***Conclusive Evidences***

***Upon what a Woman shall cover***

***Before Women and her Mahram***

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**By the Name of Allah, Most Gracious, Most Merciful**

**Introduction:**

All praise is due to Allah, Whom we praise and seek help. He whom Allah guides, will never be misled; and whom He misguides, will never have one to guide him. I bear witness that there is no god worthy of worship except Allah Alone without partners and that Muhammad is His servant and Messenger. To proceed: I have read the book *'Conclusive Evidences upon what a Woman shall cover before Women and her Mahram'*, which is written by *Sheikh Ali Abdullah Al-Numai*, and I found that it is a worthful book of a great content, and the writer has presented the subject of the book perfectly and showed evidences of the Qur'an and the Sunnah that clarifies this subject.

Before talking about the subject of the book, I will briefly show what a woman shall wear before foreign men (1) saying, and success is from Allah:

Allah Al-Mighty has forbidden upon the woman to display her beauty and ornaments before foreign men except what must ordinarily appear thereof and has

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(1) Hijab of a woman is of three divisions as the writer showed, may Allah grant him success.

commanded her to be veiled before them.

A woman cannot be veiled except when she covers all of her body, including the face, before foreign men. There are many evidences that show the obligation of covering the whole body. For example:

**First Evidence:** Allah said: "And when you ask them (the Prophet's wives) for anything you want, ask them from before a screen."

However this verse is talking about the Prophet's wives as authentic Hadith have shown, it covers all women, and what follows support that:

1- Explanation of the rule as mentioned in the verse: "that makes for greater purity for your hearts and for theirs," so this rule is general. That is because the rule is based on a description and the rule is explained through this description, so the rule shall be general because the explanation is general; as it is known.

Al-Qadi Abu Ya'li said: "If the text shows the rule and its explanation, the rule covers those who are not included in the rule if the explanation covers them," but scholars disagreed about this matter.

When Allah the Al-Mighty mentions the reason behind an incident and this reason is found in another incident, then does the new incident become included in the rule that Allah has mentioned and the (Qur'anic) text is general for both of them, or is it attached to the main incident for their similarity? Scholars say these two opinions.

**To explain, there are three images about this matter:**

**The first image:**

When the reason behind the new incident is greater and more apparent than the main one for which (the Qur'anic text) was revealed, then the rule of the new incident will be the same like that of the main one and the text would be for both of them; it is not attached to the main incident.

Disagreement about this image is weak. Among those who disagree about this image is Abu Muhammad bin Hazm.

An example for this image: Allah the Al-Mighty prohibited man to say to his parents a word of contempt. He said: "Say not to them a word on contempt, nor repel them." So beating them, we seek refuge with Allah from this, is more adequate to be included in the prohibition.

Another example is that the Prophet peace be upon him prohibited urinating in standing water, so defecating in it is more adequate to be included in the prohibition.

And regarding this matter about which the book is talking, while wearing Hijab purifies hearts of women companions may Allah be pleased with them, in spite of their high favor and rank, and the hearts of the Prophets wives, in spite of their purity and chastity, then how about women who came after them, who are lower than them. it is more adequate that the rule in the verse includes them.

**The second image:**

The reason behind the first instance is the same reason of the new one. There is also disagreement about this, but it is not a real disagreement for the rule of the two incidents is the same but some see that it is for generalization and others see that it is for (the partial) similarity between (the two incidents).

**The third image:**

The reason behind the new incident is less than that of the first one, so the rule of the new one is not like that of the first one.

2- Allah the Al-Mighty does not differentiate between the Prophets' wives and others. He said: "O Prophet, tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies. That will be better, that they should be known so as not to be annoyed. And Allah is Ever Oft-Forgiving, Most Merciful." Ibn Jarir said: When asking wives of the Prophet peace be upon him, and wives of the believers who are not your wives, for anything, "then ask them from behind a screen." (1)

Al-Qurtoby said: "All women are included in the verse literally and for what fundamentals of Shari'ah include." (2)

Drawing the cloak is habitually used for Arab for the face. It is said when the cloak covers a woman's face that it is drawn over her.

3- What assures generalization of the rule is Allah's saying: "O wives of the Prophet, you are not like any other women. If you do fear (Allah), then be not soft in speech, lest he in whose heart is a disease should be moved with desire, but speak in an honorable manner. \* And stay in your houses, and do not display yourselves like that of the Times of Ignorance, and perform prayer, and give charity and obey Allah and His Messenger. And Allah wishes only to remove all abomination from you, o members of the Family (of the Prophet), and to purify you with a thorough purification." (Chapter of the Confederates: 32-33)

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(1) Jami' Al-Bayan (22: 39)

(2) Al-Jami' (14: 227)

Then can anyone say that it is permissible for women, other than women of the Prophet, to be soft in speech and other prohibitions?

No Muslim said that.

**Second Evidence:** Nafi', the mawla of Ibn 'Umar may Allah be pleased with them, narrated that Safiyya bin Abi 'Ubaid informed him that Umm Salama, the wife of the Prophet peace be upon him, said that when the lower garment of women was mentioned to them Messenger of Allah, he said: "She lets it down a hand-span." Umm Salama said: "If it leaves her uncovered?" He said: "Then the length of a forearm and let her not increase it."

In another narration of Ahmed: She mentioned women's hems to the Messenger of Allah peace be upon him, whereupon he said: "Let it down a hand-span." Umm Salama said: "But that will uncover their feet." He said: "Let it down a forearm's length, but no more than that." This Hadith was graded as authentic by At-Tirmidhi and Ibn Heban, but it was disagreed about its transmitted chain and this disagreement does not defect it.

This Hadith is taken as a proof, for it shows that a woman's feet are a private part and they should be covered. And the Shari'ah has permitted trailing lower garment, however it is forbidden, in order that the woman's face would not be uncovered.

Al-Baihaqy said about this Hadith: This Hadith is evidence upon that it is a duty for women to cover their feet. (1)

Ibn Abdelbar also said about this Hadith: This Hadith is evidence upon that a woman's feet are a private parts and they should not be uncovered in prayer … and trailing the lower garment (for women) is mentioned in the Prophetic tradition, and known for Imams.

I (the author) want to indicate that the saying of Ibn Abdelbar does not mean that the woman's feet are private parts in prayer only, but it means that the woman's feet are private parts in general, and so they should not be uncovered in prayer.

According to that, covering the woman's face is worthier because it is the source of displaying adornment, and it is not imagined that the Shari'ah commands the woman to cover her feet and then allows her to uncover her face.

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(1) Al-Kubra (2: 233)

**Third Evidence:** Allah the Al-Mighty said: "And let them not stamp their feet so as to draw attention to what they hide of their adornment." (Chapter of Light: 31)

Abu Al-Feda' bin Kathir said: When woman in the time of Ignorance was wearing an anklet that does not make a sound, she used to strike with her feet so that men would hear its sound. Allah has prohibited believing women to do so. And displaying any hidden ornament is included in the prohibition. (1)

Abu Muhammad bin Hazm said in interpreting this verse: This verse is evidence upon that feet and legs should be covered, and it is not permissible to show them. (2)

While woman is prohibited to strike with feet in order not to appear hidden ornaments like the anklet, then it is worthier to cover the face because it is the source of beauty and it has temptation for men more than the anklet.

These evidences and others refer that it is a duty upon a woman to cover all of her body, including the face.

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(1) Interpretation of the Holy Qur'an (6: 49)

(2) Al-Muhala (3: 217)

And this shows the perfect wisdom and benefit as this leads to protecting woman and protecting men from being seduced. In turn this will lead to preserving the society. Accordingly woman shall apply this command and her guardian shall order her to keep this.

And where are those who permit uncovering the face in spite of women acts of uncovering the face and negligence of Hijab provisions?!

And if scholar and Mufti take into consideration the following sayings, which are agreed about:

\_Covering face is the better, for the rule of covering it is between being obliged or recommended.

\_In state that uncovering the face leads to temptation, then it is forbidden to uncover it. Among means of temptation is when the woman is young and beautiful.

\_In the time of corruption and when there are many immoral people, uncovering the face is forbidden.

\_If a woman displays her beauty while uncovering her face, this would be forbidden.

\_It is not permissible to uncover parts other than borders of the face; thus hair and neck cannot be uncovered.

Ibn Raslan said that Muslim agreed upon preventing women from getting out while uncovering their faces, especially in the time of immorality.

I (the author) say that if a wise man considers these states upon which scholars agree and considers what women are doing nowadays, he will conclude that preventing women from uncovering their faces is the right, for only few women apply these conditions and rules of Shari'ah are put according to the majority. Thus few women are judged according to the major women, so they have to cover their faces.

Another saying like this is what Abu Al-Abbas bin Taimiah said, taking into consideration types and states of people: "Slave-women used to get out uncovering their faces during the time of the Prophet's Companions, and they used to serve men with pure intention. But if a man, during these countries and times, let such beautiful slave-women getting out uncovering their faces, this would lead to corruption."

And regarding women clothes before her Mahram and women: A woman can uncover before her Mahram and women what are habitually uncovered; such as face, hair, hands and feet. And the evidence for that is Allah's saying: "(Say to the believing women) not to 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 to their husbands, their fathers, their husband's fathers, their sons, their husband's sons, their brothers or their brothers' sons, or their sisters' sons, or their women, or the slaves whom their right hands possess, or male servants free of physical needs, or small children who have no sense of the shame of sex." (Chapter of the Light: 31) Allah also said: "There is no blame (on these women if they appear unveiled) before their fathers or their sons, their brothers, or their brothers' sons, or their sisters' sons, or their women, or the (slaves) whom their right hands possess." (Chapter of the Confederates: 55)

These verses are taking as proofs for Allah the Al-Mighty did not differentiate what a woman can appear of her ornaments before women or before her Mahram men. This shows that their rule is the same. It is known that what is permissible for women to uncover before her Mahram men is what is habitually appear; such as face, hands and feet. And the evidence for that is:

Muslim narrated that Safia bint Shaibah said: 'Aisha may Allah be pleased with her said: "Messenger of Allah, the people are returning with two rewards whereas I am returning with one reward." Thereupon he recommended Abdelrahman bin Abu Bakr to take her to al-Tan'im. She ('Aisha) 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 struck my foot as if he was striking the camel. I said to him: Do you find anyone here?" Al-Nesai' has transmitted this Hadith in 'Al-Sunan Al-Kubra' in the chapter 'Looking at hair of Mahram women'. This Hadith is considered evidence upon that it is permissible to uncover hair and neck before Mahram men.

In conclusion, Sheikh Ali – may Allah grant him success – has given enough evidences upon what is above-mentioned, and he has mentioned evils resulted from wearing short, tightened and transparent clothes. Among these evils is that a woman may be exposed to an accident and accordingly parts of her body may be uncovered before foreign men and she may die on this state.

And in the time of the Prophet peace be upon him were caring for covering their body even when they are alone in their houses and before other women like them.

May Allah send blessings and peace upon His slave and Prophet Muhammad, upon all of his family and Companions!

***Written by:***

***Abdullah bin Abdelrahman Sa'd***

***4-11-1433.***

**Introduction:**

Praise be to Allah; for to Him belong the Most Beautiful Names and the Most High Attributes. Prayer and peace be upon His Messenger, who has great manners and sound heart and who was sent to perfect noble manners and best deeds. And may peace be upon his (the Messenger's) family and Companions, whose knowledge is the most perfect and whose deeds are the most righteous.

**To proceed:** This book is titled *' Conclusive Evidences upon what a Woman shall cover before Women and her Mahram'*. I wrote it to advise the Ummah, to clear my conscience and to restraint the Satan and his assistants who seek to destroy the community, who seek to stir pornography and corruption, who seek to propagate sexual instincts, and who seek to make a woman forsake legal rules and Islamic etiquettes to make her be a threat against stability of the community and to make her abandon her principles, values, manners and religion. Those who fight against virtue and good manners have used different means of harm and evil to distort facts, to change human nature, to deteriorate perceptions, and to alter conceptions. As a result, those who are affected by the Satan and his assistants will see good to be evil, evil to be good, backwardness to be civilization and development, reactionary to be advancement, deterioration to be progress and superiority, imperfection to be perfection, and ugliness to be beauty. Their ambition is that a Muslim woman imitates a disbelieving woman at bareness and immorality so that the feature that distinguishes character and identity of the Muslim woman will disappear.

Among the means of plots and temptations of evil ones among men and Jinn is that they work on seducing Children of Adam to expose their private parts. Allah said: "O you Children of Adam! Let not Satan seduce you, in the same manner as He got your parents out of the Garden, stripping them of their raiment, to expose their shame." (Chapter of the Heights: 27)

**A Satanic Step:**

Lately, women's clothing which pure souls abhor have spread, and evil people propagated their designs. Such clothing degrade girls who wear them, and their family are blamed for that. The Satan has seduced women with these clothing, whispering into their hearts that these clothing are an appearance of civilization, and the women are seduced with these satanic whispers and vanities. He (the Satan) has drawn women gradually towards bareness. He, the enemy of Allah, has ordered the women to wear short, transparent and tightened clothing before women and Mahram; and this was the first step of his plot 'Woman's Display'. The women have obeyed the Satan out of their ignorance or careless. Then the Satan has planted love of these indecent clothing in the hearts of women with his insistence and ability of directing the self which is inclined to evil, in order to reach his aim; for he had a previous and a successful trial with Children of Israel. The Messenger of Allah peace be upon him said: "The first trial of Children of Israel was through women."(1)

**Method of Graduation:**

Since a short time, short, transparent and tightened Women's clothing were opposed completely by the woman, her family and her conservative community, as an order of religion and a sign of honor. Means of displaying women's beauty have been propagated, and misleading calls for such means have spread in the Islamic community. As a result, the woman's series of displaying her beauty has begun; an immodest girl began to wear tightened clothing, which cover the body,

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(1) Narrated by Muslim (2742), this Hadith is reported by Abu Saeed may Allah be pleased with him.

in the house before women and her Mahram, and when she wants to go out, she would wear her cloak. And whoever prevents his women from wearing (such tightened clothing), he is accused of being 'rigorous'. Then, the girl began to shorten her clothing, and bashfully wear them before women and her Mahram, and a shy girl does not wear such clothing before her honorable relatives and if she wore them, she would veil her chest and her arm. And regarding her parents, they are in conflict with reality, but they are sure that their daughter would not wear such clothing outside the house.

After that, the series of displaying women's beauty has developed. The clothing has become shorter and shorter, and the girl has shown her beauties before women and her Mahram. But she has quickly gone with the flow, and evil people encouraged her; until she has gone out with indecent clothing that need to be covered with other clothing. And if the girl wanted to wear decent clothing before women and her Mahram, she would wear short clothing and under them tightened trousers covering the color of her skin, and such trousers are of different models, and all of them are evil.

At that point, the Satan has whispered to the woman with allegations that justify her deed: "Are not the private parts of the woman between the navel and the knee? Does this short and tightened clothing mean that the woman sells her honor and forsakes her religion and manners? And a righteous woman or the daughter of a righteous servant was seen at the party wearing such clothing." And the parents have inclined to their daughter's desire and underestimated the matter saying that she (their daughter) is better than other girls.

**A Sign of Prophecy:**

Abu Hurairah may Allah be pleased with him reported that the Prophet peace be upon him said: "From among the portents of the Hour is that greed appears and clothing that women dress but they (the women) appear to be naked." Abu Hurairah said: "O Abdullah bin Masood, have you heard this Hadith as this narration from my lover (the Prophet)?" He (Abdullah bin Masood) said: "Yes, by the Lord of the Ka'ba."(1)

Abdullah bin Amr may Allah be pleased with them reported: I heard the Messenger of Allah peace be upon him saying: "There will be in the last of my Ummah men …. whose women will be dressed but appear to be naked." These Hadith represent a clear sign of Prophecy

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(1) Narrated by At-Tabrany.

(2) Narrated by Ahmed.

of Prophet Muhammed peace be upon him, and there are many great signs of his Prophecy.

**A Weak Allegation:**

Most women who are fascinated by clothes that show their body, they stick to an accepted opinion of some jurisprudence scholars, which says that private parts of a woman before women and her relative Mahram extend from the navel and the knee; such as that of a man before men.

In addition to that there is no evidence from the Qur'an or the Sunnah upon this opinion, it cannot be an allegation for these fascinated women because those who say this opinion does not say: It is permissible for girls to wear short and transparent clothes and to display their chests, backs and legs before women and Mahram at their houses, rather than wearing them at parties. Also scholars who say this opinion have exceeded the limit of private parts of women before women and Mahram because they presented only decent women, so they considered their need to such clothes while performing hard house works.

**The Criterion:**

I do not think anyone disagrees that there is a difference between a girl who wears short or transparent clothes with full ornaments and shows her chest, back, leg and arm with the aim of displaying her beauty and making other girls imitate her, and such clothes excite lusts and fascinate other girls, and a girl whose leg appears, with no intention, while performing house works. The first girl is blamed for her indecency, and the second is excused for necessity.

**A Mistake of Scholars:**

It is clear for a person who understands fundamentals and intentions of religion and tastes its beauties and knows that preventing harms is preceded over bringing benefits, it is clear for him that it is not permissible for girls to wear short, transparent and tightened clothes that show their beauties before women and Mahram; at least to assert this matter and refute the allegation.

There should be no disagreement about forbidding a girl to wear short and transparent clothes and to go out with full ornaments with no shyness. And whoever says that it is permissible to wear such clothes depending on what some scholars said regarding determining the limit of private parts, he has failed and mistaken in understanding the intention of scholars and Islamic Shari'ah. How a person who knows precautions of scholars and intentions of Shari'ah gives permission to such deed?! Did any antecedent scholar say that a woman can cover her body from her navel to her knee and put full ornaments and then go to parties of women or banquet of her Mahram?! "Glory be to Allah, this is a most serious slander!"

Whoever looks into long history of Prophet Muhammad's Ummah and into expansion of the Islamic state and the spread of its people, and meditates at veiling and decent clothes of women at these ages and places, and knows the criterion that scholars show at their books; whoever does this will understand the scholars' talk and intention, for they were interpreted through deeds of believing women through centuries. They (the believing women) understood the right meaning, with their strong insight and precise understanding. But women who came after them, with their less piety and bad understanding and intention, they began to introduce allegations as if they have stronger insight and more profound understanding. They depended on the opinion that permits wearing short and transparent clothes, with no criterion, so such women have showed their bad intention, understanding, deed and trust in scholars. Instead, they had to apply the criterion presented in religious texts of the Qur'an and the Sunnah.

If we imitate some jurists at their weak opinions and depend upon their sayings without discussing them to reach an integrated and a right understanding, our community will turn into a community of naked men and women, we seek refuge with Allah from that, and our community will be like western communities in their immorality and nakedness.

**Divisions of Private Parts:**

Private parts of a woman before men and Mahram are of three divisions:

1- Major; it is the anterior and posterior pudenda, and the parts around them.

2- Middle; it is the part between the navel and the knee.

3- Minor; it is other parts of the body that should be covered at house according to considerable habits and traditions.

**Parts that can be displayed:**

It is not permissible for a woman to display before women and her Mahram except what mostly appear at her house. Some explained this as what are not covered at her house according to the habit, and others explained this as what must ordinarily appear; these parts (that a woman can display) are: her face, head, neck, palm of the hand, forearm, foot, and foreleg. It is not permissible to display other parts of the body.

Ibn Qudamah may Allah show mercy upon him said: "It is permissible for a man to look at what mostly appear of his Mahram women; such as the neck, head, palms of the hands, feet, and so on. And it is not permissible for him to look at what are mostly covered; such as the chest, back and so on."(1)

Al-Malikyah gave also the same opinion. (2)

Sheikh Abdelrahman Al-Sa'di may Allah show mercy upon him said about what is permissible for a woman and a Mahram man, out of blood, suckling and marriage relation, to see of a woman: "They can look at what mostly appear according to the habit and what are necessary to appear."(3)

**The Evidences:**

Traditional and mental evidences, and religious texts of the Qur'an and the Sunnah, show that it is forbidden upon a woman to wear short, transparent and tightened clothes that display her beauties before women and her Mahram. Among these evidences are the following:

1- Allah said: "They should not display their beauty except to their husbands, their fathers, their husband's fathers, their sons, their husband's sons, their brothers

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(1) Ibn Qudamah: 'Al-Mughany' book 9: 491 – 492.

(2) Al-Zuhaily: 'Islamic Jurisprudence' book 1: 587 – 595.

(3) Al-Sa'di: 'Guiding those who have Insight' book (P. 74).

or their brothers' sons, or their sisters' sons, or their women, or the slaves whom their right hands possess, or male servants free of physical needs, or small children who have no sense of the shame of sex." (Chapter of Light: 31)

Abdelrazeq reported that 'Umar bin Al-Khattab may Allah be pleased with him said: "Teach your women Al-Noor (Light) Chapter."

The verse has clearly shown what beauties that can be displayed before foreign men and relatives:

- Regarding foreign men: They can see external beauties; clothes.

- Regarding women and relative Mahram: They can see internal beauties; jewels and their positions.

**Explanation of taking this verse as a proof:**

Allah Al-Mighty has prohibited upon women to display internal beauties except before those He excluded them, but amount of beauties that can be displayed before them differ according to their kinship degree. The verse has generalized this amount, so it is determined through other religious texts that explain it and through understanding of those the Qur'an was revealed at their age:

- Regarding religious texts, they have shown the amount that can be displayed before each one mentioned in the verse. They have also differentiated between who can look with enjoyment and who can look only. Allah said: "And those who guard their chastity (i.e. private parts, from sexual acts), \* Except from their wives or (the captives) whom their right hands possess." (Chapter of the Believers: 5-6) Allah also said: "O you who believe, let those whom your right hand possess, and the (children) among you who have not come to the age of puberty ask your permission (before they come to your presence), on three occasions … and when the children among you come to puberty, then let them (also) ask for permission, as do those senior to them (in age)." (Chapter of Light: 58-59) There are still other texts that give the same explanation.

- And regarding understanding of the Prophet's Companions; the amount is known through their verbal and practical explanations:

**As for verbal explanation:** It was reported that Ibn Masood and Al-Zubair may Allah be pleased with them interpreted the 'beauty' in the verse as ear ring, necklace, armlet and anklet (1), and their positions.

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(1) Al-Gasas: 'Rules of the Qur'an' book 3: 462.

Ibn Abbas may Allah be pleased with them said: "Beauty that a woman can display before those mentioned in the verse are her ear ring, necklace and armlet. And regarding her anklet, arm, neck, and hair, she cannot display them except before her husband."(1)

Ibrahim said in interpreting, "Or their sons or their husband's sons": "They can look at ornaments of the arm, head and ear."(2)

Al-Zuhari said: "It is permissible that a man can look at a woman's lock of hair from under her veil if he is one of her Mahram, but it is not permissible for her to display her hair with no veil before him."(3)

Ibn Tawoos reported: His father hated to see any beauty of his Mahram women. He also hated that a Mahram woman displays her hair before him."(4) Al-Laith said: "Al-Sha'by hated to see any beauty of his Mahram women."(5)

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(1) Al-Tabry: 'Jami' Al-Bayan' book 18: 120, Al-Baihaqy: 'Major Sunan' book 7: 94.

(2) Abdelrazeq (12834).

(3) Abdelrazeq (12829).

(4) Abdelrazeq (12831).

(5) Abdelrazeq (12832).

Ibn Qudamah said: "Al-Hasan, Al-Sha'by and Al-Dahak prohibited looking at the hair of Mahram women." It was reported that Hind bin Al-Mahlab said: I said to Al-Hasan: "Can a man look at his sister's ear ring or her neck?" He said: "No."(1)

That was the way of righteous ancestors - may Allah be pleased with them - of taking precautions and means of protecting the honor, and those who came after them followed their way in their good deeds. But after them followed posterity who have given up legal intentions and have followed their lusts and vain desires.

**As for practical explanation:** Female Companions may Allah be pleased with them used to cover what are habitually and mostly veiled in the house. They only displayed what habitually and mostly appear; they used to display the head, neck, palm of the hands, forearms, feet, and forelegs; that is the interpretation of the verse. The head is the position of the ear ring, the face is the position of the kohl, the neck is the position of the necklace, palm of the hands are the position of the ring, the forearm is the position of the armlet, and the feet and the forelegs are the position of the anklet.

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(1) Ibn Qudamah: 'Al-Mughany' book 9: 491-492.

**Clothes of the female Companions at their houses:**

Sheikh Muhammad bin Saleh Al-'Uthaimeen may Allah show mercy upon him said: Sheikh of Islam Ibn Taimiah may Allah show mercy upon him mentioned that women at the time of the Prophet peace be upon him used to wear garments that reach ankles of the feet and reach palms of the hands. (1)

From this point, Ibn Qudamah may Allah show mercy upon him reported that Al-Athram said: I asked Abu Abdullah about a man who looks at the hair of his father's wife or his son's wife, whereupon he (Abu Abdullah) said: The Qur'an said, "They should not display their beauty except to ….." Al-Athram asked: "Can he look at leg and chest of his father's wife?" Abu Abdullah said: "No, I do not approve that. I hate looking at such parts of his mother and sister."(2)

Ibn Hazm may Allah show mercy upon him said: It was reported that Ibrahim did not permit to look at parts above the chest (3) of Mahram women, and he disapproved to look at their forelegs (4).

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(1) Ibn 'Uthaimeen: 'Fatwa about Pillars of Islam' book (P. 294).

(2) Ibn Qudamah: 'Al-Mughany' book 9: 491 – 492.

(3) Ibn Hazm: 'Al-Muhala' book 10: 32.

(4) Al-Gasas: 'Rules of the Qur'an' book 3: 463.

2- Allah said: "And as for elderly women past child-bearing who do not expect wed-lock, 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 hears and knows all things." (Chapter of Light: 60) Allah said: "Be not too complacent of speech, lest one in whose heart is a disease should be moved with desire." (Chapter of the Confederates) Allah said: "They should not strike their feet in order to draw attention to their hidden ornaments." (Chapter of Light) ….. There are still other verses of the same purpose.

**Explanation of taking these verses as proofs:**

Whoever meditates at these verses with no external effects, he finds collective and perfect intentions and finds precise means of protection that limit relation between males and females. With these intentions and means of protection, it is not expected that a beautiful young girl displays her fascinating and attractive beauties and uncovers parts above her navel and under her kneel before women and Mahram. Is this accepted, O servant of Allah, in a religion that precedes preventing evils over bringing benefits!

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3- Allah said: "That they should be known (as such) and not be annoyed." (Chapter of the Confederates) Allah also said: "O you Children of Adam, We have bestowed raiment upon you to cover your shame (private parts)." (Chapter of the Heights)

**Explanation of taking these two verses as proofs:**

Allah Al-Mighty has made the Believing women be known by particular clothing for a purpose. The clothing of women means the following:

1- Covering the body and showing bashfulness.

2- Showing the difference between men and women.

3- Showing the difference between Believing and Unbelieving women.

4- Showing the difference between modest and immodest women.

This shows that short, transparent and tightened women clothes are away from these religious purposes.

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4- Allah said: "And make not a dazzling display, like that of the former times of Ignorance." (Chapter of the Confederates)

**Explanation of taking this verse as a proof:**

Allah Al-Mighty prohibited our women to make a dazzling display like that of the former times of Ignorance. Thus this verse has literally shown that it is forbidden upon the Believing women to wear short, transparent and tightened clothes, and a woman is considered to be immodest when wearing such clothes according to religion, habit and language. Also the verse is general; it does not differentiate between making a dazzling display before relatives or foreign people. Thus whoever interprets the verse that it is forbidden to make such display before foreign people, not before the relatives, he has interpreted it in a wrong way. Specializing the rule of a verse needs religious evidence, and there is no evidence here.

There is no doubt that it is forbidden to imitate ignorant women in their appearance, manner and clothing, and these forbidden clothes are of their features. Ibn 'Umar may Allah be pleased with them reported that the Messenger of Allah peace be upon him said: "He who imitates any people (in their actions) is considered to be one of them."(1)

Ali may Allah be pleased with him said: "He who imitates any people in their clothing is considered to be one of them."

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(1) This Hadith is graded as 'Good', and its transmitted chain is also graded as 'Good'.

5- Abdullah bin Masood may Allah be pleased with him reported that the Prophet peace be upon him said: "The woman is (considered to be) a private part, so when she goes out, the Satan seeks to use her (as a means of) temptation (to men)."(1) Ibn 'Umar may Allah be pleased with them reported that the Messenger of Allah peace be upon him said: "The woman is (considered to be) a private part."(2)

**Explanation of taking these Hadith as proofs:**

In spite of brevity of these Hadith, it clearly showed that the woman is considered to be a private part; that is the saying of the one who has been given words which are concise but comprehensive in meaning. Thus it is not permissible to oppose the saying of the Messenger of Allah peace be upon him, and say that parts above the navel and under the knee are not considered among private parts except when we have evidence upon our saying, but there is no evidence here.

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(1) This Hadith is graded as 'authentic'. At-Tirmidhi graded it as 'good, authentic and eccentric', Ibn Khuzaimah and Ibn Heban graded it as 'authentic', and Ibn Qudamah graded it as 'good'. Ibn Rajab said that all narrators of its transmitted chain are 'trustworthy'.

(2) Al-Haithamy said: This Hadith is narrated by At-Tabry and its narrators are trustworthy.

Saeed bin Mansour, Al-Baihaqy and Ibn Al-Mondher reported: 'Umar bin Al-Khattab may Allah be pleased with him wrote to Abu 'Ubaidah: "To proceed: It reached me that Muslim women enter washroom with unbelieving women. It is not permissible for a woman who believes in Allah and the Last Day to expose her private parts (body), except before women of her religion."(1) This letter shows that 'Umar has named body of a woman 'a private part' because no one can see parts between the navel and the knee of a woman except her husband.

Abu Bakr bin Abdelrahman bin Al-Harith bin Hisham said: "All parts of a woman's (body) are private parts, even her nail."(2) The same opinion was narrated from Imam Ahmed (3), and it is also the same saying of Imam Malik. (4)

Imam Ahmed said - as Abu Taleb reported: "The nail of a woman is considered to be among private parts. So when she goes out of her house, she shall not expose anything of her body, even her shoes because they

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(1) Al-Sayoty: 'Al-Dur Al-Manthor' book (6:183).

(2) Book of Ibn Abi Shaibah (18008).

(3) Ibn Taimiah: 'The Fatwa' book (22: 115)

(4) Ibn Taimiah: 'The Fatwa' book (22:110)

describe the feet. I also approve that she makes a button at her slave in order that nothing of her hands appear."

This tradition, and others of the same meaning, show that all parts of a woman's body are private parts. So it is not permissible to exclude any part from this generalization except when there is authentic and clear evidence upon it. Thus whoever says that parts above navel and below kneel are not among private parts, it is said to him: "What is your evidence?" And there is no evidence here.

Also religious jurists see that parts that are not mostly appear are private parts; it is not obligatory upon a woman to display these parts on a state of Ihram, it is not permissible upon her to display them in prayer, it is not hard upon her to cover them, there is no need to uncover them, and they are covered habitually.

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6- Ali bin Abi Taleb may Allah be pleased with him reported that the Prophet peace be upon him said: "A man's private parts for a man is like his private parts for a woman; and a woman's private parts for a woman is like her private parts for a man."(1)

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(1) This Hadith is graded as 'unreliable' because one of its narrators, Ibrahim Bin Ali Al-Raf'i, is 'weak'.

**Explanation of taking this Hadith as a proof:**

This Hadith shows that it is obligatory upon a woman to cover her body before another woman. It is not permissible upon her to neglect covering her body giving an excuse that she is with a woman like her. This Hadith also shows that it is obligatory upon a woman to cover parts before women, which are habitually covered at her house. It is not permissible for a woman to cover only parts between navel and kneel her body before her Mahram.

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7- Ibn 'Umar may Allah be pleased with him reported that the Messenger of Allah peace be upon him said: "On the Day of Resurrection, Allah will not look at the one who trails his lower garment out of arrogance." Um Salamah (the Prophet's wife) said: "What should women do with the hem of their clothes?" He (the Prophet) said: "They might lower them a hand's span." She said: "But their feet would still remain exposed." He said: "Let them lower those equal to arm's length but not more than that."(1)

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(1) This Hadith is graded as 'authentic. At-Tirmidhi graded it as 'good and sound'

In Hadith reported by 'Aisha, she said: "This may show her calves." This Hadith is narrated by Ahmed, and its word is: The Prophet's wives asked him about the hem of their clothes. He (the Prophet) said: "Lower it a hand's span." They said: "A hand's span does not cover the private part (the feet)." He said: "Lower it an arm's length."(1)

Al-Bazar narrated Hadith reported by 'Umar that the Prophet said (about the hem of clothes): "Lower it a hand's span.' They said: "A hand's span is little; the private parts appears." He (the Prophet)) said: "Lower it an arm's length." They said: "The feet will appear." He said: "Lower it an arm's length, not more than that."(2)

**Explanation of taking these Hadith as proofs:**

The Prophet peace be upon him accepted his wives' saying that a hand's span does not completely cover the private parts. But what girls do nowadays is completely opposing to what female Companions were doing; they go out to parties and weddings with forbidden clothes that are short, transparent and tightened. It is concluded from the female Companions' deed that a woman shall completely cover her body when she goes

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(1) This Hadith is graded as 'unreliable', for Abu Al-Mahzoom is weak.

(2) This Hadith is narrated by Ahmed, Al-Nesai and Al-Bazar.

out of her house, without any means of displaying beauty.

Thus what some girls do of wearing short clothes that reach the kneels and wear under them long, tightened trousers that embody their legs and feet is an unaccepted deed. However such trousers cover color of the skin, they display size of the leg, and this contradicts clothing of modest women and deed of Muslim women through centuries.

Ibn Taimiah narrated Hadith of Um Salamah, and then said that lowering the hem of clothes an arm length is not the only way of covering; if a woman wears a wide sandal and a long garment covers it until size of the foot does not appear, this will achieve the meant covering. (1)

It is feared that women wear such forbidden clothes out of arrogance. That is because men's trailing lower garments is considered an act of arrogance. Thus it is not far that women's shortening of clothes is considered an act of arrogance that Allah does not like. Many women of weak faith and reason wear such clothes before people to express their arrogance and pride. We seek refuge with Allah from deterioration of our nature.

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(1) See: 'The Fatwa' book 22: 148.

8- Osama bin Zaid may Allah be pleased with them said: "The Messenger of Allah peace be upon him dressed me a heavy Qibtiah (a soft garment made of linen, in Egypt), which was given to him as a present from Dehiah Al-Kalbi. I dressed this (Qibtiah) to my wife." The Messenger of Allah said: "Why you do not wear the Qibtiah?" I said: "Messenger of Allah, I dressed it to my wife." He said: "Ask her to wear a diaphanous dress under it; I fear that it (the Qibtiah) may embody her body."(1)

Dehiah bin Khalifah Al-Kalbi said: The Messenger of Allah peace be upon him was given some Qibtiah, and he gave me one of them and then said: "Cut it into two pieces; use the first as a garment and give the second to your wife to veil with it." When he (the Prophet) turned his back (and was about to go), he said: "And command your wife to wear a clothing under it so that it does not describe her body."(2)

Abdullah bin Abi Salamah reported that 'Umar bin Al-Khattab may Allah be pleased with him dressed people with Qibtiah, and then said: "Do not let your women wear them." A man said: "O Commander of Faithful, my

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(1) This Hadith is graded as 'good'. It was narrated by Ahmed.

(2) This Hadith is graded as 'unreliable'. It was narrated by Abu Dawood and Al-Hakim.

wife wore it, and I do not see that it is transparent." 'Umar said: "If it is not transparent, it embodies."(1)

**Explanation of taking these Hadith as proofs:**

These Hadith show that it is obligatory upon a woman to cover her body with a long and veiling clothing that does not show her body, does not describe her skin and does not embody her, except when she is with her husband alone.

Ibn Qudamah said: Ahmed said about what Ja'far bin Muhammad narrated that a woman can be uncovered before her husband at her house wearing transparent clothes, Ahmed said: "It is acceptable."(2)

Al-Mirdawy said: "It is disapproved for man and woman, alive or dead, to wear clothes that describe the body, even for a woman at her house."

Abu Al-Ma'li said: "It is not permissible for a woman to wear it (the Qibtiah)." Some scholars said: "It is not disapproved for a woman to wear it when none will see her except her husband or master … but it is disapproved to wear what describes the body."

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(1) This Hadith is narrated by Al-Baihaqy (Al-Kubra book 2: 234 – 235).

(2) Ibn Qudamah: 'Al-Mughany' book 9: 497.

Ibn Mufleh may Allah show mercy upon him said: "It is forbidden upon a woman to wear transparent clothing that describe the body, except before her husband or master."(1)

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9- Abu Hurairah may Allah be pleased with him reported that the Messenger of Allah peace be upon him said: "There are two types of people who will be punished in Hell and whom I have not seen: men having whips like the tails of cows and they will be beating people with them, and 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."(2)

Al-Haithamy, Ibn Heban and Al-Hakim said: Muslim narrated that the Prophet said: "At the end of my Ummah, there will be men riding on saddles. They will come down at the doors of Masjids. Their women will be dressed but appear to be naked. Their heads will appear like the humps of the Bactrian camel. Curse them (the

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(1) Ibn Mufleh: 'Religious Etiquettes' book 3: 551.

(2) Muslim: (2128).

women), for they are indeed cursed."(1) Al-Miswar bin Makhrama may Allah be pleased with him reported that the Messenger of Allah peace be upon him said: "Do not walk naked."(2)

Ibn 'Umar may Allah be pleased with him reported that the Messenger of Allah peace be upon him said: "Beware of nakedness! For indeed there are with you (angles), those who do not part from you except at the place of defecation and when a man has a sexual relation with his wife. So be shy of them and honor them." This Hadith is graded as good by Al-Sayoty. (3)

Ibn Juraih reported that Ibn 'Ata' said: "A woman shall pray wearing a coat of mail, a veil and a garment. And it is more beloved to me wearing a cloak (that covers the whole body except the face)." I (Ibn Juraih) said: "What about if her mail or veil is transparent?" Ibn 'Ata' said: "Then she shall wear the cloak, for there are angles with her."(4)

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(1) Al-Haithamy: (The one hundred and eighth major sin): A woman's wearing transparent clothing that describes her skin and embody her.

(2) Muslim (341), Abu Dawood (4016).

(3) This Hadith is unreliable because of weakness of one of its narrators: Laith bin Abi Sulaim. It was reported by At-Tirmidhi (2800).

(4) Abdelrazeq (5063).

There are also other connected Hadith that prevent and warn of nakedness.

**Explanation of taking these Hadith as proofs:**

These Hadith include the clearest and the strongest evidences that prohibit nakedness. They severely warn and threaten women who are dressed but appear to be naked. To explain: clothes that these women wear do not cover them because they are short, transparent or tightened. Thus such clothes make women appear as if they are naked. The clothing of a Muslim woman shall be long, veiling, heavy, and loose.

Ibn Taimiah may Allah show mercy upon him said: "His (the Prophet's) saying, 'they are dressed but appear to be naked' means that a woman wears clothes that do not cover her; such as wearing transparent clothing that shows her skin, or wearing tightened clothing that embodies her. A woman shall wear long and loose clothes that cover her completely without describing her skin and without embodying her."(1)

And the Prophet's saying, 'inviting to evil and inclined to it' is describing women who wear short, transparent and tightened clothes; they are inclined away from obedience of Allah, bashfulness and the good

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(1) Ibn Taimiah: 'The Fatwa' book 22: 146.

habit of women (covering) and they also invite other women to wear like them by their saying or appearance.

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10- Ibn 'Umar may Allah be pleased with them reported that the Messenger of Allah peace be upon him said: "Whoever wears a garment of pride and vanity, Allah will clothe him in a similar garment on the Day of Resurrection," "then he will be burnt in it in the Fire."(1)

'A garment of pride and vanity' means the garment that is not usual (common). Ibn 'Aqil said: "It is not permissible to deviate from people's habit except in forbidden acts."

**Explanation of taking this Hadith as a proof:**

Garments of pride and vanity are forbidden. Short, transparent and tightened clothes and trousers are not like usual clothing of our women and they oppose them; thus they are considered clothes of pride and vanity. Wearing such clothes causes a woman to face much harm that she can keep herself away from it. Sufficient for us are the following (harm):

- Such clothes oppose religion and lead to punishment.

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(1) This Hadith is graded as 'good', narrated by Ahmed, Abu Dawood, Ibn Majah, and Al-Nesai. Its transmitted chain is 'good'.

- Such clothes contradict with generosity and bashfulness.

- Such clothes make a woman be exposed to people's criticism and abuses, because these are rejected clothes.

- Such clothes lead to ill doubts and suspicions.

- Such clothes plant hatred in others' hearts.

- Such clothes incite negative manners; such as pride, vanity and arrogance.

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11- Abu Hurairah may Allah be pleased with him reported that the Messenger of Allah peace be upon him said: "Trim closely the moustache, and grow bread, and thus act against the Magians (fire-worshippers)."(1) Ibn Abbas may Allah be pleased with them reported that the Messenger of Allah peace be upon him said: "Do not imitate Persians."(2)

There are many Hadith that prohibit acting like unbelievers. Ibn Taimiah said: "As the ancestors understood that it is disapproved to act like the Magians in these acts and others (mentioned in Hadith), they

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(1) The transmitted chain of this Hadith is 'good'. It was narrated by Ahmed, At-Tirmidhi who graded it as 'sound and good'.

(2) This Hadith is graded as 'weak'.

disapproved doing other acts of the Magians that the Prophet peace be upon him did not mention."(1)

**Explanation of taking these two Hadith as proofs:**

We are prohibited to imitate unbelievers of different religions. And whoever wears short, transparent or tightened clothes not before her husband, she has worn what are prohibited for two reasons: Firstly, such clothes are not covering the body. Secondly, such clothes are a manifestation of imitating unbelieving women in their appearance, in displaying their beauties and in being immodest. Abu Al-Shaikh Al-Asbahany narrated that 'Umar bin Al-Khattab may Allah be pleased with him wrote: "Order women of the Covenanted to uncover their legs so that their clothing would be distinguished from that of Muslim women."(2)

There are other Hadith that warn against imitating unbelievers in their traits, or in one of them. Ibn 'Umar may Allah be pleased with them reported that the Messenger of Allah peace be upon him said: "He who imitates any people (in their actions) is considered to be one of them."

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(1) Ibn Taimiah: 'Al-Iqtida' book 1: 182.

(2) Ibn Taimiah: 'Al-Iqtida' book 1: 328.

Ibn Taimiah may Allah show mercy upon him said: "This Hadith at least forbids imitating them (the unbelievers) as its apparent meaning refers that a person who imitates them becomes unbeliever. By any way, it forbids imitating them. Imitation includes doing an action because they (the unbelievers) have done it, and that is rare, and it includes doing their action for another purpose."(1)

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12- Ibn 'Umar may Allah be pleased with them reported that the Prophet peace be upon him said: "Act against the polytheists."(2) This Hadith is general.

Abu Umamah may Allah be pleased with him reported that the Messenger of Allah peace be upon him said: "Act against people of the Book (Jews and Christians)."(3)

Abu Hurairah may Allah be pleased with him reported that the Messenger of Allah peace be upon him said: "Act against the Magians."(4)

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(1) Ibn Taimiah: 'Al-Iqtida' book 1: 241 – 242.

(2) Al-Bukhari (5892), Muslim (259).

(3) This Hadith was narrated by Ahmed and At-Tabrany, its chain is good.

(4) Muslim (260).

**Explanation of taking these Hadith as proofs:**

Acting against unbelievers of different religions is a religious Command. That is why the Jews said: "This man (i.e. the Prophet peace be upon him) does not let any of our actions without acting against it."(1)

Whoever wears short, transparent or tightened clothes, she does not obey command of the Messenger of Allah peace be upon him.

It is a duty to oppose the way, tradition, slogan and appearance of the unbelieving women, and to act upon the Apostle's command. Allah said: "O you who believe, give your response to Allah and (His) Messenger, when he calls you to that which will give your life." (Chapter of the Spoils of War: 24)

Whoever wears such forbidden clothes has indulged in imitating the unbelieving women, in addition to agreeing with them. As we are prohibited to imitate them, we are commanded to disagree with them.

Ibn Taimiah may Allah show mercy upon him: Whoever does a deed, and knows that another one has also done, he is prohibited to do it even if none of the two has taken it (the deed) from the other. That is to keep away from imitation. (2)

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(1) Muslim (302). (2) See: 'Al-Iqtida' book 1: 242.

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13- The Messenger of Allah peace be upon him prohibited hanging (clothing upon the shoulder) like the Jews. (1)

Abu 'Uthman said: 'Umar wrote to us while we were in Azerbaijan: "O 'Utbah bin Farqad, beware of luxury and clothing of the Polytheists."(2) 'Umar bin Al-Khattab may Allah be pleased with him said: "Avoid luxury and clothing of the Persians."(3) In another narration, he said: "Beware of clothing and luxury of the Persians."(4)

Huzaifah bin Al-Yaman may Allah be pleased with him was invited to a banquet. He saw (people there) wearing clothing of the Persians, so he got out and said: "He who imitates any people (in their action) is considered to be one of them."(5)

Ibn Taimiah said: "It is a religious duty that a Muslim shall oppose unbeliever in clothing."(6)

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(1) This Hadith is graded as 'authentic', narrated by Abu Dawood (635).

(2) Muslim (2069), Al-Bukhari (5830), and others.

(3) This tradition is graded as 'sound'. It was narrated by Ahmed (1: 43).

(4) Abdelrazeq (19994), Al-Baghawi (3117).

(5) Ibn Taimiah: 'Al-Iqtida' book 1: 345.

(6) Ibn Taimiah: 'Al-Iqtida' book 1: 250.

Al-Marwazy narrated that Imam Ahmed was asked about Sindhi shoes, whereupon he said: "I do not wear them." Muhammad bin Abi Harb reported that he (Imam Ahmed) said: "It is clothing of the Persians."(1)

Ibn Rajab may Allah show mercy upon him said: "The usual clothing of the Arab is better than clothing of the Persians."(2)

Ibn Taimiah said: "Many scholars took these Hadith and sayings as proofs to show disapproval of wearing clothing of non-Muslims. (3)

Some companions of Abu Hanifah considered those who imitate unbelievers in their clothing to be unbelievers like them. (4)

**Explanation of taking these traditions as proofs:**

Short, transparent and tightened women clothes are forbidden because they are clothing of the unbelievers, which are prohibited upon us.

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(1) 'Following the Right Path' book 1: 244.

(2) Ibn Rajab: 'Fath Al-Bary' book 2: 393.

(3) Ibn Taimiah: 'Al-Iqtida' book 1: 243.

(4) Ibn Taimiah: 'Al-Iqtida' book 1: 354.

14- Abdullah bin Amr bin Al-'As may Allah be pleased with them reported: The Messenger of Allah peace be upon him saw me wearing two clothes dyed in saffron, whereupon he said: "These are the clothes (usually worn by) the non-believers, so do not wear them."(1)

**Explanation of taking this Hadith as a proof:**

It is not permissible to wear clothes of the unbelievers. Designs of the unbelievers' clothes that make a woman appear to be naked and that display her beauties, whether they are short, transparent or tightened, were exported to Muslim countries while their people were on a state of unawareness. Supporters of the unbelievers, who do not care for Muslims' prohibitions and who seek money, imported and propagated for these clothes. Thus these clothes are alienated at our Muslim community. To Allah we belong, and to Him is our return!

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15- Amr bin Shu'aib reported, on the authority of his father, on the authority of his grandfather may Allah be pleased with him who reported that the Messenger of Allah peace be upon him said: "He is not one of us who resembles other than us."(2)

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(1) Muslim (2077), and others. (2) The transmitted chain of this Hadith is weak, narrated by At-Tirmidhi.

Ibn Abbas may Allah be pleased with them reported that the Messenger of Allah peace be upon him said: "He is not one of us who follows traditions of other than us."(1)

**Explanation of taking these two Hadith as proofs:**

A woman who wears short, transparent or tightened clothes imitates obscene and ugly people, for clothes that make a woman appear to be naked are their tradition and mode.

Al-Manawy said: Al-Qurtoby said: "If obscene and ugly people are distinguished by certain clothes, such clothes become forbidden upon others because wearing them puts a person under suspicion, even if he is not one of them."(2)

Thus, imitating ignorant, unbelieving and prostitute women in clothing leads to resemblance and accordance in their manners and deeds. Imitation in external matters results in imitation in internal matters. Al-Hasan said: "If a man imitates some people, he mostly becomes one of them." 'Umar bin Amer Al-Bagly said: "Whoever imitates any people, he will be with them." These two traditions were narrated by Al-'Askary.

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(1) This Hadith is graded as 'weak', narrated by At-Tabrany.

(2) Al-Manawy: 'Faid Al-Qadir' book 6: 104.

As clothes that make a woman appear to be naked are a sign of obscene women, they shall be avoided in order to oppose them, not to imitate them, and not to increase their number. And if veiling clothes are, nowadays, a sign of wise and righteous women, they shall be worn for that.

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16- Ibn Abbas may Allah be pleased with them said: "The Messenger of Allah peace be upon him cursed men who imitate women and cursed women who imitate men."(1)

Abu Hurairah may Allah be pleased with him said: "The Messenger of Allah peace be upon him cursed the man who dresses like a woman and cursed the woman who dresses like a man."(2)

The Messenger of Allah peace be upon him said: "There are three who will not enter Paradise: The one who disobeys his parents, the cuckold, and the woman who imitates men in her outer appearance."(3)

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(1) Narrated by Al-Bukhari, Ahmed, Abu Dawood, At-Tirmidhi, Ibn Majah, and others.

(2) This Hadith is graded as 'authentic', narrated by Ahmed, Abu Dawood and Al-Nesai.

(3) This Hadith is graded as 'authentic' by Al-Haithamy, and narrated by Ahmed, Al-Nesai and Al-Hakim.

Um Salamah (the Prophet's wife) may Allah be pleased with her reported that the Prophet peace be upon him entered upon her while she was veiled, and said: "Use one fold, not two." Abu Dawood said: The Prophet's saying, 'use one fold, not two' means: "Do not fold it (the veil) like the turban of a man. Do not double it up manifolds."(1)

Ibn Taimiah may Allah show mercy upon him said: "The difference between clothing of men and women depends on what suits men and what suits women; what suits the role of men and what suits the role of women. Women are commanded to be covered and veiled, and not to display beauties."(2) He also said about flexible shoes that show size of the feet: "They are clothing of men."(3)

**Explanation of taking these Hadith as proofs:**

It is forbidden that a woman imitates a man in his clothing. Imitation does not only include that a woman wears the clothing of a man or intends to resemble him. It also includes wearing short clothes because it is usual that men's clothing are short; garment of a Muslim man

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(1) This Hadith is graded as 'weak', narrated by Ahmed, Abu Dawood, Al-Tayalesy, Abdelrazeq, Abu Ya'li, At-Tabrany, Al-Mazi, and Al-Hakim.

(2) Ibn Taimiah: 'The Fatwa' book 22: 148 – 149.

(3) Ibn Taimiah: 'The Fatwa' book 22: 148.

reaches half of the leg. When a woman imitates man in his clothing, she will also imitate him in his role of getting out of her house (with no necessity), displaying her beauties, being crowded with men in roads, sharing men in their works and positions, and competing with them upon their right of protection and maintenance (of their family).

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17- Ibn Abbas may Allah be pleased with them said: "The Prophet peace be upon him cursed men who are effeminate and women who imitate men."(1)

'Aisha may Allah be pleased with her said: "The Messenger of Allah peace be upon him cursed mannish women."(2)

Al-Haithamy and Ahmed reported, through a good transmitted chain: "The Messenger of Allah peace be upon him cursed women who imitate men." There are many other Hadith of the same meaning.

**Explanation of taking these Hadith as proofs:**

A woman who imitates men is cursed; cursing is to

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(1) Al-Bukhari (5886), Abu Dawood (4930), At-Tirmidhi (2785).

(2) Narrated by Abu Dawood (4099). Al-Dhahaby graded the transmitted chain of this Hadith as' good'.

be expelled from Allah's Mercy. When a woman wears short clothes, she has imitated men, and after that she will acquire their qualities and be like them. And that is something known through observation and experience.

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18- Abu Saeed Al-Khudri may Allah be pleased with him reported that the Messenger of Allah peace be upon him said: "A man shall not look at a man's private parts, nor shall a woman look at a woman's private parts; neither shall two men lie naked under one cover, nor shall two women lie naked under one cover." In another narration, the word 'private parts' is replaced with 'nakedness'. (1)

**Explanation of taking this Hadith as a proof:**

As a woman is prohibited to look at a woman's private parts as the Hadith says, thus she is ordered to cover her private parts before women. If a woman displays what is usually covered before women and Mahram, she has uncovered her private parts that she is ordered to cover.

**Command of covering private parts is for the following reasons:**

1) Uncovering private parts is an ugly and obscene act as this Hadith shows.

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(1) Narrated by Muslim, Abu Dawood, At-Tirmidhi, and Ibn Majah.

2) Uncovering private parts excites desire as shown in Hadith about displaying beauties of a woman before foreign men.

3) Uncovering private parts opposes the command of taking adornments (by wearing beautiful clothes for prayer) as shown in Hadith about a woman's veiling for prayer.

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19- Bahz bin Hakim reported from his father, from his grandfather may Allah be pleased with him, who said: "O Prophet of Allah, regarding our private parts, what of it must we cover and what of it may we leave (uncovered)?" He said: "Protect your private parts except from your wife or what your right hand possesses." I said: "O Messenger of Allah, what about when some people are with others?" He (the Prophet) said: "If you are able not to let anyone see it, then do not let them see it." I said: "O Prophet of Allah, what about when one of us is alone?" He said: "Allah is more deserving of being shy from Him than the people."(1)

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(1) This Hadith is graded as 'good', narrated by Ahmed (5: 3 - 4), Abu Dawood (4017), At-Tirmidhi (2769 and 2794), Al-Nesai (8972), Ibn Majah (1920), and others.

**Explanation of taking this Hadith as a proof:**

The Messenger of Allah peace be upon him ordered to cover the private parts. And if a woman wears short or transparent clothes, rather than her opposing to religious texts, her clothes may be raised while walking or if she falls; and then her private parts will be shown before women and her Mahram. And if she is outside the house, her cloak may be raised if she falls at the road, or because of wind, or while riding a car. At this case, she will be sinful for her negligence (in covering her private parts).

'Aisha may Allah be pleased with her said: "If shoes of a woman appears, her leg appears (is described);" and if her leg appears, her thigh appears (is described). If a girl does not wear short and transparent clothes before her honorable Mahram out of shyness, then Allah is more deserving of being shy from Him.

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20- Abu Al-Malih reported: Some women of Sham came to 'Aisha may Allah be pleased with her. She asked them: "From where are you?" They replied: "From Sham." She said: "Perhaps you belong to the place where women enter hot baths (for washing)." They said: "Yes." She ('Aisha) said: "I heard the Messenger of Allah peace be upon him saying: If a woman puts off her clothes in a place other than her house, she tears the veil between her and Allah."(1)

**Explanation of taking this Hadith as a proof:**

What is permissible for a woman to display at her house is not permissible for her to display outside her house. Another matter is that if a woman wears short and transparent clothes at parties, weddings and so on, she may be included in the Hadith totally or partially.

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21- Abu Dawood reported about Amr bin Shu'aib, on the authority of his father, on the authority of his grandfather may Allah be pleased with him, who reported that the Prophet peace be upon him said: "When one of you marries his male-slave to his slave-woman, he should not look at her private parts."(2) In another narration: "If one of you marries his slave-woman to his servant, he should not look at her private parts, which extends from below her navel to above her knee."(2)

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(1) This Hadith is graded as 'good', narrated by Ahmed, Abu Dawood, At-Tirmidhi, Ibn Majah, Al-Tayalesy, Al-Darmy, Al-Hakim, and Al-Baihaqy.

(2) This Hadith is accepted. It was narrated by Ahmed, Abu Dawood, Al-Darqutney, Al-Baihaqy, Al-Khateeb Al-Bughdadi, Al-Baghawy, and Abu Na'eem.

**Explanation of taking this Hadith as a proof:**

Most scholars see that the private parts of a slave-woman absolutely, even if she is taken for enjoyment, and the private parts of a slave-woman taken for serving, their private parts is like a man's private parts; from the navel to the knee. That opinion is preponderant.

Regarding the veil matter, a free woman is commanded to cover more than what a slave-woman is commanded to cover. Private parts of a woman has more privacy than that of a man, so she is ordered to be more covered than him before Mahram. This Hadith shows that a free woman is ordered to cover what do not usually appear; she shall cover the breast, back, arms and legs.

Al-Baihaqy said: "The right opinion is that a slave-woman does not display before her master after she get married, and a free woman does not display before her Mahram, except what usually appear while doing house works."(1)

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(1) Al-Baihaqy: 'Major Sunan' book 7: 94.

22- 'Aisha may Allah be pleased with her reported that the Messenger of Allah peace be upon him said: "He who does an act which we have not commanded will have it rejected (by Allah)."(1)

**Explanation of taking this Hadith as a proof:**

Wearing short, transparent and tightened clothes is not a command of Allah and His Messenger, and is not the deed of female Companions. But their way, the female Companions may Allah be pleased with them, was perfect modesty and covering.

Sheikh Muhammad bin Saleh Al-'Uthaimeen may Allah show mercy upon him said: "Sheikh of Islam Ibn Taimiah mentioned that women at the time of the Prophet peace be upon him used to wear, at their houses, clothes that cover all their body except palms of the hands and the feet. And if they went out to the market, it is known that women of the Companions used to wear extra clothes that extend to and drag upon the earth, and the Prophet peace be upon him permitted them to lower hems of their clothes equal to arm's length, but not more than that."

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(1) Narrated by Muslim (1718), suspended by Al-Bukhari after Hadith numbered (7349).

23- Ibn Al-Hanzaliah may Allah be pleased with him reported: I heard the Messenger of Allah peace be upon him saying: "Set your saddles and clothes in order so that you look tidy and graceful among people. Allah does not like obscene words or deeds, or doing intentional committing of obscenity."(1)

**Explanation of taking this Hadith as a proof:**

A woman who wears short, transparent and tightened clothes does not make her clothes tidy and good, for she has opposed religious intentions and Islamic etiquettes. She does not appear tidy before scholars and righteous people of sound nature and hearts. By this way she has opposed the command of the Messenger of Allah peace be upon him, and his command is obligatory.

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24- Abdullah bin Masood may Allah be pleased with him reported that the Prophet peace be upon him said: "No woman should not touch another woman's body and then describe her to her husband in such a manner as if he was looking at her."(2)

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(1) This Hadith is accepted. It was narrated by Ahmed, Abu Dawood, At-Tabrany, Al-Baihaqy, Al-Mazi, and Al-Hakim. Abu Dawood graded its transmitted chain as 'good'. (2) Al-Bukhari (5240).

Al-Qabsy said: "This Hadith is a proof for Malik about prohibition of what may lead to committing sins." Al-Baghawi said: "The Prophet peace be upon him told that describing something makes it appear as if you look at it."

Ibn Abi Shaibah and Ibn Al-Mondher reported from 'Ikremah in interpreting this verse: "They (women) should not display their beauties except to their husbands …," he ('Ikremah) said: "Allah does not mention paternal or maternal uncle because they describe to their sons. So a woman should not put off her veil before her paternal or maternal uncles."(1)

Ibn Abbas may Allah be pleased with them said: "It is not permissible for a Muslim woman to display her beauties before a Jew or a Christian woman in order not to describe her to her husband."(2)

**Explanation of taking these Hadith as proofs:**

A woman who displays her beauties at parties and weddings before women, some of these women may describe her to her husband or brother or son. There may be at such parties and weddings untrusty women, especially such places combine good and evil people. There may also be immodest or unbelieving servants.

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(1) Al-Sayoty: 'Al-Dur Al-Manthor'. (2) Al-Qurtoby: 'The Interpretation'.

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25- Ya'la may Allah be pleased with him reported that the Messenger of Allah peace be upon him saw a man washing from defecation in a public place without a lower garment. So he (the Prophet) mounted the pulpit, praised and extolled Allah, and said: "Allah is characterized by modesty and concealment. So when any of you washes, he should conceal himself."(1)

'Umar bin Al-Khattab may Allah be pleased with him wrote in his letter to his employee: "Then choose what is more beloved to Allah and what is closer to right."

**Explanation of taking these Hadith as proofs:**

Allah loves covering. Saying that a woman should cover, before women and Mahram, what does not usually appear is the closer to bashfulness and covering. Thus this saying is more beloved to Allah and is closer to the right.

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26- Husain bin Ali may Allah be pleased with them reported that the Messenger of Allah peace be upon him said: "Allah likes noble and honored matters and hates low matters."

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(1) This Hadith is graded as 'good', narrated by Abu Dawood, Al-Nesai, Ahmed, and Al-Baihaqy. Its transmitted chain is 'authentic'.

**Explanation of taking this Hadith as a proof:**

A woman who wears short, transparent and tightened clothes opposes religious manners and etiquettes, and noble and pure matters that Allah likes. Such clothes reflect lowness, obscenity, and evil manners that Allah hates. A Muslim is commanded to honor, raise and protect his self. Allah said: "Truly, he succeeds who purifies it (his self). \* And he fails who corrupts it." (Chapter of the Sun: 9, 10)

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27- All texts of the Book (the Qur'an) and the Sunnah direct and guide to covering, modesty, chastity, bashfulness, and purification. They also direct and guide to avoiding immodesty, displaying beauties and uncovering. They call for lowering the gaze, guarding modesty, keeping away from seduction, and so on.

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28- Short, transparent and tightened clothes oppose honor, and result in suspicion, doubt and mistrusting. So whoever wears such clothes, she has forsaken bashfulness and piety, has exposed herself to criticism, and has fallen into mistakes and defects. Some ancestors said: "Whoever puts himself in a position of accusations, he has not to blame whoever thinks evil of (mistrusts) him.

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29- Spread of camera devices until they become a common matter among people. It is sufficient phones that young and obscene people use. Thus it is not secured that such people may take photos for naked women with these developed devices.

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30- Nakedness makes a girl be exposed to envy. A woman or a relative may see a girl's body, and be admired of it, and does not pray for her to be blessed, and as a result the girl is inflicted with envy. Thus protection and preventing harm are among benefits of covering the body. Parts that are usually covered attract eyes when uncovering them.

Abu Umamah bin Sahl bin Hunaif reported: Amer bin Rabi'ah passed by Sahl bin Hunaif when he was having a bath, and said: "I have never seen such beautiful skin." Straightway, he (Sahl) fell to the ground. He was brought to the Prophet peace be upon him and it was said: "Sahl had a fit." He (the Prophet) said: "Whom do you accuse with regard to him?" They said: "Amer bin Rabi'ah." He said: "Why would anyone of you kill his brother? If he sees something that he likes, then let him pray for blessing for him." Then he (the Prophet) called for water, and he told Amer to perform ablution; by washing his face and his arms up to the elbows, his knees and inside his lower garment, then he (the Prophet) told him (Amer) to pour the water over him (Sahl).

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31- Resolving the matter, solving the allegation, preventing the harm, closing the way to seduction, terminating the means of evil, and removing its reasons are religious rules and fundamentals that are still under work. So they shall be put into consideration. Short, transparent and tightened women clothes lead to corruption and illegal acts, so they are forbidden. They lead to danger and bring harm from several sides:

\_Wearing such clothes lead to considering them usual, and this may lead to more grievous results.

Negligence in preventing girls to wear short, transparent and tightened clothes makes them wear them when getting out of the house to clinics, markets, parks and so on. And the girl who wears these clothes gives an excuse that she wears a cloak over them, neglecting that these clothes appear either because her cloak does not cover them or because of her movement.

Whoever looks at Islamic communities, he finds that many women get out, wearing short, transparent and tightened clothes, to markets, men assemblies, beaches and roads. And the reason for that is negligence of cultured people; for whatever the strength of corruption is, it does not succeed and spread except after intensive preparation and basic steps that introduce for that corruption; such as great fire which begins with a small spark. Obscenity becomes greater through succession and taking it as usual. Allah said: "When they do aught that is shameful, they say: "We found our fathers doing so, and Allah commanded us thus": Say: "Nay, Allah never commands what is shameful." (Chapter of the Heights: 28) This verse was revealed about people who circumambulate around the Ka'bah, naked.

\_Some girls who look at immodest women get admired of their clothes; there are evil results of that admiration (i.e. these girls may imitate such immodest women and wear like them).

\_Some men who can enter upon women, and it is not obligatory upon these women to be veiled before them, it is not secured when such men see foreign women wearing exciting clothes; especially some women neglect this matter and allow their brothers or sons who reach the age of puberty or are about to reach it to enter upon (foreign) women.

\_A mahram of an immodest woman may look at her with entertainment, and this may excite his sexual desire and be seduced. Such look may result in committing forbidden acts; and this is spread in our recent age, and that is known for bodies that are responsible for enjoining what is right and forbidding what is wrong. Scholars said that a woman shall cover her limbs before her Mahram, not because they are among her private parts, but if she fears that they may look at her with entertainment or be seduced by her.

Sheikh Abdelazeez bin Baz may Allah show mercy upon him said: "It reached us that many (forbidden) acts occur because of negligence. A woman may be seduced by some of her Mahram, and her Mahram may be seduced by her; especially in that age when knowledge has become little and faith has become weak. She may be afflicted with her brother, her paternal uncle or her maternal uncle who looks at her with entertainment. Thus she shall be careful, be modest, and cover all of her body except her face and her hands before her Mahram …"(1)

Ibn Qudamah may Allah show mercy upon him reported: Al-Athram said: "I asked Abu Abdullah about a man looking at the hair of his father's wife or his son's wife." He (Abu Abdullah) said: "That is mentioned in the Qur'an: "They shall not display their beauties" except before so and so." Al-Athram asked: "Can he look at the

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(1) Ibn Baz: 'Protecting Hijab' book (P. 81).

leg and the breast of his father's wife?" Abu Abdullah said: "No, I do not like that. I hate looking at such parts, or any part that excites desire, of his mother and sister." Abu Bakr said: "Ahmed's disapproval of looking at breast and leg of one's mother is a means of carefulness and protection; for this may excite desire."

Ibn Qudamah said: "It is not permissible to uncover parts that do not usually appear because there is no necessity to look at them, and it is not secured that this may excite desire and result in committing forbidden acts, in addition to other expected harms and mischiefs. Thus it is forbidden to look at such parts, like parts below the navel. It is a fundamental principle that acts that lead to harm are forbidden."

**To proceed:** We have shown what a woman shall cover, and what a woman can uncover before women and her Mahram, introducing clear evidences that shall be applied. These evidences reply upon some jurists who say that private parts of a woman before women and Mahram extend from her navel to knee, so she can wear short, transparent and tightened clothes before them. Each of these evidences can be used alone to reply upon them, and when they are combined together, they give more strength and perfection. May Allah grant us useful knowledge and good deed!

**Fatwas on wearing immodest clothes before women and Mahram:**

**\* A Statement of the permanent Committee about Women's Clothing before Mahram**

Praise be to Allah, Lord of the universe. Prayer and peace be upon our Prophet Muhammad, all of his family and Companions. At the beginning of Islam, believing women reached the ultimate level of purity, chastity, bashfulness, and modesty; by the blessing of believing in Allah and His Messenger and of following the Qur'an and the Sunnah. During that time, women used to wear covering clothes, and it is not known that they were displaying their beauties before women and Mahram. By the praise of Allah, women of the Islamic Ummah applied that upright tradition through ages, but many women are afflicted by corruption in their clothing and manners for many reasons that are not mentioned here.

There are many questions for the Permanent Committee for Scientific Researches and Fatwas about what is permissible for a woman to see from another woman. The Committee shows to all Muslim women that a woman shall acquire bashfulness manner that the Prophet peace be upon him considered it to be a branch of Faith. A woman's covering and modesty, and acquiring manners that keep away from seduction and suspicion are manifestations of bashfulness that religion and tradition call for. The Qur'an shows that a woman shall not uncover before women, except what she can uncover before her Mahram, which traditionally appear at house and while doing house works. Allah said: "They (women) should not display their beauty except to their husbands, their fathers, their husband's fathers, their sons, their husband's sons, their brothers, or their brothers' sons, or their sisters' sons, or their women." As this is the text of the Qur'an and this is what the Sunnah has called for, wives of the Messenger of Allah peace be upon him, wives of the Prophet's Companions, and women who follow them till our time have applied (texts of the Qur'an and the Sunnah). What can traditionally appear before those mentioned in the verse are what usually appear from a woman at house and during doing house works, and what is hard for her to uncover at house all the time; such as the head, hands, neck, and feet. And regarding uncovering more than these parts, in addition to that the Qur'an and the Sunnah do not permit it, such matter is a means of a woman's seduction, other girls are seduced by her, this spreads an evil example to other women, and this is an imitation of unbelieving and immodest women in their clothing. The Prophet peace be upon him said: "He who imitates any people is considered to be one of them." (Narrated by Imam Ahmed and Abu Dawood)

Muslim narrated that Abdullah bin Amr may Allah be pleased with them reported that the Prophet peace be upon him saw him dressed in two saffron-colored garments. Thereupon the Prophet peace be upon him said: "These are the clothes (usually worn by) the non-believers, so do not wear them."

Muslim also narrated that the Prophet peace be upon him said: "There are two types of people who will be punished in Hell and whom I have not seen: men having whips like the tails of cows and they will be beating people with them, and 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 enter Paradise and they will not smell its fragrance which is perceptible from such and such a distance."

The Prophet's saying, ' women who will be dressed but appear to be naked', means that a woman wears what does not cover her. She is dressed, but, in fact, she is naked; such as a woman who wears transparent clothes that show her skin, or tightened clothes that embody her, or short clothes that uncover some of her parts.

Thus Muslim women shall follow the way of Mothers of the Believers (the Prophet's wives), wives of the Prophet's Companions may Allah be pleased with them, and those who follow them, and they shall seek covering and modesty; for such matters keep away from seduction and exciters of desire that result in committing shameful deeds. Muslim women shall also be aware of falling into what Allah and His Messenger have forbidden; of wearing clothes that look like those of unbelieving and immodest women, as a means of obeying Allah and His Messenger, hoping for His reward and fearing of His punishment.

Each Muslim shall fear Allah regarding women who are under his guardianship. He shall not let them wear immodest and exciting clothes that Allah and His Messenger have forbidden. He shall know that he is a guardian and he will be held accountable for his subjects on the Day of Judgement.

We pray to Allah to make conditions of Muslims be good, and to guide us to the Straight Path; for He is the All-Hearing, close (to those who pray to Him), and Responsive. May Allah pray upon our Prophet Muhammad peace be upon him, upon his family, and Companions!

*(Permanent Committee for Scientific Researches and Fatwas)*

**The Head:** Abdelazeez bin Abdullah bin Muhammad, family of Al-Sheikh.

**A Member:** Abdullah bin Abdelrahman Al-Ghadian.

**A Member:** Bakr bin Abdullah Abu Zaid.

**A Member:** Saleh bin Fawzan Al-Fawzan.

(Fatwas of the Permanent Committee for Scientific Researches and Fatwas: 17: 290 – 294)

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**\* Sheikh Abdelazeez bin Baz may Allah show mercy upon him was asked:**

\_What is the limit of a woman's private parts that she can uncover before her Mahram: Is all of her body private parts, or does her private parts extend from the navel to the knee? And what is the rule of raising the sleeves before Mahram? And what is the rule of wearing transparent clothes? Please benefit us with the answer.

**The Answer:**

Scholars explained this matter, and they disagreed about it. Some scholars said that a woman's private parts that a woman can uncover before Mahram are the parts above the navel and below the knee. But there is a notice about that saying, the closer saying - and Allah knows best – is that private parts are what traditionally appear among Mahram and at house; such as the neck, ear ring, arms, hands, palms of hands, feet, and limps of leg. It is better to uncover parts other than these except at necessity; such as the necessity of a woman to uncover the breast to feed her baby, such matter is acceptable.

*(Light on the Way: the official website of the Sheikh)*

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**\* Sheikh Saleh Al-Fawzan may Allah grant him success was asked:**

\_Is wearing tightened clothes before women included in Hadith of the Messenger of Allah peace be upon him: "women who will be dressed but appear to be naked …"?

**The Answer:**

There is no doubt that wearing tightened clothes that display a woman's beauty is not permissible, except before her husband only. And wearing such clothes before other than the husband is not permissible, even before women … A woman shall cover her private parts before women as she covers them before men, except what traditionally appear before women; such as the face, hands and feet.

*(Selected Fatwas of Sheikh Saleh Al-Fawzan 3: 307 - 308)*

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**\* The Sheikh was also asked:**

\_I have four sons, and I wear short clothes before them. What is the rule of such deed?

**The Answer:**

It is not permissible for a woman to wear short clothes before her sons or Mahram. She should not uncover before them, except what traditionally appear that do not excite seduction. She can only wear such clothes before her husband.

*(Selected Fatwas of Sheikh Saleh Al-Fawzan 3: 308)*

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**\* Sheikh Abdullah bin Abdelrahman Al-Gabrin may Allah show mercy upon him was asked:**

\_Lately, wearing trousers, with their different models, has spread among women, and when denying such deed, women allege that they wear them among women …

**The Answer:**

It is not permissible for a woman to wear such clothes even before women and her Mahram … A woman is commanded to cover and to wear loose clothes. Thus the guardians should prevent their women from wearing these trousers, and a woman should wear clothes usually spread among Muslims. They should not wear these imported clothes imitating unbelieving Jews and Christian women. That is and Allah knows best. May Allah send blessings and peace upon our Prophet Muhammed, upon his family and Companions!

*(Elite Fatwas related to Women: P. 24)*

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**\* The Sheikh was also asked:**

\_What is the rule of wearing clothes which are tightened, short, open from one side, or with short sleeves, before women or Mahram?

**The Answer:**

It is not permissible for a woman to wear tightened clothes that embody her, for such clothes attract people to look at her; they embody her breast, belly, back, shoulders, and so on … Also it is not permissible for her to wear clothes that are short, open from one side or with short sleeves as they show the feet and legs. And there is no justification for her to wear them among women and Mahram …

*(Elite Fatwas related to Women: P. 25 - 31)*

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**A Misconception, Replying upon it:**

\* Many people got confused about some scholars' saying: 'Private parts of a woman for women and Mahram extend from the navel to the knee'.

**Replying upon this misconception with the following:**

1- Imam Al-Shafi' may Allah show mercy upon him said that the proof is taken from the Qur'an, the Sunnah and the consensus of Imams.

Thus, the saying of some scholars, 'Private parts of a woman for women and Mahram extend from the navel to the knee', cannot be taken as a proof as immodest women allege. It is not the Word of Allah or His Messenger peace be upon him, and there is no evidence in the Qur'an or the Sunnah supports it. When Ibn Rajab mentioned different opinions of scholars about what a Mahram can see from his Mahram women, he said that the opinion that permits a Mahram to look at any part of his Mahram woman except from the navel to the knee; he said that this opinion is weak and odd. (1)

2- A proof can be taken from consensus of Imams, and there is no consensus here. It is just an opinion, with no evidence for it. And there is another opinion stronger

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(1) Ibn Rajab: 'Fath Al-Bary' book 1: 249 - 251.

than it with transmitted and mental evidences, and we have mentioned enough evidences. Abu Bakr bin Abdelrahman, Imam Ahmed, Imam Malik, and others said: "All body of a woman is private parts, even her nail. But scholars have permitted her to uncover what usually and necessarily appear before women and Mahram for the verse of 'Chapter of Light'.

Ibn Qudamah said: "Regarding parts, except face, hands and feet, which a woman usually displays at her house, there is two sayings regarding them: The first, it is not permissible for him (the fiancé) to look at these parts because they are among private parts. (1) Imam Ahmed said: "A man cannot see any part of his Mahram women except the face." He also said: "A man cannot see any part of them except the face and hands."(2)"

3- Scholars who said that opinion took into consideration the need of women at their houses; a woman may need to uncover her limbs while doing house works. Thus their saying cannot be taken as a proof, and girls who are seduced by displaying their beauties at parties cannot take it as an allegation.

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(1) Ibn Qudamah: 'Al-Moghny' book9: 491.

(2) See: 'Al-Insaf' book (8: 20), and 'Aiding Mindful People' book (9: 19).

4- Scholars who said that opinion explained their saying that there is need for uncovering these parts. But the need can be fulfilled by uncovering less than that; that is to uncover what usually appear. Sheikh of Islam Ibn Taimiah may Allah show mercy upon him said: "Women at the time of the Prophet peace be upon him used to wear 'Qamos' (long shirts), and a woman would uncover her hands when kneading, grinding and baking."(1)

Some scholars have forbidden that a woman displays her beauty before Mahram, except before her husband or master. (2) These short and transparent clothes and so on are means of displaying beauties.

5- Terminology of Jurists about the limit of private parts depends on conditions. They said that the face is not among private parts because a woman is commanded to uncover it when praying, when there are no foreign men. They said that the hands are not among private parts because a woman is prohibited to wear gloves when entering upon a state of Ihram. They said that the face, hands, feet and (tips of) legs are not among private parts because a man who proposes to a woman can look at them, and because they usually appear at her house.

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(1) Ibn Taimiah: 'The Fatwas' book 22: 118.

(2) See: 'Aiding Mindful People' book (9: 31).

They said that parts above the navel and below the knee are not among private parts because of her need to uncover them at her house while doing house works. Thus you find that Jurists' talks about a woman's private parts are included in these chapters, not in the chapters of banquet or answering the invitation, for example. And when they talk about clothing and ornaments, they include prohibited clothes, which include clothes that make a woman appear to be naked.

Jurists, for sure, did not imagine that a time will come when some Muslim women display their beauties and imitate immodest and western women in their clothing, justifying their immodesty and un-bashfulness; depending on this terminology without looking at the provided conditions.

6- This saying is for a special state; parts above the navel and below the knee may be uncovered during moving or doing house works, with no intention. Thus the saying of jurists that the limit of a woman's private parts (for women and Mahram) extend from the navel to knee does not mean that a young girl can deliberately uncover parts above the navel and below the knee before women and Mahram to display her beauty, depending on that these parts are not private parts. Their saying does not also mean it is permissible to touch and deliberately look at these parts, as there is no need for that.

Jurists said that all body of a woman is private parts, except her face when praying. They mean that she uncovers her face at prayer when there are no foreign men. They also said that private parts of a man extend from the navel to the knee.

Some jurists, including Imam Ahmed, said: "A woman can look at what usually appear of a man."(1) Some restricted that saying that what a woman can see from a man is what usually appear while working. Other scholars, including Imam Ahmed in another narration, said: "It is not permissible (for a woman) to look at (men)."

We explained their saying that clothing of a woman may be raised while doing house works, with no intention, so there is no problem at that state.

Sheikh Muhammad bin Saleh Al-'Uthaimeen may Allah show mercy upon him said: "A woman's private parts for a woman is like a man's private parts for a man; from the navel to the knee. This does not mean that a woman can wear, before women, short clothes

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(1) See: 'Al-Insaf' book (8: 25 - 26).

that only cover parts from the navel to the knee. No scholar said that. But this means that when a woman is wearing loose clothes, and a part of her leg or neck appears before another woman, with no intention, there is no sin upon her."(1) He also said: "Is it reasonable that a woman appear before women wearing clothes that only cover parts from the navel to the knee? No one say that, and such deed can be only for unbelieving women.

**Shortly,** clothing is a matter and looking at private parts is another matter. Regarding clothing, a woman should wear, before women, clothes that cover from her hands to her feet. That is the legal matter. But if a woman needs to raise her clothes to do a house work or so on, she can raise it to the knee, and she can raise it to the upper arm. She can do that for necessity. But such clothes cannot be considered the usual. (2)

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(1) Ibn 'Uthaimeen: 'Fatwas and Messages of Sheikh Ibn 'Uthaimeen' (12: 267 – 268).

(2) Ibn 'Uthaimeen; a Fatwa signed by him, and 'Fatwas o scholars of Makkah'.

**Wearing Short Clothes for Little Girls:**

Fathers and mothers shall bring up their daughters upon bashfulness and modesty. They shall make them be used to wear long, loose and heavy clothes. Mu'awyah bin Abi Suffian may Allah be pleased with them reported that the Messenger of Allah peace be upon him said: "Goodness is a habit while evil is stubbornness."(1) It was said: A young boy will grow according to what his father brought him up.

Our Sheikh Abdullah bin Abdelrahman Al-Gabrin may Allah show mercy upon him said: "Children should be brought up to wear covering clothes. If a little girl is brought upon something, she will be accustomed to it when she grows up, and it will be hard for her to forsake it."

*(Fatwas related to Women: P. 179)*

Our Sheikh Muhammad bin Saleh Al-'Uthaimeen may Allah show mercy upon him was asked about women who make their little daughters wear short clothes that uncover their legs. Thereupon he answered: "I see that a man should not let his little daughters wear such clothes because if they got accustomed to them, they would keep wearing them and it would be hard for

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(1) Narrated by Ibn Majah (221)

them to leave these clothes when growing up. We advise our Muslim sisters not to wear clothes of foreign women, the enemies of our religion, and to make their daughters be accustomed to wearing covering clothes and to bashfulness, for bashfulness is from Faith."

*(Fatwas related to Women: P. 182)*

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**By the Name of Allah, Most Gracious, Most Merciful**

**\* Meditations:**

**\_Are you a father who advises his daughters, or who cheats them?**

Ma'qil bin Yasar may Allah be pleased with him reported: I heard the Messenger of Allah peace be upon him saying: "A man whom Allah has given the authority of ruling some people and he does not look after them in an honest manner, he will never feel even the smell of Paradise."(1) In another narration: "… and he does not strive diligently for their betterment and does not serve them sincerely, he will not enter Paradise with them."(2) In a third narration: "Any servant in charge of Muslim subjects who dies while acting dishonestly towards them, he will be excluded by Allah from Paradise."(3)

O father and mother, we should not surrender to our bad passion towards our daughters. Let's meditate in Allah's saying: "And had We given you strength, you would nearly have inclined to them a little. \* In that

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(1) Al-Bukhari (7150).

(2) Muslim (142).

(3) Al-Bukhari (7151), Muslim (142).

case, We should have made you taste an equal portion (of punishment) in this life and an equal portion in death." (Chapter of the Night Journey: 74, 75)

We should stand firm and strong in bringing (our children) upon beautiful principles and manners, and upon Islamic noble etiquettes, without feeling bored or losing concern. We should bring them upon right, and we should not leave them be preys to the Satan and captives to vain desire and imitators to women inviting to evil and being inclined to it. Whoever does this for his daughters; he has strived diligently for them and served them sincerely. And he who does not do this, he is cheating them. We ask Allah to protect us from that.

O good father and mother! Meditate in Allah's saying: "O you who believe, truly, among your wives and your children are (some that are) enemies to yourselves: so beware of them!" (Chapter of Mutual Loss and Gain) Ibn Zaid said: "This means that beware of them regarding your religion."

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**\_It is not an Excuse:**

It is wondrous that some parents accepted some evil thoughts; such as let the girl wear what she wants in order not to feel complexity or in order not to leave wearing (covering clothes), or let her wear what she wants when she is young in order not to wear them when she grows up, and so on. They (some parents) think, for their ignorance, that this is the wisdom and experience of bringing up. They do not know that such way results in mass destruction and evil manners; they do not know that following mental states is a means of obeying the Satan, not obeying the Most Gracious (Allah); they do not know that the wisdom of bringing up is to stand firm and save their daughters from this Satanic, secular and western plan; they do not know that parents should bring up and it is Allah who grants success; and they do not know that the best way of bringing up is to obey the Command of Allah and His Messenger peace be upon him.

It is wondrous that some mothers allege that beautiful, covering clothes are not available at markets; making this an excuse to let their daughters wear clothes that make them appear to be naked. It is replied that however that allegation is someway right, but it cannot be taken as an excuse. There are fashionable and covering clothes at markets, but people should search much for them. They can also make some changes for immodest clothes to be covering. They can also give a person who designs and sews cloth to sew it according to their descriptions.

The painful truth is that it is we who encouraged sellers to present these forbidden clothes. If people do not buy such clothes, the sellers will leave them because the first concern of sellers is profit.

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**\_O Father and Mother, Meditate:**

Abu Hurairah may Allah be pleased with him reported that the Messenger of Allah peace be upon him said: "If anyone calls others to follow the Right Guidance, his reward will be equivalent to that of those who follow him, without their reward being diminished in any respect on that account. And if anyone calls others to follow error, the sin will be equivalent to that of those who follow him without their sins being diminished in any respect on that account."(1)

This Hadith refers that if guardian of a little girl brings her up wearing covering clothes, he will get reward equal to her reward, the reward of those who follow her and the reward of those she brings up. And if he brings her upon wearing forbidden clothes; such as short, transparent and tightened clothes, he will get sin equal to her sin, the sin of those who follow her and the sin of those she brings up.

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(1) Muslim (2674).

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**\_Responsibility of Fathers and Mothers:**

Allah said: "O you who believe, save yourselves and your families from a Fire whose fuel is men and stones, over which are (appointed) angles stern (and) severe, who flinch not (from executing) the Commands they receive from Allah, but do (precisely) what they are commanded." (Chapter of Prohibition: 6)

Ali may Allah be pleased with him said in interpreting this verse: "Educate and teach them." Al-Haithamy also said in interpreting the verse: "That is to educate, teach and order them to obey their Lord, and to prohibit them to disobey Him."

Thus parents, brothers and husbands shall prevent women who are under their guardianship from wearing forbidden clothes that contradict with honor. They shall advise them and inform them about fatwas related to displaying beauties. That is the duty of responsibility and guardianship.

Abdullah bin 'Umar may Allah be pleased with them reported that he heard the Messenger of Allah peace be upon him saying: "All of you are guardians and are responsible for your wards. The ruler is a guardian and responsible for his subjects; the man is a guardian and responsible for his family; and the woman is guardian and responsible for her husband's house and his offspring; and so all of you are guardians and are responsible for your wards."(1)

'Aisha may Allah be pleased with her reported: A woman entered upon her, wearing a transparent veil that describes her face. 'Aisha took this veil and cut it, saying (to the woman): "Do not you know what Allah has revealed in 'Chapter of Light'!" Then, 'Aisha asked for another veil for that woman.

Husband should beware of following his wife's desire regarding wearing short, transparent or tightened clothes. He has to prevent her from wearing them. He has also not to let her wear their daughters such rebuked clothes, legally and mindfully. Al-Hasan may Allah show mercy upon him said: "By Allah, nowadays a man who obeys his wife's desires, Allah will throw him into the Fire."

Ibn Taimiah may Allah show mercy upon him said: "A woman shall be prohibited to wear clothes that embody her, and to wear transparent clothes that describe her skin, and so on. Her guardian, such as her father and husband, shall prevent her from wearing such clothes. That is and Allah knows best."(2)

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(1) Al-Bukhari (2409), Muslim (1829). (2) Ibn Taimiah: 'The Fatwas' book.

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**\_Religion is Sincerity in Advice:**

Allah said: "The Believers, men and women, are protectors one of another: they enjoin what is just and forbid what is evil." (Chapter of Repentance: 71)

O righteous sister! Firstly, you should strive to perform good acts, and strive toward noble matters. Secondly, if you saw a girl wearing clothes that do not coincide with a Muslim woman, guide and advise her gently; inviting to the Way of your Lord with wisdom and beautiful preaching. You can also give this book as a present to her or any other book containing Fatwa of a scholar so that may Allah make you reason for her guidance and so she will get great reward.

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**\_The Ideal Woman:**

It is the woman who formed her personality according to legal rules and Islamic etiquettes, and who practiced the most beautiful, the most perfect and the best characteristics. She is a symbol of bashfulness and chastity, and a model of covering and chastity.

It is the woman who feels proud of following her Prophet, and who performs rituals of her religion and religious observances, and who knows the right of Allah so that she does not transgress the limits ordained by Allah and does not miss His obligations and does not violate His prohibitions so that every tempted woman appears little before superiority and strength of such woman.

It is the woman who has taken upon her shoulder the protection of her religion and her thought from cursed calls. She is away from thoughtful dirtiness and western currents. She is brave, and those who are inclined to evil and who have an evil orientation cannot affect her. And she also neglects all scandals and backbiting excited by a trivial woman.

It is the woman who is steadfast on virtue like mountains. She is great and does not accept defeat that may lead her to vice. She is full of trust, certainty and pride, feels victory before those who have forsaken their religion and generosity.

Lastly, O girl, meditate and understand these two great Hadith, and let their meaning be fixed in your mind and heart.

**- Two great Hadith**

Usama may Allah be pleased with him reported that the Prophet peace be upon him said: "I stood at the gate of Hell and saw that the majority of its inmates are

women." (1)

'Imran may Allah be pleased with him reported that the Prophet peace be upon him said: "I looked into the Fire and there I found the majority constituted by women." (2) In another narration: "Amongst the inmates of Paradise the women would form a minority." (3) These two Hadith refer that women fall in prohibitions mostly and quickly.

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(1) Al-Bukhari (5196), Muslim (2736).

(2) Al-Bukhari (5198).

(3) Muslim (2738).

**Annexation relating to the more preponderant and precautious opinion about what you can see of private parts:**

**(1) Those whose whole body is not private part**

a. The wife; her whole body is not a private part for her husband, and the husband too.

b. The slave woman; a captive that (a man's) right hand possesses, and the mother of (a man's) son, and a woman whose emancipation depends on something, the whole body of these women is not a private parts for their master.

c. It is not a duty upon the man or the woman to cover any of their bodies before non-perceptive young child.

d. There is no rule for private parts of young boy of less than seven years and of young girl too.

**(2) Those whose private parts are the two pudenda (the anterior and the posterior)**

a. The young boy of seven years till ten years and the young girl less than seven years, their private parts are the pudenda.

**(3) Those whose private parts are from between the navel and the knee**

a. Private parts of a man lie between the navel and the knee; that is what Imam Ahmed, the three Imams and most religion scholars said. This is also the same private parts of the slave man, those who reached ten years and the asphodel.

b. The perceptive young child who understands and knows whether he is male or female; a man should cover what is between navel and knee before him.

c. The slave woman who is required to be bought; whoever wants to buy her, he can look at what is above the navel and what is below the knee. It is said that he can only see what is permissible to see from the woman he is proposed to marry her.

**(4) Those whose private parts are usually and habitually covered**

a. The adolescent girl, the perceptive girl, the slave girl, mother of the son, and the slave whose emancipation is suspended for something, their private parts for foreign men and perceptive boy are parts which are usually and habitually covered.

b. The woman, the adolescent girl, the perceptive girl and the slave who is partially emancipated, all of their body is private parts except what usually and habitually appear in their houses. And thus their private parts shall be covered before Mahram men, Muslim and non-Muslim women, her private or common slave, male slaves free of physical needs for their old age or a disease, the fool men who have no sense of the shame of sex, and so on.

c. Elderly women whom men do not feel any desire towards, all of their body is private parts for men except what usually and habitually appear.

d. Some scholars said: The rule of what a woman can see of her Mahram is like the rule of what they can see of her; what usually appears.

(5) The rule of what a woman can see of foreign men is like the rule of what they can see of her; it is not permissible to look. The preponderant opinion is that a woman can see what usually appear of a foreign man, but without staring at him.

**(6) Those whose whole body is private parts**

a. The beautiful slave-woman, she has to cove her body before any man except her master as free woman does.

b. The slave-woman who is partially emancipated.

c. Woman, adult girl who is about to reach the age of puberty and the asphodel, all of their bodies are private parts, including face, before man, male intersex, a castrated man and complete eunuch man who are not of their Mahram. But it is permissible to uncover some parts of her body for the following:

\_ Doctor and those like him, such as people who are looking after a patient man or woman, they can look to private parts of man or woman that are in need to be uncovered to cure, even the pudendum.

\_ Suitor (a man proposing to marry a woman), he can look at parts that often and habitually appear.

\_ Witness, he can look at the woman's face when there is a need for that.

\_ Dealer - as some scholars said – he can look at the face of woman when selling if there is need for that and there is no other way to identify her, but this is not permissible if the woman is young. And it is more preponderant to leave such matter, and Allah knows best.

Accordingly, Allah the Al-Mighty has commanded to lower your gaze, saying: "Say to the believing men that they should lower their gaze and guard their modesty: that will make for greater purity for them: And Allah is well acquainted with all that they do. \* And say to the believing women that they should lower their gaze and guard their modest." (Chapter of the Light: 30, 31)

All the above-mentioned states are permitted in condition that looking would be without enjoyment, lust or temptation. And whenever man achieves bashfulness and covers what is recommended to be covered, this is better before Allah Glory be to Him.

Praise be to Allah Who has perfected religion for us, completed favor upon us and chosen Islam as our religion. This book has completed on Sunday, in the middle of Jamada al-Thany in 1433 IC. And the close of our request is 'Praise be to Allah, the Lord of the worlds'.

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