A TREATISE ON HIJAB &

A Compilation Of Questions Pertaining To Family Matters

Shaikh Muhammad bin Salih Al-'Uthaimeen

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By:

The Noble Shaikh,

Muhammad bin Salih Al-'Uthaimeen

(May Allah forgive him, his parents, and all Muslims)

Translation:

Sameh Strauch

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

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PREFACE

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

All praise be to Allah, we praise Him, we seek His Aid, we ask His Forgiveness and we seek refuge with Him from the evils of ourselves and the wickedness of our deeds. Whomsoever Allah guides, there is none who can misguide him and whomsoever Allah causes to go astray, there is none who can guide him. I bear witness that none is worthy of worship except Allah, Alone, without partners and that Muhammad is His slave and His Messenger - may the abundant Blessings and Peace of Allah be upon him and upon his family and his Companions and those who follow them with *ihsan*.

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To proceed:

Allah, the Most High, sent Muhammad with guidance and the religion of Truth, in order to extricate mankind from darkness to light, by the permission of their Lord, and to the Noble and Praiseworthy Path. Also, Allah sent him to fulfill the worship of Allah, the Most High, with complete humility and submission to Him, the Most Blessed, the Most High, implementing His Commands and abstaining from the things that He has prohibited and giving precedence to that over personal desires and whims. Allah sent him to perfect morality, calling them by every means and to destroy immorality and warning against it by every means. The Divine Law given to him ﷺ is complete in every aspect and does not require any person to perfect it or adjust it, because it comes from the Most Wise, the All-knowing, Who knows best what befits His slaves and is Compassionate towards them.

A part of the high and perfect morals with which Muhammad ﷺ was sent with was the attribute of modesty, which the Prophet ﷺ declared to be a part of faith (Eeman).

No one denies that the modesty which is commanded by Islamic Law, and by convention, includes the decency and decorousness demanded of a woman, and the kind of behavior that will ensure that she is kept far away from situations of temptation and suspicion. Further more, there is no doubt that the greatest act of modesty that she can perform is wearing a *hijab* that covers her face, and is the best thing with which she can adorn herself. This is because it protects her and keeps her far removed from temptation.

The people in this blessed land - the land of Revelation, the Message, modesty and decency - used to follow the path of righteousness in this matter and women went out wearing *hijab* and *jilbab* or *'aba'ah*, or something similar, and they avoided mixing with men. This situation continues in many cities in the Kingdom, all praise and thanks be to Allah.

But when (negative) things were said about the *hijab*, and the women who did not wear them saw no objection to unveiling and were seen without them, some people began to have doubts about whether the *hijab* and the covering the face are obligatory or preferred, or simply a custom followed by people, which is neither obligatory nor preferred.

In order to dispel this doubt and to reveal the truth of the matter, I decided to write what was easy for me, so that the ruling on it might be made clear, hoping to Allah, the Most High, that the truth might be made apparent by it and that He might make us among the rightly-guided, who discern the truth and follow it and who discern falsehood and avoid it. I say - and success is attained through Allah - : "Know, O, Muslim, that the screening of a woman from unrelated men and the covering of her face is an obligation, the evidence for which is in the Book of your Lord, the Most High, the *Sunnah* of your Prophet, Muhammad ﷺ, correct opinion, and uninterrupted analogy.

Evidence From the Noble Qur`an

The proofs from the Qur`an include the following:

The First Proof: The Words of Allah, Most High:

﴿ وَقُل لِّلْمُؤْمِنَٰتِ يَغْضُضْنَ مِنْ أَبْصَٰرِهِنَّ
وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ
إِلَّا مَا ظَهَرَ مِنْهَا ۖ وَلْيَضْرِبْنَ بِخُمُرِهِنَّ
عَلَىٰ جُيُوبِهِنَّ ۖ وَلَا يُبْدِينَ زِينَتَهُنَّ
إِلَّا لِبُعُولَتِهِنَّ أَوْ ءَابَآئِهِنَّ أَوْ
ءَابَآءِ بُعُولَتِهِنَّ أَوْ أَبْنَآئِهِنَّ أَوْ
أَبْنَآءِ بُعُولَتِهِنَّ أَوْ إِخْوَٰنِهِنَّ أَوْ بَنِىٓ
إِخْوَٰنِهِنَّ أَوْ بَنِىٓ أَخَوَٰتِهِنَّ أَوْ نِسَآئِهِنَّ
أَوْ مَا مَلَكَتْ أَيْمَٰنُهُنَّ أَوِ ٱلتَّٰبِعِينَ
غَيْرِ أُو۟لِى ٱلْإِرْبَةِ مِنَ ٱلرِّجَالِ أَوِ ٱلطِّفْلِ
ٱلَّذِينَ لَمْ يَظْهَرُوا۟ عَلَىٰ عَوْرَٰتِ ٱلنِّسَآءِ ۖ
وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ
مِن زِينَتِهِنَّ ۚ وَتُوبُوٓا۟ إِلَى ٱللَّهِ جَمِيعًا أَيُّهَ
ٱلْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴾



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