

HIJAB

Complete protection for women

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Hijab – Complete protection for women

In the Islamic Shariah, adoption of the Hijab (Veil) for the women is mandatory and not recommendatory. There are seven verses in the Holy Quran concerning the Hijab. Three of them are mentioned in Surah Noor and the other four are found in Surah Al Ahzab.

In addition to these seven verses, all major and important sources of Hadith like Sihah, Sunan, Ma'ajim, Masaneed deal with the rules and regulations of Hijab (Veil) for the daughters of Islam.

Adopting the Hijab (Hijab) is mandatory and recommendatory. There are 7 verses of the Holy Quran concerning the Hijab, 3 are in Surah Noor and 4 in Surah Al Ahzab. All the major books of Hadith like Sihah, Sunan, Ma'ajim, Masaneed deal at length about the Hijab.

Whenever there is a mention of Hijab, the thoughts of modesty, chastity and purity cross our minds. Every educated, dignified and intellectual person wants the protection of his (or her) modesty.

It is against the laws of nature and custom of the society that the thing which we are supposed to protect be exposed and revealed to all like an ornament in gatherings and assemblies. In this way, no one will be able to guard it. Instead, every sensible person wants his (or her) precious thing to be shielded from the eyes of the strange and unfamiliar.

Islam declares women as precious jewels and honors them with the wealth of virtue, decency, greatness and majesty. To protect her honor and chastity, Hijab has been ordered and she is ordered to Hijab herself, so that this precious jewel is not blemished with ill-sight.

Alas! Instead of appreciating and applauding this precious gift of Islam, there are some movements, which are raising slogans against the Hijab and vile efforts are being made to malign the concept of Hijab in Islam.

Some materialistic people and others who have nefarious aims oppose this. In the present situation, it has become a very serious issue.

Is this 'freedom'?

Today in the name of equality and independence, women are being led to believe that their stay in the house is akin to being imprisoned in 4 walls with iron chains. They are persuaded to come out of this "imprisonment" and walk along with men and become equal partners in each aspect of life.

With these tempting slogans, women have been brought out from the peaceful and chaste atmosphere of the home and are exposed on the roads, in markets, clubs and parks. Women are excessively burdened with various exhausting works in the offices and call centers. They have been reduced to a means of fun in shops and hotels and a source of advertisement for various products. It is worth mentioning that women on whom Islam had placed the bejeweled crown of greatness and majesty, who had been given the garment of modesty and other great qualities, who had been given the robe of honor of chastity, alas that this same woman has been reduced to a showpiece and a toy in newspapers, TV, Internet and other media.

They have been exposed in theaters, parks and clubs and have been made a source of sexual entertainment and a means of fulfilling the base desires of the flesh.

It is unfortunate that she has been made to do all this in the name of women's freedom.

When the woman stays in her own house like a queen and takes up the responsibilities of caring for her husband, children, parents, brothers and sisters, then it is labeled as an imprisonment, but when the same woman goes out of the bounds of modesty to cook for other men, clean the rooms of non-Mahram (people with whom marriage is possible) people, serve unknown people in hotels and airplanes, welcomes customers in showrooms and supermarkets, gathers their necessary items, obeys the whims and caprices of the superior officer in offices, then it is called freedom and honor!

If somebody sins considering it a sin, then it is only a sin. However when women are exposed in the name of freedom, then the magnitude of the sin increases greatly. In this situation, this topic has been turned in a burning topic.

Modesty – A major branch of Iman

Islam teaches modesty. It instructs us to be chaste. It prohibits even approaching adultery. Allah Ta'ala says:

Translation: - And do not kill your children owing to poverty. We alone give you sustenance and (will provide for) them as well. And do not draw near to shameful deeds (whether) open or hidden. Surah An'aam-(06:151)

Translation: - And do not even go near unlawful sex (adultery). Verily it is an act of lewdness and is the most evil way. Surah Isra-(17:32)

Modesty is such a basic part of etiquette that no religion and cultured person denies its importance and need. That's the reason the religion of Islam has declared modesty as a part of Iman (faith).

The Hadith of Sahih Bukhari says:

Translation of Hadith: It has been narrated on the authority of Hadhrat Abu Hurairah (May Allah be well pleased with him) that the Holy Prophet (Sallallahu alaihi wa sallam) said: Faith has more than sixty branches and modesty is a great branch. (Sahih Bukhari, Hadith No. 9)

It is a clear truth that modesty is the dividing line between humanity and animalism. Human beings should understand their status and honor and should not acquire those qualities which are below the level of humanity.

When the religion of Islam places such emphasis on modesty that it has been declared as a part of faith, Muslims, for their Iman, should condemn the efforts of the Orientalists who are conspiring to deprive the Muslims of the beautiful jewel of modesty.

If the Muslims do not pay attention to Hijab, then whatever of the Hijab remains in the Muslim society, that also will vanish and like the western society, the Muslim society will be embroiled in deadly diseases. As the experts in the field of sexology have said that, today in the society, there is much carelessness about matters of sex. There is no embarrassment and/or regret for adultery, sodomy or any other unnatural and forbidden sexual acts. Instead the media have made it so that for the youth chastity and modesty are themselves a cause of embarrassment.

This is one kind of world-wide deceit as well as a political and cultural propaganda that in the name of independence and liberalization, women should be taken out in the markets, should be made to cast away her Hijab and should be reduced to a mere toy. With this, women are being cheated.

The woman, who would remain in her house with chastity and dignity, has been taken out of her house and has been disgraced to such an extent that nowadays people think it is impossible to sell even a bar of soap without a half-nude picture of a woman.

Need for Hijab

In Islam, woman is an independent entity. It is not tolerated at all that she remains a slave-girl. At the same time, her chastity and modesty has been given similar importance.

We observe nowadays that even when 10 men walk nobody looks at them. On the other hand, if a single woman walks all eyes are set on her. Almighty Allah has kept a certain power of attraction in the very form of woman. If effective arrangements are not made to stop that gaze which is directed at her, then thousands of tribulations and unrests will be born, which will destroy the very fabric of the society.

The ill-effects of immodesty

There are some who in the name of women's liberalization and independence want to expose women, and there are some who advocate keeping the face uncovered before everyone.

Lifting the Hijab from a woman's face is to invite many societal evils. The crime rate is increasing day by day in the world. Jewels, chains, etc. are being snatched from women who pass on the road. Due to air pollution, various diseases are being born. Mostly those women are affected by these problems who do not use a *Niqab* (nose piece) i.e. who do not cover their face. In this way, along with modesty and chastity, it is an additional blessing of covering the face, that the women using the *Niqab* are safe from these new diseases and from these thefts as well. However, if there are unavoidable circumstances in which face cannot be covered at all, then there is a permission to keep it uncovered as well.

Today those who oppose Islam are using various methods to defame Islam and Muslims. Sometimes they joke about the Islamic Shariah, sometimes they raise the matter of divorce (*Talaq*) in Islam and sometimes they condemn the Hijab saying it is a form of imprisonment.

It is against sense and sanity to claim that Hijab is sign of slavery and imprisonment. In this dangerous and unsafe world, if Muslims want peace and solace, they can only get it in the shade of Islam.

The domains of men and women

Islam has made it very clear that all human beings, no matter whether men or women, are all the slaves of Almighty Allah. All of them are the children of Hadhrat Adam and Hadhrat Hawwa (May peace be upon them). Men and women are not slaves of each other. As human beings, both of them have equal status in the society. However, they are different in terms of their creation. For this reason, their domains of life are different. Both of them constitute the society equally. Men are to shoulder the economic responsibilities and women are to minister the home and hearth.

Islam informs us that a woman's real place is her own home.

Translation: - And remain in your houses with calm and peace and do not display adornment like that of the days of ignorance. Surah Ahzab (33:33)

With this, it is clear that women should not leave their house with makeup, (i.e. with make-up), etc. for the sake of exhibiting their beauty. However, the Shariah does not stop her from leaving her house for some necessity. There is a Hadith in Sahih Bukhari:

Allah Ta'ala has permitted you to go out for your needs. (Sahih Bukhari, Vol. 2, Hadith No. 4836, Pg. No. 788)

Where Islam has given women the permission to leave their houses for necessities, at the same time, it has given rules and guidelines that she follows the Hijab as it is a safeguard

of her modesty and chastity. This is her honor and if this honor gets blemished in any way, then she will fall into the abyss of dishonor. To guard her chastity and to free from humiliation, she has been given the order of Hijab.

Where Islam has adorned women with Hijab/Hijab, it has also ordered men to lower their gaze.

Need for guarding one's gaze

To save ourselves from any harm, it is necessary that all those paths and ways are to be checked from where there is a possibility of any harm. Those rules and laws are indeed unsuccessful in which one path is checked very vigorously and the others are forgotten.

Islam does not give such baseless and weak laws. Thus, where it has given rules and guidelines to women about Hijab, at the same time, it has also instructed the men to guard their gaze in all places, whether they are passing through a market, going on the road or are present in any house. They are required to refrain from looking at those things which are prohibited, so that when it becomes necessary for women to leave their houses, they can do so without any fear and fulfill their needs and no blemish appears on their virtuousness and chastity. Allah Ta'ala says:

Ask the believers to keep their eyes always lowered and guard their private parts. That is purer for them. Surely Allah is Well Aware of the (works) which they are busy doing.

Translation: - Direct the believing men to keep their eyes always lowered and guard their private parts.

Surah Al Noor (24:30)

The mark of a Momin (believer) is that he keeps his gaze lowered. If he unintentionally ends up resting his gaze on a non-Mahram woman or something, which is forbidden by the Shariah, he immediately turns away his gaze. As given in the Hadith of Mo'jam Kabeer of Imam Tabarani:

It has been narrated on the authority of Hadhrat Jareer (May Allah Ta'ala be well pleased with him), he says: I asked the Holy Prophet (Sallallahu alaihi wa sallam) about gaze. He (Sallallahu alaihi wa sallam) said: When it falls on a non-Mahram, turn it away. (Mo'jam Kabeer, Hadith No. 2350)

It is given in another Hadith:

Translation of Hadith: I asked the Holy Prophet (Sallallahu alaihi wa sallam) about unintentionally seeing a non-Mahram. The Holy Prophet (Sallallahu alaihi wa sallam) said: Turn away your gaze. (Mo'jam Kabeer, Hadith No. 2351)

Lewd gazing - A poisonous arrow of Satan

Satan is the eternal enemy of mankind. He employs various tricks to drag human beings down into the abyss of humiliation. One among them is lewd gazing (*badnazari* in Urdu). When a human being gets caught in this trap, he falls into the trap of Satan, which opens the paths to other sins for that person. When a person controls the desire of his/her Nafs (the base self), he is honored with the sweetness of Iman. As the Holy Prophet (Sallallahu alaihi wa sallam) said:

Translation of Hadith: It has been narrated on the authority of Hadhrat Abdullah bin Mas'ud (May Allah Ta'ala be well pleased with him) that the Holy Prophet (Sallallahu alaihi wa sallam) said: Gaze is one of the poisonous arrows from the arrows of. Whoever abandons lewd gazing out of my fear, I will reward him for that with the perfection of Iman, the sweetness of which he (or she) will feel in his (or her) heart. (Mojam Kabeer, Hadith No. 10211; Jame' Ul Ahadith, Hadith No. 7525)

Prohibition of Describing the Beauty of a Non-Mahram Lady

It is prohibited to see a non-Mahram woman as because of this a man's heart starts leaning towards the non-Mahram woman. In this, there is a very strong possibility of trouble. In the same way, when a woman speaks about the beauty of a non-Mahram woman in front of her husband and describes the beauty of that lady, the man starts imagining and visualizing her.

That's why the Holy Prophet (Sallallahu alaihi wa sallam) has prohibited women from meeting such a woman who mention their beauty before her own husband.

Translation of Hadith: It has been narrated on the authority of Abdullah bin Mas'ud (May Allah Ta'ala be well pleased with him) that he heard that the Holy Prophet (Sallallahu alaihi wa sallam) say: No woman should meet another woman with the intention that she mention (the other lady's) beauty before her own husband in such a detailed manner as if he is watching her. (Jame' Tirmidhi, Hadith No. 2716)

Reward of refraining from Lewd Glances

When a Muslim man refrains himself from lewd gazing, whenever his gaze falls on any non-Mahram, he turns it away, then from the Court of Allah Ta'ala, he is given sweetness in worship, as the Holy Prophet (Sallallahu alaihi wa sallam) says:

Translation of Hadith: It has been narrated on the authority of Hadhrat Abu Umama (May Allah Ta'ala be well pleased with him) that the Holy Prophet (Sallallahu alaihi wa sallam) said that whichever Muslim unintentionally sees the beauty of a non-Mahram woman and immediately turns his gaze down, then Almighty Allah will grant him the guidance to perform such worship, the sweetness of which he will actually feel. (Musnad Imam Ahmad, Hadith No. 22938)

One of the reasons that the Muslims have been ordered to keep their gaze down is that they should not see any woman. When someone ends up seeing a woman who is without Hijab, then in this situation, it becomes difficult to control one's Nafs. That's why the Holy Prophet (Sallallahu alaihi wa sallam) has ordered the removal of the root cause of all this corruption.

Translation of Hadith: Surely women come in the guise of Satan and go in the guise of Satan, (i.e. men are easily misguided by women). Hence, whenever anyone from among you sees a woman, who appeals to you, he should come to his wife because this act will remove those thoughts which cross his heart and mind. (Musnad Imam Ahmed, Hadith No. 14911)

The pride of a Muslim is in keeping his gaze down and not dirtying his gaze with forbidden sights. Those people who fall prey to lewd gazing and don't guard their gaze, their faces change and the Hadith have a warning about their hearts being mutated:

Translation of Hadith: Hadhrat Abu Umama (May Allah Ta'ala be well pleased with him) narrates from the Holy Prophet (Sallallahu alaihi wa sallam) that He said: You keep your gaze down and guard your private parts, otherwise Allah Ta'ala will change your faces. (Mo'jam Kabeer, Hadith No. 7746)

There is a Hadith in Imam Tabarani's Mo'jam Kabeer and Kanz Ul Ummal:

Translation of Hadith: It has been narrated on the authority of Hadhrat Ma'qil bin Yassar (May Allah Ta'ala be well pleased with him) that the Holy Prophet (Sallallahu alaihi wa sallam) said: It is better that your head be pricked with an iron needle than that anyone from among you touch a non-Mahram woman. (Mo'jam Kabeer, Hadith No. 16880; Kanz Ul Ummal, Hadith No. 13065)

There is a Hadith in Mo'jam Kabeer and Jame Ul Ahadith:

Translation of Hadith: It has been narrated on the authority of Hadhrat Abu Umama (May Allah Ta'ala be well pleased with him) that the Holy Prophet (Sallallahu alaihi wa sallam) said: You definitely lower your gaze and guard your private parts and (In Salaat) turn your face to the Qiblah. Otherwise, Almighty Allah will mutate your faces. (Mo'jam Kabeer, Hadith No. 7746; Jame Ul Ahadith, Hadith No. 18309; Kanz Ul Ummal, 13082)

Immodesty leads to adultery

Islam has put a check on all those possibilities which may lead one to adultery and even those actions/deeds of the human body are deemed as adultery, as they may involve one in adultery. There is a Hadith in Musnad Imam Ahmed:

Translation of Hadith: It has been narrated on the authority of Hadhrat Abu Hurairah (May Allah Ta'ala be well pleased with him) that the Holy Prophet (Sallallahu alaihi wa sallam) said: Every part of the body plays its part in adultery. Eyes commit adultery and

their adultery is by watching and seeing, hands commit adultery and their adultery is by holding and grasping, legs commit adultery and their adultery is by walking, the mouth commit adultery and their adultery is by kissing. The heart desires and lusts and the private parts confirm it and commit adultery or refuse it and refrain from adultery. (Musnad Imam Ahmed, Hadith No. 8752)

Translation of Hadith: It has been narrated on the authority of Hadhrat Abu Hurairah (May Allah Ta'ala be well pleased with him) said: The adultery of the eyes is to see. (Sahih Muslim, Hadith No. 6925)

Everybody knows that on the day of resurrection (Qiyamah), all human beings will be terribly anxious and will be regretting their past life. In *Qiyamah*, each eye will be weeping, but as per the glad tidings given by the Holy Prophet (Sallallahu alaihi wa sallam), there will be three eyes, which will neither cry out of fear in *Qiyamah* nor will shed tears of regret. They are:

1. The eye which refrains from seeing forbidden things.
2. The eye which keeps awake on the path of truth.
3. The eye which sheds tears even to the extent of the head of a fly out of the fear of Almighty Allah.

Translation of Hadith: It has been narrated on the authority of Hadhrat Abu Hurairah (May Allah Ta'ala be well pleased with him) that the Holy Prophet (Sallallahu alaihi wa sallam) said: Every eye will be crying on the day of *Qiyamah*, excepting 3 lucky eyes:

1. One is that eye, which refrains from (seeing) prohibited things.
2. The eye which keeps awake in the path of truth.
3. That eye, which sheds a tear out of the fear of Allah Ta'ala, even to the extent of the head of a fly. (At Targhib Wat Tarheeb, Vol. 3, Pg. No. 34)

Guarantee of Jannah on Assurance of Six Things

There is no human being who does not desire Jannah, but the person will not get Jannah only by his (or her) desire or deeds. Indeed, only that person will enter Jannah to whom the Holy Prophet (Sallallahu alaihi wa sallam) has given a guarantee. Among the qualities for which the Holy Prophet (Sallallahu alaihi wa sallam) has guaranteed Jannah is keeping the gaze lowered. As mentioned in the Hadith of Hadhrat 'Ubaadah bin Saamit (May Allah Ta'ala be well pleased with him):

Translation of Hadith: You assure me about six things, I will give you the guarantee of Jannah:

1. Whenever you speak, speak the truth.
2. When you make a promise fulfill it
3. Whenever you are made a trustee, fulfill the trust.
4. Guard your private parts.

5. Keep your gaze lowered.
6. Stop your hands from bad deeds.

Degrees of Hijab

Islam has given guidelines for women to be followed both for when she is in her house and when she leaves her house out of necessity.

The First Degree of Hijab:

The first degree of Hijab is Hijab against people in that women themselves and even what they do should not be seen by men. In normal times, they should remain in their house and the gaze of men should not fall even on their clothes. This is a high degree of Hijab. Allah (Subhanahu Wa Ta'ala) says:

And stay quietly in your houses, and make not a dazzling display, like that of the *Jahili* period (i.e. before the revelation of the Holy Quran); and establish regular Prayer, and give regular Charity; and obey Allah and His Messenger.

And remain in your houses with calm and peace and do not display adornment like that of the day of ignorance. Surah Ahzaab (33:33)

Allah (Subhanahu Wa Ta'ala) also says:

Translation: - And when You (Sallallahu alaihi wa sallam) ask them (the pure wives) for something, ask them from behind a curtain. Surah Ahzaab (33:53)

There is a Hadith in Jame Tirmidhi, Sunan Abu Dawood and Musnad Ahmed:

Translation of Hadith: It has been narrated on the authority of Hadhrat Umme Salma (May Allah be well pleased with her) that she and Hadhrat Maimoona (May Allah be well pleased with her) were in the presence of the Holy Prophet (Sallallahu alaihi wa sallam) and Hadhrat Abdullah bin Maktoom (May Allah be well pleased with him) entered. The Holy Prophet (Sallallahu alaihi wa sallam) said: Hijab yourselves from him. Hadhrat Umme Salma (May Allah be well pleased with her) says: I said: O Prophet of Allah! He is blind, he can't see us. He (Sallallahu alaihi wa sallam) said: Are you also blind? Can you not see him?

(Jame Tirmidhi, Hadith No: 2702, Sunan Abu Dawood, Hadith No: 3585, Musnad Imam Ahmed, Hadith No: 2702)

The welfare of women in this world and the safety of their honor and chastity lies in the secret that neither they should see non-Mahram men nor should they reveal themselves to non-Mahram, as related from Syeda Fatima Zahra (May Allah Ta'ala be well pleased with her)

There is a Hadith in Kanz Ul Ummal and Majma Uz Zawaaid:

Translation of Hadith: It has been narrated on the authority of Hadhrat Ali (May Allah be well pleased with him) that I was in the presence of the Holy Prophet (Sallallahu alaihi wa sallam). He told the Sahabah: What is better for a woman? The Sahabah remained silent. Then when I went to my house, I asked Hadhrat Fatima (May Allah be well pleased with her) about this. She said: It is better for women that they do not see men and men don't see them. When I conveyed this reply to the Holy Prophet (Sallallahu alaihi wa sallam), He (Sallallahu alaihi wa sallam) said: She has said the truth. Verily! She is a piece of my heart.

(Majma Uz Zawaaid, Vol. 4, Pg No: 255, Kanz Ul Ummal, Hadith No: 46012)

The Second Degree

When women are allowed to leave the house for any valid need of theirs, then they are ordered to cover themselves in a long chador or similar type of cloth in such a way that no part of their body should be visible. She should not use any kind of scent, fragrance, etc. She should not wear any jewelry which produces any sound. She should walk by the sides of the road and she should not enter a crowd of men. As Allah (Subhanahu Wa Ta'ala) says in Surah Ahzaab:

Translation: - O Prophet (Sallallahu alaihi wa sallam)! Say to your wives, your daughters and the women of believer that (while going out) they should draw their veils (Hijab) as covering over them. It is more likely that this way they may be recognized (as pious, free women) and may not be hurt (considered by mistake as roving slave girls). And Allah is Most Forgiving, Ever Merciful. Surah Ahzaab (33:59)

The Third Degree

In the house, there is no prohibition on relatives, servants, etc. entering the house and collective living, eating etc. with them. Broad guidelines have been given in this regard.

And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (ordinarily) appear thereof; that they should draw their Hijabs over their bosoms and not display their beauty except to their husbands, fathers, husbands' fathers, sons, husbands' sons, brothers, or brothers' sons, or sisters' sons, or women, or the slaves whom their right hands possess or male servants free of physical needs, or small children who have no sense of sex; and that they should not strike their feet in order to draw attention to their hidden ornaments. And O ye Believers! Turn ye all together towards Allah that ye may attain Bliss.

And turn to Allah all of you in repentance, O believers, so that you may prosper (by implementing these Commandments). Surah Noor (24:31)

It is but natural that all relations are not the same. Some of those revered relations, about whom one cannot even think in a wrong/indecent manner and they themselves protect each other's chastity and honor. Some are those about whom one can think in such a manner. Consequently, Islam has maintained a difference in the rules for Mahram and non-Mahram.

“Mahram” are those with whom marriage is forever prohibited, like father, maternal and paternal grandfather, brother, maternal and paternal uncle, nephew, grandson, father-in-law, etc. There are some other relatives with whom marriage is not prohibited and it is allowed and permissible, like cousins, brother-in-law, etc. They are not included in the Mahram. The Mahram are those who safeguard the chastity of women. About others Islam has ordered Hijab against them.

In the Holy Quran the Hijab for women has been dealt with in 7 verses; 3 verses of Surah Noor and 4 verses of Surah Ahzaab. There are about 70 Hadith in which the rules of Hijab have been described.

With the husband, there is no Hijab. The husband can see the wife from head to toe and vice versa. It is mentioned in etiquettes (*Aadaab* in Urdu) that they should not see each other's private parts. As given in *Mausu'atul Fiqhiya*, Vol. 1, Pg No: 53. About other relatives like father, brother etc., the rule is that from a woman's navel to her knees, nobody can see her. Nobody from even among the Mahram can see this area of a woman's body. Other parts like face, ankles, arms, etc can be seen provided there is no fear of corruption, as given in *Hidayah, Kitab Ul Karahiya*, Pg No: 461.

The evidence of seeing the Mahram is the Word of Allah Ta'ala is in verse 31 of Surah Noor.

It is allowed to reveal one's beauty before the relations mentioned in the above verse. Revealing one's beauty means revealing the areas of beauty. The wrists, ears, neck, feet are all included in this. These are called the areas of beauty i.e. the areas from where beauty is expressed.

As far as the non-Mahram are concerned, if there is any fear of any corruption, then the whole body and even the face should be covered. If there is no such fear, then there is no problem in keeping the face and palms uncovered. As said by Allah (Subhanahu Wa Ta'ala):

.....that they should not display their beauty and ornaments except what (ordinarily) appear thereof;

As given in *Hidayah in Kitabul Karahiya*, Pg No: 452:

Translation: According to Hadhrat Ali and Hadhrat Ibn Abbas (May Allah be well pleased with them) that except “what (ordinarily) appear thereof” means the Kohl of the eyes and the ring.

There is a Hadith in Sunan Abu Dawood, Hadith No. 3580:

Translation of Hadith: Hadhrat Asma bin Abu Bakr (May Allah Ta'ala be well pleased with him) came to the Holy Prophet (Sallallahu alaihi wa sallam) and she was wearing very thin and fine clothes and the Holy Prophet (Sallallahu alaihi wa sallam) turned His head away and said: O Asma! When a girl matures, it is not advisable that her parts of body should be revealed except this and He pointed towards His face and His palms.

The Logic Behind Hijab For The Face

In the whole human body the most beautiful and excellent part is the face. All the powers of hearing, seeing, speaking and all other powers, which create turmoil in the emotions and may lead men to sin are connected to the face. That's the reason the Shariah has ordered women to cover the face with a nose-piece and should not allow any non-Mahram men to have a glimpse of her face in particular.

The Hadith describe severe warnings for a man who sees any non-Mahram woman with lust and desire. The Holy Prophet (Sallallahu alaihi wa sallam) said:

Translation of Hadith: Whoever looks at a non-Mahram woman with lust, on the Day of Judgment, molten lead would be poured in his eyes. (Hidayah, *Kitab Ul Karahiyya*, Vol. 4, Pg. No. 458)

If there is any possibility of desire, then everyone agrees that it is prohibited to reveal the face before non-Mahram people. If there is no possibility of desire, then as per the Hanafi school of Fiqh, there is an allowance to keep the face uncovered. Hence, in light of the clear corruption in this age, the later Fuqaha (Islamic Law experts) have stressed that the face should be covered. Hence, while wearing the Burqa, it is more advisable and better to cover the hands up till the wrists, the ankles and including the face, the whole body should be covered.

As given in Radd Ul Muhtar, Vol. 5, Pg. No. 261.

For whom is it allowed to see the face

It is permissible for the Qazi (judge) and the witness to see the face of the woman. In the same way, it is permissible to see the face of the woman whom one desires to marry. There is a Hadith in Jame' Tirmidhi:

Translation of Hadith: The Holy Prophet (Sallallahu alaihi wa sallam) said: See the face of the woman whom you want to marry as this is a means of maintaining love. (Jame' Tirmidhi, Hadith No. 1007)

At the time of proposing marriage, it is allowed only to see the face and the hand to the extent of the palms. Seeing the face it is to get to know the facial features and the beauty

and seeing the hands is to judge the condition of the body parts. If more detail is desired, any reliable lady might be sent to know the other details about the girl. In the same way, if the girl wants to see the boy for the purpose of marriage, the Shariah allows it.

It is given in Radd Ul Muhtar, Kitab Ul Hazr.

It is permissible for the doctor and/or the nurse to see the spot of illness/ailment of the patient. Those parts of the woman's body, which are prohibited to be seen, they remain prohibited by the Shariah even if they are separated. This is the same ruling for women's hair and nails of her legs.

Those parts of the body of woman which are prohibited to be seen, it is also strictly prohibited to touch or caress them.

The Holy Prophet (Sallallahu alaihi wa sallam) has said:

Translation of Hadith: Whoever touches the palm of a woman, with whom he does not have a valid relationship, in the Qiyamah, fire will be placed on his palms. (Takmila Fath Ul Qadeer Hidayah Kitab Ul Karahiyyah, Vol. 4, Pg. No. 459)

The Holy Prophet (Sallallahu alaihi wa sallam) has also said:

No man should see the *Satar* (the area from below the navel to the knees) of another man and no woman should see the *Satar* of another woman (Sahih Muslim, Hadith No. 512)

In Musannaf Abdur Razzaq, the saying of Hadhrat Umar (May Allah Ta'ala be well pleased with him) is mentioned: It has been narrated on the authority of Hadhrat Suleiman bin Mas'har (May Allah Ta'ala be well pleased with him) that Hadhrat Umar (May Allah Ta'ala be well pleased with him) said: You do not let your women wear very fine clothes, as they will be in such a state that their body parts will be visible through it. (Musannaf Abdur Razzaq, Hadith No. 12142)

Burqa is the safest means to maintain chastity. The Burqa and its nose piece fulfill the same objectives, for which the command to cover the whole body with a chador, including the face, was given.

Qualities of Burqa

Islam has not imposed any particular type or color of cloth for Hijab. The main objective of Hijab is to cover the *Satar*, so that there is protection from troubles, indecency and immodesty. In the light of this, it is necessary that some broad guidelines of Hijab be observed:

1. The Hijab should be such that it should cover the whole body from the palms to her toes.

2. It should be so loose that it should not disclose the structure and outline of the body.
3. It should not be so thin and fine that the complexion of the body is visible.
4. It should be not resemble the particular clothes of the people of other religion, as there are strict warnings for resembling the people of other religions/faiths.
5. The Burqa should not be attractive-looking or have any attractive patterns, designs, etc. as the objective of Burqa is to shield oneself from the gaze of the non-Mahram and not to invite it.

In the Hadith, women have been prohibited to wear attractive clothes while going out of their houses. As given in the Hadith in Sunan Ibn Majah, Hadith No. 3991; At Targhib Wat Tarhib, Vol. 3, Pg. No. 38:

Translation of Hadith: The Holy Prophet (Sallallahu alaihi wa sallam) said: O people! Do not let your women wear beautiful clothes and come before non-Mahram men.

6- Also, the Burqa should not be similar to the clothes used by men in its design, stitching, etc., as it is prohibited for men and women to resemble each others' dress. It is given in the in Hadith:

Translation of Hadith: The Holy Prophet (Sallallahu alaihi wa sallam) has cursed the man who wears the clothes of women and has cursed the woman who wears the clothes for men.

Maintaining Hijab with the husband's brother

Islam has always kept aims and objectives in mind. Because the intent is to protect the chastity and honor of women dignity, checks have been imposed on every quarter from where there is a danger to the dignity and chastity of women even though it may be in the home itself. A brother-in-law who is the brother of husband may turn out to be dangerous to the chastity of the lady. That's why the Holy Prophet (Sallallahu alaihi wa sallam) had declared him as death for sister-in-law. This is because for a modest and chaste lady, any attack on her chastity is death itself.

Hence, there is a Hadith in Sahih Bukhari and Sahih Muslim:

Translation of Hadith: It has been narrated on the authority of Hadhrat 'Uqba bin Aamir (May Allah be well pleased with him) that the Holy Prophet (Sallallahu alaihi wa sallam) said: Avoid visiting women. A Sahabi asked: O Prophet of Allah (Sallallahu alaihi wa sallam), what do you say about the husband's brother? The Holy Prophet (Sallallahu alaihi wa sallam) said: The husband's brother is death. (Sahih Bukhari, Hadith No. 4831)

The meaning of this is that the way everybody wants to save oneself from death and if there is a life-threatening situation, then everybody would prefer saving one's life, in the

same way in spite of there being a relationship, one should prefer practicing Hijab with the husband's brother as well.

Satan watches a woman who does not practice Hijab

There is a Hadith in Jame' Tirmidhi:

Translation of Hadith: It has been narrated on the authority of Hadhrat Abdullah bin Umar that the Holy Prophet (Sallallahu alaihi wa sallam) said: A woman is an embodiment of privacy from head to toe. When she steps out of the house, Satan watches her. (Jame' Tirmidhi, Hadith No. 1206) and in Mojam Kabeer Tabarani, the following extra words are reported:

Translation of Hadith: Surely woman is privacy from head to toe. When she steps out of the home, Satan starts watching her (and he makes her look doubly beautiful) and she starts thinking that whoever sees me, I will definitely seem likeable to that person and indeed, a woman is most closest to Allah Ta'ala when she is in her house. (Jame' Tirmidhi, Hadith No. 1093; Mo'jam Kabeer Tabarani, Hadith No. 9368)

“Aurat” (the Urdu word for a woman) is that entity whose being hidden and covered is necessary, whose exhibition is condemnable and not liked. Thus, when there is immodesty on part of the woman, Satan shows his influence and when she remains hidden/covered, she is in the *Qurb* (closeness) of Allah Ta'ala.

Hijab in Ihram

When in Ihram, women have to keep from cloth away from their faces, as in Ihram, the Ihram of women is in their faces. If there is any fear from non-Mahram people, then she might cover her face in such a manner that cloth does not touch her face. Thus, there is a Hadith in Sunan Abu Dawood:

Translation of Hadith: The mother of the believers, Hadhrat Ayesha (May Allah be well pleased with her) said: Riders would pass by us, when we were with the Holy Prophet (Sallallahu alaihi wa sallam) in Ihram. When the riders would pass by us, every one of us would put our *Dupatta* on our faces and when they would move forward, we would remove it.

Exemption From The Order of Hijab For Old Women

Old women are excused from the order of the Hijab. Allah Ta'ala says:

Translation:- And there is no sin on those elderly house confined women who have no desire (now) for marriage if they lay aside their garments (i.e. additional outer covering) provided they (too) do not show their adornment. And if they are (more) committed to self restraint (i.e. do not remove additional outer coverings as well) that is better for them. And Allah is All Hearing, All-knowing. Surah Noor-(24:60)

Is The Voice Of Women included in Hijab?

The way the parts of a woman's body like nail, hair, etc. should be covered, in the same way, the voice of a woman is also private and without a reason accepted by the Shariah, a woman's voice should not reach a man and neither is it permissible for a man to listen to the voice of a non-Mahram woman.

It is not permissible for young woman to greet non-Mahram men with Salaam and neither should they reply to the Salaam of a non-Mahram man. This impermissibility of Salaam is also a means of Hijab, as given in the Hadith:

Translation of Hadith: ...women should not greet a non-Mahram man with Salaam nor should they return it. (Kanz Ul Ummal, Hadith No. 45064)

If due to any religious or social necessity, a woman needs to talk to a non-Mahram male, then she should make her voice similar to that of males and should not make her voice appealing so that there is no danger of any corruption.

Allah Ta'ala says:

Translation: - And if you (blessed wives of the Holy Prophet) want to remain pious and God-fearing, then be not soft in your speech (while talking to men as and when required) lest someone whose heart is diseased (with hypocrisy) should feel included with desire. And (always) say words which are pure of any taint of doubt and flexibility. Surah Ahzaab-(33:32)

This is what is reported about the earlier, great Muslim women as Imam Jamaaluddin Ibn Jauzi writes:

Translation: I got to know the condition of the earlier, great Muslim women that whenever anybody would knock on the door and there was no other (male) person in the home, they would cup their mouths to make the voice heavy and there would not fear of corruption. (Ahkam In Nisa Li Ibn Jauzi)

It is impermissible to see non-Mahram male without any valid reason

Nowadays, men's looking at women is considered wrong, but women don't consider seeing men and meeting them as a sin although there is a danger of the doors of immodesty being opened with seeing non-Mahram males without a reason accepted by the Shariah. The Sahabah (companions) would consider this very wrong, as is reported about Hadhrat Ma'adh Bin Jabal (May Allah be well pleased with him):

Translation: When he came to his house, he saw his wife peeping out of a hole in the tent, as a reprimand, he slightly tapped her. (Al Tabaqat Ul Kubra Li Ibn Sa'ad, Ma'adh Bin Jabal)

Shaking hands with non-Mahram men is not permissible

Nowadays, following the fashion and western culture is at its peak. Especially, those who live in mixed cultures are very much affected by this. That's why mixing of men and woman, eating at the same table, shaking hands with each other and contacting each other is not considered wrong at all. Instead, those who consider this as a sin are termed uneducated and with old fashioned.

When looking at a non-Mahram itself is a major sin, then imagine how worse is a sin is to touch her and shake hands with her, as by touching there is a great danger of corruption.

Touching non-Mahram women is such a grave sin that the punishment given to the one who does it is much more harsh than the agony felt on the head being pricked by an iron needle. As given in the Hadith:

Translation of Hadith: It has been narrated on the authority of Hadhrat Ma'qil bin Yassaar (May Allah Ta'ala be well pleased with him) that the Holy Prophet (Sallallahu alaihi wa sallam) said: It is better that your head be pricked with an iron needle than that anyone from among you touch a non-Mahram woman. (Mo'jam Kabeer, Hadith No. 16880; Kanz Ul Ummal, Hadith No. 13065)

When non-Mahram man and woman meet in seclusion, then the third one among them is Satan who encourages them to sin and presents the sin in a beautiful form. It is narrated on the authority of Hadhrat Abu Umama (May Allah be well pleased with him):

Translation of Hadith: The Holy Prophet (Sallallahu alaihi wa sallam) said: You avoid being alone with women. By Him who holds my life in His hand, no man is alone with a non-Mahram woman but that Satan comes between them.

Islamic Ruling For Women Stepping Out Of The House For Education

Islam has opened the doors of education for both men and women. They will be adorned with education since childhood itself. If a girl could not be educated and she gets married and now she takes the permission of her husband for education, then should the husband give her permission or not? Education is the life breath of Islam and the pillar of the religion. It is compulsory for every Muslim men and women to acquire the basic knowledge of Islam, as the Holy Prophet (Sallallahu alaihi wa sallam) said: Acquiring knowledge is compulsory on every Muslim man and woman. (Mishkaat, Pg. No. 34)

Here education means to learn the basic tenets about the oneness of Almighty Allah and the Prophethood and the necessary rules of Taharah (cleanliness), Salaat, fasting, etc. Learning these is necessary for every Muslim, as given in Mirqaat Sharh Mishkaat, Vol. 1, Pg. No. 284.

If the woman does not know these and asks permission of the husband to acquire this knowledge, then either the husband should teach her these himself or arrange for her education. In the latter case, it is better to permit the lady to step out of her house with complete Islamic Hijab. As given in Radd Ul Muhtaar, Vol. 2, Pg. No. 722.

If the lady is aware of these necessary tenets and issues and she desires to acquire more education and develop perfection then the husband may permit or not. As given in Durre Mukhtaar, Vol. 2, Pg. No. 722.

Women's Employment

Hijab is extremely important for women. The daughters of the Ummah can adorn themselves with religious and worldly education and reform the society, outwardly and inwardly. They can follow the Hijab to the letter and perform social services as well within the guidelines provided by the Shariah. There is a Hadith in Sahih Bukhari:

In the first era of Islam, the venerable *Sahabiyyaat* (female Sahabah) of the Holy Prophet (Sallallahu alaihi wa sallam) would treat the injured in times of war and provide water to the ill and perform such tasks.

The daughters of the Ummah can acquire not only religious but also worldly education and can equip themselves with all kinds of skills. In fact, one section/group should specialize in medicine in women's diseases, so that there is no need to turn to others.

If a lady practices complete Hijab, fulfills her responsibility in the best manner and with the husband's permission, wants to work somewhere, then the Shariah permits it. There is a Hadith in Sahih Bukhari:

Translation of Hadith: Allah Ta'ala has permitted you women to step out of your houses for your needs. (Sahih Bukhari, Vol. 2, Pg. No. 788, Hadith No. 5237)

There is another Hadith in Sahih Bukhari:

Translation of Hadith: It has been narrated on the authority of Hadhrat Rabee' Bin Mau'ood (May Allah be well pleased with her), she says that along with the Holy Prophet (Sallallahu alaihi wa sallam), we would provide drinking water, take care of the injured and take the martyrs towards Madina. (Sahih Bukhari, Vol. 1, Kitab Ul Jihad, Pg. No. 403)

Can a Woman Work as air-hostess?

Nowadays, the willingness of women to work as an air-hostess is increasing. Thus, it is necessary to understand its rules also:

While working as an air-hostess, a woman has to serve food and drinks to the passengers. For the following reasons, working as an airhostess is not permissible for Muslim women:

1. Mostly, for airhostesses, the clothes are indecent.
2. Talking/interacting/mixing with men is unavoidable.
3. The whole job is itself in a journey, although the Holy Prophet (Sallallahu alaihi wa sallam) has prohibited from traveling with a non-Mahram, as given in the Hadith in Sahih Bukhari:

Translation of Hadith: It has been narrated on the authority of Hadhrat Abdullah Bin Umar (May Allah be well pleased with them) that the Holy Prophet (Sallallahu alaihi wa sallam) said: No woman should travel for a distance of more than 3 days without a Mahram. (Sahih Bukhari, Hadith No. 1024)

If it is possible to do this job following the rules of the Hijab as decreed by the Shariah, avoiding mixing with men and along with a Mahram, then there is an allowance for it provided the women only serve women and don't mix with men. Otherwise, this job itself is a mixture of many sins.

What does the Shariah say about the lady who for the sake of relaxing wants to go to a park or such place along with her husband and/or the Mahram relatives. What does the Shariah say about the lady who wants to eat in a hotel along with her husband and/or Mahram relatives? Does the Shariah permit it?

The Hijab is the safeguard of a woman's chastity. In light of the status of the women and their greatness, they have been given this command. Following the Hijab, she can go to those places where there is no free mixing of men and women along with her Mahram (Husband or those relatives along with whom marriage is permanently not allowed) relatives. There is no harm if they use the family sections in hotels where everybody is not allowed, in times of need like in a journey or such.

Translation of Hadith: Allah Ta'ala has permitted you women to step out of your houses for your needs. (Sahih Bukhari, Vol. 2, Pg. No. 788, Hadith No. 5237)

Islamic rules of getting a facial

As per what you have said that some creams are applied, the face is massaged, steam is given and bleaching is performed, which makes the face beautiful. In the same way, to make the skin beautiful fairness creams are used. This method of makeup is permissible provided the creams used are not harmful in any way to the skin.

As makeup for women is permissible and commendable (Mustahab) in light of the Shariah, if the husband expresses a desire, removing the hair of the face is also

permissible. As given in Radd Ul Muhtaar, Kitab Ul Khatr Wal Ibaha, Fasl Fin Nazri Wal Mass.

Makeup and beautifying oneself is permissible when it is not for the sake of pride, showing off, etc. Women should not use perfume and leave the house and should not intend to break any rule of the Shariah. If the woman, reveals herself to non-Mahram people with the makeup or any of the above-mentioned are found, then it will not remain permissible.

This allowance for makeup is only permissible and allowed and it is not Fardh or Wajib. Being occupied with makeup all the time and wasting time in this is not correct. This is only external beautification. Muslim women should make efforts for the permanent beautification of their inner selves. The Ummahatul Momineen (The mothers of the Ummah), the female Sahabah did not concern themselves with external beauty. They were more concerned about the purification of their hearts, their thoughts and about the beautification of their inner selves and they advised others to do the same. Hadhrat Umar Faruq (May Allah be well pleased with him) said in his sermon:

Translation: Beautify yourselves for the big summons, when you will be presented and nothing of yours that is hidden will remain hidden. (Kanz Ul Ummal, Hadith No. 44203)

Using wigs, etc. for women:

For the sake of fashion, women are getting their hair cut. They are having different types of hairstyles like u-cut, v-cut, step-cut, etc. They are also using wigs. Does the Shariah permit this?

Adorning and beautifying herself is the very nature of women. This is her natural right. For this reason, Islam has not prohibited women from makeup, etc., but has declared it commendable (Mustahab) for them. Islam has permitted women that they take good care of themselves, wear colorful clothes, beautify themselves with jewelry, use henna (*Mehndi*), use Kohl. Allah Ta'ala says:

Translation: - Say (oh Prophet):- 'Who has forbidden the adornment (and beautification) of Allah that He has produced for His servants. Surah A'araaf:(07:32)

For makeup, etc. guidelines have been framed. In the Hadith, women have been prohibited from making themselves similar to men. There is a Hadith in Sahih Bukhari:

Translation of Hadith: The Prophet of Allah Ta'ala (Sallallahu alaihi wa sallam) has cursed the men who become similar to women and women who become similar to men.

Thus, it is not correct for women to get their hair cut in step-cut, u-cut, v-cut, etc.

Among all creation, human beings have been given the place of honor. For this reason, using human hair after they have been severed from the body is not permissible in the

light of the Shariah. This is against the honor of human beings. However, excepting pig hair, it is permissible to use hair of any other animal or even artificial hair. Thus, using wigs in itself is not impermissible.

Modern hair for women:

Nowadays, some women who into fashion a lot keep hairstyles like those of men. Does Islam allow it?

It is permissible for women to beautify themselves within the limits prescribed by the Shariah. Women are strictly forbidden against being similar to men. There is a Hadith in Sahih Bukhari, Vol. 2, Pg No. 478:

Translation of Hadith: It has been narrated on the authority of Hadhrat Abdullah bin Abbas (May Allah be well pleased with them) that he said: The Prophet (Sallallahu alaihi wa sallam) has cursed those men who try to look similar to women and those women who try to look like men.

Thus, women having haircuts, which are similar to men is as per Shariah, Makruh (undesirable) and very much looked down upon. Such, women who do this are liable to be cursed and it is a sin. As given in Raddul Muhtar, Vol. 5, Pg No. 261.

For the sake of getting ready women are trimming their hair. Women are implying various kinds of hairstyles like v-cut, u-cut, step cut, etc... In the same ways they are applying wigs. On this the question arises that whether this is advisable in the Islam or not.

Tying hair in a bun

Tying the hair in a bun is permissible, but tying a bun in the middle of the head like the hump of a camel is impermissible.

There is a Hadith in Sahih Muslim in which the Holy Prophet (Sallallahu alaihi wa sallam) declares such women to be a group of hell who are nude in spite of wearing clothes i.e. they wear revealing clothes, who attract others to themselves or are attracted towards others, their heads are like the hump of a camel. They will not enter Jannah and will not get its fragrance and indeed, the fragrance of Jannah can be felt from such and such a distance. (Sahih Muslim, Hadith No. 2128)

Summary of Islamic rules and guidelines of Hijab:

The summary of all these guidelines is that the most important thing for a woman is safeguarding her modesty and chastity, so that her position in the society is maintained. For these reason, the rules of Hijab have been given.

In light of human needs, checks have been put in place that before a non-Mahram, complete Hijab should be observed and if necessary, the face, the palms and the feet may remain open. Apart from this, there is no problem in keeping the face, hands, etc. uncovered before Mahram relatives. Even before Mahram relatives, it is not reasonable to uncover the body more than what is necessary. For the husband, the lady can adorn herself and make herself attractive. There is no Hijab between the husband and wife. Islam permits them to step out of the house for their needs provided they follow the abovementioned guidelines.

It is not at all true that Islam has ignored women. In fact, the Islamic concept is that human life is not complete only with men, unless and until women are not with men. Women are an important pillar of the society. Social and familial issues are about them only.

The daughters of the Ummah can adorn themselves with religious and worldly education and reform the society, outwardly and inwardly. They can follow the Hijab to the letter and perform social services as well within the guidelines provided by the Shariah. There is a Hadith in Sahih Bukhari:

Translation of Hadith: It has been narrated on the authority of Hadhrat Rabee' Bin Mau'ood (May Allah be well pleased with her), she says that along with the Holy Prophet (Sallallahu alaihi wa sallam), we would provide drinking water, take care of the injured and take the martyrs towards Madina. (Sahih Bukhari, Vol. 1, Kitab Ul Jihad, Pg. No. 403)

In the first era of Islam, the venerable *Sahabiyyaat*(female Sahabah) of the Holy Prophet (Sallallahu alaihi wa sallam) would treat the injured in times of war and provide water to the ill and perform such tasks.

The daughters of the Ummah can acquire not only religious but also worldly education and can arm themselves with all kinds of skills. In fact, one section/group should specialize in medicine in women's diseases, so that there is no need to turn to others.

Nevertheless, to make a pious society, it is necessary that those factors which titillate the senses should be checked. If this is not done, then sexual anarchy will be at its peak. To stop this and to safeguard the modesty and chastity of women, the Shariah has given them the mantle of modesty.

For safeguarding modesty, it is necessary that the extremes should be abandoned. The rules which Islam has given about Mahram and non-Mahram should be followed completely. With this, Allah-willing, the society will remain contented with the purity of modesty.