

## The Third Woman

1) The third woman who was hanging by her breasts used to defile her husband's bed (i.e. commit adultery);

### Keeping the eyes lowered

To lower the eyes means to turn away the eyes from everything forbidden. Included in this is looking at women with bad intentions and also looking at a woman with no specific intention. As well, it includes looking at those parts of the body of a man or a woman which are defined as private (Satr). However, necessities such as medical treatment are exempt from it if that is the last resort. Similarly, to peek into people's houses and to use the eyes in seeing all such things that the religion has forbidden are included under this Commandment.

'Abdullah bin Mas'ud narrates that the Prophet said, "The desires and the sins sway the hearts; and Shaytan has high expectations of the eye which is raised to look at a Ghair Mehram."<sup>i</sup>

In a Hadith Qudsi, the Prophet reported that Allah says, "Looking at a Ghair Mehram is one of the poisoned arrows of Shaytan. Whosoever will stop it (looking at Ghair Mehram) because of fearing me; I will bless him with such Imaan, the sweetness of which he will feel in his heart."<sup>ii</sup>

In another Hadith, the Prophet has said, "On the Day of Judgement, molten lead will be dropped in the eyes of a person who lustfully looks at a women's beauty."<sup>iii</sup>

The Prophet has said in one Hadith, "Lower your gaze and protect your honour, otherwise your faces will be darkened."<sup>iv</sup>

In one Hadith, he said, "Don't sit and wait on the roadside; and if you must, then protect your eyes from looking at the Ghair Mehram passing by."<sup>v</sup>

In another Hadith, the Prophet said, "A Muslim who accidentally looks at a beauty of a woman and, instead of continuing to look at her, lowers his gaze will be rewarded by Allah with such worship, the sweetness of which he will clearly feel."<sup>vi</sup>

The Prophet has also said, "If you guarantee me six things, I will guarantee Paradise for you, 1) When you speak, do not lie; 2) Do not breach your trust; 3) Do not break a promise; 4) Lower your gaze; 5) Protect your hands from oppression; and 6) Guard your honour."<sup>vii</sup>

In one Hadith, the Prophet states, "Be very clear that Allah curses the person who looks at Ghair Mehram and exhibits himself/herself in front of them."<sup>viii</sup>

Jarir bin 'Abdullah narrates that he asked the Prophet about the sudden and unintentional glance (at a Ghair Mehram). He replied, "Turn your eyes away."<sup>ix</sup>

In another Hadith, the Prophet said to Ali, "O Ali! You have a large share in the Paradise. Do not look at Ghair Mehram again after the first unintentional look. The unintentional look is forgiven."<sup>x</sup>

### **Who are the Mehram?**

Eight Mahram and four other kinds of men have been exempted from the Commandment of Hijab. Seven of these Mahram were mentioned before in the verse of Hijab in Surah Ahzab. Five other exceptions were mentioned in this Verse.

It should also be kept in mind that the word Mahram has been used here in its common meaning and includes the husbands. The interpretation of Mehram by the scholars, which means ‘a man, with whom marriage is forbidden,’ is not meant here.

1. Husband: A wife is not required to observe Hijab of any part of her body with her husband. However, to look at the private parts unnecessarily is not preferable. ‘Aisha (may Allah be pleased with her) stated that the Prophet never looked at her private parts nor did she look at his.
2. Father: The grandfather and the great grandfather are also included in this category.
3. Father in Law: The grand father in Law and the great grandfather in law are included here as well.
4. Sons: The real sons.
5. Step sons.
6. Real and stepbrothers. However, cousin brothers, all of whom are considered Ghair Mehram, are not included in this category.
7. Sons of real or stepbrothers.
8. Sons of real and stepsisters. Cousin sisters are not included in here.

The above are the eight kinds of Mehram.

### **Went is it permissible?**

1. Women: Hijab does not need to be observed with other Muslim women either, but Satr cannot be exposed to them as well. However, for the purpose of medical treatment, it is permissible.
2. Their women attendants or servants. Hijab must be observed with male servants in the same way as with other Ghair Mehram men.
3. Men who have no interest or desire for women: These are the men who, because of their mental or physical condition, have no interest or desire left in them for the opposite sex.
4. Immature children: Those who have not reached puberty and have not developed an interest or knowledge of the specific matters related to sex and women. Those children who have such knowledge and interest, regardless of their age, will not be included in this category.

### **Being alone with a Ghair Mehram man**

When a Ghair Mehram man and woman live together or meet in privacy, it often results in illegitimate and immoral conduct. This is why the Islamic law has forbidden it to prevent corruption.

‘Umar narrated that the Prophet said, “When a Ghair Mehram man and woman meet in privacy, the third one present is Shaytan”.<sup>xi</sup>

Shaytan’s job is to lead people astray and we all know this and this is why the Prophet has forbidden it. Even elders, teachers, mentors and cousins should strongly avoid being with Ghair Mehram in privacy. Doing so is sinful.

‘Amr bin Al-As narrated that the Prophet prohibited them to visit women without their husband’s permission.

In another Hadith, the Prophet said, “Do not visit women in the absence of their husbands because Shaytan circulates inside you like your blood.”<sup>xii</sup>

In one Hadith, the Prophet said, “After today, nobody should visit any woman in the absence of her husband unless he is accompanied by a few other men.”

Jabir narrated a Hadith where the Prophet said, “Beware, no one should spend a night alone in a house with a single (divorced or widowed) women unless he is married to her, or happens to be her Mehram.”<sup>xiii</sup>

### **Hijab and the family**

People who live in the same household get so close to each other that at times they don’t think about the principles of the Islamic law (Shariah). Therefore, Hijab is often not observed with the brother in law; although there is a strong emphasis on observing Hijab with them.

‘Uqbah bin Amir narrates, the Prophet once said, “Do not go near Ghair Mehram women”. One man asked him, “O Prophet of Allah, what is the Command about the in laws of a woman?” The Prophet responded, “The (dangers in not observing Hijab with) in laws are like death”.<sup>xiv</sup>

Although a woman is required to observe Hijab with all Ghair Mehram men, to avoid coming in front of the brother in law without Hijab is as important as it is to avoid death. Similarly, men of the in laws have been instructed not to freely mix with their sisters in law and not to look at these women.

Shaykh ‘Abdul Haq Muhaddith-e-Dehelvi (may Allah be pleased with him) writes in ‘Akhbar al-Akhyaar’ “there was a drought once, everyone supplicated but it did not rain. People went in the court of Shaykh Nizam-ud-Deen to ask him to make supplication, he went to his mother and held her hand and said, “O Allah! This is the hand of such a women upon whom no –non-permissible male has looked at, make it rain due to her, when he completed these words it rained heavily.”<sup>xv</sup>

### **Veiling**

Shaykh Ahmad Raza Khan writes: for women to veil (do parda) in front of their Shaykh (peer) is necessary (Wajib). There are Shaykhs in today’s day and age who sit with women and the women start to jump around the room (as if in the state of religious ecstasy, but are a hoax) and their voices can be heard outside the room, this is totally against the Shariah of the Prophet (may Allah bless him and grant hi peace) and is shamelessness. One should not take Bai’ah with such a Shaykh.<sup>xvi</sup>

Shaykh Ahmad Raza Khan writes in Irfan-e-Shariat “If a women goes in front of a non-Mehram man in a state where any part of her hair, throat, neck, back or stomach, arms, legs can be seen, or the clothing is thin that it is see through than according to conscientious of the scholars it is forbidden and such a woman will be an

open sinner (fasiqa) and if her husband is pleased with the way she dresses he is a “Dayooth” (cuckold) and for people to make him the Imam is a sin.<sup>xvii</sup>

---

<sup>i</sup> Baihaqi

<sup>ii</sup> Tabarani

<sup>iii</sup> Az Zawajir

<sup>iv</sup> Tabarani

<sup>v</sup> Muslim

<sup>vi</sup> Musnad Ahmad

<sup>vii</sup> Musnad Ahmad

<sup>viii</sup> Mishkat

<sup>ix</sup> Muslim & Tirmidhi

<sup>x</sup> Musnad Bazzar

<sup>xi</sup> Tirmidhi

<sup>xii</sup> Tirmidhi

<sup>xiii</sup> Muslim

<sup>xiv</sup> Bukhari & Muslim

<sup>xv</sup> Ghunah Gar Kwanteen. P.21

<sup>xvi</sup> Ehkam-e-Shairat

<sup>xvii</sup> Irfan-e-Shariat. P 81.