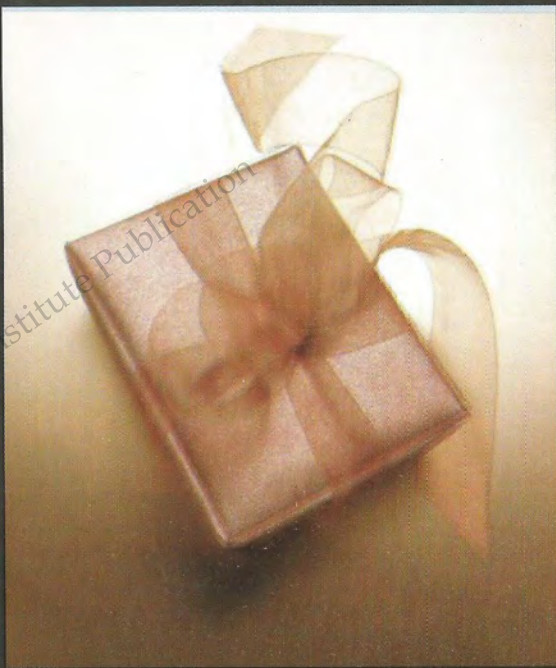


HIJAB & MODESTY

IN THE LIGHT OF QUR'AN AND SUNNAH



Index

S.No.	Particulars	Page No.
1	(Surah An-Noor: 1)	3
2	Preface	4
3	Introduction	5
4	Haya	8
5	Haya: The Characteristic of the Women of Jannah	10
6	Haya: In the Light of Ahadeeth	12
7	"Satar" and Hijab	13
8	Why Hijab?	15
9	Hijab: In the Light of the Qur'an	16
10	The First Ruling: For Men	16
11	غَضِّ بَصَرٍ	16
12	Circumstances in which it is Permissible to look at a Ghair-Mehram Woman	18
13	For Women	19
14	The Relaxation in "Lowering the Gaze" for Women	19
15	The Second Ruling	20
16	Zeenat (Adornment)	20
17	The Third Ruling	22
18	Opinion of Shaykh Mohammad bin Su'lah Al Usaimin	22
19	Opinion of Chief Justice, Shaykh 'Abdul-'Azeez	22
20	The Fourth Ruling	24
21	Khumr	24
22	Juyoob	24

Index

S.No.	Particulars	Page No.
23	The Fifth Ruling	26
24	The Sixth Ruling	27
25	The Seventh Ruling	29
26	Taburruj	29
27	Opinions of Scholars	29
28	The Eighth Ruling	31
29	Jilbab	31
30	A Woman`s Responsibility	31
31	Conditions of Jilbab	31
32	Covering the Face in the Light of Ahadeeth	32
33	Covering the Face: Some Misconceptions and Their Clarifications	35
34	Hijab Step-by-Step (Some Useful Tips)	43
35	The Men`s Responsibility	45
36	سَبْعُنَا وَأَطْعُنَا	47
37	Hijab: Revert Muslim Women and their Reflections	48
38	Self Evaluation	51
39	English Poems	52
40	Supplications for Seeking the Help of God and Steadfastness in the Context of Hijab	56
41	Supplications for Seeking Guidance and Chastity	57
42	Moment of Introspection	58
43	Information about Pamphlets and Booklets in Urdu/English	59
44	Information about Qur`an Courses at Al-Ilm	60

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُورَةٌ أَنْزَلْنَاهَا وَفَرَضْنَاهَا وَأَنْزَلْنَا
فِيهَا آيَاتٍ بَيِّنَاتٍ لِّعَلَّكُمْ تَذَكَّرُونَ ○

"[This is] a surah which We have sent down
and We made [that within it] obligatory
and We revealed therein verses
of clear evidence that you
might remember."

(Surah An-Noor: 1)

Preface

What is Hijab?

Why is it important?

Where and when does it become mandatory?

How is it done?

If one were to hazard a guess as to what is the most discussed topic in our world today, it would be reasonably safe to say that it is the Muslim woman and her singularly unique way of dressing i.e her Hijab. This piece of cloth has become, for most, a symbol of "change" and for others a "controversial issue" at best. As a result many confusions and misconceptions now surround the Hijab.

We have tried, to the best of our abilities, to address these questions in this booklet. We pray to The Creator that this book benefits those who read it and our small endeavor goes a long way in spreading the word of God.

We humbly ask Him to forgive us for any errors that we might have made and to accept our efforts. Ameen.

Introduction

This booklet begins with the very first verse of Surah An-Noor. Even though the word Noor literally means "light" but it encompasses much more. It refers to the light of spiritual illumination, intellectual awareness, guidance and justice. This Surah makes categorical distinctions between the darkness of ignorance and the light of guidance. It is the sole path towards creating a society devoid of moral and ethical sins.

Since our topic is Hijab, hence we shall only be discussing the verses pertaining to it. These verses can be found in Surah An-Noor and Surah Al-Ahzab. The details are discussed at a later stage in this booklet.

Surah An-Noor begins in a very unusual way. We know, of course, that all of the Qur'an is the word of God, yet in this Surah Allah (s.w.t) specifically connects it with Himself, thereby increasing its importance tenfold. In the very first verse Allah (s.w.t) connects this Surah with Himself not just once but thrice:

"[This is] a Surah which We have sent down and We made [that within it] obligatory and We revealed therein verses of clear evidence...."

(Surah An-Noor: 1)

The "We" is very important here. Who does it refer to? It means God Himself! And it is used to stress the fact that this is a divine revelation that He has made obligatory upon us. The verse is simple enough to comprehend. Why then has the topic of Hijab been made so "controversial"? Why is it shrouded in mystery for most? The reason is that Satan, our avowed enemy works over-time on the things that Allah has declared obligatory. The more important the command, the

harder he works. Add to this, the propaganda of the enemies of Islam, the Kuffar whose efforts are monumental and all the more effective due to the subtle arts of brain-washing that they employ. Over time we have been led to believe that treading the path of sin is "modern", "liberating" and offers "freedom". Whereas following Islam is "backward", "ignorant" and "narrow-minded". They say "a picture speaks a thousand words". Such images have been ingrained in our minds that promote the idea that Burqa-clad women are necessarily uneducated simpletons whose sole purpose is to keep house and produce large number of kids. And Muslim men with beards are necessarily baton-wielding Mullahs prone to rhetoric and emotional outbursts and encourage mob-mentality. Images of poverty and woeful existences devoid of sunshine and happiness have been linked with religious people for so long that we have stopped questioning them. Whereas "modern" people have been associated with un-Islamic clothing, an alien culture, rich and glamorous lives and lots of entertainment. And so the idea that "Islam subjugates and Kufr liberates" has been ingrained in our collective psyche and we have ceased to associate the idea of progress with Islam at all.

This subtle propaganda that spreads out over a span of a few decades has had far-reaching consequences. People weak in faith and with little knowledge of what Islam truly is have fallen into this trap. As a result to make sure their kids can hold their heads high in society, they have educated them in worldly education but not in Deen. Muslim Youth today, believes as the West does, that the God of Muslims is a sadist God (استغفر الله) and the God of Bible is merciful.

But those strong in faith recognize this propaganda for what it truly is, an attempt by the Kuffar to disillusion the youth and thereby weaken the Muslim Ummah. They know the infinite mercy of their Lord and also understand His justice. They look for signs within themselves and in all that surrounds them. The universe in its perfect harmony and the human body in its miraculous intricacies increases their faith. Hence they do not

fear society and its harsh words in their quest to please the Supreme Being. Instead they fear Him as only He ought to be feared and invoke His mercy as only He ought to be invoked, for He is Allah, the Raheem. Nothing can quell their belief that since He created everything for the benefit of man, and made man vicegerent on earth, how can the laws that He gave man be any different? The Laws of Shariah were made by the same Being that made the Laws of Nature, so how can they be any less beneficial for us? These laws have been made to establish peace in the world. A peace that transcends boundaries and is not only measured by tall buildings and wide roads, but also by the emotional growth of the inhabitants. That is the vision of Islam.

The purpose of this booklet is to show that our survival lies only in accepting the fact that Allah <s.w.t> knows what is best for us. How can He not know? He who created us and perfected our forms. We should allow good sense to prevail and unite on the verses of God. Let us make a conscious decision today to be "Proud Muslims" as opposed to apologetic ones. Let us rejoice in the word of God and proudly declare our faith to the world. Let our dress, our interaction with others, the way we talk and our lifestyle choices reflect our faith. Let us wear our faith on our sleeves and carry it within our hearts too. May Allah guide us on the path towards the Ultimate Truth. Ameen.

Haya

The spirit of Hijab is "Haya" or modesty. Haya is the innate ability of humans to feel shame. This characteristic is even more pronounced in the female sex. Those who deny this, deny their very nature.

The proof is in Verse 121 of Surah Ta-Ha:

"And Adam and his wife ate of it, and their private parts became apparent to them, and they began to fasten over themselves from the leaves of Paradise. And Adam disobeyed his Lord and erred."

It is obvious from the above verse that Haya and modesty were ingrained in the human psyche from the day they were created and it is not "taught behavior", as modern psychology would have us believe. Society did not mold Adam and Eve, God did! The verse also clarifies that Haya is not for women alone, it is a characteristic of the sons of Adam as well. The closer one is to one's true nature the more modest one is likely to be. Yes my friend, the propagators of Nudist Camps and the so-called "naturalists" have gotten it all backwards!

The Prophet ﷺ who's Ikhlāq (character) was the epitome of goodness, declared Haya one of the branches of faith. Hence Haya is not just an inculcated habit or character trait, but is in fact, obligatory upon us as Muslims.

Abu Saeed رضي الله عنه narrated that the Prophet ﷺ was more bashful (had more Haya) than a virgin girl in pardah.

(Bukhari)

Dignity dictates that man cover himself, for he is more than just an "evolved ape". God made us "Ashraf-ul-Makhlooqat" and that position demands respect. Respect of course has to be earned. In this case it is earned by cleansing the thought

process, conducting oneself with dignity and decorum, staying in good company, and seeking closeness with the Creator. Qualities such as dignity, grace, self-respect need to be inculcated, for all these qualities (and so much more) epitomize Haya.

Al-Ilm Institute Publication

Haya: The Characteristic of the Women of Jannah

وَحُورٌ عَيْنٌ ۝ كَأَمْثَالِ اللُّؤْلُؤِ الْمَكْنُونِ ۝

And [for them are] fair women with large, [beautiful] eyes, the likenesses of pearls well-protected.

(Surat Al-Wāqī'ah : 22-23)

فِيهِنَّ قَصِرَتِ الطَّرْفُ لَا لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌ

In them are women limiting [their] glances, untouched before them by man or Jinn.

(Surat Ar-Rahmān: 56)

كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ

As if they (Hoors) were rubies and coral.

(Surat Ar-Rahmān: 58)

فِيهِنَّ خَيْرَاتٌ حِسَانٌ

In them are good and beautiful women.

(Surat Ar-Rahmān: 70)

حُورٌ مَّقْصُورَاتٌ فِي الْخِيَامِ

Fair ones reserved in pavilions.

(Surat Ar-Rahmān: 72)

وَعِنْدَهُمْ قَصِرَتُ الظُّرُفِ عَيْنٌ ۝ كَأَنَّهُنَّ بَيْضٌ مَّكْنُونٌ ۝

And with them will be women limiting [their] glances, with large, [beautiful] eyes, As if they were [delicate] eggs, well-protected.

(Surat Aş-Şāffāt : 48-49)

وَعِنْدَهُمْ قَصِرَتُ الظُّرُفِ أَتْرَابٌ

And with them will be women limiting [their] glances and of equal age.

(Surat Aş-Şāffāt: 52)

These verses show that Allah Himself is behind Hijab and He chose the same quality for women. That by itself is such an honor! These verses also show that Haya is the quality of the women of Jannah. The women of Jannah are a symbol of the ultimate "femme-fatale" and ironically they are not bold and brazen women giving "come-hither" looks that the media has led us to believe are the true definition of beauty. Instead the very pinnacle of femininity is attributed to Haya! It is because of this alluring quality that they have been compared to precious gems.

Haya in the Light of Ahadeeth

Abu Hurairah رضي الله عنه narrated that Allah's Messenger ﷺ said, "Haya comes from Iman; Iman leads to Paradise. Obscenity comes from antipathy; and antipathy leads to the fire."

(Bukhari)

'Imran bin Husain رضي الله عنه said, "The Prophet ﷺ said, 'Haya' does not bring anything except good."

(Bukhari)

Imran رضي الله عنه narrated one day : The Messenger of Allah ﷺ said, "Modesty is all good."

(Muslim)

Narrated on the authority of Anas bin Malik رضي الله عنه the Prophet ﷺ said: When lewdness is a part of anything, it becomes defective; and when haya is a part of anything it becomes beautiful.

(Tirmidhi)

Abu Masud رضي الله عنه narrated: The Prophet ﷺ said, "One of the sayings of the early Prophets which was imparted to the people is, "If you do not feel shame, then do as you like."

(Bukhari)

“Satar” and “Hijab”

What is “Satar”?

“Satar” includes those parts of the body which are mandatory to cover for both men and women. The area from navel to the knee comes under satar.

It is Haram for a woman to see another woman's satar in the same way as it is Haram for a man to see a woman's satar. The same holds true for men seeing other men's satar.

The Prophet ﷺ said, “Whatever is above the knee is to be hidden, and whatever is below the navel is also to be hidden.” (Darul Qutni)

The Prophet ﷺ said, “Let no man see another man's satar, and let no woman see another woman's satar.”

(Muslim, Abu Dawood, Tirmizi)

How is “satar” hidden?

The answer can be found in Surah Al-Araaf verse 26:

“O children of Adam, We have bestowed upon you raiment to conceal your private parts and as adornment. But the clothing of righteousness - that is best. That is from the signs of Allah that perhaps they will remember.”

This verse defines the purpose of clothing i.e protection, adornment and covering of satar.

What is “Hijab”?

“Hijab” means pardah or barrier.

Hijab is not merely a piece of cloth. It is an attitude. It dictates the norms of interaction between the sexes. It includes the way we talk, the way we look at each other and

finally the way we dress. It is mandatory on both men and women. Every Deen has its flag-ship characteristic, and Islam's characteristic is "Haya".

At this point we need to understand that covering the satar and covering Zeenat (adornment) are two different things. Clothes are used to cover satar, and the adornment of our clothes is hidden by Hijab.

Islam believes in molding minds before molding societies. So in the beginning Meccan period the verses dealt with internal purification and nobility of spirit. In the later Madni period, after consistent teaching when people had evolved enough to be repulsed by immodesty and shamelessness, laws were formulated and put in place. Subsequently a society was formed which has forever remained un-paralleled.

Al-Ilm Institute Publication

Why Hijab?

The reasons are listed below:

- Hijab has been commanded by Allah.
- Hijab is the right of women.
- Hijab prevents the spread of immorality, vulgarity and outright obscenity.
- Hijab also prevents free inter-mingling of the sexes. Free inter-mingling results in loss of Haya and hence decline in moral values. As a result pre-marital affairs, extra-marital affairs and other crimes of sexual nature become rampant in societies.
- Hijab prevents women from becoming social butterflies, thereby strengthening the institution of marriage.
- Hijab liberates women, forging an identity for them based on dignity and respect.
- Hijab is the symbol of a proud Muslim woman. It is an open declaration to the world to treat her with respect and not to take her for granted as the "weaker sex" and assume that she is "available in the market". She is not to be taken as "passing fancy" for some "fun and frolic in the hay" and to be cast aside upon the whims of men. Neither is she a butterfly willing to flutter upon every flower that crosses her path. Nor can she be likened to the moon, the sun, the rose or any other such nonsensical poetic frivolities. Her value is not determined by the way men perceive her, but she judges herself by the pleasure of her Creator. Her life has meaning and a higher purpose which does not revolve around men.
- Hijab is the protection God gave us.
- Hijab forces people to judge us by our talents, intellect, dignity and moral character and not by our looks.

Hijab: In the Light of the Qur'an

Let us now study the commands and rulings related to Hijab in Surah An-Noor. Surah An-Noor contains the first 6 rulings on the said topic.

The First Ruling:

Lower Your Gaze

For Men:

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ ۝

Say to the believing men that they should lower their gaze and guard their modesty. that will make for greater purity for them. And Allah is well acquainted with all that they do.

(Surah An-Noor: 30)

غَضَّ بَصَرٍ

غَضَّ means to either lower or restrain.

غَضَّ بَصَرٍ means to lower the gaze or keep it restrained.

This restriction for keeping the gaze lowered is for men specifically. It is not Halal for a man to look at a woman (other than his wife) with lust.

This verse is a clear indication of how just Islam is to the sexes. The men are addressed before the women. It should be understood that a woman maybe covered from head to toe and a pervert nature may still find something to ogle. So it is vitally important that men restrain their gazes. Allah <s.w.t>

has placed a heavy responsibility upon them, i.e to prevent immorality from spreading in society. A lustful glance is the first step towards adultery. So nip this evil in the bud. In a society where men are lewd, the women are deprived of their dignity. Hence Allah (s.w.t) has addressed the men first and foremost.

Ahadeeth about “Lowering their gaze” (غَضَّ بَصَرٍ) for men:

- It was narrated from Abu Hurayrah رضي الله عنه that the Prophet ﷺ said: “Allah has decreed for every son of Adam his share of zina, which he will inevitably commit. The zina of the eyes is looking, the zina of the tongue is speaking, one may wish and desire and the private parts confirm that or deny it.”

(Bukhari, Muslim)

The Messenger ﷺ of Allah said: “O Ali, do not follow one glance with another, for you may be allowed the first but not the second.”

(Tirmidhi)

- Jareer ibn ‘Abdullah رضي الله عنه said: “I asked the Messenger of Allah about an accidental glance at a woman. He commanded me to turn my gaze away.”

(Tirmidhi)

- It was narrated that Jareer ibn ‘Abd-Allaah رضي الله عنه said: “I asked the Messenger ﷺ of Allah about a sudden glance, and he commanded me to avert my gaze.”

(Muslim)

- The Prophet ﷺ said: Do not go to a woman in absence

of her husband as the devil runs through your veins like the circulation of blood.

(Tirmidhi)

- The Prophet ﷺ said: "Whoever believes in Allah and the Last day, he should not be alone with a woman without the presence of a Mahram. Otherwise, the third with them will be Shaytaan (Satan)."

(Ahmad)

- It was narrated from 'Urwah رضي الله عنه that 'Aa'ishah رضي الله عنها told him about the women's oath of allegiance: "The Messenger ﷺ of Allah never touched any woman with his hand. He would explain to the woman what the oath of allegiance implied, and when she accepted, he would say 'Go, for you have given your oath of allegiance.'"

(Muslim)

- The Prophet ﷺ said that Allah (s.w.t) says "Sight is a poisonous arrow of the devil. Whosoever, whether male or female protects him or herself from evil glances will be granted a sweet Iman (faith) which will please his/her heart."

(Tabrani)

Circumstances in which it is Permissible to look at a Ghair-Mehram Woman:

- For the purpose of Nikah.

Jaabir reported that the Messenger of Allah said: "When any one of you proposes marriage to a woman, if he can look at that which will encourage him to go ahead and marry her, let him do so."

(Abu Dawood)

- For taking witness accounts/testimony in a court of law.
- For the purpose of medical treatment.
- For security check-ups.
- In case of an emergency e.g fire, drowning, earthquakes etc.

For Women:

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ ---O

“And say to the believing women that they should lower their gaze and guard their modesty....”

(Surah An-Noor: 31)

The same ruling applies to women as well, albeit with a little relaxation as discussed in the next section.

The Relaxation in “Lowering the Gaze” for Women:

It was proven that ‘Aa’ishah رضي الله عنها watched the Ethiopians when they were playing in the courtyard of the mosque, and the Prophet ﷺ was screening her from them, and he approved of her doing that.

(Bukhari, Muslim)

Broadly speaking women are also told to lower their gaze and not to look with lust towards men. However a cursory glance is allowed if circumstances necessitate it. But the cursory glance should be devoid of any sexual undercurrents i.e it should not have been prompted by lust.

The Second Ruling:

..... وَلَا يُبْدِينَ زِينَتَهُنَّ 0

“... and that they should not display their zeenat (adornment)”
(Surah An-Noor: 31)

Since Allah (s.w.t) has endowed women with more beauty than men, he has also given us additional responsibility.

Zeenat (Adornment):

The word “Zeenat” refers to adornment, beauty or ornaments. Literally the term refers to anything a woman may use to adorn or beautify herself with.

What things come under “Zeenat”?

The curves of a woman's body, the adornments we use, the fancy dresses, jewellery, perfume, make-up etc are all categorized as “zeenat”.

“Zeenat” in the light of Ahadeeth:

- The Messenger ﷺ of Allah said to us: “If one of you (women) wants to go to the mosque, let her not put on perfume.”
(Muslim)
- The Holy Prophet ﷺ said: “No man should look at a naked man and no woman should look at a naked woman.”
(Muslim)
- Allah's Messenger ﷺ said, "The perfume for men is the one in which the fragrance is apparent but the color is hidden, and the perfume for women is the one in which color is apparent but the fragrance is hidden."

(Mishkaat)

- The Prophet ﷺ said: "If a woman puts on perfume and passes by people so that they can smell her fragrance, then she is such and such," and he spoke sternly.

(Abu Dawood, Tirmizi)

- The Prophet ﷺ said: "O people! Prohibit your women folk from bringing their zeenat to the mosque."

(Ibn Majah)

The Third Ruling:

..... إِلَّا مَا ظَهَرَ مِنْهَا ٥

“...except what (must ordinarily) appear thereof...”

(Surah An-Noor: 31)

The scholars take this to mean the followings things:

- 1) Hands and feet 2) Height 3) Eyes 4) Rings or/and bangles 5) Accidental uncovering of the clothes by the wind or other movements

Hence a woman is not liable to questioning due to accidental uncovering.

Point to be noted:

Some scholars believe that this exception includes the face also. The claim does not hold up under close scrutiny, as discussed below:

- 1) Opinion of Shaykh Mohammad bin Su'lah Al Usaimin (Mufti based in Saudi Arabia)

The words used in the Qur'an are إِلَّا مَا ظَهَرَ مِنْهَا meaning “...except what (must ordinarily) appear thereof...”. Since the face is deliberately shown and does not ordinarily appear thereof, hence it cannot be debated that Niqab is not obligatory. Indeed if this were the case the words would have

been: إِلَّا مَا أَظْهَرَ مِنْهَا meaning “except that which is made apparent”. How is it possible that Shariah orders the covering of chest and neck obligatory and gives leave to let the face remain uncovered? The face is not left uncovered as a natural consequence of covering the head and neck but as a result of a deliberate effort to uncover it.

- 2) Opinion of Chief Justice, Shaykh 'Abdul-'Azeez Ibn 'Abdullaah Ibn 'Abdur-Rahmaan Ibn Baaz (Mufti Azam, Saudi Arabia)

The following command is only completed when Niqab is practiced:

وَلَا يُدْرِكُنَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا ٥

“... and that they should not display their zeenat (adornment) except what (must ordinarily) appear thereof...”

(Surah An-Noor: 31)

In the exegesis of Abdullah Ibn Abbas رضي الله عنه the ruling **إِلَّا مَا ظَهَرَ مِنْهَا**

is taken to mean face and hands. Abu Talha رضي الله عنه narrated from

Abdullah Ibn Abbas رضي الله عنه that Allah <s.w.t> has ordered Muslim women to cover their heads and faces with their cloaks when they leave the house for necessary errands.

Other scholars including Sheikh ul Islam Ibn Tayyimiyyah also agree that Niqab is obligatory because the face is the focal point of a woman's beauty.

The Fourth Ruling:

..... وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ ص

“...that they should draw their veils over their bosoms...”

(Surah An-Noor: 31)

In the Age of Ignorance (Jahaliyah), women used to cover their heads in such a way as to leave their chests and throat visible.

Khumr:

It is the plural of Khimar and refers to a head-covering that also covers the chest and throat.

Juyoob:

It is the plural of Jaib and means collar area or chest.

Hence the meaning of the verse is clear. It is further clarified by the following narrations:

- Narrated 'Aa'ishah رضي الله عنها : When Surah An-Noor was revealed and the people heard it, they returned to their homes and recited these verses to their wives, daughters and sisters. There was none among the Ansaar women who kept sitting in their places when they heard the words:

وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ

- They got up, cut their waist sheets at the edges and covered themselves with the cut pieces. All the women who came to Masjid-e-Nabvi for Fajr prayer the next morning were wrapped in their Chadors.

(Abu Dawood)

these words: "You think progress is in being scantily clad, when in fact it is complete ignorance and equivalent to being led astray in the worst way possible."

Asma (Sweden)

"The best virtue of Islam, which attracted me to this religion, was its law of Hijab. It would have been really difficult to get this right path by only seeing the plight of Muslims. But thank God, it was in fact my comparative study of religions which proved to be a divine blessing for me. It also included the Islamic law of Hijab, which inspired me to accept Islam."

Surayah (America):

"In fact I have acquired great protection from all evils of the prevailing immoral atmosphere in America by covering my head, face and chest."

Karima Omar, (America)

"Truly the Hijab is a silent form of Dawah".

Huda Khattab (England)

"I was also fascinated by the Islamic way of life. However, the feature that I like most in Islam is the Hijab worn by Muslim women in the presence of male strangers. After the intimidation I suffered at the hands of my classmates in childhood, I liked the idea of not concentrating on the woman's body. Islam's view of the woman's body is different from that of Western culture which encourages the woman to be sexually provocative while accusing her of provoking men to rape her, whereas the Hijab gives a clear indication that women were not created in this life to boast of their bodies' beauty but wearing the full Hijab took me six months to get used to. I was anxious about people's attitude towards my wearing the Hijab. However, I gradually got self confidence, and my clothes (the Hijab) are now ordinary for me."

Professor Shaheen Gulfam (Holland)

"After I accepted Islam I was often asked at different radio and television programs: why are women in Islam forced to

Another narration adds the following detail:

"Women gave up their lighter material cloth. Instead they opted for thick material and made Chadors out of these."

(Abu Dawood, Ibn Kathir)

Narrated Safiya bint Shaiba رضي الله عنها "Aisha رضي الله عنها used to say: "When (the Verse): "They should draw their veils over their necks and bosoms," was revealed, (the ladies) cut their waist sheets at the edges and covered themselves with the cut pieces.

(Bukhari)

Al-Ilm Institute Publication

The Fifth Ruling:

.... وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَاءِهِنَّ أَوْ أَبْنَاءَ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرِ أُولَى الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ ۖ ٥

“...and not display their beauty except to their husbands, their fathers, their husband's fathers, their sons, their husbands' sons, their brothers or their brothers' sons, or their sisters' sons, or their women, or the slaves whom their right hands possess, or male servants free of physical needs, or small children who have no sense of the shame of sex...”

(Surah An-Noor: 31)

A comprehensive list of Mahrams (the relatives women do not have to cover themselves in front of) is given here:

- 1) Husband 2) Father, Grandfather 3) Father-in-law
- 4) Sons 5) Step-sons 6) Brother 7) Nephews
- 8) Muslim Women 9) Slave Women 10) Such male slaves who no longer feel attraction towards the female sex
- 11) Very young boys who are unaware of the female gender per say as of yet.

The brothers of one's mother and father and one's grandparents are also included in this list. It goes without saying that the extent of covering will vary with one's husband as compared to one's fathers or brothers.

The Sixth Ruling:

وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ ط.....

“...and that they should not strike their feet in order to draw attention to their hidden ornaments...”

(Surah An-Noor: 31)

The phrase “Strike their feet” has been used metaphorically to indicate a behavior pattern. It includes anything done to draw attention to oneself e.g the tinkling of jewelry, a seductive gait or any other subtle art employed to send inviting messages to the opposite sex.

Let us now examine the rulings of Hijab in the light of Surah Al-Ahzab:

يَا أَيُّهَا النِّسَاءُ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِنَ النِّسَاءِ إِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ
فَيْطَمَعُ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَعْرُوفًا ۖ

O wives of the Prophet, you are not like anyone among women. If you fear Allah, then do not be soft in speech [to men], lest he in whose heart is disease should covet, but speak in an honorable manner.

(Surah Al-Ahzab: 32)

Though the above verse is addressed to the wives of the Prophet ﷺ but we can derive some lessons from it since they are role models for us. This verse gives a general code of conduct which should govern any necessary intermingling between the sexes. To summarize:

1) A woman should conduct herself with dignity so as not to create any misunderstanding or give false hope. She should be polite but curt so that mere courtesy is not confused for something more.

2) She should not be rude, disrespectful or discourteous. Hijab is not to be taken as an excuse to degrade or demean others.

The Seventh Ruling:

..... وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى ٥

“...and do not display yourselves like that of the times of ignorance...”

(Surah Al-Ahzab: 33)

Taburruj:

“Taburruj” means exhibitionism or to make a dazzling display. The word “Taburruj” has its roots in the word “Baarj” which means sail-boat. Sail boats as opposed to rowing boats are very prominent and can be seen with the naked eye even from large distances. When the word “Taburruj” is used in the context of Hijab it means the following things:

- 1) Displaying beauty (of the body and face) to Non-Mehrams.
- 2) Displaying adornments (her dress and jewelry) to Non-Mehrams.
- 3) A gait that flaunts her curves.

Opinions of Scholars:

- According to Mujahid, Qatada, Ibn Abi Nujeeh: “Taburruj means a seductive or enticing gait.”
- Muqatil: “Taburruj means to expose necklaces, earrings and the throat.”
- Imam Bukhari: “To put her beauty on display.”
- Al Mubrid: “To display what ought to be hidden.”
- According to the exegesis of Abu Ubaidah: “To exhibit the body and dress in such a way as to attract men towards herself.”
- Mufti Azam Abdul Bin Abdullah Bin Baz: “Taburruj means to display a woman’s Zeenat, beauty, head, face, throat, chest, arm, and ankle.”

In Islamic terminology the term الْجَاهِلِيَّةُ الْأُولَى or "the first Age of Ignorance" refers to the sins society was steeped in before Islam i.e all those acts which are contrary to the spirit of Islamic teachings. It is not our culture to go out uncovered. Hence a Muslim woman should take pride in her attire and rejoice in the word of God instead of demeaning herself by following the ways of the Age of Ignorance.

Al-Ilm Institute Publication

The Eighth Ruling:

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ۖ ذَٰلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ ۖ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ۝

“O Prophet! Tell thy wives and daughters, and the believing women, that they should cast their outer garments over their persons (when abroad). That is more suitable that they will be recognized and not molested. And Allah is Oft-Forgiving, Most Merciful.”

(Surah Al-Ahzab: 59)

Jilbab:

Jilbab is used in Arabic to refer to a long Chador which covers a woman from head to toe. Other forms of Jilbab include Abaya, Burqa or a coat. The designs and forms vary according to weather and locality.

A Woman's Responsibility:

Islam has given us a unique dress code. This dress code has not been made by men but by Allah <s.w.t> Himself, the Creator of all men. This thought alone should instill pride in a Muslim woman, as she takes her Hijab and wears it with dignity and grace. Allah <s.w.t> set these laws down for our own protection. It is our social responsibility to cover ourselves just as it is the responsibility of men to lower their gaze. When both sexes fulfill their respective responsibilities, society will be at peace.

Conditions of Jilbab:

- 1) It should hide the curves i.e it should not be tight-fitted but loose around the body.
- 2) It should not be made of transparent or see-through material.
- 3) It should not be showy or ostentatious. The color should be sober. Broadly speaking the purpose is to hide adornment, so the Jilbab should not become an adornment on its own account.

Covering the Face: In the Light of Ahadeeth

Hazrat Aisha رضي الله عنها narrates about the incident of Ifq when she was left behind by the caravan: "By the time I returned to the caravan camping ground, there was not a soul in sight.

While I was waiting in my place, sleep got the better of me so I fell asleep. Safwan ibn Mu'aqqal As Sulami رضي الله عنه (one of the companions) was lagging behind the army.

For some reason he was late so he was not up with the army and he walked up to my place. He saw the shape of a person sleeping, and when he saw me he recognized me for he had seen me before the revelation of the verses of the hijab.

I was woken up by his exclamation of **إِنَّا لِلَّهِ وَأَنَا إِلَيْهِ رَاجِعُونَ** (We are for Allah and to Him we have to return) when he recognized me, so I covered my face with my outer garment."

(Bukhari, Muslim)

A woman called Umm Khallad رضي الله عنها came to the Prophet

ﷺ while she was veiled. She was searching for her son who had been killed (in the battle). Some of the Companions of the Prophet said to her: You have come here asking for your son while veiling your face? She said: If I am afflicted with the loss of my son, I shall not suffer the loss of my modesty.

(Abu Dawood)

- Narrated By 'Aisha رضي الله عنها : A woman made a sign from behind a curtain to indicate that she had a letter for the Apostle ﷺ of Allah. The Prophet ﷺ closed his hand, saying: I do not whether know this is a man's or a woman's hand. She said: No, a woman. He said: If you were a woman, you would make a difference to your nails, meaning with henna.

(Abu Dawood)
- It was narrated that 'Aisha رضي الله عنها said: The riders used to pass by us when we were with the Messenger ﷺ of Allah in Ihraam. When they came near us we would lower our jilbaabs from our heads over our faces, and when they had passed by we would uncover our faces.

(Abu Dawood)
- It was reported that the Prophet ﷺ said: "There are two types of the people of Hell that I have not seen yet: men with whips like the tails of cattle, with which they strike the people, and women who are clothed yet naked, walking with an enticing gait, with something on their heads that looks like the humps of camels, leaning to one side. They will never enter Paradise or even smell its fragrance, although its fragrance can be detected from such and such a distance."

(Muslim)
- Narrated 'Uqba bin 'Amir رضي الله عنه that Allah's Apostle ﷺ said: "Beware of entering upon the ladies." A man from the Ansar said, "Allah's Apostle ﷺ ! What about the in-laws

of the wife (the brothers of her husband or his nephews etc)?" The Prophet ﷺ replied: The in-laws of the wife are death itself."

(Bukhari)

Sayyidina Abdullah ﷺ reported that Allah's Messenger

ﷺ said, "No woman should describe her meeting with another woman to her husband as though he is watching her."

(Tirmidhi)

Covering the Face:

Some Misconceptions and Their Clarifications

The verse about covering the face, Surah Al-Ahzab 59 is limited to that era when Munafiqeen existed in society.

Clarification: If the wives of the Prophet ﷺ and the women of Madina covered their face to save themselves from eve-teasing and lewd comments of Munafiqeen, do we not need to do the same in this time and age when abuse, molestation and crimes of sexual nature are rampant? Munafiqeen in that era committed these lowly acts and so do faithless people today. As women we are witness to the fact that sexual harassment in the workplace, study place and in Shopping Plazas is very common. Hence how can we, in all honesty say that this verse is time-bound? The nature of such men has not changed, though their tactics might have.

Surah Al-Ahzab verse 59 refers to drawing our chadors over our heads, and covering the face is not mentioned.

Clarification: The words **مِنْ جَلَابِيبِهِنَّ** mean to draw a part of their chadors and let it hang. Where does this part go and hang over? Of course it means hang over the face. When

عَلَيْهِنَّ and **عَلَى** come together it means "let it hang over". When

يُذْنِبْنَ comes with **إِلَى** the meaning changes to "bring closer to oneself". Even in English prepositions make a world of difference e.g the difference between walking, walk over and walk out.

When it is not mandatory to cover the face during Hajj, how can it be mandatory in daily life?

Clarification: The fact that Niqab is forbidden during Hajj proves that it is mandatory in normal circumstances. That is why the Prophet ﷺ said, "The woman in Ihram should not

cover her face (do Niqab)."

(Muslim)

Narrated Aisha رضي الله عنها: "The riders would pass us while we were with the Messenger ﷺ of Allah. 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 Dawood)

Besides the rulings of Hajj are not applied in daily life e.g sexual relations between husband and wife, applying of perfumes are prohibited during Hajj and not in daily life.

Niqab cannot be supported by any Qur'anic verse or Hadith, it has been invented by Mullahs to subjugate women

Clarification: Covering the face is proved by Surah Al-Ahzab verse 59.

O Prophet! Tell thy wives and daughters, and the believing women, that they should cast their outer garments over their persons (when abroad). That is most convenient, that they should be known (as such) and not molested. And Allah is Oft-Forgiving, Most Merciful.

(Surah Al-Ahzab: 59)

Hazrat Aisha رضي الله عنها narrates about the incident of Ifq when she was left behind by the caravan: "By the time I returned to the caravan camping ground, there was not a soul in sight. While I was waiting in my place, sleep got the better of me so

I fell asleep. Safwan ibn Mu'aqqal As Sulami رضي الله عنه (one of the companions) was lagging behind the army.

For some reason he was late so he was not up with the army and he walked up to my place. He saw the shape of a person sleeping, and when he saw me he recognized me for he had

seen me before the revelation of the verses of the hijab.

I was woken up by his exclamation of: “**إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ**”
(We are for Allah and to Him we have to return), when he recognized me, so I covered my face with my outer garment.”
(Bukhari, Muslim)

The focal point of a woman's beauty is not her face.

Clarification: A flimsy excuse which has no basis in reality.
Let us examine it further:

- It is said “Face is the index of the mind.”
- Faces reflect intelligence, beauty, youth and radiance.
- All romantic poetry is based on the faces of women. Innumerable verses and stanzas can be found on her “pouty lips”, “the way she smiles”, “her rosy cheeks” and “her flawless complexion.”
- A woman is married after seeing her face. Noone is married for their “dainty hands or feet”.
- We have all heard the age-old adage: “Love at first sight”.
- It is said about Helen of Troy: “The face that launched a thousand ships”.
- Men fantasize about women and their faces.
- The demand for cosmetics and facial products is in itself proof of this undeniable fact. International makeup companies earn millions of dollars by selling facial products.
- It is the innate nature of woman to adorn herself. The fact that she primps and preens in front of the mirror is also an indicator of the importance she places on the way her face looks.
- The face and figure of a woman combined are in fact known as “Sex appeal” in a woman.

Then how can we, in all honesty say, that the face is not the focal point of a woman's beauty.

The verses of Surah Al-Ahzab are specifically for the wives of the Prophet ﷺ and do not apply to ordinary women.

Clarification: If Allah ordained pardah for the wives of the Prophet ﷺ, whose characters were beyond reproach, then who are we to question His wisdom. Are we in any way purer than Aisha رضي الله عنها, Hafsa رضي الله عنها and Zainab رضي الله عنها?

"My intention is pure. Hijab is of the heart not of the face or body."

Clarification: This indeed is a noble thought. Things like "pardah in spirit", "modesty of the gaze", "purity of intention" are all commendable attributes. When all these exist in a person, the natural progression of the thought process leads to Hijab in its true essence. Remember quality crop is reaped only when quality seeds are sowed.

Actions are the embodiment of intentions. Salat, fasting, Hajj, Zakat are all modes of worship that require effort. In the same way Hijab too is a mandatory mode of worship that too requires effort. For example only pure intention does not suffice for praying, one has to actually go the mosque, perform ablution and do it, then how can the same "pure intention" suffice for Hijab also?

"If I do Hijab my husband will be displeased with me and obeying your husband is mandatory in Deen".

Clarification: The Prophet ﷺ said, "No creation may be

obeyed in disobedience to the Creator”.

(Mishkaat)

The Prophet ﷺ said, “Obedience will only be in good deeds”.

(Bukhari, Muslim)

Remember obeying one’s husband is obligatory on us but only when his demands fall within the acceptable boundaries of Islamic Shariah. When this is not the case, a wife is under no obligation to obey her husband. The husband may not be obeyed if obeying him involves displeasing Allah <s.w.t>.

Women put the blame on men if they (men) give them off-hand compliments or talk to them in an unseemly manner.

Clarification: Niqab discourages blatant disregard of a woman’s honor and checks unseemly conduct in men. It acts as a barrier between the sexes and prevents free intermingling between them. It puts a stop to obscenity and vulgarity, thereby preventing moral decay in society.

Some women deem Niqab “senseless”, “impractical”, “illogical” and a cause of “extremism in religion”.

Clarification: According to Dr. Israr Ahmed:

“Not accepting Niqab whilst accepting Hijab of the body is equivalent to barricading all the small windows and doors of a house for fear of burglars and leaving the main gate open”.

Some women say they have very “ordinary” looks and that their face holds no appeal for the opposite sex.

Clarification: It is said that:

“Beauty lies in the eyes of the beholder”.

If what they say were true, such girls with “ordinary” looks

would never get married.

Not doing Hijab is a minor sin. The extremists/Mullahs attach too much importance to this trivial matter.

Clarification: Not doing Hijab is one of the major sins. The first verse of Surah Noor is proof of this:

"[This is] a surah which We have sent down and We made [that within it] obligatory and We revealed therein verses of clear evidence that you might remember."

(Surah An Noor: 1)

Some women say they cannot clash with society. They believe in "When in Rome do as the Romans do" and prefer to go with the flow. They call the Hijab "backward" and "outdated" and take pride in mimicking an alien culture.

Clarification:

The Prophet ﷺ said, "Whoever loved a people will be gathered/resurrected with them."

The Messenger ﷺ also said, "Whoever imitates a group, then he is from amongst them."

(Abu Dawood, Ahmed, Tirmizi)

Justice demands that they be resurrected with the same people they were inspired by, whose culture they mimicked, followed and made their role models.

Some women say "how will our daughters get married in good homes if they do Hijab".

Clarification: The question is: how do we define a "good home"? Is the worth of a man determined by his wealth, fame and looks alone? The Prophet ﷺ said, "A woman is married

for four things, i.e., her wealth, her family status, her beauty and her religion. So you should take possession of (marry) the religious women (otherwise) you will be a loser”.

(Bukhari)

In reality when seeking a spouse one should look for Taqwa, dignity, religious knowledge and Haya in a prospective mate. These are the qualities of a good Muslim and subsequently a good spouse. Parents should encourage their children to seek these qualities when marrying.

Some girls believe that the rulings of Hijab do not apply on them as they are only 14 or 15.

Clarification: As parents it is our duty to inculcate Haya in our children. We are responsible for rearing our children according to the rulings of Shariah and also make them responsible God-fearing Muslims so that they may be saved from the Hell-fire.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ

“O ye who believe! Save yourselves and your families from a Fire whose fuel is Men and Stones...”

(Surah At-Tahreem: 6)

None of the four schools of thoughts encourage covering the face. Niqab is only the propaganda of extremists.

Clarification: Imam Malik, Imam Shafai` and Imam Hanbal agree that Niqab is mandatory. Imam Abu Hanifa has allowed for some concession only where there is no fear of fitnah i.e. where there is such a fear than Niqab becomes mandatory. Later scholars of the Hanafi fiqh agree that since this is the age of Fitnah so this concession no longer applies.

“Hijab is a barrier in my higher education, my workplace or progress”.

Clarification: The purpose of Hijab is to prevent free intermingling not hinder education or progress. It is obligatory on all Muslim men and women to seek knowledge (both religious and secular). A Muslim woman is also allowed to go out to work for her financial needs. All fields of knowledge are open to her. She may become a teacher, a professor, a doctor, a Noorse, an engineer, an I.T specialist, an architect or run her own business if it suits her fancy. If Hijab were a barrier a Hijabi lady from Lahore would not have become a pilot.

“Why does Islam prohibit joking around with the opposite sex when our intentions are pure?”

Clarification: God has commanded (Surah Al-Ahzab:32) the wives of the Prophet ﷺ to not talk freely with Non-Mehram men in order to prevent any bad thought from occurring to one in whose heart is a disease. In the same Surah Allah <s.w.t> has commanded (Surah Al-Ahzab: 53) the Sahaba to talk from behind a Pardah/barrier when asking the wives for something. This, Allah <s.w.t> has declared, is better for purity of the heart.

Imagine when Allah <s.w.t> has declared such steps for men and women like them, who are we to declare that “our intention is pure”. Can we claim to be purer or more modest than those exemplary models of good character, the like of which the world never witnessed again? Can we really claim to be purer than the Sahaba Karam?

Hijab Step-by-Step (Some Useful Tips)

Step # 1: Scarf or a Dupatta on the head

Step # 2: Abaya/Coat or Chador

Step # 3: Niqab (alongwith Abaya/coat/Chador)

- Take baby steps towards donning Hijab but once you have taken the step do not back out. Stay consistent. The first step is usually the most difficult, then Allah <s.w.t> makes the path easier to tread, so much so that there comes a point when you start feeling incomplete without your Hijab. It becomes your identity, one that you wear with pride as a liberated Muslim woman. Remember people will talk. But when do they not talk? At least for once you will be bearing their snide remarks for Allah <s.w.t.>. And this talk will soon subside and they will accept you for who you are.
- Do not be ashamed of your choice. Your attitude should not be that of regret but of pride in your Hijab.
- You can start off at places of worship and in the bazaars to increase your confidence.
- Whenever you fear wagging tongues, recite Allah o Akbar and remind yourself of His pleasure.
- Keep striving for a better Hijab.
- When in difficulty remember "this too shall pass":

إِنَّ مَعَ الْعُسْرِ يُسْرًا ۝

"Indeed, with hardship [will be] ease."

(Surah Ash-Sharh: 6)

- Avoid getting into arguments with people.
- Your reply to all those who taunt, mock or belittle you should be that "Hijab has been made obligatory by Allah

and I cannot incur His displeasure by disobeying Him”.

- Stop worrying about small difficulties. Remember the Sahaba and tell yourself that your sacrifice is nothing compared to the trials they were subjected to.
- Ask your husband for permission once. Get him to agree with you by going the extra mile to please him in other matters.
- Invoke Allah <s.w.t> from the depths of your being and with humility and purity of purpose. It is He who listens to the distressed.

“We will, without doubt, help our messengers and those who believe, (both) in this world's life and on the Day when the Witnesses will stand forth.”

(Surah Al-Momin: 51)

In the end ask yourself can you risk incurring the wrath of Allah <s.w.t> for the pleasure of your husband and society? Do you believe that God will forsake you if you take this step for Him? My dear friends the answer is staring you in the face. So why delay? Put your trust in Allah <s.w.t> and take the first step.

The Men's Responsibility

Men should adopt modesty, because it is the Sunnah of our beloved Prophet ﷺ and the prophets before him. Manliness is modesty and vice versa.

The Prophet ﷺ said, "One who accidentally glances at a strange woman and then looks away, Allah <s.w.t> will put sweetness and pleasure in his worship."

(Musnad Ahmed)

The media, as is the case in so many other things, has projected a warped image of manhood too. Apparently the more vulgar a man is, the more uncomfortable he makes women by his brazen gaze and the more women and "one-night stands" he has to his credit, the more "macho" he is considered. Forget modesty, whatever happened to good old common sense? Look around you and think of the men you truly respect in real life. They are the ones who are immaculately groomed, inspire a certain kind of awe and are not like those we commonly refer to as "desperados". Indeed modesty increases the worth of a man, for which woman in her right mind would want to marry a faithless or shameless man?

It is narrated from Abdullah Bin Umar رضي الله عنه that the Prophet ﷺ said, "Serve your elders and be obedient to them, your children will do the same. Be chaste and your women will be chaste."

(Tabrani)

The Prophet Isa عليه السلام said: Looking at a woman with lust is adultery.

Note to Dads: Do not smile indulgently at your sons when

they talk about their latest "excursion in the field". Please do not sigh and start reminiscing about your days saying "boys will be boys" or at least if you are going to do that, do not kill your daughter for the same in the name of some misplaced sense of "honor". If you have not noticed qualities like honor, liberty and justice are uniform across the board!

Note to women: Whenever you are harassed in the work place, study place or the market, know that at some point somewhere a woman failed in her duty as a mother. Do not repeat the same mistake. Teach your son (s) manners and do womankind a favor.

May Allah make all Muslim men and women upholders of the proud tradition of Muslim Haya and modest. Ameen.

Al-Ilm Institute Publication

سَمِعْنَا وَأَطَعْنَا

Interpretation: "We Hear and We Obey"

..... سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ

"We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the [final] destination."

(Surah Al-Baqarah: 285)

The answer of the Believers, when summoned to Allah and His Messenger, in order that He may judge between them, is no other than this: they say, "We hear and we obey": it is such as these that will attain felicity.

(Surah An-Noor: 51)

Those who eschew Evil,- and fall not into its worship,- and turn to Allah (in repentance),- for them is Good News: so announce the Good News to My Servants, Those who listen to the Word, and follow the best (meaning) in it: those are the ones whom Allah has guided, and those are the ones endued with understanding.

(Surah Az-Zumar: 17-18)

And whoever obeys Allah and the Messenger - those will be with the ones upon whom Allah has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions.

(Surah An-Nisa: 69)

Those are limits set by Allah: those who obey Allah and His Messenger will be admitted to Gardens with rivers flowing beneath, to abide therein (for ever) and that will be the supreme achievement.

(Surah An-Nisa: 13)

Hijab: Revert Muslim Women and their Reflections

Khola Nakata (Japan)

"My hijab made me happy; it was both a sign of my obedience to Allah and a manifestation of my faith. I did not need to utter beliefs, the hijab stated them clearly for all to see, especially fellow Muslims, and thus it helped to strengthen the bonds of sisterhood in Islam. Wearing the hijab soon became spontaneous, albeit purely voluntary. No human being could force me to wear it; if they had, perhaps I would have rebelled and rejected it. However, the first Islamic book I read used very moderate language in this respect, saying that "Allah recommends it (the hijab) strongly" and since Islam (as the word itself indicates) means we are to obey Allah's will I accomplished my Islamic duties willingly and without difficulty, Alhamdulillah.

The hijab reminds people who see it that God exists, and it serves as a constant reminder to me that I should conduct myself as a Muslim. Just as police officers are more professionally aware while in uniform, so I had a stronger sense of being a Muslim wearing my hijab.

I often wonder why people say nothing about the veil of the Catholic nun but criticize vehemently the veil of a Muslimah, regarding it as a symbol of "terrorism" and "oppression."

Leila Lisa Luttmann (America)

"When I donned the Hijab after accepting Islam it was as if I had acquired bliss. Finally I was at peace. I felt as if people respected me more. I was no longer teased in the bus or on the road. It is my desire to see every Muslim woman molded according to the teachings of Islam, inside out."

Fatima Heeran (Germany)

Fatima Heeran dons an exemplary Hijab with pride. On a visit to Pakistan she addressed the women at a club gathering by

cover? I would reply "We are not forced to cover; we choose to follow the commands of Allah <s.w.t>. Islam is all about submitting to the will of God. If one does not leave forego disobedience and follows his own desires even after becoming Muslim, than what is the point of accepting Islam?"

Bushra (England)

"After having accepted Islam, I hold deep reverence for the ideology of Islam and the moral values it inculcates."

Nooria (France)

Her job as a teacher was terminated because she chose to wear Hijab. She says:

"Hijab is more important than education. How can I leave my religion? I was not a strict Muslim before but the Hijab has made me a true Muslim."

Many other women in France faced the same kind of discrimination that Nooria faced, in the workplace, schools, colleges and universities. But these brave young women chose to remain steadfast on their Deen at the price of being expelled from their institutions. May Allah reward them for their efforts.

An Islamic Magazine published in Canada by the name of "Crescent International" summarized Western culture and its flaws in the following words:

"For to bare, but not to cover".

Sheila

"Hijab benefits the woman herself. It is also a test of her will-power."

The majorities of these women is highly educated and serve their respective countries as doctors, engineers, social scientists etc. Even though popular Western culture demands that a woman not cover herself, these women chose to go

Self Evaluation

		Score (out of 10)
1.	I have not yet inculcated the habit of covering my head.	0
2.	I cover my head, occasionally.	2
3.	I have started wearing a full-time scarf.	5
4.	I do complete Hijab during Dars or Qur'an classes.	6
5.	I do complete Hijab in specific functions and Bazaars.	7
6.	I have started Abaya/Chador and scarf everywhere.	9
7.	I have also started Niqab with Abaya/Chador.	10

May Allah guide you and ease the difficulties in your path, no matter what stage of Hijab you are at.

Ameen.

The Muslim Woman "UNVEILED"

BY IZDEHAR ALBOWYHA

You look at me and call me oppressed,
Simply because of the way I'm dressed,
You know me not for what's inside,
You judge the clothing I wear with pride,
My body's not for your eyes to hold,
You may speak to my mind, not my feminine mould,
I'm an individual, I'm no man's slave,
It's Allah's pleasure that I only crave,
I have a voice so I will be heard,
For in my heart I carry His word,
"O ye women, wrap close your cloak,
So you won't be bothered by ignorant folk",
Man doesn't tell me to dress this way'
It's the Law of God that I obey,
Oppressed is something I'm truly Not,
For liberation is what I've got,
It was given to me many centuries ago,
With the right to prosper, the right to grow,
I can climb mountains or cross the seas,

Expand my mind in all degrees,
For God Himself gave us LIB-ER-TY,
When He sent Islam,
To You and Me! top

To a Non-Muslim Woman

When you look at me
All you can see
Is the scarf that covers my hair,
My words you can not hear,
Because you're too full of fear,
Mouth gaping all you do is stare,
You think it's not my choice,
In your own "liberation" your rejoice.
You think I'm uneducated,
Trapped, Oppressed and Subjugated,
You're so thankful that you're free
But non-Muslim woman you're got it wrong:
You're the weak and I'm the strong,
For I've rejected the trap of Man.
Fancy clothes, low necks, short skirts,
These are devices of pain and hurt,

I'm not falling for that little plan,
I'm a person with ideas and thoughts.
I'm not for sale, I can't be bought!
I'm me, not a fancy toy,
I won't decorate anyone's arm,
Nor be promoted for my charm,
There's more to me than playing coy,
Living life as a balanced game,
Mother, daughter, wife, nurse, cleaner, cook, lover
And still bring home a wage,
Who thought up of this modern "freedom"?
Where man can love 'em and man can leave 'em,
This is not freedom but life in a cage!
Always jumping to male agenda,
Competing on this terms,
No job share, no facilities,
No feeding and nappy changing amenities,
No time off for menstrual pain,
"Hormones" they laugh, "What a shame"
No equal pay for equal skill,
Your job they can always fill,
No promotion until you're sexually terrorized,
And this is liberation?

Non-Muslim woman you can have your life.

Mine-It has less strife!

I cover and I am respected,

Surely that's to be expected!

For I won't demean the feminine,

I won't live to male criterion,

I dance to my own tune,

And I hope that you see this very soon,

For your own sake-Wake Up! Use your sight,

Are you so sure that you're right?

From a Muslim Woman

Supplications for Seeking the Help of God and Steadfastness in the Context of Hijab

Supplication for Seeking Ease during Trials or Hardships

اللَّهُمَّ لَا سَهْلَ إِلَّا مَا جَعَلْتَهُ سَهْلًا وَأَنْتَ تَجْعَلُ الْحُزْنَ إِذَا شِئْتَ سَهْلًا-

O Allah! There is nothing easy except what You make easy,
and You make the difficult easy if it be Your Will.

Supplication When In Fear of a People

اللَّهُمَّ اكْفِنِيهِمْ بِمَا شِئْتَ-

O Allah! Protect Me From Them With What You Choose.

Supplications for Seeking Guidance and Chastity

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى وَالتَّقَى وَالْعَفَافَ وَالْغِنَى -

O Allah! Indeed I, I ask of You, guidance and piety and chastity and to be free of depending on anyone (except You).

اللَّهُمَّ اهْهِمْنِي رُشْدِي وَأَعِزَّنِي مِنْ شَرِّ نَفْسِي -

O Allah! Inspire my heart to guidance and save me from the evil of my nafs (soul).

اللَّهُمَّ إِنِّي أَسْأَلُكَ الصِّحَّةَ وَالْعِفَّةَ وَالْأَمَانَةَ وَحُسْنَ الْخُلُقِ وَالرِّضَا بِالْقَدْرِ -

O Allah! Indeed I ask of You, sound health, chastity, trustworthiness, good character and contentment on whatever is decreed.

Moment of Introspection

إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ ۝

It is those who are endued with understanding that receive admonition.

(Surah Az Zumar: 9)

وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ۝

And O ye Believers! Turn ye all together towards Allah, that ye may attain bliss.

(Surah An-Noor: 31)

AL-ILM strives to disseminate knowledge of Qur'an and Sunnah amongst women of all ages, young and old alike.

We conduct the following courses for this purpose:

Our Mission: Qur'an in Each Heart, Each Hand
Every Home and Every Forum

بنیاد :	اردو میں 18 ماہ پر مشتمل قرآن سرٹیفکیٹ کورس
دن: پیر سے جمعرات	اوقات: 9:00 am سے 12:45 pm

رمضان پروگرام: ماہ رمضان میں دورہ قرآن کا اہتمام
رابطے کیلئے: 0300-8202473, 0300-2125144

فہم القرآن :	اردو میں تفسیر القرآن اور دیگر فہم دین مضامین پر مشتمل کورس
دن: جمعہ اور ہفتہ	اوقات: 3:15 pm سے 6:00 pm

رابطے کیلئے: 0300-2125144, 021-35846958

مکتب :	بچوں کیلئے تجوید و قرآنی تعلیم و تربیت کا مدرسہ
دن: پیر سے بدھ	اوقات: 3:30 pm سے 5:00 pm

تعمیر :	اردو میں منتخب نصاب، تجوید اور گرامر کا ایڈوانس کورس
دن: منگل اور بدھ	اوقات: 9:30 am سے 12:30 pm

Quest: Weekly Islamic education programme (English)	
Timings: 3:00pm to 6:00pm	Day: Thursday

Perceptions: Weekly interactive Islamic workshops for girls (English)	
Timings: 3:30pm to 5:30pm	Day: Friday

زیر نگرانی - ہما نجم الحسن
مزید معلومات کیلئے پتہ:

12-C, 21st Commercial Street, DHA Phase II Ext. Karachi.
Contact no.: 021-35318553, 021-35318554, 021-35882073

ادارہ 'العلم' کے مختلف موضوعات پر مندرجہ ذیل کتابچے اور پمفلٹ اردو اور انگریزی میں دستیاب ہیں۔

اردو کتابچے

- | | | |
|--|--|--|
| 1 Bidah (Innovations in Islam) | 18 دنیا کی حقیقت | 1 اعتقادی بدعات |
| 2 Remembrance of Allah | 19 جنت کی طلب | 2 مسنون اذکار |
| 3 Shirk (The Unforgivable Sin) | 20 کون ہے جو اللہ کو قرض دے؟ | 3 سوچنے کا میرے لئے اللہ کافی نہیں |
| 4 Nikah (In The Light of Sunnah) | 21 شراب کی حرمت | 4 عقہ نکاح (قرآن اور سنت کی روشنی میں) |
| 5 Sins of the Tongue and Its Cure | 22 شفا کی دعائیں | 5 زبان کے گناہ اور ان کا علاج |
| 6 Why Should We Pray? | 23 اللہ کس سے محبت کرتا ہے؟ | 6 نیچی |
| 7 Preparing For Ramadan | 24 شیطان کے ٹکروں پر | 7 ہم نماز کیوں پڑھیں؟ |
| 8 Laws of Inheritance | 25 اب بھی وقت ہے | 8 وضو اور غسل کا مسنون طریقہ |
| 9 Etiquettes of Expressing Grief and Mourning the Dead | 26 میرا قرآن پر عمل پورا یا ادھورا؟ | 9 انتہام رمضان |
| | 27 غیر مسقطہ (سجدہ) (مرتبہ نماز میں) (جس میں انسانیت، برہنہ) | |
| 10 Music (in the light of Qur'an and sunnah) | 28 استغفار | 10 حج اور عمرہ کا مسنون طریقہ |
| | 29 اللہ تبارک و تعالیٰ | 11 موسیقی (قرآن اور سنت کی نظر میں) |
| 11 Qur'an (light, Guidance, mercy) | 30 راضی بدرضاے رب | 12 رنج و غم اور موت کے آداب |
| 12 The Reality of Life | 31 حقیقت | 13 مسنون حج کیجیے |
| 13 Interest (War Against Allah ﷻ and The Prophet ﷺ) | 32 اللہ کی مخالفت | 14 سود (اللہ اور رسولؐ سے جنگ) |
| | 33 ہدایت کی طلب | 15 قانون وراثت (قرآن اور سنت کی روشنی میں) |
| | 34 کیا ہم اللہ سے ڈرتے ہیں | 16 قرآن کریم (نور، ہدایت، رحمت) |
| | 35 والدین ہماری جنت | 17 حیا اور حجاب (قرآن اور سنت کی نظر میں) |
| | 36 اولاد کی تربیت کیسے کریں؟ | |

BOOKS AVAILABLE AT:

مندرجہ ذیل پتوں پر کتابیں دستیاب ہیں:

Main Distributors: AL-ILM Karachi

12-C, 21st Commercial Street, DHA Phase II Ext. Karachi.

Ph: 0300-2125144, 0300-8202473, 0300-2271334, 35882073, 35318553-4, 0331-2845902

Dawah Books: Khadda Market, DHA Phase 5. Ph: 021-35342335

Darussalam: Tariq Road, Karachi. Ph: 021-34393936

Islamic Cassettes: Metro Shopping mall, Clifton Karachi. Ph: 021-35304830

Metro Cassettes: Metro Shopping mall, Clifton Karachi. Ph: 021-35304853

Ar-Rahman Cassettes: Metro Shopping mall, Clifton Karachi. Ph: 021-35304822

Al-Balagh: LG4, Landmark Plaza, Jail Road, Lahore. Ph: 042-35717842-3

Al-Balagh: New Liberty Tower, Model Town, Link Road, Lahore. Ph: 042-35942233, 0300-6112240

Al-Balagh: Adnan Plaza, G-10 Markaz, Main Double Road, Islamabad. Ph: 0300-5205060

Al-Balagh: 15 Shalimar Center, F-8 Markaz, Islamabad. Ph: 051-2281420, 0300-5205060

Islamic Book Store: Shop # 6, Hotel Heaven, Defence, Lahore. Ph: 042-36132434, 35691267, 36612322

Darrul Kutub: St 4 Shop 3, Rohaila Market, Zakaria Town, Bosen Road, Multan. Ph: 0321-4850902

Darrul Islamiat: Urdu Bazar, Karachi. Ph: 021-32722401

Qur'an Manzil: Urdu Bazar, Karachi. Ph: 021-32621206

Maktaba Nadwa: Urdu Bazar, Karachi. Ph: 021-32638917, 0322-2678163

Fazal-e-Rabi: Korangi Crossing, Karachi. Ph: 021-37633740

Baitul Qur'an: Urdu Bazar, Karachi. Ph: 0300-2176120, 0346-2579890

Al-Ilm Institute Publication



**EDUCATION THROUGH
QUR'AN AND SUNNAH**

021-35882073 - 021-35318554, 0300-2125144 - 0331-2845902
www.al-ilm.com

Revised Edition