



Hijab is a **Joy**,
not **Torture**!

**Bismillah-Ir-Rahman-Ir-Raheem
Who I Am !**

An Excellent poem about the Muslim Woman.

Found on the internet, many thanks

What do you see when you look at me
All some people can do is just look and stare
Others think I am controlled and uneducated
They are so thankful that they are not me
Well free isn't exactly the word I would've used

Do you see someone limited, or someone free
Simply because they can't see my hair
They think that I am limited and un-liberated
Because they would like to remain 'free'
Describing women who are cheated on and
abused

They think that I do not have opinions or voice
They think that the hood makes me look caged
All they can do is look at me in fear
Not because I have been stared at or made fun of

They think that being hooded isn't my choice
That my husband or dad are totally outraged
And in my eye there is a tear
But because people are ignoring the one up
above

On the day of judgment they will be the fools

Because they were too ashamed to play by their
own rules

Maybe the guys won't think I am a cutie
See I have declined from being a guy's toy
Real men are able to appreciate my mind
Hooded girls are the ones really helping the Muslim

cause The role that we play definitely deserves
applause
And because some people are inspired
by my sight

I will be recognized because I am smart and bright

In the back of their mind they wish they were me
Even if it means putting up a life long fight
and tight shirt

The smart ones are attracted by my tranquility
We have the strength to do what we think is right
You see we are not controlled by a mini skirt

We are given only respect,
So you see, we are the ones that are free and liberated

and never treated like dirt
We are not the ones that are sexually
terrorized and violated

We are the ones that are free and pure
So when people ask you how you feel about the hood

We're free of STD's that have no cure
Just sum it up by saying:
'Baby its all Good'

Hijab The Islamic Veil is a Joy not a Torture, A Selection of Subjects from the Book, “AL-HIJAB, a Joy not a Torture”

Acknowledgement

A book about Hijab was given to me by Seyyed Hadi Mudarressee for translation, it was written by by Mohammed Ibrahim Al-Mowahhid Al-Qazweeni, selected topics were chosen by Mrs. Lemme’a Abul-Hassa, I translated the book, then added to it important features.

I pray that this book be a tool to let the our beloved sisters understand that beauty is not at the skin, beauty is chastity, shame, honor, nobility, diffidence and modesty, any person, no matter how beautiful, it will fade away, but spiritual beauty will stay forever, would you like to be beautiful for few days and ugly forever? Or would you like to be beautiful forever? You make the choice. Dear Allah hasten the appearance of our Mehdi (P) Imam.

By Jowad Lary Al-Ansari

The veil is compulsory; this means it is an Islamic duty and should also be the norm of the society. Islam ordered it so that it will keep the woman’s chastity from shame. It will clean her from unclean sins, it keeps her dignity from exposure, it strongly keeps her honor intact and keeps her shame from dissipation.

Many poetry lovers have put these words in poetry so the literature lovers can feel and the zealous tongues will repeat them through the years, on every occasion. This poetry has been translated from Arabic written by Sheikh Hassan Al-Amely.

Walk toward your Glory, walk to heaven, go inside.

Under the shade of chastity, be beautiful with kindness and pride.

Leave adorning yourself, leave glamour it is the secret to be kept and tied.

It is secret of fall and total calamity.

Adorning herself is the beauty for the women to hide.

No!! Adorning is not what takes her to the degree of nobility, high or wide.

The law of the Hijab was decreed at the beginning of the rise of the Islamic legislative laws. This law was issued for the woman to secure her happiness and to protect her dignity and honor from going astray.

The importance of this veil can be seen in the Quran, where the mighty God had mentioned this law in several verses of the holy Quran (not on one occasion) whereas many other laws were mentioned in one or half of a verse.

This repetition and persistence from the mighty God shows the importance of the veil in our life.

Therefore, a woman should hold on to this Islamic veil and should have an important role in spreading the word of “Hijab” which is an Islamic law. It should be spread among the students (women and ladies), and as a wearer of “Hijab” you should call others to commit themselves to it.

The Quran is strongly anchored on this law and has ascertained in several verses:- among these verses, is:

Verse 59 in Al-Azhab (Allies) where you will read,

“O Prophet! Say to your wives and your daughters and the women of the believers that they let down upon them their over-garments; this will be more proper, that they may be known, and thus they will not be given trouble; and Allah is Forgiving, Merciful.”

In this holy verse God orders his prophet Mohammed (Peace be upon him) to order his wives, daughters and the wives of the other zealous Moslems, to cover fully under the veil.

It is mentioned in some of the “Tafseers” (the explanation of the Quran or also called Exigeses), that the reason that Allah sent this verse was because some of the women were going to the Mosque to pray behind Prophet Mohammed (Peace be upon him). At night, for the Maghrib and Asha prayer, the young boys were sitting on the road bothering the women, teasing and flirting with them. Therefore, this verse was descended on the Prophet (Peace be upon him) to order the women to fully cover in Islamic veil so no would bother them.

This is why the mighty God said,
“O Prophet! Say to your wives and daughters and the women of the believers....”

In chapter An-Noor (The Light), verse 31, it says:

“And say to the believing women that they cast down their looks and guard their private parts and do not display their ornaments except what appears thereof, and let them wear their head-coverings over their bosoms....”

This verse is showing us the importance of the Hijab and this wise law should be obeyed more, and should be implemented more by the Prophet’s family (Peace be upon him and his family) than any other people.

Going back to the previous verse where the mighty God said:
“...let down upon them their over-garments....”
We should look at the following Arabic words.

Few Arabic Words

The Quran may not be tasted artistically or otherwise, therefore we will use the previous part of the verse and transliterate it, then translate it to English for a better understanding.

“ Yod’neena aleihenna men Jelabeebehenn”
“Yod’neena” means “Get closer”.

“Jelbab” singular and the plural is “Jalabeeb” means “The cloths that contains the women.”

“Khemar” is the “cover, which covers the head (mainly the face) of the woman.”

The mighty God ordered the women to put their clothes “Jelbab” closer to her body so that it will cover her body fully, and protect the beauty that Allah has given her.

Sometimes women put on an uncompleted veil, as we see in many cases. For instance, we may see a woman with “an abaya” (a large black cloth that covers the whole woman’s body) but she puts it on half way so her face, hair or neck may be shown.

Therefore, for sure, this kind of covering veil will not accomplish its goals, which the mighty God had planned for the woman. That’s why the mighty God had said:

“...let down upon them their over-garments...”

So it is the Moslem women’s duty to obey her mighty Lord and put on a complete “Hijab”, a veil, that assures her cleanliness, chastity, dignity, secures her from the evil eyes of the hypocrites and the traders who look with the eye of sin.

Then the mighty Allah added:

“...this will be more proper, that they may be known...” in other words, this letting down of their garment and putting the Hijab (veil) on correctly will give the woman a good reputation, so she will be known for her chastity, modesty, decency and concern for the society.

Therefore, quoted from where “...they will not be given trouble...” whether this trouble be from some sort of behavioural misconduct or even by words.

This Islamic veil will become like a curtain that covers the woman’s beauty from the people of sin and misconduct. The veiled woman will be seen and her womanly feminine attractions for men are unseen, hidden, and nothing will show. Usually the behaviour of the ill-minded sinners-even in our era-is to attack the women who bring out the features of their obdies and their beauties. If she was veiled, the sinner knows that this lady is a virtuous woman and conservative, so he will keep his distance and so will keep his “harms”. He will also know that this veil means that she will not answer or react with him and, on the contrary, she may scream in his face and humiliate him in public.

So it is important to know that a woman without her veil, will endanger her chastity and dignity from attacks on her virtue, whereas, the veil will give her purity, dignity and honesty.

In Chapter Al-Ahzab (Allies), verse 33, you will read:

“And stay in your houses and do not display your finery like the displaying of the ignorance of yore...” so here is a clear indication to stay at home and not go out unveiled, uncovered Islamically, or to adorn herself in front of “foreign men” (meaning those men other than the husband, father, father of their husband, sons, son of their husband, brother, brother’s or sister’s son, uncles, nondistinguishing boys, and others who God allows) ...which is forbidden by the mighty Allah.

As you have seen, this verse indicates to us clearly that Moslem women must be distinguished from the rest of the women by her veil and chastity.

That means that any Moslem woman that leaves the Hijab is trying to act like Jewish, Christian or other blasphemous women. And as if leaving the innocence, the dignity and the highness wanted by Islam and bringing herself down to the low level of sinners which is unwanted by the mighty God.

Lady Fatema to Zzahra'a "The Virtuous Idle"

The lady Fatema (Peace be upon her) is considered the perfect woman in Islam. She is perfect in every perspective and she should be the ideal for every woman who is seeking joy and happiness in her life. She is the mistress of all the ladies of the worlds and for all times she has been raised and disciplined by the gospel, the revelation, and inspiration of the mighty God. She is the graduate of the school of prophecy and the messengers and she had reached the high peak of greatness. She had reached such a height that her father, the messenger of the mighty God said about her, "The mighty Allah will be pleased with the one whom Fatema is pleased with, and will be angry for her anger."(1)*

Therefore, every woman of the world should take her as her ideal and walk in her shinny path with her light, toward joy and happiness.

His lady was the peak of veil and chastity, she did not go out of her house except with being totally covered, Islamically being covered from head to toe. She hated adornment and the state of being unveiled because the mighty Allah hated it. Adornemnt and being unveiled is the key to every vice and the way to sin and an introduction to a great fall, or maybe it is the fall and total collapse.

The Marvelous Chat

It is written in the books of history that one day as the lady Fatema Az-Zzahra'a was sitting beside her father, the messenger of the mighty God (Peace be upon them), a blind man by the name of Ibin Om Maktoom asked permission to come in the house of the Prophet (Peace be upon him). Prior to his entrance, the lady Fatema left the room and when the man departed she came back to sit with her father once again.

Testing his daughter the Prophet (peace be upon him) inquired about her leave, although she knew that he was blind. The Prophet (p) asked about the reason why she left the room, although he knew why, but he wanted her answer to be written in history as the greatest example of zeal and faith, forever.

She (peace be upon her) answered, "If he couldn't see me, **surely I can see him and he can smell the wind**", meaning he may smell a woman.

The great Prophet (peace be upon him) was amazed by this answer that was filled with modesty and chastity, he did not reprimand her for her conservativeness, but he encouraged her and he supported her and he said, "**I surely witness that you are a part of me**" (2).+

And when the Lady Fatema to Zzahra wanted to give her eternal historic speech, the people put a curtain in the mosque separating the men from the women. She (peace be upon her) sat with the women on one side and the men, (Al-Mohajerean and Al-Ansar) sat on the other side.

From there, behind the curtain, she (peace be upon her) started her great speech that was to be considered equal to a miracle, filled with science, knowledge, wisdom, beauty, and eloquence.

Chastity is Woman's Beauty

Prophet Mohammed (peace be upon him) said, **“Chastity is the woman's beauty.” (3)***

Beauty is divided into two kinds:

Skin beauty and true beauty. Skin beauty is the beauty that is short and limited for a period of time, and then it leaves and vanishes without adding any special moral character to the person.

The true beauty is the one that stays with a person forever and gives the person a moral character, personality, spirituality, and will make the person rise to the high horizon of the human's completion.

Therefore, and with no doubt, we can see that true beauty is far more important, and it should be the one trait a person should seek strongly to have and earn. If he didn't or couldn't gain any true beauty, then skin beauty will have no value at all.

Chastity is true beauty as the Prophet (peace be upon him) indicated. It is the type that gives the human identity, personality, dignity, and highness in this life and the hereafter.

Make up, perfumes and other cosmetics are fake tools and have no value especially if the woman (God forbid) has no chastity or shame.

Veil or Hijab is the sign that indicates a woman's chastity. Whereas being unveiled (Sofoor) harms the woman's reputation and puts a question mark on her chastity and integrity, because she has made her body exposed for the public, to be seen by hundreds of thousands during the time she has been outside of her house.

Truly I say it would be unknown how many people would have been hurt by wanting her and thus couldn't have her; also it would be unknown by how many hands her body was touched by. Does anyone think that their heart will feel secure by her past or present?

(Sofoor) or being unveiled will bring accusations upon the woman, as Imam Ali (peace be upon him) the prince of the believers, indicated, **“Whoever exposed one self for accusations should not blame but himself, if accused or doubtfully was charged.” (4)***

Definitely the unveiled woman will not harm but herself because:

1st: She loses her social position and she loses her position with God because she is disobedient and opposes the laws of heaven. Inshallah, you will read the punishment of the unveiled (Safera) in another chapter, “The punishment of the unveiled women in the hereafter”.

She may also lose her social position because either she may drive herself to sin and vice, or at least she may be in a doubtful position where the people may point a finger at her.

The unveiled woman will gain both of the positions together:

- 1 With God, because she is obedient, therefore, she will have the dignity to face the mighty Allah with a face, notable and with dignity. She did cover when she was asked and with every step, she will have God's mercy and blessings with her, God's satisfaction, God will send angels upon her

asking forgiveness and paradise for her as written in Al-Qasas (The Narrative) Verse 60: “...**And whatever is with Allah is better and more lasting...**”

- 2 In the society and in the eyes of the public, she will be respected and honored because she will be beautied with her dignity and chastity, preserving her notability, covering her beauty that Allah has given her for the right person.

The Difference Between the Veiled and Unveiled

A friend of mine told me a story that comes right to the point. A believer was walking with his veiled wife in a public park. A man with his unveiled wife came up asking, “Why is your veiled? Why doesn’t she unveil like my wife? Why the veil?”

The belie

These problems could happen if the young were not religious or not disciplined morally.

If the young people were religious and disciplined, you will see that they will hold the sexual desire inside, they try their best to fight this drive, they turn to the mighty God asking strength and power, not to follow the devils path and his tricks, they suffer a great deal of pain... She is also responsible for the agony that this young religious man goes through.

(Sofoor) Unveil is the Cause of Rape

Among the bad effects of the (Sofoor) unveiled woman is rape or the act of sex with a woman by force. As we said this (Saferah) unveiled woman will cause the excitement of many young men, she may cause sexual act by them, therefore, she may pay a sum of the consequences back by her body, if that happened she also will pay by her honor and dignity.

The look that the young man has towards a beautiful woman is just as the look of a wolf towards the sheep, the cat to the mouse, or the look of the monster toward his prey. Therefore, it is not surprising if she falls in the net that she has made and she became raped by them.

(Sofoor) Unveil is the Cause of the Breaking of the Marriage

Treason or treachery. Marriage problems are increasing, day-by-day; the numbers and statistics are doubling and tripling. In many instances the husband is the reason for this disastrous breakage, treason or treachery, because he, for instance, was taking her to parties or deviated gatherings, cinemas and theatres. There, at that place, she will be introduced to “foreign men”... or (maybe) the husband invites men to his house and introduces them to his wife, and of course, she has to come with a smile, a hand shake, a welcome...then she has to offer fruits, cakes, tea or coffee... as if she is very close to them.

Then days pass and suddenly, with great surprise he realizes that his wife has a sexual relationship with one of his “best friends” or a certain man that he invited on that day.

Then like a volcano ready to erupt, he explodes in his wife’s face, whereas in true reality he is the reason, he is the cause for this disastrous incident. He is the one that lead his wife to this black shame and he is the one that paved the way for this crime.

Dear Muslim Sister

Here are some hints and advices, a picture that is painted by the mighty Allah for you, so you can have the happiness in this life and the hereafter.

They are instructions that will take you to the highest degree of virtues, dignity, honor and faith. It will guarantee the blessings and advancements, if you guarantee to apply it.

The top advice is the (Hijab) veil. This veil is like a safety Protection. Veil is like a shield that protects you from deviations, spoiling and corruption, and veil will prevent you from falling into sadness and torture. It is the obstacle that keeps the people from reaching you.

Veil (Hijab) is the message of the mighty Allah to you, so obey him and follow the orders, it is for your own good, your benefit, and for your protection.

Your creator is mighty and very compassionate with you, he does not want to hurt your happiness. Therefore, he said in the Quran, Soorat Al-Ahzab (Allies), verse 33, **“And do not display your finery like the displaying of the ignorance of yore”**...Also in Noor (light) Vs. 31: **“And let them wear head covering over their bosoms and not to display their ornaments”**.

So obey and don't deviate from his orders so you will not be facing destruction.

Womens value is in her religiousness, shame and chastity. To her, (Hijab) veil should be her highness, beauty and awe.

Gods “Rothwan” satisfaction goes through the (Hijab) veil so don't deviate from it, go through the way, so you will be in the mighty Allah's (Rothan), don't be in his displeasure, and then you will loose the paradise.

The way to the mighty Gods torture and the hell fire is through (Sofoor) being veiled. Don't attempt to go that way because you will fall deep inside.

“The woman is like a sweet basil and not a bull fighter”, as the prince of the believers, Imam Ali (Peace be upon him) had put it.

Therefore, you should know your limits and you should appreciate yourself and not leave your body and beauty to anyone but your husband. Prophet Mohammed (Peace be upon him), in a hadith describing a worthy, suitable woman, said **“The one who unveils and beautifies herself for her husband, protects herself from others, she listens to him and obeys him, and if they became alone she gives him what he wants from her...” (6).#**

So cover yourself from **“foreign man”**, and do it Islamic ally, the way that the mighty God ordered, in accordance with your personality. Don't show your beauty to the public and do not make yourself like a piece of merchandise that are put in the market and stores.

Do not use make up, lipstick, perfumes and other beauty items except for your husband and close (Mohram) relatives. Mohram = The ones that can see the woman unveiled; they are considered the father, the brother, the uncle, son and husband and the ones permitted by the religion.

Beware of using it outside the house because it may cause you a great danger, attack, and may place upon you the anger of the mighty Allah and his damnation.

Prophet Mohammed (Peace be upon him and his family), said: **“Any woman that uses perfume and goes out of her house, she will be damned until she is back to her house whenever she returns.”** (7).#

The honorable chastised women will avoid anything that brings man’s attention toward her; opposite to the cheap women, she will do anything to pull their attention. Among that wearing high heeled shoes, the ones that sound like a horse’s hoof bringing so much noise. These shoes are against women’s decency and modesty. These shoes are like a sign or a whistle that informs men, saying there is a woman coming! Therefore, you will see many men, if they hear woman’s shoes (if they were deviant) go back to look at her. Do you think this is a sign of a descent or modest woman?

Besides these shoes are colonial, they came from the land of blasphemy, and vices to our Islamic countries, whether you had a feeling about it or not. These shoes were imposed upon you and penetrated your culture.

Do not imitate men in their clothes, be independent in your femininity and feminine life.

Prophet Mohammed (Peace be upon him) said, **“Damned are the women who imitate and look like men and damned are the men who imitate and look like women”** (8).#

Do not shake hands with a **“foreign (not Mohram) man”** even if he was the son of an uncle or aunt. If a man extend his hand for a handshake, apologies and say: ***“My Lord and my religion forbid me to shake hand... and don’t care if he became mad and upset, because God’s satisfaction is by far more important than the satisfaction of people, and also God’s anger is by far more dangerous than people’s anger”***.

It is mentioned, in the (Hadith), among the gospel that the mighty God had spoken to the prophet, Essa “Jesus” (Peace be upon our prophet, his family and him) by saying, **“O Essa if I became angry with you, no satisfaction, of a man no matter whoever he is, will be beneficial to you, and if I am satisfied with you, no anger no matter from whoever it is, is going to be harmful to you.”** (9)#

Veil (Hijab) is not shame, so hold on to it very strongly and very bravely, even if your family does not put the (Hijab) veil on. If you are in a society or a school filled with unveiled women, be strait and tuff in holding the hijab. The mighty God in Sorat Al-Hud (Hud), verse 112, said:

“Continue then in the right way as you are commanded...”. Also in fosselat (Ha Mim) verse 30, said:

“(As for) those who say: Our Lord is Allah, then continue in the right way, the angels descend upon them saying fear not, nor be grieved, and receive good news of the garden which you were promised.”

Do not pay attention to the ironic ones, men or women, and you can answer them by the Quran, sorat Al-Qassass (The Narrative) verse 60, **“...And whatever is with Allah is better and more lasting; do you not then understand?”**.

Be proud of your Hijab because you are obeying the mighty Gods orders, the one that set the laws by his wisdom. Also because you will have great rewards for every step taken and these rewards never fade away, just read these two verses. Hud, verse 38 in the Quran, "...He said if you laugh at us, surly we too" laugh at you as you laugh (at us)"

And in Towbah (Repentance), Verse. 72. "...and best of Allah's goodly pleasure....".

Whereas the women with no veil (Safersh) will carry sins and disobedience every step of the way she takes. Self confidence, I am sure that I will not go astray and I will not fall. Do I still have to be veiled?

The answer is definitely yes. Because the Hijab is a religious duty, with no exceptions as to whether you have self confidence or not. Self confidence alone is not enough because as Allah quoted in the Quron Yusuf verse 53. "And I do not declare myself free, most surly (mans) self is wont to command (him to do) evil, except such as my Lord has had mercy on, ..."

And how many young girls were so sure of themselves, then slipped into bad behavior and sin, due to being unveiled (sofoor). Besides the (sofoor) may cause sexual excitement for others which may lead into sins and immoral behavior, isn't that permissible?

Also this (sofoor) being unveiled may cause others to sexually harass you or worse than that – God forbid- may cause you to be raped, - would your self confidence help to prevent this from happening?

Do not be cheated by the slogans. The enemies of Islam are fighting Islamic Hijab in many ways, among them these wrong slogans, chantings, and empty words. You should be very careful; don't follow these shiny words and don't be cheated by them. Do you drink poison that has been mixed with sweets or honey? Do not sell yourself, also do not sell your religion, honor, or dignity to God's enemies. Be a strong muslim woman in action and words... leave the western words and its corruption, disvour and disown them, deny their immoral propaganda and the advertisement that is aimed at the destruction of societies and aimed at the corruption of Islam, and know that the advancement is in (Hijab) the veil.

To them it is an obstacle (as they say). Also know that civilized societies are the ones that apply the Islamic laws and legislations, which among them is the Hijab. Know also that shame and unhappiness follow the laws that oppose Islam and among them is (Sofoor) unveil.

Call for the (Hijab) veil and explain its philosophy and its wisdom to your friends and relatives, in the school, at the university, at work at department stores or in any other place or occasion, and in all aspects of your life. Being a missionary for Islam is not only the responsibility of a man, but also the responsibility of woman as well, and also the responsibility of all the different levels of people in the society. The Hadith said,

"All of you are shepards and all are responsible for their herd."

It is mentioned in the history that the lady Fatema to Zzehraa (Peace be upon her) was explaining and teaching the legislative laws of Islam to a group of women in the holy city of Madina. Also the great Zainab (Peace be upon her), the daughter of Imam Ali (Peace be upon him), was teaching the "tafseer" exogeisus of the Quran in the city of Koofa.

Let me make you aware and let you know the reward that you will receive, if you could lead a girl or a woman toward (Hijab) the veil or lead her toward the straight path.

It is mentioned in the Hadith that, **“The mighty God revealed to Prophet (Moses) Mosa, (Peace be upon him), “If you make an “Aabeq” return to my door or return the lost back to my courtyard it is better for you than a hundred years of worship, fasting the days and staying up all the nights in worship. Prophet Moses (P) said, Who is the “Aabeq” from your door? And the mighty lord answered: The run away sinner.” (10)#**

The (Sofoor) unveiled woman is (Aabega) she is a sinner, (a run away from the laws of heaven). If she came back to the gardens of the religion, due to your advise and guidance, you will have the mentioned reward stated in the Hadith.

What a Great Reward!!

Therefore, make yourself a member, make yourself among the minorities to the religion of the mighty God, speak about the (Hijab) to the girls such as yourself.

Don't refuse marriage if a man comes, just search for two important basic things which are (1) religion and (2) morals. These two are the ways to joy and happiness for the person in the married life. The only things that you have to search for are these two...

You shouldn't care about his nationality or his salary or start counting the dowry that he is going to give you. It is mentioned in the Hadith: **“A bad omen for the woman, is her expensive dowry.”#**

Do not bring the excuses such as I had to finish my education, or any other invalid excuses that may bring tortuous life for you and your husband. The mighty God may not be satisfied with such an action.

Prophet Mohammed (Peace be upon him) said: **“If a man with two traits, (likeable to you) his morals and religion, came to you, for marriage... grant him the marriage... if you didn't, it will be a disturbance in this land, and a great disorder.” (11)#**

Marriage is the golden nest, it comforts you and makes you happy. It is a prevention from corruption and moral deviation.

The mighty God did not create the woman to live in isolation, where she lives in solitude and loneliness. He created her to live side by side with a husband and form a family, so the life cycle will go on, and the woman will become the mother for the next generations.

Delaying marriage is wrong and could be dangerous, so beware. Prophet Mohammed (Peace be upon him) said, **“O ye people, to me came Gabriel from the mighty kind and experience saying: virgins are like fruits on a tree, if they became ripe and was not harvested it becomes ruined by the Sun and wind. The same are virgins if they reached what reaches the woman, there is no cure but marriage, otherwise there is no security from corruption because they are humans.”**

Then a man stood up and said, **“To whom should we marry (O) messenger of Allah? The prophet (Peace be upon him) answered, among the fit ones.”**

The man asked, **O messenger of Allah and who are the fitted ones?”**

The prophet answered: **“The believers, some of them are fit for each other.” (12)#**

Therefore if the one coming to ask for marriage was deviant or with ill morales such as if he did not pray or drank liquor (God forbid) or any other misconduct, then refuse him with no hesitation. Do not be cheated by their fake words, or actions, or looks or unimportant matters such as money position, or a job... etc.

Living alone in this case is much better than marriage if there was a deviation in the man's religion or his morals or his behavior, even if he was or had a high position.

Pray and ask the mighty God for a dignified, religious young man to ask for your hand in marriage. Pray ask for a man that has beauty in his face, has heart and has morals, and the mighty God will answer your prayer as he said in (The Believer) Al-Moamin, verse 60, **"...Call upon me, I will answer you..."**

Husbands Duties

Husbands have responsibilities, which are very important and yet very dangerous as well. He is responsible for both his own and his wife's behaviors and actions. The mighty God made men the upholders of women as he said in the Qur'an in Sorat An-Nisa (The Women), Verse 34,

"Men are the upholders (Maintainers) of women because Allah has made some of them to excel others and because they spend out of the property."

Also in Sorat Al-Tahreem (The Prohibition), Verse 6, the mighty God said; **"O you who believe! Save yourselves and your family a fire who's fuel is men and stones."**

He must convince his wife to wear the (Hijab) Veil. If she is not wearing the veil, he must bring her all the necessary evidence so that she will be convinced and she will wear the (Hijab) veil fully, understanding the greatness of this Islamic law.

If he could not prove this to her or if she didn't become convinced due to lack of evidence, then he could take her to a religious scholar so he can explain the philosophy of the Hijab and its importance. Or he could give her a book or a cassette tape discussing this subject.

Given advice to his son, Mohammed Ben Al-Hanfeya, Imam Ali (Peace be upon him) said: **"To be strict about ones wife wearing hijab is better for the man and wife than to doubt her actions. Also going out is no better than you introducing them to the un-trustworthy and if you could; make them know no one but you" (13). ***

In other words, do not introduce them to men, or vice versa because that may corrupt them. He shouldn't go to mixed singing or dancing parties, put her as far away from them as possible because that will corrupt their morals; it may take their shame away; and may put her honor in danger.

The husband that calls for his wife to be (Sofoor) unveiled, or he orders her to go to cinemas or mixed parties is a traitor. He is a disloyal man to his wife, because he is calling her to the path of deviation and corruption. He may be the first to pay the price and see the punishment when she becomes unfaithful to him. Among many, she may have an illegal affair with another man.

He should be distanced and as far away from the house of corruption as possible, so he can live peacefully, and live within God's boundaries, where there is peace and tranquility. They should live with God's rules, be careful from any form of deviation. They should pay attention and know that because women are emotional and as a sweet basil she may ask or demand what could be against God's wishes. At this point he should explain to her and make her forget about what she asked for. He should not obey

her when it conflicts with God's obedience or God's regulations, because the Hadith said, **"there should be no obedience to any creature when it conflicts with the creator's disobedience."**#

Prophet Mohammed (Peace be upon him) said, **"Whoever obeys his wife, God throws him in the hell fires on his face."** They asked: what is this obedience? He (Peace be upon him) said: **"asking him to go to swimming pools, showers, parties and wear the thin clothes."** (14)#

So the husband should not allow his wife to go to swimming pools where she may be seen or mixed parties, theatres or cinemas. He should not allow her to wear thin clothes in front of "foreign men". Because it may bring corruption and God does not permit that.

He is also supposed to be jealous for his wife and family, the virtue of jealousy will become a powerful inner feeling that prevents many atrocities. If a man doesn't have jealousy toward his wife (that means if another person looked at his wife or family an evil look, he will not be moved) he will not prevent what may come. The other person may be encouraged into more flirtatious acts, and may cause a disaster. If a person was jealous for his family and wife, he will be upset from the first "wrong look" at his wife, his daughter, or sister, and he will prevent further action by the person who is looking the look of sin. That is why Imam Jafar As-Sadeq (Peace be upon him) said, **"The mighty God likes every person who is jealous for his family and because the mighty he is jealous, he forbid the bad deeds, whether public or secret."** (15)#

Jealousy may have more than one meaning, the meaning being used here is the person who is protective of his family and prevents others from reaching his family, or acting toward them with bad manners.

Because of jealousy, he forbids corruption, whether it is obvious or if it is hidden. Therefore, a person should have this virtue and he should nourish it also so that it could grow in the right way. Because this trait will save his family and daughters and prevent them from deviation, and (Sofoor) unveiling, will bring evil towards them, as well as bringing the mighty God's anger upon him and them. Imam As-Sadeq (Peace be upon him) said: **"Paradise is forbidden to be entered by the (Deyowth) Un jealous."**

Deyowth- Not jealous, the one who is apathetic about his family, he doesn't care if she beautifies herself for other men and goes unveiled outside and he doesn't order her to put on (Hijab) veil.

Also Imam As-Sadeq (P) said in another Hadith, **"Three kind of people will not be looked at by the mighty God on Judgment Day, they will not be (Zaakat) blessed and they will have a great painful torture."**#

- 1-An old man who commits adultery
- 2-(Al-Deyowth)-explained previously
- 3-The woman who allows other men in her bed." (16)#

Also it is this trait of jealousy that he will not allow his wife to go out with make up, and perfume, because that will put her honor in danger. It also puts his position in the society in jeopardy and has a disastrous ending.

Prophet Mohammed (Peace be upon him) said, **"Any man who knows and allows his wife to beautify herself and go out is (deyowth)... A woman, if she went out the houses door, beautified, perfumed, unveiled and her is in agreement, for every step that she takes a house will be built in the hell fire for her husband" (17). ***

Prophet Mohammed (P) also said in another Hadith, **“Ten categories of my nation will not enter heaven unless they repent, and among them was (Al-Deyowth).”**

A person asked, what is (Al-Deyowth)? He (Peace be upon him) said: **“The one who does not feel jealousy for his family.”**

On many occasions I have seen a man sitting in a restaurant eating with his wife without caring about her clothes or she caring about her veil.

You will probably see many of these in any park or public places, as a matter of fact, a restaurant’s manager told me once: “Some people refuse sitting and eating in the section specified for families in the restaurant and prefer sitting in the general area.”

Summon to you I say where is your jealousy?

It is recommended that an honorable husband should teach his wife Soorat An-Noor (The Light) and it’s explanation, because it has many verses related to the woman, she should know then so she can apply them in her life and live in decency and purity. Prophet Mohammed (Peace be upon him) said: **“Teach them (your wives) Soorat An-Noor (The Light) it has many advises.”**

The Destiny of the Unveiled Woman

What is the punishment of the unveiled woman and what is her destiny? We know that the mighty God had setup certain punishments for certain disobedience and certain forbidden commitments. There is a punishment for the ones that leave their duties. So what is the punishment for the uncovered woman and what is her torture that the mighty God had set up for the one who chooses (sofoor) to unveil and take off the hijab?

The (Sofoor) act of being unveiled will bring damnation upon the woman, put her away from Gods blessings and mercy, and push her toward the tortures, punishment, and take her toward the hellfire and humility. This is what was clearly said by His Prophet Mohammed (Peace be upon him) as mentioned in the Hadith:

“There will come at the end of the era men among my nation, their wives are clothed yet naked and their hair on their heads is like the heads of the curved thin camels so damn them, because they are damned, they will not smell heaven, although the smell (“scent”) of heaven can be found from a distance of 500 years.”

Imam Ali (Peace be upon him) said, **“At the end of time, close to the end of the hour (hour = the time prior to the appearance of the twelfth apostal and it is to be the most corrupted time) will appear women who are dressed yet seem naked, beautiful unveiled, and far away from the religion. They will enter into seduction, lean toward desires, hurry toward fun, they allow committing the forbidden, so they reside in the hell fire forever.”**

In another Hadith from Prophet Mohammed (Peace be upon him) pointing to the punishment of the unveiled woman, we may pick up parts of the following Hadith as such:

Imam Ali (Peace be upon him) said: **“One day as we, Fatema and I entered to see the messenger of Allah, Mohammed (Peace be upon him) we saw him crying, heavily in tears, so I said: May my father abd mother be sacrificed for you (an expression at that time to show great love and respect**

for someone) what made you cry? He (peace be upon him) answered O Ali, that night when I was ascended to the heavens, I saw the women of my nation in great torture, denying their position that they were in, I cried heavily for what I saw of their torture. The Prophet (P) started talking about what he saw the night of ascension, among what he said was, I found a woman that was hanging by her hair with her brain boiling in her head. Then I found another woman hanging by her tongue and melted metal was being poured down her throat. I found another woman eating her own flesh and fire was burning and coming out of her bottom. I found a woman whose hands were tied to her legs and snakes and scorpions were sent towards her. Then I found a woman who was deaf, dumb, and blind in a cascade of fire with her brain pouring out of her nose and her body was cut with leprosy. And I saw a woman whose flesh was being cut with cutters.

The lady Fatema to Zzahraa asked her father (Peace be upon them): **Tell me what was their deeds (in their lifetimes) that mighty God put them in such a consequence.**

He (P) said: **“O daughter, the one that was hanging by her hair is because she was not covering her hair from men. The one that was eating her own flesh is because she was beautifying her body for the people.**

The one that her hands were tied to her legs and scorpions and snakes were sent toward her was because she was dirty in her prayer (abolution), her clothes were dirty, and she was not performing shower abolution (Ghusul) for (Janabah) the religious shower after sex or the abolution from the menstrual cycle (monthly period) and she was taking her prayers lightly.

The deaf, dumb, and blind woman was tortured because she was committing adultery while married and putting the child (if becoming pregnant) on her husband’s name.

The women who were being cut (her body being cut with cutters) was because she was putting her body at men’s sexual disposal.” (18)#... ending the Hadith.

In this Hadith you see an illustration of several types of torture for women who were (Saferah) unveiled. These tortures, such as being hanged by the hair with the brain boiling, in a very painful way, fire was burning her up from her sides and limbs mean that every unveiled woman must meet this torturous painful punishment... Unless she repents and asks forgiveness, for the days of being unveiled and she decides to put on the (Hijab) veil completely, then the mighty Allah will forgive and pardon her. In the Quron the mighty God said in sorat Al-Shura (the council), verse 25 **“And he it is who accepts repentance from his servants and pardons the evil deeds and he knows what you do.”**

In another place in Ta Ha, verse 82, the mighty Allah said, **“And surly I am most forgiving to him who repents and believes and does good then continues to follow the right direction.”**

Truthful was Allah, the most high, the great.

The Incomplete Veil

Some of the sisters are veiled and covered, but not completely. You will see that the (Hijab) veil is on their head but a good portion of their head is showing, or maybe the head is fully covered but the arms or ankles are showing or at least partly showing.

Of course, this kind of hijab is considered an incomplete hijab and will not do, it does not fulfill the duty. Besides it is not considered obedience to God’s orders. A situation such as the mentioned, incomplete hijab happened during the Prophets lifetime, where some of the women were covering a part of the head, leaving the rest of the head or the ears showing. The Prophet (Peace be upon him) refused and forbid it, and he ordered the complete hijab as he mentioned, “covered and yet uncovered”, both together. So how

could this happen covered and uncovered at the same time. The answer: The woman thinks that she is covered but because she is leaving many parts uncovered, she will be considered uncovered by Islamic laws. As we mentioned the angels of the heaven and the skys will damn her for every step she takes.

If this woman could have hear spiritually and if her soul had an ear, then she could hear the screams and cries of the angels from every side screaming, “God’s Damn be upon you.” Millions, maybe billions of them damn the (Saferah) unveiled woman.

This behavior of the angels is not their own, as the mighty Allah said in the Holy Quran in At-Tahrim (The Prohibition) verse 6, “... **They (the angels) do not disobey Allah in what he commands them they do they are commanded**”.

“Damn” means to be far away from the mighty God’s mercy and being far away from happiness and joy and success. Therefore, no woman would agree to be damned from the angels of the heavens and the sky, would they? The desired or wanted Hijab is the Islamic legislated Hijab, in full cover and not the ones which are colorful where it attracts the eyes and should be far away from fashion. Hijab is a wise law, guarantees the woman’s happiness, the cleanliness of the family, and the purity of the society. It is a religious order and has been legislated and decreed by the mighty God, Himself. The Quran assured it and the Prophet (P) and his family (Peace be upon them) applied it and demanded it.

Where-as the (Sofoor) unveiled women will bring unhappiness to herself, destruction to the family, and brings corruption to the society. It is disobedience to the mighty God’s orders and it is also against wisdom and public interest.

Our last supplication is thanks to the mighty Allah and prayers be upon the Prophet Mohammed and his progeny.

The Hijab (Veil) in Islam and divine religions

Introduction

Some people might think that the veil, which the woman wears in the presence of a man is a characteristic only of Islam, as enemies of Islam have tried to instill this delusion in people's minds today. But any rational person who has the least amount of information about the history of civilizations and divine religions will be completely convinced that the veil (hijab) is the rule of all divine religions and that they made it a duty upon women throughout history. Therefore, this head cover, which is the veil (hijab), had existed in the antiquity of time has stayed with the woman since her descent from heaven. There is no period in history during which the woman was without the veil and, all that we have learned about the cultures of nations and civilizations, throughout the long history of humanity, tells us that there was a veil; but this does not mean that she was wearing it.

Due to the importance of the veil, from the historical and Islamic perspective, we should put it on the table of discussion and observe it from various sides, as much as this pamphlet allows; therefore, our discussion will focus on the following points:

- 1-Is the veil (hijab) an Islamic phenomenon that was not decreed by the rest of ancient religions and cultures or is it a behavioral phenomenon that is deep-rooted in history?
- 2- What are the limits of the veil in Islam and what are the proofs that it is a general divine rule?
- 3- What is the philosophy of the veil in Islam and what are its social and psychological benefits?
- 4- What is the reason for Hijab, why is there a separation between the sexes of male and female, when the animals live together without any restraints, and why this separation between the two human sexes?!

Cover and Nakedness

Before probing the history of hijab, we should stop at an important issue, that is: what was the original state? Was it (the state) of being covered or of being naked? Was the first man naked after his creation? Discussing this issue will make many things, which have affected ancient and modern culture, easier to understand. Also, religions have played a central role in complicating it and the divine books, at hand, are the origin of the conflict because they have presented the issue from two completely contradicting views. For instance, the Old Testament, that we have today, says that Adam and Eve were naked, without clothes, after creation; it states: **“and they were both naked, the man and his woman, and they were not ashamed” – Genesis 2:25**. It also claims that, after Adam and Eve had disobeyed the command of the Lord, the truth was revealed and they knew. The book says: **“And the eyes of them both were opened; and they knew that they were naked; and they sewed fig leaves together and made themselves aprons” – Genesis, 3:7**. It should be noted that the Old Testament describes Adam as being ignorant and that he did not know that he was naked until after his sin whereas ‘the Adam’ who is mentioned in the Quran did not only know what situation he was in, but even informed about the secrets of creation: **“And He taught Adam all the names, then showed them to the angels, saying: Inform Me of the names of these if you are truthful” – The Cow, 2:31**. Adam (p) was considered the teacher of the angels; so, when he, and his wife, disobeyed and ate from the tree which was forbidden to them, they were stripped as a punishment, off their heavenly clothes, which are the clothes of divine dignity and the close relation with God. We understand from the Quran that Adam (p) and Eve (p) before committing their act of disobedience, we do not know what the nature and appearance of the clothes were but, anyway, they were a sign of Adam's and Eve's personality, high status and dignity. This is one of the main differences between the Holy Quran, the book of divine revelation, and the Torah that was written by the human erring hand and have become the ‘authentic’ source of perverted ideas throughout history.

Indeed, the best witness over the distortion of the Torah - that the first man was covered with clothes from day one- is that it contradicts itself when it says that, as soon as Adam's and Eve's sin appeared to them, they hastened and sewed fig leaves together and made for themselves aprons.

Yet, the Lord was not satisfied with those clothes because they would not hold for long; so: **“Unto Adam also and his wife did the Lord God make coats of skins, and clothed them” – Genesis 3:21**, even though there were not any other human being, but themselves, on the face of the earth that could look at their private parts and the husband and wife are allowed everything, let alone seeing each other naked. This is a doubtless proof that, originally, man did cover and wear clothes and did not go naked, as the Torah illustrates and as the case is with uncivilized groups.

The Veil in History

It is too difficult for the researcher to probe the depths of the ancient history in order to grasp the roots of the veil issue ; still, if we go back to the oldest and greatest of epics in the history of civilizations, i.e. the Sumerian epic of Gilgamesh we find out that Ishtar who has passed through the centuries and the boundaries of states and nations and made her way to all empires, till she was called “the goddess of goddesses” whom all eastern peoples and nations had adored-she was also known as the goddess of love and sex- had worn the veil; she said about herself: **“I am what is and what will be ...and no human being can ever lift my yashmak(a veil that covers the face)off”- Ishtar's Riddle(Arabic), Primitive Is My Theology(English),p.27, by Joseph Campbell**. Not to be forgotten that Ishtar was the first mother in the religions of yore, that she undoubtedly precedes recorded history by tens of centuries, and that she has several names, each according to the nations that had worshipped her; when she arrives in Egypt, she becomes Neet who had said those same words. That mother and goddess of goddesses had defied men to have the courage to touch her veil. It is worth noting that taking the veil as a matter of defiance shows the importance of the veil in ancient religions and cultures. What confirms this reality is what the present Torah cites-that Jehovah spoke to Ishtar through Isaiah-saying:**“Come down and sit in the dust, Oh virgin daughter of Babylon, sit on the ground, there is no throne, O daughter of the Chaldeans: for thou shalt no more be called tender and delicate. Take the millstones, and grind meal: uncover thy locks, make bare the legs” Isaiah:1,2** .

Thus, Ishtar is the veiled goddess, according to Jehova. If we are to assume that the address was directed to all the daughters of Babylon, not to Ishtar alone, then the hijab would be a popular fashion as in the majority of the Muslim states today. Hence, we find that the veil has accompanied the woman since the dawn of history, even though it might have differed from age to age, in the degree of conforming to the rules of the Hijab. On page 98 of his book, **“The Ancient Semite Civilizations”**, Septo Moskini says: **“And the laws of Assyria that the veil was a habitual(wear) for elegant ladies, with high social status, and married women, in that region, since the first millennium and even before. But it was prohibited for the servants girls and prostitutes. The strange thing is that, even though the Sumerian laws had permitted ‘sacred prostitution’, the rich women used to come to the temple only in veiled carriages followed by a large crowd of servants” – Ishtar And The Tragedy Of Tammuz, Dr. Fadel Abdul-Wahid, p. 121..**

The Veil in Persia

In his book, **“The Story of Civilization”**, Will Durant said that the woman had acquired a high status in the Persian Empire during the time of Zoroaster that she freely lived among people, with her face uncovered. He said: **“Then , her status retreated after (the rule of) Darius, especially among the rich people. As for the poor woman, she maintained her freedom, of going out, because she had to work, whereas the women who were not rich had to live in under compulsory isolation, during menstruation, which could extend to include their whole social life”**. Furthermore, women from the high class did not

dare to go out of their houses except on covered howdahs and they were not allowed to openly mix with men; married women were forbidden to see any men, even if they were the closest ones to them, such as their fathers or brothers. Women were never mentioned or drawn on engravings, neither did they have public statues of themselves in old Persia. – **The Story of Civilization**, by Will Durant, v 2, p 441-442.

The Veil in Judaism

The scribes of the Torah, did not give the matter of the veil the required attention that it deserves, just like the many things which were ignored by the Torah. A proof of that is the unlawfulness of lying, even though lying is one of the fiercest epidemics of humanity, and it was not mentioned in the Ten Commandments which constitute the basis of the Torah. This is one of the big gaps that the widespread Torah suffers from, but those who research the Torah can notice the importance of the veil in the Jewish society in the slips of those who wrote the Torah.

The importance of the veil appears from the words of the rabbis' wives who are the example for the Jewish women; for instance, when Ibrahim's (Abraham) servant went to his tribe to get Rebekah for Isaac to marry her, and she did not know him at the time, when she saw him, she asked the servant: **“What man is this that walks in the field to meet us? And he had said: “It is my master; therefore, she took a veil and covered herself” - Genesis 24:65.** Also, when Onan, the second son of Judah, the Jew's ancestor as the Jews claim, died, Judah ordered Tamar, his daughter-in-law, to stay in her father's house and she obeyed him. When she knew that he wanted to go up to Timnath to shear his sheep, **(She put her widow's garments off and covered her with a veil, and wrapped herself and sat in an open place, which is by the way to Timnath) –Genesis 38:11-14.**

These texts are clear, concerning the obligation to wear the veil in the Jewish society since it was formed; it does not apply only to the wives of chieftains and rabbis of tribes. This is confirmed in the Torah by Isaiah's speech to the daughters of Zion, when he numbered for them what the Lord was going to punish them with for their disobedience and violation of His teachings. **The Lord says through Isaiah:”Because the daughters of Zion are haughty, and walk with stretched fork necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet. Therefore, the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts. In that day, the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls and their round tires like the moon. The chains, and the bracelets, and the mufflers. The bonnets, and the ornaments of the legs, and the headbands and the tablets, and the earrings. The rings and nose jewels)- Isaiah 3:16-21.**

This text proves that the veil was not only the yashmak, but also the headbands and mufflers, etc., which shows that the Jewish society was strict and that all women wore such things, not only the women who belonged to a specific social class.

The Veil in Christianity

Christianity is not an innovation with respect to religions; it is rather the outcome of Judaism, because it did not come with new laws, as Jesus (p) said: **“Think not that I am come to destroy the law, or the prophets; I am come not to destroy but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled” – Matthew 5:17,18.** Add to this that the duration Jesus's call was very short. For this reason, the bibles did not tackle the subject of the veil, but the one who tackled it was Paul, in his first message to the Corinthians. Paul issued strict orders on the veil of the woman, in the state of worship, or else, her hair would be cut off-**(As for every woman who prays or prophesies while her head is not covered, she will then be the same thing as the one with a shaved head, because if the woman did not cover, then let her hair be cut off, though it is ugly for the woman to cut or shave; so, let her cover” – 11:5,6.**

It is on this basis that the church has obligated the woman to wear the veil when she enters it for worship, and that is something that we see today, and it represents the Roman view toward the woman, not the Jewish And Greek one as Will Durant, the great American historian mentions in (The History Of Civilization)- 11/278. Accordingly, wearing the veil only during worship does not agree with the Christian laws and principles and the belief of Paul, because wearing the veil is a general duty which does not apply to one period of time without the others, just as Judaism had decreed before. This reality appears clearly in the life of Paul and his words which the church has interpreted to mean that wearing the veil is an obligation only during worship, and our proof to that consists of two matters:

1.) If we go back to the words of Paul with which he introduces himself, we find that he says that he is a Jew who was born, and grew up, in Judaism. In his own words: **(I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in the city (Jerusalem) at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as you all are this day)–Acts, 22:3 .**

Paul was not an ordinary Jew, but rather a fanatic, and this is what he announced in the council of the Jews, addressing the multitudes: **(Men and brethren, I am a Pharisee, the son of a Pharisee)–Acts, 23:6.** It known that the Pharisees are a group of Jews who differed from the others in that they were an isolated and they reached, with their knowledge, piety and relation with the secrets of divine law a level that made them of the chosen elite. They were called ‘the pious ones’, and Paul was one of the most noted Pharisee figures with his knowledge and thorough studies in Judaism, to the point that the Jews called him ‘the beauty of religion’ and nicknamed him with that which only six men after him were nicknamed, i.e. Rabbi, or the Master; moreover, Paul lived as a Pharisee Jew and died so. **The Story of Civilization, v. 11, p. 250 .** Hence, if Paul had lived all his life as a Pharisee and endeavored to strictly apply the law, why would he violate it when it comes to the woman’s veil, under any circumstances?

2.) If someone ponders over the words of Paul, he will see that the obligation to wear the veil is not limited to a time or place. If Paul had ordered the shaving of a woman’s hair, as a punishment, if she was worshipping without the veil, though she would be in front of her Creator, then he would be stricter, in this concern, if the woman was without the value in the presence of men. The reader must have noticed that Paul’s speech is mysterious and complicated that only few of the educated people can comprehend, which makes it even harder for the ordinary people. This is a fact that St. Peter had pointed at the end of his second message, in which he said: **(Even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction) 3/15-16 .**

Looking at Paul’s reasoning of the woman’s obligation, not the man’s, to wear the veil, we learn that the obligation stood as long as there was a woman and a man living side by side, not only during worship, as the apparent meaning might imply. This shows that:

1. to mention the church of Corinth in particular, in making the veil an obligation for women to observe, does not mean that the rule of wearing the veil applies only to that church; it is rather a general rule that, undoubtedly, applies to women in all churches.

2. His logic, as to the obligation of the woman-not the man-to wear the veil, in saying: **“For certain, the man should not cover his head, because he is the image of God and His glory, whereas the woman is the glory of the man because the man is not (created) from the woman, it is rather the woman who is (created) from the man”**, is a proof that it is a general rule that does not apply only to a specific period of time.

3. The second reasoning, for the obligation of a woman to wear the veil, that Paul had mentioned, saying: **“For this reason, a woman should have power over her head, for the sake of the angels”** is a cogent proof that wearing the veil is a general rule that is not limited to worship, because the angels are the

guards of God's law in every place and time, and not only in church. This is what Father, Dr. Fahim Aziz meant in his book, "**An Entrance to the New Testament**" in which he said: "The messenger lists another thing for the woman who should cover her head, saying 'for the angel's sake', that is the guards of God's law in the universe, and it is obvious that the guards of God's law do not function only in the church" – An Entrance to the New Testament p.435. So, if the woman has to wear the veil in front of the Lord, in worship, and in front of the angels, it is reasonable then to say that she is more obligated to wear it in front of a stranger, because she would be susceptible to danger and corruption from him.

4. What confirms the accuracy of our justification is Paul's last reasoning, when he said: "**Judge in yourselves: is it comely that a woman pray unto God uncovered? Does not even nature itself teach you that, if a man has long hair, it is a shame unto him? But if a woman has long hair, it is a glory to her; for her hair is given her for a covering**" – I Corinthians, 11:13-15. Here, I leave the space for the Anglican Scholar, William Mc Donald and his book "Believer's Bible Commentary", which was translated to Arabic in Beirut by the "Prayer Group" in 1998. He says: '**Many people misunderstood number 15 (in chapter 11 of I Corinthians); for, some thought that because the woman's hair was given to her in place of the veil, then why need another cover?**' – 1/852. A teaching like this openly distorts the text and, in fact, because that text is, unfortunately, confusing, it can be proven by referring to number 6 which says: "**For if the woman be not covered, let her also be shorn; but if it be a shame for a woman to be shorn or shaven, let her be covered**". This eliminates the confusion which arises from thinking that, if the woman has the hair, which is a natural cover, then why should she wear a veil and, in brief, Paul means that the woman has two veils: a natural one, which is the hair, and a moral one, which is the cover, and she should wear both. This explanation removes the contradiction and confusion in Paul's speech which does not come from an ignorant person, but rather a 'saint' who claims that his words are inspired, yet his words are so confused to the point that a scholar like William Mc Donald says that they are unfortunately so.

5. If we look at the biography of the Christian woman, we see that there is no nun that did not wear the complete veil, which was decreed by the religions before Islam. Then, Islam came and acknowledged it and detailed its rules, knowing that it is not only for the nuns, but it is rather a general style for the Christian women. I have seen many Christian women wearing the veil in a way which makes it hard to differentiate them from the Muslim women. This does not only pertain to Christian women in the East, but also to those in the West who still wear the veil, such as the woman of the Amish sect, here in the United States. The picture of the Virgin Mary (p), in which she appears wearing the veil is, by far, the brightest example to defend these arguments, especially that we do not see a picture of her without the veil. But nowadays, the woman goes out wearing indecent clothes, and nudity has become commonplace, all this is due to the impacts of the materialistic western culture which is opposed to religion. This unorthodoxy has affected all women around the world, even the Muslims among them, though it has nothing to do with religion and it is absolutely contradictory to religions.

Veil of the Virgin Mary (p)

No woman has been hallowed in **the Holy Quran as the Virgin Mary (p)**, that one of its chapters carried her name in addition to several other chapters that mentioned her. The Holy Quran has focused on two important characteristics in the personality of the Virgin Mary (p): the first is her purity and chastity for which God had chosen her to bear the greatest child born without a father that is Jesus (p), the son of Mary (p). the Holy Quran shows the honor bestowed on Mary (p) by **the Almighty God in this verse: (And when the angels said: O Mary! Lo! Allah has chosen you and made you pure and has preferred you above (all) the women of creation)- The Family of Imran, 3:42** ; therefore, making her the mistress of all women in the world, at that time. The second is seeking seclusion and withdrawing away from people, in addition to actual covering (with the veil) and dwelling in the place of worship. The

only person who entered the sanctuary to see her was Zachariya (p), her aunt's husband, and every time he enters there, he would find all types of graces, which made him wonder, until he asked her: **(Whenever Zacharia went into the sanctuary, where she was, he found food. He said: O Mary! Whence comes unto you this food? She answered: It is from God. God gives without stint to whom He will)-The Family of Imran, 3:37.** The Holy Quran has stressed the issue of her seclusion and covering, as in the verse: **(And make mention of Mary in the Scripture, when she had withdrawn from her people to a chamber looking East. And had chosen seclusion from them. then We sent unto her Our Spirit and it assumed for her the likeness of a perfect man)-Mary, 19: 16,17.** This shows the greatness and sacredness of the chaste and decent Mary (p) who sought to withdraw away from the eyes of people, though her pregnancy was by a miracle from God. Even when she delivered her great child, Jesus(p), she did not talk to her people, but made the vow of silence; so, when her people saw her newborn, it was a shock to them. Still, she did not talk, even though she needed so bad to defend herself. She pointed to him: **(Then she pointed to him. They said: How can we talk to one who is in the cradle, a young boy?! He spoke: Lo! I am the slave of God. He has given me the Scripture and has appointed me a Prophet)-Mary, 19:29,30.** This is the ultimate chastity and decency-that she did not speak to people when she needed the most to defend herself, facing the grievous accusation before her people. For this reason, God had caused her blessed newborn to speak in order to prove her innocence. It is important to say that the seclusion of Mary (P) was not mentioned only in the Holy Quran, but also in the four Bibles that confirm this fact, where the mention of the Virgin Mary did appear only in a limited number of places in the Bible, when she should have been mentioned in almost all the accounts about Jesus (p), because she is his mother.

It is worth saying that she was mentioned in Mark 3:31-35 and 6:3, Matthew 1:20-21 and 2:13, 20, 23 and John 2: 1-12 and 29: 25-27. Carl Lahner and Herbert Forger Yemler said in their book, **Dictionary Of Catholic Theology:** "We do not know much about the life of Mary, and all that is told about her is irrelevant to the very few notes which the Holy Book mentions...it has a mythological atmosphere and most of what we have about Mary (p), was given to us by St. Luke in 1:26-38, not to forget that there are several 'Marys', the thing that has created confusion for some who thought that every Mary mentioned in the Bible is the same Mary, daughter of Imran. This absence of Mary in the Bibles is a proof that she lived in seclusion, away from people's sight, and that she was a reserved person who wore the veil. In this manner, the Virgin Mary teaches us another lesson about keeping the veil in the best way, and the drawings of some artists, which show her nursing her child, are a transgression against her purity, chastity and veil.

The Veil in the Age of Ignorance

The woman in the age of ignorance used to wear the veil, which was a part of her regular wear; thus, the veil is not an invention of Islam, and there are many historical texts to prove this fact, but we will cite some which go with the nature of this pamphlet. In his book, Al-Kamil Fit-Tarikh (The Comprehensive In History), Ibnul-Athir says: "What had set the war of the wicked in the age of ignorance- which took place between the tribes of Quraish and Kinanah- was the fact that some youths from Quraish stood in the way of a woman from Bani Aamer who was clean and beautiful and wearing a yashmak. They told her to lift the yashmak so that they could see her face, but she refused. One of them grabbed the end of her shirt and tucked it to her back, and she did not know; so, when she stood up, her rear was exposed. They started laughing and said: "You prevented us from seeing your face, so we saw your rear. The woman cried out:

"O Bani Aamer! I was exposed!"

This text manifests clearly the importance of the veil to people during the age of ignorance, to the point that it had led to a war between the two tribes, and it is the same veil that Islam has decreed, only with a small difference. What confirms this importance to people back then is that the Arabs believed that if a man and a woman loved each other, their love would be stronger if she split his robe and he split her yashmak.

It is clear that this belief makes the yashmak and veil general popular pieces of clothing, which do not apply to one tribe and not the others. In the accounts about the beginning of revelation, At-Tabari and others tell what implies that the yashmak and veil were worn by all the Arab women. He mentioned that Lady Khadija (p) wanted to test the Angel who used to come to the Messenger (p). She dropped her Yashmak and asked the Messenger (p): “do you still see him?” He answered: “No”. She said: “O son of my uncle-i.e. my husband-be steadfast and have good tidings for, by God, he is an angel, not a devil”- The History of At-Tabari, 2/303, Loyalty p. 164 and “Biography of Ibn Kuthair 1/410, The Ways of Guidance and Righteousness 2/314. This and the verse that addressed the veil was revealed in 5 A.H. or 6 A.H., and there is about twenty years between the start of revelation and deeming the veil as an obligation.

What is strange is that some researchers claim that the veil did not exist during the age of ignorance, though if we look at the narration that mentions the reason of revealing the verse of the veil, we will find that it is clear, concerning the existence of the veil before Islam, but only with a small difference which Az-Zamakhshari had pointed out in his interpretation, saying: **“The collars were wide, showing their chests and necks, and what is around them. They used to let down their yashmaks to the back; so, He (God) ordered them to let them down in front of them to cover them”**. As for the reason of revealing the verse, Al-Kulaini mentions in Al-Kafi that Abu Jaafar told this story about a youth from the Ansar who received a woman in Medina, where the women at that time used to cover their faces from behind the ear. As she passed by, he followed her and entered into a quarter which he called ‘the quarter of so and so’, and kept looking at her, until his face hit against a protruding bone or glass in a wall, which injured his face. When the woman went away, the man noticed that blood was coming down on his chest and clothes. He said: “By God, I will go the Messenger of God and tell him. When he told the Prophet (p), Gabriel, the angel of revelation, came down with this verse: **(Tell the believing men to lower their gazes and be modest)**”-Al-Kafi, 5/521, Tafsirul-Burhan 5/377..

Abu Dawud related in his (Sunan) that Aisha said: “I have not seen (any women) better than the women of Ansar, more believing in the book of God and His revelation. When He revealed the verse of **“The Light”, (and to draw their veils over their bosoms)**, their men returned to them and read what He revealed to him (to the Prophet); hence, every woman took her cloak and wrapped it around her head, believing what God had revealed in His book, and they became, behind the Messenger of God, wrapped up as if there were crows over their heads- Explanation of Ibnul-Athir of the Chapter of “The Light”, verse 31, Al-Bukhari in the book of Explanation, 6/471. It is obvious from the story that the veil was important, even before Islam had made it an obligation, as the women of the Ansar hastened to their silk (or wool) robes (the type that is not sewn) to cover their heads. This means that wearing the veil was a common practice at the time and that every woman had a veil in her house.

From this, we understand that every woman had such a robe (which is the aba or cloak now) which she place over her head, thus becoming like the raven, all covered up in black. I remind the reader that there are many proofs that the veil had existed in the age of ignorance, before Islam made an obligation, around the 5H or 6H, and there was no difference between the two veils, except that the woman before the migration used to cover her face, but expose her neck and a part of her chest. This can be deduced from the Holy Quran which shows that women used to wear the veil back then, but it ordered the women to wear it in a more decent way, saying: **(and to draw their veils over their bosoms)** so that the neck and bosom would be covered. This is also confirmed in the following verse:**(O Prophet! Tell thy wives and thy daughters and the women of the believers to draw their cloaks close round them (when they go abroad). That will be better, so that they may be recognized and not annoyed)-The Clans, 33:59**. It is clear that the verse does not suggest anything new, other than telling the women to draw their cloaks close round them, that they may not be bothered. We will explain this as we go further. From this, you realize, dear reader, that the narratives told by Al-Bukhari and other narrators, that the second Caliph had asked the Prophet to veil his women and, the verse of the veil was revealed in accordance with Omar’s request is mere fabrication and a lie. It would be an act of unbelief to think that this is true, because God did not even consult his prophets(p), how would He then take the opinion of the ordinary persons. This is one, among others, of the things that the people, back then, claimed to be one of Omar’s virtues.

The Veil in Islam

No doubt that the use of the word “Hijab” to mean the cover that the woman uses to hide her body, hair and face from male strangers is a new terminology, and a leniency as far as language is concerned, because the veil, “Hijab”, in the language of jurists, is the cover, and in the Islamic law, it is a special rule for the Prophet’s women that excludes the other Muslim women. This is implied by the verse: **(O you who believe! Enter not the dwellings of the Prophet for a meal without waiting for the proper time, unless permission be granted you. But, if you are invited, enter, and when your meal is ended, then disperse. Linger not for conversation. Lo! That would cause annoyance to the Prophet, and he would be shy of(asking) you(to go); but God is not shy of the truth. And when you ask of them (the wives of the Prophet) anything, ask it of them from behind a curtain)-The Clans, 33: 53.**

This holy verse has specified the relation with the Prophet’s wives, preventing people from entering into his houses without his permission, and at the same time, allowing them to enter these houses if the Prophet (p) invited one of them for a meal. It prohibited them from communicating directly with the Prophet’s wives. Had it been necessary to talk to them, it should be done from behind a curtain, which could be a door, a wall or any type of cover. These rules are for the Prophet’s wives, and they do not apply to other Muslim women. **The Most Supreme says: (O you wives of the Prophet! You are not like any other women. If you keep your duty (to Allah), then be not soft of speech, lest he in whose heart is a disease aspire (to you), but utter customary speech)-The Clans, 33: 32** . In fact, it is lawful for the Muslim woman to go to public places, and participate in the various activities, and even talk directly to the man, without the cover, be it a door or a wall, because this is only for the wives of the Prophet (p). This, and the jurists have unanimously agreed on that the woman should cover her body from the male stranger, though they differed over the limits of covering. Does it include all her body, as some jurists maintain, or can she uncover her face, palms and feet before the male stranger, as these three parts are exempted from covering, and the woman can expose them, as some other jurists maintain?

Proofs That The Veil is Obligatory in Islam

It is obvious that the veil is an issue that has to do with worship and, hence, there is no room for rational judgment over this matter which is decreed by the Holy Book, the Sunnah (the law and norm as observed by Prophet Muhammad) and unanimity. The first of these proofs is the Holy Quran, which is the original source of jurisdiction in Islam. Because this pamphlet does not allow us to discuss all proofs, we will limit our discussion to those that are the most important.

We already know now that the obligation to wear the veil was mentioned in two Suras, the Light and the Clans. In verse 31 of “the Light”, it is preceded by several verses that mention the etiquettes of entering into the others’ houses and the duty of asking for permission before entering, and the reader should review these verses (27-29) that are a prologue to the verse of the veil. The verse of the veil says: **(And tell the believing women to lower their gaze and be modest, and to display of their adornment only that which is apparent, and to draw their veils over their bosoms, and not to reveal their adornment save to their own husbands or fathers or husbands’ fathers, or sons or their husbands’ sons, or brothers or their brothers’ sons or sisters’ sons, or their women, or their servants, or male attendants who lack vigor, or children who know naught of women’s nakedness. And let them not stamp their feet so as to reveal what they hide of their adornment. And turn unto God together, O believers, in order that ye may succeed)-The Light, 24:31.**

Definitely, the verses that teach us the manners of asking for permission (before doing something that involves others) and bearing the social responsibility toward people, so that we would not knock at their doors, without letting them know in advance, are the greatest Islamic moral codes which man has attained

after cutting a long distance in moral behavior and education, though some Muslims, today, are not mannered according to manners stated in the Holy Quran, at a time when we see the non-Muslims behaving well and maintain the good manners, that Islam has enjoined, as they have attained the social manners which we mock, sometimes, not knowing that they are among the simplest Islamic fundamentals which the Holy Quran has talked about. Moreover, we have mentioned earlier the cause of revealing the verse and, what attracts the attention is the kind, accurate and delicate expression of the Quran, as God has enjoined two things on both, the believing men and women: the first is to cast down their gaze. Why lower their gaze, and from what? This is an open order from which the believing man and woman can deduce its generality; in other words, lowering the gaze to avoid looking at everything that God has forbidden, even though the reference here is to women that are strangers (those whom the person can marry). The kindness here shows in the fact that God did not require the believers to close their eyes when the opposite sex is within sight, in a way that would make them lose their direction, but to lower their gaze or cast it some where else.

The second order, which came in the verse, and was directed to both, men and women equally, is to be modest, keeping their decency by covering the private parts so that they would not be seen. **Imam As-Sadiq (p)** said: “All the verses in the Quran, in which there is a mention of the private parts, mean to protect (the private parts) from fornication and adultery, except for this verse for, it means to protect (the private parts) from the sight”. A brief of the two verses is that God has prohibited men from prying at women, just as He has prohibited women to pry at men. Then the verse points out that abiding by the rules of God is better and purer for His servants. Then, the verse tackles the woman’s veil under three conditions:

- 1. Not to display their adornment, except that which is apparent, and to draw their veils over their bosoms.**
- 2. Not to reveal their adornment save to their own husbands or fathers etc..**
- 3. Not to stamp their feet so as to reveal what they hide of their adornment, and to turn unto God together, O believers in order that you may succeed.**

For certain, this holy verse has used the word ”adornment” three times but in three different senses; otherwise, it would not have been repeated. So, what is meant by “adornment”? Adornment comes in two types: personal and presentable. The personal type has to do with the physical beauty-the body and face-where as the presentable type has to do with makeup, such as kohl (eyeliner), henna, etc. and some sorts of clothing and jewelry, such as the crown, earrings, necklace, sash, bracelet, ring and anklet. The scholars have differed over which adornment should be covered and which should be apparent. There are three arguments in this concern: the first says that the covered, or hidden, adornment is the woman’s body. The second says that it is the places where the adornment is worn, such as the hands and the neck. The third says that adornments was prohibited from being apparent when they are worn, i.e. placed on the corresponding parts of the body, and exposing them means exposing those parts.

The verse apparently agrees with the third explanation, and it is even unlawful to show the adornment that is usually worn under the cloak or aba, as was cited in the accounts of Ahlul-Bait (the household of Prophet Muhammad (p)) which state that it is prohibited to reveal the hidden adornment, such as the necklace, bracelet and anklet. Some other accounts say that the apparent adornment is the ring, kohl, etc. From this, we learn that the hidden adornment is that which is worn under the veil. The third argument has to do with the part of the verse that says: **(and to draw their veils over their bosoms)**. The Arabic term that stands for bosom also means the collar of a shirt or a dress.

We also understand, from the verse, that the Arab women before Islam did wear the veil, but before the verse of the veil, they used to throw the rims of their veils over the shoulders or behind the back in a way

that did not cover the neck or a part of the bosom, and that is why the Holy Quran had ordered them to draw it around the neck and over the collar of the bosom to cover the neck and the apparent part of the bosom.

It is clear that the verse divides the adornments into three parts, from the view of those who see it, as was mentioned in Imam Al-Baqir's (p) account. He says: "Apparent adornment is the dress, kohl, ring, henna (when used to dye the hands) and bracelet, and adornment is (used in) three cases: adornment for people, adornment for the men that the woman cannot marry-father, brother, uncle, etc.- and adornment for the husband. We have already mentioned the type of adornment in the first case, which is the outer clothing and apparent adornment. In the second case, the adornment starts from the place where the necklace is worn and up, the spot where the upper arm bracelet is worn and below and the place where the anklet is worn and below. In the third case, which is the ornament for the husband, it includes the whole body. **The Prophet (p) says: "For the husband, it is what is below the neck, for the son and brother, it is what is above the neck, and for the man whom the woman can marry, is four undershirts that reach to the neck(or that cover the neck), a wide dress, an aba, a veil and a cloak).** Accordingly, the verse has discussed the woman's clothing, revealing the body and some parts, in consideration to the seer whom the woman encounters in three occasions: first, in public life, through socializing and participating in social activities. In this case, the Almighty has demonstrated the rule for the woman with respect to her clothing appearance and what may appear of her body, saying: **(And tell the believing women to lower their gaze and be modest, and to display of their adornment only that which is apparent, and to draw their veils over their bosoms, and not to reveal their adornment save to their own husbands or fathers or husbands' fathers, or their husbands' sons, or brothers or their brothers' sons or sisters' sons, or their women, or their servants, or male attendants who lack vigor, or children who know naught of women's nakedness. And let them not stamp their feet so as to reveal what they hide of their adornment. And turn unto God together, O believers, in order that you may succeed)-The Light, 24:31.**

The Divine Legislator took into consideration that, in public life, the woman's relation to society (as a human being who is a woman not as a human being who is a female) did not allow her, thereby, to show

the female beauty elements in her before male strangers. He wants for the Islamic society to be established on decency, purity and having a sense of shame, that whims do not lure it and desires do not shake it, as the continuous attempts to excite it will lead into perversion, which Islam prohibits in order to keep decency and purity. That is why the women should cast down their gaze and draw their veils over their bosoms so that society will be morally clean and decent. Not only that, but Islam has prohibited anything that attracts the male stranger to female sexual privacy, that might incite him to look in a doubtful manner, such as makeup, tight clothes and perfumes, especially those perfumes that have a strong smell and some types that are intentionally made to attract the other sex.. What we had mentioned earlier, about the cause of revealing the verse, uncovers the relationship between the obligation to wear the veil and female sexual privacy for which the veil was legislated and so that this privacy would not become something that shames her, and might be used against her, and to focus on the general humane side, in the relation between the woman and society, and her activity therein.

Second, the woman's relationship with her kin and next of kin. Here, it looks from legal proofs that the woman's life in the family should be completely normal, as to the appropriateness between her nature and human female makeup, on one hand, and practical and emotional family life on the other hand. It was noted in legislation, specifically the part that concerns the woman in her relation with her family, that she can respond to the needs of her femininity, such as using makeup, jewelry, etc. without demeaning her humanity because, within the family and outside the limits of marriage, she is an individual like any other person, in public life, but with less restraints on the feminine side, as to what she can show of her body and adornment before her kin and relatives. The reason for this is that the motives of doubt, seduction and corruption are less likely than they are in strangers. That is why the law has permitted the woman reveal of her body and adornment, within the family, what is unlawful to reveal in front of men who are strangers.

The holy verse explains the cases in which the woman can reveal her adornment in front of her kin and those whom she cannot marry (by law), saying not to reveal their adornment save to their own:

1. Husbands

2. Fathers

3. Husbands' fathers

4. Sons

5. Husbands' sons

6. Brothers

7. Brothers' sons

8. Sisters' sons

9. Women

10. Servants

11. Male attendants who lack vigour, that is the men who have no sexual desire because of impotence or illness.

12. Children who know naught of women's nakedness. These are the children who did not reach the stage where they know about the parts of the body which should not be revealed in front of others, and they do not realize why the woman gets shy when seen sitting in a certain way or wearing a certain type of clothes. This is common among children, because they do not know what shyness and shame are until a specific age.

13. (And let them not stamp their feet so as to reveal what they hide of their adornment. And let

them not stamp their feet so as to reveal what they hide of their adornment) The Light, 24:31.

The last part of the verse carries the same meaning as its first part, as it talks about the woman's adornment with respect to society and public life. We conclude from it the forbiddenness of what draws the stranger man's attention to woman's sexual female privacies which will make the man look in a suspicious manner, such as wearing makeup, tight clothes and strong perfumes, just as stamping her foot to show her anklet, is forbidden because, though the sources of luring are different, one excites the sense of smell and the other excites the sense of hearing-perfume and anklet-the effect is the same, which is corruption. But, in the presence of the husband, Islam has called the woman to put aside her shyness, because the relation of each, as male and female, with the sexual side of the other is not bound by any limits. In other words, the husband alone is meant by her female sexuality and the wife alone is meant by his male sexuality.

The second verse that obligates wearing the veil

The Most Supreme says: (O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks close round them (when they go abroad). This will be better so that they may be recognized and not annoyed. Allah is ever Forgiving, Merciful) The Clans, 33:59. The cause of revealing this verse, and what the interpreters maintain, show that it meant to stress the obligation in the woman's veil in society, since it is the most important rule of conduct that the woman deals with in her life process. In this concern, **Ali Bin Ibrahim Al-Qummi** mentioned is his interpretation that the reason why the verse was revealed is that the women used to pray behind the Messenger (p), and when they went out at night for the sunset and evening prayer, the heedless youths would sit in their way and hurt them with nasty joking and vain talk, and it would hurt them; thus, the verse was revealed, ordering the women to be committed to wearing the complete veil, so that they would not be known and that the ones who want to bother them can find no excuse to do so. As for the cloak, some say that it is a long wide shirt and some other say that it is the yashmak, while Ibn Abbas says that it is a robe that cover from top to bottom. Others say that it is the dress or a sheet that covers the body-**Al-Kashshaf, 3/569 of "Language of the Arabs"**. In conclusion, the woman has to wear the veil, which covers her body, and not put it on in a careless manner, which reveals parts of her body, or else she would be subject to bothersome comments from those who are ill mannered.

Since this verse was revealed after the verse in the chapter of "The Light" that specified the way to cover, this means that it is an assertion of what came in the verse of "The Light". If it was not for the verse in "The Light" and the narratives, we would have said that it also implies that covering the face is obligatory too; moreover, from the concept of this holy verse, we derive an ideal and comprehensive course for the woman's position in society, in a way that reflects her purity, decency and personal strength, so that her humanity would be the façade of her moves in society, not her femininity and exciting looks. This way, she will put a stop to the perverts and evil ones who snoop in the streets and everywhere they may be to jump at their victim.

The Philosophy of Hijab

No doubt that the sexual instinct is the most important and dangerous of all human instincts. It is one of the three principal needs (security, food and sex) and the strongest and deepest of all human drives. It is the cause of man's survival, development and creativity, and we do not need, to prove this reality, than to remember what is meant by words that relate to sex and the sexual process, such as masculinity, femininity, love, marriage, home, family, mother, father, children, brothers and sisters. All these human virtues would not exist save through the sexual drive. They are the natural fruits of sex, reproduction and increase (in progeny). Sigmund Freud maintained that the only motivating factor in the human being is the sexual factor. To show the importance of this instinct, all we have to say is that it was worshipped, along with everything that is associated with it, in ancient civilizations, even temples, statues and structures were constructed in reverence of it, and some of the sexual idols were mentioned in books that

are attributed to the divine source. This instinct was indeed, and still is, the cause for horrible events and bloody wars, epidemics, severe and terminal illnesses that has stormed human societies, the most dangerous of which is the AIDS disease which is more threatening to humanity than atomic bombs by stages. Here, Islam has said a decisive word about refining this instinct and satisfying it within the limits set by Islam, in order to protect decency and moral purity in society; hence, it called for marriage and considered it the greatest and dearest institution in Islam. **The Messenger (p) said: “No institution, built in Islam, is dearer to God, glorified be He, than (the institution of) marriage”.**

Accordingly, Islam has opened the doors wide for marriage, and encouraged marrying at a younger age, considering it(marriage) to be one half of religion, while the other half is work and worship. It also considered the prevention of marriage to be of the greatest acts of social corruption. **The Messenger (p) says: “If someone, whose religion and trust contents you, comes to you for marriage(to one of your daughters), then marry him; for, if you do not, it will be a persecution in the land and a great corruption”.** In return for this call to marry, Islam has locked all doors before unlawful ways of sexual satisfaction, setting laws of punishment for them, as well as enforcements, so that corruption and vice would not spread within society, which would then turn away from the right path and straight way, to suffer from psychological illnesses, sociological crises, instability in the woman’s personality and destruction of the family. So, in order to reach to the core of the problem, we should answer the question that strongly poses itself: is it good for the woman to go out covered with a veil, or naked? In other words, does the man has the right to enjoy, and benefit from, the woman in every aspect except adultery, or not? This is the point in question, where Islam has differed from all other trends of thought and cultures, especially the western culture which has allowed the man to enjoy the woman in the street, office, factory and in every place and time, unconditionally, until she became one of the goods that are bought and sold for the cheapest prices, in the name of liberty and equality. In this manner, the western woman has lost her personality and purity, to become a model for clothes and the different goods, and her value is estimated according to the profits that she brings for firm and factory owners, even if she has to appear naked in magazines and on T.V., displaying some product in a demeaning way. Is there oppression, which is worse than this one? It has deprived the woman from her great role that is to produce men and raise generations, turning her into a slave that appears in modeling, discotheques and clubs, and the worst of all is that beauty contests have been organized annually to choose a beauty queen for the state or country, or universe. Is there a crime any bigger than this, that the woman is not looked at except for her beauty? We rarely hear that the world celebrates the woman’s role in society, culture, politics, and science. There are many women who have surpassed men in intelligence, expertise, politics and inventiveness. Why are these women given a minor role to play in society?

Why doesn’t the international society, and especially western societies, organize events to honor the woman for her intelligence, inventions, knowledge, politics, patience and great services? Why is it that the Nobel Prize is given only to men, with very few exceptions? Where is justice and equality which the western world calls for? Surely, we read these slogans on women’s naked bodies every where, only to be a live witness to the deterioration, oppression and abuse for the woman. From this, you can see that the man has liberated the woman from all values and holy commitments which God has made a fortification to protect the woman from tyranny and abuse, and keep her dignity and personality. The reality that the western society lives is a manifest witness to the depth of the tragedy that the woman lives. But, Islam deals with the core of matters, seeing that the man has no right to enjoy the woman, except within legal marriage which is based on a grievous vow, which God took from the husband and wife, and the strong commitments that it includes. This means that the man has no right to seek enjoyment in public, and with female strangers, just as the woman has no right to seduce a man outside the marriage boundaries, in any way.

In brief, keeping the enjoyment of women within the limits of marriage is an important factor in maintaining general psychological stability, as it leads in the end to deepen intimate, honest relationships among family members, and to preserving general energies and abilities which can be used in increasing general production which can yield economic growth and welfare for society. As a result, the woman’s

esteem will be higher and she will be considered to come first, before the man. From this, we realize the philosophy of the veil in Islam and in other divine religions, and how many great and blessed effects it has on the human society, because it has materialistic and moralistic perspectives, the most important of which are:

1. Psychological stability
3. Social unity
2. Strengthening family ties
4. Respecting the woman and developing her talents

All these factors arise from a more comprehensive and general rule. This rule states that Islam keeps sexual pleasure, be it visual, auditory or sensible, within the legal marriage circle between the husband and wife only, for the general social atmosphere to remain an arena for creativity, work and productivity, and that is absolutely opposite to what takes place in the western society, where work and productivity mix with sexual pleasure. Islam separates between these two and sets an unpenetrable boarder between them. So, you see dear reader, why the Holy Quran has ordered the believing men and women to cast down their vision; it is for piety and spiritual cover (decency and chastity), in addition to physical cover, to be instilled in their selves. If we go back to the Quran, we also notice that God has placed vision before hearing when mentioning these two senses (in more than 16 verses), saying: **(He it is Who has created for you ears and eyes and hearts. Yet, small thanks give you!)-The believers, 23:78** and: **(Follow not that whereof you have no knowledge. Lo! The hearing and the sight, and heart-each of these will be asked)-The Children of Israel, 17:36**. It is proven in the field of embryology that the sense of hearing develops and starts functioning before the sense of vision, and that the fetus hears its mother's heart beats while it is still in her womb.

It is obvious that, when a person loses his sense of hearing, all his other senses will be affected. For example, if someone does not hear, he will not learn (in most cases), whereas the blind might be a genius, such as Abul-Alaa' Al-Ma'arri who is a living witness to this fact. Why then God, glorified be He, order His servants to cast down their vision? It is intuitive that stressing the vision more than the hearing is a proof to the great effect of vision on the self. The high speed of light that the vision works according to, is far more effective than the speed of sound. Also, the attraction that takes place when the man looks at a woman, surpasses that which takes place when hearing her voice, especially that 90% of man's information comes through the eye. So, casting down the vision is a preventive measure and a protective border against sinning. For this reason, it was said in the narratives that the look is one of the devil's poisoned arrows and a two-edged weapon that hurts the one who looks more than the one that is looked at. This is the most dangerous cause of corruption and perversion for which Islam has prohibited looking in a suspicious manner at those women that are strangers.

It should not be forgotten that when the person roams around the prohibited things, he will almost fall therein. In Islam, it does not suffice not to fall into sinning, as the Muslim is supposed not to even think about forbidden things in the first place. This is what Imam As-Sadiq (p) meant by saying something that Jesus (p) had said before: **'Moses had ordered you not to fornicate, and I order you not to contemplate fornication, because he who contemplates fornication is like him who lights up a fire in a nicely decorated home, then the smoke damages the decorations, that is if its home does not burn'**. Needless to say, that thinking about sinning darkens the heart, wether the person likes it or not, and it goes away with purity of the soul and piety. That is why the household of Prophet Muhammad (p) had emphasized this matter which is the most important thing in worship. **Imam Ali (p) said: "Fasting of the thought from sins is more worthy than fasting of the stomach from food"**. In conclusion, Islam plucks out the seeds of corruption and vice from society before they even exist. This philosophy of casting down the vision aims at keeping the Muslim away from thinking about forbidden acts, and committing them. If the woman covers herself with the veil, and if both, the man and woman cast down their vision, society will maintain its immunity, decency and purity which are the basis of security,

stability, happiness and cooperation between the man and women for piety and, consequently, life will be more beautiful, nations will flourish and virtue will prevail; furthermore, the Holy Quran has addressed the danger of 'looking' and that social corruption ensue from the misuse of this sense. It is, in fact, the root of deviation in society. **The Almighty says: (Restrain yourself along with those who cry unto their Lord at morning and evening, seeking His countenance; and let not your eyes overlook them, desiring the pomp of the life of the world)-The Cave, 18:28 and (And strain not your eyes toward that which We cause some wedded pairs among them to enjoy the flower of the life of the world, that We may try them thereby. The provision of your Lord is better and more lasting)-Ta Ha, 20:131.** Also, it is by quenching the eyesight, this wonderful sense, that some were punished, as in His saying: **(And We have set a bar before them and a bar behind them, and (thus) have covered them so that they see not)-Ya Seen, 36:9 and: (And had We willed, We verily could have quenched their eyesight so that they should struggle for the way. Then how could they have seen?)-Ya Seen, 36:66.**

Some scholars say that this marvelous apparatus, which is the eye, has many benefits, since it is the mirror in which all life feelings and events are reflected. It is the meeting place of all the emotions that roam around inside the person's heart; if he was happy, it will appear in his eyes before it appears on his face, and if he was angry, evil will come out of them; if he was afraid, his vision will aberrate; and, as for the lover who hides his love from others, his eyes will speak out and reveal it.

In brief, the 'look' is the first step that the person starts with on the way to perversion and corruption. It is a sequence of a look, then a smile, a sweet talk, a date, a meeting, a satisfaction of urge, and finally a break up. No matter how much we talk about the sense of vision, it will never be enough to show its extra strong power, especially in the realm of the extrasensory and the effect of the evil eye, which cannot be interpreted with the available limited words.

The Hijab as an Obligation of the Woman Only

Some think that, just as both the men and women have to cast down their eyes, it would be fair to obligate the man to wear the veil. This thinking will cease to exist when we get to know the psyche and instincts of the woman, which differ from those of the man. Among the instincts of the woman are: she seeks to possess the man for her own self, control his heart and feelings, because she does not want a 'beloved one', but rather a 'lover'. She loves the man who loves her; in other words, she loves the man whose beloved woman would be her. The woman, with her peculiar nature, wants to control the man's heart, and to achieve this purpose, she uses her beauty and good appearance to lure him. This is a characteristic quality in the nature of the woman, and she uses nudity as to show her natural beauty, unlike the man who never wore clothes, or exposed his nudity, for the purpose of attracting the woman. Hence, it is the woman's responsibility to cover herself and wear the veil. The woman shows beauty, which is a cause, and the man shows admiration, which is an effect. It is reasonable then to address the woman, and ask her not to use her beauty to seduce the man. This address should not be directed to the man because he only thinks about how to control the world. Still, we find that the man covers more than the woman does. This is because the man has the tendency to look and not to show, and by looking, he is pushing the woman to show more and expose her beauty. Furthermore, the woman's weak tendency to look, discourages the man to show off, and as a result, adornment and show off is a characteristic of the woman.

Why Can't Human Beings Be Free Like Animals

It is beyond question that the nude clubs that are widespread in the western world, seek to set man back, now that he has reached the abyss with his animal like behavior. What is unbelievable is that some people think of this deterioration as some sort of progress and development. It is obvious that this phenomenon is opposite to the logic of the intellect and the Prophets (p), because man is the master of all beings and the representative of God on earth. He is the only being that God has honored over His other creatures and made what is in the heavens and earth subservient to him, saying: **(Verily We have honoured the children of Adam. We carry them on the land and the sea, and have made provision of good things for them, and have preferred them above many of those whom We created with a marked preferment)-The Children of Israel, 17:70.** So, man has reached this great status because he has born the greatest trusts, i.e. the freedom of choice and responsibility, unlike the animal groups that are ruled by restraints and instincts, and which may surpass man in some areas, as in the kingdom of the bees and ants; this, in addition to the fact that these beings function according to a delicate system. For example, it does not use its sexual instinct except in certain seasons and specific times, and they do not get to the point where they worship this instinct, as in the case of some contemporary societies. Since animals use the sexual instinct to reproduce, for the sake of survival, they do not exceed the limits of their instinct as in the case with man who has forgotten the philosophy behind the creation of instincts, and made the satisfaction of these instincts his only concern, knowing that they are never satisfied. There is no man that can ever be satisfied by beautiful women, just as there is no woman who can ever be satisfied by attracting men and possessing their hearts.

This, and Islam knows that piety and faith will not be a sufficient deterrent to restrain the sexual instinct, because it is a sensitive, dangerous overwhelming one that can never be satisfied. And, even though piety is a stronghold that prevents man from sinning, this stronghold becomes weak in the face of the sexual instinct. This is why Islam has segregated women from men to avoid any prohibited interaction, between them, which might unsettle the balance, except in the places which were set be God for His servants, and that is marriage. That is exactly what needs to be clarified through the way we live our life and through our daily program, because some of the facts that the Holy Quran has approached and the scholars have discovered throughout man's integrally scientific life process, that everything in existence functions according to the system of marriage, except for God, as He is the One, the Only and the Eternal; all other than Him exists as a pair (or a part thereof). **Allah, glorified be He, says: (And from everything We have created a pair, that you may remember)- The Winds That Scatter, 51:19,** and the attraction between the two parts of the pair, until they become one, is the basis for stability of the pairing system, and the stronger the attraction, the more stable and secure the universe will be; on the other hand, if estrangement and repulsion prevails, the system will collapse and corruption will spread. No wonder that the attraction between the two parts of the pair-mainly the husband and wife- until they become one entity, would be in the places specified by the Creator. Any connection between them, outside His specifications, will certainly lead to destruction and collapse; yet, it is crucial that each one should be independent from the other, and act as an individual, in their integral movement.

To clarify this further, we take electricity, which is one of the greatest graces of God, as an example. Electricity is initiated from two wires, one positive and the other is negative. They are originally separate, each wrapped by an insulating material yet run side by side; they connect only at one point. When this connection is achieved normally, and in an organized manner, it will cool the fridge and the air conditioner, and it will warm up the iron, turn the computers, T.V. sets, machines and many other electrical appliances on, nonstop to serve man. If this connection was not done right, it will break down all the appliances, and even burn them and the buildings that they are in, and chaos will take place and death will result.

The same situation could happen on the human level. But Islam organizes the sexual relationship between the man and woman, within the legal marriage boundaries, in an atmosphere of a healthy and whole connection, harmony and total devotion between the husband and wife. **The Most High says: (And of His signs is this: He created for you mates from your selves that you might find rest in them, and He ordained between you love and mercy. Lo, herein indeed are portents for folk who reflect)-The**

Romans, 30:21 and: (They are raiment for you and you are raiment for them)-The Cow, 2:187 and: (Your women are a tilth (to cultivate) for you; so, go to your tilth as you will)-The Cow, 2:223.

If the connection between male and female was not done normally, and repeated in the same manner, this would be the total destruction. Of course here, it would not be like the destruction of electrical appliances and machinery. It is rather worse, because in this case, another type of electricity and light will go off. It is the light of life and social happiness which will be replaced by anger, broken human ties, withering affection and kinsmanship, which can all lead to a corrupt new generation that is infested with adulterous relationships, broken social ties, lost responsibilities, emphasis on temporary pleasure, worship of sex rather than God.

Hence, the fact that the woman takes her veil off, and that men are mingling with women in a prohibited manner, should always remind us of the connection of two uninsulated electrical wires, and what catastrophies, and destruction might result on the cultural, industrial and developmental levels that humanity has achieved. Why do we thicken the insulating layer for the electric wire and not care to the destiny of society when it bares itself from clothing and from any barriers between the two sexes. No doubt that human vanity today, and the spread out of psychological problems, such as anxiety, neurosis, insecurity and instability, as well as social problems like cheating, broken families, increasing divorces, carelessness toward, and abuse against, children and sexually transmitted diseases, and to top it all, comes AIDS which is about to almost claim the whole human race. All these are a punishment from God, because man is being insistent in disobedience. This reminds us of **Imam Al-Kathim's (p) relevant saying: "The more the people commit sins (of the type that was not known to people before), the more infliction (of the type that they did not account for) God will cause to befall them"**.

The Value That Hijab Gives To Women

As this research comes to an end, I should present to every woman who wishes to live a life that has quality and value to it, and to be respected by the man, the most ancient and precious advice which is manifested in this **holy verse: (And We have charged those who received the Scripture before you, and (We charge) you, that you keep your duty toward God. And if you disbelieve, lo! Unto God belongs whatsoever is in the heavens and whatsoever is in the earth, and God is ever Absolute, Owner of Praise)-Women, 4:131.**

In essence, the woman can be happy only when she keeps her duty toward God, and this happiness will not be complete unless she wears the complete veil, which is the greatest reinforcement that religions have built around the woman to value and protect her. If she drops it, she will be dropping the strongest weapon that religion has handed her, and she will become as a prey snatched by wolves from every side. For the benefit to be whole and to show that the veil is an instinctive phenomenon that is characteristic of women, we cite the words of **Martyr Sheikh Murtada Al-Mutahhari, which are the crème de la crème of some intellectuals and philosophers from around the world. Al-Mutahhari said: "There is a discussion over 'the moral principle behind female sexuality', which says that it is shyness and chastity(that are behind this principle), and it includes the tendency of the woman to cover and wear the veil before the man"**. Other theories were proposed on the subject of this research, the most precise of which says: "shyness and chasteness are a behavior that the woman does automatically according to some sort of instinctive inspiration, for the purpose of making herself more worthy of respect and maintain her high esteem before the man. The woman has realized, through her nature and a special feeling, that she would never be physically equal to the man and that, if she wanted to wade into the work arena and compete with the man, she will surely fail. This, and she knew that the man's point of weakness is his need which he was born with. He became a lover and a seeker while the woman became the beloved and the sought one. The hand of the Creator has made the male genius to be a follower and, according to **Will Durante: 'The manners of matrimony are but an attack to possess, on the man's side, and**

retreat for the purpose of seduction and luring, on the woman's side...thus, the man is a fighter and a devouring animal; his action is positive and offensive, and the woman, with respect to the man, is like a prize which he has to win'.

Hence, when the woman knew her position, with respect to the man, and recognized his point of weakness, with respect to her, she took adornment and beauty as a means to possess his heart, and put herself up too high for his reach because she knew that she should not be a cheap stuff(at his disposal) but rather kindle the fire of his(to her) love and urgency, so that she will increase her value and esteem in this way. Will Durante says: **'Shyness is not a matter of instinct, but rather an acquired quality. The women have realized that yielding themselves to men is a cause having a bad reputation and for humiliation, and they have taught this concept to their daughters'**. He also says: **"To reject openness and hold back from generosity and giving, are the best weapon in a woman's hand to hunt men. For, if the private parts of the human body were exposed before the public, they will not draw our attention, but desire and will act under rarity. Man wants eyes that are full of shyness, and through which he feels that this shyness expresses eminent kindness and delicacy'**. The man, unlike the primary image that he reflects, abhors the woman's banality and indecency, and giving herself away in a cheap manner. He also respects the woman's self-respect, her rich personality and abstention.

In brief, there is a relation between desertion and loss, on one hand, and longing and the suffering of love, on the other. There is also a relation between longing, the suffering of love, art and beauty because the suffering increases with desertion, which art and beauty flourishes and become more refined with longing and love. Bertrand Russell says: **'It is unfortunate that, on the artistic level, it is easy to get a woman, when it would have been better if getting women was difficult and hard, without reaching the extent of impossibility'**. He also says: **'When morals are completely free, a man could hardly attain a romantic love. But practically speaking, and because of repeated victory that man attains through his personal appeal, he can seldom feel the most ideal meanings in his love, or recall his richest images'**.

More interesting than these, is an article in a woman's magazine about Alfred Hitchcock, who has a wide experience with women, being in the field of movie production. The article states: **'I think that the woman should be like a movie that is full of excitement and motivation, which means that she should not reveal her inner self except for little. She should push the man to consume his power of imagination and photographic power in order to discover her. Woman should always act this way, that is, not show, but little, of their inner selves, and leave the man to tire himself out in trying to discover them'**. In another issue of the same magazine, Hitchcock states **'the eastern women, even since few years ago, used to have an attractive appearance, because they wore a veil and a yashmac. That attractive look gave them esteem and respect. But gradually, and because the women of the eastern world wanted to be equal to the western women, they removed the veil which the eastern woman used to wear, and hence, their sex appeal decreased'**.

In fact, one of the emptinesses that the European and American societies suffer from today, is the 'emptiness of love', and the European intellectuals keep talking about this matter, saying: **'The first victim of women's and men's liberty in our time is love, longing, sincere and warm emotions. There is no way a love can grow in the contemporary western world in the eastern manner of love, something like the love of Laila and the mad one(Qais). I do not want here to rely on the historical side of the story of Laila and the mad one, but such stories talk about a motive(love) that eastern societies had. We can conclude from these stories that the woman, as a result of her coquetry and self-esteem, has ascended from her position to a higher one, and submitted the man to her need to a great extent. It is a known fact that the woman's recognition of the reality that we have manifested above, has had a great influence on her tendency to cover and hide her body, as if she is a secret and a mystery.**



Women! Beware.

“I and Fatimah entered into the presence of the Messenger of Allah (P) and found him weeping bitterly. I said, “May my parents be sacrificed for you, O Messenger of Allah (P), what are you weeping for?” He said: “O Ali, on the night that I was taken up (on Meraj), I saw some of the women of my ummat (nation) involved in terrible punishment. This is the cause of my weeping.

1. I saw a woman who was hanging by her hair.
2. I saw a woman who was hanging from her tongue and melted iron was being poured in her mouth.
3. I saw a woman who was hanging from her breasts,
4. I saw a woman that was eating her own flesh and fire was blazing from beneath her.
5. The hands and legs of a woman were tied and scorpions and snakes were crawling all over her.
6. I saw a woman blind, deaf, and dumb who was stuffed in a coffin of fire and burning red, her brain was oozing and falling out and pieces of her body were falling apart.
7. I saw a woman hanging upside down in a furnace.
8. The flesh of a woman was being cut from in front and behind with scissors of fire.
9. The face and hands of a woman were being burnt and she was eating her own intestines.
10. I saw a woman whose (head) face was like a pig and whose body was of a donkey and thousands of punishments were carried out upon her.
11. I saw the face of a woman that had become like that of a dog. Fire was being inserted through her anus and it came out of her mouth. The angels were thrashing her face and body with maces of iron.”

Fatimah (P) asked: “My beloved (father), the light of my eyes, what were the actions of these women and their character that they were punished by the Almighty in this manner?”

The Messenger of Allah (P.) replied:

1. “The woman who was hanging from her hair had not covered it from men.
2. The one who was hanging by her tongue had spoken insultingly to her husband and used to hurt him.
3. One who was hanging by her breasts had refused physical relationship to her legal husband.
4. One who was eating her own flesh used to decorate herself for strangers.
5. The woman whose hands and legs were tied and scorpions and snakes were crawling over her, had not purified her body from uncleanness (ablution). She also considered prayers unimportant.
6. The blind, deaf, and dumb woman who was beaten red used to deliver children conceived through fornication, which she later attributed to her husband.
7. The woman who was hanging upside down by her legs used to leave her house without the permission of her husband
8. One whose body was being cut by scissors was the one who used to exhibit her body to foreign men in order to attract them.
9. The women whose face and body were being burnt and who was consuming her own excreta was a pimp.
10. The woman with the face of a pig and the body of a donkey was one who perpetrated slander and was a liar.
11. One who had assumed the shape of a dog and fire was being inserted through her anus used to sleep excessively, weep for minor things and harbored malice.”

The Messenger of Allah (P.) further said, “Wael (a well in Hell) be upon the women who anger their husbands and Tuba (a tree of paradise) for the ones whose husbands are happy with them.”

The Messenger of Allah (P.) told Salman Farsi (r.a),

“O Salman! In the last period of time men shall copulate with men and women with women. Sodomy and lesbianism will become common and deadly diseases will be widespread. The men shall resemble women and women shall resemble men. Women will mount vehicles. The curse of Allah be upon such women of my ummat.”

16. The Messenger of Allah (P.) said, “In the last period of time, women will dress yet seem naked. (They will wear such flimsy and short dresses that their bodies will be visible to the onlookers.) They will comb their hair in the shape of the camel’s hump. Invoke curse upon them, for they are the cursed ones.”

17. The Messenger of Allah (P.) said, “When you see a woman making her hair in the shape of a camel’s hump, warn her that her prayers will not be excepted.”

18. The Messenger of Allah (P.) said, “Every eye is adulterous and the woman who perfumes herself and attends a social gathering has also committed fornication.”

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