

Guarding Virtue

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[An-Nisaa':27]



By

Bakr Bin Abdullah Abu Zaid

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Translated by
Muhammad Abdul Mun`im Mahmoud

In the Name of Allah, the Most Gracious, the Most Merciful. All thanks and praises be to Allah alone; Peace and Blessings of Allah be upon the last Prophet, Muhammad, his Family, Companions and righteous followers till the Day of Recompense...

Then, since today's life of Muslims, (who adhere to their religion; worship Allah, Glory be to Him; and stick to chastity, abstinence, shyness and jealousy) is fraught with dangers from every side, we publish this study to confirm the believing women's adherence to virtue, and uncover the westernized calls to follow vice.

The Muslims' life is fraught with threats such as: diseases of doubt in beliefs and worships; diseases of lusts in behaviour and sociality; and deepening these diseases in Muslims' life within the worst spiritual war against Islam and the worst conspiracy against the Islamic Nation. This conspiracy is adopted by the so-called "New World Order" within the framework of the globalization theory that mixes up truth with falsehood; grace with abomination; good with bad; Sunnah with heresy; Sunnite with heresiarch; the Mosque with the Church; the Muslim with the disbeliever; Quran with abrogated distorted books such as Old and New Testaments; and Islam with other religions under the principle of religious unity.

This mixing theory is genuinely the most harmful plot aiming at weakening Islamic faith in the souls of believers, and turning Muslims to a herd of sheep with faint beliefs, wild lusts, extreme desires, cold feelings and bad sense. Accordingly, those who are wretched would turn back from Faith. Others would eventually turn back from their religion.

All of these incidents are taking place by breaking through the principle of loyalty and disownment, and the principle of love and hatred for the sake of Allah; by prohibiting writers and speakers to state the truth; and by fabricating accusations against whosoever has remains of morals. It is a long list of forged accusations such as terrorism, extremism, extravagance, and conservatism, which are frequently used by the disbelievers to accuse believers, by the westernized to accuse firm Muslims, and by the strong to accuse the weak.

The worst of these dangers, and the most influential in spoiling the nation, and making it drunk in its desires, and ill morals, are the callers for sedition who left the responsibility for protecting Islamic morals in their women and the women of the believers, to the deviation of sedition, and spreading lust, and left out the responsibility to preserve the harems and care to guard it to quake it, and open the doors for greed in women,

this is all through the sinful calls and misleading preaches in the name of women's rights, freedom and equaling women with men...etc. It is a list of calls that is too long to be discussed in this book. Those callers presented their calls with trivial minds and unhealthy ideas, calling for them in the Islamic countries and righteous societies to overthrow and put off Islamic veil; and to spread sedition, unveiling of the face, nudity and women's competing with men till the seducing woman, by the case, says, "come on, O licentious!".

They have proceeded slowly in their conspiracy. First, they built the first brick in their plot by allowing mixing between male and female children in kindergartens, T.V. kids' programs, children's acquaintance corner, presenting evil in the form of bouquets between male and female children in public ceremonies. Thus, Islamic veil could be penetrated and mixing between males and females could be established by these wicked beginnings that most people deem easy!!

Many people could not recognize the goals behind these beginnings as well as the source of these beginnings. For instance, renewing clothes in the name of fashion (shameful descending fashion) is taken from the fashion of prostitutes who lost their honour and then kept showing their bodies in renewed clothes, which are extremely nude and vile. Unfortunately, markets have been filled with such clothes. Muslim women are competing to purchase them as soon as they are released in markets. If only they had known the rotten source of these fashions, women, who still have the least deal of shyness, would have abandoned them.

It is a sinful beginning to dress children nude clothes as this habituates them to nude fashion and displaying adornment, which comprise nudity, immorality and imitating disbelievers.

Therefore, they followed every way to achieve their goals. They called out to unveiling and exposing women by every possible way once through preaching, another through plotting and a third one through enriching the soil of corruption. Consequently, many people became confused and weak in faith. There is no power but with Allah, the All-Mighty, the All-Wise.

We had then to:

- stand up for the women of the believers by stating the truth;
- face the westernized callers who violated the Islamic religion and assaulted the Islamic Nation;

- declare a reminder about veil in Islam as an obligation and worship for the women of the believers that protects shyness, chastity and abstinence; and preserves Muslim harems;
- warn Muslims about what Allah, Glory be to Him, and His Messenger, Peace and Blessings of Allah be upon him, prohibited with regard to attacking virtue by nudity, unveiling and association between men and women;
- defeat traitors of virtue and callers for vice to help virtuous women say to them: away...away...O traitor go away....My way is straight and you have gone astray;
- support what Allah, Glory be to Him, wills to guide His slaves to preserving their harems and protecting their women from these wicked calls; and
- remove doubts about any good intentions behind these calls by shedding light on the practical consequences of following these misleading calls in many Muslim societies that have been plagued by waves of immorality, impudence, nudity, and adultery.

The press rather stooped in its fault when it published the articles of some shameful writers who announced their interest in motives of prostitution such as molestation. One of them said, "I like to make passes on girls of noble origins." What a shameful call of psychological vagrancy and moral liberation.

I advise every father, son, brother, husband or any other man in charge of a woman to fear his Lord, be dutiful to Him and never leave her deviate from veil to nudity, and from chastity to mixing with men. Every man responsible for a woman should not prefer life pleasures and desires at the expense of better broad rewards in the Hereafter If he preserves his harems. On the other hand, every Muslim woman should fear her Lord, be dutiful to Him, submit her face to Allah Alone, and follow His Messenger Muhammad Bin Abdullah, Peace and Blessings of Allah be upon him. Every Muslim woman should never pay attention to those dregs of vice and callers of stupidity. If one is a true believer with strong certainty, he will seek protection from Allah, Glory be to Him, and adheres straightly to His law.

This study will light up the way in:

- principles of virtue, guarding it, and encouraging the women of the believers to stick to it; and
- uncovering the callers of vice and warning the women of the believers to fall in their traps.

After reading chapter 1, the reader will be definitely able to disprove the callers' claims in chapter 2.

What have been mentioned in this book – If Allah, Glory be to Him, wills - will comprise persuasion, guidance, exhortation and sufficiency for those whom Allah, Glory be to Him, lighted up their hearts and wanted to sustain and guide to the straight way. Every one knows his way and could see whether he is following the straight path. Thus, I have conveyed the truth to you. And Allah is Sufficient for me and He is the Best Disposer of affairs.

This study is a summary concluded from around 200 books, theses and articles about women's issues excluding books of Quran interpretation, Prophetic Traditions, Islamic Jurisprudence...etc because I did not want to load the book by referring every quotation to its source. However I showed a collection of references to the reasons of revelation in a number of Quran verses. A blessed portion of these Quran verses are found in this book as you will see within its pages.

I supplicate Allah, Glory be to Him, to accept this work. All praises and thanks be to Allah, the Lord of all that exist.

The Author
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Chapter 1

10 Principles about Virtue

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First Principle

The Necessity of Belief in the Differences Between Man and Woman

The physical, moral and legal differences between man and woman are sensibly and mentally established in the Islamic Law and as a Divine Decree

To demonstrate the aforementioned principle, we should know that Allah, Glory be to Him, has created man and woman as two different halves of the humankind, male and female. Allah, Glory be to Him, says (what means), {And that He (Allah) creates the pairs, male and female.} [An-Nagm:45]. Every one of the pair shall participate in maintaining the universe, every one according to his specialization. They shall participate in maintaining the universe by worshipping Allah, Glory be to Him, with no difference between man and woman in religion fundamentals such as: monotheism; belief; facts of faith; submitting one's face to Allah; reward and punishment; general encouragement and warning; and virtues. Man and woman also shall equally adhere to general Islamic legislations with regard to all rights and duties. Allah, Glory be to Him, says (what means), {And I Allah created not the jinn and mankind except that they should worship me Alone.} [Adh-Dhariyat:56]. And Allah, Glory be to Him, says (what means), {Whoever works righteousness – whether male or female – while he (or she) is a true believer of Islamic monotheism verily, to him We will give a good life in this world...} [An-Nahl:97]. Allah, the Almighty, also says (what means), {And whoever does righteous good deeds, male or female, and is a true believer, such will enter Paradise and not the least injustice, even to the size of a speck on the back of a date-stone, will be done to them.} [An-Nisaa:124]

However, Allah, Glory be to Him, predestined and foreordained that the male is not like the female in regard with creation characteristics, shape and formation. Male is characterized by perfection of creation, natural strength. On the contrary, female is lower than man in terms of creation, composition and nature because she is subject to menstruation, pregnancy, parturition, nursing, childcare and educating future generations. Consequently, woman was created from the rib of Adam, peace be upon him, so she is a part of him, subordinate to him and an enjoyment for him. Man, by his turn, is entrusted with looking after woman, preserving her rights and sustaining her and their children financially.

The distinctive features between man and woman are: differences in strength as well as physical, mental, intellectual, and emotional capabilities. There are also difference between man and woman in terms of determination, work and performance, which are enough to distinguish

between man and woman. Besides, modern physicians have found out amazing marks of difference between the two genders. A great deal of Islamic rules has been dependent on these two differences, which imposed, by the Wisdom of Allah, the All-Knower, All-Aware, the differences and dissimilarities between man and woman in details of Islamic rules and in terms of appropriate jobs that suit the creation, formation, capabilities, performance and specialization of each gender in human life. Thus, man and woman integrate in life by doing the job appropriate for each one of them.

Therefore, Allah, Glory be to Him, distinguished men with some rules that suit their creation, formation, structure, characteristics, qualifications, efficiency, patience, endurance, staidness as well as their preparation to work out of the house and striving to sustain their families financially. On the other hand, Allah, Glory be to Him, distinguished women with some rules that suit their creation, formation, structure, characteristics, qualifications, efficiency, weakness as well as their preparedness to work in house, manage its affairs and educate the future generation.

Allah, Glory be to Him, mentions in Quran the saying of a woman (which means): **{...And the male is not like the female}** [Al-Imran:36]. Glory be to Allah. Surely, His is the Creation, Commandment, Judgment and Ordinance. Allah, Glory be to Him, says (what means): **{Surely, His is Creation and Commandment. Blessed is Allah, the Lord of mankind, Jinn and all that exists}** [Al-Araf:54]. It is then Allah's cosmic predestined Will to create man and woman with different creation, formation and talents. It is also Allah's religious legal Will to distinguish between man and woman in rules and legislations. The two Wills came together for the sake of slaves, world maintenance and regulating the life of individuals, families, communities and the human society in general.

The following is a part of unique rules for each gender:

Some of the rules distinguishing men are:

☞ Men are the guardians of virtue; and protectors and maintainers of their household against vice and calamities. Men are responsible for sustaining their homes financially. Allah, Glory be to Him, says (what means): **{Men are the protectors and maintainers of women, because Allah has made one of them to excel the other, and because they spend (to support them) from their means. Therefore the righteous women are devoutly obedient (to Allah and to their husbands), and guard in the husband's absence what Allah ordered them to guard (e.g. their chastity, their husband's**

property. }[An-Nisaa:34]

The effect of this guardianship is clear in the Quranic word "under" when Allah says in Surah At-Tahreem (what means): {Allah sets forth an example for those who disbelieve: the wife of Noah and the wife of Lot. They were under two of our righteous slaves...} [At-Tahreem:10]. "Under" in the verse is a notification that the two wives has no authority over their husbands. The authority is rather for their husbands over them. Woman shall never be equal to man or over him.

☞ Prophecy and Mission is another unique feature of men without women. Allah, Glory be to Him, says (what means): {And we sent not before you (as Messengers) any but men unto whom we revealed...} [Yusuf:109] Quran interpreters have said that Allah has never sent a woman, an angel, a jinni or a Bedouin as messengers.

☞ General guardianship and representation such as judicial authorities, administration and their likes shall never be assigned but to men without women. All other guardianships, such as guardianship in marriage, are exclusively assigned to men without women.

☞ Men are distinguished with several worships that women are not. For example, Jihaad obligation, Friday prayer, group prayers, call to prayers, Iqama and their likes are obligatory for men without women. The authority of divorce was assigned to men without women. Children carry the names of their fathers, not mothers.

☞ Male children shall be given a portion of inheritance equal to that of two females. Men wergild amount is equal to that of two women. Men's witness equals that of two women...etc.

☞ The aforementioned rules and their likes that distinguish men without women implies the meaning of what Allah, Glory be to Him, says at end of divorce verse (what means): {...but men have a degree of responsibility over them. And Allah is All-Mighty, All-Wise} [Al-Baqarah:228]

Some of the rules that Allah, Glory be to Him, distinguished women with are organized in the following sections: Worships, dealings, marriage, judgment and their subordinate issues...these rules are known in Quran, Sunnah and Jurisprudence in the past and present.

Some of these rules are related to the woman's veil and guarding her virtue.

These unique rules by which Allah distinguished man and woman mean several commandments of which we include the following three ones:

First Commandment: Submission to and belief in difference between man and woman on the physical, mental and legal levels... Either man or woman should be satisfied with what Allah, Glory be to Him, foreordained and predestined for him. Either man or woman should believe that these differences are completely fair for both genders, and are the best way to regulate life pace for the human society.

Second Commandment: Muslim males or females should not wish what Allah made of differences between them as this wish is considered a kind of discontent with what Allah predestined and dissatisfaction with His Law and Commandments. Every slave should ask Allah of His Bounty, and this is a legal manner to remove envy, purify the soul of the believer and train the soul to be satisfied with what Allah predestined and foreordained.

Thus, Allah, Glory be to Him, says (what means): {And wish not for the things in which Allah has made some of you to excel others. For men there is reward for what they have earned, (and likewise) for women there is reward for what they have earned, and ask Allah of His Bounty. Surely, Allah is Ever All-Knower for everything.} [An-Nisaa:32]

Concerning the reasons of revealing the up-mentioned verse to the Prophet, Peace and Blessings of Allah be upon him, Mugahid, a Quran interpreter, has said: Om Salamah has said: O Messenger of Allah! Why men go for fight in the cause of Allah and we do not, and why our portion of inheritance is half of the men's portion? Therefore, the up-mentioned verse was revealed to the Prophet, Peace and Blessings of Allah be upon him" It was related by At-Tabari, Imam Ahmad, Al Hakim and others.

Another Quran interpreter, Abu Jaafar At-Tabari, may Allah have mercy on him, has said: Allah, Glory be to Him, means by this verse that "Every Muslim should not wish to things that Allah has made some of you to excel the other. At-Tabari has mentioned that the verse had been revealed because some women wished to obtain the positions and rights of men. Allah, Glory be to Him, then prohibited His slaves to make void wishes and advised them to ask Him of His Bounty because wishes is ever causing envy and unrighteous oppression in the souls of believers." End.

Third Commandment: If Quran literally prohibits just wishing, what will be the case then with those who deny the legal differences between men and women, call to cancel them, ask for equation and call for it in the name of equation between men and women!

There is no doubt that this call is theoretically infidel, as it comprises a conflict with Allah's Universal Predestined Will concerning differences between men and women in creation and mentality. Besides, this call

opposes Islamic decisive legal evidence that there are differences between men and women in many Islamic rules as we have mentioned earlier.

If equation takes place in all rules under these differences in creation and capabilities, it will cause a reverse in nature, which is completely unfair for both the superior and the inferior. It is unfair for the life of human society because this results in depriving the society of the outcome of the superior capabilities and overloading the inferior capabilities, which could never be found in the Law of the All-Wise. Therefore, women, under these honourable rules, are supported to devote herself to nurse their children, manager their houses and educate the future generation of the nation.

May Allah have mercy on the brilliant scholar, Mahmoud Bin Muhammad Bin Shaker, who has commented on the previous interpretation of At-Tabri [8/260], saying:

However, this is a section of saying and wishing, where people of our present times have terribly misinterpreted. There is no way out to remove this misinterpretation but through sincere intentions, good understanding of human nature, giving up void unnecessary wishes, abandoning imitations of dominant nations and freeing ourselves from the captivity of corrupted gathering that has tremendously confused nations nowadays. Nevertheless, our fellow Muslims, May Allah guide them, have been swept astray, and mixed between reform of corruptions through persistence, wisdom and understanding; and corruption disguised in the suit of reform. People have exceeded the proper limits. The spiteful callers in charge of the press grew in number to the extent that words confused, ideas disturbed and many people followed them. Consequently, we found some scholars belonging to this religion while they profess opinions in the issue of equation that every religious man would deny. There is a great difference between healthy straight life for men and women away from diseases, defects and ignorance; and removing every separator between men and women to the extent that everything becomes a kind of void wishes that cause envy and unrighteous oppression according to Abo Jafaar, how good he is!, and may Allah accept his good deeds! May Allah guide us all to the true path in our times where tongues betrayed minds! To all those who break Allah Commandments and Predestination, beware! A calamity would sweep them from earth as it happened for their likes before. End.

The previous principle has now proven the physical, mental and legal differences between men and women. Relying on the previous principle, we relate the following principles of differences between men and women in adornment and veil.



Second Principle General Veil

The meaning of veil in general: It means prevention and covering. Veil is obligatory for every Muslim male and female. It is obligatory for males with males, females with females and males with females in the way that goes along with his/her nature, instinct and life functions assigned for each one of them. Differences in veil between a man and a woman depend on differences in creation, capabilities, functions assigned for each one of them.

It is obligatory for men to cover their private parts from navel to knees before both men and women except their wives or slaves.

Islamic Law prohibits boys to sleep with each other in the same bed, and orders their parents to separate between them in beds to avoid a touch or a look that may lead to sexual appetite.

Man is prohibited to pray without covering his shoulders.

Men and women are prohibited to circumambulate the Kabaa while naked.

Men and women are prohibited to pray naked, even alone in dark unseen place.

The Prophet, Peace and Blessings of Allah be upon him, prohibits people to walk naked. He says, "[Don not walk naked](#)"

The Prophet, Peace and Blessings of Allah be upon him, also prohibits nakedness when we are alone. He says, "[Allah is more worthy to be ashamed of](#)".

In ritual consecration, differences are well known between men and women.

Men are prohibited to adorn in a way that imitates that of women, either in dress, jewellery, speech...etc.

Men are prohibited to lower their clothes below heels. On the other hand, women are obliged to lower their cloaks for an ell to cover their feet.

Men and women believers are ordered to lower their gaze from private parts of each other and from everything that may cause sexual appetite. This great legal manner helps the soul to abandon looking to any causes of sins.

Men are prohibited to be alone with male smart youth, or looking at them with sexual desires...etc. Islamic Law imposed upon Muslims many ways of maintaining chastity, purification and modesty; and abandoning sinful desires, adultery, stinks and dishonours. It has been proven that the Prophet, Peace and Blessings of Allah be upon him, has said: "**Haya does not bring except good things**". "Haya" is a term that covers a large number of concepts such as respect, modesty, bashfulness, and scruple, etc



Third Principle Special Veil

All women of the believers are legally obliged to adhere to the legal veil that covers all the body, including face and hands, and the acquired adornment such as jewellery and clothes in the presence of foreign men, i.e. any man that is marriageable for her. The evidence on this obligation is several in Quran, Sunnah and practical consensus of the women of the believers since the Prophetic era through orthodox caliphate and until now. The special veil has been obligatory after the breakup of the unified Muslim Nation to smaller countries in the middle of the 14th century A.H. Evidence on the obligation of special veil is the authentic traditions, steady juristic reasoning, sound considerations of obtaining interests and warding off blights.

The women of the believers should veil themselves from men by keeping in their homes or rooms; and by putting on their legal veil in the presence of foreign men. Cloak and veil that cover all parts of the body and acquainted adornment should have certain conditions to be a legal veil. The legal veil comprises large number of virtues and favours. That is why the Islamic Law has protected this veil from any trials to penetrate or tolerate it.

Speaking about this principle leads us to four questions:

First Question: Definition of Veil.

Second Question: With what means can we obtain the legal veil?

Third Question: Evidence of Religious Obligations of Veil for the Women of the Believers

Fourth Question: Veil Virtues

We are going to discuss these four questions in more details as follows:

First Question: Definition of women's veil in Islamic law:

Veil: Infinitive that linguistically covers the meanings of covering prevention and hindrance.

The women's veil in Islamic law means covering the entire body and adornment of the a woman in the way that prevents foreign men to see any part of her body or adornment...she shall obtain veil by clothes and homes.

As for covering the body: It includes covering the entire body including face and hands according to evidences in the third question that follows, God Willing.

As for covering the adornment, it includes covering women's artificial adornment that is not part of their bodies such as jewellery. This is the meaning of adornment in the following verse. Allah, Glory be to Him, says (what means): {**...and not to display their adornment except only that which are apparent...**} [An -Nur:31]. This apparent adornment is called *acquired adornment*, which is excluded in the previous verse. Cloak is a kind of apparent acquired adornment, which does not allow lookers to see any part of her body. It is similar to the gown. It is sometimes called "The wrap"...it appears in a compulsory way as well as if a part of the body appeared by the effect of wind. This is the meaning of the following verse. Allah, Glory be to Him, says (what means): {**Allah burdens not a person beyond his scope...**} [Al Baqarah:286] In this respect, the verse means that Allah, Glory be to Him, burdens not a woman if a part of her body appears in the presence of foreign men, obligatorily not optionally.

Therefore, we said that these kinds of clothes are the ones that do not attract lookers to see any part of a woman's body. This is to protect from the effect of adornment that requires uncovering parts of her body to be seen such as: eyes kohl, which requires uncovering the face to be seen; colours and rings which require uncovering hand to be seen; and earring and necklace which require uncovering another part of the body and so on.

The meaning of adornment in the previous verse means: The acquainted adornment; not parts of the body for two reasons:

First: It is the meaning of adornment in Arabic language.

Second: The adornment term in the Holy Quran means the outer adornment, i.e. the acquainted adornment. It does not mean the adornment of some parts of the body. The meaning of the verse in Surah An-Nur then goes along with our description for the meaning of adornment. Moreover, the acquainted adornment does not cause uncovering any part of the body, which is the goal of the Islamic Law from imposing the obligation of veil on Muslim women. Islamic Law has imposed veil obligation to achieve protection, chastity, shyness, glance aversion, abandoning adultery, purification of hearts of both men and women, and stopping greediness in women. This is better to remove doubts and causes of corruption and sedition.

Second Question: With what means can we obtain the legal veil?

We knew earlier that veil is a general term that means covering, which means protecting the woman's body and acquired adornment, such as jewellery, to be seen by foreign men. Through induction, it contains two points:

First: Seeking veil in houses, which protect women to be seen or contacted by foreign men.

Second: Seeking veil by clothes that involves wearing gown and veil. Sometimes gown and veil are called cloak and yashmak. Then we can conclude the definition of clothes veil as covering the entire woman's body including face, hands and feet; and covering her acquired adornment in the way that prevents foreigners to see any of her adornment. This is called veiling by gown and veil. Follows is the definition of the veil:

1- Veil: a singular word. Plural form: veils, which covers the meanings of covering, protection. i.e. "something that a woman uses to cover her head, face, neck and chest"

Everything is covered and protected can be described as "veiled".

The word veiled is used in a well-known Prophetic Hadith: "[Veil your tableware](#)", which means cover the openings and faces of your tableware.

An-Nomairi also uses veil in one of his poems saying:

How righteous are they to veil their fingertips
And go out under night cover wrapped up in their clothes

Arabs also call veil as mask. Plural form: masks, which means masking, i.e. covering. The term mask is used in the Prophetic Hadith related by Imam Ahmad in his Mosnad. "When the Prophet, Peace and Blessings of Allah be upon him, wanted to perform two prostrations, he used to raise his hands, covering his face.

It is also called An-Naseef. Describing a woman, An-Nabigha, an Arabic poet, once said:

How pious was she when her veil fell off!
as soon as it could be, she picked it with one hand
and by the other hand kept our eyes off
from seeing her face from our stand

Therefore, she caught it and protected her body from being seen by us using her hand.

It is also called *Al Ghadaqa* taken from an Arabic verb that means to cover and protect. It is said "the woman lowered her mask (veil)", i.e. covered her face by the veil.

Antara, a poet, once said:

If you cover your veil to prevent my looks
then it is your pleasure to get the veiled knight

It is said *Mosafaa*. In the Arabic tongue, it means any kind of clothes.

In the colloquial language, it is called *Ash-Shila*.

How to wear it: To put the veil on the woman's head, then to twist it around her neck and face in a circular way, and finally to put the remaining of the veil on her face, throat and chest... thus she can cover her body parts, which are used to be uncovered at home.

The conditions of this veil are: Not to be transparent in the way that shows the woman's hair, face, neck, throat, chest and place of earring. Narrated Om Alkama, I had witnessed Hafsa bint Abdurahamn Bin Abi Bakr when she visited Aishaa, may Allah be pleased with her. Hafsa was wearing a transparent veil that shows her forehead. Seeing this transparent veil, Aishaa split it and said, "Don't you know what Allah, Glory be to Him, says in Surah An-Nur?" Then Aishaa asked for a veil and dressed Hafsa with it. It was related by Ibn Saad, and Imam Malik in Moataa and other Hadith scholars.

2- Gown: plural: gowns. It means "thick garment that a woman wraps herself in from head to face, covering all her body, clothes and adornment"

It is called wrap, cover, dress and garment

It is called cloak that women dress usually in Saudi Peninsula.

How to wear it: to put it over her head and lower it to cover her veil and the rest of her body and adornment until the cloak reaches her feet.

To achieve its desired goals (i.e. covering all the parts of the woman's body), the veil as worship should have the following conditions:

- To be thick, not transparent nor thin;
- To be worn from over the head, not on shoulders, because wearing them on shoulders contradicts with the meaning of cloak that Allah, Glory be to Him, has imposed on the women of the believers; because

it shows some parts of the body; and because it comprises imitating men's wear;

- No to be an adornment in itself by adding apparent adornment to it such as embroidery; and
- To cover the body from over the head to below the feet

Thus, we conclude that wearing what is called *Nesf Fagaah*, a wear that covers from head to knees, is not considered a legal veil.

Notice: It is a new fashion in recent times to write the names or names' initials of women on their cloaks in an apparent way for lookers either in Arabic or in other languages. This is a new play with women and great sedition, so it is prohibited to do so.

Third Question: Evidence of Religious Obligations of Veil for the Women of the Believers:

It is well known that the hereditary continuous acts of Muslims since the times of the Prophet's Companions, may Allah be pleased with them all, are considered legal evidence that should be followed and accepted. There has been practical consensus of Muslim scholars on the continuous hereditary adherence of the women of the believers to staying at houses but in case of urgency or need. There has also been a consensus on the women's adherence to legal veil and not going outside their homes but in veils that cover every part of their body including face and feet without displaying their adornment. Muslims have unanimously agreed on such act that goes along with their goals to maintain the edifice of virtue, chastity, modesty, shyness and jealousy. Consequently, Muslims prevented their women from going outside homes without covering their faces, bodies or adornment.

These are two well-known hereditary consensuses since the early Islamic era and the times of the Prophet's companions and their followers. This consensus was reported by many Imams such as Ibn Abd El Bar, Imam Nawawi, Ibn Taimya, and others. May Allah have mercy on them all! Muslims went on adhering to this consensus until the middle of the 14th century A.H. following the division of the united Islamic country to smaller countries.

Unveiling the face started in Egypt, and then followed by Turkey, Levant countries and finally Iraq. This habit has also spread in the northwest African countries and European countries. Unveiling developed from just uncovering the face to be a kind of dissoluteness, nakedness of

virtually all the body. To Allah we belong and truly, to Him we shall return.

There are seeds of unveiling now in Saudi Arabia. May Allah guide Muslims to the right path, and protect us from evil tracks!

Now it is the time to prove evidence:

First: Quranic Evidence:

There are several pieces of evidence in Quran about the permanent obligation of veil on all the women of the believers. The verses subject of evidence follow:

First Evidence: Allah, Glory be to Him, says (what means): **{And stay in your houses}**:

Allah, Glory be to Him, says (what means): **{O wives of the Prophet! You are not like any other women. If you keep your duty to Allah, then be not soft in speech, lest he in whose heart is a disease (of hypocrisy or evil desire of adultery) should be moved with desire, but speak in an honourable manner. And stay in your houses, and do not display yourselves like that of the times of ignorance and perform prayers, and give alms, and obey Allah and His Messenger. Allah wishes only to remove evil deeds and sins from you, O members of the family of the Prophet, and to purify you with a thorough purification.}** [Surah Al-Ahzab: 32-33].

And the women of the believers are subject to the same obligation in the previous verse. The wives of the Prophet, Peace and Blessings of Allah be upon him, are addressed in the verse because of their honours and status as the Prophet's wives; and because they are the example for the women of the believers; and because they are relatives to the Prophet, Peace and Blessings of Allah be upon Him. Allah, Glory be to Him, says (what means): **{O you who believe! Ward off yourselves and your families a Fire (Hell).}** [At-Tahrim: 6]. This is the situation with any address in Quran and Sunnah; it is meant to address generally all women of the believers because of generality of legislation, though it is never expected that the wives of the Prophet, Peace and Blessings of Allah be upon him, would commit adultery, far be it from them. What is important is the general meaning of words, not the specialization of reason when there is no evidence on the specialization. In that verse, we have no reason of specialization. It is the same situation when Allah, Glory be to Him, says (what means): **{If you join other in worship with Allah, then surely all your deeds will be in vain...}** [Az-Zumar:65].

Accordingly, the commandments of those two verses and their likes are general for all the women of the believers with greater reason. The following are other examples on special addresses but general commandments: Allah, Glory be to Him, prohibits grumbling with parents when He says (what means): **{Say not to them a word of disrespect}** [Surah Al-Isra: 23] If saying just a word of disrespect to parents is prohibited, then beating parents is rather more prohibited. The two verses of Surah Al-Ahzab prove general commandments to the wives of the Prophet and other women of the believers as well. This is also proven by the commandments that followed those two verses. Allah, Glory be to Him, says (what means): **{...and perform prayers, and give alms and obey Allah and His Messenger...}** [Surah Al-Ahzab:33]. These are fixed Islamic obligations.

Based on the previous verses evidence, several evidences on the obligation of veil and covering the face on all the women of the believers can be concluded from three perspectives:

First perspective: A prohibition to speak in a soft way: Allah, Glory be to Him, has prohibited the Mothers of the believers and consequently, the women of the believers to speak softly or weakly with foreign men. The goal of this prohibition is to protect women against every one with a disease of hypocrisy or lust in his heart as soft speech would move diseased hearts to think of adultery. Women rather should speak only when necessary without digression, expatiation or softening in speech.

This perspective that prohibits softening the speech is utmost evidence on the obligation of veils on all the women of the believers with greater reason. Avoiding of softening the speech is one of the protectors from adultery. Avoiding of softening the speech is not obtained but by the motive of chastity, abstinence and modesty. All these motives are inherent in veil. Therefore, it was followed by a clear commandment to obtain veil by staying in houses, which is discussed in the second perspective that follows.

Second perspective: Allah, Glory be to Him, says (what means): **{And stay in your houses.}** This verse is meant to impose veiling of women by staying in houses lest they may be seen by foreign men.

It is a commandment from Allah, Glory be to Him, to the Mothers of the believers and, consequently, the women of the believers who shall adhere to this commandment by staying, resting and calming in houses, where they can perform their life duties; and shall not go outside homes except for need or urgent matter.

Narrated Abdullah Ibn Masaood: The Prophet, Peace and Blessings of Allah be upon him, said: "Woman is a cause for sedition. When she goes out of her house, Satan makes her looks more beautiful than she really is to seduce men. A woman is nearest to the Mercy of Allah when she is in the furthest point of her house." It was related by Tirmizi and Ibn Hiban.

Sheikh of Islam Ibn Taimiah, May Allah have mercy on him, said in his (legal opinions 15/297):

Since women, unlike men, should be protected and preserved, they have been specially addressed to adhere to veil and abandon adornment in the presence of foreign men. For women, veiling by wearing proper clothes and staying in houses, is obligatory though it is not obligatory for men because the women's appearance comprise a sedition for men and because men are responsible for women. End.

Ibn Taimiah, May Allah have mercy on him, also said in his legal opinions (15/379):

Allah commanded us to lower glance and sinful looks with others, He also commanded us to lower glance with people homes as man's home protects his body as well as his clothes. Allah, Glory be to Him, mentioned the verses of lowering glances and protection against adultery directly after the verse of asking permission because homes are protection for people exactly like clothes for bodies. Allah covered the two types in the following verse (which means): {And Allah has made for you out of that which He has created shades, and has made for you places of refuge in the mountains, and has made for you garments to protect you from the heat (and cold), and coats of mail to protect you from mutual violence}[An-Nahl:81]. Both covers provide protection against harmful sun heat and cold as well as a protection against harmful looks of people. End.

Third perspective: Allah, Glory be to Him, says (what means): {...and do not display yourselves like that of the times of ignorance...} [Al-Ahzab:33]

When Allah, Glory be to Him, commanded women to stay in houses, He prohibited them to display themselves like that of the times of ignorance by going outside their houses frequently, or by going outside adorned, perfumed, unveiled and uncovered, or by going outside while showing their charms and adornment that Allah, Glory be to Him, commanded them to cover. Unveiling or (displaying adornment) is inflicted from an Arabic verb that means showing adornment and charms such as face, neck, chest, arms, legs and other natural or acquired adornment in an exaggerated way. Allah prohibited women to go outside frequently because going out is an uncovering description with greater reason, such as the term

"in all" when Allah, Glory be to Him, says (what means):{...making ten days in all} [Al-Baqarah:196].

And such as the term "former" when Allah, Glory be to Him, says (what means):{And that is He (Allah) who destroyed the former Ad people.} [An-Najm:50].

Unveiling or adornment takes place through several ways that will be discussed in further details in principle six, God Willing.

Second Evidence: Verse of Veil.

Allah, Glory be to Him, says (what means):{ O you who believe! Enter not the Prophet's houses unless permission is given to you for meal, (and then) not (so early as) to wait for its preparation. But when you are invited, enter, and when you have taken your meal, disperse without sitting for a talk. Verily such behavior annoys the Prophet, and he is shy of asking you to go; but Allah is not shy of telling you the truth. And when you ask his wives for anything you want, ask them from behind a screen: that is purer for your hearts and for their hearts. And it is not right for you that you should annoy Allah's Messenger, nor that you should never marry his wives after his death. Verily, with Allah that shall be an enormity. Whether you reveal anything or conceal it, verily, Allah is ever All-Knower of everything. It is no sin on them (the Prophet's wives, if they appear unveiled) before their fathers, or their sons, or their brothers, or their brother's sons, or the sons of their sisters, or their own believing women, or their female slaves. And O ladies, fear (keep your duty to) Allah. Verily, Allah is Ever All-Witness over everything.} [Al - Ahzab:53-55].

The first verse of the previous two verses is known as the verse of veil as it is the first verse that was revealed to the Prophet to impose the obligation of veil on the Mothers of the believers and the women of the believers. This verse was revealed to the Prophet in The El-Qedah in 5 A.H.

The reason of revealing this verse to the Prophet is proven in a Hadith that was reported by Anas, May Allah be pleased with him. Anas narrated that Omar, may Allah be pleased with him, said, I said to the Prophet:

"O Messenger of Allah! I wish you ordered your wives to cover themselves from the men because good and bad ones talk to them.' So the verse of the veiling of the women was revealed. It was related by Ahmad and Al Bukhari in his authentic book.

This is one of the issues in which revelation agreed with the opinion of Omar Ibn Al Khattab, May Allah be pleased with him, and it is one of his great virtues.

When the verse of veil was revealed to the Prophet, Peace and Blessings of Allah be upon him, he veiled his wives from foreign men by covering their bodies from head to feet including acquired adornment and so did other Muslims. Veil then is a general permanent obligation for each believing woman until the Day of Recompense. The meanings of the veil verses varied in proving evidence for this obligation from several perspectives:

First perspective: When the verse of veil was revealed to the Prophet, Peace and Blessings of Allah be upon him, he veiled his wives and so did his Companions by covering the entire bodies of women from head to feet including acquired adornment... Thus, it is considered a practical consensus proving the general nature of the meaning of the veil verse for all the women of the believers. Interpreting this verse, Ibn Jareer, may Allah have mercy on him, said,

...And when you ask his wives for anything you want, ask them from behind a screen...: It means that If you ask the wives of the Prophet, Peace and Blessings of Allah be upon him, for any thing and the women of the believers who are not your wives, ask them from behind a screen: i.e. from behind a veil between you and them... End. [22/39]

Second perspective: Allah, Glory be to Him, says in this verse of veil (what means): {**...that is purer for your hearts and for their hearts...**} is a cause for imposing the obligation of veil in the same verse: ask them from behind a screen...by the way of implication and warning. The reason behind this commandment is general because its effect, which is the purity and wellness of hearts from doubts, is required for all Muslims. The obligation of veil became rather more obligatory for the women of the believers than the Mothers of believers, who are the purest and most innocent from any fault or vice, may Allah be pleased with them.

Therefore, the obligation of veil is general for all the women of the believers, and not restricted to the Prophet's wives because the general cause of the veil commandment proves the general nature of the commandment. Can a sane Muslim say: the cause of the verse (which means): {**...that is purer for your hearts and for their hearts...**} are not meant to address the believers generally? What an inclusive cause that left neither a small thing nor a big thing about veil purposes but included it!

Third perspective: The most important thing is the generality of terms rather than the specialty of causes unless there is evidence on specialization. Many Quran verses were revealed for specified reasons but restricting its commandments within the range of these causes is a kind of disablement for the Islamic legislative system. How could Muslims adhere to Quran commandments if we restrict them to specified persons at the time of revelation?

Thanks to Allah, the previous point is clear and what makes it clearer is that the rule of addressing in the Islamic law is to address one with general rules for the entire nation as all Muslims are on equal footing regarding obligations if there is no evidence on specialization. In the case of veil verse, there is no evidence on specialization. The Prophet, Peace and Blessings of Allah be upon him, said when women gave pledge to him: "I do not shake hands with women, and my saying to one woman is like my saying to a hundred women."

Fourth perspective: According to Quran, the wives of the Prophet, Peace and Blessings of Allah be upon him, are mothers for all the believers. {...And his wives are their mothers} [Al-Ahzab:6]. And their marriage is permanently prohibited exactly as marriage with mothers. As Allah says: {...nor that you should ever marry his wives after him...} [Surah Al-Ahzab:53]. If this is the case with the wives of the Prophet, Peace and Blessings of Allah be upon him, then, the commandment of veil is general for every believing woman and permanent obligation until the Day of Recompense. It is the meaning that the Prophet's companions, may Allah be pleased with them, concluded from the commandment of the verse and veiled their wives accordingly.

Fifth perspective: One of the presumptions that proves the general nature of the veil obligation is the verse of asking for permission that followed the verse of the veil. Allah, Glory be to Him, says in the beginning of the verse (what means): {O you who believe! Enter not the Prophet's houses unless permission is given to you ...} [Al-Ahzab:53]. Asking for permission before entering houses is a general moral when entering all houses of believers, not just those of the Prophet, Peace and Blessings of Allah be upon him. Interpreting this verse, Ibn Katheer, may Allah have mercy on him, said,

Believers were prohibited to enter the houses of the Prophet, Peace and Blessings of Allah be upon him, without being given the permission, as they used to do in the pre-Islamic and early Islamic eras until Allah, Glory be to Him, guarded this nation by commanding them to adhere to the obligation of veil. This is one of Allah's graces on this nation. Thus, the

Prophet, Peace and Blessings of Allah be upon him, said, 'Don't enter upon ladies' ...End. [3/505].

If someone sponsors the idea of restricting veil obligation on the wives of the Prophet, Peace and Blessings of Allah be upon him, he shall sponsor the idea of restricting permission obligation on them too. In fact, no one sponsors the idea of restricting permission to the Prophet's houses.

Sixth perspective: The next verse also refers to generality of veil commandment: {It is no sin on them (the Prophet's Wives, If they appear unveiled before their fathers...} [Al-Ahzab:55]. Negating sin is an exclusion from the general rule, which is the obligation of veil. The claim that it is necessary to exclude from a branch according to an exclusion from the general rule is not agreed upon because, in the veil verse, it is known that sin is generally negated for women to appear unveiled in face and hands before their unmarriageable men such as fathers, but they shall appear veiled before other men.

Interpreting this verse, Ibn Katheer, May Allah have mercy on him, said,

When Allah, Glory be to Him, commanded women to appear veiled before foreign men, he explained that they may appear unveiled before some of their relatives who are excluded in Surah An-Nur. Allah, Glory be to Him, says (what means): {...and not to display their adornment except only before their husbands...} [An -Nur:31] . End. [3/506].

The verse will be discussed in full later in the fourth evidence. Ibn Al Arabi, May Allah have mercy on him, called this verse the verse of pronouns because it is the most verse containing pronouns in Quran.

Seventh perspective: The following verse is evident on the general nature of veil obligation for all the women of the believers rather than restricting it to the wives of the Prophet, Peace and Blessings of Allah be upon him. Allah, Glory be to Him, says (what means): {and the women of the believers...} in the verse (which means): {O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies...} [Surah Al-Ahzab:59]. Thus, we conclude the general nature of veil obligation permanently for all the women of the believers.

Third evidence: The second verse of veil that commands the women of the believers to draw cloaks on faces: Allah, Glory be to Him, says (what

means): {O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies. That will be better, that they should be known (as free respectable women) so as not to be annoyed. And Allah is Ever Oft-Forgiving, Most Merciful.} [Surah Al-Ahzab 59].

Assyouti, may Allah have mercy on him, says:, “This is the verse of veil that obligates all the women of the believers to draw their cloaks on their heads and faces.” End.

Allah, Glory be to Him, specially addressed the wives and the daughters of the Prophet, Peace and Blessings of Allah be upon him, because of their virtue and nearness to the Prophet, Peace and Blessings of Allah be upon him. Allah, Glory be to Him, says (what means):{ **O you who believe! Ward off yourselves and your families a Fire (Hell).**} [At-Tahrim:6]. Then, Allah, Glory be to Him, generalizes the veil commandment for all the women of the believers. The second verse of veil is as clear as the first on the obligation to cover and veil their entire bodies including faces and acquired adornment before foreign men by wearing cloaks. This distinguishes the women of the believers from those of the Pre-Islamic era in order to protect them from annoyance or bad doubts.

Evidences that the second verse of veil is meant to cover and veil the face follow:

First perspective: The meaning of cloak in the veil according to Lisan Al Arab Dictionary is: Loose garment that covers the entire body...synonyms: Wrap and gown. Women wear cloaks over their clothes from over the head drawing it on their faces and entire body including acquired adornment, and extending it to veil their feet.

The definition of veil proves the obligation to cover the face linguistically as well as legally.

Second perspective: The first meaning of cloak is to cover the face because it is the part of the body that was shown by women in the Pre-Islamic Era. Allah, Glory be to Him, commanded the wives of the Prophet, Peace and Blessings of Allah be upon him, to veil and cover their faces by drawing their cloaks on it because the term "drawing" which is modified by the preposition "on" gives the meaning of loosening, which is done upside down. In this veil it is from over the head, covering the face and extending to veil the entire body.

Third perspective: Veiling the entire body including faces and acquired clothes (acquired adornment) is what the women of the companions, may

Allah be pleased with them all, understood from the veil commandment. Abdel Razaq in his Musanaf reported that Om Salama, may Allah be pleased with her, said:

When the verse of "draw their cloaks..." was revealed to the Prophet, Peace and Blessings of Allah be upon him, Al Ansar women went out of the mosque as if crows were standing on their heads from calmness and they were wearing black garments.

Aisha, may Allah be pleased with her, said: May Allah have mercy on the women of Ansar! When the verse of veil was revealed to the Prophet, Peace and Blessings of Allah be upon him: **{O Prophet! Tell your wives and daughters...}** (The ladies) cut their waist sheets at the edges and covered their faces with the cut pieces and attend the Fajr Prayer with the Prophet, Peace and Blessings of Allah be upon him, and then they would return to their homes unrecognized with calmness as if crows are standing on their heads. It was related by Ibn Mardaweh.

Aisha, may Allah be pleased with her, said, "May Allah have mercy on the early Ansar women. 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 their faces with the cut pieces." It was related by Al Bukhari in his authentic book of Hadith.

Covering is the same meaning of veiling. In the previous Hadith, "the ladies... covered their faces with cut pieces"

Om Atiyah, may Allah be pleased with her, said, "We were ordered to bring out our menstruating women and veiled women in the religious gatherings and invocation of Muslims on the two 'Id festivals. These menstruating women were to keep away from their Musalla. I asked, "O Allah's Apostle ' What about one who does not have a veil?" He said, "**Let her share the veil of her companion**)" agreed upon.

The previous Hadith is clear evidence on preventing women to appear before foreign men without wearing cloak; and Allah is the All-Knower.

Fourth perspective: In the aforementioned Quranic verse, there is literal presumption that refers to the description of cloak, and to the deed of the Ansar women, may Allah be pleased with them all. Allah, Glory be to Him, says (what means): **{...tell your wives...}** comprises an obligation to veil the Prophet's wives and veil their faces with consensus among Muslim scholars. The Prophet's daughters and the women of the believers are included in the same verse, which gives a clear indication about the obligation of veiling the face by drawing cloaks on faces for all the women of the believers.

Fifth perspective: Showing the cause of drawing the cloaks in the verse: "This will be better that they should be known (as free respectable women) so as not to be annoyed..." see the term of drawing included in the verse. "Draw" is an obligation with greater reason to cover the face because it is a sign on recognizing chaste women so as not to be annoyed. This verse contains literal meaning on the obligation to veil and cover the face as the woman who covers her face, cut the way of any one that may wish to see the rest of her private parts. Unveiling the face is a way to expose women to annoyance of the foolish. This shows the cause of imposing the obligation of veil on the women of the believers. The cause is to cover the entire body including adornment by wearing cloaks so as to be known as chaste women, be protected by veil from those thirsty for lusts and bad doubts and to avoid seducing or being seduced.

It is taken for granted that if a woman is well-veiled and covered, people with diseased hearts will never think of annoying her, and traitorous eyes will stop looking at her unlike the showy adornment-displaying unveiling woman, who is usually subject to greediness.

Every Muslim should know that veiling chaste women by cloaks requires being dressed as described before on head not on shoulders without apparent self or acquired adornment such as embroidery or any other thing that may attract the attention of lookers. Otherwise, it would be violating the legal purpose of hiding body parts and covering adornment from foreign men.

Muslim women should not be deceived by masculine women who enjoy being annoyed by men and attract the attention to move their names from the white list of good noble pure pious chaste women, who enlighten their houses, to the black list of showy unveiling seducing women, who draw their societies to darkness of corruption and vice.

Fourth evidence: In the following couple of verses in Surah An-Nur: Allah, Glory be to Him, says (what means): {Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts). That is purer for them. Verily, Allah is All-Aware of what they do. Tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts) and not to display their adornment except only that which is apparent, and to draw their veils all over their bodies, faces, necks and bosoms and not reveal their adornment except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers or their brother's sons, or their sister's sons, or their

Muslim women, or the female slaves whom their right hands possess, or old male servants who lack vigour, or small children who have no sense of feminine sex. And let them not stamp their feet so as to reveal what they hide of their adornment. And all of you beg Allah to forgive you all, O believers, that you may be successful. } [An-Nurr:30-31].

Evidence varied in the previous verse on the obligation of veiling and covering the face through four perspectives:

First perspective: Men and women were commanded on equal footing to lower their gaze and protect their private parts from illegal sexual acts in the first verse and the beginning of the second verse. This commandment was imposed on men and women for the fatality of the sin of adultery, and for the fact that lowering gazes and protecting private parts is better for believers both in this life and in the Hereafter, and for its effect on preventing believers from committing adultery. It is well-known that protecting from adultery could not be achieved but through seeking ways of safety and protection. The greatest of these reasons is lowering gaze, which could not be achieved except through covering the entire body of the woman. There is no doubt that unveiling the face is a motive to look at and enjoy. "Both eyes commit adultery by looking at forbidden things". Means are treated the same way of its ends, so the commandment of veiling came explicitly clear in the second perspective.

Second perspective: { ...and not to display their adornment except only that which is apparent... } [An –Nur:31] it means that they shall not display any part of their adornment to foreign men intentionally and deliberately except the parts that appears without their intention such as the outer part of the cloak or garment. So it is called garment, which means a woman's full length dress over nightgown or veil...looking at this garment doesn't require to see any part of the foreign woman's body, so it is allowed.

You can think carefully about one of the revelation secrets in this verse: "...and not display their adornment", the transitive verb of the sentence refers to women commanding them not to display their adornment and it is conjugated in the present. It is grammatically known that interdiction in present is stronger in prohibition, which is another clear evidence on the obligation of veiling for the entire body including face and hands with acquired adornment with greater reason.

As for the exclusion "except only that which is apparent," the verb is intransitive and does not refer this time to women. This means that a woman is absolutely ordered to cover her adornment, and is never free to display any part of it. She shall not unveil any part of her adornment except

unintentionally and in urgent cases, where she is allowed to show parts of her adornment without bearing sin such as unveiling parts of the adornment by wind, cure and other compulsion and necessity cases that fall under the exclusion. Allah, Glory be to Him, says (what means): **{Allah burdens not a person beyond his scope...}** [Al Baqarah:286] And also Allah, Glory be to Him, says (what means): **{...While He has explained to you in detail what is forbidden to you, except under compulsion or necessity...}** [Al-Anaam:119].

Third perspective: "They should draw their veils over their necks and bosoms": When Allah commanded the women of the believers to adhere to veil obligation for their entire body and adornment; and to avoid intentionally displaying parts of their bodies or adornment; and that there is not sin on them If parts of their bodies appear without their intention, He completed His commandment by showing that the adornment prohibited to appear shall include the entire body. Women's dress is usually slit from below the face in the way that shows parts of the neck, throat and chest. Allah, Glory be to Him, showed that it is obligatory to cover and veil these parts and how women can draw veil to cover these parts. Thus, He says (what means): **{They should draw their veils over their necks and bosoms}**. Drawing here means making something to fall on another thing. Examples on this expression from Quran follows: **{Indignity is put over them...}** [Al-Imran:112] i.e. they were wrapped in indignity as if it was a tent over them.

"Veils" is a plural. Singular: veil, which is inflicted from veiling. Veiling means covering and protecting. Wine in Arabic "Khamr" inflicted from the same root because wine covers and veils mind. Ibn Hajar, may Allah have mercy on him, said: "Example of veils is the woman veil because it covers her face." End.

Fath Al Bari [8/489] It is said: The woman is veiled If she covers her body and face.

"Pockets" is a plural. Singular: Pocket, which is a vertical split in the dress.

Then the meaning of: "They should draw their veils over their necks and bosoms": a commandment from Allah to the women of the believers to draw their veils well to cover the naked areas of the body such as head, face, neck, throat and chest by putting veil on head and wrapping it from right side on the left shoulder, which is called masking. Masking differs from the way of women dressing in the Pre-Islamic Era, where they used to draw veils behind, leaving the front part of the body. Then Islam came to impose veil on women.

This consistent interpretation of the verse is supported by previous verse, words meaning according to Arabic dictionary as well as the understanding of the women of the Companions, may Allah be pleased with them all, and their work in the light of this understanding. Consequently, Al Bukhari classified a section in his authentic book under the title of "Section: They should draw their veils over their necks and bosoms" And attributed a sound Hadith that Aisha, may Allah be pleased with her, said, "May Allah have mercy on the early emigrant women. When the Verse (which means): **{They should draw their veils over their necks and bosoms}** was revealed, (the ladies) cut their waist sheets at the edges and covered their faces with the cut pieces."

In his book, Fath Al Bari, Ibn Hajar said, commentating on this Hadith [8/489]: "Covered their faces and mentioned the description of veiling".End

Whoever person wants to argue about unveiling the face because Allah, Glory be to Him, does not declare the commandment to cover the face in the verse, he then should answer the following question: Allah, Glory be to Him, does not mention face, neck, throat, chest, shoulders, arms and hands. Is it allowed to unveil these places? If the answer is No, so we say, it is not allowed to unveil face too with greater reason because it is a place of beauty and sedition. How Islamic law prohibits unveiling head, neck, throat, chest, arms and feet and does not prohibit face unveiling? Face is more seducing and effective for both the lookers and the women looked at.

What do you say about the understanding of the women of Companions, may Allah be pleased with them all, through which they covered their faces at the time of revealing this verse.

Fourth perspective: **{...And let them not stamp their feet so as to reveal what they hide of their adornment...}**

When Allah, Glory be to Him, commanded women to hide their adornment, mentioning the description of veiling and how it is drawn on face and chest...etc, He prohibited the women of the believers to stamp their feet so as to avoid the sound of their adornment shaking such as anklet and their likes as it is a kind of satanic insinuation. Allah prohibited the women of the believers to do so to perfect the ways of veiling and close all ways of sedition.

This perspective contains three evidences:

First: The women of the believers are prohibited to stamp their feet so as to reveal what they hide of their adornment.

Second: The women of the believers shall veil their feet and what on their feet of adornment. They should not be exposed.

Third: Allah, Glory be to Him, prohibited the women of the believers to be a cause for any sedition. With greater reason, it is prohibited to unveil women faces before foreign men because it leads to greater sedition and temptation. Face then is more worthy of covering and veiling in the presence of foreign men. Any sane person can not have doubt in that.

Look how this verse is organized in showing how a woman veils her body from over her head and till her feet to close all ways to unveiling any part of her body least her body or adornment seduce lookers. Glory be to Allah Who commanded us to do so. He is the All-Mighty, All-Wise.

Fifth evidence: Women past child bearing are permitted to discard their outer clothing, and to refrain is better for them:

Allah, Glory be to Him, says: {And as for women past child-bearing who do not expect wed-lock, it is no sin on them if they discard their outer clothing in such a way as not show their adornment. But to refrain is better for them. And Allah is All-Hearer, All-Knower.} [An-Nur:60]

Allah permitted women past-child bearing who do not expect wed-lock, i.e. Old women, who got old and don't expect to wed-lock or give birth. Those old women are allowed to discard their outer clothes of cloak and veil described in the verse of veil, and show their faces and hands. Allah removed sin and wrongdoing from them but in two conditions:

First Condition: To be among those women who have no adornment left or object of sedition. They are women who do not expect to be married and others do not think of their marriage because they are old. They have no desire and are not desired. Other women with remains of beauty and objects of attraction shall not be allowed to discard their outer clothes.

Second Condition: Not to display their adornment. This show-off could be committed through two ways:

First: to be intending to display their adornment by discarding their clothes; but to lighten their clothes If needed

Second: To display acquired adornment such as jewellery, eyeliners, colours, decorated clothes and other seducing adornment.

Every chaste woman shall not act arbitrarily when using this permission claiming that she is among those women who are allowed to discard their clothes while she is not. She shall not display any kind of adornment.

Then Allah, Glory be to Him, says (what means): { ...**But to refrain is better for them.** }, which is encouraging those women, allowed to discard their clothes, to refrain as it is better and more useful for them, even If they did not display their adornment.

The previous part of the verse proves the obligation of veil for all the women of the believers including face, entire body and adornment because the permission, to discard clothes with no sins, is for those old women who are not desired for marriage or expected to give birth. Permission is to exempt from duty. The duty here is the obligation of veiling according to previous verses.

Allah, Glory be to Him, mentioned that it is better for excluded women to refrain from discarding clothes that cover their faces and hands. Therefore, it is obligatory to cover face and hands for those young women, who did not reach the age of permission. It is obligatory for them with greater reasons as displaying adornment in young women comprises greater causes of sedition and adultery. If young women display, they will bear sins, misdeeds and forbidden acts.

Therefore, this verse is one of the strongest evidence on the obligation of veiling face and hands as well as the entire body including adornment by wearing cloak and veil.

Second: Evidence from Sunnah:

Evidence on the obligation of veiling varied in the blessed Sunnah through several perspectives and many Prophetic sayings that declares the obligation of covering face once; the prohibition to go out without loose gown (cloak) another time; the commandment to veil feet by drawing clothes on them a third time; stating that woman is a source of sedition and shall be veiled a fourth time; prohibition on man to be alone with a foreign woman or enter upon ladies a fifth time; permission for fiancé to look at his fiancée a fifth time...etc. There are many Prophetic commandments that protect the women of the believers and guard them within a status of chastity, modesty, jealousy and shyness.

The following is a collection of the Prophetic guidance relevant to the issue of veiling:

1- On the authority of Aisha, may Allah be pleased with her, said, "Riders would pass us when we accompanied the Apostle of Allah, Peace and Blessings of Allah be upon him, 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." It was related by Ahmad, Abud Dawood, Ibn Magah, Dar Qotni, and Baihaqi.

This is a statement from Aisha, may Allah be pleased with her, about the women of the Companions who were in sacred state with the Prophet, Peace and Blessings of Allah be upon him, when they experienced two conflicting obligations: the obligation to cover faces, and the obligation to uncover faces for those in sacred state. If a woman in a sacred state was in the company of foreign men, she shall work according to the original rule, which is the obligation of veiling upon which she shall cover her face. If a woman is not in the company of foreign men, she shall necessarily cover her face when she is in a sacred state. This is evident on the obligation of veiling for all the women of the believers, thanks to Allah.

The evidence of the general nature of the obligation of veiling for all the women of the believers is also evident in the interpretation of verse 35 of Surah Al Ahzab as well as the following Hadith:

2- On the authority of Asmaa, daughter of Abu Bakr, may Allah be pleased with her, said: "We were covering our faces from men and combing our hair earlier when we were in sacred state." It was related by Ibn Khozaiyamah, Al Hakim, who said that it is a sound Hadith according to the conditions of two Sheihks, Bukhari and Muslim, and so agreed AZ-Zahabi.

3-On the authority of Aisha, the Mother of the believers, may Allah be pleased with her, said: "May Allah have mercy on the early emigrant women. When the Verse (which means): **{They should draw their veils over their necks and bosoms}** was revealed, (the ladies) cut their waist sheets at the edges and covered their faces with the cut pieces." It was related by Bukhari, Abu Dawood, Ibn Jareer in his interpretation of Quran, Al Hakim, Al Baihaqi and others.

Hafiz Ibn Hajar, may Allah have mercy on him, said in Fath Al Bari [8/490]: "Covered their faces and mentioned the description of veiling". End

Our Sheikh Muhammad Al Ameen, may Allah have mercy on him, in [Adwaa Al Bayan 6/594-595] said:

This Hadith is clear evidence that the women of the Companions mentioned herein understood the meaning of the verse (which means): **{They should draw their veils over their necks and bosoms}** as an obligation to veil their faces and how they cut their waist sheets at the edges and covered their faces with the cut pieces adhering to the commandment of Allah, Glory be to Him (which means): **{They should draw their veils over their necks and bosoms}** Understanding the verse from an objective viewpoint, we should conclude that it is an obligation to cover faces, and that veiling for women when in the presence of foreign men is established in the authentic Sunnah that interprets the verses of Quran. Aisha, may Allah be pleased with her, praised those women who hastened to adhere to the commandment of Allah in Quran. It is well known that women did not understand the meaning of veiling the faces from the verse (which means): **{They should draw their veils over their necks and bosoms}**, but rather from the Prophet, Peace and Blessings of Allah be upon him, because he was alive then. The Companions used to ask the Prophet, Peace and Blessings of Allah be upon him, about any doubtful religious issue. Allah, Glory be to Him, says (what means): **{And we have also sent down unto you - O Muhammad - reminder and advice, that you may explain clearly to men what is sent down to them.}** They could not interpret the verse according to their own understanding. Ibn Hajar said in Fath Al Bari: In a narration by Ibn Abi Hatem from the narration of Abdullah Ibn Othman Ibn Abi Khaitham on the authority of Safia, may Allah be pleased with her, said: "One day, we mentioned the women of Quraish and their virtues in the presence of Aisha then Aisha said: "Quraish women are virtuous, but I have never met women as virtuous as those of Ansaar. They were the strongest believers of Quran and revelation. When the verse of Surah An-Nur was revealed: "They should draw their veils over their necks and bosoms", their husbands returned home and recited the verse before them. Upon hearing the verse, every woman cut her waist sheets at the edges and covered her face with the cut pieces and attended the Fajr Prayer and then they would return to their homes unrecognized with calmness as if crows were standing on their heads. According to previous Bukhari narration of this Hadith, pious and knowledgeable as she is, Aisha, may Allah be pleased with her, praised greatly on the women of Ansaar, and declared that she has never met women with such a strong adherence and belief. It is clear evidence that their understanding of the Verse (which means): **{They should draw their veils over their necks and bosoms}**, is considered by Aisha as evidence of believing and adherence to Allah commandments. It is also clear evidence that the veiling of those

women and covering their faces is considered an adherence to Allah commandments as explained later. It is strange enough to hear the sayings of those who are said to belong to Muslim scholars that there is no evidence in Quran or in Sunnah about the obligation on women to veil their faces in the presence of foreign men. However, the women of the Companions covered their faces adhering to the commandment of Allah concerning the obligation of veil for all the women of the believers as you can see. End.

4- Aisha's Hadith of the story of Ifk (forged statement) in which Aisha, may Allah be pleased with her said: "He came to me and recognized me on seeing me for he used to see me before veiling. I got up because of his saying: "to Allah we belong and to Him we will return," which he uttered on recognizing me. I covered my face with my garment". [Agreed upon]

As explained earlier in the interpretation in verse 53 of Surah Al-Ahzab, The obligation of veiling was on the Mothers of the believers and all the women of the believers.

5- On the authority of Aisha, may Alla be pleased with her, in her narration of her story with her foster uncle, Aflah, son of Ibn Al Qaees, when he came to ask her permission to enter her house after revealing the verse of veiling, she did not give him the permission to enter until the Prophet allowed him because he was her foster uncle. [Agreed upon]

Hafiz Ibn Hajar, may Allah have mercy on him, said in Fath Al Bari [9/152]: "This Hadith proves the obligation of veiling on women in the presence of foreign men." End.

This is the selective opinion of Hafiz Ibn Hajar in the obligation of veiling on all the women of the believers, which is the right opinion.

6-Aisha, may Allah be pleased with her, said: "The women of the believers used to attend Fajr Prayer with the Prophet, Peace and Blessings of Allah be upon him, with their veiling sheets drawn on their faces and then they would return to their homes unrecognized because of darkness." [Agreed upon]

The indication of evidence here is clear in this Hadith that a woman shall not go out of her house without veiling by her garment that covers her entire body, and that the women of the believers in the age of the Companions used to do so.

8- On the authority of Ibn Omar said, the Prophet, Peace and Blessings of Allah be upon him, said, "Whoever draws his garment with conceit, Allah,

Glory be to Him, will not look to him in the Day of Judgment.” Om Salama then said, “What women can do with the tails of their garments?” He said, “Draw it a span of hand.” She said, “If they do, their feet will appear.” He said, “Then they can draw their garment an ell and no more than that.” It is related by Ahmad, and Imams of Sunnan, and Tirmizi said, “it is good sound Hadith.”

We can conclude evidence on the obligation of veiling from this Hadith from two points:

First: Women are entirely prohibited to be seen by foreign men relying on the Prophetic commandment to cover feet and exclude women from the prohibition of drawing dress and garment in order to cover this part of the woman’s body.

Second: There is evidence on the obligation of veiling for the entire body by the way of fortiori juristic measurement as face, for instance, is more seducing than feet and, thus, it is more necessary to cover it than the feet. It is rejected in Allah Wisdom to veil the less seducing and unveil the more seducing.

9- On the authority of Ibn Masood said, The Prophet, Peace and Blessings of Allah be upon him, said: "Woman is a cause for sedition. When she goes out of her house, Satan makes her looks more beautiful than she really is to seduce men. Woman is nearest to the mercy of Allah when she is in the furthest point of her house". It was related by Tirmizi, Ibn Hiban and Tabarani in his greater book.

The point of significance in this Hadith is that woman’s entire body is a cause for sedition and any cause for sedition should be veiled.

In the narration of Abi Talib from the narration of Imam Ahmad: "Woman nail is a cause for sedition. Therefore, she shall not unveil any part of her body even her slipper"

And on the authority of Imam Ahmad too he said, “Any part of her is a cause for sedition even If her nail.” Mentioned by Sheik of Islam Ibn Taimiyah, who said, “It is the opinion of Malik.” End.

10- On the authority of Oqbah Ibn Amer Al Johani, may Allah be pleased with him said, The Prophet, Peace and Blessings of Allah be upon him, said, “Beware of entering upon the ladies.” A man from the Ansar said, O Messenger of Allah! What about Al-Hamu the in-laws of the wife (the brothers of her husband or his nephews etc.)?" The Prophet replied, "The in-laws of the wife are death itself." [Agreed upon.]

This Hadith provides evidence on the obligation of veiling because the Prophet, Peace and Blessings of Allah be upon him, warned men to enter upon ladies and likened the husband's relatives to death, which is a severe warning and a strong expression. If men are prohibited to enter upon ladies or stay with them in seclusion with greater reason according to other sound Hadiths, so asking women for anything become prohibited except from behind a screen, and every one enter upon them is violating the screen. This is a general commandment for all the women of the believers exactly as the verse: "Ask them from behind a screen" is general for all the women of the believers.

11- Several Hadiths, reported by a group of Companions, may Allah be pleased with them, permit fiancé to look at his fiancée. The following Companions reported some of these Hadiths: Abo Hurirah, Jabir, Moghirah, Muhammad Ibn Maslamah, Abo Humaid, may Allah be pleased with them all.

We find that it is enough to quote Hadith reported by Jabir who said: "The Prophet, Peace and Blessings of Allah be upon him, said, **"When one of you asked a woman in marriage, if he is able to look at what will induce him to marry her, he should do so."** He (Jabir) said, "I asked a girl in marriage, I used to look at her secretly, until I looked at what induced me to marry her. I, therefore, married her." It was related by Ahmad, Abu Dawood, Al Hakim, who said, "It is sound according to the conditions of Imam Muslim."

The significance of this Hadith is clear from many perspectives:

- 1- The original rule for women is to be covered and veiled from men.
- 2- The permission of the fiancé to look at his fiancée is evidence on the existence of a duty, which is veil. If their faces were unveiled, there was no use for permission.
- 3- Affectation of Jabir to hide from his fiancée to look at her secretly at something that induce him to marry her. If their faces were unveiled, there was no reason to hide to look at her. Allah is the All-Knower.

Sheikh Ahmad Shaker, may Allah have mercy on him, said in his verification of Musnad Ahmad [14/236], regarding the Hadith narrated by Abu Hurairah about the permission to look at the fiancée:

Those atheists and disbelievers of our time, who became slaves for Europe, slaves for women and slaves for lusts, advance this Hadith, including what it contained about the permission to look at the fiancée, as a plea. They use

this Hadith without its correct meaning. The correct meaning of Hadith is that the fiancé is allowed to have a quick look; not an examining look. These disbelievers and wicked evil doers believe that it is allowed for men to have an examining look at parts of the fiancée's body. Moreover, they believe that men are allowed to look at forbidden parts of the woman's body. They even went worse than that by allowing forbidden seclusion, association and intimacy. They do not see anything wrong with that. May Allah curse them as well as their women and anyone who accept their thoughts! The people who are more sinful are those who belong to Islam by name, but Islam is free from them. May Allah protect us from such mislead ways, and guide us to His straight path. End.

Third: Evident Steady Juristic Reasoning:

In addition to Quran and Sunnah evidence on the obligation of veiling for all the women of the believers including face, hands and acquired adornment; and prohibiting displaying any part of this adornment by unveiling, the same evidence proved this obligation by the way of evident steady juristic reasoning. Moreover, it proved this obligation by employing the rules of the Islamic legal system that aim at closing ways of sedition through which women are seducing or being seduced; achieving the noble ends and preserving virtuous morals, such as chastity, pureness, modesty, jealousy and shyness; and keeping away from vicious low morals such as impudence, lack of jealousy, indecency, nakedness, unveiling and mixing. According to the rule of obtaining interests and warding off blights, the rule of committing the least blight to ward off the highest one, and the rule of abstaining from prohibited thing if they lead to a blight, we include some of these steady juristic reasoning:

- ❶ If there is a commandment of lowering gaze from forbidden things, and protecting private parts from illegal sexual acts, unveiling the face will be the greatest cause for examining looks and failure to protect from illegal sexual acts.
- ❷ If there is a prohibition to stamp feet to reveal what they hide of their adornment, unveiling the face is a greater cause for sedition.
- ❸ If there is a prohibition to talk softly, unveiling the face is a greater cause for sedition.
- ❹ If there is a commandment of veiling feet, arms, neck and hair according to literal evidence and consensus, unveiling the face is a greater cause for sedition.

There are further examples on juristic reasoning that proves the same opinion. Accordingly, veiling faces, hands and avoiding unveiling them is more sound and reasonable. This is called the evident juristic reasoning and it is evident with no doubt, thanks and praises to Allah, Lord of all that exist.

Conclusion and Warning

As for Conclusion: On the basis of previous evidence, everyone who was granted enlightened mind from Allah, Glory be to Him, should know the obligation of veiling the entire body including acquired adornment for all the women of the believers according to clear evidence of Preserved Quran and Sunnah, sound juristic reasoning and predominant general juristic rules. Accordingly, the women of the believers have adhered to the obligation of veiling since the age of the Prophet, Peace and Blessings of Allah be upon him, up to now either in the Arab Peninsula or other Muslim countries. Unveiling of the face on the way that we see in the present times in most Muslim countries is just the beginning to complete unveiling of adornment to the extent of nudity, dissoluteness, immorality, displaying and deterioration, which fall under the term of *unveiling*. Muslims have not been plagued by this blight of unveiling till the beginnings of the 14th century A.H. by the work of some Arab Christians, westernized Muslims and new Muslim-to- Christian converts as discussed in (Chapter Two).

Therefore, the believers, whose women were plagued by part of unveiling and displaying, should fear Allah, Glory be to Him. They should adhere to His Commandment through veiling their women by cloak (garment) and veil. They should adopt required ways to guide their women and support them to keep adhering to veil as this is a part of their duties as guardians. This guardianship is based on Islamic jealousy and religious enthusiasm. On the other hand, the women of the believers should adhere to legal veil, which comprises garment and veil to obey the Commandments of Allah, Glory be to Him, and His Messenger, Peace and Blessings of Allah be upon him, and to follow the steps of the Mothers of the believers and the early women of the believers. Allah is verily the Supporter and Helper of His pious slaves and maids.

As for Caution and Warning: Every believing man or woman who truly believes in this religion should be very cautious from the calls of vice announced by both Muslims and non-Muslims who aim at westernization, and taking women away from their veil, which is their crown of chastity and virtue, to nudity, dissoluteness, and displaying. They aim at throwing women among foreign men. Therefore, the believers should not be

deceived by some deviated opinions, which penetrate divine texts, destroy origins and conflict with legal goals of obtaining and preserving chastity, and stopping the waves of unveiling, nudity and mixing among men and women that broke out in the countries of those vice callers.

Here, we advise every believing man and woman that, according to well-known legal rules and consensus of verifiers, the callers of unveiling have no sound evidence, or a steady work since the age of the Prophet, Peace and Blessings of Allah be upon him, till Muslims were plagued by the incidence of unveiling in the beginning of the 14th century A.H. The evidence of the callers of unveiling face and hands fall into three categories:

- 1- Sound evidence that is however abrogated by the verses of veiling obligation according to Muslim scholars, who verified the dates of events. i.e. regarding the events before 5 Before Hijrah, the issue of old women, or small children who have no sense of feminine sex.
- 2- Sound evidence, which is truly not sound when considering definite evidence of Quran and Sunnah that proves the obligation of veiling face and hands as well as other acquired adornment. It is well known that leaving similar evidence to sound one is the way of scholars who are versed in science.
- 3- Sound evidence, which is truly not sound and cannot be advanced as a plea with authentic texts of Quran and Sunnah, and the steady line of conduct taken by the women of the believers in veiling their bodies and adornment including face and hands since the age of the Prophet, Peace and Blessings of Allah be upon him,.

Furthermore, No Muslim scholar pronounced the opinion of unveiling faces and hands in the times of afflictions, weakness of religion, corruption. All Muslim Scholars are united in the opinion of veiling face and hands in the time of afflictions as reported by many Muslim Scholars.

These corrupting phenomena are existent in our times and so they make it obligatory to veil face and hands even If there are no other evidence on obligation.

It is not an honest reporting to attribute the opinion of unveiling face and hands to any Muslim scholar to support the claims of women unveiling of the face in our times that witness the weakest phases of adherence to religion, and kinds of corruption that overwhelmed Muslim countries.

It is originally obligatory for women to veil their bodies including acquired adornment without showing any part of it to foreign men intentionally. They should adhere to veil obeying their Lord, Glory be to Him, His Messenger, Peace and Blessings of Allah be upon him, the line of conduct of Companions with their women, and steady work of Muslims in accordance with veil for long centuries. Thanks and Praises to Allah, the Lord of all that exist.

Fourth Question: Veil Virtues

Allah, Glory be to him, imposed veil as worship for women to cover their entire body and adornment in the presence of foreign men. They shall be rewarded for adhering to this worship and punished for leaving it. Therefore, violating veil is considered one of the grave sins that leads to other greater sins, such as displaying parts of the body or acquired adornment deliberately as well as mixing with men and seducing others and many other plagues of violating the obligation of veiling.

The women of the believers then should adhere to the obligations that Allah, Glory be to Him, imposed on them regarding veiling, chastity and modesty, obeying Allah, Glory be to Him, and His Messenger, Peace and Blessings of Allah be upon Him. Allah Glory be to Him, says (what means): **{It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger, he has indeed strayed into a plain error.}** [Al-Ahzab:36]. The obligation of veiling was imposed for great reasons, praised virtues, considerable goals and significant benefits including:

1- Preserving Honour: Veiling is legal guard that preserves honour, and wards off causes for doubts, sedition and corruption.

2- Purity of Hearts: Veiling is a cause for believing men and women hearts' purification, piety and avoiding sins. Allah, Glory be to Him, is verily speaking the truth when He says (what means): **{...that is purer for your hearts and for their hearts...}**

3- Noble Virtues: Veil is a cause for ensuring noble virtues of abstinence, modesty, shyness and jealousy; and protecting against bad vices of displaying, dissoluteness, lowness and corruption.

4- A Sign of Chastity: Veil is a legal sign that distinguishes free chaste women, proves their abstinence and virtues, and ward them off any bad doubts. That will be better, that they should be known (as free respectable women) so as not to be annoyed. The righteous appearance implies a righteous essence, and chastity is woman's crown and home's source of happiness.

It is worth mentioning here that An-Noumeri once recited a line of poetry before Al-Hajaj saying:

How righteous are they to veil their fingertips
And go out under night cover wrapped up in their clothes

Al Hajaj said: "This is how a free Muslim woman should be"

5- Stopping Evil Doubts and Greediness in Women: Veil is a social protection for men and women against harms of the society and diseases of hearts. Veil wards off dissolute greediness; stops traitorous eyes; protects men's and women's honours; prevents chaste women from defaming; defeats evil speakers; and purifies from doubts, suspicion and other devilish dangers.

One of the poets said:

As chaste as women of paradise who never did a suspicion
As chaste as deer of Makkah whose hunting is forbidden

6- Preserving Shyness: The word shyness in Arabic "Hayaa" is inflected from "Hayaah", which means life i.e. there is no life without shyness. Allah, Glory be to Him, grants shyness moral only to those whom Allah wants to honour. Thus, shyness encourages virtues and wards off vices. Shyness is an instinctive characteristic inherent in human beings as well as a genuine Islamic moral. It is also a branch of belief, and a praised Arabic behaviour that Islam stated and called for. Antarah Al Absy, a pre-Islamic poet, said:

I lower my gaze once my female neighbour appears
Until her house veils her

Shyness then leads to adopting virtues, and is a deterring protection that holds the human soul off persistence in vices.

Veil is just a way of preserving shyness; unveiling is a way of taking off shyness.

7-Veil prevents displaying, unveiling and mixing between men and women to penetrate to Muslim societies.

8- Veil is a protection against adultery and profligacy. It protects women to be open to each and every one.

9- Women are a cause for sedition. Veil prevents this sedition. It is a moral of righteousness. Allah, Glory be to Him, says (what means): **{O children of Adam! We have bestowed raiment upon you to cover yourselves (screen your private parts) and as an adornment; and the raiment of righteousness, that is better...}** [Al Araf:26]. Interpreting this verse, Abd Ar-Rahman Ibn Aslam, May Allah have mercy on him, said: "According to the verse, to be righteous, is to cover your private parts. That is the raiment of righteousness."

According to the invocation elevated to the Prophet, Peace and Blessings of Allah be upon him: “O Allah! conceal my faults, and keep me safe from the things which I fear.” It was related by Abu Dawood et al.

10- Preserving Jealousy: This point is discussed in details in the Tenth Principle, God willing.

Fourth Principle

Women Staying in Houses Is a Legal duty

Going out is a permission estimated according to needs

The original rule states that women shall stay in houses according to the verse: **{...and stay in your houses...}** [Al Ahzab:33]. So veil is a legal duty for women. Women shall go out of their homes only for need or urgency. Thus, the next commandment in the verse was: **{and do not display yourselves like that of the times of ignorance}** [Al-Ahzab:33] i.e. Do not keep going out adorned or perfumed like the times of ignorance.

The commandment or staying in houses is a kind of veil by walls of their houses and rooms that prevents them from appearing before foreign men or mixing with them. If they appear before foreign men, they shall adhere to legal veil by wearing clothes that cover the entire body including acquired adornment.

Looking carefully in the Quranic verses, you will find that houses are annexed to women in three verses of Quran, though houses are usually owned by women's husbands or guardians. However, this annexation took place – and Allah is the All-Knower – to maintain women staying in houses. It is an annexation that implies women nearness to houses and staying in them, not an annexation that implies women's possession of houses.

Allah, Glory be to Him, says (what means): **{And stay in your houses.}** [Al Ahzab:33] And He also says (what means): **{And remember (O you the members of the Prophet's family, the Graces of your Lord), that which is recited in your houses of the verses of Allah and Prophet's Sunnah...}** [Al Ahzab:34] And He also says (what means): **{...And turn them not out of their husbands' homes...}** [At-Talaq:1]

By preserving this rule, legal goals of veil can be achieved. These goals are:

- 1- Considering human instinct, human existence and the Just Divine legislation that foreordains that women's work shall be inside homes, and men's work shall be outside.
- 2- Considering the obligations of Islamic law that the Islamic society shall be single (unmixed society) as women has their own special environment

inside their homes as well as the special environment of men outside homes.

3- Woman staying at her working den (home) gives her time and feeling of good performance of her multifaceted function at home as a wife and a mother, preserving her husband's house, fulfilling the rights of the man who chose her to be his wife, preparing food, drink and clothes; and bringing up a new generation.

It has been proven that Ibn Omar, may Allah be pleased with him and his father, said that the Prophet, Peace and Blessings of Allah be upon him, said, "...a wife is a guardian of her husband's house and she is responsible for it..." [Agreed upon.]

4- Woman staying in her house is an adherence to what Allah, Glory be to Him, has imposed on her such as compulsory prayers...etc. Therefore, woman is not obliged to go out of her home. Accordingly, woman was exempted from attending Friday Prayer and other group prayers. She was bound to perform the obligation of Pilgrimage (Hajj) on condition that she is accompanied by unmarriageable person (Mahram i.e. her father, son, brother, husband...etc)

It has been proven that Ibn Abi Waqid Al Laithi said that the Prophet, Peace and Blessings of Allah be upon him, said to his wives during the Farwell Pilgrimage: "This (is the pilgrimage for you); afterwards stick to the surface of the mats (i.e. should stay at home)." It was related by Ahmad and Abu Dawood.

In his interpretation of Quran, Ibn Katheer, May Allah have mercy on him, said: "This Hadith means: Afterwards stick to the surface of the mats and do not go out of your houses." End.

Commenting on this Hadith, Sheikh Ahmad Shaker, may Allah have mercy on him, said in Omdat At-Tafseer book [3/11]:

If performing supererogatory pilgrimage, after the compulsory pilgrimage, is prohibited, though Hajj is one of the greatest pious acts, what about the women of these times who belong to Islam by name when they travel from a country to another unveiled, disobedient, impudent without "Mahram" (such as father or brother) and without their husbands as if men gender died out. Where are men?! Where are they?! End.

Women were exempted from fighting. That is why the Prophet, Peace and Blessings of Allah be upon him, had never charged a woman with commanding an army or fighting in a battle, and so did the Orthodox

Caliphs after the Prophet, Peace and Blessings of Allah be upon him, Asking for help of women is rather a sign of nation weakness and misconception.

Om Salamah, may Allah be pleased with her, said, "O Messenger of Allah! Why men go for fight and we don't; and men inherit two times of what we do? Then Allah, Glory be to Him, revealed the verse (which means): **{And wish not for the things in which Allah had made some of you to excel others...}** It was related by Ahmad and Al Hakim et al. with sound chain of reporters.

Commenting on this Hadith, Sheikh Ahmad Shaker, may Allah have mercy on him, said in Omdat At-Tafseer book [3/157]:

This Hadith disproves the claims of liars and slanderers of our times who are keen to let adultery spread among believers so they want to push woman out of her private room and protection cell in which Allah, Glory be to Him, commanded her to stay in, to enroll her in the army with her arms and thighs naked, and with her chest and rumps salient. They want to take woman to the swamp of dissoluteness and adultery, and use it as a cursed entertainment for young men who are deprived of women in the military life like the dissolute acts of Jews and Christians, may Allah curse them continuously until the Day of Judgment. End.

5- Achieving what blessed Islamic law established to protect woman honour and chastity, and decreed for her to work in home-related duties.

Thus, it is clear that women, who are working outside their homes, are sharing men in their specialty. This eliminates and violates the goals of this blessed law, conflicts with men's tasks, disables men's guarding over women, and oppresses men's rights because man should live in two worlds: the world where he earns his living legally by struggle and strife to maintain his life...it is the outside world; and the world of calmness, comfort, rest and tranquillity...it is the inside world. Man's inside world becomes as much disturbed as woman goes out of the house. The more time woman spends outside her house, the more loses man gets from his rest and tranquillity in the way that disturbs his outside world, and even stimulates problems between them leading to breakup of families. Thus, a proverb says, "Man earns and woman builds". Furthermore, woman is negatively affected by outer influences due to mixing with others.

Islam is the religion of instinct where common interest meets human instinct to bear happiness. Therefore, woman is not allowed to work but in the fields that meet her instinct, nature and femininity because she will be a mother, who becomes pregnant, gives birth and breastfeeds; she will be a

housewife who nurses her children, brings up generations in their very first school, the home.

After proving the rule that obliges women to stay at their houses, Allah, Glory be to Him, preserved sacredness of houses, protected them from doubts and suspicions, and prevented any status that may expose their secrets by commanding visitors to ask for permission before entering houses to save their eyes from unexpected looks. Allah, Glory be to Him, says (what means): {O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them; that is better for you, in order that you may remember. And if you find not one therein, still, enter not until permission has been given. And if you are asked to go back, go back, for it is purer for you. And Allah is All-Knower of what you do. There is no sin on you that you enter (without taking permission) houses uninhabited (i.e. not possessed by anybody), (when) you have any interest in them. And Allah has knowledge of what you reveal and what you conceal.} [An -Nur: 27-29] It means that visitors shall ask for permission, greet the dwellers of the house, wait until they reply them, and greet them back.

It was proven through sound Prophetic Traditions to outlaw the eyes of the traitorous looker, who spies on houses without the permission of their dwellers. It is good manner for the visitor not to stand directly towards the door, but rather to the right or to the left. He is also advised to knock the door softly, and to say, "Peace be upon you." The visitor is allowed to repeat knocking and asking for permission for three times.

All these rules are established to preserve Muslim's private parts and secrets inside their homes lest it is exposed to outsiders. Just imagine how much irrational are the calls to women to go out of their homes unveiled, adorned and mixed with men? O slaves of Allah! Stick to His Commandments.

If we unleash the phenomenon of women going out of their houses with no need or urgency, it gives a sign on the weakness or lack of men's guarding over them. We advise every one, who intends to marry to select a good match, and to avoid the kind of women, who is used to going out of their homes too much as this woman will take the opportunity of her husband absence to cruise in streets. You can know the nature of the woman from looking to the women of her family such as her mother, aunt, sister...etc



Fifth Principle

Mixing among Men and Women is Prohibited in Islamic Law

Chastity is a veil that can be torn out by mixing between men and women. Accordingly, Islam used the way of separation and isolation between males and females since their early childhood. As explained earlier, the Islamic society is a single society (not mixing) society (i.e. men have their own societies as well as women). Women shall not go out of their societies to those of the men but for need or urgency and under legal restrictions.

All these rules are established to preserve honours and relations; guard virtues; avoid doubts and vices; and devote woman to her basic duties at home. Thus, Islam prohibited mixing between men and women in the educational system, work organizations, conferences, seminars, public and private meetings...etc because mixing results in exposing women honour to greediness, affecting hearts, arising suspicions, effeminacy of men, masculinity of women, disappearance of shyness, decline of chastity and modesty and lack of jealousy.

Accordingly, Muslim societies have never been used to mixing between women and foreign men. The first mixing spark stroke in Muslim lands was through International, foreign and colonial schools that opened the very first branches in Lebanon according to the book of "Colonial International Foreign Schools: history and dangers on the Islamic nation".

Historically, it was known that colonial schools had been one of the strongest methods to degrade and subjugate citizens of the colonies by eliminating factors of dignity and divesting them of virtues. There is neither might nor any power except with Allah the Great.

It was also historically known that violating good manners and mixing with men result in collapse of civilizations and vanishing of states like the case of Greek or Roman civilizations. These are the consequences of whims and misleading beliefs. In this regard, Ibn Taimiah, may Allah have mercy on him, said in [Legal Opinions: 13/182]: "The state of Omayyah family died out because of this disabling Jaed (a ruler of Omayyah family) and other reasons" End.

Therefore, the reasons leading to mixing between men and women and violating the wall of separation between men and women are prohibited such as:

◀ The prohibition to enter upon a foreign woman and stay with her in seclusion according to many sound Hadiths...prohibition to stay in seclusion comprises a driver in a car, a servant at home, and a doctor in a clinic...etc.

◀ The prohibition for woman to travel without "Mahram" (such as her father, brother, son, uncle...etc). The supporting Hadith for this prohibition is recurrent and well known.

◀ The prohibition of intentional reciprocal looks between men and women according to the literal evidence of Quran and Sunnah...

◀ The prohibition of men's entering upon women, even If they are husband's relatives. Imagine what is the case with mixed family meetings that involve women with apparent adornment, salient attractions, soft speech and laughing!

◀ The prohibition on man to touch the body of a foreign woman even to shake hands for greeting...

◀ The prohibition for men to behave like women and vice versa (i.e. in clothing, speech...etc)

◀ Commanding woman to perform prayers in her home, which is a slogan for Muslim houses. The woman's prayers in her house is better than her prayers in her kin mosque, and her prayers in her kin Mosque is better than her prayers in the Mosque of the Prophet, Peace and Blessings of Allah be upon Him, according to the sound Hadith.

◀ Therefore, woman is exempted from the obligation to perform Friday Prayer, and is allowed to go out for the Mosque under the following rules:

1- To ensure that she is not seducing or being seduced;

2- To avoid any forbidden things resulted from her going out;

3- To avoid competing with men in the way or in the mosque;

4- To go out unadorned with no perfumes;

5- To go out veiled with no adornment;

6- To dedicate a special entrance in mosques for women to go in and out of according to the sound Hadith that was related by Abu Dawood et al.

7- To arrange women's rows in prayers behind those of men;

8- The best women's rows in prayers are the farthest unlike those of men;

9- If Imam forgets something in his prayers, men shall glorify Allah and women shall clap; and

10-Women shall go out of the mosque before men, who shall wait them until women go back home according the sound Hadith of Om Salamah It was related by Al Bukhari et al.

These rules and their likes aim at separating even the breaths of men and those of women; and Allah is the All-Knower. We should warn here from the callers of profligacy because they start their calls by light hidden tricks, which bear important plots including the setup of the first brick of mixing ideology between men and women. They start calling for mixing between men and women since the early age of kindergarten and through mass media in children acquaintance corner, presenting evil in the form of bouquets between male and female children in public ceremonies...etc. These wicked beginnings that most people deem easy are causes for breaking the wall between men and women.

O Muslims! Fear Allah in your women; calculate your steps in the way of life; preserve those whom Allah, Glory be to Him, made them under your guardianship; beware from negligence of Allah's Commandment and adherence to the callers of sedition and swamps of deviation. Everyone should observe his steps.



Sixth Principle

Women Displaying Adornment and Unveiling is Prohibited in Islamic Law

Displaying adornment is more general term than unveiling because unveiling comprises only the meaning of removing the cover of the face while displaying adornment comprises women showing parts of their bodies or acquired adornment before foreign men. In detail, displaying adornment means emergence, which means in this context showing parts of the woman's body or acquired adornment to be apparent for lookers.

It was said that displaying adornment, in Arabic "Tabaraj" is inflicted from the Arabic word "Borj" or "tower" in English. i.e. the tower of the woman. Towers mean palaces as in the verse (which means): {**...even if you are in fortresses built up strong and high!...**} [An-Nisaa:78]. The woman's tower is her house. Regarding women, Allah, Glory be to Him, says (what means): {**And stay in your houses, and do not display yourselves like that of the times of ignorance.**} [Al Ahzab:33].

Palace is called tower because of its wideness. Examples of this expression are also used by some Islamic preachers when they say, "O Allah! "Abrij" for me and him." i.e. broaden for me and him.

As for unveiling, it is inflicted from uncovering and used with specific persons. For instance, it is said, "unveiled woman" if she uncovers her face by removing the cover of the face or the veil. Thus, Allah, Glory be to Him, says (what means): {**some faces that day will be bright**} [Abbas:38] i.e. Shiny and that's why Allah, Glory be to Him, distinguished the face with unveiling unlike the other parts of the body.

Accordingly, it becomes clear that unveiling means uncovering the face whereas displaying adornment means showing the face and other parts of the body and acquired adornment. Unveiling is more special term than displaying adornments. If a woman uncovers her face, she is unveiled and adorned; if she uncovers other parts of her body or acquired adornment, she is adorned nude. This is the real meaning of displaying adornment and unveiling.

Quran, Sunnah and Consensus proved the prohibition of woman displaying adornment, which is showing any part of her body or acquired adornment that Allah, Glory be to Him, prohibited to show before foreign men.

In addition, Quran, Sunnah and practical consensus proved the prohibition of women unveiling, which is uncovering the face. Displaying adornment and its likes are expressed in multiple terms that cover the meanings of corruption. Examples of these expressions are “uncovering”, “profligacy”, “nudity”, “moral dissoluteness”, “breaking law of life”, and at the head of vices is “adultery”.

Adultery is prohibited in earlier divine laws as well as in the positive law; which prohibits adultery of no effect because of the law itself. However, in Islam, adultery is prohibited by the restraint of strong belief and God fearing in the hearts of the believers; adherence to chastity and virtue; abandoning vice and sins; sacrificing for the sake of Allah reward; and fearing Allah punishment. Every believing woman should fear Allah, Glory be to Him, by abandoning what Allah and His Prophet prohibited in order not to contribute to corruption in the Muslim society by spreading bad morals, breaking families and houses, and spreading adultery. Muslim women should not be a cause for attracting traitorous eyes, diseased hearts to bear sins and let others bear sins.

Displaying Adornment can be obtained by several ways such as:

- ✦ Taking off veil and showing parts of the woman’s body before foreign men;
- ✦ Showing parts of the woman’s acquired adornment such as her cloak or underclothes
- ✦ Women swaying, swaggering, mincing and strutting before foreign men;
- ✦ Stamping feet to the ground to let others know about acquired adornment, which is stronger in moving lusts than even looking at the adornment itself;
- ✦ Speaking softly and gently while treating foreign men; and
- ✦ Mixing with foreign men, touching them, shaking hands and competing with men in vehicles and narrow passages...etc.

Adorned women are those masculinized, imitating men or disbelieving women. Some Europeans call masculinized women the third gender.

Literal evidence on the prohibition of displaying adornment from Quran is found in the following couple of verses:

Allah, Glory be to Him, says (what means): {...and do not display yourselves like that of the times of ignorance...} [Al-Ahzab:33]. And Allah, Glory be to Him, says (what means): {And as for women past child-bearing who do not expect wed-lock, it is no sin on them if they discard their outer clothing in such a way as not display their adornment. But to refrain is better for them. And Allah is All-Hearer, All-Knower.} [An – Nur: 60]

The verses of imposing the obligation of veil on the Mothers of the believers and the women of the believers, and prohibiting them to display their adornment are clear and decisive regarding the prohibition of displaying adornment and unveiling.

Evidences from Sunnah are:

Abu Hurairah, May Allah be pleased with him, reported: The Prophet, Peace and Blessings of Allah be upon him, said, “Two are the types of the denizens of Hell whom I did not see: people having flogs like the tails of the ox with them and they would be beating people, and the women who would be dressed but appear to be naked, who would be inclined (to evil) and make their husbands incline towards it. Their heads would be like the humps of the bukht camel inclined to one side. They will not enter Paradise and they would not smell its odour whereas its odour would be smelt from such and such distance.” It was related by Muslim in his Authentic Book.

The previous Hadith is a strong warning that proves the graveness of the sin of displaying adornment because major sins are those sins that Allah, Glory be to Him, warned their doers by hell, anger, curse, torment or deprivation of paradise.

As reported by scholar Sanaany in the footnote of his book "Menhat Al Ghafar on Dawaad An-Nahar [4/2011 – 2012], Muslim scholars have unanimously agreed on the prohibition of displaying adornment.

This prohibition is also proved by the practical consensus of the women of the believers on covering their entire body including acquired adornment since the age of the Prophet, Peace and Blessings of Allah be upon him, and till the breakup of the Othmani State in 1342 A.H. It is the time when the Muslim world was divided into smaller countries, and plagued by foreign occupation.

One of the poets has composed a chanting poem warding off the callers of unveiling. The following is the opening lines of the poem:

Did you know that Holy Quran
and our Prophet, the noblest man
have banned unveiling an' vice for ever
So tell the traditions and they will shiver
from your sin and vicious plan

Every Muslim should take care from the beginnings of displaying adornment in his harems by neglecting the clothes of his small daughter, though these clothes would be sinful and dissolute if his daughters were adults. For instance, dressing young girls in clothes of hell dwellers, according to the previous Hadith, such as short dress, tight dress, trousers, transparent skinny dress...etc. This accustoms young girls to unveiling and displaying adornment, and breaks the wall of shyness and modesty in an apparent way. Every Guardian should fear Allah.



Seventh Principle

Since Allah Prohibited Unlawful Sex, He Prohibited its Causes

It is a rule of the Islamic Law that Allah, Glory be to Him, prohibits the causes for committing a sin when He prohibits the sin itself to prevent individuals and societies from reaching the sin or even coming near it. If Allah had prohibited a sin without prohibiting its causes, it would have been a shortage in legislation, Allah forbid! Glory be to Him.

Adultery is one of the gravest shameful sins with the most dangerous and harmful effects on the religious obligations. Therefore, adultery prohibition has become a fixed Islamic obligation. Allah, Glory be to Him, says (what means): {**And come not near to unlawful sex. Verily, it is a great sin, and an evil way that leads one to hell**} [Al-Isra: 32]. That is why the causes for adultery are prohibited such as unveiling and ways leading to it; displaying adornment and ways leading to it; mixing, women's imitation of men and disbelievers and ways leading to them... and other causes for doubts, sedition and corruption.

If you think carefully in this great secret in divine revelation, and Quranic inimitability that Allah, Glory be to Him, started Surah An-Nur by showing the enormity of adultery sin, and followed this warning by thirty-three verses comprising fourteen preventive ways to abandon this sin in the Muslim society of chastity and abstinence. These preventive ways fall into words and deeds as follow:

- 1- Purifying adulterers by implementing adultery penalty on them.
- 2- Purifying the society by making male adulterer marry only female adulterer and vice versa except after true repentance.

The two up-mentioned ways are related to deeds.

- 3- Purifying claimers who charge people with committing adultery. Whoever charges others with committing adultery without having witnesses shall be punished by flogging them eighty strikes on the back.
- 4- Purifying husband who charges his wife with committing adultery with no evidence. Otherwise, both spouse shall appeal to oath of condemnation.
- 5- Purifying souls, and stopping bad suspicions of committing adultery by Muslims.

6- Purifying will and stopping it from love of spreading adultery as this leads to weakening those condemning adultery, and supporting those dissolute and licentious.

The punishment, therefore, of this type of people is more strict than other types according to the verse (which means): {**Verily, those who like that the crime of illegal sexual intercourse should be propagated among those who believe, they will have a painful torment in this world and in the Hereafter**} [An-Nur: 19]. The love of spreading adultery comprises all the ways leading to it by either words, deeds, acceptance or promoting the causes of adultery...etc. This strong warning applied to the callers of freeing the women from veil in Muslim countries, and getting rid of legal commandments binding women to protect their chastity, modesty and shyness.

7- General protection by purification of souls from satanic temptations, and vicious thoughts, which are the first phases of Satan's plot to pull the believing soul to adultery. This is the utmost protection of adultery. Allah, Glory be to Him, says: {**O you who believe! Follow not the footsteps of Satan. And whosoever follows the footsteps of Satan, then, verily he commands to commit illegal sexual intercourse, disbelief, polytheism and do what is forbidden in Islam...**} [An-Nur:21]

8- The commandment for visitors to ask for permission upon entering houses to avoid seeing private parts of any one in the household.

9&10- Purifying men from sinful looks at foreign women, and purifying women from sinful looks at foreign men.

11- Prohibition of displaying women adornment to foreign men.

12- Prohibition of any act that would move or seduce men such as stamping feet in the way that produce sound of the woman anklet. This would attract men with diseased hearts to her.

13&14- Commandment of abstinence for those who could not afford marriage or have its prerequisites.

The Holy Quraan and Noble Sunnah are full of legal preventive ways and precautions to avoid this adultery for either men or women.

As for these preventive ways for men:

The obligation to cover men private parts...a man shall not uncover his private parts, from his navel to his knee.

Another preventive way for men is the commandment to lower gaze when encountering a foreign woman.

Another preventive way for men is the commandment to keep away from male smart youth and to avoid looking at them with enjoyment...

As for preventive ways for women,

One of the greatest preventive ways and precautions that protect women from committing adultery is the obligation of veiling for Muslim women because it involves their protection, perseverance, chastity, modesty, shyness; and protects from vulgarity, nudity, dissoluteness and lack of shyness.



Eighth Principle

Marriage is the Crown of Virtue

Marriage is the tradition of Prophets and Messengers. Allah, Glory be to Him, says (what means): {And indeed we sent Messengers before you O Muhammad, and made for them wives and offspring...} [Ar-Raad:38]

Marriage is also the tradition of the believers, adhering to the commandment of Allah, Glory be to Him (which means): {And marry those among you who are single, and also marry the pious, fit and capable ones of your male slaves and maid-servants. If they be poor, Allah will enrich them out of His Bounty. And Allah is All-Sufficient for His creatures' needs, All-Knowing about the state of the people. And let those who find not the financial means for marriage keep themselves chaste, until Allah enriches them of His Bouty...} [An-Nur:32-33]

It is a divine command for guardians to marry off those single men and women under their guardianship. Those single men and women are commanded, with greater reason, to marry by themselves, seeking chastity and protection from adultery.

Marriage is also an adherence to the Prophet's Command. Abo Masood reported the Prophet, Peace and Blessings of Allah be upon him, said, "O young people! Whoever among you is able to marry, should marry, and whoever is not able to marry, is recommended to fast, as fasting diminishes his sexual power." [Agreed upon.] Marriage, moreover, meets the instinctive sexual need of both men and women in a clean fruitful way.

Accordingly, Muslims unanimously agreed upon the legality of marriage, and that original rule is that marriage is obligatory for those fearing from harming in their religion or their body; or fearing from committing adultery, especially in these times where people belief is weak, and temptations are abundant. Every slave of Allah is bound to seek chastity and protect himself from sinful sexual acts. Thus, marriage is the way to achieve these goals.

Consequently, Muslim scholars found it desirable for fiancé to intend, by marriage, adhering to Sunnah, preserving his religion and himself. Allah, Glory be to Him, then, prohibited guardians to prevent women from marriage. Allah, Glory be to Him, says (what means): {...do not prevent them from marrying their husbands...} [Al-Baqarah:232]

For the up-mentioned reasons, Allah, Glory be to Him, exalted the importance of marriage, and called the contraction of marriage "firm and strong covenant". Allah, Glory be to Him, says (what means): **{...and they have taken from you a firm and strong covenant...}** [An-Nisaa 4:21]

Look! How magnificent is that description of marriage contraction! It captivates hearts and covers this contraction with sacredness. Muslims should keep away from the Christian term "Sacred Contract", which has become common in many Muslim countries in the midst of following the traditions of the disbelievers.

Marriage, then, is a legal relation concluded between a man and a woman under legal conditions and bases. Due to its vitality, many Hadith narrators and Jurists gave marriage the priority over fighting because fighting need men, who can never be found except through marriage. Marriage represents a lofty degree in starting and maintaining straight life, as it comprises great benefits, several wisdoms and noble goals such as:

1- Preserving human offspring and survival for successive generations to form human society, administer Divine Law, elevate religion, and maintain earth. Allah, Glory be to Him, says (what means): **{O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him, He created his wife (Eve), and from them both, He created many men and women...}** [An-Nisa:1]. Allah, Glory be to Him, says (what means): **{And it is He Who has created man from water, and has appointed for him kindred by blood, and kindred by marriage. And your Lord is Ever All-Powerful to do what He wills.}** [Al-Forqn:54]i.e. Allah, Glory be to Him, is He Who has created man from despised water, then made his offspring spread everywhere, and made them kindred by blood and marriage, separated and grouped. All of them are made from one substance, the despised water; Glory be to Allah, the Potent, the All-Seeing.

Thus, the Prophet, Peace and Blessings of Allah be upon him, urged Muslims to marry. Anas, May Allah be pleased with him, reported the Prophet, Peace and Blessings of Allah be upon him, said, **"Marry women who are loving and very prolific, for I shall outnumber the peoples by you."** It was related by Ahmad in Musnad.

This Hadith supports the principle of staying in houses as well. "Outnumber" in the Hadith is not meant literally, but rather it means large number of children with good morals and breeding to be righteous and useful for their nation, a comfort of their parent's eyes, good reminiscence of their parents after death. A woman that goes out of the house too much, leaving behind her home duties, could not achieve this good breeding. On

the other hand, father should seek ways of earning to maintain his children and family financially. This is one of the major differences between men and women.

2- Preserving honours, protecting private parts from illegal sexual acts, adhering to virtue, chastity and abstinence from adultery and sins.

This goal requires prohibiting adultery and the ways leading to it, such as displaying adornment, mixing and sinful looks; it requires jealousy on harems lest they are profaned; and it requires providing protective walls to hinder penetration. The most important of these walls is veiling for women. Looking in these two rules, you will find that they are well coordinated to provide bases of virtue, as mentioned before.

3- Achieving other goals of marriage, such as a calm house for husbands to reside from grief and suffering, and for wives to keep away from pains of toil and earning living according to the verse (which means): { ...And they (women) have rights (over their husbands as regards living expenses) similar (to those of their husbands) over them (as regards obedience and respect) to what is reasonable, but men have a degree (of responsibility) over them. And Allah is All-Mighty, All-Wise. } [Al-Baqarah: 228]. Thus, men's strength and women's weakness coordinate.

Marriage is a cause for being rich and warding off poverty and need. Allah, Glory be to Him, says (what means): { And marry those among you who are single, and also marry the pious, fit and capable ones of your male slaves and maid-servants. If they be poor, Allah will enrich them out of His Bounty. And Allah is All-Sufficient for His creatures' needs, All-knowing about the state of the people. } [An-Nur: 32]

Through marriage, husband and wife can leave life of unemployment and sedition to life of diligence and chastity. Sexual enjoyment and desires are met in a legal way.

Through marriage, both husband and wife coordinate, each one with his/her special characteristics, and man completes his manhood to confront challenges and responsibilities of life.

Through marriage, husband and wife conclude a relationship based on cordiality, mercy, sympathy and cooperation. Allah, Glory be to Him, says (what means): { And among His signs is this, that He created for your wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for people who reflect. } [Ar-Room: 21].

Through marriage, mutual relations are established among different families by marriage and kinship, which lead to good effects on society support, interrelation exchange of benefits. There are also many other benefits that depend on marriage.

By understanding the goals of marriage, you can recognize the harms of abandoning marriage such as extinction of offspring, breakdown of houses lanterns (women), ruination of houses, lack of chastity and abstinence and bad end.

One of the strongest diseases affecting willing in marriage is weakness of religious education in youth as strengthening souls by faith gives them chastity and protection against sins. Man should join his efforts to protect himself by marriage. {And whosoever fears Allah and keeps his duty to Him, He will make a way for him to get out (from every difficulty)} [At-Talaq:2]

One of the strongest diseases affecting willing in marriage is spreading diseases of unveiling, displaying adornment and mixing as chaste man fears from marrying a woman that disparage chastity and abstinence while adulterer find illegal way of fulfilling his sexual desires in the whorehouses. We seek refuge with Allah from bad ends.

To struggle against abstinence of marriage, we should struggle against unveiling, displaying adornment and mixing. Hence, we conclude the significance of marriage as a principle of virtue, as mentioned before.



Ninth Principle

The Necessity of Keeping Children away from Misleading Beginnings

One of the greatest effects of marriage is giving birth. Children are the trust of their guardian, either parents or others. It is a legal obligation to bring up these children in the light of Islamic rules, and teaching them what would benefit them in this world and in the Hereafter. A guardian should, first of all, plant in the souls of his children the belief in Allah, His Angels, Books, Messengers, Day of Recompense, good and bad Divine Decree as well as pure monotheism in the way that they know it by heart. Children, then, should be learned pillars of Islam like Prayers. Their Gifts should be refining, their gifts and instincts should be developed by good morals, and noble manners. Furthermore, children should be kept away from bad companions and vicious friends.

These educational guidelines are among fixed Islamic obligations. Because of their importance, these guidelines have been categorized by Muslim scholars under separate sections. Successive scholars have included Juristic rules of new-born children within their Juristic books and other books.

Children education is also the tradition of Prophets and noble men. Consider the following thorough preachment, and useful comprehensive will from Luqman to his Son (which means): {And (remember) when Luqman said to his son when he was advising him: "O my son! Join not in worship others with Allah. Verily joining others in worship with Allah is a great wrong indeed. And we have enjoined on man to be dutiful and good to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years – give thanks to Me and to your parents. Unto Me is the final destination. But If they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do. "O my son! If it be (anything) equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or in the earth, Allah will bring it forth. Verily, Allah is Subtle (in bringing out that grain), Well-Aware (of its place). "O my Son! Perform prayers, enjoin on people Islamic monotheism and all that is good, and forbid (people) from disbelief and all that is evil and bad, and bear with patience whatever befalls you. Verily, these are some of the important commandments (ordered by Allah with no exemption. "And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allah likes not any arrogant boaster. "And be moderate or show no insolence in your

walking, and lower your voice. Verily, the harshest of all voices is the braying of the asses } [Luqman: 13-19]

This preachment from the wise father to his son comprised fundamentals of education and moral formation for children, which are evident for any careful looker.

And He also says (what means): {O you who believe! Ward off yourselves and your families a Fire (Hell).} [At-Tahrim:6]. Children from the father are included in the meaning of "yourselves" in the previous verse, and the children from the same father and mother are included in the meaning of "your families" in the previous verse. Interpreting this verse, Ali Ibn Abi Talib, may Allah be pleased with him, said, "Teach them and educate them." It was related by Ibn Abou Ad-Donia in the book of [Al Aial 1/495]

Having righteous offspring is among the invocations of the believers as in the verse (which means): {And those who say: "Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes and make us leaders of the pious } [Al-Furqan:74]

Hasan Al Basri, may Allah have mercy on him, said:

This verse means that the believers invoke Allah, Glory be to Him, to have wife and children, who obey Allah, Glory be to Him. In fact, nothing is more comfortable for man than having wife and children, who obey Allah, Glory be to Him". It was related by Ibn Abou Ad-Donia in the book of [Al Aial 2/617]

In the Hadith Agreed upon, on the authority of Ibn Omar said, I heard the Prophet, Peace and Blessings of Allah be upon him, said, "All of you are guardians and responsible for your subjects under your guardianship: a husband is a guardian of his household and he is responsible for them..."

Previous texts from Quran and Sunnah are evident on the obligation to educate children according to Islamic rules, and that their breeding and education is the responsibility of their parents or guardians. Good education and breeding of children are among righteous deeds that bring them near to their Lord, and are considered continual charity that obtain rewards from Allah, Glory be to Him, even after guardians death. It has been proven that the Prophet, Peace and Blessings of Allah be upon him, said, "When son of Adam dies, he ceases to do good deeds except: useful science, righteous son supplicating Allah for him, or continual charity" The abuser of this responsibility is sinful and disobedient to Allah, Glory be to Him, and will

be held responsible for the consequences of his sin before his Lord, Glory be to Him, and before his fellow slaves.

On the authority of Hameed Ad-Dabei said: "We used to hear about people whose children led them to dangers. It was related by Ibn Abou Ad-Donia in the book of [Al Aial 2/622]

And Allah, Glory be to Him, says (what means): {O you who believe! Verily, among your wives and your children there are enemies for you (who may stop you from the obedience of Allah; therefore beware of them...)} [At-Taghabin:14]. An example of the children enmity to their father is the abuse of their education as it leads to bearing sins on the parent's side.

Qatadah Ibn Doamah Asadosi, may Allah have mercy on him, said, It had been said, "If a boy reached sexual maturity while his father did not help him to marry and the son committed adultery, father will bear sin." It was related by Ibn Abou Ad-Donia in the book of [Al Aial 1/172].

And Moqatel Ibn Muhammad Al Ataki said, I visited Abi Ishaq (Ibrahim Al Harbi) one day, and then Ibrahim Al Harbi said to my father, "Are these your sons?" My father replied, "Yes". He said, "Beware that they may see you doing something that Allah, Glory be to Him, prohibited you to do that you would be belittled in their eyes" The same meaning is included in the book of [Sefat As-Safwah] by Ibn Al Jawzi:

This abuse of educating children requires discharging the guardian from guardianship or specifying a righteous supervisor for him as the rule in this regard states that there is no guardianship of the disbeliever or the dissolute lest they would affect the morals and religion of children.

In this point, we are discussing diagnosis of harmful beginnings and misleading starts when children have the ability to distinguish between good and evil. This ability varies according to children's capabilities. Parents deem these beginnings easy by motive of love and sympathy with their children until the children have become mature and familiar with bad deeds in their childhood. At this time, parents become sad. They try hardly to bring their children back to the right track. As if they wanted to say (what means): {Alas! My grief that I was undutiful to Allah...} [Az-Zumar: 56].

Accordingly, it has become necessary to explain this rule established on the bases of instinct, sound belief and good intellect in the light of Quran and Sunnah. It has also been necessary to draw the attention of parents to the right principles of education and how to keep their children

away from harmful beginnings that would affect them in this life and the Hereafter. Among these harmful beginnings, affecting children's virtues (especially veil), are:

1- Guardianship of the Dissolute: On the authority of Abu Hurirah: the Prophet, Peace and Blessings of Allah be upon him, said: "Every child is born with a true faith (i.e. to worship none but Allah Alone) but his parents convert him to Judaism or to Christianity or to Magusism..." It was related by Al Bukhari in his Authentic Book.

This great Hadith shows how enormous is the impact of the parents on their children. Parents could convert their children from the pure instinct of monotheism to disbelief and dissoluteness. This is the beginning of the beginnings.

Mother will practically lead her daughter to deviation and deprive her of sound instinctive education of chastity, veiling, modesty and abstinence unless she avoids unveiling, profligacy, displaying adornment, mixing out with men and going out of her house for no need. Hence, a housemaid or an educator has a great effect on children either positively or passively.

Accordingly, Muslim Scholars have prohibited guardianship of the disbelievers and the dissolute as it involves great dangers on the religion, morals and righteousness of children.

2- Mixing between sons and daughters in beds: On the Authority of Abdullah Ibn Omar: the Prophet, Peace and Blessings of Allah be upon him, said: "Command a boy to pray when he reaches the age of seven years. When he becomes ten years old, then beat him for prayer; and arrange their beds (to sleep) separately." It was related by Ahmad and Abu Dawood.

This Hadith contains evidence on the prohibition of beginning of mixing between sons and daughters inside houses if they become ten years. Guardians should arrange the beds for their children to sleep separately; avoid mixing; accustom them to chastity, and modesty; and keep them away from calamities of desires that mixing would lead to. Any shepherd who grazes (his animals) near the Hima (private pasture) of someone else and at any moment he is liable to get in it.

Ibrahim Al Harbi, may Allah have mercy on him, said: "The first step of children's corruption is mixing among themselves." The same meaning is included in the book of [Tham Al Hawa] by Ibn Al Jawzi.

3- Mixing between sons and daughters in Kindergartens: This first beginning of mixing outside homes. If mixing among sons and daughters - though they are brothers and sisters and under the supervision of their parents - is legally prohibited, mixing outside homes will be more prohibited with greater reason as it lacks control and supervision. Parents should fear Allah, Glory be to Him, and be dutiful to Him. They should not throw their children in these mixed kindergartens.

4- Exchanging flowers bouquets between boys and girls: This is one of the beginnings of unveiling, displaying adornment and nudity; lack of modesty, killing jealousy and accustoming young girls to bad morals. These evil traditions are spreading aggressively by the effect of such ceremonies. O slaves of Allah! Fear Allah in your offspring and be dutiful to Him.

5- The beginning of displaying adornment in clothing: For example, parents may dress their discriminating young girls clothes that are prohibited for mature girls such as tight, transparent, cut and short clothes; or clothes with pictures and crosses; or clothes that look like the clothes of men, disbelievers...etc. These nude dissolute clothes have been proved through induction that whores and prostitutes in western countries wear them. We seek protection in Allah, and supplicate Him to grant us good end.



Tenth Principle

The Necessity of Being Jealous on the Harems and Women of Believers

Jealousy "Ghira": Jealousy is considered the moral wall that protects veiling, and wards off unveiling, displaying adornment and mixing between men and women. Jealousy is a spiritual power granted from Allah, Glory be to Him, to His slaves to help them protect their honour and chastity from any criminal or traitor. Jealousy in Islam is a good virtue and legal struggle according to the Prophetic Hadith: "Allah has a sense of Ghira, and the believer has a sense of Ghira and Allah's sense of Ghira is provoked when a believer does something which Allah has prohibited." Agreed upon.

The Prophet, Peace and Blessings of Allah be upon him, also said, "Whoever dies while protecting his family is a martyr" It was related by At-Tirmizi. The same Hadith is related by another wording: "Whoever dies while protecting his honour is a martyr"

Thus, veiling is a great cause for promoting jealousy on harems to be profaned or harmed; and for inheriting the moral of jealousy through successive generations and offspring. Jealousy also comprises women jealousy on their honours and chastity, the guardians' jealousy on their women, and jealousy of the believers on the women of the believers lest women harmed in their honour, chastity, purity even by a single look from a foreign man.

The antonym of jealousy is cuckolding; and the antonym of jealous is cuckold. A cuckold is a man who is not jealous on his women (wife, daughter, sister, mother...)

Thus, Islamic Law closed the ways leading to penetrating veil and cuckolding. Consider the following statements of Sheikh Ahmad Shaker, may Allah have mercy on him, commenting on Abu Harirah's Hadith related to the Prophet, Peace and Blessings of Allah be upon him,: "Whoever woman goes out to the mosque perfumed, Allah will not accept her prayer until she performs the major ritual ablution" This Hadith is related by Ahmad. Sheikh Shaker, may Allah have mercy on him, in his verification of Musnad [15/108-109] said:

O Muslims man! O Muslim woman! Think of this strict emphasis from the Prophet, Peace and Blessings of Allah be upon him, on prohibiting women to go out to the mosque perfumed even she is going out for worship, that her prayers will not be accepted until she performs major ritual ablution to remove all the remains of the perfume.

You can compare between this emphasis and what dissolute licentious seducing women of our times are doing. They are false Muslims who belong to Islam just by name. They are supported by dissolute licentious men who are daring Allah, His Prophet, and fixed Islamic rules. They claim that there is no harm from women unveiling and going out naked like whores; or from mixing with men in markets and places of entertainment and dissoluteness. All of them dare to say that Islam did not prohibit women travel in what they called scientific trips, and that women are allowed to hold political positions.

Think about the scenes of those dissolute women in markets and streets showing their private parts that Allah and His Messenger ordered them to veil. You can see a woman with her head unveiled as well as parts of her breasts, chest, back, armpit and what beyond her armpit. You can see a woman wearing transparent clothes showing what beyond it in the most seducing way. We see these atrocious sins in Ramadan days with no shyness from themselves or their guardians who are male-like creatures and cuckolds. Then you can ask a question: Are they Muslim men and women?!! End.

I can say that if you want to recognize the virtues of veil and women covering of their faces before foreign men, look in the status of veiled women. They are wrapped in a cover of chastity; completely protected from falling in vices or being looked by a dissolute man; and abstinent from competing with men in markets. Look in the status of their guardians. They are having honor of guarding high virtues in their harems. Compare between the status of the adorned unveiled who looks every now and then at men, losing as much virtues as her dissoluteness and unveiling. You may see an unveiled dissolute woman talking to a foreign dissolute man in the way that you think they are married in the presence of Abu Hurirah as a witness!! Furthermore, her cuckold husband may see his wife in this status without even lifting a finger because his jealousy died. We seek refuge with Allah from lack of jealousy and bad end.

How far those husbands still from the Bedouin man who divorced his wife upon seeing a man just looking at her...when he was blamed for that, he replied by a poem saying:

I don't hate her, but I'm leaving her love
For seeing a man looking her later
As a fly on food that you want'o have
"lions abstain to drink dogs' water"

How far those husbands still from the Bedouin woman whose veil dropped off her face, then she picked it with one hand and covered her face by the other. Commenting on that situation, a poet said:

How pious was she when her veil fell off!
as soon as it could be, picked it with one hand
and by the other hand kept our eyes off
from seeing her face from our stand

Higher example on chastity of women is what Allah, Glory be to Him, mentioned in the story of the two daughters of the old man of Madiyan (which means): **{Then there came to him one of the two women, walking shyly...}** [Al-Qasas: 25]. On the authority of Omar, may Allah be pleased with him, with sound chain of reporters said, "The verse means: 'She came walking shyly with her veil on her face.' She was not that kind of bold unveiled women who are used to going out of house too much." Bold woman according to Ibn Katheer interpretation, may Allah have mercy on him, is the impudent woman [3/384]

The same verse comprises many virtuous morals such as politeness, chastity and shyness in the way that the two daughters became very preserved in their speech when they said to Moses, Peace and Blessings of Allah be upon him, (what means): **{Verily, my father calls you that he may reward you for having watered our flocks.}** [Al-Qasas: 25] She spoke in behalf of her father to keep away from suspicion and bad doubts.



Chapter 2

Uncovering Vice Callers

Abo Muhammad Abd El Haq Al Eshbeeli, may Allah have mercy on Him, said:

Don't be deviated away
From true religion to go astray
By the vice callers, and evil scholars
who missed wisdom and missed the way

Their hearts got blind before any truth
And they went panting after the Jews
and after the Christians and sure will lose
as they disbelieved and broke the oath

(Quoted from Al Hadiqah Book by Muheb Ad-Deen Al Khateeb)

Second Chapter

Uncovering Vice Callers

Then, in the previous chapter, we introduced principles of virtues for the women of the believers. These principles are the bases of virtues and their walls of protection. However, some people with diseased hearts insist on violating principles of virtue by their vicious declared calls. May Allah protect our eyes and ears from seeing and hearing declarations of vice and calling for it; or witnessing the oppression of virtues and turning away from them; or failing of righteous callers to stand with fluent tongue and wise voice against this oppression to convince the present and the absent and to establish the ritual of enjoining Islamic monotheism and virtuous deeds and forbidding disbelief and vicious deeds! Enjoining virtuous deeds and forbidding vicious deeds are the ways of defending religion and warning Muslims from falling in the traps of frivolous callers.

Through these ways, virtues could be guarded, vices could be curbed and the foolish could be punished. It is well known that spreading vices takes place when there is no objection against minor or major sins or wrong interpretation of minor sins especially in these times in which we witness increasing numbers of ignorant unknown suspicious callers of sedition who are loyal to the West and carrying traitorous pens, trying to spoil the religion and law of Allah, Glory be to Him. They are disguised in the dress of press and media, adopting vice and writing to support evil under one plan. It is the plan of crazy extremism in competing with instinct, fighting Divine law, dressing Muslim women in garments of vice, and taking off their garments of virtue by dissolute calling of Muslim countries to woman freedom and equality with men in every branch of legal laws to reach their ultimate ends of crimes of displaying adornment, mixing and taking off veil.

Their losing calls are heard from every corner, encouraging causes for unveiling in the remaining veiled Muslim women, who submitted their faces to Allah, Glory be to Him, and followed the footsteps of Muhammad Ibn Abdu Allah, Peace and Blessings of Allah be upon him,.

We supplicate Allah, Glory be to Him, to affirm us in the true path. We supplicate Allah to witness that we are free from their deviation, and seek refuge in Allah from bad end.

Those evil traitorous deceivers of the nation are dangerous on their families, fellows and even on themselves. Their impudence went beyond limits and their cunning became colourful by spoken and written words. They worked on destroying ways of virtue and penetrating its protective walls mocking these ways and showing them trivial.

Those westernized callers have actually written about all issues of women's life, and dealt not only with woman's motherhood and guarding her virtue, but they invaded all scientific fields.

All of this ongoing affliction, dissolute nonsense, decayed words are abundant in newspapers and other mass media in the name of support for and sympathy with women's rights, freedom and equality with men in all rules to the extent that those scattered westernized called to pull women to every field in life through mixing, unveiling and even taking the veil off the face of the woman willingly, losing all virtues related to veil.

When veil is taken-off the face, never mind about breaking jealousy, shrinking the shade of virtue, spreading vice, outbreak of profligacy, expansion of displaying adornment, unveiling, dissoluteness and licentiousness among adopters in the way that woman would present herself to whosoever she likes.

Interpreting Allah saying (which means): {Allah wishes to accept your repentance, but those who follow their lusts wish that you, believers, deviate tremendously away from the right path}. [An-Nisaa':27], Mujahid Ibn Jabr, may Allah have mercy on him, said:

Those who follow their lusts wish that you commit adultery exactly as they do." It is like the verse (which means): {They wish that you should compromise (in religion out of courtesy) with them so they (too) would compromise with you.} [Al-Qalam: 9] End.

It goes from worse to worst, from the issue of women to the issue of corrupting the entire Islamic world. This deviant plan is not today's newborn, but it is old path of those who plotted evils in the past in a number of Muslim countries until we reached – Alas!– to a grave situation where adultery spread, whorehouses were legislated with official permissions, theatres stages became full of low arts of singing and acting. Laws were legislated to disable Islamic punishments and censure if a woman committed adultery out of willingness. These are some other devastating effects on honours, morals and ethics.

No one could ignore such grave situation except a man whom Allah, Glory be to Him, removed wisdom from his heart. Do those mercenaries want us to reach to the miserable moral situation and bitter sinful fact of the other countries?

Hence, it has become necessary to show people these surrounding dangers, standing against this barefaced aggression on virtue, dissolute support of vice and transgression of the limits ordained by Allah, Glory be to Him. Verily, we have westernized mercenaries now in this battlefield with foolish dissolute followers, who follow every brayer and shoot their poisoned arrows to deprive the women of the believers of their virtue, and pulling them to the swamp of vice. All these facts are grouped in Allah saying (which means): {Allah wishes to accept your repentance, but

those who follow their lusts wish that you, believers, deviate tremendously away from the right path}.[An-Nisaa':27]

Interpreting this verse, Ibn Jareer, may Allah have mercy on him, said:

The verse means: Those who follow their own lusts from the evil doers, adulterers and ancestors wish that you "deviate" away from the right path and lawful things to transgress limits ordained by Allah, Glory be to Him, and commit sins to become like them in following your own lusts, disobeying Allah, Glory be to Him, and deviating tremendously.

This is the most correct interpretation because Allah, Glory be to Him, says (what means): {...but those who follow their lusts wish...} He described them in general as followers of their censured lusts; not followers of some of these lusts. If this is right, then the first direct meaning of the verse is the most correct without looking in the deep meaning, which has no evidence from rules or reasoning. Therefore, Jews, Christians, Adulterers and every wrong follower are included by the meaning of "followers of their censured lusts" because they follow what Allah, Glory be to Him, forbid to fulfill their own lusts. According to the interpretation of the first verse, the soundness of our opinion is then proven. End. [8/214 – 215]

To achieve their vicious ends, those wrongdoers pursued a raging misleading plan in all fields of life either by words or by deeds.

In the field of public life, their plan included:

1- Calls to take veil off the face and abandon cloak or garment.

This is a practical call to take the veil off the entire body eventually and to call people to seducing dress and nudity by wearing short dress, tight skinny dress that embodies parts of the woman's body and transparent dress that shows parts of the woman's body. These also include calls to imitate the clothing of men and disbelieving women.

2- Calls to abandon women's veiling through staying in houses, and calls to compete with men in all fields of life, which consequently leads to:

3- Calls to merge and incorporate women in all developmental fields of life.

This is considered a call for women to appear adorned and unveiled in public places and roads.

4- Calls to allow women to participate in meetings, committees, conferences, seminars, ceremonies and associations. This consequently calls women to speak to men softly, treat them gently, and shake hands with them mutually. Another example of this wrongdoing is woman shaking hands with her fiancée before contraction of marriage. This also calls woman to go out of her house before foreign men in a state that would arise sedition because of her dress, walking, make-up, perfume, busty wear, high shoes and other ways of temptation, stimulation and sedition.

- 5- Calls to open women's clubs, poetic nights with invitations to both men and women.
- 6- Calls to open mixed internet cafes.
- 7- Calls to allow women to drive cars and other vehicles.
- 8- Calls to violate "Maharim" rule such as, allowing women to travel without "Mahram" (i.e. unmarried person such as father, brother, son, husband, uncle...etc.) for either entertainment, education or businesswomen's meetings.
- 9- Calls to stay in seclusion with a foreign woman such as, fiancé staying in seclusion with his fiancée before marriage contraction.
- 10- Calls to allow women to practice arts such as allowing women to take part in arts, singing and acting. This would eventually lead to calling her to be nominated for Miss Universe Competition.
- 12- Calls to allow women to take part in designing and making western dress.
- 13- Calls to allow women to practice different sports such as, plans of forming women football teams as well as women horseback riding and bicycle and motorcycle racing.
- 14- Calls to open swimming pools for women in marketing centers, clubs and other places.
- 15- Calls to adorn women hair in illegal way such as eyebrow hair removal, haircuts like men or disbelieving women and opening coiffeurs for women.
- 16- Most important of all, intense calls to photograph women in documents and ID cards especially civil ID cards and Passports, and focusing on this point as it is a shortcut to the target of taking-off veil and leaving out shyness.

In the field of mass media, their plan included:

- 17- Photographing women in newspapers and magazines.
- 18- Appearing on T.V. stations singing, acting, modeling and announcing for programs...etc.
- 19- Presenting live programs based on soft telephone conversation between men and women on T.V. and Radio.
- 20- Promoting low magazine well known of publishing seducing photos of women.
- 21- Using women in propaganda and advertisements.
- 22- Calls to establish friendships between men and women through radio, T.V. and Press, and exchanging presents by songs and their likes.
- 23- Spreading photos and videos of kisses and hugs between husbands and wives on the presidential and ministerial level through different mass media channels.

In the field of education, their plan included:

- 24- Calls to mixed education, sometimes limited to the early grades.
- 25- Calls to use women teachers in boy's schools and vice versa.
- 26- Calls to include sports in girl's schools. This would be a cause for opening schools of fine arts for women.

In the field of work and recruitment, their plan included:

- 27- Calls to employ women in all the fields of life with no exceptions just as men.

- 28- This would comprise women working in malls, hotels, airlines, ministries, commercial chambers and other companies and institutions.
- 29- Calls to establish women offices of travel and tourism; and civil drawings and consulting. This would eventually lead to women working in handcraft jobs like plumbery, electricity...etc.
- 30- Calls to employ women as sales representatives, to enrol women in the army and police as well as to involve them in politics, chamber of deputies, elections, and parliaments, and finally calls to establish factories for women.
- 31- Calls to employ men in legal documentation and opening women departments in courts.

They are successive calls in a long chains of requests that would not, at some cases, lead to their desired ends. May Allah void their cunning, and protect Muslims from their evil. Verily, there is no god but Allah, Glory be to Him.



Directing Criticism

In the previous lines, examples of calls of those greatest losers were introduced regarding women issues, and were impudently highlighted by the press in 1419 A.H. They were taken from eight publications; each scrap of them carries the name of the newspaper, issue number, writers, who are plagued by this westernization. Some of them added to the existing dissoluteness another type of dissoluteness. It is mocking veil and veiled women as well as dirty words against rules of honourable Islamic Law. Their stand puts them in a great danger. According to Islamic law, they are considered disbelievers, hypocrites, dissolute or disobedient.

These evils used to arise from time to time in the past where Muslim Scholars defeated them in their cradle, exposed the vice callers all over the world and hit them by meteors of truth. In our present times, criminals went beyond limits in their vices within few months of rush, bold and strong attack. The worst of their cunningness is that they choose the times of calamities and difficulties and within crowd of events to spread their poison. These foreign calls contained self-contradictions in form and content.

If you look at the writers of these issues, you will find them having Islamic names; If you look at their writings, you will find them a destruction axe against Islam that is not carried but by westernized mercenary whose hearts were full of whims and westernization. It is well known that words and deeds are evidence for heart's belief or hypocrisy!

If you examined the style of these articles, you will find generated terms, weak compositions, and dissolute tone by a journalist who pick scraps from here and there in the cut-and-paste fashion in the way of handicapped whose capabilities failed them to be true writers. They hurt readers, who have even the least rhetoric Arabic taste...etc. Anyone who lacks the knowledge of Arabic tongue, Quran and Sunnah could produce such wonders.

They reached this state through their conceit and arrogance generated by exchanging false compliments and praises. Does this failing party deserve to ascend the press platform, and direct nation's ideology? It is really filling our hearts with pain, sadness and sorrow over the conditions of a nation suffering from such men and women writers.

It is really shameful to vest the responsibility of directing nation's morals in this mercenary mislead party that dissented from Muslim nation, left Muslim ways, worked on fainting the truth and supporting whims. May Allah, revenge from them! Those people should know that Allah, Glory be to Him, will hold them accountable in the Day of Recompense. We warn them from Allah's Power, Anger and Aversion. They should know that no one could ever defeat Allah, Glory be to Him. We would like to recite over their ears Allah's saying (which means): { ...**And know that Allah**

knows what is in inside your minds, so fear him} [Al-Baqarah: 235]. And Allah, Glory be to Him, says (which means): {And say not concerning that which your tongues put forth falsely: 'This is lawful and this is forbidden,' so as to invent lies against Allah. Verily, those who invent lies against Allah will never prosper. "A passing brief enjoyment (will be theirs), but they will have a painful torment} [An-Nahl:116-117].

Those screaming columnists, who yell their vicious calls in the hearing of the public, are hated and detested by Allah, Glory be to Him, according to Abu Hurairah's Hadhith in which he reported, The Prophet, Peace and Blessings of Allah be upon him, said, "Allah detests every arrogant swaggerer with noisy arguments in markets, who is like carrion at night and ass at day; every person who is knowledgeable about this life and ignorant about the Hereafter." It was related by Ibn Hiban in his authentic book.

The great scholar of Hadith, Sheikh Ahmad Bin Shaker, who died in 1377 A.H., may Allah have mercy on him, said in his comments on Sahih Ibn Hiban [1/230]:

This is a magnificent Prophetic description that reached the climax of rhetoric excellence and creativity. It describes those types of people – may Allah forgive me! – Those types of animals that you can see everywhere around you who belong to Islam just by names. You can find them great men who have greatness of life not greatness of religion. You can even find those types in people claiming that they are scholars, changing the true meaning of scholars of Quran and Sunnah to the false meaning of scholars of industries and money. They then are fully conceited to the extent that they like to judge religion by their knowledge, which is the mere ignorance. They claim that they are more knowledgeable about Islam than Muslims themselves are. They neglect established Islamic rules and acknowledge evil deeds. They ward off violently any person, who guides people to know their true religion in the way of arrogant swaggerers. Consider this Hadith and understand it so that you will find those types of people everywhere. End.

We cannot find a better place for those criminals than Muslim Kindergartens, where they can learn Islam principles under teachers and educators' supervision. May Allah have mercy on Sheikh Ahmad Shaker, who showed and reiterated the situation of those miserable people from Egypt, saying in the introduction of his verification of Jamie At-Tirmithi [1/71-72]:

Every one seeking the truth should know the following: Whosoever was taken by ideas of evangelists will not see but by their eyes, will not hear but by their ears, will not follow but their ways and will not walk but in their light, thinking that it is light but it is not. Moreover, this mislead man was named by a Muslim name, considered a Muslim and registered in the Muslim census records, so he insists on defending this Islam, which he belonged to only by his nationality, but he has never believed in it as

a religion. He interprets Quran to subjugate it to what he learned from his evangelistic teachers, and refuses any Prophetic Hadith that may conflict with the views and principles of his teachers, fearing that Islam would be confuted by their proofs. However, this kind of people has nothing to do with understanding Islam.

Another example is a man like the previous one. However, this time, he relieved himself and embraced the religion and the belief conveyed to him by evangelists. He refuses to know or acknowledge Islam as a religion except in certain rules such as naming in Muslim names and some rules of wedlock, inheritance and burial of the dead.

A third example is a man, who was educated in schools that claim they are Muslim schools. He then knew various branches of sciences, but he did not know but little superficial information, and was deceived by the western civilization in the way that he forgot his own identity. He thought that the West reached perfection in civilization, and certainty and intuition in sciences. Consequently, he was disparaged by his conceit to the extent that he claimed himself more knowledgeable about this religion than his scholars, keepers and elite, so he kept attacking religion from here and there, hoping to be saved from the immobility of religious scholars! , or to save religion from the illusions of religious scholars!

A third example is a man who exposed his inward thoughts, declared his enmity and unbelief in this religion. He fulfilled the description of the poet: "imitating others, they disbelieved Allah

A fourth example is a man that the Egyptian nation was plagued with, called by the genius great writer Kamel Al Kelany as "effeminate renewers". There are endless list of examples of those men.... End of Sheikh Ahmad Shaker's comments, may Allah have mercy on him.

These deviated requests are driven in the name of women's freedom within a framework of two theories: first, women's freedom; second, equation between men and women, which are both false theories legally and logically. They are imitation of the way of the greatest losers who tyrannized before in other countries of Islamic world...they worked under cover of tyranny on distressing the women in their religion, and spreading adultery among them. They asked for requests that are deviated from the way of believers, and then declared the starting point: unveiling of the face...then went on applying their plot by stepping on the veil and burning it in fire. Upon these acts, laws were issued in some republics such as Turkey, Tunisia, Iran, Afghanistan, Albania, Somalia, Algeria, prohibiting veiling, incriminating veiled women and even punishing veiled women by prison and monetary fine!

Thus, people were driven towards vices and westernization by the stick of law until the situation of the women of the believers in the Islamic world reached a state of competing with the disbelieving west regarding displaying adornment, dissoluteness, profligacy, licentiousness, and opening whorehouses according to

official permissions to the extent that prostitution, not to mention pornography, became an official system to secure adulterer and adulteress!! This step was followed by disabling Islamic legal punishments, spreading adultery, women losing their virginity in early age, spreading adultery even among relatives, allowing homosexual marriage and pimping for women of kinship!

The previous step of the plot was followed by providing contraceptives and focusing on intensive propaganda to introduce them to women through the media and the press with putting some reservations at the beginning such as not allowing these contraceptives but according to prescription of a doctor for a married woman after taking permission from her husband only in case of medical need. Crime rate rose in women, and suicide cases varied because of breaking their spirits.

Later, birth control, prohibition of polygyny, adoption of founding minors, taking girlfriends were introduced to the society in the way that If a man is captured copulating a woman and claims that she is his girlfriend, he will be freed; If he confesses that she is his second wife, he will be punished according to the cursed law.

What about the Divine Law that Allah, Glory be to Him, enjoined to arrange marriage, birth, and prohibit taking girlfriends and adoption of founding minors?! Where are they from Allah's saying (which means): **{Let not pity withhold you in their case, in a punishment prescribed by Allah...}** [An-Nur: 2]?

This licentiousness resulted in increasing number of spinsters, and the divorced women due to the most trivial reasons. Legal birth rate was decreased when they claimed that giving birth distracts women from their work outside their houses. Number of founding minors -whoresons- increased, and chronic diseases, that physicians failed to cure, spread.

May Allah revenge from them! They westernized the Muslim nation, wounded them in honour and religion, let disbelievers rejoice at their misfortune, pushed them to commit sins, and deviated them away from the way of their true religion to serve the disbelievers of Jews, Christians, atheist Communists and others. The two lands, the land of Islam and the land of disbelief, joined to snap this falling beast (the woman) in the way that one could not differentiate between any of these lands. To Allah we belong and truly, to Him we shall return.

Now it is time of directing criticism to those deviated requests restricted within two issues:

First Issue: The history of those two theories: freedom and equation, and their devastating effects on the Islamic World. Everyone should know that calls for women freedom under those two theories: women freedom and women equation with men were born in the Christian European land of France, where women were seen as the

motive of sins and ambush of evils and dissoluteness. Women were seen there as a dirty gender that should be abandoned as it frustrates deeds even if it was a mother or a sister.

Thus, Christian monks spread this hostile strained stand against women throughout Europe while monks themselves were dirty in body and in soul. They gathered many moral crimes including children kidnapping to bring them up inside churches to be the future spiteful monks. They did that repeatedly until the number of monks increased in number and joined together to form a tremendous block against governments and citizens.

Out of this clerical extremist rude situation, which put people in great tension and suppression, came these two theories: calls to free women under the name of women freedom, and equation between men and women. The two theories adopted a slogan of refusing anything related to the Church or Churchmen. Reactions doubled to the extent that religion and science were said to disagree with each other and are contradictory to each other. They went beyond limits in calls for extremist liberation aiming at dissoluteness and breaking any instinctive restriction or religious rule that may touch freedom until these calls of women's freedom transgressed the difference between men and women and called for equation between them. There were calls to cancel and break any differences between men and women, were these differences religious, or social. According to their calls, every man and every woman is free to do what he/she likes and leaves what he/she likes without any moral, religious or social restrictions. Europe, the two Americas and many states of disbelievers have eventually reached such licentiousness and profligacy that we see today violating rules of instinct and presenting the world moral epidemic.

Deviated requests to free women, according to this atheistic ideology under these two newborn theories in the disbelieving West, are genuinely presenting the moral epidemic that the westernized transmitted to our Islamic World. Now, it is time to uncover the history of this sinister beginning that transformed the Muslim societies from men who veil, guard and sustain their women, and women, who perform their duties to Allah, to this miserable state of nudity, dissoluteness and profligacy?!

It has been mentioned more than one time earlier that the women of the believers were veiled, covering their bodies, faces and acquired adornment since the age of the Prophet, Peace and Blessings of Allah be upon him, till the middle of the 14th century A.H.

At the beginning of the breakup of the Islamic State in the late years of the middle of the 14th century, and its division into smaller states, western disbelieving colonization crept to the Muslim countries and started to throw suspicions before Muslims to move citizens from the character of Islam to the character of disbelief and dissoluteness.

The first spark stroke to attack the Muslim women through calling women to unveil their faces were on the land of quiver, Egypt, when Egypt's Governor, Muhammad Ali Basha, sent groups of exchange students to study in France. Among the group was the Muslim preacher Refaa Rafei At-Tahtawi, died in 1920 A.D., who threw the first seed of calls to free women. Many other mislead westernized and Christian disbelievers followed in these calls successively. The following are some names:

The Christian crusader Murqos Fahim, perished in 1347 A.H. who composed his book: "Woman in the East" that aimed at unveiling and mixing between men and women;

Ahmad Lotfi As-Sayed, perished in 1382 A.H., the first one in Egypt's history to enroll Egyptian girls in universities, veiled and mixed with boys. He was supported by the chief of Arab dissoluteness Taha Hussein, perished in 1393 A.H..

This sedition was led by the greatest caller for unveiling Qasem Ameen, perished in 1362 A.H, who composed his book: "Freeing Woman". Many dissents were published by Muslim scholars against him. Some Muslim scholars gave a legal opinion that he is apostate. He experienced certain conditions that led him to compile his second book "the New Woman" i.e. transforming the Muslim woman to a European woman.

This westernized tendency had supporters in the royal palace such as Princess Nazli Mustafa Fadel, who apostatized Islam and converted to Christianity.

Then another caller came to implement the unveiling theory of Qasem Ameen, it was Saad Zaghlool, perished in 1346 A.H., and Safia Ahmad Fathi Zaghlool, perished in 1332 A.H.

The feminine movement then appeared in Cairo to free women in 1919 A.D. led by Hudah Sharawi, perished in 1367 A.H. The first meeting of the movement was in St. Marcos Church of Egypt in 1920 A.D. Hudah Sharawi was the first Egyptian woman to take off veil – we seek refuge in Allah from misery – in a story that fill souls with sadness and agony. It was after Saad Zaghlool came back from Britain, processed with all factors of corruption in Islam. Two pavilions were made to receive him, one for men and another for women. When he went off the plane, he proceeded to the veiled women's pavilion, where Hudah Sharawi, presenting her veil for him to take off, received him. He, then, stretched his hand – woe unto both of them! – and took her veil off her face. All the women sitting there clapped and took their veils off their faces by their turn.

The next sad day took place when Safia, daughter of Mustafa Fahmi and wife of Saad Zaghlool, named later after marriage as Mrs. Safiah Saad Zaghlool in the European fashion of attributing women to their husbands after their marriage...She was participating in a feminine protest in Cairo before Qasr An-Neil Palace, where

she took her veil off her face with others who did the same, then all of them stepped on their veils, burnt them in fire. Thus, the place was named later Tahrir Square i.e. "Freedom Square".

Thus, miserable callers in the land of quiver, Egypt, followed later such as Ihsan Abd El Qodoos, Mustafa Ameen, Nageib Mahgfouz, Taha Hussein. And from Christians are Shabli Sheimeil, Farah Antwan - we seek revenge in Allah from misery and miserable people. They were supported, in their cunning plot against Islam and Muslims, by the Press which was the first way of spreading this sedition to the extent that a magazine was issued under the name of Unveiling Magazine nearly in 1990 A.D. Impudent writers rushed to write their articles that are based on requests supporting unveiling and corruption and attacking virtues and morals. They did that through the following corrupting ways: publishing women nude images and mixing between men and women in dialogue and discussions, and focusing on the newborn imported saying, "woman is man's partner" i.e. a call to equate between men and women; depreciate man guardianship over woman; tempt woman to adopt new nude fashions and coiffeur; open woman and mixed swimming pools, build entertainment clubs and cafes; publish immoral accidents; and glorify actress, singers, artists and fine artists. .

This attack was supported by two factors:

First Factor: strong domestic support and weak support of reforming writers and speakers; ignoring the vice callers' vulgarity and spreading adultery; silencing the opposing party, confiscating or hindering their articles, and accusing them with extremism and narrow-mindedness; and vesting the authority of governance with improper matches of dishonest weak non-Muslims.

This was the story of sinister unveiling in this nation by women taking the veil off their faces. The story is discussed in details in the book of: "Conspiracy against Muslim Women" by Mr. Ahmad Farag, and in the book of: "Veil Return" [part 1] by Sheikh Muhammad Ibn Ahmad Ismail. Unveiling then has started to creep aggressively to every part of the Muslim World within few years till laws legislated to bind women to unveil their faces in states such as Turkey in which the disbeliever Kamal Atatork has legislated a law binding women to take off veil in 1920 A.D. In Iran, the apostate, Reda Bahlawi legislated a law binding women to take off veil in 1926. In Afghanistan, Muhammad Amman legislated a law that cancels veil. In Albania, Ahmad Zoghoa legislated a law that cancels veil. In Tunisia, Abo Reqebah legislated a law that bans veil and incriminates polygyny with one-year prison penalty and a monetary fine!

That is why the Muslim Iraqi scholar and poet, Muhammad Bahgat Al Athari, may Allah have mercy on him, composed the following line:

May Allah raze Abo Reqebah head
He didn't fear Allah, and oppressed

In Iraq, Azahawi and Ar-Rasafi led unveiling calls. We seek refuge in Allah from their state.

You can read too the bad news of the sad day of taking off veil in Algeria in the book of: "Westernization of Ideology, Politics and Economy" [page 33-139]: on May 13, 1958, the story of unveiling started. It was a story that filled true Muslim souls with miseries as a Friday preacher was employed to call for unveiling in his Friday lesson. After this afflicted preacher had finished his lesson, an Algerian girl called other girls through voice amplifier to take off their veils. She started by throwing her own veil away and followed by other girls who were employed to do the same purpose. After they had taken off their veil, mercenaries clapped. The same scenario took place in Wahran as well as in Algerian capital. The press were supporting and spreading all this.

In the far west, Levant area including its four parts: Lebanon, Syria, Jordan and Palestine, unveiling, dissoluteness, displaying adornments, licentiousness were spread by Baithi callers once and nationalists another time, but available sources did not help enough to specify the names of their miserable callers. I do not find it useful anyway to list the names and first sinister beginnings of unveiling in the Levant region, especially in the light of the clear outbreak of illegal sex, nudity, dissoluteness, licentiousness that everybody can know of.

In India and Pakistan, the state of the women of the believers there were the best among other states, adhering to veiling, the armour of modesty and shyness. In the same year, nearly in 1950 A.D. woman freedom movement, and calls within its two wings: freedom and equation, started. These calls were then interpreted by the book of Qasem Ameen "Freeing Woman" supported by the propaganda of the Press for mixed education and unveiling until the state of women in this continent reached a deteriorated point that we could not complain from it but to Allah, Glory be to him. This is discussed in more details in the book of "The Effect of Western Ideology in Deviating the Muslim Society in the Indian Peninsula" (Khadim Hussein, p. 182- 95).

These calls have also sinister beginnings in the fronts of Saudi Peninsula, in Kuwait, Bahrain and some of the United Arab Emirates with sinister look and existence of stinking with official permissions in parts of Qatar.

Thus, under the impact of sedition seekers of freeing woman in the name of freedom and equation, the end of the European woman became the beginning of the Muslim woman in these countries.

In the name of freedom and equation, woman was:

- pulled out of her home competing with men in their own life fields;
- deprived of veil with its virtues of modesty, shyness, purity and chastity;
- involved in the lowest levels of dissoluteness and impudence to fulfil their sexual desires;

- deprived of men's guardianship over her to allow trading in her honour with no control on her;
- exposed to mixing and staying in seclusion after removing the walls of prohibiting these vices to break her virtues on the rock of the so called liberation, freedom and equation; and
- destroyed regarding her message in life either as a wife and a repose for her husband, or as an educator for generations, to be transformed to a cheap despised trite merchandise in the hands of every traitorous dissolute hunter.

In the name of freedom, the nation was plagued by ever-growing afflictions that you can find information on them in a number of books written by jealous Muslim writers such as The book of "Woman Rights in Islam" by Muhammad Ibn Abudllah Arafah.

Thus, we explained the deviated requests hindering Muslims' way, and their effects in the Muslim World.

Second Issue: Repeating deviated requests to beat virtue in the last stronghold of Islam, and paving the way to make it a place of declaring vicious morals.

The beginning is really the means to ends, and the very first obstacle vice callers are facing, is the Islamic virtue: veiling for the women of the believers. If they unveil their faces and display their bodies and adornment, which Allah commanded them to cover and unveil in the presence of foreign men, their state will lead to detachment from virtues to vices of dissoluteness, profligacy and licentiousness like the prevailing state in most Islamic countries these days. May Allah guide all Muslims to the true way!

Today, westernized and mercenaries follow the same footsteps. They make their best, rushing to beat virtue of veiling in the last stronghold of Islam to lead the state of Muslims, either intentionally or not, to these atheistic ends in the heart of the first and last land of Islam, the capital of Muslims and their beloved place: the Arab Peninsula. It is the place where Allah guarded its heart and Qiblah, since it embraced Islam by sending the Seal of Prophets and Messengers and until our present day, from the hand of colonization. Islam in the Arab Peninsula, thanks to Allah, is apparent; Islamic laws are effective; society is truly Muslim without any mixtures of disbelieving naturalization. Those screaming noisy columnists followed the footsteps of their former mislead losers. They transmitted their plot of confronting veiling in their countries to our country and press. They started from the same point of their leaders, incriminating current state, the state of adherence to Islamic veiling with its purity and chastity, and avoiding mixing between men and women, but rather everyone in his suitable place according to the pure Islamic Law. What do they want to revenge from?

The previously-mentioned principles of virtue are to ward off these deviated false requests that revolve around vice environments such as women unveiling of their faces and displaying adornment; mixing between men and women; depriving men of guardianship over women; women competing with men in their specialized fields, and their likes from destructive ends.

The reality behind these requests, which deviated from the way of believers, is calling for vice, abandoning virtue, disobeying Islamic Law, virtues and morals with all their elements. Furthermore, these requests are calling to revolt against Muslim leadership that judge by pure Islamic law; and make this country a place for displaying women adornment, unveiling, nudity and mixing between men and women.

It is a kind of verbal war. Writing is also considered an effective weapon in this war aiming at spreading corruption on earth.

Sheikh of Islam Ibn Taimiah, May Allah have mercy on him, said in his book (As-Sarem Al-Maslool 2/735): "Words could spoil religions many times more than hands could do. On the other hand, words could support religions many times more than hands could do." End.

Accordingly, the following actions should be taken:

- 1-Every man in charge should legislate proper commands to protect virtue from waves of unveiling, nudity and mixing between men and women; and stopping the writings of mercenaries that call for these deviated requests, and referring any one mocking veiling to the legal courts to judge them according to Islamic Law with proper punishment. Thus, the nation can be protected from their evils. Women displaying their adornment should be punished because they represent traps of sedition and then are more worthy of punishment than youth that interfere with them. Woman is mainly the motive of sedition as she attracts men to her.
- 2- Muslim scholars and students should give their advice and warning of evil speakers, encourage the women of the believers to keep on their adherence to virtue, guard the women of the believers from any attacker and have mercy on them by warning them from the vice callers and slaves of whims.
- 3- Every guardian, father, son, husband or other man, should fear Allah, Glory be to Him, be dutiful to Him regarding their women and undertake the responsibility that Allah, Glory be to Him, assigned them. The guardians should take every possible way to preserve their women from unveiling, displaying adornment and mixing with men as well as ways leading to these things, and should preserve their women from the callers for vice. Every guardian should know that the very first reason of women's corruption is men's indulgence.

- 4- The women of the believers should fear Allah, Glory be to him, in themselves and their offspring by sticking to virtue, adhering to legal clothing and veiling through wearing cloak and veil, and avoiding the callers of sedition and vice lovers.
- 5- We would like also to direct advice to those writers to have sincere repentance, and avoid being an opening of evils for their fellows and nation. We advise them to fear Allah's anger and be dutiful to Him.
- 6- Every Muslim should take care from spreading adultery and focusing on it. Every Muslim should know that adultery loving, as Sheikh Ibn Taimah, may Allah have mercy on him, explained in his book of [legal opinions 332, 344] "is not only by words and deeds, but also by talking about it, accepting it by heart, relying on it, neglecting it as this kind of love enables adultery to spread, and makes it more difficult for denying believers. Every Muslim should fear Allah, Glory be to Him, regarding loving to spread adultery. Allah, Glory be to Him, says (what means): {Verily, those who like that the crime of illegal sexual intercourse should be propagated among those who believe, they will have a painful torment in this world and in the Hereafter} [An-Nur:19]"

This is what I wanted to shed lights on. Scholars and believers should only explain and clarify good and evil for people seeking to lighten from their heavy responsibility; and hoping to guide whom Allah wills to guide from His slaves, and present advice as the Prophet, Peace and Blessings of Allah be upon him, said, "Al-Din (religion) is a name of sincerity and well wishing. Upon this, we said, 'For whom?' He replied, 'For Allah, His Book, His Messenger and for the leaders and the general Muslims'" This was related by Muslim in his authentic book.

In his Book [Al Hikam Aj-Jadeerah Bil Izaa, page 43], Hafiz Ibn Rajab, may Allah have mercy on him, said:
It was reported on the authority of Imam Ahmad that it was said to him, "O Imam! Abdel Wahab Al Waraq denies so and so." Imam Ahmad then said, "We will keep in good state as long as we have among us scholars who deny things for the sake of Allah, Glory be to Him." It is out of the way of Omar Ibn Al Khatab story with the man who said to him, "O Commander of the Believers! Fear Allah, Glory be to Him." Omar then said, "There is no good in you if you do not say that to us, and there is no good in us if we do not accept it from you."

Only wise people learn from advice. Allah alone has the power of reward and punishment. May Allah have Peace and Blessings upon our Prophet, Muhammad, his Family and Companions!