

Al-Shehab In Clarifying Misconceptions about Hijab

Written by:

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اشترك

Al-Shehab

In Clarifying Misconceptions about Hijab

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Introduction

Praises be to Allah Who has perfected religion for us, Who has completed favor upon us, and Who has chosen Islam as religion for us. I bear witness that there is no god except Allah Alone, with no partner, and I bear witness that Muhammad is His slave and His Messenger, who said: “Do you feel wonder at Sa’d’s jealousy of his honor? By Allah, I am more jealous of my honor than he, and Allah is more jealous than I. Because of His jealousy, Allah has prohibited immorality, both open and secret, and no person is more jealous of his honor than Allah.”(1) May Allah send blessings and peace upon him, his family, his Companions who have jealousy of honor for their religion and Mahram women, and upon their followers.

To proceed: Western community is an evil environment, which is corrupted with various kinds of bad morals and behaviors that any insightful person can notice. Some people affiliated to Islam are indulged in such evil environment out of western plots. These people may bring evil and corruption to the pure Islamic community and to the countries of the Two Venerable Sanctuaries, the last right place of purification, may God protect them (countries of the Two Venerable Sanctuaries) from all evils. These people affected by western culture and civilization returned with evil souls and hearts of high resolutions, contradicting with Divine Commands that protect Woman’s honor.

Some evil people embraced beliefs of western community, bringing many evil and corrupted calls to Islamic countries; such as:

- 1- A call to let woman drive cars.
- 2- A call to let woman join man at work.
- 3- A call to permit intermingling of the two sexes at educational institutions and other.
- 4- A deceptive call to means of pornography, which gradually drives

(1) Al-Bukhari (6980), Muslim (1499).



Al-Shehab In Clarifying Misconceptions about Hijab

society down to intermingling of the two sexes and to immorality.

5- A call to uncovering and displaying beauty; and that is the subject of the book '*Al-Shehab*', which clarifies misconceptions about Hijab.

These satanic and evil calls are released by Secularism Group, which is diversionary named 'Liberating Woman'. It aims at, according to western community, liberating woman from Islamic morals and legal rules relating to her; that is to put an end to her Islamic personality. It is not far from our memory what some evil people tried to do of taking off Hijab in Egypt.

The western community and its followers have encouraged evil people for their cursed trial (to take off Hijab), which is considered their main plot. They are still following up the trial of taking off Hijab in Egypt, taking hidden steps in this trial in the capital and shelter of Islam.

The movement of taking off Hijab is not new in this time, but it is derived from the Jewish movement in Madinah (at the time of the Prophet peace be upon him). Ibn Hisham reported about evacuation of Jews of Banu Qainuqa' that they asked a Muslim woman who was buying from one of them to uncover her face, but she refused. So they made a plot to uncover her body, and this excites Muslims' jealousy for their honor. Thus Muslims evacuated Jews from Al-Madinah.

Maintainers of religion and virtue should provide advices and make their best to frustrate this trial in order not to affect pure hearts and thoughts of Muslims; causing disintegration and destruction.

Deeds of Muslim women nowadays provoke astonishment and sorrow, and grieve hearts of men who have jealousy of honor. They (Muslim women) have indulged themselves into this evil and destructive immorality that opposes our religion and the habit of our ancestors, until immorality has become common and its harm has spread.

Revolution of immorality has spread for scientific shortage about this serious matter. I cannot believe that this immorality has only spread as hearts of Muslim women are free from Faith



Al-Shehab In Clarifying Misconceptions about Hijab

and its sources. However, some of them contradict with these apparent devotional deeds. Thus it is a right explanation to say that this immorality has resulted from weak belief of these women. But I am sure that there is a hidden desire justified with a strong misconception, which human self inclined to evil has used against the self-reproaching spirit, causing it be careless regarding immorality spread in the society due to being deceived by this misconception.

The reason for writing about this subject:

I have authorized this brief study when I noticed the danger and suspicion directed to Hijab that excites jealousy of honor for every jealous man. Thus I have authorized it to be added to its similar studies that help in reactivating and revitalizing these self-reproaching souls, and to awake up consciences to return to their guidance after they have been fallen as a prey of western colonialization and invasion of thoughts. Moreover, I have attempted to make this scientific study easy to right groups that stand valorously against aggressive and grievous means that fight against the personality of Muslim woman. Therefore, this study aims at refuting these dirty plots and efforts against Muslim woman and her staying at home, and aims at foiling satanic plans that seek to undervaluing legitimacy of Hijab and dissolution of obligation of covering the face through agitating delusive and dialectical objections that have no origin and through exploiting a discretionary scientific misconception. And that is what I hope for: "I only desire (your) betterment to the best of my power; and my success (in my task) can only come from Allah." (Chapter of Hud: 88)

I only desire right for you

It is among best targets

I love it for you

as I love it for me

The importance of this study:

Sufficient for you is that Hijab is an obligation, which distinguishes Believing from unbelieving women, decent from indecent women. It is a manifestation of civilizational progress and

Al-Shehab In Clarifying Misconceptions about Hijab

a characteristic of humanitarian society. Thus the study that aims at keeping and returning it back deserves to be noticed and considered by jealousy people and sincere preachers.

The purpose of this study:

Al-Harith bin Huddan said about sedition: “It comes out of a misconception and ends with clarification.” This study has perfectly discussed misconceptions that active and biased people depend on them. It has uncovered defects of these misconceptions and replied upon them with brief scientific answers that suffice fair people. These answers are summarization of studying considerable references and studying responses of superior scholars. Thus these replies have removed the misconception and shown the right. May Allah make this study delight of the eye.

And regarding demagogic objections and lingual initiatives derived from ill-thoughts of those who seek to stir sedition that come from a group, which is prejudiced against Hijab and which is fascinated with immorality, these objections and initiatives are like wind; I have not mentioned them as they deserve no reply and it would be injustice for the reader to keep him busy with them.

Then it appeared to me to quickly relate some of these evil objections to refute them and to indicate to refuting of those similar to them.

Technique of the study:

The study has combined between good scientific answers supported by legal and mental evidences, and easy meaning, clear phrases and eloquent words.

Approach of the study:

The study has been written in a brief manner according to the context because of weak resolutions. And I have pursued the following approach in this study:

- I have mentioned the misconception and then replied upon it with what Allah shows to me and with what I read of scholars' answers,



mentioning only the strongest potentials according to my perspective.

- I have divided the book into parts and chapters as this would bring concentration of the mind and encourage to reading.

- I have followed the way of summarization in transmitting Hadith and judging upon them.

Course of the study:

The book has been classified in a way that agrees with authorization course; it consists of an introduction, a preface and two parts as follows:

The Introduction: It introduces to the study including: a beginning, the reason for writing, the importance, the purpose, the technique, the approach and the course of the study.

The Preface: It includes etiquettes and indications that support the aim of the study to (spread) chastity and purification.

First Part: It includes misconceptions about the obligation of covering the face. It consists of twelve chapters:

First chapter; it includes objectionable misconceptions on evidences of obligation (of covering the face).

Second chapter; it includes a misconception that its reply should be attached to every misconception.

Third chapter; it includes a misconception resulting from shortage of understanding verses about Hijab.

Fourth chapter; it includes a misconception basing on negligence in rectifying Hadith.

Fifth chapter; it includes a misconception away from dispute for legal excuse. It consists of three sections:

First section: Elderly women as are past the prospect of marriage

Al-Shehab In Clarifying Misconceptions about Hijab

Second section: During engagement

Third section: Before revelation of verses about Hijab

Sixth chapter; it includes a misconception with no evidence upon preponderant potentials.

Seventh chapter; it includes a misconception based on wrong inferences.

Eighth chapter; it includes a misconception based on illusion.

Ninth chapter; it includes a misconception of taking opinion and imitation as a proof.

Tenth chapter; it includes a misconception without any sense.

Eleventh chapter; it includes a mental misconception which is not admissible.

Twentieth chapter; it includes a wrong objectionable misconception.

Second Part: It includes misconceptions about the obligations of covering the hands. It consists of three chapters:

First chapter; it includes a misconception that its chain of transmission is weak.

Second chapter; it includes a misconception away from dispute. It contains three sections.

Third chapter; it includes a misconception based on wrong inferences.

The Conclusion: It contains the most important inferences.

The Indexes:

The index of the Qur'anic verses

The index of the Prophetic Hadith



The index of traditions

Sources and references

The index of contents

Preface

My Muslim sister ,you have a worthwhile merciful personality, which is characterized by decency derived from the Book) the Qur'an(and the Sunnah .Through this personality ,it appears that the opinion agrees with etiquettes and principles and purposes of the religion is the opinion of most scholars ;which says" :Face and hands of a woman is private parts .It is not permissible to uncover any of them before foreign men ".And so the opinion that permits uncovering them is an evil opinion .In addition that it is away from rules, fundamentals and purposes of religion ,it supports misleading people and leads to temptation and corruption .I come to this conclusion after meditating in the Divine means of protection represented in the following etiquettes:

First Etiquette :Allah the Al-Mighty said" :And when you ask) the Prophet's wives (for anything you want ,ask them from behind a screen ,that is pure for your hearts and for their hearts) ".Chapter of the Confederates (53 :Hijab is a cover and a means of protection from moral corruption.

Second Etiquette :Allah the Al-Mighty said" :Be not soft in speech, lest he in whose heart is a disease should be moved with desire".)Chapter of the Confederates (32 :Speaking in a soft way leads to temptation .Then how about uncovering her face and displaying her beauty with putting make-up .This ,for sure ,leads to much temptation.

Third Etiquette :Allah the Al-Mighty said" :And Stay in your houses".)Chapter of the Confederates (33 :From this verse ,women directed themselves to staying in houses and abstaining from getting out of them .Ibn Al-Araby said :I have gone to thousand villages ,and I saw no women more descent and chaste than women of Nablus ,where Prophet Ibrahim was thrown in fire .I stayed there for months .During

Al-Shehab In Clarifying Misconceptions about Hijab

which ,I never saw a woman in the street by day except on Friday. They) women of Nablus (used to get out to the Masjid and when the prayer is finished ,they would return to their houses ,and I saw none of them till the coming Friday ... And I have seen chaste women who were secluding in the Aqsa

Masjid until they were martyred (1) .Muhammad bin Sireen said :I was told that it was said to Sawdah ,the Prophet's wife" :Why you do not perform Hajj) Pilgrimage (or' Umrah as your sisters) the Prophet's wives (do ""?She said" :I have already performed Hajj and' Umrah. And Allah has commanded me) in the Qur'an (to stay in my house .By Allah ,I will not get out of my house till my death ".Muhammad bin Sireen said" :By Allah ,she did not get out of her room until she died". (2)And Hafsa bin Sireen stayed thirty years without getting out of her house except for answering a woman's call or for fulfilling a need.

O women wearing Hijab ,let this be your way of keeping away from) foreign (men.

My Muslim sisters ,calls of evil people have been strengthened, and they spread because of absence and weakness of deterrents. So stay in your houses if you seek success' .Atika bin Zaidused to get out to the Masjid at night ,and then she abstained from that .She was asked about that ,whereupon she said" :I was getting out while people were still good .But as people have become corrupted ,then my house suffices me(3) ".

The Prophet peace be upon him urged and asked for staying in houses .He said" :Whoever among you) O women (stay in her house –or he said a word like it -she gets the reward of people fighting in the sake of Allah ".It was also reported that the Prophet said" :The closest state the women is close to the Face of her Lord is while she is in her house ".Abdullah bin Masood may Allah be pleased with him reported that the Prophet peace be upon him said" :The most beloved prayer a woman performs for Allah is when she performs it in the darkest place in her house ".The Prophet peace be upon him said to Um Hamid" :I know that you love praying behind me ,but your prayer in your private room is



Al-Shehab In Clarifying Misconceptions about Hijab

(1)Ibn Al-Araby :Rules of the Qur'an.3/1535

(2)Reported by Abd bin Hamid and Ibn Al-Mondher :Al-Dur Al-Manthor.6/599-600

(3)See :Eyes of News by Ibn Qutaibah.4/400-401

better than praying at your other rooms ,and praying in your room is better than praying in your house ,and praying in your house is better than praying in the Masjid of your people ,and praying in the Masjid of your people is better than praying in my Masjid “.Thereupon she ordered for a Masjid to be built for her at the farthest and darkest place in her house ,and she kept praying there until she died.

Fourth Etiquette :Allah the Al-Mighty said” :And do not display yourselves like that of the times of Ignorance) “.Chapter of the Confederates (33 :Al-Laith said :It is said that a woman displays herself when she displays her beauties of her face and body (1) .Arab said :It is said that a woman displays herself when she displays her face.

Abu Haiyan said :During the time of Ignorance ,free and slave woman used to get out uncovering their face and wearing a garment and a veil(2) .

How these days look similar to past days) the time of Ignorance!(Adorning and displaying beauty are spreading in markets and everywhere .And such places are in need to reminders say” :The vilest among your women are those who display their beauty(3) “...

Fifth Etiquette :Allah the Al-Mighty said” :And they) the believing women (should not display their beauty or ornaments except to their husbands) “.Chapter of the Light (31 :There are two types of ornaments :congenital like face and hands and acquired like kohl ,ring and tint.

Sixth Etiquette :Allah the Al-Mighty said” :And they) the believing women (should not strike their feet in order to reveal what they hide of their ornaments) “.Chapter of the Light (31 :Women are prohibited to strike their anklet in order that its sound does not excite men’s desires.



Seventh Etiquette :It consists of some religious texts ;all of them

(1)Al-Alosy :Raouh Al-M'any.11/8

(2)Abu Haiyan :Al-Bahr Al-Muhit.7/240

(3)Al-Baihaqy :Al-Kubra .7/82 This Hadith has been graded as authentic.

intensely urge to covering body .Usama reported :The Messenger of Allah peace be upon him dressed me a heavy Qibtiah) garment,(which Dihya Al-Kalbi gave to him as a present .Then I dressed my wife with it .The Messenger of Allah asked me why I do not wear the garment ,and I told him that I dressed my wife with it .Thereupon the Messenger of Allah said to me” :Ask her) your wife (to wear another garment below it .I fear that this garment may describe its size(1) “. Abdullah bin Abi Salamah reported that’ Umar bin Al-Khattab dressed people with Qibtiah ,and said” :Let not your women wear such garments “.A man said” :I dressed my wife with it and I did not notice while she was walking in house that it makes body behind it appear“. Thereupon’ Umar said” :Even if it does not make body behind it appear ,it describe size of the body(2) “.

Also Prophet peace be upon him told about a type of women that will be in Fire ,describing them as” :Women who will be dressed but appear to be naked ,inviting to evil ,and they themselves will be inclined to it .Their heads will appear like the humps of the Bactrian camel inclined to one side .They will not enter Jannah and they will not smell its fragrance which is perceptible from such and such a distance (3) “.A woman who is dressed but appears to be naked is the one who wears what does not cover her for being not long enough to cover all of her body ,or transparent showing its skin ,or tight describing her size.

Eighth Etiquette :The Prophet peace be upon him said” :Do not prevent the female servants of Allah from going to the Masjids of Allah ,but they should go out) to the Masjids (having no perfumed themselves(4) “.

(1) Narrated by Ahmed ,Ibn Abi Shaibah ,Al-Bazar ,Ibn Sa'd ,At-Tabrani ,and Al-Baihaqy.

(2) Narrated by Al-Baihaqy.

(3) Narrated by Muslim ,on the authority of Abu Hurairah.

(4) Narrated by Abu Dawood ,on the authority of Abu Hurairah.

In another proved narration” :And) praying (in their houses is better for them (1) “.The Prophet peace be upon him urged women to stay in house ,and when they go out ,they should not use perfume. Another means of exciting desires is included in the meaning of perfume.

Ninth Etiquette :Allah the Al-Mighty said while telling about the story of Moses” :And besides them ,he found two women who were keeping back) their flocks .(He said” :What is the matter with you“? They said” :We cannot water) our flocks (until the shepherds take back) their flocks) “.Chapter of the Narration (23 :This verse praises doing of the two women ;they hated crowding together with men. That is the eternal decency)” :That is (Allah’s handiwork according to the pattern on which He has made mankind) “.Chapter of the Romans (30 :Abu Usaid reported that he heard the Messenger of Allah saying while he was getting out from the Masjid and seeing that men and women are mixing together ,when seeing that ,he said to women” :Drawback for you must not walk in the middle of the road; keep to the sides of the road “.Then women were keeping so close to the wall that their garments were rubbing against it (2) “.Ibn’ Umar reported that when the Prophet peace be upon him built the Masjid, he made a door for women and said” :No man shall enter from this door(3) “.

A servant of’ Aisha entered upon her and said” :O Mother of the Believers ,I circumambulated around Ka’ba seven times and touched the Yamani Corner two or three times’ “.Aisha said to her: ”May Allah not reward you !May Allah not reward you !You crowded together with men .It was enough to say Takbir) i.e .saying Allah is the Greatest (and pass(4) “.

Tenth Etiquette :Allah the Al-Mighty said” :Say to the believing men

(1) Narrated by Abu Dawood ,on the authority of Ibn’ Umar.

(2) Narrated by Abu Dawood and some scholars graded it as good.

(3) Narrated by Abu Na’eem and Abu Dawood.

(4) Narrated by Al-Baihaqy.

that they should lower their gaze and guard their modesty :that is purer for them .Verily ,Allah is All-Aware of what they do * .And say to the believing women that they should lower their gaze and guard their modesty) “.Chapter of the Light (30-31 :Eyesight is main reason behind immorality ,and it is fascinated with displaying beauty .Allah has commanded to guard modesty and protect private parts ,and the command to lower your gaze is included in this command ,or lowering gaze may be a means to protect private parts and means has the same rules of goals.

To proceed :These are ten complete and joined etiquettes that religion has put for us to prevent corruption and evils and close any means that may lead to seduction .Accordingly ,anyone gives a Fatwa to women to display their beauty and ornaments ;his Fatwa is a means of destruction of purification and chastity that these etiquettes have established .And we can see that means of temptation have increased ,and media attempts to make people forsake Hijab and chastity ,and evil people are making use of these attempts to reach their lusts and spread their misconceptions ,and women are imitating western women to please their desire and to display their beauty showing their less bashfulness ,and mode has shown rudeness.

* Sheikh Ali Tantawy said” :Once a guardian at secondary school for girls went to the school displaying her beauty .So all shops in Damascus were closed ,and its people got out in protests .This act terrified the government ,and so it ordered the woman to wear Hijab and punished her ;however ,she was just uncovering her face... People of Damascus used to cover girls at the age of ten .But ,on the Day of Evacuation ,I saw girl of sixteen years and more walking before people displaying their thighs and breasts and immoral people were

about to eat them with their eyes(1) “.

This story asserts what we have above mentioned that displaying beauty leads to obscenity .And whenever displaying beauty appears in a

(1)Al-Tantawy :Memories.308 ,5/291

society ,it corrupts it as vinegar corrupts honey .The Messenger of Allah peace be upon him gave a great warn :Usama bin Zaid reported that theProphet said” :I am not leaving behind me a more harmful trial for men than women (1) “.Abu Saeed Al-Khudri also reported that the Prophet peace be upon him said” :Beware of women ;the first trail of the Sons of Israel was through women (2) “.Ali reported that the Prophet said” :The thing I fear most for my Ummah is wine and women “.Ibn Abbas reported that the Prophet said” :Those who disbelieved in past were because of women and people after them also disbelieved because of women(3) “.

These Hadith show how much men are seduced by women and explain the reason why the west wants Muslim women to display their beauty .The west has known that displaying beauty leads to moral corruption ,it is the virus of social connection ,it is the disease of young people ,and it is the beginning of ending Islam and its country .Ah !How western unbelievers beware of these Prophetic signs while some present symbols of Islam are not aware of them. And as a result ,they) some symbols of Islam (judged upon this matter from their limited view as they have seen it from narrow juristic out. We are living in an age that needs insightful minds that looks at what is behind texts and traditions.

And if those who gave Fatwa of permitting displaying beauty understand that ,even without intending ,they are supporter for secularists their aims ,they will withdraw their Fatwa .The west has hold fast to their Fatwa seeking to spread immorality .It is their ambition ,which they use as a call to make women take off Hijab .And after taking of Hijab ,clothes would be taken of gradually until women would become naked.

Al-Shehab In Clarifying Misconceptions about Hijab

Be patient ,O Muslim scholars !Should not corruption be prevented

(1)Al-Bukhari ,(4808) Muslim.(2740)

(2)Muslim.(2742)

(3)See :Rawdet Al-Mohibeen for Ibn Al-Qayem p.96.

and harm should be removed !?Displaying beauty is a severe poison and disease .And sending hungry wolves to get lost sheep is not corruption more than displaying beauty in a society led by lust and desire .That is the reality of our age ,so judge according to it.

It have reached Ibn Abbas that people stepped out regarding his Fatwa related to Temporary Marriage ,so he forbade it in public .Ibn Taimiah said” :During the time of the Prophet’s Companions ,slave-women used to walk in streets uncovering their head and serving men ,with pure hearts .But if men let beautiful Turkish slave-women walk among people in these countries and people) companions ,(this would lead to corruption (1) “.He also said” :And the same is fore slave-woman ;if she may seduce men ,she has to wear long garment and Hijab (2) “.Ibn Al-Qayem said while replying on those who ask the jurist to judge according to his knowledge” :Even if the right is that the jurist judges according to his knowledge ,jurists in this time should be prevented from that“.

O my Muslim sister ,understand and absorb the Islamic jealousy. Hijab is a Divine Shari’ah and obligation that Allah the Al-Mighty has obligated .It is not subjected to discussion .See how pure and chaste women quickly respond to this Divine Command’ :Aisha may Allah be pleased with her said” :By Allah ,I never saw women better than women of Al-Ansar .When the verse of Chapter of the Light was revealed” :And they) Muslim women (should draw their veil over their chests ,“men of Al-Ansar went quickly to their women reciting to them what Allah has revealed about them .Upon hearing that ,all women of Al-Ansar veiled themselves with their blankets ;believing in what Allah has revealed in His Book(3) “.

And for many centuries ,people followed tradition of women

(1)Ibn Taimiah :Collection of Fatwas.15/418

(2)Ibn Taimiah :Collection of Fatwas.15/373

(3)Ibn Abi Hatem :Interpretation of the Qur'an.(14406)

Companions ,until came after that people who have given up Hijab.

My Muslim sister ,you are facing a western movement and thoughts that have spread their misleading ,and work hardly to make vice appear beautiful and to distort virtue .People of those thoughts have fraudulently used bright slogans and attractive expressions to cover their evil intentions ,aiming to return with women to the time of Ignorance ,to its lower ranks of displaying beauty and nakedness.

O precious jewel woman ,know that sticking to teachings of your religion makes you like a well-protected pearl .Stay in your house, and if you get out for a necessary need ,wear your veil and garment, for the sign of decent women is wearing veil over their faces and garments over their bodies .Know that if a woman covered her face ,evil people would admire and keep away from her .Do not be fool and weak ;displaying your beauty before immoral men ,and do not devalue your beauty by displaying it like cheap objects .Stick to bashfulness ,o slave of Allah !Ibn Abi Hatem reported about Allah's saying)" :She was (walking bashfully "that' Umar said :This verse means that she was putting her clothes over her face ,and she was not accustomed to getting out (1) .Um Khalad came to the Prophet peace be upon him ,covering her face .She wanted to ask about her son who was killed .Some companions of the Prophet said to her: "You come to ask about your son while covering your face "?She said: "If I am afflicted with the loss of my son ,I shall not suffer the loss of my bashfulness(2) " .

We can notice here bashfulness of Um Khalad .We can also notice bashfulness of' Aisha in this situation :She said" :I used to enter the house in which the Prophet peace be upon him and my father were buried ,without wearing a veil .But after' Umar was buried ,by Allah ,I never entered it wearing my veil feeling bashfulness of' Umar " .And we can see bashfulness of Fatima may Allah be

Al-Shehab In Clarifying Misconceptions about Hijab

pleased with her when she said” :The best for men regarding women is not to see them and the _____

(1)Ibn Abi Hatem :Interpretation of the Qur’an(16832)

(2)Abu Dawood.(2488)

best for women regarding men is not to display anything before them “.Fatima also said” :O Asmaa ,I hate what is doing with women when they died and put on the coffin ,as they just put a cloth on them and this describes the size of their body “.Thereupon Asmaa said” :O daughter of the Messenger of Allah !Shall I see you something that I saw in Abyssinia “?Then she) Asmaa (called for wet palm branches and put a cloth over them .Fatima said” :What good and beautiful thing is this“!

In Islam ,there are rules for woman only ,aiming at covering her body .For example ,she has to pray while wearing shirt ,garment and veil ,her shroud consists of five clothes ;a garment ,a veil ,a shirt and two layers ,her coffin is covered with a cloth ,her grave is covered when they are putting her down ,and she is completely veiled when applying penalties against her .In Damascus history ,when a messenger of Banu Al-Abbas came to Abda bint Abdullah and said: ”We are ordered to kill you “.She said” :That is easier for me “.Then she covered her feet with her garment ,and covered her fingers with her sleeves ,and put on her veil ;and nothing of her body was seen.
(1)

O chaste woman ,is it not enough to realize what those who call to displaying beauty aim at ?Slips of their tongue show their evil intentions .In short ,they ,out of their ignorance vision ,want to take right of all women :her face is for foreign people ,and her body is for her husband.

O monotheist girl ,when a deer gets out of her position ,she is exposed to attack ;and when a peal appears ,it is exposed to scratching .So stay in your kingdom) house ,(and) when getting out(wear your veil .And do not be tempted with these misconceptions, giving up your bashfulness .Beware of listening to those who excite them .A wise and intelligent woman is not deceived .The Prophet peace be upon him said” :Whoever saves himself from these



suspicious things ,saves his religion and his honor(2) “.

(1)Ibn Asaker.69/264 :

(2)Al-Bukhari (52) and Muslim ,(1599) on the authority of Al-Nu‘man bin Bashir.

Do not say” :I am living in an immoral society and I appear strange when wearing Hijab .I hate immorality ,but I am forced to conform to it “.This strangeness is not an excuse for you .The Prophet peace be upon him said” :Islam began as a small religion and will return to the state in which it began .Then blessed will be the few)who hold to it (1) “.(Amr bin Al-As said :While we were with the Messenger of Allah peace be upon him in this mountain path ,and he said” :Do you see anything “?We said” :Yes ,we see a white-footed crow with red nib and legs in its nest “.Then the Messenger of Allah peace be upon him said” :None among women will enter Paradise, except those who are like this crow in its nest(2) “.

You wonder at men who do not feel jealousy and who give up their manliness .Meditate in this story :Abu Abdullah Muhammad bin Ahmed said :I attended assembly of jurist Musa bin Ishaq .A woman came ,and her guardian claimed that husband of this woman has to pay five hundred Dinars as her dowry ,but her husband denied that .Some witnesses asked for looking at the face of the woman. Thereupon the husband said” :I witness the jurist that I will pay the dowry that she claimed ,but do not let her uncover her face“. When the woman was told about what her husband said ,she said: ”I witness the jurist that I give this dowry for him) her husband (and free him from it in life and Hereafter “.Then the jurist said” :This situation shall be written in) books about (noble manners“.

Sheikh Al-Shanqity said :Have not you heard what some people said:

Let me see her once ,and I do not care if the Day of Judgment comes after that?

O man ,can you let any other man look at your wife and sisters?
It is true what a man said:

Al-Shehab In Clarifying Misconceptions about Hijab

It is not wondrous that women are acting like men ,but what is

(1)Muslim ,(145) on the authority of Abu Hurairah.

(2)Ahmed) Al-Musnad ,(4/197 :Al-Hakim authenticated it) Al-Mustadrak.(4/602 :

wondrous is that men are acting like men.

I have meditated in evidences that those who permit displaying beauty take as proofs ,and I see that if these evidences talked ,they would free themselves from these immoral claims .And those who say and support these evidences are not authenticated .So let those who believe in the obligation of covering face and hands be quiet. And you should wonder at those who oppose them .How they dared to oppose the authentic evidences upon preventing uncovering face and hands by arousing ill misconceptions !?Have not they seen that their misconceptions appear nothing beside these authentic evidences !?But slave is in need to his Lord to provide him with sound knowledge ,understanding and success) to be able to see the truth.(And this leads us to meditate in the state and writings of those who permits uncovering face and hands ,and we conclude that they are of two types:

First Type :People who follow their vain desire and get lost in darkness .They do not care about knowing the right .Their aim is that hearts of slaves of Allah deviate from the Right Path .Allah the Al-Mighty said ,describing them” :They follow nothing but conjecture and what their own souls ‘desire) “.Chapter of the Star (23 :Such people follow ill misconceptions and corrupted soul’s desires; however ,there are many bright ,guiding evidences .Writings of extremists of this type lead to unbelief ,for mocking and permitting displaying beauty ,which is unanimously forbidden.

Second Type :Good people who want to know the right ,but they do not succeed in reaching it .And they have mistaken in reaching the right because following conjectural evidences and leaving reliable evidences .Allah the Al-Mighty said” :But they have no knowledge therein .They follow nothing but conjecture ;and conjecture avails



nothing against Truth) “.Chapter of the Star(28 :

At the end and before discussing these misconceptions and their answers ,I strengthened you with comprehensive answer that will rest you and drive off manipulations of evil people.

Each evidence that anyone gives you as a proof upon permitting displaying beauty ,without giving you a detailed answer ,give him the following answer” :Evidences upon covering face and hands are precise .And your evidence ,if it is true ,is suspicious .And Allah the Al-Mighty has commanded us to leave the suspicious for the precise. And this is the way of those who are firmly grounded in knowledge. So we have to understand your religion in a way that agrees with the precise evidence“.

Finally ,I find it necessary to show the reader that replying upon misconceptions often needs brainstorming for it can be understood from many sides .And whoever understands them ,he will realize that these potential sides ,even if they are many ,are not sophistication, but they help in understanding and replying upon misconceptions fairly.



First Part

Misconceptions about the Obligation of Covering the Face

'This part includes twelve chapters'

First Chapter

Objectionable Misconceptions on Evidences of The Obligatory) of covering the face(

Some misconceptions are excited about evidences that show that it is obligatory upon the woman to cover her face before foreign men. These misconceptions are weak ,and they are not standing on clear proof.

First Misconception :They claimed that there is no clear religious text reported about the obligation of covering the face.

The Answer :This claim is not true .Moreover traditional and rational evidences proof the obligatory of covering the face .And these evidences have characterizations that evidences of the opposers do not have ;these evidences have clear indication and expression ,and they agree with fundamental and juristic rules and Prophetic Hadith.

Regarding the Holy Qur'an ,it has used various forms and indications to reveal the obligation of Hijab .And it has used different indication for each verse .When you meditate in each verse ,you see that it is ,on its own ,a conclusive argument and great and clear evidence upon necessity of covering the face .And each verse explains the other and gives a meaning that agrees with meaning of the other verse.

As for Prophetic tradition ,there are many Hadith of different forms that show and stress the Command of Allah about Hijab.

And for ancestral traditions ,it was reported that Companions and Followers of the Prophet ,who are people of knowledge and style ,see that woman shall cover her face before foreign men.



Al-Shehab In Clarifying Misconceptions about Hijab

Add to this indication of consideration ,juristic reasoning, preponderant interest ,and Muslim consensus.

Let's now see clear evidences upon obligation ,which do not need interpretation ,and beware of meanings hidden in this message:

1 -Allah the Al-Mighty said” :And when you ask them) the Prophet’s wives (for anything you want ,ask them from behind a screen“.
)Chapter of the Confederates (53 :Ibn Kathir said :This is the verse of Hijab.

Interpretation of the word’ Hijab :‘Anas said in reporting about the marriage of the Prophet peace be upon him with Zainab” :And as soon as he) the Prophet (entered the gate ,he drew the curtain between me and him) in order not to see his wife ,(and then the verse of Al-Hijab was revealed(1) “.

Anas also said in reporting about the marriage of the Prophet with Safiyya :The Muslims said)” :Will she be (one of the Mothers of the Believers ,or a female slave whom his right hand possesses“? They said” :If he has a Hijab for her ,then she will be one of the Mothers of the Believers ;and if she does not have a Hijab ,then she will be a female slave whom his right hand possesses “.When he)the Prophet (rode on ,he set aside a plate for her behind him and extended a Hijab between her and the people .And then the verse of Hijab was revealed (2) .The Prophet put his garment over her back and face ,and covered her legs ;taking her as a wife.

Hijab is a covering that prevents from seeing the character and body of woman, and it is worthier that her face and hand are covered.

In a Hadith, the Prophet said about Allah the Al-Mighty: “His Veil is Light, and if He were to remove it, the glory of His Face would burn of everything of His creation, as far as His gaze reaches.” (3) Ibn Taimiah said: “Hijab is obligated upon women in order that their faces and hands are not seen.” (4)

(1) Al-Bukhari (4515), Muslim (1428).

(2) Al-Bukhari (3976), Muslim (1365).



(3) Muslim.

(4) Ibn Taimiah: Collection of Fatwas 15/372.

2 -Allah the Al-Mighty said” :O Prophet !Tel your wives and daughters and the Believing women that they should draw their cloaks) veils(all over their bodies) when abroad :(that is most convenient ,that they should be known) as such (and not be annoyed) “.Chapter of the Confederates(59 :

This verse ends every doubt and dispute .The verse has indicated that the cloak which covers the whole body ,including face and hands, is the slogan of believing and chaste women .Our Sheikh Abdul-Aziz bin Baz said” :If there were no religious evidences upon prevention of uncovering the face except this verse ,it would be sufficient for showing the obligation of wearing Hijab and covering woman’s beauties ,including her face which is considered the greatest position of beauty ,for it is the face with which woman is identified and which brings seduction(1) “.

-3 Allah the Al-Mighty said” :They) the believing women (should not display their beauty and ornaments except what) must ordinarily(appear thereof ;that they should draw their veils over their bosoms and not display their beauty except t their husbands) “ ... Chapter of the Light(

Drawing a veil over the bosom is to draw it from the head to the bosom ,covering the head ,face ,neck ,chest and bosom .Um Salamah reported” :We were with the Messenger of Allah peace be upon him, and we were on the state of Ihram .Whenever men passed by us, the woman would draw the veil from above her head over her face“. ’ (2)Aisha reported” :We were with the Prophet peace be upon him, and we were on the state of Ihram .Whenever we passed by men, we were drawing our clothes from above our heads over our faces. And when we left them ,we were raising the clothes) from above our faces(3) “.

(1)Ibn Baz :Collection of Fatwas.5/230

(2)Al-Darqutney.2/295

(3)Al-Darqutney.2/295

Abdelrahman bin Abi Al-Hasan reported :While Abu Hazem was walking with some worshippers ,he looked at a girl covering with a veil .She was looking at people ,until she kept them busy with her and they started looking at her .Then Abu Hazem advised her and said to her” :Draw your veil over your bosom ,for Allah the Al-Mighty said” :They) the believing women (should draw their veils over their bosoms(1) “.

And Allah’s saying” ,They should not display their beauty except to their husbands or small children who have no sense of the shame of sex “is a doubtless evidence upon forbidding displaying beauty and ornaments .And the ornaments in this verse means the hidden ornaments ,not the apparent ones ,like anklet ,ear-ring, armband ,face ,head ,chest and hands .The woman should not display any of these ornaments except to her Mahram .This shows that a woman shall not display her ornaments before non-Mahram.

4 -Allah the Al-Mighty said” :Such elderly women as are past the prospect of marriage ,there is no blame on them if they lay aside their)outer (garments ,provided they make not a wanton display of their beauty :but it is best for them to be modest :and Allah is One Who sees and knows all things) “.Chapter of the Light(60 :

Jurist Abu Ya’li said” :This verse is evidence upon permitting elderly woman to uncover her face and hands before men .And regarding her hair ,it is forbidden to look at it like that of young woman “.Accordingly ,this verse is clearest evidence upon forbidding a young woman to uncover her face and hands before men ,for the verse has given the permission for elderly ,not young ,women.

Explanation of the word’ garments ‘in the verse:

Asem Al-Ahwal said :When I entered upon Hafsa bint Sireen ,she put her) outer (garment over her .Then I said to her :Has not Allah said” :Such elderly women as are past the prospect of marriage ,there is no blame on them if they lay aside their) outer (garments ,provided they

(1)Ibn Al-Qayem :Paradise of Lovers.225-26

make not a wanton display of their beauty !?“She said :Recite what Allah said after that” :But it is best for them to be modest “.Then the garment in the verse means the outer one .Mu‘aza Al‘-Adawya said :I asked’ Aisha about what a woman in the state of Ihram can wear .She said” :She) a woman in the state of Ihram (should not wear Niqab) a veil that covers face ,(and instead she should draw garment over her face“.

Ibn Tawoos reported from his father that he said” :A woman in the state of Ihram should draw garment over her face ,but she should not wear Niqab “.Ibn Kathir said in interpreting the meaning of’ garment ‘in the verse” :Ibn Masood said that it means cloak or garment “.The same was also reported from Ibn Abbas ,Ibn’ Umar, Mujahid ,Saeed bin Jubair ,Abu Al-Sha‘tha ,Ibrahim Al-Nakha‘i ,Al-Hasan ,Qatada ,Al-Zuhari ,Al-Awzai and others .Abu Saleh said” :An elderly woman can lay aside her outer garment) that covers face and hands ,(and she appears before men wearing shirt and garment“. Saeed bin Jubair and others said in interpreting Allah’s saying” :They can lay aside some of their clothes “as reported in the recitation of Abdullah bin Masood” :This refers to the outer garment which is put over the veil .Elderly women can lay it aside before foreign men, provided that they are wearing heavy veil behind it“.

5 -Ibn Masood reported that the Prophet peace be upon him said: “The woman is Awrah) i.e .all body of woman is private parts(1) “. (

This Hadith is evidence upon the obligation of covering face and hands ,for all body of woman ,from head to feet ,is private parts .It is not permissible to uncover any part of her body before foreign men for generalization in Hadith .And if it is asked about face and hands, it will be replied :Neither face nor hand ,for excepting them needs evidence and there is no evidence here.

Abu Bakr bin Abdelrahman said” :All parts of woman’s body are private parts ,even her nail “.This shows that the right opinion of the two

(1)At-Tirmidhi (1173) and others.

scholars 'opinions is the second opinion as Sheikh of Islam Ibn Taimiah said .Sheikh of Islam said" :All body of woman is private parts ,even her nail ".That is also the saying of Imam Ahmed and Malik .These scholars are among the greatest Hadith scholars ,who are acquainted of this Hadith and essays of the antecedents .And they said that all body of woman is private parts even the nail .This indicates that they do not see that incidents that rejecters take as evidences are proofs upon permitting displaying beauty ,and that they know none of the antecedents permitted it.

6 -Anas reported the Prophet's invitation to his companions ,and their sitting and eating in his house ,he) Anas (said" :The Messenger of Allah was sitting ,and his wife was facing the wall(1) ".

7 -Asmaa bint Abu Bakr said" :We used to cover our faces before men ,and we used to comb our hair before that ,while we were in the state of Ihram(2) ".

8 -Fatima bint Al-Mondher said" :We used to veil our faces while we were in the state of Ihram ,and we were with Asmaa bint Abu Bakr As-Sedik(3) ".

9 -Al-Hafez said :Malik reported that' Aisha wore a veil before a blind man .It was said to her" :He cannot see you ".Thereupon she said: "But I see him(4) ".

10' -Aisha reported that a woman wearing a thin veil that draws her forehead .Then' Aisha took this veil and cut it ,and said" :Do not you know what Allah revealed in Chapter of the Light "?Then' Aisha called for another veil and dressed her up.

(1)Muslim.(1428)

(2)Al-Hakim :Al-Mustadrak.1/454 :

(3)Malik :Al-Mawta.1/328 :'

(4)Ibn Hagar :At-Talkhees.(1488)

Al-Shehab In Clarifying Misconceptions about Hijab

11 -Hadith about allowing fiancé to look at the woman he wants to marry ,and stories of the antecedents about their tricks to look at the women they want to marry and how they were hiding to see them unawares as Muhammad bin Salamah and Jabir bin Abdullah did ,all these traditions are clear evidences upon the obligation of covering the face .The fiancé looks at the face because it is the position of beauty ,and if women are uncovering their faces ,there would be no need to this hiding .The Prophet peace be upon him said to a man who wanted to marry a woman from Al-Ansar” :Look at her ,for there is something in the eyes of the Ansar(1) “.

12 -Al-Mughirah bin Shu‘bah reported that he proposed to marry a woman from Al-Ansar .He told her parents that the Prophet peace be upon him asked him to look at her .It appeared that her parents hated that ,but the woman heard this while she was at her room and said” :If the Messenger of Allah asked you to look at me ,then look; but if he did not ask you so ,then do not look “.It seemed that she saw it a great matter to uncover her face before a foreign man .AL-Mughirah said” :Then I looked at her and married her(2) “.

13 -Religious texts and consensus of scholars proved that covering face and hands is obligated upon wives of the Prophet .Then where is the evidence that exempt believing women from this !?There is no evidence upon this’ .Aisha said” :O women ,all of you have the same state ;Allah the Al-Mighty has made ornaments lawful for you ,but without displaying them) before foreign men(3) “.(

14 -It is well known that wives of the Prophet’s companions used to cover their faces and hands as some scholars said ,and even fair people among the opposers admit this .Sheikh of Islam Ibn Taimiah said” :Ubaidah Al-Salamany and others mentioned that the believing women

(1)Muslim (1424) and others.

(2)Ibn Majah (1866) and others

(3)Ibn Abi Hatem :Interpretation of the Holy Qur’an.(14849)

used to cast their cloaks from above their heads ,until nothing of

their body appears except their eyes to see the road .It was reported from the Prophet that women in the state of Ihram is prohibited from wearing Niqab) a veil that covers face (and gloves .This shows that women who are not in the state of Ihram were accustomed to wearing Niqab and gloves .Thus this shows the obligation of covering face and hands(1) “.

15 -It was reported through different transmitted chains that Um Salamah said” :O Messenger of Allah ,what should the women do with their hems “?He said” :They should slacken them a hand-span“. Thereupon she said” :Then their feet will be uncovered “.He said: ”Then slacken them a forearm’s length and do not add to that(2) “.

This Hadith is clear evidence upon the obligation of covering the face because it is worthier .The religious text has indicated to a great matter by mentioning a small one.

16 -True consideration and clear juristic reasoning :whoever realizes the purpose of religious rule ,and understands aims of Shari’ah to prevent corruptions and bring benefits ,and realizes corruptions of displaying beauty which exceed benefits in quantity and forms ,and realizes benefits of wearing Hijab which exceed its corruptions ;if we imagined that there are corruptions behind wearing it ,and then he meditates that religion has forbidden uncovering feet and showing off sound of the anklet and displaying ornament for an elderly woman in order not to excite desires ;whoever understands all of these matters will not suspect forbiddance of covering the face ,especially for young ,beautiful woman .Most people see face as the ruler of the body ;if it is good ,other members of the body are good ;and if it is bad ,other members of the body are bad.

(1)Ibn Taimiah :Collection of Fatwas.15/371-372

(2)Ahmed ,(6/295) At-Tirmidhi ,(1731) Abu Dawood ,(4117) Al-Nesai ,(5336)Ibn Majah ,(3580) and others.

In the time of’ Ubaid bin’ Umair ,a Makkan beautiful woman said to her husband when she looked at her face in the mirror” :Do you see that a man sees this face and is not fascinated with it “?And

Al-Shehab In Clarifying Misconceptions about Hijab

lovers have expressed how beautiful face attracts and fascinates them.

Beautiful face attracts eyes and hearts ,and it has a great effect on hearts and minds .If you realized this ,and understood the meaning of Allah’s saying” :And man was created weak) “Chapter of the Women ,(28 :and knew the saying of Tawoos and some antecedents” :I am not patient at looking at women ,(1) “you would conclude that the saying that permits displaying beauty should be abandoned to prevent seduction .Ibn Al-Qayem said” :And thus women are commanded to cover their faces before men ,for uncovering the face shows beauties of the woman and then comes attraction(2) “.

17 -Imam of the Two Holy Places and Ibn Raslan said” :Muslim agreed on preventing women from getting out while uncovering their faces“. Ibn Raslan added” :Especially when evil people increase “.Our Sheikh Abdu-Azeez bin Baz said” :Antecedent scholars unanimously agreed that Muslim woman shall cover her face ,and that her face is private parts that she shall cover ,except before her Mahram(3) “.

Among decided religious rules is that all means of ,reasons for and introductions to evil are forbidden .And you can see corruption resulting from uncovering the face of white and beautiful woman in good centuries ,rather than our evil one.

There are other traditional and rational evidences ,but these authentic traditions above-mentioned ,and even fewer than them, are enough for those who seek the right and whom Allah guides to it. And

(1)Ibn Al-Qayem :Paradise of Lovers p.202 .

(2)Ibn Al-Qayem :Paradise of Lovers p.97 .

(3)Ibn Baz :Collection of Fatwas and various Essays.5/231-232

whoever misuses these evidences will not reach guidance.



Al-Shehab In Clarifying Misconceptions about Hijab

These clear texts and evidences have refuted all misconceptions.

And I am not surprised at seeing those who exaggerated in searching for evidences and exerted their effort in looking at history books and biographies looking for witnesses— whether for an) evil(reason or for knowledge ,and then after this continuous search ,the researcher will get no authentic ,clear evidence or an action or a Fatwa upon uncovering the face .It is impossible that uncovering the face is permissible .It is also impossible to find any evidence ,action or Fatwa that permits uncovering the face .All people know the legality of covering the face ;no one disputes at this ,but some scholars sees it recommended not obligated .And Sheikh Al-Albany ,in spite of his knowledge and awareness ,and having many references ,was not able to bring one evidence upon his opinion of uncovering the face .And this shows the weakness of this opinion.

And whoever compares between the two sayings and their evidences ,he will see that the saying that permits uncovering the face leads to immoral acts ,and also believing soul and heart cannot feel tranquility towards it .On the other hand ,the other saying that prevents uncovering the face leads to virtue ,and soul and heart feels tranquility towards it .And as for evidences of those who permit this act ,their transmitted chains are not authentic ,and actions are mysterious .On the other hand ,evidences of those who prevent the act ,they are clear with no mystery ,and they are supported by fundamental rules and Prophetic traditions ;such as :saying is more preponderant than deed .If two sayings,one permits and the other prevents ,are contradicted ,the one that prevents is preceded. Evidences of proving are preceded over evidences of negating ,and so on.

Second Misconception:They claimed that the verse of Hijab” ,And when you ask them) the Prophet’s wives (for anything you want ,ask them from behind a screen ,“is special to the Prophet’s wives.

The Answer:

1 -All Muslims agreed on recommendation of wearing Hijab) i.e. covering the face(for all believing women ,and this is clear evidence



Al-Shehab In Clarifying Misconceptions about Hijab

upon refusing specialization .Moreover if it is special to Mothers of the Believers ,some people would say it is not legal for other women to imitate them .Whenever' Umar saw a slave-woman wearing a veil, he hit her saying" :Are you imitating free women"?

2 -Practical consensus of believing women on covering their faces over centuries ,since the time of the Prophet till this time ,is doubtless evidence upon negating this specialization.

3 -Verses of Hijab include clear signs upon generalization of the rule. They include general rules and etiquettes for the Prophet's wives and others ,and no one said that these rules are special to the Prophet's wives .Also the verse of Hijab includes the reason behind the rule; that is purer for hearts of men and women .And the need of this purification for women's hearts ,other than these of the Prophet's wives ,is greater.

4' -Uqbah bin Amer reported that the Messenger of Allah peace be upon him said" :Beware of entering upon women ".A man from the Ansar said" :Allah's Messenger ,what about husband's brother"? Thereupon the Prophet said" :Husband's brother is like death(1) ".

Sheikh Al-Shanqity said :This Hadith is clear evidence upon preventing entering upon women and asking them for anything except from behind a screen ... This is authentic Prophetic evidence that Allah's saying" ,Ask them from behind a screen , "is general for all women ... Words of Hadith warns of entering upon women ,even if they will not be alone.

5 -Among decided fundamentals is that rule for one person is general for the whole Ummah ,and it is generalization of the word ,not specialization of the reason ,which is considered .Knowingly ,there are

(1)Al-Bukhari ,(4934) Muslim.(2172)

various reasons for revelation of the verse of Hijab ,and it does not include anything that makes the rule special to the addressee alone. Ibn Taimiah said" :Judging generalizations in the Qur'an upon the reasons behind their revelation is wrong ,for most verses are revealed



for reasons ,and nothing of them is limited to its reason alone.

6 -Supposing that the verse of Hijab is special to the Prophet's wives ,there are other evidences from the Book and the Sunnah that obligate Hijab upon all women ;including the verse of the veils. Also' Aisha praised migrating women for wearing verse ,and praised women of the Ansar of wearing Niqab ,showing their belief in the verse .Among these evidences is the verse of the cloaks ,about which Sheikh Al-Sa'di said" :This verse is the verse of Hijab".

Al-Sayoty said" :This is the verse of Hijab ,and it is for all women. It obliged upon them covering the head and the face ".It was reported through a good transmitted chain that Ibn Abbas said about the verse of the cloaks" :Allah the Al-Mighty has ordered the believing women, when getting out of their houses ,to draw their cloaks from above their heads covering their faces ,and drawing only one eye".

And scholars who said that this verse is special to the Prophet's wives ,they said that the verse means the extra limit over covering ornament ,face and hands .Al-Baghawy said" :After the verse of Hijab was revealed ,none could look at the Prophet's wives ,whether they were wearing Niqab or not".

If it is said :If the rule of Hijab in this verse is general ,then why the address is directed to the Prophet's wives?

The answer :The address is directed to them for their favor and honor ,and the believing women are their followers .And Muslims are following and imitating them) the Prophet's wives ;(this indicates to the importance of Hijab ,for directing the rule for the most ideal women makes it more obligatory upon those who are lower than them .In addition ,it is an Islamic etiquette that the educator begins first with his family .Finally ,it is a Qur'anic style that it directs address to the Prophet and his Ummah.

Third Misconception :Some scholars claimed that the command to draw the cloaks from above the head as mentioned in Chapter of the Confederates does not mean covering the face.

The Answer :The verse command to draw the cloak from above the



Al-Shehab In Clarifying Misconceptions about Hijab

head to cover the forehead and brows ,and then lower it down to cover the whole body until reaching the feet .Some companions and followers said in interpreting Allah’s saying” ,draw their cloaks all over their body ,“that it means covering the face .Great scholars and interpreters said” :The meaning of drawing the cloak is to cover with it the whole body ,leaving one eye to see with it“.

Al-Nasafi said :When cloak is removed from the woman’s face ,it is said to her” :Draw your cloak over your face“.

Sheikh Al-Shanqity said :There is a clear proof in the verse” ,draw their cloaks all over their body ,“that makes it include the meaning of covering the faces by drawing cloaks over them .And this proof is Allah’s saying in the verse” ,Say to your wives “.No Muslim disagrees about the obligation upon the Prophet’s wives for wearing Hijab and covering their faces .Then mentioning the wives with daughter and believing women refers to the obligation of covering faces by drawing cloaks over them.

And other evidence upon this is Allah’s saying in Chapter of the Light” ,They should not display their beauty except what must ordinarily appear thereof ,“for the meaning of what appears of her means a garment which is put above the clothes ,and it is not right to explain it with uncovering face and hands.

And if we supposed that the meaning of drawing the cloak over the body ,as mentioned in the verse ,does not mean covering the face ,then how about other clear evidences upon the obligation of covering the face ,and which shall be applied!?

Fourth Misconception :Some scholars claimed that conditions of Hijab does not include covering the face ,and that the word’ veil’ linguistically means covering the head only.

The Answer :This is an illusion which is clarified when interpreting the meaning of) cloak and veil ,(mentioned in the Qur’an.

Interpretation of the Veil and its Description:

'_Aisha said" :May Allah bestow His Mercy on the early emigrant women .When Allah revealed" ,and to draw their veils over their bosoms ,“their tore their heavy clothes and veiled with those) torn clothes (1) “.(Al-Hafez bin Hagar said" :The meaning of the word 'veiled 'here is that they covered their faces .And this occurs by putting the veil over her head and then drawing it from the right side to the left shoulder “.Al-Fara 'said" :During the time of Ignorance, women used to draw her veil over her back leaving what is at the front be uncovered ,and then they were commanded to cover “.Al-Hafez said while identifying the word' wine) khamr" :“(The word' veil' is derived from the word' wine ,‘for it covered the woman’s face “.Ibn Taimiah said" :Veils cover the heads ,necks and faces“.

'_Aisha said" :By Allah ,I never saw women better than women of the Ansar ,or having much belief in the Book of Allah more than them .When the verse in Chapter of the Light" ,and to draw their veils over their bosoms ,“their men went to them reciting upon them what Allah has revealed for them .The man was reciting for his wife, daughter ,sister and every kinship woman .On hearing that ,all of the Ansar women used their blanket as a veil ,covering their heads and faces with them ;believing in what Allah has revealed in His Book. And in the morning ,they were veiled while offering the Dawn prayer behind the Prophet peace be upon him .They appeared as if there are crows on their heads(2) “.

(1)Al-Bukhari.(4758)

(2)Ibn Abi Hatem :Interpretation of the Holy Qur'an.(14406)

Ibn Al-Athir said" :In Hadith of' Ubaidellah bin' Udai bin Al-Khyar, it was reported that he came veiling with his turban ,until Wahshi could see nothing from him except his eyes and feet .Veiling with turban is to put it around the head and drawing its tip on the face, without drawing it on the chin “.Muhammad bin Al-Hasan said: "Veiling is to cover the face by putting the turban around the head and drawing its tip on the face ,like women“.

'_Aisha reported about the Ifk) lie (incident and delay of Safwan bin Al-Mu'attal because of falling asleep ,she said" :He came,

Al-Shehab In Clarifying Misconceptions about Hijab

and identified me on seeing me ;for he saw me before Hijab was obligated .I woke up on hearing his Isterja) 'i.e .saying ina lillah w ina ilaih raji'on (and veiled my face with my cloak“.

_In the story of Fatima bint Al-Husain ,he said” :She veiled her face“. It was reported” :Do not veil his face” ,“Veil faces of your dead ,“and ”The Messenger of Allah peace be upon him used to veil his face while being in the state of Ihram.“

The word' veil 'linguistically means :It is said for anything used to cover .Both cloak and turban are called veil .And if a woman covers her head and neck ,this is also called a veil ,for the elderly woman who is allowed to uncover her face ;the veil for her is what covers head and neck .And when adult woman prays alone uncovering her face and covering her head and neck ,this is the obligatory veil for her .But the veil ,according to religion and tradition ,is the name of what covers the woman's head ,face ,neck and chest before foreign men .It is agreed that legal meaning is preceded over linguistic meaning .And whoever says anything other than this ,he is mistaken.

Interpretation of the Cloak and its Description:

_ Um Salamah reported :When the verse” ,that they should draw their cloaks all over their bodies ,“was revealed ,women of the Ansar came out as if they had crows over their heads by wearing outer cloaks (1) “.The head ,in Arab language ,includes the face .Also there is no evidence that excludes face from the head .Ibn' Umar said: ”What is above the chin is included in the meaning of the head“.

Ibn Hazm said :The word' cloak ,'in the Arab language ,with which the Messenger of Allah addressed us ,is what covers the whole body ,not part of it.

It was reported that wife of Ibn Masood asked him to bring clothes for her ,whereupon he said” :I fear that you would leave the cloak with which Allah has covered you “.She asked” :What is this cloak “?He said” :It is your house“.

Ibn Taimiah said :Cloaks are clothes which are casted from above the heads over the body ,until nothing appears except the eyes.

_It was reported that Ibn Sireen said :I asked' Ubaidah about



interpretation of Allah's saying" ,O Prophet ,say to your wives and daughters ,and to the believing women to cast their cloaks over their bodies ".Then he explained it with his clothes ;he covered his face and head ,showing off one eye.

_Ibn Abbas said about the verse of the cloaks" :Allah the Al-Mighty commanded the Believing women ,whenever they get out of their houses for a need ,to cover their faces by casting their cloaks from above their heads over their bodies and to show off one eye ".The same was reported about Ibn Ka'b Al-Qurazy.

_Abu Dawood narrated that Abu Al-Sha'tha reported that Ibn Abbas said" :A woman should cast her cloak from above her head over her head".

'_Aisha reported" :Woman in the state of Ihram should cast he cloak from above her head over her face) ".Narrated by Abu Dawood and others(

'_Aisha also reported" :Riders were passing by us while we were the Messenger of Allah peace be upon him ,and we were in the state of Ihram .Whenever they drew close to us ,every one of us used to cast her cloak from above her head over her face .And when they kept away from us ,we used to raise the cloak".

Accordingly ,we conclude that the legal and linguistic meaning of Cloak is what includes covering the face.

Combining between Veil and Cloak:

Ibn Kathir said" :Cloak is the clothes above the veil ".Then he mentioned those who gave this definition .Safiyya bin Abu' Ubaidah said" :A woman got out wearing a veil and a cloak' ".Umar asked: "Who is this woman "?It was said" :She is the slave-woman of so and so ".Thereupon' Umar sent to Hafsa" :What made you let this slave woman wear veil and cloak ,until she appeared like free women .Do not let slave-women imitate free ones(1) ".

Ibn Kathir reported that Ibn Abi Hatem narrated from Yunus bin Yazeed said :We asked Al-Zuhari whether a slave-woman ,married or not ,should wear a veil .He said" :She has to wear a veil if she is married ,but she should not wear the cloak ,for it is disapproved for

them to appear like free women“.

Sheikh Al-Sa'di said about Allah's saying” ,that they should cast their cloaks over their body :“The cloaks here mean clothes which are worn above other clothes ;such as veil ,garment and so on ,and with which women shall cover their faces and chests.

Fifth Misconception :Some scholars claimed that covering the face is recommended for women ,not obliged.

The Answer:

1 -What is their evidence upon recommendation of covering the face ?Some of them answered that covering face and hands has an origin in the Sunnah .It was usual in the time of the Prophet peace be upon him ,and many traditions showed that the Prophet's wives were covering their faces ,and virtuous women followed and imitated them.

(1)Al-Baihaqy.

It is replied upon this claim that there is shortage in their proof, and many religious matters are proved as obligatory with evidences less in strength.

2 -All above-mentioned evidences prove obligation of covering face and hands .And it is added to them what' Uqbah bin Amer asked the Prophet peace be upon him about his sister who took a vow to perform Hajj barefooted and bareheaded .So he said” :Command her to cover her head and to ride ,and to fast three days' (1) “.Aisha reported about the story of the son of Zam'ah that Sa'd bin Abi Waqas said” :O Messenger of Allah ,my nephew' Utbah has taken a promise from me to take care of his son “.Abdullah bin Zam'ah said: ”He is my father's son ;he was born on his bed “.There upon the Prophet said” :He is for you “.In another narration of Al-Bukhari ,the Prophet said” :He is your brother ,O Abd bin Zam'ah “.Then he) the Prophet (added” :The boy is for) the owner of (the bed and the stone is for the person who commits illegal sexual intercourse “.Then the

Al-Shehab In Clarifying Misconceptions about Hijab

Prophet said to Sawdah bin Zam'ah) his wife" :(Wear a veil before him ,“for seeing that the boy looks like' Utbah ,and he did not see her until his death(2) .

This Hadith is taken as a proof ,for the Prophet asked Sawdah to wear Hijab before the suspected son of her father ;however ,his brotherhood for Sawdah is legally proven ,so she can appear before him without Hijab .But as there is suspicion ,she is commanded to wear Hijab ,and this shows its obligation .And his saying” ,he did not see her till his death ,“however Sawdah gets out for her need ,is evidence upon that Hijab includes covering the face.

Among evidences upon obligation of covering the face is what 'Aisha reported :Aflah bin Qu'ais sought permission from me) to enter the house ,(but I refused to grant him the permission ,and he sent me)the message saying” :(I am your uncle) in the sense (that the wife of my

(1)Abu Dawood ,(3293) At-Tirmidhi ,(1455) Al-Nesai (3815) and Ibn Majah(2134)

(2)Al-Bukhari ,(1948) Muslim.(1457)

brother has suckled you “,but I refused to grant him permission. There came the Messenger of Allah and I made a mention of it to him ,and he said” :He can enter) your house ,(for he is your uncle“.

(1)Ibn Hagar said” :This is evidence upon obligation of wearing Hijab before foreign men “.Nabhan narrated that Um Salamah reported: The Messenger of Allah said to us” :If one of you has a slave ,and he enters into agreement to purchase his freedom ,and can pay the full price ,then she must veil herself from him (2) “.Al-Shawkany said:

”Words of this Hadith refers to obligation of this deed “.Nabhan also narrated that Um Salamah reported :I was with the Messenger of Allah peace be upon him along with Maimunah when Ibn Umm Maktum) who was blind (came to visit him .This incident took place after we were commanded to wear Hijab .The Prophet told us to hide ourselves from him) i.e .wear Hijab .(We said” :O Messenger of Allah, he is blind and is unable to see us ,nor does he know us “.He replied: ”Are you also blind and unable to see him(3) “?

Al-Shehab In Clarifying Misconceptions about Hijab

Meditate in the saying of Um Salamah” ,this incident took place after we were commanded to wear Hijab “.It is a decided fundamental rule that the command of Allah means obligation ,and His prohibition means forbiddance ;except when there is evidence prevents from applying this rule .And verses and Hadith about Hijab have included both command) to wear Hijab (and prohibition) of leaving it ,(and there is no other evidence here that opposes this. Accordingly ,command and prohibition are applied according to their origin.

3 -In the verse of the Cloaks ,there is clear evidence that the command is means obligation ;Allah has commanded the believing women to cast their cloaks from above their heads over their faces as He commanded the Prophet’s wives .Some scholars ,including Al-Qadi Ayaan ,said that there is no disagreement about that Covering face and hands was obliged upon the Prophet’s wives .Thus there should be no

(1)Al-Bukhari ,(4815) Muslim.(1445)

(2)Narrated by Ahmed ,Abu Dawood ,At-Tirmidhi ,Al-Nesai and others.

(3)Narrated by Ahmed ,Abu Dawood ,At-Tirmidhi ,Al-Nesai and others.

disagreement about the obligation of covering face and hands upon all other women.

4 -In the verse about the elderly women ,there is doubtless evidence upon proving that covering the face is obligation .That is because the verse has allowed elderly women to lay down clothes) i.e .the cloaks,(which cover faces .And this allowance cannot be given ,except when covering the face is obliged.

After allowing elderly women to uncover their faces ,the verse has shown that covering the face for them is better .This Qur’anic style is clear evidence upon obligation of covering the face.

All scholars agree that elderly women are allowed to uncover



their faces ,but it is better for them to cover them .And if we suppose that young women have the same allowance ;they can uncover their faces and it is better to cover it ,then specializing the elderly women in the verse would be meaningless ,and Qur'an is free from mentioning meaningless matters .Accordingly ,this Qur'anic verse is evidence upon obligating covering the face.

5 -Covering the face was known about the Prophet's companion women ,and the Qur'an was revealed in their language .Also the believing women ,every time and everywhere ,were covering their faces and hands until the fourteenth century ,the century of evil colonization .This general ,practical deed refutes the saying of recommendation.

6 -It was reported from Asmaa bin Abu Bake ,Fatima bint Al-Mondher and' Aisha may Allah be pleased with them that the companion women used to cover their faces before foreign men while they were in the state of Ihram.

The companion women's deed is clear evidence upon obligatory of covering the face ,for it is legal and dutiful upon woman to uncover her face while being in the state of Ihram .And if it were not the case that it is obliged to cover the face before foreign men ,it would not be allowed for them to cover it in the state of Ihram.

Second chapter

A Misconception that its Reply should be mentioned

With every Misconception

Sixth Misconception :Scholars who permit uncovering the face with absolute words of traditional and mental evidences and historic incidents ,claiming that if their saying is not strong ,they would not find evidences upon it.

The Answer :Al-Shateby said" :You would not find any misleading group or those who give opposing rules be unable to give evidences upon his opinion ... Accordingly ,everyone shall take into

consideration what antecedents understood from the religious evidence and how they worked upon it ,as this is the true.

Evidences of those who permit uncovering the face are ,in fact, misconceptions based on illusions ,suspicions and imagination; even if they claimed that their evidences and acts are true .And this book aims at uncovering these misconceptions and discussing them scientifically .Know that evidences they gave are not considered except when the following conditions are found in them:

- 1 -Authentication of the transmitted chain ,and soundness of the text.
- 2 -Clearness and obliging of the proof ,and if the proof is not obliging, it is not taken into consideration.
- 3 -Proving that the evidence was revealed or said after Hijab was obliged.
- 4 -When there is no dispute about the evidence ;such as being attached to a legal excuse that permits uncovering the face.

***Among legal excuses that permit uncovering the face:**

_When the woman is old ,or appears like elderly women ,or slave.

_When she uncovers her face without intention ,or displaying her face is out of her will.

_When she uncovers her face in order that her fiancé can see her.

_When she uncovers her face because the one looking at her is young.

_When the incident is not general ,and the reasons behind it are hidden.

_When proving that the Prophet saw the act of uncovering the face and admitted it.

Accordingly those who permit uncovering the face cannot exceed these conditions .Thus shortage of their evidences has clearly appeared for everyone looking at juristic matters .And their evidences are of three divisions:

First :We say that they are authentic ,but they cannot be taken as

proofs.

Second :We say that they are weak.

Third :We say that they are brief ,and thus they can be interpreted in another meaning opposing to what they said.

According to this ,know that there is no text ,juristic reasoning or interest requires permitting the act of uncovering the face before foreign men .But text ,juristic reasoning and interest require the obligation of covering it .It is wondrous that some people oppose this.

Third Chapter

A Misconception resulting from Shortage of Understanding Verses about Hijab

Seventh Misconception :They stuck to what Ibn Abbas said in interpreting Allah's saying" ,that they should not draw their beauty and ornaments except what) must ordinarily (appear thereof ,“he said that this verse refers to hand and face) .Narrated by Ibn Abi Shaibah(

The Answer:

1 -This saying of Ibn Abbas is opposed by the saying of Ibn Masood, whose interpretation of the Holy Qur'an precedes any other interpretation ,and opposed by interpretation of Ibn Abbas himself about verse of the cloaks .Thus taking this verse and the saying of Ibn Abbas and those who agree with him as proof is not considered. Accordingly ,we only work upon the precise evidence.

Abu Ishaq narrated from Abu Al-Ahwas that Ibn Masood said: "Allah's saying" ,except what) must ordinarily (appear thereof,“ means) outer (clothes “.Then Abu Ishaq said :Have not you seen that Allah says” ,O Children of Adam !Take your adornment) by wearing your beautiful clothes (at every time and place of prayer) “.Chapter of the Heights(31 :

And interpretation of Ibn Masood is preceded over interpretation of Ibn Abbas ,when it is hard to combine between the two

Al-Shehab In Clarifying Misconceptions about Hijab

interpretations ,for the Qur'anic sign as the meaning of adornment in the Arab language and as mostly mentioned in the Qur'an is what woman adorns herself with like jewels. Also Ibn Masood interpreted the word 'ornament' ,mentioned twice in the verse ,with different meanings ,and accordingly the speech is for establishing. On the other side ,Ibn Abbas gave same interpretation for the word 'ornament' ,and accordingly the speech is for asserting .And the rule is that if there is disagreement whether speech is establishment or assertion ,we make it for establishment .And also the interpretation of Ibn Masood agrees with religious texts and fundamental rules .In addition ,Ibn Abbas gave different interpretations for the exception, and Ibn Masood didnot.

2 -Ibn Kathir said ,commenting on interpretation of Ibn Abbas and those who agreed with him" :The interpretation of Ibn Abbas may be about ornament which women are prohibited to uncover ... It is also likely that meant to interpret' what mostly appear thereof 'with face and hands ;as most scholars said .Some scholars gave preponderance for the first potentiality ,for it agrees with what was reported about Ibn Abbas" :Women shall cover their faces from above their heads" , and his saying" :They shall cast their cloaks over their faces".

3 -Ibn Taimiah said :Allah the Al-Mighty divided' ornament 'in two kinds :apparent ornament and unapparent ornament ,and He permitted woman to uncover her apparent ornament ,even before foreign men .Before the verse of Hijab was revealed ,women used to get out without wearing cloaks ,uncovering their faces and hands and men were looking at them ;as this was permitted .But after the verse of Hijab" ,O Prophet ,say to your wives and daughters ,and to the believing women ,to cast their cloaks over their bodies ,"was revealed ,women were covered before men ... and as women are commanded to wear cloaks ,covering the face ,in order not to be known ,then face and hands are among ornament that women are commanded to cover before foreign men .And men can look at things other than these ,except at apparent clothes(1).

Ibn Rajab said :Before Hijab was obliged upon women ,they were getting out without cloaks ,uncovering their faces and hands ;and this was the ornament that woman was allowed to uncover as mentioned in the verse" :except what must ordinarily appear thereof ".Then she



was commanded to cover her face and hands(2) .

4 -Interpretation of Ibn Masood may be explained regarding a state

(1)Ibn Taimiah :Collection of Fatwas.22/110-111

(2)Ibn Rajab :Fath Al-Bari.2/346

during which woman can uncover her face and hands ;such as appearing before her Mahram or non-Mahram but she is old .Ibn Abbas said :Allah’s saying” :Except what must ordinarily appear thereof “includes face ,kohl ,pigment of hands and ring .She can display these ornaments at her house before any people who enter upon her) .Narrated by At-Tabari (The word’ people ‘in the saying of Ibn Abbas means her Mahram.

5 -It is not necessary that the interpretation of Ibn Abbas that the before foreign men .Also Ibn Abbas and others interpreted the apparent ornament with ornaments put on face like kohl and ring. And it is not permissible to display this acquired ornament ,for generalization of Allah’s saying” :provided that they make not a wanton display “.This refers that uncovering them is for necessity ,not optional.

In addition ,style of the Qur’an refers to what we have mentioned .Allah said” :Except what must ordinarily appear thereof,“ and did not say :Except what they display .This refers that this display is not intended ,so it is excused for necessity .It is well-known that man’s thigh is private parts ,but the garment may be raised above the knee ,as mentioned in Hadith of Anas on the Day of Khaibar that the wrapper got aside from the Prophet’s thigh ,and this is excused for necessity.

Ibn’ Atyah said :It appeared for men through meditating at words of the verse that womanis commanded to cover ,and exert her effort to cover any ornament .And exception is for what appear for necessity.

If it is said :Why Ibn Abbas and those who agreed with him mentioned face and hands ,not other kinds of unapparent

ornaments ;however ,woman's organs that appear for necessity are excused?

It is answered :Habit of the antecedents in interpretation is mentioning what is in need to be known .And woman needs to know the legal rule about face and hands .And some scholars said :It is habitually that face and hands often appear ,or there is need to be uncovered.

This matter becomes clearer as Allah said” ,except what must ordinarily appear thereof ,“and did not say :except face and hands. And if the verse means permitting to uncover face and hands ,Allah would mention them clearly ,as this would clarify the rule and interpretation.

Eighth Misconception:Some scholars took this verse as proof” ,That will be better ,that they should be known so as not to be annoyed;“ saying that the verse proves that women are uncovering their faces, for the one covering her face will not be known.

The Answer:Interpreters said :Allah's saying” ,they should be known,“ does not mean that the one looking at woman would identify who is she .But the verse means that they would be known as free not slave women ,chaste not immoral woman .And this is achieved through wearing cloak and veil ,which are known as clothes for free women, showing their chastity and virtue.

Sheikh Al-Shanqity said about this claim that it is wrong ,and the words of the verse prohibit it as Allah says” :that they should cast their cloaks over their body“.

And this can be explained that Allah's saying” :That will be better, that they should be known “refers to casting their cloaks over their body .Moreover casting their cloaks can never mean uncovering their faces to be known .Thus knowing here does not mean identifying person of the woman.

In addition ,Allah's saying in the verse” ,to your wives ,“proves that knowing in the verse does not mean uncovering the face ,for there is no disagreement among Muslims that the Prophet's wives

were covering their faces.

Accordingly ,there are several evidences showing that this claim is wrong:

First :Context and words of the verse as we have abovementioned.

Second :Allah's saying" ,to your wives."

Third :All interpreters among the Prophet's Companions interpreted the verse and showed the reason behind its revelation .And the known reason is that hypocrites were annoying slave women ,not free ones .Thus distinguishing slaves from free women clarifies Allah's saying" ,that will be better ,that they should be known". Knowing here refers to state of the woman ,not her person .And this interpretation agrees with the Qur'an.

Sheikh of Islam Ibn Taimiah said :Women were commanded to wear cloaks in order not to be known ;meaning covering the face.

Sheikh Abdul-Aziz bin Baz said :Allah's saying" ,that will be better, that they should be known "refers to covering the face ,for person is identified through face .Thus this verse obliges covering the face.

Ninth Misconception:Allah's saying" ,that they should draw their veils over their bosoms ,“does not mention covering the face ;and if covering face was obliged ,Allah would mention it clearly .And it is only obliged upon woman to draw her veil over her bosom in order to cover her chest.

The Answer:Covering the face is implied in command in this verse, and it was not mentioned because it was already known ,for drawing the veil until reaching the bosom includes covering what is between head and bosom ;the face .And if their claim is right ,it can be said that it is not necessary to cover head ,ears ,neck ,or chest because they are not mentioned clearly in the verse .In addition ,Sunnah and traditions have interpreted the verse ,and all of them obligated covering woman's face.

Al-Shehab In Clarifying Misconceptions about Hijab

Tenth Misconception:Some scholars took Allah’s saying” ,it is not lawful for you) to marry other (women after this ,not to change them for other wives even though their beauty attracts you ,“as a proof that covering the face is not obliged.

The Answer:There were revelation for the Prophet alone ,and this verse is for legislation ,so it cannot be taken as a proof .Also the Prophet was admired of captives and married them .He was admired of Juwairiah from Banu Al-Mostaleq and married her ,and was admired of Safiyya and liberated her ;making her liberation her dowry ,and married her ,and was admired of Raihana who was taken as a captive on the Day of Banu Quraizah and the Prophet liberated her and then married her ,and was admired of a captive from Banu Al’-Anbar ,but she sought refuge with Allah from him .Moreover ,you can know personal and spiritual beauties through listening ,and so get admired of them .And it was said :ears sometimes love before eyes.

Fourth Chapter

A Misconception basing on Negligence in

Rectifying Hadith

Al-Khateeb Al-Baghdadi narrated from Abu Zakarya Al-Naisaboury that he said :Tradition of the Prophet was not written until it was reported by trustworthy narrators ,until it reaches the Prophet peace be upon him .And it was provided that none among the narrators should be unknown or defected .And if the Prophetic tradition was proved by this way ,it should be accepted and applied ,and it should not be opposed.

Also rule of Hadith about rules differs from rule of Hadith about invitation and intimidation .Imam Ahmed bin Hanbal said :We used to seek the most authentic transmitted chain of Hadith about what is lawful and unlawful .But we were not doing the same with Hadith about invitation and intimidation.

And those who permitted uncovering the face have taken Hadith, of weak transmitted chains and denied texts ,as proofs .And each of these two defects is enough to leave this proof .And this rule refutes the following misconceptions:

Eleventh Misconception :Scholars who permitted uncovering the face took this Hadith as a proof :Abu Dawood narrated from Al-Waleed, on the authority of Saeed bin Bashir ,on the authority of Qatada ,on the authority of Khalid bin Duraik ,on the authority of ' Aisha who reported that Asmaa bint Abu Bakr entered upon the Messenger of Allah peace be upon him wearing thin clothes .Allah's Messenger said turned his attention from her .He said" :O Asmaa ,when a woman reaches the age of menstruation ,it should not be seen from her except this and this “,and he pointed to his face and hands.

The Answer:

1 -Transmitted chain of this Hadith is not considered ,for there are defects in its transmitted chain and text:

a .Khalid bin Duraik did not see' Aisha ,and Saeed bin Bashir was a weak narrator and was narrating denied traditions from Qatada .And

Al-Shehab In Clarifying Misconceptions about Hijab

he was also disturbing in this Hadith :once he reported it from Um Salamah instead of Aisha .Also Al-Waleed and Qatada are known with deception.

b .The text is denied because of disagreeing with Qur'an and Sunnah from two sides:

_The first side :Both Qur'an and Sunnah obligated covering face and hands.

_The second side :Lowering the gaze at woman's face and hands is obligatory ,but Hadith permits uncovering them .But it may be answered that this Hadith was before the verse of Hijab was revealed and before the command of lowering the gaze .And accordingly, the Hadith is away from dispute .Anas narrated" :On the day) of the battle (of Uhad ,when) some (people retreated and left the Prophet, I saw' Aisha bint Abu Bakr and Um Sulaim ,with their robes tucked up so that the bangles around their ankles were visible hurrying with their water skins) .In another narration ,it is said" ,carrying the water skins on their backs ("Then they would pour the water in the mouths of the people ,and return to fill the water skins again and came back again to pour water in the mouths of the people".

Al-Nawawi said :This was on the day of Uhad ;before the verse of Hijab was revealed ,and before looking at them was forbidden.

Ibn Qudama said :Regarding Hadith of Asmaa ,it is likely that it was before the verse of Hijab was revealed.

And what supports what we have mentioned is that Asmaa bint As-Sedik was a companion who is far away above such deed ,and this is known about her .And each Muslim should refuse this tradition. And what suits her position is what Hisham bin' Irwah reported that Al-Mondher bin Al-Zubair came from Iraq ,and sent thin clothes to Asmaa bint Abu Bakr ,after her sight had become weak .And when she touched her ,she said" :Oh ,take back his clothes to him ".He said to her" :These clothes are not transparent ".She said" :If they do not appear what is behind them ,they describe the body ".Then he bought heavy clothes to her ,and she said" :Yes ,dress me like these".

2 -If we supposed that this Hadith is sound and that it was after the



verse of Hijab was revealed ,we would judge it as legal excuse like engagement and so on .And what supports this is that the Prophet said” ,It should not be seen from her “...and he did not say” :she should not display .“Ibn Raslan said :And what supports that this Hadith is for necessity and need is that Muslims agreed that women should be prevented from getting out uncovering their faces, especially when there are many evil people.

There are also Hadith in this chapter reported from Qatada, 'Aisha and Asmaa bin' Amees ,but their chains are weak and their texts are denied.Sheikh Al-Albani acknowledged that Hadith of' Aisha is weak ,but he facilitated in strengthening it for its transmitted chain .Shortly,whatever the way o judging this Hadith ,its transmitted chain is judged as weak ,so it should not be taken into consideration strengthening it .Also it was reported about' Aisha and Qatada what obligated covering the face ;and this supports weakening the Hadith.

Twelfth Misconception:Some scholars took this Hadith as a proof upon permitting uncovering the face :Nuh bin Qais Al-Hadany narrated ,on the authority of Amr bin Malik ,on the authority of Abu Al-Jawza ,‘on the authority of Ibn Abbas who reported :There was a woman who used to pray behind the Messenger of Allah peace be upon him who was beautiful ,one of the most beautiful of people. Some of the people used to go to the front row to avoid seeing her, and some used to go to the back row so that when they bowed, they could see her from beneath their armpits .Then Allah revealed the words” :To us are known those of you who hasten forward and those who lag behind) “.Chapter of the Rocky Tract) (24 :Narrated by Ahmed ,At-Tirmidhi ,Al-Nesai ,Ibn Majah and others(

The Answer:Transmitted chain of this Hadith is defected ,and its text is denied .And grading it as sound is not better ,but out of negligence. How a wise man imagines that such repeated sight treachery was acted by Companions of the Messenger of Allah !Muslim fears imagining such deed .If it is said that deed was acted by hypocrites, and this is the right ,we would say :how about brave and jealous Muslims ?Did they notice such deed without any reaction !?Nay ,that is impossible .This reply is when supposing that transmitted chain is

Al-Shehab In Clarifying Misconceptions about Hijab

sound ,then how about grading it as defected !?Abu' Isa At-Tirmidhi said :This Hadith was narrated from Ja'far bin Suliman ,on the authority of Amr bin Malik ,on the authority of Abu Al-Jawza .'And its transmitted chain did not include Ibn Abbas(1) .

Ibn Kathir said :This Hadith is very strange and denied .He also said that this Hadith is words of Abu Al-Jawza ,'and Ibn Abbas was not mentioned in it.

What supports grading this Hadith as weak is its narrator Amr bin Malik was misleading and had mistakes and illusions .And Ibn Abbas gave different interpretation to the verse :He interpreted those who hasten forward with those who died ,and those who lag behind with those who are still alive .The same was reported from some antecedents.

And if we supposed that this Hadith is sound and the woman was uncovering her face ,this Hadith would be before the verse of Hijab was revealed .As-Sayoty said :It is agreed that Chapter of the Rocky Tract is Makkyah) i.e .it was revealed in Makkah ,before the Prophet emigrated to Madinah) (i.e .this means that it was revealed before the verse of Hijab ,which was revealed in Madinah after emigration.(And it was reported about' Aisha that she said" :By Allah ,I never saw women better than women of the Ansar .When Allah's saying" ,that they should draw their veils over their bosoms ,“was revealed ,they)women of the Ansar(

(1)At-Tirmidhi :Al-Sunan.(3122)

immediately offered the Dawn prayer behind the Messenger of Allah, wearing cloaks that cover their faces ,until they appeared as if there were crows over their heads “.It is also probably that this beautiful woman was a slave .It is wondrous that some people tried to neglect denial of the text to take it as a sound proof .And what prevents that those who lag behind were hypocrites or Muslims who were newly entered Islam and did not practice its etiquettes yet ;or this may be the state of the woman.

Thirteenth Misconception :Some people who permitted uncovering the face took this Hadith as a proof :It was reported that' Umar bin Al-Khattab said" :Do not exaggerate in women's dowry ".Then a tall woman of blunt nose said" :You cannot judge this matter ".He said: "Why not "?She said" :That is because Allah said" :And you have given one of them a Cantar) a great amount of gold) ".(Chapter of the Women "(20 :Thereupon' Umar said" :The woman is right ,and' Umar have mistaken".

The Answer :In interpreting this verse ,Ibn Kathir reported the story of' Umar through different transmitted chains .One of them was good and strong ,and therein description of the woman ,that she was tall and had blunt nose ,was not mentioned .And there is another transmitted chain ,which is disconnected .Al-Zubair bin Bakar said :My uncle Mos'ab bin Abdullah reported ,on the authority of my grandfather that' Umar bin Al-Khattab said ... This tradition is disconnected because Abdullah ,Al-Zubair grandfather ,did not meet or listen from' Umar bin Al-Khattab.

Fourteenth Misconception :Some people who permitted uncovering the face took the following tradition as proof :Abu Al-Salil reported: The daughter of Abu Dharr came to her father while his companions were with him .She was wearing a wool garment and her cheeks were uncovered) ... Narrated by Ibn Sa'd and Abu Na'eem(

The Answer :Abu Al-Salil Duraib bin Nafir did not meet Abu Dharr ;he was not living during his age.

Fifteenth Misconception :Some people who permitted uncovering the face took the following tradition as proof' :Imran bin Husain reported" :I was sitting with the Messenger of Allah peace be upon him .Then Fatima ,the Prophet's daughter ,came .I looked at her and found that her face was yellow .The Prophet made supplications for her .And then I looked at her again and found that blood returned to her face and yellowness disappeared) ".Narrated by Ibn Jarir and Al-Dolaby(

The Answer:

1 -Transmitted chain of this tradition is weak .It was also said that it is fabricated .Among its narrators is Mashar bin Abdelmalek whose Hadith are lean ,and' Utbah bin Hamid Al-Dabi whose Hadith are weak.

2 -And when supposing that this tradition is sound ,it occurred before the verse of Hijab was revealed.

Sixteenth Misconception :Some people who permitted uncovering the face took the following tradition as proof :Abdullah bin Al-Zubair said :On the Day Conquest) of Makkah ,(Hind bint' Utbah and other women entered Islam .They came to the Prophet peace be upon him at Al-Abtah to make a pledge with him .Hind talked to the Prophet, and then raised her Niqab and said” :I am Hind bint' Utbah “and the Prophet said” :Welcome to you) “.Narrated by Ibn Sa'd(

The Answer:This Hadith is fabricated .Its transmitted chain contains Al-Waqdi who reported from Ibn Abi Sabrah ,who is accused .Saleh bin Ahmed bin Hanbal reported from his father that Abu Bakr Muhammad bin Abdullah bin Abi Sabrah used to fabricate Hadith.

Seventeenth Misconception :Some people who permitted uncovering the face took the following tradition as proof :Abu Hurairah reported: ”I never saw any one more beautiful than' Aisha bint Talha except Mu'awyah when being on the pulpit of the Messenger of Allah peace be upon him) “.Narrated by Ibn Asaker and Al-Asfahany(

The Answer :Transmitted chain of this tradition is weak .And if we accepted it ,we would also accept what Al-Asfahany reported that 'Aisha bint Talha complained her husband to Abu Hurairah ,and her veil fell down her face) i.e .without intention.(

Eighteenth Misconception :Some people who permitted uncovering the face took the following tradition as proof :Mu'awyah reported: I entered with my father upon Abu Bakr ,and saw Asmaa who was

Al-Shehab In Clarifying Misconceptions about Hijab

white ,and Abu Bakr was white and thin.

The Answer :At-Tabrany reported an essay about transmitted chain of this tradition ,from his Sheikh Al-Qasem bin' Abad Al-Khattaby ,that this tradition was reported by Qais ,on the authority of Mu'awyah.

*Know that traditions are shortened ,incidents before and after them are not mentioned .There may be a relation of lineage or suckling between mentioned people ,and late people do not know that.

And are texts of Qur'an and Sunnah opposed by traditions ?Of course, no!

Nineteenth Misconception :Some people who permitted uncovering the face took the following tradition as proof :It was reported that the Prophet peace be upon him said” :Ihram of man) i.e .shaving hair (is in his head and Ihram of woman is in her face) i.e .not wearing Niqab “.(They also claimed that the Hadith that prevents woman from wearing Niqab and gloves while being in the state of Ihram is evidence upon obligation of uncovering the face.

The Answer :There is no origin of Hadith” ,Ihram of man “... And regarding prohibiting women to wear Niqab and gloves while being in the state of Ihram ,prohibition here only includes Niqab and gloves; such as men who are prohibited to wear trousers while being in the state of Ihram ,but they are obliged to cover their private parts with garment ... and it was reported that Asmaa used to cover her face while being in the state of Ihram.

And regarding Hadith” ,Man's Ihram is in his head ,“Ibn Al-Qayem said that there is no origin for this Hadith ,and none of the authors of the authentic books narrated it ,and its transmitted chain is unknown, so it cannot be taken as a proof and the authentic Hadith ,that proves the obligation of covering the face like other parts of the body and that wearing Niqab is only prohibited in Ihram but she has to cover her face and hands ,cannot be left for it.



Twentieth Misconception :Some people who permitted uncovering the face took the following tradition as proof :Quraibah reported that her mother came to the Prophet peace be upon him and said” :O Messenger of Allah !The Fire “!He said” :What happened “?Then she told him about her matter ,and she was wearing Niqab .The Prophet said to her” :O slave of Allah ,uncover your face ;for uncovering the face is from Islam and Niqab is libertinism“.

The Answer:There is no origin for this Hadith and it is denied.And this Hadith disagree with Prophetic sayings and affirmations ,and with actions reported in many traditions that prove legislation of Niqab. Sheikh of Islam Ibn Taimiah said that it was reported” :Woman in the state of Ihram is prohibited to wear Niqab and gloves ,and this proves that women were actually wearing it before being in the state of Ihram ,and so they have to cover their faces and hands with other things“.

Fifth Chapter

Misconceptions away from any Dispute for

A Legal Excuse

This chapter consists of three sections:

First section :A woman is old ,and so she is permitted to uncover her face with a condition .This would be the answer of the following misconception:

Twentieth First Misconception :Some people who permitted uncovering the face took the following tradition as proof :It was reported that Qubaisah bin Jabir said :I went with an old woman from Banu Asad to Ibn Masood) in his house (with three men .Ibn Masood saw that the forehead of the woman was bright .He asked her” :Do you shave it “?and so she got angry) ... Book of Woman’s Cloak :p(98.

The Answer : Describing the woman as old shortens the answer, for there is no sin for elderly women if they lay aside their outer garments .It is enough to mention this excuse ,and there is no need to mention another excuse.

Twentieth Second Misconception : Sheikh Al-Albany said in his book)Woman's Cloak :(In History of Ibn' Asaker ,during reporting the story of crucifying Ibn Al-Zubair ,it was mentioned that his mother Asmaa bint Abu Bakr came uncovering her face and she was smiling.

The Answer : Sheikh Al-Bani did not mention transmitted chain or degree of this story ,and this was not his habit .And if we suppose that this story is sound ,during its time ,Asmaa was old ,so there was in on her to lay aside her outer garment .Hisham bin' Irwah said: I entered upon Asmaa ten days before Abdullah bin Al-Zubair was killed ,and she was of hundred years old.

Ibn Al-Sakan reported from Abu Al-Mahyah Yahia bin Ya'li Al-Taimi ,on the authority of his father that he said :I entered Makkah after Abdullah bin Al-Zubair was killed .I saw him crucified and saw his mother Asmaa old and blind.

Second section : It is permissible for woman to uncover her face in the state of engagement so that her fiancée can see her .This would be the answer of the following misconceptions:

Twentieth Third Misconception : Some people who permitted uncovering the face took the following tradition as proof :Sahl bin Sa'd reported :A woman came to the Messenger of Allah peace be upon him and said" :O Allah's Messenger ,I have come to you to present myself to you) for marriage "(Allah's Apostle glanced at her .He looked at her carefully and fixed his glance on her and then lowered his head .When the lady saw that he did not say anything, she sat down) .Agreed upon(

The Answer : This Hadith does not mention that the woman was uncovering her face ,and his glance at her does not mean that she was uncovering her face .He may be looking at her body .In addition, it is permissible for the woman who presents herself for marriage

Al-Shehab In Clarifying Misconceptions about Hijab

to uncover her face before the fiancée to see her as engagement is a legal excuse for uncovering the face .Ibn Hagar said” :This Hadith permits looking at woman when intending to marry her “... Also the Prophet was not forbidden to look at foreign women .Ibn Al-Araby gave another interpretation for this Hadith .He said that this incident may be before the verse of Hijab was revealed.

Third Section :Incidents that were before the verse of Hijab was revealed as it was permissible for women to uncover their faces .This would be the answer of the following misconceptions:

Twentieth Fourth Misconception :Some people who permitted uncovering the face took the following tradition as proof :It was reported that Al-Harith bin Al-Harith Al-Ghamdi said :I said to my father at Mina” :Who are these people “?He said” :These people have gathered against a man who left their religion “.We went to the gathering and found the Messenger of Allah peace be upon him inviting people to Islam .People were saying to him” :O Messenger of Allah !You are inviting people to believe in Allah Alone “.But they were rejecting and hurting him .He remained in this state until the day came and people left him .Then a woman ,whose neck was apparent ,came and she was crying .She was holding a bowl of water and a handkerchief .The Prophet took the bowl from her ,and then drank and performed ablution .Then he raised his head to her and said” :O my daughter !Cover your neck ,and do no fear defeat or humiliation of your father “.We asked” :Who is she “?They Said: ”This is Zainab ,the Prophet’s daughter) “.Narrated by Ibn Asaker ,At-Tabrany and others(

The Answer:

1 -This Hadith does not mention that Zainab was uncovering her face, or uncovering the neck was intended .And if the Prophet’s saying, ”cover your neck ,“indicates that her face was uncovering ,then his order to cover her neck imply covering the face because veil is casted from above the head to the bosom.

2 -Authentication of this Hadith is doubted.

3 -And if we suppose that Zainab was uncovering her face ,it can be explained that this incident occurred before the verse of Hijab



Al-Shehab In Clarifying Misconceptions about Hijab

was revealed .Also the context refers that this incident was before emigration) from Makkah to Madinah .(And what strengthens this explanation is that Zainab died before Farewell Pilgrimage .And Ibn Asaker narrated this Hadith ,and reported the saying of Abu Zur'ah that these two Hadith are authentic ;this Hadith and Hadith of Moneeb bin Modrek bin Moneeb ,on the authority of his father ,on the authority of his grandfather.

Ibn Al-Athir said :Moneeb bin Modrek bin Moneeb reported ,on the authority of his father ,on the authority of his grandfather who said” :I heard the Messenger of Allah peace be upon him saying in the Time of Ignorance” :Say’ there is no god but Allah ‘so that you will be successful “.Some people spitted in his face “.He reported within the Hadith that Zainab came ,but without mentioning that she was uncovering her face or neck.

Sixth Chapter

A Misconception with no Evidence upon Preponderant Potentials

Among decided rules is that if there are probabilities about evidence ,it cannot be taken as a proof .Evidences of those who permit uncovering the face have many strong probabilities ;and this is the answer of the following misconceptions:

Twentieth Fifth Misconception :Some people who permitted uncovering the face took the following tradition as proof :Abdullah bin Abbas reported :Al-Fadl bin Abbas rode behind the Prophet as his companion rider on the back portion of his she-camel on the Day of Nahr) Slaughtering of Sacrifice¹⁰ ,th Dhul-Hijjah) and Al-Fadl was a handsome man. The Prophet stopped to give the people verdicts. In the meantime, a beautiful woman from the tribe of Khath'am came, asking the verdict of Allah's Apostle. Al-Fadl started looking at her as her beauty attracted him. The Prophet looked behind while Al-Fadl was looking at her; so the Prophet held out his hand backwards and caught the chin of Al-Fadl and turned his face (to the owner sides) in order that he should not gaze at her. She said: "O Allah's Apostle, the obligation of performing Hajj enjoined by Allah on His worshippers, has become due (compulsory) on my father who is an old man and who cannot sit firmly on the riding animal. Will it be sufficient that I perform Hajj on his behalf?" He said: "Yes." (Agreed upon)

The Answer: This Hadith of Ibn Abbas, and Hadith of 'Aisha "O Asmaa, when woman reaches the age of menstruation", and Hadith of Jabir "a woman whose checks are tanned", and interpretation of Ibn Abbas to Allah's saying "except what must ordinarily appear thereof" are the strongest evidences of those who permit uncovering the face. However, each of these evidences cannot be taken as a sufficient proof on its own.

And as for other evidences, they are not even considered proofs. In addition, they weaken the pretext. And most scholars did not look at them because they know that they cannot be taken as proofs.

And it is answered upon Hadith Ibn Abbas as follows:

1- This Hadith and its other narrations have not mentioned that the woman from Khath'am was uncovering her face, and that the Prophet saw her uncovering her face and admitted her deed. They just mentioned that the woman was beautiful, and this does not mean that she was uncovering her face. It is probable that beauty of the woman was known by any way. Also beauty of the woman can be identified with her appearance, with size of body, or what necessarily appear of her limbs. Allah the Al-Mighty said about hypocrites: "When you look at them, their bodies please you." (Chapter of the Hypocrites: 4) and their bodies are covered with clothes.



Al-Shehab In Clarifying Misconceptions about Hijab

The effeminate man said to Abdullah, the brother of Um Salama: "O Abdullah! If Ta'if should be conquered tomorrow, I recommend you the daughter of Ghailan, for she is so fat that she has four curves in the front (of her belly) and eight at the back." (1)

Al-Madainy reported: Abdullah bin 'Umar Al-'Umari said: When I went to perform Hajj, I saw a beautiful woman who was saying bad words. I got close to her and said: "O slave of Allah! Are not you here to perform Hajj? Do not you fear Allah?" Then she uncovered her face which was beautiful like the sun.

2- Woman's face may be unintentionally uncovered; such as during moving or because of wind, and no one can contradict this. The Prophet said to Fatima bint Qais: "I hate that your veil falls down from above you, or your garment raises and people see you." (2)

(1) Al-Bukhari (5548), Muslim (2180).

(2) Al-Nesai (3237)

And 'Aisha said while reporting the story of Ifk that when she slept, Safwan bin Al-Mu'attal came and identified her when he saw her. Al-Hafez said: "This refers that her face uncovered when she slept, for it was mentioned that she covered herself with her cloak and slept."

Accordingly, if we supposed that Al-Fadl saw the face of the woman from Khath'am, her face may be uncovered unintentionally. Also the Prophet did not mention that the woman was uncovering her face. And when Al-Abbas asked him why he turned Al-Fadl face, he said: "I saw a young man and woman, and I fear that the Satan may tempt them." And transmitted chain of this Hadith includes Al-Fadl who was not present at this time. And if we supposed that he was present, this incident is not a Prophetic Hadith or revelation that its words should be concise, until we would take it as a proof.

And it is known that, during this time, the state was severe and poverty was spread. Al-Bukhari and others narrated that people were hanging their garments, since their young-hood, on their necks when praying, so it was said to women: "Do not raise your heads until men would sit." And for narration of Abu Dawood, it was added: "in order not to see men's private parts." Al-Bukhari also reported that Amr bin Salamah led people in prayer, wearing a garment that was not covering his private parts. Abu Dawood narrated that Fatima was wearing a garment; when she covered her head with it, it did not reach her feet, and when she covered her feet with it, it did not reach her head. And Um 'Atyah said to the Prophet: "Some of us do not have a garment." He said: "Let her sister (in Islam) dress her with her garment." (Agreed upon)

3- A woman in the state of Ihram should uncover her face until throwing Jamrat-al-Aqbah, when there are no



Al-Shehab In Clarifying Misconceptions about Hijab

foreign men around her. And the woman from Khath'am was in the state of Ihram as Al-Hafez bin Hagar and others said. And she may be uncovering her face for Ihram not because uncovering face is permissible. And what supports this is the deed of 'Aisha when she was performing 'Umrah with her brother Abdelrahman. She said: "He seated me behind him on his camel." She (further) stated: "I lifted my head covering and took it off from my neck. He stuck my foot as if he was striking the camel. I said to him: do you find anyone here?" (1)

4- Al-Hafez said: What clarifies this is what Abu Ya'li reported, through strong transmitted chain, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, on the authority of Al-Fadl bin Abbas who said: "I was riding behind the Prophet peace be upon him. And then a Bedouin came with his daughter who was beautiful. The Bedouin presented his daughter before the Prophet hoping that he would marry her. I was looking at her, and so the Prophet turned my head (away from me). Al-Hafez said: It is probable that the Bedouin asked his daughter to talk in order that the Prophet hears her voice and may marry her.

5- Supposing that the woman was uncovering her face and was ignorant of the rule, then the Book of Allah, Sunnah of His Messenger and application of Muslims are left for a mistake from a Bedouin. Moreover we are not sure whether she was uncovering her face or not.

It is also probable that the woman was uncovering her face, and it was special to the Prophet that he can look at woman's face. And it was not reported that anyone except Al-Fadl saw her, and the Prophet turned his face away from her. In addition, the Prophet may have denied her deed, but this was not reported.

What is important is that it is not reasonable that this companion woman was uncovering her face, leaving the dutiful matter, or at least the better matter. And it was known that people at this time were caring for doing best deeds.

And why those who took this Hadith as a proof upon permitting uncovering the face neglected that the Prophet Turned Al-Fadl face and neglected his saying: "I fear that the Satan may tempt them."

(1) Muslim (1211).

Twentieth Sixth Misconception: Some people who permitted uncovering the face took the following tradition as proof: Jabir bin Abdullah reported: I observed prayer with the Messenger of Allah peace be upon him on the 'Id day. He commenced with prayer before the sermon without Adhan and Iqama. He then stood up leaning on Bilal, and he commanded (them) to be on guard (against evil for the sake of) Allah, and he exhorted (them) on obedience to Him, and he preached to the people and admonished them. He then walked on till he came to the



Al-Shehab In Clarifying Misconceptions about Hijab

woman and preached to them and admonished them, and asked them to give alms, for most of them are the fuel for Hell. A woman having a dark spot on the cheek stood up and said: "Why is it so, Messenger of Allah?" He said: "For you grumble often and show ingratitude to your spouse." And then they began to give alms out of their ornaments such as their earrings and rings which they threw on to the cloth of Bilal. (Narrated by Muslim)

The Answer:

1- This Hadith did not mention that the woman was uncovering her face or that the Prophet saw her uncovering her face and admitted her deed. And regarding that Jabir described the woman that she has a dark spot on the cheek, he may have previously known that before Hijab was obligated, and then when he saw her appearance, he identified her; such as 'Umar who identified Sawdah when seeing her body. 'Aisha said: Sawdah went out to answer the call of nature after it was made obligatory (for all Muslim women) to observe the veil. She had a large frame and everybody who knew her before could recognize her. So 'Umar bin Al-Khattab saw her and said: "O Sawdah! By Allah, you cannot hide yourself from us." (1)

2- The woman may be old. And what strengthens this probability is that Jabir described her with having a dark spot on the cheek; referring that men were not tempted with her.

(1) Al-Bukhari (4517), Muslim (2170).

3- The woman may be slave. In the narration of Al-Baihaqy, Jabir said: "Then a woman from low people stood, and she had a dark spot on the cheek." And in Hadith of Ibn Masood, it was mentioned that the woman was not from high people. (Narrated by Ahmed and Al-Nesai)

4- It is probable that this incident was before the verse of Hijab was revealed. And what strengthens this is that the 'Id prayer were legalized in the second year of Hijrah (i.e. emigration from Makkah to Madinah) and the obligation of Hijab was in the fifth year of Hijrah.

5- The veil may have been unintentionally lifted, and Jabir saw her face at this moment. What strengthens this is that all companions who narrated the incident; such as Jabir, Ibn Masood, Ibn 'Umar, Ibn Abbas, Abu Hurairah and Abu Saeed Al-Khudri, did not mention that the woman was uncovering her face, and only Jabir described her of having a dark spot on her cheek.



Al-Shehab In Clarifying Misconceptions about Hijab

Seventh Chapter

Misconceptions based on Wrong Inferences

Twentieth Seventh Misconception :Some people who permitted uncovering the face took the following tradition as proof :Anas reported :A slave woman entered upon' Umar bin Al-Khattab ,whom he knew before .The woman was wearing a cloak ,with which she was masked' .Umar asked her whether she is liberated ,whereupon ,she said" :No ".He said" :Then why you are covering your face ?Raise the cloak from above your head .Covering the face is special to free women ".The woman was slow in raising the cloak from above her ,so' Umar hit her with his stick until she raised it) .Narrated by Ibn Abi Shaibah(

The Answer:

1 -This tradition did not mention that the woman was uncovering her face .And' Umar identified the woman with her physical appearance.

2 -And supposing that the woman was uncovering her face ,this means that she knew the rule that she can uncover the face) as she was a slave ,(but she mistaken when she made her appearance be like free women by putting the cloak over her head.

Also those who took this tradition as a proof do not work upon it ;they see that slaves are like free women in wearing veil .Then why they do not apply this!?

Twentieth Eighth Misconception :Some people who permitted uncovering the face took the following tradition as proof' :Aisha reported" :The believing women covered with their veiling sheets used to attend the Fajr) dawn(prayer with the Messenger of Allah peace be upon him ,and after finishing the prayer ,they would return to their home and nobody could recognize them because of darkness) ".Agreed upon(

The Answer:

1 -This Hadith is evidence upon covering the face ,and this was the deed of the companion women ;as it appears in' Aisha saying" :covered with their veiling sheets ".It is also evidence upon exaggeration in covering ,for it was mentioned in the narration of Al-Bukhari" :They could not recognize one another".

And regarding her saying" ,nobody could recognize them because of darkness ,"it can be interpreted in several meanings:

_Their gender was not identified ,whether there are men or women .They appeared like apparitions.

_Darkness hid characteristics of their bodies like height ,fatness and so on .And wives of the Prophet used to

Al-Shehab In Clarifying Misconceptions about Hijab

get out in darkness in order not to be seen ,and it is agreed that it was obliged upon them to cover their faces.

_Darkness prevented woman to see the face of her companion who was uncovering her face .Or it is probable that women were uncovering their faces among each other) i.e .there were no men among them ,(but darkness prevented them to see faces of each other.

2 -Supposing that they were uncovering their faces ,and it was darkness that prevented identifying them ,this is not evidence upon permitting uncovering the face .Hijab that Allah mentioned in his saying” ,from behind a screen “and commanded woman with it is general .It includes anything that prevents seeing woman’s face ;such as wall ,clothes or darkness.

Eighth Chapter

Misconceptions based on Illusion

We have mentioned before many evidences upon that it is obligated upon woman to cover her face before foreign men .It is sufficient for her to cover it with anything ;such as drawing cloak over veil over her face ,or with one of them .Anas said when reporting the story in which Safiah rode behind the Prophet peace be upon him” :The Prophet put his garment over her back and face ,and then pulled it from beneath her leg’ “.Aisha also said when reporting about the story in which she was looking at the Abyssinia play ,and the Prophet made her stand behind her” :The Prophet was covering me with his garment) “.Agreed upon (This shows voidness of the following misconceptions:

Twentieth Ninth Misconception :Some people who permitted uncovering the face took the following tradition as proof :Fatima bint Qais reported :The Messenger of Allah peace be upon him said to her regarding the place where she would spend her Waiting Period” :Go to Ibn Um Maktum who is blind :In case you put off your veil ,he will not see you “.So she went to his house) .Narrated by Muslim(

The Answer :This misconception and the followings are evidences for those who see that covering the face is obliged ,and they mentioned the’ veil ‘and its denotations are implied .But late people misunderstood these words and interpreted them wrongfully .They said that’ veil ‘is what covers the head ,without face .From this illusion ,they reported this misconception and what follow it ;and what is built on wrong is wrong .And it was above-mentioned the interpretation of the traditional ,religious veil ;it is what cover head ,face ,neck ,chest and bosom.

Thirtieth Misconception :Some people who permitted uncovering the face took the following tradition as proof: Yahia bin Abi Saleem reported :I saw Samraa bint Naheek ,who was living during the time of the Prophet .She

Al-Shehab In Clarifying Misconceptions about Hijab

was wearing a heavy shirt and a heavy veil .And she was holding a whip ,with which she was disciplining people, joining them to what is good and prohibiting them from what is evil) .Narrated by At-Tabrany(

The Answer :It is answered upon this tradition with what was answered upon that of Fatima bint Qais .And it is added here that transmitted chain of this tradition is doubted .In addition ,Samraa was an old woman) i.e .it was permissible for her to uncover her face.(

Thirtieth First Misconception :Some people who permitted uncovering the face took the following tradition as proof :Maimoon bin Mihran reported” :I entered upon Um Ad-Dadaa ,and I saw her covered with a thin veil that she casted upon her brow “.He added” :The veil was short and she extended it) “.Narrated by Ibn Asaker(

The Answer :It is answered upon this tradition with what was answered upon that of Fatima bint Qais.

Thirtieth Second Misconception :Some people who permitted uncovering the face took the following tradition as proof’ :Uyaynah bin Abdelrahman ,on the authority of his father who said” :A woman came to Samurah bin Jundub ... and the woman was masked) “.Narrated by Al-Baihaqy(

The Answer :This tradition is evidence for those who see that covering the face is obliged .And some late people took this as proof upon permitting uncovering the face because they understood that masking is to cover the head ,not the face .Al-Hafez said” :They veiled with it ;meaning they covered their faces with it by putting the veil on the head ,casting it from the right side on the left shoulder“.

Thirtieth Third Misconception :Some people who permitted uncovering the face took the following tradition as proof’ :Aisha said” :By Allah ,I never saw women better than women of the Ansar .When the verse in Chapter of the Light” ,that they should draw their veils on their bosoms ,“was revealed ,men of the Ansar returned to their women reciting what Allah has revealed for them .Then all of them held their heavy garments and covered with them ,believing in what Allah has revealed in His Book) .Narrated by Ibn Abi Hatem(

The Answer :This tradition is evidence upon obligation of covering the face ,but some latest people understood that it means that women of the Ansar put their clothes on their head ,uncovering their faces.



Al-Shehab In Clarifying Misconceptions about Hijab

Ninth Chapter

A Misconception of taking Opinion and Imitation

As a Proof

It is dutiful upon us judge disagreed matters to Qur'an and Sunnah .And we work upon the closest opinion to clear religious texts ;that is the better in life and Hereafter .The proof upon this is Allah's saying" :If you differ in anything among yourselves ,refer it to Allah and His Messenger ,if you do believe in Allah and the Last Day: that is best ,and most suitable for final determination) ".Chapter of the Women(59 :

Imam Ahmed said" :Opinions of Al-Shaf'i ,Malik and Abu Hanifah are just opinions for me ,and the proof is what is reported in traditions ".And with this ,following misconceptions are answered:

Thirtieth Fourth Misconception :Some people who permitted uncovering the face took as a proof what was reported about the three Imams :Abu Hanifah ,Malik and Al-Shaf'i as the said that face is not private parts .And Imam Ahmed also said this in one of his narrations.

The Answer:

1 -Many followers of the Imams misunderstand their intentions and attribute to them what they have not said, making an opinion of which these Imams are innocent .Many sayings attributed to the Imams explanations, inferences and necessities .For example :Imam Malik was asked" :Can a woman eat with a foreign man "?He said" :Yes ,no problem"...

According to this ,Al-Bagy said" :This saying refers that a man's looking at woman's face and hands is permitted because these appear of her when eating".

Ibn Jazi Al-Kalbi Al-Malki in interpreting Allah's saying" ,except what must ordinarily appear thereof" :“This refers to clothes ,face and hands .And this is the opinion of Malik because he said that it is permissible for woman to uncover her face and hands in prayer and Abu Hanifah added the feet“.

They concluded this however Imam Malik saw that a woman's nail is private parts as Ibn Taimiah reported about him .Ibn Al-Qayem said" :Latest people explain sayings of Imams with which Imams did not intend ,and then they report their explanations from one another“.

Some scholars said that what is attributed to the four Imams that it is permissible for woman to uncover her face and hands before foreign men is wrong .But they said" :It is permissible for her to uncover her face ,for there is no evidence upon covering it ;her face is not private parts “.They mean uncovering it in prayer where no foreign man can see her .This is her private parts for prayer .And other than this all of her body is private parts. And whoever follows up their sayings ,he will conclude this ,for they mentioned woman's private parts in the

Al-Shehab In Clarifying Misconceptions about Hijab

Chapter of Prayer .And it was mentioned before that Imam Ahmed and Malik said” :Whole body of the woman is private parts ,even her nail “.Also Imam Al-Shaf’i said” :Woman is commanded to cover all what may tempt men “.Al-Alosy said that Al-Shaf’i see that face and hands are private parts regarding looking ,and not private parts in prayer .In addition ,Imam of the two Holy Masjids and Ibn Raslan reported that Muslims unanimously agreed upon preventing women from getting out uncovering their faces .Ibn Al-Mondher said” :Scholars agreed that a woman shall wear stitched clothes and cover her head and hair ,except her face ,but she has to cast a thin cloth over her face to hide it before foreign men “.Ibn Taimiah and others said” :The difference between private parts of woman in prayer and regarding man’s looking at her :all body of woman is private parts regarding man’s looking at her“.

Ibn Al-Qayem said” :The misconception resulted from that religion legislated for free women to cover their faces before foreign men .And this was not obliged upon slave women ;this is for slaves used for entertainment. And as for women who were taken as captives and so they became slaves ,there is no text in Qur’an and Sunnah that permits them to uncover their faces or allows men to look at them .Private parts are of two kinds :private parts regarding looking and private parts in prayer .Free woman can pray uncovering her face and hands ,but she cannot get out on this state“.

2 -Some scholars see that woman’s face and hands are not private parts ,for they can be uncovered for fiancée, in prayer ,in the state of Ihram and for witness .However ,they see that face and hands shall be covered before foreign men .And the reason for obligation here is because face is the position of seduction ,not because it is private parts .And these state during which woman can uncover her face and hands are the proofs of Imams’ followers in attributing them to their Imams.

3 -It is a decided rule that preventing evil deeds is a religious aim ,and displaying beauty is a great evil deed especially in our bad age .And regarding what is attributed to Imams that it is permitted to uncover face and hands before foreign men ,it is restricted with negating seduction .And many scholars said :nowadays ,women shall cover their faces because time changes and people become worse ;however ,their age was less in evil than ours.

But it can be asked why some scholars in our age ,including Sheikh Al-Albany ,permit uncovering the face ,and he has a book named) Cloak of Muslim Woman (talking about this matter?

The Answer :We should admit human shortage ,and the indicated book is just an example among many books that show this shortage .And scholars denied this book ,but women who seek to prove permitting uncovering the face stuck to it .But Sheikh Al-Albany is like anyone ;he is not unfailable .Each opinion can be rejected ,and none is unfailable except our Prophet Muhammad peace be upon him .Sheikh Al-Albany has explained verses according to his own desire to support his opinion .And what strengthens this saying is that only corrupting people ,who want t spread immorality among Muslims ,follow his opinion .They have exploited his book in achieving their evil step.



Al-Shehab In Clarifying Misconceptions about Hijab

Al-Shateby reported that the Prophet peace be upon him said” :I fear three deeds upon my Ummah after my death “.They said” :What are these deeds ,Messenger of Allah “?He said” :I fear on them a mistake of a scholar, unfair judge and followed vain desire“.

Important Benefits:

First Benefit :Scholars unanimously agree that covering the face and hands for woman is worthier and more precautious to get away from disagreement ,and to be applying a recommended deed ,and to keep away from misconceptions .Accordingly ,be cautious and do not care for people’s opinions .Al-Qasem reported that Malik said” :Not each saying of a man ,even if he has favor ,should be followed ,for Allah said” :Those who listen to the Word ,and follow the best thereof) “.Chapter of the Crowds “(18 :Also he who just performs dutiful matters and neglects recommended one and neglects keeping away from doubtful matters ,has impaired his Islam.

Second Benefit :Al-Shateby reported the wrong of this saying” :When they) scholars (differ ,choose of their opinions “.And when we allow people to choose among opinions what they wish ,they will follow the opinion that agrees with vain desire .And this is opposing to Shari’ah purposes.

Muslim has to exert his effort to know the right by looking into evidences or following the preponderant evidence or deed .He has to follow the opinion that agrees with Shari’ah purposes and lead to achieving piety, not desire.

Third Benefit :Can we deny upon a woman covering her face?

The Answer :There is no doubt that denial is recommended .Covering the face and hands ,in the opinion of those who do not obligate it ,is recommended .And it is agreed that keeping away from disagreement is recommended .And denying gently for leaving the recommended and doing the disapproved is good.

To explain this in detail ,denial upon uncovering the face is of two ways:

First way :Denying the saying that uncovering the face is permissible by showing its weakness and its disagreement with religious texts and with Muslim deed ,and by showing evidences against it.

Second way :Denying it practically by showing the right for woman uncovering her face in non-conservative countries and obliging the woman in conservative countries to cover the face for general benefit and to prevent doubt and corruption.

It is dutiful upon guardians of Muslims to perform their duty towards their subjects by telling them about the obligatory of covering the face .Sheikh of Islam Ibn Taimiah said” :It is not permissible for women to uncover their faces before foreign men .And the guardian has to enjoin to what is good and prohibit this evil deed)uncovering the face (and others .And whoever does not apply this should be punished“.

Al-Shehab In Clarifying Misconceptions about Hijab

Tenth Chapter

A Misconception without any Sense

Thirtieth Fifth Misconception :Some people who permit uncovering the face took the following verse and tradition as a proof :Allah the Al-Mighty said)" :O Muhammad ,(say to the believing men to lower their gaze". Jarir bin Abdullah reported :I asked the Messenger of Allah about) the rule of (accidental glance and he ordered me to turn my eyes away) .Narrated by Muslim (Buraidah also reported that the Prophet said" :O Ali !Do not give a second look) because (while you are not to blame for the first ,you have no right to the second) ".Narrated by Ahmed ,Abu Dawood ,At-Tirmidhi and others (Saeed reported that the Prophet commanded to lower the gaze while sitting in the street) .Agreed upon(

The Answer:

1 -These texts do not mention that it is permissible for the woman to uncover her face before foreign men .It is completely away from our subject .And whoever claimed that these texts refer that there are parts uncovered of the woman and these parts for sure are face and hands ,his claim is entirely wrong .And it is wondrous that those who permit uncovering the face stick to these texts as proofs upon their claim ,ignoring its clear words that forbid looking at foreign woman and then they permit uncovering her face absolutely.

There are many cases during which Muslim should lower his gaze:

_Something of woman's ornament may appear unintentionally .For example ,Anas reported that Safiah was riding behind the Prophet on the camel .Then Al'-Adba) 'the name of the Prophet's camel (stumbled and Allah's Messenger fell down and she too .Then the Prophet stood up and covered her) .Agreed upon (Ibn Abbas reported within the story of the black woman that she said to the Prophet" :I am subject to fits and become uncovered) ".Agreed upon(

_Among ornament that may appear is apparent ornament .There are some apparent ornament that exceed hidden one in exciting desire ,such as tallness ,appearance of the body and good clothes .Al'-Alaa bin Ziad said: "Do not follow with your eyes beauty of woman's clothes ,for looking excites desire of the heart".

_Slave women are permissible to uncover their faces.

_Non-Muslim women ,for there were Christian and Jew women in Muslim countries ;they were appearing naked. Saeed bin Abi Al-Hasan said to Al-Hasan" :Non-Muslim women display their chests and beasts".

_A woman may intentionally seduce man .Abu Hazem Al-Madany said :While I was throwing Stones ,I saw a very beautiful woman throwing the Stones and she was uncovering her face .I said to her" :O slave of Allah !Do not



Al-Shehab In Clarifying Misconceptions about Hijab

you fear Allah ?Do you uncover your face at this) Holy (place to seduce people “?she said” :O Sheikh ,I perform Hajj not for its reward but to seduce innocent people “.I said to her” :I ask Allah not to torture this face with Fire“.

_Also young girls uncover their faces ,but man should lower his gaze at them .Al-Bukhari narrated that Al-Zuhari was asked about girls who do not reach the age of menstruation” :It is not permissible to look at anything of them that may excite desire ,even if she is young“.

_Women in the state of Ihram and men ;some of their private parts may appear unintentionally’ .Umar bin Al-Khattab said” :Once I went to the house of Hafsa) the Prophet’s wife and his daughter (and I found the Prophet answering the call of nature) “.Agreed upon (When the Prophet ordered Hakim to protect his private parts ,he said” :O Allah’s Prophet !What about when some people are with others “?He said” :If you are able to not let anyone see it then do not let them see it) “.Narrated by Al-Bukhari(

_People’s houses ;one should lower his gaze at them .Ibn Taimiah said” :As lowering gaze include others ‘private parts and prohibited parts ,it also includes people’s houses .Man’s house covers his body as his clothes do“.

And regarding Allah’s saying” ,lower) some of (their gaze ,“some people took it as a proof upon permitting uncovering the face .It is answered that Allah said the word) some of ,(for in some cases like witness, engagement and so on ,it is permissible to look at woman’s face.

Thirtieth Sixth Misconception :Some people who permitted uncovering the face took the following tradition as a proof’ :Aisha said about woman in the state of Ihram” :She can cast her cloth over her face if she wills“.

)Narrated by Al-Baihaqy (As’ Aisha gives woman the freedom to cover her face is evidence that face is not private parts.

The Answer :Words of’ Aisha do not mention that woman is free to cover her face or not before foreign men. The matter is that women in the state of Ihram are prohibited to wear Niqab even when she is alone ,but she can cover it with her clothes if she wills .Um Ismail bin Khaled reported :We entered upon Mother of the Believers’)Aisha (on the Day of Tarwyah and I said to her” :O Mother of the Believers !There is woman here refuses to cover her face while being in the state of Ihram “.So’ Aisha raised her veil and covered her face with it.

Also giving person freedom to choose does not mean to choose between two equal matters .Recite Allah’s saying” :To whomever among you who wills to go straight “.It is known that going straight is dutiful.

Thirtieth Seventh Misconception :Some people who permitted uncovering the face took the following tradition as a proof’ :Umar bin Abdullah bin Al-Arqam reported that Subai’ah bint Al-Harith told him that she had been



Al-Shehab In Clarifying Misconceptions about Hijab

married to Sa'd bin Khawla and he died in the Farewell Pilgrimage and she was pregnant .And much time had not elapsed that she gave birth to a child after his death .And when she was free from the effects of childbirth, she embellished herself for those who had to give proposals of marriage .Abd Al-Sunabil bin Ba'kak came to her and said" :What is this that I see you embellished ;perhaps you are inclined to marry ?By Allah ,you cannot marry unless four months and ten days) of' Idah are passed .(When he said this ,I dressed myself ,and as it was evening I came to the Messenger of Allah peace be upon him and asked him about it ,and he gave me a religious verdict that I was allowed to marry when I had given birth to a child and asked me to marry if I so liked) .Agreed upon(

The Answer :This Hadith does not mention that the woman was uncovering her face ,and Abu Al-Sunabil may have known about her embellishment through report or so on ,not by seeing her.

And if you insist that Abu Al-Sunabil saw her embellishment ,that was because she was appearing one eye,)and this is permissible (,on which she was putting Kohl and Abu Al-Sunabil saw it.

And regarding his saying" :What is this that I see you embellished ,“it is like Allah’s saying” :Nay ,were you to know with certainty of mind * ,you shall certainly see Hell-Fire “.Seeing can also be from behind clothes .Allah the Al-Mighty said” :And when those who disbelieve see you) “.Chapter of the Prophets (36 :In addition ,the woman was displaying her beauty for fiancées ,and the fiancée can look at the one whom he proposes to marry, and Abu Al-Sunabil was among people who proposed to marry her.

Thirtieth Eighth Misconception :Some people who permitted uncovering the face took the following tradition as a proof :Al-Bukhari narrated that' Ata 'bin Abi Rabah reported :Ibn Abbas said to me whether I would like him to show me a woman who would go to Paradise .I said” :Yes “.There upon he said :This black woman came to the Prophet and said” :Messenger of Allah ,I am subject to fits and become uncovered ,so make supplication to God for me “.The Prophet replied” :If you wish you may endure it and be rewarded with Paradise ,but if you wish I shall make supplication to God to cure you “.She said” :I shall endure it “.Then she added” :But since I become uncovered ,make supplication to God that this may not happen “.He then made supplication for her) .Agreed upon (It was reported that' Ata 'saw Um Zufar ,the tall ,black woman ,at Ka'ba.

The Answer:

1 -This tradition does not mention that the woman was uncovering her face .And his saying” ,the black woman ,“is that he knew her before ,and she was known for her tallness .Ali bin Zaid reported that Al-Qasem bin Muhammad said :When Um Roman was put in her grave ,the Messenger of Allah said” :Whoever wants to look at a woman from Paradise ,he can look at Um Roman “.And it is not possible that Um Roman face was uncovered.

2 -Supposing that the black woman was uncovering her face ,it may have been an old lady .It is also possible that

Al-Shehab In Clarifying Misconceptions about Hijab

she was a slave woman.

Thirtieth Ninth Misconception :Some people who permitted uncovering the face took the following tradition as a proof' :Umar bin Muhammad reported that his father told him that Saeed bin Zaid said that Arwa disputed with him) in regard to a part of the land (of his house .He said :Leave it and take off your claim from it ,for I heard Allah's Messenger saying" :He who took a span of land without his right would be made to wear around his neck seven earths on the Day of Resurrection ".Then Saeed bin Zaid said" :O Allah ,make her blind if she had told a lie and make her grave in her house ".He) Saeed (said" :I saw her blind groping) her way (by touching the walls and saying' :The curse of Saeed bin Zaid has hit me '.And it so happened that as she was walking in her house ,she passed by a well in her house and fell therein and that became her grave) ".Narrated by Muslim(

The Answer :This tradition does not mention anything refers that the woman was uncovering her face .And knowing her blindness can be realized by seeing her touching walls while walking ,and she may have a slave that was leading her.

Fortieth Misconception :Some people who permitted uncovering the face took the following tradition as a proof: Jabir reported that the Messenger of Allah peace be upon him saw a woman ,and so he came to his wife Zainab as she was tanning a leather and had sexual intercourse with her .He then went to his Companions and said: "The woman advances and retires in the shape of a devil ,so when one of you sees a woman ,he should come to his wife ,for that will repel what he feels in his heart) ".Narrated by Muslim (in the narration of Al-Darmy ,Ibn Masood reported that the Prophet saw a woman and got admired of her.

The Answer:

1 -This Hadith does not refer that the woman was uncovering her face .And man's admiration of woman is not necessary to be through seeing her face .A man may be admired of woman's appearance ,body ,clothes, and so on .Allah the Al-Mighty said" :And when you see them ,you get admire of their bodies) ".Chapter of the Hypocrites (4 :Al-Nawawi concluded from this Hadith that woman should not get out before men except for necessity ,and man should lower his gaze at her and her clothes .Also seeing a woman may excite man's desire even if she is covered.

2 -Supposing that the woman was uncovering her face ,this may be for a legal excuse.

3 -Al-Qurtoby said :Jabir's saying that the Prophet saw a woman refers that the Prophet saw her accidentally and women were not covering their faces before the Prophet.

But it was answered that it is preponderant that women were covering their faces before the Prophet as



Al-Shehab In Clarifying Misconceptions about Hijab

they were doing before others.

Fortieth One Misconception :Some people who permitted uncovering the face took the following traditions as a proof :Awn bin Abu Juhaifah reported from his father who said :The Messenger of Allah made a bond of brotherhood between Salman and Abu Ad-Darda .Salman went to visit Abu Ad-Darda ,and saw Um Ad-Darda wearing shabby clothes ,so he said” :Why are you wearing such shabby clothes “?She said” :Your brother Abu Ad-Darda has no interest in the world) “... Narrated by Al-Bukhari (The same was for Hadith’ Aisha who said: Khawla bint Hakim entered upon me and the Prophet said” :What is this bad appearance of Khawla) “?Narrated by Muslim(

The Answer :This incident was before revelation of the verse of Hijab’ .Uthman bin Maz’oon died after witnessing the Battle of Badr in the second year of Hijrah .And bonding between Muslims was in the first years of Hijrah while Hijab was obligated in the fifth year of Hijrah.

Knowingly that we are not in need to mention this answer for the two traditions do not mentions that the women were uncovering their faces .They were just wearing shabby clothes.

Fortieth Second Misconception :Some people who permitted uncovering the face took the following tradition as a proof :Abu Asmaa Al-Rahby entered upon Abu Dharr while he was in Al-Rabdha and there was a hungry black woman with him) .Narrated by Ahmed ,Ibn Sa’d and Abu Na’eem(

The Answer :This tradition does not mention that the woman was uncovering her face .And she may be old in age.

Fortieth Third Misconception :Some people who permitted uncovering the face took the following tradition as a proof :Abdullah bin’ Umar reported” :During the time of the Prophet ,men and women were performing ablution together) “.Agreed upon(

The Answer :This Hadith is classified in the chapter of man’s ablution with his wife ,as Al-Bukhari mentioned .And this answer appears clearly in this Hadith but latest people who have no knowledge reported it as a proof upon uncovering the face and hands and it was replied upon them.

Fortieth Fourth Misconception :Some people who permit uncovering the face said :We read in history heroic models and social services from women ,with which it is not imagined that they were covering their faces.

Al-Shehab In Clarifying Misconceptions about Hijab

The Answer :This misconception was built on assumption and guess that have no value in Fiqh and scientific debates .Where is the evidence upon uncovering their faces and that this deed was after revelation of the verse of Hijab ?Allah the Al-Mighty said” :Do you say against Allah what you know not) “?Chapter of Yunus(68 :

Listening Hadith from woman and reporting from her can be done without uncovering the face in spite of hardship of this deed .Then how about deeds less than it ?Imam Al-Dhaby said” :We listened from several women without seeing them “.Also many followers reported from’ Aisha without seeing her.

This is Samraa bint Naheek wearing a heavy shirt and veil was enjoining to what is good and prohibiting what is evil .And when Safiah bint Abd El-Motaleb saw a Jew getting out of the castle ,she covered her face and went to him and killed him .And in our time ,many women have scientific efforts ,aiding operations and family services and they are wearing their full Hijab .And none can deny this.

Eleventh Chapter

A Mental Misconception which is not admissible

Ali said” :If the religion were based on opinion ,it would be more important to wipe the under part of the shoe than the upper ,but I have seen Allah’s Messenger wiping over the upper part of his shoes) “.Narrated by Abu Dawood’ (Umar bin Al-Khattab said” :O people !Suspect opinion ,not religion“.

Fortieth Fifth Misconception :The origin is that it is permissible to cover face and hands before foreign men .Then the rule remains the same until another rule abrogates it.

The Answer :Verses of Hijab report this origin ;uncovering the face ,and then abrogate the rule of permitting uncovering the face before foreign men and obligate covering it .And this is – praise be to Allah – is clear.

It is worthy to mention that verses of Hijab have the right to be preceded over any other evidence upon uncovering the face ,even it what comes before the other is not known .That is because uncovering the face was the origin and then verses of Hijab were revealed and abrogate it .And those who permitted uncovering the face were unable to find any late evidence upon their opinion.

Fortieth Sixth Misconception :It is unanimously agreed that woman shall cover her private parts in prayer ,and she has to uncover her face and hands in prayer .This refers that face and hands are not private parts.

The Answer :Conditions of this deduction are not achieved .Not everything uncovered in prayer should be uncovered at all .Sheikh of Islam Ibn Taimiah said” :A prayer may cover in prayer what is permissible to be uncovered outside prayer and may uncover in prayer what should be covered before men ... private parts in

Al-Shehab In Clarifying Misconceptions about Hijab

prayer is not linked to private parts regarding looking”.

Fortieth Seventh Misconception :The saying that obligates covering face and hands contradicts with that they are uncovered before a doctor or for witness.

The Answer :Need shall be considered .A woman can uncover her face ,hands and other parts of her body when there is need for that .And there may be need to uncover the anterior and posterior pudenda .And it is not possible that they are uncovered at all.

Fortieth Eighth Misconception :A woman needs to uncover her face while buying and selling and to uncover her hands while taking and giving.

The Answer :A woman can appear her eyes and wear Niqab and gloves ,and then perform her duties at this state .And reality is the best witness ;women with full Hijab are ,recently and anciently ,seen practicing selling, buying ,taking and giving.

Twelfth Chapter

Wrong Objectionable Misconceptions

When a person could not give evidence upon his opinion ,he excites objections against the right ,which are steps of the Satan that we are prohibited to follow .Allah the Al-Mighty said” :And follow not the footsteps of Satan .Verily ,he is to you an avowed enemy) “.Chapter of the Heifer(168 :

All scholars agreed that rules which are shown in religious texts are not subjected to thoughts .And religious evidences are not left for ill reasons .They also showed that juristic rules and fundamentals are applied as long as they do not disagree with Qur’an and Sunnah .Ibn Al-Qayem said :Antecedents were getting angry at anyone opposed Hadith of the Messenger of Allah .They were applying Allah’s saying” :It is not for a believer ,man or woman ,when Allah and His Messenger have decreed a matter that they should have any option in their decision) “.Chapter of the Confederates (36 :He also said” :But no ,by your Lord ,they can have no faith ,until they make you) O Muhammad (judge in all disputes between them ,and find in themselves no resistance against your decisions ,and accept) them (with full submission) “.Chapter of the Women(65 :

This shows falseness of the following misconceptions:

_Hardship brings easiness.



Al-Shehab In Clarifying Misconceptions about Hijab

_Religion is easy.

_Hijab helps in describing Islam with precisionism and woman with strictness and extremism ,especially in degenerated communities where displaying beauty and uncovering spread.

_Hijab is a reason for Muslims 'retardation.

_Hijab contradicts with the principle of equality between man and woman.

_Hijab means mistrusting in woman.

_A man may admire of a covering woman and expect that she is beautiful ,and in reality she is ugly.

_Every forbidden matter is desirous .When a woman wears full Hijab ,man desires to see her face.

_Hijab may expose woman to falling down.

_Hijab makes woman not be exposed to sun and useful rays.

_Hijab hides identity and facilitate changing persons ,and this makes rights be lost.

_Hijab ,in non-conservative countries ,is considered clothes of fame.

_Uncovering face in non-conservative countries does not represent temptation.

_Uncovering face in non-conservative countries has become a social tradition.

_Hijab can be used for hiding to execute criminal actions.

_Hijab makes it easy for women to go to bad places ,for she feels safe that none could identify her.

_Piety is in heart.

_I am better than others.

_I have not convinced with Hijab yet.

_Hijab is a uniform ,and uniform is a personal freedom.

_Covering face is an inherited imitation and Islam did not command with it.

_I hated Hijab because of bad deed resulted from women wearing Hijab.

_Hijab restrains scientific achievement and civil work.

_Hijab exposes woman to aggression in non-conservative communities.



Al-Shehab In Clarifying Misconceptions about Hijab

What are mentioned above are just some objections and lies that some people claim against Hijab .And it is dutiful to accept and follow the command of Allah and His Messenger.

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Second Part

Misconceptions about the Obligations of Covering the Hands

'This part includes twelve chapters'

Second Part

Abu Taleb reported that Imam Ahmed said" :Woman's nail is private parts .When getting out of her house, she has to cover all her body ,even her shoes for the shoes describe feet .And it is beloved to me that a woman makes a button on her sleeve at her hands in order that nothing appears of them".

This saying of Imam Ahmed came out of right understanding of Shari'ah and perfect awareness of its evidences and observing the practical apply that girls took from mothers from grandmothers .Mujahid said" :I saw women companions making buttons at their sleeves to hide their rings ".However hands may be uncovered, without intention.

This part includes three chapters:

First chapter

Misconceptions of Weak Transmitted Chains

First Misconception :Some people who permitted uncovering the hands took the following tradition as a proof :Abd Dawood narrated :Muslim bin Ibrahim told us that Ghibtah bint Amr Al-Mogashi'yah said that her aunt Um Al-Hasan reported from her grandmother that' Aisha reported :When Hind bint' Utbah said" :Prophet of Allah ,accept my allegiance ",he replied" :I shall not accept your allegiance till you make a difference to the palms of your hands ,for they look like the paws of a beast of prey".

Muhammad bin Muhammad Al-Sory reported ,on the authority of Khaled bin Abdelrahman ,on the authority of Muti 'bin Maimoon ,on the authority of Safiah bint' Ismah ,on the authority of' Aisha that she said :A woman pointed, from behind a screen ,with her hands with a book to the Messenger of Allah peace be upon him .When seeing the hands ,he said" :I do not know whether these hands are for a man or a woman ".She said" :A woman ".He said" :If I were a woman ,I would change your nails) with henna) ".(Narrated by Al-Nesai and Ahmed(

The Answer :Ibn Al-Turkemanly said" :I do not know the state of Ghibtah and Um Al-Hasan ,and her grandmother is unknown ".Al-Mezi said" :Muti 'is a weak narrator and I do not know the state of bint' Ismah".



Al-Shehab In Clarifying Misconceptions about Hijab

As for the second Hadith ,Al-Manawi said :Imam Ahmad graded this Hadith as' denied ,'and Ibn' Udai said that it is not memorized .It was also said that all Hadith about henna are weak or unknown.

Second Misconception :Some people who permitted uncovering the hands took the following tradition as a proof: Fatima gave something to one of her sons ,Bilal or Anas .Anas said" :I saw her hand ,and it appeared like the moon".

The Answer :If we supposed that this tradition is sound ,this hand would be uncovered unintentionally.

Second Chapter

Misconceptions away from any Dispute

This chapter includes three sections:

First Sections :Incidents that were before revelation the verse of Hijab.

Third Misconception :Some people who permitted uncovering the hands took the following tradition as a proof: Abdullah bin Muhammad reported that woman among them said :The Messenger of Allah peace be upon him entered upon me while I was eating with my left hand ,and I was a left-hand woman .He hit my hand and the morsel fell down, and then said" :Do not eat with your left hand while Allah the Al-Mighty has given you a right one) ".Narrated by Ahmed and At-Tabrany(

The Answer:

1 -This Hadith does not mention that the woman was uncovering her hands .She might be eating while her hands were covered .And if we supposed that her hands were uncovered ,this would be before the verse of Hijab was revealed; such as Hadith of' Aisha who said" :Once I was eating with the Prophet peace be upon him .Then' Umar passed ,and the Prophet invited him to eating and he came .While eating ,his fingers touched mine ,whereupon ,the Prophet said" :If you obeyed my command ,no eye would see you ".Then the verse of Hijab was revealed(1) .

2 -Ibn Heban said that Abdullah bin Muhammad was unknown .And Al-Hafez said about him that he is accepted.

Fourth Misconception :Some people who permitted uncovering the hands took the following tradition as a proof: Thawban reported :The daughter of Hubairah came to the Messenger of Allah peace be upon

(1)Narrated by Al-Nesai and others.

him and on her hand were large gold rings .The Messenger of Allah started hitting her hand ,saying" :Does it please you

Al-Shehab In Clarifying Misconceptions about Hijab

that there are rings of fire on her hands) “?Narrated by Al-Nesai and others(

The Answer :This Hadith was before the verse of Hijab was revealed .And what strengthens this answer is that she uncovered the gold ring that is prevented to be uncovered ,for generality of Allah’s saying” :that they should not display ornaments “.And this incident was at early time ,for women were prohibited to wear gold ,and then they were permitted .This Hadith was also defected because of weakness of its transmitted chain.

Second Section :Excuse because the one who looks is young

Fifth Misconception :Some people who permitted uncovering the hands took the following tradition as a proof :Abdul-Rahman bin Abbas reported :Ibn Abbas was asked” :Did you offer the’ Id prayer with the Prophet “?He said” :Yes ,had it not been for my close relation to the Prophet ,I would not have been performed it) with him (because of my being too young .The Prophet came to the mark which is near the home of Kathir bin As-Salt and offered the’ Id prayer and then delivered the sermon .Then he went towards the women .Bilal was accompanying him .He preached to them and advised them and ordered them to give alms .I saw the women putting their ornaments with their outstretched hands into Bilal’s garment .Then the Prophet along with Bilal returned home) “.Narrated by Al-Bukhari(

The Answer :This Hadith does not mention that the women were uncovering their hands ,so it cannot be taken as a proof .And the word’ saw ‘in the Hadith may be for hands covered with gloves or clothes .And if we supposed that their hands were uncovered ,it was Ibn Abbas who saw them and he was you .And it is not necessary that presence of Bilal means that he saw their hands ;such as it is not necessary that Hudhaifah’s standing behind the Prophet while he is urinating that he saw his) the Prophet’s (private parts) .Agreed upon(

And depending upon such evidences has no value and it refers to ill intention and misunderstanding.

Sixth Misconception :Some people who permitted uncovering the hands took the following tradition as a proof :Qais bin Abi Hazem reported” :I entered with my father upon Abu Bakr ,who was thin and white .And I saw hands of Asmaa tattooed and she was taking care of Abu Bakr) “.Narrated by Ibn Sa’d ,Ibn Jarir and others(

The Answer:

1 -Yahia bin Ma’een reported that Qais bin Abi Hazem died in the year ninety seven or ninety eight .And Ibn Hagar said that Abu Bakr died in Jamad-u-Awwal in the year thirteen.

This indicates that even Qais grew old until exceeding hundred years old with two years ;it is likely that he saw Asmaa before he reached the age of puberty .He entered Madinah after death of the Messenger of Allah peace be upon him ,and so he held allegiance with Abu Bakr .It was also said about him that he reported denied Hadith.

2 -It is probable that appearance of hands was not intended ,and they appeared while taking care of Abu Bakr or so on. And what supports this is what Mujalid bin Qais said” :I entered with my father upon Abu Bakr during his illness .And I found Asmaa bin’ Amees) Abu Bakr wife (curing him ,and I saw tattoo on her hands“.



Al-Shehab In Clarifying Misconceptions about Hijab

Third Section :Excuse for old age of the woman

Seventh Misconception :Some people who permitted uncovering the hands took the following tradition as a proof :It was reported that' Irwah bin Abdullah bin Qushair entered upon Fatima bint Ali bin Abi Taleb and said" :I saw heavy musk at her hands ,two at each hand .And I saw a ring in her hand) "... Narrated by Ibn Sa'd and Ibn Asaker(

The Answer :This tradition and the previous ones are not mentioned in texts of Qur'an and Sunnah ,and deeds of Muslims .And Ibn Asaker reported that Fatimah was an old woman' .Irwah bin Abdullah bin Qushair reported" :I entered upon Fatima bint Ali bin Abi Taleb and I saw a bead on her neck and two musk at her hands ,and she was an old woman "... It is also probable that' Irwah was young ,for displaying such ornaments before foreign men is forbidden.



Al-Shehab In Clarifying Misconceptions about Hijab

Third Chapter

Misconceptions based on Wrong Inferences

Eighth Misconception :Some people who permitted uncovering the hands took the following tradition as a proof' :Atta' bin Abi Rabbah reported :I saw' Aisha waving garlands for the sacrificial animals) the goats) “. (Narrated by Abdelrazeq(

The Answer :All scholars agreed that it is obliged upon Mothers of the Believers to cover their faces and hands.

In addition' ,Atta 'did not mention that' Aisha was uncovering her hands .And it waving garlands does not necessitate uncovering the hands ;she can wave with hands covered with gloves or clothes .It is also probable that' Atta' was young.

Ninth Misconception :Some people who permitted uncovering the hands took the following tradition as a proof: Muhammad bin' Aqil reported :Ali bin Al-Husain sent me to Al-Rabi 'bint Mi'waz bin' Afra 'to ask her about ablution of the Prophet peace be upon him as he was performing ablution at her) house .(I went to her and she brought a pot)of water (to me and said” :I used to give this pot to the Prophet to perform ablution) “.Narrated by Al-Hamidi and At-Tabrany(

The Answer :This Hadith did not mention that she was uncovering her hands .It is also probable that Muhammad bin 'Aqil was young or that she was wearing gloves.

Tenth Misconception :Some people who permitted uncovering the hands took the following tradition as a proof' :Isa bin Uthman reported :I was at) the house of (Fatima bint Ali when a man came and praised her father .Then she took dust and threw it at his face) .Narrated by Ibn Sa'd and Ibn Asaker(

The Answer :This tradition did not mention that she was uncovering her hands .And she can perform such deed while wearing gloves.

Al-Shehab In Clarifying Misconceptions about Hijab

Conclusion

We get many conclusions from the abovementioned matters .The most important among them are the following:

_Enemies of Islam and their supporters aim at directing misleading calls against Muslim countries ,especially countries of the two Holy Masjids.

_Many Islamic etiquettes call the woman to exaggerate in covering.

_Our age is the age of temptations ,so Muslim scholars have to take necessary precautions to prevent evils ,especially permitting uncovering.

_The opinion that forbids uncovering) face and hands (is the right ,and this is the opinion of most scholars .And this opinion is supported by religious evidences and fundamental rules.

_Whoever attributes to any of the four Imams that any of them permits woman to get out covering her face and hands at this age ,he has told a lie against him.

_All evidences of scholars who permit uncovering face and hands cannot be taken as proofs ,on their own .They are either sound but not clear ,clear but not sound ,or away from dispute for a legal excuse.

_Hadith of Asmaa” ,When a woman reached the age menstruation ,“has weak transmitted chain and denied text.

_There are probabilities about Hadith” tanned checks “and Hadith” Al-Fadl looked at Al-Khath’amyah ,” so they cannot be taken as proofs.

_Ibn Abbas interpreted Allah’s saying” :except what must ordinarily appear thereof “with face and hands .And this interpretation was before revelation of the verse of Hijab .And it was reported about him what agrees with the opinion most scholars ;that it is obliged to cover the face.

_What is attributed to the four Imams that face and hands are not private parts ,is special to private parts at prayer ,not at looking.

_Scholars ,anciently and recently ,agree that women should cover her face and hands in the presence of foreign men, but they disagree whether this covering is obliged or recommended.

_The traditional ,legal veil is what covers face ,neck ,chest and bosom .And its description is that a woman puts the veil on her head ,then twists it on her neck ,and puts what remain on her face ,chest and bosom.

_Those who are firmly grounded in knowledge leave allegorical texts to clear ones .That is the way of believers when disagreeing about any matter ;they depend on clear text of Qur’an and Sunnah.

_It is not permissible to oppose religious texts that obligate Hijab with thoughtful opinions and mental suppositions. Allah the Al-Mighty said” :Invent not similitudes for Allah) “.Chapter of Bees (74 :It is dutiful upon you to surrender and accept Command of Allah.



Al-Shehab In Clarifying Misconceptions about Hijab

In conclusion ,I invoke to Allah to make this effort be for His sake ,and to make Muslims benefit from it .And what is right in this work is from Allah Alone ,and what is wrong in it is from my own self and from the Satan ;Allah and His Messenger are away from it) the wrong .(May Allah send blessings and peace upon our Prophet Muhammad and all of his family and companions!

Index

Subjects as a Whole:

*Introduction of Sheikh Abdullah bin Jabrin

*Introduction

*Preface

*First Part :Misconceptions about the Obligation of

Covering the Face

*Second Part :Misconceptions about the Obligation of

Covering the Hands

*Conclusion

*Index

Subjects in Detail:

*Introduction

_The reason behind writing about this subject

_The importance of this study



Al-Shehab In Clarifying Misconceptions about Hijab

_The approach of this study

***Preface**

_Etiquettes of Muslim woman

_Women are the most harmful temptation for men

_A whisper to each Muslim

_Types of people who permit uncovering) face and hands(

_Brief answer upon each misconception

***First Part :Misconceptions about the Obligation of**

Covering the Face

First Chapter :Opposing misconceptions upon evidences of obligating covering the face

_Traditional and mental evidences upon obligation of covering the face

_Interpretation of Hijab

_Interpretation of clothes

_Obligation of covering the face is general for all women

_Interpretation of veil

_Interpretation of cloak

_Combining between veil and cloak

_Covering the face is obligated upon women

Second chapter :Misconception that their reply should be attached to every misconception

Third chapter :Misconceptions resulting from shortage of understanding verses about Hijab

_Reply on interpretation of Ibn Abbas to Allah's saying" ,except what must ordinarily appear thereof"

Fourth chapter :Misconceptions basing on negligence in rectifying Hadith

_Reply on Hadith' Aisha" ,O Asmaa ,when a woman reaches the age of menstruation"



Al-Shehab In Clarifying Misconceptions about Hijab

Fifth chapter :Misconceptions away from dispute for legal excuse

Sixth chapter :Misconceptions with no evidence upon preponderant potentials

_Reply on Hadith Ibn Abbas about the story of Al-Khath'amyah

_Reply on Hadith Jabir about woman of tanned checks

Seventh chapter :Misconceptions based on wrong inferences

Eighth chapter :Misconceptions based on illusion

Ninth chapter :Misconceptions of taking opinion and tradition as a proof

_Reply on what is attributed to the four Imams that woman's face is not private parts

_Reply on those who take Fatwa of Sheikh Al-Albany as a proof

_Beware of a scholar's mistake

_Important benefits

Tenth chapter :Misconceptions without any sense

Eleventh chapter ;Mental misconceptions which are not admissible

Twentieth chapter :Wrong objectionable misconceptions

***Second Part :Misconceptions about the Obligation of**

Covering the Hands

First chapter :Misconceptions of weak transmitted chain

Second chapter :Misconceptions away from disputes

Third chapter :Misconceptions based on wrong conclusions

***Conclusion**

***Index**

Finished ,Praise be to

God!



Al-Shehab In Clarifying Misconceptions about Hijab



Al-Shehab In Clarifying Misconceptions about Hijab