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A Woman's Awrah

by **Sr.Mehgan** , Minnesota, USA, Sunday, December 11, 2011, 13:34 (17 days ago)

Salaam alaykum,

I was wondering if we could discuss what defines a woman's Awrah(not sure if I spelled it correctly). What should a woman have covered as a Muslim? Bear with what may seem simple question from me now and in future as I became muslim 8 years ago and was quickly indoctrinated with hadith and culture. I am trying to learn Islam from Qur'an now.

Jazak Allah khayr.

Sr.Mehgan

[Post reply](#)

179 views

A Woman's Awrah

by **Laurie Hamdani**, Chicago, Sunday, December 11, 2011, 18:29 (17 days ago) @ Sr.Mehgan

Peace Sister Mehgan,

Note that 24:30 speaks to personal modesty for both men and women; however, in 24:31 women are specifically admonished to cover their breasts.

To my way of thinking, verses such as 7:26 and 7:31, which emphasize exemplary personal character as one's best garment, give a broader context and framework to my place as a woman in society than discussions which solely focus on a women's specific mode of dress. Please note that the Quran only calls for the wives of Prophet Mohammed to wear the veil.

You might also like to read the following:

<http://quransmessage.com/articles/hijab%20FM3.htm>

I am sure other readers here can provide other references for you to consider.


--

Salaam and thank you.

[Post reply](#)

162 views

A Woman's Awrah

by **Sr.Mehgan** , Minnesota, USA, Sunday, December 11, 2011, 21:12 (16 days ago) @ Laurie Hamdani

Asalaamu 'alaykum Laurie,

I absolutely agree that character is our best garment. Why is it that only the prophet's wives had to wear veils? And is that the hijab or the niqab? I think of veil as covering face(niqab). Why would we not follow that or how does it say that we are not to follow that?

Jazak Allah khayr for any and all help you offer me!

Mehgan

[Post reply](#)

142 views

A Woman's Awrah

by **Laurie Hamdani**, Chicago, Monday, December 12, 2011, 07:09 (16 days ago) @ Sr.Mehgan

SA Mehgan,

Brother Waqas has posted some useful information (thank you!). Although there is nothing in Quran which prevents a woman from wearing niqab (face covering), one cannot consider its use as inherently 'Quranic' or 'Muslim'. My view is that a women, of her own free and carefully considered choice, without any compulsion, can define her degree of modesty using the Quranic verses as the minimum standard. For myself, this does not mean covering my hair or face. Others may make other choices.

Some interesting anecdotes:

While visiting Pakistan I adopted the local dress of shalwar kameez while in public places. While shopping with female relatives, a local man passed by me and squeezed my back side. In that situation, modest dress did not protect me from poor behavior. I can note that this type of act has never happened to me at any point in my life here in the U.S.

While on a cruise this past summer I encountered some interesting interpretations of modesty which involved individuals from gulf states. In one situation a family was at the pool deck of the ship. The wife was in full burqa with niqab while her husband was in a Speedo-type swimsuit. And of course, this being a multicultural ship with many thousands of passengers, there was all manner of dress and bathing attire around the pool. In the another situation on the same cruise, a large group of women were booked on the same land-tour as our family. The older women (in their 40s and beyond) were wearing hijab. Their scarves were all of expensive designers as were there sunglasses and handbags. Their conduct on the bus was rude, such as not waiting their turn to board or disembark, passing things to and from one another over the heads of other passengers, blocking aisles with their bags, talking quite loudly, etc. One of my daughters pointed out that their manner of dress combined with their behavior compelled others to take note of them and therefore was the antithesis of modesty.

I do not presume that my own character is without fault, but these examples to me

illustrate the folly of placing more emphasis on physical attire than on character and conduct.



--

Salaam and thank you.

[Post reply](#)

134 views

A Woman's Awrah

by **Waqas**  , UK, Monday, December 12, 2011, 03:16 (16 days ago) @ Laurie Hamdani

salaam,

The above article is good, but it makes a small mistake in that in 33:53 the command to ask them from behind a hijab/barrier is in the masculine. And its analysis of 33:59 is not quite on the mark.

Please read the following article:

<http://misconceptions-about-islam.com/dress-code-women-veil.htm>

For further reading, you may also wish to consider:

<http://quranicteachings.org/veil.htm>



<http://quranicteachings.org/khimar.htm>

Let us know your thoughts.

[Post reply](#)

161 views

A Woman's Awrah

by **Joseph Islam**  , On God's Earth, Monday, December 12, 2011, 07:10 (16 days ago) @ Waqas

edited by Joseph Islam, Monday, December 12, 2011, 08:00

Salamun Alaikum brother Waqas,

Thank you for acknowledging what I understand is your general approval of the sentiments of the article.

However, when dealing with academic contentions, please may I suggest that we not use words such as '**mistakes**', but rather express our academic contentions as differences of opinion **with clear evidence** and then discuss it before we conclude.

Let us allow the readers to decide whose interpretations are cogent built on the information the authors have processed, any assumptions they have made and the conclusions they have advanced.

You raise two academic contentions with my interpretations:

- (1) 33:53 the command to ask them from behind a hijab/barrier is in the masculine.
 (2) The 'analysis of 33:59 is not quite on the mark'

Albeit, I have noted your articles they have not been written per se to tackle any objections from my article. I would rather you present clear, evidence based and succinct objections in this thread rather than expect one to prune the information from external sources and links you have provided.

With all due respect, authors that present their views should at least expect an evidence based thorough rebuttal to their arguments rather than a flippant remark.

In the end, **only God knows best** who has strayed from His path and who has been truly mistaken. (16:125)

I await your response.

Joseph.

--

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 George Orwell

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Post reply

164 views

A Woman's Awrah

by **Waqas** 🏠✉️, UK, Monday, December 12, 2011, 10:41 (16 days ago) @ Joseph Islam

w/salaam Brother Joseph,

Yes, I do approve of your article. I like your articles in general :)

If something is clearly wrong or an oversight, then it is a "mistake". Everyone makes mistakes, including myself. Perhaps "small mistake" was slightly too strong, and more apt would have been "could be made clearer".

For example, the part in Quran where it states to ask them from behind a hijab/barrier/screen, the verb is in the masculine. A reader can verify this, e.g. using corpus.quran.com



Perhaps I could have provided such a link. I felt in your article it was not clear that even in this context, a hijab/barrier is nothing inherently to do with the female, in fact, it could be argued the male has to wear or bring or make a hijab/barrier in this case.

And as for 33:59, an analysis of it is given in the link I provided. I don't see much point in cutting and pasting it here when readers can simply click on the link. I primarily meant your comments implied this verse is primarily about modesty, when there is very little indication of this in the verse.

Post reply

148 views

A Woman's Awrah

by **Joseph Islam**  , On God's Earth, Monday, December 12, 2011, 12:52
(16 days ago) @ Waqas

Salamun Alaikum brother Waqas,

Thank you so much for comments and clarifying your contentions. This gives me much more to work with and in particular your contention with 33:59.

I understand my view on 33:59 to be quite similar to the view expressed by another author who has kindly shared their view on this thread (brother Shabbir - Draw a shawl around your person when outdoors in public (33:59)).

However, I will get back to you InshAllah once I have had a chance to thoroughly review your article.

Your brother in faith,
Joseph.

--

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George Orwell



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Post reply

125 views

A Woman's Awrah

by **Joseph Islam**  , On God's Earth, Tuesday, December 13, 2011, 09:37
(15 days ago) @ Waqas

Dear brother Waqas,

Salamun Alaikum

I have had a chance to review your contentions:

Contention 1:

Although the verb that I think you refer to in 33:53 is in the masculine plural (which applies to **both men and women**), the pronoun '**hunna**' is clearly in the **feminine plural** which can **only be addressing women**. Furthermore, the fasaluhunna (then ask them) with the pronoun 'hunna' is a feminine plural (subject of the address) as is the waqulubuhnna (their hearts - 'hunna' feminine plural). **Therefore the subject address is clearly women.**

Just simply reading the verse in Arabic and in context would give you the sense of the meaning.

Contention 2:

You seem to suggest 33:59 is not a universal address but a **'situation-specific'** address based on the assumption that "The verses deal with open enmity with significant repercussions for the perpetrators if this behaviour does not stop. The open enmity is direct to the person, hence the need for the women to modify their outer-garment in order to be recognised in public and not harmed."

The whole theme of the surah in the main captures universal rules and guidance for both men and women (e.g. 33:5, 33:35, 33:49 etc) and others specific around the prophet and his contemporaries.

Therefore, I see no reason why by virtue of 33:58 and 33:60 that you restrict 33:59 to a time specific address. It can just as easily be argued that the sole reason for the universal edict to draw their outer garments came as a result of the conditions given in 33:58.

Furthermore, we note in verse 24:60 that older women can lay aside their outer garments provided they do not make wanton display of their beauty. The **'thiyabahunna'** (their garments) cannot be a reference to their normal garments otherwise putting this aside would reveal their nakedness. Therefore, this is a reference to their **outer garments** which underscores the expectation that women would wear an outer garment. Therefore a **universal rule** is set in 33:59.

So with respect, I don't find your argument plausible from a Quran's perspective in my humble opinion.

However, thank you for raising your contentions and sharing your difference of opinion on this particular matter.

Your brother,
Joseph.

--

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George Orwell



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Post reply

112 views

A Woman's Awrah

by **Waqas**  , UK, Tuesday, December 13, 2011, 17:50 (15 days ago) @
Joseph Islam

Dear brother Joseph,
w/salaam.

Thanks for the reply.

Re: contention 1

The subject of the verb is the male, the object of the verb is the female. In other words, "the doing verb" is in the masculine, i.e. the male is the one doing the verb, in this context. If you disagree, ask any Arabic linguist and they should be able to clearly tell you who is doing the actioning of the verb. So my simple point is Quran is saying to the male "ask them from behind a hijab/barrier/screen" - this clearly does not mean the woman is the one wearing the hijab!

Re: contention 2

In the article I referenced the reasons why it is situation-specific. In fact, I thought I was very clear and detailed. If you say to someone "if it is cold outside wear a really thick coat", then if it is warm outside, your interpretation implies one must still wear a really thick coat. That is illogical.

You are then left with the only possibility, which you gave, i.e. that new change was the rule from then on, even if it stemmed from a situation-specific. Perhaps, but it certainly does not read like that, and that is certainly not the pattern in Quran for which universal rules are given. As a side note, I am not the only one who does not consider it universal, e.g. Asad.

In any case, if you disagree, then readers can of course weigh up each side and come to their own conclusion.

Re: 24:60



Firstly, the context is within the household. Secondly, if you interpret it as it must be "outer-garments" then your view means Quran used two different words for "outer-garments" which is possible but unlikely. Also, I don't think Classical Arabic dictionaries state that word can mean "outer-garments" but I haven't checked them all. Even if they do, "jilbab" is definitely the clearer term for "outer-garment".

And lastly, to clarify, I am not saying women do not have to wear an outer-garment. Allow me to quote my article: "However, from these verses it can be deduced that wearing of an outer-garment by women when in public was the norm."

[Post reply](#)

94 views

A Woman's Awrah

by **Joseph Islam**  , On God's Earth, Wednesday, December 14, 2011, 02:50 (14 days ago) @ Waqas

edited by Laurie Hamdani, Wednesday, December 14, 2011, 05:47

Dear Brother Waqas,

Salamun Alaikum.

Thank you for your post.

Re: Contention 1:

We both agree, the **object** of the **verb** is the female and that was the crux of my argument. I even acknowledged that the verb was a masculine plural.

When I said that the "**subject address is clearly women**", I did not mean this in a linguistic sense. I meant that the subject (i.e. men) are being 'addressed' in relation to the women who become the 'subject's address'. Obviously, the women are the object. The purport of the verse is clear.

Let us revisit the purpose of the directive: that is, men when wanting to address the prophet's wives, were told to do so behind a screen (hijab). In effect, both parties are in a state of separation.

"this clearly does not mean the woman is the one wearing the hijab!"

I agree. I have never argued that the woman is the one wearing the hijab. As you intimate having read my article, my understanding of how Hijab is used in the Quran (barrier) should be clear.

With regards the comment "ask any Arabic linguist and they should be able to clearly tell you who is doing the actioning of the verb".

My brother, with respect, this is quite an unnecessary comment. As I am sure you will appreciate, the best way to learn a language is not through dictionaries, but as a proper spoken language (preferably Fus'ha) where one can better appreciate how the language is used. Dictionaries are used as support to better understand terms especially classical ones. If I need to double check an interpretation of mine, trust me InshAllah, I will seek appropriate assistance from other Arabic speaking colleagues who are my peers for a second opinion. I would do the same with English.

However, please let us not feel the need to remind each other. I trust that we both endeavour hard to part with intellectually honest, researched answers.

Only God is all knowledgeable. We are all mere students.

Re: Contention 2

You say:

"if it is cold outside wear a really thick coat", then if it is warm outside, your interpretation implies one must still wear a really thick coat. That is illogical.

With respect, I find your analogy inappropriate.

We are not talking about garments which are dependant on choice and ambient temperatures. We are talking about **an edict stipulated by God for women** in 33:59.

I did not insinuate that one needs to wear an outer garment at all times. Furthermore, I am not appealing to an authority for my view nor garnering support of any particular scholar for my argument whether it is our late brother Asad or anyone else. It is an interpretation I have advanced based on my own humble study and I happen to concur with a traditional understanding.

You say:

"i.e. that new change was the rule from then on, even if it stemmed from a situation-specific. Perhaps, but it certainly does not read like that, and that is certainly not the pattern in Quran for which universal rules are given"

The Quran clearly contains universal rules for believers that have stemmed from a scenario which was specific situation. For example, where did the requirement for 4 witnesses in charge of adultery come from?

Indeed, let us allow the readers to make their own judgment.

Finally, and in all candidness, I am a little surprised with your response with regards 'thiyaab' as an outer garment for women.

Brother, a 'thobe' (singular of thiyaab) to any Arabic speaking person is something that is worn as a garment; it can be a normal garment and an outer garment. (11:5; 24:58). A 'thobe' is primarily a garment or robe worn by men but when applied to women (classically) it is usually referred to as a long gown reaching to the feet with wide sleeves. It is usually worn over other garments when it applies to women. This is even noted in well referenced Arabic lexicons.

Today, it is still a reference to a type of long draping garment worn by many Arabs, especially men (thobe, dishdasha etc) .

With 24:60, again **you restrict** the meaning to a specific context, where the verse gives you no such warrant. You imply this through the previous verses. Now if we assume your logic, then what 'thiyab' (plural of thobe) are the elderly women being asked to take off in a household setting? If it is not an outer garment, then I am not willing to accept

that they doff their normal garments to reveal their nakedness.

Your brother in faith,
Joseph.

--

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Post reply

106 views

A Woman's Awrah

by **Waqas**  , UK, Wednesday, December 14, 2011, 10:27 (14 days ago) @ Joseph Islam

Dear Brother Joseph,
w/salaam,

Re: contention 1

If you agree with me on the grammar, then our only issue is: how clear is it in your article that the "hijab" is nothing inherently to do with the woman. As I said, I felt it could be made clearer. If you feel it is clear as it is, that is fine.

Re: contention 2

I consider my analogy very apt, because what we are talking about is how external environmental factors can change/modify one's garment, i.e.

no hostility ---> no modification needed
no coldness ---> no thick coat needed

If you dont consider my analogy appropriate, that is fine. Each to their own.

You said:

The Quran clearly contains universal rules for believers that have stemmed from a scenario which was specific situation. For example, where did the requirement for 4 witnesses in charge of adultery come from?

No, that is not a similar example at all. 33:58-60 goes like this:

when X is happening
do Y
if X continues do Z

Please find a universal rule in the Quran which matches this pattern.

Then you will have a point.

Re: 24:60

By "outer-garment" I meant for outside wear. Perhaps I could have been clearer.

In any case, here is my view, so we are clear:

For those mentioned in 24:60, it is referring to within the household, due to the context, i.e. previous verses. Your definition of "thiyab" was fine (when applied to women (classically) it is usually referred to as a long gown reaching to the feet with wide sleeves. It is usually worn over other garments when it applies to women), they can discard this, and still be wearing under-garments/underwear for example as long as one does not show-off with their beauty.

Perhaps you can clarify your view. Thanks.

Perhaps you can clarify your view.

[Post reply](#)

88 views

A Woman's Awrah

by **Joseph Islam**  , On God's Earth, Wednesday, December 14, 2011, 13:09 (14 days ago) @ Waqas

Dear brother Waqas,

Salamun Alaikum

Re: Contention 1:

I feel that the subtitle in my article **'THE HIJAAB (PARTITION) IS ONLY A DIRECTIVE FOR THE PROPHET'S WIVES'** may be bothering you. I still stand by this, **as the hijab (partition) would not apply as a directive involving other women.**

I have extrapolated with other sub-sections and verses that the prophet's wives **are different** from normal women and by virtue of the directive to the men; the directive applies to the prophet's wives too. They would have to comply with this directive as well.

The main purpose of this section in my article was to show the differences between the prophet's wives and other women.

Therefore I feel the article is clear in what it intended to impart.

<http://quransmessage.com/articles/hijaab%20FM3.htm>

Re: Contention 2:

As I have already clearly mentioned, I don't accept your understanding of 33:58-60 as

when X is happening
do Y
if X continues do Z

I understand 33:59 as do 'Y' with no 'X' or 'Z'. 'Y' **may** have come as a result of 'X' but '**Y**' **stands alone**. These are your inferences and I do not deem it fit that you make me argue from your standpoint.

All women are being given a directive in 33:59 to cover themselves. Not all women would have been subject to the conditions in 33.58 and 33.60 which you seem to link together. **Hence this is a universal directive.** The verse does not say 'when condition X is over, then resume to the previous state' as it does in an example within 2:238-39 with regards another matter.

Therefore, I find it futile to respond to your request of a similar pattern to prove your point.

Thank you for accepting my definition of 'Thiyaab' as an outer garment which is not the impression you gave in your previous post.

You say:

"still be wearing under-garments/underwear for example as long as one does not show-off with their beauty"

So an older woman in your opinion is fine to be clad in 'undergarments / underwear' in front of her household and she will still not showing off her beauty?

I don't know about you or others, but I find this **unacceptable** and not within the decency that the Quran demands or the spirit of Islam.

I think we have covered enough mileage on this topic. We can't always agree on everything. Please accept this as my final post on this thread. After all, you have already shared your general approval of the article.

<http://www.salaatforum.com/index.php?id=408>

Your brother in faith.

Regards.

Joseph.

--

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George Orwell



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Post reply

101 views

A Woman's Awrah

by **Waqas**  , UK, Thursday, December 15, 2011, 06:46 (13 days ago) @ Joseph Islam

Dear Brother Joseph,
w/salaam,

Re: contention 1

To make your article clearer, if it was me, I'd add something like:

Please note the verb of action, i.e. "ask them from behind a..." is in the masculine. The "hijab" in this case is not an item of clothing, i.e. it would be a screen/barrier/partition in the house. The reason given for this command is "that it is purer for your hearts and their hearts".

The reason I mentioned this clarification is that some people cite this verse and claim it mentions the woman's hijab BUT once it is pointed out to them that the verb of action is the male, their argument becomes weak/void. Not to mention "from behind a..." clearly implies a screen of sorts. So it is not a woman's hijab, it is simply a hijab that is there.

As I said, if you feel that part in your article is clear, that's fine. I don't. You can of course ask others also, I am simply giving my subjective view as to what I deem clear.

Re: contention 2

The conditional particles are in the Arabic, so I did not infer them into the Arabic script. In actuality, you are the one inferring, because in your article you imply this verse is primarily about modesty, when the Arabic says no such thing. To claim so, is simply an interpretation on your part. Of course, one is free to interpret it how they choose.

2:238-239 is an ok example, but doesn't clearly state go back to how one did it when not in fear.

Re: 24:60



I cannot subjectively determine what is and what is not showing-off, but in any case, you may find it subjectively unacceptable, but since you did not provide your view/alternative (as I requested), we have nothing to compare it with. As you requested of a brother in the 5:6 ablution thread - if you have a more cogent alternative, please bring it forth.

Thanks.

Post reply

77 views

A Woman's Awrah

by **Joseph Islam**  , On God's Earth, Thursday, December 15, 2011, 11:03 (13 days ago) @ Waqas

Brother Waqas,

Salamun Alaikum.

I am just about to embark on travel abroad, so please accept this as my last involvement on this thread until I return, God willing.

There is a clear expectation from the Quran that women will have their chest (24:31), arms and legs (24:60) covered by the wearing of a suitable garment when not in intimate company. At the time of revelation, a 'thobe' fulfilled such a requirement. In today's terms another garment may provide the same coverage.

In verse 24:60, we clearly note that an older woman is permitted to remove her 'thobe' without wanton display of her beauty. This **cannot** refer to her normal garments as if this were to be removed she would be left exposed.

Hence, there is an inherent expectation that younger women will continue to wear a garment / outer garment such as a 'thobe' that covers their chest, arms and legs up to their feet when they are not in intimate company. This is the classical definition and this is how a 'thobe' is understood today.

Verse 33:59 either supports 24:60 or introduces an edict. Either way, there is an **expectation** to wear an outer garment / suitable garment when not in intimate company.

As I have **clearly argued in my article**, a hijab by definition in the Quran is a barrier / screen and is **not a**

term used for coverage of the hair. However, one can argue that bedecking the hair (beautifying oneself to an extent which can become a cause of attraction) needs to be appreciated under the broad Arabic term 'zeenat'. This is indeed a subjective area and I remain non committal as I do not see any reason to define this when the Quran has not explicitly done so.

Regards,
Joseph.

--

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George Orwell

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Post reply

94 views

A Woman's Awrah

by **Waqas** 🏠✉️, UK, Thursday, December 15, 2011, 13:00 (13 days ago) @ Joseph Islam

w/salaam Brother Joseph,

Thanks for the reply.

So you are saying an older woman could remove her "thobe" when not in intimate company?

If so, does that mean be left in her undergarments/underwear?

If not, please clarify what you mean.

Thanks.

Post reply

80 views

A Woman's Awrah

by **Saba Sheikh**, United States, Thursday, December 15, 2011, 15:05 (13 days ago) @ Waqas

I wish brother Joseph a safe journey Insha'allah

Salam Waqas,

I have been following this thread with interest and have read Joseph's article that Laurie referred to regarding hijab as well as the discussions between you and him on this forum.

I can see clearly that Joseph has said that the 'thobe' is a garment worn **over** normal clothing when around other people.

When in intimate company, the woman can remove this **outer** clothing and be in a more relaxed dress code.

As far as I have read in your posts to Joseph, **you said** that older women are free to take off their thobe and stay in her 'under-garments/underwear' which is to me a really odd statement.

Your comment was:

[Start of Quote]

In any case, here is my view, so we are clear:

For those mentioned in 24:60, it is referring to within the household, due to the context, i.e. previous verses. Your definition of "thiyab" was fine (when applied to women (classically) it is usually referred to as a long gown reaching to the feet with wide sleeves. It is usually worn over other garments when it applies to women), they can discard this, and still be wearing under-garments/underwear for example as long as one does not show-off with their beauty.

[End of Quote]

It seems that you are saying a woman is allowed to take off her thobe which is her only clothing therefore exposing herself to the rest of her family and close male relatives??

I am a woman and have worn thobes so I know exactly what brother Joseph is saying. Even now in Middle Eastern countries, women when out in public don these thobes but are wearing other clothing underneath, like jeans and tops. I have first hand knowledge and experience of this.

When they go home, they take off the outer garment leaving their normal clothing underneath, **not** underwear.



As feedback I can say that I found Joseph's article clear and informative.

Saba.

[Post reply](#)

99 views

A Woman's Awrah

by **Waqas**  , UK, Friday, December 16, 2011, 06:09 (12 days ago) @ Saba Sheikh

w/salaam Saba,

Thanks for the clarification.



Since the definition of "thobe" given was - "It is usually worn over other garments" - I was not sure if this was normal clothes or undergarments/underwear etc, hence I wanted clarification.

Once Bro Joseph returns from his time-off we can get clarification on his view, GW.

[Post reply](#)

81 views

A Woman's Awrah

by **Joseph Islam**  , On God's Earth, Saturday, December 24, 2011, 17:58 (4 days ago) @ Waqas

Peace brother Waqas.

Yes, my definition of thobe with respect to women was a garment worn over normal clothes (not just undergarments). The 'normal' clothes are those apparel that are fine for general usage in close related company but would require further coverage when not in familiar company.

I hope that helps.

Regards
Joseph.

--



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Post reply

34 views

A Woman's Awrah

by **Waqas**  , UK, Tuesday, December 27, 2011, 02:18 (1 day, 6 hours, 34 min. ago) @ Joseph Islam

peace brother Joseph,

Yes, that helps, thanks.

Can you give us your view for dress code (with regards to thobe, jilbab, when in intimate and non-intimate company) for the following women/situation:



- 1) woman who does not desire marriage when in the home
- 2) woman who does not desire marriage when outside
- 3) woman who does desire marriage when in the home
- 4) woman who does desire marriage when outside

Ideally, if you can reference the verse(s) you are using to formulate your view. Thanks.

Post reply

19 views

A Woman's Awrah

by **Joseph Islam**  , On God's Earth, Wednesday, December 28, 2011, 05:51 (3 hours, 1 minutes ago) @ Waqas

Salamun Alaikum brother Waqas,

Whether a jilbab (33:59) or a thobe (24:60), this is a reference to **outer garments** that

were used by Arabs of the 7th century who constituted the primary audience of the Quran. 'Outer garments' are worn over normal clothes as already defined in my previous post and will be used hereon to describe both the jalbab and thobe. The emphasis is on **modesty and coverage** as opposed to any particular **type of apparel**.

Today, modern equivalents would suit according to prevailing customs.

Furthermore, the clarification in dress code is not between those women that desire marriage and those that do not. The clarification is between **elderly**, menopausal women who are past child bearing age (**qawaid** - 24:60) and have no desire to marry and those women who are **younger**.

There may be young women who may not desire marriage. This does not mean that they are free to discard their outer garments when not in intimate company.

Therefore modifying your situations to suit the above context:

(1) An elderly woman who is past child bearing age when in the home in intimate company

- There is no need for outer garments.

(2) An elderly woman who is past child bearing age when in the home in non-intimate company

- They can discard their outer garments if they wish but to remain sufficiently clad is better (24:60)

(3) An elderly woman when outside

- Outer garments should be worn (33:59) as no exceptions are given for elderly women.

(4) A young woman when in the home in intimate company

- There is no need for outer garments

(33:59 – reverse inference)

(5) A young woman when in the home but amongst non intimate company

- Outer garments should be worn. (24:58)

(6) A young woman when outside

- Outer garments should be worn. (33:59)

I hope this clarifies my views on the matter given the different situations.

Regards,
Joseph.

--

'During times of universal deceit, telling the truth becomes a revolutionary act'
George Orwell

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A Woman's Awrah

by **Shabbir Ahmed**, Florida, Monday, December 12, 2011, 09:20 (16 days ago) @
Waqas

HIJAB - ONCE AND FOR ALL

"Veiling is the biggest impediment in the way of conveying Islam in the West."
(Murad Hoffman)

IS HIJAB OK? THREE RULES FOR WOMEN'S DRESS CODE:

ONE: The BEST garment is that of nice, modest conduct (7:26). TWO: Cover your chest in the presence of unrelated men (24:31). THREE: Draw a shawl around your person when outdoors in public (33:59).

THE WORD HIJAB IN THE QUR'AN:

Hijab is the term used by many Muslim women to describe their head cover that may or may not include covering their face except their eyes and sometimes also covering one eye. The Arabic word Hijab can be translated into veil or yashmak. Other meanings for the word Hijab include screen, cover(ing), mantle, curtain, drapes, partition, division, divider etc.

The word "Hijab" appears in the Qur'an seven times, five of them as "Hijab" and twice as "Hijaban". See 7:46, 17:45, 19:17, 33:53, 38:32, 41:5, 42:51. None of these "Hijab" words are used in the Qur'an in reference to what the traditional Muslims call today as the dress code for the Muslim woman. Hijab in the Qur'an has

nothing to do with the women's dress code.

HISTORICAL BACKGROUND: While many Muslims call "Hijab", an Islamic dress code, they completely ignore the fact that, Hijab as a dress code has nothing to do with Islam and nothing to do with the Qur'an.

In reality, "Hijab" is an old Jewish tradition that infiltrated into the Hadith books like many innovations that contaminated Islam through alleged Hadith and Sunnah. Any student of the Jewish traditions will see that head cover for the Jewish woman is encouraged by the Rabbis and religious leaders. Religious Jewish women still cover their heads most of the time and especially in the synagogues, weddings, and religious festivities. This Jewish tradition is a cultural, not a religious one. Hijab was observed by the women of the civilizations that preceded the Jews and was passed down to the Jewish culture.

Christian women cover their heads on many religious occasions while the nuns cover their heads all the time. This religious practice of covering the head was established from traditions thousands of years before the Muslim scholars claimed the Hijab as part of the Muslim women's dress code. The traditional Arabs of all religions, Jews, Christians and Muslims used to wear "Hijab," not because of Islam, but because of tradition. In Saudi Arabia, up to this minute most of the men cover their head, not because of Islam but because of tradition. Thank God this tradition for men has not been counted as Islamic dress code yet!

North Africa is known for its Tribe (Tuareg) that have the Muslim men wearing "Hijab" instead of women. Here the tradition has the Hijab in reverse. If wearing Hijab is the exclusive sign of a pious and righteous woman, why do we see so many Hijabi women completely disregarding other essentials of modesty, like wearing tight shirts and jeans, showing the body parts that must be concealed, plus immodest behavior? In brief, Hijab is a tradition and it has nothing to do with Islam.

Mixing religion with tradition is a form of idol-worship, because not knowing (or not trying to find out) what God has asked us to do in His Book, the Qur'an, is a sign of disregarding God and His Message. When tradition supersedes God's Commandment, the true religion (Deen) takes a second place. But God is always the First and never the second.

THE WORD KHIMAAR IN THE QUR'AN: The word "Khimaar" and the dress code for women can be found in the Qur'an 24:31. Some Muslims quote this verse as a commandment for Hijab, or head cover by pointing to the word, khomoorehenna, ('their chest covering' from Khimaar), forgetting that God has already used the word Hijab, several times in the Qur'an. Those blessed by God can see that the use of the word "Khimaar" in this verse is not for "Hijab" nor for head cover. Those who quote this verse usually add (Head cover or veil) after the word Khomoorehenna, and usually between (), because it is their addition to the verse of God. Here is 24:31.

24:31 And tell the believing women to lower their gaze, and guard their modesty. They should not show off their adornment beyond what may be decently and spontaneously apparent. Let them cover their chest area with a light covering. ... Most of the translators, obviously influenced by fabricated Hadith translate the word as VEIL and thus mislead people into believing that this verse is advocating the covering of the head and face.

In 24:31, God is telling the women to use their cover (khimaar, being a dress, a coat, a shawl, a shirt, a blouse, a tie, a scarf . . . etc.) to cover their bosoms, not

their heads or their hair. If God willed to order the women to cover their heads or their hair, He would have simply said, "Cover your head and hair." God is neither vague nor forgetful! God does not run out of words. He does not wait for a scholar to put the correct words for Him!

The Arabic word for Chest (Jayb) is in the verse 24:31, but the Arabic words for Head (Ra's) or Hair (Sha'r) are NOT in the verse. The Commandment in the verse is clear - Cover your chest.

The last part of the verse 24:31 translates as, "They shall not strike their feet when they walk in order to shake and reveal certain details of their bodies. The details of the body can be revealed or not revealed by the dress you wear, not by your head cover. The word Zeenatahunna in this verse refers to the woman's body parts (beauty). At the end of the verse, God tells the women not to strike their feet to show their Zeenat. A woman does not need to strike her feet to show her ornaments but the way she strikes her feet while walking can reveal certain parts of the body.

Accepting orders from other than God is idol-worship. That is how serious the matter of Hijab/Khimaar is. Is it possible that women who wear Hijab in the name of religion, believing that God ordered it are committing idol-worship as God never ordered it? Nay, the 'Imams' did. These women have found for themselves gods other than the One Who revealed the Qur'an, complete, perfect and fully detailed.

JALBAB IN THE QUR'AN: DRAW A SHAWL OVER YOUR PERSON

The first regulation of the Dress Code for Muslim women is in 7:26, the second in 24:31 as we have seen and the third is in 33:59.

7:26 O Children of Adam! We have provided you with garments to cover your bodies as well as to adorn you. The best garment for you to wear, in addition, is good conduct. (Your character decorates you inside out.) These are the verses of God that they must take to heart.

24:31 And tell the believing women to lower their gaze, and guard their modesty. They should not show off their adornment beyond what may be decently and spontaneously apparent. Let them cover their chest area with a light covering. ...

33:59 O Prophet! Tell your wives, your daughters, and women of the believers that they should draw their outer garment around their body (when in public). This is easy and proper, so that they may be recognized and not be bothered. God is Absolver of imperfections, Merciful.

Here God sets the other regulation for the dress code for women during the Prophet's life. This verse does not only address the wives of the Prophet, but also wives of the believers, and therefore, to all believing women.

HARDSHIP IN RELIGION: God ordains that those who would reject His Book and go look for other sources for guidance will suffer in this life and in the Hereafter by their own choice. We repeatedly find in the Qur'an that God never desires any hardship in religion. But the 'Imams', in their inflated egos, invented their own laws in defiance of God and made Islam impossible to practice. They enslaved Muslims by regulating everything in their daily lives. Only a few examples out of the countless: Which side you must sleep on, which foot you must step in and out of the house, what to recite on entering and exiting the toilet, which foot would enter the toilet and which one will exit, what to do with a fly in your soup, using the left hand in most situations would be accursed, what to say and recite when having intercourse with your spouse etc etc!

Those who believe that The Qur'an is complete, perfect and fully detailed, will have everything easy for them as God promises, while those who seek sources other than the Qur'an will suffer all the hardship in this life and in the life to come. In the Hereafter they will complain to God, "We were not idol-worshippers," but God knows best, they were. (See 6:21-24)

CONCLUSION: God, the Most Merciful, gave us three basic rules for the Dress Code for Women in Islam.

ONE: The best garment is that of nice, modest conduct (7:26).

TWO: Cover your chest in the presence of unrelated men. (24:31)

THREE: Draw a shawl around your person when outdoors in public. (33:59)

While these three basic rules are not enough for those who do not trust God, the true believers know that God is ENOUGH. After these three basic rules every woman can adjust her dress according to a particular situation. Any addition to these basic Qur'anic rules is an attempt to correct God or improve on His Infinite Wisdom. We have no obligation to follow but God's Rules, just as His Messenger did all the time. Innovations and fabrications that add countless rules to the women dress code are nothing but idol-worship and should be vehemently rejected. Stay with God; that is where the winners go.

DR. SHABBIR'S LITMUS TEST: Anyone who PREACHES the non-Qur'anic Hijab, Veil, Burka or Beard belongs to the Ajami, Counterfeit, Manmade, 'Imamist' Mullah-peddled, Number Two Islam (N2I), period. Interestingly, trousers and long and short jackets were gifted to Europe by a Muslim architect and designer of Spain, Zaryab ibn Zaryab. (Ref: Aik Islam by Dr. G.J. Barq).

WHAT BODY PARTS CAN WOMEN SHOW IN PUBLIC?

Face, hands and forearms, head, feet and ankles.

5:6 O You who have chosen to be graced with belief! When you congregate for Salat, wash your faces and your forearms, hands to the elbows. Lightly rub your heads and your feet to the ankles."

Ibn Umar said that during the times of Rasulullah (S) men and women used to do Wudhu together." (Bukhari by Madina Publishing Company, Karachi, 1982, Printer Hamid & Co, vol 1, pg 169 Kitabil Wudhu. The translator is "Maulana" Abdul Hakim Khan Shahjahan Puri)

MEN SHOULD WEAR HIJAB

N2I men must bear Burqas and Hijabs

The N2Is, under the authority of Bukhari et al, want us to believe that Ummahatil Mu'mineen (Mothers of believers) like Aisha r.a. and other Sahabiat (lady companions of the exalted Prophet) used to observe Purdah (veiling or burqa) even to blind men saying, "So what if he cannot see me, I can see him!" What logic? She still sees him.

This carries the connotation that even women's hormone levels are permanently in danger of revolting, if they can see men. Doesn't that necessitate all N2I men to wear Burqas and Hijabs? The Number Two Islam (N2I) kills common sense by taking away Reason. The Criminals of Islam have done all the thinking for them!

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A Woman's Awrah

by **Laurie Hamdani**, Chicago, Monday, December 12, 2011, 12:10 (16 days ago) @ Shabbir Ahmed

Dear Dr. Shabbir,

Thanks for posting this. I recalled this had been posted in the past at Our Beacon but I couldn't locate it this morning.



--

Salaam and thank you.

[Post reply](#)

112 views

A Woman's Awrah

by **Joseph Islam**  , On God's Earth, Monday, December 12, 2011, 12:48 (16 days ago) @ Shabbir Ahmed

Salamun Alaikum brother Shabbir,

I actually find your understanding of Hijaab viz a viz women in light of the Quran **very agreeable**. Your three rules also provide an **apt summary** which I find in tandem with my own humble conclusions.

I would also like to add that any additions as part of 'deen' not stipulated by the Quran are akin to idol worship. I think you may have already resonated a similar sentiment. However, **out of choice**, men and women can wear what they feel is most modest in accordance with decent prevailing customs.

It is also worth appreciating that there are women that feel that bedecking / dressing their hair makes them look far more attractive and therefore, that would fall under part of their beauty (zeenat). In this case, they may feel more modest to keep it covered or tied back.

I also find your support with regards 'what body parts can women show in public' relating to 5:6 **very interesting**. It is an inference, but a very cogent one.

Thanks for sharing this piece.

Joseph.

--

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George Orwell

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A Woman's Awrah

by **Quasim Hamdani**, Chicago, Monday, December 12, 2011, 11:00 (16 days ago) @

Sr.Mehgan

Are you referring to the word **awrati** that is in verse 24:31?

If it is, then its root is **ayn-waw-ra** which means:


- Anything which is veiled or concealed by reason of disdainful pride, or shame of prudency; anything of which one is ashamed when it appears.
- This root also refers to the pudendum [or external genital organs] of a human being because it is abominable to uncover and look at them.
- The parts or part of a person which is indecent to expose.

I hope this helps.

[Post reply](#)

122 views

A Woman's Awrah

by **Sr.Mehgan** , Minnesota, USA, Monday, December 12, 2011, 19:31 (16 days ago) @

Sr.Mehgan

Jazak Allah khayr for the responses!

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A Woman's Awrah

by **Saba Sheikh**, United States, Tuesday, December 13, 2011, 08:17 (15 days ago) @

Sr.Mehgan

Aslamaolaikum

The informaton in the threads (and all links given) were a feast for the eyes and great for acquring knowledge!! It is wonderful that we can have various erudite perspectives shared with respect from the Quran so we can all learn and get the best out of it. Thank you for all those that shared information. Thank you to moderators for allowing different perspectives albeit on this issue, they all seemed to agree on the fundamentals.

Sister Mehgan - That was a good question, something I've always wanted to know from the Quran's view as well.

Jazakallahkhair

Saba.

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