

NIQAAB

According to Quran and Sunnah

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Revelation of Al-Hijaab

Hadith - Bukhari 1:148

The wives of the Prophet used to go to Al-Manasi, a vast open place (near Baqia at Medina) to answer the call of nature at night. 'Umar used to say to the Prophet "Let your wives be veiled," but Allah's Apostle did not do so. One night Sauda bint Zam'a the wife of the Prophet went out at 'Isha' time and she was a tall lady. 'Umar addressed her and said, "I have recognized you, O Sauda." He said so, as he desired eagerly that the verses of Al-Hijaab (the observing of veils by the Muslim women) may be revealed. So Allah revealed the verses of "Al-Hijaab" (A complete body cover excluding the eyes).

The Noble Qur'an - Al-Ahzab 33:59

O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils)¹ all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way). 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.

Hadith - Bukhari 6:282

¹The arabic word here is Jalabeeb (plural of Jalbaab), which is the loose outer garment that covers all a woman's body. It says here to use the Jalabeeb to cover all, and scholars say this means to use it to cover her head (agree upon by all scholars) and her face (agreed by many scholars, not all) and one or both eyes, in order for it to be known that she is a free woman and so not to be exposed to any harm.

'Aisha used to say: "When (the Verse): 'They should draw their veils over their necks and bosoms,' was revealed, (the ladies) cut their waist sheets at the edges and covered their faces with the cut pieces."

Hadith - Abu Dawud, Narrated Umm Salamah, Ummul Mu'minin

When the verse "That they should cast their outer garments over their persons" was revealed, the women of Ansar came out as if they had crows over their heads by wearing outer garments.

The lower half of the Hijaab is a garment that does not show the woman's figure. Jeans and certain obvious garments do not meet this requirement.

Hadith - Abu Dawud, Narrated Dihyah ibn Khalifah al-Kalbi

The Apostle of Allah was brought some pieces of fine Egyptian linen and he gave me one and said: Divide it into two; cut one of the pieces into a shirt and give the other to your wife for veil. Then when he turned away, he said: And order your wife to wear a garment below it and not show her figure.

Prescribed Methods of Covering

Tafseer-IbnKatheer

"Allah commanded the **muslim women** to cover this sheet on top of them to cover their bodies except one eye, when it is necessary for them to come out of their homes."

Tafseer - Commentary by Ibn Jarir and Ahkam-ul-Quran, Vol.III,p.457

Imam Muhammad bin Sirin said: "When I asked Ubaida bin Sufyan bin al-Harith (ra) the meaning of this verse and how the jalbaab was to worn, he demonstrated it to me by pulling a sheet of cloth over his head to cover his entire body, **leaving the left eye uncovered**. This was also the explanation of the word 'Alaihinna in this verse"

Tafseer - Alu'si, Rul-ul-Ma'ani, Vol. 22, p. 89

"Ibn Jarir Tabari and Ibn Al-Mundhir described the method of wearing the jalbaab according to Ibn Abbas (ra) and Qatadah (ra). The sheet should be wrapped around from the top, covering the forehead, then bringing one side of the sheet to cover the face below the eyes so that most of the face and the upper body is covered. This will leave **both eyes uncovered (which is allowed in necessity)**.

Color of Garment

The female companions were known to wear black and dark colors (such as the hadith above, "crows on their heads"), but other colors are also permissible for a woman to wear. She must not wear any color, however, in vanity.

Hadith Sahih Al-Bukhari 7.715

...'Aisha said that the lady (came), wearing a **green** veil ...

Hadith - Sahih Al-Bukhari 7.733

that he had seen Um Kulthum, the daughter of Allah's Apostle (saaws), wearing a **red silk** garment.

Hadith - Sahih Al-Bukhari 7.713

The Prophet (saaws) was given some clothes including a black Khamisa. The Prophet said, "To whom shall we give this to wear?" The people kept silent whereupon the Prophet said, "Fetch Um Khalid for me." I (Um Khalid) was brought carried (as I was small girl at that time). The Prophet took the Khamisa in his hands and made me wear it and said, "May you live so long that your dress will wear out and you will mend it many times." On the Khamisa there were some **green or pale designs** (The Prophet saw these designs) and said, "O Um Khalid! This is Sanah." (Sanah in a Ethiopian word meaning beautiful).

Hadith - Sunan of Abu Dawood #4055, Narrated Abdullah ibn Amr ibn al-'As

We came down with the Apostle of Allah (peace be upon him) from a turning of a valley. He turned his attention to me and I was wearing a garment dyed with a **reddish yellow** dye. He asked: What is this garment over you? I recognised what he disliked. I then came to my family who were burning their oven. I threw it (the garment) in it and came to him the next day. He asked: Abdullah, what have you done with the garment? I informed him about it. He said: Why did you not give it to one of your family to wear, for **there is no harm in it for women.**

Must a Woman Wear Niqab (Veil)?

The general understanding in Islam regarding Sunnah, is that if the Prophet or any of his wives (RA) or companions (RA) are recorded in authentic hadith

to have engaged in an act that is not haram (prohibited) as defined by Qur'an or Sunnah, then the act is declared halal (permissible). If the companions engaged in an act that the Prophet was aware of and did not speak out against, it is halal.

It is well-known that the wives of the Prophet covered their faces any time non-mahram men were near. A woman named Asma, who was not a wife of the Prophet, was also recorded as covering her face. Easily, one can conclude that wearing veil is halal (permissible).

However, Muslims and Muslimahs across the world have been in "hot debate" for centuries, over the issue of whether or not covering the face is obligatory upon a Muslimah. Those who argue that it is not required, point to the use of the word *khimar* in the Qur'an, and explain that today's modern *khimar* does not cover the face, and argue that *khimar* has never referred to the covering of the face, but only to that of the hair, neck, and bosoms. While one cannot deny the support of Hadith that indicate that the Prophet's wives wore *khimar*, one must realize that they also covered their faces at all times in the presence of non-mahram men.

The group of scholars agree that it is a highly recommended act to cover the face. The scholars also agree that a woman must cover her adornment, yet some scholars argue that this does not include the face.

Culture vs. Quran And Sunnah

Most Muslim men, even in America, would be pleased if their wives veil, but some state that a veil draws too much attention, causing men to look upon her more than normal. *However, one must realize that when men 'look', they have nothing of her to see!* Regardless, this issue must stick to understanding and implementing Qur'an and Sunnah, and not making excuses based on the current culture. Muslims are ordered not to imitate the dress of any non-Muslim culture, so, surely, we cannot make the choice to wear Niqab based on the pressures of modern day society; instead, we choose, insha'Allah, to fear Allah, swt, and not mankind!

When in a state of ihram, the muslimah cannot wear niqab. However, according to several scholars, such as Sheikh ibn Baz, even when in a state of ihram, "she should lower her headcovering or outer cloak over her face when she is in the presence of non-mahram men." **So, it is to say that she should not cover her face around the other women during ihram, but that she should cover it if a non-mahram man approaches.** He bases this on the hadith below, narrated by 'Aisha .

• **In Fathul Bari, chapter Hajj, a tradition reported on the authority of Aisha (RA) says:**

• "A woman in a state of Ihram (during Hajj and Umrah) should stretch her head - cloth over to her face to hide it."

- ***Hadith - Recorded by Ahmad, Abu Dawud and ibn Majah, Narrated 'Aisha.*** [In his work *Jilbab al-Marah al-Muslimah*, al-Albani states (p. 108) that it is hasan due to corroborating evidence. Also, in a narration from Asma, Asma also covered her face at all times in front of men.]

- Narrated 'Aisha (RA) who said, "The riders would pass us while we were with the Messenger of Allah). When they got close to us, we would draw our outer cloak from our heads over our faces. When they passed by, we would uncover our faces."

- According to Shaikh ibn Uthaimin, "she is not required to cover her face during the prayer unless there are non-related men around her. She must then cover her face from them, as it is not allowed for a woman to uncover her face except to her husband and her male relatives i.e., mahram."

If a woman is not around any non-mahram men and does not fear that any will enter her area of salah, she may reveal her face and hands. This is agreed upon by the group of scholars.

So, whether agreeing that niqab is required or not, one must surely acknowledge that it is a desirous sign of piety. What better example of sunnah to follow for a muslimah than that of the Prophet and his wives RA. Every Muslimah is encouraged to cover to the fullest, showing only one or both eyes.

A woman does not have to wear a niqab (affixed veil), but she should emulate the female companions by using her Hijaab or other items, to lift and cover her face when a non-mahram man approaches, even during ihram (hajj), as this is in accordance with sunnah.

Hadith - Muwatta 20.16

Yahya related to me from Malik from Hisham ibn Urwa that Fatima bint al-Mundhir said, "We used to veil our faces when we were in ihram in the company of Asma bint Abi Bakr as-Siddiq."

The following Fatawa is from Sheikh Ibn Uthaimin:

"The Islamic Hijaab is for the women to cover everything that is forbidden for her to expose. That is, she covers everything that she must cover.

"The first of those bodily parts that she must cover is her face. It is the source of temptation and the source of people desiring her. Therefore, the woman must cover her face in front of those men that are not Mahram (i.e. father, husband, etc.). "As for those who claim that Islamic Hijaab is to cover the head, shoulders, back, feet, shin and forearms while allowing her to uncover her face and hands, this is a very amazing claim. This is because it is well-known that the source of temptation and looking is the face. How can one say that the Shariah does not allow the exposure of the foot of the woman while it allows her to uncover her face?"

"It is not possible that there could be in the Esteemed, Wise and Noble Shariah a contradiction. Yet everyone

knows that the temptation from uncovering the face is much greater than the temptation that results from the uncovering of the feet. Everyone also knows that the most sought after aspect of the woman for men is the face. If you told a prospective groom that a woman's face is ugly but her feet are beautiful, he would not propose to such a woman.

"However, if you told him that her face was beautiful but her hands, palms, or shins were less than beautiful, he would still propose to her. From this one can conclude that the face is the first thing that must be covered.

"There are also evidences from the Book of Allah (SWT) and the Sunnah of our Prophet (SAW). There are also statements from the Companions, the leading Imams and the great scholars of Islam that indicate that it is obligatory for the woman to cover all of her body in the presence of non-Mahram men. This obviously indicates that it is obligatory upon the woman to cover her face in front of such men."

What Age Must a Female Wear Niqab?

It is unquestionable that a female must begin covering by the age of puberty. What is not agreed upon is what exact age that is. Some say that covering commences the day of her first menstrual cycle, others say at the first sign of pubic hairs. Those weak in iman (faith) will look at the kafir system's designation of "teenager" as the age of puberty, i.e. they use the age 13. In all situations, Muslims are to

use the Prophet's example for guidance. The Prophet married 'Aisha before she had reached puberty and consummated the marriage when she was approximately 9 years old. We do not know precisely what he used to determine that she reached puberty, and we don't even know the exact age that he consummate the marriage, so the issue of puberty is not necessarily a clear cut age to be applied universally to all, but a recognition of the change to woman from child. The earliest pregnancy recorded was that of a seven year old girl, and we know that a menstrual cycle does not have to start before some are capable of becoming pregnant. May Allah swt guide each parent to adequately prepare the daughter in time. Amin.

If a mother or father recently converts to Islam and has a daughter who has reached puberty, s/he should immediately begin covering the daughter. The parents should educate the daughter to understand and appreciate the reasons and advantages for covering as a Muslimah is instructed to. The new revert to Islam should not feel apologetic for covering a daughter who was not previously covering. It is as much of an advantage to her as to the new adult muslimah revert, and children do not always know what is best for them, so, like other decisions you make daily for your children, do not leave the issue of wearing Hijaab up to your children. Make the transition as a family, not you first, then just hoping the children follow suit on their own.

Some Guidelines for Preparing a Child for Hijaab.

- It is encouraged that as soon as the child is able to walk, she does not wear clothes that resemble the kafr, and that she should always have her knees and as much as possible of the arms and legs covered when leaving the house or having guests over.
- She should be taught modesty in behavior and dress from the cradle.
- It is ideal to sew small *jilbabs* (light overcoats) and *khimaar* (head/neck/chest covering) for the young muslimah, properly preparing her for full coverage at puberty. It is actually less fitnah on the parent to dress her in the simple attire of a muslim, as compared to looking for fashionable clothes in a shopping mall.
- At the age of 7, the parent should order her to pray salah, and of course, she must be wearing *Hijaab* (the entire head and body covering) for the salah.
- By the age of 10, her parents may and should punish her for missing *fard* (obligatory) salah, and once again, she must be wearing Hijaab to perform salah.
- When she reaches puberty, insha'Allah, she will wear niqab (literally: draw the khimaar over her face).
- By the age of puberty, she should already be used to wearing Hijaab (which is in her *fitrah* [natural state] to be covered).

- She may have already chosen to veil prior to reaching puberty, and with the proper instruction, she will look forward to and embrace this step in becoming a young woman.
- Hijaab is not something a muslim parent gives as an option to a child. The muslim parent is responsible for seeing that the young muslimah is properly covered according to Qur'an and Sunnah.
- Parents will have to determine when their daughter has reached puberty, not the child, unless of course, she is a muslim revert with non-Muslim parents, in which case she should seek the counsel of a muslim wali.

Depending on a woman's environment, she may simply keep her face uncovered and then draw the khimaar up over her face on the rare occasion of a non-mahram's presence; or, if this is too much fitnah to constantly draw it over her face, such as circumstances when men are frequently present, she may choose to affix a screen (i.e. the Niqab) that does this for her without her needing to use a hand to hold it over her face.

Hadith - Bukhari, Narrated Hishams father

Khadija died three years before the Prophet departed to Medina. He stayed there for two years or so and then he married 'Aisha when she was a girl of six years of age, and he consummated that marriage when she was nine years old.

Hadith - Abu Dawud, narrated Aisha, Ummul Mu'minin

[Also recorded al-Tirmidhi, Ahmad, and ibn Majah. Al-Albani says it is sahih. Al-Albani, Sahih al-Jami, vol. 2, p. 1280.]

The Prophet said: **Allah does not accept the prayer of a woman who has reached puberty unless she wears a *khimaar*.**

Hadith - Dawud, Narrated As-Saburah

[Also recorded by Ahmand and al-Hakim. Al-Syuti has give in a notation signifying that it is authentic. Al-Albani has graded it hasan. Al-Albani, Sahih al-Jami, vol. 2, p. 1021.]

The Prophet said: **Order your children to pray at the age of seven. And beat them [lightly] if they do not do so by the age of ten. And separate them in their bedding.**

Who Can She Uncover in front of?

A Muslimah should not uncover her adornment in front of any non-Mahrahm male. Muslimahs should especially be careful and remain covered, modest, and quiet around in-laws.

If a gay male is aware of female body parts, he should not be allowed to view a woman uncovered. And, of course, a bi-sexual male should not be allowed to view a woman without proper covering.

In addition, a Muslimah should not uncover that which she normally uncovers, in front of any *non-Muslim* female whom she fears may describe her to others. She may also choose to remain covered around any Muslim female whom she fears may describe her physical attributes to their husband or others.

The Noble Qur'an - An-Nur 24:30-31

Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts, etc.). That is purer for them. Verily, Allâh is All-Aware of what they do.

And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts, etc.) and not to show off their adornment except only that which is apparent (like palms of hands or one eye or both eyes for necessity to see the way, or outer dress like veil, gloves, head-cover, apron, etc.), and to draw their veils* all over Juyubihinna (i.e. their bodies, faces, necks and bosoms, etc.) and not to reveal their adornment except to their husbands, their fathers, their husband's fathers, their sons, their husband's sons, their brothers or their brother's sons, or their sister's sons, or their (Muslim) women (i.e. their sisters in Islâm), or the (female) slaves whom their right hands possess, or old male servants who lack vigour, or small children who have no sense of the shame of sex. And let them not stamp their feet so as to reveal what they hide of their adornment. And all of you beg Allâh to forgive you all, O believers, that you may be successful.

* the arabic word here is Khumaar, which is the plural form of Khimaar.

Hadith - Bukhari 7:167

The Prophet said, "**A woman should not look at or touch another woman to describe her to her**

husband in such a way as if he was actually looking at her."

Hadith - Muslim, narrated Aisha

A eunuch used to come to the wives of Allah's Apostle and they did not find anything objectionable in his visit considering him to be a male without any sexual desire. Allah's Apostle one day came as he was sitting with some of his wives and he was busy in describing the bodily characteristics of a lady and saying: As she comes in front four folds appear on her front side and as she turns her back eight folds appear on the back side. Thereupon Allah's Apostle said: **I see that he knows these things; do not, therefore, allow him to enter.** She (Aisha) said: Then they began to observe veil from him.

Hadith - Al-Tirmidhi #3109, narrated Abdullah ibn Mas'ud [Tirmidhi transmitted it.]

The Prophet said, "**A woman should be concealed, for when she goes out the devil looks at her.**"

Muslimahs should not socialize with non-mahram men, and should only speak out of necessity to non-mahram men. Allah swt knew that mankind would be tempted to let their guard down and their Hijaab down, around in-laws. Surely Allah swt is all merciful to provide us the guidance we need in every aspect of our lives. In reference to socializing with in-laws, such close relations can easily lead to adultery which has the death penalty.

Hadith - Bukhari and Muslim

The Prophet said, "**The in-laws are death.**"

Shaking Hands

Men and women should not shake hands outside the mahram ties.

Hadith - Recorded by Malik, Ahmad, al-Nasai, al-Tirmidhi and ibn Majah. [Al-Albani has graded it sahih. Al-Albani, Sahih al-Jami, vol. 1, p. 494.] The Prophet said, "**I do not shake the hands of women.**"

Hadith - Bukhari 9:321 (& 7:211)

The Prophet used to take the Pledge of allegiance from the women by words only after reciting this Holy Verse: (60.12) "..that they will not associate anything in worship with Allah." (60.12) And the hand of Allah's Apostle did not touch any woman's hand except the hand of that woman his right hand possessed. (i.e. his captives or his lady slaves).

Hadith - Sahih Muslim, narrated 'A'isha By Allah, the hand of the Messenger of Allah never touched the hand of a woman. By Allah, the Messenger of Allah never took any vow from women except that which Allah had ordered him to take, and his palm never touched the palm of a woman. When he had taken their vow, he would tell that he had taken the oath from them orally.

Speech

Wearing Hijaab must be accompanied by the proper mannerisms and speech befitting a modest, pious woman. She should not draw attention to her voice or use it in a soft, pleasing manner that may tempt a man.

Similarly, a muslim man should avoid being around women who speak soft (i.e. speak "sweet", flirt, are excessively thankful, etc), should definitely turn his eyes downward his eyes if viewing (even briefly) such a woman on t.v., and should not listen to female singers.

The Noble Qur'an - Al-Ahzab 33:32

O wives of the Prophet! You are not like any other women. If you keep your duty (to Allâh), then be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery, etc.) should be moved with desire, but speak in an honourable manner.

Muslim men and women should speak calmly and controlled, not raising the voice, except out of necessity, such as yelling 'stop!' to a child who is about to cross a busy intersection without looking, etc.

The Noble Qur'an - Luqman 31:18-19

And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allâh likes not each arrogant boaster.

And be moderate (or show no insolence) in your walking, and lower your voice. Verily, the harshest of all voices is the voice (braying) of the ass.

Ridiculing a Woman in Niqab

The Noble Qur'an - At-Taubah 9:64-67

The hypocrites fear lest a Sûrah (chapter of the Qur'ân) should be revealed about them, showing them what is in their hearts. Say: "(Go ahead and) mock! But certainly Allâh will bring to light all that you fear."

If you ask them (about this), they declare: "We were only talking idly and joking." Say: "Was it at Allâh (swt), and His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger that you were mocking?"

Make no excuse; you have disbelieved after you had believed. If We pardon some of you, We will punish others amongst you because they were Mujrimûn (disbelievers, polytheists, sinners, criminals, etc.).

The hypocrites, men and women, are from one another, they enjoin (on the people) Al-Munkar (i.e. disbelief and polytheism of all kinds and all that Islâm has forbidden), and forbid (people) from Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and they close their hands [from giving (spending in Allâh's Cause) alms, etc.]. They have forgotten Allâh, so He has forgotten them. Verily, the hypocrites are the Fâsiqûn (rebellious, disobedient to Allâh).

Women Past Child-Bearing Age who do not Expect Wedlock

The Noble Qur'an - An-Nur 24:60

And as for women past child-bearing who do not expect wedlock, it is no sin on them if they discard their (outer) clothing in such a way as not to show their adornment. But to refrain (i.e. not to discard their outer clothing) is better for them. And Allah is All-Hearer, All-Knower.

Action Items for the Muttaqun:

- Teach the wives and daughters the value of wearing niqab; teach and encourage them in this matter.
- Teach the male muslim the importance of respecting a muslimah's privacy, that he should not even *inquire* about the physical appearance of a woman for personal reasons.
- Fear Allah's commands only... not the criticisms of the kafr.
- Recognize that wearing niqab is a blessing and protection for the woman, not a stifling command.
- Do not judge those who do not wear niqab; instead, show them Qur'an and Sunnah on the matter and the rest is, as they say, "on them" to decide. Allah, *subhana watala*, is the only true Judge.
- Do not be alone with persons of the opposite sex.

Hadith - Bukhari 4.250, Narrated Ibn Abbas

• That he heard the Prophet saying, "**It is not permissible for a man to be alone with a woman, and no lady should travel except with a Muhram (i.e. her husband or a person whom she cannot marry in any case forever; e.g. her father, brother, etc.).**" Then a man got up and said, "O Allah's Apostle! I have enlisted in the army for such-and-such Ghazwa and my wife is proceeding for Hajj." Allah's Apostle said, "Go, and perform the Hajj with your wife."

• ***Hadith - Recorded Ahmad and al-Tirmidhi.*** [Al-Albani says it is sahih. Al-Albani, Sahih al-Jami, vol. 1, p. 234.]

• The Prophet said, "**A man is never alone with a woman except that Satan is the third.**"

• Do not touch persons of the opposite sex (except for dhu-mahram²).

• Wear gloves if you are concerned that someone of the opposite sex may touch you, such as when at work.

• When receiving change from a cashier, have him/her lay it on the counter, and *then* pick it up.

²Dhu-mahrahm: A male whom a woman can never marry because of close relationship (i.e. brother, father, uncle, etc.) or her own husband.

- Only see a doctor or dentist that is the same gender that you are, unless you have no choice after trying to arrange it as such.
- When in the hospital, or other medical situations, insist that you remain covered at all possible moments. For instance, those hospital gowns are NOT acceptable for walking down the hall in, not even if you wear two of them as they suggest for extra coverage. With modesty, request and *insist* upon receiving a simple sheet to cover you entirely, or bring your own. Don't worry... they will cooperate, insha'Allah.
- Do not shake hands with the kuffaar. There is a way to do it without being offensive... for instance, look down and state, "My religion does not permit me to do that," and immediately proceed with the conversation. Think about it... that two-second awkward pause will have little to no effect on the business at hand, insha'Allah. Trust Allah, subhana watala, and do not try to adapt to the kaffir ways, and certainly don't do something for their approval. Do not be deceived by shaytan to believe that you cannot survive in the business world if you don't shake hands.
- Realize that touching a person of the opposite sex shows great disrespect for your spouse.
- Develop habits that eliminate this form of touch... be adamant about not making exceptions beyond "life or death" or absolutely necessary situations.

- Do not engage in social conversation with persons of the opposite sex (except for dhu-mahrahm*).
- This is simple... just don't do it. When a kaffir of the opposite sex asks you, "Did you have a good weekend," look down and say nothing in return, or perhaps only respond with, "Fine, Alhamdulillah". If the person asks what, "Alhamdulillah" means, drop some dawah, but make it very brief for members of the opposite sex. Quickly offer to put them in touch with your husband (or your wife if you are male and being approached by a female), or local imam.
- You may choose to greet the muslim with "As sala'amu alaikum," but beyond that, limit your conversation with the opposite sex to business, i.e. only that which is necessary. Muslimahs are not required to greet male muslims.
- Muslim men should not be the first to approach conversation with a Muslimah, except out of necessity, i.e. "As sala'amu alaikum. You dropped your \$50 dollar bill; here it is."
- This includes situations when online... do not engage in "Instant Messages" or Email of a social or personal matter with members of the opposite sex. Make the effort to find out what gender the person is before getting into a personal private discussion.
- See The Noble Qur'an: al-Ahzab 32.
- Desire to be known for the qualities of your character, not your looks.

- Save your internal and external beauty for your husband alone