

WOMAN'S Hijaab



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Riyadh . Jeddah . Al- Khobar . Sharjah
Lahore . London . Houston . New York

Woman's Hijab

A Compilation Of Questions Pertaining To Family Matters

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PREFACE

In the Name of Allah, the Most Beneficent, the Most Merciful

All praise be to Allah - SWT, we praise Him, we seek His Aid, we ask His Forgiveness and we seek refuge with Him from the evils of ourselves and the wickedness of our deeds. Whomsoever Allah guides, there is none who can misguide him and whomsoever Allah causes to go astray, there is none who can guide him. I bear witness that none is worthy of worship except Allah - SWT, Alone, without partners and that Muhammad is His slave and His Messenger – may the abundant Blessings and Peace of Allah be upon him and upon his family and his Companions and those who follow them with ihsan.

To proceed:

Allah, the Most High, sent Muhammad with guidance and the religion of Truth, in order to extricate mankind from darkness to light, by the permission of their Lord, and to the Noble and Praiseworthy Path. Also, Allah sent him to fulfill the worship of Allah, the Most High, with complete humility and submission to Him, the Most Blessed, the Most High, implementing His Commands and abstaining from the things that He has prohibited and giving precedence to that over personal desires and whims. Allah (SWT) sent him to perfect morality, calling them by every means and to destroy immorality and warning against it by every means. The Divine Law given to him (Peace and Blessings of Allah be upon him) is complete in every aspect and does not require any person to perfect it or adjust it, because it comes from the Most Wise, the All-knowing, Who knows best what befits His slaves and is Compassionate towards them.

A part of the high and perfect morals with which Muhammad (Peace and Blessings of Allah be upon him) was sent with was the attribute of modesty, which the Prophet (Peace and Blessings of Allah be upon him) declared to be a part of faith (Eeman).

No one denies that the modesty which is commanded by Islamic Law, and by convention, includes the decency and decorousness demanded of a woman, and the kind of behavior that will ensure that she is kept far away from situations of temptation and suspicion. Furthermore, there is no doubt that the greatest act of modesty that she can perform is wearing a hijab that covers her face, and is the best thing with which she can adorn herself. This is because it protects her and keeps her far removed from temptation.

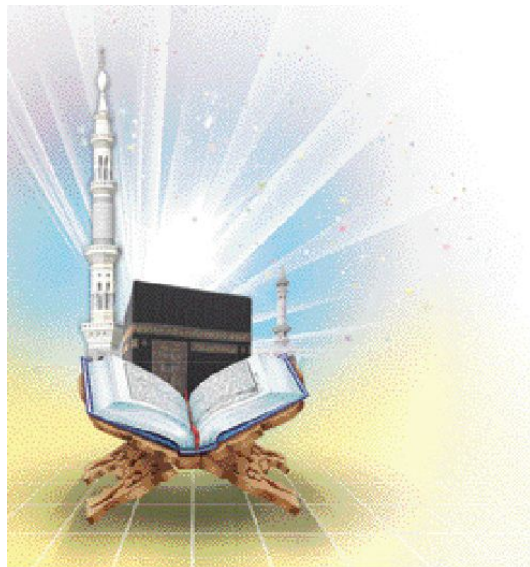
The people in this blessed land – the land of Revelation, the Message, modesty and decency – used to follow the path of righteousness in this matter and women went out wearing hijab and jilbab or ‘aba‘ah, or something similar, and they avoided mixing with men. This situation continues in many cities in the Kingdom, all praise and thanks be to Allah.

But when (negative) things were said about the hijab, and the women who did not wear them saw no objection to unveiling and were seen without them, some people began to have doubts about whether the hijab and the covering the face are obligatory or preferred, or simply a custom followed by people, which is neither obligatory nor preferred.

In order to dispel this doubt and to reveal the truth of the matter, I decided to write what was easy for me, so that the ruling on it might be made clear, hoping to Allah, the Most High, that the truth might be made apparent by it and that He might make us among the rightly-guided, who discern the truth and follow it and who discern falsehood and avoid it. I say – and success is attained through Allah - :”Know, O, Muslim, that the screening of a woman from unrelated men and the covering of her face is an obligation,

the evidence for which is in the Book of your Lord, the Most High, the Sunnah of your Prophet, Muhammad (Peace and Blessings of Allah be upon him), correct opinion, and uninterrupted analogy.

Evidence From the Noble Quran



The proofs from the Quran include the following:

The First Proof: The Words of Allah, Most High:

﴿ وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَاءِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنَاتِ إِخْوَانِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوْ التَّابِعِينَ غَيْرَ أُولِي الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَىٰ عَوْرَاتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴾

“And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts) and not to show off their adornment except that which is apparent (like both eyes for necessity to see the way, or outer palms of hands or one eye or dress like veil, gloves, headcover, apron) , and to draw their veils all over Juyoobihinna (i.e. their bodies, faces, necks and bosoms) and not to reveal their adornment except to their husbands, or their fathers, or their husband's

fathers, or their sons, or their husband's sons, or their brothers or their brother's sons, or their sister's sons, or their (Muslim) women (i.e. their sisters in Islam) , or the (female) slaves whom their right hands possess, or old male servants who lack vigour, or small children who have no sense of feminine sex. And let them not stamp their feet so as to reveal what they hide of their adornment. And all of you beg Allah to forgive you all, O believers, that you may be successful". (Soorah An-Noor 24:31)

The evidence in this verse, indicating that it is obligatory for a woman to screen herself from unrelated men, is from a number of standpoints:

1. That Allah, the Most High, commanded the believing women to guard their private parts – and the command to guard the private parts is also a command to employ the means of achieving that. No rational person can doubt that among those means is the covering of the face, because uncovering it will lead to men looking at it, contemplating over its beauty, and developing lustful feelings for her. The consequence of this may be that contact is made and a relationship begun. It was reported in a hadeeth that the Prophet (Peace and Blessings of Allah be upon him) said,

«الْعَيْنَانِ تَزْنِيَانِ وَزَنَاهُمَا النَّظْرُ»

"The eyes commit adultery and their adultery is looking (with lust)."

Until he said: and the private parts testify or deny it. So if covering the face is one of the means of guarding the private parts, then it is commanded to do so, because the means of achieving something have the same ruling as the desired objective.

2. The Words of Allah, the Most High:

﴿وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ﴾

"And to draw their veils all over Juyoobihinna (i.e. their bodies, faces, necks and bosoms)". (Soorah An-Noor 24:31)

The khimar is anything used by a woman to cover her head, such as the headscarf. So, if she is commanded to draw her khimar over her jaib (singular of juyoob), then she is commanded to cover her face, either due to necessity or due to analogy, because if it is obligatory to cover the chest and neck, then it is obviously more necessary to cover the face, for it is the place of beauty and temptation. This is because, when people seek beauty, they do not ask about anything except the face – and if it is beautiful; they do not attach much importance to anything else. So, when they say that such-and-such woman is beautiful, nothing is understood from this, except that her face is beautiful. This proves that the face is the place of beauty. Therefore, if this is the case, then how can it be understood that this wise Law commands covering the chest and neck, but permits the face to be revealed?

3. That Allah, the Most High, prohibited {the women} as a generalization from showing their adornment, except that which is apparent – and that means what must be shown, such as the clothing, which is why He says,

﴿إِلَّا مَا ظَهَرَ مِنْهَا﴾

“Except that which is apparent (like both eyes for necessity to see the way, or outer palms of hands or one eye or dress like veil, gloves, headcover, apron)”. (Soorah An-Noor 24:31)

And He did not say, “...that which they reveal.” Then, a second time, He prohibited revealing adornment, except for those who are permitted to see it. This proves that the second adornment is different from the first adornment. The first adornment is the one which is apparent, which every person reveals and cannot be hidden, while the second adornment is the hidden adornment by which one beautifies oneself. Consequently, if this (latter) adornment was permissible for every person, there would be no understandable point in the generality of the first and the exception in the second.

4. That Allah, Most High permits the revealing of the hidden adornment to male members of the household who feel no physical desire, i.e. servants who have no sexual urges, to small children who have not yet reached puberty and feel no sexual urges and who are unaware of women’s ‘awrat. This proves two things:

The First: That revealing the hidden adornment is not permissible for any unrelated person, except the aforementioned two categories.

The Second: That the reason for the ruling, and the point of it, is fear of fitnah for the woman and of someone being attracted to her. There is no doubt that the face is the centre of beauty and the place of fitnah, so covering it is an obligation, in order that it is not a cause of temptation for men who feel sexual urges.

5. The Words of Allah, the Most High:

﴿وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ﴾

“And let them not stamp their feet so as to reveal what they hide of their adornment”. (Soorah An-Noor 24:31)

This means that a woman should not stamp her feet, causing her ankle bracelets and other such things, which women wear as adornments, to be revealed. So, if a woman is forbidden to stamp her feet out of fear that it will be a cause of fitnah for men, due to him hearing the sound of her ankle bracelets or the like jingling, then what about revealing her face? Which of them is a greater fitnah, to hear the jingling of ankle bracelets on a woman, while not knowing who she is, whether or not she is beautiful, whether she is young or old, whether she is ugly or attractive? Which of them is a greater fitnah, this, or that a man might look at an unveiled, beautiful face, in the full flush of youth, adorned with such makeup as will attract fitnah and entice men to look at her? Every person who feels any attraction toward women knows which of these two fitnahs is greater and which has the greater right to be covered up or displayed.

The Second Proof: The Words of Allah, the Most High:

﴿وَالْقَوَاعِدُ مِنَ النِّسَاءِ الَّتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ وَأَنْ يَسْتَعْفِفْنَ خَيْرٌ لَّهُنَّ وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾

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

their outer clothing) is better for them. And Allah is the All-hearing, the All-knowing". (Soorah An-Noor 24:60).

The evidence in this noble verse (proving the obligation for a woman to cover her face) is that Allah, the Most High said that there is no sin on old women, who do not expect to wed, if they remove their (outer) garments, so long as their intention in doing so is not to reveal their adornments. It is obvious that what is meant by removing their garments does not mean that they become naked. What is meant is that they remove those outer garments, which do not cover that which normally appears, such as the face and the hands. So, the garment which is permissible for an old woman to remove, is the outer garment which covers her whole body. The particularization of the ruling on these older women is proof that young women, who hope and expect to wed, are not included in this ruling. If the ruling encompassed all women, permitting them to discard their outer garment and to wear a chemise or something similar, then there would no point in the special mention of old women.

And in the Words of Allah, the Most High:

﴿ غَيْرَ مُتَّبَرِّجَاتٍ بِزِينَةٍ ﴾

"...In such a way as not to show their adornment". (Soorah An-Noor 24:60)

It is another proof for the obligation of hijab for young women who hope and expect to marry. In most cases, when a woman reveals her face, it is because she wishes to reveal her adornment and show her beauty, so men look at her and praise her beauty. Those who do not reveal their faces for this reason are the exception – and there is no ruling for the exception.

The Third Proof: The Words of Allah, the Most High:

﴿ يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ
مِّنْ جَلْبَابِهِنَّ ذَٰلِكَ أَدْنَىٰ أَن يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴾

"O Prophet! Tell your wives and your daughters and the women of the Believers to draw their cloaks (veils) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way). That will be better, that they should be known (as free respectable women) so as not to be annoyed. And Allah is Oft-Forgiving, Most Merciful" (Soorah Al-Ahzab 33:59)

Abdullah bin ‘Abbas (May Allah be pleased with him) said, “Allah commanded the believing women to cover their faces from above their heads with the jilbab, leaving only one eye showing, when they went out of their houses for some need, “and the tafseer of a Companion is a proof. Indeed, some of the scholars have said that it bears the ruling of a statement attributed to the Prophet (Peace and Blessings of Allah be upon him). As for Ibn ‘Abbas’s statement:”...leaving only one eye showing, “this was only permitted for necessity in order to see the way. But if there is no need, then it is not necessary to reveal an eye. As for the jilbab, it is a loose cloak worn over the khimar in the place of the ‘aba’ah. Umm Salamah ((May Allah be pleased with her)) said that when this verse was revealed, “The women of the Ansar went out as if they had crows on their heads, due to their piety and they were wearing black cloaks.”

‘Ubaidah As-Salmani and others stated that the wives of the Believers used to draw their cloaks around them from above their heads, so that nothing could be seen except their eyes, and this was in order for them to see the way.

* The Fourth Proof: The Words of Allah, the Most High:

﴿لَا جُنَاحَ عَلَيْهِنَّ فِيءِ آبَائِهِنَّ وَلَا أَبْنَائِهِنَّ وَلَا إِخْوَانِهِنَّ وَلَا أَبْنَاءَ إِخْوَانِهِنَّ وَلَا أَخَوَاتِهِنَّ وَلَا نِسَائِهِنَّ وَلَا مَا مَلَكَتْ أَيْمَانُهُنَّ وَآتَقِينَ اللَّهََ إِبَّكَ اللَّهُ كَانَ عَلَى كُلِّ شَيْءٍ شَهِيدًا﴾

“It is no sin on them (the Prophet’s wives, if they appear unveiled) before their fathers, or their sons, or their brothers, or their brothers’ sons, or the sons of their sisters, or their own (believing) women, or their (female) slaves, and keep your duty to Allah. Verily, Allah is ever, over all things Witness”. (Soorah Al-Ahzab 33:55).

Ibn Katheer (May Allah have mercy upon him) said, “When Allah commanded the women to wear the hijab in front of men to whom they are not related, He explained who are the relatives before whom they do not need to wear the hijab. This is like the exceptions stated in Soorah An-Noor, where Allah says,

﴿وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ﴾

“...And not to reveal their adornment except to their husbands...” (Soorah An-Noor 24:31)

These four proofs from the Noble Quran state the obligation for a woman to screen herself from men she is not related to. The first verse contains evidence from five standpoints.

Evidence From The Sunnah



As for the proofs from the Sunnah, they include the saying of the Prophet (Peace and Blessings of Allah be upon him):

«إِذَا خَطَبَ أَحَدُكُمْ امْرَأَةً فَلَا جُنَاحَ عَلَيْهِ أَنْ يَنْظُرَ مِنْهَا إِذَا كَانَ إِنَّمَا يَنْظُرُ إِلَيْهَا
لِخِطْبَةٍ وَإِنْ كَانَتْ لَا تَعْلَمُ»

“If any of you proposes marriage to a woman, there is no sin on you if you look at her, so long as he is only looking at her because he is proposing to her – even if she is unaware of it.” (Narrated by Imam Ahmad).

The author of ‘Majma‘ Az-Zawa’id’ said, “Its narrators are all the narrators of authentic ahadeeth.”

The evidence is in the fact that the Prophet (Peace and Blessings of Allah be upon him) said that there is no sin on a suitor who looks at the woman to whom he is proposing marriage, on the condition that he is looking at her for the purpose of his marriage proposal. This proves that if he is not proposing marriage, he is guilty of a sin by looking at a woman he is not related to. Likewise, if the suitor looks at her for a reason unrelated to his proposal, such as for the purpose of deriving gratification and pleasure and anything similar, then he has committed a sin.

If it is said, “There is nothing in the hadeeth to indicate what is permissible to look at, and it might be that what is intended by the hadeeth is looking at the chest and the neck.” The response would be that everyone knows that the suitor wishes to see if the woman is beautiful or not, and anything else is secondary and not normal intention. The suitor only looks at her face, because without any doubt, it is the face and no other part of the body that is sought by one looking for beauty.

The Second Proof: When the Prophet (Peace and Blessings of Allah be upon him) ordered women to go to the ‘Eed prayer place, they said, “O, Messenger of Allah! Some of us do not possess a jilbab.” The Prophet (Peace and Blessings of Allah be upon him) replied, “Let her sister cover her with her jilbab.” Narrated by Al-Bukhari, Muslim and others.

This hadeeth proves that, according to the custom of the wives of the Companions (May Allah be pleased with them), a woman wishing to go out cannot do so without a jilbab and that if she did not own one, then it would not be possible for her to go out. It was for just this reason that they mentioned this obstacle to the Messenger of Allah (Peace and Blessings of Allah be upon him) when he ordered them to go to the ‘Eed prayer place. The Prophet (Peace and Blessings of Allah be upon him) made it clear to them the solution to this problem was for her sister (in Islam) to cover her with her jilbab. He did not permit them to go out without a jilbab, in spite of the fact that going to the ‘Eed prayer place is ordained and commanded for men and women. So, if the Messenger of Allah (Peace and Blessings of Allah be upon him) did not permit them to go out without a jilbab in order to fulfill what they were commanded to do, how could it be permissible for them not to wear a jilbab to go out to do something that is not commanded and for which there is no necessity? Especially, when the intention is to wander around the market and to mix with men and look around without purpose?

In the command to wear the jilbab there is proof that a woman must be covered. And Allah knows better.

The Third Proof : What has been established in the two Sahihs on the authority of ‘A’ishah ((May Allah be pleased with her)), who said, “The Messenger of Allah (Peace and Blessings of Allah be upon him) used to offer the fajr prayer and some of the believing women covered with their veiling sheets and

attended the prayer with him; after which they would return to their homes unrecognized due to the darkness.” She said, “If the Messenger of Allah (Peace and Blessings of Allah be upon him) had seen the actions of women that we had, he would have forbidden them to go to the masjid, just as the Children of Israel forbade their women.” 'Abdullah bin Mas'ood (May Allah be pleased with him) narrated something similar to this.

The Evidence in This Hadeeth is From Two Aspects:

The First: It was the custom for the women among the Companions (May Allah be pleased with them) – who were the best, noblest, the highest in morals and manners, the most complete in faith, and the most righteous in deeds – to wear the hijab and to cover themselves. So, they are the shining example, with whom Allah is Well-pleased; and He is Well-Pleased with those who follow them with ihsan, as He Most High says,

﴿وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ﴾

“And the first to embrace Islam of the Muhajiroon (those who migrated from Makkah to Al-Madinah) and the Ansar (the citizens of Al-Madinah who helped and gave aid to the Muhajiroon) and also those who followed them exactly (in Faith). Allah is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success”. (Soorah At-Tawbah 9:100).

If that was the way of the women among the Companions (May Allah be pleased with them), then how can it be fitting for us to deviate from that path, which, if followed with ihsan, will result in the attainment of Allah's Pleasure? Allah, the Most High, says,

﴿وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا بَيَّنَّ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصْلِهِ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا﴾

“And whoever contradicts and opposes the Messenger (Muhammad) after the right path has been shown clearly to him, and follows other than the believers' way, We shall keep him in the path he has chosen and burn him in Hell - what an evil destination”. (Soorah An-Nisa` 4:115)

The Second: 'A'ishah (May Allah be pleased with her), the Mother of the Believers and 'Abdullah bin Mas'ood (May Allah be pleased with him) – who excelled in knowledge, understanding and perception in matters pertaining to Allah's Religion and in advising Allah's slaves – informed us that had the Messenger of Allah (Peace and Blessings of Allah be upon him) seen the behavior of the women which they themselves had seen, he would have forbidden them from going to the masjid. This was during the era of the best generations, when the situation had just changed from what it was during the lifetime of the Messenger of Allah (Peace and Blessings of Allah be upon him), to one that necessitated that they be prohibited from going to the masjids. So what of our time, after approximately thirteen centuries, when the situation has worsened, modesty has decreased, and the religion has weakened in the hearts of many people?

Both 'Aishah ((May Allah be pleased with her)) and Ibn Mas'ood (May Allah be pleased with him) understood that everything that results in something which is cautioned against is itself prohibited.

The Fourth Proof: The Prophet (Peace and Blessings of Allah be upon him) said,

«مَنْ جَرَّ ثَوْبَهُ خِيَلَاءَ لَمْ يَنْظُرِ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ»

“If anyone lets his garment trail on the ground out of arrogance and pride, Allah will not look at him on the Day of Resurrection.”

Umm Salamah ((May Allah be pleased with her)) said, “Then what should women do with the hems of their dresses?” He said, “They should let them trail a handspan.” She asked, “What if their feet are exposed?” He said, “Then they should have them trail the length of a cubit, but not more than that.”

In this hadeeth there is evidence for the fact that it is incumbent on a woman to cover her feet, and was something well known to the women among the Companions (May Allah be pleased with them); certainly and without a doubt, the foot is less of a fitnah than the face and hands. So, drawing attention to the lesser thing is (the same as) drawing attention to a greater thing and one more deserving of the ruling. The wisdom of the Islamic Law rejects the idea that it is obligatory to cover that which is of a lesser fitnah, while permitting the uncovering of that which is of a greater fitnah. Such a thing is totally incompatible with Allah's Wisdom and His Law.

The Fifth Proof: The saying of the Prophet (Peace and Blessings of Allah be upon him):

«إِذَا كَانَ لِأَحَدِكُنَّ مُكَاتَبٌ فَكَانَ عِنْدَهُ مَا يُؤَدِّي فَلْتَحْتَجِبِ مِنْهُ»

“If any of you (women) has a slave seeking manumission and he has the payment, then you should screen yourself from him.”

This was narrated by the five, except An-Nasa'i and was declared authentic by At-Tirmidhi.

The evidence in this hadeeth lies in the fact that it shows that it is permissible for a lady to uncover her face before her slave, so long as he remains her property. But, if he is no longer her property, she is obligated to cover her face before him, because he has become an ajnabiyy man.

The Sixth Proof: It is reported on the authority of 'A'ishah ((May Allah be pleased with her)) that she said, “The riders used to pass by us while we were in a state of ihram with the Messenger of Allah (Peace and Blessings of Allah be upon him). Whenever they came close to us, each of us would let her jilbab fall from her head so that it covered her face, then once they had passed us, we would uncover our faces.” Her words:”... and whenever they came close to us, each of us would let her jilbab fall from her head so that it covered her face, “is proof that it is obligatory for a woman to cover her face, because it is legislated during ihram for a woman to uncover it. If there was no strong prohibition for covering it at that time, they would have left their faces uncovered. This is because uncovering the face during ihram is obligatory for women, according to the majority of scholars – and an obligation cannot be contradicted, except by another obligation. Therefore, if it was not obligatory to veil and cover the face from unrelated men, it would not be permissible to abandon the obligation to uncover the face while in a state of ihram. In addition, it has been confirmed in the two Sahih, and other sources, that a woman in the state of ihram is prohibited from wearing a niqab and gloves.

Shaikh Al-Islam Ibn Taimiyyah – may Allah have Mercy on him – said, “This proves that the niqab and gloves were well known for women who were not in a state of ihram and this affirms that they used to cover their faces and hands.”

These are six evidences from the Sunnah which prove the obligation for a woman to wear hijab and to screen her face from unrelated men. Add to them the four evidences from the Quran, and they become ten evidences from the Book of Allah and the Sunnah.

Proofs From Qiyas (Analogy)

* **The First Proof:** The correct opinion and abiding by qiyas brought by the complete Islamic Law that entails the affirmation and approval of that which is beneficial and the means to achieve it and encouraging implementation of it and rejection of that which is evil and its causes, and the prevention of it. So, everything that is clearly beneficial or a means of preventing evil, is either commanded or at least commended. Everything that is clearly evil or a means of preventing what is good and beneficial, is either prohibited or strongly disapproved of.

If we consider the consequences of a woman removing her veil and displaying her face to unrelated men, we find that it entails many evils. If there is any benefit in it, it is very small and dwarfed by the evils. Among the evils are the following:

1. Fitnah: A woman causes fitnah to herself when she beautifies her face, adorns it and displays it. This is one of the greatest causes of evil and corruption.
2. The disappearance of modesty in women; modesty is a part of faith and a necessary element of her innate character. Woman used to be cited as an example of modesty, it was said, “...more modest and shy than a virgin in her chamber.” The disappearance of modesty, and the decrease in faith has led women to come out of nature were created on.
3. The enchantment of men by women, especially if she is beautiful, flirtatious, laughs and is playful, is the case with many unveiled women. Indeed, it is said, “A look, then a greeting, then talk, then an assignation, then a meeting.” Satan runs in the body of the son of Adam (i.e. humans) as their blood circulates in it. How often talk, laughter and jollity leads to fondness of the heart between a man and a woman! The result of this is an evil that cannot be repelled. We ask Allah to save us from this.
4. The mixing of men and women: If a woman believes that, like man, she is free to reveal her face and to walk around unveiled, this will not result in modesty and shyness in her when she is in a crowded place. Rather, this will lead to a great fitnah and widespread corruption. The Prophet (Peace and Blessings of Allah be upon him) came out of the masjid one day and saw that men and women were mixing on the road, so he said,

«اسْتَأْخِرْنَ فَإِنَّهُ لَيْسَ لَكُنَّ أَنْ تَحْقُقْنَ الطَّرِيقَ عَلَيْكُنَّ بِحَافَاتِ الطَّرِيقِ»

“Return, for you must not walk in the middle of the road; keep to the sides of the road.”

Afterwards women kept so close to the walls that their garments were rubbing against it. Ibn Katheer mentioned this in his explanation of the Words of Allah, Most High:

﴿وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَرِهِنَّ﴾

“And tell the believing women to lower their gaze” (Soorah An-Noor 24:31).

Shaikh Al-Islam Ibn Taimiyyah ((May Allah have mercy upon him)) determined that it is obligatory for a woman to screen herself from unrelated men, as states in his Fatawa, “The fact of the matter is that Allah, the Most High, has made zeenah (adornment) of two types: (i) that which is apparent and (ii) that which is not apparent. It is permissible for her to display the former to men other than her husband and those who are eligible to be maharim to her. Before the verse concerning the hjiab was revealed, women would go out without any jilbab and men could see their faces and their hands as it was permissible for them to reveal their faces and hands to men at that time. It was permissible for men to look at them, because it was permissible for the women {to have their faces} revealed to them. But, when Allah, the Most High, revealed the verse of hijab, saying,

﴿يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلْبَابِهِنَّ﴾

“O, Prophet! Tell your wives and your daughters and the women of the Believers to draw their cloaks (veils) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way) ”.
(Soorah Al-Ahzab 33:59)

The women were veiled from the men.” Then he said, “The jilbab is the wrapping which Ibn Mas'ood (May Allah be pleased with him) and others called the rida` and which the common folk refer to as the izar; and it is the large izar which covers her head and the rest of her body.” He added, “So if they were commanded to wear the jilbab in order not be recognized, by covering their faces (with their jalabeeb) or by wearing a niqab, it means that the face and the hands are of the type of adornment that they were commanded to not reveal to unrelated men. In turn, this means that all that remained permissible for unrelated men to look at was the garments that were visible. Ibn Mas'ood (May Allah be pleased with him) mentioned the latter situation, while Ibn 'Abbas ((May Allah be pleased with him)) mentioned the former.” He further added, “...and the opposite of that is the face, the hands and the feet. It is not permitted for her to reveal them to unrelated men, according to the stronger of the two opinions, as opposed to the case before the abrogation; indeed, she should not reveal anything, except her [outer] garments.”

Further on, in the same volume, (p. 117 and p. 118) he says, “As for her face, her hands and her feet, she was only prohibited from showing them to unrelated men; she has not been prohibited from showing them to women or to men who are eligible to be maharim for her.”

On p. 152 of the same volume, he says, “The important point of this is that you should know that the Lawgiver has two objectives:

The First: To distinguish men from women.

The Second: For women to be veiled. “As for what other Hanbali scholars Islamic Jurisprudence said, I may mention the sayings of some of the later scholars: The author of, Al-Muntaha said, “It is unlawful for a complete eunuch to look at a woman who is unrelated.” In another place, he says, “It is not permissible to intentionally look at a free, unrelated woman, and it is unlawful to look at her hair.” The author of, Ad-Daleel said, “Looking may be classified into eight categories:

The First: The looking of an adult male, even if he has been castrated, at a free adult female without need. It is not permissible for him to look at any part of her, even her hair extension.” (End of quote).