be one of them, which is clear.

Al-Hāfiẓ Ibn Ḥajr said in ‘*Fath Al-Bārī*’ (10/273-274) when he explained the aforementioned ḥadīth of Ibn ‘Abbās (*radīy Allāhu ‘anhumā*) [no. #3] with the second wording: “The Messenger of Allāh (ﷺ) cursed men who imitate women and women who imitate men.” He added: ‘Al-Ṭabarī said: ‘It is not permissible for men to imitate women by wearing clothes and adornments that are intended for women, or is the opposite [permissible]. Shaikh Abū Muḥammad Ibn Abī Jamrah said: ‘The apparent meaning of the wording is a prohibition of imitation in all things. But it is

¹⁴⁴ It is narrated by Al-Bukhārī and Muslim

known from other evidences that what is meant by imitation is in clothing, attributes, movements and the like—not imitation in matters of goodness.’ He added: ‘And the wisdom in the cursing of those who imitate [the opposite sex] is to remove them from any possible similarity with that which the Most Wise has forbidden. And this was indicated by the Prophet’s (ﷺ) curse on women who wear wigs, in his saying: “...and the women who alter Allāh’s creation.”¹⁴⁵

So it is established from what has preceded that it is not permissible for a woman’s clothing to resemble men’s clothing and it is not lawful for her to wear a man’s lower garment or his upper garment or other such items of men’s attire, as some Muslim

¹⁴⁵ It is narrated by Al-Bukhārī (10/306), Muslim (6/166-167) and others, on the authority of Ibn Mas‘ūd (*radīy Allāhu ‘anhu*), in a *marfū‘* form: “Allāh cursed women who practise tattooing (*wāshimāt*) and those who get themselves tattooed (*mustawshimāt*), those who remove their facial hair (*mutanamisāt*), those who create a space between their teeth artificially (*mutafillijāt*) to look beautiful and those who alter (*mughayyirāt*) Allāh’s creation.”

It should be known that whoever alters the creation of Him, the Most High and His Religion:

صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً

“[Ours is] the religion of Allāh. And who is better than Allāh in [ordaining] religion?”

[*al-Baqarab* (2):138]

—without permission from Him. One who does so is only following Satan, who said:

وَأُضِلُّهُمْ وَلَا تَجِدُ لَهُمْ
وَأُضِلُّهُمْ فَلْيُضِلُّكُنَّ ءِذَا كُنَّ الْأُفْعَىٰ وَلَا تَأْتِيهِمْ
فَلْيُغَيِّرَنَّ خَلْقَ اللَّهِ

“And I will mislead them, and I will arouse in them [sinful] desires, and I will command them so they will slit the ears of cattle, and I will command them so they will change the creation of Allāh.”

[*al-Nisā‘* (4):119]

girls do these days, such as wearing jackets and trousers, though in reality, this covers them better than other western clothes. So take warning, O you with eyes [to see].

Then I found a fine chapter by Shaikh Al-Islām Ibn Taymiyyah (may Allāh have mercy on him) which I consider it appropriate to set forth in this place, because of its strong connection to it and because of the inestimable benefits and scholarly precision; it is presented in the form of questions asked of him and the answers that he gave. And this text is given with the answer, as it was written in '*Al-Kawākib*', by Ibn 'Urwah Al-Ḥanbalī [vol. 93/132-134] and it is preserved in Al-Zāhiriyyah Library, in Damascus, [under no. 579—*tafsīr*]:

Question regarding the wearing of the *kūfiyyah* by women: What is its ruling? And regarding the wearing of the *farajī*? What is the precise ruling with regard to imitating men in dress? Is the ruling on it in accordance with what was applied during the era of the Messenger of Allāh (ﷺ), or does each era have its own ruling?

Answer: All praise and thanks be to Allāh. The *kūfiyyah* which does not cover the hair that hangs down is from the attire of young men; and a woman who wears it is imitating them. This type [of dress] could be adopted by women first of all with the rebellious intention of imitating men, as some loose women intend by braiding their hair and letting it hang down between their shoulders and wearing an *imamah* that reveals her cheeks and her hair. A free woman might also do that, not with the intention of imitating men, but regardless of that, she is imitating men.

The *sunan* from the Prophet (ﷺ) in the authentic compilations and others provide abundant proofs of the curse upon women who imitate men and men who imitate women; and in one nar-

ration it is stated that he (ﷺ) cursed effeminate men (*mukanathīn min al-rijāl*) and masculine women (*mutarajjilāt min al-nisā*) and he ordered that effeminate men be banished. Al-Shafīʿī, Aḥmad and others required that they should be banished, saying that it was reported in the Sunnah of the Prophet (ﷺ) that the punishment for a person who commits unlawful sexual intercourse and for effeminate men includes banishment.

And in Ṣaḥīḥ Muslim it was reported from him (ﷺ) that he said: “There are two types of inhabitants of the Fire from my *Ummah* whom I have not seen before: women who will be dressed, but they will appear to be naked (*kāsiyāt ʿāriyāt*), who will be inclined towards immorality and will call others to it. On their heads will be something resembling camel humps and they will not enter Paradise or even smell its fragrance. And [I saw] men with whips like the tails of cows, with which they were beating the slaves of Allāh.”¹⁴⁶

The saying of the Prophet (ﷺ): “women who will be dressed, but they will appear to be naked (*kāsiyāt ʿāriyāt*)” was explained as meaning: ‘to cover herself with that which does not screen her, so she is clothed, but in reality, she is naked, such as a woman who wears a thin garment which reveals her skin, or a tight garment which shows the shape of her body parts, such as her buttocks, her forearms and the like.’ A woman’s garment is only that which screens her so that her body is not revealed, and is thick and loose, so that the shape of her limbs cannot be seen.

From this, the moral precept of the Prophet’s prohibition

¹⁴⁶ I say: Something similar is reported by him (8/155), but the wording is closer to the wording of Aḥmad (2/440); in its [chain of narrators] is Shurayk, but he is accepted by Muslim and others, for which reason, I have included it in ‘*Silsilah Al-Aḥādīth Al-Saḥībah*’ (#1326), as mentioned previously (page 125).

against men imitating women and women imitating men becomes apparent and that the fundamental principle in that is not based only on what men and women choose desire and are accustomed to. Were that so, people would have agreed that men could wear *khimārs* which cover the head, face and neck and *jalābīb* that hang down from above the head, so that nothing appears of the wearer except the eyes! And that women might wear imāmahs, shortened, long-sleeved outer garments (*aqbiyah*) and the like. And this would be permitted! But this contradicts the evidence and the consensus of the scholars, for Allāh, the Most High says to women:

وَلْيَضْرِبْنَ خُمُرَهُنَّ عَلَىٰ جُيُوبِهِنَّ
وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ

“and to wrap [a portion of] their headcovers (*khumur*) over their chests, and not to reveal their adornment except to their husbands...”

[*al-Nūr* (24): 31]

And He says:

يَا أَيُّهَا النَّبِيُّ قُلْ لِمَنْ جَاءَكَ مِنْ نِسَائِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْرِنَهُنَّ
عَلَيْهِنَّ مِنْ جَلْبَابٍ ذَٰلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَّ وَكَانَ
اللَّهُ غَفُورًا رَحِيمًا

“O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments (*jalābīb*). That is more suitable that they will be known and not be abused. And ever is Allāh Forgiving and Merciful.”

[*al-Aḥzāb* (33): 59]

And He says:

وَقَرْنَ
فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ

“Settle in your homes, and do not display yourselves as women did in the days of pre-Islāmic ignorance (*tabaruj al-jahiliyyah*).”

[*al-Ahzāb* (33): 33]

So if the difference between men’s and women’s attire was based simply on what is customary for men and women and in accordance with their choice and their desire, it would not be necessary for them to draw their outer garments over themselves, nor to draw their veils over their bosoms—and it would not be unlawful for them to display themselves like that of the former times of ignorance, because that was the custom of those people; and the general rule in that is not a specific garment according to any stipulation of the Prophet (ﷺ), or according to men’s and women’s custom during his time, so that it might be said: “This is what is obligatory and anything else is unlawful.”

This is because the women during his time used to wear garments with long hems, so that they are dragged behind them when they went out, while men are ordered to raise the hems of their garments, so that they do not reach the ankles. This is why, when the Prophet (ﷺ) forbade men from letting their lower garments hang down, it was said to him: “And women?” He (ﷺ) said: “They should lower them a handspan.” It was said to him: “But their feet will still remain uncovered.” He replied: “Let them lower them an arm’s length, but not more than that.” Al-Tirmidhī said: “It is an authentic ḥadīth.” To this end, it was even narrated that he (ﷺ) permitted a woman, if she drags her hem through an

unclean place, then she passes by a clean place, to consider that it is cleaned thereby.¹⁴⁷ This is the opinion of a group of scholars in the *madhhab* of Imām Aḥmad and others, who gave a garment that is dragged the same status as shoes that are frequently in contact with impurities and are then purified by that which is dry, just as paths are cleaned by that which is dry when have repeatedly been in contact with impurities. Further, this is not specific to covering, for if a woman wore trousers or wide, hard shoes and she put on over them a *jilbāb*, so that the shape of her feet was not visible, it would achieve the desired result, as opposed to soft shoes, which show the shape of the foot, for this is from the garb of men. Likewise, if a woman wears a long garment and a camel-skin cloak due to her need to protect herself from the cold, she would not be prohibited from doing so. And if someone said: ‘Women did not wear skins..’ we would say that is connected to need, for cold countries require thick, protective garments, though that is not required in warm countries.

So the difference between men’s garments and women’s garments is in accordance with what is fitting for men and what is fitting for women—and that is what accords with what was ordered for men and what was ordered for women. So women are ordered to screen and veil themselves and not to reveal themselves. This is why it was not ordained for them to raise their voices in the *adhān* and *talbiyyah*, nor when ascending *al-Ṣafā* and *al-Marwāh*, nor when entering the state of *iḥrām* in the manner that men do, for a man is commanded to uncover his head and not to wear normal clothes, which are those made to cover his limbs; so he is not allowed to wear a shirt, trousers, a hooded cloak or leather socks, but it must cover the *‘awrah* and so he was permitted, if he could not find

¹⁴⁷ I say: The ḥadīth is authentic, because it has a supporting narration which I have mentioned previously, so it starting with the word: *‘ruwiya’* (it was narrated), which in ḥadīth parlance indicates weakness, is not as it should be.

an *iṣār*, to wear trousers and if he did not find sandals, to wear leather socks. This was made in place of general need, as opposed special need, such illness or cold, for such a person is required to pay a ransom if he wears them. Abū Ḥanīfah rejected this analogy, but he was contradicted by the majority, due to the authentic ḥadīth¹⁴⁸ and due to the difference between this and that. As for a woman, she is not prohibited from wearing any particular item of clothing, for she is only commanded to screen and veil herself. So anything that opposes that is not ordained for her. However, she is prohibited from wearing a *niqāb* and from wearing gloves, because they are manufactured garments that show the shape of the limbs and there is no need for them.

Scholars of Islāmic Jurisprudence disagreed regarding whether a woman's face is like a man's head, or like his body. Those who adhered to the *madhhab* of Imām Aḥmad and others split into two opinions. Those who said that her face is like a man's head ordered that when she lets her garment hang down from her head, she should keep it away from her face, just as a man must keep away

¹⁴⁸ This refers to the words of the Prophet (ﷺ): "The *muḥrim* should not wear shirts, turbans, trousers, hooded cloaks or *khuffs* (socks made from thick fabric or leather); but if someone cannot get sandals, then he can wear *khuffs*, after cutting them short below the ankles. Do not wear clothes touched by saffron or wars [two kinds of perfumes]." It is narrated by al-Bukhārī and Muslim. The wording is that of Al-Bukhārī in the Chapter on *Ḥajj* (no. 1542—*Fath Al-Bari*) and its *takhrīj* is given in *'Irwā' Al-Ghalīl* (#10120).

Al-Ḥāfiẓ Ibn Ḥajr said in *'Fath Al-Bari*: "It is apparent from the ḥadīth that there is no ransom due upon the one who wears them if he did not find sandals, though according to the Hanafis, it is required. But if it was required, the Prophet (ﷺ) would have made that clear, because it was a time of need."

I say: It is supported by the ḥadīth of Ibn 'Abbās (*radīy Allāhu 'anhumā*), who said that he heard the Prophet (ﷺ) delivering a sermon at *'Arafāt*: "If anyone did not find an *iṣār*, he should wear trousers; and if anyone did not find sandals, he should wear leather socks." It is narrated by Al-Bukhārī and Muslim and its *takhrīj* is given in *'Irwā' Al-Ghalīl* (#1013).

from his head that which would shade it.

As for those who considered it to be like the hands—which is the correct position—they said: She was not prohibited from covering her face, she was only prohibited from wearing the *niqāb*, just as she was forbidden from wearing glove; and this is like the man being prohibited from wearing a shirt, trousers and the like. So in that sense, it is similar to the *burqu'* and that which was made to cover the face. As for covering the face with something that hangs down from the top of the head, that is like covering it at the time of sleep with a blanket or the like, or like covering the hands with one's sleeves—and she was not prohibited from doing that.

If men wished to wear *niqābs* or *burqus* and left women with their faces uncovered, they would be forbidden from doing that. Likewise, a woman was ordered to close up her body during prayer and not to separate her limbs,¹⁴⁹ and she was commanded to cover her

¹⁴⁹I know of no support for this in the Sunnah and the generality of the saying of the Prophet (ﷺ): “Pray as you have seen me praying...” contradicts this. Refer to the conclusion at the end of *‘Sifāh Ṣalāh al-Nabī’* - published by Dār as-Sunnah Publishers into English entitled “*Description of the Prophets Prayer*”.

So it is one of the exceptions to the words of the Prophet (ﷺ): “Prayer in this masjid of mine is better than a thousand prayers in any other masjid—except the Sacred Masjid.” It is narrated by Muslim.

This proves that this superiority is particular to men and not women and that their prayer in their houses is better than prayer in his masjid (ﷺ). And we learn from it of the *tabajfut* (pushing and crowding) of a woman's prayer in it, especially during the *Hajj* season, which proves their ignorance of Islāmic Law, or their heedlessness of its guidance, especially the large number of them who mix with men, even in extreme crowding—at the time when men are leaving the masjid. So it is to Allāh we complain of their lack of modesty and their men's lack of solicitude.

This is what I said in the previous editions, then it became clear to me that there was no justification for the claim of exception and that the correct stance is to leave the hadīth upon its general meaning, which would include women also—and that this does not negate prayer in the house being better for them, just as it does not negate sunnah

head, so Allāh will not accept the prayer of an adult woman unless she is wearing a *khimār*, even if she was inside her house and no unrelated male could see her. This proves that she is commanded by Islāmic Law to cover that which a man is not ordered to cover, which the Right of Allāh upon her, even though no person sees her. Allāh, the Most High says:

وَقَرْنَ
فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى

“Settle in your homes, and do not display yourselves as women did in the days of pre-Islamic ignorance (*tabaruj al-jahiliyyah*).”

[*al-Aḥzāb* (33): 33]

And the Prophet (ﷺ) said: “Do not forbid the female slaves of Allāh from [going to] the masajids of Allāh, though their houses are better for them.”

And he (ﷺ) said: “The prayer of any one of you in her bedchamber is better for her than prayer in her sitting room, prayer in her sitting room is better than prayer in her house, prayer in her house is better than prayer in the masjid of her people and prayer in the masjid of her people is better than prayer than prayer with me.”¹⁵⁰ This is due to the screening and covering that is entailed in all this.

And it is well known that homes fall under the same category

prayers in the house being better than sunnah prayers in the masjid. However, if a person prays them in one of the Three Masjids, he will have the reward specified for that, as will a woman. For this reason, there is no cause for the aforementioned *tahafut* at all events. It is incumbent upon Muslim women not to do it and thereby many causes of corruption will be removed. And Allāh encompasses all intentions.

¹⁵⁰ This ḥadīth is ḥasan; it was narrated by Ahmad in his *Musnad* and by Ibn Khuzaymah and Ibn Hibbān in their authentic compilations.

as garments, both of them serving fundamentally to protect and guard against harm, just as food and drink were made to bring benefit. Through clothing, a person protects himself from heat and cold and he protects himself from enemies; Allāh, the Most High says:

وَاللّٰهُ جَعَلَ لَكُمْ مِنْ بُيُوتِكُمْ سَكَنًا

“And Allāh has made your homes a place to rest
(*sakanān*).”

[*al-Nabl* (16): 80]

And He says:

وَاللّٰهُ جَعَلَ لَكُمْ مِمَّا خَلَقَ ظِلَالًا وَجَعَلَ لَكُمْ
مِنَ الْجِبَالِ اَكْنَانًا وَجَعَلَ لَكُمْ سَرَابِيلَ تَقِيَكُمُ
الْحَرَّ وَسَرَابِيلَ تَقِيَكُمُ الْبَأْسَ كَذٰلِكَ يُبَيِّنُ نِعْمَتَهُ
عَلَيْكُمْ لَعَلَّكُمْ تُسَلِمُونَ ﴿٨١﴾

“And Allāh has provided you shade out of what He created, and has given you shelter in the mountains. He has also provided you with clothes protecting you from the heat and cold?, and armour shielding you in battle. This is how He perfects His favour upon you, so perhaps you will [fully] submit [to Him].”

[*al-Nabl* (16): 81]

And He has mentioned in this place what they require to repel that which might harm them and He has mentioned in the beginning of the *Surah* what they are required to do to protect themselves from that is harmful to them. Allāh, the Most High says:

وَالْأَنْعَامَ

خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ وَمَنْفَعٌ وَمِنْهَا تَأْكُلُونَ

“And He created the cattle for you as a source of warmth, food, and [many other] benefits.”

[*al-Nabl* (16): 5]

So He has mentioned that with which they keep themselves warm and with which they repel cold, because the cold kills them and the heat harms them, which is why one of the Arabs said: “Cold is misery and heat is harm.” This is why protection from cold was not mentioned in the other verse, because it was mentioned previously, at the beginning of the *Surah*. And during the course of the *Surah* that which completes the blessing is mentioned—and at the start of the *Surah*, the sources of the blessings are mentioned, which is why He says:

كَذَلِكَ

يَتِمُّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُونَ

“This is how He perfects His favour upon you, so perhaps you will [fully] submit [to Him].”

[*al-Nabl* (16): 81]

And what is meant here is that the intention of clothing resembles that of housing and that women are commanded to wear that which screens them and veils them—and if men’s and women’s attire differ, then that which screens and veils is more appropriate for women and that which is opposite that is more appropriate for men.

And the basis of this is to know that the Lawgiver has intended

two meanings:

The first is the difference between men and women and the second is the veiling of women. If the meaning was only the difference, which would be achieved by any kind of difference—and we have shown previously the incorrectness of this. Indeed, the meaning is wider than that, for it includes the difference between the clothing of those [Jews and Christians] living under Muslim protection and that of Muslims. This is in order that each of them fulfils the rulings incumbent upon him; and it is well known that this is achieved by any clothing appropriate for the two groups that distinguishes between them. In addition to this, that which is more specific than this has been narrated, for white clothing is considered to be better than other colours, as the Prophet (ﷺ) said: “You should wear white garments; dress your living ones in them and shroud your dead in them.”

It is not from the Sunnah for the garments of those living under Muslim protection to be white, while the clothing of the Muslims is dyed, such as brown, black or the like. Indeed, the opposite is the case. Likewise, with regard to hairstyles and other things. The matter is the same with regard to the clothing of men and women; what is intended is not just a difference; rather, veiling and screening must be observed.

Likewise, the meaning is not only the veiling and screening of women, without (regard to) the difference between them and men; rather, the difference is also intended, even if we accepted that the two sexes may both wear that which screens and covers, so that the clothes of the sexes resemble each other, they would be prohibited from that. And Allāh, the Most High has also made clear this meaning in His Words:

يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجَكُمْ وَبَنَاتِكُمْ وَنِسَاءَ الْمُؤْمِنِينَ يُدْنِينَ
عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ذَلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ
اللَّهُ غَفُورًا رَحِيمًا ﴿٥٩﴾

“O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments (*jalābīb*). That is more suitable that they will be known and not be abused. And ever is Allāh Forgiving and Merciful.”

[*al-Aḥzāb* (33): 59]

So He declared their being recognised by their distinguishing clothing to be what was intended. This is why the wording of the prohibition was described in terms of imitation, in the saying of the Prophet (ﷺ): “Allāh cursed women who imitate men and men who imitate women.” So he linked the ruling with the word “*imitate*” and with each sex being described with the attributes of the other.

We have explained this ruling in ‘*Iqtidā’ Al-Ṣirāt Al-Mustaqīm, Mukhālafah Aṣḥāb Al-Jahīm*’ and we made it clear that similarities in apparent matters cause a link and similarity in manners and deeds, which is why we are forbidden from imitating the disbelievers and from imitating the non-Arabs and from imitating the Bedouins—and both men and women are prohibited from imitating each other.

A man who imitates women will acquire their characteristics, in accordance with how much he imitates them until the matter results in outright effeminacy and a strong feeling within himself that he is like a woman. Among the leading a cause of that is singing, which was traditionally one of the actions of women; they

used to refer to singing men as effeminates.

As for a woman who imitates men, she will acquire their characteristics until she displays herself and imitates men to such a degree that it may lead some of them to show their bodies in the same manner that men do and seek to dominate men, as men dominate women and perform actions that are contrary to modesty and the shyness legislated for women. And this degree might be reached simply due to imitation.

Once it is clear that there must be a difference in the clothing of men and women that distinguishes between them, and that women's clothing must screen and veil them in a manner that achieves that, the principle of this chapter is becomes apparent. And it is clear that if clothing is manly, then it is forbidden for women, even if it screens her, like the *faraji*,¹⁵¹ which it has become customary for men and not women to wear in some lands. The prohibition of these changes [with the change in] customs... In that case, a woman is ordered to wear that which screens her better... And Allāh knows better.

¹⁵¹ *Farajī*: A loose, unbelted robe.

THE SEVENTH CONDITION

It should Not Resemble the Dress of non-Muslim Women

This is because it is established in Islāmic Law that it is not permissible for Muslims—men or women—to imitate disbelievers, whether in their worship or in their customs, or in their clothing. This great rule in Islāmic Law has been violated in our time, sadly, by many Muslims—even those who preoccupy themselves with religious matters and calling to Islām—due to ignorance of their Religion, or following their own whims, or are carried away with the fashions of the current times and imitation of disbelieving Europe—even when this is the cause of the humiliation and weakness of the Muslims and the dominance and colonisation of the non-Muslims over them:

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ

“Indeed, Allāh will not change the condition of a people until they change what is in themselves.”

[*al-Ra'd* (13): 11]

And it should be known that the proofs of the correctness of this important rule are numerous in the Book [of Allāh] and the Sunnah and though the evidences of the Book [of Allāh] are general, they are explained and made clear by the Sunnah, as is always the case.

Among the verses is the saying of Allāh, the Most High in *Surah al-Jathiyah*:

وَلَقَدْ آتَيْنَا

بَنِي إِسْرَائِيلَ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ
 وَفَضَّلْنَاهُمْ عَلَى الْعَالَمِينَ ﴿١٦﴾ وَءَاتَيْنَاهُمْ بَيِّنَاتٍ مِنَ الْأَمْرِ
 فَمَا اخْتَلَفُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعِيًا بَيْنَهُمْ إِنَّ
 رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ
 ﴿١٧﴾ ثُمَّ جَعَلْنَاكَ عَلَى شَرِيحَةٍ مِنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ
 أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ ﴿١٨﴾

“And We did certainly give the Children of Israel the Scripture and judgement and Prophethood, and We provided them with good things and preferred them over the worlds. And We gave them clear proofs of the matter [of religion]. And they did not differ except after knowledge had come to them—out of jealous animosity between themselves. Indeed, your Lord will judge between them on the Day of Resurrection concerning that over which they used to differ. Then We put you, [O Muḥammad], on an ordained way concerning the matter [of religion]; so follow it and do not follow the inclinations of those who do not know.”

[*al-Jathiyah* (45):16-18]

Shaikh al-Islām Ibn Taymiyyah (may Allāh have mercy on him) said in *‘Iqtidā’* (page 8): “Allāh, Most Glorified, the Most High informs us that He bestowed upon the Children of Israel all of the blessings of the Religion and of the life of this world and that they differed after knowledge came to them, due to the envy felt by some of them towards others. Then He placed Muḥammad (ﷺ) upon a path that He had ordained for him and He commanded him to follow it and forbade him from following the whims of those who know not. And included among “*those who do not know*” are all of those who oppose His Law.

Their “*desires*” refers to the things they wish for and which are plainly followed by the pagans and which are required by their false religion—and consequently, they desire it. And their acceptance of it is following their desires.

And the disbelievers are happy and well pleased at the Muslims’ acceptance of some of the things that they follow. And they would gladly expend large sums of money to achieve that; and even if we accepted that the deed is not in imitation of their desires, there is no doubt that opposing them would cut off completely the possibility of following them in their desires and would be of greater assistance in attaining Allāh’s Pleasure.

Furthermore, following them in that might be a means of following them in other things, for it is said: ‘Whoever hovered over the fire is on the verge of tumbling into it.’ Whichever of the two it is, that which was intended will be achieved in full, although the first is more apparent.

And Allāh, the Most High says on this subject in *Surah al-Ra’d*:

وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَفْرَحُونَ
 بِمَا أَنْزَلْنَا إِلَيْكَ وَمِنَ الْأَحْزَابِ مَنْ يَنْكُرُ بَعْضَهُ قُلْ إِنَّمَا أُمِرْتُ
 أَنْ أَعْبُدَ اللَّهَ وَلَا أُشْرِكَ بِهِ إِلَيْهِ أَدْعُوا وَإِلَيْهِ مَتَابِ ﴿٣٦﴾
 وَكَذَلِكَ أَنْزَلْنَاهُ حُكْمًا عَرَبِيًّا وَلِيُنَّبِّعَ أَهْوَاءَ هُم بَعْدَ مَا
 جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا وَاقٍ ﴿٣٧﴾

“And [the believers among] those to whom We have given the [previous] Scripture rejoice at what has been revealed to you, [O Muḥammad], but among the [opposing] factions are those who deny part of it [i.e., the Qur`an]. Say: ‘I have only been commanded to worship Allāh and not associate [anything] with Him. To Him I invite, and to Him is my return.’ And thus We have revealed it as an Arabic legislation. And if you should follow their inclinations after what has come to you of knowledge, you would not have against Allāh any ally or any protector.”

[Al-Ra`d (13): 36-37]

And the pronoun in “*their inclinations*” is attributed—and Allāh knows better—to what we mentioned previously, and they are the confederates who reject some of it. And all of those who reject anything from the Qur`ān are included in that, including the Jews, Christians and others. And Allāh, the Most High says:

وَلِيُنَّبِّعَ أَهْوَاءَ هُم بَعْدَ مَا جَاءَكَ مِنَ الْعِلْمِ

“And if you should follow their inclinations after what has come to you of knowledge”

[Al-Ra`d (13): 37]

And following them in their religious matters is following their

desires; indeed, following their desires is attained by doing less than that.’

And Allāh, the Most High says in *Surah al-Hadid*:

أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ
وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ
فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ ﴿١٦﴾

“Has the time not come for those who have believed that their hearts should become humbly submissive at the remembrance of Allāh and what has come down of the truth? And let them not be like those who were given the Scripture before, and a long period passed over them, so their hearts hardened; and many of them are defiantly disobedient.”

[*al-Hadid* (57): 16]

Shaikh Al-Islām said: ‘His saying: “and not to be” is an absolute prohibition against imitating them and there is also in it a prohibition of imitating them in their hardheartedness; and hardheartedness is one of the fruits of disobedience.’

And Ibn Kathīr said in explanation of this verse (4/310): ‘For this reason, Allāh prohibited the believers from imitating them in fundamental or subsidiary matters.’

And from that is the saying of Allāh, the Most High in *Surah al-Baqarah*:

يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا
أَنْظِرْنَا وَأَسْمِعُوا وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ﴿١٠٦﴾

“O you who have believed, say not [to Allāh's Messenger]: “*Rā'inā*” but say: “*Unḡurnā*” and listen. And for the disbelievers is a painful punishment.”

[*al-Baqarah* (2): 104]

Al-Hāfiẓ Ibn Kathīr said (1/148): ‘Allāh, the Most High prohibited his believing slaves from imitating the disbelievers in words and deeds; this is because the Jews used to use devious words that hide what they really meant. May Allāh’s curse be upon them. When they wanted to say: ‘hear us,’ they would use the word ‘*rā'inā*’, which is an insult [in Hebrew, but means ‘hear us’ in Arabic], as Allāh, the Most High says:

مِنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَيَقُولُونَ
 سَمِعْنَا وَعَصَيْنَا وَأَسْمَعُ غَيْرَ مُسْمِعٍ وَرَاعِنَا لِيَّأِيَّ لَسِنَاهُمْ
 وَطَعْنَا فِي الدِّينِ وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَأَسْمَعُ وَأَنْظُرْنَا
 لَكَانَ خَيْرًا لَّهُمْ وَأَقْوَمَ وَلَكِن لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ
 إِلَّا قَلِيلًا ﴿٤٦﴾

“Among the Jews are those who distort words from their [proper] places [i.e., usages] and say: ‘We hear and disobey’ and ‘Hear but be not heard’ and “*Rā'inā*,” twisting their tongues and defaming the religion. And if they had said [instead]: ‘We hear and obey’ and ‘Wait for us [to understand],’ it would have been better for them and more suitable. But Allāh has cursed them for their disbelief, so they believe not, except for a few.”

[*al-Nisā*’ (4): 46]’

And Shaikh Al-Islām said [in abbreviated form]: ‘Qatādah and others said that the Jews used to say it in mockery and Allāh hated

for the believers to say as they did. He also said that the Jews used to say to the Prophet (ﷺ): “*Rā'imā sam'aka*” intending mockery thereby and this was something ugly with the Jews. So this makes it clear that it was forbidden to the Muslims to use this word, because the Jews used to say it. And even though it was considered something ugly by the Jews and not considered ugly by the Muslims, it is still forbidden due to the imitation of the disbelievers implicit in it.’

And there are other verses on this subject, but there is sufficiency in what we have mentioned, so whoever is interested in them may find them in ‘*Iqtidā*’ (pages 8-14 and 22 and 42).

It is clear from the preceding verses that abandoning the guidance of the disbelievers and avoiding imitation of them in their deeds, their words and their desires is among the intentions and aims established by the Noble Qur'an—and the Prophet (ﷺ) made this clear and explained it to his Ummah and confirmed it in many matters from the branches of the Sharī'ah. Even the Jews who were in the city of the Prophet (ﷺ) at that time knew that and they realised that he wished to be different from them in their private affairs. Anas Ibn Malik (*radīy Allāhu 'anhu*) reported: “Among the Jews, when a woman menstruated, they did not eat with her, and they did not mix with them in their houses, so the Prophet's Companions questioned him and Allāh revealed:

وَيَسْأَلُونَكَ

عَنِ الْمَحِيضِ قُلْ هُوَ أَدْنَىٰ فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ ۗ

“And they ask you about menstruation. Say: ‘It is harm, so keep away from wives during menstruation.’”

[*al-Baqarab* (2): 222]

The Messenger of Allāh (ﷺ) then said: “Do everything except

sexual intercourse.” The Jews heard of that and said: “This man does not want to leave anything we do without opposing us in it.’ Usayd Ibn Hudhayr and ‘Abbād Ibn Bishr came and said: ‘O Messenger of Allāh! The Jews are saying such-and-such. Shall we not then live with them?’ The face of Allāh’s Messenger underwent such a change that we thought he was angry with them; but when they went out they were met by a gift of milk which was being brought to the Prophet, and he sent after them and gave them a drink, upon which they knew that he was not angry with them.”¹⁵²

¹⁵² It is narrated by Muslim (1/169) and Abū ‘Awānah (1/311-312) in their authentic compilations. Al-Tirmidhī said: ‘This ḥadīth is hasan-ṣaḥīḥ.’ Others narrated it and we discussed it in ‘*Ṣaḥīḥ Sunan Abū Dāwūd*’ (no. #250). Shaikh Al-Islām said in ‘*Iqtīdā*’:

This ḥadīth proves the great degree to which Allāh legislated for His Prophet (ﷺ) to be different from the Jews; indeed, that he opposed them in general matters, so much so that they said: ‘This man does not want to leave anything we do without opposing us in it.’

Further, the opposition—as we shall make clear—is sometimes in the principle of the ruling and sometimes in the manner of it. They did not oppose them in the principle of avoiding a menstruating woman, but in the manner of it. So Allāh legislated closeness to the menstruating woman except in the place of harm. And when some of the Companions (*radīy Allāhu ‘anhum*) wanted to go beyond the legislated opposition, to the extent of abandoning what Allāh had ordained, the face of the Messenger of Allāh (ﷺ) underwent a change.

This subject, the subject of purification is one in which the Jews placed huge restrictions, while the Christians innovated complete abandonment of all of that, to such a degree that they did not hold anything to be unclean and lived without any legislation from Allāh. So Allāh guided the Middle Nation to the Middle Way that He had ordained. And though what the Jews are following was also [fundamentally] legislated, avoiding what Allāh has not legislated is tantamount to drawing closer to the Jews, while practising that which Allāh has ordained its avoidance is drawing closer to the Christians. And the best guidance is the guidance of Muḥammad (ﷺ).”

Section one:
Issues Regarding the Prayer

1. It was reported on the authority of Abū 'Umayr Ibn Anas, on the authority of one of his uncles from among the Anṣār that he said: "The Prophet (ﷺ) was anxious as to how to gather the people for prayer. The people told him: 'Hoist a flag at the time of prayer; when they see it, they will inform one another.' But he (ﷺ) did not like that. Then someone suggested a horn to him. Ziyād said: 'The horn of the Jews.' He (ﷺ) did not like that. He said: 'This is from the practice of the Jews.' Then they suggested the bell of the Christians to him. He said: 'This is from the practice of the Christians.' 'Abdullāh Ibn Zayd returned anxiously from there because of the anxiety of the Prophet (ﷺ). He was then taught the call to prayer in his dream."¹⁵³

¹⁵³ This ḥadīth is authentic; we narrated it in our book: '*Ṣaḥīḥ Sunan Abū Dāwūd*' (no. #511); and we mentioned there the Imāms who declared it to be authentic—and the evidence from it is clear; it is as Shaikh Al-Islām said (page 56):

When the Prophet (ﷺ) evinced his dislike for the Jews' horn, which is blown by the mouth, and the Christians' bell, which is struck by the hand, he disparaged them, saying of the former that it was from the practices of the Jews, and of the latter, that it was from the practices of the Christians. Mentioning the description after the ruling proves that it is deficiency in it. And this necessitates a prohibition of it, as being from among the practices of the Jews and Christians. In addition to this, it is said that the Jews' horn was taken from Mūsā (*'alayhis-salām*) and that he used to blow the horn during his time. As for the bell of the Christians, it was innovated, as most of the legislations of the Christians were innovated by their priests and their monks. It is necessary that we dislike this kind of sound in general, in matters other than prayer also, because it is from among the practices of the Jews and Christians. This is because the Christians strike bells at various times, aside from their times of worship. The only [ordained] rite of the Orthodox Religion is the *adhān*, which includes announcing the Name of Allāh, Most Glorified, by which the Gates of Heaven are opened, which cause the devils to flee and due to which Mercy descends.

Many of the rulers and others from among this *Ummah* have been put to trial by this rite—that of the Jews and Christians—we have even seen them during this wretched Thursday (Maundy Thursday), they burn incense and ring small bells. Some of the rulers

=

even blow horns and beat tambourines at the times of the five prayers, which is just what the Messenger of Allāh (ﷺ) disliked. And among them are those who beat them in the morning and the evening, in imitation, according to their claim, of Dhū'l-Qarnayn—and appointing rulers from all corners to do that.

This is imitation of the Jews, the Christians and the non-Arabs from Rome and Persia, due to influence over the rulers in the east—this and other similar things—through which they contradict the guidance of the Muslims and by which they embark upon that which Allāh and His Messenger (ﷺ) hate. Allāh has caused the disbelieving Turks to have suzerainty over them, who are sworn to fight them, allowing them to behave towards the slaves [of Allāh] and the (Muslim) lands in a manner which they would not dare to do in the Islāmic State. This is in confirmation of the words of the Prophet (ﷺ): “You will certainly follow the ways of those who came before you...” as stated previously.

The Muslims during the era of their Prophet (ﷺ) and after him knew nothing during the time of war except devoutness and remembrance of Allāh, Most Glorified. Qays Ibn 'Abbād—who was one of the leading *Tabi'un*—said: ‘They used to deem it desirable to lower the voice when making *dhikr*, when fighting and during funerals.’ Likewise, the rest of the traditions necessitate [the conclusion that] they were overcome with tranquillity and devoutness at these times and their hearts were filled with remembrance of Allāh, reverence of Him and honouring of Him. Their situation during prayer was the same. And raising the voice at these three times is one of the customs of the People of the Scripture and the non-Arabs—and many from among this *Ummah* have been put to trial by it.’

I say: ‘The general dislike of the sound of the bell that he mentioned is proven by the words of the Prophet (ﷺ): “The bell is the musical instrument of Satan.”’

This was narrated by Muslim (6/163), Abū Dāwūd (1/401), Al-Ḥākim (1/445), Al-Khaṭīb Al-Baghādāī (13/70), Al-Bayhaqī (5/253) and also Aḥmad (2/366 and 372).

And in another ḥadīth: “The angels do not accompany a group in which there is a bell.” It is narrated by Muslim, on the authority on Abū Hurayrah (*raḍīy Allāhu 'anhu*) and Abū Dāwūd, on the authority of Umm Salamah (*raḍīy Allāhu 'anḥā*).

Al-Manāwī said: ‘Ibn Hajar said: ‘The dislike is of its sound, because it is similar in shape and sound to the church bell.’

I say: Many bells of various kinds have been introduced during our time that have a number of useful purposes, such as the bell of the alarm clock that wakes a person from sleep, the bell of the telephone, the bells of official government departments and the like. Are these included in the aforementioned ḥadīth and others bearing the same meaning? My reply is that they are not, because they do not resemble the church bell, either in their sound or in their appearance. And Allāh knows better.

This is in contrast to bells of some large clocks which are attached to walls, for their sound is the same as that of the church bell, which is why it is not desirable for a Muslim

2. It was reported on the authority of ‘Amr Ibn ‘Abasah (*radīy Allāhu ‘anhu*) that he said: ‘I said: ‘O Messenger of Allāh! Inform me of what Allāh has taught you and of which I am unaware. Inform me about prayer first.’ He (ﷺ) replied: “Perform the [morning] prayer (*fajr*), then stop praying until the sun has risen up to the height of a lance, for when it rises, it rises up between the horns of the devil, and the infidels prostrate themselves before

=

to bring such a clock into his home, especially when some of them play music before ringing the bell, such as the clock of London, known as Big Ben.

It is regrettable that this type of clock has been adopted by the Muslims to such an extent that they even place them in their masajids, due to their ignorance of their own Islāmic Law! On many occasions, we have heard the Imām reciting verses of the Qur’ān which disparage *shirk* and Trinitarianism in prayer and the bell rings out above his head, calling to and reminding of the Trinity! Meanwhile, the Imām and his congregation are heedless of it, lost.

And every time I enter a masjid containing such a clock, I silenced its bell, without damaging its mechanism, because I am an experienced watchmaker, all praise and thanks be to Allāh. And I would not do this until after I had delivered a speech, explaining the view of [Islāmic] Law regarding such a bell and convinced them of the necessity of removing it from the masjid, In spite of this, sometimes—although they were convinced—they would not agree to that, with the excuse that Shaikh So-and-so and ‘Alim So-and-so prayed in that masjid and none of them had objected!

This happened in Syria; and I never thought that such clocks as I have mentioned—which remind one of *shirk*—would invade the lands of *Tawhid* (Saudi Arabia): I entered Quba’ Masjid with my brother, Munīr, during the *Hajj* season (in the year 1382 AH.) and we were surprised to hear ringing of a bell from its clock! We spoke to some of the people responsible for the masjid, possibly including the Imām, and we convinced them that it was not permissible to use this clock, especially in the masjid. They were quickly convinced, but when we requested them to allow us to silence its bell, they refused, saying: ‘This is not our responsibility’ we will raise the matter with those responsible!’ We replied: ‘How different are yesterday and today!’ And the Messenger of Allāh (ﷺ) spoke the truth when he said: “There will be no year that is not followed by a year that is worse than it until you meet you Lord.” *Silsilah Al-Aḥādīth Al-Ṣaḥībah*, (#1218).

This is a reminder and “*the reminder profits the Believers.*” [*Al-Dhāriyāt* (51):55].

And the aforementioned tradition of Qays Ibn ‘Abbad in the quote from Ibn Taymiyyah was narrated by Al-Bayhaqī (4/74 and 9/153) with an authentic chain of narrators. Abū Dāwūd also narrated the first half of it (1/414), as did Al-Ḥākim (2/116). Who narrated a supporting evidence for it, which is *marfū’* and accords with the criteria for acceptance stipulated by Al-Bukhārī and Muslim.

it at that time. Then perform prayer, for prayer is witnessed and angels attend it, until the shadow becomes equal to the length of its object; then stop praying, for at that time Hell-fire (*jahannam*) is heated up. Then pray when the shadow becomes longer, for the prayer is witnessed and angels attend it, until you perform noon prayer (*ʿaṣr*); then stop praying till sun sets, for it sets between the horns of the devil. At that time the infidels prostrate themselves before it.”¹⁵⁴

¹⁵⁴ It was narrated by Muslim (2/208-209) and Abū ‘Awānah (1/386-387), in their authentic compilations.

Ibn Taymiyyah said (page 31): ‘He (ﷺ) forbade prayer at the time of sunrise and at the time of sunset, due to the fact that it rises and falls between the horns of Satan and at that time, the disbelievers prostrate to it. It is well known that the Believer does not intend prostration except to Allāh, the Most High—and most people might not know that its rising and setting is between the horns of Satan, or that the disbelievers prostrate to it. Further, the Prophet (ﷺ) forbade prayer at this time, in order to cut off all paths to imitation [of the disbelievers]...

And in it there is a warning that all acts of worship and the like that the pagans do are acts of disbelief or disobedience—according to the intention—and the believers are forbidden from doing them, even though their intention is not that of the pagans. This is in order to forestall any excuse and to cut off all paths...

This is why he (ﷺ) forbade prayer towards anything that us worshipped besides Allāh, even if the worshipper did not intend that... because of the resemblance to prostration to other than Allāh. So see how the Islāmic Law has cut off imitation [of non-Muslims] in places and times!

And just as a Muslim may not pray towards the direction towards which they [the disbelievers] pray, likewise, he must not pray to that to which they pray. Indeed, this is a worse form of corruption, for the *Qiblah* (prayer direction) is a Law from among the Divinely Ordained Laws, which might differ from each other, according to the Laws revealed to the Prophets (*ʿalayhum-salām*). As for worshipping and prostrating to deities other than Allāh, it is unlawful in the Religion, upon which all the Messengers are agreed, as He, the Most Glorified says:

وَمَثَلٌ مِّنْ أَرْسَلْنَا مِن قَبْلِكَ مِن رُّسُلِنَا
أَجْعَلْنَا مِن دُونِ الرَّحْمَنِ إِلَهًا يُعْبَدُونَ ﴿٤٥﴾

“And ask those We sent before you of Our Messengers; have We made besides the Most Merciful deities to be worshipped?”

[*Al-Zukhruf* (43): 45].

3. It was reported on the authority of Jundub—who is Ibn ‘Abdullāh Al-Bajlī (*radīy Allāhu ‘anhu*)—that he said: ‘I heard the Prophet (ﷺ) five days before he died, saying: “I stand acquitted before Allāh of having taken any one of you as friend, for Allāh has taken me as His friend, as he took Ibrāhīm as His friend. Had I taken any one of my *Ummah* as a friend, I would have taken Abū Bakr as a friend. Beware of those who preceded you and used to take the graves of their Prophets and righteous men as places of worship, but you must not take graves as masajids; I forbid you to do that.”¹⁵⁵

4. It was reported on the authority of Shidad Ibn Aws (*radīy Allāhu ‘anhu*) that he said: “The Messenger of Allāh (ﷺ) said: “Be different from the Jews, for they do not pray in their sandals or their shoes.”¹⁵⁶

¹⁵⁵ It is narrated by Muslim (2/67-68) and Abū ‘Awānah (1/401) in their authentic compilations, and Ibn Sa‘d (2/2/35). Shaikh Al-Islām said (page 52): ‘[The Messenger of Allāh (ﷺ)] described how those who came before us used to take the graves of the Prophets and the righteous as places of worship and he follows this description with a prohibition of taking graves as places of prayer.’

And he said: ‘He forbade us from doing that, and in it there is evidence that the taking [of their graves] as places of worship is the reason why it is forbidden to us... and this necessitates that their deeds are a proof and a sign that Allāh forbids us from it, or that it is a cause necessitating prohibition. In either case, it is well known that opposing them is required by Islāmic Law, in general.’

And the prohibition of this action due to curse on the Jews and Christians has been widely reported from the Prophet (ﷺ)... but this is not the place to elaborate on them—though the forbiddance of that has been mentioned by more than one of the scholars from among the followers of Mālik, Al-Shāfi‘ī, Ahmad and others.’

¹⁵⁶ We narrated it in ‘*Ṣaḥīḥ Sunan Abū Dāwūd*’ (no. #659) and we stated there those of the Imāms who declared it to be authentic and we discussed its jurisprudence in ‘*Thamar Al-Mustatab*’ and in the *taḥrij* of ‘*Ṣiḥḥ Salāh Al-Nabi*’ and he (ﷺ) ordered us to be different from the Jews in general, which is evidence that opposing (the non-Muslims) is something required by Islāmic Law. Then he (ﷺ) specifically mentioned the obligation to be different from them by offering prayer in sandals and leather socks. But this does not fall into the category of particularising the general, rather it falls into the category of mentioning some individuals...

Shaikh Al-Islām said (page 29): ‘This is in spite of the fact that removing the shoes =

5. It was reported on the authority of ‘Abdullāh Ibn ‘Umar (*radīy Allāhu ‘anhumā*) that he said: “The Messenger of Allāh (ﷺ) said: “If any of you prays in a garment, he should pull it over his undergarment and he should not wrap himself in it [in a manner that does not cover the private parts], as the Jews do.”¹⁵⁷

It was reported on the authority of Jābir Ibn ‘Abdullāh (*radīy Allāhu ‘anhumā*) that he said: “The Messenger of Allāh (ﷺ) was ill and we prayed behind him and he was sitting. Abū Bakr was making his *takbīr* in a manner audible to the people. As he paid his attention towards us, he saw that we were standing and [directed us to sit down] with a gesture. So we sat down and prayed with him in a sitting posture. After uttering the salutation, he said: “You were at this time about to do an act like that of the Persians and the Romans. They stand before their kings while they sit, so don’t do that; follow your Imām. If he prays standing, you should also do so, and if he prays sitting, you should also pray sitting.”¹⁵⁸

was taken from [Prophet] Mūsā (*‘alayhis-salām*), when it was said to him: “*take off your shoes.*” [*TāHa* (20):21].’

¹⁵⁷ It is narrated by Al-Bayhaqī and Al-Ṭahāwī, with an authentic chain of narrators. We narrated something similar to it in ‘*Ṣaḥīḥ Sunan Abū Dāwūd*’ (#645) and we favoured the view that it is *marfū‘*, though its narrators were sometimes uncertain as to whether or not it was *marfū‘*; Shaikh Al-Islām Ibn Taymiyyah said (page 42): “This meaning is authentic on the authority of the Prophet (ﷺ), from the narration of Jābir (*radīy Allāhu ‘anhu*) and others that he ordered the wearing of a garment tied, but without wrapping it around oneself and that is the opinion of the majority of the scholars... and the aim is only that he said: ‘...he should not wrap himself in it [in a manner that does not cover the private parts], as the Jews do,’ for attributing something prohibited to the Jews is proof that this addition is a contributing factor in the prohibition, as we indicated earlier.”

¹⁵⁸ It is narrated by Muslim and Abū ‘Awānah in their authentic compilations and it was reported from a number of sources on the authority of Jābir (*radīy Allāhu ‘anhu*); we narrated it from three sources on his authority, which we have quoted in ‘*Ṣaḥīḥ Sunan Abū Dāwūd*’ (nos. #615 and #619) and in ‘*Takbrīj Sifab Ṣalāh Al-Nabi*’ and the extra wording at the end of it was narrated by Abū Dāwūd and others, with an authentic chain of

=

And in another version: “Do not do as the people of Persia do with their rulers.”

7. It was reported on the authority of Ibn ‘Umar (*radīy Allāhu ‘anhumā*) that: “The Prophet (ﷺ) forbade a man who is sitting to lean on his left hand during prayer. He said: “It is the prayer of the Jews.” And in another version: “Do not sit like this, it is only

=
narrators. Shaikh Al-Islām Ibn Taymiyyah said: ‘In this ḥadīth it is stated that he ordered them to abandon the standing which is obligatory in prayer and he gave the reason for that as being that the standing of those led in prayer while the Imām sits resembles the prayer of the Persians and the Romans, who stand while their rulers lead them in a sitting posture. And it is well known that the one led in prayer only makes the intention to stand before Allāh, and not his Imām.

And there is a stern prohibition of standing before a sitting man; and he also forbade anything that resembles that, even if a person did not intend it. This is why he forbade prostration before a man and praying towards that which is worshipped besides Allāh, such as fire or the like. And in this ḥadīth, there is also a prohibition of anything that resembles the actions of the Persians, even if our intention is different from theirs; this is because he (ﷺ) said: “Do not do so.” Now could there be any clearer illustration of the prohibition of imitating them, even in appearance?!

Further, this ḥadīth, regardless of whether it is a command that must be acted upon or something that is abrogated, the evidence from it is still valid... So the ruling is that if it is weakened by some cause, then abrogated, while the cause remains, then something else must be given preponderance over it when it is abrogated... but as for it being of itself invalid, this is impossible. All of this is if the ruling here is abrogated; so how would it be when the truth is that this ḥadīth is *mubkam* (valid) and that more than one of the Companions (*radīy Allāhu ‘anhum*) acted upon it after the death of the Messenger of Allāh (ﷺ), while they knew of his prayer during his illness and it was so widely and authentically reported from him as to make it impossible that the ḥadīth of his illness was abrogated?

This is a fact that has been confirmed in places other than this (so it is *mubkam*). Either because, if he performed the standing, it does not invalidate the sitting, or because of the difference between one who begins prayer in a sitting position and one who begins prayer in a standing position, due to the fact that this prayer is not included in the saying of the Prophet (ﷺ): “and if he prays sitting...” due to the absence of the invalidity...

This is because basing the action on the end of the prayer rather than the beginning of it is more appropriate than basing it on the prayer of the Imām. And similar to that are matters mentioned in places other than this.’

the prayer of those who will be punished.”¹⁵⁹

Section Two: Issues Regarding the Funeral Prayers

1. It was reported on the authority of Jarīr Ibn ‘Abdullāh (*raḍīy Allāhu ‘anhu*) that he said: ‘The Messenger of Allāh (ﷺ) said: “The *labā*¹⁶⁰ is for us, and the *shaqq*¹⁶¹ is for the People of the Scripture.”’¹⁶²

¹⁵⁹The first narration is by Al-Hākim and others, with an authentic chain of narrators, while the second is by Aḥmad, with a ḥasan chain of narrators, in accordance with the criteria for acceptance stipulated by Muslim. We have discussed them both in ‘*Takbrīj Sifāh Ṣalāh Al-Nabī*’; see also what is written in ‘*Al-Ādab wa’l-Ādāt*’ (no. #2).

Shaikh Al-Islām Ibn Taymiyyah said: ‘In this ḥadīth there is a prohibition of this manner of sitting, due to the fact that it is the sitting of those who are punished. This is exaggeration on their part in the matter of guidance [given to them].’

In addition, Al-Bukhārī narrated on the authority of Masrūq, who reported on the authority of ‘A’ishah (*raḍīy Allāhu ‘anḥā*) that she disliked for a person to place his hand on his hip and she said: ‘The Jews do it.’ He also narrated it from the ḥadīth of Abū Hurayrah (*raḍīy Allāhu ‘anhu*), who said: “Praying with the hands on the hips was prohibited.” Muslim narrated it with this wording: “The Messenger of Allāh (ﷺ) forbade...”

Note: Abū Dāwūd narrated the ḥadīth of Ibn ‘Umar (*raḍīy Allāhu ‘anhumā*) with this wording: “He (ﷺ) forbade a man to lean on his hand when he rises in prayer.” But it is *munkar* with this wording. The Shaikh of Abū Dāwūd, Muḥammad Ibn ‘Abdu’l-Mālik Al-Ghazālī was alone in reporting it and he had a poor memory. In addition, his wording is contradicted by Imām Aḥmad and others. I have explained this in detail in ‘*Silsilah Al-Aḥādīth Al-Da’īfah wa’l-Mawḍū‘ah*’ (no. #967).

¹⁶⁰ *Labā*: A niche in the side of the grave.

¹⁶¹ *Shaqq*: An excavation in the middle of the grave.

¹⁶² This was narrated by Al-Ṭaḥāwī in ‘*Mushkil Al-Āḥar*’, Aḥmad and others, such as Ibn Sa’d (2/2/72) and it has supporting evidence from the ḥadīth of Ibn ‘Abbās (*raḍīy Allāhu ‘anhumā*) and I have discussed its sources and made clear what has been said about it in ‘*Naqd Kitāb Al-Tāj*’ (#299).

But Shaikh Al-Islām said (page 4/197): ‘It is narrated from sources in which there is *lān* (lack of strictness); however, they corroborate each other and in it is advice for us to oppose the People of the Scripture, even in the way that we place the deceased at the bottom of the grave.’

Section Three:
Issues Regarding the Fasting

1. It was reported on the authority of ‘Amr Ibn Al-‘Āṣ (*radīy Allāhu ‘anhu*) that the Messenger of Allāh (ﷺ) said: “The difference between our fasting and that of the People of the Scripture is *al-saḥar* (the predawn meal in Ramaḍān).”¹⁶³

2. It was reported on the authority of Abū Hurayrah (*radīy Allāhu ‘anhu*) that he said: “The Messenger of Allāh (ﷺ) said: “The Religion will continue to prevail as long as the people continue hasten the breaking of the fast, because the Jews and the Christians delay it.”¹⁶⁴

3. It was reported on the authority of Layla, the wife of Bashīr Ibn Al-Khasasiyyah (*radīy Allāhu ‘anhu*) that she said: ‘I wanted to fast for two days without interruption, but Bashīr forbade me from doing that, saying: ‘The Messenger of Allāh (ﷺ) forbade me from doing that and he said: “Only the Christians do that; fast as Allāh has commanded you to and complete the fast as Allāh has commanded you to:

أَتِمُّوا الصِّيَامَ إِلَى اللَّيْلِ

“complete your fast till nightfall...”

[*al-Baqarab* (2):187]

¹⁶³ It is narrated by Muslim (3/130-131) and the compilers of the ‘*Sunan*’.

¹⁶⁴ It is narrated by Al-Tirmidhī and Aḥmad with a ḥasan chain of narrators and we have given its *takhrīj* in ‘*Al-Ta’līqāt Al-Fiyād ‘Alā Zād Al-Ma‘ad*’.

Shaikh Al-Islām Ibn Taymiyyah said: ‘This is evidence that the reason for hastening the breaking of the fast is in order to be different from the Jews and Christians and is the means by which Islām will prevail over all other religions. And what was intended by the sending of the Messengers was that Allāh’s Religion should prevail over all religions and so opposing them is one of the main reasons for the sending of the Prophet (ﷺ) with his message.’

So when it is nightfall, break your fast.”¹⁶⁵

4. It was reported on the authority of Ibn ‘Abbās (*radīy Allāhu ‘anhumā*) that he said: “When the Messenger of Allāh (ﷺ) fasted on the day of ‘*Asbūrā*’ and commanded that it should be observed as a fast, they [his Companions (*radīy Allāhu ‘anhum*)] said to him: ‘O Messenger of Allāh! It is a day which the Jews and Christians hold in high esteem.’ Thereupon the Messenger of Allāh (ﷺ) said: ‘When the next year comes, if Allāh wills, we would observe fast on the ninth day.’ But the Messenger of Allāh (ﷺ) died before the next year came around.”¹⁶⁶

5. It was reported on the authority of Umm Salamah (*radīy Allāhu ‘anbā*) that she said: “The Messenger of Allāh (ﷺ) used to fast

¹⁶⁵ It is narrated by Aḥmad (5/225) and also Sa‘īd Ibn Manṣūr, as explained in ‘*Iqtīdā*’ (page 29) by way of ‘Ubaydullāh Ibn ‘Iyād Ibn Laqīṭ, who reported on the authority of his father from her. This chain of narrators is authentic and Layla is a Companion (*radīy Allāhu ‘anhum*), as made clear in ‘*Al-Taqrīb*’ and other works. Al-Ḥāfiẓ Ibn Ḥajr ascribed it to Ṭabarānī also in ‘*Faṭḥ Al-Bārī*’ (4/164). ‘Abdu Ibn Ḥumayd and Ibn Abī Hātim also reported it in their *tafsīrs*, with an authentic chain of narrators up to Layla (*radīy Allāhu ‘anbā*).

Shaikh Al-Islām Ibn Taymiyyah said: ‘The reason for the prohibition of continuous fasting is that it is the fasting of the Christians and it is as the Messenger of Allāh (ﷺ) said; and it is likely that it was their monks who innovated it.’

¹⁶⁶ It is narrated by Muslim (3/151), Al-Bayhaqī (4/287) and others.

Shaikh Al-Islām Ibn Taymiyyah said (page 41): ‘This is the day of ‘*Asbūrā*’, an excellent day [the fasting on which] is an expiation for [the sins of] the previous year. The Messenger of Allāh (ﷺ) fasted it and he ordered and encouraged [his followers] to fast it. Then when it was said to him [just prior to his death]: “It is a day which the Jews and Christians hold in high esteem,” he ordered that they [the Muslims] oppose them by adding another day to it and he resolved on that. This is why the scholars, including Imām Aḥmad preferred to fast on the ninth and tenth days of the month and the Companions (*radīy Allāhu ‘anhum*) preferred that. Sa‘īd Ibn Manṣūr said that he was told by... on the authority of Ibn ‘Abbās (*radīy Allāhu ‘anhumā*): “Fast on the ninth and tenth days and be different from the Jews.”’

I say: Its chain of narrators is authentic, according to the criteria for acceptance stipulated by Al-Bukhārī and Muslim. It was also narrated by Al-Bayhaqī (4/287) and he narrated something similar in a *marfū*’ form, but with a weak chain of narrators.

on Saturday and Sunday more than he fasted [other] days and he said: 'They are only days of *'Eid* for the pagans and I love to differ from them.'¹⁶⁷

¹⁶⁷ It is narrated by Aḥmad (6/324), Al-Ḥākim (1/436) and from his own source, Al-Bayhaqī (4/303), by way of 'Abdullāh Ibn Muḥammad Ibn 'Umar Ibn 'Alī, who reported on the authority of his father, who reported on the authority of Kurayb from her and this chain of narrators is hasan; Al-Ḥākim said: 'It is authentic,' and Al-Dhahabī concurred with this. Ibn Khuzaymah also declared it to be authentic in *'Nayl Al-Awtar'* (4/214) and he also ascribed it to Ibn Ḥibbān.

Ibn Al-Qayyim also ascribed it in *'Zad Al-Ma'ad'* (1/237) to ('*Sunan*') Al-Nasā'ī and Al-Ḥāfiẓ Ibn Ḥajr concurred with that in *'Fath Al-Bari'* (10/298)—and it would appear that they were referring to his book: *'Al-Sunan Al-Kubra'*, because I did not find it in his book: *'Al-Sunan Al-Sughra'*, which is why Al-Nablusī did not quote it in *'Al-Zakeb'ir'*; he only ascribed it therein to *'Al-Sughra'*, as written in the foreword. But Al-Haythamī quoted it in *'Al-Majma'*⁶⁰ (3/198) and he said: 'It was narrated by Ṭabarānī in *'Al-Kabir'* and its narrators are trustworthy; in addition, Ibn Ḥibbān declared it to be authentic.'

But this is an act of negligence on his part, since he did not ascribe it to *'Al-Musnad'*; and it would appear that this escaped his attention. Al-Ḥāfiẓ Ibn Ḥajr said: 'And he indicated by his words: 'The two days of *'Eid* that Saturday is an *'Eid* for the Jews and that Sunday is an *'Eid* for the Christians—and the days of *'Eid* are not fasted on [by them], so he opposed them by fasting on those two days. What can be derived from this is that what some of the Shāfi'is said regarding the dislike of singling out of Saturday—and likewise, Sunday—for fasting is not correct; indeed, it is preferable to guard against that [i.e. fasting] on Fridays, as reported in the authentic ḥadīth regarding it. As for Saturday and Sunday, it is better to fast them together, thereby opposing the People of the Scripture [i.e. the Jews and the Christians]. Then he said: 'I have listed the issues regarding which ḥadīth have been reported concerning [the obligation to] oppose the People of the Scripture and they number more than thirty rulings, which I have recorded in my book and which I titled: *'Al-Qawl Al-Thabit fi'l-Sawm Yaum Al-Ṣabt'*.'

I say: What it was possible for me to list from them in this quickly compiled work was close to thirty rulings, which I gathered from thirty-odd ḥadīth, all praise and thanks be to Allāh for granting (me) success and guiding (me).

Then it became apparent to me that there is a weakness in the ḥadīth, which I made clear in *'Silsilah Al-Aḥādīth Al-Da'ifab wa'l-Mawḍū'ab'* (#1099) and from the perspective of Islāmic Jurisprudence, it is not prescribed to fast on Saturday unless it is an obligatory day, as stated by Al-Ṭahāwī in *'Sharḥ Ma'āni Al-Āthar'* (1/399), on the authority of some of the scholars; and this is due to the Prophet's general prohibition of it in his saying: 'Do not fast on Saturdays, unless it is one of the days made obligatory for you...' The *takbrij* for this was given in *'Irwā' al-Ghalīl'* (960). Refer also to my commentary on it from the juristic perspective in *'Ṣaḥīḥ al-Targhib'* (1/509) and *'Al-Isṭidrak'* (#16) at the end of the second half of *'Al-Ṣaḥīḥab'* (new edition/Al-Ma'arif).

Section Four:

Issues Regarding the *Hajj*

1. It was reported on the authority of ‘Umar Ibn Al-Khaṭṭāb (*radīy Allāhu ‘anhu*) that he said: ‘Verily, the pagans would not depart from *jam*¹⁶⁸ until the sun had risen on [the mountain of] Thabīr.’¹⁶⁹ [‘Abdu’l-Razzāq said:] ‘...and they used to say: ‘Shine, Thabīr, so that we may leave quickly.’ So the Prophet (ﷺ) differed from them and departed before the sun rose.’¹⁷⁰

¹⁶⁸ *Jam*: That is, Muzdalifah; it was said that it was so called because when Ādam and Eve were sent down [to earth], they met (*ijtima’ā*) there!

¹⁶⁹ *Thabīr*: A well-known mountain in Makkah.

¹⁷⁰ It is narrated by Al-Bukhārī (3/418), Abū Dāwūd (1/305), Al-Nasā’ī (2/48-49), Al-Tirmidhī (2/104—‘*Tubfah Al-Ahwazī*’, Al-Dārimī (2/59-60), Ibn Mājah (2/241), Al-Bayhaqī (5/124-125), Aḥmad (nos. #84, #200, #275, #358 and #385). And Al-Tirmidhī said: ‘It is ḥasan-ṣaḥīḥ.’

Shaikh Al-Islām Ibn Taymiyyah said: ‘It was narrated in this ḥadīth to the best of my belief that he said: ‘Our guidance contradicts the guidance of the pagans.’”

I say: This is an error on his part (may Allāh have mercy on him), for this has not been reported from any ḥadīth source. It is only in another ḥadīth narrated by Ṭabarānī (20/24/28), by way of Ibn Jurayj, who reported on the authority of Muḥammad Ibn Qays Ibn Makhramah, on the authority of Al-Musawwir Ibn Makhramah (*radīy Allāhu ‘anhu*) that he said: “The Messenger of Allāh (ﷺ) delivered a sermon to us at ‘Arafah during which he praised and thanked Allāh, then he said: ‘To proceed: The people of shirk and the idolaters used to proceed from here after sunset, until the sun was over the tops of the mountains, like men’s turbans on their heads. Our guidance contradicts their guidance. And they used to proceed from *Al-Mash’ar Al-Ḥaram* at sunrise, when it was at the tops of the mountains, like the turbans of men. Our guidance contradicts their guidance.’”

It was also narrated by Al-Ḥākim (2/277 and 3/523), who said: ‘It is authentic, according to the criteria for acceptance stipulated by the two Shaikhs [Al-Bukhārī and Muslim].’ Al-Dhahabī concurred with this, but this is questionable from two aspects:

The first is that Al-Bukhārī never related anything from Muḥammad Ibn Qays Ibn Makhramah.

The second is that Ibn Jurayj used to commit *tadlis*, as Al-Dhahabī himself said in ‘*Al-Miḥzan*’, while Aḥmad said: “When he said ‘*Akhbarana*’ (he informed us) or ‘*Sami’tu*’ (I heard), then he is sufficient for you.”

And you can see that he did not state clearly that he heard it here; rather, he made ‘*an’ana*’ (i.e. he said: “On the authority of...”) which is a weakness.

=

Section Five
Issues Regarding the Slaughter

1. It was reported on the authority of Rafi' Ibn Khadij that he said: "I said: 'O Messenger of Allāh! We will meet the enemy tomorrow and we have no knives.' He (ﷺ) said: 'As long as it causes blood to flow, and Allāh's Name is invoked over it, then eat it, provided that it was not done with a fang or a claw. And I will tell you why: As for the fang, it is a bone, and as for the claw it is the knife of the Abyssinians.'"¹⁷¹

The ḥadīth was also quoted by Al-Haythamī in '*Al-Majma'*' (3/255) and it is similar to the narration of Al-Ḥākim. Then he said: "It was narrated by Ṭabarānī in '*Al-Mu'jam Al-Kabir*' and its narrators are all narrators of authentic ḥadīth."

¹⁷¹ It is narrated by Al-Bukhārī (9/513-517 and 553), Muslim (6/78 and 79), Abū Dāwūd (2/6), Al-Nasā'ī (2/207), Al-Tirmidhī (2/350-351), Ibn Mājah (2/284), Al-Bayhaqī (9/247), Aḥmad (3/463 and 4/140) and Al-Ṭahāwī in '*Sharḥ Ma'āni Al-Āḥbar*' (2/306).

Shaikh Al-Islām Ibn Taymiyyah said: 'The Prophet (ﷺ) forbade slaughtering with claws, explaining that these were the knives of the Abyssinians and he explained that teeth are bones. Scholars of Islāmic Jurisprudence differed with regard to this. The rationalists opined that the reason for the prohibition was that slaughter performed with a fang or a claw resembles strangulation, or that it is in place of strangulation—and an animal that has been strangled is unlawful.... But the majority forbade this completely, because the Prophet (ﷺ) excepted fangs and claws from the things that cause blood flow, and thus it was known that they are from the sharpened implements that are not permissible... Regarding the saying of the Prophet (ﷺ): "As for the claw, it is the knife of the Abyssinians," after his saying: "And I will tell you why..." it necessitates that this description—which is that it is the knife of the Abyssinians—has an influence on the prohibition: either as the cause of it, or as a proof of the cause, or as one of the characteristics of the cause or the proof. The claws of the Abyssinians are long, so they slaughter with them, unlike any other *ummah*. So it is possible that his prohibition of that was because of the imitation implicit in it.'

And in '*Faṭḥ Al-Bari*' Ibn Ḥajr's commentary on the subject may be summarised as follows:

The saying of the Prophet (ﷺ): "As for the claw, it is the knife of the Abyssinians," means: 'They are disbelievers and you have been prohibited from imitating them.' This was said by Ibn Al-Ṣalah and Al-Nawawī concurred with that. He was contradicted by

Section Six Issues Regarding the Food

1. It was reported on the authority of ‘Adiyy Ibn Hātim (*radīy Allāhu ‘anhu*) that he said: ‘I said: “O Messenger of Allāh! I am asking you about food that I do not leave except due to uneasiness.’ He (ﷺ) said: “Do not allow food to put uneasiness in your chest similar to the doubts of Christianity about it.”¹⁷²

those who said that if that was the case, slaughtering with a knife and all other implements used for slaughter by the disbelievers would be prohibited. But this claim was answered by those who said that slaughter using a knife is the fundamental rule in slaughtering. As for what is used in place of it, it is that which is regarded as being imitation... Hence, they were asking about the permissibility of slaughtering with something other than a knife... as will be made clear.”

¹⁷² It is narrated by Aḥmad (4/258 and 377), Al-Bayhaqī (7/279), Al-Tirmidhī also narrated it (2/384) by way of Shu‘bah, on the authority of Simāk Ibn Harb, who said: ‘I heard Murri Ibn Qatari saying: ‘I heard ‘Adiyy Ibn Hatim...’ and Ibn Ḥibbān narrated it in the same way (1/274/333/ ‘*Al-Iḥsān*’).

This isnād is ḥasan... its narrators are trustworthy narrators of Muslim, aside from Murri Ibn Qatari, who was declared trustworthy by Ibn Ḥibbān, while Al-Ḥāfiẓ Ibn Ḥajr said of him in ‘*Al-Taqrīb*’:

‘[He is] acceptable.’ That is, if others agree with him and he is not alone in reporting it. It was reported by Abū Dāwūd (2/142) and also Al-Tirmidhī and Ibn Mājah (2/192); likewise Al-Bayhaqī and Aḥmad (5/226 and 227) from a number of sources on the authority of Simāk Ibn Harb, who said that he was told by Qubaysah Ibn Hulb, who reported on the authority of his father that he said: ‘I heard the Prophet (ﷺ) saying, when a man asked him: ‘There are some foods that I am uneasy about.’ He (ﷺ) replied: “Do not have any doubt about food, (thereby) following the way of the Christians in that.”

This chain of narrators is like the one before it, except that Qubaysah Ibn Hulb was also declared trustworthy by Al-‘Ajlī and Al-Tirmidhī said: “This ḥadīth is ḥasan.”

Section Seven
Issues Regarding the Clothing

1. It was reported on the authority of ‘Abdullāh Ibn ‘Amr Ibn Al-‘Āṣ (*radīy Allāhu ‘anhumā*) that he said: “The Messenger of Allāh (ﷺ) saw me wearing two garments dyed with saffron and he said: ‘These are the clothes of the disbelievers, so do not wear them.’”¹⁷³

¹⁷³ It is narrated by Muslim (6/144), Al-Nasā’i (2/298), Al-Hākim (4/190), Aḥmad (2/164, 193, 207 and 211) and Al-Ramahurmuzī in ‘*Al-Muḥadith Al-Fasil*’ (q. 69/2) and Al-Hākim said: ‘It is an authentic ḥadīth, according to the criteria for acceptance stipulated by the two Shaikhs [Al-Bukhārī and Muslim], though they did not narrate it.’

But he erroneously stated in his correction of Muslim: ‘In this ḥadīth there is a prohibition of wearing the garments that are particular to the disbelievers.’

Shaikh Al-Islām Ibn Taymiyyah said (pages 57-58): ‘He explained that the reason for the prohibition of wearing them is because they are the garments of the disbelievers and it is immaterial whether he intended to say that they are among the things that the disbelievers regard as lawful, as they make use of them in the life of this world, or simply because the disbelievers are accustomed to wearing them, it is the same. Likewise, it says in the ḥadīth: “They use vessels of gold and silver in this world and they are for the Believers in the Hereafter.” It is narrated by Ibn Mājah. This is why the scholars hold that using silk and vessels of gold and silver are an imitation of the disbelievers. And it is recorded in the authentic compilations of Al-Bukhārī and Muslim on the authority of Abū ‘Uthmān Al-Hindī that he said: ‘While we were in Azerbaijan: ‘Umar wrote to us, saying: ‘Utbah Ibn Farqad, this wealth is neither the result of your own labour nor the result of the labour of your father, nor the result of the labour of your mother, so feed Muslims at their own places as you feed [members of your family and yourselves at your own residence], and beware of the life of pleasure, the dress of the polytheists and the wearing of silk garments, for the Messenger of Allāh (ﷺ) forbade the wearing of silk garments, but only this much, and the Messenger of Allāh (ﷺ) raised his forefinger and middle finger and he joined them [to indicate that only this much silk can be allowed in the dress of a man]. ‘Āṣim also said: ‘This is what is recorded in the letter [sent to us]; and Zuhayr raised his two fingers [to give an idea of the extent to which silk may be used].’

And Abū Bakr Al-Khallāl narrated with his own chain of narrators on the authority of Muḥammad Ibn Sīrīn that Hudhayfah Ibn Al-Yaman (*radīy Allāhu ‘anbu*) went to a house and witnessed two things [in the manuscript (q. 50/2 Haristan): There were pitchers of brass and lead and he did not enter it; he said: “Whoever imitates a people, he is one of them.” And in another version: He saw something of the garments of the non-Arabs and he went out and said: “Whoever imitates a people, he is one of them.”

2. It was reported on the authority of ‘Alī (*radīy Allāhu ‘anhu*) [and he attributed it to the Prophet (ﷺ)] that he said: “Beware of the garments of monks, for whoever wears their clothes or imitates them, he is not from me.”¹⁷⁴

3. It was reported on the authority of Abū Umamah (*radīy Allāhu ‘anhu*) that he said: “The Messenger of Allāh (ﷺ) went out to some old men from among the Anṣār, whose beards were white, and he said: ‘O assembly of the Anṣār! Dye [your beards] red or yellow and be different from the People of the Scripture.’” He [Abū Umāmah] added: “We said: ‘O Messenger of Allāh! Verily, the People of the Scripture wear trousers and they do not wear *izārs*!’” The Messenger of Allāh (ﷺ) said: ‘Wear trousers and wear *izārs* and be different from the People of the Scripture.’ He [the narrator] said: “We said: ‘O Messenger of Allāh! Verily, the People of the Scripture wear *khuffs* and they do not wear shoes!’ He (ﷺ) replied: “Wear *khuffs* and wear shoes and be different from the People of the Scripture.” He [the narrator] said: ‘We said: ‘O Messenger of Allāh! The People of the Scripture trim their *‘athanīn*¹⁷⁵ and grow their *sibāl*.’ He (ﷺ) said: ‘Trim your *sibāl*¹⁷⁶ and grow your *‘athanīn* and be different from the People of the Scripture.’”¹⁷⁷

¹⁷⁴ It is narrated by Ṭabarāni in *‘Al-Muʿjam Al-Awsaʿ* with an unobjectionable chain of narrators. This is what was stated in *‘Faṭḥ Al-Barī*’ (10/223).

I say now, in this edition: It is likely that Al-Ḥāfiẓ Ibn Ḥajr meant that there is no objection to its isnād due to supporting narrations, because I have examined its isnād and it is clear that there are defects in it that oblige me to rule that it is weak. For this reason, I place it in *‘Silsilah Al-Aḥādīth Al-Ḍa‘īfah wa’l-Mawḍū‘ah*’ (#3234) and a detailed discussion regarding it is to be found there. And Allāh, the Most High is the One Who guides.

¹⁷⁵ *‘athanīn*: (sing. = *‘uthnūn*) means beards.

¹⁷⁶ *Sibāl*: (sing. = *sabalab*) means moustaches.

¹⁷⁷ It is narrated by Aḥmad (5/264) by way of Al-Qāsim, who said: “I heard Abū Umāmah...”

I say: This chain of narrators is ḥasan; all of the men are trustworthy except Al-Qāsim—who is ‘Abdu’l-Raḥmān Abū ‘Abdu’l-Raḥmān Al-Dimashqī—and he is ḥasan

4. It was reported on the authority of Ibn 'Umar (*radīy Allāhu 'anhumā*) that he said: "The Messenger of Allāh (ﷺ) said: 'Be different from the pagans: shorten your moustaches and grow your beards'."¹⁷⁸

=
in ḥadīth. Al-Haythamī said in '*Al-Majma'*' (5/131): 'Narrated by Aḥmad and Ṭabarānī and Aḥmad's narrators are narrators of authentic ḥadīth, aside from Al-Qāsim, who is trustworthy—and while there is some discussion about him, it does not harm.'

Also, Aḥmad's Shaikh, Zayd Ibn Yahyā is not among the narrators of authentic ḥadīth—neither Al-Bukhārī nor Muslim, so some of them regarded it as negligence on his part. He also mentioned that the ḥadīth has supporting evidence with Ṭabarānī in '*Al-Mu'jam Al-Awsa'*' from the narration of Jābir Ibn 'Abdullāh (*radīy Allāhu 'anhumā*) and he said at the end of it: "and be different from the friends of Satan in everything that you can."

¹⁷⁸ It is narrated by Al-Bukhārī (10/288), Muslim (1/153), Abū 'Awānah (1/189), Al-Bayhaqī (1/150) by way of Naffī, though Abū 'Awānah said '*Al-Majūs*' (the Magians), instead of '*al-mushrikūn*' (the pagans) and this is supported by what Al-Bayhaqī narrated (1/151) by way of Maymūn Ibn Mihran, on the authority of 'Abdullāh Ibn 'Umar (*radīy Allāhu 'anhumā*), who said: "The Magians were mentioned to the Messenger of Allāh (ﷺ) and he said: "They grow their moustaches and shave their beards, so be different from them."

Its narrators are trustworthy, aside from Abū Bakr Muḥammad Ibn Ja'far Al-Mudhakkī, for whom I have not found any biography.

But Ibn Ḥibbān narrated it in his '*Ṣaḥīḥ*' (#2452—'*Al-Iḥsan*') from another source, which is why I have given its *takbrij* in '*Silsilah Al-Aḥadīth Al-Ṣaḥībah*' (#2834).

It is also supported by the ḥadīth of Abū Hurayrah (*radīy Allāhu 'anhu*) that followed it; and in it, it was stated that the Prophet (ﷺ) said: "Be different from the Magians," which is why Al-Ḥāfiẓ Ibn Ḥajr said in '*Fath Al-Bari*':

'What is meant by the ḥadīth of Ibn 'Umar (*radīy Allāhu 'anhumā*) is that they used to shorten beards, and some of them even used to shave them.'

Shaikh Al-Islām Ibn Taymiyyah said (page 28): 'The Prophet (ﷺ) ordered them to be different from the pagans in all respects, then he said: 'Trim your moustaches and grow your beards,' and this second sentence is in place of the first... so the wording: 'Be different from the pagans' is evidence that the category of contradiction is something intended by the Lawgiver... and giving priority to the contradiction is a reason for giving priority to the general over the specific, as it is said: 'Be hospitable to your guest: feed him and speak with him...' so your being ordered to be hospitable first is proof that hospitality to guests is what is intended; then the actions that constitute hospitality at that time are defined. So the stipulation in the ḥadīth is similar to the stipulation in the words of the Prophet (ﷺ): "They [the People of the Scripture] do not dye [their beards] so be different from them.'" It is narrated by Abū Dāwūd.

=

5. It was reported on the authority of Abū Hurayrah (*radīy Allāhu ‘anhu*) that he said: “The Messenger of Allāh (ﷺ) said: “Trim your moustaches and grow your beards and be [thus] different from the Magians.”¹⁷⁹

6. And it was reported on his authority that he said: “The Prophet (ﷺ) said: “Verily, the Jews and Christians do not dye [their beards], so be different from them.”¹⁸⁰

=

This ḥadīth will be given after the present ḥadīth; then the ḥadīth of Abū Hurayrah (*radīy Allāhu ‘anhu*) is quoted and it is the one given above; and it is followed by its *takhrīj*:
¹⁷⁹ It is narrated by Muslim (1/153), Abū ‘Awānah (1/188). Al-Bayhaqī (1/150), Aḥmad (#153 and #366) by way of Al-‘Alā’ Ibn ‘Abdu’l-Raḥmān, who reported it on the authority of his father.

It is also supported by the ḥadīth of Anas (*radīy Allāhu ‘anhu*), which was quoted in ‘*Al-Majma’*’ (5/166) and he said: ‘It was narrated by Al-Bazzār, but in [its chain of narrators] is Al-Ḥasan Ibn Ja’far and he is weak and abandoned [by scholars of ḥadīth].’

Al-Ṭahāwī narrated it (2/333) from another source, but it is extremely weak also.

Shaikh Al-Islām Ibn Taymiyyah said: ‘He followed the command with the appropriate description and that is a proof that being different from the Magians is a command intended by the Lawgiver, which is the reason for this ruling, or another reason, or part of the reason... although it is more apparent that the reason is complete, which is why the *Salaf* understood that it is disliked to imitate the Magians in this or anything else. They disliked things not stipulated by the Prophet (ﷺ) but which are from the guidance of the Magians. Al-Mirwazī said: ‘I asked Abū ‘Abdullāh—i.e. Aḥmad Ibn Ḥanbal—about shaving the nape of the neck and he said: “That is from the actions of the Magians and whoever imitated a people, he is one of them...”’

And Al-Khallāl related on the authority of Al-Mu’tamir Ibn Sulaymān Al-Tamīmī that he said: ‘When my father cut his hair, he would not shave the nape of his neck.’ It was said to him: ‘Why?’ He replied: ‘He hated to imitate the non-Arabs. And the *Salaf* sometimes explained the reason for the dislike as being imitation of the People of the Scripture and sometimes as imitation of the non-Arabs; and both of these reasons are stipulated in the Sunnah, in addition to which, the Truthful and Trustworthy (ﷺ) informed us that that imitation of both of them would occur, as we made clear earlier.’
¹⁸⁰ It is narrated by Al-Bukhārī (10/291), Muslim (6/155). Abū Dāwūd (2/195), Al-Nasā’ī (2/273), Ibn Mājah (2/381), Aḥmad (2/240, 260, 309 and 401).

Al-Shawkanī said in ‘*Nayl Al-Awtar*’ (1/105): ‘The reason for the legislation of dyeing and changing the beard is to be different from the Jews and Christians and thus the

=

7. It was also reported on his authority that he said: “The Messenger of Allāh (ﷺ) said: ‘Change your white beards and do not

=
preferability of dyeing is confirmed. The Messenger of Allāh (ﷺ) used to go to great lengths to be different from the People of the Scripture and he ordered his Companions to do likewise. This is the Sunnah with which the Salaf were greatly preoccupied. For this reason, we see that the historians were quoted as saying in their biographies: ‘He used to dye [his beard],’ or: ‘He did not dye [his beard].’

Ibn Al-Jawzi said: ‘A group from among the Companions (*radīy Allāhu ‘anhum*) and the *Ṭabī‘īn* used to dye their beards.’ Imām Aḥmad said, when he saw a man who had dyed his beard: ‘I see a man giving life to a dead Sunnah.’ And he was pleased with him when he saw him dyeing it.’

I say: Ibn Taymiyyah spoke at length (pages 27-28) about the academic benefits that are found in it and which are not found in other narrations. He said: ‘Though this proves that being different from them is the goal of the *Shari‘ah*, it does not negate the possibility that there is benefit in the action through which they are opposed; leaving aside being different from them, there are two things:

One of them is that the same act of being different from them in their guidance is in itself a benefit for the believing slaves of Allāh... this is because it is obligatory to stay far away from the deeds of the inhabitants of the Fire. And some of the benefit in that will only be apparent to one whose heart is enlightened, so that he sees in it the sickness afflicting those upon whom is Allāh’s Wrath and those who are astray [i.e. the Jews and Christians]—a sickness that is more harmful than the sicknesses of the body.

The second is that the guidance and morality that they follow could be harmful or prejudicial and so it is prohibited and we are commanded to do the opposite because of the benefit and perfection implicit in it; and there is nothing in their affairs except that it is either harmful or defective, because those innovated and abrogated deeds and the like which they have are harmful; and those deeds the basis of which has not been abrogated are subject to addition and omission... and it should not be imagined that any of their deeds will ever be complete. So there is benefit for us in being different from them in all of their affairs... and the truth of the matter is that all of the deeds and affairs of the disbelievers must contain flaws which prevent them from delivering any benefit.

And even if we accepted that there was some benefit in their affairs, which would require that we accept that there is a reward for it in the Hereafter. But all of their affairs are either corrupted or deficient. So all praise and thanks be to Allāh for the blessing of Islām, which is the greatest blessing of all and the source of all goodness that is loved by our Lord and is pleasing to Him. Therefore, it is clear that being different from them is itself the whole aim of the *Shari‘ah*, which is why Imām Aḥmad and other Imāms said that the reason for dyeing the beard is to be different.” Then he quoted some of the sayings transmitted from Imām Aḥmad.

imitate the Jews or the Christians.”¹⁸¹

¹⁸¹ It is narrated by Aḥmad (2/161 and 499) by way of Muḥammad Ibn ‘Amr, who reported it on the authority of Abū Salamah.

I say: This chain of narrators is ḥasan; it was narrated by Ibn Hibbān in his *‘Ṣaḥīḥ’* (2/356) and Al-Tirmidhī (3/55), who said: ‘This ḥadīth is ḥasan-ṣaḥīḥ,’ and it has many supporting narrations:

These include a narration on the authority of Al-Zubayr Ibn Al-‘Awwam, reported by Imām Aḥmad (no. #1415), who said that he was told by Muḥammad Ibn Kunasah, who said that he was told by Hisham Ibn ‘Urwah, who reported on the authority ‘Uthmān Ibn ‘Urwah, who reported on the authority of his father, who reported on the authority of Al-Zubayr (*raḍīy Allāhu ‘anhū*) that he said: ‘The Messenger of Allāh (ﷺ) said...’ and he quoted the ḥadīth, aside from his words: ‘or the Christians.’

And it was narrated by Al-Nasā’ī (2/278), Abū Nu‘aym (2/180) and Al-Khaṭīb Al-Baghḍādī (5/404-405) by way of Ibn Kunasah.

I say: This chain of narrators is authentic; Abū Nu‘aym said: ‘It is *gharīb* from the ḥadīth of ‘Urwah; Ibn Kunasah was alone in reporting it and Imāms Abū Bakr Ibn Abī Shaybah, Ibn Numayr, Aḥmad Ibn Hanbal and Abū Khaythamah related it on the authority of Ibn Kunasah.’

He indicated by this that the chain of narrators is authentic, but Ibn Ma‘īn and Al-Darāqutnī said that it is *mursal*, as related by Al-Khaṭīb. Al-Darāqutnī said:

‘It was narrated by the *ḥuffāz* from the companions of Hisham, who reported on the authority of Hisham, who reported on the authority of ‘Urwah, in a *mursal* form.’ It was also narrated by Al-Nasā’ī and Al-Khaṭīb (4/77) by way of Aḥmad Ibn Janab Al-Hadathī, who said that he was told by ‘Īsā Ibn Yūnus, who reported on the authority of Hisham Ibn ‘Urwah, who reported on the authority of his father, who reported on the authority of Ibn ‘Umar, in a *marfū‘* form.

This chain of narrators is authentic, according to the criteria for acceptance stipulated by Muslim, but was also declared to be defective; Al-Nasā’ī said, after quoting it and the previous one: ‘Both of them are *ghayr mahfūz* (i.e. *shaz* [a narration is reported by a trustworthy person who contradicts the narration of a person more reliable than he]). Al-Khaṭīb Al-Baghḍādī said: ‘Aḥmad Ibn Janab was alone in reporting it on the authority of ‘Īsā.’

I say: They are both trustworthy, so the fact that they were alone in relating by this isnād does not harm; and all of these *asānīd* on the authority of Hisham are authentic—and he had a number of *asānīd* for the ḥadīth, of which this is one.

Among them is also the narration of Al-Khaṭīb Al-Baghḍādī (5/405 and 9/378), by way of ‘Abdullāh Ibn Aḥmad Ibn ‘Urwah, who reported on the authority of his father, who reported on the authority of ‘A’ishah (*raḍīy Allāhu ‘anhā*) in a *marfū‘* form.

There is no objection to this isnād, due to the reports that concur with it; all of its narrators are trustworthy and well-known, aside from Zayd Ibn Al-Harīsh...

Al-Manawī said: ‘In it there is an incitement to be completely different from the Jews and Christians, because the warning is understood from the general nature of the wording.’

It was reported on the authority of Ibn ‘Abbās (*radīy Allāhu ‘anhum*) that he said: “The Prophet (ﷺ) used to like to imitate the People of the Scripture in matters in which there was no order from Allāh. The People of the Scripture used to let their hair hang down while the pagans used to part their hair, so the Prophet (ﷺ) let his hair hang down at first, but later on, he parted it.”¹⁸²

Section Eight

Issues Regarding the Manners and Customs

1. It was reported on the authority of Jābir Ibn ‘Abdullāh (*radīy Allāhu ‘anhumā*) in a *marfū‘* form: “Do not greet people with the salutation of the Jews, for their salutation is with their heads,

¹⁸² It is narrated by Al-Bukhārī (6/447, 7/221 and 10/297), Muslim (7/83), Abū Dāwūd (2/193), Al-Nasā‘ī (2/292), Ibn Mājah (2/383) and Aḥmad (nos. #2209, #2362, #2605 and #2944). Some of them attributed it to the two Shaikhs [i.e. Al-Bukhārī and Muslim] and the compilers of the ‘*Sunan*’ and they also claimed that it is in ‘*Sunan Al-Tirmidhī*’, but it is not. But Al-Nabluṣī did not attribute it to him in ‘*Al-Zakha‘yir*’ (#3202).

In the ḥadīth it is stated that the last stance of the Prophet (ﷺ) was one of being different from the People of the Scripture even in the matter of his hair!

Shaikh Al-Islām Ibn Taymiyyah said: ‘For this reason, parting the hair became the sign of the Muslims and among the conditions imposed on those living under Muslim protection was that they should not part their hair. Likewise, at the beginning of Islām, Allāh legislated that the Muslims face *Bayt Al-Maqdis* in prayer, in accordance with the practice of the People of the Scripture. Then He abrogated that and ordered him (ﷺ) to face towards the Ka‘bah and He said that the Jews and Christians would say: “*The foolish among the people will say: ‘What has turned them away from their qiblah, which they used to face?’*” [Al-Baqarah (2):142].’

And the reason behind the conformity with the People of the Scripture at the start of the Revelation was described by Al-Hāfiẓ Ibn Ḥajr in ‘*Fath Al-Bari*’; he said: ‘It is that the idolaters were farther from belief than the People of the Scripture and because the People of the Scripture adhered to a Divinely ordained Law—and he (ﷺ) liked to concur with them, in order to unite their hearts, even though agreement with them meant opposing the idol worshippers. But when the idol worshippers who were around him embraced Islām, while the People of the Scripture continued in their disbelief, the opposition became directed towards the People of the Scripture.’

their hands and by waving.”¹⁸³

¹⁸³ Al-Ḥāfiẓ Ibn Ḥajr said in *‘Fath Al-Bari’* (11/12): ‘It was narrated by Al-Nasā’ī with a good chain of narrators.’”

I say: Perhaps [he meant] that it is in his book *‘Al-Sunan Al-Kubrā’* or in his book *‘Amal Al-Yawm wa’l-Laylah’*. Then this was printed; and it is in it at no. #340. But there is the *‘an’*anah of Abū’l-Zubayr in it. See: *‘Silsilah Al-Aḥādīth Al-Ṣaḥībah’* (#1783).

Al-Haythamī quoted it in *‘Al-Majma’* (8/38) with a similar wording. Then he said: ‘It was narrated by Abū Ya’lā and Ṭabarānī in *‘Al-Muḥjam Al-Ansaṭ* and Abū Ya’lā’s narrators are narrators of authentic ḥadīth.’

It is supported by Al-Tirmidhī’s narration (3/386) by way of Ibn Lahī’ah, on the authority of ‘Amr Ibn Shu’ayb, who reported on the authority of his father, who reported on the authority of his grandfather that the Messenger of Allāh (ﷺ) said: “He is not one of us who resembles other than us, nor who resembles the Jews nor the Christians. For indeed greeting of the Jews is pointing the finger, and the greeting of the Christians is waving with the hand.” He added: “The isnād of this ḥadīth is weak.”

I say: Ibn Lahī’ah was only declared weak because of his memory; but the ḥadīth before it supports what he narrated. See also the following ḥadīth. This is why they disliked waving the hand, as ‘Aṭā’ Ibn Abī Rabaḥ said regarding the narration of Al-Bukhārī in *‘Al-Adab Al-Mufrad’* (page 146); and its chain of narrators is authentic, according to the conditions for acceptance stipulated by him in *‘Al-Ṣaḥīb’*. Al-Nawawī said:

“The prohibition of giving salutations by waving is particular to one who is able to speak and be heard. If that is not possible, then it is legislated for one who is unable to speak—such as one who is praying, one who is far away and one who is mute—to wave. Likewise, it is permissible to wave to one who is deaf.” This was quoted by Ibn Ḥajr in *‘Fath Al-Bari’*.

I say: Also, the ḥadīth is general and includes—aside from those excepted above—those who give salutations both by waving and verbally and those who give salutations just by waving and without speaking, though the latter is a greater sin, due to it encompassing both abandonment of the Sunnah—which is to deliver salutations or reply to them—and imitation of the disbelievers.

As for Al-Nawawī, he interpreted it as being the latter [sin], citing as evidence a ḥadīth whose authenticity is uncertain. He said in *‘Al-Adhkar’* (page 313), following the aforementioned ḥadīth of ‘Amr Ibn Shu’ayb: ‘As for the ḥadīth that we narrated in the book of Al-Tirmidhī, on the authority of Asmā’ Bint Yazīd (*radīy Allāhu ‘anhu*), that the Messenger of Allāh (ﷺ) passed through the masjid one day and there was a group of women [about ten of them] sitting in the masjid. He raised his hand to offer greetings.’ Al-Tirmidhī said: ‘The ḥadīth is ḥasan.’ And it could be assumed from this that he delivered salutations both verbally and by indicating with his hand. And this is proven by the fact that Abū Dāwūd narrated this ḥadīth and he said in his narration: “and he gave salutations of peace to us.”

=

I say: This ḥadīth of Asmā' (*raḍīy Allāhu 'anhā*) is not authentic, so it is not correct to depend on it in order to permit what is indicated by the ḥadīth of Jābir and others, that it is forbidden. This is because its isnād contains Shahr Ibn Hawshab, regarding whom there is disagreement. Ibn 'Adiyy said of it: 'He is a person who may not be depended on and his ḥadīth may not be acted upon.'

Al-Ḥāfiẓ Ibn Ḥajr said in '*Al-Taqrīb*': 'He is truthful, but he reports many mursal narrations and many errors.'

Those who study his ḥadīth are in no doubt regarding the numerous errors in his narrations and his ḥadīth, which is why we have no doubt that those which he was alone in reporting or those regarding which there is disagreement may not be cited as evidence. He is only accepted where there are supporting narrations or reports that concur with his narration. And he was alone in mentioning waving in this ḥadīth. Indeed, there is disagreement regarding it. There are some who confirmed it from him and others who did not mention it at all. Al-Tirmidhī narrated his ḥadīth (3/386), as did Al-Bukhārī in '*Al-Adab Al-Mufrad*' (page 151) and Aḥmad (6/457-458), by way of 'Abdu'l-Ḥamīd Ibn Bahram, on the authority of Shahr.

Al-Tirmidhī said: 'This ḥadīth is hasan. Aḥmad Ibn Ḥanbal said: 'There is no objection to the ḥadīth of 'Abdu'l-Ḥamīd Ibn Bahram, on the authority of Shahr Ibn Hawshab. Muḥammad said: 'Shahr is ḥasan in ḥadīth.'" He declared his status to be strong and he said: 'Only Ibn 'Awn spoke [negatively] of him.'

I say: Others also discussed him; see his biography in '*Tahdhīb Al-Tahdhīb*'; and I have quoted for you the essence of what is beneficial from their opinions in it.

Abū Dāwūd also narrated the ḥadīth (2/343), Al-Dārimī (2/277), Ibn Mājah (2/398). Aḥmad (6/452), by way of Ibn Abū'l-Ḥusayn, who heard it from Shahr Ibn Hawshab, who said: 'Asmā' Bint Yazīd (*raḍīy Allāhu 'anhā*) informed me: 'The Prophet (ﷺ) passed by us when we were with some women and greeted us with salutations of peace.'

Ibn Abū'l-Ḥusayn—whose name is 'Abdullāh Ibn 'Abdu'l-Raḥmān—but he did not mention that he waved. It was reported by 'Abdu'l-Ḥamīd Ibn Bahram (that he did), so they disagreed [on that]. This necessitates deciding which of them deserves preference. In my view, the narration of Ibn Abū'l-Ḥusayn is stronger, because he considered trustworthy by all, as Ibn 'Abdu'l-Barr said; and he is cited as proof in the two authentic compilations of Al-Bukhārī and Muslim, unlike Ibn Bahram, of whom it was said—in addition to the fact that he was not one of the narrators of Al-Bukhārī and Muslim—that "he used to make mistakes..." and that "his ḥadīth may not be cited as proof." So it is not correct to argue anything on the strength of his narration. It is said that the addition of a trustworthy narrator is acceptable, which would be so, were it the case that the person making the addition was trustworthy and had a strong memory, as made clear in the subject of '*Al-Mustalah*', but it is not the case here, so be mindful.

2. It was reported on the authority of Al-Sharīd Ibn Suwayd that he said: "The Messenger of Allāh (ﷺ) passed by me while I was sitting like this: I had placed my left hand behind my back and I was leaning on the palm of my hand. He (ﷺ) said: "Are you

And even if we accepted that Ibn Bahram had memorised this addition from Shahr, this would prove that Shahr himself was the source of the *idtirāb* (irreconcilable difference) in it; sometimes he narrated it and sometimes he did not, which is among the things that weakness reliance on it and the permissibility of citing it as evidence. This is supported by the fact that the ḥadīth was narrated by people other than Shahr, on the authority of Asmā', without the addition; Al-Bukhārī said in '*Al-Adab Al-Mufrad*': "We were told by Mukhallad, who said that he was told by Mubashshir Ibn Ismā'il, who reported on the authority of Ibn Abī Ghaniyyah, who reported on the authority of Muḥammad Ibn Muḥājir, who reported on the authority of his father, who reported on the authority of Asmā' Bint Yazīd Al-Anṣāriyyah (*raḍīy>Allāhu 'anhā*): "The Prophet (ﷺ) passed by me while I was with some young slave-girls belonging to me and he greeted us with salutations of peace..."

Allāh, the Most High willing, this *isnād* is authentic and its narrators are trustworthy reporters of authentic ḥadīth, aside from Muḥājir, the father of Muḥammad; a number of reporters narrated on his authority and Ibn Ḥibbān mentioned him in '*Al-Thiqā'*' (5/427), so accepting this ḥadīth of his is more deserving, especially since he was the freed slave of Asmā' Bint Yazīd (*raḍīy>Allāhu 'anhā*) and therefore was more knowledgeable regarding her ḥadīth on the authority of Shahr.

Thus, it is confirmed that the basis of the ḥadīth is authentic and that mention of waving in it is something munkar from the mistakes of Shahr Ibn Hawshab, and it does not contradict the ḥadīth that we are discussing.

Note: Al-Ḥāfiẓ Ibn Ḥajr said in '*Fath Al-Barī*', after quoting the ḥadīth of Asmā' (*raḍīy>Allāhu 'anhā*) and the wording in which there is a mention of waving: "It is supported by the ḥadīth of Jābir, narrated by Aḥmad."

He transmitted it on the authority of Al-Mubarakpūrī in '*Tuhfat Al-Ahwadhī*'.

It is most likely that when he said "Jābir", that this was a slip of the pen and that the correct name is Jarīr, because Al-Haythamī did not mention anything in '*Al-Majma'*' (8/38) except his ḥadīth, the wording of which is: "The Prophet (ﷺ) passed by some women and he delivered salutations of peace to them." And it is in '*Al-Musnad*' (4/357 and 363) and '*Amal Al-Yawm wa'l-Laylah*', by Ibn Al-Sunnī (no. #221), Abū Ya'la and Ṭabarānī. Al-Haythamī discussed it, providing evidence that its chain of narrators is *muḍṭarīb*. And in some of its sources, Jābir reported on the authority of Ṭāriq Al-Taymī; Al-Haythamī said: "If Jābir is Al-Ja'fi, he is weak."

In '*Al-Ta'jil*', Al-Ḥāfiẓ asserted that it is he [i.e. Al-Ja'fa'i], but there is some doubt about that, because the name of Jābir Ibn 'Abdullāh is given in the *sanad*, while Al-Ja'fi's father's name is Yazīd, so they are different. And Allāh knows better.

sitting in the manner of those upon whom is [Allāh's] wrath?"¹⁸⁴

3. It was reported on the authority of Sa'd Ibn Abī Waqqāṣ (*radīy Allāhu 'anhu*), who said: "The Messenger of Allāh (ﷺ) said: "Clean your courtyards and do not imitate the Jews, who collect refuse in their houses."¹⁸⁵

¹⁸⁴ It is narrated by Abū Dāwūd (2/295), Al-Hākim (4/269) and Aḥmad (4/388). Al-Hākim said: 'Its chain of narrators is authentic.' And Al-Dhahabī concurred with this. I say: Actually, it accords with the criteria for acceptance stipulated by Al-Bukhārī and Ibn Jurayj spoke clearly with regard to the narration of 'Abdur-Razzāq, as mentioned in '*Kitāb Al-Abkām*', by 'Abdu'l-Haqq Al-Ishbīlī (no. #1284—with my revision).

Then I saw it as quoted by 'Abdu'l-Haqq in '*al-Muṣannaf*' 'Abdu'l-Razzāq' (2/198/3057) and the weakness disappears, and the ḥadīth becomes authentic, all praise and thanks be to Allāh.

'Abdu'l-Razzāq also narrated (10/415/19542) on the authority of Yaḥyā Ibn Abī Kathīr, who said: "The Messenger of Allāh (ﷺ) disapproved of a person leaning on his left hand when he is eating."

I say: Its narrators are trustworthy, but it is *mu'dal* (it has two or more narrators missing from its chain) and in the generality of what has preceded it, it does not support it. And Allāh knows better.

But it is supported by the ḥadīth of Ibn 'Umar (*radīy Allāhu 'anhumā*) in which it was reported that: "The Messenger of Allāh (ﷺ) saw a man leaning on his hand in prayer and he said: "Do not sit like this; only those who will be punished sit in this manner."

It was narrated by Aḥmad (no. #5972) with a chain of narrators that is ḥasan-ṣaḥīḥ and it has been mentioned previously in '*Al-Ṣalāh*' (no. #7, page 173).

¹⁸⁵ This ḥadīth is ḥasan; it was narrated by Al-Dūlabī in '*Al-Kuna*' (2/137), by way of Abū'l-Ṭayyib Harūn Ibn Muḥammad, who said that he was told by Bakīr Ibn Simār, who reported on the authority of 'Amīr Ibn Sa'd, who reported on the authority of Sa'd—in the original, it says 'Sa'id', but this is a misprint—that he said: "The Messenger of Allāh (ﷺ) said: "Verily, Allāh is Pure, and He loves purity, Magnanimous and He loves magnanimity, Generous and He loves Generosity, Good and He loves goodness; so purify [i.e. clean]..." Its narrators are trustworthy, aside from Abū'l-Ṭayyib Harūn Ibn Muḥammad, who is extremely weak. However, it was narrated by Al-Tirmidhī from another source on the authority of Khālid Ibn Ilyās, who reported on the authority of Ṣāliḥ Ibn Abī Ḥassān, who said that he heard Sa'd Ibn Al-Musayyib (may Allāh have mercy upon him) saying..." and he quoted it in a *mauqūf* form. He said: "I mentioned that to Muhājir Ibn Mismar, who said: "It was told to me by 'Amīr Ibn Sa'd, who reported on the authority of his father, who reported something similar from the Prophet (ﷺ)." Al-Tirmidhī said: "This ḥadīth is *gharīb* and Khālid Ibn Ilyās is weak."

=

4. It was reported on the authority of 'Abdullāh Ibn Mas'ūd (*radīy Allāhu 'anhu*) that he said: "The Messenger of Allāh (ﷺ) said: "Beware of these two marked cubes, which should be forcibly prohibited. They are a part of the gambling of the non-Arabs.""¹⁸⁶

I say: It could be strengthened by the first source and its strength is also increased by what is in '*Al-Jami'*' and was also reported on the authority of Sa'd in a *marfū'* form, with this wording: "Purify (i.e. clean) your courtyards, for the Jews do not clean their courtyards."

It was narrated by Ṭabarānī in '*Al-Mu'jam Al-Awsa'*' and Al-Manawī, who wrote an explanation of it, said: 'Al-Haythamī said that its narrators are narrators of authentic ḥadīth, aside from Ṭabarānī's Shaikh.'

I say: This source is completely different from the first two sources, so it is a strong support for the ḥadīth that we quoted. And Allāh knows better.

Then I examined the isnād of Ṭabarānī in '*Zawa'id Al-Mu'jam Al-Ṣaghir wal-Awsa'*' (11/2) and I saw that the narrators were narrators of authentic ḥadīth, as Al-Haythamī said, aside from Ṭabarānī's Shaikh, who is 'Alī Ibn Sa'd— and he is Al-Rāzī—regarding whose reliability scholars are divided. But the weightiest opinion is that he is ḥasan in ḥadīth when he is not contradicted.

The ḥadīth also has a support that is *mursal*, narrated by Wakī' Ibn Al-Jarrāh in '*Al-Zuhd'*' (2/65/1); its *sanad* is weak, but taking everything into consideration, the ḥadīth is definitely strong from these sources.

¹⁸⁶It is narrated by Imām Aḥmad (no. #4263), Al-Bayhaqī (10/215), by way of Ibrāhīm Ibn Muslim Al-Hajarī, who reported on the authority of Abū'l-Ahwās.

Al-Hajarī is weak, and it was reported from him in a mawqūf form, from Ibn Mas'ūd (*radīy Allāhu 'anhu*).

Al-Bayhaqī also narrated it and he said: 'It is *mahfūz*.'

I say: But it is clear that it was reported from a source other than that of Al-Hajarī, for it was quoted by Al-Haythamī in '*Al-Majma'*' (8/113), with the abovementioned wording. He added: 'It was narrated by Aḥmad and Ṭabarānī and the narrators of Ṭabarānī are narrators of authentic ḥadīth.'

But Al-Hajarī is not a narrator of authentic ḥadīth, which proves that Ṭabarānī narrated it from another source, which means that the ḥadīth is strengthened thereby, especially since it has a supporting narration, because the ḥadīth is reported in '*Al-Kashif*' and the author said: 'And the person who made takhreej of it, Al-Ḥāfiẓ [Ibn Ḥajr] Al-'Asqalānī (4/18/145) said: 'It was narrated by Ibn Mardawayh, from the ḥadīth of Samurah Ibn Jundub and from the ḥadīth of Abū Mūsā Al-Ash'arī, who reported something similar. It was also narrated by Aḥmad and Al-Bukhārī in '*Al-Adab Al-Mufrad*' from two sources on the authority of Abū'l-Ahwās, who reported on the authority of 'Abdullāh Ibn Mas'ūd (*radīy Allāhu 'anhu*).'

=

Section Nine:

Miscellaneous Matters

1. It was reported on the authority of 'Umar Ibn Al-Khattāb (*radīy Allāhu 'anhu*) that he said: "I heard the Prophet (ﷺ) saying: 'Do not make *ītra*¹⁸⁷ of me as the Christians did of the son of

I say: It was narrated by Al-Bukhārī (page 184), by way of 'Abdu'l-Mālik, who reported on the authority of Abūl-Ahwas in a *mauqūf* form. It was narrated by Aḥmad by way of Al-Hajarī, in a *marfū'*, as we stated earlier. The words of Al-Ḥāfiẓ Ibn Ḥajr erroneously suggest that they both narrated it in a *mauqūf* or a *marfū'* form—and that is not the case. In summary, the ḥadīth is ḥasan or authentic. And Allāh knows better.

The ḥadīth was also narrated by Ibn Abī Shaybah in '*Al-Musannaḥ*' (8/737/6203), Ibn 'Adiyy in biography of Al-Hajari, in '*Al-Kāmil*' (1/213) and he said: 'Shu'bah, Al-Thawri and others related on the authority of Ibrāhīm Al-Hajari, and in general, the texts of his aḥadīth are sound. They (the scholars) only rejected him because of his numerous narrations on the authority of Abū'l-Ahwas, on the authority of 'Abdullāh—and in my view, he is one who writes [i.e. fabricates] his ḥadīth.'

Ibn Abī Shaybah (#6195) reported a supporting narration for it on the authority of Qatadah, who said: "We were informed that the Messenger of Allāh (ﷺ) was asked about playing with two dice and he said: 'It is the gambling of the non-Arabs.' He said: 'Qatādah disliked playing with anything; he even disliked playing with stones.'"

I say: Its chain of narrators is authentic, though it is *mursal*, so there is no objection to it as a supporting narration.

¹⁸⁷ *ītra*: Al-Manawī said in '*Al-Shamā'il*': 'It means to exaggerate in praising [someone] and to go to extremes; so the meaning is: Do not exceed the limits in praising me, in a manner that exceeds reality, for that will lead you to disbelief, as it did the Christians when they exceeded the limits in praising 'Īsā (*'alayhis-salām*) in a way that defies reality, who then took him as a god.'

He added: 'And the imitation in the words of the Prophet (ﷺ): "as the Christians did of the son of Mary..." is by their claim of (his) divinity. But is also correct that it is not only because of that, but because of other false claims that they make for him, so it is more general.'

I say: This is correct, because we know for certain that the Christians have exaggerated the praises of 'Īsā (*'alayhis-salām*) in matters other than his (claimed) divinity. So, the Muslims' praise of the Prophet (ﷺ) by attributes that he does not possess is imitation of the Christians and it is prohibited for two reasons:

The first is that it is a lie against him and he (ﷺ) is above such false praise.

The second is to prevent the means [leading to sin] and the fear that that might result in the false claims of divinity that the Christians made for their Prophet (*'alayhum-salām*)

and such like. Indeed, this has happened among some Muslims, despite this ḥadīth and others; and that is a corroboration of the words of the Prophet (ﷺ): “You will certainly tread the same path trodden by those before you, inch-by-inch and step-by-step, to such an extent that if they entered the hole of a lizard, you would also enter it.” It is narrated by Al-Bukhārī and Muslim and its *takhrīj* is given in ‘*Zīlāl Al-Jannab*’ (72-75).

I say: In spite of this, we continue to hear those who recite, addressing the Prophet (ﷺ): “From your generosity is the life of this world and the Hereafter,

“And your knowledge includes knowledge of the Preserved Tablet and the Pen.”!

This is *shirk* in some of the Attributes of Allāh, the Most High, for just as Allāh, the Almighty, the All-Powerful is One in his Lordship and His sole right to be worshipped, likewise, He is One in His Attributes and none of His creation shares in them with Him., no matter how high his station or how elevated his rank. Our Prophet (ﷺ), Muḥammad, the Master of Mankind, heard a slave-girl singing: ‘Among us there is a Prophet who knows what will happen tomorrow.’ He (ﷺ) said: “Do not say this, for no one knows what will happen tomorrow except Allāh.” It is narrated by Al-Bukhārī and others. Now how much worse is the statement repeated by some Muslims for many years:

“And your knowledge includes knowledge of the Preserved Tablet and the Pen.”!

So according to them, he not only has knowledge of what will happen tomorrow, but also of the events recorded in the Preserved Tablet detailing what has happened in the past and what will happen in the future! Indeed, they claim that is part of his knowledge!! Glory be to Allāh. This is a great lie and a clear sin. Anyone who examines the books of the Ṣūfīs—which they refer to as ‘*Al-Haqā’iq*’ [the Truths]—along with the books on the Prophet’s birthday and the like will see many such astonishing things in them!

Many people who wish to have a favourable opinion of everyone, imagine that these things that are said in praise of the Prophet (ﷺ) are not intended to be taken literally and that it does not cross the minds of many of them. We wish that this were true, but: “Not everything that a person wishes can be attained...” for we have heard things from people who are believed to be knowledgeable and righteous which force us to have a negative opinion of them and their beliefs. The latest thing to happen regarding that is that a Shaikh from among them [who died recently] taught in Banu Umayyah Masjīd [in Damascus] explained the Words of Allāh, the Most High in *Surah al-Faḥid*:

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٠١﴾

“He is the First and the Last, the Ascendant and the Intimate, and

Mary, for I am only the slave of Allāh. So say: the slave of Allāh and His Messenger’.”¹⁸⁸

2. It was reported on the authority of Wāqid Al-Laythi (*radīy Allāhu ‘anhu*) that: ‘When the Messenger of Allāh (ﷺ) departed for Hunayn, he passed by a tree belonging to the pagans, which was known as *Dhāt Anwāt*, on which they hung their weapons [and around which they performed acts of devotion]. They said: ‘O Messenger of Allāh! Make a *Dhāt Anwāt* for us as they have a *Dhāt Anwāt*.’ The Prophet (ﷺ) said: “Glory be to Allāh! (or in another narration: “Allāh is Greater!”) This is like what the people of Mūsā (*alayhis-salām*) said:

يَمْوَسَىٰ اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ

“O Mūsā, make for us a god just as they have gods.”

[*al-A‘rāf* (7):138]

= He is, of all things, Knowing”

[*al-Hadīd* (57): 3]

saying: ‘He is Muḥammad (ﷺ).’

And when he was challenged on this, he attempted to mitigate the matter by resorting to *ta’wīl* (figurative interpretation), while insisting that the pronoun ‘He’ refers to the Prophet (ﷺ). Then when he was asked to recite the following verse:

هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ
عَلَى الْعَرْشِ

“It is He who created the heavens and earth in six days and then established Himself above the Throne”

[*al-Hadīd* (57): 4]

and he was asked: “Is ‘He’ Muḥammad?” he was speechless... and anyone who is familiar with the beliefs of those who follow the (*Sūfī*) creed of *wahdān al-wujūd* (the Unity of Existence) will not be surprised at such statements of disbelief emanating from them.

¹⁸⁸ It is narrated by Al-Bukhārī (6/381 and 12/124), Al-Tirmidhī in ‘*Al-Shamā’il*’ (2/161), Al-Dārimī (2/320), Al-Tayālīsī (no. #25) and Aḥmad (no. #154, #164, #331 and #391).

By the One in Whose Hand is my soul, you will certainly follow the ways (*sunan*) of those who came before you, [one sunnah after another].”¹⁸⁹

3. It was reported on the authority of ‘Abdullāh Ibn ‘Umar (*radīy Allāhu ‘anhumā*) that he said: “The Messenger of Allāh (ﷺ) said: “I was sent ahead of the Hour with the sword until Allāh Alone is worshipped, without any partners being associated with him; and my provision has been placed in the shade of my spear, and humiliation has been decreed for those who go against my command, and whoever imitates a people, he is one of them.”¹⁹⁰

¹⁸⁹ It is narrated by Al-Tirmidhī (3/213), whose wording it is, Aḥmad (5/218) and the second version, by way of Al-Zuhayrī, on the authority of Sinān Ibn Abī Sinān, with the additional words in parentheses is his.

[And he said]: ‘This chain of narrators is authentic, according to the criteria for acceptance stipulated by al-Bukhārī and Muslim.’

Al-Tirmidhī said: “This ḥadīth is ḥasan-ṣaḥīḥ.’

Ibn Al-Qayyim declared it strong in *‘Ighāthah Al-Lahfān’* (2/300) and in another place (1/205), he attributed it to Al-Bukhārī in his *‘Ṣaḥīḥ’*, but this is an error on his part (may Allāh have mercy on him) for it is not in the *‘Ṣaḥīḥ’*. Al-Nabluṣī did not attribute it in *‘Al-Zakha’ir’* (#10461) to anyone except Al-Tirmidhī. Ibn Kathīr quoted it in his *‘Tafsīr’* (2/243), by way of Ibn Jarīr and Aḥmad only. It is as if he overlooked the fact that it is in *‘Sunan Al-Tirmidhī’*, one of the Six Books (*Ṣaḥīḥ* Al-Bukhārī, *Ṣaḥīḥ* Muslim, *Sunan* Al-Nasā’ī, *Sunan* Abū Dāwūd, *Jami’* Al-Tirmidhī and *Sunan* Ibn Mājah). If not, then he has veered far from the truth!

The Prophet (ﷺ) rebuked them for these words, due to their similarity to the words of the Jews, in spite of the clear difference between them, both in words and in intention. And this is a clear evidence that imitating the disbelievers is rejected by Islāmic Law, even if one’s intention is good. Similar to this story in providing evidence for what we have said is the story of how they prayed behind him in a standing position, while he was sitting and his order to them to sit. I have already quoted this incident, along with the accompanying discussion regarding it, so refer to it.

¹⁹⁰ It was narrated by Aḥmad (no. #5114, #5115 and #5667), Al-Khaṭīb Al-Baghḍādī in *‘Al-Faqīh wa’l-Matafaqqih’* (2/73), Ibn ‘Asākīr (19/96/1), by way of ‘Abdu’l-Raḥmān Ibn Thābit Ibn Thawbān, who said that he was told by Ḥassan Ibn ‘Atīyah, who reported it on the authority of Abū Munīb Al-Jarshī.

This chain of narrators is ḥasan; there was discussion regarding Ibn Thābit which does not harm. Al-Bukhārī quoted some of it in a *mu’allaq* form [i.e. with an incomplete

isnād] in his *‘Ṣaḥīḥ’* (6/75) and Al-Ḥāfiẓ Ibn Ḥajr said in his explanation (in *‘Fath al-Bari’*): ‘It is part of a ḥadīth narrated by Aḥmad, by way of Abū Munīb.... and it is supported by a *mursal* narration that has a ḥasan chain of narrators, reported by Ibn Abī Shaybah, by way of Al-Awzā’ī, who reported on the authority of Sa’id Ibn Jablah, who reported it in its entirety from the Prophet (ﷺ).’

I say: The second part of it was narrated by Abū Dāwūd (2/173), who reported it by way of Ibn Thābit.

Ibn Taymiyyah said in *‘Iqtīdā’* (page 39): ‘This *isnād* is good.’

Al-Ḥāfiẓ al-‘Irāqī said in *‘Takbrij Al-Ibyā’* (1/342): ‘Its chain of narrators is authentic.’

Al-Ḥāfiẓ Ibn Ḥajr said in *‘Fath Al-Bari’* (10/222): ‘Its chain of narrators is ḥasan.’

And Al-Ḥāfiẓ Ibn Ḥajr confirmed this in *‘Fath Al-Bari’* (10/274).

And he stated in *‘Bulūgh Al-Marām’* (4/239—with the explanation of Al-San‘anī) that Ibn Ḥibbān declared it to be authentic. I have also found strong evidence for the reliability of Ibn Thawbān: Al-Ṭahāwī said in *‘Mushkil Al-Atḥar’* (1/88): ‘Abu Umayyah told us that he was told by Muḥammad Ibn Wahb Ibn ‘Aṭīyah, who said that he was told by Al-Walīd Ibn Muṣlīm, who said that he was told by Al-Awzā’ī, who reported it on the authority of Ḥassān Ibn ‘Aṭīyah.’

This chain of narrators is authentic; all of the men in the chain are trustworthy and well known, were it not that Al-Walīd Ibn Muṣlīm used to commit *tadlīs al-taswīyah* (concealing the presence of a weak narrator in a chain) and he did not state clearly that Al-Awzā’ī heard from Ḥassān. And Allāh knows better.

Abū Umayyah’s name is Muḥammad Ibn Ibrāhīm Ibn Muslim Al-Tarsūsī.

For this part of the ḥadīth there is support from the ḥadīth of Hudhayfah (*radīy Allāhu ‘anhu*); it was narrated by Ṭabarānī in *‘Al-Mu’jam Al-Awsaṭ’*. In its chain of narrators is ‘Alī Ibn Ghurab, who was declared trustworthy by more than one scholar, while others declared him weak. The remainder of its narrators are trustworthy, as stated in *‘Al-Majma’*” (10/271).

Shaikh Al-Islām Ibn Taymiyyah said: ‘The very least that can be said of this ḥadīth is that it obliges us to regard imitation of them as unlawful, though its apparent meaning also obliges us to consider one who imitates them to be a disbeliever, as made clear in the saying of Allāh:

وَمَنْ يَتَوَلَّهُمْ فَاِنَّهُمْ مِنْكُمْ

“And whoever is an ally to them among you—then indeed, he is [one] of them.”

[*al-Mā’ dāb* (5):51]

And it is similar to the narration on the authority of ‘Abdullāh Ibn ‘Amr (*radīy Allāhu ‘anhumā*) that we will mention, in which it is stated that he said: ‘Whoever settled in

the land of the pagans, took part in their celebrations of Nairūz and Mahrājan and continued to imitate them until he died, he will be gathered with them on the Day of Resurrection.'

This could be construed as unrestricted imitation, which necessitates a ruling of unbelief and forbiddance of some parts of that. It could also be interpreted as meaning that he is from them to the extent to which he imitated them. So, if it is disbelief, or a sin or a sign of it, the ruling will be likewise. In any case, it necessitates the prohibition of imitation, simply due to it being an act of imitation. Imitation includes the one who does a thing because they [the disbelievers] do it—and this is rare, the one who follows another in doing a thing for some personal reason... and it has been narrated on the authority of Ibn 'Umar (*radīy Allāhu 'anhumā*) from the Prophet (ﷺ) that he prohibited imitation of the non-Arabs and he said: 'Whoever imitated a people, he is one of them.' It was quoted by Al-Qāḍī Abū Ya'la and more than one of the scholars cited it as evidence of the dislike of wearing the clothes of the non-Muslims.'

Then he quoted some of the narrations regarding that transmitted on the authority of Aḥmad and others, including:

Muḥammad Ibn Abī Ḥarb said: 'Aḥmad was asked about Sindi shoes and whether one may go out in them and he expressed dislike of that for men and women. He said: 'If one wears them to go to the toilet, or to perform ablution (for prayer)... (I say: It means there is no objection).' He also expressed dislike of the sarar, saying: 'It is from the clothing of the non-Arabs.'

Then Shaikh Al-Islām Ibn Taymiyyah concluded with a special section explaining that there is a consensus among Muslims [i.e. the scholars] regarding what has been derived from the aforementioned Qur'ānic verses and aḥādīth, which is the obligation to be different from the disbelievers and the prohibition of imitating them. In it he quoted the sayings of the Companions (*radīy Allāhu 'anhum*) regarding that, along with what has been transmitted from the four Imāms (Mālik, Abū Ḥanīfah, Al-Shāfi'ī and Aḥmad) and others. Included in this were several benefits, the like of which few others have equalled. He concluded his remarks with the following statement: 'Aside from what we have mentioned, it is known that there is complete agreement among the *Ummah* regarding the dislike of imitating the People of the Scripture and of the non-Arabs, though they may have disagreed with regard to some secondary details, either because of the belief of some of them that it is not from the guidance of the disbelievers, or that there is convincing evidence regarding it, or some other reason. They are also in complete agreement regarding the obligation to adhere to the Qur'ān and Sunnah, though some of them might have differed due to some type of non-literal interpretation.'

Al-San'ānī said in '*Subul Al-Salām*': 'The ḥadīth proves that whoever imitates the sin-

=

So it is confirmed from what has preceded that being different from the disbelievers and abandoning imitation of them is among the goals of the exalted Islāmic Law. Therefore, it is an obligation upon every Muslim man and woman to guard against this in all of their affairs, in particular, with regard to their outward appearance and their clothing, based on the relevant proofs pertaining to them. In this way, the seven conditions regarding women's clothing will be fulfilled.

Furthermore, some people might believe that this order to be different only relates to matters pertaining to worship; but this is not the case. Indeed, its meaning is well known, and the ruling is clear. Further, it is recognised among the scholars that there is a strong connection between the apparent meaning and the less apparent meaning and that the former affects the latter—if it is good, then it [the effect] will be good and if it is bad, then it [the effect] will be bad. And though the person himself might be unaware of that, others may see it.

Shaikh Al-Islām Ibn Taymiyyah said: 'This is something that is testified to by both perception and experience; if two men from the same city and they met in a foreign land, there would exist between them a feeling of friendship and harmony, even if, in their own city they did not know each other, or they were separated. This is because their common origin causes them to stick together in a strange land.

=
ners, or the disbelievers or the innovators—in any of the things that distinguish them—is one of them; this includes clothing, riding mounts or appearance. They added that if a person imitates the disbelievers in clothing and believes that in this way, he will be like them, then it is disbelief. But if he did not believe that, then there is disagreement regarding his status among the jurists: some of them said that he commits an act of disbelief thereby, which is the apparent meaning of the ḥadīth, while others said that that he does not, but that he should be disciplined.'

Indeed, if two men met on a journey or in a strange land and there was some similarity between their turbans, their garments, their hair, their riding beasts or the like, there would exist between them a feeling of harmony greater than there would be between others.

Likewise, you find trades people in this world on friendly terms with one another in a manner unlike that of others. This even exists in times of enmity and war—either overland, or religion—and you find that there exists between the rulers and their like among leaders—even though their residences and their lands are far apart—a relationship that gives rise to imitation and care of one another. All of this naturally occurs, except when it is prohibited by religion or some particular aim.

If the imitation is in worldly matters, it will lead to love and friendship, so what of imitation in religious matters?! It would certainly lead to even greater love and friendship—and such feelings between them would negate faith... Allāh, the Most Glorified says:

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ
حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ
أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ
الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِنْهُ

“You will not find a people who believe in Allah and the Last Day having affection for those who oppose Allāh and His Messenger, even if they were their fathers or their sons or their brothers or their kindred. Those —He has decreed within their hearts faith and

supported them with spirit from Him.”

[*Al-Mujadilah* (58):22]

Here, Allāh, the Most High informs us that there is no believer who seeks friendship with a disbeliever, for whoever seeks friendship with a disbeliever is not a believer... and doing so is unlawful.’

In another place, he says (pages 6-7): ‘There is a link and a correlation between these apparent and hidden matters... Allāh sent Muḥammad (ﷺ) with the wisdom that is his Sunnah—and that is the Law and the way of life that He has ordained for him. From this wisdom is that He ordained for him actions and words that differ from the path of those on whom is His Wrath and those who are astray So He commanded us to be different from them in matters of guidance, even though the corruption in that [i.e. in imitating them] might not be apparent to many people. And there are a number of reasons for this:

These include the fact that collaboration in open acts of guidance leads to harmony and similarity between them. This then leads to agreement in matters of behaviour and actions. Such a thing is obvious, for when a person wears the garments of the people of knowledge, he feels a kind of association with them, while if one who wears military attire, for example, he feels a desire to imitate their ways and that becomes second nature to him, unless something should prevent him from doing so.

They also include the fact that being different from them in open acts of guidance necessitates being unlike them [in other respects] and separating from them, in order to avoid the causes that lead to [His] Anger, result in one being led astray and an inclination away from guidance and that which causes Allāh’s Pleasure, and the attainment of that by which Allāh separates between His victori-

ous army and His losing enemies. And the more the heart is alive and knowledgeable in Islām—and I mean by that, true Islām, not mere adherence to open or hidden acts by holding onto general beliefs—the more he will feel the necessity to separate from the Jews and the Christians, both openly and privately....

They also include the fact that collaborating with them in open acts of guidance, necessitates open mixing with them and eliminates the separation between those who are guided and with whom Allāh is Well-pleased and those on whom is His Wrath and those who are astray... and other wise reasons.

This would be the case if that open guidance was only in lawful matters and was free from imitation. As for the case when it is a cause of their disbelief, then it is one of the branches of disbelief (*kufr*) and concurring with them entails concurring with their sin and disobedience—and this foundation must be clearly understood.”

I say: This link between that which is open and that which is unseen is among the things of which the Prophet (ﷺ) affirmed in a ḥadīth narrated by Al-Nu‘mān Ibn Bashīr (*radīy Allāhu ‘anhu*), who said: ‘The Messenger of Allāh (ﷺ) used to straighten our rows as if he were straightening *qidāb*¹⁹¹ with them, until he saw that we had learnt it from him. One day he came out, stood up [for prayer] and was about to say: ‘*Allāhu Akbar*’ (Allāh is Greater), when he saw a man whose chest was sticking out from the row, so he said, slaves of Allāh! You will straighten your rows, or Allāh will create dissension amongst you.’¹⁹²

¹⁹¹ *Qidāb*: The plural of *qidh*, which is an arrow before the flight and head are attached.

¹⁹² It is narrated by Muslim and Abū ‘Awānah in their authentic compilations. The other narration is that of Abū Dāwūd, with an authentic chain of narrators; see our book: ‘*Ṣaḥīḥ Sunan Abū Dāwūd*’ (nos. #668-669).

Thus, he indicated that differing in open acts—even straightening the ranks—is one of the things that leads to differing of the hearts, which proves that the open matters influence the hidden ones. For this reason, we see the Prophet (ﷺ) prohibiting differing, even regarding the sitting of a group; and two ḥadīths pertaining to this come to mind:

1. It was reported on the authority of Jābir Ibn Samurah (*radīy Allāhu ‘anhu*) that he said: “The Messenger of Allāh (ﷺ) came out to us and saw us [sitting] in circles. He said: ‘Why do I see you in separate groups?’”¹⁹³

2. It was reported on the authority of Abū Tha‘labah Al-Khushanī that he said: ‘Whenever the people camped during a journey, they would disperse in the mountain passes and valleys. [When] the Messenger of Allāh (ﷺ) noticed this, he said: “Your act of scattering in the mountain passes and valleys is from Satan.” Afterwards the Companions kept close together whenever they camped, so much so that it was said that if a garment had been spread over them, it would have covered them all.’¹⁹⁴

¹⁹³ It is narrated by Muslim (2/31), Aḥmad (5/93) and Ṭabarānī in *‘Al-Mu‘jam al-Kabīr’*.

¹⁹⁴ It is narrated by Abū Dāwūd (1/409 and 410), Ibn Ḥibbān (#1664—*‘Mawarid’*), Al-Ḥākim (2/115) and from his source, Al-Bayhaqī (9/152), Aḥmad (4/193), by way of Al-Walīd Ibn Muslim, who said that he was told by ‘Abdullāh [i.e. Ibn Zabr], who heard Muslim Ibn Mishkam saying that he was told by Abū Tha‘labah Al-Khushānī... This chain of narrators is *muttasil* (connected or continuous) and authentic; Al-Ḥākim said: ‘Its chain of narrators is authentic.’ And Al-Dhahabi concurred with this. Zabr is the grandfather of ‘Abdullāh and his father’s name is Al-‘Alā’.

Note: If such differing as this, which is only in an ordinary matter, is from the deeds of Satan, then what may be said of differing in religious matters and in the most important of its practical pillars, such as prayer, for example, in which we see the Muslims today differing, standing behind a number of Imāms in the same masājids? Is that not from Satan? Certainly, by my Lord! But most of the people do not know. “*Indeed in that is a reminder for whoever has a heart or who listens while he is present [in mind].*” [Qaf (50): 37]

THE EIGHTH CONDITION

It Should Not be a Garment of Fame and Vanity¹⁹⁵

This is according to the ḥadīth of Ibn ‘Umar (*radīy Allāhu ‘anhumā*), who said: ‘The Messenger of Allāh (ﷺ) said: “Whoever wears a garment of pride and vanity, Allāh will clothe him on the Day of Resurrection in a garment of humiliation, then He will set it ablaze.”’¹⁹⁶

¹⁹⁵ This includes every garment that is worn with the intention of standing out among the people, whether it be a costly garment that is worn in order to show pride in worldly possessions and adornments, or lowly garments that are worn with the intention of displaying one’s abstemiousness and for the purpose of *riyā’* (showing off in religious matters). Al-Shawkānī said in *‘Nayl Al-Awtar’* (2/94); Ibn Al-Athīr said: ‘Shuhrah means displaying something and what is meant [here] is that a person’s garment stands out among the people, due to it differing in colour from their clothes, causing them to direct their gaze on it and cause them to express wonder and amazement at it.’

¹⁹⁶ It is narrated by Abū Dāwūd (2/172), Ibn Mājah (2/278-279), by way of Abū ‘Awānah, who reported on the authority of ‘Uthmān Ibn Al-Mughīrah, who reported on the authority of Al-Muhājir.

Its chain of narrators is ḥasan, as Al-Mundhirī said in *‘Al-Tarḡhib’* (3/112) and the men in it are trustworthy, as Al-Shawkānī said.

I say: They are Al-Bukhārī’s narrators, aside from Al-Muhājir, whose name is Ibn

=

.....
=

'Amr Al-Shāmī; in *'Nayl Al-Awtar*, his name was given as Al-Bassāmī, but that is a misspelling. He was declared trustworthy by Ibn Ḥibbān (5/428 and 7/486) and a number of trustworthy persons narrated on his authority.

They also narrated it by way of Shurayk, on the authority of 'Uthmān, but without the words: "then he will set it ablaze." It was also narrated by Aḥmad (no. #5664) and Al-Mundhirī attributed it in his *'Mukhtasar'* (#3871) to Al-Nasā'ī as well. Al-Manāwī said: "It is recorded with him in *'Kitāb Al-Zinab* (The Book of Adornment)".

I say: I did not find it in his book: *'Al-Sunan Al-Ṣughrā'*, so it is apparent that it is in his book: *'Al-Sunan Al-Kubrā'*.

Then his book: *'Al-Sunan Al-Kubrā'* was printed and it is in *'Kitāb Al-Zinab* (The Book of Adornments)' (5/460/9560).

The ḥadīth also has support from the ḥadīth of Abū Dharr (*radīy Allāhu 'anhu*), with this wording: "Whoever wore a garment of pride, Allāh will turn away from him until he takes it off."

It was narrated by Ibn Mājah and by Abū Nu'aym in *'Ḥilyah Al-Awliyā'* (4/190-191), by way of Waki' Ibn Muhriz Al-Najī, who said that he was told by 'Uthmān Ibn Jahm, who reported on the authority of Zirr Ibn Hubaysh. Abū Nu'aym said: 'Waki' was alone in narrating it.'

I say: There is no objection to him, as stated by Abū Hātim and others. However, no one narrated from his Shaikh: 'Uthmān Ibn Jahm except Waki', as stated in *'Al-Miṣṣān'* and he is counted among the unknown narrators, even though Ibn Ḥibbān mentioned him in *'Al-Thiqā'*, stating that he conformed to his conditions. From this, we know that the saying of Al-Būsayrī in *'Al-Zawā'id'* (q. 218/1): 'Its chain of narrators is hasan,' and that it is not hasan, unless he meant that it is ḥasan due to other supporting narrations, in which case, it would be permitted. This is likely why Al-Maqdisī quoted it in *'Al-Aḥādīth Al-Mukhtarab'*. And Allāh knows better.

And Al-Bayhaqī narrated (3/273) by way of Kinanah that the Prophet (ﷺ) prohibited two types of pride:

That a person should wear fine clothes which cause the people to gaze at them, or lowly, worn garments which cause the people to stare at them." Its chain of narrators is authentic, but it is mursal, because Kinanah is a *Tabi'ī*, who is the son of Nu'aym. Ṭabarānī also narrated something similar from the ḥadīth of Ibn 'Umar (*radīy Allāhu 'anhumā*), with a *sanad* that contains someone accused of lying and fabrication. See: *'Da'if Al-Jami'* (6/36).

Al-Shawkānī said: 'The ḥadīth proves that it is unlawful to wear garments of pride, but this ḥadīth is not confined to such garments; rather, the same thing will be applied to anyone who wear a garment that differs from the clothing of the people, including that of the poor, in order to be seen by the people and to impress them with what he is wearing. This was stated by Ibn Ruslan.

=

And here our discussion regarding the obligatory conditions that a woman must fulfil with regard to her clothing and her cloak concludes. The gist of this is as follows:

That it should cover all of her body, except her face and hands, according to the detailed explanation we gave earlier. It must also not contain any kind of adornment, or be thin or flimsy, nor must it be tight and describe the figure, or perfumed. Neither should it imitate the clothing of men, nor the clothing of the disbelievers nor be garments of pride.

It is incumbent upon every Muslim to fulfil these conditions regarding the coverings of his wife and all of those living under his guardianship, according to the statement of the Prophet (ﷺ): “Each of you is a guardian and each of you is responsible for his flock.” It is narrated by al-Bukhārī and Muslim.

And Allāh, the Almighty, the All-Powerful says:

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اَنْفُسِكُمْ وَاٰهْلِيْكُمْ
 نَارًا وَقُوْدُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَٰئِكَةٌ غُلٰظٌ شِدَادٌ
 لَا يَعْصُوْنَ اِلٰهًا مَّا اَمَرَهُمْ وَيَفْعَلُوْنَ مَا يُوْمَرُوْنَ ﴿٦﴾

“O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allāh in what He commands them

And if clothing is worn in order to show off to the people, then there is no difference between fine clothes and lowly clothes, or between clothes that conform to what the people are wearing and clothes that are different. This is because the prohibition is linked to the showing off and what is important is the intention...’

but do what they are commanded.”

[*al-Tabrīm* (66): 6]

I ask Allāh, the Most High to grant us success in implementing His Commands and avoiding the things that He has forbidden.

*Glory be to You, O Allāh and all praise and thanks to You.
I bear witness that none is worthy of worship except You and I ask
Your Forgiveness and turn to You in repentance.*

Abū ‘Abdu’l-Rahmān,
Muḥammad Nāṣiruddīn Al-Albānī
Damascus, Syria
9 Jumada al-Awwal, 1371 AH
(5 February, 1952 CE)

PUBLISHERS NOTE

The Arabic version of this book has a few introductions, which were written iteratively by the author to highlight important issues for his readership. As they tend to be quite lengthy and complex in places, I decided to move them to the back of this English edition. My hope is that the reader will fully grasp the text and hence be better placed to appreciate the nuances of the various introductions. And Allāh knows best.

T. Husayn
Editor
20th June 2021

INTRODUCTION TO THE NEW EDITION

With the Name of Allāh, the All-Merciful, the Most Merciful

All praise and thanks be to Allāh, we praise him, thank Him and seek His Aid. We ask for His forgiveness, we seek refuge with Allāh from the evil of ourselves and the wickedness of our deeds. Whomsoever Allāh guides, there is none who can misguide him and whomsoever He causes to go astray, there is none who can guide him aright. And I bear witness that none is worthy of worship except Allāh, Alone, without partners and I bear witness that Muḥammad is His slave and His Messenger.

To proceed: This new edition of my book *'Hijāb al-Mar'atu al-Muslimah fi'l-Kitāb wa'l-Sunnah'* differs from previous editions due to the inclusion of important additions relating to several aspects, the most important of which is the addition of the aḥādīth and traditions of the Salaf which prove that the face and hands of the woman are not *'awrah*;¹ for example, there are five aḥādīth [from

¹ *'Awrah*: Parts of the body that must be screened from view.

pages 70 to 72]² in which the proofs add up to thirteen, instead of the eight proofs given in the previous editions. Likewise, we have added in this edition a number of important traditions from the Salaf, which prove that, which the reader will find on pages [96 to 103].

And more important than all of that are the pages which we have added [from 51 to 53] and in which we have made clear the exact view of Ibn ‘Abbās (*radīy Allāhu ‘anhumā*) and those of the Companions (*radīy Allāhu ‘anhum*) and the scholars of tafseer that followed him, who explained the saying of Allāh:

إِلَّا مَا ظَهَرَ مِنْهَا

“...except that which is apparent from it...”

[*al-Nūr* (24): 31],

saying that what is meant by it is the face (*wajh*) and the hands (*kafān*) and that the meaning of “*mā ḡahara*” that “*which is apparent*” is what normally appears, by the permission and order of the *Sharī‘ah* (Islāmic Law). When understood in this way, the contradiction or ambiguity which I had adduced from the *tafsīr* of Ibn Jarīr and Al-Qurtūbī is not found. So study it, for it is extremely important. It is also clear from it that the virtue of drawing attention to this belongs to Al-Ḥāfiẓ Ibn Al-Qaṭṭān Al-Fāsī in his comprehensive book: ‘*Al-Naẓr Fi Ahkām Al-Naẓr*’ and that is from the blessing of continuing research and study in order to attain the truth in matters in which people have differed.

And there is an addition under the title: ‘*Fā’idah Muḡimmah*’—‘Important Benefit’, with regard to the dangers of employing female non-Muslim servants in the houses of the

² All page numbers refer to the original Arabic version of the book.

Muslims.

There is also an addition from regarding some of the colours of women's garments, which some women might regard as beauty, but they are not [beautiful] and we have provided the proofs for that...

As well as numerous lengthy and short additions which the reader will find discussing various subjects, in accordance with the requirements of scholarly research and meticulous investigation.

And from another aspect, there were notes in the previous edition that were in the margins, so we decided in this edition to place them in the main text, due to their importance and the necessity of making it more prominent, such as the subject mentioned on, under the title *'Ibtāl da'wah anna hadhibi al-adillah kullaha kaanat qabl fadiyya al-Ḥijāb'*—*'The Falseness of the Claim That These Proofs Were All Before the Obligation of the Ḥijāb'*, in addition to various notes which were moved from the margins to the main text due to a benefit which we saw that necessitated that.

Moreover, quite some time—possibly two years—ago, I had begun to write a foreword for this new edition, during the course of which I was compelled to reply to those who had criticised this book of mine—or more precisely, my view that the face and hands of a woman are not *'awrah*—based on criticisms that were unscientific and accompanied by disparagement, as if I had come to this conclusion by following my own whims and no one had said it before me! So I began to examine their proofs and their responses and to address their sayings and their specious arguments one by one, in most cases. I was also particularly concerned

to respond to the comments made by Shaikh Al-Tuwayjrī in his book '*Al-Ṣarīm Al-Mashbūr*', because he is the most significant and the most prominent among them! Sometimes I would respond to them with a general reply, in such cases where the proof was clear and there was no ambiguity or obscurity in it... I continued in this way until I found that I had gathered more than a hundred pages written in my hand, which meant that if I completed it and arranged it, its size would be similar to, or greater than, that of this book—the original—which would have made it unsuitable on many counts, including the fact that its size was more than double [the original] and more importantly, than those specialised theses upon which I had relied.

So after some reflection, I decided to separate what I had written from this foreword and to produce it as a separate book, in order that it should be clear to the people and that haply—*Inshā' Allāb*—in this manner, it would be more beneficial for them and easier understand. I called it: '*The Irrefutable Argument to Those Who Contradict the Scholars and are Harsh and Make Difficulties, Obliging the Woman to Cover Her Face and Hands and are Unconvinced by their Saying that it is Sunnah and a Preferred Act*'.

But it is clear to me that it is essential at this point to mention in brief the mistakes of those stubborn transgressors, to the best of my ability; and so I say:

Firstly: They explained '*Al-idnā*' in the verse of "*Al-Jalābīb*" as meaning covering the face, and that contradicts the fundamental meaning of this word in Arabic language, which is to draw close, as explained in the books of language and as the erudite scholar Al-Rāghīb Al-Aṣbahānī informed us in '*Al-Mufradāt*', after which he said: 'It is said: '*Danaitu between two matters*': [That is], I have drawn

closer to one of them, as opposed to the other.’ Then he quoted the verse; and it is sufficient as proof in this matter that Ibn ‘Abbās (*radīy Allāhu ‘anhumā*), the Exegete of the Qur’ān, explained it in this way, saying: ‘She should draw the *jilbāb* close to her face, not cover it with it.’ And the checking (*takbrīj*) of this tradition will be given shortly and it will be proved that the evidences that they provide to contradict this cannot be authoritatively traced back to him.

Secondly: They explained the verse of “*Al-Jilbāb*” as meaning the garment with which the face is covered; and there is no basis in language either. On the contrary, it contradicts the explanation given by the scholars, which is that it is the garment which a woman puts on over her *khimār* (head covering)—and they did not say ‘over her face’. Even Shaikh Tuwajjīrī himself related this explanation on the authority of Ibn Mas‘ūd (*radīy Allāhu ‘anhu*) and others among the *Salaf*—and it is the one I cited in the book, as will be shown.

Thirdly: All of them insisted that the *khimār* is a covering for the head and the face, which is an explanation they added themselves, in order to make as an evidence for themselves the verse:

وَلْيَضْرِبْنَ خُمُرَهُنَّ عَلَىٰ جُجُوبِهِنَّ

“...and to wrap [a portion of] their headcovers (*khumur*) over their chests.”

[*al-Nūr* (24): 31]

But in fact, it is an evidence against them, because the *khimār* in Arabic language is a head covering only. And this is what is meant whenever it is mentioned in the Sunnah, such as the aḥādīth pertaining to wiping over the *khimār* and the saying of the Prophet (ﷺ): “The prayer of a woman, who has reached puberty, is not accepted unless she is wearing a *khimār*.”³

Indeed, this ḥadīth confirms the invalidity of their explanation, because even the zealots themselves—let alone the scholars—do not cite it is evidence that it is a condition for a woman to cover her face in prayer, only the head.

فَسْأَلُوهُمْ إِنْ كَانُوا يَنْطِقُونَ ﴿٦٣﴾

“Ask them, if they can speak!”

[*al-Anbiyā'* (21):63]

And its confirmation is only increased by their explanation of the saying of Allāh in the verse of [*al-Qawā'id*—women of advanced years]:

أَنْ يَضَعْنَ ثِيَابَهُنَّ

“if they discard their garments (*thiyāb*)”

[*al-Nūr* (24): 60]

as meaning the “*Al-Jilbāb*”, for they said: ‘It is permissible for elderly women to appear before non-mahram men wearing a *khimār* and uncovering their faces.’ One of the most eminent of them stated this clearly. But as for Shaikh Al-Tuwayjrī, he alludes to this, but does not make it clear, as explained in ‘*Al-Radd Al-Mufhim*’.

And I have studied the sayings of the earlier (*salaf*) and the later (*khalaf*) scholars in all of the specialist fields and I have observed that they all agreed that the *khimār* is a head covering and I have named more than twenty scholars, including some Imāms and Ḥuffāz, such as Abū'l-Walīd Al-Bajī, who died in the year 474 AH. He added this in his explanation, may Allāh reward him with goodness, saying: ‘Nothing should appear of her except the region of her face.’

³ Its *takhrīj* will be given shortly.

Fourthly: Shaikh Al-Tuwayjrī claimed that there is a consensus (*ijmāʿ*) among scholars that a woman's face is *'awrah* and he was followed in that by many people with no knowledge (*ilm*), including some doctors!⁴ But it is a false claim, not made by anyone before. The books of the Hanbalis—leaving aside the others—are sufficient evidence of its falseness; and I have quoted many of their explanations there in *'Al-Radd*', such as the explanation of Ibn Hubayrah Al-Hanbalī, in his book *'Al-Iḥṣāb*', in which he mentions that the position of the three Imāms is that it is not *'awrah*, adding: 'It is a narration on the authority of Aḥmad.'

And many of the Hanbalis have given preponderance to this narration in their writings, such as the two sons of Qudāmah and others; and the author of *'Al-Mughnī*' indicated the reason for his preference in his saying: '...because necessity calls for the covering of the face when buying and selling, along with the hands when giving and receiving.'

Also among them was the erudite scholar, Ibn Muflīḥ Al-Hanbalī, of whom Ibn Qayyim Al-Jawziyyah said: 'There is none more knowledgeable under the canopy of the heaven regarding the Jurisprudence of Imām Aḥmad than Ibn Muflīḥ.'

And his Shaikh, Ibn Taymiyyah (may Allāh have mercy on him) said to him: 'You are not the son of Muflīḥ; nay, you are Muflīḥ.'⁵

At this point, I consider it incumbent upon me to set forth the words of this Muflīḥ for the readers, because of the knowledge

⁴That is, people holding PhDs.

⁵Muflīḥ was his father's name and it means '*successful*'. So Ibn Taymiyyah was telling him: 'You are not the son of the successful one, you are the successful one [due to his knowledge, piety etc].'

(*ilm*) and the numerous benefits (*al-fawā'id al-'adida*) contained therein, which includes conformation of the falseness of Shaikh Tuwayjrī's claim and the concurrence of his words—may Allāh have mercy on him—and those of other scholars with what I have chosen in this matter, both previously and subsequently.

In his admirable book '*Al-Ādab al-Shar'īyyah*'—which is one of the sources of Shaikh Al-Tuwayjrī and therefore proves that he is aware of it, but conceals the facts from the readers of his book and then claims the opposite to be the case—Al-Mufliḥ (may Allāh have mercy on him) says: 'Is it permissible to rebuke unrelated women if they reveal their faces in the street?'

The reply depends on the answer to the question: 'Is it obligatory for a woman to cover her face, or is it obligatory for a man to avert his gaze?' There are two opinions regarding this question:

Qāḍī 'Iyāḍ said regarding the ḥadīth of Jarīr (*radīy Allāhu 'anhu*): "I asked the Messenger of Allāh (ﷺ) about [the ruling on] an accidental glance [at a woman's face] and he ordered me to avert my gaze." It is narrated by Muslim⁶

He added: "The scholars—may Allāh, the Most High have mercy on them—said that in this there is a proof that it is not obligatory for a woman to cover her face in the street and that it is only a preferred Sunnah (*mustahab*), and that furthermore, it is obligatory for a man to avert his gaze (*ghadd al-bast*) from her in all circumstances, unless it is for some lawful purpose. This was stated by Shaikh Muḥyiyuddīn Al-Nawawī and he did not add anything further to this.'

Then Al-Mufliḥ quoted the statement of Ibn Taymiyyah, upon

⁶ Its *takhrīj* will be given in the book.

which Al-Tuwayjri depended in his book and he feigned ignorance of the opinion of the majority of the scholars, such as the saying of Qāḍi 'Iyād and Imām al-Nawawī's concurrence with it. After this, Al-Mufliḥ stated: 'Based upon this, is it lawful to rebuke a woman for uncovering her face? Rebuking someone is not permissible in matters in which there is a difference of opinion—and we have discussed previously the difference of opinion regarding it.

As for our opinion and the opinion of a group from among the Shāfi'is and others, it is that looking at an unrelated woman is permissible, as long as it is done without desire (*shahwa*) and one is not secluded with her (*kehalwa*); in such a case, a rebuke is not appropriate.'

I say: This reply corresponds perfectly with the opinion of Imām Aḥmad—may Allāh have mercy on him and be pleased with him—who said: 'It is not appropriate or fitting for a jurist to force the people to follow his *madhab*.'⁷

I [also] say: 'That is, if the truth is on his side, then how will it be if he [the jurist] arrogantly and stubbornly deceives the people, indeed, going as far as accusing of those who disagree with him of unbelief as al-Tuwayjri does in his book [page 249], saying: 'Whoever permitted uncovering [he means uncovering the face only] for women and cites as evidence for that the proofs prof-fered by Al-Albanī, has opened the door wide to women displaying themselves and encouraged women to commit the shameful acts that unveiled women do now!'

In another place, [page 233], [He said]: '...and [encouraged them]

⁷ see '*Al-Ādab al-Shar'iyyah*' (1/187).

towards disbelief in the verses of Allāh!

These are the things he said—may Allāh correct him and guide him—so what would he say of Ibn Muflīḥ, Al-Nawawī, Qāḍī 'Iyāḍ and others from among the Palestinian scholars and those who preceded them from the majority (*jumbūr*) and who are my predecessors regarding what I have said?!

Fifthly: The agreement of Al-Tuwayjrī and the zealots with him regarding their specious interpretation (*tawīl*) of the authentic aḥādīth, in order that they do not contradict their opinion, as they did with the ḥadīth of the Khath'amī woman, which they distorted in order to invalidate the evidence offered by it, in a manner which simultaneously evokes both laughter and weeping and I have answered it there. One of them will be mentioned in the book, along with its invalidation. But in spite of this, a group from among them continues to insist upon it, claiming that she was in a state of *ihrām*! This in spite of them knowing that being in a state of *ihrām* does not prevent her from screening her face!⁸ Al-Tuwayjrī sometimes accepts that she was uncovering her face, but he weakens his argument by his words: 'There is no evidence in it that she was continually uncovering her face.'

He intends by this to suggest that it was the wind that uncovered her face—and that at that precise moment, Al-Faḍl Ibn Al-'Abbās (*raḍīy Allāhu 'anhumā*) saw her! Now would any Arabic speaker reading in this ḥadīth that: 'Al-Faḍl started looking at her (and in another version: 'Al-Faḍl began to look at her and he was impressed by her beauty)⁹

Is this not arrogance and obstinacy with two protruding horns?

⁸ It is permissible for a woman to cover her face if she fears that men are looking at her.

⁹ It is narrated by al-Bukhārī

And sometimes he explains it as him looking at her frame and stature.

Sixthly: Their collusion in the use of weak aḥādīth and feeble traditions as evidence, such as the ḥadīth of Ibn ‘Abbās (*radīy Allāhu ‘anhumā*) regarding the uncovering of one eye, in spite of their knowledge of its weakness, which I made clear in the book in the course of my reply to it; indeed, one of them even declared it to be weak. This is in addition to other aḥādīth whose weakness is fully explained there, among the most important of which is the ḥadīth: “Are you both blind?”¹⁰

They blindly followed Al-Tuwayjrī and others in declaring it to be strong and in citing it as evidence for the unlawfulness (*tabrīm*) of a woman looking at a man, even if he is blind! This was in spite of it having been declared weak (*da‘īf*) by the verifiers from among the Ḥuffāz, such as Imām Aḥmad, Imām al-Bayhaqī and Ibn ‘Abdu’l-Barr; and Imām al-Qurṭubī reported that it was not considered authentic by the scholars of ḥadīth (*ahlul-ḥadīth*). As a result, many Palestinian Ḥanbali scholars and others based their ruling on this. And this is what the science of ḥadīth and its usool requires, as is made clear in ‘*Irwā’ al-Ghalīl*’ [6/210].

In spite of all of that, Shaikh ‘Abdu’l-Qādir al-Sindī had the effrontery to go along with Shaikh Al-Tuwayjrī and others and claim that its chain of narrators is authentic! In so doing, he exposed himself and his ignorance (*jahl*)—or affected ignorance, unfortunately, because there is a person in it [the chain] who is unknown and from whom none except a single person narrated. In addition to which, it contradicts what has been narrated by the most learned scholars. And he has brought in support of his claim

¹⁰ It is narrated by Imām Aḥmad in his *Musnad*, Abū Dāwūd and al-Tirmidhī

the most surprising things—which is contrary to what we would have expected from him—including *tadlis*, *tadlil*, *taqlid*,¹¹ the suppression of knowledge (*katm al-ilm*) and the rejection (*i'rād*) of his own basic principles (*qawā'id*), in a manner that would never cross anyone's mind. All of this is explained there in around four large pages. This includes his affected ignorance of the fact that it contradicts the ḥadīth of Fāṭimah Bint Qays (*radīy Allāhu 'anhā*) and the Prophet's (ﷺ) permission contained therein for her to stay in the house of 'Abdullāh Ibn Umm Maktūm (*radīy Allāhu 'anhā*), the blind man, even though she would definitely see him. The Prophet (ﷺ) gave the reason for that in his saying: "For if you take off your head covering (*ḵhimār*), he will not see you."¹²

And in another version narrated by Ṭabarānī on her authority, it was reported that she said: "He (ﷺ) ordered me to stay with Ibn Umm Maktūm, for he was blind and would not see me if I removed my head covering (*ḵhimār*)."¹³

And there are other feeble aḥādīth which al-Tuwayjirī has collected in his book and I have mentioned in the book ten of them as examples, including some which are fabricated (*mūdū'āt*)!

Seventhly: Their race to classify some authentic aḥādīth and confirmed traditions from the Companions (*radīy Allāhu 'anhum*) as weak and their affected ignorance of the [other] narrations that strengthen them, some of them going as far as to declare them extremely weak, such as the ḥadīth of 'A'ishah (*radīy Allāhu 'anhā*) regarding a woman who has reached puberty: "It is not correct for anything to be seen of her except her face (*wajhuhā*) and her

¹¹ *Tadlis*, *tadlil* and *taqlid*: Deception (by hiding weaknesses in chains of narrators), misguidance and blind following.

¹² It is narrated by Muslim

¹³ It is narrated by Ṭabarānī

hands (*kafāha*).”¹⁴

They continued to insist that it is weak, the ignorant among them blindly following those with no knowledge! And in so doing, they contradicted the *Huffāẓ* of Ḥadīth who strengthened it, such as Imām al-Bayhaqī and Al-Dhahabī. I mentioned this in the book, as will be seen. Most of them, including some eminent scholars, affected ignorance of its various sources. Indeed, Al-Tuwayjri declared on that it had only been reported in the ḥadīth of ‘A’ishah (*radīy Allāhu ‘anhā*), when he had seen with his own eyes two other chains of narrators in my book, one of them on the authority of Asmā’ Bint ‘Umays (*radīy Allāhu ‘anhā*) and the other on the authority of Qatādah (*radīy Allāhu ‘anhū*), in *mursal* form, but with an authentic chain on his authority.

He was unquestioningly followed in that by many of the blind followers, including some women, such as the female author who wrote: *‘Hijābuki, Ukhti Al-Muslimah’*—‘Your *Hijāb*, My Muslim Sister’. They also affected ignorance of the strengthening made by those *Huffāẓ* whom we have mentioned and others, such as [Ḥāfiz] Al-Mundhirī, Al-Zaylā’ī, [Ibn Ḥajr] Al-‘Asqalānī and [Imām] Al-Shawkānī. Some of them, who consider themselves to be knowledgeable in this noble science—in the forefront of whom is Shaikh Al-Sindī—stubbornly claim that some of its narrators are extremely weak, in order to escape from the rule of strengthening a weak ḥadīth by similar narrations, deluding and deceiving their readers into believing that there is no one who declares them to be trustworthy and that they cannot be used as supporting evidence, such as ‘Abdullāh Ibn Lahī’ah. In so doing, they contradict the methodology of the scholars of ḥadīth regarding

¹⁴ It is narrated by Bazzār

the use of supporting evidence. These include Imām Aḥmad and [Shaikh al-Islām] Ibn Taymiyyah (may Allāh have mercy on them both).

In addition, their ignorance of the fact that the scholars—including Imām Al-Shāfi‘ī declared a *mursal* ḥadīth to be strong if most of the scholars ruled in accordance with it—and they ruled in accordance with it, as we mentioned previously; and this will be mentioned in the book. Add to this other things that strengthen it:

The first: That it was narrated on the authority of Qatādah, with his chain (*sanad*) connecting to ‘A’ishah (*radīy Allāhu ‘anhā*).

The second: That it was narrated from another source, on the authority of Asmā’ [Bint ‘Umays] (*radīy Allāhu ‘anhā*).

The third: That these three narrators ruled in accordance with it.

- a) As for Qatādah, he said in his explanation of the verse of “*al-Idnā*” [*al-Aḥzāb* (33): 59]: ‘Allāh has imposed on them the obligation to cover their eyebrows.’ That is, not their faces, as Al-Ṭabarī said.
- b) As for ‘A’ishah (*radīy Allāhu ‘anhā*), she said regarding the woman in a state of *iḥrām*: ‘She may use her garment to cover her face (*wajh*), if she wishes.’¹⁵

I say: So there is clear evidence in ‘A’ishah’s (*radīy Allāhu ‘anhā*) giving the woman in a state of *iḥrām* the choice to cover her face or not, that she did not consider it to be *‘awrah*, otherwise, she would have ordered her to do so, as do those who contradict it.

¹⁵ It is narrated by Al-Bayhaqī in his *Sunan* with an authentic chain of narrators

This is why most of these extremist authors concealed her words from their readers, the foremost of whom is al-Tuwayjri, while the author of *'Fasl Al-Khitāb'* intentionally deleted it from this narration of Al-Bayhaqī—and he has done other similar things which I have shown [in my book].

The evidence supporting this is that this authentic narration from her strengthens the ḥadīth she reported from the Prophet (ﷺ). This is among the things that people are unaware of, or feign ignorance of—and either choice is a bitter pill to swallow.

c) As for Asmā' (*radīy Allāhu 'anhā*), it has been authentically reported that Qays Ibn Abī Hāzim saw that she was a woman with white skin, with tattoos on her hands, as we will demonstrate in the book, giving its *takhrīj*—and that is one of the benefits of this [new] edition.

Fourthly: The aforementioned tradition of Ibn 'Abbās (*radīy Allāhu 'anhumā*) states that: 'She should draw her *jilbāb* to her face, without putting it on her face.'¹⁶

And this is similar to his explanation of the verse of (*al-Zinab*):

إِلَّا مَا ظَهَرَ مِنْهَا

“...except that which is apparent from it...”

[*al-Nūr* (24): 31],

which is that it refers to the face (*wajh*) and the hands (*kafayn*), as we also said earlier. This will be mentioned in the book.

With it is the tradition of Ibn 'Umar (*radīy Allāhu 'anhumā*), which

¹⁶ It is narrated by Abū Dāwūd in his *'Masā'il'*

is similar to it.

At this point, I feel obliged to point out a bitter truth, due the lessons that may be learned therefrom, the knowledge that may be gained therefrom, and to serve as a reminder of the wisdom which states: 'The truth is not known through men [i.e. people]; know the truth and you will know men.'

At the same time, Shaikh al-Tuwayjrī insists on rejecting this ḥadīth of 'A'ishah (*radīy Allāhu 'anhā*) along with its supporting narrations, including the *mursal* ḥadīth of Qatādah, yet he accepts another ḥadīth from her in which it is mentioned that she wore a *niqāb*... and it is stated in it that she said regarding Ṣafīyyah (*radīy Allāhu 'anhā*) and the women of the Anṣār (*radīy Allāhu 'anhum*): "A Jewess among Jewesses," even though its chain of narrators is also weak and its wording (*matn*) is extremely *munkar*,¹⁷ as you can see. In spite of this, the Shaikh seeks to strengthen it by saying on: 'It has a supporting narration which is *mursal*.' Then he quotes one of the *mursal* narrations of 'Aṭā'! This is in spite of the fact that it contains a known liar in its chain of narrators!

Let the readers reflect on the wide difference between this fabricated supporting evidence and the first authentic ḥadīth on the authority of Qatādah, along with its other supporting narrations, then ask: 'Why did Al-Tuwayjrī accept this ḥadīth of 'A'ishah (*radīy Allāhu 'anhā*), yet reject the other one?'

The answer is that he accepted the one which contains a reference to wearing the *niqāb*—in spite of the fact that one cannot infer obligation from it—and he rejected the one that negates it! So

¹⁷ *Munkar*: A weak narration which contradicts an authentic narration.

clearly, the Shaikh did not— in this case—did not base his opinion on the scientific Islāmic principles, but on something more akin to the Jewish proverb, which states: ‘The end justifies the means.’ May Allāh help us!

Eighthly and finally: Among the surprising things that some of the later, blind following Ḥanafī scholars and others do—in blind obedience to their Imāms—is to side with us against the extremists who oppose us, yet they hasten to side with them against their Imāms! This is because they [supposedly] perform *ijtihād*—though in fact, they are blind followers—by adding a condition which states: ‘On condition that there is safety from *fitnah*,’ meaning thereby the *fitnah* caused by women to men. Then one of the ignorant modern blind followers exceeded all bounds by attributing this to the Imāms themselves! This resulted in some of those who have no knowledge except blind following and random, haphazard collection of information claiming there is no contradiction between the Imāms and rejecters!

It is obvious to the true jurist (*faqih*) that the aforementioned condition is clearly invalid (*bātil*), because it implies that it is possible to amend that which the Lord of the worlds has brought. This is because the idea of the *fitnah* of women did not exist until we created a special ruling for it, which did not exist previously. Indeed, it did not exist during the time when legislation was being revealed—and the story of the *fitnah* caused to Al-Faḍl Ibn ‘Abbās (*raḍiy>Allāhu ‘anhumā*) by the Khath‘amī woman and his repeated glances towards her will be remembered by the noble readers.

It is well known that when Allāh, the Most High commanded men and women to avert their gaze, and He commanded women

to wear the *hijāb* and to cover themselves in front of men, He only made this as a means to repel and ward off *fitnah*, but in spite of that, He, the Almighty, the All-Powerful did not command them to veil their faces and hands before men—and the Prophet (ﷺ) confirmed this in the aforementioned story, by not commanding the woman to cover her face; Allāh spoke the truth when He said:

وَمَا كَانَ رَبُّكَ نَسِيًّا

“and your Lord is never forgetful.”

[*Maryam* (19): 64]

And the truth is that the aforementioned condition [i.e. the absence of *fitnah*] was only mentioned by scholars—including the author of '*Al-Fiqh 'alā al-Madbāhib Al-Arba'ab*' [page 12]—with regard to a man looking at a woman's face; they said: "That [i.e. the uncovering of a woman's face] is permissible only if there is safety from *fitnah*." And this is correct, but it is contrary to what the blind followers do; they take from it that it is an essential obligation for a woman to cover her face, when in fact, she is not required to do so. They know that in truth, the aforementioned condition is also incumbent upon women, for it is not allowed for them to stare at men's faces unless they are safe from *fitnah*. Does this then imply that it is also necessary for men to cover their faces from women in order to protect them from *fitnah*, as some of the Tuareg tribes do?!

And if they said: 'It is obligatory for a woman covering her face with the *jilbāb* that is required of her, if she fears that she may be harmed by some corrupt people, to veil her face, in order to protect herself from harm and *fitnah*,' there would be some basis in the jurisprudence of the Qur'ān and Sunnah. Indeed, it might

be said that it was obligatory for her not to go out of her house, if she feared that the *jilbāb* might be removed from her head by some evil persons who had power over her and were supported by a leader who did not rule in accordance with what Allāh has revealed, as has happened sadly, in some of the lands of the Arabs for some years.

But as for turning this obligation into a compulsory law which all women in every era and every place must obey, even when there are none who would harm those wearing the *jilbāb*, then no, absolutely not! And Allāh spoke the truth when He said:

أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ
مَا لَمْ يَأْذَنْ بِهِ اللَّهُ

“Or have they other deities who have ordained for them a religion to which Allāh has not consented?”

[*al-Shurā* (42): 21]

These are the most important errors of the extremist rejecters that I have seen and which it is essential to mention here in brief, to the best of my ability, due to their strong connection with the book, which is clear (*ḡābir*).

I then closed '*Al-Radd Al-Muḥim*' with a reminder that extremism in religious matters—when one remembers that the Wise Law-giver (*al-Shāri' al-Hakīm*) prohibited it—never results in good and it is not possible for it to produce for us a generation of Muslim women who will carry Islām in knowledge and implement it in a moderate and fair manner, without excess or deficiency—unlike what I have been informed concerning some observant women in Arab lands, which is that when they heard the words of the

Prophet (ﷺ): “A woman in the state of *ihrām* should wear neither a veil nor gloves.”¹⁸

They did not accept it; instead, they said: ‘We will wear the *niqāb* and gloves!’ This is the result, no doubt, of the extremist views that they heard regarding their faces!

I cannot imagine that such extremism—and this is one example among many which I have—can produce for women who adhere to the beliefs and practices of the *Salaf*, women who are able to do everything their religiously mandated social life requires, in a manner similar to that of the women of the rightly guided *Salaf*. And there is no objection to us quoting some righteous examples from among them, including brief narrations that are mentioned in the book on:

The wife of Abū Usayd (*radīy Allāhu ‘anhumā*), who prepared food for the Prophet (ﷺ) and those in his company on the day of her marriage to Abū Usayd, when her husband invited them to a celebration and she served them, though she was the bride.

And Asmā’ Bint Abī Bakr (*radīy Allāhu ‘anhumā*), who served her husband, Al-Zubayr (*radīy Allāhu ‘anhu*), feeding his horse and leading it, thereby saving him the trouble of doing so and carrying date pits on her head from the land of Al-Zubayr (*radīy Allāhu ‘anhu*)—which lay at a distance of two-thirds of more than three kilometres (*farsakh*) and then grinding the date stones.

And the Anṣārī woman (*radīy Allāhu ‘anḥā*), who greeted the Prophet (ﷺ), made a place for him under a date palm, splashed water around it and then slaughtered a sheep and then prepared

¹⁸ It is narrated by Mālik, Abū Dāwūd, al-Nasā’ī and al-Tirmidhī.

food for him, which he and his Companions (*radīy Allāhu ‘anhum*) then ate.

And ‘A’ishah and Umm Sulaym (*radīy Allāhu ‘anhumā*), who carried waterskins to give water the people.

And Al-Rubayyi‘ Bint Mu‘awwidh (*radīy Allāhu ‘anbā*), who used to go out with the women of the Anṣār and they would give water to the people, serve them, treat the injured and carry the bodies of the dead to Al-Madīnah.

And in another ḥadīth similar to it, it was stated that they were given from the spoils.

And Umm ‘Aṭīyyah (*radīy Allāhu ‘anbā*), who fought with seven battles with the Prophet (ﷺ); she would take care of their riding beasts, prepare food for them, treat the injured and take care of the sick.

And Umm Sulaym (*radīy Allāhu ‘anbā*) also, who took a dagger with her on the day of the Battle of Hunayn; Abū Ṭalḥah (*radīy Allāhu ‘anhu*) said: ‘O Messenger of Allāh! This woman, Umm Sulaym has a dagger with her.’ So when the Prophet (ﷺ) asked her about it, she (*radīy Allāhu ‘anbā*) said: ‘I brought it so that, if one of the pagans comes near to me, I will slit his belly open.’ On hearing this, the Prophet (ﷺ) laughed.’

And matters continued thus after the time of the Prophet (ﷺ).

On the day of the Battle of Al-Yarmūk, this woman, Asmā’ Bint Yazīd Al-Anṣāriyyah (*radīy Allāhu ‘anbā*) killed seven of the Romans with her tent pole.

And similar to her were the wives of Khālid Ibn Al-Walīd (*radīy Allāhu ‘anhu*), who were seen by ‘Abdullāh Ibn Qurṭ (*radīy Allāhu ‘anhu*) during the battle against Rome and they were busily engaged in carrying water for the *Muhājirūn*.

And this female Companion, Samrā’ Bint Nahīk (*radīy Allāhu ‘anhā*) was seen by Abū Balj wearing a coarse *dir*¹⁹ and *khimār* and in her hand was a whip, with which she chastised the people and ordered to do good and forbade them from doing evil.

And there are other confirmed examples in the books of *Sīrah* and [Islāmic] history, but I have adhered only the authentic narrations in what I have mentioned—and all of them are clear proofs that services and acts of bravery would not have been performed by these virtuous women if they had been narrow-minded and believed that the face and hands are *‘awrah*, like these [modern-day] women! That is something self-evident, in my opinion, because the Prophet (ﷺ) educated them in accordance with the true and simple Religion.

That is what we desire from our brother Shaikhs and every caller to Islām: that they be true to the statement of Allāh, the Most High:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا

“And thus we have made you a just community.”

[*al-Baqarah* (2): 143]

And His saying:

¹⁹ *Dir*: A *dir*’ here, as I understand it, means a *jilbāb*, for in the books of Arabic language, it is stated that: ‘A woman’s *dir*’ means her *qamis* (gown).’ They also stated that among the meanings of ‘*qamis*’ is the *jilbāb*. See the subject of the *jilbāb*, the *dir*’ and the *qamis* in ‘*Al-Nihayab*’: ‘*Al-Qamis*’ and ‘*Al-Mu’jam Al-Wasī’*’.

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ

“You are the best nation produced [as an example] for mankind.”

[*Al-‘Imrān* (3):110]

Be wary of falling into extremism, which has been prohibited by the words of the Prophet (ﷺ): “Beware of going to extremes in religious matters, for those who came before you were destroyed because of going to extremes in religious matters.” It is narrated by al-Nasā’ī and Ibn Mājah²⁰

And his (ﷺ) saying: “Do not be harsh on yourselves, for those who came before you were destroyed due to the harshness they imposed on themselves and you will find what remains of them in cells and monasteries.” It is narrated by Ḥākīm, Abū Dāwūd and Imām Aḥmad in his *Musnad*²¹

Reminding—and reminding benefits the Believers—that such cannot possibly be attained except by rejecting fanatical adherence to the schools of Islāmic Jurisprudence, and instead studying the authentic Sunnah and *Sirah* of the Prophet (ﷺ) in word, deed and affirmation, while remaining true to the beliefs and practices that have been authentically reported from the *Salaf*. In that way, we will be both guiders and guided. And we hope that the following saying of the Lord of the worlds may be justly applied to us, as they were to them:

²⁰ See its *takbrīj* in ‘*Silsilah Al-Aḥādith Al-Ṣaḥīḥah*’ (#1283).

²¹ I finally arrived at the conclusion that it is authentic, and its *takbrīj* is given in ‘*Silsilah Al-Aḥādith Al-Ṣaḥīḥah*’ (#3694).

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ
اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ
لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا
ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٠﴾

“And the first forerunners [in the faith] among the *Muhājirūn* and the *Anṣār* and those who followed them with good conduct—Allāh is pleased with them and they are pleased with Him, and He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment.”

[*al-Tawbah* (9): 100]

Moreover, it seemed like a good idea to me while I was engaged in preparing the subject matter for ‘*Al-Radd Al-Muḥḥim*’ that I might change the title of the book ‘*Hijāb Al-Mar’ah Al-Muslimah*’ (the Muslim Woman’s *Hijāb*) to ‘*Jilbāb Al-Mar’ah Al-Muslimah*’ (the Muslim Woman’s *Jilbāb*), due to the difference in meaning between them. I also showed this in the book,—and because the subject matter is connected to this name, rather than that; for between the two there is something general and something particular. So every *jilbāb* is a *hijāb*,²² but not every *hijāb* is a *jilbāb*. I was encouraged in that by having observed that the rejecters mixed them up, as I made clear in the second thesis of ‘*Al-Radd Al-Muḥḥim*’—and I cited as support for that the words of Ibn Taymiyyah (may Allāh, the Most High have mercy on him): ‘The verse of the *jalābīb* [*al-Aḥzāb* (33): 59] refers to going outside the house, while the verse of the *hijāb* [*al-Aḥzāb* (33): 53] refers to speaking in the house

²²This was a permissible interpretation of the *jilbāb* used sometimes, but then I desisted from using it due to the possible confusion it might cause—and the author of ‘*Awdāḥ Al-Hijāb*’ fell into that!

[from behind a screen].’

Thus my heart was made at ease by the distribution of the book under the title: *‘Jilbāb Al-Mar’ah Al-Muslimah Fi’l-Kitābi Wa’l-Sunnah’* (The Dress Code for the Muslim Woman)

We ask Allāh, Most Blessed, Most High to grant us success in attaining that which He loves and which pleases Him.

My dear son-in-law, Nizām Sakkijha, the owner of Al-Maktabah Al-Islāmiyyah, undertook the publishing—may Allāh reward him—and for the record, may I say that he is the sole owner of the publishing and distribution rights, in this beautiful form in which it appears for the first time.

Previously, I had given the publishing rights for the second edition to the owner of Al-Maktab Al-Islāmi, Zuhayr Al-Shawīsh, and he continued to print it using offset printing for a number of editions, but I stopped it after the sixth edition, for the first line on [page 49] was missing from it—and I do not know if this continued throughout its printing—but I did warn him not to repeat the printing of any of my books—either as a new typesetting or a copy—due to the breach of trust that I had observed from him after migrating to ‘Ammān—in terms of the obligations of academic and material matters and those of friendship—and I do not say the obligations of a scholar, which he claims to me—and there is no place to discuss it in this foreword. May one example of this suffice to confirm that to the dear readers, which is that he linked his name with my name in the rights of the book ‘Al-Tankeel’ and he has no rights in it, not even to a single letter! Then he printed this forgery—naturally, without my knowledge—and he distributed it among the people! And one of the persons well

known in Egypt for printing books by theft [i.e. without right] stole the book and forged the name of another person who is a contemporary scholar, but who has died, to share the rights with me! Then our old friend weighed in and added his own name to his and mine, all of this being a change in the form of something in order to [unlawfully] devour [its price]! So let the dear reader decide which of them is worse?

I have described these actions of theirs in detail in the foreword of the new edition of the book '*Al-Tankīl*', which is distributed by *Maktabah Al-Ma'arif* in Riyadh. In addition, he has done many, many other similar things, which I have mentioned in the forewords of the following books: '*Ṣaḥīḥ Al-Kalim Al-Tayyib*' (new edition/*Maktabah Al-Ma'arif*): '*Ṣifāḥ Al-Ṣalāḥ*' (new edition/*Maktabah Al-Ma'arif*): '*Mukhtaṣar Ṣaḥīḥ Muṣṭafā*' by Al-Mundhirī (new edition/*Al-Maktabah Al-Islāmiyyah*): '*Mukhtaṣar Ṣaḥīḥ Al-Bukhārī*' (second volume), which has been newly distributed by Dār Ibn Al-Qayyim in Al-Dammām.

Conclusion:

When I resolved to write this foreword, the brothers who did the typesetting in '*Markaz Dār Al-Husn li-Ṣaff Al-Kumbyūtar*' (Dār Al-Husn for Computer Typesetting) presented an edition to us and they were waiting for us to provide a foreword for it in order that they might typeset it also and add it to the book. However, due to the exigencies I mentioned in the beginning of the foreword, it became clear to me that the distribution of the book would be delayed and for this reason, I found myself appending to the newly typeset edition new benefits—aside from those that had been added previously—which I came upon while I was preparing the book '*Al-Radd Al-Muḥḥim*' and I could not but permit

myself to draw the readers' attention to them. And when I did this, I thought to myself that the typesetters would not approve of such an appendix as this when the book had already been set out. Due to this, I offer my apologies to the virtuous brothers working in the Centre twice: firstly, for this appendix, especially since they had been put to trial by us for something similar in the past and they bore patiently with us—may Allāh reward them with goodness—and secondly, for this delay, the like of which neither they nor we had experienced previously. However, it was the Will (*mashīya*) of Allāh and His Divine Decree (*qadr*); so we apologise to them—and apologies are accepted by the noblest people.

And may our last supplication be:

أَنَّ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

“All praise and thanks be to Allāh, the Lord of the worlds.”

[*Yūnus* (10): 10]

Abū 'Abdu'l-Rahmān
Muḥammad Nāṣiruddīn Al-Albānī
'Amman, Jordan
5th of Muharram 1412 AH
[17th July 1991 CE]

INTRODUCTION TO THE SECOND EDITION

With the Name of Allāh, the All-Merciful, the Most Merciful

All praise and thanks be to Allāh, the Lord of the worlds and may the Blessings of Allāh and His Peace be upon the best of His Messengers, the Seal of His Prophets, and upon his family and his Companions, his brothers²³ who hold fast to his Sunnah and those who adhere to his guidance until the Day of Recompense.

To proceed: This is the second edition of our book *'Hijāb Al-Mar'ab Al-Muslimab'* (The Muslim Woman's *Hijāb*), distributed by Al-Maktab Al-Islāmi—may Allāh reward its owner with goodness—having formerly produced the first edition for ten years, during which time our belief increased in the necessity for

²³The Prophet (ﷺ) said: "I wish we could see my brothers." The Companions (*radīy Allāhu 'anhum*) said: "O Messenger of Allāh! Are not we your brothers?" He (ﷺ) said: "You are my Companions, but my brothers are those who have not yet come [into the world]." It is narrated by Muslim, on the authority of Abū Hurayrah (*radīy Allāhu 'anhu*) and by others, with the wording: "My brothers are those who believed in me without having seen me." And it is given with its *takhrīj* in *'Silsilah Al-Aḥādīth Al-Ṣaḥīḥah'* (#2927).

publishing it and distributing among the Muslims, especially the women who have been deceived by spurious European civilisation and carried along with its dazzling adornments and its temptations, causing them to display themselves in the manner of the first *jahiliyyah* and uncover their bodies in front of unrelated men, in such a man as no woman would formerly have done before her father and her maharim [those whom she cannot marry due to kinship]!

I have come to know that this book of ours has had a good influence—all praise and thanks be to Allāh—on believing women and chaste wives; and many of them have complied with the conditions that must be fulfilled regarding the *jilbāb* of the Muslim woman—and among them are those who have hastened to cover their faces also, when they came to know that this is a good deed and a part of nobility of character. This they did in order to emulate the example of the virtuous women among the righteous *Salaf*—whose number included the Mothers of the Believers (*radīy Allāhu ‘anhuna*).

In spite of this, some of the scholars and seekers of knowledge, especially the blind followers among them—though they were impressed by the book and its scholarly style, strong arguments and clear proofs—were not pleased by the clear and unambiguous statement that the face of a woman is not *‘awrah*. And one of the teachers in a high school wrote about it to me, while others spoke to me orally here in Syria and also in Al-Hijaz. Such people fell into two categories:

The first: Those who continued to believe that the face is *‘awrah*, though this was not based on a study of the legal proofs and implementation of their original sources, but rather on blind

following of the schools of Islāmic Jurisprudence on which they were brought up or the environment in which they live. Among them were those who were fanatical about it, though with a good intention, Islāmic sentiment and religious zeal; and I sat with one of these virtuous people for several hours, during which time, at my request, he discussed the matter with me. I did this in the hope that I might find with him some proof for his view, but I did not find any such thing. All that I heard from him were specious arguments which he had regarding some of the evidences in the book, which had prevented him from being convinced by them and acting upon them. So I answered his arguments that night in the manner that Allāh made easy for me, then after that, I thought about the matter once more and focussed my attention on its proofs and the doubts that have reached me regarding them.

As a result, I became more convinced of the correctness of my opinion and the error of the view that is contrary to it. How could it not be so, when our opinion is that held by the majority of the scholars, the *mufasssirūn* and the jurists, as explained in the book—and we have brought up these doubts, along with the responses that Allāh has inspired me to produce in this version of it.

The second: Those who agree with us that the face is not *'awrah*, yet believe that it is not permissible to divulge this view, due to the corruption of our times and to a desire to prevent people using it as an excuse [to commit sin]. To them I say: It is not permissible to conceal a confirmed legal ruling found in the Qur'ān and Sunnah because of the corruption of our times or any other reason, due to the general nature of the compelling evidences regarding the unlawfulness of concealing knowledge, as in the saying of Allāh, the Most High:

إِنَّ الَّذِينَ
يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ
لِلنَّاسِ فِي الْكِتَابِ ۖ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ

“Indeed, those who conceal what We sent down of clear proofs and guidance after We made it clear for the people in the Scripture—those are cursed by Allāh and cursed by those who curse.”

[*al-Baqarah* (2):159]

And the words of the Prophet (ﷺ): “Whoever conceals knowledge; Allāh will bridle him with reins of fire on the Day of Resurrection.”²⁴

And there are other texts which forbid the concealment of knowledge.

So if the view that a woman’s face is not *‘awrah* is a confirmed ruling in Islāmic Law, as we believe, then how can it be permissible to claim that it should be concealed and that people should not be informed of it?! O Allāh! We beg pardon.

Yes, whoever holds that in spite of that, it is not permissible to teach it because it might be used as an excuse to commit sin, it is incumbent upon him to make this clear to the people, and not to hide it; instead, he should bring forth the proofs that support his opinion. But how wrong is this! When the Messenger of Allāh (ﷺ) saw Al-Faḍl Ibn Al-‘Abbās (*radīy Allāhu ‘anhumā*) turning to look at the Khath‘amī woman—who was beautiful and not in a

²⁴ It is narrated by Ibn Ḥibbān in his *‘Ṣaḥīḥ* and by Al-Ḥākim in his *Mustadrak*, who declared it to be authentic, as did Al-Dhahabi

state of *ihṛām*, as I shall make clear—was also looking at him, he did nothing more than turn Al-Faql’s face away from her. He did not order her to cover her face from him. So what pretext could be clearer than this, when it was he (ﷺ) who said on this occasion: “I saw a young man and a young woman, and they were not safe from Satan.”²⁵

This authentic ḥadīth confirms that a woman uncovering her face—even if she is beautiful (*jamīla*)—should she choose to act upon it, it is her right to do so; and it is not permissible for anyone to forbid her from doing that, based on the claim that they are doing so due to fear (*khashiyā*) of it becoming a *fitnah*. And evidences such as this ḥadīth forbid us from holding the opinion of the aforementioned group; rather, they oblige us to spread the correct view in the matter.

And though it is right that we inform believing women that it is permissible for them to uncover their faces, we should point out that covering the face is preferred—and we have added a special section in the book regarding this on.

Thus we have completely fulfilled the academic obligation upon us, by making clear what is incumbent upon a woman and what is good for her. So if she adheres to what is obligatory (*wājib*) that is alright, while if she does what is preferable, then that is better (*afḍal*).

This is the academic opinion that I have adhered to with regard to my wife, and I hope to Allāh, the Most High that He will grant me success in achieving the same thing with my daughters when they reach the age of puberty, or thereabouts.

²⁵ It is narrated by Al-Tirmidhī

And what has been written in the book of the aforementioned professor is amazing: ‘One of them might observe or hear of your fine desire for your wife to be covered in the required manner, without allowing her to uncover her face, and we seek protection with Allāh from that! And when he reads what you have written, he says: ‘His *fatwa* contradicts his fear of Allāh.’ Then he might accuse you of something that is not pleasant.’

I sent the reply to his book to him dated 23/09/1374 AH.²⁶ The reply to this paragraph included the following words of mine: ‘If one of them accuses me of wrongdoing (*ẓulm*) in a manner that is ‘not pleasant’, I have a good role model (*uswa al-ḥasana*) in the Prophets (*anbiyā*) and the righteous (*sāliḥin*)—may Allāh shower them all with blessings—who were not only accused by their enemies of that which was ‘not pleasant’, but of that which was ugly and I have no doubt that the accuser indicated by the author of the book is a sinful transgressor, or an ignoramus who needs to be educated.

This is for two reasons:

The first: That the aim of my conclusion in the book was that the face is not ‘*awrah*’ and that it is permissible (*ḥalāl*) to show it, in accordance with the condition mentioned therein; the meaning is not that it obliges the one who holds this opinion to force his wife to uncover her face. This is because that has nothing to do with a permissible matter; rather it is required in obligatory matters, since everyone knows that the *ḥalāl* is that which it is allowed to do and which it is allowed not to do. So if I choose to act upon it or not to act upon it, in either case, I have not departed from my

²⁶ He sent the abovementioned reply to the magazine ‘*Al-Mutamaddin Al-Islami*’ on that date, in order that it be published therein, but the person replied to rejected this and was only content to examine it himself!

fatwa of permissibility; and it is clear from this that whoever said regarding me: 'His fear of Allāh has contradicted his *fatwa*...' is extremely far from correct understanding (*fahm al-salim*) and fairness ('*adl*).

The second: Besides my determination that the face is not '*anrab*... I also determined that covering it is better and I replied to those who claim that covering it is an innovation and obstinacy in religious matters, using *aḥādīth* and numerous traditions, then I closed them with the following words: 'It may be inferred from what we have stated that covering a woman's face with a *burqa*' or other things that are used by chaste women today is something that is legislated and praiseworthy, even though that is not an obligation upon her; rather, if a woman does so, she has done that which is better, while if she does not do so, there is no harm.'

This is a clear evidence from me regarding the preferability of covering the face and a reply to the two extremist groups: those of them who say that it is obligatory and those who say that it is an innovation—and "the best of affairs are the middle ones."²⁷

The truth of the matter in my view is, though my heart is saddened by this uncovering of women's faces and displaying of their charms which have become commonplace in our time, I do not consider that the solution to that is to declare unlawful the uncovering (*kashf*) of the face which Allāh has made permissible for them and to force them to cover their faces, without a command (*amr*) from Allāh and His Messenger (ﷺ). Indeed, the wisdom (*ḥikma*) of the legislation (*tashrīḥ*) is shown in such basic principles (*usūl*)

²⁷ The isnād of this ḥadīth is weak, which is why I have not attributed it to the Prophet (ﷺ), even though it was narrated by Abū Ya'lā from a similar saying of Wāḥb Ibn Munabbih, whose chain of narrators is good.

as the saying of the Prophet (ﷺ): “Make things easy and do not make them difficult.”²⁸

And the authentic principles of education (*usūl al-tarbiya al-sahībah*); all of this obliges the jurists, the educators and the guides of the *Ummah* to behave moderately towards women and to treat them gently and not harshly. And they should be easygoing with them in matters which Allāh has made easy, especially since we live in a time when those who hold fast to the obligations—as opposed to the preferred and voluntary things—have become few in number!

And if some of the scholars today hold that a woman uncovering her face and the other parts of her body that Allāh has ordered to be covered is a danger to them, then we consider that it does not befit them to suffice themselves with showing stern rejection of one who contradicts their opinion and taking measures to prevent the entry of his book into their country; indeed, it is incumbent upon them to do two things:

The first: is to make clear to the people Allāh’s ruling on it, providing evidence from the Qur’ān and Sunnah, not blind following of a school of Islāmic Jurisprudence or uncritical imitation [of others] and from this, the correct will be distinct from error to the people and truth from falsehood:

فَأَمَّا الزَّبَدُ
فَيَذْهَبُ جُفَاءً وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ^٤

“As for the foam, it vanishes, [being] cast off; but as for that which benefits the people, it remains on the earth.”

²⁸ It is narrated by both al-Bukhārī and Muslim

[*al-Ra'd* (13): 17]

If they did that, the believing women would respond positively to them; so will they do so?!

The second: is that they should take care to instil in their daughters a correct Islāmic education, especially in the schools, the masajid and the universities, by teaching and training them with a beneficial instruction that accords with the *Shari'ah* and by banning those dissolute magazines that are circulated among them and which corrupt their morals, along with other vulgar forms of media, through which it is possible to use for either good or evil:

وَنَبْلُوكُم بِالشَّرِّ وَالْخَيْرِ فِتْنَةً

“And We test you with evil and with good as a trial.”

[*al-Anbiya'* (21): 35]

By such things as this and that, in order that there be a generation from among the believing women who, if the words such as those of Allāh, the Most High:

يَأْتِيهَا النَّبِيُّ قُلٌّ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ
عَلَيْهِنَّ مِنْ جَلْبَابِهِنَّ

“O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments (*jalābīn*).”

[*al-Ahza'b* (33):59],

They hasten to obey His Command, as the wives of the Anṣār did—may Allāh be pleased with them all—when these saying of

Allāh, the Almighty, the All-Powerful were revealed:

وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ

“...and to wrap [a portion of] their headcovers (*kbumur*) over their chests.”

[*al-Nūr* (24): 31]

They hastened to cover themselves in a manner that was easy for them, with their shawls, as is made clear in the relevant place in the book.

Such women as these might be ordered to cover their faces, if it were obligatory (*wājib*), but as for ordering the great majority of women to do that, in lands such as our land of Syria, or Egypt, or other such lands, where it is common to see women displaying their charms and [other] immoralities of the most loathsome kind, immoralities from which, even the land of *tanhīd*—a land that we had hoped would be a bastion for the Muslims against such displays—is not free, ordering such women to cover their faces—something that Allāh has not ordered—when they are not prepared to cover their necks and chests and even more than that, is something that no one with even the slightest understanding of the Qur’ān and Sunnah would do.

So it would be wise then, for the scholars in our time to convince women to respond positively to what Allāh has commanded them to do, which is cover all of their bodies, aside from the face and hands; and those who cover them [i.e. the hands and face] are also among them, for this is something that we prefer for them and to which we call. As for forcing them to do that, this shows harshness and obstinacy in religion, in my opinion—which Allāh does not

love—especially towards women, whom the Messenger of Allāh (ﷺ) advised us to treat kindly in numerous aḥādīth, including his saying: “Be gentle with glass drinking vessels.”²⁹

And on the day that Muslim women respond positively to Allāh’s Command—aside from a few exceptions, who will be despised strangers among the acquiescent majority—on that day, the Muslims’ strength and honour will return to them, their state will be established and Allāh will help them against their enemies:

وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ ﴿٤﴾ بِنَصْرِ اللَّهِ

“And that day the believers will rejoice. In the victory of Allāh.”

[*al-Rūm* (30): 4-5]

But this will not happen unless men respond positively to the command of Allāh regarding women—and I hope that will be soon.

يٰۤاَيُّهَا الَّذِيْنَ
ءَامَنُوْا اسْتَجِيبُوْا لِلّٰهِ وَالرَّسُوْلِ اِذَا دَعَاكُمْ لِمَا يُحْيِيْكُمْ
وَاعْلَمُوْا اَنَّ اللّٰهَ يَحُوْلُ بَيْنَ الْمَرْءِ وَقَلْبِهٖ وَاَنَّهُۥ اِلَيْهِ
تُحْشَرُوْنَ ﴿٢٤﴾

“O you who have believed, respond to Allāh and to the Messenger when he calls you to that which gives you life. And know that Allāh intervenes between a man

²⁹ The meaning of this was narrated by Al-Bukhāri: “O Anjashah! Woe to you! Drive the camels slowly, as they are carrying glass vessels!” a metaphor, meaning: ‘Exercise the same gentleness towards women that you would exercise if you were driving a camel that was carrying glass drinking vessels.’

and his heart and that to Him you will be gathered.”

[*al-Anfāl* (8):24]

Abū ‘Abdu’l-Rahmān,
Muḥammad Nāṣiruddīn Al-Albānī

Damascus, Syria

25th Muharram 1385AH

[26th May 1965 CE]