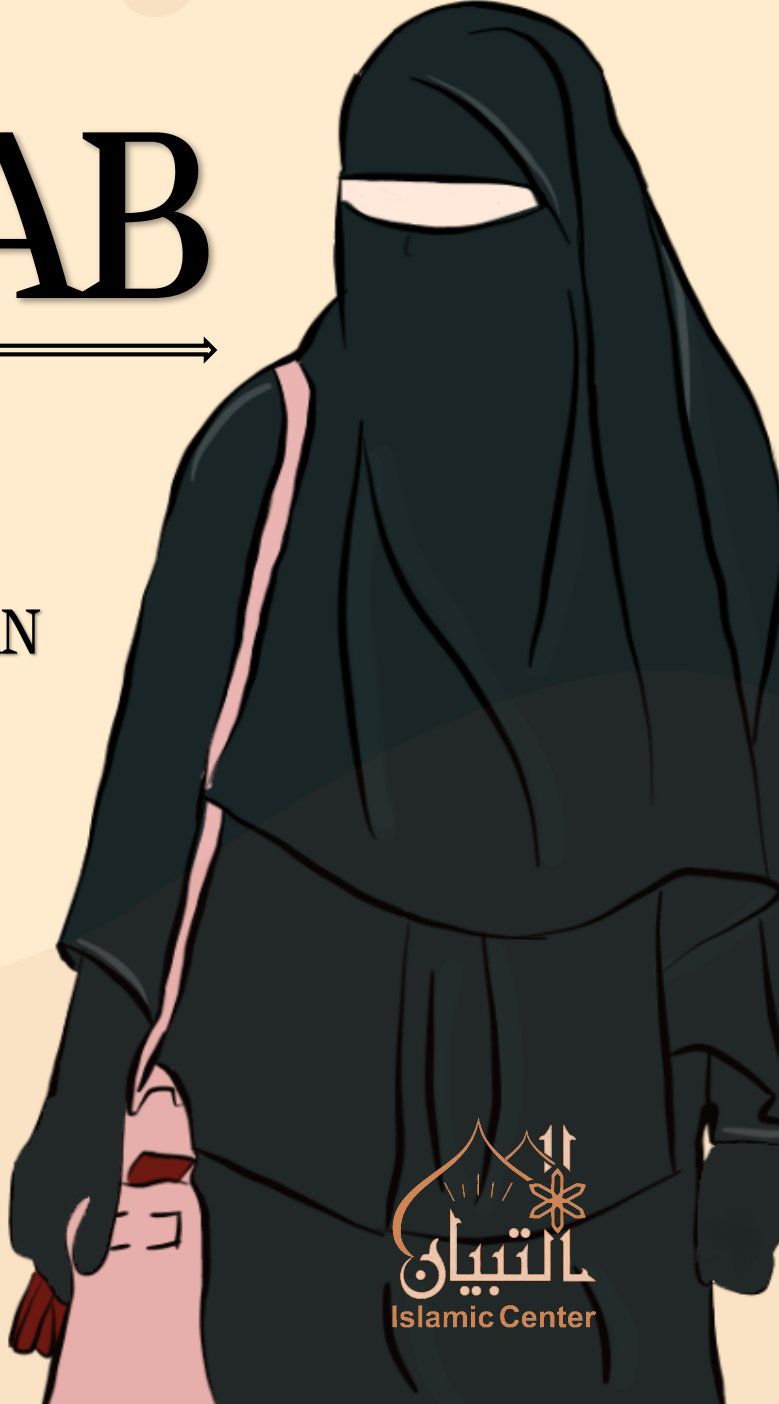


پردہ: تحفظ نسواں

THE HIJAB

A MEANS TO
PROTECT THE
MUSLIM WOMAN

SHAYKH ZUBAIR
MARJALVI



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A MEANS TO
PROTECT THE
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INTRODUCTION

All praise is due to Allah. We praise Him and seek His help. Whoever Allah guides, none can misguide him. And whoever He misguides, none can guide him. I testify that none has the right to be worshipped in truth except Allah, who has no partners. And I testify that Muhammad (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) is His servant and Messenger.

To proceed:

I seek refuge in Allah from the accursed Shaytan. In the name of Allah, the Most-Merciful, Ever-Merciful:

﴿يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلْبَابِهِنَّ
ذَلِكَ أَدْنَى أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٥٩﴾﴾

“O Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ), tell your wives and your daughters, and the believing women to draw their outer garments over themselves; that is more likely that they will be known [as chaste women] and will not be harassed. And Allah is All-Forgiving, Most Merciful.” [Surah Al-Ahzab 33:59]

My respected brethren in Islam!

A woman is one who; if she is a daughter, she becomes a source of happiness for the household. A woman is one who; if she is a sister, she becomes a comforter and sympathizer for her brothers. A woman is the one who; if she is a wife, she turns her home

into Paradise. A woman is the one who; if she is a mother, Paradise comes beneath her feet. A woman is unique and special at every stage of her life, and every role she carries out contributes to the world being a joyful place.

As a poet once said:

*It is due to the existence of beauty
That the world is pictured as joyful*

This creation of Allah which brings joy on earth is very sensitive and delicate. The existence of joy in one's life is due to women, but only on condition if she is worthy of being called a woman. Her beauty, attractiveness and elegance are only valued when she understands the meaning of the word "woman", and recognizes her worth, station and rank. She should know that the most important command Allah gave her was to not display her beauty to everyone. She was commanded to take great care of her Hijab. She was commanded to preserve her shyness and modesty so that society doesn't become corrupted. The wisdom behind this command from Allah is that when a woman conceals herself from others and wears the Hijab, she stops many forms of corruptions from coming into existence.

But today, women have forgotten who they are. The amount of honor Allah gave to a woman is the same amount of dishonor a woman brings upon herself today. The blessed creation of Allah which was given the authority to stay in the house are the ones

who roam on the streets and in the shops, and they have stooped down to such a level that they make committing Zina a business for themselves. This is the real reason why women have been humiliated in societies today.

We consider the root cause of these problems and corruption in our societies to be ignorance or disrespect towards the Islamic legislation; this especially includes the women not wearing the Hijab.

With this in mind, we will speak on this topic in our Friday sermon today with conciseness, so that women can recognize their true value and become the best examples for their societies.

THE CAUSE OF REVELATION FOR THE AYAH OF HIJAB

During the early days of Islam, women used to exist their homes without the Hijab and used to adorn themselves. The Mothers of the Believers (رَضِيَ اللهُ عَنْهُنَّ) were also included in this. There was no prohibition upon women to enter the houses of non-mahrams at that time as well. Umar (رَضِيَ اللهُ عَنْهُ) was deeply concerned and disturbed by this; hence Allah revealed the Ayah of the Hijab due to the wish of Umar (رَضِيَ اللهُ عَنْهُ).

A'isha (رَضِيَ اللهُ عَنْهَا) said:

أَنَّ أَرْوَاجَ النَّبِيِّ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُنَّ يَخْرُجْنَ بِاللَّيْلِ إِذَا تَبَرَّزْنَ إِلَى الْمَنَاصِعِ - وَهُوَ صَعِيدٌ أَفِيحٌ - فَكَانَ عُمَرُ يَقُولُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ احْجُبْ نِسَاءَكَ. فَلَمْ يَكُنْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَفْعَلُ، فَخَرَجَتْ سَوْدَةُ بِنْتُ زَمْعَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْلَةً مِنَ اللَّيَالِي عِشَاءً، وَكَانَتْ امْرَأَةً طَوِيلَةً، فَنَادَاهَا عُمَرُ أَلَا قَدْ عَرَفْنَاكَ يَا سَوْدَةُ. حِرْصًا عَلَى أَنْ يَنْزَلَ الْحِجَابُ، فَأَنْزَلَ اللَّهُ آيَةَ الْحِجَابِ.

“The wives of the Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) used to go to Al-Manasi, a vast open place (near Baqi at Madinah) to answer the call of nature at night. Umar (رَضِيَ اللهُ عَنْهُ) used to say to the Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ): “Let your wives be veiled.” But Allah's Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) did not do so. One night Sauda bint Zam'a (رَضِيَ اللهُ عَنْهَا), the wife of the Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) went out at Isha time and she was a tall lady. Umar addressed her and said: “I have

recognized you, O Sauda.” He said so, as he desired eagerly that the Ayat of the Hijab may be revealed. So Allah revealed the Ayat of the Hijab.” [Sahih Al-Bukhari 146]

In another narration, Umar (رَضِيَ اللهُ عَنْهُ) said to the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ):

يَدْخُلُ عَلَيْكَ الْبُرُّ وَالْفَاجِرُ، فَلَوْ أَمَرْتُ أُمَّهَاتِ الْمُؤْمِنِينَ بِالْحِجَابِ، فَأَنْزَلَ اللَّهُ آيَةَ الْحِجَابِ.

“Good and bad people enter upon you, so I suggest that you order the mothers of the Believers to observe the Hijab.” Then Allah revealed the Ayat of the Hijab.” [Sahih Al-Bukhari 4790]

When the command for the Hijab was revealed, women were prohibited from unnecessarily leaving their houses. If she were to go outside, she would wrap a big garment on her entire body, and only let one of her eyes be uncovered so that she could see the path she was walking at. The women were also prohibited from openly going into the houses of non-Mahram men. If a man entered into the house of a woman due to a necessity, the women of that household would communicate with him behind a curtain. Women were also prohibited from speaking to men in a soft and inviting manner. Similarly, they were also prohibited from free-mixing with men and being alone with them.

THE HIJAB IN LIGHT OF THE QUR'AN AND HADITH

In numerous places in the Qur'an and the Hadith, Allah and His Messenger (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) did not only mention the legislative rulings on wearing the Hijab, they were also threatened with a great punishment if they refused to wear it. We will only mention a few evidences.

1. The first evidence:

Allah said:

﴿وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَرِهِنَّ 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 أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّبِيعِينَ غَيْرِ أُولِي الْأَرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَىٰ عَوْرَاتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣١﴾﴾

“Tell the believing women to lower their gazes and guard their private parts, and not to reveal their beauty except what appears. And let them draw their veils over their chests, and not to reveal their beauty except to their husbands, their fathers, their fathers-

in-law, their sons, their stepsons, their brothers, their brothers' sons or sisters' sons, their fellow women, slaves whom they own, male attendants who have no [sexual] desire, or children who are still unaware of private aspects of women. Nor let them stamp their feet in order to draw attention to their hidden charm. And turn to Allah in repentance all together, O believers, so that you may be successful.” [Surah Al-Nur 24:31]

2. The second evidence:

When a woman goes outside, she has to wear a Jilbab i.e. wrap a big garment around her body. She also has to use a garment to cover her face. She can only expose her eye. Everything other than that is to be concealed. This is a command to have the Niqab on your face. This is the covering a woman observes in front of male strangers, and is known as the Hijab.

Allah said:

﴿يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلْبَابِهِنَّ
ذَلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٥٩﴾﴾

“O Prophet (ﷺ), tell your wives and your daughters, and the believing women to draw their outer garments over themselves; that is more likely that they will be known [as chaste women] and will not be harassed. And Allah is All-Forgiving, Most Merciful.” [Surah Al-Ahzab 33:59]

Firstly, pay attention to the word used in this Ayah. The word

used is “to draw”, which in the Arabic language means “to wrap” and “to tighten”. But when the preposition “over” is combined with “to draw”, the meaning becomes “to loosen”; i.e. wear it loosely from the top. The second important word in this Ayah is “outer garments”. “Outer garments” refer to a big cloth, and the meaning here is “a portion of a cloth.” This means that when women exit their houses for some necessity, they are supposed to properly wear and wrap a big and loose cloth over themselves from the top.

3. The third evidence:

If a woman doesn't reach such an old age that she can't seek marriage, she will keep on observing the Hijab.

Allah said:

﴿وَالْقَوَاعِدُ مِنَ النِّسَاءِ الَّتِي لَا يَرَجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ ۗ وَأَنْ يَسْتَعْفِفْنَ خَيْرٌ لَّهُنَّ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٦٠﴾﴾

“As for elderly women who have no interest in marriage, there is no blame on them if they take off their outer garments without revealing their beauty. But if they modestly refrain from it, that is better for them. And Allah is All-Hearing, All-Knowing.”

[Surah Al-Nur 24:60]

4. The fourth evidence:

This is an incident which occurred during a journey.

A'isha (رَضِيَ اللَّهُ عَنْهَا) said:

وَكَانَ صَفْوَانُ بْنُ الْمُعَظَّلِ السُّلَمِيُّ ثُمَّ الدَّكْوَانِيُّ مِنْ وَرَاءِ الْجَيْشِ، فَأَدْلَجَ فَأَصْبَحَ عِنْدَ مَنْزِلِي، فَرَأَى سَوَادَ إِنْسَانٍ نَائِمٍ، فَأَتَانِي فَعَرَفَنِي حِينَ رَأَيْتِي، وَكَانَ يَرَانِي قَبْلَ الْحِجَابِ، فَاسْتَيْقَظْتُ بِاسْتِرْجَاعِهِ حِينَ عَرَفَنِي فَخَمَرْتُ وَجْهِي بِجِلْبَابٍ.

“Safwan bin Al-Mu’attil As-Sulami Adh-Dhakwani (رَضِيَ اللَّهُ عَنْهُ) was behind the army. He had started in the last part of the night and reached my stationing place in the morning and saw the figure of a sleeping person. He came to me and recognized me on seeing me for he used to see me before veiling. I got up because of his saying: “To Allah we belong, and to him we shall return”, which he uttered on recognizing me. I covered my face with my garment.” [Sahih Al-Bukhari 4750]

Alongside providing the evidence for observing the Hijab, this narration also proves that covering the face is included in the Hijab.

5. The fifth evidence:

Umm Atiyyah (رَضِيَ اللَّهُ عَنْهَا) said:

أَمَرْنَا أَنْ نُخْرِجَ، الْحَيْضُ يَوْمَ الْعِيدَيْنِ وَذَوَاتِ الْخُدُورِ، فَيَشْهَدُنَ جَمَاعَةُ الْمُسْلِمِينَ وَدَعَوْتَهُمْ، وَيَعْتَزِلُ الْحَيْضُ عَنْ مُصَلَّاهُنَّ. قَالَتْ امْرَأَةٌ يَا رَسُولَ اللَّهِ، إِحْدَانَا لَيْسَ لَهَا جِلْبَابٌ. قَالَ لِثَلْبِيسِهَا صَاحِبَتُهَا مِنْ جِلْبَابِهَا.

“We were ordered to bring out our menstruating women and veiled women in the religious gatherings and invocation of Muslims on the two Eid festivals. These menstruating women were to keep away from their Musalla. A woman asked: “O Allah's Messenger (ﷺ), what about one who does not have a veil?” He (ﷺ) said: “Let her share the veil of her companion.”” [Sahih Al-Bukhari 351]

6. The sixth evidence:

A'isha (رضي الله عنها) said:

يَرْحَمُ اللَّهُ نِسَاءَ الْمُهَاجِرَاتِ الْأُولَى، لَمَّا أَنْزَلَ اللَّهُ {وَلْيَضْرِبْنَ خُمْرَهُنَّ عَلَى جُيُوبِهِنَّ} شَقَقْنَ مِرْوَطَهُنَّ فَاخْتَمَرْنَ بِهَا.

“May Allah have mercy on the early immigrant women. When the Ayah: “And let them draw their veils over their chests” was revealed, they tore their thick outer garments and made veils from them.” [Sahih Al-Bukhari 4758]

THE DESCRIPTION OF THE HIJAB

1. The Hijab should be such that it covers the entire body, all the way to the feet:

Allah said:

﴿وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ﴾

“Nor let them stamp their feet in order to draw attention to their hidden charm.” [Surah Al-Nur 24:31]

Umm Salamah (رَضِيَ اللَّهُ عَنْهَا) was asked:

إِنِّي امْرَأَةٌ أُطِيلُ ذَيْلِي وَأَمْشِي فِي الْمَكَانِ الْقَدِيرِ.

“Indeed I am a woman who wears a long skirt, and I walk in places of filth.”

So she (رَضِيَ اللَّهُ عَنْهَا) said that Allah's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) said:

يُطَهَّرُهُ مَا بَعْدَهُ.

“It is purified by what comes after it.” [Sunan Abu Dawud 383; Al-Albani said: Sahih]

2. The Hijab shouldn't be an adornment or means of beautification in and of itself:

Allah said:

﴿وَلَا يُبْدِينَ زِينَتَهُنَّ﴾

“And not to reveal their beauty.” [Surah Al-Nur 24:31]

Based on the generality of this Ayah, it also includes those clothes which are a source of beautification to the point that they attract the attention of men. Women were prohibited from wearing the make-up of the Days of Ignorance, and were also prohibited from leaving their homes.

Allah said:

﴿وَلَا تَبْرَجْنَ تَبْرُجَ الْجَاهِلِيَّةِ الْأُولَى﴾

“And do not display your charms as was done in the former Days of Ignorance.” [Surah Al-Ahzab 33:33]

The meaning of this Ayah is that that women are supposed to not display their beauty, adornments and those things which become necessary to conceal, and hat which necessitates in a man’s desire to wake-up and increase.

3. The Hijab shouldn’t be made from such a thin material that the body or its shape can be seen through it:

Allah said:

﴿وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ﴾

“Nor let them stamp their feet in order to draw attention to their hidden charm.” [Surah Al-Nur 24:31]

Umm Alqamah bint Abu Alqamah (رَضِيَ اللهُ عَنْهَا) said:

“I saw Hafsa (رَضِيَ اللهُ عَنْهَا) come towards A’isha (رَضِيَ اللهُ عَنْهَا) while she was wearing a thin garment which were revealing her bosoms. So A’isha tore her garment and said:

أما تعلمين ما أنزل الله في سورة النور؟ ثم دعت بخمار فكستها .

“Are you not aware of the rulings Allah revealed in Surah Al-Noor regarding the Hijab?!” Then she called for a thick garment and covered her with it.” [Tabaqat Ibn Sa’d 8/57]

We learn that it is not correct to use a garment so thin that one’s body becomes see-through as a result of it. This is the reason why the women who wear such garments received a strong warning; that they are dressed, yet naked in reality.

Abu Hurayrah (رَضِيَ اللهُ عَنْهُ) narrated that Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) said:

صِنْفَانِ مِنْ أَهْلِ النَّارِ لَمْ أَرَهُمَا قَوْمٌ مَعَهُمْ سِيَّاطٌ كَأَذْنَابِ الْبَقَرِ يَضْرِبُونَ بِهَا النَّاسَ
وَنِسَاءٌ كَأَسْيَاطٍ عَارِيَّاتٍ مُمِيلَاتٍ مَائِلَاتٍ رُءُوسُهُنَّ كَأَسْنِمَةِ الْبُخْتِ الْمَائِلَةِ لَا
يَدْخُلْنَ الْجَنَّةَ وَلَا يَجِدْنَ رِيحَهَا وَإِنَّ رِيحَهَا لَيُوجَدُ مِنْ مَسِيرَةِ كَذَا وَكَذَا.

“There are two types of people who will be punished in the Hell-fire 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.” [Sahih Muslim 2128]

4. The Hijab should be loose and not tight:

This is because the purpose of wearing the Hijab is to ward off Fitnah, and this is only possible if a woman covers herself with a loose and wide Hijab. If she tightens her Hijab, her body will be covered, but the shape of her body will become apparent, and this is a cause of Fitnah for the men. Hence, safety from Fitnah is only possible if a woman uses a loose garment to wear the Hijab.

5. The one who wears the Hijab shouldn't be perfumed:

Abu Musa Al-Ash'ari (رَضِيَ اللهُ عَنْهُ) narrated that Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) said:

إِذَا اسْتَعْطَرَتِ الْمَرْأَةُ فَمَرَّتْ عَلَى الْقَوْمِ لِيَجِدُوا رِيحَهَا فِيهِ كَذَا وَكَذَا.

“Any woman who puts on perfume, then passes by people so that they can smell her fragrance; she is an adulteress.” [Sunan Abu Dawud 4173; Al-Albani said: Hasan]

6. The Hijab shouldn't resemble men's clothing:

Abu Hurayrah (رَضِيَ اللهُ عَنْهُ) said:

أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لَعَنَ الْمَرْأَةَ تَشَبَّهُ بِالرِّجَالِ وَالرَّجُلَ يَتَشَبَّهُ
بِالنِّسَاءِ.

“The Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) cursed women who imitate men and men who imitate women.” [Sunan Ibn Majah 1903; Al-Albani said: Sahih]

7. The Hijab shouldn't resemble the disbelievers clothing:

This is because one of the most important foundations of the Islamic legislation is that the Muslims are prohibited from resembling the disbelievers; be it in their worship, habits or their specific clothing. But it is truly saddening to see that the Muslims today are ignorant of their religion, so they follow their desires and imitate the people of the West, forgetting this wonderful foundation of our religion. This isn't just an open opposition of the Islamic legislation, it is also a major factor in the downfall and humiliation of Muslims around the world. Hence, the one who believes in the Messenger of Allah

(صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) should know that he (صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) opposed the Jews and Christians at every instance. So we should strive to be like him (صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ), otherwise the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) said:

مَنْ تَشَبَّهَ بِقَوْمٍ، فَهُوَ مِنْهُمْ.

“Whoever imitates someone is regarded to be one of them.”
[Sahih Al-Jami Al-Saghir 6149]

8. The Hijab shouldn't be a garment of fame:

The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) said:

مَنْ لَبَسَ ثَوْبَ شُهْرَةٍ أَلْبَسَهُ اللَّهُ ثَوْبَ مَذَلَّةٍ يَوْمَ الْقِيَامَةِ.

“Whoever wears a garment of pride and vanity, Allah will clothe him in a garment of humiliation on the Day of Resurrection.” [Musnad Ahmad 5664; Al-Arna'ut said: The Hadith is Hasan]

THE HARMS OF NOT WEARING THE HIJAB

1. Women become a source of Fitnah:

When a woman doesn't cover her face and body, she becomes a source of Fitnah, because she deems it necessary and pays great attention to those things which will make her face and body look beautiful, appealing and pleasing in the sight of others. This is how she becomes a source of Fitnah for others, and this is from the major causes for the spread of evil and corruption.

2. Women become immodest:

Because of the bad habit of not wearing the Hijab, the shame and modesty of such a woman will slowly yet surely cease to exist. And shame and modesty are a portion of a woman's faith and something which her Fitrah demands. There was a time when women were the peak example of what shame and modesty is. For example, it used to be said:

“So-and-so is more shy and modest than a maiden wearing a Hijab.”

Hence, the disappearance of shame and modesty from a woman is not only destructive for her religion and faith, it is also a form of rebelling against her Fitrah upon which her Creator created her.

3. Women fall into the Fitnah of men:

A woman falling into the Fitnah of men due to not observing the Hijab is only natural, especially if man finds the woman to be good-looking, friendly, sweet, humorous and playful. This has happened to many women who don't observe the Hijab. It is someone said:

“The eyes met, then they greeted, then they spoke, then they got comfortable and opened up to each other in their conversations, then it reached a point that they started meeting behind closed doors.”

Just like blood, Shaytan flows in the body of Humans. It has happened so many times; that due to a single casual conversation, the man ends up seducing the woman or the woman becomes infatuated with the man. And the outcome of this is terrible, such that there is no course of plan or action to protect one's self from it.

4. Women become desensitized to free-mixing:

When a woman doesn't cover her face and body, then men will start to free-mix with her. When a woman sees that she can display her face and the shape of her body just like men can and roam around freely, she openly free-mixes with crowds of men without feeling any shame or regret. And there is a great fitnah in free-mixing with many bad implications.

5. Women contribute to the rise of wickedness in societies:

When a woman doesn't cover her face and body and free-mixes with men, it is inevitable that immodesty, shamelessness and corruption will spread, and wickedness, fornication and adultery will arise as a result of this. And this issue rises to the point that no one cares if someone is their Mahram or not! In London and other western places, magazines mentioning a father having physical relations with his daughter or a mother having physical relations with her son is a common occurrence.

6. Women promote contraceptives:

When wickedness becomes widespread, the availability of contraceptives becomes inevitably necessary, because the men and women who fulfill their intimate needs in a prohibited manner most certainly do not want kids. So they turn towards contraceptives and use them to prevent pregnancy, despite the fact that these contraceptives cause harm to a person's health and well-being.

7. Women open the doors to abortion:

If such a woman becomes pregnant despite her use of contraceptives to prevent pregnancy from engaging in wickedness, she opens the doors to abortion, which not only is synonymous to killing and shedding blood in terms of the

Fitrah, but also extremely dangerous for a woman's health.

8. Women become a source of dangerous diseases being spread:

As a result of not covering her face and body and engaging in wickedness, a woman becomes a source of many dangerous and destructive diseases being spread, such as AIDS.

9. Women get humiliated and raise future criminals:

From the outcomes of a woman who doesn't cover her face and body and free-mixes with men is that she runs away from her house, and gets married to her lover in secret. But due to this woman not having any witnesses or being under the guardianship of her family, the man isn't obligated to take care of her, isn't confronted for his decisions and cannot be questioned, which results in him satisfying his physical needs with this woman, then abandoning her. Then this woman, the one who ruined her family's reputation, tries to return back towards them for support, she gets rejected and finds no choice but to seek help from door-to-door for someone to take care of her and her needs. Then, when this woman gives birth to a child out of wedlock who grows up without the father in the picture, he becomes prone to violence and extremism due to his mother's terrible mothering and the filthy environment he

was raised in, so he becomes involved in crimes such as threatening, killing, raping, stealing and abducting, becoming a cause for spreading Fitnah and corruption, and causing society's peace to be ruined.

10. Women get abandoned when they become old:

When a woman flees her home or enjoys satisfying her physical needs with other men in her youth, it is only time till she becomes old and loses her charm and physical beauty, and the realization kicks in: No one will ask of her. No one cares for her sorrows. No one wants to spend time with her and cheer her up. No brother or sister of hers is in the picture. No children are in the picture. No relatives are in the picture.

So she spends the rest of her life sobbing with misery and helplessness.



19/03/2021

05/08/1442

This creation of Allah which brings joy on earth is very sensitive and delicate. The existence of joy in one's life is due to women, but only on condition if she is worthy of being called a woman. Her beauty, attractiveness and elegance are only valued when she understands the meaning of the word "woman", and recognizes her worth, station and rank.

She should know that the most important command Allah gave her was to not display her beauty to everyone. She was commanded to take great care of her Hijab. She was commanded to preserve her shyness and modesty so that society doesn't become corrupted.

The wisdom behind this command from Allah is that when a woman conceals herself from others and wears the Hijab, she stops many forms of corruptions from coming into existence.

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