

CHAPTER TWO

EVIDENCE FROM AHADITH

Many Ahadith have already been mentioned in chapter one under the evidence from the Holy Qur'an. The purpose here is not to repeat those Ahadith, but to mention only a few more. To cover all the Ahadith in this regard is neither possible for an incapable person like me nor is it necessary, for I believe that even the evidence from the Holy Qur'an alone is sufficient for one who wishes to follow it; and for those who do not wish to abide by the Divine Law, even the largest collections of the Qur'anic Verses and Ahadith will not suffice. In these modern times, we witness that men and women gather together freely in the name of studying the Holy Qur'an and read these Commandments, but are completely unaffected by them. It is as if they make a mockery of Allah's Commandments by sitting together without any Hijab or partition. For such people, the Prophet (ﷺ) has been reported to have said, "Many who read the Holy Qur'an are such people that the Holy Qur'an itself curses them."

First of all, I will mention some Ahadith which show us how the female Companions of the Prophet (ﷺ) vigilantly observed Hijab. There was no difference among them in this regard. They observed Hijab with all men including the Prophet (ﷺ). They covered their entire bodies including their faces.

THE HIJAB OF THE FEMALE COMPANIONS OF THE PROPHET

In a long Hadith, 'Aishah (رضى الله عنها) reports that:

1.

عن عائشه رضى الله عنها قالت اومت امرأة من وراء ستر بيدها كتاب الى رسول الله ﷺ وسلم فقبض النبي ﷺ يده فقال ما ادرى ايد رجل ام يد امرأة قالت بل يد امرأة قال لو كنت امرأة لغيرت اظفارك بالحناء (ابوداؤد، نسائي)

A woman extended her hand from behind a curtain to hand a piece of paper to the Prophet (ﷺ). The Prophet (ﷺ) pulled his hand back and said, “I don’t know if it is a man’s or a woman’s hand.” She said that it was a woman’s hand. The Prophet (ﷺ) responded, “If you were a woman, you would have coloured your nails with henna.” (Abu Dawud, Nasai)

This Hadith is a clear evidence that the female Companions of the Prophet (ﷺ) used to observe Hijab in front of him, which is why the woman extended her hand from behind the curtain. If it was acceptable for women to come without Hijab in front of men, there was no need for it. Besides, if such Hijab was against the Shari‘ah of Islam, the Prophet (ﷺ) would have certainly pointed it out to her so that it would not have led others astray.

OBSERVANCE OF HIJAB EVEN IN DISTRESS

2.

عن قيس بن شماس ﷺ قال جاءت امرأة الى النبي ﷺ يقال لها ام خلد وهى منتقبة فسالت عن ابنها و هو مقتول فقال لها بعض اصحاب النبي ﷺ جئت تسالين عن ابنك و انت منتقبة فقالت إن ارزأ ابني فلن ارزأ حياء فقال رسول الله ﷺ ابنك له اجر شهيدين قالت ولم ذلك يارسول الله فقال انه قتله اهل الكتاب (ابوداؤد، ج ١ ص ٣٢٦)

Qais Bin Shammās (رضي الله عنه) reported that a female Companion of the Prophet (ﷺ), whose name was Ummi Khalid, came to see the Prophet (ﷺ) to inquire about her son who had been martyred in a battle. She was hiding her face behind a veil. One of the Companions asked her, “You have come to inquire about your martyred son and you have covered your face with a veil?” She responded, “I am distressed by the loss of my son, I don’t wish to be distressed by the loss of my Haya¹ as well.” The Prophet (ﷺ) said to her, “Your son will have the rewards of two martyrs.” She asked him, “How come O Prophet of Allah?” He responded, “Because he was killed by the People of the Book.” (Abu Dawud, vol. 1, p. 326)

From the above Hadith while it is evident that Ummi Khalid (رضي الله عنها) covered her face in front of the Companions and the Prophet (ﷺ), we also note how high a standard women had reached in following the Commandments of Hijab. This woman, despite the distress of losing her son, showed high loyalty to the Commands of Allah, and equated the possible distress of losing her Haya to losing her son.

We also learn from this Hadith that the Commands of Hijab are essential regardless of the circumstances of sorrow or happiness. Now a days some people believe that under distressing or jubilant circumstances, a person is exempt from following the Divine Law and he/she is not required to follow the Shari‘ah. This is clearly a great ignorance. We see women attending funerals and even joining a funeral procession to the graveyard without Hijab, not

¹ Modesty, Shyness. As an Islamic term, *Haya* implies modesty and shyness a person feels before his own conscience and before Allah ﷻ.

observing Hijab in weddings, and traveling without Hijab. All of these are forbidden.

OBSERVING HIJAB WHILE MAKING BAI‘AH²

The Prophet (ﷺ) himself followed the Commands of Hijab with Ghair-Mahram women. Like men, women also used to make Bai‘ah with him. With men, he used to hold their hands in his while making Bai‘ah, but with women he made Bai‘ah from behind a curtain without holding their hands since holding a Ghair-Mahram woman’s hand is as equally forbidden as looking at her.

3.

عن اميمه بنت رقيقه رضى الله عنها قالت اتيت رسول الله ﷺ فى نسوة بايعنه على الاسلام فقلنا له يارسول الله ﷺ نبايعك على ان لا نشرك بالله شيئاً ولا نسرق ولا نزنى ولا نقتل اولادنا ولا ناتي ببهتان نفترينه بين ايدينا وارجلنا ولا نعصينك فى معروف قال رسول الله ﷺ فيما استظعن واطقتن قالت فقلن الله ورسوله ارحم بنا من انفسنا هلم نبايعك يارسول الله فقال رسول الله ﷺ انى لا اصافح النساء انما قولى لمانه امرأه كقولى لامرأة واحدة او مثل قولى لامرأة واحدة (مؤطا امام مالك)

Umaimah (رضى الله عنها) reported: I and some other women came to the Prophet (ﷺ) to make Bai‘ah on Islam. The women said, “O Prophet of Allah, we make Bai‘ah with you on the following conditions - that we will not associate anyone with Allah; that we will not steal; that we will not indulge in fornication and adultery (Zina), that we will not kill our offspring, that we will not wrongfully ascribe our illegitimate children to our husbands; and that we will not disobey you in doing

² An oath of allegiance to submit and obey.

good deeds.” The Prophet (ﷺ) said to them, “And say that you will follow all these to the best of your ability.” The women responded, “Allah and His Prophet are more merciful on us than we are on ourselves; make Bai‘ah with us.” The Prophet (ﷺ) said to them, “I don’t shake hands with women; when I said to you (what I just said), it is as if I had said it to one hundred women.” (Mu’atta Imam Malik, Chapter - Bai‘ah)

With respect to making Bai‘ah with women, ‘Aishah (رضى الله عنها) provides further clarification.

From among women, whoever agreed to these conditions, the Prophet (ﷺ) said to her, "I made Bai‘ah with you." By Allah, his hands never touched a woman’s hand even at the time of making Bai‘ah with them. He used to make Bai‘ah with women verbally and then he used to say to them: قد بايعتك "I made Bai‘ah with you." (Bukhari, the Book of Tafsir)

Both of these Ahadith clearly show that the Prophet (ﷺ), the mentor of all mankind, never touched a woman’s hand even at the time of making Bai‘ah. When women came to him for this purpose, he made Bai‘ah with them verbally. When they insisted upon holding his hand, he told them: انى اصافح النساء "I do not shake hands with women." When Bai‘ah may be made verbally with women, why should one hold their hands?

OBSERVING HIJAB IN FRONT OF THE COMPANIONS OF THE PROPHET

It is clear from the above Ahadith that the female Companions observed Hijab strictly, even in front of the

Prophet (ﷺ). Similarly, the Wives of the Prophet (ﷺ), although considered as the Mothers of the Ummah, observed strict Hijab in front of all the Companions of the Prophet (ﷺ). Thus, ‘Aishah (رضى الله عنها) states in the detailed Hadith about the incident of Ifk:

4.

فخرجت معه بعد ما انزل الحجاب.... فلما اخذوا براس البعير فانطلقوا به
 فرجعت الى المعسكر و ما فيه داع و مجيب قد انطلق الناس فتلفت
 بجلبابى ثم اضطجعت فى مكانى اذ مربى صفوان بن المعتل السلمى و كان
 قد تخلف عن المعسكر لبعض حاجاته فلم يبيت مع الناس فرأى سوادى
 فاقبل حتى وقف على فعرفنى حين رأئى و كان قد رأئى قبل ان يضرب
 الحجاب فاستيقظت باستر جائه حين عرفنى فخمرت وجهى بجلبابى
 (مسلم)

I accompanied the Prophet (ﷺ) to the battle of Ifk after the Revelation of the Verses of Hijab..... I arrived back at the army camp after he left with my camel. There was no one left to call or answer. Everyone had left with the army. I covered myself with my shawl and lied down. A little while later, Safwan Bin Mu‘attal passed by me. He was left behind due to some personal reason and had not spent the night with the rest. When he saw me, he came near and recognized me as he had seen me before the Revelation of the Verses of Hijab. He recited loudly, “Inna Lillahi Wa Inna Ilaihi Rajiun.”³ His voice woke me up and I covered my face immediately with my shawl. (Muslim, Book of Taubah)

³ A verse from the Holy Qur’an meaning: We all belong to Allah and to Him shat we return. This verse is recited upon facing distressful events.

This Hadith proves in many ways that the Wives of the Prophet (ﷺ) used to observe Hijab.

First, the reason why ‘Aishah (رضى الله عنها) was left behind in the jungle when the army left, was clearly the fact that their Hijab was not limited to Burqa‘ or wrapping a shawl around. Instead, they used to travel in a palanquin (Haudaj) mounted on a camel’s back. In this incident, when the army was ready to march, the servants carried the Haudaj and mounted it on the camel thinking that ‘Aishah (رضى الله عنها) was in it (she had a very slim built in those days), while she had left the Haudaj in the dark to answer the call of nature. Thus, the army left and she was left alone in the jungle. The servants could not look inside the Haudaj to ensure that she was there because it was no longer permissible to do so after the Revelation of the Verses of Hijab.

This incident also strongly confirms the fact that women generally used to stay in their homes and used the Haudaj while travelling, which served as an enclosure for them.

The statement by ‘Aishah (رضى الله عنها) that Safwan Bin Mo‘attal recognized her because he had seen her before the Commandments of Hijab, also points to the fact that it was no longer possible for anyone to see the Wives of the Prophet (ﷺ) after these Commands were revealed. She also stated that as soon as she woke up by his voice, she covered her face with her shawl which clearly proves that it was necessary to cover her face as part of Hijab.

The fact that the Wives of the Prophet (ﷺ), in spite of being considered the Mothers of the Ummah, used to observe Hijab is also evident from the incident of Safiyah’s (رضى الله عنها) wedding to the Prophet (ﷺ). Anas (رضى الله عنه) narrates:

The Prophet stayed for three nights between Khaibar and Madinah and was married to Safiyah. I invited the Muslims to his marriage banquet (Walimah) and there was neither meat nor bread in that banquet but the Prophet ordered Bilal to spread the leather mats on which dates, dried yogurt and butter were put. The Muslims said amongst themselves, "Will she (i.e. Safiyah) be one of the Mothers of the Believers, (i.e. one of the Wives of the Prophet) or just (a lady captive) of what his right-hand possesses." Some of them said, "If the Prophet makes her observe the Hijab, then she will be one of the Mothers of the Believers (i.e. one of the Prophet's Wives), and if he does not make her observe the Hijab, then she will be his lady slave." So when he departed, he made a place for her behind him (on his camel) and made her observe the Hijab. (Bukhari)

The above Hadith clearly shows that the Companions of the Prophet (ﷺ) commonly knew that a free woman was required to observe Hijab. Thus, if he asked her to observe Hijab, she would be his wife; otherwise she would be a slave girl. If Hijab had not become customary by then, the Companions would have never thought of this criteria.

HIJAB FOR WOMEN SERVANTS

Another thing which should be clearly understood here is that the slave girls or lady captives mentioned in the above Hadith means, women who get captured as prisoners of war in a battle with unbelievers and are distributed among the soldiers to be looked after. These women become legal slave women. In the present time, there are no such slaves - men or women.

The women who are employed to work as household aids do not fall in the category of women slaves. They are required to observe Hijab in the same way as a free woman.

OBSERVING HIJAB DURING MEDICAL TREATMENT

Hijab should be observed even during the medical treatment as best as possible. Jabir (رضي الله عنه) narrates:

5.

عن جابر رضي الله عنه ان ام سلمه رضى الله عنها استاذنت رسول الله ﷺ في الحجامة فامر ابا طيبة ان يحجمها قال حسبت انه كان اخاها من الرضاعة او غلاما لم يحتلم (مسلم)

Once Ummi Salamah (رضي الله عنها) asked permission from the Prophet (ﷺ) for Hajamah⁴. The Prophet (ﷺ) asked Abu Taiba to Cup Ummi Salamah. Jabir (رضي الله عنه) said, “I think the Prophet (ﷺ) asked Abu Taiba to cup Ummi Salamah because either he was her foster brother or a young boy.” (Muslim)

This Hadith points to the need for Hijab even during medical treatment, because if it was not necessary Jabir (رضي الله عنه) would not have clarified that Abu Taiba was Ummi Salamah’s foster brother or a young boy.

In this day and age, we see that even in the homes where women observe Hijab, they become quite careless about it when seeking medical treatment. The above Hadith points out that even for medical treatment, one should attempt to go to a Mahram where possible. If one is not available, then a Ghair-Mahram may provide treatment as well.

⁴ Cupping: The application of a cup shaped instrument to the skin to draw blood for the purpose of bloodletting.

TO UNCOVER SATR⁵ FOR MEDICAL TREATMENT

It is permissible to uncover Satr for the purpose of medical treatment, but only as much as absolutely necessary according to this important principle of Shari‘ah: *الضرورة تقدر بقدر الضرورة*. For example, if the doctor can do with checking the pulse and asking for symptoms, he would not be permitted to touch or see any thing else. Similarly, if there is a wound in the arm or ankle, he may see only that part which is affected. If eyes, nose or mouth need to be examined, only those may be uncovered and not the entire face. These restrictions will also be applicable to a doctor who is Mahram for the patient, because even he may not look at the entire body of a Mahram woman. She is not permitted to uncover her back, her front, or her thighs even in front of Maharam. Therefore, if the wound is on one of these body parts, the doctor will be permitted to examine only the place of wound regardless of whether he is a Mahram or not. This may be accomplished by using old clothes with a hole made at the place of wound. Since a woman is not permitted to uncover any parts of her body between the navel and the knees in front of even other women; therefore, even a lady doctor will be permitted to examine these places only as needed through clothes with openings made at the required places. It should also be remembered that while the doctor is examining the patient, the relatives who are present are not permitted to observe those parts; except for such a person who is lawfully permitted to see those body parts. For example, if the doctor is examining the ankle and if the father or a brother is present, they may observe it as it is not unlawful for a Mahram to observe the ankle of a Mahram woman.

⁵ The whole body of a woman, except her face, hands and feet, is included in the definition of *Satr*. A woman is not allowed to uncover her *Satr* even before her father, uncle, brother or son, and during Salah.

It should be clearly understood that all the above applies to the medical treatment of men as well, as it is not permitted for men to uncover their body parts between the navel and the knee in front of other men. Therefore, if the doctor needs to examine a man's buttocks or give a shot in the behind, he must only see as much of the body part as is absolutely necessary.

HIJAB UNDER IHRAM

There is such an emphasis on Hijab in Islamic Shari'ah that even in the state of Ihram, it is necessary to observe Hijab.

6.

عن عائشه رضى الله عنها قالت كان الركبان يمرون بنا ونحن مع رسول الله ﷺ محرمات فاذا حاذوا بنا سدلت احدانا جلبابها من رأسها على وجهها فاذا جاوزونا كشفناه (ابوداؤد، ج ١ ص ٢٥٤)

'Aishah (رضى الله عنها) narrated that we were with the Prophet (ﷺ) in the state of Ihram (during Hajj). When men passed by us, we used to pull our shawls down in front of our faces; and when they passed us, we used to lift the shawls up. (Abu Dawud, vol. 1, p. 254)

Due to a lack of knowledge, many people believe that Hijab is not necessary in the state of Ihram because it is not permissible to have clothes or anything else touch the face while one is in Ihram. Such beliefs are obviously due to their ignorance as it is clear from the above Hadith that Hijab is necessary even in the state of Ihram. However, there is a slightly different way to observe Hijab during Ihram. For example, wearing a hat with a projected flap around and wearing a veil on top of it in a way that the veil does not touch the face. This is how Hijab is observed by a

number of women in the state of Ihram. The Wives of the Prophet (ﷺ) also covered their faces with their shawls in front of Ghair-Mahram during Ihram.

There is a similar Hadith narrated by Fatimah Bint Mundir. She stated, "In the state of Ihram, we used to cover our faces with our shawls. Asmah (رضى الله عنها), the daughter of Abubakr Siddiq (رضي الله عنه), was also with us and she did not stop us from this." (Mu'atta Imam Malik) That is, she did not say to them that it was forbidden to cover their faces during Ihram and that it was not permissible.

In another Hadith, 'Aishah (رضى الله عنها) narrated that a woman should hang her shawl in front of her face in the state of Ihram (Fath-ul Bari, Book of Hajj).

HIJAB WITH IN-LAWS

People who live in the same household get so close to each other that at times they don't think about the principles of Shari'ah. Therefore, Hijab is often not observed with the brothers-in-law; although there is a strong emphasis on observing Hijab with them.

7.

عن عقببة بن عامر رضي الله عنه قال قال رسول الله ﷺ اياكم والدخول على النساء فقال رجل يارسول الله ارأيت الحموم قال الحموم الموت (بخارى، مسلم)

'Uqbah Bin 'Amir (رضي الله عنه) narrates that the Prophet (ﷺ) once said, "Do not go near Ghair-Mahram women." One man asked him, "O Prophet of Allah, what is the Command about the in-laws of a woman?" The Prophet (ﷺ) responded, "The (dangers in not observing Hijab with) in-laws are like death." (Bukhari, Muslim).

The most noteworthy thing in the above Hadith is the fact that the Prophet (ﷺ) compared the men of in-laws to death. This means that a woman should be even more careful in observing Hijab with her brothers-in-law. Although a woman is required to observe Hijab with all Ghair-Mahram men, to avoid coming in front of the brothers-in-law without Hijab is as important as it is to avoid death.

The reason for this is that since these men are considered part of the family, they freely enter the ladies quarters and are frequently even invited in, becoming too close which at times results in illegitimate affairs. The poor husband considers them part of his household and does not even think about stopping them from freely mixing with his wife. But, when they come to his house frequently and if the husband is frequently away, all kinds of seemingly impossible things may occur. It is not as easy for a neighbour to kidnap a woman from his neighbour's house as it is easy for a brother-in-law to kidnap or abuse his sister-in-law.

It is because of these reasons that the Prophet (ﷺ) has strongly advised to strictly observe Hijab with the in-laws and to avoid men among the in-laws as one avoids death. Similarly, men of the in-laws have been instructed not to freely mix with their sisters-in-law and not to look at these women.

MODESTY (HAYA) AND HONOUR

All the Ahadith mentioned above were about observing the Hijab - covering the face and the entire body. The Islamic Shari'ah has not stopped at giving the Commandments of Hijab, it has also clarified every such thing which directly relates to these Commandments and, with the slightest carelessness, may result in vulgarity and shamelessness. In

other words, many such things have also been forbidden in order to close the doors to indecency and lewdness.

Modesty and maintaining one's honour are of primary importance in preserving the moral fibre of any society. This is why modesty has been called the ornament of a woman, which protects her from many sins and which prevents ill-intentioned men from daring to have bad thoughts about her. This modesty has been made part of her nature to safeguard her from being abused by immoral men.

8.

عن ابن عمر رضي الله عنهما عن النبي صلى الله عليه وسلم قال ان الحياء والايمان قرناء جميعا فاذا رفع احدهما رفع الآخر (بيهقي فى شعب الايمان)

'Abdullah Bin 'Umar رضي الله عنهما narrated that the Prophet صلى الله عليه وسلم said, "Indeed Haya (Modesty) and Iman are Companions. When one of them is lifted, the other leaves as well." (Baihaqi, Shu'abul Iman)

In another Hadith, the Prophet صلى الله عليه وسلم has said that Haya is part of Iman. (Muslim, vol. 1, p. 47)

Once the Prophet صلى الله عليه وسلم saw a man admonishing his brother about Haya. The Prophet said to this man, "Indeed Haya is part of Iman." (Ibid.)

In another Hadith, the Prophet صلى الله عليه وسلم has said, "Only good things result from Haya."

In another Hadith he has said, "When lewdness is part of any thing, it becomes defective; and when Haya is part of any thing, it becomes beautiful." (Tirmizi, vol. 2, p. 122)

In one Hadith, the Prophet (ﷺ) said, "Haya and trustworthiness will be the first things to go from this world; therefore, keep asking Allah for them." (Baihaqi, Firdaus Al-Dailmi)

The truth is that Haya is a special characteristic of a Mu'min⁶. People who are ignorant of the teachings of the Prophet (ﷺ) do not concern themselves with Haya and Honour. Haya and Iman are interdependent; therefore, either they both exist together or they both perish. Thus, the Prophet (ﷺ) has said in one Hadith, "When there is no Haya left in you, then do as you please."

Today, vulgarity and all its ingredients have become common place even among well-known Muslims in the zeal of imitating the non-believers. It is these people who have been struggling to bring Muslim women out of Hijab into immodesty and indecency. They have adopted the lifestyle of the Christians more than the traditions of the Prophet (ﷺ). Such people are in a dilemma. On the one hand, they desire to freely look at the half-clad bodies of the Wives and daughters of other Muslims on the streets; and on the other hand, they do not have the courage to deny the teachings of the Holy Qur'an and Ahadith. Neither can they say that they have given up Islam, nor can they bear to see Muslim women observing Hijab. Actually, indulging in indecency for a long time has killed their sense of honour and modesty which Islam has commanded to preserve. It is this natural desire of maintaining one's honour which compels men to protect the respect and honour of their women.

⁶ A faithful Muslim who diligently practices faith.

9.

عن مالك بن احيمر رضي الله عنه قال سمعت رسول الله ﷺ لا يقبل الله من الصقور يوم القيمة صرفا ولا عدلا قلنا يا رسول الله و ماالصقور قال الذى يدخل على اهله الرجال (كشف الاستار عن زوائدالبرار، ص ١٨٧)

Malik Bin Uhaimir reported that he heard the Prophet (ﷺ) saying that Allah (ﷻ) will not accept any good deeds or worship of an immodest and vulgar person. We asked, "O Prophet of Allah! Who is immodest and vulgar?" He replied, "A man whose wife entertains Ghair-Mahram men." (Kashf-ul Astar 'An Zawaid-ul Barar, p. 187)

In another Hadith, the Prophet (ﷺ) has said, "There are three people who will neither go to the Heaven nor will smell even the fragrance of it: first, a man who adopts the appearance of a woman; second, an alcoholic; and third, a Dayyus." People asked, "O Prophet of Allah! Who is a Dayyus?" He replied, "One who tolerates indecency and immorality in his woman." In another narration, his reply has been worded, "One who does not maintain honour and decency in his wife." (Tafsir Ayat-ul Ahkam, vol. 2, p. 167)

In yet another narration his reply was: Dayyus is a person who does not care who is visiting his wife. (Tabrani, Jam'ul Fawaid, vol. 1, p. 400)

In one Hadith, it has been said that no one has a better sense of honour than Allah which is why he has forbidden lewdness. (Bukhari)

Once Sa'd Bin 'Ubadah رضي الله عنه said, "I will not hesitate killing my wife with my sword if I see her with a strange

man." The Prophet (ﷺ) said to the audience, "Are you surprised at Sa'd's sense of honour? I have a higher sense of honour than Sa'd and Allah has it even higher than me."

In another Hadith, the Prophet (ﷺ) has said, "I have a sense of honour. Only a person with a darkened heart is deprived of a sense of honour." (Ihya 'Ulum Al-Din) This is to say that a person's exceeding indulgence in indecency results in a loss of wisdom and the ability to differentiate between good and bad.

TO GO OUT WITHOUT NECESSITY

With respect to societal purity and Hijab, the Islamic Shari'ah also commands that women should not leave their homes without necessity to reduce the probability of getting into mischief (Fitnah).

10.

عن ابن عمر رضي الله عنهما عن رسول الله ﷺ قال المرأة عورة فانها اذا خرجت
استشرفها الشيطان وانها لا تكون اقرب الى الله منها في قعر بيتها
(طبرانى)

**Ibn 'Umar (رضي الله عنهما) quoted the Prophet (ﷺ) as saying:
Women are to be kept in hiding. Indeed when she
leaves her home, Shaitan keeps an eye on her. Certainly
a woman is closest to Allah when she is in her home.
(Tabrani)**

Truly, a woman is safe from all the mischief until she stays in her home. When she steps out of her home without necessity, she is highly capable of becoming a tool of Shaitan. This is why it has been said in one Hadith that

when a woman comes in front of a Ghair-Mahram, she comes in the guise of Shaitan. (Abu Dawud, vol. 1, p. 292)

In another Hadith, Mu‘az (رضي الله عنه) reported the Prophet (ﷺ) as saying: Protect yourselves from the mischief of women, because Iblis⁷ is a very wise hunter; he hunts very successfully through women. (Firdaus Al-Dailmi, Mirqat, vol. 6, p. 190)

In one Hadith, the Prophet (ﷺ) said, "For men, I have not found any mischief (Fitnah) more harmful than women." (Bukhari, Muslim)

In another Hadith, he said, "This world is sweet and attractive, and Allah has made you His deputy here. He watches over you to see how you conduct yourselves. You should protect yourself from the love of this world and from the mischief (Fitnah) of women, because the very first mischief in Bani Israil was caused through women."

It is a necessary condition for women, in order to preserve their modesty and honour, that they stay in their homes and not step out unnecessarily for fun and to roam around in the market place.

Ali (رضي الله عنه) narrates that once the Prophet (ﷺ) asked the Companions, "What is the best thing for a woman?" Nobody answered. Later when I went home, I asked Fatimah the same question. She replied, "The best thing for a woman is to protect herself from the eyes of men." I told the Prophet (ﷺ) Fatimah's answer. He replied, "Indeed, Fatimah is a part of me." (Kashf-ul Astar, p. 150)

⁷ A name of the Shaitan.

In another Hadith, the Prophet (ﷺ) has said, "The best deed of the women of my Ummah is contentment and withdrawal from men." (Shara'i Hijab, p. 30)

There is so much emphasis placed on women to stay in their homes that their open participation in the important worship like Salat and necessities like funerals and burials is not considered desirable.

OFFERING SALAT AT HOME

As it has been mentioned previously, it is permissible for women to come out of their homes when necessary. And, since Salat is a necessity, it is permissible for them to go to the Masjid (mosque) provided that they cover themselves properly and do not wear perfume and noisy ornaments. In spite of this permission, the Prophet (ﷺ) pronounced that it is better for them to offer their Salat at home.

11.

عن عبدالله ابن مسعود رضي الله عنه عن النبي ﷺ قال صلوة المرأة في بيتها افضل من صلوتها في حجرتها و صلوتها في مخدعها افضل من صلوتها في بيتها (ابوداؤد، ج ١ ص ٢)

‘Abdullah Bin Mas‘ud (رضي الله عنه) narrated that the Prophet (ﷺ) said, “It is better for a woman to offer her Salat in her bedroom than in the living room; and it is better for her to offer her Salat in her living room than in her courtyard.” (Abu Dawud, vol. 1, p. 84)

In another Hadith, Ummi Salamah (رضي الله عنها) has reported the Prophet (ﷺ) as saying: the best Masajid (mosques) for women are the innermost rooms of their houses. (Musnad Ahmad)

In one Hadith, the Prophet (ﷺ) said, "The most likeable Salat of a woman to Allah is the one which she offers in her house privately and in a dark place." (Ibn Khuzaimah)

Ibn ‘Umar (رضي الله عنه) narrated this saying of the Prophet (ﷺ): "A woman’s Salat which is offered in her privacy is 25 times better than her Salat with congregation." (Kanz Al-Ummal)

This has been exaggerated to the point that it was said that for a woman offering her Salat at home is even better than offering in Masjid-al-Haram and Masjid-al-Nabawi where offering one Salat is better than offering 100,000 Salats and 50,000 Salats respectively. Therefore, in Ahadith we find a story of a female Companion of the Prophet (ﷺ), Ummi Sa‘dia (رضي الله عنها), who came to the Prophet (ﷺ) and said, "O Prophet of Allah! I wish to offer my Salat with you in congregation in the Masjid (mosque)." The Prophet (ﷺ) replied, "I know how much you desire to offer your Salat behind me in congregation, but offering the Salat in the innermost part of your house is better than offering it in the living room, and offering Salat in the living room is better than offering it in your courtyard, and offering Salat in the courtyard is better than offering it in your neighborhood Masjid (mosque), and offering your Salat in the neighborhood Masjid (mosque) is better than coming to my Masjid (mosque)." (Musnad Ahmad). In Ibn Khuzaimah, this narration also includes the statement that after Ummi Sa‘dia heard the Prophet (ﷺ), she set aside a place in the innermost and darkest corner of her house for Salat and offered her Salat there as long as she lived.

‘Urwah (رضي الله عنه) narrated this saying of ‘Aishah (رضي الله عنها): The women of Bani Israil used to make wooden sandals which they wore to their places of worship, and they used to

provide attractions for men; so, Allah forbade them to go to the Masjid (mosque). (Musnad Abdur Razzaq)

In another Hadith, we find this saying of ‘Aishah (رضى الله عنها): If the Prophet (ﷺ) would have seen the attitude of women which they adopted after him, he would have surely stopped them from coming to the Masjid (mosque) as the women of Bani Israil were stopped. (Muslim)

PARTICIPATION IN JIHAD

The best of the worships is to sacrifice one’s life in the path of Allah. However, Islamic Shari‘ah has not preferred participation of women even in Jihad, as they may earn the rewards of Jihad without actually participating in it.

12.

عن انس رضي الله عنه قال جنن النساء الى رسول الله ﷺ فقلن يا رسول الله ذهب الرجال بالفضل والجهاد في سبيل الله فما لنا عمل ندرك به عمل المجاهدين في سبيل الله فقال رسول الله ﷺ من قعدت منكن في بيتها فانها تدرك عمل المجاهدين في سبيل الله (مسند بزار)

Anas (رضي الله عنه) reported that once a group of women came to the Prophet (ﷺ) and said, “O Prophet of Allah! Men have reaped all the rewards of participating in Jihad; show us a deed which would help us reach the rewards of the Mujahidin.” The Prophet (ﷺ) replied, “Any one of you who stays in her home protecting her modesty and honour will receive the rewards of Jihad.” (Musnad Bazzar)

Once ‘Aishah (رضى الله عنها) asked the Prophet (ﷺ), "O Prophet of Allah! we consider Jihad the best of the deeds; should we not participate in it as well?" He replied, "Women’s Jihad is to go for Hajj (Pilgrimage)." (Bukhari)

In another Hadith, Abu Qatadah (رضى الله عنه) has reported the Prophet (ﷺ) as saying: Jihad, Friday prayer, and going to the cemetery for burials are not required of women. (Tabrani)

ETIQUETTES OF EMERGING FROM HOME

From the above Ahadith, it is sufficiently clear that Islamic Shari‘ah wants women to emerge from their homes as little as possible. The Shari‘ah provides a number of etiquettes for when they need to come out. Among these, Hijab and covering of face have been covered in detail previously.

The Use of Perfume and Ornaments: An important etiquette is not to come out wearing fragrance and ornaments.

13.

عن ميمونه بنت سعد رضى الله عنها و كانت خادمة النبي ﷺ قالت قال رسول الله ﷺ مثل الرافلة فى الزينة فى غير اهلها كمثل ظلمة يوم القيمة نور لها (الترمذى)

Maimunah Bint Sa‘d (رضى الله عنها), who was one of the Prophet’s servants, reported him as saying: “A woman who decorates herself for anyone else other than her husband is like such a darkness in the Day of Judgment which has no light in it.” (Tirmidhi)

The women who decorate themselves, freely participate in parties with men, and are considered these days the life of the parties, have been pronounced as the darkness of the parties by the Prophet (ﷺ).

In another Hadith, Maimunah Bint Sa'd narrated that the Prophet (ﷺ) said, "Allah remains displeased with a woman who emerges from her home wearing perfume and gives men the opportunity to look at her, until she returns home." (Tabrani)

The Prophet (ﷺ) has also said, "A woman who passes by men wearing perfume so that they will be entertained, is committing adultery; and so are those eyes who look upon her. (Nasai, Ibn Khuzaimah)

'Aishah (رضي الله عنها) narrated that once a woman of the Muzainah tribe came to the Prophet (ﷺ) in the Masjid (mosque). She was dressed fashionably and was walking with dalliance. The Prophet (ﷺ) said to the audience, "O people! Stop your women from dressing fashionably and from walking in the Masjid (mosque) with dalliance. Because, Bani Israil were not condemned until their women began to decorate themselves and come to their Masjid (mosque) walking with dalliance." (Ibn Majah)

Abu Hurairah (رضي الله عنه) reported that once I saw a woman who was wearing very strong perfume and a tight dress. I asked her: O servant of Allah, are you coming from the Masjid (mosque)? She said: Yes. He said to her: I have heard my beloved Abul Qasim (ﷺ) saying, 'Allah does not accept the Salat of a woman who comes to pray wearing perfume, until she goes home and takes a bath as she does after coition.' (Abu Dawud, vol. 2, p. 219)

Emerging from Home without Husband's Permission:

It is also one of the etiquette for women not to leave their homes without the permission of their husbands.

14.

عن معاذ رضي الله عنه قال قال رسول الله ﷺ لا يحل لإمرأة تؤمن بالله واليوم الآخر ان تأذن في بيت زوجها الا بإذنه ولا تخرج و هو كاره ولا تطيع فيه احدا (مستدرک حاکم، طبرانی)

Mu'az (رضي الله عنه) narrates that the Prophet (ﷺ) has said, "It is not permissible for any woman who believes in Allah and the Day of Judgment to allow anyone to enter her husband's house, or to leave home without her husband's permission; and that she should not obey anyone else in this regard." (Mustadrak Al-Hakim, Tabrani)

The principle of asking the husband's permission to go out greatly assists a woman to maintain her honour and virtue. Women who go out wherever they want and invite into their homes whomever they want without their husband's permission, are more likely to lose their honour and character ending up deeper and deeper in a life of sin.

Anas (رضي الله عنه) reported the Prophet (ﷺ) as saying: "Any woman who leaves home without her husband's permission, Allah remains displeased with her until she returns home, or until her husband is pleased with her." (Kanz Al-Ummal)

In another Hadith narrated by 'Umar (رضي الله عنه), we find that the Prophet (ﷺ) said, "Women should not talk to Ghair-Mahram men without their husband's permission." (Tabrani)

Travelling Alone: To protect the honour of women, the Shari‘ah has commanded women to be accompanied by Maharim men when they are travelling, so that they can be protected from mischiefs.

15.

عن ابى سعيد رضي الله عنه ان النبي صلى الله عليه وسلم قال لا يحل لإمرأة تومن بالله واليوم الآخر ان تسافر سفرا فوق ثلاثة ايام فصاعدا إلا ومعها ابوها او اخوها او زوجها او ابنها او ذومحرم منها (ابوداؤد، ترمذي، ابن ماجه)

‘Abu Sa‘id Khudri رضي الله عنه reported that the Prophet صلى الله عليه وسلم said, “Any woman who believes in Allah and the Day of Judgement should not travel alone for three days or more except when accompanied by her father, brother, husband, son or any other Mahram man.” (Abu Dawud, Tirmizi, Ibn Majah)

The limit of three days, in Shari‘ah, signifies any travel where it becomes permissible to offer Qasr Salat.

Ibn ‘Abbas رضي الله عنه narrated that the Prophet صلى الله عليه وسلم said, "No man should be with any woman alone, nor should a woman travel without a Mahram." One man, who heard this, got up and said, "O Prophet of Allah! I have been enlisted in the army to go to such and such battles, but my wife has left for Hajj." The Prophet صلى الله عليه وسلم replied, "Go and perform Hajj with your wife." (Bukhari)

Walking on the Street: One of the etiquettes for women to emerge from their homes is for them to walk separately from men. The best way to achieve it is to walk on the side of the street.

16.

عن ابى اسيد انصارى رضي الله عنه انه سمع رسول الله صلى الله عليه وسلم يقول و هو خارج من المسجد فاختلط الرجال مع النساء فى الطريق فقال للنساء استأخرن فانه ليس لكن ان تحققن الطريق عليكن بحافات الطريق فكانت المرأة تلتصق بالجدار حتى ان صوبها ليتعلق بالجدار (ابوداؤد، بيهقى)

Abu Usaid Ansari رضي الله عنه reported that once the Prophet صلى الله عليه وسلم came out of the Masjid (mosque). On the street men and women were walking very close together. When he saw this, he said, “O women! Get in the back. You should walk on the side of the street rather than in the middle.” (Abu Dawud, Baihaqi)

The narrator reported that afterwards the women became so careful about walking on the sides of the streets that their clothes rubbed against the walls on the sides of the streets.⁸

‘Abdullah Bin ‘Umar رضي الله عنه narrated that the Prophet صلى الله عليه وسلم said, "It is not permissible for women to emerge from their homes except in dire necessity; and they should not walk on the street except on the sides." (Tabrani)

Anas Bin Malik رضي الله عنه narrated that the Prophet صلى الله عليه وسلم was once going somewhere. In the street, there was a woman walking in front of him. He asked her to walk on a side. She replied, "The road is quite wide." The Companions of the Prophet became quite annoyed. He said to them, "Leave her alone; she is a rebel." (Jami-'ul Usul, vol. 6, p. 660)

⁸ The streets of Madinah in those days were very narrow with houses on both sides.

In another Hadith, ‘Abdullah Bin ‘Umar (رضي الله عنه) narrated that the Prophet (ﷺ) prohibited a man to walk between two women. (Abu Dawud)

GUARDING THE EYES

To create a virtuous society and to protect it from sexual anarchy, the Shari‘ah, among other things, has commanded to safeguard the eyes. This is because the eyes serve as a messenger. Not guarding the eyes is the first sign of moral decay.

17.

عن عبد بن مسعود رضي الله عنه قال قال رسول الله ﷺ الإثم حواز القلوب و مامن
نظرة للشيطان فيها مطمع (بيهقي)

‘Abdullah Bin Mas‘ud narrated that the Prophet (ﷺ) said, “The desires and the sins sway the hearts; and Shaitan has high expectations of the eye which is raised to look at a Ghair-Mahram.” (Baihaqi)

In one Hadith Qudsi, the Prophet (ﷺ) reported that Allah says, "Looking at a Ghair-Mahram is one of the poisoned arrows of Shaitan. Whosoever will stop it (looking at Ghair-Mahram) because of fearing me, I will bless him with such Iman, the sweetness of which he will feel in his heart." (Tabrani, Mustadrak Al-Hakim) This also means that as a punishment of looking at Ghair-Mahram, Allah takes away the sweetness of Iman from a Mu’min.

In another Hadith, the Prophet (ﷺ) has said, "On the Day of Judgement, molten lead will be dropped in the eyes of a person who lustfully looks at a woman’s beauty." (Az-Zawajir)

The Prophet (ﷺ) has said in one Hadith, "Lower your gaze and protect your honour; otherwise, your faces will be darkened." (Tabrani)

In one Hadith, he said, "Don't sit and wait on the roadside; and if you must, then protect your eyes from looking at the Ghair-Mahram passing by." (Muslim)

To safeguard one's eyes and the effort it takes to control one's desires (Nafs) is an on-going good deed which the Prophet (ﷺ) has encouraged in many different ways. For example, he said, "There are three kinds of men whose eyes will not see the hell-fire. One, the eye which is busy watching the enemy during Jihad in the path of Allah; second, the eye which cries with the fear of Allah; and third, the eye which is held from looking at what Allah has forbidden." (Majma'uz-Zawaid)

In another Hadith, the Prophet (ﷺ) said, "A Muslim who accidentally looks at the beauty of a woman and, instead of continuing to look at her, lowers his gaze will be rewarded by Allah with such worship, the sweetness of which he will clearly feel." (Musnad Ahmad)

The Prophet (ﷺ) has also said, "If you guarantee me six things, I will guarantee Paradise for you: 1) When you speak, do not lie; 2) Do not breach your trust; 3) Do not break a promise; 4) Lower your gaze; 5) Protect your hands from oppression; and 6) Guard your honour." (Musnad Ahmad, vol. 5, p. 323)

In one Hadith, the Prophet (ﷺ) said, "Be very clear that Allah curses the person who looks at Ghair-Mahram and exhibits himself/herself in front of them." (Mishkat, p. 270)

This Hadith provides a lot of other details. In principle, it denounces all forbidden gazes. It not only condemns the person who is gazing but also the one who is willfully showing off himself or herself. A person who opens any such part of his/her body, which is not permissible to look at by others, and the one who looks at it, both deserve to be cursed.

Willfully Going to a Place Where Hijab is not being Observed: In the interpretation of the above Hadith, the following circumstances are also included where men and women would deserve to be cursed by Allah.

Any woman who goes out to the market place or any other public place without Hijab and the Ghair-Mahram men who gaze at her.

A woman who stands in her balcony, window or sun deck without Hijab where she can see and be seen by Ghair-Mahram men.

In weddings, the bridegroom who goes in the ladies section, where he can see and be seen by Ghair-Mahram women.

A woman who uncovers any part of her body between the navel and just below the knees in front of another woman. Similarly, a man who uncovers these parts of his body in front of another man.

A woman who uncovers any part of her body in front of her Maharam, such as her father, brother, etc. Today in many westernized homes, women, following the footsteps of their western sisters, wear short dresses with underwears which leave their thighs and legs visible to all men in the home including the male servants (who, by the way, should not

be allowed to come in the ladies quarters). Thus, all men and women of the household become deserving of the curse by Allah.

Lastly, it should be understood about Ghadd Al-Basar (guarding the eyes) that it is not permissible to intentionally look at Ghair-Mahram, but if one unintentionally looked at one, he/she should not continue to stare or to have a second look. Thus, we find in a Hadith narrated by Jarir Bin ‘Abdullah Bajali (رضي الله عنه) that he asked the Prophet (ﷺ) about the sudden and unintentional glimpse (at a Ghair-Mahram). He replied, "Turn your eyes away." (Muslim, Tirmizi) In another Hadith, the Prophet (ﷺ) said to Ali (رضي الله عنه), "O Ali! You have a large share in the Paradise. Do not look at a Ghair-Mahram again after the first unintentional look. The unintentional look is forgiven." (Musnad Bazzar)

BEING ALONE WITH GHAIR-MAHRAM MAN

When a Ghair-Mahram man and woman live together or meet in privacy, it often results in illegitimate and immoral conduct. This is why the Shari‘ah has forbidden it to prevent corruption.

18.

وعن عمر رضي الله عنه عن النبي ﷺ قال لا يخلون رجل بامرأة إلا كان ثالثهما الشيطان (ترمذی)

‘Umar (رضي الله عنه) narrated that the Prophet (ﷺ) said, “When a Ghair-Mahram man and woman meet in privacy, the third one present is Shaitan.” (Tirmizi)

We know that Shaitan’s job is to lead people astray. When a man and woman are meeting together in privacy, he is there to emotionally excite them and to invite them to

engage in unbecoming conduct. This is why the Prophet (ﷺ) has prohibited it. It is necessary to emphatically follow this prohibition. Even elders, teachers, mentors, and cousins should strongly avoid being with Ghair-Mahram in privacy. Doing so is sinful.

‘Amr Bin Al-‘As (رضي الله عنه) narrated that the Prophet (ﷺ) prohibited them to visit women without their husband’s permission.⁹

In another Hadith, the Prophet (ﷺ) said, "Do not visit women in the absence of their husbands because Shaitan circulates inside you like your blood." (Tirmizi)

In one Hadith, the Prophet (ﷺ) said, "After today, nobody should visit any woman in the absence of her husband unless he is accompanied by a few other men."

The Prophet (ﷺ) has also said, "Do not visit the Wives of Mujahidin while they are away from their homes." (Kashf-ul Astar, p. 216)

Jabir (رضي الله عنه) narrated a Hadith where the Prophet (ﷺ) said, "Beware, no one should spend a night alone in a house with a single (divorced or widowed) woman unless he is married to her, or happens to be her Mahram." (Muslim)

In the above Hadith, it is prohibited for any man to spend a night alone in a house with a Ghair-Mahram woman. This prohibition is based on foresight and wisdom. In principle, it is prohibited for a Ghair-Mahram man and woman to be alone together under all circumstances, but the specific

⁹ This and the following two Ahadith pertain to the circumstances that necessitate *Ghair-Mahram* men visiting women. Under all such circumstances, *Hijab* must be observed.

prohibition of spending a night alone under one roof has been separately mentioned, because in the darkness of night where others are not likely to witness any thing, the opportunities for misconduct are greater. Again, all the Ghair-Mahram relatives, such as cousins and brothers-in-law, are also included in this prohibition. Often, women do not take precaution with these men and go in front of them without Hijab unhesitantly. This prohibition is both for men and women. Men have been addressed in the Hadith, because they are stronger and may not be easily deterred by a woman.

‘Allamah Nawawi writes in the Sharah Muslim that the reason why divorced and widowed women were separately mentioned in this Hadith is that due to being alone, these women become easy prey for men who are looking to marry or have bad intentions otherwise. They will not dare to visit single girls because they protect themselves and are also protected by their parents.

BATHING IN PUBLIC SHOWERS

Among the Commandments provided to safeguard the honour and purity of women, an important one is for them not to take showers or bath in public showers.

19.

عن جابر رضي الله عنه ان النبي صلى الله عليه وسلم قال من كان يومن بالله واليوم الآخر فلا يدخل الحمام بغير ازار و من كان يومن بالله واليوم الآخر فلا يدخل حليلته الحمام و من كان يومن بالله واليوم الآخر فلا يجلس على مائدة تدار عليه الخمر (ترمذى، نسائ)

**Jabir رضي الله عنه narrates that the Prophet صلى الله عليه وسلم said,
“Whosoever believes in Allah and the Day of Judgment**

should not enter a public shower without covering his Satr; and whosoever believes in Allah and the Day of Judgment should not take his wife into a public shower; and whosoever believes in Allah and the Day of Judgment should not sit in a place where people are drinking wine.” (Tirmizi, Nasai)

‘Aishah (رضى الله عنها) reported that the Prophet (ﷺ) had forbidden both men and women to enter public showers. Later, he granted permission to men with the condition that they would enter a public shower covering their Satr.

In another Hadith, Ummi Darda (رضى الله عنها) reported that once she met the Prophet (ﷺ) when she was returning after taking a bath in a public shower. He asked me, "O Ummi Darda! Where are you coming from?" I replied, "From the public shower." He said, "I swear by the One who has my life in His Hand, any woman who takes off her clothes anywhere else but her home, disgraces herself with Allah." (Musnad Ahmad, vol. 6, p. 362)

Qari Mohammed Tayyab writes in his book Shara‘i Pardah: Are the public showers in hotels, clubs, gyms, swimming pools, parks and schools today any better than those public bathing facilities in the olden days? Girls are regularly sent to these places without any protection of their elders resulting in many unfortunate incidents. Is it not a mirror image of (women) displaying themselves in the Days of Ignorance (before Islam), which is strictly forbidden in Qur’an?

LOOKING AT MEN

As men have been commanded not to look at Ghair-Mahram women, similarly women have been asked to abstain from looking at Ghair-Mahram men.

20.

وعن ام سلمه رضى الله عنها قالت انها كانت عند رسول الله ﷺ و
ميمونه اذ اقبل ابن ام مكتوم فدخل عليه فقال رسول الله ﷺ احتجبا منه
فقلت يارسول الله اليس هو اعمى لا يبصرنا فقال رسول الله ﷺ افعمياوان
انتما الستما تبصرانه (احمد، ترمذي، ابوداؤد)

Ummul Mu'minin Salamah (رضى الله عنها) reports: Once I and Maimunah were with the Prophet (ﷺ) when suddenly 'Abdullah Bin Umami Maktum entered the house. Knowing that 'Abdullah was blind, we did not observe Hijab and continued to sit there. The Prophet (ﷺ) said, "Observe the Hijab in front of him." I asked, "O Prophet of Allah! Isn't he blind? He can't see us." He replied, "Are both of you blind as well? Can't you see him?" (Ahmad, Tirmizi, Abu Dawud)

It is clear from the above Hadith that women should not look at men as much as possible, as has also been mentioned in the Holy Qur'an: "Say to the believing women to lower their gaze....." (Surah Nur, v. 30).

'Abdullah (ﷺ) was a blind and very pious Companion of the Prophet (ﷺ), and both the Wives of the Prophet (ﷺ) were very pious as well. In spite of this, the Prophet (ﷺ) asked them to observe Hijab in front of him.

ADOPTING THE WAYS OF THE OPPOSITE SEX

In order to prevent sexual corruption and moral anarchy, the Islamic Shari'ah has given separate and specific Commands to men and women for governing themselves which are sensible and in harmony with their nature.

21.

و عن ابن ابي مليكة رضي الله عنه قال قيل لعائشه رضي الله عنها ان امرأة تلبس النعل قالت لعن رسول الله صلى الله عليه وسلم عليه الرجل من النساء (ابوداؤد، ج ٢ ص ٢١٠)

Ibn Abi Mulaikah رضي الله عنه reported that once somebody asked ‘Aishah رضي الله عنها about a woman who used to wear men’s shoes. ‘Aishah رضي الله عنها replied, “The Prophet of Allah has cursed a woman who adopts the ways of men.” (Abu Dawud, vol. 2, p. 210)

Tamim Dari رضي الله عنه narrated that he heard the Prophet صلى الله عليه وسلم prohibiting women from wearing men’s hats and shoes as well as from going to men’s gatherings and from wearing men’s trousers and shirts. (Kashfun Ni‘mah, vol. 1, p. 163)

Abu Hurairah رضي الله عنه reported that once an eunuch, who had coloured his hands and feet with henna, was brought to the Prophet صلى الله عليه وسلم. The Prophet asked who this person was. People told him that he imitates women. The Prophet صلى الله عليه وسلم ordered that he be exiled from Madinah. (Abu Dawud)

Ibn ‘Abbas رضي الله عنه narrated that the Prophet صلى الله عليه وسلم cursed the men who adopt the looks of women, and the women who adopt the ways of men; and that he asked us to throw them out of our homes. (Bukhari)

It is clear from the above Ahadith that the Prophet صلى الله عليه وسلم utterly disliked men who wear ladies’ clothes and behave effeminately as well as women who wear men’s clothes and behave like men.

It also does not make any sense for men to look and behave like women or vice versa. But today, we choose not to

follow the advice of our beloved Prophet (ﷺ). Instead, we follow the models provided to us by Europe and America's non-believers. We blindly adopt their fashions and dresses and, in doing so, consider ourselves modernized and respectable, even if such behaviour brings us the curse and displeasure of Allah. May Allah give us the wisdom and courage to follow the Guidance of His beloved Prophet (ﷺ). Whatever Allah and His Prophet (ﷺ) have given us is entirely for our own benefit.

COMMANDMENTS ABOUT DRESS

It seems proper at this point to briefly explain the Commandments of Shari'ah about the dress for men and women, and to show how undesirable nudity is in Islam, for this matter is also related to Hijab.

It is required in Shari'ah for men and women to cover those parts of the body which are known as Satr. After Iman, the first obligation on a Muslim is to cover these parts of his/her body. This has been an obligation since the beginning of man and it has been an obligation in the Shari'ah of all the Prophets. Even before the man was sent to this earth, when Allah took away the dress of Paradise from Adam (a.s.) and Hawwa (a.s.) as a result of disobeying Allah's Command not to taste the fruit of the forbidden tree, both of them covered their Satr with leaves. Thus, it even seems to be a part of human nature and instinct to cover the private parts of his/her body.

In the Shari'ah of all the Prophets, from Adam (عليه السلام) to Muhammad (ﷺ), it has been obligatory to cover the Satr. There might have been minor differences in the limits and determination of the parts that must be covered, but it is universally accepted that covering certain parts of the body has been a part of the Shari'ah of all the Prophets. Each

man and woman is obliged to follow this Command regardless of whether somebody is watching him/her or not. Thus, if a person is offering his/her prayers in the nude on a dark night where there is no one to watch him, his/her prayer has been declared unanimously unacceptable by the jurists. Similarly, if one is offering his/her prayer in a place where nobody is watching him and if his/her Satr becomes exposed during the prayer, the prayer becomes invalid.

Prohibition of Nudity and Requirement of Satr: Allah has pronounced clothes as a blessing in the Holy Qur'an, and has clearly stated that they serve the purpose of covering those parts of human body which a person instinctively considers wrong to expose. Nudity has been considered derogatory in many Ahadith as well.

22.

عن ابن عمر رضي الله عنهما ان رسول الله ﷺ قال اياكم والتعري فان معكم من لا يفارقكم إلا عند الغائط و حين يفضى الرجال الى اهله فاستحيوهم و اكرمواهم (ترمذي)

Ibn 'Umar رضي الله عنهما narrated that the Prophet ﷺ said, "Save yourself from nudity because two angles are with you all the time, except when you go to the toilet or engage in sexual intercourse; so, be bashful of them and respect their presence." (Tirmizi)

In one Hadith, the Prophet ﷺ has said, "I prefer falling from the sky and breaking into pieces than to look at anybody's Satr or to have somebody look at mine." (Mabsut Sarkhasi)

Abu Sa'id Khudri رضي الله عنه narrated that the Prophet ﷺ said, "No man should look at the Satr of another man and no

woman should look at the Satr of another woman. Also, no man should be with another man under one piece of cloth and no woman should be with another woman under one piece of cloth." (Muslim)

Bahz Bin Hakim (رضي الله عنه) narrated that his grandfather once asked the Prophet (ﷺ), "O Prophet of Allah! With whom should we observe the Satr?" He replied, "Protect your Satr from everyone except your wife and your slave-women." I asked, "O Prophet of Allah! Sometimes a person is alone." He replied, "Allah is more deserving of bashfulness from you." (Tirmizi)

Ibn 'Abbas (رضي الله عنه) reported that he was told (by the Prophet) not to walk around naked exposing the Satr. (Az-Zawajir)

Once the Prophet (ﷺ) passed by the grazing place of camels which were given as Sadaqah. He saw the shepherd lying naked in the sun. The Prophet (ﷺ) immediately dismissed him and said, "No shameless person should work for us." (Mabsut Sarkhasi)

Once the Prophet (ﷺ) was going somewhere when he saw a servant publicly taking a bath in nude. He said to him, "I don't find you bashful with Allah. Consider yourself dismissed. We don't need your service." (Az-Zawajir)

Nudity has been denounced to the extent that a husband and wife, even while having intercourse, have been asked to observe the etiquette of Satr and not to be completely naked like donkeys. (Ibn Majah)

It should be kept in mind that Satr for a man begins from his navel to just below his knees, while the entire body of a woman with the exception of her face, palms and feet are

included in Satr in front of a man, and from her navel to just below her knees in front of another woman.

Clothing: The Shari‘ah has not determined a specific type of clothing to be worn by all. People may choose their clothes depending upon the climatic conditions and other needs. However, the important etiquettes Islam has given us about the code of dressing are as follows.

- a. The clothes should cover the Satr completely.
- b. They should not be made of such materials through which the body may be seen.
- c. They should not be so tight fitting that the shape of the body is exposed. Such tight clothes, instead of covering the Satr and maintaining self-dignity, serve more to show off the body and provide sexual excitement.
- d. Men should not wear clothes made out of silk.
- e. Men and women should not wear clothes of the opposite sex.

Tight and See Through Clothes: If the dress is made of such materials through which the body may be seen, it is often more exciting than total nudity. This is why wearing clothes made of such materials have been prohibited.

23.

عن اسامه بن زيد رضي الله عنه قال كساني رسول الله صلى الله عليه وسلم قبطية كشيبة كانت مما اهدى له دحيه الكلبي فكسوتها امرأتى فقال رسول الله صلى الله عليه وسلم مالك لا تلبس

القبطيه فقلت يا رسول الله كسوتها إمرأتى فقال مرها ان تجعل تحتها غلالة
فانى اخاف ان تصف حجم عظامها (مسند احمد، بزار)

Usamah Bin Zaid (رضي الله عنه) narrated: The Prophet (ﷺ) gave me a relatively thick piece of material known as Qibtiyah which was presented to him by Dahyah Kalabi. I gave that material to my wife. The Prophet (ﷺ) asked me, "How come you did not wear the Qibtiyah?" I replied, "O Prophet of Allah! I gave it to my wife for her dress." He said, "Ask her to make a lining for it; I am afraid (because of being quite thin) it may not cover the frame of her body." (Musnad Ahmad, Bazzar)

'Aishah (رضي الله عنها) narrated: Once my sister Asma came to visit me. She was wearing a dress made of some thin Syrian material which you now call Saffak. When the Prophet (ﷺ) saw her, he said, "These are the kinds of clothes which have been prohibited in Surah Nur (because they show off your beauty)." He then asked Asma to change into something different. I asked him, "O Prophet of Allah! Why did you say to my sister what you did?" He replied, "Aishah, when a girl is grown up, she should not expose any part of her body except her face and palms." (Baihaqi, vol. 7, p. 86)

In another Hadith, Dahyah Kalabi (رضي الله عنه) narrated: Once the Prophet (ﷺ) was presented with some material from Egypt called Qibtiyah. He gave me a piece of it and said, "Make a shirt for you from this and give the rest to your wife to make her scarf, but ask her to put a lining underneath so that her body cannot be seen through it." (Abu Dawud, vol. 2, p. 212)

Once ‘Aishah’s (رضى الله عنها) cousin, Hafsa Bint Abdul Rahman, came to visit her. She was wearing a scarf made of thin material. ‘Aishah (رضى الله عنها) took it and ripped it up and gave her one of her own scarves made of thicker material. (Mu’atta Imam Malik)

On another occasion, some women from the tribe of Banu Tamim came to visit ‘Aishah (رضى الله عنها). They were wearing dresses made of very thin material. When ‘Aishah (رضى الله عنها) saw them, she said, "If you are Mu’min, this is not a type of dress suitable for Mu’min women. But, if you are not Mu’min, then do as you please." (Qurtubi, vol. 14, p. 244)

Abu Hurairah (رضي الله عنه) narrated that the Prophet (ﷺ) once said, "Two kinds of folks would be in the worst situation in Hell. First, those officials who would carry with them whips looking like the tails of cows, and they would use them for whipping people. Second, those women who would be naked despite wearing clothes (due to wearing see-through and tight clothes); they would attract strangers (men) towards them and will themselves be attracted to them. Their heads will be hanging on a side like the humps of fast camels. They will neither enter Paradise nor would even smell the fragrance of it despite the fact that the fragrance of Paradise will reach far distances." (Muslim)

In another Hadith, Ibn ‘Umar (رضي الله عنه) narrated that the Prophet (ﷺ) said, "In the last days of my Ummah, there will be women who would be naked despite wearing clothes; their heads (due to their hair styles) would look like the humps of slim fast camels. If you see them, curse them, because they will be deprived of the Mercy of Allah. If there were to be another Ummah after you, these women of yours will

be their servants in the same way as the women of the previous Ummah serve you." (Musnad Ahmad)

TOUCHING GHAIR-MAHRAM WOMEN

It is not permissible to look at Ghair-Mahram women due to the danger of creating Fitnah. Similarly, it is also not permissible to touch a Ghair-Mahram woman, because there the danger of creating Fitnah is even greater.

24.

عن معقل بن يسار رضي الله عنه عن رسول الله ﷺ قال لأن يطعن في رأس احدكم بمخيط من حديد خير له من ان يمس امرأة لا تحل له (طبرانى، بيهقى)

Ma'qal Bin Yasar رضي الله عنه narrated that the Prophet ﷺ said, "It is better that a steel nail is driven into your head than for you to touch a woman who is not permissible for you." (Tabrani, Baihaqi)

There is another narration in which the Prophet ﷺ has been reported to have said, "A man who touches a woman who is not legitimate for him in any way, will have a burning coal placed on his palm on the Day of Judgement." (Mabsut, vol. 10, p. 152)

In another Hadith, the Prophet ﷺ has said, "Protect yourself from visiting a Ghair-Mahram woman in privacy. I swear by the One who has my life in His Hand, when a man visits a (Ghair-Mahram) woman in privacy, Shaitan is always between them. It is better for any one of you to collide with a pig covered completely in mud than to rub your shoulder against the shoulder of a woman who is not permissible for you." (Tabrani)

DESCRIBING OTHER WOMEN’S ATTRIBUTES TO HUSBAND

Describing another woman’s virtues, especially her physical attributes, may cause undesirable thoughts and sometimes may lead to a secret attraction and desire for the other woman. Therefore, the Shari‘ah has prohibited women to describe other women’s attributes to their husbands.

25.

عن ابن مسعود رضي الله عنه قال قال رسول الله صلى الله عليه وسلم تباشر المرأة المرأة حتى تصفها لزوجها كأنه ينظر إليها (بخاري، ابوداؤد)

‘Abdullah Ibn Mas‘ud رضي الله عنه narrated that the Prophet صلى الله عليه وسلم said, “A woman should not look at or touch another woman so that she may describe this woman to her husband in such a way as if he was actually looking at her.” (Bukhari, Abu Dawud)

Mulla Ali Qari wrote in the interpretation of the above Hadith: The scholars of Islam have also deduced from this Hadith that describing the attributes of something is just like seeing it. Thus, when a woman begins to describe another woman to her husband, it is as if she is helping him to visualize that woman, which may mentally arouse him and may even lead him into the forbidden zone.

This tells us that even thinking about and imagining the looks of a Ghair-Mahram woman is forbidden in Shari‘ah. In one Hadith, the Prophet صلى الله عليه وسلم has said, "A man, who thinks about the body of a woman under her clothes until he can visualize her shape, will not even smell the fragrance of Paradise." (Albahr-ul Ra’iq, vol. 8, p. 218)

WEARING NOISY ORNAMENTS

Just as looking at women's bodies is sexually exciting for men, listening to their voice and the sound of their trinkets may also arouse men. We have previously discussed, in the interpretation of some Qur'anic Verses, how a woman should speak to strange men.

26.

عن بنانة رضى الله عنها مولاة عبدالرحمن بن حيان انصارى كانت عند عائشه اذ دخلت عليها بجارية و عليها جلاجل يصوتن فقالت لا تدخلنها على إلا تقطعتن جلاجلها سمعت رسول الله ﷺ يقول لا تدخل الملائكة بيتا فيه جرس (ابوداؤد، مشكوة)

Bananah (رضى الله عنها) reported: I was with 'Aishah (رضى الله عنها) when a woman with a young girl came to visit her. That girl was wearing a tinkling anklet. 'Aishah (رضى الله عنها) asked the woman, "Do not bring the girl inside the house until she removes the anklet. I have heard from the Prophet (ﷺ) that angels do not enter the house where bells ring." (Abu Dawud, Mishkat)

Abu Amamah (رضى الله عنه) reported that the Prophet (ﷺ) said, "Allah dislikes the sound of a tinkling anklet as much as singing; and Allah will punish the singer and the one who listens to the music similarly; and only the woman, who is far from the Mercy of Allah, will wear the tinkling anklets." (Firdaus Al-Dailmi)

In chapter 1, under the Qur'anic Verses, it has already been said that while walking, women should not strike their feet on the ground so hard that Ghair-Mahram men may listen to the noise of their ornaments. In the above Hadith, even the tinkling ornaments were declared undesirable and

prohibited. Imagine, when it is forbidden to even have the sound of ornaments reach the Ghair-Mahram men, how much more undesirable it would be for a woman to either show herself or talk with Ghair-Mahram men.

ENTERING SOMEBODY’S HOUSE WITH PERMISSION

People live very casually in their homes. Often, they are dressed casually as well since there are no strangers around. This is why the Shari‘ah has commanded that no one should enter anybody’s house without permission.

27.

عن عطاء بن يسار رضي الله عنه ان رسول الله ﷺ ساله رجل فقال يا رسول الله
إستأذن على امي فقال نعم فقال الرجل انى معها فى البيت فقال رسول الله
ﷺ إستأذن عليها فقال الرجل انى خادمها فقال رسول الله ﷺ إستأذن
عليها أتحب ان تراها عريانه قال لا قال إستأذن عليها (مؤطا امام مالك،
ص ٧٢٦)

‘Ata Bin Yasar narrated that once somebody asked the Prophet (ﷺ), “O Prophet of Allah! Do I need to take permission even from my mother before entering her house?” He replied, “Yes.” The man asked, “O Prophet of Allah! I live alone with her in the house.” Even then he replied, “Ask for her permission.” The man said, “But, I serve her.” The Prophet (ﷺ) replied, “Ask your mother for permission before entering the house. Do you wish to see her in nude?” The man replied, “No.” He said, “Then ask for her permission.” (Mu’atta Imam Malik, p. 726)

If it was commanded to take permission from one’s own mother before entering the house, it is even more important

to seek the permission of others before entering their houses. Actually, seeking permission before entering somebody's house is imperative in maintaining Hijab. If anyone can march into any house without announcement, how can Hijab be maintained within the house? This is why there are very clear Commands in the Ahadith in this regard.

'Abdullah Bin Busar (رضي الله عنه) narrated that the Prophet (ﷺ) said, "When a person goes to visit someone, he should not stand right in front of the door, but to the right or left of it." (Abu Dawud)

Obviously, if one stands right in front of the door, he/she can see inside the house when the door is opened, which is prohibited.

In another Hadith, the Prophet (ﷺ) said, "One who peeked inside the house before having granted the permission to come in, did not truly ask for permission." (Abu Dawud)

Abu Hurairah (رضي الله عنه) reported that the Prophet (ﷺ) said, "You would have no blame if somebody peeks inside your house without permission and you hit him with a stone and it damages his eye." (Bukhari, Muslim)

Anas (رضي الله عنه) reported that once a bedouin came to visit the Prophet (ﷺ) and peeked into his house from a hole in the door. When the Prophet (ﷺ) saw him, he picked up an iron rod or a wood stick and moved it towards the hole to poke it in his eye. When the bedouin saw this, he moved back. He told him, "If you had not moved back, I would have damaged your eye." (Nasai)

Sahal Bin Sa'ad (رضي الله عنه) narrated that once the Prophet (ﷺ) was in his house combing his hair when someone came and peeked through the hole in the door. When the Prophet (ﷺ) opened the door and noticed him peeking, he told him, "If I had known before that you were peeking, I would have struck your eye with the spear." The requirement to ask for permission before entering someone's home is meant to prevent people from freely looking in. (Bukhari, Muslim)