



al-'Allāmah Ibn al-'Uthaymīn

# The Muslim Woman's Veil

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## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All praises are for Allāh alone, we praise Him, we seek His help and forgiveness and repent to Him. And we seek refuge with Allāh from the evil of our own selves and from the evil of our actions. Whomsoever Allāh guides, then there is none to misguide him, and whomsoever Allāh lets go astray, then there is none to guide him. And I testify that there is none worthy of worship in truth except Allāh, alone without any partners, and I testify that Muḥammad is His slave and Messenger, *ṣallā* <sup>(1)</sup> *Allāhu 'alaihi wa ālihi* [his followers] *wa aṣḥābihi* [his companions] *wa sallam.*<sup>(2)</sup>

### To proceed,

For indeed, Allāh, the Most High, sent Muḥammad ﷺ with guidance and the religion of truth in order to take mankind out of darkness into light and the straight path by the permission of Allāh. He sent him ﷺ in order to establish the worship of Allāh with complete humility and submissiveness by obeying his commandments and abstaining from his prohibitions. Likewise, by giving precedence to all of that over the desires of one's soul and its cravings.

Indeed, He has sent him ﷺ possessing noble manners and calling people to them through all possible means. Similarly, he was sent to eradicate and warn against evil speech and actions. Subsequently, his ﷺ legislation came in perfect shape and form from all aspects. It does not need anyone to organize nor perfect it as it is from the Most Merciful, All-Wise and All-Acquainted with what rectifies His slaves.

And indeed, from the noble manners that the Prophet ﷺ came with is the virtuous attribute of shyness and modesty. The Prophet ﷺ made this particular attribute a branch from the branches of *Īmān* [faith]. And it is unquestionable that from the modesty that the religion and customs [of the people] order with is women being modest and respectable. Likewise, that she possesses manners that distance her from falling into trials and doubtful situations.

Certainly, a woman covering her face and parts of her body that cause temptation is from the greatest types of modesty and [inner] beauty that safeguards and distances her from trials.

The people in this blessed country - the country of Revelation and Message, modesty and shyness - used to be upon the path of uprightness in this regard. The women would come out veiled and covered with '*abā'ah*' <sup>(3)</sup> or something similar to it whilst avoiding mixing with strange men. And the situation remains so in many villages of the Kingdom [of Saudi Arabia], and all praise is for Allāh. However, as a result of what was said in regards to women's *ḥijāb* [veiling] and those who do not abide by it nor see any harm in them revealing their faces, some people began doubting the obligation of veiling and

<sup>1</sup> Translator's note: Asking Allāh to send aṣ-Ṣalāh upon the Prophet means asking Allāh to mention him with praiseworthy attributes in the highest gathering of angels so that their love for him increases and subsequently increasing his reward ﷺ. (See: Sh. al-'Uthaymīn's explanation of Riyāḍ aṣ-Ṣāliḥīn: Bāb Faḍl aṣ-Ṣalāh 'alā ar-Rasūl)

<sup>2</sup> Translator's note: Asking Allāh to send as-Salām upon the Prophet means asking Allāh to protect the Prophet from physical and non-physical afflictions during his lifetime. After his death, it means asking Allāh to protect his legislation from obliteration and abrogation and to protect his ﷺ body in his grave from transgression. (See: Sh. al-'Uthaymīn's explanation of Riyāḍ aṣ-Ṣāliḥīn: Bāb Faḍl aṣ-Ṣalāh 'alā ar-Rasūl)

<sup>3</sup> Translator's note: A cloak-like long and loose garment worn over the head.

covering of the face. Is it a religious obligation, desirable, or something cultural without being obligatory or desired in and of itself?

In order to eliminate this doubt and clarify the reality of the matter, I wanted to write something regarding its ruling, hoping from Allāh, the Most High that He clarifies the truth and makes us from the rightly guided - those who saw the truth as truth and followed it and saw the falsehood as falsehood and evaded it.

So I say, and with Allāh is the success:

Know O Muslim, that a woman's veiling from strange men and covering of her face is an obligatory matter obligated by the Book of your Lord and the Sunnah of your Prophet Muḥammad ﷺ as well as the correct assumption and logical analogy.

## Proofs from the Book of Allāh

### The first proof:

The saying of Allāh, the Most High:

﴿وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلَا يَضْرِبْنَ بِجُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاؤِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرِ أُولِي الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَىٰ عَوَازِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ ۗ وَتَوْبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ﴾

*And tell the believing women to lower their gaze and protect their private parts and not to reveal their adornment except only that which is apparent and to draw their veils all over Juyūbihinna [all over their bodies] and not to reveal their adornment 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 [believing] women, or the [female] slaves whom their right hands possess, or old male servants who lack sexual desires, or small children who have no sense of the shame of sex. And let them not stamp their feet so as to reveal what they hide of their adornment. And all of you beg Allāh to forgive you all, O believers, that you may be successful. {al-Nūr:31}*

This verse affirms the obligation of *ḥijāb* for women from strange men from multiple angles:

1. Allāh, the Most High commanded the believing women to safeguard their private parts.

Commanding them [i.e., obligating it and not leaving it as voluntary] perhaps becomes a means to achieving that. And no intelligent person doubts that from the means of safeguarding the private parts is women covering their faces. This is because unveiling of the face prompts [men] to look with pleasure and contemplating her good features. Consequently, it becomes from the means that lead to the private parts and thus fornication.

Accordingly, the Prophet ﷺ said:

إِنَّ اللَّهَ كَتَبَ عَلَىٰ ابْنِ آدَمَ حَظَّهُ مِنَ الرِّبَىٰ أَدْرَكَ ذَلِكَ لَا مَحَالَةَ فَرَبَىٰ الْعَيْنَيْنِ النَّظْرُ وَرَبَىٰ اللِّسَانِ النَّطْقُ وَالنَّفْسُ تَمَنَّىٰ وَتَشْتَهِي وَالْفَرْجُ يُصَدِّقُ ذَلِكَ أَوْ يُكَذِّبُهُ

*Indeed, Allāh has written upon the son of Ādam his portion of adultery which he will inevitably indulge in. The adultery of the eye is [the lustful] look, and the adultery of the tongue is [the lustful] speech, the soul desires and yearns, which the private parts act upon or reject it.<sup>(1)</sup>*

<sup>1</sup> Reported by Muslim 2657



Since the face veil is from the means of preserving the private parts, it therefore must be obligatory because the means take the same ruling as the intent.<sup>(1)</sup>

2. In Allāh's saying:

وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ

...let them draw their veils all over Juyūbihinna. {al-Nūr:31}

the word **خُمْر** [veils] refers to what the women use to conceal and cover their heads with. Hence, if she is commanded to draw the veil over her body, she is [also] commanded to cover her face - either by necessity of that or by analogy. For indeed, if it is obligatory to cover her upper parts and breasts, then the obligation of covering the face is more so because it is a point of beauty and temptation. Moreover, the people that seek beauty in a woman mainly enquire about her face. If it is attractive, then they do not look to the rest of the body parts with similar significance. Thus, if someone says that so and so from the women is beautiful, the obvious perception is that they're referring to the beauty of the face.

Therefore, it becomes clear that it is the face that is the point of beauty, both for those seeking and those advising about it. If this is the case, then how can it be perceived that this wise legislation [Islām] orders with the veiling of the upper body and breasts and then permits the unveiling of the face?

3. Allāh, the Most High has unrestrictedly forbidden women from showing their adornment, except what is apparent and unavoidable, such as the outer parts of her clothing.

For this reason, Allāh says:

...إِلَّا مَا ظَهَرَ مِنْهَا...

...except only that which is apparent....{al-Nūr:31}

He did not say except what they [the women] make apparent. Then, [in the same verse] He forbade the women once again from showing their adornment, except to men who are exempted. This indicates that the second adornment is different to the first one. The first adornment refers to what is apparent and can be seen by everyone and concealing it is not possible, whereas the second adornment refers to what is hidden by which the women adorn themselves with. Had this second adornment been permissible for everyone [to look at], there would not have been a known benefit in generalising the first type and making exemptions for the second.

4. Allāh, the Most High allows the women to display their hidden adornment to their male slaves who are old and lack sexual desires and to children of small age that have not yet attained knowledge of women's private parts.

This suggests two things: Firstly, that displaying the hidden adornment to strange men is not permissible except for these two groups of people. Secondly, that the reason behind this prohibition is the danger of men falling into temptation and inclining to [strange] women. Undoubtedly, the face is the point of beauty and attraction, thus becoming obligatory to cover it in order for men not to fall into temptation.

<sup>1</sup> Translator's note: The Shaykh (may Allāh have mercy on him) here is referring to a *fiqh* principle which states that the means leading to a thing - be it *ḥalāl* or *ḥarām* - take the same ruling, i.e., if something is *ḥalāl*/*ḥarām* then the means to it is also *ḥalāl*/*ḥarām*. (See: 3/11 'Sharḥ Manzūmah al-Qawā'ed al-Fiqhīyah li as-Sī'dī' of Ḥamad al-Ḥamad)

5. Allāh says:

وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ

*And let them not stamp their feet so as to reveal what they hide of their adornment.*

{al-Nūr:31}

i.e., it is forbidden for her to stamp her feet lest it becomes known what she is hiding from anklets and similar things which she uses to adorn herself with for the man. If the woman is forbidden from stamping her feet in case men fall into temptation by the sound of her anklets, then what is the case for uncovering the face?

Likewise, what is a greater temptation for a man, that he hears the sound of a woman's anklet due to the stamping of her feet - not knowing if she is young or old, attractive or otherwise - or that he looks at her unveiled face that possesses radiance and youthful beauty causing temptation and catching his eye? Indeed, any man that has sexual desires for women knows which of the two causes greater temptation and is more justified to be veiled and hidden.

### The second proof:

The saying of Allāh, the Most High:

وَالْقَوَاعِدُ مِنَ النِّسَاءِ اللَّاتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ

مُتَبَرِّجَاتٍ بِزِينَةٍ وَأَنْ يَسْتَعْفِفْنَ خَيْرٌ لَهُنَّ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ

*And as for women past child-bearing who have no hope of marriage, it is no sin on them if they discard their [outer] clothing in such a way as not to show their adornment. But to refrain [i.e. not to discard their outer clothing] is better for them. And Allāh is All-Hearer, All-Knower.*

{al-Nūr:60}

This verse's indicative is that Allāh, the Most High negated from the elderly women of post-menstrual age the sin of putting aside their outer clothing. They have no hope of marriage due men not finding them attractive as they are old in age. Thus, Allāh permitted them to put aside their outer clothing on the condition that the intent behind it is not to show their adornment. And it is well-known that the intent behind putting aside their outer garment is not that they remain unclothed. Rather, what is permitted to put aside is the outer garment which is worn over the inner garment such as dresses that do not cover the face or the hands. Thus, the type of clothing that is permissible for these elderly women to put aside is the clothing that covers all of the body, as was mentioned in the previous verse.

Therefore, specifying the elderly women with this ruling indicates that younger women who hope to marry take the opposite ruling. Had this ruling of putting aside the outer clothing and sufficing with the inner garment been inclusive of all women, then specifying the elderly women in the verse would not have yielded any benefit.

Likewise, Allāh's saying:

غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ

*...in such a way as not to show their adornment. {al-Nūr:60}*

This is another proof that the veiling is an obligation upon younger women that are hoping to marry. The reason behind it is that younger women of this calibre mostly intend to reveal their faces in order to show their adornment and beauty, causing men to ogle them and praise their attractiveness or things of that nature. It is possible that a rare group amongst them do not intend this; however, the [Islamic] ruling does not revolve around rarity.

### The third proof:

The saying of Allāh, the Most High:

﴿ يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءَ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ۗ ذَٰلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴾

*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 [as free respectable women] so as not to be annoyed. And Allāh is Ever Oft-Forgiving, Most Merciful. {al-Aḥzāb:59}*

Ibn ‘Abbās (may Allāh be pleased with him and his father) said regarding this verse:

﴿ أَمَرَ اللَّهُ نِسَاءَ الْمُؤْمِنِينَ إِذَا خَرَجْنَ مِنْ بُيُوتِهِنَّ فِي حَاجَةٍ أَنْ يُعْطِينَ وُجُوهُهُنَّ مِنْ فَوْقَ رُؤُوسِهِنَّ بِالْجَلَابِيبِ ، وَ يُبْدِينَ عَيْنًا وَاحِدَةً ﴾

*Allāh has ordered the believing women - when they need to leave their houses - to cover their faces from above their heads [all the way down] with loose cloaks and make only one eye visible.<sup>(1)</sup>*

This is a *ṣaḥābī’s* [Prophet’s companion] *tafsīr* [explication] which is considered as proof. Rather, some scholars have said that his statement takes the ruling of *ḥadīth marfū’*.<sup>(2)</sup> In regards to what he mentioned that only one eye is permissible to be uncovered, it is due to a necessity so that she may see where she is going. However, if there is no need for that then there is no compulsion in revealing the eye. As for the loose cloak, it refers to the garment that is worn over the veil, for instance the ‘abā’ah.

Concordantly, Umm Salamah (may Allāh be pleased with her) said:

﴿ لَمَّا نَزَلَتْ { يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ } خَرَجَ نِسَاءُ الْأَنْصَارِ كَأَنَّ عَلَى رُؤُوسِهِنَّ الْعُرْبَانَ مِنَ الْأَكْسِيَّةِ ﴾

*When the verse "...to draw their cloaks [veils] all over their bodies..." was revealed, the women of Anṣār<sup>(3)</sup> came out as if they had crows over their heads by wearing outer garments.<sup>(4)</sup>*

<sup>1</sup> Tafsīr at-Ṭabarī, explication of Allāh’s saying: “O Prophet! Tell your wives and your daughters...” {al-Aḥzāb:59}

<sup>2</sup> Translator’s note: A speech, action, affirmation or description that is attributed to the Prophet ﷺ (See: Pg. 40 ‘Kitāb al-Kawākib ad-Durrīyah ‘alā al-Manzūmah al-Baiqūniyah’ of Suleimān bin Khālīd al-Ḥarbī)

<sup>3</sup> Translator’s note: The people of al-Madīnah who believed in the Prophet ﷺ before his arrival to them. (See: 1488/3 ‘Bāhir al-Burhān Fī Ma‘ānī Mushkilāt al-Qur‘ān’ of Bayān al-Haqq an-Naisābūrī)

<sup>4</sup> Reported by Abū Dāwūd 4101



Likewise, ‘Ubaidah al-Salmānī <sup>(1)</sup> as well as others have said that the believing women used to pull their cloaks all over their bodies and not reveal anything but their eyes in order to see where they were going.

### The fourth proof:

The saying of Allāh, the Most High:

﴿لَا جُنَاحَ عَلَيْهِنَّ فِي آبَائِهِنَّ وَلَا أَبْنَائِهِنَّ وَلَا إِخْوَانِهِنَّ وَلَا أَبْنَاءَ إِخْوَانِهِنَّ وَلَا أَخَوَاتِهِنَّ وَلَا نِسَائِهِنَّ وَلَا مَا مَلَكَتْ أَيْمَانُهُنَّ ۚ وَاتَّقِينَ اللَّهَ ۚ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا﴾

﴿لَا جُنَاحَ عَلَيْهِنَّ وَلَا مَا مَلَكَتْ أَيْمَانُهُنَّ ۚ وَاتَّقِينَ اللَّهَ ۚ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا﴾

*It is no sin on them [the Prophet's wives, if they appear unveiled] before their fathers, or their sons, or their brothers, or their brothers' sons, or the sons of their sisters, or their own [believing] women, or their [female] slaves, and keep your duty to Allāh. Verily, Allāh is ever Witness over everything. {al-Aḥzāb:55}*

Ibn Kathīr (may Allāh have mercy on him) said in his *tafsīr* of this verse that when Allāh ordered the women with veiling from strange men, He clarified that these relatives are exempted from this ruling, just as He has exempted them in the verse of al-Nūr:31.<sup>(2)</sup>

Thus, these are four proofs from the Noble Qur’ān - in addition to the first verse which comprises proof from five angles - that indicate the obligation upon the women to veil themselves from strange men.

<sup>1</sup> Tafsīr aṭ-Ṭabarī, explication of Allāh’s saying: “O Prophet! Tell your wives and your daughters...” {al-Aḥzāb:59}

<sup>2</sup> Tafsīr Ibn Kathīr, explication of Allāh’s saying: “It is no sin on them...” {al-Aḥzāb:55}



Thus, this *ḥadīth* indicates that the normalcy amongst the *Ṣaḥābah*'s womenfolk was that a woman does not leave the house unless she is covered with the outer garment. And in case she does not possess that garment, then she does not go out.

For this reason, the female companions (may Allāh be pleased with them) asked about this deterrent when the Prophet ﷺ ordered them to come out for the *‘Īd Ṣalāh* - to which he advised them to borrow from each other the outer garment and did not permit them to go out without it, even though going out to the *‘Īd Ṣalāh* is legislated both for men and women.

Therefore, if the Prophet ﷺ did not allow the women to go out without the outer garment for the purpose of participating in something legislated, then how would it be allowed for them to go out uncovered for something not legislated or needed, like wandering in the markets and ogling and mixing with men without a benefit?

Also, there is an indicative in this *ḥadīth* that it is imperative [for the women] to cover up, and Allāh knows best.

### The third proof:

‘Ā’ishah [the wife of the Prophet ﷺ] may Allāh be pleased with her said:

لَقَدْ كَانَ نِسَاءً مِنَ الْمُؤْمِنَاتِ يَشْهَدْنَ الْفَجْرَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُتَلَفِّعَاتٍ  
بِمِرْوَاهٍ ثُمَّ يَنْقَلِبْنَ إِلَى بُيُوتِهِنَّ وَمَا يُعْرَفْنَ مِنْ تَغْلِيصِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالصَّلَاةِ  
*Some of the believing women used to observe the morning prayer with the Messenger of Allāh ﷺ covered with their veiling sheets. Then, they would go back to their houses and were unrecognisable, because of the Messenger of Allāh's ﷺ praying in the darkness before dawn.*<sup>(1)</sup>

Likewise, ‘Ā’ishah said:

لَوْ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى مَا أَخَذَتْ النِّسَاءُ لَمَنْعَهُنَّ الْمَسْجِدَ كَمَا مَنَعَتْ  
نِسَاءَ بَنِي إِسْرَائِيلَ.  
*Had the Messenger of Allāh ﷺ seen what the women [of today] do, he would have certainly prevented them from going to the mosque, just as the women of Children of Isrā’īl were prevented.*<sup>(2)</sup>

Also, ‘Abdullāh Ibn Mas‘ūd (may Allāh be pleased with him) narrated something similar. The indicatives of these narrations are two:

- I. Firstly, the veiling and covering was a usual thing amongst the wives of the *Ṣaḥābah* - who are the best and noblest generation in the sight of Allāh in terms of mannerisms and etiquettes.

In addition, they are more complete in faith and better in actions. In fact, they are role models, whom Allāh is pleased with and is pleased with those who emulate and follow them, just as Allāh, the Most High said:

<sup>1</sup> Reported by al-Bukhārī 578, and Muslim 645

<sup>2</sup> Reported by al-Bukhārī 869, and Muslim 445

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ  
وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۚ ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿۱۰۰﴾

*And the first to embrace Islām of the Muhājirūn and the Anṣār and also those who followed them exactly [in Faith]. Allāh is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow [Paradise], to dwell therein forever. That is the supreme success. {al-Tawbah:100}*

Therefore, if this is the path of the wives of the *Ṣaḥābah*, then how is it befitting for us to deviate from it, whilst it leads its wayfarers to Allāh's pleasure?

Furthermore, Allāh, the Most High says:

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ  
وَنُصَلِّهِ جَهَنَّمَ ۚ وَسَاءَتْ مَصِيرًا ﴿۱۱۵﴾

*And whoever contradicts and opposes the Messenger after the right path has been shown clearly to him, and follows other than the believers' way, We shall keep him in the path he has chosen, and burn him in Hell - and what an evil destination. {al-Nisā':115}*

- II. Secondly, ‘Ā’ishah (the mother of the believers) and ‘Abdullāh bin Mas‘ūd (may Allāh be pleased with them both) - who are sufficient for you as sources of knowledge, understanding and insight in the religion of Allāh and in advising His slaves - have both narrated that the Prophet ﷺ would have prevented the women from going to the mosques had he seen from them what they have seen.

This statement of theirs was made during the era of the best generation of Muslims where the condition [of the people] had changed from what it was during the presence of the Prophet ﷺ, to such an extent that it was seen as a necessity to prevent them [the women] from attending the mosques. What is the case then in our times, after nearly thirteen centuries, where the matter has worsened and shyness diminished and religious awareness weakened in most people's hearts?

‘Ā’ishah and Ibn Mas‘ūd (may Allāh be pleased with them both) have both understood from the complete legislative texts [Qur‘ān and Sunnah] that anything that leads to *maḥḍūr* [cautionary matters] is *maḥẓūr* [forbidden].

### The fourth proof:

‘Abdullāh bin ‘Umar (may Allāh be pleased with him and his father) narrates that the Prophet ﷺ said:

مَنْ جَرَّ ثَوْبَهُ حِيَلَاءَ لَمْ يَنْظُرِ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ. فَقَالَتْ أُمُّ سَلَمَةَ 'فَكَيْفَ يَصْنَعْنَ النِّسَاءُ  
بِدْيُوهِنَّ؟' قَالَ 'يُرْحَيْنَ شِبْرًا.' فَقَالَتْ 'إِذَا تَنَكَّشِفَ أَفْدَامَهُنَّ.' قَالَ 'فَيُرْحِيْنَهُ ذِرَاعًا لَا  
يَرِدَنَّ عَلَيْهِ

*Whoever arrogantly drags his garment, Allāh will not look at him on the Day of Judgement." So Umm Salamah asked: "What should the women do with the edges [of their garments]?" He replied: "Lower them a handspan."*

*So she responded: "Then their feet will be uncovered." He said: "Then lower them a forearm's length and do not add to that." (1)*

This narration indicates the obligation upon women to cover their feet, which was a well-known matter amongst the *Ṣaḥābah*'s womenfolk, may Allāh be pleased with them all. And it is without a doubt that the feet and hands cause lesser temptation than the face. Thus, cautioning against what is lesser acts as a warning against what is greater and more deserving to be forbidden.

Furthermore, it does not befit the legislative wisdom to obligate the covering of what is a lesser temptation, whilst permitting the exposure of what causes a greater trial [for men]. Indeed, this is an implausible contradiction when it comes to Allāh's wisdom and legislation.

### The fifth proof:

The Prophet ﷺ said:

*إِذَا كَانَ لِإِحْدَاكُنَّ مُكَاتَبٌ، وَكَانَ عِنْدَهُ مَا يُؤَدِّيهِ، فَلْتَحْتَجِبِ مِنْهُ*

*If anyone of you [women] has a Mukātab [slave seeking emancipation], and he is able to pay [for his freedom], she must veil herself from him. (2)*

The indicative of this *ḥadīth* is that a woman is permitted to uncover her face in the presence of her male slave as long as she owns him; however, once he is emancipated it becomes obligatory upon her to veil herself from him since he has become an outsider - thus indicating that women are to be veiled from strange men.

### The sixth proof:

‘Ā’ishah said (may Allāh be pleased with her) said:

*كَانَ الرَّكْبَانُ يَمْشُونَ بِنَا وَنَحْنُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُحْرِمَاتٌ فَإِذَا حَادَوْا بِنَا*

*سَدَلْتُ إِحْدَانًا جَلْبَابَهَا مِنْ رَأْسِهَا إِلَى وَجْهِهَا فَإِذَا جَاوَزُونَا كَشَفْنَا*

*Riders would pass us whilst we accompanied the Messenger of Allāh in state of *iḥrām*. When they [riders] came by us, one of us would let down her outer garment from her head over her face, and when they had passed on, we would uncover our faces. (3)*

In her statement ‘When they [riders] came by us, one of us would let down her outer garment from her head over her face’ is a proof that veiling of the face is obligatory because during *iḥrām* [intending/entering the Ḥajj/‘Umrah rites] women are obliged to unveil their faces. Had there not been a compelling reason to cover the face, it would have been obligatory to keep it uncovered, even if [strange] men pass by. That is because most people of knowledge are of the view that women have to unveil their faces during *iḥrām*, and a *wājib* [obligatory] ruling is not negated except by what is *wājib*.

<sup>1</sup> Ṣaḥīḥ Sunan at-Tirmidī of al-Albānī 1371

<sup>2</sup> Reported by Aḥmad 289/6; Abū Dāwūd 3928; al-Nasā’ī in al-Kubrā 198/3; at-Tirmidī 1261 and Ibn Mājah 2520

<sup>3</sup> Reported by Aḥmad 24021; Abū Dāwūd 1833 and Ibn Mājah 2935



In other words, had it not been for the obligation of veiling the body and covering the face around strange men, it would not have been permissible to have the face covered in the state of *iḥrām* since it opposes the legislation .

It has been established in aṣ-Ṣaḥīḥain [al-Bukhārī and Muslim] and elsewhere that a woman in the state of *iḥrām* is forbidden from wearing the *niqāb* and gloves. Shaykh al-Islām Ibn Tayimīyah mentioned that this is from the indicatives that the *niqāb* and gloves were well-known amongst the women that did not enter the state of *iḥrām*, which necessitates the obligation of veiling their faces and hands.

Thus, these are six proofs from the Sunnah for the *wujūb* [obligation] of veiling and covering of women's bodies and faces from strange men, in addition to the four proofs from the Qur'ān that make it ten all together.

## Proofs from *al-Qiyās* [analogy]

The correct assumption and logical analogy which this perfect legislation [of Islām] came with - i.e., approving and promoting what benefits [the people] and the means to achieving that and disapproving and rebuking [anything] harmful and the means leading to it.

Thus, whenever the benefit of something is greater than its harm, then it is obligated or commended. Similarly, whenever the harm of something is greater than its benefit, then it is prohibited or rebuked.

Therefore, if we were to contemplate the matter of women unveiling their faces in presence of strange men, we would find that it carries with it many harms and evils. And if we assume that there is any benefit in it [the unveiling of the face], then it is very small, in fact, the harms overwhelm the benefits.

From its harms are the following:

- I. Temptation - for indeed, the woman causes herself to fall into temptation by beautifying her face and displaying it in an enticing manner, which is from the greatest causes of evil and corruption.
- II. Disappearance of shyness and modesty in women, which are from the branches of *Īmān* and necessities of the natural disposition. Indeed, the woman used to be the paragon of shyness and modesty, more bashful than the virgin girl in her secluded room. Moreover, a diminishment in woman's shyness and modesty is a sign of deficiency in her *Īmān* and is [considered] a secession from her natural disposition that she was created upon.
- III. Causing men to fall into temptation, especially if she is attractive and talks in a feminine and flirtatious manner - which is the case with many uncovered women. And as the saying goes: *'A look, then greeting, then talking, then planning and finally meeting.'* For indeed, shaytān circulates in son of Ādam similar to how his blood circulates in him.<sup>(1)</sup> Thus, how often it is that talk and laughter cause men to attach to [strange] women or vice versa resulting in evil that becomes impossible to repel, we ask Allāh for safety.
- IV. Free mixing of men and women. For indeed, if a woman sees herself to be equal to men in uncovering her face and walking around without a face veil, she ends up being unashamed of mingling with men - which entails a great deal of evil and corruption.

The Prophet ﷺ came out of the mosque one day whilst women and men were free mixing in the pathways and said to the women:

استأخرن فإنه ليس لكن أن تحقن الطريق عليك بحافات الطريق

*Draw back, for you must not walk in the middle of the road. Upon you is to keep to the sides of the road.*<sup>(2)</sup>

<sup>1</sup> Translator's note: The Shaykh (may Allāh have mercy on him) is alluding here to the ḥadīth of Ṣafīyah [the Prophet's wife] (may Allāh be pleased with her) that the Prophet ﷺ said: "Indeed, shaytān circulates in son of Ādam similar to how his blood circulates in him." Reported by al-Bukhārī 6219

<sup>2</sup> Ṣaḥīḥ Abī Dāwūd of al-Albānī 5272

The narrator of this *ḥadīth* added that after this incident, the women would walk so close to walls that their clothes would rub against them, as mentioned by Ibn Kathīr in his explication of Allāh's saying 'And tell the believing women to lower their gaze...' {*al-Nūr:31*}.

Concordantly, Shaykh al-Islām Ibn Tayimīyah (may Allāh have mercy on him) says in his *Majmū' al-Fatāwā* (Vol 22, the Chapter of Fiqh, p.110):

*The reality is that Allāh has made adornment into two types; apparent adornment and non-apparent. It is permissible for her to reveal her apparent adornment for other than her husband and maḥārim.<sup>(1)</sup> And before the verse of veiling was revealed, the women used to go out without a jilbāb and the men would see their faces and hands as it was permissible for them [the face and hands] to be unveiled at that time. Consequently, it was permissible [for men] to look since they [the women] were allowed to reveal these parts. Subsequently, Allāh revealed the verse of ḥijāb with His saying:*

﴿ يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ﴾

*O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks [veils] all over their bodies. {al-Aḥzāb:59}*

He further mentions that:

*The jilbāb is the cloak which Ibn Mas'ūd and others call *ridā'*, and the general folks call it *al-Izār* which is a large piece of cloth that covers her head and the rest of her body.*

Additionally, he comments that:

*Therefore, if they [the women] are ordered to wear the jilbāb so that they are not known - by covering their faces [with the jilbāb] or with the niqāb - then it means that the face and the hands are from the type of adornment that is forbidden for her to reveal to strange men. Thus, that which remains permissible for strange men to look at is the outer garments. Ibn Mas'ūd's explanation is the latter [after the revelation] and Ibn 'Abbās's is the former.<sup>(2)</sup>*

Likewise, he argues that:

*In regards to the face, hands and feet, she is not permitted to reveal them to strange men according to the more correct of the two opinions - contrary to what was [allowed] before the abrogation [of the ruling]. Rather, she is not to reveal except the outer clothing.*

Similarly, on page 117-118 of the same volume, he stresses that:

<sup>1</sup> Translator's note: Plural of maḥram, i.e., any man whom the woman is perpetually forbidden from marrying due to a blood relation between them or due to [sharing of] breast milk or marital affinity, such as the spouse's father and children. (See: 381/16 '*Majmū' Fatāwā Ibn Bāz'*)

<sup>2</sup> Translator's note: In a narration [mentioned in proofs of the opposition, pg. 17] Ibn 'Abbās suggests that the verse "...and not to show off their adornment except **only that which is apparent**" {*al-Nūr:31*} refers to the face and hands. Here, Shaykh al-Islām asserts that Ibn 'Abbās was referring to pre-revelation of the *ḥijāb* verse, as mentioned in his *Majmū'*.

*She is forbidden from revealing her face, hands and feet to strange men only and not to other women or her maḥārim.*

Furthermore, on page 152 of the same volume, he highlights that:

*The basis of this is that you know that the Legislator [Allāh] has two objectives: to differentiate between men and women and for women to be covered.*

This is the speech of Shaykh al-Islām, as for the other scholars of the Ḥanbali school of thought, I will mention the opinion of the modern scholars of this methodology. The author of al-Muntahā<sup>(1)</sup> asserts that:

*It is forbidden for the khaṣī<sup>(2)</sup>, majbūb<sup>(3)</sup> and mamsūḥ<sup>(4)</sup> to look at strange women.*

Concordantly, the author of al-Iqnā‘<sup>(5)</sup> declares that:

*It is forbidden for the khaṣī and majbūb to look at strange women.*

Likewise, in another section of al-Iqnā‘ he claims:

*And it is not permissible to look at a free woman intentionally, and it is forbidden to look at her hair.*

In elaboration, the author of Matn al-Dalīl<sup>(6)</sup> states that the glance is of eight types and....

*The first type is the glancing of an adolescent male, even with penectomy, at a free, adolescent strange woman without a need. It is forbidden for him to look at anything of her, even her hair extension.*

As for the Shāfī school of thought, its scholars have said that if the glance is desirous or it is feared that it'll lead to temptation, then it is undoubtedly forbidden. However, if the glance is non-desirous and it is not feared that it will lead to temptation, then there are two opinions regarding it, as narrated by the author of Sharḥ al-Iqnā‘<sup>(7)</sup> who states that *'the correct opinion is that it is forbidden as its primary [ruling], as mentioned in al-Minhāj'<sup>(8)</sup>.*

Additionally, he emphasises that:

*this is the opinion of al-Imām<sup>(9)</sup> - with the agreement of the Muslims - that women are forbidden from going out with unveiled faces and that the glance is the origin of temptation and stirrer of desires. And indeed, Allāh, the Most High said: 'Say to the believing men to lower their gaze.' And what is appropriate in regards to the merits of [Islamic] legislation is*

<sup>1</sup> 'Muntahā al-Irādāt' of Aḥmad bin 'Abd al-'Azīz ibn al-Najjār al-Ḥanbali al-Miṣrī, d. 972 AH/1564 AD

<sup>2</sup> Translator's note: Eunuch, i.e., a castrated man

<sup>3</sup> Translator's note: A man who had a penectomy, i.e., his penis removed

<sup>4</sup> Translator's note: Emasculated men, i.e., had castration and penectomy

<sup>5</sup> 'al-Iqnā' fī fiqh al-Imām Aḥmad bin Ḥanbal' of Mūsā al-Ḥijāwī al-Maqdisī, d. 968 AH/1560 AD

<sup>6</sup> 'Dalīl al-Ṭālib li Nail al-Maṭālib' of Mar'ī bin Yūsuf al-Karamī al-Maqdisī al-Ḥanbali, d. 1033 AH/1624 AD

<sup>7</sup> 'al-Iqnā' fī Ḥalli Alfāz Abī Shujā' of Muḥammad bin Aḥmad al-Khaṭīb al-Shirbīnī, d. 977 AH/1570 AD

<sup>8</sup> 'Minhāj al-Ṭālibīn wa 'Umdat al-Muftīn' of al-Imām Yaḥyā ibn Sharaf al-Nawawī, d. 676 AH/1277 AD

<sup>9</sup> Abū al-Ma'ālī 'Abd al-Malik bin 'Abdillāh al-Juwainī, Imām al-Ḥaramain, d. 478 AH/1028 AD

*that the door [of glancing] is shut and speculations of different situations [i.e., is the glance desirous or not etc.] shunned*

Similarly, the author of Nail al-Awṭār<sup>(1)</sup> writes that there is an:

*...agreement amongst the Muslims that women are forbidden from going out with unveiled faces, especially at times when immorality increases.*

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<sup>1</sup> ‘Nail al-Awṭār Sharḥ Muntaqā al-Akḥbār’ of Muḥammad bin ‘Alī bin Muḥammad bin ‘Abdillāh al-Shawkānī, d. 1250 AH/1839 AD



## Proofs of the opposition

I am not aware of any other proofs for those who permit the glancing at the hands and face of strange women except the following:

- 1) What Ibn ‘Abbās said concerning the saying of Allāh, the Most High, “...and not to show off their adornment except only that which is apparent” that it is her face and hands and ring, as narrated by al-A‘mash from Sa‘īd bin Jubair from Ibn ‘Abbās.<sup>(1)</sup> And as mentioned before, the *tafsīr* of a *ṣaḥābī* counts as proof.
- 2) What Abū Dāwūd narrates in his Sunan from ‘Ā’ishah (may Allāh be pleased with her) that Asmā’ bint Abī Bakr entered upon the Prophet ﷺ whilst wearing thin or transparent clothes and he turned away from her. He said to her that when a woman reaches puberty nothing is allowed to be seen from her except her hands and face.
- 3) What al-Bukhārī and others narrate from Ibn ‘Abbās (may Allāh be pleased with him and his father) that his brother al-Faḍl was riding behind the Prophet ﷺ during the farewell Ḥajj when a woman came along prompting al-Faḍl to stare at her whilst she stared back at him. Subsequently, the Prophet ﷺ began turning al-Faḍl’s face to the other side [away from her]. Thus, there is a proof in this narration that this woman was without a face veil.
- 4) What al-Bukhārī and others narrate from Jābir bin ‘Abdillāh (may Allāh be pleased with him) that after the Prophet ﷺ prayed the *‘Īd Ṣalāh* he admonished the men and then walked up to the women to admonish them. He ﷺ advised them to give in charity as most of the firewood for the Hell-fire are women. Consequently, a woman from amongst them who had blackened cheeks got up and asked why that was the case. Therefore, had her face not been unveiled, it would not have been known that she had blackened cheeks.

This is what I know of from proofs that maybe used to suggest that it is permissible for a woman to unveil her face in the presence of strange men.

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<sup>1</sup> Tafsīr Ibn Abī Hātim ar-Rāzī, 14398, Explication of Allāh’s saying “...and not to show off their adornment except only that which is apparent” {al-Nūr:31}

## The reply to these proofs

These proofs do not contradict what has been mentioned in regards to the obligation of face veiling from two aspects:

Firstly, the proofs pertaining to the obligation of face veiling are *nāqil* [conveying] from the *aṣl* [basis/origin] whilst the proofs of permitting its unveiling are *mabqī* [remaining] upon the *aṣl*, and as it is known amongst the scholars, the *nāqil* proof from the *aṣl* is given precedence.<sup>(1)</sup> That is because the *aṣl* [in regards to rulings] is that it remains how it is, but if there is a *nāqil* proof from the *aṣl*, it means that the [original] ruling is dissolved and takes up the *nāqil*'s ruling. For this reason, we say that the *nāqil* possesses with it more information, i.e., ascertaining a change in the original ruling. Likewise, the affirming proofs [in fiqh] take precedence over the negating.

Secondly, if we were to contemplate the proofs for permitting unveiling of the face, we would find it deficient in contrast to the proofs for obligating its veiling. This becomes clear when we evaluate each one with the following:

- 1) Ibn ‘Abbās’s *tafsīr* [regarding Allāh’s saying “...and not to show off their adornment except only that which is apparent”] can be countered from three angles:
  - a. It is possible that he was referring to pre-revelation of the *ḥijāb* verse, as asserted by Shaykh al-Islām.
  - b. It is possible that what he meant by the adornment which must not be shown are the hands and face, as mentioned by Ibn Kathīr in his *tafsīr*. In support of these two possibilities is what Ibn ‘Abbās himself (may Allāh be pleased with him and his father) stated about Allāh’s saying, “*O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks [veils] all over their bodies*” {al-Aḥzāb:59}, as mentioned in the third proof from the Qur’ān.
  - c. If we say for the sake of the argument that these two possibilities are not what he intended, then his *tafsīr* is not considered a binding proof unless no one else from the *ṣaḥābah* has opposed him. If another *ṣaḥābī* opposes him, then we need to look at which proof is more correct. And Ibn ‘Abbās has been opposed by Ibn Mas‘ūd in this matter as he has explicated His saying “*except only that which is apparent*” as cloaks and outer garments that are inevitably visible. Therefore, it is binding that we weigh out what is more correct and more deserving to be acted upon between these two explanations.
- 2) ‘Ā’ishah’s *ḥadīth* is weak from two aspects:
  - a. There is a disconnection in its chain of narration between ‘Ā’ishah and Khālīd bin Duraik who is narrating this *ḥadīth*. Abū Dāwūd himself graded this *ḥadīth* as weak by stating that Khālīd bin Duraik did not hear from ‘Ā’ishah. Likewise, Abū Ḥātim al-Rāzī also graded it as weak.

<sup>1</sup> Translator’s note: The Shaykh (may Allāh have mercy on him) here is referring to a fiqh principle that states that when two proofs regarding the same matter conflict with each other: one being *nāqil* [conveying a ruling that was not there prior] and the other *mabqī* [alluding to the original ruling], then the *nāqil* takes precedence because it has with it a legislative ruling that the *mabqī* does not. (See: ‘*Taḥrīr al-Manqūl fī Tahdīb ‘Ilm al-Uṣūl*’ (4/4194) of ‘Alā’ al-Dīn Abu al-Hasan Alī bin Suleiman Al-Mardāwī)

- b. In its chain of narration is Sa‘īd bin Bashīr al-Naṣrī who was a visitor to Damascus. Ibn Mahdī abandoned him whilst Aḥmad, Ibn Ma‘īn, Ibn al-Madīnī and al-Nasā‘ī have labelled him as weak. Therefore, the narration is weak and does not oppose the aforementioned authentic narrations whose indicative is the obligation of veiling. In addition, Asmā’ bint Abī Bakr (may Allāh be pleased with her) was twenty seven years old when the Prophet ﷺ migrated [to al-Madīnah] and is therefore mature in age which makes it far-fetched that she would enter upon the Prophet ﷺ wearing transparent clothes that would show anything but the face and hands, and Allāh knows best. Moreover, based on the opinion of the *ṣaḥābah*, it is to be understood that it was before the revelation of the *ḥijāb* verses. That is because the texts pertaining to the *ḥijāb* are conveyed from the *aṣl* and thus take precedence.
- 3) The *ḥadīth* of Ibn ‘Abbās does not entail proof for permitting [men] glancing at strange women because the Prophet ﷺ did not acknowledge al-Faḍl upon that, rather he turned his face to the other side. Concordantly, al-Nawawī commented in his explanation of Ṣaḥīḥ Muslim that from the benefits of this story is the prohibition of looking at strange women. Additionally, al-Ḥāfiẓ Ibn Ḥajr said in Fatḥ al-Bārī concerning the benefits of this *ḥadīth*:

*It shows the prohibition of looking at strange women and the [obligation] of lowering the gaze. ‘Eyyād said that ‘some have claimed that it [veiling the face/lowering the gaze] is not obligatory except if it leads to temptation and trials.’ However, in my opinion, the Prophet’s ﷺ action of covering al-Faḍl’s face (as mentioned in another narration) is more convincing than speech. If someone was to ask why did the Prophet ﷺ not command that woman to cover her face, the answer would be that it appears that she was in iḥrām, which makes it binding upon her to not cover her face if no strange man is around to look at her. Or it is said that perhaps the Prophet ﷺ did command her to cover her face, since lack of conveyance of his ﷺ commanding does not mean that he did not command her. In other words, absence of conveyance is not a conveyance of absence [of commandment]. Also, Muslim and Abū Dāwūd narrate from Jarīr bin ‘Abdillāh al-Jabalī that he ‘asked the messenger of Allāh ﷺ about the unplanned glance so he told me to divert my eyesight’, or he said ‘so he ordered me to divert my eyesight.’*

- 4) The date of what transpired in the *ḥadīth* of Jābir is unknown. Therefore, it is either that the woman is from the elderly women who do not have hope of marrying and is thus allowed to unveil her face, which does not mean others are not obliged - or that it happened before the verses of *ḥijāb* were revealed. For indeed, the verses of *ḥijāb* were revealed in the chapter of al-Aḥzāb in the fifth or sixth year post migration and the *‘Īd Ṣalāh* was legislated in the second year of migration.

Know that we have talked about this subject extensively due to the people’s dire need in knowing the ruling of this great social matter which many proponents of face unveiling have delved into without giving it its due right from research and examination - even though it is imperative upon every researcher to try their utmost to observe impartiality and fairness and not speak before learning.

Likewise, it is of paramount importance that they take in face of disagreements the stance of a judge giving a verdict between two opposing parties. So, they look equally and impartially and give a verdict with knowledge.

Thus, they do not consider one to be right over the other without having looked at all proofs, rather, they look at all the evidences from all possible angles.

Additionally, their belief concerning this matter should not subject them to exaggerate and overdo in establishing their proofs whilst demolishing and disregarding the proofs of their opposition.

For this reason, the scholars have stated that beliefs should be built upon proofs so that the beliefs follow the proofs and not vice versa. That is because whoever forms his beliefs before having proofs would perhaps end up rejecting the texts that oppose his beliefs or distorting them if he is not able to respond to them.

Indeed, we as well as others, have seen the harm that emanates from delving into proofs in order to support one's beliefs. It leads a person to authenticating texts that are weak or claiming that authentic texts depict a meaning other than its true meaning simply to establish and support his beliefs.

I have read an article of one of the writers about the non-obligation of face veiling in which he used as proof the *ḥadīth* of ‘Ā’ishah, narrated by Abū Dāwūd, that Asmā’ bint Abī Bakr entered upon the Prophet ﷺ and he told her that when a woman reaches the age of puberty she must not reveal anything but her hands and face.

This writer stated that this *ḥadīth* is authentic and that there is a consensus amongst the scholars in regards to its authenticity - which is not the case. How can they be upon a consensus in regards to its authenticity when Abū Dāwūd and its other two reporters have declared it weak due to a disconnection in its chain of narration. Likewise, one of the narrators in its chain is labelled as weak by al-Imām Aḥmad and other leading scholars of *ḥadīth*. However, fanaticism and ignorance lead a person to trials and destruction.

Concordantly, Ibn al-Qayīm says:

*And disrobe two types of garments, whoever wears them  
encounters destruction with disgrace and humiliation  
A garment of compound ignorance beneath a garment of  
fanaticism, what a terrible garment  
And adorn yourself with fairness, the most elegant type of  
adornment that the upper body has been adorned with <sup>(1)</sup>*

So let every author and writer beware of falling short in seeking proof and showing concern for it and [beware of] hastening to say things without knowledge lest he becomes from those about whom Allāh said:

﴿فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا لِيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾

<sup>1</sup> Translators note: ‘*al-Kāfiyah al-Shāfiyah Fī al-Intiṣār li al-Firqah an-Nājiyah*’ of Ibn Qayīm al-Jawziyah

*So who is more oppressive than he who invents a lie against Allāh in order to lead mankind astray without knowledge. Indeed, Allāh guides not the oppressive people {al-An‘ām:144}*

Similarly, they should beware of falling into two: coming up short in seeking proof and rejecting the proof indicatives and subsequently falling into evil upon evil and becoming from those about whom Allāh, the Most High said:

﴿فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ وَكَذَّبَ بِالصِّدْقِ إِذْ جَاءَهُ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ﴾

*So who is more oppressive than one who utters a lie against Allāh, and denies the truth when it comes to him! Is there not in Hell an abode for the disbelievers? {az-Zumar:32}*

We ask Allāh, the Most High to show us the truth as truth and give us success to follow it, and to show us the falsehood as falsehood and give success to avoid it. Likewise, we ask Him to guide us to His straight path, indeed He is ever so Generous and Kind.

And may Allāh send His *ṣalawāt, salām* and blessings upon His prophet, his companions and his followers.

Translated by the one in need of his Lord's pardoning,

Abū ‘Abdirrahmān Shafiq bin Faḍlillāh

(may Allāh forgive him and his parents)

The sacred land of Allāh, Makkah, Kingdom of Saudi Arabia حرسها الله

23 Ramaḍān, 1441 AH/16/05/2020 AD