



# **Importance of Hijab in Islam**

**By:  
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## **CONTENTS**

<b>Foreword By:</b>	ML. Md. Rabey Nadwi	6
Foreword By:	ML.Md.Masood Azizi Nadwi	8
<b>Preface By: Author</b>		10
<b>Importance of Hijab in Islam</b>		
Features of Islam		12
The Extend of Hijab		13
Hijab and Free Muslims		//
The Women Freedom Movement in Egypt		14
Following Western Culture		16
The Sin of <i>Zina</i>		17
Indications of the Crime		18
The Golden Rule for Stopping the Crime		19
Hijab to Deal with Direct Causes		22
<b>History of Hijab</b>		23
Mixing of Men and Women		//
Evidence of Hijab		//
Pre-Islamic Customs		//
The Natural Instinct of Grace		24
The First Verse on Hijab		//
Difference between Hijab and <i>Satar</i>		26

<b>Quranic Verses of Hijab</b>	<b>28</b>
Permission before Entering	//
Caution while Speaking with Strangers	29
To Be at Home	30
To cover by Shawl	32
Lowering the Gaze and Hiding the Adornment	33
Permission before Entering Houses:	37
Ruling on Old Women:	38
To conclude...	39
The First Addressee of Hijab Verses	40
<b>Hadiths on Hijab</b>	<b>41</b>
Going Out of the House:	//
Something to Hide from Satan:	//
Preference to Pray at Home:	//
Hijab from Blind Man:	42
Hijab from Son of Father's Slave	//
Observing Hijab in Tough Times:	43
Hijab of Prophet ﷺ from Lady Companions:	//
Seeking Permission to Treat from Foster Brother	44
Hijab during the State of Ehram	//
Observing Hijab from In-Laws	45

Going Out for Necessary Work	45
Showing off Adornment	46
Not Allowing Others to Enter the House	//
Traveling with Mehrum	47
Walking on Sideways	//
Simple Clothing	//
Entering the Public Bath	48
When to Go out without Permission?	//
What to Wear?	49
Manners of Clothing in Islam	//
Avoidance of Thin & Tight Clothing	//
Avoiding Wearing Tuneful Jewelry	50
Disadvantages of Modern Dresses	//
Wearing but Not!	52
Fashion Styles	//
Mixed Education System	53
Islam Religion of Modesty	54
Women at Reception	//
What kind of Progress?	55
The Punishment of No Hijab	//

## **FOREWORD**

**Hadhrat Maulana Md. Rabey Hasani Nadwi**

**Rector: Nadwatul Ulama Lucknow**

**President: All India Muslim Personal Law Board**

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Many ignorant people have misunderstandings while looking at the Islamic rulings on Hijab. Such people assume that Hijab is an imprisonment restriction imposed on the woman and will be injustice for her. Although this is purely based on their ignorance. In reality Hijab is a logical and spotless medium to protect the woman and her dignity. If Hijab was imposed in accordance with Islamic teachings then certainly it helps to protect the woman and even safeguard her from people who have evil intentions. The woman in Hijab secures a respectful position in her society. Otherwise she could be subject of dubious acts.

However, while implementing Hijab, it is necessary to look at its rulings and do not rely merely on the own judgement. It was given that while observing Hijab the woman should cover herself with a shawl to hide her body as well as her adornments to avoid men from look at her.

Although the basic ruling says that the woman should not go out for no reasons. And in case they were incidents to go out and be with men then they should follow the dressing as given above.

All this was done to protect the women from bad intention of evil people. Whereas the women have less requirements to follow while being at home and with their *mehrūm*. Hence it is necessary to understand the rulings on Hijab.

In this regard, we congratulate the author Sara Azizi for coming up with a book titled Importance of Hijab in Islam. I pray to Allah that post reading this book many misconceptions will be clear and people will come to know Allah's command in this regard.

Md. Rabey Hasani Nadwi  
NadwatulUlama (Lucknow)

16.06.1421 Hijri

## **FOREWORD**

**By: ML.Qari.Mufti Md. Masood Azizi Nadwi**  
**Rector of**  
**Markazu Ihyail Fikril Islami**  
**Muzaffarabad. Saharanpur. U.P (India)**

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To understand the importance of Hijab in Islam we can look at the numerous Hadith and Quranic verses referring to the matter. Islam does not tolerate to leave its followers on a directionless way of life. All its golden rulings and cardinals are based on wisdom and reasoning. All the rulings are perfect for the way of life we follow.

Hijab in Islam is one of the biggest gifts for women and its importance cannot be understated by any wise person. The main objective of imposing Hijab is to protect women from mixing with stranger men and keep her away from evil intentions by some bad men. The details can be seen in the following book of my wife Mrs. Sara Azizi.

Ironically nowadays women try to raise slogans of women freedom and get polluted with western values and claim that Hijab is a form of orthodox style of injustice imposed on the

woman. Although any wise man will understand the great importance of Hijab in protecting woman's position in the society and not to turn her into a cheap commodity.

I pray to Allah that college going girls and ladies will benefit from this book and may the benefit spread further.

20.06.1424  
19.08.2003

Md. Masood Azizi Nadwi  
Rector  
Markazu Ihyail Fikrill Islami  
Muzaffarabad, Saharapur(U.P)

## **PREFACE**

### **BY: AUTHOR**

All the wise men know that what kind of position was given to the woman in Islam, how protection was given to the soft gender to safeguard her from barbarism. When Islam abolished physical and financial injustice to women's rights, it also ordered *Hijab* to save her dignity and respect.

It is sad to observe that Muslim girls of respected and practicing families have abandoned *Hijab* while going to schools, colleges, offices and markets in the name of woman freedom and modern culture. The adverse results of such acts are visible in what we hear and read in the newspapers.

Some fashion driven Muslim girls insist to go out with full make up and applying perfume. They do not cover their head and face and even sometimes fully cover their bodies. Some other women even wear *burqa* which is equally appealing to ill-hearted people as of those who do not wear *burqa*. All such violations in the

abiding by the requirements of *Hijab* are causing grave damage to Muslim society and culture.

Considering all the above, the author felt the need, while pursuing her post graduate studies, to write on the importance of Hijab in Islam. Although a lot has been written by earlier scholars on the topic but the author felt the need to write something which could be concise and short. Upon completing the same, my husband Maulana Mufti Md Masood Azizi reviewed the book and gave suggestions for addition and deletion.

I am thankful to the kind gesture of Hadhrat Maulana Mohammad Rabey Hasani Nadwi Rector of Nadwatul Ulama Lucknow, who wrote a detailed foreword and introduced the book to the readers. May Allah reward him for the best and allow us benefit from his blessing for long. May Allah reward all those sisters and donors who contributing in finalizing the book in a way or the other.

21.06.1424

20.08.2003

Sara Azizi

Principal

Jamia Fatimatuz Zahra Lil Banat  
Muzaffarabad. Saharanpur (U.P)

## **IMPORTANCE OF HIJAB IN ISLAM**

### **Features of Islam:**

Islam is a complete religion, a comprehensive way of life and thorough system and order. Its teachings are immortal, natural and forever. Its teachings touch upon all aspects of life. There is no aspect of life which was not addressed by Islamic teachings. Islam is a very pure and simple religion. And it is easily concluded that it is the closest to the human nature. Such a feature is the biggest sign of its truthfulness.

It is one of the features of Islam that it highlights the reasoning behind the rulings. The Islamic set of rulings which govern the social relationship between men and women are explained by Islam in light of wisdom and nature's true call. The extend of beauty in Islamic rulings attracts people to it. The same way as the magnate attracts other objects. Beauty of Islamic teachings do not require extra effort of polishing rather it distinguishes its followers with beauty of good Islamic character.

## **The Extend of Hijab**

Islam has drawn different bounders of relationship between men and women. Hence for the first, Islam has declared any sexual relationship as prohibited among those relatives of the family who will be forced to live together. Hence a man cannot think of sexual relationship with his mother, daughter, sister, paternal aunt, maternal aunt, niece, step-mother, mother-in-law, daughter in law. While living with wife, the husband cannot marry her sister.

Similarly, a woman cannot have a relationship with her father, son, brother, paternal uncle, maternal uncle, nephew, step-father, father-in-law, son in law. During sister's wedding life, the woman cannot marry sister's husband. The prohibition of sexual relationship and marriage even applies to all relations created through foster. Other than these men and women, Islam declared the requirements of Hijab which draw boundaries of relationship and mixing between strange men and women.

## **Hijab and Free Muslims**

Being raised in non-Islamic upbringing and lived under non-Islamic way of life, many Muslims, unfortunately, did not forget their

culture and Islamic principles and morals rather they started seeing the world as it was seen by non-Muslim cultures. Initially Muslims tried to provide philosophical reasoning of such an attitude. However, over a period of time, Muslims even started giving Shari'a and religious proves that their understanding of Islamic rulings is the right one. The same attitude was followed while analyzing rulings of Hijab. Islam instructed its female followers to cover themselves from head to toe whenever their come in front of strangers, even men were asked not to gaze or look at women for no valid reason. Sadly, modern Muslims claimed Hijab to be an abundant custom and not proven as per the Islamic texts. Although it is proven that Quran and Sunnah and consensus of the Muslim that seeing a stranger woman is strictly prohibited and many Quranic verses and texts of Hadith.

### **The Women Freedom Movement in Egypt**

The clear example of being affected by the western civilization and culture is the women freedom movement in Egypt which initiated with release of two Arabic books by Qassim Amin i.e. *Freedom of Woman* and *the New Woman*.

In the prior book, the author claimed that non-abidance by Hijab is not against religious teachings of Islam. He claims that Shari'a is a sum of some general principles. In case revealing of details was part of Islam then this would not have been a global or universal religion which evolves according to new times and new people. Any Shari'a rulings based on customs or norms of people should be subject to change if need arises. The Shari'a only requires abiding up to that extend where its general foundations are not shaken. In this book, the author addressed four issues: Hijab, participation of women in public life, polygamy and divorce. While addressing these issues, the author presented the western view and claimed that Islam's view is similar to that.

Influence by western education, values and culture is more visible in Qasim's second book wherein he followed the western style of argument and discussion wherein the believes are subject to rejection if they are not in line with experiment or reality. This rejection even includes those facts and believes which we received them through religion or through any other way. This style of argument was described as scientific. The author emphasized its

importance and even openly called upon the Egyptians and Muslims to follow the western culture and value, and criticized them for being proud of their own culture, values or past.

Both the above books gained popularity among the Egyptian intellectuals. The so-called progressive Muslims showed interest to spread the ideas of these books and eventually women indulged in a wave of non-Hijab, men and women started having mixed gatherings, Egyptian women started traveling to European and American universities.

## **Following Western Culture**

Following the western culture and values and social life has far reaching impact on Muslim culture. Currently, the western world is suffering from social degradation. The biggest reason of such a social and cultural evil is stray way of sexual trends and moral anarchy which even crossed the level of animals. The main reason is women's unlimited freedom in terms of complete ignorance of Hijab, mixing of men and women, drinking habits. These measures when taken in Muslim dominated countries then the results were moral degradation, sexual archery,

inter-religion marriage and absolute non-abidance to value system.

### **The Sin of *Zina***

Having *zina*(fornication) is one of the deadliest social deceases which does not affect only few persons or groups, rather it impacts clans, families and in sometimes large countries get destroyed. If crimes, around the globe, are closely studied then we will find that an illegitimate lust for women would be the core reason for such heinous acts. Hence no group of people or religion would ever have difference about ugliness of such acts.

In recent times, European countries have undermined their cultural values and customs and allowed practicing *zina*(fornication) and even modeled their social and cultural system in such a way that it publicly encourages sexual anarchy. Still such societies considered forceful sex or public display of pornography as condemnable or sometimes punishable acts. This seems to be like a person who collects woods and then sprays oil over them, and then put it on fire, when flames go up then he gets concerns.

## **Indications of the Crime**

On the contrary in Islamic teachings and system, when an act is considered as a crime then its preconditions are avoided and even prohibited. In this case, illegitimate relationship was the big social crime and evil. To avoid indulging in such a crime, Islam instructed its follower to keep a check on their sights when they see women. Islam did not allow unnecessary mixing of men and women. Islam asked women to be at home, and whenever they go out then they should be dressed in Burqa or long stole which completely covers their bodies. Women were asked to walk on the sides of the road. Applying perfumes or exposing jewelry while going out were prohibited. In case, a woman ignores all these requirements then she would be subject to severe condemnation.

The western world, and its followers, have given social and economic reasons for non-abidance to Hijab. Some Muslim scholars responded to their arguments. However, we need to understand that any bad act or habit will have adverse effects as well as some benefits. Robbery, fraud, cheating are acts which have some financial benefits for its doers. However, when we look at its overall effects then no one

can claim that such acts are beneficial. Similarly, no abidance to Hijab might have some social benefits but when the entire nation will be involved in grave problems then no wise man will even look into the tiny benefits of non-abidance to Hijab.

### **The Golden Rule for Stopping the Crime**

All the religions revealed by the Almighty have common principles, creed, believing in one God, status of messengers and their message and the day of judgment. However, what makes teachings of Islam different from the previous religions is that previous religions did not declare the ways and causes for a misdeed to be a misdeed. Since Islam is the last message of God till the day of judgement so it has to be complete and its message should be protected and well-defined from the God. Hence misdeeds were prohibited and even any acts or things which could lead to committing were prohibited as well. For example, drinking alcoholic beverages is prohibited in Islam. However, it was prohibited, as well, to sell, buy or give alcoholic drinks to someone. Borrowing and lending money on interest (known as *riba*) was prohibited in Islam. Hence transactions which could give results similar to this would be

considered as prohibited. Worshiping someone other than Allah is the greatest sin someone can commit. It was also prohibited to commit something which could be an indication or similarity with those who indulge in this grave sin. For example, Muslims were asked to abstain from performing prayers at the time of sunrise or sunset since non-Muslim believers offer their prayers worshiping the sun. Idol worship was a big sin. Islam declared making statues and photo-crafting as equal prohibited. On similar lines, Islam prohibited *zina*(fornication) and on the same lines prohibited committing any acts which could eventually lead to *zina*(fornication)like lustful seeing of a strange women or lady-boy, hearing their voices, touching them or making an effort by walking to them. To avoid and stop all these acts, Islam gave the ruling of *Hijab*.

Considering the cause and reasons for a sin. It should be considered whether the cause is direct and immediate or its faraway or indirect. Hence if all the causes (which might be minute and irrelevant) were prevented and prohibited then the life will be difficult. Hence these causes can be divided into 3 categories. First are those acts which are directly related and which have nearest implications leading to committing

major sins. Islam attached these causes to the sin themselves and prohibited them completely. Second ones are those acts which are not a custom to be a sin but there is an involvement of sin in them. Such are non-preferable acts. And third ones are those acts which rarely result into committing a sin. Such are permissible acts which are neither obligatory nor prohibited.

The above classification could be clear with this example. Firstly, trading in liquor is a direct cause to consuming liquor. Hence trading was prohibited. Similarly touching a strange woman is a direct cause for *zina* (fornication). Hence touching was prohibited.

Secondly, as such, selling of grapes is permissible. However, when it is evident that the buyer will use them to manufacture liquor then it would be non-preferable and not allowed to sell grapes to liquor manufacturer. Similar stand applies to renting property for cinema business or interest lending activities.

Thirdly, people buy grapes for different uses. Some buy them to consume them as fruits and some buy them as raw material for liquor manufacturing. Hence such a sale is permissible.

We need not to forget, that any act, which was considered as direct cause for a major sin, becomes prohibited sin with equal degree of prohibition as the major sin itself.

### **Hijab to Deal with Direct Causes**

Based on the above discussion, it is evident that non-abidance with Hijab and exposing the body to strange men will cause committing acts which are directly cause for grave sin like *zina* (fornication). Hence non-abidance with Hijab is as prohibited as committing the direct causes of *zina* (fornication). Even if adverse results are experienced due to non-abidance with Hijab then also it will not be a justification for its permissibility. The ruling of Hijab will stand as effective as it was at the beginning of Islam.

In the other scenario, if the woman abides by her Hijab while going out then it will be permitted to allow her going out if she was not a subject to outrageous behavior. Women used to visit the Holy Mosque during the time of the Prophet ﷺ. However, with passage of time, Aysha the Wife of Prophet ﷺ herself instructed women to avoid coming to the mosque due to change in the circumstances.

## **HISTORY OF HIJAB**

### **Mixing of Men and Women**

Good and decent societies from the time of the Prophet Adam May Allah Grant Him Peace till the Prophet Mohammad ﷺ did not like and encourage unnecessary and unconditional mixing of men and women.

### **Evidence of Hijab**

We can find two examples of Hijab prior to ruling of Hijab being made compulsory. The first one is the Prophet Musa May Allah Grant Him Peace when he reached the village of Madyun. The two girls did not like to mix and jump into the crowd of men to get water for their aged father. Secondly, when the Quranic verse of Hijab was revealed then it is mentioned that Zainab bintJahash the Wife of Prophet ﷺ was facing the wall and not facing the men in the house.

### **Pre-Islamic Customs**

Even in pre-Islamic culture, respected women in Arabia did not mix with men freely. When Quran refers to signs of ultimate ignorance then those refers to behavior of immodest or slaves' women.

While looking at cultural history of India in the pre-Islamic ages, it is evident that in Hinduism, Buddhism, and other religions, mixing of men with women was not a common or acceptable phenomenon. The recent development of mixing men with women is a result of Europe's endeavor to moral degradation whether it is in the form of dragging the women to the market or in the educational institutions. Even women were not spared from mixing into clubs. Such signs and acts were not seen in cultured and God-fearing societies.

### **The Natural Instinct of Grace**

As the God bestowed different physical qualities to women than men, so the women were given a natural instinct of grace and being separate from men and be covered. This natural instinct was observed since the beginning of the humanity.

The ruling on Hijab was revealed in the 5<sup>th</sup> year of Hijra where women were asked to be at home. And when need arises then they can go out but observing the full requirements of Hijab.

### **The First Verse on Hijab**

The first verse on Hijab was revealed post marriage of Zainab bint Jahash with the Prophet ﷺ. The verses of Quran are:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرَ نَاظِرِينَ إِنَّهُ وَلِكُنْ إِذَا دُعِيْتُمْ فَادْخُلُوا فَإِذَا طَعَمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَأْسِيْنَ لَحَدِيْثٍ إِنَّ دَلْكَمْ كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَحْيِي مِنْكُمْ وَاللَّهُ لَا يَسْتَحْيِي مِنْ الْحَقِّ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ دَلْكُمْ أَطْهَرُ لِقَوْبِكُمْ وَقُلُوبِهِنَّ.

*O you who believe, do not enter the houses of the Prophet, unless you are permitted for a meal, not (so early as) to wait for its preparation. But when you are invited, go inside. Then, once you have had the meal, just disperse, and (do) not (sit for long) being keen for a chat. This (conduct of yours) hurts the Prophet, but he feels shy of (telling) you (about it), but Allah is not shy of the truth. And when you ask anything from them (the blessed wives of the Prophet), ask them from behind a curtain. That is better for the purity of your hearts and their hearts.*

As per the above verse, the women were asked to abide by requirements: a) to be behind the cover, b) in case men wanted to ask something from women then they should not ask it directly from the women, c) men and women should be not mixing unnecessarily and d) men and women can talk to each other, if need arises, behind the veil.

## **Difference between Hijab and *Satar***

The portion of body which needs to be covered by men and women is called in Arabic as *awra* and in Persian and Urdu is called *satar*. This portion needs to be done as religious, logic and natural obligation. This obligation is the first thing to do after embracing the Islamic creed. Covering the body was common among all the religions of all the Godly Prophets. Even prior to religion revelation to the Prophets, when Adam May Allah Grant Him Peace and Eve ate from the tree prohibited by the God and when their cloths dropped off then they started pulling out leaves of tree to cover themselves. This indicates that Adam, and his partner, did not consider being naked as acceptable or permissible. Since arrival of Adam to earth and till the revelation of Prophet Muhammad ﷺ, all prophets of God made it compulsory to cover the *awra* portion of the body. The degree and extent could be different but its obligation was always a fact. This obligation is self-observing and does not require anyone to see the person. Hence, as Bahar Al Raiq, if a person, who has cloths, prays naked in the dark night when no one sees him then his prayer will not be accepted. Similarly, if while performing prayer, the cloth drops and

*awra* becomes visible then the prayer needs to be re-performed. Hence there is a consensus of scholars that covering the *awra* is a must in front of people. And while alone, the most preferred opinion goes by the obligation of covering the *awra* even if someone does not look at the person. There is no need to be naked for no reason or requirement.

Now the other point is about Hijab. There is no doubt that unnecessary mixing of men and women was never accepted by prophets, pious men and respected societies.

Hence covering the *awra* was compulsory and obligatory since the start of mankind. However, *Hijab* was made obligatory in the fifth year of Hijarh. Covering *awra* is compulsory on men and women whether alone or in front of others. Whereas Hijab is compulsory on women and when they are in front of strangers.

## QURANIC VERSES OF HIJAB

The Quran has revealed seven verses on Hijab.

### **Permission before Entering:**

The first verse was of Surah Ahzab which says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ.

*O you who believe, do not enter the houses of the Prophet, unless you are permitted for a meal*

As per this verse, Hijab was made obligatory on women. Prior to this, Hijab was not compulsory on Muslim women. The Quranic experts are in consensus that this verse addressed the wives of Prophets but its requirements are applicable to all Muslim women in general. One more point, these verses were addressed to people of lived during the time of the Prophet ﷺ. Women were wives of the Prophet ﷺ who God assured purification of their hearts. And men were companions of the Prophet ﷺ who were almost angels in their behavior due to companionship with the Prophet ﷺ. It is strange to see when people undermine importance of verses of Hijab despite the moral degradation and claim to be pious after centuries away from the righteous times of the Prophet ﷺ.

## Caution while Speaking with Strangers:

The second Quranic verse on Hijab said:

يَأَيُّهَا النِّسَاءُ لَسْتُنَّ كَاهِدٍ مِّنَ النِّسَاءِ إِنْ أَنْقَبْتُنَّ فَلَا تَحْضُنْنَ  
بِالْأَفْوَلِ فَيَطْمَعُ الْذُّنُوبُ فِي قَلْبِهِ مَرَضٌ وَّفُلَّ قَوْلًا مَعْرُوفًا.

*O wives of the prophet, you are not like any other women, if you observe taqwa (righteousness). So, do not be too soft in your speech, lest someone having disease in his heart should develop fancies (about you); and do speak with appropriate words.*

According to this verse, women were required to be cautious while speaking with stranger men. Their tone should not be soft, twisted and sweat. Also, women should not speak with them when there is no need for it. This will not open ways for ill-hearted people to have bad ideas about them.

As per Mufti Mohammad Shafi Usmani, it is natural for a woman to have a soft tone while talking and this could attract the listener. That's why the Quranic order was clear to ensure that such a tone should not be used so a person with ill-intentions can be attracted. The illness is meant by hypocrisy. It is natural to understand that a hypocrite will have bad intentions. But a true believer could be attracted to a prohibited thing which will be a form of hypocrisy as well.

The conclusion derived from these verses, women should avoid speaking to stranger men because this may attract a weak faith Muslim to commit a bigger sin. After revealing of these verses, it is reported that wives of the Prophet Muhammad ﷺ used to speak to stranger from behind the veil and put their hands on their mouths to change the tune of their voices. In one Hadith, it is reported by Amr bin Al-Aas that the Prophet Muhammad ﷺ has said that woman should not talk to stranger men without the permission of their husbands.

Nowadays, women use phones and mobile handsets. Hence women should change their tone and avoid speaking in soft voices and ensure talking briefly and what is needed.

### To Be at Home:

The third Quranic verse said:

وَقُرْنَّ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرَّجْ الْجَاهِلِيَّةِ الْأُولَى وَأَقِمْنَ الصَّلَاةَ وَآتِنَّ الزَّكَاةَ  
وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الْرِّجْسَ أَهْلَ الْبَيْتَ وَبُطْهَرُكُمْ  
نَطْهِرًا.

*Remain in your homes, and do not display (your) beauty as it used to be displayed in the days of earlier ignorance.*

The verses were clear to direct women to be at home and avoid leaving it without valid reasons. This form of Hijab is what is called as *Hijah Al Byoot* which means Hijab at home.

Hence the above verses make it clear that the God has created the woman in way that she should be at peace while working in homely work, and social peace can be achieved with this. Also, women's natural physique does not encourage her to be struggling like man in the economic race and suffer all the problems and face all the issues. The Quran is describing the pre-Islamic era as era of ignorance where women used to roam freely without any modesty and shame. As per Mujahid and Qutada, the word *tabarruj* means woman's walking with dancing. As per Muqatil, this means woman's placing the upper-scarf on the head in a way that the entire body, and its beauty is exhibited so that men can be attracted.

### **To cover by Shawl:**

The fourth Quranic verse in relation to Hijab was revealed in Surah Ahzab:

يَا أَيُّهَا النَّبِيُّ قُلْ لَا زَوْجَكَ وَنِسَاتِكَ وَنِسَاءَ الْمُسْلِمِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ذَلِكَ أَدْنَى أَنْ يُعْرَفُنَّ فَلَا يُؤْدِنَنَّ وَكَانَ اللَّهُ عَفُورًا رَّحِيمًا.

*O prophet, tell your wives and your daughters and the women of the believers that they should draw down their shawls over them. That will make it more likely that they are recognized, hence not teased. And Allah is Most-Forgiving, Very Merciful.*

As per the above verse, rules were set for the Hijab of free women. The specific word used to describe the covering object was *jalabab* which is a special long shawl which is according to the Companion Abdul Ibn Masood is worn over the upper shawl of the body. And according to Abdul Ibn Abbas, when the need arises then Muslim women can go out wearing a shawl covering their face and merely eyes will be visible.

The above verse is very important since it guides us that covering of the face is also part of Hijab. Also, the verse did not address only wives and daughters of the Prophet ﷺ, rather it addressed all the women of the believers. Hence there is no ground to exclude some from the requirement of the verse. The cloth which is nowadays known as *burqa* is equivalent to

*jalbab* which is from the start of Islam till date was considered as fulfilling to the requirements of Hijab. Some western influenced people try to destroy Islamic teachings by wrongly misinterpreting the Quranic verses.

### Lowering the Gaze and Hiding the Adornment

The fifth verse on Hijab was revealed in Surah Noor which says:

فَلِلْمُؤْمِنِينَ يَعْضُوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَرْكَى لَهُمْ إِنَّ اللَّهَ خَيْرٌ بِمَا يَصْنَعُونَ وَقُلْ لِلْمُؤْمِنَاتِ يَعْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبَدِّلْنَ إِلَّا مَا ظَهَرَ مِنْهَا وَلَيَضْرِبُنَّ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ وَلَا يُبَدِّلْنَ زِينَتَهُنَّ إِلَّا لِبُعْوَلَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءَ بُعْوَلَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخْوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكُثْ أَيْمَانِهِنَّ أَوْ التَّابِعِينَ عِنْرُ أُولَى الْإِرْبَةِ مِنَ الرِّجَالِ أَوْ الطِّفْلِ الَّذِينَ لَمْ يَظْهِرُوا عَلَى عَوْرَاتِ النِّسَاءِ وَلَا يَضْرِبُنَّ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِيَنَّ مِنْ زِينَتِهِنَّ وَتُوَبُوا إِلَى اللَّهِ جَمِيعًا أَيْهَا الْمُؤْمِنَاتُ لَعَلَّكُمْ تُفْلِحُونَ ٣١

*Tell the believing men that they must lower their gazes and guard their private parts; it is more decent for them. Surely Allah is All-Aware of what they do. And tell the believing women that they must lower their gazes and guard their private parts, and must not expose their adornment, except that which appears thereof, and must wrap their*

*bosoms with their shawls, and must not exposetheir adornment, except to their husbands or their fathers or the fathers of their husbands, or to their sons or the sonsof their husbands, or to their brothers or the sons of their brothers or the sons of their sisters, or to their women, or tothose owned by their right hands, or male attendants having no (sexual) urge, or to the children who are not yetconscious of the shames of women. And let them not stamp their feet in a way that the adornment they conceal isknown. And repent to Allah O believers, all of you, so that you may achieve success.*

The above verses were revealed during the incident of Efek after returning from the conquest of Bani Mustalaq (or known as Murisai). This was the 6<sup>th</sup> year of Hijrah. This means that all verses of the Surah Ahzab (were given before) were revealed before the above verse. The verse highlights some important rulings for the Muslim men and women to follow:

1. *Lower the Gaze*: Muslim men were asked to lower their gaze.

2. *Guarding the Private Parts*: this meant Muslim men and women should not indulge in any prohibited acts of fulfilling their sexual desires. This could be fornication, sodomy, lesbian, masturbation and all other prohibited acts.
3. *Hiding the Adornment*: the adornment referred in the above translation of the Quranic verse includes natural beauty like face, both the hands or palms. And also, it includes artificial objects like clothing, jewelry or ornaments. The Muslim women can display their adornment to their family members, as listed in the verse, but they cannot expose their *awra* even in front of their family members.

The Quranic verse highlighted the exemption for allowing the Muslim woman to uncover her head and hand, and also display her adornment:

- a- The husband who can see any part of her body. Although it is preferable not to see private parts with no need.
- b- The father and it includes grandfather and great-grandfather.
- c- The father in law and it includes grandfather of the husband.
- d- Woman's own sons.

- e- Sons of the husband born from other wives.
- f- Real and step brothers. However, cousins, whether paternal or maternal, are not considered as *mehrūm* even though we call them as brothers in our societies.
- g- Sons of real and step brothers. This does not include sons of cousins.
- h- Sons of real and step sisters.
- i- Other Muslim women. Some scholars said that Muslim women should abide by Hijab when come in front of non-Muslim same as they do when they come in front of strange men. Although some other scholars said that Muslim and non-Muslim women are same in terms of appearing in front of them. Although a Muslim woman should not expose her *awra* parts even in front of Muslim women.
- j- The woman slaves.
- k- The men workers who have no sexual urge.
- l- Children who have not attained the adulthood age.

4. *Hiding the voice*: after the above issues, the Quran highlights requirements and manners

of hiding the voice. This does not include only the vocal voice. Rather it was mentioned not to tap the foot while walking so that it may reveal the sound of jewelry. Now there is a difference of opinion among the scholars whether voice of the woman is part of *awra* or not.

### **Permission before Entering Houses:**

The sixth Quranic verse on Hijab was revealed in Surah Noor which says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بِيُوتِكُمْ حَتَّىٰ تَسْتَأْنِسُوا  
وَشَسِّمُوا عَلَىٰ أَهْلِهَا ذَلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ.

*O you who believe, do not enter any houses, other than your own houses unless you seek permission and greet their inmates with Salam. That is good for you, so that you may be heedful.*

One of the main reasons to seek permission before entering the house is to give time to Muslim women to cover themselves in Hijab before entry of a stranger men.

### **Ruling on Old Women:**

The seventh Quranic verse on Hijab was revealed in Surah Noor which says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْتَأْذِنُكُمُ الَّذِينَ مَلَكُوكُمْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَأْتُوكُمْ مِّنْ بَعْدِ  
 شَلَاتٍ مَّرَّاتٍ مِّنْ قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِّنْ الظَّهِيرَةِ وَمِنْ بَعْدِ  
 صَلَاةِ الْعِشَاءِ شَلَاثٌ عَوْرَاتٍ لَّكُمْ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ طَوَّافُونَ  
 عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ. 56

*O you who believe, the slaves owned by you, and those of you who have not reached puberty, must seek your permission (to see you) at three times: before the prayer of Fajr, and when you take off your clothes at noon, and after the prayer of (Isha). These are three times of privacy for you. There is no harm, neither to you nor to them, after these (three times). They are your frequent visitors, as some of you are (frequent visitors) of the others. This is how Allah explains the verses to you. Allah is All-Knowing, All-Wise.*

As per the above verses, *mehrummen*, women slaves and minor boys were exempted to see Muslim women without the Hijab covering their head and hands. Also, old women (who are not urged or passed the age of marriage) may come in front of non-mehrum without covering the parts which are covered as Hijab requirements. Although they need to cover their *awra* in all

cases and should not come in adornments. Hence as per the Companion Abdul Ibn Masood, an old woman can come in front of non-mehrum without the body covering shawl and sit in normal body cover but should not uncover her head in all the cases.

### **To conclude...**

1. The Muslim women should not come out of their house unless it is very urgent.
2. When it is urgent to come then Muslim women should cover themselves with a long and thick shawl or wear *burqa*.
3. When need does not arise, then men should not gaze at women and vice versa.
4. Men should talk to women behind the veil if the need arises.
5. When women talk to men then they should avoid soft and sweat tone.
6. In general conditions, women should cover their body (except face, hand and foot) in front of their *mehrum*. The body part known as *awra* should be covered at the times.
- 7.

### **The First Addressee of Hijab Verses**

Let's first understand that the verses of Hijab were revealed to the Prophet ﷺ and those were

addressed to wives of the Prophet ﷺ who had purified hearts. The Quran says:

لِيُذَهِّبَ عَنْكُمُ الرِّجْسَ أَهْلُ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا.

*Allah only intends to keep (all sorts of) filth away from you, O members of the family (of the prophet), and to make you pure through a perfect purification*

Also, these verses of Hijab were addressed to men of those time who were companions of the Prophet ﷺ, a very pious group of people who even were some of them more pure heart than angels. And as we know that we are on the way of moral plunge as we are further away from the time of the Holy Prophet ﷺ and closer to the Day of Judgement. In these worsen times, how can we claim that we have more control than such amazingly pure-hearted people like companions of the Prophet ﷺ.

## **HADITHS ON HIJAB**

There are more than 70 Hadiths reported on the ruling and implementation of Hijab. We present some of them as an example.

### **Going Out of the House:**

The Prophet ﷺ said that women have no right to go out except when it is needed and necessary.

### **Something to Hide from Satan:**

The Prophet ﷺ said that a woman is something which needs to be hidden and when she goes out then Satan looks at her. This means that ill-hearted people will be in desire to look at the women and their attitude is akin to Satan's act. When the woman goes out to the market or public places then she will be subject of such sinful acts.

### **Preference to Pray at Home:**

The Prophet ﷺ said that do not stop women from going to the mosques. However, if they pray at home then its better. After looking at Hadith, it is evident that towards the end of his

life, the Prophet ﷺ preferred women to pray at home.

During the time of the Caliph Omar, it was observed that women changed in terms of wearing nice cloths, applying perfumes etc. Hence, he stopped them from coming to the mosque. When Ayshath the Wife of the Prophet ﷺ was told about Caliph Omar's act so she said that if Prophet ﷺ experienced what women did then he would have stopped women from coming to the mosques as it was the case with prior religion of the Clan of Israel.

Hence scholars either gave the *fatwa* of prohibition or non-preference for women coming to the mosque due to worsen times we are living.

### **Hijab from Blind Man:**

The Prophet ﷺ instructed his wives to observe the rulings of Hijab in front of a blind companion. One of the wives (Umm Salma) inquired that the blind man cannot see them, for this, the Prophet ﷺ answered that they can see him.

### **Hijab from Son of Father's Slave**

Father of Sauda (Wife of the Prophet ﷺ) had a son from a slave. The Prophet ﷺ instructed his wife (Sauda) to observe Hijrab from this person.

### **Observing Hijab in Tough Times:**

As per Qais bin Shamas, after a conquest under the leadership of the Prophet ﷺ, a woman companion (Umm Khalaad) came to search for her son who was martyred in the war. People were amazed that even in such difficult times the lady observed Hijab and wore *niqab*. When people inquired about the same so she said that she lost her son but not dignity and grimness.

It is reported in Efek event that when Aysha the Wife of the Prophet ﷺ was left out mistakenly at the place of Efek and stayed out the night waiting for someone to take her to Madinah. Then the Companion Safwan Ibn Muattal passed by. When he saw Aysha sleeping and lying on the ground so he exclaimed and prayed to God. When Aysah suddenly woke up so she covered her face and full body with the long shawl.

### **Hijab of Prophet ﷺ from Lady Companions:**

It is reported by Aysha the Wife of the Prophet ﷺ that a woman came to the house of the Prophet ﷺ and gave a paper behind the curtain. The Prophet ﷺ pulled out his hand and asked

whether its hand of a man or a woman. She responded that it is a hand of a woman. The Prophet ﷺ said then she should apply henna.

Even it is reported by the Companion Umema that while taking the oath of abidance to Islamic teachings, the Prophet ﷺ did not touch the hands of woman companions. Even Aysha the Wife of the Prophet ﷺ said that Prophet ﷺ used to verbally recite the words of oath without touching their hands.

### **Seeking Permission to Treat from Foster Brother:**

The Companion Jaber sought permission of the Prophet ﷺ to allow him treating his wife from a man who was Abu Tayba. The Prophet ﷺ allowed him to do so since Abu Tayba was Jaber's wife's foster brother and was a minor.

Consider the above Hadith and then just look at the current status where Muslim women easily approach men for treating illness through reciting Quranic verses and that even in complete privacy.

### **Hijab during the State of Ehram:**

It is reported by Aysha the Wife of the Prophet ﷺ that while performing the pilgrimage with the

Prophet ﷺ and being in the state of Ehram when stranger men passed by then they used to cover their face and when men left then wives will uncover their faces.

### **Observing Hijab from In-Laws:**

It is reported by the Companion Aqba Ibn Aamir that the Prophet ﷺ said that woman should avoid going to stranger men. One of the men present asked whether this includes in-laws. So, the Prophet ﷺ said that being cautious from in-laws is like being aware of death. This means that the Muslim woman should be extra cautious in observing the Hijab while dealing with her brother in laws and other men in the house of her husband. This indicates that the custom of face-seeing as followed in some places in Indian subcontinent is totally prohibited. Sometimes, wife's mother in law tell her son that observing Hijab from in-laws may annoy them. The young wife should remember that displeasure of human being cannot be more serious than the punishment of Day of Judgement.

### **Going Out for Necessary Work**

As per Islamic teachings, the Muslim woman can go out for fulfilling natural causes or Shari'a

reasons (like pilgrimage). As per Prophetic teaching the women should: a) keep her gaze down, b) put up the Niqab, c) not to show off any adornment, d) wear simple cloths, e) not to apply any scented perfumes, deodorants, powders, f) if traveling outside then be with *mehrūm*, g) not to walk in the middle of the road.

### **Showing off Adornment:**

It is reported by Maymona the Wife of the Prophet ﷺ that the Prophet ﷺ said that any woman who applies perfume and then go out, so Allah remain unhappy with her till she comes back home.

It is reported by the Companion Abu Musa that the Prophet ﷺ said that seeing a woman (with no need or permissibility) is a visual form of *zina*(fornication). And a woman who applies perfume and passes by the gathering of men is also part of the same sin.

### **Not Allowing Others to Enter the House:**

It is reported by the Companion Muaz that the Prophet ﷺ said that any woman who believes in Allah and the Day of Judgement should not allow anyone entering the house without the

permission of her husband. Also, she should not go out of the house without the permission of her husband, and she should not obey to anyone in this regard.

### **Traveling with Mehrum:**

It is reported by the Companion Abu Said Al Khudri that the Prophet ﷺ said that any woman who believes in Allah and the Day of Judgement should not travel for more than three days or beyond without her father, brother, husband, son or any of her *mehrums*. Three days travel is nowadays can be covered over 77 kilometers or 48 miles.

### **Walking on Sideways:**

It is reported by the Companion Abu Said Al Ansari that once the Prophet ﷺ was going out of the mosque and saw some men and women passing by. While walking, unintentionally, men and women came close. The Prophet ﷺ told the women to be behind and walk on the sideways. It is told by the narrator that the women, after this instruction, used to walk on the extreme sideways so even their cloths used to get stuck in the walls.

### **Simple Clothing**

The Caliph Omar used to instruct men not to allow women to go out in lavish cloths.

### **Entering the Public Bath**

It is reported by the Companion Jaber that the Prophet ﷺ said that anyone who believes in Allah and the Day of Judgement should not enter the public bath without a towel, do not allow his wife to enter such a place and do not sit on a place where alcohol is served.

As per Qari Mohammad Tayab, today's hotels, clubs, public parks are no less than public bath where mixing of both the gender takes place. Today's schools are no less harmful because girls are taken away from their guardians and kept under the mercy of strangers.

### **When to Go out without Permission?**

It was given above that woman should seek permission of her husband in all the cases when going out of the house. However, if the Muslim woman is a babysitter or someone who washes dead bodies then she can leave her house without the permission of her husband to fulfil these social duties. Besides this, the woman cannot go out for socializing or attending weddings without husband's permission. The

permission can be expressed in spoken words or in silence.

## **What to Wear?**

The Muslim women are taught to be examples of modesty and not to mix with stranger men. Hence any kind of clothing should be avoided which deviates the purpose of Hijab. Hence the women should a) wear long shawl which covers their hair, neck, b) to cover with thicker and bigger shawl if stranger men can see them, c) any top should not reveal their body, d) sleeves should be full length, e) clothing on the neck and back should completely cover them and f) lower clothing should not expose any lower parts like hip or ankle.

## **Manners of Clothing in Islam:**

Islam gave certain manners for clothing:

- 1- Clothing should completely cover the *awrah* part of the body.
- 2- Clothing should not be so transparent that it reveals the inner body.
- 3- The clothing should not be so tight that it identifies parts of the body.
- 4- Muslim men should not wear silk clothing.
- 5- Both the genders should not wear cross gender clothing.

## **Avoidance of Thin & Tight Clothing:**

Once the Companion Dahiya Al Kalbi gifted a Coptic cloth (which was relatively thick) to the Prophet ﷺ. The Prophet ﷺ gifted it to Usama bin Zaid. Later on, the Prophet ﷺ asked Usama what he did with it. Usama informed that he gave it to his wife who made a cloth for herself. The Prophet ﷺ instructed him to ask his wife to put a cloth behind it to avoid seeing bones beneath a thin cloth.

The Companion Ibn Omar reported that the Prophet ﷺ said that in the later period of his Ummah there will be women who will be naked although they are wearing cloths and will keep their hair like camel's hump. When you see them then curse them because they are far away from God's mercy.

## **Avoiding Wearing Tuneful Jewelry**

It is reported by the Companion Banana that once a woman came with her daughter to see Aysha the Wife of Prophet ﷺ. The little girl was wearing anklet jewelry. When she was leaving, so the Companion Aysha told the woman not to bring her to her house again with this jewelry since she heard from the Prophet ﷺ that angels of mercy do not enter a house where the bills ring.

## **Disadvantages of Modern Dresses:**

Nowadays, women wear dresses which are transparent. Men and women wear pajamas which are expose their legs, it can be said that wearing them or not is the same. Even prayers cannot be performed wearing such cloths. Women wear thin shawl which are short in width and do not cover the head completely. Even if such shawls cover the head but they cannot perform prayers wearing them. It is reported in the books that when verses were revealed in regards to Hijab then women companions of the Prophet ﷺ cut the thick spreads into shawls which covered them properly. It is ironic that Muslim women nowadays make an excuse of not able to bear heat. Sadly, women who go to pilgrimage fold the burqa and keep it in their luggage and while travelling, shopping and roaming on the streets of Holy places you will find them wearing thin shawls. Initially, the concern was Muslim women's appearance in front of in laws without Hijab. Now, women appear in front of stranger with transparent and short shawls. This is a grave sin.

One of the conditions for validity of prayers performed by Muslim women is to cover the entire body except the face, hand up to wrest and

foot. Wearing such thin shawls will certainly invalidate the prayers since head hair will be visible. Some women wear saree which has short blouse where part, or full, tommy is appearing. All such acts will invalidate the prayer.

### **Wearing but Not!**

It is reported that the Prophet ﷺ said that in later times women will wear cloths but they will be as they are clothless. Nowadays, some women wear transparent cloths. Some other women wear body tight cloths. And some other women wear cloths which cover part of the body but other parts remain uncovered as the case with western skirts and tops.

Also, the Prophet ﷺ said that such women, described above, will try to attract men and be attracted to them. This means that wearing less cloths will not be a result of poverty, rather it is to attract men. And while attracting men, the Prophet ﷺ described their walking as of moving camel's hump. Some scholars said that this is an indication that such women will open their hair and try to spread it everywhere.

### **Fashion Styles:**

Nowadays, the decease of following the fashion of celebrities has spread in all the Muslim families. Young Muslim girls feel proud to follow the dressing trend as seen in the movies and TV soaps. They even feel proud to do so. Besides that women wear *burqa* with short sleeves, display their cheeks, burqa loaded with flower designs or transparent. All such things will attract the ill-hearted people to Muslim women. Hence the main purpose of Hijab was completely ignored and compromised with such things.

On the other hand, women are encouraged to perform dance and receive its training. Dancing with strangers became a sign of culture in European societies. With no doubt, dancing is one of the worst ways to sexually engage women with strange men.

Sadly, Muslims in our times thought that following all acts and customs of western world will grant them growth and development.

### **Mixed Education System:**

Nowadays, Muslims send their daughters to colleges and schools which follow mixed education system in order to secure advanced

degrees. The first and foremost thing, Muslim women should not be going out when need does not arise. And even if she goes out then she should go out with make-up and adornment. Sadly, Muslim girls go out with heavy make-up and perfumes. More over the education (even if its Islamic) is delivered in mixed system where girls and boys come together and many issues cannot be avoided. When someone objects to following such a route then people simply say that whoever objects is an orthodox not loving to progress.

### **Islam Religion of Modesty**

Islam is the religion of respect and modesty. Islam differentiates the behavior of a human being from an animal. It is natural that opposite sex attracts to each other for sexual desire. But there should be borderlines and guiding principles to avoid degrading humans to animals. Sadly, when Muslims are reminded of noble rulings on Hijab then they simply say that all such rulings are result of religious class and roaming of a woman without Hijab or even dancing in a club is a sign of progress and social development.

### **Women at Reception**

It was observed that some Muslim businessmen who have religious inclinations do not feel reluctant to appoint ladies as receptionist. Even girls are asked to make calls and then the boss takes up the call. Such an attitude is a clear sign of violation of Hijab which even not felt as wrong by many people.

### **What kind of Progress?**

Woman is a soft target which can be misguided by evil men. The same happened with Muslim woman when she was told that Hijab will be a hurdle in her progress and social development. People even convinced her that she can be without Hijab while going out for shopping, attending festivals, going to public park. Even the matter moved ahead and she was told to learn and perform dances in front of others. We need to think what is the result of so-called progress. Even if such things have any short-term evil benefits but eventually, they are against the will and happiness of Allah.

### **The Punishment of No Hijab**

Hafiz Shumsudin Al Dhabi mentioned in his book Al Kaber that once Caliph Ali and his wife Fatima (daughter of the Prophet ﷺ) went to meet the Prophet ﷺ. When they reached his place,

they found him crying. They inquired the reason of crying. So the Prophet ﷺ responded that on the Night of Miraj, he saw women of his Ummah given different punishments in the hell. One of these punishments was a woman whose head was boiling like a cooking vessel. This was for a woman who uncovered her head hair in front of stranger men.

In another Hadith, it is reported that the Prophet ﷺ said that many women go to the hell because they are less obedient to the God, have less sense of following to the Prophet ﷺ and the husband and they go out of their houses without Hijab and getting full make up.

A Muslim woman should nicely dress in front of her husband and should apply perfume for him. In front of her father and brother she can show her adornment like jewelries. However, when she goes out, she should be simple and fully covered.

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