

لَكُمْ الْإِسْلَامَ دِينًا

"Today I have completed for you your deen, and I have fulfilled my blessings upon you, and I have chosen for you Islam as a deen."

This ayah was revealed in the last year of the Blessed Prophet's (P.B.U.H) life. Hence, when we are trying to find an answer to a particular problem, it is necessary that one takes into consideration the consummatory laws of Quran and Sunnah and that one should keep in mind the whole system and over-all value-pattern of our deen. And once the dilemma has been resolved, we must follow the rules. We must not allow our worldly desires or aspirations to overcome our acts, nor should we allow ourselves to intermingle the commands of Allah with our 'wants' and desires.

In conclusion, it is quite evident that hijab not only pertains to the "head cover", but it also encompasses the veil on the face and the jalbab covering the whole body.

May Allah bless every reader with the necessary moral capability and strength of character to believe in the truth and then be able to practise it and mould one's life accordingly. May Allah keep the Shatan and his evil whispers far away from us, so that obeying His commands may not seem a burden to us.

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امیر تنظیم اسلامی و صدر مؤسس مرکزی انجمن خدام القرآن لاہور

ڈاکٹر اسرار احمد

کا

”مسلمان خواتین کے دینی فرائض“

کے عنوان سے ایک اہم خطاب

کتابچے کی صورت میں دستیاب ہے (قیمت: ۵ روپے)

ملنے کا پتہ: مکتبہ مرکزی انجمن خدام القرآن، ۳۶ کے ماڈل ٹاؤن لاہور

a share like he gave the men. Then Hashraj Bin Zayad (the narrator) asked his grandmother what the share was. She replied: "dates".

Thus the narrator clearly tells us that the Prophet (P.B.U.H) became angry when the women left their homes and joined the battle. The Prophet's (P.B.U.H) anger can well be guessed from the question:

“مَعَ مَنْ خَرَجْتِ وَأَيِّ ذَنْ مِنْ خَرَجْتِ؟”

"With whom have you come and with whose permission?"

and then from his order:

“قُمْ فَاَنْصُرِيْ”

"Stand up and leave".

The dates which he had given the women were given to them because they had been scolded by the Prophet (P.B.U.H), and because they had come with an innocent good intention.

Let's try to understand this situation with a different example. Until the time when alcohol and beer were forbidden, Muslims kept drinking. Does this mean that alcohol is not haram, just because Muslims drank before the commands were revealed? Similarly, people gave and took usury before the commandments against usury were revealed. Would this mean that usury is still allowed? No, of course not! Because in later Surahs of the Quran we have been told by Allah that usury is haram, and that alcohol is haram. After this, anyone who still does not repent, and goes on doing with what he/she wishes, is deliberately on the wrong path, and will be punished.

Similarly, it must be kept in mind that commands for hijab were revealed in a sequence. Just because women took part in battles and didn't cover their faces before the related commands were revealed, it does not mean that women today may do the same. One must take into account the final injunction revealed on different issues.

When the deen of Islam was completed, the following ayah was revealed:

الْيَوْمَ اكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِيْ وَرَضِيْتُ

From Ayesha, "I said, 'O Prophet of Allah! We think of Jihad as the highest rewarded deed, so should we not fight in the way of Allah?' The Prophet replied, 'No! The best rewarded deed for you is a Hajj which is accepted by Allah.'"

The fact that the Prophet (P.B.U.H) had discouraged the women from taking part in battles and GHAZWAT, can be supported by another event that took place in GHAZWA Khaiber (غزوة خیبر). This battle took place in 7 A.H. There is a hadith which tells us of what had happened, and this hadith is accepted by Imam Ahmad, and Imam Abu Dawood. Both have recorded this hadith in the Musnad (مسند) and in the (سنن ابی داؤد), which are included in the (اصحاح ستم).

I request that all sisters and brother read carefully this hadith and try to realize how wrong their premises are with which they try to prove themselves right. Also try to realize the far-reaching consequence of such misunderstandings.

The hadith is as follows:

عن حشر بن زياد عن جدته ام ابيه انها خرجت مع النبي صلى الله عليه وسلم غزوة خيبر سادس ست نسوة فبلغ رسول الله صلى الله عليه وسلم فبعث اليها فجئنا فرأينا فيه الغضب فقال مع من خرجت وبأذن من خرجت فقلنا يا رسول الله خرجنا نغزل الشعر ونعين في سبيل الله ومعنا دواء للجرحى ونناول السهام نسقى السويق قال قمن فانصرفن حتى اذا فتح الله عليه خيبر سهم لنا كما اسهم للرجال فقلت لها يا جدة وما كان ذلك قالت تمرًا

Hashraj Bin Zayad narrates from his grandmother (mother of his father) that she went with the Prophet (P.B.U.H) at the time of Khaiber, and she was among six other women. When Prophet (P.B.U.H) heard about us he called us. We went to him and found him angry. He said, "With whom have you come and with whose permission have you left your homes?" We answered, "O Prophet of Allah! We joined you for spinning wool, to help for the sake of Allah. We have medicine for the wounded and we can help by giving spears to the warriors, and we can also give them drinks. Then the Prophet (P.B.U.H) said, stand up leave. Then when Allah had granted him victory in Khaiber, he gave us

that they are allowed to work side by side with men in various positions in life. This argument is totally wrong! To apply an exceptional situation to normal day-to-day life is against any canons of reason and logic. Such a modernist claim is analogous to a pile of sand which has no foundation, and hence can be blown away by the slightest breeze of wind.

The reason as to why such arguments become convincing to a certain degree is that the commands for hijab were revealed in a sequence, and therefore there is evidence of women playing a role in war **ONLY BEFORE** the commands were revealed.

The first battle was GHAZWA Bader, and according to Sunan Abu Dawood it is narrated that Ummi Warqa Bint Nofal had asked for permission to take part in the battle Prophet (P.B.U.H) did not give permission.

After this came the GHAZWA Uhad, in which the Muslims lost many lives due to their own mistakes. The Prophet (P.B.U.H) himself was injured. This GHAZWA was a great tragedy for the believers. It has been reported by authentic sources that many women (may Allah be please with them) had taken part in it. Many of them fought, and were martyred, others were water carriers for the warriors and bandaged the injured, yet others retrieved arrows for the mujahideen.

Then came GHAZWA Ahzab. As I have already said, Surah Ahzab and Surah Nur, which contain the detailed commands for women and hijab, were only revealed after these three GHAZWAT. Therefore, whatever evidence is gathered from the time before these Surahs were revealed, cannot be used to make a generalization. This is because of the fact that these commands had not yet been revealed for the Muslims to comply with.

After the revelation of these Surahs, the Prophet (P.B.U.H) not only discouraged, but prohibited women to take part in the battles.

There is a hadith in Bukhari and Musnad Ahmad which reads :

عَنْ عَائِشَةَ أَنَّهَا قَالَتْ يَا رَسُولَ اللَّهِ نَرَى الْجِهَادَ أَفْضَلَ الْعَمَلِ
أَفَلَا نُجَاهِدُ قَالَ لَا لَكُنِ أَفْضَلَ الْجِهَادِ حَجُّ مَبْرُورٍ

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا ذَلِكُمْ خَيْرٌ لَكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

فَإِنْ لَمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّى يُؤْذَنَ لَكُمْ وَإِنْ قِيلَ لَكُمْ ارْجِعُوا فَارْجِعُوا هُوَ أَزْكَى لَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

"O You who have attained to faith! Do not enter houses other than your own unless you have obtained permission and greeted their inmates. This is (enjoined upon you) for your own good, so that you might bear (your mutual rights) in mind.

Hence, (even) if you find no one within (the house), do not enter it until you are given leave; and if you are told, "Turn back", then turn back. This will be most conducive to your purity; and god has full knowledge of all that you do."

That is to say, the Islamic principle of asking respectful permission and exchanging salutations ensures privacy without exclusiveness and friendliness without undue familiarity. That fact of your not receiving any reply does not entitle you to enter without permission, as the inmates may not be in a condition to receive you. Even if they are your friends, you have no right to take them by surprise or enter against their wishes. Your own purity of life and conduct as well as of motives is thus tested.

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THE INVOLVEMENT OF WOMEN IN GHAZWAT AND WARS

Many of our sisters have read history books which mention the Islamic wars and GHAZWAT³ which took place for the purpose of making Islam dominant, and these books indicate the involvement of women in such wars. According to such evidences, women argue

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3. Many Arabic words are impossible to translate into English, therefore it is appropriate to leave them in the Arabic form. GHAZWAT refers to those Holy Wars in which the Prophet (P.B.U.H), himself took part.

"And they should not display their beauty except to their husbands, their fathers, their husband's fathers, their sons, their husband's sons, their brothers, or their brother's sons, or their sister's sons, or their women, or the slaves whom their right hands possess, or their male attendants who are free of sexual desires, or children who have no carnal knowledge of women".

After this has been stated:

وَلَا يَضْرِبْنَ يَآرَ جُلُوهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ ؕ

"And they should not strike their feet in order to attract attention to their hidden ornaments."

At the end of this ayah Allah has stated:

وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ۝

And repent towards Allah, all together O you Believers! So that you may be successful."

The obvious meaning of this part of the verse is that whatever wrong deed that may have taken place up till now, it is your responsibility to repent for with a true heart, mend your acts, and then dress and act according to Allah's and His Messenger's commands, so that in the hereafter you may get the real success and spiritual bliss.

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ASKING PERMISSION FOR ENTERING OTHER'S HOME

Related to Islamic principles of chastity and 'Hijab' are those Quranic assertions according to which propriety and privacy are essential to a refined life of ethical goodness and purity. Islam prohibits entering another house without first seeking the permission of the inmates. This certainly connects with the social morality which Islam seeks to promote inasmuch as it serves as an additional protection of individuals against possible slander. In their wider purport the following two verses of Surah Nur postulate the inviolability of each person's home and private life.

و تجعل تحتہ ثوباً لا یصفہا

"Put another cloth beneath it so that this cloth does not reveal the body".

These are the commands for the "satar and hijab" for women. Now, on one side, glance at these immutable instructions given to us by our Lord, Allah, and on the other side, take a look at the modern Muslim society. Unfortunately their households are in absolute contrast to Allah's commands. Also, take a moment to think of the great degree of sin it is for a woman to leave her house without a **جلباب** and **نقاب**, and also for a woman in her house to roam about without a **خمار**.

WHO ARE MAHRAM?

وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا

"And that they should not display their beauty, except that which appears thereof."

After this part of the ayah, the exceptions or mahrams are listed. These are those men in front of whom a woman is allowed to only uncover her face, hands, and feet. Now, the point that is needed to focus on, is the type of beauty towards which Allah is referring to. Please try to understand the following: a woman is in her house, she is fully clothed, but her face, hands and feet are not covered. She is still wearing a **خمار**, but despite all this, she still possesses a womanly charm. Her clothing, and her 'ornhee' or **خمار** are also part of her beauty. From among all such beauties, that beauty, which appears by itself, cannot be hidden. Nothing can be done to hide this additional beauty. For example, say the **خمار** slips off her head, by wind or for some other reason, this is permissible but only in her house and in the presence of her mahrams.

In the same ayah, Allah states our mahrams, and anyone not listed is by implication a non-mahram. Allah states:

وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنَاتِ أَخَوَاتِهِنَّ أَوْ نِسَاءِ إِخْوَانِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوْ التَّابِعِينَ غَيْرِ أُولَى الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ

وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ

"That they should draw their veils over their bosoms"

The word **خمر** means to hide something. Imam Raghīb Asfahani, (a scholar of Arabic), has written in **مفردات القرآن**, that the word **خمار**, is used for a woman's hijab. The plural for this word is **خمر**, which is used in the above ayah. In this part of the world, many people have a very wrong concept of the word HIJAB. This word applies to that hijab which covers the head, back, and the bosom. In some places of the world, this is known as a 'dupatta, Chaddar, or orhnee'. This dupatta should not be of thin material. I, however, regret to say that in most Muslim countries the dupatta, orhnee, or **خمار** is used in such a manner that it does not meet the requirements of Islamic laws. It merely fulfils the purpose of self-satisfaction or fashion.

It should also be known that it is not right for a young girl to be roaming about her house with nothing covering her head, and bosom. In Shareeyat, it is not at all allowed, that a woman without a dupatta, orhnee, or **خمار** on top of her clothing appears in front of her father, brother or son. It is needless to say that the most attractive part of a woman is her bosom. Therefore on one hand there is the command of lowering the gaze, and on the other hand is the command of drawing veil over bosoms. Who does not know of a woman's beauty and attractive appearance? Therefore such restrictions and commands were revealed, in order to keep the environment inside the house morally clean and chaste. If the environment inside the house is clean, chaste, and peaceful, then the society automatically becomes purified, mainly because the society is made up of individuals and households.

In a hadith, Ayesha (may Allah be pleased with her), has narrated that after the command "وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ" there was no house in Madina in which the women had not got rid of their thin **خمر** and made new ones out of thicker cloth.

In Sunan Abu Dawood it is narrated by Hadhrat Dahya Kalbi that the Prophet (P.B.U.H) had given him a very thin and see-through cloth and told him to make a **خمار**, and a kurta (a long, loose, shirt), for his wife. But he also stated:

with a 'full gaze'. In other words, no man is allowed to look with a full gaze at any MAHRAM² woman, except his wife. Similarly, no woman is permitted to look at any MAHRAM man with a full gaze except her husband so that the shatan does not take advantage and activate wrong feelings or thoughts. If such are the restrictions in the case of MAHRAMS, then it can be obviously seen how great the restrictions must be in the case of NON-MAHRAMS. This 'full gaze' is also referred to as adultery of the eyes, in a hadith mentioned above.

In this ayah by saying "يَحْفَظُونَ وُجُوهُهُنَّ" (they guard their modesty), a number of commands have been referred to. Not only is Allah prohibiting illicit sexual relations, but also all those acts which provoke such actions and emotions. The command of covering the satar is also included, that is that no one is allowed to glance at anyone else's satar. The Prophet (P.B.U.H) has defined the man's satar from his umbilicus to the knees, which includes the knees and the umbilicus. According to Islamic shareeyat, it is haram for a man to open this part in front of anyone but his wife. The Prophet (P.B.U.H) has set the woman's satar as her whole body, with the exception of her hands and face. The face, for NON-MAHRAMS, is also included in her satar. With the exception of the face and hands, it is not permissible for a woman to open any part of her body to anyone, but her husband. However, for both men and women, for very pressing medical reasons, the doctors or surgeons are also included in the exceptions. There is a hadith in which the Prophet (P.B.U.H) has called those women naked who wear clothing that is either too tight or too thin. In Bukhari, Hadhrat Ummi Salma has stated at the end of a long hadith:

رَبِّ كَاسِيَتِهِنَّ فِي الدُّنْيَا عَارِيَتِهِنَّ فِي الْآخِرَةِ

"Many women who wear clothing in this world will be naked in the hereafter."

This hadith refers to those women who wear clothing which is either so tight that the shape of the body shows, or that the clothing is too thin and 'see-through' that the colour of the skin is visible.

In the same ayah, (Surah Nur, ayah 31), it is also stated:

2. MAHRAM: Men and Women one is not allowed to marry.

COMMANDS FOR MODESTY INSIDE THE HOME

As I mentioned before, the commands for hijab are completed in Surah An-Nur. Now the question that remains to be discussed is "What commands has Allah revealed for female modesty inside the house?" The word **جلباب** and **نقاب** is related to the hijab outside the house, for which the instructions have been mentioned in Surah Al-Ahzab, from ayat 28 to 31. Now I will explain in detail a few important rulings and guidelines for men and women while at home.

(a) Lowering the Gaze:

In ayat 30 and 31 all believing men and women, are told to keep their gazes lowered. The verses read as follows:

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَٰلِكَ أَزْكَىٰ لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ ۝

"Say to the believing men to lower their gazes and guard their modesty; that will make for greater purity. And Allah is well acquainted with all that they do."

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ

"And say to the believing women, that they should lower their gazes, and guard their modesty; that they should not display their beauty except what ordinarily appears thereof; that they should draw their veils upon their bosoms."

These verses prove conclusively that the people who have thought that the commands for lowering one's gaze is applicable when one is outside the home only, are greatly mistaken. For modesty outside the home, the commands have already been dealt with in Surah Ahzab, and the last command was mentioned in Surah Nur. Women are to cover themselves from head to toe, with the exception of their eyes, with which they may be able to see their path.

In this ayah, lowering the gaze means that one should not look

Not only is this a profession, indeed it is also a moral duty. Similarly, it is not wrong to become a medical doctor for women only. One last thing which I would like to mention, is that it is absolutely wrong for women to dress up while going out for shopping or while visiting parks or other public places for recreation. It is also Un-Islamic to attend co-organized meetings, and to take part in parades or other games which are staged in front of men.

Uptill now, we have been discussing ayats from Surah Al-Ahzab. As I mentioned before, the commands for hijab or covering female face and body are completed in Surah An-Nur. Since we are presently discussing the commands relevant to 'hijab outside the home', it is appropriate to quote part of ayah 31, from Surah An-Nur, which is related to this topic.

وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ ؕ

"And that they should not strike their feet in order to draw attention to their hidden ornaments."

Allah, the Creator, has put certain power in the beauty of a women by which she is able to charm and attract men. This is part of her natural beauty. If the sound of jewellery is added to this natural beauty, then the power to attract and charm men enhances greatly. Hence, the Quran has strongly forbidden women to strike their feet on the ground so that any jewellery that they may be wearing may not be heard. It can also be understood from this ayah, that wearing ankle bracelets, and high heeled shoes is forbidden, since these will all make noise, regardless of how gently one walks. Similarly, wearing strong perfumes, when leaving ones house, has been prohibited in many hadiths. It is one of the tricks of showy and unchaste women that they walk in an extraordinary manner. Moreover they tinkle their ankle ornaments in order to draw men's attention to themselves. Similarly fragrance of perfumes may also work as a tantalizing factor. While in public places Muslim women are prohibited to indulge in such things so that purity and probity of domestic life is promoted.

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But, in order to leave the house, all the other commands related to the manner she should dress and speak, which Quran & Sunnah have set, **MUST** be fulfilled.

In a true Islamic country, in such exceptional conditions, the bait-ul-maal (بيت المال) is responsible for providing the family for food and shelter. But if this is not the case, then the government should make arrangements so that women can work without coming in contact with men. For example, governments should establish cottage industries for women. This sort of experiment has proven to be very successful in some advanced countries such as Japan and Switzerland. If this is not possible, then jobs such as baby-sitting, sewing clothing or teaching the Quran should be considered. Anyhow, if the situation is such that a woman **MUST** work outside of her house, then she **MUST** abide by all of the commands of hijab. Not only that, she should also work in organizations where the managers and workers are women only. It is forbidden, in fact it is haram to work at jobs where men and women work 'side-by-side', and where women are an attraction for men, such as working as T.V. and radio announcers, air hostesses, and in modelling.

In a very extensive hadith the Prophet (P.B.U.H) has said:

العينان تزنيان وزناهما النظر

"The eyes commit adultery, and their adultery is to look."

From my own knowledge and experience, I would like to say that those women who work in such jobs, work less for the purpose of supporting their families, and more for the purpose of showing off beauty and sexuality. Think about this matter yourselves, our sisters who work in such places, have to keep baby-sitters for their children, and they don't have the time to sit down and guide them. Besides that, they must wear make-up, and wear good-looking clothing, therefore they end up spending a lot of money on clothing and make-up. So, it can be seen that from their pay check, they probably only receive a little monetary relief, if any. My dear brothers and sisters, think with an open heart: Is this a real gain or a loss? Insofar as this attitude is against the laws and teachings of Islam, the result is torments of hell-five in the hereafter. However, there is nothing wrong for women in becoming teachers for girl schools or colleges.

the Prophet (P.B.U.H). He is giving women clear guidance as how to dress when they are leaving their houses. In this very Surah, in ayat 32 and 33, Allah had addressed the Prophet's wives only.

According to the rule "a part of the Quran is explained by another", it becomes evident that all the previously mentioned commands are not strictly for the wives of the Prophet but also for all believing women.

To understand this ayah, let us focus on the word **جلیاب**. In Arabic the word **جلیاب** is used for a sheet of cloth which covers the whole body. In the days of paganism or Ignorance, i. e., before Islam, the ladies of high and noble families used to wear one of these large sheets of cloth, before leaving their homes. The purpose of this was that they may be recognized as gentle and honorable ladies, and not teased. In the Quran, to distinguish non-believing women from believing women, Allah has made an addition to this which is that Muslim women are to take a corner of this **جلیاب**, and cover their faces with it. After this ayah, all Muslim women began to wear a **جلیاب** and covered their whole bodies, with the exception of one eye. This is the first ayah revealed by Allah regarding HIJAB, which applies to women when they have to leave their homes for essential reasons.

The restriction of leaving their house only when absolutely needed, has not been stated by me, but the Prophet (P.B.U.H) himself has said in a hadith, which is narrated in Sahih Bukhari (صحیح بخاری):

قَدْ أَوْزَنَ اللَّهُ لَكُمْ أَنْ تَخْرُجْنَ لِعَوَائِكُمْ

"Allah has given you (women) permission to leave your home for your necessities."

The necessities for leaving the home can only be fixed by taking into account the over-all pattern of Islamic values and ways of life. It could be possible that a woman has no working man in her house, or that due to some sort of recession, the salary of one working man is not enough to support the family, and also it is possible that the husband or head of the family is ill or handicapped and unable to work. In all such cases, Islamic canon law has allowed the woman to leave her house and work, as it is apparent from the above hadith.

this word is not only used for the wives of the Prophet (P.B.U.H), instead it uses the word نساء (women). Hence, it can be clearly said that denying the coverage of the face, or saying that it is not compulsory, is absolutely wrong.

I would like to add something here, that is, during the times of Hajj and Umra and even after the commandments of hijab, the women used to arrange for the covering of their faces in such a manner that the veil cloth did not touch their faces.. This can be seen from another hadith quoted by Hadhrat Ayesha (may Allah be pleased with her). This hadith is taken from the Sunan Abu Dawood:

كَانَ الرِّكْبَانُ يَمُرُّونَ بِنَا وَنَحْنُ مُحَرَّمَاتٌ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِذَا حَازُونَا سَدَلْتُ أَحَدَانَا جِلْبَابَهَا مِنْ رَأْسِهَا إِلَى وَجْهِهَا فَإِذَا جَاوَزْنَا رَفَعْنَاهُ (كشفتناه)

"The tribes used to pass by us, and we were in the state of ihram with the Prophet (P.B.U.H). When the tribes came in front of us, everyone of us would put her veil from her head onto her face, and when the tribe would have passed by, we would remove the veil from our face."

How is a Muslim Woman to Go Out

When the commands for remaining in the house with peace had been revealed, and the home for the women became the main field activity, a natural question arose: "How should a woman leave her house for essential reasons?" This is a very fundamental and important question. The answer to this question is given in Surah Ahzab, ayat 59;

يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءُ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ذَلِكَ أَدْنَى أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

"O Prophet! Tell thy wives and daughters, and all believing women, to cast their outer garments over themselves (when out of doors). This is more convenient, that they shall be recognized (as Muslims), and not molested. And Allah is All-Forgiving, Most Merciful."

In this ayah Allah Taala addresses the wives and daughters of the Prophet (P.B.U.H), and all believing men and women, through

فَبَيْنَ اَنَا جَالِسٌ فِي مَنْزِلِي غَلَبَتْنِي عَيْنِي فَنِمْتُ وَكَانَ صَفْوَانُ
ابْنُ الْمَعْطَلِ السَّلْمِيُّ ثُمَّ الَّذِي كَوَانِي مِنْ وِرَاءِ الْجَيْشِ فَاصْبَحَ
عِنْدَ مَنْزِلِي فَرَأَى سَوَادَ اِنْسَانٍ نَائِمٍ فَعَرَفَنِي حِينَ رَأَانِي وَكَانَ
رَأَانِي قَبْلَ الْحِجَابِ فَاسْتَيْقَظْتُ بِاسْتِرْجَاعِهِمْ فَخَمَرْتُ وَجْهِي
بِجِلْبَابِي

"I was sitting on that place when I fell asleep, and Sufwan Salmi Zakwani was behind the caravan, when he came to my place, he saw a sleeping person, and recognized me because he had seen me before the commandments of Hijab. I awoke when he uttered the words, "To Allah we belong, and to Him we shall return", and I covered my face."

From both of the hadiths mentioned above, it becomes clear that covering the face is compulsory, since we MUST make the Prophet's (P.B.U.H) wives our ideal. If they had to cover their face, and abide by Allah's commands, then there is no reason at all that we do not need to do so also. At this point, if there is any doubt left in anyone's heart, I would wish to give her a very sincere advice to study the Quran and hadith, and remove those doubts out of her heart. Such doubts do not vitiate a true believer's heart.

Women's Ihram And the Coverage of the Face:

There is an indication that during the Hajj and Umra, women are not allowed to cover their faces, or wear gloves. However, these commands that are applied for exceptional situations cannot be applied to everyday life conditions.

There is a hadith, in which women have been told by the Prophet (P.B.U.H) not to cover their faces, and also not to wear gloves, in the state of ihram. The hadith is as follows:

الْمَحْرَمَةُ لَا تَنْقُبُ وَلَا تَلْبَسُ الْقَفَازِينَ وَنَهَى النِّسَاءَ فِي
أَحْرَامِهِنَّ عَنِ الْقَفَازِينَ وَالنَّقَابِ

"A women in the state of Ihram does not wear a veil or gloves. Women have been told not to wear a niqab (veil) or gloves in the state of ihram."

Note that this hadith also uses the word نَقَاب. Also note that

compulsory. They argue that the word نقاب has not been mentioned in the Quran. There is absolutely no doubt in that the word نقاب has not been mentioned in the Quran, but this word has been used in hadiths narrated by very authentic companions of the Holy Prophet (P.B.U.H), which prove beyond doubt the use of veil on face by Muslim women in the golden era of Islam. Let me here quote in full an incidence reported by Abu Dawood:

جاءت امرأة إلى النبي صلى الله عليه وسلم يقال لها أم
خلاد وهي منتقبة تسأل عن ابنها وهو مقتول فقال لها بعض
اصحاب النبي صلى الله عليه وسلم جئت تسألين عن ابنك
وانت منتقبة فقالت إن ارزء ابني فلم ارزء حيائي فقال
رسول الله ﷺ ابنك له اجر شهيدين قالت ولم
ذلك يا رسول الله قال لانه قتلها اهل الكتاب

There was a women whose name was Ummi Khullad. She came to the Prophet (P.B.U.H) to ask of her son who had been killed, and she was wearing a face-cover. A bewildered companion of the Prophet (P.B.U.H) asked, "Wearing a face-cover, you have come to ask of your son?" She replied, "My son has died, not my modesty" After this, the Prophet (P.B.U.H) said, "Your son will receive the reward of two martyrs. She asked, "Why?" He replied, "Because he was killed by the people of the book."

In this hadith, the root word of مُنْتَقِبَةٌ is نَقَب. Form نقب the word نقاب has been derived. So one can see that though the word نقاب is not mentioned in the Quran, it is definitely found in hadiths.

Similarly, there is also available a detailed hadith regarding the event of IFIQ, (واقعة انك) in which the enemies of Muhammad got an opportunity to raise a malicious scandal against Hadhrat Ayesha. In this hadith, Ayesha (may Allah be pleased with her) states that when she was left behind from her caravan, she sat down to rest and fell asleep. As she was sleeping, her face cover fell off of her face. She says, Sufwan recognized her because he had seen her before the injunctions of HIJAB were revealed.

The full hadith is as follow:

Ayat Of Hijab:

وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ط

The Quran asserts in Surah Al-Ahzab, ayah 53; And when you ask the Prophet's (P.B.U.H) ladies for anything, ask them from behind a screen.

In this ayah Allah uses the words "مِنْ وَرَاءِ حِجَابٍ" i.e., from behind a screen. Many sisters argue that the word HIJAB has not been used in the Quran, they should now note that this ayah does indeed use the word حِجَاب. The important thing to contemplate upon is that the women from whom men are being commanded to ask from behind a screen, are the Blessed Prophet's (P.B.U.H) own wives, the 'mothers of believers.' These women have been declared the mothers of the whole Muslim ummah, and were not allowed to marry anyone after the death of the Prophet (P.B.U.H), as the Quran says:

وَلَا أَنْ تَنْكِحُوا أَرْوَاحَهُمْ مِنْ بَعْدِهِ أَبْدًا ط

"Nor is it right for you that you should marry his (ﷺ) widows."

The reason given by Allah for commanding men to ask for whatever they needed from behind a curtain, is also given;

ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ ط

"This makes for greater purity of your (men's) hearts and their (Prophet's wives') hearts."

Even though a true believer could never have has a wrong thought in his heart about the Prophet's (P.B.U.H) wives, yet Allah gives instruction in order to guard against even minor indiscretions. First of all, the 'mothers of the believers' were told not be too complaisant of speech, now the men are being forbidden to speak to them directly. If you may recall, the Prophet's wives were to become ideals for all Muslim women, therefor, these commandments are to be followed by all women and men.

"Niqab (نقاب) or Veil of the face:

Among our society, there is a group of people which does not believe in the covering of women's face, or does not think that it is

also means that women are not allowed to sing in front of a group of men, she is certainly not allowed to become an air hostess, because the job of an air hostess is to entertain people and make sure that the passengers are at ease and comfort. In conclusion, it can be said that a woman cannot work in a place where the sweetness of the voice and unnecessary long conversations with men are required.

(b) "Qarar-fil-boyoot": (*Staying in homes*)

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ

"And stay quietly in your homes and make not a dazzling display like that of the former times."

The key word to note in this ayah is **وَقَرْنَ**. Linguists say that this word has been derived from the root word **قَرَار** (Qarar), or the root word **وَقَار** (waqar). **قَرَار** means to hold on to or stay in one particular place, whereas **وَقَار** means to remain in a place quietly, or with peace. From this ayah it can be clearly seen that a woman's real sphere of activity is her home. She should stay in her house and fulfil the duties that she, as a Muslim woman, is responsible for. However, she is allowed to leave and go out of her house when she needs to, but even then, she must fulfil the second condition of this ayah:

"And make not a dazzling display, like that of the Former Times of Ignorance."

In Arabic, the word **تَبَرَّجَ** means to make obviously clear, to come straight out or to display in front of everyone. For women, this word has been used in the sense of their wearing fashionable clothing, and shimmering jewellery. This also includes the application of make-up, perfumes, and high heeled shoes. Such devices attract others to women, by either noise or beauty. Islam prescribes an over-all dignified appearance for women. The clothing should not attract men's attention to the women. It should not be shiny and flashy so that everyone notices the dress and the woman.

In the above ayah, women are told not to go out like they used to do in the times of ignorance, or before Islam had come. In other words, they should not make themselves a dazzling display, and that they should be fully covered.

The Commencement of the Rulings:

The ayat 32 and 33 of surah Ahzab are the beginning of the commands for the coverage of women. Again it should be kept in mind that although these ayat beginning by addressing the wives of the Prophet, "O wives of the Prophet", the commands being listed are also applicable to any other women. Allah has started this ayah in such a manner only to make them aware of their position in the society, which is setting an example for other women. They had special position and special responsibilities in the matter of guiding and instructing women who came into the fold of Islam.

(a) "Fitnah" of Voice:

إِنْ أَتَيْتُمْ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ
وَقُلْنَ قَوْلًا مَعْرُوفًا ۝

Be not too complaisant of speech, lest one in whose heart is a disease should be moved with desire, and speak a speech which is just.

While the wives of the Prophet were to be kind and gentle to all, they were to be guarded on account of their special position, lest gross people might misunderstand or take advantage of their kindness. It is a known fact that a woman's voice contains sweetness and it has the ability to pull and attract towards itself. This particular sweetness has been implanted by Allah, the Creator, for many reasons. But, it is this sweetness of the voice through which many FITNAHS or problems take place. Many times, it so happens that there is no bad intention involved, but due to the softness of the voice, the Shatan tries to take advantage, and arouses bad intentions in the listeners. Thus, in order to avoid awakening of such bad thoughts which the Shatan triggers, Islam has set a rule, that upon the need of talking to non-mahram¹, a woman should talk in a 'straight-forward' manner and should only say what is necessary. She should keep her voice levelled and should speak in a business-like manner.

From the above lines it becomes clear that Allah does not like those women who speak in such a voice which entertains men. This

1. Non-mahram: All men whom a women is allowed to marry.

Seeing that this ayah starts with "O women of the Prophet! many Muslim sisters take it for granted that all the commands mentioned in this ayah are strictly for the Prophet's (p.b.u.h) wives. This thought is completely wrong! In this ayah Allah says: "O women of the Prophet! You are not like any of the other women."

The question which arises in one's mind here is why are not they not like any of the other women?. The answer to this question can be further explained in ayat 30 and 31 of surah Ahzab:

يٰۤاَيُّهَا النِّسَاءُ الَّذِيْنَ مِنْ يَّائْتِ مِنْكُنَّ يَفْعِلُوْنَ فَبِحِشِّتِهِنَّ يُضَعَفُ لَهَا الْعَذَابُ
ضِعْفَيْنِ ۚ وَكَانَ ذٰلِكَ عَلَى اللّٰهِ يَسِيْرًا ۝
وَمَنْ يَفْعَلْ مِنْكُنَّ لِلّٰهِ وَرَسُوْلِهِ وَاَعْمَلْ صَالِحًا نُؤْتِيْهَا اَجْرَهَا
مَرَّتَيْنِ وَاَعْتَدْنَا لَهَا رِزْقًا كَرِيْمًا ۝

"O wives of the Prophet! If any of you were quality of evident unseemly conduct, the punishment would be doubled to her and that is easy for Allah.

But any of you that is Devout in the service of Allah and His Messenger, and works righteousness, to her shall we grant her reward, doubled. And we have prepared for her a generous sustenance."

It can now be clearly seen that the wives of the Prophet (p.b.u.h) are different from any other women, because if they commit a crime, they will receive a double punishment, whereas if they obey Allah and His messenger, and do good deeds, they will receive a double reward. Why? Because they are an ideal for all other women. It was the Prophet's wives who were to become an example for us. So in doing wrong, they would be leading many other women towards the wrong path, which is why they would receive a double punishment. Similarly, in doing good deeds, not only would they be rewarded for doing the righteous deed, but also because many other women would follow the same path.

Therefore, it is clearly seen from the above, that for us (Muslim women), the Prophet's (p.b.u.h) wives are patterns of decorum, an ideal. We should observe their lives and correct ours according to the laws of Islam.

male believers. The Prophet (p.b.u.h) had played the role of a father, a husband, a teacher and a son. He was also the one who purified many hearts, and lead those who had gone astray back to the straight path. He also played the role of a leader, a soldier, a general and a judge. Hence, it can be clearly seen that the Prophet (p.b.u.h) is indeed a complete example for all those men who believe but for women, the Prophet (p.b.u.h) just CANNOT be a complete example. There was no way that he could play the role of a mother, sister, wife or daughter! It is true that, in some aspects of life, the Prophet (p.b.u.h) is an example for women too. For example, women must also pray and worship, and in this they should do as the Prophet (p.b.u.h) has said,

صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي

"Pray, like you see me pray."

This hadith applies to both men and women. But in matters which relate to women only, there is a need for an example, whom they may be able to follow, and correct their lives.

As we know, Islam is a complete religion and there is a solution to every problem. So to solve this problem, of "Who is/are the ideal of women?", we should refer to ayat 32 and 33 of surah Al-Ahzab:

يُنِسَاءَ النَّبِيِّ لَسْتِنَّ كَأَحَدٍ مِنَ النِّسَاءِ إِنْ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ
بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَعْرُوفًا ۝

"O Women of the Prophet! You are not like any of the (other) women, if you do fear (Allah), be not too complaisant of speech, lest one in whose heart is disease may be moved with desire, but speak in a voice that is just."

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ
الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ
لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَ كُمْ تَطْهِيرًا ۝

"And stay quietly in your homes and make not a dazzling display, like that of the Former Times, and establish regular prayer, and give Zakat, and obey Allah and his messenger. Allah only wishes to remove all abomination from you, O members of the family, and to make you pure and spotless."

صدر مؤسس مرکزی انجمن خدام القرآن اور مہر تنظیم اسلامی

ڈاکٹر اسرار احمد

کے علمی و فکری اور دعوتی و تحریکی کاوشوں کا بیچوڑ
۲۸ صفحات پر مشتمل ایک اہم علمی دستاویز جس میں علمی خطوط کی نشاندہی بھی موجود ہے

دعوت رجوع الی القرآن کا منظر و پس منظر

چھپ کر آگئی ہے۔ ضرور مطالعہ کیجئے۔ دوسروں تک پہنچائیے
■ سفید کاغذ ■ عمدہ کتابت ■ دیدہ زیب طباعت ■ قیمت مجلد -/۸۰ روپے ■ غیر مجلد -/۴۰ روپے
