

# Satr-i Awrat And Women's Covering (Part II)



Hadrat [1] Ibni 'Abidin 'rahmatullahi 'alaiah' says in Radd-ulmukhtar: It is fard [2] to cover one's awrat [3] parts outside of salat as well as when performing salat. It is tahrimi mekruh [4] to perform salat by covering oneself with silk or with usurped or stolen clothes. However, since a person has to cover himself, a man can use something made of silk, if he cannot find something else. It is fard to cover oneself when one is alone, too.

A person who has clean clothes is not permitted to perform salat naked in the dark even when he is alone. When alone and not performing salat, it is fard for women to cover between their knees and navels, wajib [5] to cover their backs and bellies, and adab to cover their other parts. When alone in the home they can busy themselves around with their heads bare. When there is one of the eighteen men that a woman can show herself to, it is better for her to wear a thin headdress. When alone, one can open one's awrat parts only when necessary, e.g. in a toilet. It has been said (by savants) that it is mekruh [6] , or that it is permissible or it is permissible when at a small place, to open one's awrat parts when one is alone and making ghusl [7]. When not performing salat, it is necessary to cover oneself even with clothes smeared with najasat [8].

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## GLOSSARY

[1] **Hadrat:** title of respect used before the names of great people like and Islamic scholars.

[2] **fard:** an act or thing that is commanded by Allahu ta'ala in the Qur'an al-karim. Fard (or fard) means (any behaviour or thought or belief which is) obligatory. Islam's open commandments are called fard (pl. faraid).

[3] **awrat** private parts, genitals.

[4] **makruh-tahrima:** The omission of a wâjib (obligatory performance), and it is close to harâm (prohibited). It is a venial sin to do an act which has been declared to be makrûh tahrîmî.

[5] **wajib:** (act, thing) never omitted by the Prophet, so almost as compulsory as fard and not to be omitted. Wajib al-wujud: Being whose existence is indispensable and nonexistence is impossible.

[6] **makruh:** (act, thing) improper, disliked and abstained by the Prophet ('alaihi 's-salam); makruh tahrima: prohibited with much stress.

[7] **ghusl:** ablution of the whole body as defined in fiqh.