

أحكام الحجاب RULINGS OF HIJAB

USTADHA UMM HASSAN

GRADUATE OF THE COLLEGE OF MASJID AN-NABAWI, FACULTY OF SHARIAH

STUDENT WORKBOOK

الطالبة: _____



Table of Contents

أحكام الحجاب RULINGS OF HIJAB

Part One

02

1. Hijab & Our Imaan
2. Why was the Hijab Legislated?
3. Important Terminology
4. Evidences of Hijab
5. Conditions of Hijab
6. Practical Applications
7. Advices & Reflections
8. Hijab Throughout History

Part Two

18

1. Difference of Opinion Regarding Covering the Face and Hands

Part Three

35

1. Types of 'Awrah
2. Tabarruj التبرج
3. Seclusion with Men الخلوّة
4. Free-Mixing الإختلاط
5. Hijab & Social Media
6. Hijab & Feminism
7. Q&A

HIJAB & OUR IMAAN

الاستسلام



A large rectangular area consisting of multiple horizontal dotted lines, intended for handwriting or drawing.

Important Terminology



الحجاب Hijab

ستر المرأة جميع بدنها بما يمنع
الاجانب عن رؤية شيء من بدنها،
وزينتها التي تتزين بها، ويكون استتارها
باللباس والبيوت

A women covering her entire
body so as to prevent any
unrelated men from seeing her
and her adornments by way of
clothing or physical partition.



الخمار Khimar

ما تغطي به المرأة رأسها
وغنقها وصدرها

A piece of clothing that covers
the head, neck and chest.



الجباب Jilbab

أنه الثوب الذي يستر
جميع البدن

A piece of clothing that covers
the entire body.

EVIDENCES OBLIGATING THE HIJAB

FROM THE QURAN & SUNNAH

A series of horizontal dotted lines spanning the width of the page, intended for handwritten notes or answers.

NUR: 31

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا
 يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلَا يَضْرِبْنَ بِمِحْرَمِهِنَّ عَلَى
 جُجُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ
 أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَاءِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ
 إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ نِسَاءِهِنَّ أَوْ مَا
 مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرِ أُولِي الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ
 الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ وَلَا يَضْرِبْنَ
 بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا
 أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣١﴾

Sahih International

And tell the believing women to reduce [some] of their vision and
 guard their private parts and not expose their adornment except that
 which [necessarily] appears thereof and to wrap [a portion of] their
 headcovers over their chests and not expose their adornment except
 to their husbands, their fathers, their husbands' fathers, their sons,
 their husbands' sons, their brothers, their brothers' sons, their sisters'
 sons, their women, that which their right hands possess, or those
 male attendants having no physical desire, or children who are not yet
 aware of the private aspects of women. And let them not stamp their
 feet to make known what they conceal of their adornment. And turn
 to Allah in repentance, all of you, O believers, that you might succeed.

AL-AHZĀB:59

يٰٓأَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِبْنَ عَلَيْهِنَّ
 مِنْ جَلْبَابِهِنَّ ذٰلِكَ اَدْنٰى اَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَّ وَكَانَ اللّٰهُ غَفُوْرًا
 رَّحِيْمًا

Sahih International

O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments. That is more suitable that they will be known and not be abused. And ever is Allah Forgiving and Merciful.

NUR:60

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

Sahih International

And women of post-menstrual age who have no desire for marriage - there is no blame upon them for putting aside their outer garments [but] not displaying adornment. But to modestly refrain [from that] is better for them. And Allah is Hearing and Knowing.

AL-AHZĀB:53

يٰۤاَيُّهَا الَّذِيْنَ ءٰمَنُوْا لَا تَدْخُلُوْا بِيُوتِ النَّبِيِّۦٓ اِلَّا اَنْ يُؤْذَنَ لَكُمْ
 اِلَى طَعَامٍ غَيْرِ نَّظِيْرٍ اِنَّهٗ وَلٰكِنْ اِذَا دُعِيْتُمْ فَاَدْخُلُوْا اِذَا طَعِمْتُمْ
 فَاَنْتَشِرُوْا وَلَا مُسْتَسْنِيْنَ لِحَدِيْثٍ اِنَّ ذٰلِكُمْ كَانَ يُؤْذَى النَّبِيَّ
 فَيَسْتَحْيِ مِنْكُمْ وَاللّٰهُ لَا يَسْتَحْيِ مِنَ الْحَقِّ وَاِذَا سَأَلْتُمُوْهُنَّ
 مَتَعًا فَسْأَلُوْهُنَّ مِنْ وَّرَآءِ حِجَابٍ ذٰلِكُمْ اَطْهَرُ لِقُلُوْبِكُمْ
 وَقُلُوْبِهِنَّ وَمَا كَانَ لَكُمْ اَنْ تُؤْذُوْا رَسُوْلَ اللّٰهِ وَلَا اَنْ
 تَنْكِحُوْا اَزْوَاجَهٗ مِنْ بَعْدِهٖۗ اَبَدًا اِنَّ ذٰلِكُمْ كَانَ عِنْدَ اللّٰهِ
 عَظِيْمًا

Sahih International

O you who have believed, do not enter the houses of the Prophet except when you are permitted for a meal, without awaiting its readiness. But when you are invited, then enter; and when you have eaten, disperse without seeking to remain for conversation. Indeed, that [behavior] was troubling the Prophet, and he is shy of [dismissing] you. But Allah is not shy of the truth. And when you ask [his wives] for something, ask them from behind a partition. That is purer for your hearts and their hearts. And it is not [conceivable or lawful] for you to harm the Messenger of Allah or to marry his wives after him, ever. Indeed, that would be in the sight of Allah an enormity.

SUNNAH

حديث أم عطية - رحمه الله - قالت: «أمرنا رسول الله - صلى الله عليه وسلم - أن نخرجهن في الفطر والأضحى: العواتق، والحائض، وذوات الخدور، فأما الحائض فيعتزلن الصلاة، وبشهدن الخير ودعوة المسلمين، قلت: يا رسول الله، إحدانا لا يكون لها جلباب قال «لتلبسها أختها من جلبابها»

البخاري، كتاب الصلاة، باب وجوب الصلاة في الثياب، رقم ٣٥١، ومسلم، كتاب صلاة العيدين، باب ذكر إباحتها خروج النساء في العيدين إلى المعصلي وشهود الخطبة مشارقات للرجال برقم ٨٩٠.

Umm 'Atiyya reported:

The Messenger of Allah (ﷺ) commanded us to bring out the menstruating women and those who were secluded on the day of Eid so that they might be present at the congregation of the Muslims, but the menstruating women had to keep at a distance from their place of prayer. I said, "Messenger of Allah, one of us may not possess an outer garment." He replied, "Let her friend lend her hers."

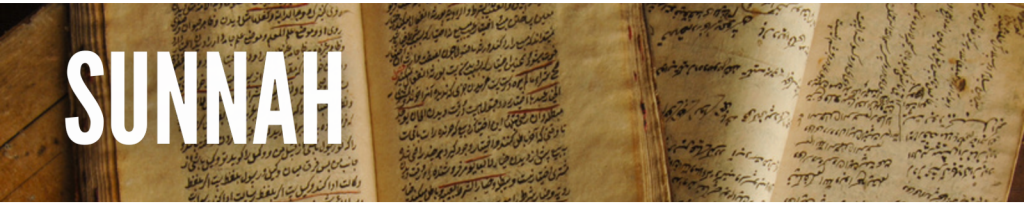
عن عائشة رضي الله عنها قالت: لقد كان رسول الله صلى الله عليه وسلم يصلي الفجر، فيشهد معه نساء من المؤمنات متلفعات في مروطهن ثم يرجعن إلى بيوتهن ما يعرفهن أحد. وقالت: لو رأى رسول الله صلى الله عليه وسلم، من النساء ما رأينا لمنعن من المساجد كما منعت بنو إسرائيل نساءها.

أخرجه البخاري كتاب الصلاة باب في كم صلي المرأة من الثياب ٣٧٢ ومسلم كتاب المساجد باب استحباب الكبير البصيح ٦٤٥.

Narrated `Aisha:

Allah's Messenger (ﷺ) 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.

Then 'Aisha said: "If the Messenger of Allah had seen what women do now, he would have forbidden them to go into the mosques, just as the women of the Bani Israil were forbidden."



SUNNAH

عن عائشة رضي الله عنها قالت: لَقَدْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصَلِّيُ الْفَجْرَ، فَيَشْهَدُ مَعَهُ نِسَاءٌ مِنَ الْمُؤْمِنَاتِ مُتَلَفِعَاتٍ فِي مَرُوطِيْنٍ، ثُمَّ يَرْجِعْنَ إِلَى بَيْوتِهِنَّ مَا يَعْرِفُهُنَّ أَحَدٌ. وَقَالَتْ: لَوْ رَأَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، مِنَ النِّسَاءِ مَا رَأَيْنَا لَمَنْعَهُنَّ مِنَ الْمَسَاجِدِ كَمَا مَنْعَتْ بَنُو إِسْرَائِيلَ نِسَاءَهُا.

أخرجه البخاري كتاب الصلاة باب في كم تصلي المرأة من الثياب ٣٧٢ ومسلم كتاب المساجد باب استحباب التكبير بالصبح ٦٤٥.

Narrated `Aisha:

Allah's Messenger (ﷺ) 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.

Then `Aisha said: "If the Messenger of Allah had seen what women do now, he would have forbidden them to go into the mosques, just as the women of the Bani Israil were forbidden."

1



أن يكون الحجاب
ساترا لجميع البدن

**MUST COVER THE
ENTIRE BODY**

2



أن يكون ثخيناً لا
يشف عما تحته

**SHOULD BE THICK &
NOT SEE THROUGH**

3



أن يكون فضفاضاً
غير ضيق

**SHOULD BE LOOSE-
FITTING & NOT TIGHT**

4



أن لا يكون زينة في
نفسه

**SHOULD NOT BE
BEAUTIFIED**

5



أن لا يكون مطيباً

SHOULD NOT BE
PERFUMED

6



أن لا يكون لباس
شهرة

SHOULD NOT BE
CLOTHING OF FAME &
VANITY

7



أن لا يُشبهه لباس
الرجال

SHOULD NOT BE
IMITATING MEN

8



أن لا يشبهه لباس
الكافرات

SHOULD NOT BE
IMITATING
DISBELIEVING WOMEN

HIJAB THROUGHOUT HISTORY



.....
.....
.....
.....
.....
.....
.....
.....

history



1833



EGYPT 1880-1900

1880



1900

1860



ALGERIA 1860-1900

1875



Lebanon 1875

1900



Morocco 1900s

history



1900s



Turkey



Morocco & Egypt



history



1900s



Tunisia & Algeria



Sarajevo, Bosnia



أحكام الحجاب RULINGS OF HIJAB

PART TWO

DIFFERENCE OF OPINION REGARDING
COVERING THE FACE & HANDS





آية الحجاب

AL-AHZĀB:53

وَإِذَا سَأَلْتَهُنَّ مَتَاعًا
فَأَسْأَلُوهُنَّ مِنْ وَرَاءِ
حِجَابٍ ذَلِكُمْ أَطْهَرُ
لِقُلُوبِكُمْ وَقُلُوبِهِنَّ



آية الجلباب

AL-AHZĀB:59

يَا أَيُّهَا النَّبِيُّ قُلْ
لِأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ
الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ
مِنْ جَلَابِيبِهِنَّ ذَلِكَ أَدْنَى
أَنْ يُعْرَفْنَ فَلَا يُؤْذِينَ



آية الزينة

NUR: 31

وَقُلِ الْمُؤْمِنَاتُ لِيَغْضُضْنَ
مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ
فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ
إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ
بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ

EVIDENCES FOR THE PERMISSIBILITY TO UNCOVER THE FACE

FROM THE QURAN & SUNNAH



A series of horizontal dotted lines intended for handwritten notes or answers.

NUR: 31



وَقُلْ لِّلْمُؤْمِنَاتِ يَغْضُضْنَ مِن أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا
 يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلَا يَضْرِبْنَ بِمِحْرَمِهِنَّ عَلَى
 جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ
 أَوْ آبَائِ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ
 إِخْوَانِهِنَّ أَوْ إِخْوَانَ بُعُولَتِهِنَّ أَوْ إِخْوَاتِهِنَّ أَوْ بَنَاتِ
 إِخْوَانِهِنَّ أَوْ بَنَاتِ إِخْوَانِهِنَّ أَوْ بَنَاتِ إِخْوَانِ بُعُولَتِهِنَّ أَوْ مَا
 مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرَ أُولِي الْإِرْبَابِ مِنَ الرِّجَالِ أَوْ
 الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ وَلَا يَضْرِبْنَ
 بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِن زِينَتِهِنَّ وَتَوْبُوا إِلَى اللَّهِ جَمِيعًا
 أَنَّهُ الْمُوْمِنُونَ لَعَلَّكُمْ تَقْلِحُونَ ﴿٣١﴾

Sahih International

And tell the believing women to reduce [some] of their vision and
 guard their private parts and not expose their adornment except that
 which [necessarily] appears thereof and to wrap [a portion of] their
 headcovers over their chests and not expose their adornment except
 to their husbands, their fathers, their husbands' fathers, their sons,
 their husbands' sons, their brothers, their brothers' sons, their sisters'
 sons, their women, that which their right hands possess, or those
 male attendants having no physical desire, or children who are not yet
 aware of the private aspects of women. And let them not stamp their
 feet to make known what they conceal of their adornment. And turn
 to Allah in repentance, all of you, O believers, that you might succeed.

AL-AHZĀB:59

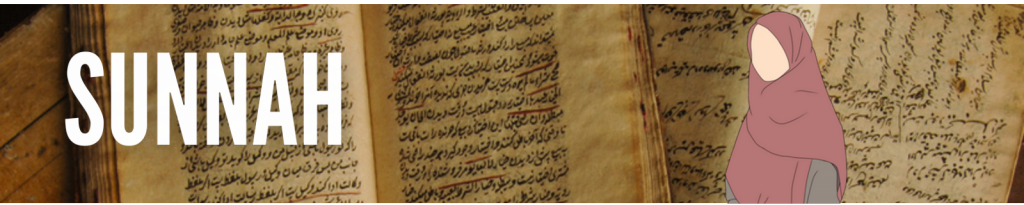


يٰٓأَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِبْنَ عَلَيْهِنَّ
 مِمَّنْ جَلْبَبِهِنَّ ۚ ذٰلِكَ اَدْنٰى اَنْ يُعْرَفْنَ فَلَا يُؤْذِنَنَّكَ اللهُ عَفُوْرًا
 رَّحِيْمًا ﴿٥٩﴾

Sahih International

O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments. That is more suitable that they will be known and not be abused. And ever is Allah Forgiving and Merciful.

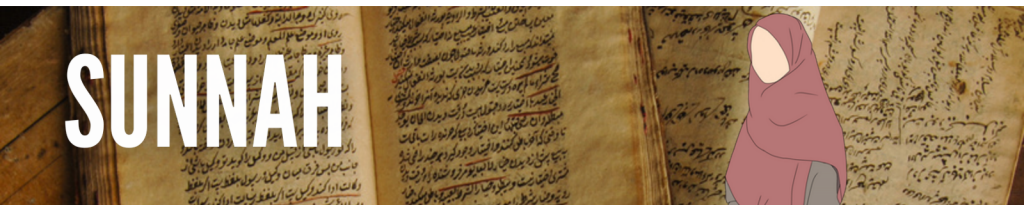
SUNNAH



وَعَنْ عَائِشَةَ أَنَّ أَسْمَاءَ بِنْتَ أَبِي بَكْرٍ دَخَلَتْ عَلَى رَسُولِ
 اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَيْهَا ثِيَابٌ رَقَاقٌ فَأَعْرَضَ عَنْهُ
 وَقَالَ: «يَا أَسْمَاءُ إِنَّ الْمَرْأَةَ إِذَا بَلَغَتْ الْمَحِيضَ لَنْ يَصْلَحَ
 أَنْ يَرَى مِنْهَا إِلَّا هَذَا وَهَذَا». وَأَشَارَ إِلَى وَجْهِهِ وَكَفِيهِ.
 رَوَاهُ أَبُو دَاوُدَ 4104

A'isha narrates that when Asma' the daughter of Abu Bakr came in to visit Allah's Messenger wearing thin clothes he turned away from her and said, "When a woman is old enough to menstruate, Asma', it is not right that any part of her should be seen but this and this," pointing to his face and his hands.

SUNNAH

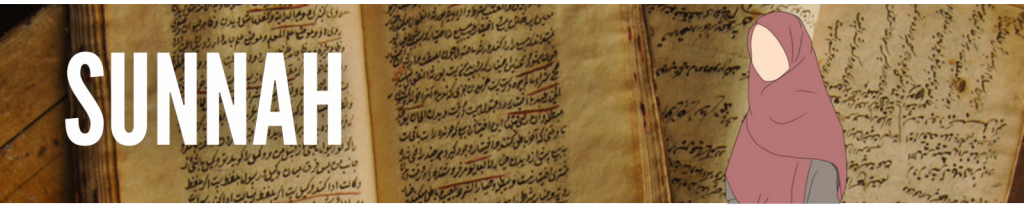


عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ شَهِدْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
 وَسَلَّمَ الصَّلَاةَ يَوْمَ الْعِيدِ فَبَدَأَ بِالصَّلَاةِ قَبْلَ النُّخْبَةِ بِغَيْرِ أَذَانٍ وَلَا
 إِقَامَةٍ ثُمَّ قَامَ مَتَوَكِّئًا عَلَى بِلَالٍ فَأَمَرَ بِتَقْوَى اللَّهِ وَحَثَّ عَلَى طَاعَتِهِ
 وَوَعِظَ النَّاسَ وَذَكَرَهُمْ ثُمَّ مَضَى حَتَّى أَتَى النِّسَاءَ فَوَعِظْتُهُنَّ
 وَذَكَرَهُنَّ فَقَالَ تَصَدَّقْنَ فَإِنَّ أَكْثَرَكُمْ حَطَبٌ جَهَنَّمَ فَقَامَتِ امْرَأَةٌ
 مِنْ سَطَةِ النِّسَاءِ سَفْعَاءُ الْخُدَيْدِ فَقَالَتْ لِمَ يَا رَسُولَ اللَّهِ قَالَ
 لِأَنَّكَ تَكْثُرِينَ الشُّكَاةَ وَتَكْفُرِينَ الْعَشِيرَ قَالَ فَجَعَلَنَ يَتَصَدَّقْنَ مِنْ
 حُلِيِّهِنَّ يَلْقَيْنَ فِي ثَوْبِ بِلَالٍ مِنْ أَقْرَظَتِهِنَّ وَخَوَاتِمِهِنَّ.

رواه مسلم 885

Jabir b. 'Abdullah reported: I observed prayer with the Messenger of Allah (ﷺ) on Eid day. He commenced with prayer before the sermon without Adhan and Iqama. He then stood up leaning on Bilal, and he commanded (them) to be on guard (against evil for the sake of) Allah, and he exhorted (them) on obedience to Him, and he preached to the people and admonished them. He then walked on till he came to the women and preached to them and admonished them, and asked them to give alms, for most of them are the fuel for Hell. **A woman having a dark spot on the cheek stood up** and said: Why is it so, Messenger of Allah? He said: For you grumble often and show ingratitude to your spouse. And then they began to give alms out of their ornaments such as their earrings and rings which they threw on to the cloth of Bilal.

SUNNAH



عن عبد الله بن عباس - رضي الله عنهما - قال أَرَدَفَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْفَضْلُ بْنُ عَبَّاسٍ يَوْمَ النَّحْرِ خَلْفَهُ عَلَى عِجْرِ رَاحِلَتِهِ، وَكَانَ الْفَضْلُ رَجُلًا وَضِيئًا، فَوَقَفَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلنَّاسِ يَمْتَنِعُهُمْ، وَأَقْبَلَتِ امْرَأَةٌ مِنْ خَتَمِ وَضِيئَةٍ تَسْتَفْتِي رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَطَفِقَ الْفَضْلُ يَنْظُرُ إِلَيْهَا، وَأَعْجِبَهُ حَسَنُهَا، فَالْتَفَتَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْظُرُ إِلَيْهَا، فَأَخَلَفَ يَدَهُ فَأَخَذَ بِذِقَنِ الْفَضْلِ، فَعَدَلَ وَجْهَهُ عَنِ النَّظَرِ إِلَيْهَا، فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّ فَرِيضَةَ اللَّهِ فِي الْحَجِّ عَلَى عِبَادِهِ أَدْرَكَتْ أَبِي شَيْخًا كَبِيرًا، لَا يَسْتَطِيعُ أَنْ يَسْتَوِيَ عَلَى الرَّاحِلَةِ، فَهَلْ يَقْضِي عَنْهُ أَنْ أَحْجَّ عَنْهُ قَالَ " نعم "

رواه البخاري 6228 ورواه مسلم 1334

Narrated `Abdullah bin `Abbas: Al-Fadl bin `Abbas rode behind the Prophet (ﷺ) as his companion rider on the back portion of his she camel on the Day of Nahr (slaughtering of sacrifice, 10th Dhul-Hijja) and Al-Fadl was a handsome man. The Prophet (ﷺ) stopped to give the people verdicts. In the meantime, a beautiful woman from the tribe of Khath'am came, asking the verdict of Allah's Messenger (ﷺ). **Al-Fadl started looking at her as her beauty attracted him. The Prophet (ﷺ) looked behind while Al-Fadl was looking at her; so the Prophet (ﷺ) held out his hand backwards and caught the chin of Al-Fadl and turned his face (to the owner sides in order that he should not gaze at her.** She said, "O Allah's Messenger (ﷺ)! The obligation of Performing Hajj enjoined by Allah on His worshippers, has become due (compulsory) on my father who is an old man and who cannot sit firmly on the riding animal. Will it be sufficient that I perform Hajj on his behalf?" He said, "Yes."

AL-AHZĀB:59



يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءَ الْمُؤْمِنِينَ يُدْرَبْنَ عَلَيْهِنَّ
 مِنْ جَلْبَابِهِنَّ ذَٰلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَنَنَّ وَكَانَ اللَّهُ غَفُورًا
 رَحِيمًا ﴿٥٩﴾

Sahih International

O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments. That is more suitable that they will be known and not be abused. And ever is Allah Forgiving and Merciful.

AL-AHZĀB: 53



يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ
إِلَى طَعَامٍ غَيْرِ نَظَرٍ مِنْهُ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا إِذَا طَعِمْتُمْ
فَانْتَشِرُوا وَلَا مُسْتَسِينِينَ لِجَدِيثٍ إِنَّ ذَلِكَ كَانَ يُؤْذَى النَّبِيَّ
فَيَسْتَعِجِي، مِنْكُمْ وَاللَّهُ لَا يَسْتَعِجِي، مِنَ الْحَقِّ وَإِذَا سَأَلْتُمُوهُنَّ
مَتَعًا فَسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ
وَقُلُوبِهِنَّ وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ
تَنْكِحُوا أَزْوَاجَهُ، مِنْ بَعْدِهِ، أَبَدًا إِنَّ ذَلِكَ كَانَ عِنْدَ اللَّهِ
عَظِيمًا

عَظِيمًا

Sahih International

O you who have believed, do not enter the houses of the Prophet except when you are permitted for a meal, without awaiting its readiness. But when you are invited, then enter; and when you have eaten, disperse without seeking to remain for conversation. Indeed, that [behavior] was troubling the Prophet, and he is shy of [dismissing] you. But Allah is not shy of the truth. And when you ask [his wives] for something, ask them from behind a partition. That is purer for your hearts and their hearts. And it is not [conceivable or lawful] for you to harm the Messenger of Allah or to marry his wives after him, ever. Indeed, that would be in the sight of Allah an enormity.

NUR: 31

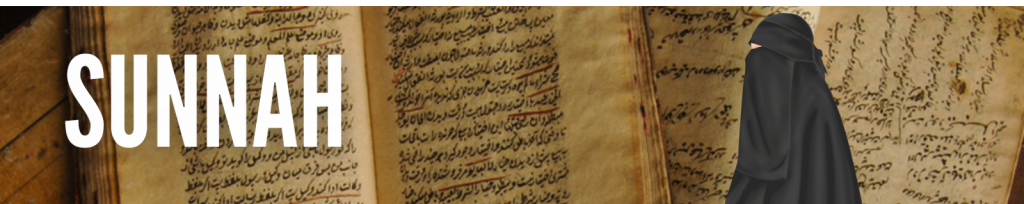


وَقُلْ لِّلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا
 يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى
 رُءُوسِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ
 أَوْ آبَائِ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ
 إِخْوَانِهِنَّ أَوْ إِخْوَانَاتِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنَاتِ
 إِخْوَانِهِنَّ أَوْ النَّسَبِ الَّذِي يَحْتَاجُونَ عِلْمَ الْإِنثَاءِ مِنْ
 الرِّجَالِ وَاللَّذِينَ لَمْ يَبْلُغُوا إِلَى الْإِنثَاءِ وَلَا يَضْرِبْنَ
 بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتَوْبُوا إِلَى اللَّهِ
 جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣١﴾

Sahih International

And tell the believing women to reduce [some] of their vision and
 guard their private parts and not expose their adornment except that
 which [necessarily] appears thereof and to wrap [a portion of] their
 headcovers over their chests and not expose their adornment except
 to their husbands, their fathers, their husbands' fathers, their sons,
 their husbands' sons, their brothers, their brothers' sons, their sisters'
 sons, their women, that which their right hands possess, or those
 male attendants having no physical desire, or children who are not yet
 aware of the private aspects of women. And let them not stamp their
 feet to make known what they conceal of their adornment. And turn
 to Allah in repentance, all of you, O believers, that you might succeed.

SUNNAH



عَنْ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:
"الْمَحْرِمَةُ لَا تَتَّقِبُ وَلَا تَلْبَسُ الْقَفَّازِينَ."

رواه البخاري 1838 ورواه أبو داود 1825

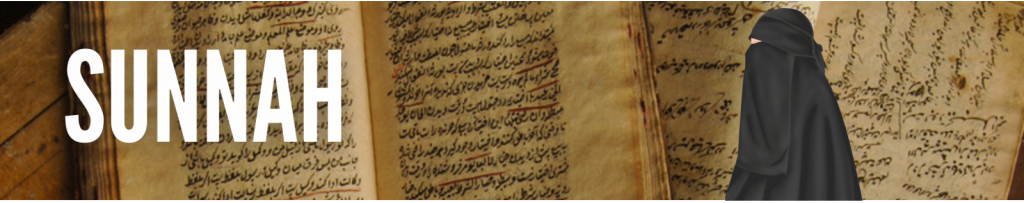
Ibn 'Umar reported that the Prophet (peace be upon him) as saying: A woman in the sacred state (wearing ihram) must not be veiled or wear gloves

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ الرَّكْبَانُ يَمْرُونَ بِنَا
وَنَحْنُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُحْرِمَاتٍ فَإِذَا
جَاوَزُوا بِنَا سَدَلَتْ أَحَدَانَا جِلْبَابَهَا مِنْ رَأْسِهَا عَلَى وَجْهِهَا
فَإِذَا جَاوَزُونَا كَشَفْنَاهَا.

رواه أبو داود 1833

Narrated 'Aisha: Riders would pass us when we accompanied the Messenger of Allah (ﷺ) while we were in the sacred state (wearing ihram). When they came by us, one of us would let down her outer garment from her head over her face, and when they had passed on, we would uncover our faces.

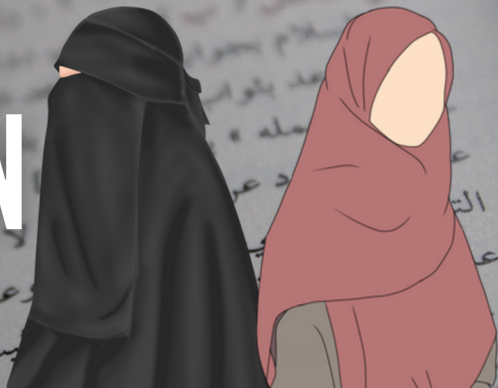
SUNNAH



حدث الإفك، ومما جاء فيه قالت عائشة رضي الله عنها: ...
 وَكَانَ صَفْوَانُ بْنُ الْمَعْطَلِ السَّلْمِيُّ ثُمَّ الذَّكْوَانِيُّ مِنْ وِرَاءِ
 الْجَيْشِ، فَأَدْلَجَ فَاصْبَحَ عِنْدَ مَنْزِلِي، فَرَأَى سَوَادَ إِنْسَانٍ نَائِمٍ،
 فَأَتَانِي فَعَرَفَنِي حِينَ رَأَيْتِي، وَكَانَ يِرَانِي قَبْلَ الْحِجَابِ،
 فَاسْتَيْقَظْتُ بِاسْتِرْجَاعِهِ حِينَ عَرَفَنِي فَخَمَرْتُ وَجْهِي بِجِلْبَابِي،
 وَاللَّهِ مَا كَلِمَنِي كَلِمَةً وَلَا سَمِعْتُ مِنْهُ كَلِمَةً غَيْرَ اسْتِرْجَاعِهِ،
 حَتَّى أَنَاخَ رَاحِلَتَهُ فَوَطِئَ عَلَيَّ يَدَيْهَا فَرَكِبْتُهَا فَانْطَلَقَ يَقُودُ بِي
 الرَّاحِلَةَ حَتَّى أَتَيْنَا الْجَيْشَ...

Rواه Safwan bin Al-Mu'attil As-Sulami Adh-Dhikwani was behind the army. He had started in the last part of the night and reached my stationing place in the morning and saw the figure of a sleeping person. He came to me and recognized me on seeing me for **he used to see me before veiling**. I got up because of his saying: "Inna Li l-lahi wa inna ilaihi rajiun," which he uttered on recognizing me. **I covered my face with my garment**, and by Allah, he did not say to me a single word except, "Inna Li l-lahi wa inna ilaihi rajiun," till he made his shecamel kneel down whereupon he trod on its forelegs and I mounted it. Then Safwan set out, leading the she-camel that was carrying me, till we met the army.

CONCLUSION





الاجماع & الاحتياط

A series of horizontal dotted lines for writing or reading practice, spanning the width of the page.



ADVICES

A series of horizontal dotted lines for writing, arranged in 20 rows. Each row consists of a single line of small, evenly spaced dots.

أحكام الحجاب

RULINGS OF HIJAB

PART THREE

TYPES OF 'AWRAH, TABARRUJ,
SECLUSION, FREE MIXING, SOCIAL
MEDIA, FEMINISM + Q&A



TYPES OF 'AWRAH



01

'Awrah for Prayer

Everything apart from the hands & the face

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....



02

'Awrah in front of non-related men

(1) Everything

(2) Everything apart from the hands & the face

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....



03

'Awrah in front of relatives & women

1- Mahārim

2- Muslim Women

3- Non-Muslim Women

4- Pre-Pubescent Children

5- Husband

6- Necessity

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

'Awrah in Front of Others *Guidelines*

وَلَا يَدِينُ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ
أَوْ آبَائِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ
أَبْنَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ
إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ
بَنِي أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ



Mahārim

.....

.....

.....

.....

.....

.....



Muslim Women

.....

.....

.....

.....

.....

.....



Disbelieving Women

.....

.....

.....

.....

.....

.....



TABARRUJ

التبرج

Evidences

QURĀN

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْقَوَاعِدُ مِنَ النِّسَاءِ الَّتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ
عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ شِيبَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ
بِزِينَةٍ وَأَنْ يَسْتَعْفِفْنَ خَيْرٌ لَهُنَّ ۗ وَاللَّهُ سَمِيعٌ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى ۗ

Evidences SUNNAH

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: صِنْفَانِ مِنْ أَهْلِ النَّارِ لَمْ أَرَهُمَا ... وَنِسَاءٌ كَاسِيَاتٌ عَارِبَاتٌ مَمِيلَاتٌ مَائِلَاتٌ زُعُوسُهُنَّ كَأَسْنِمَةِ الْبُحْتِ الْمَائِلَةِ لَا يَدْخُلْنَ الْجَنَّةَ وَلَا يَجِدْنَ رِبْحَهَا وَإِنْ يَبْتَحَا لَتُوجَدَ مِنْ مَسِيرَةِ كَذَا وَكَذَا

Abu Huraira reported Allah's Messenger peace be upon him as saying: Two are the types , amongst the dwellers of Hell...the women who would be naked in spite of their being dressed who are seduced (to wrong paths) and seduce others with their hair high like humps. These women would not get into Paradise and they would not perceive the odour of Paradise

Sahih Muslim 2128b

جَاءَتْ أُمَيْمَةُ بِنْتُ زَيْفَةَ، إِلَى رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - تَبَايَعُهُ عَلَى الْإِسْلَامِ، فَقَالَتْ: «أَبَايَعُكَ عَلَى أَنْ لَا تُشْرِكِي بِاللَّهِ شَيْئًا، وَلَا تُسْرِقِي، وَلَا تُزْنِي، وَلَا تَقْتُلِي وَآدَكَ، وَلَا تَأْتِي بِبُهْتَانٍ تَفْتَرِيهِ بَيْنَ يَدَيْكَ وَرِجْلَيْكَ، وَلَا تَنْوَجِي، وَلَا تَبْرَجِي تَبْرَجَ الْجَاهِلِيَّةِ الْأُولَى»

Umayma bint Ruqayya mentions: I was with the Muslim women who pledged their , allegiance to the Prophet. I said, "O Messenger of Allah! We pledge allegiance to you , promising" that we will not associate partners with Allah, steal, engage in immoral acts' kill our children, falsely accuse others of immorality, or disobey the injunctions and not do

tabaruj (display adornments) as was done in the pre-Islamic times

Al-Mustadrak, vol. 5, p. 96, hadith: 7030

Evidences SUNNAH

حديث جابر - رضي الله عنه - أن النبي - صلى الله عليه وسلم - قال: «وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، فَلَا يَخْلُوقُ بِأَمْرَاءٍ لَيْسَ مَعَهَا ذُو مَحْرَمٍ مِنْهَا، فَإِنَّ تَالِيَهُمَا الشَّيْطَانُ»

Jabir reported the Prophet peace be upon him said: Whoever believes in Allah and the Last Day, then do not enter upon a women that is not accompanied by a mahram, for indeed the third is Shaytan.

صحیح Mishkat al-Masabih 3118

عن عبد الله بن عمرو بن العاص قال، قال رسول الله صلى الله عليه وسلم: «لَا يَدْخُلَنَّ رَجُلٌ بَعْدَ يَوْمِي هَذَا عَلَى مُغِيبَةٍ إِلَّا وَمَعَهُ رَجُلٌ أَوْ اثْنَانِ»

'Abdullah b. 'Amr. b. al-'As reported that the Prophet peace be upon him said: After this day no man should enter the house of another person in his absence, but only when he is accompanied by one person or two persons.

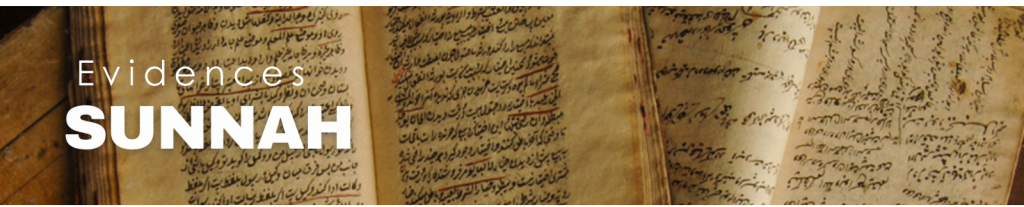
Sahih Muslim 2173

نظرة فابتسامة فسلام
فكلام فمه عد فلقاء



FREE MIXING
الاختلاط

.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....



Evidences SUNNAH

حديث أَبِي هُرَيْرَةَ - رضي الله عنه - قال: قَالَ رَسُولُ اللَّهِ - صلى الله عليه وسلم - : «خَيْرُ صُفُوفِ الرِّجَالِ أَوْلَاهَا وَشَرُّهَا آخِرُهَا وَشَرُّهَا أَوْلَاهَا»

It was narrated from Abu Hurairah that the Messenger of Allah peace be upon him said: The best rows for men are the first rows, and the worst ones the last ones, and the best rows for women are the last ones and the worst ones .for them are the first ones
Sahih Muslim 440a

حديث أَبِي أُسَيْدٍ الْأَنْصَارِيِّ - رضي الله عنه - . عَنِ أَبِيهِ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ - صلى الله عليه وسلم - يَقُولُ وَهُوَ خَارِجٌ مِنَ الْمَسْجِدِ فَأَخْتَلَطَ الرِّجَالُ مَعَ النِّسَاءِ فِي الطَّرِيقِ. فَقَالَ رَسُولُ اللَّهِ - صلى الله عليه وسلم - للنِّسَاءِ: «اسْتَأْذِنِي: فَإِنَّهُ لَيْسَ لُنِّي أَنْ تَحْفَقِنِ الطَّرِيقَ، عَلَيْنَنَّ يَخَافَاتِ الطَّرِيقَ». فَكَانَتِ الْمَرْأَةُ تَلْتَصِقُ بِالْجِدَارِ، حَتَّى إِنْ نُوبَهَا لِيَتَّعَلِقَ بِالْجِدَارِ مِنْ لُصُوفِهَا بِهِ»

Narrated Abu Usayd al-Ansari: Abu Usayd heard the Messenger of Allah peace be upon him say when he was coming out of the mosque, and men and women were mingled in the road: Draw back, for you must not walk in the middle of the road; keep to the sides of the road. Then women were keeping so close to the wall that their garments were rubbing against it.
Sunan Abi Dawud 5272

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

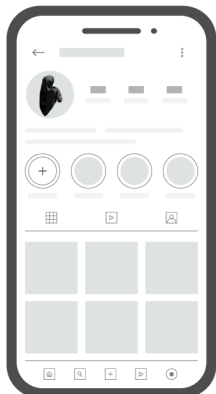
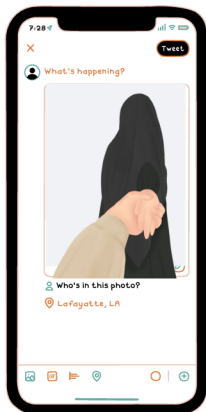
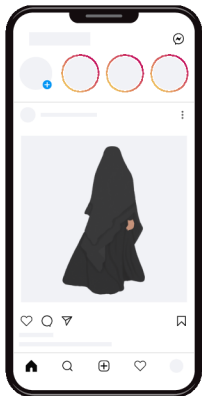
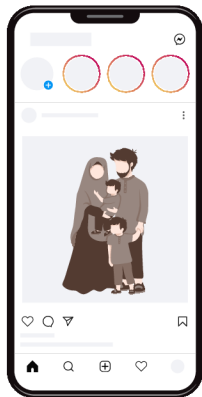
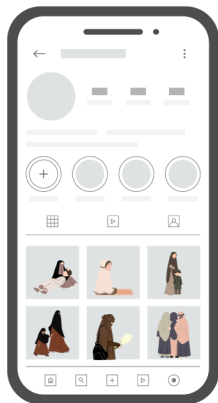
.....

.....

.....

Hijab & Social Media

Dos & Mostly Don'ts

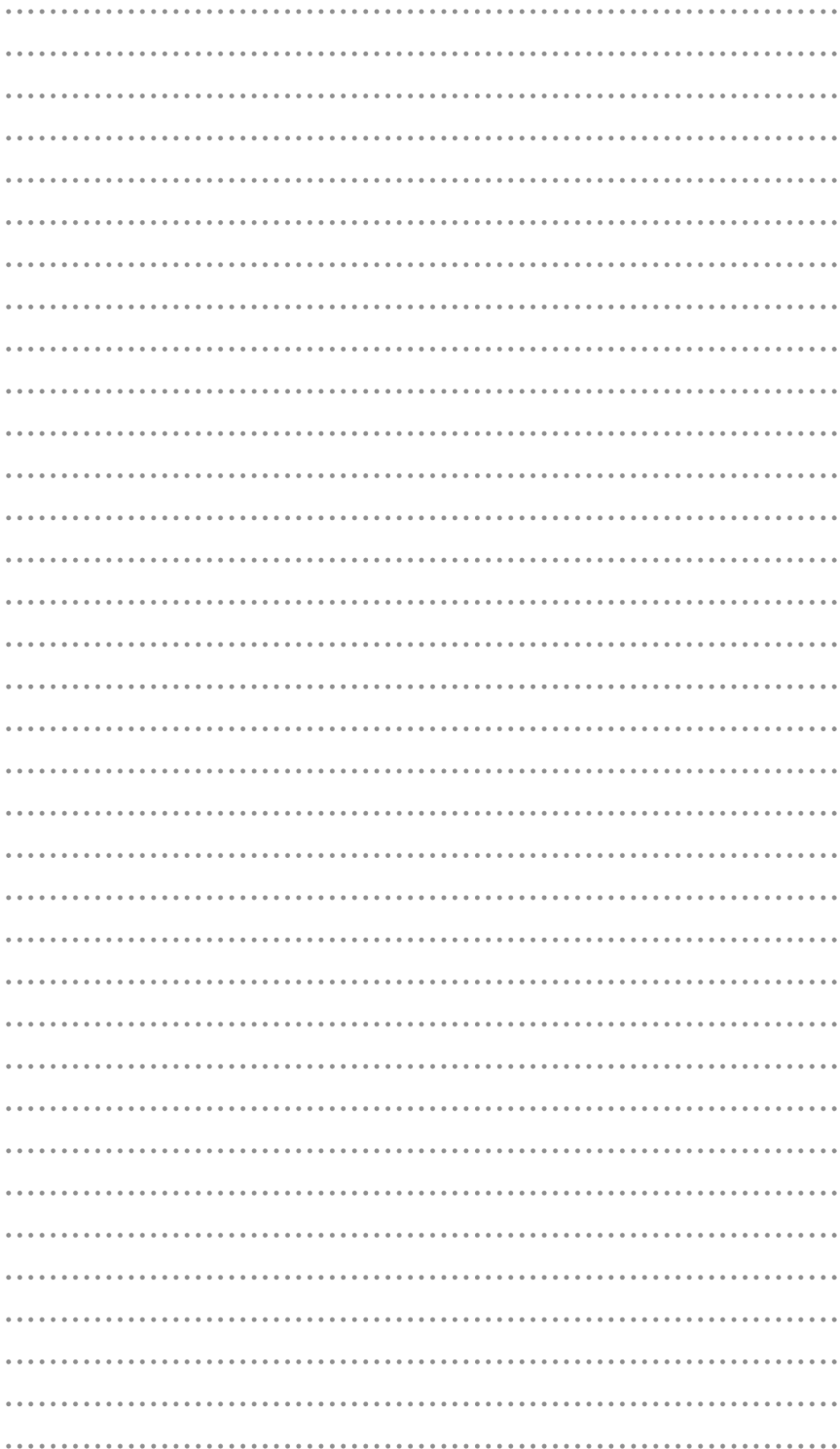


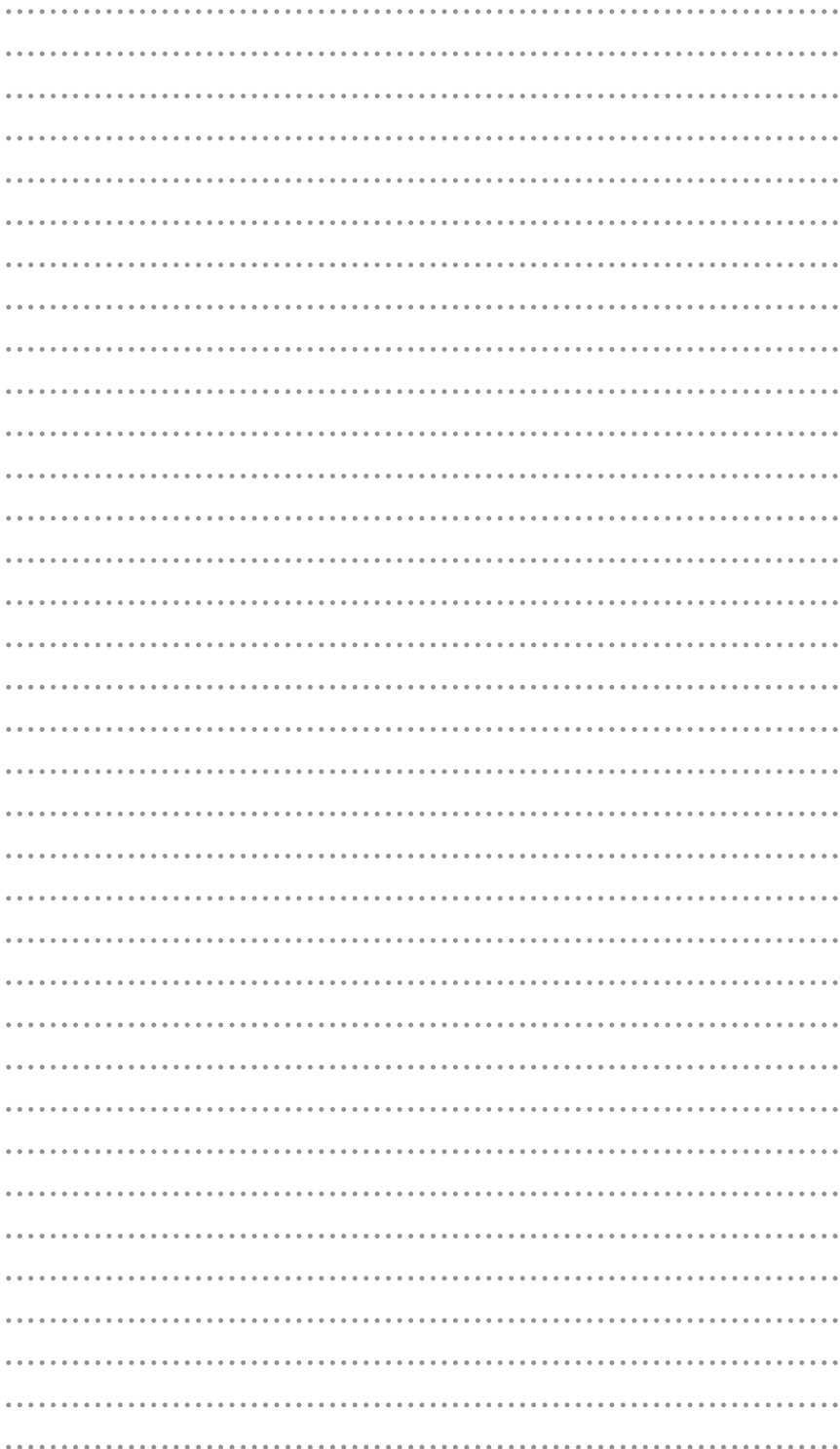
HIJAB & FEMINISM

أحكام الحجاب
RULINGS OF
HIJAB



A series of horizontal dotted lines for writing practice, consisting of 15 rows of dots.



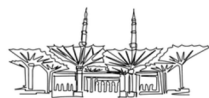


أحكام الحجاب

RULINGS OF

HIJAB

Keep Updated



Gate Thirteen



Email

gatethirteenblog@gmail.com



Instagram

[@gate_thirteen](https://www.instagram.com/gate_thirteen)



Website

gatethirteen.org



WhatsApp

Email for link