
PROPOSING TO A WOMAN WHO DOES NOT COVER IN HOPES OF CHANGING HER

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Question:

Is it permissible to propose to a woman who prays but does not cover (i.e. she is Mutabarrijah), intending to compel her to wear the Jilbaab after marriage? What is your advice?

Answer:

All the praise is for Allaah the Lord of all that exists. May prayers and peace be upon he whom Allaah sent as a mercy to the creation; upon his family members and companions and his brethren until the Day of Recompense. As to proceed:

It is befitting that the prayer should be a reason for the uprightness of the individual. The Prophet ﷺ said:

“The first thing which the servant will be called to account for on the Day of Standing is the prayer. If it is sound then the rest of his actions will be sound; if it is corrupt then the rest of his actions will be corrupt.”¹

The one whom his prayer does not prevent him from lewdness (Al-Fahshaa’) and evil acts (Al-Munkar) then his actions will be deficient. And from Al-Fahshaa’ is At-Tabarruj (not covering or not covering properly). Allaah the Glorified and High has commanded the people to not display their ‘Awraah:

يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ

O Children of Adam! Take your adornment (by wearing your clean clothes), while praying. (Al-A'raf 7:31)

And He said:

¹ At-Tabaraanee in Al-Mu’jam Al-Awsat no. 1929; Ad-Diyaa’ Fee Al-Mukhtaar 2/209, from the Hadeeth of Anas ibn Maalik, may Allaah be pleased with him. Al-Albaanee graded it as Saheeh in As-Silsilah As-Saheehah no. 1358 and in Saheeh Al-Jaami’ no. 2573

يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُؤَارِي سَوْءَاتِكُمْ وَرِيشًا وَلِبَاسُ النَّقْوَى ذَلِكَ خَيْرٌ ذَلِكَ مِنْ آيَاتِ اللَّهِ لَعَلَّهُمْ
يَذَكَّرُونَ ٢٦ يَا بَنِي آدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُم مِّنَ الْجَنَّةِ يَنزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا
سَوْءَاتِهِمَا إِنَّهُ يَرَاكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا تَرَوْنَهُمْ إِنَّا جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ ٢٧ وَإِذَا
فَعَلُوا فَاحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ اتَّقُوا اللَّهَ عَلَى اللَّهِ مَا لَا
تَعْلَمُونَ ٢٨

O Children of Adam! We have bestowed raiment upon you to cover yourselves (screen your private parts, etc.) and as an adornment, and the raiment of righteousness, that is better. Such are among the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allaah, that they may remember (i.e. leave falsehood and follow truth). O Children of Adam! Let not Shaytaan (Satan) deceive you, as he got your parents [Adam and Hawwa (Eve)] out of Paradise, stripping them of their raiment, to show them their private parts. Verily, he and Qabîluhu (his soldiers from the Jinn or his tribe) see you from where you cannot see them. Verily, We made the Shayaateen (devils) Auliya' (protectors and helpers) for those who believe not. And when they commit a Fâhisha (evil deed, going round the Ka'bah in naked state, every kind of unlawful sexual intercourse, etc.), they say: "We found our fathers doing it, and Allaah has commanded us of it." Say: "Nay, Allaah never commands of Fâhisha. Do you say of Allaah what you know not? (Al-A'raf 7:26-28)

In the pre-Islamic days of ignorance they would make Tawaaf (around the Ka'bah) naked. So nakedness and uncovering enters into the general meaning of Faahishah.

Allaah has commanded the women to cover. He said:

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى

And stay in your houses, and do not display yourselves like that of the times of ignorance. (Al-Ahzaab 33:33)

And He, the Most High has said:

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ

O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies. (Al-Ahzaab 33:59)

So if this woman does not comply with the legislative texts commanding to cover and she is not reformed by her prayer to abandon Al-Fahshaa' (lewdness i.e. not covering) and Munkar (evil), then we do not advise proposing to her. We have no doubt that after the man marries her it will be difficult for him to change her to the path that he sees as correct. The scholars have confirmed the principle: Repelling (evil) takes precedence over elevating (the status of someone etc.). Also because leaving (marrying) her today is better than marrying her then divorcing her or seeking annulment (tomorrow) because

she won't comply with his command. More evil than that is that which is feared; that he will come to be in agreement with her desires and fall into sharing (in her sin) and be affected by her Fitnah, then become pleased with the Munkar after it becomes something which he deems to be good; and Allaah is beseeched for help.

And the knowledge is with Allaah. The last of our supplications is: All the praise is for Allaah, and may prayers and peace from Allaah be upon Muhammad, his family, companions, and all those who follow them in goodness until the Day of Recompense.

Translated By: Raha ibn Donald Batts

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