



# On The Awrah of A Muslim Woman To Other Muslim Women

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All praises to Allah, we praise Him and seek His Aid and His Forgiveness, we seek refuge in Allah from the evils of our own selves and from the evils of our actions. I bear witness that there is none worthy of worship except Allah having no partners and I bear witness that Muhammad is His Slave and Messenger (peace and blessings be upon him)

To proceed:

That which you have before you is an attempt to bring about some clarity in regards to the issue of the Awrah of the muslim Woman amongst Muslim women & the Dancing of women (at gatherings such as Eid, Weddings, etc). You will find within this short treatise, selective Fatawa in regards to these two issues. It has also been separated in to two parts.

The awrah of the Muslim woman amongst Muslim women. This section consists of the kalaam of our Shaykh, Saalih ibn Fawzaan ibn Abdullah al Fawzaan(may Allah preserve him) in form of questions and answers (Fatawa).

Allah subhanahu wa ta a'la says in His Book:

**“... And not to reveal their adornments 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 Islaam), 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 Allaah to forgive you all, O believers, that you may be successful.”** Suratun-Nur 31

From that which has been highlighted in the aforementioned ayah it is permissible for the believing women to reveal their adornments (those areas of adornments e.g. the likes of the face, hair, neck, forearm & lower shin. wAllahu a'lam) amongst believing women, or female slaves or children who have no sense of it or sex.

The question however now arises in regards to the type of clothing worn in these situations from that which is suitable and allowed.

In this regard several questions were asked to Shaykh Saalih ibn Fawzaan ibn Abdullah al Fawzaan (May Allah preserve him) :

Question Many women hold an opinion regarding the awrah of a woman in front of another woman is that which is between the navel and the knee. So some of them do not hesitate to wear clothing that is very tight or open, revealing large portions of the chest and arms. What do you say concerning them?

Answer. What is required from the muslim women is modesty and shyness, and that she should be a good example to her muslim sisters, and she should not expose to them except that which is considered normal/befitting for/of righteous muslim women to show amongst themselves. This is what is initially upon them and is safest for indeed being inattentive and laxed in exposing that, which there is no need to expose could lead to further inattentiveness and carelessness hence leading to that, which is forbidden. wa Allahu aalum (and Allah knows best) [1]

Question Does a woman wearing tight clothes in front of other women come under the hadeeth ((...women who will be clothed yet naked...))?

Answer. There is no doubt that the wearing of tight clothes which reveal the alluring parts of the body is something not permissible, not permissible except for wearing it for her husband only. As for in front of other than her husband then it is not permissible. Even if there is only women present because she will represent as a bad example for them. When they see her doing so they may follow her in it. Also she has been ordered to cover her awrah with that which is loose and to be covered in front of everyone except her husband. So she covers her awrah in front of other women as she does in front of men except that which is considered normal and befitting of her to show amongst other women like the face, hands, feet and that which there is a need to uncover/reveal. [2]

Question What is the ruling concerning the wearing of clothes which are see through or tight to the extent that it reveals her bodily parts?

Answer. It is obligatory upon the women that their clothing is not of the likes that it is so thin that the colour of the skin may be seen thru it, neither that it is so tight as to reveal the shape of her bodily parts this is because the Prophet (saw) said : ((Two types of people from the inhabitants of hellfire I have not yet

seen: Women covered yet uncovered when they walk they swing their sides/hips, upon their heads resemble the humps of camels they will not enter al Jannah nor will they find its scent, and men who have with them whips resembling the tails of cows with them they beat the slave of Allah))[3]

Shaykh ul Islaam ibn Taimiyyah - may Allah have mercy upon him- in Maj'moo al Fatawa says regarding the statement of the messenger (sallallahu alaihi wasallam) (...covered but uncovered...) means the wearing of clothes that does not cover her so she is clothed but in reality she is naked, like the woman who wears clothing which is thin so as to show her skin or clothing which is tight which clings revealing her bodily parts for example her posterior or the thigh or the likes. Truly the clothing of a woman is that which covers her not showing the shape of her limbs or more than that because it is that which is loose and non transparent. [4]

What has preceded, is some of the Fatawa given by Shaykh Saalih al Fawzaan - may Allah preserve him- pertaining to the attire of muslim women amongst muslim women hopefully bringing some clarity to this affair. However for one to hold the opinion that the awrah of the muslim woman amongst muslim women is that which is between the navel and the knee then from that which is upon them is:

- a) Firstly, to present evidence in this regard and a precedence for this opinion from Ahlul Ilm.
- b) Secondly to acknowledge that holding the opinion that the awrah is of such (between women) would eliminate such clothing such as 'hipsters' or 'stretch jeans' or the likes as the shape of the bodily parts can clearly be seen and therefore is not permissible, as explained by the Shaykh may Allah preserve him.

### Footnotes:

1. Al muntaqaa min fataawa vol.3 p307 #453
2. Al muntaqaa min fataawa vol.3 p307 #454
3. Please refer to an english translation of saheeh muslim for a more precise translation of the hadeeth.
4. Al fataawa al jaamatu li Imra'atul muslima vol.3 p845 #763.