

## **CHAPTER THREE**

### **COMMANDMENTS OF HIJAB**

#### **THE ISLAMIC SYSTEM FOR THE PREVENTION OF OBSCENITIES**

After having discussed the Verses of the Holy Qur'an and Ahadith, it now seems appropriate to present a bird's eye view of all the Commandments Islam has provided about Hijab, and the system it advocates for the prevention of indecencies and obscenities in a society.

Obscenities, immorality, adultery and all that leads to it are among those dangerous evils which often destroy not only the persons involved in them, but also families, communities and, at times, great nations. Behind many murders and other heinous crimes today, a thorough investigation often reveals a web of lust and women. This is why no nation, no religion and no region of this world have ever disagreed with the evils of obscenities and immorality.

In the last era of this world, western societies have broken their own religious values and traditions in promoting sexual freedom. They have thrown their societies and civilizations in a sexual anarchy where there is an open invitation for all to engage in indecency and immorality. However, they could not ignore the criminal consequences of such freedom, and had to declare prostitution, rape, and public sex as crimes. This is like somebody who lights and fuels a fire in a forest and then begins to worry about controlling the flames. Or, like someone who puts his pot on a burning fire and then tries to stop it from boiling over.

Contrarily, Islam not only declares such harmful and criminal activities as severely punishable, but it also regulates and prohibits any other related activities which

may lead to these heinous crimes. For example, since the purpose was to safeguard human societies from rape, adultery, and immorality, the regulations commenced from asking people to lower their gaze and to stop free and unchecked mixing of sexes. Then it asked women to stay in their homes and to cover themselves completely when they emerge, to walk on the sides of street, and not to wear perfumes or noisy trinkets. And, for those who disregard all these limits, it prescribed such severe punishments that it may serve as a lesson and deterrent for the rest of the society.

In order to justify their obscenities, the westerners and their followers have put forward a number of arguments about how harmful it would be, psychologically, socially and economically, to keep women in Hijab. Many contemporary scholars have countered these arguments in detail. For our purpose here, it is sufficient to understand that even crimes, such as stealing, robbing, and deceiving have their pay-offs, but when you look at the destructive consequences of such activities, you don't dare call them profitable. Even if there were some social and economical gains in bringing women out of Hijab, no intelligent person could call it beneficial if it also resulted in destroying the moral fiber of a whole society and destruction of an entire nation with thousands of crimes and widespread immorality.

## **CUTTING OFF THE MEANS - THE GOLDEN PRINCIPLE OF PREVENTING CRIMES**

As the beliefs about Oneness of Allah, Prophets, and Day of Judgment have been common and consistent in the Divine Law brought by all the Prophets; similarly, all religious laws have consistently forbidden all wrongful and indecent things. The previous religions did not absolutely forbid the means until they were used in committing a crime. However, since the Shari'ah brought by the Prophet (ﷺ) was to remain in

effect till the Day of Judgment, Allah protected it by forbidding all such means which, left to their potentialities, may lead to the wrongful, indecent and criminal activities. For example, along with drinking, making wine, selling it and even serving it were forbidden. Similarly along with usury (interest), all activities related to it were forbidden as well. Thus, the jurists declared all such profits unlawful which were received through wrongful deals. Idol-worship and associating deities with Allah are considered as major and unpardonable sins in Islam. Therefore, all the causes and means of these sins are strictly regulated as well. For example, the polytheists used to worship the sun at the time of its rising, setting and at mid day; therefore, it was forbidden for Muslims to say their prayers during those times to avoid similarity with the polytheists. And, since making of idols and pictures were means of idol-worships, these trades were prohibited as well.

In the same way, when the Shari‘ah prohibited illegitimate sex and adultery, it also prohibited all the means leading to it. For example, it is very clear from Ahadith that to look at a Ghair-Mahram member of the opposite sex with lust was declared as the adultery of eyes, and to hear them talk, and to touch them, and to roam around looking for them were all declared as adultery of ears, hands and feet respectively.

However, there is a long range of causes and means. If all of these are to be prohibited life will become very difficult and movements will be quite restricted, which is against the nature of this Shari‘ah. The Holy Qur’an openly declares: وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ “And (Allah) has not imposed any undue restriction on you in this Din.” (Surah Hajj, v. 78) This is why the restrictions on the causes and means of forbidden things have been wisely placed in this way:

1. Those activities which are so closely related to a sin that they would most likely lead a person to it have been forbidden as well.
2. Those activities which are distantly related to a sin and may not necessarily lead to it have been declared as undesirable (Makruh).
3. And, activities which bear no direct relation with a sin and rarely lead a person to it have been included in permissible activities (Mubahat).

The example of #1 above is liquor trade which is so closely related to drinking that it has been forbidden as well. Similarly, touching a Ghair-Mahram woman with lust is not quite adultery, but because it may very likely lead to it, it has been forbidden too.

The example of #2 above is selling grapes to a wine-maker, who admits to buying them to make wine. Although, selling grapes is not forbidden, but, in this case, it will be considered undesirable (Makruh) and not permissible. Similarly, to rent a building for the purpose of running a bank or a theatre or any other forbidden activities would be undesirable as well.

The example of #3 above is selling grapes to people at large. Although, it is possible that some may buy them for making wine, but as long as the seller did not have any foreknowledge of it, his trade is quite permissible (Mubah).

It is also important to remember that if the Shari‘ah has declared any mean or cause of a sin as forbidden, it remains forbidden whether it does or does not lead to committing that sin under a specific situation. Disputing such a ruling is also forbidden.

The Hijab for women is also based on the same principle of cutting-off-the-means, as not observing it is very likely to lead to other sins. The above three principles will apply here as well. For example, uncovering the body in front of a Ghair-Mahram, due to its closeness to other sins, is forbidden. Although it may not lead some people to further sins, it is absolutely forbidden with the exception of when it is required for the purpose of medical treatment, etc. It is not influenced by circumstances or time either. It was forbidden in the early days of Islam and it continues to be forbidden now.

An example of the second and the third principle in this regard is for women to emerge from their houses covered with Burqa‘ or wrapped in a long cover-all. If it is likely to lead to Fitnah, it will be undesirable and not permissible. But if these potentials are not present, it is permissible. Thus, the Commandment about it may change depending upon the circumstances. In the times of the Prophet (ﷺ), it was not likely to cause Fitnah for women to emerge from their homes. Therefore, he had given them permission to come to the Masjid (mosque) wearing a Burqa‘ or a cover-all. Although he persuaded them to offer their Salat in their homes as it was more rewarding for them to do so, he did not stop them from coming to the Masjid (mosque) since there was no likelihood of Fitnah at that time. After the Prophet (ﷺ) passed away, when the Companions noticed that it was no longer safe for women to come to the Masjid (mosque), even if they came wearing a Burqa‘, they unanimously decided to ask them not to come to the Masjid (mosque) for Jama‘ah. ‘Aishah (رضى الله عنها) once said that if the Prophet (ﷺ) would have seen the present circumstances, he would have also stopped women from going to the Masjid (mosque). This shows that the decision of the Companions was not any different than what the Prophet (ﷺ) might have done. Since those conditions were no longer present under

which the Prophet (ﷺ) had permitted it, the decision had to be changed in this regard as well.

## **THE HISTORY OF THE COMMANDMENTS OF HIJAB**

In the history of mankind, from Adam (عليه السلام) to Prophet Muhammad (ﷺ), free and unchecked mixing of men and women was never considered right. Not only in the Shari'ah of these Prophets, but even in noble families of the world, such free mixing has not been tolerated.

In the journey of Musa (عليه السلام) to Madyan, we read that the women were waiting away from the well to get water for their sheep, because they did not think it right to go amongst the crowd of men to get water.

On the occasion of the wedding of Zainab Bin Jahsh (رضي الله عنها), the first Verse of Hijab was revealed. Even before this Verse was revealed, she had been reported, in a narration in Tirmizi, to be sitting in her house facing the wall “وهي موليته” ووجهها الى الحائط.”

One can see that the free mixing of men and women and unchecked socializing between them was not a tradition among the noble families even before the first Verse of Hijab was revealed. The Ancient Age of Jahiliyah and women's moving about enticingly has been discussed in Qur'an. But only the slave girls and street women were involved in such behavior. The noble Arab families considered such behavior indecent and improper. The entire history of the Arabs confirms this.

In India, the Hindus, Buddhists and other idol-worshippers also did not accept unchecked mixing of men and women. It

was the Western societies which, when they left their own traditional values, brought their women out to work, to go to school, clubs and parties and to freely mix with men in all aspects of their lives.

As Allah created women physically different than men; similarly, He blessed them with a natural sense of honor and decency which they preserve by remaining separate from men and by covering themselves. This natural tendency to guard their honor and modesty has been there in women since the beginning of the human race. Thus Hijab was being observed in some form in the early days of Islam as well.

The particular requirements of Hijab to stay home and to emerge when necessary, covering the entire body, were placed in the fifth year of Hijrah to Madinah. The scholars of Islam have a consensus that the first Verse about Hijab - “Enter not the Prophet’s houses....” (Surah Ahzab, v. 53), was revealed on the occasion of Zainab’s (رضى الله عنها) wedding to the Prophet (ﷺ) which occurred in the fifth year of Hijrah. Hafiz Ibn Hajar in Asabah and Ibn Abdul Bur in Al-Iste‘ab have reported that the wedding took place in either third or fifth year of Hijrah. However, Ibn Kathir and Ibn Sa‘d have reported that it took place in fifth year of Hijrah. ‘Aishah’s (رضى الله عنها) narrations also seem to confirm this date. Wallahu A‘lam.

In the above Verse, women were directed to stay behind Hijab and men were commanded to ask for things they might need from them from behind a curtain. Thus, it was stressed that women should normally remain separated from men, and that, if need be, men should talk to them from behind a curtain.

As it was mentioned previously, all scholars have agreed that **لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ** was the first Verse revealed related to Hijab. The three Verses of Surah Nur and the beginning Verse of Surah Ahzab - **وَقَرْنَ فِي بُيُوتِكُنَّ** , in which the Wives of the Prophet (ﷺ) were asked to remain in their homes, were revealed later even though these Verses appear earlier in the order of the Holy Qur'an. This is clarified in the first Verse of Surah Ahzab when Allah gave the Consorts of the Prophet (ﷺ) the choice of seeking divorce from him if they preferred the bounties of this world, or to stay with him if they can be content to live with him in poverty. In the interpretation of this Verse, it is noted that Zainab Bint Jahsh (رضى الله عنها) was also included in this address. Therefore, we know that Zainab (رضى الله عنها) was already married to the Prophet (ﷺ) at that time, and that this Verse was revealed later. Similarly, the three Verses of Surah Nur, containing further clarification of the Commandment of Hijab, also appear earlier on in the order of the Holy Qur'an, but these were also revealed later during the Battle of Bani Al-Mustalik and the event of Ifk both of which took place in the 6th year of Hijrah. The Commandment of Hijab was in effect since the marriage of Zainab (رضى الله عنها) and the Revelation of the Verse of Hijab.

## **THE DIFFERENCE BETWEEN HIJAB AND SATR**

It is required in Shari'ah for men and women to cover those parts of the body which are known as 'Aurah in Arabic or Satr in Persian and Urdu. After Iman, the first obligation on a Muslim is to cover these parts of his/her body. This has been an obligation since the beginning of man and in the Shari'ah of all the Prophets. Even before the man was sent to this earth, when Allah took away the dress of Paradise from Adam (عليه السلام) and Hawwa (عليها السلام) as a result of disobeying

Allah's Command not to taste the fruit of the forbidden tree, both of them covered their Satr with leaves. This is the meaning of the Verse *وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ* (Surah Ta-ha, v.121). Thus, it even seems to be a part of human nature and instinct to cover the private parts of his/her body.

In all the Shari'ah, from Adam (عليه السلام) to the last of the Prophets, Muhammad Mustafa (ﷺ), it has been obligatory to cover the Satr. There might have been minor differences in the limits and determination of the parts that must be covered, but it is universally accepted that covering certain parts of the body has been a part of the Shari'ah of all the Prophets. Each man and woman is obliged to follow this Command regardless of whether somebody is watching him or not. Thus, if a person is offering his/her prayers in the nude on a dark night where there is no one to watch him, his/her prayer is unanimously unacceptable by the Islamic jurists. Similarly, if one is offering his/her prayer in a place where nobody is watching him and if his/her Satr becomes exposed during the prayer, the prayers become invalid.

There is no disagreement about covering the Satr in front of others, but, even when there is nobody to watch, it is not permissible to be naked without any physical or Shar'i necessity. (Al-bahr, Sharah Al-Muniyah)

This is the Commandment about Satr which has been in effect in the Shari'ah of all the Prophets since the beginning, and has been equally applicable to both men and women. So, it is not permissible to be naked in front of others or while one is alone unless it is out of necessity.

Now, about women observing Hijab in front of Ghair-Mahram men, at least one thing has always been true among the Prophets, pious people, and noblemen, that they did not approve of unchecked mixing of men and women. There is

the story of Shuaib's (عليه السلام) two daughters in the Holy Qur'an where they went to the well to get water for their sheep. When they saw a crowd of men at the well, they stood on a side waiting. When Musa (عليه السلام) passed by them, he asked them the reason for standing on the side. They told him two things: 1. "There is a crowd of men by the water. We are waiting for them to leave before we get water for our sheep," and 2) "Our father is very old," meaning that it was not the work of women to go out and get the water for the sheep, but since there was nobody else around to do this work, they had to take this responsibility.

The above story in the Holy Qur'an clearly shows that even in those days it was not preferable in their Shari'ah for men and women to be together unchecked, and that women were not expected to take responsibilities which would bring them together with men. It seems that women were not commanded to observe Hijab in those days which was also the case in the early days of Islam. It was in the 3rd or 5th year of Hijrah that women were commanded to observe Hijab in front of Ghair-Mahram men.

It should be clear by now that the Satr and Hijab for women are two different things. Observation of Satr has always been obligatory, whereas Hijab for women was made obligatory in the 5th year of Hijrah. Satr is obligatory on both men and women while Hijab is only required of women. Satr is obligatory whether one is alone or with others, while Hijab is obligatory only in the presence of Ghair-Mahram men. A lack of distinction between these two concepts often leads to doubts, misunderstanding and misinterpretation of the Commandments of the Holy Qur'an. For example, the face and the palms of a woman are clearly exempted from the Satr. Therefore, Salat is permissible for a woman without covering her face and palms. The jurists

have also exempted the feet of a woman from the Satr as well, based on the same principle.

## **THE CATEGORIES OF SHARA‘I HIJAB AND THEIR COMMANDMENTS**

From the seven Verses of the Holy Qur’an and numerous Ahadith about the Hijab, the primary objective seems to be to conceal women, their activities and movements from men. This is only possible by having them stay within the four walls of their homes and behind curtains. The other methods of observing Hijab may be used, as required, dependent upon the needs and circumstances.

Thus the first category of Hijab, which is the principal purpose of Shari‘ah, is for women to remain in their homes. But, Islamic Shari‘ah is a comprehensive and complete system of life which makes concession for all human needs. Inevitably, women will need to come out of their homes at times, which is provided for in the second category of Hijab. On the basis of the Holy Qur’an and Sunnah, this seems to be to cover themselves from head to toe with a Burqa‘ or cloak with a veil or holes in front of their eyes. The details of these two categories of Hijab are as follows:

### **FIRST CATEGORY OF HIJAB - REMAINING IN HOME**

According to the Holy Qur’an and Sunnah, this is the main objective and the principle category of Hijab. The Verse in Surah Ahzab, وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ “And when you ask (his Wives) for anything you want, ask them from behind a screen....” (Surah Ahzab, v. 53), is a clear evidence of this. Even a clearer evidence is in the earlier Verse of Surah Ahzab: وَقَرْنَ فِي بُيُوتِكُنَّ “And stay quietly in your house...” (Surah Ahzab, v. 33). The interpretation of

this Verse becomes even more clear by the way the Prophet (ﷺ) implemented it.

It has been said before that the first Verse of Hijab was revealed at the time of Zainab's (رضى الله عنها) wedding to the Prophet (ﷺ). In the Hadith about the time of Revelation of this Verse, Anas (رضي الله عنه) reported: "I know the occasion of the Revelation of this Verse better than anybody else because I was with the Prophet (ﷺ). When this Verse was revealed, the Prophet (ﷺ) drew a curtain in his tent between Zainab (رضى الله عنها) and the men present in the tent." He did not ask Zainab (رضى الله عنها) to cover herself with a Burqa' or a sheet of cloth. The Hadith of 'Umar (رضي الله عنه) in this regard, which has been mentioned before, also points to the same thing that the Prophet's Wives should be staying inside their homes away from the sights of men, as is evident from these words: "All kinds of good and bad people come to visit you."

In Bukhari, 'Aishah (رضى الله عنها) narrated about the Battle of Muthah: "The Prophet (ﷺ) was in Masjid-Al-Nabawi when he received the news that Zaid Bin Harithah (رضي الله عنه), Ja'far (رضي الله عنه) and 'Abdullah Bin Rawahah (رضي الله عنه) were martyred. The signs of deep sorrow and sadness were evident from his face. I was watching the whole event from a rift in the door."

It is clear that 'Aishah (رضى الله عنها) did not come out in a Burqa' to participate with men even at such a sad loss. Instead, she observed the whole thing from a rift in the door of her house.

In Bukhari, Book of Battles, Chapter of 'Umrat-ul Qada', it is mentioned that 'Urwah Bin Zubair (رضي الله عنه), the cousin of 'Aishah (رضى الله عنها), and 'Abdullah Bin 'Umar were sitting

outside the house of ‘Aishah (رضى الله عنها) talking about the occasions of ‘Umrah of the Prophet (ﷺ). Ibn ‘Umar narrated: “As we talked, we heard ‘Aishah (رضى الله عنها) brushing her teeth and cleaning her throat.” This also suggests that, after the Revelation of the Verse of Hijab, it had become a practice of the Wives of the Prophet (ﷺ) to observe Hijab by staying in their homes.

Similarly, in Bukhari, there is a Hadith about the battle of Ta’if that the Prophet (ﷺ) rinsed his mouth in a pot and gave the water to Abu Musa (رضي الله عنه) and Bilal (رضي الله عنه) to drink and to rub it on their faces. Ummul Mu’minin Ummi Salamah (رضى الله عنها) was watching this from behind a curtain; she asked the two Companions to leave some of that water for her as well.

This Hadith is also an evidence that the Wives of the Prophet (ﷺ) used to stay in their homes and behind curtains after the Verse of Hijab was revealed.

In Bukhari, Book of Adab, Anas (رضي الله عنه) narrated that he and Abu Talhah were once going somewhere with the Prophet (ﷺ). The Prophet was riding a camel and behind him was Ummul Mu’minin Safiyah (رضى الله عنها). On the way, his camel suddenly slipped and both of them fell. Abu Talha jumped from his camel and said, “O Allah’s Apostle! May I be sacrificed for you; are you hurt?” The Prophet said, “No, take care of the lady.” So, Abu Talhah covered his face with a garment and went to Safiyah and covered her with it, and then he set right the condition of their camel so that both of them rode...

In the above incident, the precautions of the Companions to observe Hijab with the Wives of the Prophet (ﷺ), even in the event of an accident, signifies the importance of it.

In Tirmizi there is a Hadith narrated by ‘Abdullah Bin Mas‘ud that the Prophet (ﷺ) said: اذا خرجت المرأة استشر فيها الشيطان “When a woman emerges from her home, Shaitan waits for an opportunity (i.e., he uses her to spread mischief among Muslims).”

Ibn Khuzaimah and Ibn Habban, in their narration of the above Hadith, have added these words: اقرب ما تكون من وجهه “A woman is closest to her Creator when she is concealed in her home.”

This Hadith also confirms that women should remain in their homes unless it was necessary for them to emerge.

In another Hadith, the Prophet (ﷺ) has said: ليس للنساء نصيب في الخروج إلا مضطرة “Women should not come out of their homes except under a dire necessity.” (Tabrani, Kanaz-ul Ummal, vol. 8. p. 263)

Ali (رضي الله عنه) narrated: Once I was in the presence of the Prophet (ﷺ); he asked the Companions, “What is better for women?” Nobody responded. The Companions remained silent. When I went home and asked Fatimah the same question. She replied, “It is better for women that they don’t look at men, nor be looked at by men.” I repeated her answer to the Prophet (ﷺ). He said, “She responded correctly; indeed she is a part of me.”

In the incident of Ifk, the reason why ‘Aishah Siddiqah (رضي الله عنها) was left in the jungle, was the fact that the Hijab of the Wives of the Prophet was not limited to Burqa‘ or a wrapped

around sheet, but even while travelling, they remained in their Haudaj. This Haudaj was lifted and placed upon a camel and brought down (without being looked inside). The Haudaj was like a home for travelling ladies. In this incident, when the caravan was ready to move, the servants lifted the Haudaj and mounted it on the back of the camel assuming that ‘Aishah (رضى الله عنها) was inside, but she was not in it. She had gone away from the caravan out of necessity. Thus, the caravan left and she was left alone in the jungle.

This incident also confirms that the Prophet (ﷺ) and his Wives interpreted the Shara‘i requirement of Hijab for women to stay in their homes and inside the Haudaj during the travel, so that they are not in front of men. If they were so vigilant about observing Hijab even when they were travelling, how much more would they have cared for it while at home?

## **SECOND CATEGORY OF HIJAB - BY BURQA‘**

When a woman has to come out of her home under necessity, she is required to emerge in Burqa‘ or wrapped in a long sheet of cloth from head to toe, which does not reveal any part of her body. This is confirmed by the following Verse of Surah Ahzab: يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ “O Prophet! Tell your Wives and daughters and the believing women that they should cast their Jalabib (outer garments) over their persons...” (Surah Ahzab, v. 59)

As has been mentioned previously, Jalbab means a cloak or a long sheet of cloth which covers a person from head to toe.

Ibn Jarir has narrated from ‘Abdullah Bin ‘Abbas (رضي الله عنه) that this Jalbab should be worn in a way so that it covers a woman from head to toe including her face, leaving an opening around one eye to see the road. The full interpretation of this Verse has been given in chapter 1. The intent here is to show that a woman is required to observe this second category of Hijab when she comes out of her home under necessity.

Whereas it is permissible for women to observe this category of Hijab under necessity, they may do so with certain other restrictions which are evident from Sahih Ahadith. Those are that they should not use perfumes, should not wear noisy trinkets, should walk on the sides of street and not enter in the crowds of men.

It is reported in a Hadith that once Bilal (رضي الله عنه) or Anas (رضي الله عنه) went to bring Hadhrat Fatimah’s baby to the Prophet (ﷺ). Fatimah (رضي الله عنها) gave him the baby from behind a curtain despite the fact that both these men were very close servants of the family and often visited the family.

After the Revelation of the Verse of Hijab, curtains were hung in the houses of the Prophet (ﷺ) as well as other Muslim homes. (Darsi Qur’an, vol. 7, p. 631)

In summary, all four Imams have agreed that it is not permissible for a woman to uncover her face in front of a Ghair-Mahram. Three of the four Imams have called it absolutely forbidden, whereas Imam Abu Hanifah and his followers have called it forbidden due to the possibility of Fitnah. Included among the Ghair-Mahram men are, the husband’s brother, the sister’s husband, the husband of husband’s sister, and the sons of uncles and aunts. Often these men are mistakenly considered Maharim despite the

fact that the Prophet (ﷺ) have declared all of them as Ghair-Mahram, as has been mentioned previously under chapter two on Ahadith.

In uncovering the face in front of Ghair-Mahram men, the possibility of Fitnah is so evident that one does not need to elaborate upon it. No household is free from such incidents of Fitnah, but since people generally tend to hide such incidents, they don't become known. Even then, every now and then such incidents are published in the news papers. In order to give you some examples, I would mention some such incidents.

In one of his published speeches, Mufti Rashid Ahmad Karachwi mentioned:

“Some people are under the misconception that they don't have any danger from not observing Hijab in their homes. They say, “Masha-Allah, our wives, daughters, sisters and daughters-in-law are very pious. Their eyes are not cast on any thing bad, so how can they have any bad intentions in their hearts. Our brothers and other relatives, like the sons of uncles and aunts, are all from noble families. We cannot even imagine such bad things in our household”.

People are often as careless in this matter as it is important. Even very learned scholars are careless in this regard. People ignore to follow the clear Commandment of the Holy Qur'an as if this Commandment (of Hijab) was never revealed in the Holy Qur'an.