

In the Name of Allah, the Most Beneficent, the Most Merciful

Precious Provisions

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**DURBAH STUDY SESSIONS DEPARTMENT
PRESENTS**



Topics:

- 1) Misc. Issues
- 2) The Fiqh of Men's Clothing
- 3) The Fiqh of Women's Clothing

[THE STUDY PACKAGE: PART 4 & 5]

Designed to help YOU score high on the exam and MORE IMPORTANTLY, to help YOU retain the knowledge for the sake of our Creator, our Master, Allah (swt).

Email: StudySessions@durbah.org for feedback, comments, or to help out!

Quiz Time!

Fiqh of Men's Clothing Quiz

1/29/08

True/False:

1. **T / F** Keeping the clothing above the ankle is known as practicing isbaal.
2. **T / F** It is Sunnah to dye white beard with henna or other non-black colors.
3. **T / F** The Prophet (sallahu alahi wassalam) specifically commanded Muslim males to cover their heads in the prayer.
4. **T / F** Looking at the awrah of the same gender is permitted in the Shar'ia of Muhammad (sallahu alahi wassalam).
5. **T / F** Gold and Silk are considered to show effeminate characteristics.

Short Answer:

6. It is reported that ten (10) matters are from the Fitra (Natural Inclinations), List five (5) out of the ten (10).

7. There are two opinions concerning the Awrah of men, list and briefly mention the differences.

8. Explain in one sentence why spandex and tight jeans are not allowed to be worn in and by itself.

9. Explain briefly why most “silk ties” nowadays do not fall under the category of prohibited articles of clothing.

10. Allah (Azawajal) honored the Children of Adam with the following characteristics for each gender:

Males:-

Females:-

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THE Test on Fiqh of Clothing

Directions: After you have finished studying on the fiqh of food section, close your notebook and take this test. It will give you some indication as to how well you have studied, and how much more you need to study, *bi'dhnillah!*

1. True or False: The prohibition of not using transparent or tight clothing is only for women.
2. True or False: It is permitted to look at the 'awra of the same gender in general.
3. What are the men of this ummah forbidden to wear that women are allowed to wear?
 - a. silk and silver
 - b. platinum and gold
 - c. silk and gold
 - d. gold
4. In class, what were the evidences and reasons that covering the head is not a necessity for men?
5. What is isbaal?
6. What type of isbaal is haraam by ijma'a?
7. Why is the proof of ijma'a stronger than bringing an ayah of the Qur'an?

8. Which scholar(s) follow the its haraam to trim it in any fashion?

- a. Hanafis
- b. Ibn Taymiyyah and Hanbalis
- c. Malikis and Shafi'ee
- d. Barely anyone! That's a 'modern' opinion.

9. What group of scholars believe that you will be rewarded for trimming the beard beyond a fistful?

- a. The Shafi'ees
- b. The Malikis
- c. The Hanafis
- d. The Malikis and Hanafis

10. True or false: It's haraam to pluck white hairs.

11. True or false: It's allowed to die the hair any color.

12. Who are *al mukhanitheen* and *al mutarajjilaat*?

13. People who imitate the opposite gender are what according to the hadeeth in class?

- a. Bound in the Hell-fire
- b. Turned into those who they imitate
- c. Cursed
- d. Nothing; they're left to their own condition.

14. What did the Prophet salallahu ‘alaihi wa salaam NOT wear?

- a. Izar
- b. Turban
- c. Shawl
- d. Modern day thobe

15. What does zuhd mean?

- a. Going beyond your means
- b. Showing off
- c. Looking dignified
- d. Asceticism

16. True or False: Only Muslim women have been obligated to cover themselves. No other religion before had commanded women to cover.

17. The word ‘hijaab’ as originally meant in the time of revelation meant:

- a. A headscarf
- b. A jilbab
- c. A physical curtain separating the wives of the Prophet from others

18. The word ‘jayoob’ is plural for ‘jayb.’ What does ‘jayb’ mean?

19. Which ayah in the Qur'an commands both the believing men and women to lower their gaze?

- a. Al Ahzab: 51
- b. Al Ahzab: 31
- c. An Noor: 31
- d. Al 'Imran: 36

20. True or false: The hijab promotes promiscuous behavior.

21. Name at least two requirements of hijab.

22. Which hadeeth in Bukhari proves that the niqaab was practiced in the time of the Prophet salallahu 'alaihi wa salaam, and not "un-Islamic?"

Essay: Give the various meanings of the word *laha*, and what the scholars have said regarding each definition.

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Answers to THE Test

Directions: After you have finished studying on the fiqh of food section, close your notebook and take this test. It will give you some indication as to how well you have studied, and how much more you need to study, *bi'dhnillah!*

1. True or False: The prohibition of not using transparent or tight clothing is only for women.

False, it applies to both men and women, because the purpose of clothing is to conceal the 'awrah.

2. True or False: It is permitted to look at the 'awra of the same gender in general.

False, Rasulullah (salallahu 'alaihi wa salaam) prohibited in a hadith. "Let no man look at the 'awra of another man, nor a woman at the 'awra of another woman." [Muslim]

3. What are the men of this ummah forbidden to wear that women are allowed to wear?

- a. silk and silver
- b. platinum and gold
- c. silk and gold
- d. gold

Answer: C. silk and gold

4. In class, what were the evidences and reasons that covering the head is not a necessity for men?

There are no authentic ahadeeth in the ahadeeth books to *command* to cover the head. Shaykh Yasir Qadhi mentioned that the covering of the head is subject to cultural norms. If you are in a land where covering the head is normal, do not make a scene of not wearing it.

5. What is isbaal?

Isbaal is to lower the garment below the ankles.

6. What type of isbaal is haraam by ijma'a?

The type of isbaal that is haraam is to do it out pride. In the time of the Prophet salallahu 'alaihi wa salaam, the people had very few garments of clothing. The wealth amongst them had many garments, so they would let the hems of their garments go below the ankle and get dirty. This was a sign of showing off their wealth, i.e. "I am so wealthy, it doesn't bother me that my garment is dirty. I will wear another one." This type of isbaal is clearly haraam.

7. Why is the proof of ijma'a stronger than bringing an ayah of the Qur'an?

The ayah is subject to interpretation.

8. Which scholar(s) follow that its haraam to trim it in any fashion?

- a. Hanafis
- b. Ibn Taymiyyah and Hanbalis
- c. Malikis and Shafi'ee
- d. Barely anyone! That's a 'modern' opinion.

Answer: D. Barely anyone! That's a 'modern' opinion.

9. What group of scholars believe that you will be rewarded for trimming the beard beyond a fistful?

- a. The Shafi'ees
- b. The Malikis
- c. The Hanafis
- d. The Malikis and Hanafis

Answer: C. The Hanafis

10. True or false: It's haraam to pluck white hairs.

Answer: False, it's *makrooh*.

11. True or false: It's allowed to die the hair any color.

Answer: False, it's *haraam* or *makrooh* to die it black. Otherwise, all colors are permissible. The sunnah is to use henna.

12. Who are *al mukhanitheen* and *al mutarajjilaat*?

Answer: *Al mukhanitheen* are men who imitate women. *Al mutarajjilaat* are women who imitate men.

13. People who imitate the opposite gender are what according to the hadeeth in class?

- a. Bound in the Hell-fire
- b. Turned into those who they imitate
- c. Cursed
- d. Nothing; they're left to their own condition.

Answer: C. Cursed

14. What did the Prophet salallahu 'alaihi wa salaam NOT wear?

- a. Izar
- b. Turban
- c. Shawl
- d. Modern day thobe

Answer: D. Modern day thobe

15. What does zuhd mean?

- a. Going beyond your means
- b. Showing off
- c. Looking dignified
- d. Asceticism

Answer: D. Asceticism

16. True or False: Only Muslim women have been obligated to cover themselves. No other religion before had commanded women to cover.

False, the Old Testament (Torah) and the New Testament (Bible) both required that women cover themselves modestly. Hence, the different types of coverings they use such as the snood, tichel and wigs.

17. The word 'hijaab' as originally meant in the time of revelation meant:

- a. A headscarf
- b. A jilbab
- c. A physical curtain separating the wives of the Prophet from others

Answer: C. A physical curtain separating the wives of the Prophet from others.

18. The word 'jayoob' is plural for 'jayb.' What does 'jayb' mean?

Jayb is the upper portion of the chest.

19. Which ayah in the Qur'an commands both the believing men and women to lower their gaze?

- a. Al Ahzab: 51
- b. Al Ahzab: 31
- c. An Noor: 31
- d. Al 'Imran: 36

Answer: C. An Noor: 31

20. True or false: The hijab promotes promiscuous behavior.

False, the hijab helps promote purity of the heart, chastity, increases modesty and curbs this type of behavior.

21. Name at least two requirements of hijab.

- That it must not describe the body, either through tightness or transparency, i.e. thick and loose
- Not be eye-catching in and of itself
- It does not imitate clothing of the opposite gender
- Covers the 'awrah
- Wear an outer garment above regular clothes, hence a *jilbab*

22. Which hadeeth in Bukhari proves that the niqaab was practiced in the time of the Prophet salallahu 'alaihi wa salaam, and not "un-Islamic?"

"Let not the women in *ihram* wear the *niqab* or gloves."

Essay: Give the various meanings of the word *laha*, and what the scholars have said regarding each definition.

- All linguistic scholars agree that the hair on the chin is part of the *laha*
- The majority also consider the hair on the cheeks and the bones/jaw to be part of the *laha*.
- Only a minority consider the chin bone to only be part of the *laha*. The Malikis follow this position
- There is a difference of opinion as to whether the hair below the chin and above the throat constitute the *laha*.
- The majority state that hair below the eyes and on the throat is not part of the *lihya*.

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Vocabulary List

- **Khamr**- That which intoxicates
- **Rijs**- Uncleaness
- **Ahl Kitab**- The People of the Book (Jews, Christians)
- **Tahur**- Pure and it purifies
- **Tahir**- Pure but does not purify
- **Najas**- Impure
- **Istihala**- Chemical changes
- **Ijma'** - Unanimous consensus
- **Istihlak**- Extremely small quantities of impurities
- **'Awrah**- That which one should always cover
- **'Awrah Mughaladha**- strict 'awrah
- **'Awrah Mufakhafa**- less strict 'awrah
- **Muru' a**- People of stature (p. 34)
- **Sabala**- Route or path (root word of isbal)
- **Isbal**- Lowering of garment below the ankles
- **Mutlaq**- Unconditional hadith
- **Muqayyad**- Conditional
- **Juzu**- Cut/trim (Shafi', Malikis, Hanbalis)
Shave (Hanafis)
- **Laha**- (interpretations vary, check pg 37)
- **Lihya**- Hair on laha
- **Wajib**- Obligatory

- **Al-Mukhanithin**- Men who act like women
- **Al-Mutarajillat**- Women who act like men
- **Tashabbah**- Imitation (pg 40)
- **Israf**- Extravagance
- **Zuhd**- Modest/Humble
- **Muru' a**- Dignified
- **Shuhra**- Flamboyant
- **Daraja**- Degree
- **Qawwam**- Care takers
- **Jalabib**- Over garments (plural of jilbab)
- **Yudnin**- (comes from “danan”) To draw closer to yourself, let down.
- **Nisaa al Mu' mineen**- Women of the believers
- **Khumar**-
 - **Khamr**-That which intoxicates your mind (aqal)
 - **Khimar**-That which covers your head/mind (aqal)
 - **Juyub**- plural of Jayb, slit in cloth (in which you put your head)
 - **Hijab**-
 - Classical usage: a physical barrier which separates the men and women. This was only used for the Prophet (s)' wives.
 - Modern Usage: a head covering or the Khimar.
- **Ma' ilat Mumilat**- women who were inclined to evil and made their husbands incline towards it. (pg 46)

List O' Gems

Taken From: <http://forums.almaghrib.org/showthread.php?t=31327>

- A **chemical change** purifies an impure substance

Beware of *physical* changes—gelatin

- **Always** think the best about your fellow Muslims!
- Abrogation is always the last resort. An abrogation can only occur at commands of prohibitions, **not statements of fact!**
- Hijab is a concept and a way of life, not just a piece of cloth
- When the prohibition of alcohol was revealed, the sahabah poured the wine onto the streets. There were, however, orphans who inherited wine and the Prophet (saw) was asked if they should turn the wine into vinegar for the orphans. The Prophet (saw) refused.
He did this because otherwise, people would still keep wine with the excuse that they are making vinegar. HIKMAH!
- Clothes are a blessing! We cover our 'awrah with them and beautify ourselves with them.
And yet we complain that we don't have any clothes or enough clothes. Alhumdulillah, we have more than we are worthy of!
- Our shariah is not meant to be hard on us. In fact, it makes our lives much easier, simpler, and happier. We are blessed that we are told how to live our daily life and daily aspects of life. After all, does not the creator know what is best for His creation?
- Muslims are encouraged to lean towards asceticism and dignity, and stay away from extravagance and flamboyance.

- When Allah blesses someone with money, He loves to see the effects of that money\$.
- *on adjusting his clothing upon the entrance of Uthman (r) the prophet (s):
"Should I not cover from someone who even the angels are shy of?"*
- *a Muslim moves towards zuhd and away from Israaf*
- Sisters should **assert** their femininity *by* wearing the hijab.
- Hijab is more than a piece of cloth. Hijab is a whole way of life. Hijab is seclusion. It is seclusion from strange men. It's a means for you to understand that Allah SWT wants you to preserve yourself for only one man: *your husband*.
- All the perverted & disgusting behavior one finds in society is due to the lack of modesty found amongst today's men and women. As modesty declines, social evils rise.
- When a woman wears hijab she is not saying: *I am pious*. She is saying: **I am modest**.
- The Prophet (saw) wore an expensive dress with gold embroidery that was gifted to him. On seeing the people admiring it He said:
The handkerchief of sa'ad ibn mu'adh is better!
- The epitome of iman is to wear what Allah has allowed, but the heart remains attached to Allah.
- Allah honored men with beards and women with long hair
- if you give men an inch, they take a foot. The more modesty you show, the better the man you will get.
- Many sisters say they do not wear the hijab because it attracts too much attention. Allah said so Himself that the hijab is for recognition. Hijab draws attention, but it does not draw the LUST of men
- There is no significance in rolling your pants up before prayer. Rather you're actually NOT supposed to roll up any part of your clothing before prayer.
- Back in the days people lowered their garments out of pride, nowadays there are some that raise their garments out of pride.

May Allah protect us from pride.

- **Single Sisters:** You set the bar for gender interaction, the more modesty you display the more modest brother you will attract

-
- If you want to come closer to Allah swt re-evaluate your concept of Hijab.
 - Hijab is a blessing to all those who observe it and everyone around them.
 - How is it that our parents and grandparents have had generations and generations of successful **arranged** marriages yet our generation falls in love and still can't make it work? The high divorce rates has a correlation with the level of the indecency and immodesty that has become widespread in our communities. Hijab is the solution..
 - The Shariah of the Land wants that women look amazing and adorned as soon as she walks out the door for **all the men** to gawk yet, yet the Shariah of our Lord wants that we look amazing and adorned for our husbands and when we leave our homes, that we remain protected by looking as simple as possible.

It's common sense, that any person Muslim or not can see that when you weigh out the pro's and con's of both which liberates the Woman to her own standards and which oppresses her to the standards of Men.

- We need to discuss these issues [all those discussed in class] especially gender issues by sticking our heads in the ground they will not go away, we as the Muslims in the West need to confront them head on.
- "Did you not hear, Did you not hear?
Simplicity is a part of Faith, Simplicity is a part of Faith"
- **When Allah swt blesses someone he LOVES to see the effects of that blessing.**
- When importing a fatwa from overseas **remember** some fatwas are culturally sensitive
- When taking care of the beard it should be done in a manner that falls between the 2 extremes:
 - a. completely ignoring it (yikes)and
 - b. always worrying about it (for the married brothers, there should only be one queen in the house....your wife)
- Israf with dressing should be relative to your status, however if you have money don't flaunt it

- Evolution of a Muslim identity is what we are facing, we are living through a gray area because we don't have a distinct cultural identity. We should take the clothes of our society and "Islamify" it, the sunnah is to conform to the attire of the people in your society **as long as all shari'a requirements are met.**
- When it comes to covering there are two levels:
 1. a covering in front of Mahrams
 2. a covering forleaving the house

The minimum one can show a mahram goes back to what is acceptable in one's culture

- May Allah bless those sisters who have started on their journey to proper hijab by adopting the khimaar... they need our encouragement and support in adopting the minimum of khimaar and jilbab. So don't push them away, rather, invite them to do more and become better!
- Covering the head FOR MEN is not sunnah, but mubaah
- Do not judge a person by the length of his beard
The shariah did not dictate a length for the beard
- When it comes to men wearing earrings or necklaces/chains, just think:

WOULD A RESPECTABLE MAN OF SOCIETY DO THIS?

(for example, could you see your president or a businessman doing such things?)

- Look at the perfect ettiquettes and manners of the Prophet (salallahu alayhi wa sallam):

After conquering Makkah, Abu Bakr (radiallahu anhu) picked up his old father, Abu Qahafa, to the Prophet.

The Prophet (salallahu alayhi wa sallam) said: Why didn't you leave the shaykh (old man) at home? I would have come myself...

Abu Qahafa hated Islam and the Muslims. But after this meeting, he accepted Islam immediately- JUST BECAUSE OF THE PROPHET'S EXCELLENT MANNERS!

- By the way, Shaykh Yasir mentioned that the eyebrows are quite a strict matter because even if a woman is wearing niqab, that area is showing... and if the eyebrows are shaped, it causes attraction, and the first interaction is always through eye contact

So be careful. Women who do their eyebrows are cursed. May Allah forgive us.

- Shaykh Yasir reading a question: If I find a sister in hijab very attractive, should I tell her to wear niqab?

::Everyone bursts out in laughter::

Answer: No, just lower your gaze.

- It is more of a Sunnah to dress up in the dress of the culture YOU belong to.
- Allah will judge a person based on *their* knowledge...NOT YOURS!
- The Prophet (saw) did not start a fashion revolution...he wore the same clothes as the Quraysh.

Something to think about: If you looked at the scene of the Battle of Badr from a far distance. You wouldn't be able to tell the difference between Abu Lahab and the Sahaba (based on physical appearance).

- What the Quran calls khimar, we call hijab. What the Quran calls hijab, was meant only for the Ummahatul Mu'mineen in gatherings.
- "I never saw any women more eager to implement the hijab (when the ruling came down) than the women of Ansar" Aisha radiAllahu anha
- The hadith of "imitation" comes into play, when you go OUTSIDE of your culture to do so.
- *The prophet loved white and is reported to have said: Dress your living in it and shroud your dead in it*
- The word khumur (khimar/headscarf) comes from the same root as khamr (alcohol). Khamr means "takes 'aql (mind) away" and khumr means "to cover the 'aql"
- It is in the fitrah of modest people to be shy of showing their 'awrah.

Durin Musa's time, the people of Bani Israel would take baths in front of each other (men in front of men and women in front of women). However, Musa (alayhis salaam) would be too shy. Therefore, the people began making fun of him, saying he had a defect.

[Subhanallah! How can a people be so vulgar with their own prophet!?!]

To save Musa's honor, one day while bathing, Musa (alayhis salaam) put his clothes on the rock and Allah caused the rock to move away. Musa began chasing the rock and passed in front of the people who saw that there were no defects in him.

>>Musa then gave the rock *such* a beating that to this day, the rock has 6-7 marks!

- It is makrooh to pluck white hair.

One hadith states: Do not pluck the grey/white hairs as they are a Muslim's light. Never a

Muslim grows grey in Islam except that Allah writes for him, due to that, a good deed. And He raises him a degree. And He erases for him, due to that, one of his sins.

- Hijab curbs perverted behavior, and increases modesty.
We are told to show hayya even in front of Allah, meaning when we are alone. So if we are to show hayya in front of Allah, then what about the people??
- With regards to **niqab**, there is no ikhtilaf over whether its makruh or haram, but the ikhtilaf is whether its mustahabb or wajib!
- I didn't want to stop here Alhumdulillah!

Ijma' (consensus) is the **strongest** evidence in the shari'ah.

And by ijma'... the entire body of a woman is considered awrah. (Of course, the differences come in with the face, hands, and feet.)

- Concerning the 'awrah of men, the Malikis said that there is the *extreme 'awrah* and the *relaxed 'awrah*. The extreme consists of the private parts, and the relaxed is the thighs. Therefore, it is not a sin if the thighs do unintentionally show, but they should be otherwise covered.

Notes: DETAILED

Section III:

Miscellaneous Issues

p. 29

1) The Status of "Alcohol"

Allah سبحانه وتعالى has prohibited khamr, not alcohol. Anything with an OH radical is alcohol, but that is not what Allah سبحانه وتعالى prohibits. Some types of alcohol are not for drinking; forget intoxicating, they will kill you if you drink it! The Shari'ah prohibits khamr, which is one type of alcohol the definition of which is "that which intoxicates." Only those drinks that intoxicate are prohibited.

Narrated Ibn 'Umar رضي الله عنه:

'Umar رضي الله عنه delivered a sermon on the pulpit of Allah's Apostle, saying, "Alcoholic drinks were prohibited by Divine Order, and these drinks used to be prepared from five things, i.e., grapes, dates, wheat, barley and honey. **Alcoholic drink is that which disturbs the mind.**" 'Umar added, "I wish Allah's Apostle had not left us before he had given us definite verdicts concerning three matters, i.e., how much a grandfather may inherit (of his grandson), the inheritance of Al-Kalala (the deceased person among whose heirs there is no father or son), and various types of Riba(1) (usury)."

[Sahih Al-Bukhari: Volume 7, Book 69, Number 493]

General guideline: "Whatever intoxicates in large quantities is prohibited in small quantities" (An-Nasa'i)

The prophet صلى الله عليه وسلم said:

"Anything which intoxicates in a large quantity is prohibited even in a small quantity."

[Sunan Ibn Majah: Volume 3, Book of Intoxicants, Chapter 30 Hadith No. 3392]

Large quantity means that a reasonable human can get drunk on – about 7-8 glass, not drinking like 100 glasses then getting drunk.

What if the presence of khamr is not to the level of intoxication, but there is still a significant presence of it in a product.

The issue here is: Is khamr najas?

First Opinion: Alcoholic Drinks are *Najas*

Four schools, ibn Hazm رحمه الله. There is almost ijma on this opinion.

1. Their strongest evidence:

O You who believe! Intoxicants (all kinds of alcoholic drinks), gambling, Al-Ansâb, and Al-Azlâm (arrows for seeking luck or decision) are an abomination of Shaitân's (Satan) handiwork. so avoid (strictly all) that (abomination) In order that You may be successful.

[Surah Al-Ma'idah: 90]

Rijs means spiritually *and* physically filthy. So are the gambling chips, the idols, and the arrows najas as well? Common sense tells you they're not and you can touch them. Therefore, they say the default is that they all are physically impure since that is what rijs means but since we have evidence that the idols, the chips and the arrows are not, they are the exception, but there is nothing to exclude alcohol so that remains under the rule and is considered najas.

2. The command to wash dishes of *Ahl Al-Kitab* because they eat pig and drink wine.

Narrated Abu Tha'laba Al-Khushani رضي الله عنه:

I said, "O Allah's Messenger! We are living in a land ruled by the people of the Scripture; Can we take our meals in their utensils? In that land there is plenty of game and I hunt the game with my bow and with my hound that is not trained and with my trained hound. Then what is lawful for me to eat?" He said, "As for what you have mentioned about the people of the Scripture, **if you can get utensils other than theirs, do not eat out of theirs, but if you cannot get other than theirs, wash their utensils and eat out of it.** If you hunt an animal with your bow after mentioning Allah's Name, eat of it. and if you hunt something with your trained hound after mentioning Allah's Name, eat of it, and if you hunt something with your untrained hound (and get it before it dies) and slaughter it, eat of it."

[Sahih Al-Bukhari: Volume 7, Book 67, Number 387]

Pig and wine aren't in the hadeeth but the scholars reasoned that it was due to these factors that the prophet صلى الله عليه وسلم commanded us to wash their utensils first because traces could be left.

3. It is prohibited in the strictest of terms, hence must be najas.

Allah سبحانه وتعالى made it so haram (haram haram) that it must be najas.

4. In Jannah, Allah سبحانه وتعالى describes wine as:

Their garments will be of fine green silk, and gold embroidery. they will be adorned with bracelets of silver, and their Lord will give them a *tahur* drink.

[Surah Al-Insan: 21]

Since Allah سبحانه وتعالى describes the wine of that jannah to be tahur, the wine of this jannah must be najas or else Allah سبحانه وتعالى wouldn't specify.

Second Opinion: Alcoholic Drinks are Not *Najas*. Very minority opinion throughout out history...

Rabi'a, al-Muzani, Adh-Dhahiri, Ibn Uthaymeen, Ash-Shaukani, among others: it is not allowed to drink, but it is not physically impure.

1. The base ruling is that all things are pure unless explicit evidence otherwise; there is no explicit evidence here.

They say the other scholars are reading in to the evidence, none of them are explicit and the general rule is that everything is pure unless stated otherwise.

Refuting their evidences:

1. [Surah Al-Ma'idah: 90]: you yourself admit all the rest (the idols, chips and arrows) are not najas, so why make khamr najas? The others aren't the exception to the rule, they are the rule.
2. Utensils of Ahl Al-Kitab: you assume it's because khamr is najas, but there is no proof that says so.
3. Haram haram: Shirk is prohibited even more strongly, in stronger terms, but the idols are not najas.
4. Wine of Jannah: we agree the wine of this world is not tahur (pure and purifying); it is tahir (pure but not purifying).

2. Action of the companions in pouring wine into the streets of Madinah.

Anas b. Malik رضى الله عنه reported:

I was the cup-bearer of some people in the house of Abu Talha on the day when liquor was forbidden. Their liquor had been prepared from dry dates or fresh dates when the

announcer made the announcement. He (Abu Talha) said to me: Go out and find out (what the announcement is). I got out (and found) an announcer making this announcement: Behold, liquor has been declared unlawful. He said: **The liquor (was spilt and) flowed in the lanes of Medina. Abu Talha said to me: Go out and Spill it, and I spilt it.** They said or some of them said: Such and such were killed, such and such were killed for (the wine) had been in their stomachs. He (the narrator) said. I do not know whether it is the narration transmitted by Anas, (or by someone else). Then Allah, the Exalted and Majestic, revealed:" There shall be no sin (imputed) unto those who have believed and done good works for what they may have eaten as long as they fear (Allah) and believe and do good works" (v. 93).

[Sahih Muslim: Book 023, Number 4882]

Why would they pour najas onto the streets? It is haram to pour najas where the people would have to walk. This shows that the sahaba understood that khamr was prohibited to drink, but it wasn't najas, and if this was their interpretation and it was wrong, the prophet would've corrected them.

Sh. YQ: this issue needs to be revisited. The classical 'ulema just assumed it was najas and left it at that because it was very easy in their society to say that khamr is najas – they didn't have to deal with it to the extent that we do today. It didn't affect them like it affects us today. The latter position (that alcohol is not najas) seems to have some very strong evidences on its side, especially that of the sahaba pouring wine into the streets – this is very strong because they wouldn't pour najas into the streets.

Conclusion:

- small quantities that are not intoxicating in products that if you were to drink a large quantity of the product, you wouldn't be intoxicated....IF there is a genuine need, e.g. cough syrup: there's alcohol in it, if we drink bottles of it, it wouldn't make us drunk (though it probably won't make us better) and it is a medical necessity.
- Most alcohol in lotions, etc. is ethanol – it doesn't intoxicate, it kills! You can't drink it, but you can use it.
- Most of the alcohol in substances is not produced by fermentation; they are manufactured in a lab.

p. 30

2) Chemical Changes (*istihala*)

e.g. Pig: if it undergoes a complete change in chemical composition, is it still najas or is it permitted?

First Opinion: Chemical Change Does Not Purify Except in Specific Circumstances

Majority position of the Malikis, Shafi'ees, Hanbalis. Exceptions:

1. Wine changing to vinegar by itself (almost *ijma*)

Vinegar comes from wine. You can't have vinegar without it having first been wine. "Red wine" etc is just the type of wine it was changed to vinegar from.

The prophet ﷺ used to eat vinegar.

Narrated A'isha رضي الله عنه:

Allah's Apostle صلى الله عليه وسلم said: The best of condiments or condiment is vinegar.

[Sahih Muslim: Book 22, Number 5091]

The prophet ﷺ would eat bread and vinegar

Jabir b. 'Abdullah reported:

Allah's Messenger صلى الله عليه وسلم took hold of my hand one day (and led me) to his residence. There was presented to him some pieces of bread, whereupon he said: Is there no condiment? They (the members of his household) said: No, except some vinegar. He (the Holy Prophet) said: Vinegar is a good condiment. Jabir said: I have always loved vinegar since I heard it from Allah's Apostle

صلى الله عليه وسلم. Talha said: I have always loved vinegar since I heard about it from Jabir.

[Sahih Muslim: Book 023, Number 5094]

It is not allowed to purchase wine and turn it into vinegar by adding stuff, etc.

Abu Talhah رضي الله عنه reported that he asked the prophet ﷺ about orphans who had inherited wine and the prophet صلى الله عليه وسلم said, "Pour it out." He asked if he might not make vinegar of it and he told him he must not.

[Related Muslim, Abu Dawud & at-Tirmidhi]

If it is done intentionally, the vinegar is haram. Human intervention in the process of making vinegar makes it najas.

2. Tanning of leather for dead animals (except for Hanbalis)

Abdullah b. Abbas رضي الله عنه said:

I heard the Apostle of Allah ﷺ say: When the skin is tanned it becomes purified.

[Sahih Muslim: Book 003, Number 0710]

Second Opinion: A Chemical Change Purifies An Impure Substance

Held by the Hanafis, Dhahiris, some Malikis, Ibn Taymiyyah and others

Even if the origin is najas, chemical change changes the substance because chemical change is permanent. It makes the product pure. Just because a product comes from a najas source doesn't make the product najas.

Gelatin: included in products to give them a viscous (jelly-like) density. It is extracted from bone ligaments and then transformed so that it can be put into other products. However, it is haram because they mostly get it from animals (pigs) and it doesn't undergo a chemical transformation; it only undergoes a physical transformation so that it can be incorporated into the other product.

1. "What a great condiment is vinegar" [Muslim]

Narrated A'isha رضي الله عنه:

Allah's Apostle ﷺ said: The best of condiments or condiment is vinegar.

[Sahih Muslim: Book 22, Number 5091]

2. "Whatever skin is tanned has become purified" [Abu Dawud]

Abdullah b. Abbas رضي الله عنه said:

I heard the Apostle of Allah ﷺ say: When the skin is tanned it becomes purified.

[Sahih Muslim: Book 003, Number 0710]

3. Change of name

4. **Extremely small quantities of impurities (istihlak)**

The shari'ah doesn't concern itself with extremely small quantities of najas. The amount of the substance, such as enzymes used in a reaction, etc that is used is so insignificant that the shari'ah disregards it. This is a practical religion – something absolutely so trivial is not taken into consideration – the shari'ah is not that ludicrous.

Sunday, January 11th, 2009

Section IV:

The Fiqh of Men's Clothing

p. 32

Men's 'Awrah

'Awrah comes from the root 'a-wa-ra which means something to be embarrassed, ashamed about. Your awrah is what you should be embarrassed about and to show in public.

O Children of Adam! we have bestowed raiment upon You to cover yourselves (screen Your private parts, etc.) and as an adornment, and the raiment of righteousness, that is better. such are among the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, that they may Remember (i.e. leave falsehood and follow Truth).

[Surah Al-A'raf: 26]

No other animal wears clothes except for Bani Adam. Allah سبحانه وتعالى has raised us above other animals and honored us and given us clothes to wear. This ayah also tells us the purpose of clothing:

1. To cover your awrah
2. It is a means of looking good and beautiful
3. The clothing of taqwa is better because that is what will save us on the Day of Judgment

Bahz b. Hakim asked:

“O Messenger of Allah صلى الله عليه وسلم! What are we allowed to show of our 'awra?” He replied, “Guard your 'awra except with your wife or right-hand possession.” I asked, “O Messenger of Allah صلى الله عليه وسلم! What if the people are tightly congested?” He said, “If you are able to hide it such that no one sees, do so.” I asked, “O Messenger of Allah صلى الله عليه وسلم!

عليه و سلم! What if we are alone?" "He replied, "Allah has more right that you should be ashamed of Him than of other people"

[At-Tirmidhi]

Do what you can and Allah سبحانه وتعالى will forgive the rest.

Don't go around naked even if you are alone. Walking around naked even while you're alone puts a sense of immodesty in you. Walking around with clothes inculcates a sense of hayaa in you.

Obviously of course if you need to show of your awrah for a medical reason to a medical doctor, that's forgiven because it's a necessity.

"Let no man look at the 'awra of another man, nor a woman at the 'awra of another woman"

[Sahih Muslim]

This hadeeth specifies the same gender because in jahily society clothes were only worn in front of the other gender.

The Christian and the Jews do this and we make fun of them but we shouldn't because their shari'ah allows this. We know this from the hadeeth about Musa عليه السلام:

Narrated Abu Huraira رضى الله عنه:

Allah's Apostle said, "(The Prophet) Moses was a shy person and used to cover his body completely because of his extensive shyness. One of the children of Israel hurt him by saying, 'He covers his body in this way only because of some defect in his skin, either leprosy or scrotal hernia, or he has some other defect.' Allah wished to clear Moses of what they said about him, so one day while Moses was in seclusion, he took off his clothes and put them on a stone and started taking a bath. When he had finished the bath, he moved towards his clothes so as to take them, but the stone took his clothes and fled; Moses picked up his stick and ran after the stone saying, 'O stone! Give me my garment!' Till he reached a group of Bani Israel who saw him naked then, and found him the best of what Allah had created, and Allah cleared him of what they had accused him of. The stone stopped there and Moses took and put his garment on and started hitting the stone with his stick. By Allah, the stone still has some traces of the hitting, three, four or five marks. This was what Allah refers to in His Saying:-- "O you who believe! Be you not like those Who annoyed Moses, But Allah proved his innocence of that which they alleged, And he was honorable In Allah's Sight." (33.69)

[Sahih Al-Bukhari: Volume 4, Book 55, Number 616]

It was fine for them to bathe in the same area. However prophet Musa عليه السلام was too shy to take off his clothes in front of them. This shows that it is a perfection of eman to be shy

because the prophets have perfected eman. In our shari'ah it is a perfection of eman, but not in their shari'ah.

Allah ﷻ protects the arwah in this way, and He protects it in other ways as well e.g. seeking permission before entering someone else's room/house.

Narrated Sahl bin Sa'd رضى الله عنه:

A man peeped through a round hole into the dwelling place of the Prophet, while the Prophet had a Midray (an iron comb) with which he was scratching his head. the Prophet said, " Had known you were looking (through the hole), I would have pierced your eye with it (i.e., the comb)." Verily! The order of taking permission to enter has been enjoined because of that sight, (that one should not look unlawfully at the state of others). (See Hadith No. 807, Vol. 7)

[Sahih Al-Bukhari: Volume 8, Book 74, Number 258]

The prophet ﷺ spoke very harshly- he would not have spoken so harshly except for a severe matter.

What is awrah for a man?

First Opinion: The two private parts only

i.e. the front and the back.

Dhahiri Madhab

1.

So He misled them with deception. Then when they tasted of the tree, that which was hidden from them of their shame (private parts) became manifest to them and they began to stick together the leaves of Paradise over themselves (in order to cover their shame). and their Lord called out to them (saying): "Did I not forbid You that tree and tell you: Verily, Shaitân (Satan) is an open enemy unto you?"

[Surah Al-A'raf: 22]

This verse says shaytan caused the two private parts to be exposed.

2.

It has been narrated on the authority of Anas that the Messenger of Allah ﷺ raided Khaibar. One morning we offered prayers in the darkness of early dawn (near Khaibar). Then the Messenger of Allah ﷺ mounted (his horse). Abu Talha mounted his and I mounted behind Abu Talha on the same horse. The Prophet of Allah rode

through the streets of Khaibar and (I rode so close to him) that my knee touched the thigh of the Prophet of Allah.

The wrapper got aside from his thigh, and I could see its whiteness. When he entered the town, he said: God is Great. Khaibar shall face destruction. When we descend in the city-square of a people, it is a bad day for them who have been warned (and have not taken heed). He said these words thrice. The people of the town had just come out from (their houses) to go about their jobs. They said (in surprise): Muhammad has come. We captured Khaibar by force.

[Sahih Muslim:

Book 019, Number 4437]

His thigh – the whiteness means the inside of the upper thigh –was exposed and he didn't cover it up.

3.

A'isha رضي الله عنه reports:

The prophet ﷺ was lying down in his house with his thighs or his calves exposed. Abu Bakr asked permission to enter and was permitted while the Prophet (sas) was in that position and he came in and spoke with him. Then, Umar asked permission to enter. He was granted permission and came in and spoke with him while in that position. Then, Uthman asked permission and the prophet ﷺ sat up and straightened his clothing. He was then permitted and came in and spoke with the prophet ﷺ. After he had gone, Aisha said: Abu Bakr entered and you did not get up for him or worry about him and Umar came in and you did not get up for him nor worry about him but when Uthman came in, you straightened out your clothing! The prophet ﷺ said: "Should I not be shy of a man around whom the angels are shy?"

[Sahih Al-Bukhari]

He only covered it up for Uthman رضي الله عنه because he was so shy but didn't for Abu Bakr رضي الله عنه and Umar رضي الله عنه because he knew they wouldn't mind.

Second Opinion: Between navel and knee

Is the thigh inclusive of the navel and the knee? 4 opinions (logically)

i.

Includes both navel and knee

ii.

Includes navel but not knee

iii.

Includes knee but not navel

iv.

Excludes both navel and knee

Reported Jurhad,

"The Messenger of Allah passed by me when the cloak I was wearing was a little bit off my thigh. He said, 'Cover your thigh, for it (is part of) *`Awhrah*."

[Ahmad, Abu Dawood, At-Tirmidhi]

On the authority of `Uqbah ibn `Alqamah, on the authority of `Ali, who said:

the Messenger of Allah صلى الله عليه وسلم said, "The knee is [part] of the nakedness."

[Ad-Daraqutni]

The Dhahiri consider this hadeeth to be weak.

The majority of muhadditheen consider it hasan and this is the strongest position.

The Maliki madhab differentiates between

i.

Awhrah mughallada (extreme *awrah*), and

ii.

Awhrah mukhaffafah (lesser *awrah*)

While both must be covered, they are not as strict about *awrah mukhaffafah*.

So what about the prophet صلى الله عليه وسلم's thighs being shown? A man should not intentionally expose his thigh. He was riding for a long time, it was probably by accident.

The scholars are in agreement that covering the *awrah* does not include tight or transparent clothing – there is absolute *ijmaa* on this. Tight or transparent clothing is considered nakedness (covered but not wearing clothes) according to the shari'ah.

Clothing

Silk and Gold

Ali رضي الله عنه reported that the prophet ﷺ took some silk in his right hand and some gold in his left, declaring, "These two are *haram* for the males among my followers but *halal* for the females."

[Ahmad, Abu Dawud, an-Nasa'i, Ibn Hibban, and Ibn Majah]

Since he picked it up, this shows that you can touch it, buy it, sell it, trade in it, give a present to your wife, etc, just not wear it yourself.

Hudhayfah b. Al-Yaman,

"The prophet ﷺ forbade us from eating and drinking in gold and silver utensils, and from wearing and sitting on silk"

[Sahih Al-Bukhari]

Even having a cushion of silk is not permissible for men.

Scholars say it is because these items are very feminine and not befitting the men of this ummah. They are items worn by men who are vain. It is a sign of luxury and pride and this should not be a part of the character of our men.

Narrated Hudhaifa b Al-Yaman رضي الله عنه:

The prophet ﷺ said, "Do not drink in gold or silver utensils, and do not wear clothes of silk or Dibaj, for these things are for them (unbelievers) in this world and for you in the Hereafter."

[Sahih Al-Bukhari: Volume 7, Book 69, Number 537]

'Umar رضي الله عنه reported that he heard the prophet ﷺ say,

"Do not wear silk, for those who wear it in this life shall not wear it in the Hereafter."

[Muttafaq 'Alay]

It is for them in this life and for us in the akhira.

p. 33

- *Wearing ties?*

If the tie had any religious significance in the past, there is none today, and Shaykh Yasir has found no religious significance of the tie at all. So the issue is, is a small amount of silk allowed to wear?

Silk is allowed to wear for medical purposes (if the other material is too harsh for your skin). Jabir رضى الله عنه's skin was irritated wearing cotton (because it is harsh_ so the prophet صلى الله عليه وسلم allowed him to wear silk.

Narrated Anas:

The Prophet allowed Az-Zubair and 'Abdur-Rahman to wear silk because they were suffering from an itch

[Sahih Al-Bukhari: Volume 7, Book 72, Number 730]

Narrated Aba 'Uthman An-Nahdi:

While we were with 'Utba bin Farqad at Adharbijan, there came 'Umar's letter indicating that Allah's Apostle had forbidden the use of silk except this much, then he pointed with his index and middle fingers. To our knowledge, by that he meant embroidery.

[Sahih Al-Bukhari: Volume 7, Book 72, Number 718]

This isn't a garment made of silk, but rather silk embroidery. The prophet صلى الله عليه وسلم wore a garment embroidered at the bottom in silk on the Day of Eid.

Ties are a small amount of silk so the shari'ah would overlook it, and most ties are now synthetic silk, and the issue is real silk. Nothing "silk" is really silk today. It is very, very rare to find a garment made of real silk.

- *Small amount of gold or silver?*

It is allowed a small amount for mending utensils but the entire vessel should not be made of gold or silver.

Narrated 'Asim al-Ahwal:

I saw the drinking bowl of the Prophet with Anas bin Malik, and it had been broken, and he had mended it with silver plates. That drinking bowl was quite wide and made of Nadar wood, Anas said, "I gave water to the Prophet in that bowl more than so-and-so (for a long period)." Ibn Sirin said: Around that bowl there was an iron ring, and Anas wanted to

replace it with a silver or gold ring, but Abu Talha said to him, "Do not change a thing that Allah's Apostle has made." So Anas left it as it was.

[Sahih Al-Bukhari: Volume 7, Book 69, Number 542]

Gold is allowed if there is a good reason, especially if the reason is medical. One of the companions of the prophet ﷺ's nose was chopped off in battle. The prophet ﷺ allowed him to make a new nose made of silver. However, after a while, this nose rotted, so the prophet ﷺ allowed him to wear a nose made of gold.

Hanbali, Shafi'ee, Maliki: If the gold is for decorative purposes, it is forbidden in any amount for men.

Hanafi/ Ibn Taymiyyah: small amounts of gold is allowed

Once the prophet ﷺ wore a beautiful cloak on Friday that had traces of gold decoration on it, gifted to him by a neighboring ruler, and the people said, "We have never seen any garment like this!" To which the prophet ﷺ replied, "Are you impressed with this?! Verily, the handkerchief of Sa'd b. Mu'adh in Paradise is better than what you see"

[At-Tirmidhi]

Look at the eman of the prophet ﷺ that his mind was still on the akhira. That is eman. He took advantage of what Allah سبحانه وتعالى allowed him but his mind was on something else. His heart wasn't attached to the garment, but on Allah تعالى سبحانه.

So a small amount is allowed.

Prohibited Colors?

The prophet ﷺ wore many colors. His favorite color was white.

نarrated Abdullah ibn Abbas رضي الله عنه:

The prophet ﷺ said: Wear your white garments, for they are among your best garments, and shroud your dead in them. Among the best types of collyrium you use is antimony (ithmid) for it clears the vision and makes the hair sprout.

[Sahih al-Bukhari: Book 32, Number 4050]

Women: allowed whatever color.

Men: Disagreement over red.

Muslim states that it must be because of the saffron-dye.

Opinion #1: Red is prohibited.

Narrated Abdullah ibn Amr ibn al-'As:

We came down with the Apostle of Allah ﷺ from a turning of a valley. He turned his attention to me and I was wearing a garment dyed with a reddish yellow dye. He asked: What is this garment over you? I recognised what he disliked. I then came to my family who were burning their oven. I threw it (the garment) in it and came to him the next day. He asked: Abdullah, what have you done with the garment? I informed him about it. He said: Why did you not give it to one of your family to wear, for there is no harm in it for women.

[Sahih Al-Bukhari: Book 32, Number 4055]

“The prophet ﷺ forbade us from wearing red leather and silk” [al-Bukhari]

Abdullah bin 'Amr bin Al-As رضى الله عنه came to the prophet ﷺ wearing two saffron-dyed garments. The prophet ﷺ said, “These are the clothes of the disbelievers, so do not wear them” [Sahih Muslim]

Opinion #2: Hanafi, Shafi'ee, Hanbali: the above opinion was abrogated by the following hadeeth.

'Amir bin 'Amr Al-Ansari said,

“I saw the prophet ﷺ deliver the sermon at Mina, on a donkey, wearing a red cloak, and Ali رضى الله عنه was in front of him repeating [the speech]”

[Abu Dawud]

Since this was at hajj, this was one of the final acts of the prophet ﷺ.

Opinion #3: Some Hanafiyyah, Ibn Taymiyyah: wearing an entire red garment is haram. Can wear 1 piece e.g. a red shirt with a blue jeans, etc. as long as the entire outfit isn't red.

Jabir ibn Samura narrated that he once saw the Prophet

on a night of full moon wearing a red mantle. He said: "I began to look at him then at the moon. Verily he seemed to me more beautiful than the moon itself."

[At-Tirmidhi]

Avoid wearing a whole outfit of red.

The jumhoor opinion is that the command was abrogated, so don't make a big deal about it if someone's wearing red.

p. 34

Covering the head?

Is it waajib to wear a topee? The prophet ﷺ was never seen without a head covering except during hajj. But there is no authentic hadeeth in which he commands people to do this. It was the custom of his people, so he followed the custom and it is not a part of our religion.

Ash- Shatibi رحمه الله said: “[Customs] change matters from something praiseworthy to something blameworthy, and vice versa. For example, uncovering the head, for this is an issue that varies from place to place. In Eastern lands, it is something frowned upon for people of stature [muru'a], while in Western lands, it is not. Therefore, the Islamic ruling on it changes from place to place, and in Eastern lands, it would be taken into account for considering someone not worthy, while this would not be the case in Western lands” [Al-Muwafaqat, 2/284].

It is a mubah item.

Issue of

isbal

Isbal comes from the root: sabala, which is the same root as sabil (path). It means lowering the garment below the ankles.

The people of those days would have one garment which they wore all the time. Thus, it was a custom of the time to wear them high to keep them clean because dirty meant they had to be washed, meaning they would wear out faster. However, those with wealth would wear their garments low to flaunt that they could afford to get this garment messy, there's plenty more at home. It was a fashion statement of the time to practice isbal. When this concept of lowering the garment due to pride became widespread, the prophet ﷺ forbade it.

•
If a man practices *isbal* out of pride: major sin by unanimous consensus

•
If a man practices *isbal* out of habit/custom and not pride (it is inconceivable for a Western Muslim to lower his garment out of pride):

1.

Haram [ibn Hajar, ibn Al-Arabi, minority in other madhahib]

2. Makruh [ibn Taymiyyah, An-Nawawi, standard position of all four madhahib]

In Adab Ash-Shari'ah, it is narrated that Imam Abu Hanifa was wearing an expensive garment that touched the ground. When a student asked if this is not forbidden, Imam Abu Hanifa replied: it is forbidden for those showing off, and we are not of them.

-> Imam Abu Hanifa was an aristocratic Persian. It was of his class and culture to dress that way.

In An'Nawawi's Al-Majmoo', Imam Shafi'ee said that isbal is not allowed in prayer and out but if it is not done out of pride, it is not haram.

p. 35

Evidence of the minority position:

Narrated 'Abdullah bin 'Umar رضي الله عنه:

The prophet ﷺ said: "Allah will not look, on the Day of Resurrection at the person who drags his garment (behind him) out of conceit." On that Abu Bakr said, "O Allah's Apostle! One side of my Izar hangs low if I do not take care of it." The Prophet said, "You are not one of those who do that out of conceit."

[Sahih Al-Bukhari: Volume 7, Book 72, Number 675]

Majority: he was not doing it out of arrogance

Minority: he wasn't doing it deliberately; he couldn't help it and the other ahadith do not mention arrogance.

Narrated Abu Huraira رضي الله عنه:

The prophet ﷺ said, "The part of an Izar which hangs below the ankles is in the Fire."

[Sahih Al-Bukhari: Volume 7, Book 72, Number 678]

Evidence of the majority position:

•

Considering the unconditional hadeeth [mutlaq] as being conditional [muqayyad] to “arrogance.”

Ibn 'Umar رضي الله عنه reported Allah's Messenger صلى الله عليه وسلم having said:

He who trails his (lower) garment out of pride, Allah will not look toward him on the Day of Resurrection.

[Sahih Muslim: Book 024, Number 5193]

The point is not the trailing, it's the arrogance. He gave Abu Bakr رضي الله عنه a reason: you don't do it out of arrogance. There's an 'illah attached to the command.

•

Some of the salaf understood that if it was done for a valid reason, it would be permissible

Abdullah ibn Mas'ud رضي الله عنه (one of the narrators of the hadeeth that doesn't have “out of arrogance”), after the death of the prophet صلى الله عليه وسلم, was seen wearing a garment that went all the way to the bottom. When he was asked about it he replied: I am a man with skinny legs.

This was a legitimate reason, and he understood that the ruling applies unless there's a legitimate reason.

•

Cultural significance of isbal in the past

Abu Ayyub As-Sikhtiani: in the days of the past, fame was achieved by lengthening it. In our time, fame is achieved by shortening it.

The illal is not being met in this way.

And if you're wearing your pants long, don't roll it up right before salah, because you may be breaking another command: the prophet صلى الله عليه وسلم forbade folding the clothes before prayer.

Wear the same clothes in prayer.

p. 36

Guess Who?

How necessary is it to grow a beard?

How haram is it to shave a beard?

p. 37

A'isha رضي الله عنه reported:

The Messenger of Allah صلى الله عليه وسلم said: Ten are the acts according to fitra: clipping the moustache, letting the beard grow, using the tooth-stick, snuffing water in the nose, cutting the nails, washing the barajim (finger joints), plucking the hair under the armpits, shaving the pubes and cleaning one's private parts with water. The narrator said: I have forgotten the tenth, but it may have been rinsing the mouth.

[Sahih Muslim: Book 002, Number 0502; Muttafaq 'Alay]

It would go against our nature to leave any of these things. It goes against the natural order of things.

Some scholars also use the following verse as proof for the beard:

He [Hârûn (Aaron)] said: "O son of My mother! seize (me) not by My beard, nor by My head! Verily, I feared lest You should say: 'You have caused a division among the Children of Israel, and You have not respected My word!'"

[Surah TaHa: 94]

And Allah سبحانه وتعالى commands us to follow the prophets.

But this is a stretch as is using the following verse:

And indeed we have honoured the Children of Adam, and we have carried them on land and sea, and have provided them with At-Taiyibât (Lawful good things), and have preferred them above many of those whom we have created with a marked preference.

[Surah Al-Israa': 70]

The honor of men is the beards, and of women is their long hair.

Narrated Nafi':

Ibn Umar said, The prophet صلى الله عليه وسلم said, 'Do the opposite of what the pagans do. Keep the beards and cut the moustaches short.' Whenever Ibn 'Umar performed the Hajj or 'Umra, he used to hold his beard with his hand and cut whatever moustaches. Ibn Umar used to cut his moustache so short that the whiteness of his skin (above the upper lip) was visible, and he used to cut (the hair) between his moustaches and his beard.

[Sahih Al-Bukhari: Volume 7, Book 72, Number 780]

Juzush sha wa in -> trim the moustache.

The Hanafiyya say shaving is preferable (though not a MUST).

The beard = masculinity in all cultures of the past.

Ijmaa: it is obligatory to grow a beard. If our religion tells us to do it, then too bad if people make fun of you.

What exactly is a

lihya?

Liha: comes from the word laha so scholars agree that lihya is the hair that grows on the laha.

What is the laha? (Opinions of the linguists who we turn to because this is their area of expertise)

-

All linguists agree that hair on the chin is part of the Arabic word.

-

Vast majority include hair on the cheekbones as well.

-

Vast majority also state that the hair below the eyes and on the throat is not a part of the lihya.

-

Difference of opinion regarding hair below the chin and above the throat.

The Beard

Opinions of Scholars Regarding keeping a Beard

1.

It is obligatory (wajib) to grow a beard

Vast majority of scholars, of all times, and all madhahib, so much so that some scholars such as Ibn Hazm declared there to be ijma on this issue.

Imam Ash-Shafi'ee in

Kitab *Al-Um*: explicitly mentions it's obligatory to grow a beard.

There are 8 opinions of the length

-

Haram to trim it in any fashion or form

Hardly any scholar of the past. This is a very modern opinion made popular by one modern scholar.

-

Makruh to trim

An-Nawawi in *Al-Majmoo'*; the standard opinion of the Shafi'ee madhab.

-

Permissible to trim more than a fistful only during Hajj and 'Umrah

One position within the Shafi'ee madhab.

-

Permissible to trim more than a fistful at any time

It is makruh to trim less than a fistful: Hanbali madhab

-

Mustahab to trim beyond a fistful

Makruh to trim less: Hanafi

-

Mustahab to trim if it becomes an object of pride and fame (shuhra): Maliki

-

Wajib to trim it after a fistful

You are sinful if you do not trim it after a fistful.

This opinion was unheard of before the 1970s. No scholar ever said this before.

-

Permissible to trim to a reasonable length

The length is not dictated by the shari'ah. Grow something you call a beard but it is mustahab to grow a fistful.

p. 39

2.

It is recommended (mustahab) to grow a beard, and shaving it completely is

makruh

Minority position with Shafi'ee school; ascribed (?) to Al-Ghazali, An-Nawawi, and Al-Rafi'i, and these three are considered the main pillars of the modern Sahfi'ee school.

Do not judge the religiosity of a person by the length of his beard.

Etiquettes of the beards

-

Take care of it in a healthy manner – between the two extremes

Not taking care of it vs. considering it the most important aspect of you, i.e. being frivolous.

Narrated AbuHurayrah:

The prophet ﷺ said: He who has hair should honour it.

[Sunan Abu Dawud: Book 33, Number 4151]

•

Makruh to pluck white hair

Narrated Abdullah ibn Amr ibn al-'As:

The Apostle of Allah ﷺ said: Do not pluck out grey hair. If any believer grows a grey hair in Islam, he will have light on the Day of Resurrection. (This is Sufyan's version). Yahya's version says: Allah will record on his behalf a good deed for it, and will blot out a sin for it.

[Sunan Abu Dawud: Book 33, Number 4190]

•

Haram or *makruh* to dye with black without a valid reason

This gives a false impression of you being young.

Jaabir ibn 'Abdullah reported that Abu Quhaafah was brought on the day of the conquest of Makkah, and his head and beard were white like "thaghaamah" (a plant whose flowers and fruit are white). The Messenger of Allah (Peace & Blessings of Allah be upon Him) said: "Change this with something, but avoid black."

[Muslim]

Narrated AbuDharr:

The prophet ﷺ said: The best things with which grey hair are changed are henna and katam.

[Sunan Abu Dawud: Book 33, Number 4193]

Other Guidelines

Imitating the Opposite Gender

This is prohibited for both genders. It is haram to imitate the opposite gender.

Narrated Ibn 'Abbas رضى الله عنه:

The prophet ﷺ cursed effeminate men (those men who are in the similitude (assume the manners of women) and those women who assume the manners of men, and he said, "Turn

them out of your houses ." The Prophet turned out such-and-such man, and 'Umar turned out such-and-such woman.

[Sahih Al-Bukhari: Volume 7, Book 72, Number 774]

In another version, he cursed *al-mukhanithin* and *al-mutarajjilat* [Ahmad]

Al- Mukhanithin: men who act like women

Al-Mutarajjilat: women who act like men.

-> what is considered as dressing of the opposite gender changes from culture to culture. It is of this culture for women to wear pants. There are women's pants and men's pants. It is not Islamic for her to wear them outside her home but in her home she can wear them in front of her maharim. It is the custom of the place.

In some other cultures it is masculine for a woman to wear pants so the 'ulema say then it would be prohibited for her to wear pants at all; also, if her husband/father dislikes her to dress that way at home, then it is forbidden to her.

p. 40

Imitating other cultures

Abdullah b 'Umar رضي الله عنه narrates that Allah's Messenger صلى الله عليه وسلم said:

"Whoever tashabbah [imitates] a people is from them."

[Abu Dawud]

What does it mean to imitate other cultures? Did the prophet صلى الله عليه وسلم start a fashion revolution and discard the dress of his culture? NO! He followed his custom, which was the custom of his people – of Quraysh. If you were an onlooker at the Battle of Badr, you would not be able to tell the difference between Quraysh and the Muslims, because they were of the same culture and thus, dressed the same way.

This hadeeth comes into place when a group of people imitate a foreign culture. It's a relative thing. If a Saudi youth were to dress up in American clothes, this would be imitation because he has no need for such clothes; it is not the clothes of his people; of what point is it other than imitation to discard your own culture and wear what a people halfway across the world wear. On the other hand, if a youth growing up in NY wears the clothes of the American culture, he's not imitating another culture, he's merely dressing the way everyone else around him dresses. He's wearing the clothes of his culture, his people. It's going out of your way vs. doing what everyone else around you does.

Can you look GQ? To a certain extent, yes. To a certain extent because Muslims should not be so obsessed with the latest fashion trends but if it's the culture, you can dress that way. A Muslim should look dignified. It is not extra Sunnah to wear a thoubé in North America. Fit in with your people to the extent that it doesn't break the laws of the shari'ah.

A Lebanese man came to Shaykh Uthaymeen and asked him: Shaykh, is it okay to wear a pant and shirt? Shaykh Uthaymeen was busy with something so he just said yes, assuming the man was Lebanese. As the man was about to leave he called him back and said, Wait come back! Where are you from? The man replied, Lebanon. The Shaykh then confirmed his previous fatwa, saying: okay, yes it's okay for you. The reason the Shaykh asked was because these types of fatwa are dependent upon culture.

'Abdullah b. 'Amr b. al-As رضى الله عنه reported:

Allah's Messenger صلى الله عليه وسلم 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.

[Sahih Muslim: Book 024, Number 5173]

Imitating the Clothes of the prophet صلى الله عليه وسلم?

And Ibn Al-Qayyim رحمه الله said,

“The custom of the prophet صلى الله عليه وسلم with regards to clothing was that he would wear whatever Allah سبحانه وتعالى had facilitated for him of the customs of his people, so he would wear a qamis, a turban, an izar, a rida, a shawl, etc. and he would wear cotton and wool and other garments, and he would also wear what was imported from Yemen and other lands. So his Sunnah actually necessitates that a man should wear whatever Allah سبحانه وتعالى has facilitated for him in his land, even if it be more luxurious [than this]...”

[Za'd Al-Ma'ad, 1/143]

There is no “Islamic Dress.” It is not more Sunnah to dress like the prophet if it's not your culture, and the clothes of the prophet صلى الله عليه وسلم's culture does not exist today, not even in Arabia. The thoubé and jilbab of today are not what the prophet صلى الله عليه وسلم wore (a rida and izar). Imitating the clothes of the prophet صلى الله عليه وسلم is not rewarding in and of itself. It is not legislated upon us.

Ayyub As-Shiktiani رحمه الله read a description about the sandals of the prophet صلى الله عليه وسلم. He then went and ordered his cobbler to make him a pair of shoes matching this description. He wore it for a few days then discarded it. His students asked him what happened and he said it doesn't make sense going against everyone else and attracting attention to yourself.

Israf versus Zuhd;

Muru'a versus Shuhra

The etiquettes of wearing clothes dictate that you wear clothes befitting your status. It is arrogance to dress above your means.

Israf: extra fancy clothes.

Zuhd: simple, humble.

Muslims are encouraged to lean towards zuhd and away from israf.

Israf means to live above your means. It depends on your status and circumstances: it is relative. If he has that much money, if he got it halal and spends it on halal, it is halal. It may be foolish; maybe he could spend it in better, more beneficial ways, but it is not haram. However, being arrogant and flamboyant is a major sin. But you should not be shabby; be dignified. And you can dress for certain circumstances, e.g. an interview. Make this religion as realistic as it is: no more, no less.

Muru'a: having dignity. Maintaining a dignified position.

Shuhra: flamboyant: attracting too much attention to yourself.

Allah ﷻ has prohibited Shuhra and encouraged Muru'a.

Abdullah b 'Umar رضي الله عنه narrated that the prophet ﷺ said:

"Whoever wears a thawb shuhra in this world, Allah ﷻ will place on him thawb madhalla on the Day of Judgment and then cause him to enter the fire"

[Abu Dawud]

From 'Abdullaah Ibn Mas'ood who said that the prophet ﷺ said,

"No one will enter Paradise who has an atom's weight of pride in his heart." A man said, "What if a man likes his clothes to look good and his shoes to look good?" He said, "Allaah is beautiful and loves beauty. Pride means denying the truth and looking down on people."

[Sahih Muslim]

Don't flaunt your money, but do look dignified.

The prophet ﷺ said: “Do you not hear?! Do you not hear?! Al-Badhadha is a part of faith, Al-Badhadha is a part of faith” [Abu Dawud]

Narrated AbuUmamah Ilyas ibn Tha'labah:

The Companions of the Apostle of Allah ﷺ mentioned this word before him. The Apostle of Allah ﷺ said: Listen, listen! Wearing old clothes is a part of faith, wearing old clothes is a part of faith.

[Abu Dawud: Book 33, Number 4149]

Narrated AbulAhwas Awf ibn Malik:

I came to the prophet ﷺ wearing a poor garment and he said (to me): Have you any property? He replied: Yes. He asked: What kind is it? He said: Allah has given me camels. Sheep, horses and slaves. He then said: When Allah gives you property, let the mark of Allah's favour and honour to you be seen.

[Sunan Abi Dawud: Book 32, Number 4052]

If Allah ﷻ has blessed you with wealth, He loves to see you dressed appropriately.

Section V:

The Fiqh of Women's Hijab

p. 42

Modern Dilemmas

Post-feminist Western world versus ideal Islamic paradigm

There has been a complete paradigm shift in the Western world with regard to women's role. This shift has happened mainly in the last 70 years, after the two World Wars. The feminist movement began, encouraging women to “be like men.” The role of women has changed radically. There is no doubt that the ideal of Islamic Society is radically different from the world we live in, but how do we keep ourselves pure in this society? If you're in the river, you're going to get wet. We will be affected by the lack of morality in the society around us. Hijab is something that is incumbent upon all Muslims. Many of us today don't even understand what it is. What do you do when the sisters are dressing, no doubt better than everyone else around them, but we cannot say that they even meet the bare minimum requirement of Islam, because they do not. What they wear is not fulfilling the Qur'an and

Sunnah, but yet is it far better than everyone else around them. What do you say when, in other countries such dress is considered of the most sluttish, yet you cannot be harsh with them because in this society it is of the most modest.

Then when she delivered her [child Maryam (Mary)], she said: "O My Lord! I have delivered a female child," - and Allâh knew better what she delivered, - "And the male is not like the female, and I have named her Maryam (Mary), and I seek Refuge with You (Allâh) for her and for her offspring from Shaitan (Satan), the outcast."

[Surah Al-Imran: 36]

And divorced women shall wait (as regards their marriage) for three menstrual periods, and it is not lawful for them to conceal what Allâh has created In their wombs, if they believe In Allâh and the Last Day. and their husbands have the better Right to take them back In that period, if they wish for reconciliation. and they (women) have rights (over their husbands as regards living expenses, etc.) similar (to those of their husbands) over them (as regards obedience and respect, etc.) to what is reasonable, but men have a degree (of responsibility) over them. and Allâh is All-Mighty, All-Wise.

[Surah Al-Baqarah: 228]

Men are the protectors and maintainers of women, because Allâh has made one of them to excel the other, and because they spend (to support them) from their means. Therefore the righteous women are devoutly obedient (to Allâh and to their husbands), and Guard In the husband's absence what Allâh orders them to Guard (e.g. their chastity, their husband's property, etc.). as to those women on whose part You see illconduct, admonish them (first), (next), refuse to share their beds, (and last) beat them (lightly, if it is useful), but if they return to obedience, seek not against them means (of annoyance). surely, Allâh is ever Most High, Most Great.

[Surah An-Nisa: 34]

History of Hijab Legislation

Jewish and Christian coverings...

Hijab is something even the Christians and Jewish religions speak about.

SNOOD

TICHEL

WIG

4 Everyman who prays or prophesies with his head covered dishonors his head. 5

And every woman who prays or prophesies with her head uncovered dishonors her head

—

it is just as though her head were shaved.

6 If a woman does not cover her head, she should have her hair cut off; and if it is a disgrace for a woman to have her hair cut or shaved off, she should cover her head... 13 Judge for yourselves: Is it proper for a woman to pray to God with her head uncovered? 14 Does not the very nature of things teach you that if a man has long hair, it is a disgrace to him, 15 But that if a woman has long hair, it is her glory? For long hair is given to her as a covering. 16 If anyone wants to be contentious about this, we have no other practice – nor do the churches of God

[Corinthians 11:3-6]

This is the law of Allah سبحانه وتعالى, mandated in both the Bible and the Torah, and many orthodox Jews still cover their hair. However, most of Ahl Al-Kitab has abandoned this legislation. We are the last ones upholding the law of Allah سبحانه وتعالى in this respect. Today, people look at our women and say that we're backward and oppressive. We have different values than society from the shari'ah – "problematic" verses; i.e. verses that they find problematic because of their modern values (or lack thereof). So Muslims react, which they can in a number of ways:

1. Reject the text
 - a.

Reject the text in totality -> leave the religion

- b.

Reject the text but still associate yourself with the religion (Asra Nomani, etc)

2. Revisionism: revise the meaning of the text
 - a.

Radical Revisionism: claim that you're the first person in the history of Islam to discover this new and correct interpretation of the verse; e.g. Hur = grapes; the men will have grapes in paradise; Surah An-Nisaa: the verse allowing men to beat their wives if they misbehave – it says walk out and leave them, not beat them.

- b.

Utopic Revisionism: the ideal was during the time of the prophet ﷺ, but then Islam started declining and now we're back again and able to interpret things better. So for 13-14

centuries, they had no idea, and now we're back to the ideal. (at least they say the ideal was with the prophet ﷺ)

3. We understand and don't try to reinterpret, but we contextualize for time and place (Sh. YQ leans towards this)
4. Blindly following: if the Qur'an says to beat your wives, beat her.

When did hijab become fard? Dhul Qa'adah, 5 H

It was one of the later rulings of Islam.

O Prophet! tell Your wives and Your daughters and the women of the believers to draw their cloaks (veils) All over their bodies (i.e.screen themselves completely except the eyes or one eye to see the way). that will be better, that they should be known (as free respectable women) so as not to be annoyed. and Allâh is ever OftForgiving, Most Merciful.

[Surah Al-Ahzab: 59]

Yudnin – thanaa: to draw closer to yourself.

What to put around themselves? Their *jalabib* (pl. of jilbab)

When you look up the word jilbab in the Arabic dictionary, you get many different meaning: large headscarf, sheet, larger than a khimar but smaller than an izar. They had to take it and draw it over themselves.

Narrated Aisha, Ummul Mu'minin:

May Allah have mercy on the early immigrant women. When the verse "That they should draw their veils over their bosoms" was revealed, they tore their thick outer garments and made veils from them.

[Sunan Abu Dawud: Book 32, Number 4091]

Narrated Umm Salamah, Ummul Mu'minin:

When the verse "That they should cast their outer garments over their persons" was revealed, the women of Ansar came out as if they had crows over their heads by wearing outer garments.

[Sunan Abu Dawud: Book 32, Number 4090]

Within a few months after this, Surah An-Nur: 31 was revealed:

And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts, etc.) and not to show off their adornment except Only that which is apparent (like palms of hands or one eye or both eyes for necessity to see the way, or outer dress like veil, gloves, head-cover, apron, etc.), and to draw their veils All over Juyubihinna (i.e. their bodies, faces, necks and bosoms, etc.) 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 brother's sons, or their sister's sons, or their (Muslim) women (i.e. their sisters In Islâm), or the (female) slaves whom their Right hands possess, or old male servants who lack vigour, 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 Allâh to forgive You all, O believers, that You may be successful.

[Surah An-Nur: 31]

Hijab is a requirement upon the men as well. Men and women have similar commandments in the beginning of the ayat.

In the verse above, Allah سبحانه وتعالى uses

yubdin: let *them* not show, then

dhahara: except *that which* is apparent

you conceal yourself as much as possible and whatever is left is out of your control.

Allah سبحانه وتعالى commands two things in this ayah: khumr and juyub.

Was Hijab only for wives of the prophet ﷺ?

Some people claim that yes, the Qur'an commands hijab, but only for the wives of the prophet ﷺ.

Two meanings of *hijab*: classical usage and modern usage.

Khimar: head covering, scarf; what they call "hijab" these days

Jilbab: outer garment worn over clothes.

Hijab: a physical barrier, screen, in the room that separates men and women. THIS barrier was mandatory ONLY for the wives of the prophet ﷺ.

Khimar comes from the root: Khumr, which is the same root khamr comes from-> khamr takes away your 'aql; khimar covers your 'aql (head).

Juyub comes from the root jayb: the slit in a cloth through which you put your head.

Ibn Abbas رضي الله عنه said that the women of jahiliyyah would tie their khimar and throw it behind their back, exposing their chests so Allah سبحانه وتعالى told them to lower their khimar over their chest.

There are two levels of hijab mentioned in this ayah:

1. In front of your maharim

There is nothing explicit in the Qur'an and Sunnah (whatever is acceptable in their culture) about the 'awrah in front of the maharim

In front of other women: the bare minimum is that of men but don't take advantage of it without reason

2. In front of non-mahram

O You who believe! enter not the Prophet's houses, except when leave is given to You for a meal, (and then) not (so early as) to wait for its preparation. but when You are invited, enter, and when You have taken Your meal, disperse, without sitting for a talk. Verily, such (behaviour) annoys the Prophet, and He is shy of (asking) You (to go), but Allâh is not shy of (telling you) the truth. and **when You ask (his wives) for anything You want, ask them from behind a screen, that is purer for Your hearts and for their hearts.** and it is not (Right) for You that You should annoy Allâh's Messenger, nor that You should ever marry his wives after Him (his death). Verily! with Allâh that shall be an enormity.

[Surah Al-Ahzab: 53]

However, the khimar and jilbab are mandatory for ALL Muslim women.

p. 44

Primary verses dealing with Hijab

O Prophet! tell Your wives and Your daughters and the women of the believers to draw their cloaks (veils) All over their bodies (i.e.screen themselves completely except the eyes or one eye to see the way). that will be better, that they should be known (as free respectable women) so as not to be annoyed. and Allâh is ever OftForgiving, Most Merciful.

[Surah Al-Ahzab: 59]

And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts, etc.) and not to show off their

adornment except Only that which is apparent (like palms of hands or one eye or both eyes for necessity to see the way, or outer dress like veil, gloves, head-cover, apron, etc.), and to draw their veils All over Juyubihinna (i.e. their bodies, faces, necks and bosoms, etc.) 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 brother's sons, or their sister's sons, or their (Muslim) women (i.e. their sisters In Islâm), or the (female) slaves whom their Right hands possess, or old male servants who lack vigour, 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 Allâh to forgive You all, O believers, that You may be successful.

[Surah An-Nur: 31]

p. 45

Benefits of Hijab

Some are clearly mentioned in the Qur'an.

1. Purity of heart

O You who believe! enter not the Prophet's houses, except when leave is given to You for a meal, (and then) not (so early as) to wait for its preparation. but when You are invited, enter, and when You have taken Your meal, disperse, without sitting for a talk. Verily, such (behaviour) annoys the Prophet, and He is shy of (asking) You (to go), but Allâh is not shy of (telling you) the truth. and **when You ask (his wives) for anything You want, ask them from behind a screen, that is purer for Your hearts and for their hearts.** and it is not (Right) for You that You should annoy Allâh's Messenger, nor that You should ever marry his wives after Him (his death). Verily! with Allâh that shall be an enormity.

[Surah Al-Ahzab: 53]

It is better and more purer for both hearts when both act properly.

2. Sign of chastity

The hijab of a woman says that she is modest. It is a claim to modesty not piety. The point of the hijab is to be known and to be known as modest. Women in hijab are always better treated, more respected, than other women.

3. Promotes healthiness in marriage

Having not been exposed to other women except your maharim, you will find your wife absolutely stunning. You're average so you'll be satisfied with the average

woman. This is why our parents, and the generations before, had such successful marriages to people they barely – if even – knew: they weren't exposed to the things we are exposed to in this society so they had no expectations and when they got married, they could love their spouses and live happily and contentedly. This society over – exposes you to the most beautiful and gorgeous models, who are not even real, so when you find yourself with an average wife, she can't please you, you're always looking for more. Looks are honestly superficial; it is not what makes a marriage. If the entire society wore hijab, the divorce rates would go down because men would stop fantasizing about other women.

4. Increases modesty

And modesty – hayaa – is a sign of eman.

5. Curbs perverted behavior

Homosexuality, bestiality, pornography, etc.

There is a definite correlation between the decrease in modesty and the increase in perverted behavior. The porn industry is one of the most lucrative business in the entire world, especially since the internet. The increase in lewdness leads to an increase in stimulation because they can't be satisfied anymore with the norm; they need more, leading to an increase in perverted behavior.

When there is modesty, people are satisfied with much less.

6. Protects the natural beauty of women from being exploited

We see this all the time, all over the place – advertisements. What has a woman got to do with a car or a truck? They dangle the woman there in front of you and take advantage of her beauty to reel you in. Why're you taking advantage of the beauty of this woman in this way?

7. Part of the inner beauty of women

The hijab shows the modesty of a woman in a way that shows her inner beauty rather than her physical beauty. The Hur ul-'Ain are hidden away because it makes them more appealing.

And (there will be) Houris (fair females) with wide, lovely eyes (as wives for the pious)/
like unto preserved pearls.

[Surah Al-Waqi'ah: 22-23]

No one has seen/touched them before and that is part of their appeal.

p. 46

Requirements of Women's Hijab

1.

That it not describe the body, either through tightness or transparency. Hence, it must be thick, and loose.

Abu Huraira reported Allah's Messenger ﷺ having said this:

Two are the types of the denizens of Hell whom I did not see: people having flogs like the tails of the ox with them and they would be beating people, and

the women who would be dressed but appear to be naked, *ma'ilat mumilat* (who would be inclined [to evil] and make their husbands incline towards it). Their heads would be like the humps of the bukht camel inclined to one side. They will not enter Paradise and they would not smell its odour whereas its odour would be smelt from such and such distance.

[Sahih Muslim: Book 024, Number 5310]

They're wearing garments that are so tight and so transparent, it's as if they're naked.

Narrated Dihyah ibn Khalifah al-Kalbi:

The Apostle of Allah ﷺ was brought some pieces of fine Egyptian linen and he gave me one and said: Divide it into two; cut one of the pieces into a shirt and give the other to your wife for veil. Then when he turned away, he said: And order your wife to wear a garment below it and not show her figure.

[Sunan Abu Dawud: Book 32, Number 4104]

He feared it would describe the shape and size of her limbs and both are forbidden – neither must be known.

2.

That it not be eye-catching in and of itself.

The goal is not to draw the lust of men, the notice of men, therefore it should be simple and not decorative. Today the fashion is to look as beautiful as possible. "Hijab fashion" defeats the purpose of hijab because even though you're covering yourself, you're still dressed up beautifully and attracting attention.

3.

That it conform with the general etiquettes of clothing [gender-specific; not imitating others; not libas shuhra].

This is the same for men and women.

4.

That it cover the woman's **awrah**.

Ijma: a woman's awrah is her entire body including the hair, ears, chest

- In some respects this is the strongest evidence in Islam. Sometimes even more so than the Qur'an because some verses in the Qur'an is subject to interpretation but ijma means all the scholars interpret the verse this way; there is no dispute and this is the strongest evidence.

Everything must be covered with a loose, non-transparent cloth.

Ikhtilaaf: face and hands (and for some, the feet - Hanafi) due to the hadeeth of Asma.

Narrated Aisha, Ummul Mu'minin:

Asma, daughter of AbuBakr, entered upon the Apostle of Allah ﷺ wearing thin clothes. The Apostle of Allah ﷺ turned his attention from her. He said: O Asma', when a woman reaches the age of menstruation, it does not suit her that she displays her parts of body except this and this, and he pointed to her face and hands.

[Sahih Al-Bukhari: Book 32, Number 4092]

5.

That she wear an outer garment (**jilbab**) **over and above her regular clothes** (That she wears in front of her mahram).

She must be wearing the clothing item (jilbab) that is specified in the Qur'an. The Qur'an specifically mentions "jalaabeeb."

O Prophet! tell Your wives and Your daughters and the women of the believers to draw their cloaks (veils) All over their bodies (i.e.screen themselves completely except the eyes or one eye to see the way). that will be better, that they should be known (as free respectable women) so as not to be annoyed. and Allâh is ever OftForgiving, Most Merciful.

[Surah Al-Ahzab: 59]

p. 47

Evidences for Jilbab

1. Allah سبحانه وتعالى commands it.

O Prophet! tell Your wives and Your daughters and the women of the believers to **draw their cloaks (veils) All over their bodies** (i.e.screen themselves completely except the eyes or one eye to see the way). that will be better, that they should be known (as free respectable women) so as not to be annoyed. and Allâh is ever OftForgiving, Most Merciful.

[Surah Al-Ahzab: 59]

Narrated Ummul Mu'minin A'isha رضي الله عنه who said,

"The riders would pass us while we were with the Messenger of Allah صلى الله عليه و سلم

. When they got close to us, **we would draw our outer cloak** from our heads over our faces. When they passed by, we would uncover our faces.

[Abu Dawud Book 10, Hadith # 1829]

They would always be wearing an outer cloak.

2.

And as for women past child-bearing who do not expect wed-lock, 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 Allâh is All-Hearer, All-Knower.

[Surah An-Nur: 60]

This cloth refers to their outer cloak. Allah سبحانه وتعالى would never allow them to discard their clothes. The jilbab is the outer cloak that they wear over their regular clothes. And the fact that Allah سبحانه وتعالى gives a concession to the older women means that no such concession is given to the younger women. They are not allowed to discard their jilbabs.

3.

Narrated Aiyub:

Hafsa bint Sirin said, "On Id we used to forbid our girls to go out for 'Id prayer. A lady came and stayed at the palace of Bani Khalaf and I went to her. She said, 'The husband of my sister took part in twelve holy battles along with the Prophet and my sister was with her husband in six of them. My sister said that they used to nurse the sick and treat the wounded. Once she asked, '**O Allah's Apostle! If a woman has no *Jilbab*, is there any harm if she does not come out (on 'Id day)?'** The Prophet said, '**Her companion should let her share her *jilbab* with her**, and the women should participate in the good deeds and in the religious gatherings of the believers.' " Hafsa added, "When Um-'Atiya came, I went to her and asked her, 'Did you hear anything about so-and-so?' Um-'Atiya said, 'Yes, let my father be sacrificed for the Prophet (p.b.u.h). (And whenever she mentioned the name of the Prophet she always used to say, 'Let my father be' sacrificed for him). He said, 'Virgin mature girls staying often screened (or said, 'Mature girls and virgins staying often screened--Aiyub is not sure as which was right) and menstruating women should come out (on the 'Id day). But the menstruating women should keep away from the Musalla. And all the women should participate in the good deeds and in the religious gatherings of the believers'." Hafsa said, "On that I said to Um-'Atiya, 'Also those who are menstruating?' " Um-'Atiya replied, "Yes. Do they not present themselves at 'Arafat and elsewhere?"

[Sahih al-Bukhari: Volume 2, Book 15, Number 96]

They knew it was a requirement so they asked about it. Why else would they ask? They didn't think they could come out without their jilbabs. The women of those days didn't have the 20-30 + pieces of clothes we have today and they didn't come out of their houses a lot. They used to draw huge pieces of cloth over themselves, many times they only had 1 piece of cloth and sometimes it was the same cloth they used to sleep on, and they were ordered to share that with their sister.

4.

Narrated 'A'isha رضي الله عنه:

Allah's Apostle used to offer the Fajr prayer and some believing women covered with their **veiling sheets** used to attend the Fajr prayer with him and then they would return to their homes unrecognized.

[Sahih Al-Bukhari: Volume 1, Book 8, Number 368]

The hadeeth mentions thick cloaks – this was their jilbab.

Ijma: jilbab is a requirement of our religion and not wearing jilbab is not meeting the minimum requirement of the Qur'an but it is still better than the immodesty that surrounds us in this part of the world. There is a reason Allah سبحانه وتعالى chose to end the verse commanding jilbab with Ghafoor Ar-Raheem. It is up to us to teach and to correct; it is not up to us to judge. Sometimes a “non-Hijabi” sister is much better and more modest in her actions than a “hijabi” sister, and maybe Allah سبحانه وتعالى will accept the actions of the former sister over the latter despite the way they dress.

The reality is that Hijab is an overall modesty, a seclusion, a mental seclusion from the brothers. Allah سبحانه وتعالى wants you to protect yourself only for your husband.

If you are trying to get closer to Allah سبحانه وتعالى, then you need to reevaluate your understanding of Hijab because it is an entire concept.

p. 48

Issues of Niqab

Was in practice from earliest times, but is it obligatory?

The niqab isn't an unIslamic practice that is based upon backward culture. It is a very Islamic practice. The issue is not whether it is halal or haram but whether it is fard or mustahab.

First Set of Evidences

1. “Let not the women in *ihram* wear the *niqab* or gloves” [Al-Bukhari].

Narrated by Abdullah bin Umar

A person stood up and asked, “O Allah’s: Apostle! What clothes may be worn in the state of Ihram?” The Prophet replied, “Do not wear a shirt or trousers, or any headgear (e.g. a turban), or a hooded cloak; but if somebody has no shoes he can wear leather stockings provided they are cut short off the ankles, and also, do not wear anything perfumed with wars or saffron, and **the Muhrima (a woman in the state of Ihram) should not cover her face, or wear gloves.**”

[Sahih Al-Bukhari 3.64]

The very fact that the prophet ﷺ has to make such a statement means that it was in vogue. He had to tell them not to wear niqab because they usually would be covering their faces.

2.

Narrated Ummul Mu'minin A'isha رضي الله عنه who said,

"The riders would pass us while we were with the Messenger of Allah ﷺ. When they got close to us, we would draw our outer cloak from our heads over our faces. When they passed by, we would uncover our faces.

[Abu Dawud Book 10, Hadith # 1829]

When they were at hajj, they couldn't wear their niqabs so when the men would pass them by she would have to cover her face by another means.

3. Surah Ahzab commands that the khimar be lowered to cover the face.

Second Set of Evidences

1.

Narrated Aisha, Ummul Mu'minin:

Asma, daughter of AbuBakr, entered upon the Apostle of Allah ﷺ wearing thin clothes. The Apostle of Allah ﷺ turned his attention from her. He said: O Asma', when a woman reaches the age of menstruation, it does not suit her that she displays her parts of body except this and this, and he pointed to her face and hands.

[Sahih Al-Bukhari: Book 32, Number 4092]

This hadeeth is subject to a huge controversy.

2. Hadeeth of Jabir b. Abdullah رضي الله عنه that on the Day of Eid, the prophet ﷺ went to the women to give them a lecture [...until he said], so a woman stood up, from the middle of the gathering with dark cheeks, and asked..."

[Sahih Al-Bukhari]

The woman couldn't have been wearing niqab for Jabir to know she had dark cheeks and be able to describe it.

Narrated 'Abdullah bin Abbas رضى الله عنه:

Al-Fadl (his brother) was riding behind Allah's Apostle and a woman from the tribe of Khath'am came and Al-Fadl started looking at her and she started looking at him. The Prophet turned Al-Fadl's face to the other side. The woman said, "O Allah's Apostle! The obligation of Hajj enjoined by Allah on His devotees has become due on my father and he is old and weak, and he cannot sit firm on the Mount; may I perform Hajj on his behalf?" The Prophet replied, "Yes, you may." That happened during the Hajj-al-Wida (of the Prophet).

[Sahih Al-Bukhari: Volume 2, Book 26, Number 589]

He was staring at her because she was beautiful and how would he have known she was beautiful unless her face was uncovered. He knew only because she wasn't wearing niqaab.

Conclusion: *Hijab* is a total concept; a way of life, not just a piece of cloth

There's no point in wearing the hijab (though don't take it off) if you're not going to act like a muhajjibah; if you're not going to act the way Allah سبحانه وتعالى commands you to.

p. 49

Conclusion

"The best of all deeds is to bring happiness to other Muslims: by covering his nakedness, or satiating his hunger, or fulfilling any need of his"

[Al-Mundhiri]

Shaytan's earliest plot was to expose the nakedness of our parents, and cause them to eat impermissible foods.